

СОЦИАЛЬНЫЕ НАУКИ

IRSTI 14.35.07

ARTISTIC RELATIONSHIPS BETWEEN KAZAKH, ENGLISH AND AMERICAN LITERATURE

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ХУДОЖЕСТВЕННЫЕ ВЗАИМООТНОШЕНИЯ МЕЖДУ КАЗАХСКОЙ, АНГЛИЙСКОЙ И АМЕРИКАНСКОЙ ЛИТЕРАТУРОЙ

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Annotation

This is devoted and analyzed materials of artistic relations between Kazakh, English and American literature go through reflection Kazakh theme into genre literature travelling, ideas of enlightenment in the Kazakh, English and American literature of nineteenth century and creation of Kazakh classics into English interpretation. Progressive representatives of foreign countries have a big interest in the Kazakh people, their life and culture for the long time. The XIX century is rich in materials of penetration of various information about the life of the Kazakhs into France, Germany and other countries. There is also England - country where knowledge and ideas about Kazakhstan and its inhabitants penetrated. It should be noted that there were several main sources of information about the peoples of the vast region of Central Asia, Kazakhstan, and Western Siberia in the XIX century in England. The main source of information on the history of the ancient period and the Middle Ages was the manuscripts of Oriental authors in Chinese, Arabic, Persian and Turkic languages, many of which were translated for the first time in Europe into English. Another means of information was the works of English Orientalists themselves, ethnographers, geographers, anthropologists. In addition to strictly scientific literature, numerous information about the peoples of Asia were presented in geographic encyclopedias and other reference books and popular science publications. Finally, the most popular source of information for the general public was travel records, diaries, and travel essays, which long ago received the official status of the artistic and journalistic genre of travel in English literary criticism. According to the encyclopedic definition.

Бұл мақалада қазақ-ағылшын және американдық әдебиеттерінің нақты деректері арқылы көркемдік байланыстар сұрыпталған. XIX ғасырдағы Қазақ, ағылшын, американдық әдебиеттеріндегі ағартушылық бағыт және әдеби жанрдағы қазақ тақырыбы, сонымен қатар, қазақ классиктері шығармаларының ағылшын тіліндегі қабылдануы бейнеленген. XIX ғасырда қазақ өмірі құру туралы Франция, Германия және басқа да елдерде ағылшын тілінде өте көп ақпаратты берілді. Басты көздерінің қазақ халықтарының туралы ақпаратты Орта Азия облыстың, Қазақстан, Батыс сiбiрi туралы айта кеткен жөн. Ежелгi және ортағасырлық тарихы туралы қытай, араб, парсы және түркі тілдерінде басты көзі кезең болды, олардың көпшілігі Шығыс қолжазбалар алғаш рет ағылшын тіліне аударылған болатын. Қосымша ақпарат географтардың және зерттеушілерді жұмыстарынан ағылшын антропологтарды жұмыстарының көруге болады. Ғылыми әдебиетте Азия және әйгілі ғылыми жарияланымдар туралы қосымша географиялық және басқа да анықтамалықтарда энциклопедияларда ақпарат ұсынылды. Әдеби ағылшын сынға ең танымал ақпараттың бір көзі саяхаттағы есептер күнделіктер мен эссе көпшіліктің журналистік жанрдың мәртебесі болып келеді.

Аннотация

В статье проанализированы материалы художественных взаимоотношений между казахской, английской и американской литературой, которые отражают казахскую тему в жанре путешествий по литературе, идеи просвещения в казахской, английской и американской литературе. В XIX веке о создании казахской классики в английской интерпретации было очень много информации о жизни казахов во Франции, Германии и других странах. Нужно отметить, что было несколько главных источников информации о народах обширной области Средней Азии, Казахстана и Западной Сибири. Главный источник информации об истории древнего периода и Средневековья были рукописи восточных авторов на китайском, арабском, персидском и тюркском языках, многие из которых были впервые переведены на английский язык. Другое средство информации было работами самих английских этнографов, географов и антропологов. В дополнение к научной литературе многочисленная информация о народах Азии была представлена в географических энциклопедиях и других справочниках и популярных научных публикациях. Наконец, самый популярный источник информации для широкой публики был отчеты о путешествиях, дневники и эссе, которые давно получили официальный статус журналистского жанра путешествия в английской литературной критике.

Key words: Kazakh literary-publicist, genres, English interpretation, literature, languages, ethnographers, geographers, anthropologists

Key words: қазақ публицисті, әдеби жанры, ағылшын тілдері, әдебиет, тілдер, антропологтар, географтар және нәсіл зерттеушілер.

Keywords: Казахский литературный публицист, жанры, английская интерпретация, литература, языки, этнографы, географы и антропология.

Progressive representatives of foreign countries have a big interest in the Kazakh people, their life and culture for the long time. The XIX century is rich in materials of penetration of various information about the life of the Kazakhs into France, Germany and other countries. There is also England - country where knowledge and ideas about Kazakhstan and its inhabitants penetrated. It should be noted that there were several main sources of information about the peoples of the vast region of Central Asia, Kazakhstan, and Western Siberia in the XIX century in England. The main

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source of information for the general public was travel records, diaries, and travel essays, which long ago received the official status of the artistic and journalistic genre of travel in English literary criticism. According to the encyclopaedic definition, "Travel is a literary genre, based on the traveler's description (bystander) of reliable information about any, primarily unfamiliar to the reader or little-known countries, lands, nations in the form of notes, notes, diaries (journals), essays, memoirs" [1; c314] There are the works of travelers, who collected many and varied information about the spiritual material life of the peoples of the region, and acquainted them with the general public in Europe. Travelers who visited the Steppe Territory in the XVIII-XIX centuries brought home a wide variety of impressions about the life of a distant people, wrote travel essays and letters about it, etc. Travelers talk about this country with their inherent care for the details of everyday life, the customs of the people, with respect for him. Travel records open the rich world of folk art, customs and traditions that have been preserved from time immemorial.

The first information and facts about the ancient clans and tribes, their consolidation in the Great Steppe as the Kazakh people, the formation of its statehood as an institution of the khanate, traditions, religion, economic life, mutual relations with neighboring nations and states that became known to the West, make us look in the depths of ancient times and middle ages.

With the opening of the sea routes and the economic development of European countries, the need to explore new countries and to expand trade with them were grown. The horizons of distant countries looming tempted before the eyes of the Europeans, especially the British. The British were the first to equip several risky expeditions. English travelers of that time combined the qualities of dexterous traders and courageous intelligence officers of unknown countries. The first expedition of the British, who sought to use the route from Russia to China through Central Asia, crashed in 1553. However, the English merchant Richard Chancellor, who led this expedition, reached Moscow and was accepted by the Russians. On the return of Chancellor to England, the Moscow Company was formed, which played a large role in the Anglo-Russian relations.

In 1558, the diplomat and merchant Anthony Jenkinson, authorized by this company, arrived in Moscow. With the assistance of trade relations with Central Asia, he went to Astrakhan, where, until the founding of Orenburg (1734), Russia's diplomatic and trade relations with Persia and Central Asia were concentrated. From Astrakhan Jenkinson followed the Caspian Sea to Mangyshlak, then got to Khiva and Bukhara. In 1562, he again traveled the same route to Persia. In search of a profitable market, other British travelers followed in a chain. This period was the beginning of the penetration of the British into the depths of Russia and Central Asia. The results of the journeys were summarized in the works "English Travelers in the Moscow State in the 16th Century". Jenkinson made maps of the Caspian Sea, indicated the caravan route from the Mangyshlak Peninsula to the Barsa-Kelmes lake and to the dried Aibugir Gulf of the Aral Sea.

On the road, laid in the XVI century by Jenkinson and later by English travelers, various expeditions were pulled. The expedition of Thomas Whitleme Atkinson visited the Kazakh steppe. In the journey and the works of Atkinson there are quite a few pages connected with the description of our region, its inhabitants, customs and their craving for beauty. T. Atkinson highly appreciated the Kazakhs ability to poetry. He so conveys the impression of the performance of Kazakh akyns of folk epic songs, considering them bards. "... and in the dim light of the gray moon, the akyn's excited imagination resurrected the dead generations who spoke about the deeds of the past time. When the painter glorified the genealogy before Genghis Khan or Tamerlane, the hazy paintings of dreams took on a certain form. The old sultan, all in the scars, rested on a rug in the middle of close bear-bears of a gigantic physique. The bayan-horde, the shepherd-poet, sat on his knees and played strange chords on the dombra. He glorified the happiness of a nomadic tribe, numbered his flocks, praised the power of his sons, the beauty and beauty of women, the jewel of clothing, the freshness of mountain waters and the beauty of the steppes. Listeners listened to him silently, and no sound interrupted the new Homer. The singer glorified the winter raids, night trips, rage battles, the cries of fighters and the happy attack, which ended with the death of enemies. Old warriors awakened memories, their eyes glittered, their facial features revived as ballads developed, they could no longer hold, battle axes were in their hands, and in the middle of the nighttime silence warriors echoed and wolves echoed in the hope of profit from the corpses ... "[2,44]

In the 1720s, after the Russians, who ethnographically deepened into the wide Kazakh steppes, Western travelers, merchants and diplomats also became frequent visitors. Of these, English artist John Castl, who made a great contribution to the study of the history and ethnography of the Kazakhs of the Younger Zhuz as part of the Orenburg expedition of 1735-1737, should be particularly noted. His diary entries with rich illustrations saw the light in 1784 in Riga in German as an appendix to the collection "Materials of Russian history". In this diary, the artist collected the most valuable materials from the everyday life of the Kazakhs and provided them with drawings. It reflected the political situation in the Younger Zhuz, the reaction of social groups in the region, the applied arts of the Kazakhs, pictures of everyday life, economy, trade, material and spiritual ties with the peoples of Central Asia.

Kastl describes the Kazakhs as people of "medium height, black-haired, with a sharp look, excellent health, hardy, hospitable people."

The artist met with Abulhair Khan and his son Eraly, the Sultan, who was in Orenburg as a hostage among the Russians, left interesting information about them and the batyrs surrounding them. The diary is decorated with 13 drawings by John Castl, depicting Eraly Sultan, Abulhair Khan, Bopai Khansha. There are episodes from the everyday life of nomads - moving to Jailau, rites and traditions of the Kazakhs, etc.

In the XIX century, the Kazakh enlighteners showed deep interest in England. Kazakh-Anglo-American literary connections in the last century are

one of the important facets of the spiritual culture of our people.

From the middle - XIX century, perhaps, no country could compare with England in the number of books relating to the description of Central Asia and Kazakhstan. In 1865, John and Robert Mitchell translated the works of Ch.Ch. Valihanov, M. Venyukov and other Russian travelers and published them under the title "Russians in Central Asia" "Russian in The Central Asia", 1865. The preface to it was translated into Russian language and printed in the military newspaper "Russian invalid". John and Robert Mitchell wrote: "Among the travel reports in Central Asia presented here, Captain Valikhanov's reports on Dzungaria and East Turkestan featured prominently. Since Marco Polo and Jesuit Goes, not a single European, with the exception of A. Schlagintweit, is known to us did not penetrate these countries. Fear and suspicion of Europeans, as well as religious fanaticism of the population made this country completely inaccessible for modern research, and the sad fate of the enterprising traveler in Kashgar serves an illustration of the danger that may occur when trying to get there. "

About Valihanov in this introduction to the book was written the next: "... he is an officer of the Russian service, and a well-educated person, the son of Kyrgyz (Kazakh) sultan and a native of the steppes. Therefore, he knows the languages and customs of the peoples Central Asia and it could not be suspected in connection with Russia. He managed to get to Kashgar with the Kokand caravan under the guise of a Margilan merchant. His description of Kashgar and the political position of East Turkestan are an important contribution to the information we have about this country. During this period, much was written by the British themselves: "Russians in 1870".

Herbert Barry, "The Heart of Asia by F.H.Srkayna and E.D.Ross," A Journey to the Kirghiz Steppe, to Khiva " Asia "printed in the second issue of" Atlantic Monthly "for 1895 and others. In 1887, in Lucerne, Heinrich Moser organized a rich exhibition, which demonstrated various items brought from Central Asia and Kazakhstan.

In general, in the XIX century, a lot of information about Kazakhstan penetrated into England, and this was the way ties, historical conditionality and continuity of traditions were developed, which developed throughout the past century, continue to develop and strengthen in our time. If we talk briefly about certain phenomena, then in 1845 foreign readers became acquainted with the life and lifestyle of the Kazakhs according to the story "Bikey and Maulena" written by V.I.Dal, a famous scientist and literary critic, friend of A.S. Pushkin. In 1865, a large ethnographic collection of Bronislav Zalessky was published in London, which included a number of scientific studies of Valikhanov. The book of an outstanding Kazakh scholar Chokan Valikhanov about traveling to Kashgaria in the English edition was read with interest in European scientific circles.

The Kirghiz poems (formerly called Kazakhs) and Steppe by the famous Polish poet of the 19th century are imbued with great sympathy and sympathy for the Kazakh people. Gustav Zelinsky [3]. Revolutionary

poet exiled first to Siberia, and then to Kazakhstan for participation in the liberation uprising of 1830 in Poland.

Oh, the distant sound of the Kazakh song is marvelous,

Melancholic, like the silence of the fields,

Shivering like a continuous flight arrow

Sad, like the sadness of their homeland!

Silent surroundings, a long song heed,

The singer's chest trembles, and the sounds all float.

And the sky seems to the steppes that the heavens sing.

And the souls sleeping under the mound of the grave,

Fathers and forefathers, and forefathers fathers,

Hearing this tune, from dear heart to my heart,

And repeating it, carry in all ends.

And the older the barrow, the weaker the echoes,

But the echo is weaker ... and now the sound is dear,

wandering among the hills dims and grows numb

And he becomes a deep silence.

(Trans. A. Zhovtisa)

So he glorified the Kazakh land in his poem "Kyrgyz". In this small work one can feel a kind and even enthusiastic attitude towards the nomadic inhabitants of the Kazakh steppes.

The poem "Kirgiz" has stood twenty-one editions in European languages. Its translation into Russian was first carried out in 1857. Subsequently, the poem was translated into French, Italian, German and Czech. Truthfully, he told in his poems about the heavy share of the laboring Kazakh people, oppressed by tsar's power and local bias. The dedication of several poems to this family also confirms the author's great interest in the people and their culture.

One of the Polish friends of the Kazakh people was Adolf Yanushkevich, the author of the book Diaries and Letters from a Journey through the Kazakh Steppes, published twice in Polish. "I firmly believe," wrote A. Yanushkevich, "a time will come when today's nomad will take a worthy place among the peoples who are now looking down upon the higher castes of Indo-Europeans at the unfortunate guy" [4,20].

The Polish revolutionary Severin Gross spoke about the life and social structure of the Kazakhs in his book "Common Law of the Kyrgyz" and the Polish revolutionary.

Marshal of the Polish Sejm Czeslaw Vytseh assesses the value of the literary and scientific works of the nineteenth-century Polish revolutionaries. About Kazakhstan: "They participated in the discovery of unknown mysterious nature for European science. For their compatriots, they first of all discovered the original culture and the beautiful soul of the inhabitants of the steppe: generosity, hospitality, a sense of justice, love of freedom." Progressive people of pre-revolutionary Russia not only told the world about the nomadic people - the Kazakhs, but also taught the Kazakh people the revolutionary struggle, carried the Kazakhs about what was happening in the world, introduced them to the culture of the Russian and other peoples. The best

representatives of the Kazakh people learned from them a new life, adopted knowledge, democratic ideas and spread them among the Kazakhs.

Thus, the founder of Kazakh literature, Abay - an expert on Russian and Western literature, was a distributor in the steppe of the best works of both Russian writers and poets, as well as Western European ones. George Byron became famous in the Kazakh steppe thanks to the translations of Abai. Particularly receptive to art and culture, Kazakhs, through word of mouth, transmitted stories and songs heard from Abay across the province. Famous in Europe works "Lame demon" A.Lesage, "Queen Margot" and "Three Musketeers" A.Dyum. M.Rida's "Romances of the Prairies" in oral retelling were very popular among the Kazakhs. He loved the poems of Western and Eastern classics.

Many generations of our ancestors left traces on this land. Some of them were distinguished by such beligerence that even the formidable troops of Alexander the Great could not subdue, while others were famous for the advanced culture of their time, as evidenced by the words of Aristotle: "The ethnic groups that inhabit Asia are very intelligent and possess artistic taste."

History is not only a moral imperative - books, school textbooks, lectures, articles in the press. History is also something that is inherent in ourselves, which does not forgive unconsciousness. The curious and restless man of the Earth has always sought to unravel what is hidden under the huge layers of time. Day after day goes by, and we do not notice how time nuggets merge, forming years, centuries, epochs. And it is very important to know the history of our ancestors, because there is no present without the past, just as there can be no future.

The complex and controversial reality of today is largely due to yesterday's day and, therefore, inexhaustible interest in various aspects of the spiritual and material life of the people in the preceding period.

Learning our past, we draw interesting information not only from popular oral traditions and documentary sources, but from materials of foreign authors, reflecting the Kazakh reality, history, culture and literature in their writings. The identification and study of these sources is closely related to the problem of the relationship of Kazakh literature with literatures of the peoples of the East and West.

In critical literature, it is not customary to divide the genre of travel notes and essays into "men's travel" and "women's", but if such a division existed, then a number of characteristic features of "travel", created on the basis of personal impressions by women, could be distinguished. As with all "female" prose, there is a large degree of lyricism, emotionality, and psychologism in the narration. The authors - women are more concerned with the problems of entertaining, liveliness of style, fiction techniques in the presentation. Along with the tendency to subject VNO-personal approach in their descriptions very valuable is that particular curiosity and subtle observation in relation to people and especially their way of life, which comes from a purely feminine curiosity, but brings useful work in the form of valuable information mainly ethnographic.

Finally, in the field of travel, women's testimony and testimonies about other nations are also valuable because they are usually free from political or ideological reasons. When traveling, women are not interested in industrial or military-strategic objects, not geological, botanical and zoological realities, not scientific problems, but alive, with their habits and beliefs, with their traditional way of life. The fact that they build their relations with these people not on the basis of everyday and universal norms of morality, that their relations are primarily from the heart allows them to be more sincere and benevolent, more tolerant and open to other peoples and cultures. Following the popular routes, many European ladies visited Asia, including the Kazakh lands [5, 230]. Lady Atkinson and Madame Omer de Gell, who also accompanied their spouses on their scientific expeditions, visited the territory of present-day Kazakhstan. There were also certain travelers, like de Uyfalvi-Bourdon, who were not afraid to embark on a long and little-known path. We only became aware of the names of those who, possessing the happy gift of the narrators, were able to artistically present their observations and memories in the form of travel diaries and essays that can be attributed to the "travel" genre so common in past centuries [5;88].

Making at first glance a somewhat abstract historical excursion, I would like to show that the historical fates of the peoples of ancient and modern Central Asia and Kazakhstan are so intertwined that, touching one people, it is impossible to keep silence from the rest and that among the ancient peoples of Central Asia our ancestors occupied a significant place.

The Kazakhs were one of the few nations that have preserved nomadic lifestyle until the beginning of the 20th century. In the language and artistic creativity of the people, the memory of this centuries-old specific rhythm of existence is still fresh. Epos, folklore, songs, music, dances, decorative and applied art, architectural monuments of the Kazakhs - all this bears the imprint of constant movement, movement and their peculiar attitude to space and time.

The spiritual life of the Kazakh nation inherited from the past generations a distinctive culture that can not only recreate the world around them with their own artistic means in accordance with their own world outlook, but also enrich and develop in the process of interaction with the cultures of other nations, reporting in turn their high aesthetic quality. And in order to see universal human values in the spiritual heritage of his people, modern Kazakhs had to overcome the psychological barrier, whose existence was associated with the notion of nomads as the grim force of history that is widespread in scientific and fiction literature.

One of the major researchers in the history of Kazakhstan, A.I. Levshin, in his book quotes a well-known orientalist, G.Yu. Klaproth, that "at a time when the Kazakhs were known (approximately 618-907 years) under the name of the Khakas, their morals they were as wild as they are now. They already had letters and conducted significant trade with the Arabians, Bukharians and other Western peoples, especially with the Khazars, who lived in the Volga and the Don, were in

private relations with the empires of Constantinople "[6,33].

A. Levshin reports that "it is reliably known that Firdowsi, who lived around 1020, that is, two centuries before the appearance of Mongol-Tatars in the West, in the history of Rustem mentions the people of the Kazakhs, the Kazakh khans." History suggests that in the X-XII centuries. Kazakhstan's trade relations with its neighbors developed. Through its territory transit trade with Persia, China and Central Asia was carried out.

The power of the Kazakh Khan was mentioned in the notes of Babur (XIII century), the founder of the famous empire of the Great Mongols in India, who gave his relative for the Kazakh Khan.

The history of the Turkic peoples in the last decades of the XIX century, was noted by French writer, publicist, orientalist and scholar Leon Caen, who not only dedicated works of art, essays, and scientific works to Asia, was at that time "the only Western European professor who recognized the opportunity to read the general course of Central Asian history". [7,238], who for several years taught this course at one of the main university centers in Europe - Sarbonne. An important event in the scientific biography of Leon Caen was the presentation of a report on the history of the Turkic peoples - ancestors of Kazakhs Kirghizes Uzbeks - mainly in periods of antiquity and the Middle in I Orientalists International Congress, Paris (1873) [8,141]

Getting into the development of the East, with ever deeper and sincere sympathy for the peoples of Central Asia, Leon Caen sought to instill this respect in his compatriots. In his essay "On the Türko-Mongolian Writers of the 16th Century", in which he writes: "Babur is a writer, a poet and at the same time a statesman and a great commander - gives us an idea of the degree of perfection that can be achieved by the literary and artistic abilities of a Turk ... I don't know if there is a book in any other language, as well thought out, just as simply written, as brightly marked by the author's individuality as the work of Babur? And his book is written in the purest Chagatai-Turkic language, not distorted Persian idish and arabic borrowings"[9,21]. It is not by chance that Leon Caen, who read Oriental manuscripts in the original, wrote: "And they don't say that Babur was an exception. It is enough to read other Turkic writers of that time to make sure that they all followed the same aesthetic principle, which consists in clarity, brevity and simple syllable, striving first of all for the depth of thought, and then for the accuracy of its expression. It is enough for me to quote the "History of Persia" by Alisher Navoi, whose elegant and strict style could serve as a model for many Western historians "[10,24].

When studying the past of our people, the works of travelers to our lands are of certain value. Among them are the works of an Arab traveler, a Tanger by descent, Mohammed Ibn Battuta, who has seen many countries, including Turkestan, during 30 years of wandering. Ibn Battuta - a native of Morocco, the largest Arab traveler of the XVI century visited almost all countries where Islam was common. In Morocco, he

published a series of books for children "Children's Historical Series", "Ibn Battuta's Travels".

Centuries after the Greeks, Europe became interested in the East. From the thirteenth century began the pilgrimage of Europeans to Central Asia. Until now, the palm was considered to belong to the envoy of Pope Plano Carpini (1246), an Italian born in Perugia, one of the founders of the Franciscan monastic order. As part of the mission, supplied by the Buddha Innocent IV, together with Benedict from Poland and Stephen from Belgium in 1425, he left Lyon for the Mongol khan. They were forced to travel through Khorezm, Semirechye and Tarbagatay to Central Mongolia, where they witnessed the enthronement of the great Mongol khan Guyuk. Why travel, written in Latin, is a book, which he called "Libellus historicus", which has come down to us in several editions. There were many handwritten copies, one of the best is Leiden manuscript, made at the very end of the thirteenth century. or at the beginning of the XIV century. But at the end of the 19th century, a manuscript of earlier origin was found in the library of the University of Cambridge with more workable text. This manuscript was used by Beasley [11;646]. Two manuscripts of Plano Karpini's essays are also available at the National Library of Paris, and another is stored in the British Museum. Plano Carpini's book has been translated into many languages. The French translation of it was first published in XVII in Pierre Bergeron's book *Voyages faits principalement en Asie dans les XII, XIII, XIV and siècles* (Paris, 1634, reprinted twice in 1723 and 1735).

The English translation was also published in the 16th century. Hacklaet in his collection of journeys "Principal Navigations" (1598) and Perkis (Purchas) in his famous "His Pilgrims" (1625). The best Russian translation from the Latin was given by A.I. Malein - a highly qualified Latinist who published it in 1911. Plano Carpini's journey never remained the possession of only one specialist, it was described in popular publications and articles, among which the translation of the book M. Sherwood "Former Ways to China" (M., 1931), and M. Adamovich's articles in the magazine "Our Country" (1940. N 10). [12,19]

A few years after the return of Plano Karpini, another diplomatic mission was sent consisting of monks headed by the envoy of French King Ludwig IX Flemish Wilhelm Rubrukvis, [13,90] participant of the sixth crusade, where the king suffered a thorough defeat from "infidel Saracens" in the battle of Mansur. And this defeat, and the capture of the king himself, and his long stay in Asia, after a large ransom was paid for him, the stubborn resistance of Muslim states — all these circumstances forced Louis XI to look for new opportunities to wage war. One of these possibilities was the conceived plan of involving the Mongols in the war as allies, with which this mission was sent. But upon the return of Rubrukvis, having learned that the Mongols were not going to march to the west, the French king Louis IX militantly exclaimed: "If the Tatars come, we will send them to Tartars." A replica of the king testifies. that travelers, in addition to studying countries still unknown, pursued political and economic goals.

Description of the trip to Mongolia in 1253-1255 Rubruk gave a lot of new information not only for the history of the Mongols, but also for the history of geographical knowledge. Rubruk's writing is considered to be one of the most serious sources on the history of the East, available in Western European literature of the late Middle Ages. Rubruk made his famous journey at the age of 40 years. He was an energetic, intelligent, well-educated, steadfast and resilient person who easily endured the hardships of a long and tiring journey. He always walked barefoot, which was undoubtedly difficult in the winter cold in Mongolia. Some of the way he walked. According to him, "I was very pleased" because for him it was not always possible to find the most powerful horse. His companion, Brother Bartolomeo, could not bear the hardships of the return journey and remained forever in Karakorum. Rubruk courageously made all the way.

English scientist Roger Bacon, who met him in Paris, writes about meetings with Rubruk. Bacon [14,305], by his own admission, "diligently looked through the book" by Rubruk. He used his travel data for a geographical overview and a description of the present position of Central Asia.

Rubruk was the only European who described the Karakorum in detail. His writing was published many times, but not all publications have reached us. One of them formed the basis for the earliest publication of Rubruk's travel description, carried out in 1600 by Hacklate. After a quarter of a century, another publication appeared, based on a more complete manuscript found in Cambridge. Rubruk's journey entered the collection of Perkins' travels, called "His Pilgrims." As mentioned above, the French translation of the journey was published by Bergeron in the 17th century. Since then Rubruk's work has been published several times in many European languages. One of the best publications is a book by V. Rockhill entitled "The journey of William of Rubruk to the Eastern parts" [15,97]. Rockhill supplemented the translation of Rubruk's work with numerous and detailed notes representing the great merit of his book. Also noteworthy is the already mentioned book by Beazley [16], who studied all the most important manuscripts of Rubruk and early printed editions with interesting notes. One can mention the book of Herbst [17], in which a benign translation from Rubruk's Latin text into German is given.

As already mentioned, Rubruk's English translation also appeared in the book *The Mongol Mission*. This book, edited by Christopher Dawson in England in 1955, is a collection of newly made translations of the travel descriptions of Plano Carpini, Rubruk's Guillelmo, Monte Corvino, Benedict-Polyak, Andre from Perugia. The introductory article of C. Dawson is devoted, firstly, to the history of relations between the East and the West in the 13th-14th centuries, and secondly, to the question of the propaganda of Christianity among the Mongols in those same centuries. And this book testifies to a certain interest of wide sections of foreign readers to the wonderful journeys of the distant past.

Valuable information about Central Asia was compiled by the Italian Marco Polo. He traveled a long

time in Asia, was the first discoverer of Central Asia for Europeans. Marco Polo 1254-1323 introduces us to the most unusual conditions of existence, his travels belong to the second half of the thirteenth century, he reaches the farthest East. In the book of Jule N. The book of Ser Marco Polz. London, 1921, Vol.1-2. For the first time in European literature, cities and localities of Eastern Turkestan - Kashgar, Yarkand were described: the manners and life of the inhabitants, the courtyard of the great Mongol Khan and the Chinese Emperor Kublai. In the X century Kashgar becomes the capital of the Karakhanid state. Within the framework of the Muslim culture, its Turkic medieval version is formed. Two famous monuments of language and literature of the early medieval Turks are connected by their appearance with Kashgar - "Kudatgu bilig" by Yusuf Balasagunsky, "Divan lugat at Turk" by Mahmud of Kashgar XIV. The description of western and southern parts of East Turkestan with Marco Polo for many centuries remained the only European document relating to this area.

L. Benefic talks about the predecessor Plano Carpini and Marco Polo - Dominican missionary brother Julian from Hungary, who visited our region twice [18]. In the recording of his stories about the first trip made by Brother Richard, it is said that maybe in 1231-1232, one of the four Hungarian Dominicans Otto's brother visited, apparently somewhere in the Kirghiz steppes near the Volga. According to Otto, a new mission went to the East from Hungary, which included Julian. Around 1236 he was in the area of the rivers of the Urals and Emba. In 1237 brother Julian took a second journey. "He was the first European to write about the outskirts of Eastern Europe" [19,1- 52], - says L. Benefic.

Hungarian traveler Julian noted that the region where he was "rich in horses and weapons and people are very brave in wars" [20,75].

Do not lag behind others and the Spaniards. In 1404 Ta - merlan was received by the ambassador of the Spanish king Ruy González Clavijo, who left in the records the rich material of his journey.

Along the beaten track, travelers across Central Asia drew from Venice, Genoa, Florence, and also from Spanish cities. Florentine Francesco Baluchchi Pegolotti left a short description of this route from Saray on the Volga through Saraichik (at the mouth of the Ural River), Urgench (the then capital of Khiva), Otrar, Almalyk (in Kazakhstan) to Khanbalik (Beijing). Despite the unsustainable policy, this trade route was used for many years.

The first English sources of information "Anglorum navigatio ad Moscovitas" about Russia of the XVI century. they began to quickly fill up with new data: soon in England there appeared printed diaries of trips to Muscovy, made by the British, and discourses on its life and state structure. Just as the subjects of the Anglo-Russian trade were introduced directly into the very life of the British, so much information entered the consciousness of the northern country — its people, nature, customs, and customs — in a wide stream. Only this variety of information sources can explain the abun-

dance of information about the Muscovite state possessed by ordinary Englishmen at the end of the 16th century. They were heard and read about them in books, poems, oral stories, personal communication stories, not to mention special writings that occupied an important place in geographic literature. The number of Englishmen visiting the central cities of the Moscow State increased. Their stories, travel notes and diaries, memoirs with the attachment of diplomatic documents and reports "Muscov Company" published by Richard Hakluyt in a large one-volume collection of travels of the British to different countries of the world ("The Principal Navigations; Voyages, Traffiques and Discoveries of English Nation" 1589), ten years later (1598-1600) the second edition of this work appeared.

Reports of Chancellor, Jenkinson, St. Boro, Sukhtem and Spark, letters of Gautri, Gray, Alcock, Lane, Ucombe, Simkinson, Gargard and others: cities, among them Arkhangelsk (founded in 1585), Volga, Caspian Sea, Russian customs and lifestyle, wall dwellers, ways of trading, the characteristic of the Russian authorities - all this found its place in the materials published by Hakluyt, which the historiographer collected directly from eyewitnesses or from their closest friends. The stories of J. Gorsey, who lived for a long time in Russia and was close to Ivan the Terrible at one time, appeared in 1591. Fletcher's book "Of the Russian Commonwealth" [21,167] was published in 1605 - description of the embassy Sir Thomas Smith ("Sir Thomas Smith's Voyage and Entertainment in Russia") [22,189-201].

All these documentary and geographic sources used in England quite widely known. For example, the poet William Warner (William Warner, 1558-1609) praised the British voyages to Russia through the White Sea in the eleventh book of his epic poem "Albion England" (1602). This is a vast creation, in several thousand poems, telling the story of England from ancient times to the era of Elizabeth. A contemporary of his, Francis Mires, ranked Warner among the first-rate poets of the time and put him on a par with E. Spencer, calling him "English Homer" and with "deserving eternal glory" Chanslohr and Jenkinson.

Two others follow then, eternal fame that wonne,

Our Chancellor, and with him, compare we Jenkinson,

For Russia both embargud ... [23].

At the end of the XVI century. The British read the artless essays of mediocre travels or adventure seekers personally experienced by their authors. Such, for example, is the fascinating autobiography of Edgard Webb, a cannon craftsman who survived three editions in 1590 [24,154]. From this book we learn that in the late 60s of the XVI century. Webb went to Moscow in Jenkinson's retinue, from where he returned to England after three years. In his reports, Jenkinson determined the latitudes of some of the most important localities in Russia and other cities, such as:

Moscow - 55 degrees 10 min...

Astrakhan - 47 degrees. 9 min ...

Mangyshlak over the Caspian Sea - 45 degrees. 0 min

He published notes on the roads, where he indicated for how many days it is possible to overcome the

distance between the settlements. Jenkinson made maps of the Caspian Sea, indicated the caravan route from the Mangyshlak peninsula to the Barsa-Kelmes lake and to the dried Aibugir gulf of the Aral Sea. Thus, he describes the caravan route of the Great Silk Road. Interesting information Jenkinson on cities and peoples. "... These cities are called Tashkent (Taskent) and Kashgar (Caskar), the people are called Kazakhs (Cassack), the Mohammedan faith ..." [25,184] their territories are characterized by the place of contact of various civilizations, cultural originality of traditions and life of its peoples. Many of them are connected by common historical destinies with other peoples of Central Asia, close to them in culture, languages, and customs. The British in the Renaissance liked to travel and travel encouraged by treatises on education, saw ways of education, in the course were travel books from philosophical, pedagogical, commercial points of view. In one of these books, Jerome Terler (Gerome Turler) under the title "The Traveler" "The Traveler", 1575. Book 1. ch.IV.). we find comparisons of various peoples, this is one of the results of traveling along foreign lands. One of the most valuable sources for the British was considered the book "Northern and Eastern Tataria" (1692) - the result of many years of work by Nicholas Cornelisson Witzén, a Dutch scientist, lawyer and statesman. Witzén from the materials collected in Moscow, where he was a member of the Dutch embassy, made up his own capital work, which was reprinted several times.

The 18th century also accounts for several translations of historical works, various excerpts and extracts. But the most serious and valuable work in Europe on the history of the East belongs to the Frenchman Joseph de Guigne, an orientalist, professor of the Syrian language at the College de France and keeper of antiquities in the Louvre. His book "Histoire generale des Huns, des Turcs des Mongols et des autres Tartares occidentaux" was published in 1756-1757.

All this small information contained in the works of each of the travelers, about Central Asia and Kazakhstan, as if merged with the research of the XIX century, turned into a solid source, which herd peoples needed. Studies belonged to representatives of many countries and are interesting in that they cover various issues.

The most significant and serious historical and ethnographic source of the end of the 18th century is the summarizing work of I. Georgi (Iogai Gotlib) "Description of all living peoples in the Russian state", published in German. I. George, a German, a full member of the Russian Academy of Sciences, participated in a Russian expedition to the south-east of Russia. Altai, Baikal, Transbaikalia, Ural, Volga region.

As mentioned above, at the beginning of the 19th century, the German traveler, an orientalist, who gave the first information about the Kazakh language, visited Heinrich Julius von Klaproth at the beginning of the 19th century. Karl Ritter, professor at the University of Berlin, author of Asia Farming; Chokan Valikhanov, who was a recognized expert in the East, took part in editing the Russian version and preparing for the publication of this book. For a long time Alexander Hum-

bold was associated with Priirtyshye (Ust-Kamenogorsk, Bukhtarma), who visited him in 1829 with his colleagues S. Erenburg and G. Roze. A description of Kazakhstan, which until then represents a white spot on European maps, was set forth by Gustav Rose in his two-volume book, published in 1837-1842. A little earlier, F. Gobel arrived in Western Kazakhstan (at Elton and Baskunchak) to study the results of his laboratory works; he left an ethnographic description of the men and women of the Bukeyev horde.

The famous in Europe, scientist Alexander von Humboldt in 1829. traveled to the Urals, Altai, to the Caspian Sea, visited the cities of Omsk, Semipalatinsk, Ust-Kamenogorsk, Orenburg, Astrakhan. During his travels, he made a scientific description of soils, ores, climatic features, and the Kazakh steppes and mountains. The result was the famous work "Central Asia, studies on mountain chains and comparative climatology." Humboldt met with the local population, with his life, way of life, customs and customs; Kazakhs met him hospitably. Detailed reports were kept on Humboldt's trip and the fame of an Asian explorer was entrusted to him. For travelers, a "Kyrgyz holiday" was arranged with wrestling, horse racing, running, music and singing, which apparently interested many German scientists" [26; c1444]. It should be noted that the music of the Kazakh people could not remain unnoticed. She attracted the attention of not only travelers, but also musicologists. Among the researchers of the professionals are well-known names of the German musician Augustus Eingorn and his work "Kazakh music", released at the end of the last century, as well as accompanist pianist Pfening and his article "Folk songs of Kirghiz and Sarts", written in German and published in 1889 in the journal "Ethnographic research". In 1834, the story of V.A. Ushakova "Kirghiz-Kaisak" was published in Leipzig, translated into German.

Of the works published in German at the beginning of the XX suit, the "Report on the countries of Russian Turkestan" by F. Makhachek is of particular interest. Professor F. Makhachek in 1911 visited Tien Shan, and then in 1913 traveled to Russian Turkestan. He notes: "Turkestan from the old days was such an important trading point that, despite all the invasions and ruin it experienced. Turkestan always maintained lively trade relations with Persia, Afghanistan, India, China and from the XVIII century with Russia" [27, XVII].

As it was said earlier, the British showed particular interest in Central Asia and Kazakhstan. As life has shown, the British were guided not so much by the disinterested goals of studying Central Asia and Kazakhstan, but by the pursuit of political and economic advantage.

England, which had become a great colonial power, in whose hands were the destinies of a number of countries in Asia and Africa, sought to expand its influence in Central Asia and Kazakhstan. On the road, laid in the XVI century by Jenkinson and later by English travelers, various expeditions began to stretch.

The expedition of Thomas Atkinson visited the Kazakh steppes; there are many pages in the journey

and works related to the description of our region, its inhabitants, their customs, and craving for beauty.

Thomas Atkinson (1799-1861) - English architect, landscape painter, he traveled around Kazakhstan, Siberia, Mongolia and Dzungaria for about seven years in 1847-1854. Thomas U. Atkinson belonged to the category of those strong and highly curious natures whom they used to call in old England "man-nugget" [28]. He was born in Yorkshire on March 6, 1799. As a boy of six, he lost his parents He did not leave him any fortune, and since then he was forced to earn his living by his own labor. Taking to study some useful craft, he took up architecture, and subsequently he had to build a church in Manchester.

Atkinson says that the thought of going to Asia was born to him afterwards, by the casual remarks of Alexander Humboldt that many geographical, ethnographic and other issues still have to be resolved within Asia. This famous naturalist, as you know, had the opportunity, accompanied by Professor Ehrenburg, to penetrate the Altai Mountains, and from conversations with Russian mountain officials and merchants who walked with a caravan in the steppes south of the Russian border, he managed to learn something interesting about countries which he did not see with his own eyes. This circumstance prompted Atkinson to devote himself to a more thorough study of those countries, despite the fact that he did not have significant funds at all. As it seems, he acquired most of his income with a brush. During his stay in the steppe, his ability to wield a gun helped him supply himself with the necessary poverty, and in remote mines and mountain districts, in all likelihood, the hospitality of Russian officials and people who worked there helped him a lot.

Having traveled from St. Petersburg through Moscow and Yekaterinburg to the Altai Mountains in 1847, and enriching his paintings with a collection of different sketches, for which he probably helped out something, Atkinson returned to St. Petersburg and soon married an Englishwoman there. , for eight years, a mentor in the house of General Muravyov, the governess of his daughter. "... It must be assumed that she possessed the same kind of nature as he himself, and from childhood used to adapt to all circumstances of life, possessing, moreover, a rare ability to notice the good sides of things, even when she had to be in an awkward or unpleasant position. Health she was hardened to such an extent, and she was such an admirer of cold water that she was not afraid to even break the ice in order to refresh herself. She rode both on horseback and on a camel with the same courage ", about which she wrote in one of her letters to a friend.

In February 1848, Atkinson with his wife left St. Petersburg and arrived in Tomsk in March. Having visited together Altyn-Kul Lake (Golden Lake) in the Altai Mountains, they made a trip to the Kyrgyz steppes and made their way to Kopal, which lay at the foot of the Alatau, while the extreme Russian outpost in the south. Here the family has increased the birth of a son, whose educated parents christened Alatau Mountain and the beautiful Chimbulak source nearby. This source is located in a picturesque neighborhood, in a special valley of the Alatau, forming a round boiler, along the

sheer walls of which thousands of small streams flow, shining charmingly, like living diamonds in the sun. Such an event on the part of the English travelers greatly puzzled the local Kyrgyz, who, after accepting the wife of T. Atkinson as a man, imagined that both travelers were brothers and believed that Allah had created an unheard-of miracle, blessing the union of two men with birth. Meanwhile, due to this circumstance, Atkinson was forced, contrary to his original intention, to stay for the whole winter in Kopal. They were eye-witnesses to the beginning of the colonization of Russia by Kazakhstan and the changes that took place in the life and life of the Kazakhs, the emergence of new settlements and cities on the Silk Road. For example, in Kopalsk, the population at that time reached 11,000 people and the city gradually became a trading place. Many Tatar merchants settled there and also a significant number of Russians. In addition, a new town, Verny, appeared at the Almaly River, in the south-west of Kopalsk. The population consisted mainly of Russian commoners who were engaged in various crafts. The former fort of Almaly, called the Russian Faithful, now served as a not unimportant point of commerce and administrative center.

Although Thomas Atkinson is known mainly as an adventurer, but in his books there are many things that are interesting and useful for studying the history of nations, their artistic life in the past, there are many interesting descriptions of Kazakhstan, life, life, poetry of their inhabitants. "Traveling through the Dzungar steppes on which all vegetation had already dried up, Atkinson noted that due to the lack of fuel, the steppe inhabitants used horse and camel dung for this purpose, which is therefore very thoroughly collected by the Kazakhs around the yurts. It gives a very scant smoldering glow without a bright flame, and since no other lighting is used in yurts, it is very difficult at night to find a village. Only in exceptional cases, Kazakhs have the opportunity to burn branches of a bush, this is a special kind of katsiya, which quickly burns and gives a good light. In the eastern part of the steppe space in some places comes across a huge amount of saxaul bushes, most used in those areas for fuel" [29,321].

Atkinson learned a lot about the amazing custom that existed among Kyrgyz (Kazakhs - TA) under the name of Barymt - this terrible ulcer devastating the ranks of the nomads. However, the Kazakhs inflict the greatest harm and losses on themselves. Hurrying to hijack as soon as possible and away from the beaten cattle, during their attacks, the Kirghiz (Kazakhs - TA) do not at all pay attention to the fact that many cattle and horses die, and in addition, many in the dark run away in different directions. At the same time, both the owners and servants must constantly be on the alert for resistance, and cannot spend a single night carefree, in a dream. He writes that the Kyrgyz have little firearms and rarely use them during the robberies they make. Gunpowder, used by them, is very bad, and the result from the Chinese is even worse. The Russians were very strictly forbidden to sell this product to their troubled neighbors, because the Kazakhs were so bold that they even decided to invade the Russian possessions,

but soon such strong and strong measures were taken against them that they became peaceful.

Atkinson's interesting observations were about the meaning of kalym, shedding light on the character of the Kazakhs and showing that they are not strangers to the tender sensations of love, and that often they even risk their lives in order to just perform the given word. The value of kalym in all the love or marriage stories of the Kazakhs is quite important: sometimes its role is the same as the value of the insurance or widow premium for a Kyrgyz wife. The fact is that the father of the girl, having given his consent to the marriage, her with a famous person, announces to him that he must pay him for the daughter so much and so much camels, horses, sheep and others. These herds make up the feces and are kept in the girl's father's house in case she divorces her husband or sends her back. Thus, she is placed in much more favorable conditions than European wives. The size of kalym usually increases in proportion to the title of the bride and parents, and just as a poor artisan does not dare to offer a hand to some princess, so too the poor in Kirghiz cannot or will not dare to woo the sultan's daughter. For such audacity, he could be punished from her own hands. When appointing kalym, the father of the girl usually takes into consideration his own value, the number of his ancestors, the number of his flocks and servants, his influence on the population, etc. All these circumstances give the reason for the bride's father to increase the feast to enormous size [29,478].

The hardships and trials suffered by Atkinson during his travels did not remain without affecting his health, he died at 62 from birth. Since he did not manage to leave the state to his family, his numerous friends took part in the fate of the orphan, and at the rally in the British Society for the young Alatau-Chimbulak an important subscription was made. Atkinson published a description of his journey in two volumes, "Central Asia and Western Siberia" [30], decorated with numerous drawings, and this example was followed by his widow, who, after her husband's death, published a separate volume of his memoirs during a trip to Asian Russia "Memories of the Tatar steppes and their inhabitants" [31,471]. Atkinson portrays the countries he has seen and people primarily as a painter and nature lover; he gave a detailed, well-written story about the path made, the everyday side of their journey, digital calculations or historical references, descriptions of road encounters, clashes with the administration, a number of difficulties that travelers had to face on the way. Since Atkinson was bound by the dedication of his book to Alexander II, for which permission was requested not without a pile by him through the English ambassador in St. Petersburg, so he refrained from any criticism of the Russian authorities and its orders, from remarks about Russian orders, conditions life, etc. All this was done instead of him by his wife. Lively and talkative, she chatted about everything in her book merrily, without omitting any of the details that seemed worthy of mention or evaluation, giving her husband his scientific research and pictorial shots, she was the first to discover, learn, arranged their life and told about all this vividly, interestingly, with subtle observation. A well-

known role in this regard was played by the fact that Mrs. Atkinson had earlier arrived in Russia and, of course, had mastered the Russian language much better than her husband. In the book, Mrs. Atkinson collected authentic and processed on the basis of road notes and impressions, preserved in memory.

In 1887 in Lucerne, Heinrich Moser organized a rich exhibition, which demonstrated various items brought by him from Central Asia and Kazakhstan. In general, in the XIX century, a lot of information about Kazakhstan penetrated to England, which characterizes the main connections, historical conditionality and continuity of traditions that developed throughout the past century; these people continue to develop and strengthen in our time.

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