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Monuments of history and culture of the Kyzylkoginsky district of the Atyrau region of Kazakhstan

Kalysh Amanzhol¹, Bagytzhan Arailym²

¹ doctor of historical sciences, professor;
Al Farabi Kazakh National University (KazNU); Republic of Kazakhstan

² 3rd year student of the Faculty of Archeology and Ethnology;
Al Farabi Kazakh National University (KazNU); Republic of Kazakhstan

Abstract. The report discusses the sacred monuments of the Kyzylkoginsky district of the Atyrau region, which are among the monuments of history and culture of Kazakhstan, which are under study. The purpose of the report: The study and protection of historical and cultural monuments, their popularization at the state level. Among them are the grave of Alyp Ana, the gravestone of Maten Khoja and others. 50 monuments of this region, which are still little studied. Our goal is also to collect the necessary information about these historical and cultural monuments in order to preserve them as an important and valuable heritage for the state.

Keywords: *Kazakhstan, Atyrau region, Kyzylkoga, historical and cultural, Taisoigan, Giantess, domes, Maten Khoja, headstone.*

Introduction

On the territory of the Atyrau region, 313 monuments are included in the local list and 4 objects in the republican list. In addition to them, another 604 objects are included in the pre-registration list [1].

In the course of writing the report, I systematically collected information about the Kyzylkoginsky region from the Atyrau encyclopedia, and then compiled a list of historical and cultural monuments of the region dating back to the 18th-19th centuries. There are many graves and carved headstones in the Kyzylkoginsky district dedicated to poets and heroes who became famous for their strength and skill during the war years. Among them, in the course of searching for information about the tombstone of Maten Khozha, the Alyp maternal cemetery, I found the book "Objects of Regional Characteristics of Kazakhstan", Kh. internet sites.

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Expeditionary materials of the Atyrau Regional Museum of History and Local Lore were present, which provided valuable information about the monuments. In 2013, this museum conducted an archaeological survey of the Taisoigan sand of the Kyzylkoginsky district and considered the search for new historical monuments. Archaeologist L.L. Galkin 1970–1990 Although a number of monuments of the Kyzylkoginsky district were included in the study, the history of the study was not considered. In 2006, Professor S.E. Under the leadership of Azhigali, a comprehensive ethnographic and archaeological expedition of Western Kazakhstan worked in the central and southern parts of the Taisoigan sands and studied hundreds of objects.

Main part

Kyzylkoginsky district is an administrative district of the Atyrau region. In the west it borders on the Indersky and Makhambetsky districts of the Atyrau region, the territory of the Atyrau city administration, in the north with the Syrymsky and Karatobinsky regions of the West Kazakhstan region, in the east with the Oyl and Baiganinsky regions of the Aktobe region, in the south with the Makatsky and Zhylyoisky regions of the Atyrau region. The Kyzylkoginsky land, located in a sandy area, is crossed by the Oyl and Sakig rivers. The territory of the district is 24.9 thousand square meters. km. The center of the district is located 20 km northwest of the village of Miyaly, in the desert zone [2, p.42].

There are many sand dunes in the area. Taisoigan and Burek sands occupy a large area. In the 1920s, the Guryevsky district of the Ural province on September 3, 1928 was transformed into the Guryevsky district. Our Kyzylkog district was one of the six districts included in it.

The first decision to create a district was made in 1928. adopted March 27th. Prior to this, the bolises of this region were part of the Ural, Aktobe regions [3, p. 8–9].

In April 1944, by a decree of the Supreme Council of the Kazakh SSR, the Guryev region was transformed into the Kyzylkog region, and the main land was divided into 11 collectives from the Makat region. At first, the center of the district was the village of Kyzylkoga, which was not very convenient for people to live, then in 1951 it was moved to the village of Karabau, and in 1959 to the village of Miyaly. Its population in 2009 was 30,488 people [4, 15 p.].

- **Tomb of Alyp Ana** - southeast of the village of Sagyz, Kyzylkoginsky district is located 6 km. It appeared between

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the 18th and 19th centuries. 1979-1980 The expedition of the association "Kazrestavratsiya" (headed by S.E. Azhigali) was studied.



Figure 1

Tomb of the Aлып ana (from Ak Zhaiyk.kz magazine)

According to legend, the "founder" (eponym) of the cemetery was a woman, that is, Mother Aлып, and her grave was marked with a candle and a step on the western side of the cemetery. At first, there should have been a mausoleum made of burnt bricks, today only its rectangular trace remains [5, 99 p.].

The cemetery mainly consists of limestone slab domes and sandstone monuments. The roof is vaulted. In the cemetery there are rare mausoleums of the 2nd half of the 19th century, with protruding walls made of burnt bricks. The tombstones here are different in decoration and type. Many of them are decorated with reliefs, they depict women's household items made of silk and cotton. Representatives of the Kete and Adai families are often buried in a giant mother.

One legend says that Aлып was a hero who defended the country, and in the second, Baba Tukti ata and Aлып are associated with Baba Tukti Shashty Aziz Ata, who appears in ancient poems. The giantess (Shashty Aziz), probably the wife of Tukti's grandfather. Shashty Aziz (Aлып Aлып), the wife of Baba Tukti, puts three conditions on her lips: firstly, do not look at her head when washing her hair, secondly, do not look under her armpits, and thirdly, do not look at her feet. Baba the hairy saint at first agreed, but one day, out of curiosity, she looked in and saw that Shashty Aziz was washing her hair with her hands, her lungs were visible from under her armpits, and she said that she was a sorceress who was

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looking at her legs. Seeing that her grandfather was looking at her, the magical girl said: "I am no longer with you, you did not keep your promise" and ran away. There is a legend that places reaching from Mount Kap, Altai or Arka, on both sides of the Sagyz River, were built for eternity [6, 146 p].

- **Tombstone of St. Maten Khodja** - Atyrau region, Kyzylkog district, at 10-12 kilometers from the village of Karakol is the cemetery of Maten Khoja, a well-known saint in the country. He came to the Kazakh steppe 250-300 years ago from Saudi Arabia to spread religion. Descendants of Saint Maten Khodja live in all regions of Kazakhstan. About 4 kilometers from the cemetery of the saint there is a place called "Grandfather's Oil". In the place where he washed his body after death, oil came out of the ground like a wooden house. At a depth of 25-30 centimeters from the surface of the earth.

The Arabic text on the gravestone of St. Maten Khoja: in Bayuly Khoja Matan ibn Khoja Tulek lived in this world for 63 years and finally died in 1802 and was buried in this place. He was a wonderful owner during his lifetime and a wonderful place even after his death. From this place there is a cure for every disease, for every ailment, and it is available today. It was installed by his grandson Aisa Khoja Kylysh Khoja. For the first time, he identified and read the text written in Arabic letters, looking at the picture, copied and rewrote the text, transcribed it and translated it from Turkish into Kazakh [7].

We knew from childhood that Maten Hoxha took sick people to sleep. On the tombstone above, it is believed that Maten Khoja Tolekuly died in 1802 at the age of 63. His father Tolek Khoja is descended from Kedi Khoja. In the list of masters of Bokey-Orda, the sons of Kedey Khoja are Tolek Khoja, Uzbek Khoja, Akhmet Khoja, Kara Khoja, Ak Khoja. In a letter to the governor of Orinbor, a group of descendants of Kedey Khoja from Kaldan, headed by Khoja Kushik (Koshek), the son of Khoja, reported that Muhammad Hanafi, the son-in-law of the Prophet Muhammad, Hazrat Ali, had two sons. Abdulmannan and Abdulfattah reports that they are disbanding under this owner. According to the genealogy of Khojalar, Ishak (Ishak) and Abd al-Jalil (Ebdijalel) bab come from Abdrakhman. Nickname of Abdijalel Baba Khorasan ata. In this regard, we believe that Maten Khoja belongs to the Khorasan Khoja family in the Kazakh steppe. Moreover, Karaul Khoja from Bokey is also from this family of Khorasan Khojas.

However, the famous historian I.V. Erofeeva Karaul

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belongs to the genus of Khoja Seyit (Said) Khoja, the ancestor of Khoja Muhammad. Today, almost all domestic researchers repeat this opinion of the scientist, who frowned at the letter of Sultan Yeraly. In our opinion, it is closer to the truth that Karaul Khoja, the direct great-grandson of Muhammad Khoja (Mohammed Khoja - Myrza Khoja - Baba Khoja - Karaul Khoja), says that his ancestors come from the Khorasan Khoja clan. The reason is that among the Kazakhs guard-Khoja there are almost no persons descended from the clan of Seyit-Khoja. Therefore, he clearly stated that his lineage comes from the family of Khorasan Khoja. That is, this group of Khorasan Khodjas also includes the family of owners, named after his grandfather Myrza Khoja and Kedey Khoja, grandfather Maten Khoja. In general, there are enough questions for studying the history of the landlord family [8, 38 p.].

Oil flows out of a pit at the tomb of St. Maten Hoxha. It is called the place where the saint was blessed. In the early 1900s, the British came to this oil and

Although he did intelligence work, he failed to achieve results. In Soviet times, such a thing was taken up, but nothing came of it. And there are many people who come and spend the night in Maten ata. After our country gained independence, Akim of the Kyzylkoginsky district, E. Nurshaev, did a great deal of organizational work, worthy of a citizen of the country, and directly supervised it. As a result, a doss house was built for the two saints and conditions were created for visitors [3, p.191].



Figure 2

Gravestone of Maten Khoja Ata (taken from Atyrau newspaper)

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Conclusion

In conclusion, the protected list includes 4 republics, 313 objects of historical heritage in the Atyrau region. In addition, another 775 objects have been added to the pre-registration list. It should be noted that over the past five years, about 500 new monuments have been opened. This testifies to the effectiveness of the ongoing work in the direction of studying the history of the region. But 95% of them are in disrepair. In order to preserve historical and cultural monuments in our region, the state must allocate considerable funds, in order to protect the historical object, various equipment must be equipped, information about the monument must be recorded on paper, a local history museum should be opened near the monument, and all found items should be handed over to the museum with originals. Scientific and educational programs should be organized, our monuments of history and culture should be popularized among students and tourists. Historical monuments are like a golden bridge connecting the past and the future. Therefore, our duty is to promote national values, as our grandfather al-Farabi said: "You cannot look to the future without knowing your past."

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