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«KAZAKH-TATAR CULTURAL RELATIONS IN THE CITY OF SEMEY: ENLIGHTENMENT, PRESS, AND ECONOMIC INTEGRATION»

Annotation. This article is dedicated to the historical analysis of Kazakh-Tatar cultural, educational, and economic relations in the city of Semey. The study examines the influence of Tatar mullahs on the education system in the Kazakh steppe, the contribution of Tatar merchants to the economic development of Semey, and their roles in trade and industry.

Within the framework of the Russian Empire's colonial policy, restrictions and control measures imposed on Kazakh-Tatar relations are analyzed based on archival documents. As evidence, the article cites an excerpt from the 1877 report of the Governor-General, expressing concern about the influence of Tatar mullahs on Kazakh enlightenment. These documents reveal the Tsarist administration's efforts to hinder the involvement of Tatar mullahs in the education of Kazakh children.

Furthermore, the article highlights the formation and development of intellectual connections between Kazakh and Tatar elites, particularly in the fields of culture, enlightenment, and the press. The publication of Kazakh intellectuals' names in the *Shura* journal and articles in Tatar periodicals such as *Tercüman* played a significant role in shaping national consciousness and disseminating enlightenment ideas. The Kazakh press also published materials about the activities of Tatar intellectuals. The continuous exchange of ideas and the establishment of creative collaborations between authors from both communities illustrate the depth of cultural interaction between the Kazakh and Tatar peoples.

In the economic sphere, Tatar merchants significantly contributed to the development of trade and industry in Semey, enhancing the living standards of the local population. The establishment of the Irtysh fleet, flour milling enterprises, and the development of gold mines by Latif Musin were key factors driving the city's economic growth. Additionally, charitable organizations founded by Kazakh and Tatar intellectuals fostered cooperation in the fields of education and social support.

The research concludes that the mutual resonance between the Kazakh and Tatar peoples manifested through shared language, religion, and unity served as the foundation for their close cultural and spiritual ties, particularly as a form of resistance against colonial policies. This study reveals the social, cultural, and economic dimensions of Kazakh-Tatar relations in Semey and underscores the historical significance of their cooperation.



Keywords: Semey Tatars; Kazakh-Tatar relations; colonial policy; missionary; Kazakh educational system.

Introduction

At the beginning of the 20th century, the city of Semey emerged as a significant cultural and intellectual center, where the interactions between Kazakh and Tatar intellectuals were prominently manifested. The study of the connections between Tatar scholars and Kazakh *Alash* intellectuals provides an opportunity to understand external influences on the formation of national consciousness and to evaluate the historical role of Kazakh-Tatar educational activities. The primary objective of this research is to analyze the impact of the Tatar community in Semey on the *Alash* movement and Kazakh enlightenment, drawing from historical, cultural, and social sources.

The history of the Tatar presence and settlement in the Semey region is deeply rooted in earlier historical periods. Although the settlement of various ethnic groups along the Irtysh River is often associated with Stalinist repressions or the consequences of World War II, the migration of Tatars to this region does not directly coincide with such demographic shifts. According to the works of the researcher V.V. Radlov, the settlement of Tatars along the Irtysh River dates back to the 15th–16th centuries. Their migration to the Kazakh steppe was closely linked to the political strategies of the Russian Empire.

As the Russian population expanded into the Volga region, Tatars faced increasing land scarcity, prompting them to seek new, more favorable territories. Active in trade, the Tatar community pursued new markets, strengthening commercial ties among different populations and facilitating the transport of goods from Russian territories to Central Asia. In this context, the initial arrival of Tatars along the Irtysh River is considered a voluntary migration process driven by economic opportunities.

Over time, the Russian Empire intensified its Russification policies in the Volga region and facilitated the resettlement of Russian peasants to peripheral areas. During the reign of Tsar Alexei (1629–1667), incentives such as trade privileges and tax reductions for those willing to migrate to Siberia increased interest among Tatar merchants in relocating to Central Asia. Consequently, Tatar merchants began to settle in the Semey region. According to the 1882 census, Tatars accounted for 22% of Semey's local population, with 4,072 Tatars and 6,647 Kazakhs residing in the city. Januszewicz's writings from the early 20th century also note the considerable Tatar presence in Semey.

In Kazakh history, the spread of negative perceptions regarding Tatar mullahs can be traced back to the period following the decree of Empress Catherine II, which sanctioned religious activities in the Kazakh steppe. However, many scholars have highlighted the significant contributions of Tatar mullahs who arrived in the early 20th century—not merely as missionaries but as active participants in the educational and literacy movements within Kazakh society. In particular, the efforts of Tatar intellectuals in the Semey region, such as securing access for Kazakh women to libraries and promoting scientific and educational discourse, challenge the narrow characterization of Tatars solely as missionaries.

Prominent scholar M. Myrzakhmetuly, in his work *"How the Nation Was Russified?"*, asserts: *"The Russian Empire recognized the immense ideological importance of subjugating the Kazakh people, the largest Turkic population in terms of both size and territory, to ensure their spiritual submission. I. Ilminsky vigorously pursued missionary objectives in the realm of education, viewing the separation of Kazakhs from Tatar spiritual influence and the replacement of Arabic script with the Russian alphabet as key strategies to achieve this goal."* This assessment emphasizes the need for a nuanced understanding of Kazakh-Tatar relations, avoiding overly simplistic or biased interpretations.

This study aims to explore the nature of interactions between Tatar and *Alash* figures in Semey during the first half of the 20th century, focusing on the relationships between *Alash*



leaders and Tatar merchants, as well as the broader intellectual exchanges between Kazakh and Tatar scholars.

Materials and types of research

This study analyzes the influence of the Tatar community in Semey on the *Alash* movement and Kazakh enlightenment, drawing on historical, cultural, and social sources. A comprehensive methodological approach was employed, including historical-comparative analysis, source criticism, quantitative and qualitative content analysis, and ethnographic methods.

To identify the ethnographic characteristics and worldview of the Tatar community, articles from periodicals such as «*Ayqap*», «*Qazaq*», «*Tercüman*» and «*Shura*» were analyzed. These publications provided insights into the perspectives of Kazakh and Tatar intellectuals on educational, political, and cultural issues. Additionally, archival materials from the *Center for Documentation of Contemporary History* in Semey, covering the period from 1900 to 1940, were thoroughly examined. The personal collections of researchers and compilers such as Näsenov and Kashlyak, along with materials from local periodicals like *Semipalatinsky Krai*, were also analyzed.

The research further incorporated documents from the *Central State Archive of the Republic of Kazakhstan* and historical materials obtained from Russian archives. Statistical data from national censuses conducted in 1882, 1897, and 1926 were reviewed to support the demographic analysis. The scholarly works of V.V. Radlov, D.A. Zavalko, and R. Absattarov provided additional theoretical frameworks and historical context.

Official documents, including telegrams, correspondences, and memoirs, were examined to understand the Tsarist government's policies aimed at restricting the spiritual connections between Tatars and Kazakhs. These archival materials revealed the administrative measures taken to limit the educational and religious activities of Tatar mullahs in Kazakh territories.

Moreover, the study explored how imperial surveillance policies were implemented concerning religious and cultural relations between Tatars and Kazakhs, as reflected in official records. Scholarly literature and previously established theoretical conclusions were integrated to ensure the research's comprehensiveness. Through this multi-dimensional approach, the interactions between *Alash* leaders and Tatar intellectuals in Semey were systematically analyzed, offering a nuanced understanding of Kazakh-Tatar relations during the early 20th century.

Research results

Tatar mullahs had a great influence on the literacy movement in the Kazakh steppe that began in the 19th century. In this regard, the following information is contained in the report sent to the Governor-General in 1877, entitled "On the Control of Clergymen Advocating Against the Teaching of the Russian Language in Kazakh-Tatar Schools," found in archival documents: "The Kazakhs welcomed the government's efforts to teach children the Russian language and Russian life. He is not interested in Russian customs and traditions and treats them with disrespect. Such a way of life will greatly facilitate the administrative task of spreading Russian civilization among them and guarantee that they will become good Russian citizens in the future... If, however, any Muslim propaganda begins to spread in the steppes, this will greatly complicate the work of the Kazakhs and will undermine all the good initiatives of the government. Muslim preaching can spread widely in the Kazakh steppe in two ways: first, with the help of the Tatars, who freely roam the steppe and enter the villages and Kazakh settlements in the form of merchants, and the Tatars are conducting religious preaching. They should be prohibited from entering the Kazakh territories; "Secondly, it is necessary to prevent Tatar teachers who are specially trained to teach Kazakh children from teaching Kazakh children," he said, noting that Tatar-Kazakh spiritual unity is more often observed than division. [6, 7-8].



The reason for this is, firstly, the unity of religion, the unity of language and the unity of the people. Secondly, the issue of national liberation. The situation of the Kazakhs, their dreams and heritage are not unique to the Tatar nation. It seems that the shared heritage and goals of both nations, which have longed for freedom, are uniting them, and the tsarist government, which has been closely monitoring them for several years, and the subsequent Soviet government, have also been concerned about this connection. This can be clearly seen from the above-mentioned discussion of the Tatar-Kazakh relationship.

When it comes to Kazakh-Tatar ties, it is a historical fact that many of the first teachers of great figures in Kazakh history, teachers who received their education at the teachers' seminary, were of Tatar ethnicity. For example, starting with Gabitkhan Mullah, who opened the doors of the great Kazakh poet Abai (Ibrahim) Kunanbayuly, and the teachers at the Ahmed-Riza madrasah, were Tatar mullahs. The famous Ahmed-Riza madrasah in Semey was so famous that during the summer vacations, three-month courses were opened, and wealthy people from Kazan, Ufa, and other regions of the Kazakh steppe sent their children to study there to learn from famous masters. The writings of Kurbanqali Khalidi, who was born in Ayagoz and studied at the Ayagoz madrasah with a mullah named Muhammad Sadyk Ismayilovich, who lived in Semey, contain a lot of information about the life of the mullahs of Semey and their relations with the Kazakhs. The scholar Kurbanqali Khalidi, who showed that more than half of the Semipalatinsk mullahs between 1908 and 1911 were Tatar mullahs, and who listed and enumerated the names, families, ancestry, and paths to becoming a mullah, religion, education, and rank of each mullah, is himself a Tatar[7]. Despite being of Tatar ethnicity, the author of the work, which is currently the only one in the world, which scientifically analyzes the state of Islam in the Kazakh steppe and the city of Semipalatinsk, and determines the list and ancestry of religious figures from the entire Semipalatinsk region, does not say a single critical word or remark about the Kazakh people. On the contrary, when reviewing other periodicals published at the beginning of the 20th century, such as "Tarzhiman" and "Shura", it can be seen that Kazakh-Tatar ties in Semey were formed early, became integrated, and were in silent unity with each other, even in the spirit of resistance to colonial oppression. For example, in the magazine "Shura", which was published in total 240 issues: "The author of the most articles is Gumar Karash. In addition, there are articles by Kazakh journalists such as Abdulgaziz Musagaliyev, Akhmet Baitursynov, Shankerey Bokeev, Salimgerey Zhanturin, Mirzhakyp Dulatov, Moldagali Bekturlin, Shaimerden Koshygulov, Zhanuzak Zhanibekov, Nuraldin Mollagazin, Tashen Kiyambekov, Yesenkul Mamanov, Bilal Suleev" [8]. The works of Abai's school of poetry and the Kazakh scholars in Semey led by Shakarim Kudaiberdiuly were also published in this very "Shura" magazine. Therefore, the fact that intellectuals of the two nations promote each other's creativity, consult and make decisions on many issues related to national affairs, and Kazakh-Tatar relations can be said to be not just a superficial relationship, but a relationship with deep roots and strong ties established over the years. There are many examples of this in White's research work "Advancing Shūrā: A Social Agent for Democratization" [8, 345]. If we look at the history of the city of Semipalatinsk, we can see that Tatar scholars have made great contributions to the advancement of Kazakh education, culture, spirituality, and development. How can we not mention the work of Rakhmetolla Elkebaev, who collected 30,000 signatures and opened the way for the first girls to enter the library, formed the first Kazakh football team in the city of Semey, exchanged letters with Tolstoy, gave lectures on religious philosophy and "On Science" to thousands of people, and defended the brave Mirzhakyp Dulatuly, who later spoke in defense of him? The first football team "Yarysh" founded in Semey was played by Mukhtar Auezov, who became a great writer of the Kazakh people. All this is ultimately a connection not only between Kazakh-Tatar readers, but also between the Kazakh-Tatar peoples. The Kazakh-Tatar ties in Semey were so close that in local villages there are still enough places where Kazakh-Tatar kinship is preserved, where songs and dances are sung and danced in the

[illegible]



Figure 1. "Semipalatinsky kray" newspaper. 1914 No. 36.-B.4

Such a phenomenon can be seen in some of the Semipalatinsk publications of the early 20th century. The number of discussions and lectures in various educational fields held in

Semipalatinsk is even greater than today. For example, an article published in the newspaper "Semipalatinsky Listok" states that 1,121 people attended an open lecture, and R. Elkebaev and Mr. Almaev lectured on "Zayyrly Sciences" to 1,121 people. [11,1]

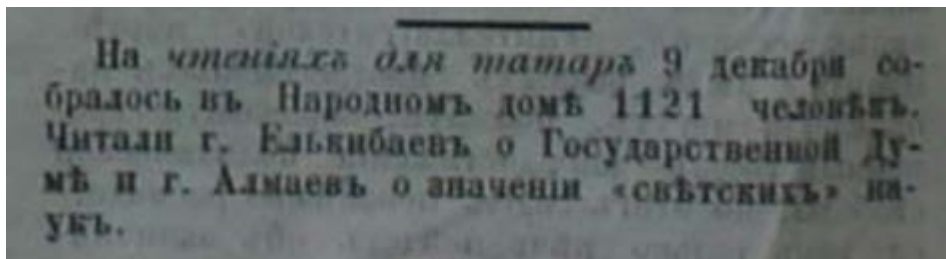


Figure 2. "Semipalatinsky kray" newspaper. 1911 No. X.- B.1

The fact that he gave lectures to 1,121 people for a city of about 30,000 inhabitants shows how influential the above-mentioned intellectuals were. There is a lot of information about the access of Tatar publications such as "Shura" and "Tarzhiman" to readers in Semey. To this day, a complete collection of the above-mentioned publications has been preserved in the regional museum in Semey. These publications published the works of Alash heroes, led by Shakarim Kudayberdiuly.

In general, at the beginning of the 20th century, there was a strong connection between Kazakh and Tatar scholars. Sometimes this connection was based on the issue of religious unity and Islam, while on the other hand, there was internal dissatisfaction with the policy of colonization. By order of the Governor-General of the Steppe, who closely monitored the relations between Kazakh-Tatar readers, the names, addresses, and occupations of people who read and wrote down publications such as "Shura" and "Tarzhiman" from the Semipalatinsk region were constantly recorded. Many scholars who studied Islam in the Kazakh steppe wrote that at the beginning of the 20th century, Semey had the largest number of madrasahs in the Kazakh steppe, and that the literacy and scientific attainment of both the boys and girls of this city were striking. For example, Taiyr Jomartbaev, considered one of the Kazakh scholars, studied at the Kokbay Madrasah, graduated from the Galiya Madrasah in Ufa, married a Tatar girl, Adygiya, and returned to his homeland. After that, he taught boys and his wife Adygiya taught girls [12]. It is also a historical fact that Taiyr Jomartbaev worked in the newspaper "Alaz", published articles in the newspapers and magazines "Kazakh", "Zhana Mektep", "Aykap", and got involved in the affairs of the people. Although his wife was a Tatar, she worked for years on the path of literacy of Kazakh girls and worked in the field of education in the Kazakh steppe [12].

In 1913, the "Muslim Charity Fund" was established in the city of Semipalatinsk. Part of the funds collected for this organization, if not the main part, were used to provide financial assistance to educational institutions where Kazakh children were educated, without providing them with books. The head of the fund, which consisted mainly of Kazakh-Tatar clergy, was the well-known philanthropist Raimzhan Marsekov. On the one hand, as a well-known and respected merchant, and on the other hand, as a lawyer, one should be able to handle all the documents, and the appointment of Raimzhan Marsekov as the head of the fund itself indicates the close relationship between the merchants and the Tatar merchants, who form the basis of the fund. "More than 1,000 rubles of surplus funds were brought to the fund every year as assistance. Raimzhan Marsekov was elected as the head of the foundation in 1913. In addition, a number of Muslim institutions were financed by zakat and alms from the clergy, while wealthy patrons helped by donating houses to the mosque. A respected citizen of Semipalatinsk,



Muhammad-Uali Khamitov, donated two of his houses to Mosque No. 2. In 1916, Muhammadgali Saifullin, a resident of the city of Zaisan, donated a two-story, half-timbered house in the Tatar neighborhood to Mosque No. 7. Such donations were made not only by Muslim brothers, but also by the imams of the city mosques. The son of Akhmet-Uali, the imam of Mosque No. 7, donated a house to the mosque, saying: "Fazyl-Akram" [13]. The fact that in 1912 the publishing house "Yardem" (Help), founded by the Tatar merchant brothers Sadyktar and Nigmatullin, published the works of such brave men as Shakarim Kudayberdiuly, Taiyr Zhomartbaev, Mustakym Maldybaev, and Baimuhammed Aitkozhin, once again testifies to the positive direction of Kazakh-Tatar relations [14].

The development of trade relations in the Semipalatinsk region is also directly related to the Tatars. They not only opened factories in Semipalatinsk, but also supplied the population with daily necessities and food from the Tashkent and Kokand regions. They wrote letters to Alexander II himself, asking for tax breaks [15]. In the 1900s, the owners of large mills in Semipalatinsk were also Tatars, who earned huge profits from this industry. In addition, they provided flour not only to the city of Semipalatinsk, but also to cities and towns along the Irtysh. The Musin mill located in Semipalatinsk bought wheat sown by the local population and exported flour to neighboring regions and even to Russia [16, 198].

It was the Tatars who took advantage of the opportunities of the Irtysh River. The extremely wealthy Musin family, descended from the Tatars, founded the Irtysh Fleet. In the 1880s, they began to use the Irtysh for commercial purposes. The development of industry in the region and the rapid growth of cities not only created a demand for freight logistics, but also satisfied the demand for fast freight transportation. Musin was the first to organize not only freight transportation, but also passenger transportation for the residents of the Irtysh. The first steamers under the name Musin transported passengers to their destinations. Thus, Latif Musin created a small fleet on the Irtysh and became a monopolist of Irtysh water transport. In 1908, Latif Musin owned two-thirds of the 46 steamers and 87 barges on the Upper Irtysh. Having rationally used his transportation potential, Latif later began to mine gold in deposits abandoned by the Russians [17].

In the field of mining, especially gold mining, several mines in East Kazakhstan passed into the ownership of the Tatars. Initially, the deposits that belonged to the Russians were gradually transferred to the ownership of Tatar merchants. For example, in 1910, according to the report of the regional engineer A. Kholodkovsky, the deposits "Fatikhovsky", "Latifovsky", "Fida-Akhmetovsky", "Sadkovsky", "Valievsky", "Udalyi", "Grazhdanin", "Pustoy", "Pochetny", "Ivanovsky", "Victor" and "Osennyaya Idyllya" and "Svyatitelya -Nikolaevsky" located in the Semey and Ust-Kamenogorsk districts were transferred to the ownership of the company "M.S. Musin, M.V. Khalitov and Co." Those with Tatar names of these deposits belonged directly to the Tatars, while those with Russian names were leased from the Russians, gold was mined and sold to other regions [15]. It is impossible not to mention the Tatars as one of the founders of mining in the Semey region.

Historically, the Tatars have made a significant contribution to the development of the city of Semey. In particular, in the field of education, light and heavy industry, trade, religious literacy and charity, the Tatars directly influenced the development of our city. In the 19th and early 20th centuries, the Tatars were instrumental in raising the literacy level of the local population, promoting education and opening madrasahs. In the absence of special state-organized educational institutions in Kazakhstan, it was precisely these Tatars who became the main distributors of literacy among the Kazakh population. In 1863, there were nine private Tatar schools in Semey alone, with about 500 students. These Tatar schools were opened with the support of wealthy Tatar merchants. They provided opportunities for representatives of other nationalities than the Tatars to receive education there. Local Kazakhs in Semey and its suburbs



received primary education in Tatar schools. Tatar clergymen worked as teachers in these schools [3].

Most of the schools were opened at the expense of merchants, with donations from wealthy merchants and entrepreneurs. In 1872, there were seven private educational institutions for Muslim children in Petropavlovsk, while in Semipalatinsk there were nine private schools in those years. Kazakh researcher Shokan Ualikhanov noted that “we must admit that the main driving force of this Muslim education was our merchant Tatars,” and in his article “Muslimism in the Steppe” he wrote: “In every village there were nomadic schools, most of whose teachers were Tatar mullahs and seminarians” [18].

In 1904-1905, special educational programs were opened. Meetings began to be held more often to acquaint the population with news. Educational programs were organized in libraries, near mosques and madrasahs, and even in prisons. Most of them were staffed by Tatars. Most of the honorary members of the People's Educational Society were large Tatar merchants such as Sadyk Rafikov and Vali Khamitov [13].

Tatar merchants played a special role in the cultural development of Semey. They made a great contribution to the development of cultural centers in our city. At the beginning of the 20th century, about 70 charitable societies were operating in Semey. The main direction of charity was directed towards the development of culture and education. They had a positive impact on the development of art, architecture and printing, and even sports.

In 1901, there were 8 bookstores in Semipalatinsk. Of these, 3 were owned by Tatars. Their owners were Kadyr Khalimullin, Iskak Nemaddulin, and Mukhamedyar Ibatullin [19, 2]. In addition to the shops, the owners of bookshops in the bazaar were also mainly Tatars, as evidenced by a letter from Habibulla Seifullin to the military governor of the Semipalatinsk region. In his letter, he asked for the possibility of selling permitted religious books and asked for a special certificate [19, 3]. The main part of the books sold were religious books. Arabic books were also sold, which were mainly read by Tatars themselves, and books for students of mosques and madrasahs were purchased through these stores.

The change in the architectural appearance of Semey is also directly related to the Tatars, whose mosques, houses, shops and factories turned Semey into a major center. During that period, the Tatar settlement became one of the most attractive places in the city. European-style residential buildings were built along one street. Not only one-story houses, but also multi-story private residential buildings began to be built. The courtyard of the house was fenced, and the entrance gate and exterior of the houses were decorated, like in large cities in the interior of Russia. The courtyard of the house and its surroundings were landscaped, and the nationalities living in Semey and nearby regions began to learn from the Tatars how to use and implement the household goods of that time.

Discussion

Tatar merchants devoted all their efforts to the purity of Islam and its spread, and to the development of religious literacy. In addition, they considered it their duty to build mosques. Wealthy groups of merchants, either collectively or individually, built mosques on their own lands. On July 8, 1857, Fitkulla Gatiev sent a petition to the Russian Emperor Alexander Nikolaevich asking for permission to build a mosque in his yard. In the petition, Fitkulla asked for permission, citing the poverty of the Semipalatinsk people, their inability to build a mosque together, and the fact that he had the opportunity to build a wooden mosque for the people in his yard at his own expense. He presented a drawing of the mosque's exterior and its construction [16]. Most Tatars were fluent in Russian, and using this, they were able to ask the Russian authorities for what they needed for society and themselves.

Today, one of the architectural monuments that has become a symbol of Semey is the Tatars who laid the foundation of the only mosque with two minarets in Kazakhstan and left it as a legacy to the country. This mosque was built in 1858–1862 by local merchants Suleimenov,



Abdyshev, Rafikov, and Khalitov [20]. From this we can see the unity and devotion of Tatar merchants. The one-minor mosque, which has become an architectural gem in the Tatar district of Semey, was built in 1910 by the wealthy merchant Latif Musin at his own expense, and it continues to serve the country to this day.

Conclusion

The city of Semey was one of the major centers of deep spiritual, cultural, and economic ties between the Kazakh and Tatar peoples in the second half of the 19th century and the beginning of the 20th century. These ties were clearly manifested in education, religion, the press, trade, production, and charitable activities. Kazakh-Tatar interaction became an important factor determining the common historical destiny and interests of the two peoples.

During the study, various aspects of Kazakh-Tatar relations were analyzed based on archival materials, statistical data, periodicals and scientific works. In particular, the influence of Tatar mullahs on the Kazakh educational system, the economic influence of Tatar merchants, and the joint cultural and educational activities of Kazakh and Tatar intellectuals were analyzed. All these factors indicate the complexity and importance of the historical processes taking place in the city of Semey. The unity of historical goals and interests of the Kazakh and Tatar peoples was reflected in their common aspirations. In the conditions of colonial policy in the 19th-20th centuries, both peoples raised the issue of national liberation and tried to preserve their culture and language. Kazakh-Tatar relations originated from religious and spiritual unity and contributed to the formation of national consciousness. Although the tsarist government took administrative measures to weaken this cooperation, intellectual contacts between Kazakh and Tatar intellectuals remained and became an important part of mutual interaction.

In general, Kazakh-Tatar ties in the city of Semey were reflected in all spheres of education, culture, economy, charity and religious life. Tatar mullahs became an important part of the Kazakh educational system, and Tatar merchants made a great contribution to the development of the economy. The Tatar press influenced the positions of the Kazakh intelligentsia in the national movement.

Kazakh-Tatar contacts were carried out not only at the level of individuals, but also through public institutions, madrasahs, publications, and trade networks. These contacts demonstrated the historical commonality of the two peoples and contributed to their development in a common cultural space.

Thus, Kazakh-Tatar cooperation had a great influence on the historical development of the city of Semey. These historical ties have not lost their significance even today, laying the foundation for cultural, scientific and economic relations between Kazakhstan and Tatarstan.

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Мамырбеков А.М., Аубакирова К.А., Оспанова А.К.
«СЕМЕЙ ҚАЛАСЫНДАҒЫ ҚАЗАҚ-ТАТАР МӘДЕНИ БАЙЛАНЫСЫ:
АҒАРТУШЫЛЫҚ, БАСПАСӨЗ ЖӘНЕ ЭКОНОМИКАЛЫҚ ЫҚПАЛДАСТЫҚ»

Аңдатпа. Мақалада Семей қаласындағы қазақ-татар мәдени, ағартушылық және экономикалық байланыстарын тарихи тұрғыдан талдауға бағытталған. Зерттеу барысында қазақ даласындағы білім беру жүйесіне татар молдаларының ықпалы, татар көпестерінің Семей қаласының экономикалық дамуына қосқан үлесі, сауда-саттық және өндіріс салаларындағы қызметі сараланды.

Патша үкіметінің отарлық саясаты аясында қазақ-татар байланыстарына жасалған шектеулер мен бақылау шаралары мұрағаттық құжаттар негізінде талданды. Дәлел ретінде татар молдаларының қазақ ағартушылығына ықпалы жөнінде аландаушылық білдірген 1877 жылғы генерал-губернатор есебінің жазбасынан үзінді келтірілді. Бұл деректер патша әкімшілігінің татар молдаларының қазақ балаларын оқытуына тосқауыл қоюға бағыттаған әрекеттерін ашып көрсетеді.

Сондай-ақ, мақалада мәдени-ағартушылық және баспасөз салаларында көрініс тапқан қазақ-татар зиялылары арасындағы байланыстардың қалыптасуы мен дамуы нақты мысалдармен көрсетілген. «Шура» журналында жарияланған қазақ зиялыларының есімдері мен «Тәржіман» газеті сияқты татар басылымдарындағы мақалалар ұлттық сананы қалыптастыру мен ағартушылық идеяларын таратуда маңызды рөл атқарған. Қазақ баспасөзінде де татар зиялыларының қызметі туралы мәліметтер жарияланған. Екі тарапта да авторлардың үздіксіз пікір алмасып, шығармашылық байланыс орнатуы, жалпы диалогта болу үрдісі екі халықтың өзара мәдени ықпалдастығының тереңдігін айғақтайды.

Экономикалық салада татар көпестері Семей қаласында сауда және өндіріс салаларын дамытуға ықпал етіп, жергілікті халықтың өмір сүру деңгейін жақсартуға үлес қосқан. Латиф Мусиннің Ертіс флотын құруы, диірмен өндірісі және алтын кен орындарын игеруі Семей қаласының экономикалық өркендеуіне серпін берген маңызды факторлардың бірі болды. Сонымен қатар, қазақ және татар зиялыларының қайырымдылық ұйымдары білім беру мен әлеуметтік қолдау салаларында өзара ынтымақтастық орнатты.

Зерттеу қорытындысы, қазақ және татар халықтарының өзара үндестігі, тек бірлігі, тіл бірлігі және дін бірлігі сынды сипаттар отарлау саясатына қарсы әрекет қылу барысында олардың ортақ мәдени және рухани құндылықтар негізінде тығыз қарым-қатынаста болғандығын растайды. Бұл зерттеу Семей қаласындағы қазақ-татар байланыстарының әлеуметтік, мәдени және экономикалық қырларын ашып көрсетеді және екі халық арасындағы тарихи ынтымақтастықтың маңыздылығын айқындайды.

Кілт сөздер: Семей татарлары; қазақ-татар байланысы; отарлау саясаты; миссионер; қазақ оқу-ағарту саласы.

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КАЗАХСКО-ТАТАРСКИЕ КУЛЬТУРНЫЕ СВЯЗИ В СЕМЕЕ:
ПРОСВЕЩЕНИЕ, ПЕЧАТЬ И ЭКОНОМИЧЕСКАЯ ИНТЕГРАЦИЯ

Аннотация. В статье рассматриваются казахско-татарские культурные, просветительские и экономические связи в городе Семей. В ходе исследования проанализировано влияние татарских молл на систему образования в казахской степи, вклад татарских купцов в экономическое развитие города Семей, их деятельность в сфере торговли и производства.



В рамках колониальной политики царского правительства изучены ограничения и меры контроля, наложенные на казахско-татарские связи, на основе архивных документов. В качестве примера приведена запись в отчёте генерал-губернатора за 1877 год, выражавшая обеспокоенность влиянием татарских молл на просвещение казахов. Эти данные демонстрируют попытки царской администрации воспрепятствовать обучению казахских детей татарскими наставниками.

Также в статье конкретными примерами раскрывается процесс формирования и развития культурно-просветительских и печатных связей между казахской и татарской интеллигенцией. В журнале «Шура» публиковались работы казахских деятелей, а статьи в татарских изданиях, таких как газета «Тәржіман», играли важную роль в формировании национального сознания и распространении идей просвещения. Казахская печать также освещала деятельность татарских интеллигентов, что свидетельствует о глубоком культурном взаимодействии между двумя народами и их постоянном диалоге.

В экономической сфере татарские купцы активно способствовали развитию торговли и производства в Семее, что положительно сказалось на уровне жизни местного населения. Важную роль в экономическом подъеме города сыграли Латиф Мусин, основавший Иртышский флот, а также деятельность татар в мукомольной и золотодобывающей отраслях. Кроме того, казахская и татарская интеллигенция совместно участвовали в благотворительных инициативах, направленных на поддержку образования и социальной помощи.

В заключении подчеркивается, что единство казахов и татар, основанное на родстве, языке и общей религиозной принадлежности, укрепилось в период противостояния колониальной политике. Исследование раскрывает социальные, культурные и экономические аспекты казахско-татарских связей в Семее и подтверждает их историческую значимость.

Ключевые слова: татары Семее; казахско-татарские связи; колониальная политика; миссионерство; казахская система образования.