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CONCEPTUALIZATION OF THE GOLDEN HORDE IN SOVIET HISTORICAL SCIENCE

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Abstract. To begin with, the history of the Mongol Empire of Genghis Khan and his successors has been studied for a relatively long time and is relatively well reflected in world historiography. If we take the XIX and the beginning of the XX century, then Russian Oriental studies has significant success in the study of the Golden Horde in the person of such venerable scientists as V. V. Grigoriev, G. S. Sablukov, I. N. Berezin, A. K. Markov, N. I. Veselovsky, V. V. Barthold and a number of others. To this pleiad can be attributed and Sh. Ualikhanov. A special place on this topic is occupied by scientific creativity and the legacy of V. G. Tizengauzen, author of the famous two-volume collection of materials on the history of the Golden Horde (SMISO). Actually, these works laid the foundation for the scientific understanding of the Juchid Empire. As can be seen, the Golden Horde historiography was a priority in Russian science.

Keywords: Golden Horde, Idege, Mongol-Tatar yoke, Ak-Orda, Orda-Ichen.

Introduction. In the Soviet period, the Golden Horde theme does not lose its relevance. Nevertheless, in the conditions of domination, the so-called class approach and the struggle of the working people against their oppressors, the corresponding ideological attitude dominated in historical science and the scientific emphasis was made taking into account the Leninist-Stalinist teachings. These attitudes and approaches have had an extremely negative impact on the research of specialists involved in the history and culture of the Golden Horde. The concepts of "parasitic-predatory", "feudal-backward" state with low culture, "Tatar-Mongol yoke" and other similar theories in relation to the Golden Horde appeared. Moreover, some such formulations sometimes still affect the conclusions of scientists.

Discussion. On August 9, 1944, a special resolution of the Central Committee of the VCP (b) "On the state and measures to improve mass-political and ideological work in the Tatar party organization" was issued [1]. It is in this party document that the work of individual historians and writers who made "serious shortcomings and mistakes of a nationalistic nature in covering the history of Tartary (embellishing the Golden Horde, popularizing the Khan-feudal epic about Idegei) is severely criticized." An ideological campaign was launched to "properly" study and cover the history of the Turkic peoples of the medieval period. The repressive campaign of Soviet ideological workers was continued in Kazakhstan, and it was directed primarily against Kazakh historians, philologists and writers. One of the victims was a talented scientist, future Doctor of Sciences and academician, A. H. Margulan. In 1943, he defended his PhD thesis on the topic "The historical significance of labels and paizz". By the way, he was the only certified specialist in this period in Kazakhstan.

In 1945, a group of employees of the Propaganda Department came from Moscow to Alma-Ata and prepared an extensive memo "On the mistakes and shortcomings in the ideological work in the party organization of Kazakhstan" addressed to the Propaganda Secretary of the Central Committee of the CPSU(b) G. Malenkov. This note (more like a denunciation) stated that the authors of the "History of KazSSR" (1943) allegedly "mistakenly claim that the Tatar-Mongol conquest contributed to the formation and development of the Kazakh nation, and one of the emirs of the Golden Horde, Yedige, is glorified as a national hero and defender of the working people." Moreover, despite the fact that in 1944 there was a well-known resolution on

the work of the Tatar Party organization, Kazakh historians and writers, namely A. H. Margulan, "clearly idealize the Golden Horde and praise Yedige in every possible way." The epic "Yedige" was declared for ideological reasons to be Khan-feudal [2]. Therefore, the book about Ediga written by A. Margulan in 1943 never saw the light of day.

Subsequent persecutions and repressions against scientists of the Kazakh Academy of Sciences discouraged for a long time the desire to study the history of the Golden Horde. For many years, a certain scientific taboo was imposed on the study of the Golden Horde problems. Thus, scientists from the central scientific institutions were allowed to deal with the Golden Horde history dosed. Among the Kazakh intelligentsia, only some writers and poets, in particular, Ilyas Esenberlin, the author of the famous novel "The Golden Horde", addressed this period.

In the 30-50s of the twentieth century, the book of the Soviet orientalist A. Y. Yakubovsky "The Golden Horde" was reprinted four times. An outline of the history of the Ulus of Jochi in the period of its formation and flourishing in the XIII-XIV centuries." (1937, 1940, 1941, 1950). The last time it was released under the title "The Golden Horde and its Fall" in collaboration with academician B. D. Grekov [3]. In this edition, the authors did not accidentally add the term "fall", emphasizing this word. As if to show that the Golden Horde "fell" and its further study has no scientific significance...

Even such a well-prepared book and an order of magnitude better in terms of quality content, M. G. Safargaliev's study was called "The Collapse of the Golden Horde" [4], although it objectively presented almost the entire history of the Juchi Ulus at the level of high scientific qualification using a wide source base. In all likelihood, the authors were forced to give such names to their works based on the ideological conjuncture of this time.

After the weakening of the ideological pressure, in the 60-70s, the works of such scientists as G. A. Fedorov-Davydov, B. A. Akhmedov, M. A. Usmanov, V. L. Yegorov, etc. gradually began to appear. In Kazakhstan, the orientalist and Turkologist V. P. Yudin was engaged in the history of the Golden Horde. A team of scientists from the Institute of History, Ethnography and Archeology under his editorship prepared and published in 1969 "Materials on the History of the Kazakh Khanates" (MICH) [5]. In fact, this most important work was a continuation of the SMIZO of V. G. Tiesenhausen. In the 70s and 80s, V. P. Yudin made a translation of the Turkic-language manuscript of Utemish Haji's then little-known work "Genghis-name", which was published only in 1992.

In the same years and to this day, the history of the Ulus of Jochi took an important place in the scientific work of the famous historian-orientalist T. I. Sultanov. K. A. Pishchulin, an Iranian scholar, made a significant contribution, especially when writing the academic history of Kazakhstan in the medieval period. In the same 70s and early 90s, the orientalist N. Mingulov worked in Kazakhstan, a number of works of which were devoted to the history of the eastern part of the Golden Horde. Nevertheless, during the Soviet period, Kazakh historiography did not depart from the ideological positions of the assessments of the "Mongolian period" of the history of the XIII-XV centuries, and in general, it was evaluated very negatively, focusing on the mass destruction of cities, the extermination of civilians, the heroic resistance of local peoples, the social and cultural lag of the regions conquered by the Mongols. The system of political domination of the invaders, allegedly stood on a lower cultural level than the enslaved peoples, focusing on the endless wars and internal strife of the Genghisid rulers.

Thus, the era of Mongol (Genghisid) rule on the territory of Kazakhstan and other neighboring countries was viewed extremely negatively, which led to economic ruin, demographic decline, decline and destruction of urban and sedentary agricultural culture, etc. Kazakh historians, in fact, had to adapt to the concept of the "Mongol-Tatar yoke" replicated by the central (leading) Soviet institutions in Moscow.

In order to formally separate the history of Kazakhstan of the Golden Horde period from the Golden Horde itself, the idea of the existence of another state formation of the White Horde on the territory of Eastern Dasht-i Kipchak, where the Horde-Ichen and his descendants ruled, was adopted. The origins of this vision lie back in the XIX century, when the history of the Golden Horde was just beginning to be studied [6]. The idea that the Ak-Orda (White Horde) was closely connected with the future Kazakh Khanate was voiced in the 40s of the XX century [7, p.126].

In the academic publication "History of the Kazakh SSR from ancient times to the present day" this view was finally formulated. Under these conditions, in the 70s and 80s of the twentieth century, Kazakh historians (T. I. Sultanov) put forward a justification for the concept of the existence of an independent state Ak-Orda (Orda-Ichen ulus) in the eastern part of the Jochi Ulus almost from the middle of the XIII century, which was ruled by the descendants of the eldest son of Jochi. Ak-Orda, according to the understanding of Kazakh historians, was the predecessor state of the Kazakh Khanate [8, p. 127-129, 149-154]. That is, this state was not the ill-fated Golden Horde (a cruel symbol of the Tatar-Mongol yoke), located in the west, and led by Batu and his descendants. Here, the emphasis was placed on the fact that the ulus of the Horde was independent of the power of the Sarai khans, although here the investiture of the Horde khans (issuing labels) was recognized.

Now naturally there is an equally difficult question: why in Kazakhstan, until now, the Golden Horde occupies a modest place in the historical chronology of our country. From my point of view, the 70-year Soviet period had a negative impact on the formation of the historical consciousness of our citizens, society as a whole and, in particular, in the authorized bodies. So far, academic institutions in our country, responsible for leading areas of historical research, have not developed their own scientific and conceptual (holistic) understanding of the ancient and medieval history of the state. Of course, it cannot be said that nothing was done. In the mid-90s of the twentieth century, there was an attempt to formulate the goal and objectives of historical science. The key priorities of historical knowledge in the new conditions of the sovereign development of the state are reflected in the "Concept of the formation of historical consciousness in the Republic of Kazakhstan". But, even in this program document, the Golden Horde is not mentioned at all, since the developers of the concept, most likely, did not even set such a task.

In the new, period of independence, academic five-volume edition of the "History of Kazakhstan" of the second half of the 90s-2000s, the second volume is devoted directly to the Golden Horde era. It is quite interesting, for example, that the paragraph "The Invasion of Genghis Khan", which describes the invasion of Genghis Khan's troops in Kazakhstan and Central Asia, for some strange reason got into the first volume!? Although, organically, this subsection is an integral part of the first chapter of the second volume, which tells about the Golden Horde. The reason why the historical material was distributed in this way is unclear to me...

Further, the history of the Mongol conquests and the Golden Horde in the Kazakh edition did not differ significantly from the interpretation that was given in the first multi-volume edition of the History of the Kazakh SSR (Vol. 2). But there were already differences. So, if in this (first) edition in the section "Formation of the Kazakh nation and the Kazakh Khanate (XIV-XVII centuries)" the Golden Horde and its history were not included in it and remained in the chapter "Kazakhstan under the rule of the Mongols", then in the new edition the Golden Horde has already become part of the section "Formation of the Kazakh nation. Formation and development of the Kazakh state". This can be considered a certain nominative adjustment of the previous concept. But in the new edition 1997 remained the same interpretation of education Genghisid ulus in the territory of ancient Kazakhstan, almost like repeating the names of the subsections, and the presentation of the material, almost "word for word" [9]. This suggests that

we have not written any new works on the history of the Golden Horde period and, accordingly, there is no new knowledge on this period in Kazakhstan, which indicates the conservation and stagnation of historical research in the 80-90s of the twentieth century.

In the sections devoted to the history of Kazakhstan during the Golden Horde period, the same ideological and historical stamps of the Soviet era continued to be preserved: "Mongol yoke", "fragility", "conglomeration of the empire", "constant internecine strife", etc. The very concept of "Golden Horde" in Kazakh historiography was understood in two ways: on the one hand, it meant the entire ulus of Jochi, on the other hand, only the western possessions of Batu and his successors. At the same time, there is a softening of assessments of the role and place of the Golden Horde in world history. It is noted that after the Mongol conquests, political stability is observed in the vast territory of the Eurasian region from the Far East to Eastern Europe. It is suggested that in the Golden Horde, the Khans pursued a policy of religious tolerance, and the culture of this state was syncretic in nature. The legacy of the Genghisid ulus was manifested in the Kazakh Khanate and other late Turkic states of Central Asia, the Volga region, Siberia, the North Caucasus and the Crimea. As an example, it is pointed out that in the Kazakh society, the descendants of Genghis Khan had a monopoly on power.

It is worth paying attention to the fact that the sponsors of the multi-volume history of Kazakhstan in the 90s were not the state budget of the country, but the then famous American tobacco campaign "Philip Morris". At the end of the book, it says: "This book was published thanks to financial support of Almaty Tobacco Company, a Member of the PHILIP MORRIS" (The book was published thanks to the financial support of JSC Almaty Tobacco Company, PHILIP MORRIS Group of companies). No one, of course, is against sponsorship, both domestic and foreign business structures. But, at the same time, the question remains, why did the academic history of our country not receive financial support from government departments?

Returning to the main question, I must say that in the 50-70s, the Department of Ancient and Medieval History of the Ch. Ch. Valikhanov Institute of History, Ethnography and Archeology was one of the strongest scientific divisions. Here worked venerable and well-known scientists, such as S. K. Ibragimov, V. P. Yudin, Yu. A. Zuev, K. A. Pishchulina, and A. Sabyrkhanov, etc. The result of their work was the publication in 1969 of the collection of eastern sources "Materials on the history of the Kazakh Khanates" (MIKH). In fact, it was a continuation of the famous two-volume collection by W. G. Tiesenhhausen. It has been more than half a century since we use this collection of first-class sources, but so far, we do not have a similar edition of the MIKH on the history of the Kazakh Khanate. Perhaps, only in some articles and publications of V. P. Yudin, the Golden Horde theme found its qualitative reflection. Only after his death, his well-known and, at that time, fundamental and conceptual article "Hordes: White, Blue, Gray, Gold..." was published [10]. According to words (memories) Nurbolat Masanov in 1984 at the Institute of History of the Academy of Sciences of Kazakhstan, on the history of the pre-revolutionary period, it so happened that only two people remained to work: he and Irina Erofeeva.

Here we come to the question of why the Golden Horde problem has not become a priority scientific direction of Kazakhstan's science. So to speak, the "Achilles' heel" of historical science was and remains a personnel issue, the lack of trained researchers in both ancient and medieval history. Both then and now we can feel the "personnel shortage" or, more simply, the lack of specialists in these sections of Russian history. Only a few historians try to scrupulously and professionally deal with the history of the Golden Horde time. This is the main reason for the lag of the medieval section of historical science in Kazakhstan from other research centers and institutes dealing with the problems of the history and culture of the Golden Horde. A similar situation has developed in the archaeology of the medieval Steppe. It is also almost few people purposefully engaged. For example, in recent years, medieval mausoleums and

necropolises of the Golden Horde era have been discovered and studied in the steppe zone of Kazakhstan. Many times, coins of this period are found at the burial site, but their attribution and study are mainly carried out by Russian numismatists. We practically do not have our own personnel numismatists. Coins found in Kazakhstan are more often found in the collections of foreign collectors, numismatists or on specialized websites and forums on the Internet, but not in our museums or expositions... Although their place is there. Obviously, the training of professional historians, archaeologists, numismatists, and other specialists will need to be addressed somehow...

I think, of course, it is impossible to directly transfer the historical past to the current political or inter-country realities. If we still talk about our common past with the Eurasian countries, then, as you know, this space was cemented through the conquest of weak states, scattered tribes and peoples, a stronger state at that time and the creation of an empire on this basis. This, of course, is not reprehensible: all empires are formed in such a way of conquest, both in the East and in the West.

If we take the "pre-Horde" or pre-Mongol period, then the interaction of the Steppe and the peoples of the forest zone of Eastern Europe, including the Slavs, goes back centuries. Perhaps, such interaction began in the era of the so-called "Great Migration of Peoples" of the IV-VII centuries AD. It was at this time that a flood of nomadic peoples poured out from the East, from the deep steppes of Central Asia (of which the eastern part of Kazakhstan is also a part). Historians have long traditionally associated the migration of peoples with the Huns-nomads of Asian origin. Along with them or following them, as reported by multilingual sources, other peoples of the Great Steppe also moved. The concept of "steppe" includes the entire Eurasian steppe zone and adjacent areas, starting from the The Greater Khingan Range in the east and up to the Magyar Puszta in the west. The Huns and other nomads, mainly of the Turkic-speaking world, began to come into contact with other peoples in the Ponto-Caspian region and Eastern Europe in their movement to the west. These contacts were both military and political in nature, and affected the sphere of trade (mutual exchange of goods) and the economy. As a rule, sources note or more precisely record extraordinary events: the arrival of new (foreign-speaking) tribes and peoples, campaigns and military clashes, which, at first glance, seem to be the main plot of their narratives. At the same time, the entire rich history, we can say, the entire spectrum of relations – diplomatic negotiations, trade relations, cultural exchange, economic cooperation, and simply, friendly relations between peoples, including marriage contacts, remain somewhat in the shadows. At the same time, it is impossible to deny campaigns, wars, raids, etc. facts of military confrontation between peoples and states. They were. But wars, sooner or later, end, and there comes peace and a time of creation.

I will give a simple historical example: the empire of Alexander the Great began to form with his famous campaign against the Persian power of Darius III. Alexander's campaign itself was clearly aggressive in nature. In the course of military campaigns that lasted for several years, he fought his way to the deep regions of Asia: Central Asia and Northern India. As a result, a vast state appeared – the Macedonian Empire, which included dozens of multilingual peoples of the ancient East. There was such a bright cultural phenomenon as Hellenism, which creatively synthesized the achievements of Greek and Eastern culture. In the Hellenistic states, grandiose temples, theaters, hippodromes, schools, and libraries began to appear. For example, the well-known Library of Alexandria, was just built at this time. If it were not for this campaign of the Greeks and Macedonians, it is unlikely that new cities with a new Hellenistic culture would have appeared. The same Roman Empire, almost throughout the entire half-thousand-year history, waged endless wars with its neighbors along the entire perimeter of its borders, but "gave" the world the Latin alphabet, the famous Roman civil law, technical and engineering achievements, the language of modern education and science.

Returning to the question of the nomads and settled peoples of our region, it should be said that here, too, we see both armed confrontation and peaceful coexistence. As I said, with the Huns came other nomadic peoples, such as the Bulgars, Avars, Savirs, Khazars, Magyars, who actively entered into contacts with the Slavs: they fought, reconciled, concluded contracts, traded, etc. The Avars-nomads, in the winter, usually preferred to be permanently located in the Slavic lands. It was not uncommon for Avars and Slavs to go on campaigns together. The Khazar Khaganate also included the Eastern Slavic tribes that paid tribute. By the way, it should be noted that the Khazar state was defeated as a result of the campaigns of the Kiev prince Svyatoslav in 964-965. And after the campaign of his son Vladimir in 985, the Khazars themselves began to pay tribute. So, it is unlikely that there are now grounds to say that the nomads in this region were unilaterally only the aggressors, and others were the affected party. The real story is much more complex and richer than some established stereotypes and simple schemes. From the end of the IX century, from the east, from across the Volga, the Pecheneg tribes came to the southern steppes of the great East European plain, then the Torks (northern Oguz), and finally, in the middle of the XI, the Kipchaks (Cumans, Polovtsians). It was with the last major Polovtsian wave of nomadic tribes that the Old Russian principalities communicated very briskly, which was recorded in the chronicles of that time, in particular the famous "Tale of Bygone Years". There was everything: mutual raids and invasions, military alliances and princely-khan marriages, when Polovtsian noble ladies married representatives of the Rurik dynasty. So, the mother of the famous Prince Andrei Bogolyubsky, was the daughter of the Polovtsian Khan Aepa. If blood-related ties of elite ruling groups influenced politics and international relations, then ordinary everyday contacts that developed between peoples left their mark in the sphere of economy, culture and language. Thus, the real history of relations between peoples and cultures was very diverse. And if we focus exclusively on wars, then such a picture will clearly have only military-confrontational content, that is, a one-sided view of our past.

The Golden Horde, in our country, was not given special, I would say, specialized attention due to the lack of competent specialists. In academic institutions and universities, both then and now, there were only a few researchers who wrote on this topic. But again, they followed the conceptual patterns of the old Soviet paradigm, according to which the "Golden Horde" for the history of Kazakhstan of the medieval period is almost a foreign state, which is not included in the framework of domestic history. I do not recall such an incident, or more precisely nonsense, in which most of the lands of the studied predecessor state would be located on the territory of any current state (in fact, one of the main or direct ethno-cultural heirs), but the history of this state would be artificially, to put it mildly, taken out of brackets, from the historical past of this country. The absurdity of this situation is obvious.

At the same time, our historians, apparently feeling the inadequacy of such an understanding, put forward, as I noted above, the theory that on the territory of Kazakhstan of the Golden Horde time, there existed in parallel another, but close to the Kazakhs and the Kazakh Khanate, a state formation – "Ak-Orda" of Orda-Ichen or Ejen (the eldest son of Jochi) and his descendants. This idea appeared among local historians in the 40s of the twentieth century and was then officially conceptualized in academic history. And although it has long been an anachronism, but, oddly enough, it continues to exist to this day... And even among professional historians, you can still find supporters of this erroneous, in my opinion, concept. Recently, in an interview with a well-known news agency, I said that "Ak-Orda" cannot be considered the predecessor of the Kazakh Khanate, since it did not really exist. This caused a slight shock and even an emotional protest from their leadership, since "Ak-Orda" for them is the canonical knowledge that every schoolchild knows. I did not argue, since it is difficult to convince such an audience of the opposite.

Here, we have published a large number of sources on the history of the medieval period, including those related to the Golden Horde, according to the State Program "Madeni Mura". It would seem that we should have started a research boom on this topic... but the reality is that we still adhere to the theses and provisions of the former Soviet concept of the history of the Golden Horde. As you can see, the situation in this area of Russian history leaves much to be desired...

With difficulty, I would say figuratively, "with a creak", the historical science comes to understand that without the Golden Horde it is impossible to understand the course of further events, the historical process of the development of statehood on the territory of Kazakhstan, and finally, the actual ethnogenesis of the Kazakhs, is directly related to this problem. Here we were trying to celebrate the 550th anniversary of the Kazakh Khanate in 2015. But it is obvious that its appearance took place on the territory of the once unified Golden Horde ethno-cultural and political space, even if we follow the dynastic line of the narrative of our history.

On the other hand, the stimulating factor of increasing interest in the history of the Golden Horde was the fact that abroad, primarily in Russia and other countries, the research level of scientists engaged in the Golden Horde period has significantly increased qualitatively. We can say that this powerful "scientific boom" in the world has had both a direct and indirect impact on the Kazakh scientific community, and a wide circle of the public interested in history. The interest of our society in history has increased significantly compared to the previous years, the same 90's or the beginning of the 2000s. Since the middle of the second decade of the XXI century, after it was officially announced that in 2015 Kazakhstan will officially hold the 550th anniversary of the Kazakh Khanate, interest in the Golden Horde has sharply increased. This, of course, does not mean that until that time, we had no interest in the Golden Horde era.

Once, in a conversation with one of the high officials, he frankly said that back in the mid-2000s, when the world was preparing to celebrate the 800th anniversary of the Mongol Empire, he and his colleagues were preparing an analytical note on medieval history, and the Golden Horde in particular. But, she didn't get any support. It is clear to me that if officials are interested in some historical anniversaries or round dates, then this interest is not shown for a long time. As a rule, after a loud and enchanting celebration, no one then remembers what was actually celebrated in such and such a year. The "jubilee" of history can temporarily update the milestones of the past, increase interest in history, but for real science it is not of serious importance.

Conclusion. Let's be honest, in the conditions when our historical science, unfortunately, cannot fully and professionally satisfy this rapidly growing cognitive interest, a noticeable number of popular books and journalistic articles (especially in the media and especially on various Internet resources) began to appear, in which, sometimes unrecognizably, the real historical process is distorted. In Kazakhstan, in the conditions of the emergence of a vacuum of historical knowledge (respectively, a shortage of specialists who transmit such knowledge), the broadest strata of society are now writing on historical topics: so to speak, "from lawyers to tractor drivers" ... who instantly became the rulers of the thoughts of that militant, but not very educated part of society, who single-handedly claim the Golden Horde heritage.

It comes to the point that the question of the Kazakh origin of Jochi (Zhoshy) is seriously discussed and that he allegedly bore the title of Khan during the life of Genghis Khan! In such circumstances, it is not yet necessary to talk about a qualitative rethinking and the place in the history of Kazakhstan of such a historical phenomenon as the Golden Horde. Such "experts" of a wide profile and scale, and do not realize that new historical knowledge is literally extracted no less hard everyday research work than the work of the same simple miner, a qualified engineer of a large industrial enterprise or an investigator of law enforcement agencies. The information obtained (if indeed there is knowledge behind it, and not speculative sensations), before being presented to a not very knowledgeable audience, should be thoroughly tested, considered through the prism of alternative points of view, and finally pass through the crucible of scientific

criticism of colleagues. Otherwise, we will get simulacra that will be very difficult to explain later.

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Аннотация. Моңғол империясындағы Шыңғыс хан мен оның мұрагерлерінің тарихы салыстырмалы түрде ұзақ зерттеліп, әлемдік тарихнамада жақсы көрініс тапқан. Егер біз XIX ғасырдың басы-XX ғасырдың басын алсақ, онда В. В.Григорьев, Г. С.Саблуков, И. Н. Березин, А. К. Марков, Н.И. Веселовский, В.В. Бартольд және басқа да танымал ғалымдар Алтын Орданы зерттеуде айтарлықтай жетістіктерге жетті. Бұл топқа Ш.Уәлихановты да жатқызуға болады. Тақырып бойынша В.Г. Тизенгаузеннің ғылыми шығармашылық мұрасы ерекше орын алады. Алтын Орда тарихы бойынша әйгілі екі томдық материалдар жинағының авторы болып табылады. Шын мәнінде, бұл жұмыстар Жошы империясына қатысты ғылыми түсініктің негізін қалады. Көріп отырғаныңыздай, Алтын Орда тарихнамасы Ресей ғылымында басым бағытқа ие болды.

Кілтті сөздер: Алтын Орда, Едіге, моңғол-татар игасы, Ақ Орда, Орда Ежен.

Аннотация. Начнем, с того, что история Монгольской империи Чингиз-хана и его преемников относительно давно изучается и сравнительно неплохо отражено в мировой историографии. Если брать XIX и начало XX века, то весомых успехов в изучении Золотой Орды имеет русское востоковедение в лице таких маститых ученых как В.В.

Григорьев, Г.С. Саблуков, И.Н. Березин, А.К. Марков, Н.И. Веселовский, В.В. Бартольд и ряд других. К этой плеяде можно отнести и Ш. Уалиханова. Особое место по этой теме занимает научное творчество и наследие В.Г. Тизенгаузена, автора знаменитого двухтомного сборника материалов по истории Золотой Орды (СМИЗО). Собственно эти работы и заложили основы научного осмысления Джучидской империи. Как видно, золотоордынская историография была приоритетным направлением в российской науке.

Ключевые слова: Золотая Орда, Идеге, монголо-татарского ига, Ак-Орда, Орда-Ичен.