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**The Kazakh nobility in the service of the Russian empire in 19th  
century: the formation and activity**

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## ABBREVIATIONS

### Archives and Sources

*GAOrO* - Gosudarstvennyi Arkhiv Orenburgskoi oblasti (State Archive of Orenburg Region), Orenburg

*GAAO* - Gosudarstvennyi Arkhiv Astrakhanskoi oblasti (State Archive of Astrakhan Region), Astrakhan'.

*GASO* - Gosudarstvennyi Arkhiv Samarskoi oblasti (State Archive of Samara Region), Samara

*PSZ* - Polnoe Sobranie Zakonov Rossiiskoi Imperii (Complete Collection of the Laws of the Russian Empire), 3 series

*RGIA* - Rossiiskii Gosudarstvennyi Istoricheskii Arkhiv (Russian State Historical Archive), St. Petersburg

*SZ* - Svod Zakonov Rossiiskoi Imperii (Law Digest of the Russian Empire)

*TsGA RK* - Tsentral'nyi Gosudarstvennyi Arkhiv Respubliki Kazakhstan (Central State Archive of the Republic of Kazakhstan), Almaty

### Government Institutions

*DDS* - Dvorianskoe Deputatskoe Sobranie (Noble Deputy Assembly)

*MGI* - Ministerstvo Gosudarstvennikh Imushchestv (Ministry of State Domains)

*MVD* - Ministerstvo Vnutrehnikh Del (Ministry of Internal Affairs)

### Archival Citations

*f.* - fond (collection)

*op.* - opis' (inventory)

*d.* - delo (file)

*ch.* - chast' (part)

*l. (ll.)* - list, listy (leaf, leaves)

*ob.* - oborot (verso)

*T.* – tom (volume)

## INTRODUCTION

The problem of social integration of borderlands' territories into the order of the Russian Empire has always been relevant and most discussed in the study of empires. In recent decades, within the framework of the "imperial turn," the issue of the unity of the center and periphery, peculiarities of their relations become priority areas in this field. Today the historians are trying to solve the problem of recreating the natural, historical development of the Russian Empire, which "grew" with numerous borderlands and represented a full section of socio-cultural layers and estates.

Modern concepts of studying the Russian empire as multinational, multiconfessional, allow revealing the features, methods, and models of regional integration, determining the role of each region in imperial reality and identifying all forms of relations between the center and the periphery in a whole picture. This problem has been the beginning of the study of regions in all aspects. Besides, the comparative-historical approach to the problem allows not only to compare the process of entry of nomadic peoples (Bashkirs, Kalmyks, and others) into the estate order of the empire but also to determine the place of the Kazakh steppe in the history of the empire. Therefore, the theme is of great international importance, as it corresponds to modern world concepts of history study and presents a new perspective of study multinational Russian nobility.

The Kazakh steppe in the 19th century became the socio-political component of the empire, transforming the traditional ruling system. The study of social changes in the Steppe on the example of the features of the formation of the Kazakh nobility allows us to see a completely different form of social incorporation of Kazakh nomads into the privileged estate of the Russian Empire. Noteworthy, the formation of social estates is a vexed continuously question in the history of the Russian Empire, and studying the process in Kazakh steppe territory is essential to understanding imperial diversity.

The relevance of the theme is also evident in the historiographical aspect, as in the world and Kazakh historical science, there were no attempts to study the formation and character of Kazakh nobility in the context of social incorporation of the Kazakh steppe in the Russian Empire. Moreover, the topic itself will destroy erroneous beliefs about the non-existence of Kazakh nobility and the closure of nomadic Kazakh society during the imperial period.

The theme responses to the set tasks and directions of the internal development of our state and is essential on a national scale. The study of fundamental changes in the Kazakh Steppe and the emergence of new social phenomena and groups reflect the tasks of identifying the origins of modernization of the public consciousness of the Kazakh people throughout the 19th century in the direction of the program "*Ruhani zhangyru*" [Spiritual modernization]. After all, the improvement of the "quality of human capital" is possible only when studying its national code and historical, social dynamics, which should become an essential prerequisite and condition for the success of modernization of public consciousness of citizens of

modern Kazakhstan. The spread has long hampered the study of social history in Soviet historical science of the idea that social events can only have links with revolutionary transformations. We propose the idea that the social history of the Steppe should be explained in terms of "modernization," so the formation of objective historical knowledge about the past affects today, allow understanding the historical roots of the realities of sociocultural phenomena of contemporary Kazakhstan.

Studies of the process of entry of the Kazakh nomadic society into the European social structure in the case of the imperial estate order allows studying the formation of effective mechanisms of influence on the consciousness of the Kazakh elite, as well as symbols and concepts. The identification in the documents of information about the most challenging processes taking place in the public consciousness, social psychology, and mentality allows understanding the mechanism of interaction between the authorities and the local elite. At the same time, the understanding that different aspects of social security of new estates developed indicates the possibility of comparison with the modern state. The research on the personal composition of the Kazakh nobility, detailed study of Kazakh noble houses, contributes to the introduction of new names into the Kazakh historical science and allows personalizing the history of Kazakhstan in the imperial period. The restoration of not only the names but also the biographies of the Kazakh nobles reveals the peculiarities of their service and the influence on the public consciousness of the local population within the native region, corresponding to the modern patriotic idea of "*Tugan Zher*" [Homeland]. Moreover, the development of this theme allows to give a more accurate and complete description of the critical features of historical changes during the 19th century on the Kazakh land, accompanied by Europeanization of the Kazakh nomadic society, as well as the increase of social tension and allows to understand the deep, and most importantly - objective, causes of essential phenomena of modern times.

The Russian Empire in the process of reforming the Kazakh steppe used mechanisms of a complex interaction between "traditional" and "new," which accompanied by a transformation of the content of both, change of emphasis in both. The new administrative system in the Kazakh steppe and the inclusion of representatives of the Kazakh people in this process created conditions for the beginning of the transformation of the social organization of the Kazakh nomadic society and the formation of Kazakh nobility and the transition from clan ties based on kinship and patronage to awareness of new priorities in the structure of the social space of the Empire. It raises questions of a methodological nature, namely, what is the relationship between the formation of Kazakh nobility and the process of creating new thinking, perception of its new position in the system of nomadic society, attributes, symbols of power received from the Empire. What form of identification did have Kazakh nobles, most of whom represented the first Kazakh intelligentsia and had high authority in Kazakh society of the 19th century? The study of these problems allows considering the more realistic face of the Kazakh nobleman and official. In this regard, the novelty of the topic lies in the representation of the personalities of Kazakh history of the 19th century from new positions and

perspectives, based first on the representation of the adaptation process of Kazakh society to the new imperial realities.

Thus, the relevance of the theme, both international and local, is indisputable, and the study of it has great significance for the international community of scholars and scholars within Kazakhstan.

The problem hardly studied in the world and domestic historical science. Some aspects of the problem of Kazakh nobility presented in historical works on the general history of Kazakhs of the 19th century, Kazakh officials, about historical personalities of the 19th century. An extended historical analysis of these issues discussed in Chapter 1. (1.3 Sources about the theme). As the problem of the Kazakh nobility closely connected with a problem of the Russian nobility, and in general with questions of a estate order of the Russian Empire and features of the imperial state, in Chapter 1 (1.1 Theoretical concepts in researching the issue; 1.2 Historiography in the study the Kazakh nobility) of this work is an analysis of the history of studying these problems in the world-historical science.

The historiographical analysis carried out on problematic aspects concerning the topic, and each segment considered in the chronological section - pre-revolutionary, Soviet, and modern. These consecutive frames did not concern international studies; they presented only by problem categories because they do not have sharp ideological contrasts in time.

Turning to the description of sources on the history of the Kazakh nobility, it noteworthy that there is no set of documents on this problem - facts and information scattered in a vast mass of published and first of all unprompted materials. The vast majority of uncorrelated materials are entirely new, have not used yet in historical science. In researching the Kazakh nobility, we used several types of historical sources, which have diverse character and degree of reliability. There are the following: legislative materials, recording workflow (*deloproizvodstvennyye materialy*), statistic dates, and works of Kazakh oral literature of the 19th century. We present a wide source analysis of the problem in Chapter 1 (1.3 Main sources and historiography in study Kazakhstan nobility) of this inquiry.

Careful consideration of sources, their critical analysis, taking into account the character of each type, comparison, and synthesis of all documentary materials, allows reconstructing the history of Kazakh nobility.

**The purpose** of the thesis is to study the process of the formation of the Kazakh nobility during the 19 century in the context of the social incorporation of Kazakh society into the imperial estate order.

The goal achieved through the following **tasks**:

1. To analyze approaches and methodological guidelines in the study the estate of the Russian Empire and to consider discussion questions on the study of Russian nobility;
2. To reveal the process of incorporation of the Kazakh traditional elite into the privileged estate of the Russian Empire and its characteristic features;
3. To highlight features of rights and privileges of the Kazakh nobility;

4. Using comparative analysis, to determine the peculiarities of the position of nomads - nobles (Bashkirs, Kalmyks, Kazakhs) of the Russian Empire;

5. To identify the dynasties of Kazakhs included in the hereditary, titled nobility of the Russian Empire;

6. To compile biographical data of Kazakh noble houses as a complex biography that combines imperial loyalty and national patriotism.

Through the study of the new estate in the Kazakh nomadic society, we applied a contemporary methodology based on the approach of the new imperial history. This approach allows considering the meaning of the practices of regional and central authorities, the peculiarities of the Kazakh nobility as part of the privileged imperial estate, to identify the social policy of tsarism and relations to this region. Social history provides an opportunity to reveal the essence of social changes in Kazakh society, the relationship of the Steppe new estates with its society, and the Russian authority. Also, within this framework, we try to consider social history, the view of the Russian administration to the phenomenon of the Kazakh nobility. It is natural that along with it we use as historical (the historical and comparative, historical and typological, historical and system analysis), and general scientific (the analysis, synthesis, abstraction, analogies, deduction) and cross-disciplinary methods (prosopography, biographic, a method of the network analysis, etc.). These methods of research allow new methodological possibilities to track the fundamental changes that took place in the Steppe territory throughout the 19th century. The principle of objectivity and historicism focused on objective analysis and assessment of the facts relating to the topic. When recreating the holistic picture of the study, we rely on an array of documentary base, so the analysis of the reliability of the sources became a guarantee of an objective and exciting study. All the methods mentioned above applied in a complex. Details on the methodological basis of the problem in Chapter 1.

**The object of the research** is the transformation of the traditional social organization of the Kazakh nomadic society in the 19th century. The subject of the research is the incorporation of Kazakhs into the noble estate of the empire.

**Chronological framework** determined by the time of formation and functioning of the Kazakh noble estate - from 1822 to 1917. The source basis for establishing the lower chronological boundary of the study was the Statute on Siberian Kazakh of 1822, which for the first time, indicated routs of the formation of the Kazakh nobility. To establish the upper framework in time - the Decree "On the Destruction of Estates and Civilian Ranks" of November 11, 1917, which eliminated nobility as an estate and abolished its estate institutions.

**The geographical framework** of the study covers the entire modern territory of Kazakhstan, and some parts of the Russian Federation were throughout the 19th century, where lived many Kazakhs (Orenburg, Astrakhan, Omsk regions).

**The scientific novelty of work:**

- New documents extracted from the funds of the central archives of the Russian Federation and Kazakhstan have involved in the scientific circulation of the national historical science;

- The inquiry reveals the mechanism of incorporation of the Kazakh elite into the descendant and titled nobility of the Empire;
- The work defines features of estate rights of Kazakh nobles of the Russian Empire in the context of imperial administration and a new social structure in the Kazakh Steppe;
- The thesis presents lists of Kazakh noble families of the Empire and defined dynasty's using noble estate privileges;
- The research reveals the process of perception of social transformation by the Kazakh population through Kazakh oral literature of the 19th century.

### **Main arguments of the inquiry for defencing:**

1. The social organization of Kazakh society gradually transformed in the 19th century, by inclusion into new estates in the Steppe. The basis for this was administrative reforms, which involved tools for the gradual incorporation of the local elite into Russian officials, the introduction of the Russian estate order in the Steppe. For the Kazakh elite to take part in the local ruling of the Steppe was a chance to preserve their privilege in nomadic Kazakh society; for the imperial government, it was crucial to creating a social base in the region. The Kazakh elite could acquire noble title only through service in local government, being in the positions of sultans-rulers, senior sultans, assessors, special assignment officials under the governor, etc.

2. General imperial laws determined the ways of acquiring the nobility of the Kazakh elite through military or civilian ranks and orders. Among the Kazakh nobles, there were two major-generals, five colonels, four lieutenant colonels, one major, one captain, one staff captain, one captain-captain, coronets - two, one mediocre coroner, one esaul, and one college assessor. In general, the vast majority of the Kazakh nobility were military officials, and they gained the noble title through them, except Kazakh noble Gazy Bukeiev, who received the nobility throughout civil rank - collegiate assessor. In other cases, the Kazakhs inherited the noble title from their fathers, grandfathers, or great-grandfathers. They all entered into the hereditary nobility.

3. Kazakhs also became part of the titled nobility of the Russian Empire. The Kazakh titled nobility represented by the prince family Chigizovs, descendants of Zhangir khan. The descendants of Zhangir khan received the prince title instead of the khan title inherited from their father, and not through service, as was the case with the hereditary noblemen from the Kazakhs, but "for exceptional loyalty" of this dynasty to the empire. But all the Kazakh princes had military ranks: Sagib-Girey Chingiz - the cornet of the Leib Guards of the Cossack regiment, Ibrahim Chingiz - the staff captain of the Life Guards of the Hussar Imperial Regiment, Ahmed-Girey - the retired colonel, Gubaidulla Chingiz Khan - the colonel.

4. The social policy of imperial power in the Steppe had similarities with the methods of tsarism concerning other nomadic peoples of the empire. The scientific work presents a comparative analysis of the formation of the Kazakh nobility with the Tatar, Bashkir, Kalmyk nobility. The priority direction in the social policy of tsarism concerning these people was the "divide and rule" method. Even though the



Bashkir, Kalmyk, and Kazakh societies lead the same economic and cultural type, they had deliberately differentiated routes through which they acquired the nobility and possessed noble privileges. The imperial power in the social transformation of the Steppe focused on the traditional values and characteristics of the nomadic living arrangement and culture, encouraging the privilege and noble origin of the Sultans. As a result of this interaction between the “nomadic” and the “imperial,” formed the special character of the Kazakh nobility.

5. An important component of social transformations from the Steppe was the entry of ordinary Kazakhs (*kara suyek*) into the privileged estate. This phenomenon was the opposite of the traditional concepts of nomadic Kazakhs about social stratification, where other social elements did not replenish the Kazakh aristocracy (*ak suyek*). At the same time, the Russian authorities granted the *biys* and *starshins* (*kara suyek*) equal rights with the sultans in the process of entering into the nobility. The basis for this was the service in government, military or civilian ranks, orders.

6. Kazakh nobility did not have basic rights and privileges of the Russian nobility, namely, land in ownership, not been members of the Noble Assembly. The reason for this was the economic-cultural type, where the land was the property of a nomadic community and not an individual. However, archives indicate that such noble families as the Chingisovs, Dzhaikpayevs, Zhantyurins, Khudaimendins could become owners of the lands, but they received these lands not as nobles of the Empire, but for the service. However, most of the nobles did not apply for land ownership. Social changes at the end of the 19th century and the beginning of the 20th century, the resettlement policy forced the Kazakh nobility to look differently at their opportunities and preserving pasture lands.

7. Kazakh nobles were inscribed in noble genealogy books, had their coats of arms; on this basis, revealed Kazakh noble families of the Orenburg, Ufa, Astrakhan, and Samara provinces, traced their genealogies and descendants.

The activities of Kazakh nobles should be examined in terms of two factors: empire and nomadic society. They were at the turn of two cultures: European and nomadic Asian. Kazakh nobles were not only mediators between the tsarist government and the Kazakh people but also combined imperial loyalty and national patriotism.

**Discussion and approbation of the thesis.** On the topic of the dissertation published 15 articles. The main provisions of the work the author published in 2016-2019, in the following conference proceedings: Collection of the international scientific and theoretical conference "Humanitarian cooperation between Russia and Kazakhstan" dedicated to the 25th anniversary of the CIS, December 9-10, 2016; International conference of students and young scientists "Farabi Alemi", April 5-18, 2017; Materials of the international scientific and theoretical conference dedicated to the 70th anniversary and 50th of the scientific and pedagogical activity of doctor of historical sciences, professor K.T. Zhumagulov "World History and International Relations in Eurasia in the Light of Modern Integration and Modernization", February 9, 2018; Materials of the international scientific-

practical conference “Cognitive Linguistics in the Context of the Modernization of Public Consciousness”, November 23-24, 2018; 50th Annual Convention of the Association for Slavic, East European, and Eurasian Studies, at the Boston Marriott Copley Place, December 6 - 9, 2018 (USA).

The author published papers in national journals recommended by the CCIS: “Bulletin of KazNU. History”, “Otan Tarihy,” as well as in international journals included in the SCOPUS database “ Bylye gody.”

**The structure of the inquiry** reflects the sequence of solving the tasks set in the study and consists of a list of abbreviations, introduction, three chapters, conclusion, appendixes, and a bibliography. The first chapter considers theoretical and methodological issues of studying the history of the multinational Russian empire and provides a synthesis analysis of the main historical works on the empire, estates, and nobility of the Russian Empire. This chapter also reflects the source analysis of the problem and demonstrates the degree of study of the Kazakh nobility. The second chapter mainly explores ways, stages, and the process of incorporation of Kazakhs into the privileged estate of the empire. At the same time, as a logical consequence of the incorporation process, the composition, differentiation, and peculiarities of the Kazakh nobility are considered. The third chapter provides an analysis of the rights and privileges of the Kazakh nobility, present the noble houses from the Kazakhs: biographies of members of the noble houses, their use of their noble rights the relationship of the Russian administration to the Kazakh nobility, peculiarities of the attitude of the Kazakh people to representatives of new estates. Also, this chapter deals with issues reflecting the role of the Kazakh nobility in the social and cultural life of Kazakh society of the 19th century and continuity of elitist features between the Kazakh nobility and intelligentsia of the beginning of the 20th century.

# 1 Methodological basics in investigating the problem

## 1.1 Theoretical concepts in researching the issue

In contemporary historical science, in the last two decades, the interest in the Imperial reality increases. Many modern historians try to comprehend the nature of the Imperial state from the formulation, comparison of empires in the historical context, to the complex mechanism of the relationship between the center and the periphery within the empire. Russian imperial history as a part of the history of empires mainly relates to study an empire, and its new trends.

Great work in this field is the inquiry of Jane Burbank and Frederick Cooper [1]. In this work, the authors focus on the features of the rule of each empire from the Roman and Chinese empires to contemporary empires, trying to present a general idea of the empire and its components. According to the authors, each empire has its characteristics in connection with the nature of the empire itself. Authors focus on how different empires emerged, competed, and forged governing strategies, political ideas, and human affiliations over a long sweep of time — from ancient Rome and China to the present. They look at repertoires of imperial power — at the different strategies empires chose as they incorporated diverse peoples into the polity while sustaining or making distinctions among them. [1, p.2]

This book does not look at all empires in all times and places. It focuses on a set of empires, which had distinctive, influential, and, in many cases, entwined. Empires were not alike; they created, adopted, and transmitted various repertoires of a rule. Chapters describe the ranges of ruling strategies that were imaginable and feasible in specific historical situations, the conflicts that emerged in different power structures, and the contentious relationships among empires that emerged at particular moments and over time drove world history.[1, p.3] Noteworthy that presenting the Empire as a form of state, the authors of this work take as a basis several issues: difference within empires; imperial intermediaries; imperial intersections: imitation, conflict, transformation; imperial imaginaries; repertoires of power.

In General, the work "*Empires in World History*" is a valuable and guiding work in imperiology. Authors study imperial politics, which includes the peculiarities of the relationship between the center and the periphery, which is necessary for our research. This book was an attempt to rethink the Imperial essence as a state and its features in the history of humanity.

A new stage of understanding Russian history through the prism of the history of the Empire began in the early 1990s. After the collapse of the Soviet Union and the emergence of new nation-states and national historiographies on its ruins, historians faced the need to replace the homogenizing narrative of Russian past as a nation-state with a more complex model that would include the experience of other emerging Nations.[2] In connection with this circumstance, published works on the history of Russia as a multinational empire. The fundamental research in this study was the work of Andreas Kappeler.[3] The work "Russia as a multinational Empire," was published in Germany in 1992 and has been translated into English and

Russian. Kappeler presented the model of the Russian Empire as a super-national, multi-ethnic state, rather than a Russian nation-state. The author focuses on the sum of national experiences of the peoples included in the Russian Empire, rather than on the problem of Imperial space, and reduced complex configurations of national, estate and confessional relations to binary oppositions of the "*russifying* center" to the national borderlands (allowing exceptions only for the Baltic region). Of great importance is the question posed by Kapeller about the need for a regional approach to the study of the Empire.[3] Andreas Kapeller also identifies key elements in the policy of integration and governance, the most significant of which was the incorporation of the local elite into the Imperial privileged estates.

Later, based on the collected empirical material on the history of individual peoples, ethnic, cultural, religious groups of the Empire, appeared a large number of works on the history of Siberia, Central Asia, the Caucasus, the Baltic States, the Volga region, Ukraine. The totality of individual national histories in itself did not create a General Imperial perspective but was an essential prerequisite for further synthesis.[4] This trend of regional studies is still an essential direction in the study of multiethnic empires, both in Russian international studies and in the historiographies of national post-Soviet states. For solving main problems in study of imperial nature of the Russian Empire and the Soviet Union, a group of researchers put forward the approach of "new imperial history", which in their opinion allow combining the analysis of imperial unifying mechanisms, taking into account the real diversity of the structures and stereotypes represented in the imperial space.

The new imperial history, according to its representatives, acts as an "archaeology" of knowledge about the Empire, understood in the spirit of the post-structuralist Foucault's paradigm, deconstructing the basic and normative ideas of the social sciences. This method has great potential for revising the newly formed orthodoxy and assessing the Russian Empire as a political, cultural, and social space divided along national - and only national-lines. Archeology of knowledge about the Empire allows to clearly understand how the national appropriation of the "common" past in multi-ethnic regions and imperial cities, it allows restoring the mosaic of social identities (regional, confessional, estate), which usually embedded in the theological and monologic paradigm of nation-building and estate/denomination. [4, p.27] An essential part of the new Imperial history is the study of individual regions, border territories, nationalities, revising the idea of a unified Empire, and interpreting the history of state policy and society "from below." This approach to imperial diversity gives valuable results both in the study of the Imperial center (usually understood as the "core" of the Empire and as the Imperial government) and in the interpretation of the Russian national project, which has rarely been considered in interaction with non-Russian nationalities and the Imperial periphery. [4, p.28] Thus, despite some new issues, the direction of the new Imperial history is quite acceptable to the study of the Kazakh steppe as part of the imperial world.

Today imperiology has many works on the history of the Russian Empire, representing its multinational character. In recent decades, there have been qualitatively new directions in the study of the history of the Russian Empire by

foreign researchers. This development influenced firstly by the much more full use of archival documents. Secondly, historians of the Russian Empire immediately adopt the methodological achievements of studies of culture, nationalism, identifications, discourses, colonial history.[5] In general, in foreign investigations on the history of the Russian Empire, scholars pay special attention to the comparative study of the history of Russia, the interactions of the center and periphery of the Empire, different groups of its population, not the predetermination of the processes of formation of national identities, that is, it is the Imperial component of Russian history. We should consider the most priority of them.

Collection of articles "Russian Empire: space, people, power. 1700-1930s." [6] consider the main feature of the Empire is its territorial structure, and not some form of size, and offer three interrelated understanding of the territory. The first is the historical and physical geography of Imperial government and social relations; the second is the spatial dimension of the discourse and practices of the Empire, its agents and subjects, and the third is the imaginary geography of Imperial politics and ideology. Moreover, the book offers a dual view of the Empire as a historical structure and at the same time, a space of social experience, taking into account both the form of statehood and the system of social relations. The key to this definition is the formula "differentiated rule of a differentiated population." [6, p. 25] The studies in this volume address several critical moments in the Russian imperial project and an array of questions about the ways that living in an empire shaped the understandings and aspirations of individuals and groups. As remark authors, their focus is on the conceptual and institutional significance of imperial governance. The significance of this work is that it does not represent theological or ethnic divisions, and takes as a basis the territorial idea, and does not begin with the center, and represents the entire Russian Empire as a whole. The authors' statements about the role and functions of agents between the local population and the central government are also relevant. These intermediaries had different descriptions in different territories.

Authors of "Russian Empire: Space, People, Power," discuss the problem of incorporation of Bashkiria, in which most of the population did not speak Russian and was non-Christian in European Russia. Authors of work also consider such essential issues for our study as the incorporation of the Muslim elite into the social system of the Empire, the creation of the imperial power of its officials through local self-government. It was the "classic" model used by all empires. Here we are talking about the use of the Russian Empire "scientific principles" in the conduct of its economic policy. Due to the territorial peculiarities, the Empire chose its policy pursued in a specific region. The legal estates here became the basic principle of government. Through the attribution of the population to a specific estate, the state created ideological boundaries there. With this social differentiation created an administrative division. Thus, this work has fixed a critical direction in the study of the Russian Empire as the understanding of the Empire as a space of differences and diversity.

The work about the general history of the Russian Empire is "The Cambridge History of Russia," which includes three volumes. [7] The Cambridge History of

Russia covers the imperial period from early Rus' to the successor states that emerged after the collapse of the Soviet Union. Volume I encompasses developments before the reign of Peter I; volume II covers the 'imperial era,' from Peter's time to the fall of the monarchy in March 1917; and volume III continues the story through to the end of the twentieth century. It encompasses political, economic, social, cultural, diplomatic, and military history. All the major Russian social groups have separate chapters, and the volume includes surveys on the non-Russian peoples and the government's policies towards them. Written by some authoritative researchers, this voluminous work presents a complete history of Russia, including political, economic, social, and cultural aspects, as well as non-Russian elements in the social structure of the Empire.

Another work of interest is Valerie A. Kivelson and Ronald Grigor Suny's book "Russian Empires," which reveals an essential moment in Russian imperiology: for a long time, the histories of the Russian "core" and the country non-Russian regions written in comparative isolation from one another. The authors here, in contrast, draw Russia and "the rest" into a single framework, and effectively show how it is impossible now to write a history of one without the other. [8] How authors themselves remark, they use the concept of empire, study the issues like the ways that ordinary people imagined their position within a non-democratic polity and what concessions the rules had to make, or appear to make, to establish their authority and preserve their rule. [9] The book tackles the long stretch of the history of the region and attends to forms of inclusion, displays of reciprocity, and manifestations of ideology. Kivelson and Suny focus on "nation" and argue that the nation "lies at the heart of our investigation." [9, xiii] However, the nation's shadow in this book is long, and the authors cast earlier forms of collective identification precisely as pre-national history. Identities and modes of governance rooted in religion and social status (*soslovie or sostoianie* ), although it no means absent in the book.[8, p.6] In general, this work is excitation and useful work in understanding the Empire in General and the Imperial essence of the Russian Empire, in the study of different forms of government and the development of national identity within the Empire.

A significant work in the study of the history of the Russian Empire in the comparative aspect is "The Russian Empire and its rivals" by Dominic Lieven.[10] In this work, the author begins by defining the Empire, and the place of Empire in a global context introduces the concept of empire and explain the international context in which the Russian state had to survive. [10, xiv] He examines the features of the Russian Empire in the historical context of the European world, Russian relations with its competitors, and gives a systematic comparison of the British, Austrian, and Ottoman empires. Lieven notes, these three imperial polities, therefore, provide an extensive range of variations on the theme of the empire against which Russia can be compared. [10, xvi] Further, the author presents, in fact, the history of the Russian Empire, including the Soviet Union. The author notes the favorable geographical position of Russia. Russian geography crucially influenced the axes of Russian expansion and the growth of the Russian empire.[10, p.206] Dominic Lieven, in his study, examines in detail relations center of the Russian Empire and the Soviet Union

to distant territories constituting the Empire, moreover explores the economic objectives and policy of the center to different regions (Steppe, Central Asia, Caucasus, Siberia).

The authors of the multi-volume series present «Borderlands of the Russian Empire,» an essential work on the Imperial regions, which presents its view on the spatial component of the «imperialism» of Russia.[11], [12] This series focuses on the structures and practices of Imperial governance and the interdependence of the Imperial center and regions. This series is an attempt to study-related activities and experiments on different borderlands. According to one of the authors of this series, Mikhail Dolbilov, the authors tried to cover as fully as possible the various moments of meeting bureaucrats face to face with the local social, ethnic, religious reality, showing how decisions with far-reaching consequences were made in this situation. [13] Despite the criticism of some authors about the unreasonableness of the division of Imperial space into the imperial center and peripheries, the lack of a volume about the center itself, the unstable scheme of describing the imperial experience, [13] the series provide a wide range of material and present case study of individual regions in the process of political and social integration into the structure of the Russian Empire.

The most significant for our study is the work of the series "Central Asia in the Russian Empire." [14] This inquiry reflects the relationship of historical-geographical and historical-demographic processes in Kazakhstan and Central Asia, the influence of natural and geographical factors on spontaneous migration, and state-controlled migration movement, as well as the process of incorporation of Kazakhstan and Central Asia into the Russian Empire in the 18-19 centuries. Geographically, the study includes Kazakhstan, Kyrgyzstan, Kokand and Khiva khanates, Bukhara Emirate, Pamir principalities and lands inhabited by Kazakhs, Kirghiz, Tajiks, Uzbeks, Turkmens, Karakalpaks and other peoples, as well as frontier zones in the Russian Empire, where the multi-ethnic population lived and housed the Siberian, Semirechensk, Ural, Orenburg, Astrakhan Cossack armies. It also describes the formation of the state border of the Russian Empire with China, Afghanistan, and Persia, which passed through the lands of Kazakhstan and Central Asia, annexed to the Russian Empire. However, the authors do not consider the social and cultural changes in this region with its entry into the Empire. The authors mainly focus on political transformations and imperial policy in the reorganization of administrative rule in the territory.

Thus, there are many investigations on the history of the multinational Russian Empire, and they cover various aspects of the issue of the imperial state, which included the center and various peripheries with their own political, social, and cultural development. We have presented the works listed here and a brief description of them only to have an idea of the essential concepts and directions in the study of the multinational Empire in world-historical science. At the same time, to prove that the regional study of the Kazakh steppe and its social incorporation into the Imperial order is an integral part of this area of historical science, which at the present stage remains unexplored.

Today, we can talk about the creation of the contours of a new historiographical approach to the study of the problem of the Russian Empire and the national borderlands. In contrast to the previous historiography, which considered the problems of imperial development of the periphery regions from the position of the national-state approach, the new direction, considering the process in the regional dimension, allows not to absolutize ethnic and national factors, but to place great emphasis on the functioning of the imperial system. The main questions of this direction in the study of Russian history: what means, in addition to military force and violence, Russia managed to maintain a conglomerate of peoples and territories for several centuries? What was the flexibility of imperial policy in these relations? How did the imperial government implement the changes in the regions perceived by the local population?

The study of the social history of the Kazakh steppe in the context of imperial reality is a logical part of the study of Russian history as a multinational empire. The political history of Russia has revealed problematic aspects in the study of the social history of the Empire, which should cover all social changes in the peripheral territories.

The problem of the estate structure of the Russian Empire, and in particular the nobility, is one of the most discussed in this area. The important step for the study of the problem is to clarify the concept of "*soslovie*" (estate).

The founder of sociology, Max Weber, represents estate status as a "positive or negative privilege in terms of social respect, which is typically successfully claimed, based on 1) lifestyle and associated 2) formal education, which may consist of empirical or rational study, and inappropriate forms of life 3) prestige of origin or profession." [15]

By definition, Boris Mironov, who presents compare estates and classes, in contrast to the estate system, in a class society, all citizens have the same rights and obligations, which enshrined in the legislation. Despite this, classes can be arranged hierarchically (higher, middle, lower) in the order of their social significance, in accordance with a number of criteria, among which the most important are three: 1) socioeconomic status, determined depending on the prestige of the social function and profession, education and income; 2) self-identification-the idea of a person's place and their kind in society; 3) cross-identification-the concept of people about each other and some social groups about others. Furthermore, the concept of the estate in the Western European sense is fundamentally different from the class. Estate has following signs: 1) each estate has specific rights and social functions, which legally fixed in custom or law; 2) estate rights inherited, therefore, acquired by birth; 3) representatives of estates united in estate organizations or corporations; 4) estates have a specific mentality and consciousness; 5) estates have the right to self-government and participation in local government or Central state administration (in estate-representative institutions); 6) there are external signs of estate affiliation-clothing, hairstyle, unique jewelry, etc. Estates can be arranged hierarchically according to their rights and duties, privileges, or prestige, but representatives of private estates cannot hierarchized on two or more grounds, such



as prestige and income, as estate law was indifferent to the property status, education and other characteristics of a person. In estate society, it is curious to meet a poorly educated nobleman or a rich illiterate peasant or a poorly educated priest. In an estate society, there is a more evident correspondence between income, prestige, and education, and other human attributes. [16]

The estate system of the Russian Empire has been a debatable topic since the pre-revolutionary period when many scholars vigorously discussed the question of the artificiality of the estate system in the Russian Empire. In pre-revolutionary Russian historiography, its representatives expressed points of view on the social system in Russia, which differed from each other in accents and details, abstracting from the nuances, has two concepts. According to the first (Sergei Mikhailovich Solovyov, Vasilii Osipovich Klyuchevsky, Nikolai Pavlovich Pavlov-Silvansky), the estate system naturally and organically formed in the Russian empire by the 18 century, in the course of social, political, and economic development of the country. The state contributed to the formation of estates just as much as it required in the course of the scientific development of events. Catherine's charter to the nobility of 1785 summed up the legal result of this natural process. As a result of the Great reforms of the 1860 - 1870s, the estate system began to gradually collapse, because the estates began to transform into classes.[17] The second concept (Pavel Nikolaevich Milyukov, Nikolai Michailovich Korkunov) differed from the first in that it considered the estate system in Russia as a fragile, short-lived and artificial structure created because of the state's attempts to "impart western European principles into Russian life that alien to Russian history." Formed during the 18 century, the transformations of the 1860-1870s largely destroyed the estate system. The government, contrary to the objective course of events, until the end of the old regime, supported the estate paradigm in Russian society with the help of legislative measures. [18] As we can see, supporters of this concept also do not deny that during most of the Imperial period in Russia, there were estates, albeit artificially created. It is worth adding that the estate paradigm was inherent not only in official Russia but also in the very public consciousness until 1917.

Soviet historiography treated estates as "social and legal groups, each of which differed in its legal position, certain rights and obligations in society; in the developed form of the estate characterized by heredity, relative isolation, aware of their unity, enshrined in the national scale. "[16, pp. 77-81]

West historiography expressed several arguments about the social structure of the Russian society of the imperial period. Gregory Freeze, exploring the concept and development of the term estate and its application to Russian social history, concludes that the modern concept of the estate in Russia appeared in the early 19th century. Gregory Freeze also comes to the view that, unlike the Western European estates, in the Russian Empire, the estates had a close relationship with the state and a lack of corporate cohesion. Freeze argues that the social structure remained exceedingly complex and variegated, comprised of many distinct and often hereditary social groups, each possessing its unique status and constituting a

separate *soslovie* and *sosloviia* did not inexorably dissolve into classes in the post-reform era. [19]

Michael Confino reminds historians of how difficult it can be to find the appropriative vocabulary for describing the social arrangements of old regime Russia.[20] Michael Confino believes that estates in Russia never existed, and a society divided into numerous social groups. [21]

Studies worthy of attention, representing similar opinions with Confino about the estates in the Russian Empire, are the work of Elise Wirtschafter. [22] She argues that the legal categories of Russian society were the product of state and empire building, which encompassed all types of service, government-sponsored schools, and the incorporation of ethnic and religious minorities [20, p.233]. Further, Wirtschafter writes social categories constituted not the only compulsion but also compromised with concrete historical conditions [20, p.234].

Natalia Ivanova and Valentina Zheltova present the opposite statements to the previous opinions in their work [23]. The base of this work is a broad chronological section which presents a general history of the social categories established by the law that governed the Imperial subjects. The authors present a full and detailed account of almost every way that *soslovie* identities or organizations came under the purview of the law. Each chapter focuses on a different *soslovie* or group of *sosloviia* (nobles and townspeople warrant two chapters each, divided chronologically at the Great Reforms), starting with the imperial family, moving through the nobility, churchmen, townspeople, Cossacks, and peasants, before finally ending with the empire's internal others (the *inorodtsy*, or *aliens*).[24] In this scheme, it is not clear where the Kazakh nobles should fit: the nobility or foreigners? Noteworthy, Ivanova and Zheltova focused on the position of estates according to and on the base of the law.

Although the legislation of the Empire specified four estates: nobles, clergy, townspeople, and peasants, Russian society in the imperial period numbered many social groups. In connection with the concept of the estate, there were definitions of state, rank, and other social categories preceding estates but also used in the history of the 19th century Russia. For our issue are important the meanings of military and civil officials, the nomadic estate of the Empire, internal others, including nomadic foreigners [*kochevye inorodtsy*]. Regarding the Kazakhs individually, they belonged to the nomadic foreigners [*kochevye inorodtsy*], but could also be included in the four official estates. This case demonstrates the correctness of the statement of Elis Wirtschafter on the definition of estates on an individual case.

So, in the existing historiography, accumulated much factual material on the history of the estates in the Russian empire, analyze their legal status and its evolution, show the process of decomposition of the estate system, the policy of the state on the estate issue. However, leave unstudied many questions in this area of study, which are still debatable: can we consider the estates of the general sociological category or they were historically conditioned, were transient; the time of the emergence of estates; the question of the ratio of objective (the impact of socio-economic development of the country) and subjective factors in the formation of

estates; estate system of the Russian Empire as an analogue of the European or distinction of the estate system in Russia and different issues in relation to the estate rights, statuses.

The very concept of "estate" was legal. Essential features of the estate were: the legislative consolidation of social functions, estate duties, rights, their transfer by inheritance, the presence of estate corporate organizations that carried out public administration, the participation of the estates in the local estate rule.

Thus, for our problem, one thing is essential: many researchers of different methodological orientations recognize the presence of the estate system in Russia of the 18 - 19 centuries, although many say about its artificiality and fundamental difference from the Western European model. Therefore, and because the Russian legislation recognized the existence of estates, and mass consciousness accepted an estate order, the analysis of social structure is expedient to carry out in an estate section.

In the center of researchers' interest of Russian social history was a problem of a social way of the Russian Empire for many years, there was also a position of noble estate, destiny of the highest estate in the post-reform period and at the end of the Imperial period, comparison of the Russian nobility with the European nobility.

Since the historiography of the pre-revolutionary period, these questions have had many assessments and interpretations, opinions, and reasoning. In many respects, the definition of the Russian nobility by researchers depended on the political contexts in which they lived and the predominance of one or another theoretical conception. For example, in the historical works of the 19th century, the Russian nobility is interpreted as a servant class, and the same character, according to pre-revolutionary authors, distinguishes the Russian nobility from the aristocracy of Europe. [25] Reactionary noble historiography tried to support the nobility, and prove the fallacy of the reforms of the late 19th century. [26] In some historical essays of the pre-revolutionary period, such as Porai-Korchits, [27] the nomadic nobility, like the rest of the regional elites, is not mentioned at all. The first detailed and systematic exposition of the history of the Russian nobility was the book of Professor of Kyiv University Aleksandr Romanovich-Slavatinsky. Romanovich-Slavatinsky, who studied the Russian nobility in the 18 - first half of the 19th century thorough analysis of the "Complete Collection of Laws of the Russian Empire," emphasized the existence of foreign nobility in its content. [25] Since the second half of the 19th century, appeared researches on nobility history applying for broad consideration of the problem. Authors of such works generally tried to define the role of the noble estate in the life of Russia, to present the character of noblemen's service, their participation in local government. Michail Yablochkov and Evgenii Karnovich just mentioned about regional nobilities as the consequence of the territorial expansion of the Russian Empire.[28]

Soviet historian Averin Karelin in his work, examined the composition, number of the Russian nobility, its corporate organization, through the prism of these aspects as the history of the nobility, the evolution of its socio-economic and political status, the transformation of the estates into classes of capitalist society, its role, and

place in the system of Russian absolutism, he highlighted the relationship between tsarism and the ruling estate. He also argued the preservation of the positions of the nobility in the post-reform period. [29, p.3] Korelin attracted a wide range of conventional materials in the form of memos, laws, and orders of the government, as well as publications of nobles, petitions, diaries, and memoirs. In particular, Korelin gave statistics of the statement in the rights of hereditary nobility, the number of the noble estate, gradual loss by the nobility of the lands. In the chapter devoted to the nobility in the military and civil service, the author traced the process of reducing the share of hereditary nobles in the officers and officials after 1861. The most important links of the state apparatus and in the post-reform era continued, in his opinion, "to remain in the hands of the noble estate." Korelin highlighted the activities of the nobility, aimed at preserving and improving its economic situation and special status in the state, when the nobility of the Great Russian provinces came to the ideas of protected estates, the system of institutions of material mutual assistance, etc. Averin Korelin remarked the multiethnic character of the Russian nobility, little concerned the problem of nomadic nobility of the Empire. In general, pre-revolutionary Russian authors and historians of the Soviet period focused on the peculiarities of the Russian nobility from the other European states.

If some historians distinguish the difference between the noble estates of the Russian Empire and the European countries, the other group of historians that the Russian noble estate was no different from other European privileged estates. The first group argues that if in the West prerogatives and obligations nobility depended exclusively from his rights on land (land and relations to it constituted the essence of feudal system), then in the Russian state, the nobility evolved based on servile relations with the Tsar. [30] The other group of foreign scholars and modern Russian historians argue otherwise that the Russian nobility was part of the European nobility and had similar characteristics to it.

At the present stage of historical thought, one of the most predominant methodological directions in the study of the Russian nobility is to consider it in a pan-European context. The authors adhering to this guideline, based on a comparative analysis of the Russian nobility with the aristocracy of continental Europe, argue that structurally, the Russian nobility did not differ from the rest of the continental nobility enough to build the opposition of the Russian - European. The cultural traditions of the nobility were evidence.[31] In this regard, a fruitful direction is a comparative approach that allows understanding not only the differences of the noble estate in different cultures, but also to understand what was the nobility, as a social phenomenon in general in the history of Europe, and what position it had in society. In this area, it is significant the work of Dominic Lieven "Aristocracy in Europe," [32] in which he builds comparison on the economic position of the nobility. As Lieven argues, "the comparative approach to aristocracy in Europe can change perspectives, ask new and relevant questions, shock historians locked in national assumptions or obsessively concerned with the supposedly 'great issues' of specific national histories." [32, p.1] This interesting book attempted an integrated study of nineteenth-century European aristocracy. In work, Lieven represents the Russian nobility as an

integral part of the European aristocracy. Dominic Lieven notes that the position of the Russian nobility as a privileged estate turned it into a "multifunctional elite", just as it was in the German lands and France in the early modern times: the highest posts in Russia reserved for the nobility at least until the abolition of serfdom, and in many industries, such as, for example, the diplomatic service and much longer. [32]

Boris Mironov, recognizing the organic way of development of estates in Russia, does not see a fundamental difference between the Russian and Western European nobility [16, p. 87]. He also argues that the nobility corresponded to the ideal type of estate. Russian researcher Vera Dubina also denies "distinctiveness" of Russian nobility, claiming that the important role of service for the European nobility, the Russian nobility not expected, has often been noticed by historians, but the Russian "the special case apart" influenced research on Russia as well as it influenced some historians who wanted to include the Russian nobility in a common European region, but did not dare giving up the idea of the Russian nobility being a special type. [33]

### **1.2 Historiography in the study the nobility**

There are many outstanding works on the Russian nobility in foreign historiography. The interesting is Seymour Becker's work, which presented the concept of development estate society in the early 20th century and characterized views on Russian estates other foreign researchers as Blum and Mayer, which also viewed noble estate of the Russian Empire as a part of European aristocracy. According to Seymour Becker, estate society in Russia, despite all its undoubted differences from similar entities in the West, not only theoretically was able to develop some version of the modern estate society, but in fact, in the period from 1861 to 1914 quite quickly moved in this direction. Becker argued, although Blum rightly insisted that the establishment of legal equality played a critical role in Russia, his characterization of the remnants of the old regime as "time-delayed remnants of the past" and the traditional elites as just "beautiful people" were far from correct. According to Becker, Mayer was right when he pointed to the viability of the old elites, but in Russia, their attempts to use their political influence to protect and strengthen the old regime were very ineffective. Once "forming a whole groups of local and servile nobility" by the end of the century lost their former cohesion; until 1906, the political influence of the former was insufficient to prevent the state from moving to a policy that threatened their interests, and the government did little to protect their "material base" (not counting the ease of obtaining money on mortgages). The crisis of power in Russia that took place in 1907-1914 caused primarily by the lack of flexibility of the monarchy, and not by any specific" reaction of the aristocracy." [34] Becker suggested, the fact that in the West estates had such rights and represented an integral part not only of the social structure but also of the political system (on the basis of class representation parliaments, land tags operated throughout the West - from the Atlantic to the Vistula), was the result of a unique combination of historical circumstances that determined the formation of this society. In no other society, it was there such a combination of circumstances and,

accordingly, there was no such form of estate order. The Western estate system should not be considered as a model for all estate systems, but rather as a deviation from the norm. [34, p. 22-23]

Seymour Becker was a supporter of the fact that the Russian nobility was an integral part of the entire European aristocracy. The defining characteristic of the estate was a special legal status common to all its members. In this respect, the Russian nobility, not comparable to the English gentry, was the same as the nobility in other countries of continental Europe.[34, p. 24] It is important to note Becker's statement that the estate system covered the entire Christian population of European Russia, Poland, and the Caucasus, as well as the Jews who inhabited the Western borderlands of the Empire, and the Muslim population of the Crimea, the Volga region and the Urals. The Grand Duchy of Finland retained its traditional system of estates. By law, all residents of the above groups assigned to one of the four estates (in descending hierarchical order): the nobility, the Christian clergy, the townspeople, and the peasantry. [34, p. 38]

Thus, for one or two decades after the liberation of the serfs, the state deprived the nobility of most of its legal privileges, both civil (including personal and property) and political. The weight of traditions and customs, maintained a sense of respect from the lower estates, the preservation of the dominant position of the nobility in agriculture, in the higher levels of the bureaucracy and the officer corps - it was a guarantee that first estate of Russia kept the effect, not corresponding to its numbers, but they had to act without the protection of legal privilege.[35, p.39] They defended their interests, and in so far as they were concerned with the interests of others and of the country as a whole, they faithfully believed that it was by taking care of themselves that they were acting for wider ends. In short, the landlords acted like any other group of people pursuing their interests would have acted even in the most democratic countries. [34, p. 315]

Becker examined the fate of the first estate of the Russian Empire, the nobility, after the liberation of the peasants from serfdom. The author, based on extensive archival and statistical materials, concluded that the nobility was able to adapt to the new social conditions. With much evidence, the historian argued that the nobility and after the abolition of serfdom and ex-communication of the nobles from the land was able to maintain their economic and social privileges, and had the support of the state in maintaining the traditional inter-religious differences in the Empire [34].

In recent decades, in the context of the revision of the history of the Russian Empire as the history of different regions, is relevant to the question of social multi-ethnicity of Russia in the imperial period. Many works in both foreign and Russian historiography are devoted to the national nobility, which had officially the same character for all but differed depending on the political goals of the Imperial power.

If the general characteristics of privileges, status, education, and culture, the role in society, the economic status of the Russian nobility was similar to the privileged European group, the national diversity was unique. The peculiarity of the Russian nobility was that it incorporated representatives of other nationalities,

including sedentary and nomadic peoples. The history of the national nobility of the Empire is a priority theme in the study of the Russian Empire.

The next important direction in the study of the nobility of the Russian Empire is the study of individual national groups among the Russian nobility-Tatar, Bashkir, North Caucasus, Polish-Belarusian, the study of interethnic relations within the nobility. Taking as a basis the multinational nature and considering an estate system of Empire the same multiethnic, representatives of this direction changed the traditional concept regarding the static four-level hierarchy of lawful estates and began to open a set of the neglected social categories and the status groups built in this hierarchy. Studies focused on the multinational nature of the Empire, help to identify the spread of privileges of the Russian nobility to other nationalities, and reveal the idea of the nobility on the borderlands. Research in this direction includes the works of Dmitri Arapov, Galina Alexandrovna Dvoenosova, Gaziz Salikhovich Gubaidulin, Kelly Oneil, Al'bina Ilyasova, and others. These works focus on incorporation the local elites into the privileged imperial estates and the specifics of the development of national *dворянство* in the imperial system. It also covers the social history of a region.

Among works on Muslim nobility, it is necessary to allocate works of Dmitry Arapov, who focuses more on the Tatar component of all Muslim nobility. In his opinion, the essential task of the Imperial power was to create a system of relations with the Muslim nobility, which, along with the clergy and merchants, was the leading force of the Muslim community in Russia. A significant part of the Muslim secular elite was hereditary tribal nobility-descendants of Chingizids famous families. Arapov notes that an essential turn in state and religious policy, including Islam, occurred in the reign of Empress Catherine the Great. On June 17, 1773, she signed a decree on tolerance of all religions in Russia. During this period, the Russian government began to incorporate the Muslim aristocracy of the Empire into the Russian nobility. As a result of the implementation of this policy, by the end of the XIX century in Russia, there were about 70 thousand Muslims-hereditary and personal nobles and officials (with families), which was about 5% of the total number of nobles of the Empire. The most reliable way to consolidate the Muslim nobility in the noble estate was the state military and civil service.[35]

Arapov pays attention to the most privileged of the Tatar nobility, Tatar nobles who lived on the lands of the former Polish-Lithuanian Commonwealth. They firmly had the first right of the nobility-the right to own land and peasants without distinction of their religion. The author emphasizes the importance of loyalty in possession of all the rights of the nobility: convinced of the loyalty of the Western nobles-Tatars, the imperial government by particular decisions and decrees (especially in 1840) legalized the unique, exclusive status of this part of the secular Muslim nobility of Russia. The author comparing different positions within the Tatar nobility comes to the opinion that in the Caucasus and Turkestan, customary law primarily governed relations in society. The system of noble estate institutions for the Muslim nobility in the Asian regions did not develop. The registration of the corporate rights of the nobles took a protracted nature and in general, did not

complete until 1917. The land-owning and nomadic nobility of the Caucasus and Turkestan mostly retained ownership of land and cattle, served in the military and civil service, received ranks, orders, titles, which gave, ultimately, as a rule, the status of personal nobility. Almost all middle and lower positions in the system of the local government of the Muslim districts of the Caucasian Viceroyalty, Steppe (modern Kazakhstan), and Turkestan (modern Central Asia) regions were occupied by representatives of the Muslim secular elite (*sultans, beks, Naibs, aksakals*). Those of them who received a rank or orders, which gave the right to acquire hereditary noble title, in case of appropriate consent, could participate in the life of elected noble organizations outside their territories. [35] Arapov also notes about the importance of military service in the life of the Muslim elite, and at the same time, as a means to obtain noble dignity. An essential aspect of the life of the Muslim nobility was its service in the armed forces of the Empire. Dozens of Muslim officers and generals distinguished themselves in the numerous wars that Russia had to wage. There are many special decrees and instructions, demonstrating particular attention of the government to create the necessary conditions for the observance of religious rites soldiers, the lifeguards of the Caucasian mountain squadron, and the lifeguards of the Crimean Tatar squadron. [35, p.4-5] Although Arapov raises fundamental and problematic questions about Muslim nobles, he does not describe in detail the nomadic nobility of the Empire in his research.

For the first time in Russian historiography, Petr Ivanovich Rychkov addressed the question of the Tatar servant class in his work "Topography of Orenburg," published in Saint-Petersburg in 1762. In addition to giving semi-legendary information about the origin of the Tatars and the history of the Golden Horde, the author devoted part of his work to the *meshcheryak* (Mishar) population of the Orenburg province.[36]

Works devoted to the incorporation into the nobility of the Russian Empire of the Tatar feudal elite, during this time was negligible. It is possible to allocate only researches of Dmitri Arapov, Galina Dvoinosova, Stanislav Dumin, Said-murza Yenikeev, Ramil Khairutdinov, Gaziz Gubaidullin. The history of the Tatar families approved in the princely title considered in three-volume of the genealogical edition "Noble families of the Russian Empire" under the editorship of Sergei Dumin. Essays on the genealogy of individual families (Akchurins, Bayushevs, Yenikeevs, Kugushevs, Kudashevs, Tenishevs, and others), written by Dumin, Pervushkin, Shishlov, and others, are devoted to both Orthodox and Muslim branches of these houses; the coats of arms of the Tatar princely families which consider in this edition; numerous genealogical tables allow for guiding in kinship relations. The most informative among the latest editions is the book by Said-murza Yenikeev "Essay on the history of the Tatar nobility" (published in 1999 under the scientific editorship of Dumin). This work is full of archival sources, most of which are new and published for the first time. The study of Said-murza Yenikeev consists of three parts. The first part divides into chapters: 1. The Golden Horde; 2. Becoming; 3. Under the shadow of the cross; 4. Revival. In these chapters, the author focuses on the history of Meshchersky region. As Pervushkin, the author believes,



that on parts of *meshchers*' land was headquartered "vassal Temnikovski Principality," led by which stood "descendants said-Ahmed and [in which] resided numerous natives from Tatar hordes." Here the author examines the official activities of the Tatar nobility, the Christianizing policy of autocracy in the Meshchersk region among the Tatar princes and murzas. In the second part of the book, the author explores the history of many Tatar noble families who settled in the Orenburg province (princes Akchuriny, Murzas Biglovs, princes Yenikeyev and Kugushev, Murzas Yenikeyev, princes Kudashev, Murzas Mamleevs, princes Mamatkoziny-Sakaev and Tenishev, Murzas Teregulov, princes Chanyshev). The third part of the work, which acts as an Appendix, highlights the activities of the Mejlis of the Tatar Murzas established in the 1990s in Ufa. [37]

Outstanding in the history of the study of the Tatar nobility is Gabdullin's work "From the serving Tatars to the Tatar nobility." In this work, the history of the serving Tatars and the Tatar nobility the author presented in the context of Russian history. Therefore, the study is not limited exclusively to the territory of the Republics of Tatarstan and Bashkortostan. To some extent, it affects the territory of Penza, Samara, Kirov, Chelyabinsk, Orenburg, Ryazan, Saratov, Nizhny Novgorod regions, the Republics of Chuvashia, Mordovia, that is, the entire area of residence of the Volga Tatars.[38] This work is focused on the state of the Tatars as a servant of the Tatar class, and only the fourth chapter is devoted to the Tatar nobility, and the features of this nobility, which in many respects did not have their landholdings, are indicated - presented in work noble families of the Tatars throughout the Empire.

Galina Dvoenosova, for the first time through the prism of the noble genealogy of the book, studied the geographical features of the provincial noble corporation, expressed in its number, social structure, and psychology.[39] The author proposes a method of reconstruction of provincial noble genealogical books that have survived to the present day in the form of separate fragments. Dvoenosova examines the history of origin, the degree of completeness, representativeness, reliability, and information potential of the noble genealogy book as a source of history, local lore.

Noteworthy is the inquiry of Kelly O'Neil, which considers the process of integration of the Crimean murzas into the noble estate in the context of the evolution of the Russian nobility and argues that diversity in the noble estate was based on the Tables of Ranks and the Charter of 1785, which allowed the inclusion of discrete groups as Crimean murzas in it, developing a dialogue in management and social structure.[40]

The historical literature on the problem of the Bashkirs of the noble estate is scarcer in comparison with the Tatar nobility. Nevertheless, the history of the study of the nobles of the Bashkirs reflects, in general, the general dynamics and trends in the development of Russian historiography. The Bashkir nobility was not the object of the attention of pre-revolutionary authors. Only Vasili Novikov, in the "Collection of materials for the history of the Ufa nobility," lists the names of Bashkir nobles included in the noble genealogy book of the Ufa province.[41]

In the Soviet and post-Soviet periods, the Bashkir nobles were also not the subject of individual researches. Some information about the Bashkir nobility

collected in general works about the Bashkirs. For the first time, certain aspects of the problem of the Bashkir nobility became the subject of individual studies in the 90s of the 20th century. Interesting work of Vasilyeva and Latypova, where authors argue about creating a database for the noble genealogy book of the Ufa province, in which worked the archivists of Ufa, on the establishment of provincial Deputy Meetings of a noble family, on the composition and parts of genealogical books. [42] Studies about the Bashkir nobility more published in the last decade, and the most significant is the scientific work of Albina Ilyasova. [43] The work of Albina Ilyasova is especially crucial for our study, as the Kazakh and Bashkir people were nomads and had similarities in the regional transformations within the Empire. Albina Ilyasova considers the process of incorporation of Bashkir into the Russian nobility, the legislative basis of this process, presents a social portrait of the Bashkir nobility. In the dissertation, the researcher analyzes the features of the formation and development of the Bashkir nobility in the context of imperial social and political events. [43] Ilyasova's essential results of based on that the imperial government did not recognize the Bashkir traditional elite was as the nobility, had the only way to acquire noble title – service, did not enjoy all the rights of the nobility.

In contemporary historical science about the Russian nobility prevails the direction in research of the person - the representative of the Russian. On the example of studying the biographies of individual representatives of the noble class, they try to show the behavior inherent in the entire upper class. For example, G.S. Chuwardin, analyzing the life and military path of Baron major General P.N. Wrangel, co includes that his worldview reflected the General cultural stereotypes characteristic of most of the Russian military elite.[44] Great interest in the personalities and activities of individual noble leaders, was the reason for the increase in the late 20th century and early 21st century works on genealogy and heraldry. [45] The authors of such works seek to trace the features of psychology, mentality, and behavior, to present not only the social but also the personal image of the nobleman, also represent the history of the nobility through the prism of the history of individual noble families or personalities. Works in this direction give much evidence about the preservation of the nobles of their privileges, even after the reduction of the rights of the nobility, based on their culture. In this area, researchers widely use an interdisciplinary approach to the problem, which implies the application of the ideas of sociology and psychology to the study of the mentality of social groups and estates. Since the study of the life path, the worldview of typical representatives of a social group allows us to identify common cultural stereotypes characteristic of its more significant part, to study behaviors, methods of power dramatizations. [46, p. 548] This approach is also essential in the study of representatives of the Kazakh nobility, as at present, the modern history of Kazakhstan seems impersonal. Who was the Kazakh nobleman, what place he took in the social life of the Kazakhs of the imperial period and its socio-cultural features are issues that require the close attention of researchers for the reconstruction of the social history of the Steppe in the 19th century?

In the review of methodological guidelines and historiography, for the integrity of the picture, it is essential to highlight the honored citizenship. Since this estate was a source of replenishment of the nobility, and the Kazakhs were also part of the honored citizenship of the Russian empire.

The Institute of honored citizenship dates back to the estate of eminent citizens, introduced by Catherine II "Charter for the rights and benefits of the cities of the Russian Empire" on April 21, 1785, also known as "Charter of cities." [47] The "eminent citizens" were persons who distinguished themselves in any socially useful field. It was a step in determining the place of the upper layers of the merchant class, officials who were in the service of the administrative authorities in the social structure of Russian society in the last quarter of the 18th century. The concept of "eminent citizens" raised the question of what understandable in the 80s of the 18th century in the term "citizens." The analysis of historical literature presents that the term "citizens" included persons engaged in the system of social labor in the production of non-agricultural goods. Peter I established the term "citizenship" in government documents. [48] The "Charter for the rights and benefits of the cities of the Russian Empire" of April 21, 1785, used the term "full citizens," which means citizens. In 1807, the decree of Alexander I, enrollment in eminent citizens, canceled for merchants and preserved only for scientists and artists. However, in the ruling circles later began to realize the need to improve the social status of persons with secondary and higher education, as well as middle-level civil servants of non-noble origin, which in the future could form the core of the educated middle class in the cities of the Empire.

Furthermore, at the end of the 20s of the 19th century, due to the changed socio-economic conditions, it became necessary to determine to what estates to include those who have merits of gentiles, scientists, artists, clergy, and merchants of the Russian Empire.

Moreover, existed a question of restriction of access to a noble estate as the number of hereditary nobility based on office merits increased continuously. As a result, in 1826, created a special Commission, which developed a project to create a new estate, which would occupy an intermediate place between the nobility and the rest of the estates of the Empire. April 10, 1832, Manifesto "on the establishment of a new estate called Honored citizens" adopted in the process of long-term discussions. [49] In the presented paragraphs of this document, the order of creation in the Empire of a new estate as the former rank of "eminent citizens" abolished defined. The Manifesto justified the introduction of this new estate by the fact that "the rights and advantages granted by the Charter of 1785 to the cities and their inhabitants from that time for so many years, by the movement of trade and industry, become disproportionate to wanting new differences more to bind city inhabitants to their state of the prosperity of which depend on the successes of trade and industry, we recognized the benefit of rights and benefits to strengthen the provisions in the condition of city inhabitants set the new estate of honored citizens". [50]. Honored citizenship divided into hereditary and personal. Legitimate children of personal nobles could obtain hereditary honored citizenship, officials and clergy, awarded the

Russian orders (St. Anna of the second, third and fourth degrees, St. Stanislav of the second and third degrees, later the order of St. Vladimir of the fourth degree was added to them), merchants after 10 years of stay in the 1<sup>st</sup> Guild or 20 years in the 2nd Guild and did not fall into bankruptcy, doctors and masters of science, graduates of the Academy of Arts after 10 years "for differences in arts". As a result, the social status of officials of the Russian Empire, who were in the middle ruling and persons of non-noble origin with secondary and higher education, raised. The status of an honored citizen included many privileges: exemption from corporal punishment, from conscription, from "poll tax." At the same time, unlike the nobility, honored citizens could not create their corporate organizations like noble assemblies, and the status of an honored citizen did not imply advantages in public service.

§12-14 of the Manifesto determined the procedure for obtaining honored citizenship. The application for honored citizenship, together with the necessary documents, submitted to the Herald, which, after confirming their authenticity, submitted them to the Senate for consideration. In case of compliance with all requirements, the Senate issued certificates of hereditary honored citizenship and certificates of personal honored citizenship. In individual cases, imperial decree conferred honored citizenship, and the Senate only issued confirmation papers.

The title of "honored citizen" could be deprived only by a court sentence, in case of deprivation of "good name" or deliberate bankruptcy (§16 of the Manifesto). The estate of honored citizens eventually formed a small "layer" between the unprivileged estates and the nobility.

In the scientific, humanitarian literature, there are several points of view on the definition of the estate "honored citizen," which differ from each other in accents, details. American researcher Alison Smith believes that the reason for the creation of this estate was the need to form in the Russian Empire of the middle class, which could become a pillar of tsarist power. Moreover, it connects the concept of "honored citizen" with the formation of the concept of "citizenship." [51, p.327-349]

Akulenko remarks that the estate of honored citizenship strengthened the social foundation of the absolute monarchy, finally formed during the reforms of Catherine II. In contrast to the award system, which primarily focused on the privileged nobility, honored citizenship focused on the rich layers of the merchant class, on the development of the scientific and cultural estate of Russian society. [52]

Nikolai Korkunov attributed honored citizenship to the second privileged estate after the nobility. Thus wrote that attempt to create "average" or "higher city" estate appeared not carried out, according to him, the rank of honored citizenship could possess a person who was never living in the city. [53, p.103]

Researcher Rickman saw in honored citizenship signs, closing them to nobility: namely division on hereditary and personal, the review affairs on acquisition honored citizenship in Department Heraldry Senate, awarding this title by the Emperor for particular merit, the issuance in Department Heraldry of letters and petitions. [54, p.154-156]

So the status of the honored citizenship, established in 1832, in the Russian Empire was the second privileged estate after the nobility, formed to limit the receipt of the nobility of uneducated people.

The articles of the Manifesto of April 10, 1832, supplemented continuously, clarified, or amended. Analysis of these changes in government documents showed that the number of persons who had the right to apply for honored citizenship was continually expanding. So, since June 11, 1845, the persons who have received on civil service ranks of 14-10 class, or dismissed with a rank of 14 class, received the chief officer rank (9 class) at resignation from military service or at the transition from the last in civil were ranked to honored personal citizenship.[55, p.154-156] Moreover, expanded the list of educational institutions whose graduates had the right to receive the title of honored citizenship.

The legislative documents included new conditions for gaining honored citizenship by various categories of the population of the Empire, including Muslims, persons of Jewish nationality. Thus, on March 8, 1843, the Emperor approved the opinion of the State Council "on the rights of Mohammedan families to honored citizenship" "persons of the Mohammedan confession" elevated to hereditary honored citizenship "with all their legitimate wives and children born of them, so that each time these wives and children had a special certificate of the Mohammedan Spiritual government". [56, p.121-123] This bill is of great importance in terms of studying the institute of formation of the Kazakh honored citizenship. From this time that representatives of the Kazakh chief officers had the right to submit a petition for honored citizenship.

The process of gaining the title of honored citizenship gradually facilitated. The highest orders and decrees of the governing Senate on the production of ranks, patents, letters of the Chapter of Orders on the award of orders, forms and other official documents were accepted as proof of belonging to the title of honored citizenship as themselves granted to the ranks or orders, and their descendants.

The governing Senate debated the question of who can apply for personal honored citizenship on several occasions. For example, discussion of a question "whether children of the officers and the officials who have undergone on service about a penalty with corporal punishment to submit the petition for honored citizenship" resulted in the decision that children of the officials who have shown negligence on service cannot receive honored citizenship.

On January 11, 1865, the Emperor signed the Opinion of the State Council "on the procedure for the production of clerical servants of the third and fourth categories in the first-class rank and on the right of there and some chief officers' children to honored citizenship." He made additions and explanations to the procedure for obtaining honored citizenship. So, "to children and in General descending descendants certificates on their accessory by birth to honored citizenship from the administration in which Department their fathers, grandfathers, and others serve are issued, and in case of their death not on service or retirement-provincial boards." [57, p.31-35]

As we can see, after 1865, the children of the chief officers could apply for their hereditary citizenship in the provincial government. These institutions could be authorized to issue a document confirming the identity of a person to honored citizenship, a certificate of hereditary honored citizenship. Moreover, the decree of January 11, 1865, presented a certificate form including such items for obtaining honored citizenship as the surname, name, place of service of the father or grandfather who received the ranks, and others.

According to the "Rules on requesting the highest awards" on August 1, 1898, persons of all nightingales who do not enjoy the rights of the highest state could ask for awarding them the title of personal honored citizenship "for useful activities" in different fields for ten years. Personal honored citizens engaged in it for ten years, as well as other persons conducting the same «useful activity» for 20 years, awarded the title of hereditary honored citizenship for similar activities. [58]

So, Article five hundred twenty-one of the Code of Laws of the Russian Empire of the third edition of 1899 read "Persons belonging to honored citizenship by right of birth, when the state of their parents is positively known, enjoy the rights and privileges of honored citizenship, without special approval in this title." [59]

On November 5, 1856, the rules on the collection of fees for obtaining diplomas and certificates of honored citizenship approved, while the fee for hereditary citizenship was from 60 to 240 rubles, and for personal from 30 to 120 rubles. [60]

Honored citizens had the right called nobles "your honor." The title of hereditary honored citizenship inherited only in the male line. Honored citizens, not possessing their corporate organization, were free from the disciplinary power of estate societies, from compulsory registration to a city. According to the Regulation on residence permits, on June 3, 1894, they were supposed to receive passport books at police stations, which reflected new trends in the development of the passport system, since it was not fiscal, like in taxable estates, but central character. [61, p.76-81]

In general, the meaning of the creation of this estate is seen to impede access to public service to persons of non-noble origin and, accordingly, to restrict access to the hereditary nobility. On the other hand, honored citizenship became an individual institution of law, which represented a symbolic link of the individual with the state.

The institute of honored citizenship studied in Russian historical literature. There is a unique monographic study of Belyaev. [48] However, he considered the institution of honored citizenship and honored citizens from the 19th century to the present day. There were separate articles devoted to the Institute of honored citizenship, in particular, Belokrysov [61] and Nardov [62].

Separately, it should be noted the research of Boris Mironov, Ivanova, and Zheltova, who attempted to study the social history and class society of the Russian Empire [16], [23]. They concluded that the place in the social hierarchy of honored citizenship was a small "layer" between the lower, unprivileged classes and the nobility.

The concept of honored citizenship mentioned in the works of Kazakh demographers, in particular, historian M. Sadykov, who, based on the data of the

General census of 1897, mentions in his study the class of honored citizenship among the Kazakh population.[63]

Thus, honored citizenship, as well as the Kazakh nobility, was new and almost unexplored in the national historical science.

Thus, in the study of the estate system of the Russian Empire, especially the privileged noble estate, since the end of the 20th century, various methodological directions have appeared, allowing revealing the history of the nobility comprehensively. Most of the state the assertion of the privileged position of the nobility throughout the Imperial period. Outstanding in the study of the nobility of the Russian Empire are social, interdisciplinary approaches, analysis of the complex interaction of micro- and macro-historical studies. A priority in the study of the Russian nobility is also the study of the national nobility in the context of the General Imperial social situation, the reflection of multinational characteristics in the noble estate of the Empire. Studies in this direction make it possible to create a complete picture of the nobility of the Empire, as well as to follow the development of the nobility in the Russian Empire, including all its environmental elements.

Significant changes in the social relations of the Kazakh nomadic society took place in the context of the imperial state and its social policy. The review of the problem of social transformation of the Kazakh steppe in the field of methods in social history will reveal the nature of the process of integration of the Steppe Imperial state, and to analyze the perception of the Kazakh nomads of the new social order, will also help to determine the conservation of its elitist characteristics in the following centuries. History from below of new imperial history includes the history of mentality or social consciousness - the history of how non-Russian subjects, especially nomads of the empire, understood the new social reality, material conditions in a new order, and political arrangements that defined their lives.

Critical theoretical approaches in contemporary Humanities include the concept of social history, the development, and emergence of which influenced by the traditions of various schools. The basis of the new social history is the task of synthesis, integration of historical disciplines around social history, which based on interdisciplinary. The new social history includes not only the study of social strata but also the transformation of mental representations, values, customs, behaviors of new social structures. Based on this, the study of the social organization of the Kazakh steppe 19 - early 20 centuries. Scholars should consider the social practice of the Kazakh population in system-structural integrity and sociocultural unity. The process of adaptation of the traditional Kazakh nomadic society in the structure of the Russian empire during the second 19th century, occurred through changes in stereotypes of consciousness of the Kazakh population, transformation of traditional culture and the formation of a new program of activities of the Kazakh elite through the emergence of new social groups in the Steppe, such as Kazakh officials, Kazakh nobility, honored citizens.

In short, the Russian nobility in their character, privileges, manners, and culture was part of the European aristocracy. As a result, with the inclusion of the nobility of the Russian Empire, Kazakh society met and accepted the European social code.

In the study of the Kazakh nobility in this scientific work, the Kazakh nobles represented as part of the noble estate, who had estate inferiority. Estate inferiority is a term used for the peasants in the middle ages. However, it fully expresses the position of the Kazakh nomadic nobles. The Kazakh nobility, though, was under the laws of the Empire, a part of nomadic foreigners, acquiring the title of the nobleman, for it, the law on the States confirming the rights of the nobleman acted. An important point in determining the status of a nobleman for the Kazakhs was that the Imperial government deliberately created the inferiority of the Kazakh nobility. All priority directions in the study of the Russian nobility at the present stage are also relevant to the Kazakh nobility.

*Historiography of study the Kazakh nobility.* This theme is unknown and unstudied in world historiography, as well as in Russian and Kazakh historical science. What was the reason for it?

- The suggestion that the Kazakh nobility did not exist;
- Limitations of Soviet historical science in study traditional aristocracy of Kazakhs;
- The lack of enough materials and documents to investigate this theme as a problem.

We consider any historical works, which related to the problem of the Kazakh nobility through chronological order such categories as the Pre-revolution period, Soviet period, and post-Soviet period.

The Kazakh nobility has not been a separate subject in historical study. Nowadays several aspects of this theme present in historical works about Kazakh history, inquiries in Kazakh officials or some representatives of the Kazakh nobility was studied as a historical person, but without his noble status (for example, works about Chokan Valikhanov, Baimukhamed Aishuakov, Gubaidulla Chingizkhan, and others).

Therefore, it is necessary to study historical works that indirectly relate to the history of the Kazakh nobles. These works we divide according to problems of studying in the following way: focused in the Russian nobility in general, general works on the Kazakh history within the empire, the social transformation of the Steppe in the 19th century, the history of Kazakh officials, and biographical works about the representatives of the Kazakh nobles.

Extensive information about the entry of the Kazakh elite and social transformation in the Kazakh society demonstrated in the works of Imperial authors devoted to the history of the Kazakh steppe. In their works Lev Lavrentievich Meyer,[64] Alexandr Ivanovich Dobrosmyslov, [65] Ivan Ivanovich Kraft [66] considered the social structure of the Kazakh society before the reforms of the early 19th century and changes in it in the post-reform period. In the context of these transformations, the authors mentioned the intermediary role of Kazakh sultans and provided biographical information about some sultans who were representatives of the Kazakh nobility. In work "From the Kirghiz past," Ivan Kraft tried to define the elite groups of the Kazakh nomadic society - sultans, tarkhans, biys. In this work, the sultans he characterized as "the descendants of the Kyrgyz (*Kazakh, U.T.*) khans who



called Sultans. Upon the entry of the Kirghiz (*Kazakh, U.T.*) into Russian citizenship, the sons of Khan Abulkhair, Erali, Nurali, Khozha-Ahmet, and Aychuvak, sultan Erali, who participated with his father Khan Abulkhair and representatives of the people in taking the oath to Russia, as well as the children and nephews of the latter, in all the highest diplomas and decrees, were called sultans given the honors befitting the children of sovereign persons". [66, p.80-83]

In his work, Alexandr Dobrosmyslov considered sultans as the primary mediators between the imperial administration and the Kazakh people in the process of transformation of the political and social organization of the Kazakh society. He also noted the critical role of the Tatars in the entry process of the Kazakh steppe into the imperial system in this way: "... policy towards the Kyrgyz (*Kazakh, U.T.*), both during the time preceding Catherine II, and in her time and for a long time after, was the same, or in other words, what we Russians themselves could not settle with the Kirghiz (*Kazakh, U.T.*), the Tatars settled. .... Russians were tamed with the help of the Tatars and Bashkirs, made citizens of the Russian Empire, and then, when this was achieved, it was already possible to plant among them and Russian culture". [65, p.375] Tatars played a significant role in the entry of representatives of the Kazakh society into the Russian officials system, and then in the introduction of a new social order in the Kazakh society. Dobrosmyslov presented the political transformations in the Steppe and the main legislative acts on the political governance of the Steppe. He examined in detail the Approved Opinion of the Asiatic committee in 1824 and published in full the Statute of 1844. [65] In General, Dobrosmyslov carefully described the political situation of the Kazakh steppe in stages, paying in some cases attention to the personalities of the sultans-rulers. Lev Meyer, in his work, gave descriptive information about the Kazakh society. However, he had a little less information about Kazakh officials. It is noteworthy that the authors did not consider the sultans in these cases as nobles.

In general, the historiography of the pre-revolutionary period characterized by the accumulation of material and descriptions of historical events associated with the Kazakh society. All of the above works are descriptive and superficially describe the transformation in the Kazakh steppe. Pre-revolutionary authors Meyer, Dobrosmyslov, Kraft tried to present the history of the Kazakh people and their current situation in the Steppe in an informative form, to introduce the Russian authorities to the Kazakh steppe. These authors contacted Kazakh officials or nobles, whom the authors described, tried to give a positive assessment of the changes in the Steppe, resulted in political acts of imperial power. In these works, there are some essential points about the process of incorporation of Kazakhs into the imperial order, about the personalities of the Kazakh nobles, about changes in social relations of the Kazakh nomadic society.

Soviet historiography developed under the auspices of Marxist theory, according to which the key in social relations was the class struggle. In this regard, in the works of Soviet authors, the nobility acted as the ruling class and characterized by a narrow and limited scope of problems. Historians of the Soviet period described and gave an unambiguously critical assessment to representatives of nobility in

General, and in particular, to the Kazakh officials and nobles. Sanjar Asfendiyarov, Ermakhan Bekmakhanov, Salyk Zimanov were historians who tried to consider social changes in the nomadic Kazakh society of the Empire period.

Kazakh researchers of Soviet period, Sanzhar Asfendiyarov [67], Ermakhan Bekmakhanov, [68] Salyk Zimanov [69] in their works consecrated the socio-political system of traditional Kazakh society, as well as the transformations that took place in it as a result of reforms of the early 19 century. In the context of the study of social relations of this period, the authors mentioned the problem of incorporation of the Kazakh elite into the privileged imperial estates. The pioneer in considering the problem of entry of Kazakhs into the social system of tsarist Russia was the Kazakh scientist Sanzhar Asfendiyarov, who was the first in Kazakh historiography who wrote about the role of integration of elites and gave some description of the features of the new estates among the Kazakhs of the 19th century. His book was published in 1935 and then reprinted. In the chapter "Policy of tsarism in the period of conquest," the author noted that the policy of attracting the Kazakh aristocracy towards the tsarist government was as important as the military measure. The scientist argued the importance of integration of elites in strengthening of imperial power and unification of all territories of Empire, thus: "initially tsarism, besides full capture by force, carried out measures of bribery of the Kazakh khans and feudal aristocracy (sultans) by means of which intended to fix the domination in the steppe and to provide trade routes to Central Asia. Moreover, the latter concern, as is evident from the quotations given, occupies a huge place in all measures taken".[67, p.150] Such statements of Sanzhar Asfendiyarov have similarities with the opinion of Kelly O'Neill, who remarks, imperial officials initially appear willing to accept the local definition of social categories, but as the years pass and the security of the frontier improves they become less willing to accommodate particularities. [40]

Thus, Sanzhar Asfendiyarov pointed out the main vectors of social policy in the Steppe. At the same time, the author correctly described the flexibility and peculiar stage of imperial policy: "the Policy of tsarism developed depending on the situation: the khans were supported as long as they could help strengthen the tsarist power; as the contradictions of interests between the various groups of feudal lords, tsarism takes a stake in the elimination of the Khan's power and strengthening the feudal aristocracy in order to strengthen the power of Russian officials. In the Kazakh steppe, tsarism liquidated the power of the feudal aristocracy and relied on carrying out its policy on tribal, feudal lords, semi-feudal lords, and *baystvo* (*aksakals*, *elders* and *biys*), creating social support from the resettlement of the Cossack Russian peasants". [67, p.147-148] Also interesting are Asfendiyarov's remarks that tsarism relied on the elimination of the feudal Kazakh aristocracy, not recognizing it as a noble estate, and acquiring the rights of the privileged estate do not cease to be natives, but only acquire unique advantages, which based on General laws assigned to the newly acquired state. [67, p.177] The significance of the work of Sanzhar Asfendiyarov for our study is high, because, for the first time in Kazakh historiography, he paid attention to the problem of social incorporation of the Kazakh

steppe into estate order of the empire, and secondly, he remarked about the existence of the Kazakh nobility and honored citizenship among Kazakhs.

Professor Ermakhan Bekmakhanov studied the dynamics of social changes in the categories of sultans, biys, Khojas and mullahs, bais, tarkhans, batyrs.[68] In his work, Ermakhan Bekmakhanov presented a detailed analysis of the traditional Kazakh society: how the Kazakh nomadic society divided, what were the rights of a particular social group, what were the relations between these social groups. Furthermore, he considered transformations in the Kazakh society with the entered Imperial reforms; allocated changes in administration and formations of the Kazakh officials. About the Kazakh nobility, Ermakhan Bekmakhanov did not mention and did not attach particular importance to this estate. His attention was more focused on the destruction of the traditional characteristics of Kazakh society.

Dr. Salyk Zimanov made a significant contribution to the study of the social structure and economic activity of the Kazakh population in the Imperial period. Salyk Zimanov considered Kazakh sultans as a social category of exploiters and a privileged social group in the nomadic Kazakh society, who attracted to the service of the tsarist government. Describing the functions and activity of elder sultans and sultan-rulers, Zimanov did not write about Kazakh nobles among them. [69]

Thus, in Soviet historiography, despite Marxist paradigms, historians made attempts to study the heterogeneous policy of the Empire with the borderlands, including the incorporation of the local elite, the multinational Russian nobility, social changes in the Steppe of the post-reform period. These studies and statements of their authors represent an essential layer in the study of the Kazakh nobility. However, in all these works, the local Kazakh elite was mentioned as intermediaries and agents of imperial rule, and not as representatives of the nobility.

The trends of writing Kazakh history had changed since the period of independence when historians paid much attention to the Kazakh statehood, social relations, and traditional social groups of the traditional Kazakh society. In this regard, the focus was on the first Kazakh state, the Kazakh khanate. Moreover, the imperial history of Kazakhs remained in the shadows. Only a small number of works exist on the administrative-territorial structure, and the colonial policy gave an idea of the history of the Kazakhs in the context of imperial rule.

We should consider a significant work in this study field, the work of Banu Abdrakhmanova "History of Kazakhstan." [70] She examined the differentiated colonial policy in the Kazakh steppe, based on different laws, territorial and administrative divisions (the Kazakhs of the Siberian Department and the Orenburg Department). According to Abdrakhmanova, the policy of integration of the Kazakh steppe into the empire took place in such stages: 1-stage, legislative acts, 2-stage, political, and socio-cultural transformations. The author noted the importance of interaction between intermediaries-Russian officials and the local Kazakh elite – in the implementation of imperial policy in the region. Abdrakhmanova also focused on aspects of relations between the Russian state and Kazakh society for many years, defining them as a unique meeting of different worlds and a dialogue of structurally

and typologically different cultures: European society and Turkic, nomadic society. [70, p.21-22]

Banu Abdrakhmanova correctly argued that the influence of the imperial system on the Kazakh steppe arose other structures of sociality, another type of culture based on traditional nomadic. In General, the historian Abdrakhmanova considered the political culture of the Russian state in the Asian space and contained significant statements about the change of the social structure of the Kazakh society during the 19th century.

Discussing the history of the Kazakh steppe within the imperial rule, it is impossible not to dwell on the work of the American historian, Virginia Martin. The focus of her research is the political and social position of the Middle Zhuz under imperial rule and power. In her "Law and custom in the Steppe," [71] Virginia Martin explores practicing of *adat* within the context of Russian colonial rule. She considers entering imperial laws into the Steppe as the new challenge for the Middle Horde Kazakhs in this period to practice *adat* within a colonial legal framework, while adjusting to significant socio-political and economic changes to the nomadic way of life. [71, p.1] According to Martin, the "merger" (*sblizhenie*) of the two systems (customary law and Russian law) is a part of the strategy of "managing multiethnicity" that developed within the larger project of imposing imperial rule in the region. As she remarks, she seeks to understand how nomads manipulated the meaning of Russian laws and Kazakh customs they practiced both and how that manipulation served their changing legal, socio-economic, political, and cultural needs. In this inquiry, Kazakhs of the Middle Horde presented as active participants in legal and political changes of the Steppe, and the case of Kazakh nobility also strengthens this Martin's argument. In her book, Virginia Martin, on the case of *barymta*, demonstrates Kazakh nomads' perception of imperial order and response acts for it.

An important direction in the study of the Kazakh history of the imperial period in recent decades is developing biographical works devoted to the personalities of the Kazakh history of the 19th century. In the contemporary historiography of Kazakhstan, there is also an attempt to study the Kazakh nomadic elite as part of the Imperial socio-political space. There are studies on individual personalities of the Kazakh nobility. In the works of Irina Erofeeva, [72] Zhanuzak Kasymbaev [73], based on various sources, they make the reconstruction of biographies of representatives of the Kazakh elite group consider the issues of integration of the Kazakh elite, and the formation of the Kazakh bureaucracy. In spite of several works outstanding personalities of this period, in general, the history of Kazakhstan of the 19th century is impersonal. The Kazakh researcher Zhanuzak Kasymbayev, who published a series of books devoted to historical figures of the 19th century, who unknown Kazakh persons, came to the same opinion. A series of "Statesmen of the 18th - 19th centuries", includes research about Aishuak khan, Zhantore khan, and Baimukhamed Aishuakov. The author on massive historical sources tries to reveal the biography of the person in the context of his time uniting the Imperial and Kazakh nomadic environment. The author examines in detail in one of his

works, "General-major, sultan-ruler Baymukhamed Aishuakov," [73] the life and activities of the sultan, the ancestor of the Kazakh noble family. In this paper, the author also analyzes the process of awarding Kazakh sultans: for what and when Kazakh sultans received Russian ranks and orders. Although the author explores all aspects of Baimukhamed Aishuakov's life, he does not define the nobility title of the sultan.

*Works about Kazakh officials.* The most detailed in the historical literature historians study the Kazakh bureaucracy. Pre-revolutionary authors also explored Kazakh officials. Ivan Ivanovich Kraft, being an adviser to the Turgay regional Department for foreign Affairs and fluent in Kazakh, actively studied the history and Ethnography of the Kazakh people. In his work, "The judicial part in the Turkestan region and Steppe regions" considers the transformation of the Kazakh people's court in the imperial, thereby describing the process of emergence of Russian bailiffs from the local indigenous population. [74] The famous Russian statistician Petr Petrovich Rumyantsev, who headed the statistical study in the Semirechensk region, in his work "The Kyrgyz people in the past and present", refers to the history of the Kazakhs of 1822-1891 as the period of "transition of the Russian Government from the system of approval of the khans to the system of direct management on a common basis." He stated that it was at this time that the Khan's power and the privilege of the sultans destroyed, and the white and black bone equalized in rights and duties. Besides, here, the author described in detail the mechanism of election or appointment of "new" Kazakh officials. [75, p.33-34]

Moreover, the Russian public official Konstantin Konstantinovich Palen, to whom the senatorial audit of the Turkestan region entrusted by the Supreme decree on March 19, 1908, in his reports described in detail the administrative structure of the Semirechensk region. Senator Palen stated that at that time, 36 full-time officials served on the Regional Board of the region, 8 of whom considered to be from the indigenous population. [76, p.109] Also, the senator gave a detailed analysis of the work of administration of area and arbitrariness, and mistakes of officials of the Semirechensk area are specified.

Russian scientist Gregori Konstantinovich Gins in 1911 published his ethnographic notes from his trip to Turkestan and Semirechye, where on behalf of the Resettlement Department, created in connection with the peasant reform Stolypin, studied the legal relationship in the field of water use. While in Central Asia, Gins also collected ethnographic materials. In one of these works- "In the Kyrgyz villages (Essays from a trip to Semirechye)" the author describing the population, structure, and economy of the Kazakhs and Kirghiz near the Jungar Alatau, drew attention to the life and manners of the local volost governors, whom he met on his way. [77, p.11-15]

Here it is necessary to pay attention to the fact that all of the above authors were themselves Russian officials-scientists, so the presence in their works of the imperial view is not surprising. Besides, in their works, the analysis of an official question is absent and investigated only from one side - from the Russian government's eyes.

Today more Kazakh historians interested in Kazakh officialdom. Even though the nobility does not act in them as an object of study, the authors continuously appeal to this estate, since it was the leading supplier of personnel to state institutions.

Kazakh researchers consider the issues of determining the motives or circumstances of the participation of representatives of the Kazakh people in the imperial government, the mechanism of their appointment or election, structure and formation, the degree of involvement in administrative affairs, the reaction of the indigenous population, especially their social security and a number of other issues. Contemporary scientists explore Kazakh officials by using different new approaches to try to explain the problem from different sides: in regions of Kazakhstan on activities, grades, quantities Kazakh officials or other criteria, mediation of officials between the Imperial power and the Kazakh society.

Therefore, Kazakh historian Mambet Koigeldiev basing on the researches about the history of Semirechye as a part of the Russian Empire describes also the controlling device in the area. Based on the data of archival materials and the report of Konstantin Palen, the author outlined the staff of the Regional Board of the region, the processes of creating a "local administration" with a new administrative and managerial system and obtaining influential local people ranks from the Russian authorities.[78, p.64-102]

Professor Gulmira Sultangalieva writes the main works of the Kazakh officials of the Orenburg Department. [79] In her research, the professor focuses on the problems such as the formation of a bureaucratic estate in the steppe, the incorporation of the Kazakhs into the bureaucratic system of the Empire, the relationship of the Russian administration and the local rulers, the perception of Kazakh officials of the Russian government. Gulmira Sultangalieva also draws attention to the attributes of the official, which attracted the attention of representatives from the Kazakhs. She also systematizes materials about Tatar translators, interpreters, mullas in the Kazakh steppe in the XVIII-XIX centuries.[80] Moreover, Sultangalieva notes the important role of the Tatars in the social changes in the Steppe and argues that the Tatars significantly influenced the perception of imperial orders of the Kazakh society. The collection "Kazakh officials in the service of the Russian Empire" published documents on the entry of Kazakhs into the Russian bureaucracy, social security of Kazakh officials, their correspondence, and historical heritage. [81] It is important to note that Gulmira Sultangalieva, in a joint article with Tenlik Dalayeva, for the first time, demonstrates the problem of incorporation of the Kazakh elite and officials into the nobility of the empire. In this work, the historians make analysis and present new archival documents on the mechanism of Kazakhs entering into the nobility on the example of Kazakh nobles. [82]

A contemporary Kazakh historian, Tenlik Dalayeva, writes significant works on the history of Kazakh officials of the Siberian Department. In her works, Dalaeva focuses on the process of the formation of the Kazakh bureaucracy in this territory and the main functions of the Kazakh bureaucracy. In your works, Dalaeva investigates significant issues related to the social incorporation of the Steppe into the

imperial system, the award system as the basis for the formation of the officials in the Kazakh society, important aspects of the adaptation of Kazakh officials to imperial management.

Kazakh historian Makazhanova Z. in her work "The Problem of formation and originality of the Kazakh bureaucracy in the system of colonial administration of tsarism (the second half of the 19th century)" determines the impact of administrative and territorial reforms of the 19th century in the Kazakh steppe on the formation of the Kazakh bureaucracy. [83], [84]

In his dissertation "History of the Institute of elders in Kazakhstan (20-60 years of the 19 century)," historian Rakhimkulov D. describes the institute of elders which were created to weaken the traditional Kazakh governance.[85] Another Kazakh researcher Alimdzhанov Bakhtiyor in his work "Economic policy of the Russian Empire in the Turkestan Governor-General (the second half of the 19 - early 20 centuries.)" considers the economic problems in the Semirechensk and Syrdarya regions gives examples of attempts by the Russian administration in the province to increase the "prestige of the representatives of the military people's rule in the eyes of the indigenous", [86, p.70-71] so that representatives of the local population are also in the future attracted to the Imperial power.

Nevertheless, the question of attracting representatives of the Kazakh people in the Semirechensk region to the administrative affairs of the Russian government was also indirectly touched upon in the works of foreign historians. Professor of Oxford University Alexander Morrison, drawing parallels between British India and Russian Turkestan, in his research notes the role of biys, who later became the bailiffs of tsarist power in the Steppe, also describes the administrative structure in the Semirechensk and Syrdarya regions.[87] Moreover, another foreign scientist Adib Khalid in his work "Culture and Power in Colonial Turkestan," describing the activities of "Russian-native schools," notes the process of formation of "useful citizens of Russia," which as Kazakhs were to serve Russia. [88]

In all these works mentioned above, the theme of studying the activities of officials in the second half of the 19-early 20th century has not been systematically studied however reflects indirectly or in the context of other problems of Kazakh history.

Recently, the Kazakh nobility has become a particular topic of research of many Kazakh historians as Gulmira Sultangalieva and Tenlik Dalaeva, [89] and A. Espenbetova.[89] The works of these authors consider the formation and activities of the Kazakh bureaucracy, social changes in the Kazakh steppe and the emergence of the Kazakh nobility, thus developing previously poorly studied historical aspects of the transformation of the Steppe in the Russian Empire, which is currently developing particularly intensively and is promising in the future.

The study of the Kazakh nobility contributes to the identification of a complete image of the nobility of the Empire and corresponds to the priority direction in world-historical science. Based on this, the problem of the formation and existence of the Kazakh nobility as part of the noble estate of the Russian Empire needs a broad monographic study. The study of transformation processes in the Steppe during the

19th century, including the formation the Kazakh nobility, is new, since the entry of Kazakh nomads into the Russian nobility, honored citizenship, officials, was not the object of research in the world and Kazakh historical literature, which proved by the presentation of the historiographical review of the problem.

### **1.3 Sources about the theme**

In researching the Kazakh nobility, we used several types of historical sources, which have diverse character and degree of reliability. There are the following: law materials, recording workflow (*deloproizvodstvennye materialy*), statistic dates, and works of Kazakh literature of the 19th and the beginning of the 20th century.

The majority of sources on the problem are archival materials extracted from central archives of the Republic of Kazakhstan and Russian Federation: the Central state archive of the Republic of Kazakhstan (TsGA RK, Almaty), Central archive of the Orenburg oblast (GAOrO, Orenburg), the state archive of the Astrakhan oblast (GAAO, Astrakhan), the Russian state historical archive (RGIA, St. Petersburg) and the State archive of the Samara oblast (GASO, Samara).

Based on material from the collections of the TsGA RK fonds such: F. 4-Regional Board of the Orenburg Kyrgyz; F. 338-Omsk regional Board; F. 374-Border management of the Siberian Kyrgyz; F.78-Temporary Council for the governance of the Inner Kyrgyz (*Kazakh*) Horde; F.64-Office of the Steppe Governor-General; F. 369-Akmola regional Board; F.15-Semipalatinsk regional Board; F.44-Semirechensk regional Board; F.25-Turgay regional Board allow studying the process of formation of the Kazakh nobility, the Kazakh officials awarding ranks or orders, giving the right to nobility, composed the biography of the Kazakh nobility and analyzed the relationship to the Russian administration and the Kazakh nobility.

Based on archival documents from GAOrO, fond 38 - Orenburg Deputy Assembly of nobility, has compiled a list of the Kazakh nobility of the Orenburg province, the quantitative composition of the Kazakh noble families of this province, and analyzed the rights of the nobility of the Kazakhs. The genealogical books of the nobles of Orenburg province also reviewed.

Fonds Astrakhan noble Assembly and noble genealogical books of Astrakhan province, GAAO, made it possible to identify the Kazakh nobles Astrakhan province, their noble genealogy books, service, what they did and the rout of acquiring the nobility.

In RGIA, the Fond 1343 – the Third Department of the Senate, were lists of all nobles of the Russian Empire. The documents extracted from this fond allows making a General list of Kazakh nobles, the main ways of acquiring the title of nobility by Kazakhs, to follow the process of obtaining nobility by Kazakhs, the degree of use by Kazakh nobles of their estate privileges, and to reveal the relationship of the center to the nobility of the region. Exceptional value preserved in this fond, letters of patents, forms of nobility, drawings of coats of arms of Kazakh nobles.

*Law materials.* The legislative act includes Decrees, regulations, manifestos, Statutes, and others. The Legislation of the Russian Empire is an essential source for the study of the Kazakh nobility because the legal status and position of the Kazakh



nobles were set out in General Imperial laws and individual legislative acts for the Kazakh population. The study used published collections on the legislation of the Russian Empire: "The Complete collection of laws of the Russian Empire," [90] "Code of laws of the Russian Empire. Volume 9. Laws about States", [91] also special thematic collections containing laws about nobility that includes the Table of ranks of 1722; the diploma of 1785, Codes of laws of the Russian Empire in different editions (1842, 1857, 1876, 1899, etc.) [92] and the legislative acts reflecting the relations of the Russian authority to the Kazakh steppe: the Statute about the Siberian Kirghiz of 1822, the Approved opinion of 1824, Reforms of 1867-68. [93] The involvement of authoritative sources in the study allowed us to study the issue of incorporation of Kazakhs into the estate system of the Empire and reflect the nature of the legal status of Kazakh nobles, honored citizens, officials.

For revealing the process of formation, nature, and distinctions of the Kazakh nobility, it was required to analyze such categories of legislation acts: a) about military and civil services in the Russian empire; b) laws about the privileged estates of the empire; c) regional legislations about political and social organization of the Kazakh steppe.

The most important law about military and civil service using in the inquiry is a Table of Ranks of Peter the First. This table regulated military and civil service promoting in the empire. According to this Table, imperial officials, including Kazakhs, achieved rank inappropriate with posts in state service. Also, this legislation defined what rank gives the right for the nobility. This law was the conclusion of Peter I reformation activity and legalized the receiving title '*dvoryanstvo*' throughout service. According to "Table of Ranks," created the hierarchy system into 14 ranks. [94] This legislation established the link between service and noble privileges, reaching defined ranks gave to noble officer status. "Table of Ranks" describes in what serving degree officers could receive a title of nobility. In researching the process of receiving ranks and incorporation of Kazakh sultans into privileged estate of the Russian Empire - hereditary and personal nobility, these documents are attractable. Ranks and Orders were the essential notes of Kazakh sultans' service. Table about ranks extended through the Kazakh steppe only from reforms in the Steppe of the beginning of the 19th century.

With reforms from the first half of the 19th century, the Kazakh steppe gradually incorporated into the jurisdiction of the empire and general imperial laws, excluding special moments, controlled and regulated political and social life of Kazakhs as all subjects of the Russian empire. The estate differentiation and rights officially got the same character in the Kazakh territory as in the center. Therefore, Kazakh society legislatively obeyed to the general imperial laws about social regulation as "Svod zakonov o sostoianiah" [Code of laws about states], volume 9. This law defined new social categories in the Kazakh society as nobles, honored citizens.

Specific statutes for the Steppe created to regulate and control this region according to its distinctive socio-political character. They include Statutes of 1822 about Siberian Kyrgyz, The approved opinion about Orenburg Kyrgyz 1824,

legislations in 1830, 1844, 1854, 1867-68, 1891. All these legislations characterized excluding positions Kazakhs' state from general rules.

Specific legislations about the Kazakh nobility were upset, in comparison with the German nobility of the empire that defined the special privileged status of the Baltic-German nobility.[95]

*Recording workflow.* The majority of the sources on the issue are official documents. Official records management of higher, central, and local institutions, which competence included a set of tasks for the ruling of the civilian population of Kazakhstan. These types of sources include various kinds of reports, petitions, memos, projects, explanatory notes to projects, individual opinions, correspondence with central government agencies on current issues, materials of mandatory local audits of government bodies, the materials postponed as a result of activity of various committees and the commissions periodically created for the solution of the questions connected with management of edge by ministries, the general-governors and regional institutions. From the simple enumeration of the types of documents that combined in this typologically defined group, demonstrate that we are talking about a rich, diverse in content source complex. Among the sources of this group of exceptional value are provincial noble genealogical books. Inscribing in the noble genealogical book was the only legally fact of the individual ranking to the nobility. Genealogical books of nobles compiled for each province separately.

Throughout the research process carried out a comprehensive analysis of all the noble genealogy books in archival funds. Particular importance has the protocols of the noble Deputy assemblies. They preserved copies of all documents submitted by the applicant for nobility, made references to the relevant articles of the law, considered the introduction of new representatives of the noble family. Because of this, the minutes and journal of the meetings of the noble assemblies is a highly representative source.

This type of historical source makes the basis of the dissertation work. Recording workflow materials reflects the process of the Kazakh nobility's formation, development, character, also its relationships with imperial officials and viewpoints of the latest to Kazakh nobles. These sources are divided into 1- correspondence of institutions (mainly reports, attitudes [*otnoshenia*]), 2-internal documents (protocols and journals of meetings), 3 - petitionary documents.[96]

*Petitions.* Petitions represent written addresses to central or local state authority, organization of estate Self-government, or military institution with a specific request. In the process of writing the research work, we used such types of petitions as - about accepting in the educational institute; about accepting in service; about gaining noble status or honored citizenship; about delivery other certificates.

*Diploma about the noble title and Diploma about the prince title.* Both of these official documents were proofs about a person's noble title. Diplomas about the nobility or prince title was a certificate that established the estate status of its recipient and granted him the right to exclusive benefits and advantages given by the personal mercy of the sovereign. On the base of Kazakh noblemen petitions it is observed that an ancestor of noble house (so named a member who gained a noble title for definite

family) after approval in the nobility got a Diploma about a noble title, when his descendants had a right for certificate about it as a proof of their noble origin.

*Noble genealogical books of provinces.* This type of source is the most important content of the research work because it gives massive information about Kazakh noblemen and is irrefutable proof of the noble status of a person. Deputy assembly and a leader noble society of a province made and engaged in keeping noble genealogical books. Genealogical noble books divided into six categories:

1. "Complained nobility" means noblemen who gained a noble title by complaining personally by the emperor regardless of his service according to "Table of ranks" or acquisition of any Awards.
2. Nobles who received nobility by military rank.
3. Nobles who served the nobility through a rank of civil Service or Awards.
4. Foreign nobility.
5. Titled houses.
6. "Ancient nobility," which means those houses that owned estates one hundred years before 1785.[97]

The noble genealogical books did not change its form throughout the period until 1917, and was a list of individuals, with rank and title, their children with exact dates of birth, compiled in alphabetical letters, and inside them by dates of entering new members into existing noble houses. Each nobleman who had real property in a province was included in a noble genealogical book.[97]

According to Article 1104 (SZ 1876), received the nobility through the ranks in the service or the award of the order, as well as the nobles leaving, entered in the book of the province where they wish, even if they had no estate there. The archives of the Provincial Noble Deputy Assemblies kept noble genealogy books. In preparation for introducing plant "a deal about nobleman", which contained as evidence noble dignity: a) for members of the ancient, pillar of the nobility of the help of the Discharge order or the surviving family of copies of charters the possession of estates; evidence 12 fringes honored nobles about belonging petitioner to nobility; b) for representatives of the service nobility it was list about service and certificates of service, letters of award for orders; in addition, the birth certificates of the petitioner's children, confirmed in the nobility at the same time as the father, or newly born and entered in the Noble Books with a separate definition. By entering a person or several persons in the noble register book, the noble Deputy Assembly reported to the Department of Heraldry of the Senate on the introduction, attaching copies of evidence about the nobility, metric certificates, and definitions. In the Department of Heraldry, thus, was delayed copies of all "records on the nobility," except for those families or individuals who have been refused already in the making in the provincial Nobel books. [97]

Representatives of the Kazakh nobility fit into the second, third, and fifth parts of the noble genealogical books of Orenburg, Samara, Omsk, Ufa, Astrakhan provinces. Cases of Kazakh nobles collected from the Central archives of Russia and Kazakhstan. Noble genealogical books of Orenburg and Astrakhan provinces were through viewing and about representatives of the Kazakh nobility of these provinces, the most system data are collected. Also full details of all Kazakh nobles of the Empire, and the asylum, a noble title extracted from RGIA Foundation of the

Third Department of the Senate, where pointed Kazakh nobility members in the alphabetical index and studied the noble deals of Kazakhs.

The Charter to the nobility of 1785 established the origin and order of official noble genealogical books. The Charter to the nobility also regulated the order of entering the names of the nobles in them. At the first stage, the county leaders of the nobility made alphabetical lists of the families living in the territory of the counties. This document had the form established by the diploma and reflected the family, property, and official position of the nobleman. County leaders were obliged to deliver these lists to the provincial leader of nobility and to leave copies at themselves. The alphabetical lists included all the nobles who lived in the territory of the counties. These alphabetical lists were later the basis for the compilation of noble books. Responsible for maintaining the noble genealogical books were the Noble Deputy Assembly under the leader. Noble deputies elected every three years. The leader and the noble deputies signed a copy of the noble book and sent it to the Herald. Decree of August 25, 1800, tightened the order of entering the nobles in the genealogical books, the form of the genealogical book was changed, and there was an instance intermediate between the Noble Deputy assemblies and the Heraldry-the provincial government under the supervision of the Governor. Now the genealogical book itself began to be stored in the archives of the Noble Assembly, and it already had two copies, which forwarded to the provincial government, which kept one copy and sent the second to the Herald "for savings."

The study of the archives of Noble assemblies began in the 19th century and presented in its scheme of research, collected vast factual material, and published many documents of noble assemblies of different provinces.

A particularly important source in the study of the Kazakh nobility is the formulary list [list about service of official]. The formulary list included a description of the civil service and a list of orders received by the official. In this regard, according to the formulary list, it can determine the nobility acquired by service. From the collections of F.4. Orenburg border Commission, F.15. Semipalatinsk regional Board, F.25. Turgay regional Board, F.78. Provisional Council for the administration of the Inner Kirghiz Horde, F.369. Akmola Regional Board - TsGA of RK, the form lists of the Kazakh nobles, also officials of Akmola, Semipalatinsk, Turgay, Ural regions are extracted. Besides, the study was used collections of archival materials that contain formulary lists of many Kazakh nobles.[98] The study also used separate documents from the Fund 6-office of the Orenburg civil Governor (GAOrO, Orenburg), Fund 23.00-Documents on the history of Kazakhstan in foreign archives (TsGA RK, Almaty).

Service (formulary) lists detailed, with exact dates, descriptions of the official biography of an official or officer. In the service, a record recorded movement in the service: transfers from one regiment to another, change of institutions, promotion through the ranks, participation in campaigns and battles, business trips. For each event, the exact given dates: date, month, and year. All this at first fit into a graphed, hand-drawn table, and from the 20s of the 19 century. - In the table printed in a typographic way. The primary function of sending service records-accounting

officials with attention to seniority that is the service life in the rank with other colleagues in the regiment or office. In service lists of officers, all battles, campaigns in general, military operations in which they participated presented with the addition of data on wounds and rendered distinctions. When there was a particular order in which awards issued, information about those received awards drawn from the formulary list, and based on them, the next one was determined. According to the Decree by them. According to the Statute of Paul I, service lists required to send every year by October 1. Service lists of officials in mass quantities were in funds of the ministries and departments in which served officers and officials (RGIA); in funds of institutions of provincial management (regional archives); in funds of "Department of heraldry of the Senate" (RGIA, f. 1343) and "Collection of form lists" (RGIA, f. 1349) and funds of provincial noble Deputy meetings (regional archives) where they provided as proof of obtaining the noble status. Recently, the lists are of great interest to researchers as a mass source that allows not speculatively but on a specific material to consider the social composition, living conditions, promotion, and the fate of military and civil servants of the Russian state. Some publications publish entire service records. Relevant published material on the form lists of Kazakh officials is the history of Kazakhstan in Russian sources, which collected the service records of many Kazakh officials from different archives of Kazakhstan and Russia. In our study, the form lists not only helped to analyze the rank and awards of the official, but also to determine by marital status, the names of the children of the nobleman, who were potentially also from the nobility. These lists are critical to the reconstruction of the biography of the Kazakh nobility.

We have also published materials on the records of the accomplishment of Kazakh officials. Notable among them is Volume 8 of the series "Russian sources about the history of Kazakhstan," "Kazakh officials in the service of the Russian Empire," as well as a collection of documents and materials of History of Bukey Horde. All these collections contain formulary lists and certificates of service of Kazakh officials.

*Biographical and genealogical sources.* Reference information includes address calendars, reference, and commemorative books. They contain data on the number of the nobility, their participation in the work of public organizations, the proportion of students from among the nobility in various educational institutions, information about representatives of local government, and others. Commemorative (reference) books of provinces, regions, cities, regions, counties contain information about employees of various organizations, enterprises, societies, institutions, sometimes about the personnel of military departments, estates, and their owners, and others. In the most complete form, they included four major sections: address-calendar (list of all provincial and County government and public institutions with their personnel), administrative directory (information about the administrative division of the province, postal and Telegraph offices, routes and routes of communication within the province, on industrial and commercial enterprises, hospitals and pharmacies, educational institutions, museums and libraries, bookstores and printing houses, on periodicals issued and published in the province, lists of

settlements, lists of large landowners of the province, etc.), statistical overview (statistical tables of population, land ownership, agriculture, data on statistics of judicial, medical, factory, public education, fires, income and arrears, etc.), D. and the scientific collection of local lore (source, descriptive, research, archeographic and bibliographic materials). All these elements give the commemorative books exceptional value and the value of multiple primary sources for historical (including genealogical and biographical), geographical, demographic, ethnographic, local history studies.

Address-calendars (before the beginning of the 19 century, also called Monographers) of the Russian Empire contained detailed lists of officials. They were published annually. The address-calendar divided into two parts: 1. Central institutions: Court, Senate, State Council, ministries, and General Departments; 2. Local institutions: governors. Provincial Boards, State Chambers, Judicial institutions, and others at the provincial and county level. Commemorative books were the official universal reference books-yearbooks and were published from the middle of the 19 century until 1917. They reported official reference information about the province (region) for a specific year. The similarity of the composition and methods of collecting included information, the structure of provincial and regional commemorative books, provides an opportunity to compare and summarize data for specific years or periods in several provinces or regions. Officials or institutions compiled commemorative books under the auspices of the Ministry of the interior. The primary collectors of information were the provincial statistical committees represented by their members. A particular index compiled for the "Memorial books" (also called Address-calendars, sometimes only calendars of provinces). The most critical section of the commemorative books and address-calendars was the list of officials of all departments serving in the province. Address-calendars and commemorative books of the Ural, Turgay, Akmola, Semipalatinsk regions are of particular interest in the study of the problem. Concerning the Kazakh nobility, we found in the specified type of sources, data on the participation of descendants of the Kazakh nobles in local management and public affairs after reforms of 1867-68. Address-calendars and memorable books on areas where there lived Kazakhs remained not wholly. However, the available reference books made it possible to trace the activities of noble families of Kazakhs, namely, what positions had the children of Kazakh nobles in the local government? Whether occupied at all? Moreover, through these data, is it possible to trace family positions in the Steppe.

*Statistical dates.* Unfortunately, there no so many statistics about Kazakhs in imperial history. In this research work using only the Census of 1897, according to which made the general number of the Kazakh nobility, its differentiation, local places. The data of the population census of 1897 allowed determining the number, level of urbanization of hereditary and personal Kazakh nobles, as well as honored citizens of the Kazakh population.

We attracted Publicistic materials in a limited number. These were primarily a reflection of the views of their authors and a means of influencing the Russian society in its perception of nomadic Kazakh officials.

*The oral Kazakh literature of the 19th century.* The works of Kazakh akyns of the 19<sup>th</sup> century poets Shortanbay Kanayuly, Dulat Babatayuly, Makhambet Utemisov, and others reflect the perception of the Kazakh population of new transformations in the Kazakh society, the image of some Kazakh nobles-sultans, which will complement the biographical information and social portrait of the nobles of the Kazakhs. For example, in the works of the famous akyn Makhambet Utemisov, much said about the ancestor of the Kazakh noble family of the Orenburg province - Baymukhamed Aishuakov. In his works, the Kazakh Sultan and nobleman described in a negative image. [99] Also, in the work of Shortanbay Kanayuly "Zar Zaman," it says about the character and position in the Kazakh society of the Kazakh nobleman Tursun Chingisov. Noteworthy that Akyns had referred to the Sultan as the officials of the Empire, a title of nobility to them in these works is not stated.

This type of source we use for defining internal changes in Kazakh nomadic society and the perception of ordinary people Kazakh noblemen. How did non-aristocratic Kazakhs percept new social order and its representatives among Kazakh nomadic society? The history of the Kazakh people is continuously connected with culture and folklore. After all, they reflect those moments of history that are difficult or impossible to find in other sources. Sometimes they may contain some subjective views on specific events in history due to the personal position of representatives of folk art, but it will also help to consider these events from different sides.

The materials of oral folk art of Kazakhs directly or indirectly reflect many facts from the history of Kazakhstan in modern times. After all, it was during this period that oral folk art flourished, akyns - improvisers became powerful public figures, poets-educators and writers appeared. By the end of the 19th century, novels and poems began to be printed. All this led to the fact that they, in the contents of their works, widely covered the historical events of the period. Here the question of Kazakh officialdom in the Steppe has not left aside.

Kazakh oral and written poets, akyns -improvisers, as well as writers who lived in the 19-early 20 centuries, witnessed many events of that period. Instead of khans and sultans-Kazakhs came already Russian governors-General, military governors, and district chiefs. Furthermore, representatives of the local population occupied only the position of canton managers and village elders. Activity and processes of an election just here such Kazakh officials are widely covered in works of oral creativity.

To identify the perception of Kazakh people of the new estate structure, both Kazakh officials and nobles, the works of akyns are more like. This period in the Kazakh literature is designated "Zar Zaman" (bitter time). Akyns as Shortanbay Kanayuly, Dulat Babatayuly, Makhambet Otemisuly, and others were with the people and tried to reflect the popular opinion about the Kazakh officials and nobles. Of the people, Perceptions can also be seen in the works of intellectuals of the 19th and early 20th centuries in the works of Abay Kunanbauly, nobleman Chokan Valikhanov, Ybyray Altynsarin, Alikhan Bokeikhanov, and other representatives of the Alash elite. Noteworthy those Kazakh poets, akyns -improvisers in their works

covered the history of the Kazakh people. As we can see, in all these materials of oral creativity, they characterized by the negative side.

Also, this issue was touched upon by other representatives of Kazakh literature-written poets-educators. They also described the Kazakh bureaucracy in their works. However, the most exciting thing is that many of these poets themselves have experiences of participation in the electoral system. It will be interesting to consider their views.

One of the first poets who participated in the system of election among the Kazakhs was the great poet Abay Kunanbayuly (1845-1904). He, whom himself held the position of volost administrator, expressed his opinion about *volost* ' in his words-edification. For example, in the third world, he wrote: " *Volost* ' rulers achieved their position by cunning and guile and supported the wrong, for it is better to be friends with their kind than to be at enmity. The trick is limitless - not to determine who will deceive who tomorrow. Now in the course of a proverb: "Do not judge by the actions of a person, according to his intentions." It turns out that people believe that nothing achieved by honest work, but everything obtained by deception. Where is the root cause of this trouble? For three years, he was chosen as *volost* '. The first year flies by in natural grievances of the people who elected him, in mutual reproaches and flirtations. The second-year spend in the struggle of the Governor with the candidate for his place: it is necessary to try to defeat him on the indirect approaches to the elections. The third-year is drawn out in promises, for everyone hopes to remain in the place of the ruler for the next period. I see how in this turmoil, my people grow smaller every year and become more and more immoral". [101, p.13] Furthermore, in his poems "Bolys boldym, mineki" [*Now I am a canton manager*] Abai Kunanbaiuly describes in detail the bribery and corruption in the electoral system.

Another poet who also participated in the electoral system was Ibrai Altynsarin (1841-1889). He took part in the elections several times, but due to complaints of dishonest competitors, he could not win the elections. In the present work, the assessment of the parish to the rulers and biys. He believed that such officials solved people's problems only after giving a bribe. Otherwise, they did not even try to help the people. [99, p.16]

The complex of the primary sources for studying the content, leading trends and dynamics of the social structure, transformation of the main groups of Kazakh society and their status in the 20-30s of the 19 century, when created a new type of statehood, qualitatively different principles of ethnic, social and cultural identification of traditional and constructed newly created social groups, concentrated in the state archives of Kazakhstan and the Russian Federation, library funds of different countries. Documents and materials, statistical data and indicators that can reflect these transformations most substantively are of fundamental importance. Among them are analytical notes, reports, and references of Kazakh political activists and civil servants of different levels, including regional and local loci, memories, diaries, personal correspondence, results of population censuses, ethnographic collections, and others. Thus, the source base of the study is heterogeneous, which will avoid one-sided conclusions.



## **2 The incorporation of Kazakhs into the privileged estates of the Empire: mechanism and routs of the incorporation**

### **2.1 The Noble estate of the Russian Empire**

For studying how the Kazakh nobility formed and what differences from the rest of the noble estate of the Russian Empire, it is necessary to find key answers for those questions: what was the Russian nobility? What legislative basis did it have? How was the noble title acquired, and what rights, privileges it gave?

Nobility in Russia arose in the 12th-13th centuries as a lower layer of military service estate. As an estate, a legally formalized entity, its composition, privileges, and duties, determined by the law. According to legislative changes in the empire over several years, the nobility gradually turned into an estate. An essential act in this process is the publication Table of Ranks, which adopted on 24 January 1722. The Table of Ranks established a new system of ranks (14 classes) and positions of military, civil (static), and court service, which from the lowest category (14th) was mandatory for all employees regardless of origin. This piece of legislation was the most important outcome of the Petrovsk reforms and was of historical significance: first, the principle of hierarchical division created instead of origin, the nobility of genus or "breed" and established the law of service suitability; Secondly, Table of Ranks built a transparent hierarchical system across 14 classes or ranks. Because of this restructuring, the structure of the ruling class has accelerated the separation of nobility from the rest of the population, its transformation into a privileged estate and the increasing dependence of the status, prestige and well-being of the ruling class on the will of the monarch - the ranks, positions and privileges represented by them.[94]

The highest status acquired by the image of a serving nobleman who devoted himself to "the fatherland and the throne." Therefore, the main incentive for the nobility until the beginning of the 20th century remained the desire for rank.[39] In this conventional system, having reached the rank of 8 class in the civil service, people from the "low breed" received hereditary nobility and became "equally honored" to the "best senior nobles in all virtues and advantages." [23, p.91] Military ranks were not of nobles, having reached the 14 ranks, the first officer (senior officer rank), received hereditary nobility. Thus, military service considered a more prestigious civilian. The military service considered mainly noble, "noble" in society. The Tables of Ranks lacked the term "personal nobles," which appeared later.

The final legal design of the estate took place after and based on the complained of April 21, 1785, "Charter on the rights, freedoms, and advantages of the noble Russian nobility" (Charter to the nobility).[102] Peter's Table of Ranks confirmed this certificate concerning the achievement of the rank of class 8 and the officer-officer rank for obtaining the hereditary nobility. [103] But in the future, some changes and restrictions were introduced in the acquisition of the hereditary nobility by the ranks. The Charter also reflected the institution of the personal nobility. As a result, persons who were not nobles, who reached the 9-14 ranks in the civil service, became personal nobles, and their children "are not the essence of nobles." [104, p.19] The Charter to the nobility expanded the composition of the estate, providing

for another way of obtaining nobility - as a result of complaining of the orders. Although the creation of Russian orders dates back to Peter I, it was not until 1782 that the Order of St. Vladimir was established, which complained to persons not belonging to the hereditary nobility.[106, p.229] A donation at the discretion of the supreme authority, as a way of obtaining nobility in addition to service, that Peter I borrowed by from the West and recorded in the Table of Ranks, was later approved under Catherine II. The eighteenth-century legislation also confirmed the nobility as a property-owning estate, with absolute possession of their estates and the subsoil, and exclusive rights to ownership of serfs.[10]

The ninth volume of the Code of Laws, compiled in 1833 by Mikhail Spiransky and then periodically revised, is devoted to the most detailed description of the noble estate.[34] This Code of Laws defined the types of nobility, ways of its acquisition, communication, and privileges of the noble estate.

So, the Russian nobility had a complex hierarchical structure and characterized by heterogeneity of composition. Nobility in the Russian Empire had two types depending on the origin and degree of merit on the descendant (inherited) and personal (lifelong).[107, p.15] Legally, only the hereditary nobility was the part of the old dominant social group to which privileges were fully extended, which allocated the nobility in a particular estate. [29, p.24] And the hereditary nobility itself, according to the legislation, was not unified. Depending on the way of acquiring "nobility," since 1785 it was divided into 6 categories: 1) the nobility was paid or compiled; 2) military nobility; 3) nobility obtained by serving a certain rank in the civil service or by awarding a Russian order; 4) foreign noble nobility; 5) the titled nobility and 6) the ancient, or within the nobility moment of publication of the Charter, in 1785, not less than 100 years and recorded in the first Velvet Book.[108, p.76-82]

Legally, this division was conditional and formal, as all categories of nobility were equal in rights. The legal distinction between these six categories of nobility was manifested only in the fact that the privileged educational institutions: In the Corps of Pages, the Alexandrovsk Lyceum, and the School of Law - accepted only children of persons belonging to "ancient" or titled nobility. Also, some advantages had military nobles over noble officials: officers earlier (on 2-3 ranks) were entitled to noble dignity when switching to civil service were entitled to higher ranks.

As a result, from the Table of Ranks of Peter I up to the publication of the Code of Laws, the nobility of the Russian Empire developed, which was acquired by the following ways: 1) by complaining it at the individual discretion of autocratic power; 2) achieving a certain rank in active service; 3) as a result of the Order 's complaint about "service differences"; 4) descendants of particularly distinguished personal nobles and eminent citizens (before the beginning of the 20th century). [109] The vast majority of the noble estate of the Russian Empire were nobles from the 2nd and 3rd categories of noble books, for "serving" nobles.

The military and civilian ranks that acquired the hereditary nobility changed over the years, due to the government's intentions to limit the replenishment of the higher estate at the expense of serving officials of non-noble origin. On May 18,

1788, it was forbidden to assign the hereditary nobility to persons who received the military officer rank upon resignation, but in this rank did not serve.[110] Since 1806, the Doctor's degree has given the right to the rank of 8 class and, accordingly, hereditary nobility if a person was in state service.[29, p.26] By decree of December 17, 1819, civilian officials, "who were in the militia of 1812, renamed military ranks, were on trips and in real battles with the enemy," were recognized as hereditary nobles.[111] Nikolai I maintained an automatic link between service growth and the creation of nobility, but the Manifesto of June 11, 1845 raised the level for the achievement of nobility by the service: the hereditary nobility was assigned only to those who had received in military service the staff officer rank (major, lieutenant captain, petty military officer, 8th class), and in civil service the rank of 5th class (state councilor), these ranks having to be obtained in active service rather than in resignation. [112] The decree of Alexander II of December 9, 1856, again elevated the ranks that bring the hereditary nobility. From now on, the right to hereditary nobility was granted to persons who had served in the military service to the rank of colonel or captain of the 1st rank in the Navy (6th class ), and in the civil service to the rank of valid State Councillor (4th class ).[113, p.67]

Besides, through certain ranks, the nobility, according to the laws of the empire, acquired through orders. Initially, any degree of the Russian order brought the rights of the hereditary nobility.[114] Since July 22, 1845, according to the Highest Approved Statute of the Order of St. Anna, and on June 28, 1855, according to the name of the Highest Decree, only the first degrees of the Orders of St. Anna and St. Stanisław gave the right of hereditary nobility.[115] The Orders of St. Vladimir and St. George continued to acquire the rights of the hereditary nobility when awarded any of their degrees. However, according to its statute and the highest award provision approved on July 31, 1859, these orders were removed from the general gradual nature of the orders and complained only at the discretion of the supreme authority.[116, p.67] By decree of August 16, 1887, it was established that for receiving the Order of St. Vladimir of the 4th degree, it was necessary to serve in class or officer ranks for at least 20 years. In 1892, the Order introduced into the general gradual nature of the awards. It took 35 years of "no-deal service" for obtaining the 4th degree of the Order of St. Vladimir. However, according to the Decree of May 28, 1900, the hereditary nobility for service differences began to be acquired by persons of non-aristocracy origin, awarded only the first three degrees of it.[117] Thus, the legislation gradually complicated the acquisition of noble status in the empire.

Peter I and the "Charter to the nobility" established the institute of personal nobility was under already explicitly calls personal nobles officials of 9-14 classes. The Manifesto of July 11, 1845, granted the personal nobility to officials of 6-9 classes and the officer ranks of the army. Personal nobility was transferred only by marriage - from the husband to the wife. Children of personal nobles were no longer considered nobles. The government also changed the ways of acquiring personal nobility during the 18-19th century. Before the edition of the Manifesto of June 11, 1845, personal nobility received through the ranks: 1) persons produced in

the civil service as a rank from the collection registrar to the titular adviser (9-11 classes); 2) persons who received an officer's rank upon resignation from military service, or upon transition to civilian service; 3) persons who received the rank of the college assessor (class 8) upon departure, not during active service (after the issuance of the decree on July 29, 1832).[130] According to the Manifesto of 1845, personal nobility was acquired in active military service as an officer (foreman, michman, class 14) or as a staff officer (major, lieutenant captain, class 8) upon resignation; civil service in class 9 (titular counsellor) or class 5 (state counsellor) in retirement. [117]

Further, the Decree of Alexander II of December 9, 1856, established a higher estate for the achievement of personal nobility: in all types of services from the class 9 (captain, commissioner, titular adviser), the ranks of the 10-14 classes received the title of personal honored citizens.[116] Personal nobility received persons of spiritual rank, as well as those who served in civil and military service when he paid the Order of the St. Anna the 2nd, 3rd and 4th degrees after July 22, 1845, St. Stanisław 2nd and 3rd degrees after June 28, 1855, St. Vladimir 4th degree after May 28, 1900. [117] Personal nobles, in addition to the usual ways of obtaining hereditary nobility, could receive this dignity if the father and grandfather of the applicant served for 20 years in ranks bringing personal nobility. But the Decree of May 28, 1900, repealed this article of the law. [29, p.37] As Averin Corelin rightly notes, personal nobility became for the administration as evidence of well-being, performance, availability of professional qualities, a certain level of education and welfare necessary for obtaining "nobility," and for the personal nobles themselves it gave a sense of belonging to the privileged estate, formed a certain psychological mood, encouraged further service career.

The hereditary nobility was passed on by inheritance and as a result of marriage by the male line. Every hereditary nobleman reported his title to his wife, despite her descent or marriage preceding, as well as to the children. However, when the government extended the rights of nobility to children, the question arose of children born before the father acquired noble dignity, which at different times was solved in different ways. Only since 1874 all children of persons who have received hereditary nobility, together with their parents, acquired this status.[118] The children of Muslims from their legitimate wives could also enjoy all the rights of their fathers if they confirmed the legality of birth by a special certificate of the Muslim Spiritual Rule.

It was possible to exclude from the noble estate only by the decision of the "court of equals" for the commission of serious crimes, the restoration of the rights of nobility depended solely on the supreme power.[119] Thus, for centuries, imperial laws have defined ways of acquiring noble status, its division, communication, and exclusion from the estate. Due to the attempt of the imperial government to regulate the flow into the "first estate" of the empire, the requirements for the acquisition of nobility became more complicated, and as it is seen, in many ways, they depended on the service merits of the individual.

Imperial laws called the noble estate "the first in the state," giving official privileged status and rights to this estate. What was the privilege of nobility? What rights and advantages did it have?

The first privilege of the nobility was the monopoly right to own serf peasants (until 1861) and land.[120] Land ownership was an exclusive privilege of the noble estate, whose rights were approved by imperial law. Ownership of the estates was a fundamental privilege of the nobility that distinguished it from the rest of the population. The government eliminated the right to own inhabited estates by the highest Manifesto of February 19, 1861, which abolished the fortress right to peasants and yard people who lived in the landlord's estates.[23, p.22-23] After this act, the nobles had the right to own only undamaged estates, lands, which also remained their prerogative. Even when punished for particularly serious crimes, the estate passed to the heirs, and the state could take only the property well-deserved in the form of punishment.[120] As Douglas notes, the nobility had traditionally been the landowning estate, and this remained true right up to 1917. [121]

The noble estate also had the following useful rights: freedom from standing in their homes, advantages in enlisting in state institutions, promotion and pension; The right to travel abroad, and, if authorized by the government, to enter the service of allied foreign authorities.[34, p.27] The nobility had a pre-emptive right to education. The dignity of the nobleman was declared inviolable by law, and this inviolability could be violated for a crime and only by a "court of equals." [119] Also, nobles were exempt from corporal punishment, from paying corporal taxes and had corporate rights.

The latter was also a fundamental right of nobility. The Charter to the nobility established a noble corporate organization with local noble elective bodies. The estate organization of nobles took place in the provinces, making up in each region a society with the rights of a legal entity. The organs of noble communities in each area were provincial assemblies, provincial and county leaders, a parliamentary meeting (regular and extraordinary, convened with the permission of the governor-general), and guardianship. The competence of the assemblies, assembled one every three years, including the election of leaders, judges, corrections, material issues related to estate needs; submitting motions "on the benefits and needs" to the king and governor; lead of noble genealogy books and exclusion from the ranks of the estate. In meetings, only hereditary nobles at least 25 years old, who had a rank and received an income of at least 100 rubles from villages, had the right to vote.

One of the exclusive privileges of the hereditary nobles was the right to have a family coat of arms that enshrined the hereditary noble dignity. From Peter I until 1867, the arms complained to the Russian nobles only in the Highest signed diplomas, containing the full text of the form drawn at the end with the coat of arms and produced first in the College of Foreign Affairs, and then in 1722 in the Heroldmeister's Office, Heroldia and the Department of Heroldia of the Government Senate approved on June 12, 1867. The opinion of the State Council was allowed to

"issue the Highest approved arms separately from diplomas." [122] In short, all the listed privileges of the noble estate created an attractive estate image of the noble.

Personal nobles, like hereditary, were free from corporal punishment, from own taxes and recruitment, enjoyed certain advantages in filling positions in public service. However, as part of the noble corporation, they were deprived of the opportunity to participate in any way in its life, were not included in noble genealogy books, and had no right, with few exceptions, to own serfs.

Thus, the nobility in the Russian Empire, uniting hereditary and personal nobility, was a privileged estate with exclusive rights and status in imperial society. Over time, the state of a nobleman gained a bright expression in appearance, determining by clothes, uniforms, behavior, treatment, the place of the noble on the social ladder. In addition to privileges, nobles had distinguished names, language and education, manners and clothing, Western European orientation, and mentality. [123, p.84] However, with the reforms of the 1860s, it began a gradual equation of estates in rights, however, personal privileges of the nobility, the exclusive right to establish private estates, arms, wear a special noble provincial uniform, the corporate organization was important and preserved. With the abolition of the exclusive right of the highest estate to own serfs, the nobility had to adapt to new conditions and acquire privilege already in unique circumstances. This direction was also facilitated by the state power, which in the 1880s took several legislative measures to support the nobility: measures to strengthen the position of the estate in the bodies of central administration; measures to organize estate self-government and increase the funds of noble societies; to maintain the material well-being and educational level of nobles; to restrict access to the noble estate. Although all this slowed down the process of disintegration of the noble estate, tsarism did not achieve the final goal. [43] Even after emancipation, the thirty thousand or so noble families that remained on their estates in the early years of the twentieth century represented small, isolated islands of privilege and authority. [137, p.12]

In addition to the nobility, there was another estate in the Russian Empire - honored citizens who were supposed to be a pre-dvoryan estate. The estate of honored citizens was introduced in the Russian Empire by the Manifesto of Nicholas I of April 10, 1832. [124] It, like the nobility, was divided into hereditary and personal (life). Honored citizenship was acquired: 1) by the right of birth or adoption; 2) by transfer (at the request of the applicant for honored citizenship, or by individual submission of the respective ministers). [124] According to this law, the legal children of personal noblemen and the legitimate children of persons who received the title of the honored citizen who is in a free state, i.e., those born in this title belonged to hereditary honored citizenship by birthright. [125] All the rest had to submit petitions on their inclusion in the estate of honored citizens.

Hereditary honored citizenship was given by birth to children of personal noblemen and children of Orthodox priests who graduated from a theological academy or seminary; at the request of the merchants of the 1st and 2nd guilds, who had been hopelessly in their guild for 10 and 20 years, respectively, merchants granted the title of commerce or manufactory-adviser, as well as merchants, awarded the

order after 1826, as well as artists, scientists with a degree and people who had a rank.[126]

Personal honored citizenship was granted by birth to the children of priests without special education; at the request of persons who graduated from the university and some higher educational institutions, as well as officials who, by their rank, did not have the right to personal nobility.[127]

From June 11, 1845, persons who received the ranks of the 14th to 10th class in the civil service, or who were dismissed with the rank of the 14th class, received the chief officer rank (9th class) upon resignation from the military service or upon transition from the latter to the civilian attributed to personal honored citizenship.[128]

Honored citizens enjoyed freedom from poll tax, from recruitment, from standing and corporal punishment in case of crime. They had the right to participate in city elections and be elected to all city public posts no lower than those to which merchants of the 1st and 2nd guilds had the right to be chosen.[129]

The status of an honored citizen did not give the right to enter the civil service, while the sons of personal nobles, clergy, and commercial advisers exercised this right by origin. Until the beginning of the 20th century, there was not a single honored citizen in the State Council, the Government Senate, or the governors [61].

In the imperial period, the Russian elites, both aristocratic and bureaucratic, were part of a broader European elite culture and society.[30, p.237] If in estate privileges, socio-cultural, educational characteristics, a feature of official activity, according to many authors, the Russian nobility was part of the European aristocracy, having many similarities with it, the unique feature of the Russian nobility was its multinational character.

By the 18th century, the Russian nobility had also expanded on a multinational basis, taking on a particularly broad scale in the 18<sup>th</sup> century and the first half of the 19<sup>th</sup> century, when Russian power expanded, subjecting its power to new peripheral territories and thus increasing its heterogeneity. In this regard, there was a need for additional settlement of relations with elites of newly conquered territories in parallel with a settlement of relations of the center with elites of previously joined peripheral regions.[130] As Dominic Lieven notes, it was one of the strengths of the tsarist regime that it was able to incorporate the aristocracies of most of its non-Russian peripheral regions into the imperial nobility and even into the Petersburg aristocracy. [30, p.233]

The striking ethnic diversity of Russian nobility and its inclusion of a series of regional and national elites: descendants of the Baltic German knights, Polish magnates, and the *Szlachta*, Bessarabian boyars, the Ukrainian Cossack elite, Georgian tsarevichi, and so on is complicating the picture further.[148] Analyzing the history of titles in Russia and the incorporation of non-Russians into their ranks, the Russian historian Evgenii Karnovich posited that in no other European country, was there such variation in the manner of naming affiliated groups and families as there was in Russia. Based on the All-Russian imperial census of 1897, Avenir Korelin has shown that ethnically Russian hereditary nobles constituted

only 53% of the empire's entire nobility, with the rest being made up by Poles (28.6%), Georgians (5.9%), Turco - Tatars (5.3%), Lithuanians and Latvians (3.4%) and Germans (2.0%). [29, p.48] The fact that non-Russians constituted close to half of the empire's nobility shows that the tsarist government had long before established a legal foundation for the entry of local elites into the empire's most privileged estate, presumably to use them as social support for the incorporation of those regions into the empire. By all indications, the empire's collaboration with non-Russian elites not only enhanced administrative efficiency but also represented a key ingredient in bringing the social and political order of diverse regions into greater conformity with those of the empire as a whole.[16, p.30-31]

In relationship with the elite of regions, the imperial center resorted to cooperation policy more often with multiethnic elite using which attached controlled territories.[130, p.22] The imperial laws of Russia approving ways of acquisition of the right and the privileges of the nobility extended to elite and officials of national regions of the empire based on what the multinational structure of the Russian nobility was supported. However, the regional elite of the empire had distinctive ways of entry into the structure of the Russian nobility and had different estate rights. These features of national dvoryanstvo generally depended on the strategy of co-option of the region and were defined individually to each periphery. On the matter, Andreas Kapeller gives the following options of a strategy of cooperation of the center and elite of peripheries:

1. The strategy of indirect domination when representatives of the local elite saved the powers of authority, turning into the vassal of the imperial center. The Kalmyk khanate treats this type in the Russian Empire (until 1771).

2. Guarantee of the estate rights and freedoms of regions: the center or the deputy put by it control peripheral territories, as a rule, without intervention in their internal affairs. In the Russian Empire, the German nobility of Ostzeysky provinces, the nobility of the Kingdom Polish (until 1831), and the Swedish nobility in Finland treated this type of relations.

3. Political administration control over the peripheries and its elite, which did not have political independence and having the biggest, limited estate management. However, representatives of this elite saved cultural and social domination in the region, and as a rule, were co-opted in the imperial elite. In Russia, this type was characteristic of the nobility of the Volga region and Crimean Tatars, the Polish nobility of "the western borderlands" (Lithuania, Belrussiya, Right-bank Ukraine), and after 1831 - of the Kingdom of the Polish and Georgian and Muslim nobility of Transcaucasia.

4. On the other end of a scale, there was elite, devastated not only politically, but also socially, i.e., not recognized equal on the status and not co-opted in an imperial elite. However, they culturally and socially differed from the bulk of the population of the region. It is possible to rank exclusive, not noble groups of the soldiers who had the special status as them. In the Russian Empire, examples of this category were elite of nomadic Bashkirs and Kazakhs, the elite of most of the people of Siberia



and the Far North, the foreman of the Don and Ukrainian Dnieper Cossacks (1708-1764). [130, p.23-26]

Thus, in these four types, Andreas Kappeler presents the relations of the imperial power and elite of peripheries from which the nature of this or that national nobility also proceeded. Types of the relation between the center and the periphery formed based on political goals and degree of loyalty of regions. For example, according to Kappeler, in connection with the Polish revolts, the status of the Polish nobility changed from the 2nd type to the 3rd type of cooperation [130].

Though Kappeler's scheme submitted based on the correct criteria of division, but he does not consider the economic culture patterns of the nomadic people. It is necessary to notice that in the relations of the center of the Russian Empire and nomadic elite, the importance had an economical way of nomads because, in the context of outlooks of the nomad, that perceived the estate rights of the empire. Because of the estimated incompatibility of the noble rights and nomadic way of life, the sedentary way of life turned into the marker defining the noble right in the empire. Nevertheless, adapting to new social division, nomads began to perceive estate division, incorporating into an imperial elite that I intend to consider on the example of Kazakhs. In this respect, it is possible to claim about the cooptation of the Kazakh elite into imperial society and that they also military service, officialdom, and the scientific sphere of the empire.

On a row with Andreas Kappeler, Boris Mironov submits the scheme of the diverse relations of the center to the periphery that had to promote afterward integration of the borderlands to an imperial order and was the basis of the multiethnic nature of the Russian nobility. According to Mironov, the first fundamental principle of policy in the incorporated territories was saving of the administrative order existing before entry into the structure of Russia, local laws and institutions, the relations of the landed property, beliefs, language, and culture. At loyalty to the central power, autonomy increased as it was with Finland, at a manifestation of hostility and separatism autonomy was narrowed as it was with Poland after the revolts of 1830 and 1863.[16, p.30] Moreover, Mironov takes the Kazakh steppe for an illustration of this sort of the relations of the center with the periphery: long political domination of Russians in Kazakhstan (the most of the territory inhabited by Kazakhs, the so-called Little Zhuz and Middle Zhuz were attached in the 1730th) did not break a way of life and did not undermine traditional Kazakh social and political institutes such councils of aksakals, court biies, division into zhuzes or tribes, kurultais electing khans of zhuzes though the imperial government formally canceled the institute of khans in 1824 continued to work.

The second, after respect of the status quo, the corner principle of national policy was the broad cooperation of the central government with the non-Russian elite, which in the majority acquired the rights of the Russian nobility that facilitated the ruling of the new territory for the central power.

The third basic principle of national policy was to create some advantages in the legal position of non-Russian relative to Russians. The status of "alien," introduced in the estate legislation in 1822, did not include anything degrading and offensive. It

extended to the small peoples of Siberia, the European North, the Caucasus, the Kalmyks, and subsequently to the peoples of Kazakhstan. Foreigners were subdivided into settled, nomadic and stray, baptized, and uncrossed. Although in the legal position of each group, there were some peculiarities, all of them by their rights approached the state peasants until the 1860s, after - to rural residents and were ruled "according to laws and customs, each tribe is characteristic." Their elite was recognized as "honored foreigners" and, during their tenure, received the corresponding rank in the same way as it practiced regarding "natural residents," and they were granted access to nobility. Settled foreigners could pass to any of the estates of the empire. The difficult situation of some non-Russian peoples, such as the small peoples of Siberia, in which they found themselves by the beginning of the 20th century, was explained not so much by the harassment of Russians, but by the difficulties of adapting to the European culture, which was carried by Russians.[16, p.31]

According to the fourth principle of national policy, ethnic and national criteria, while taking into account, did not substantially interfere with social progress. As a result, there was no connection between social status and nationality, and Russia's political, military, cultural, and scientific elites were multinational. The listed principles of national politics remained familiar to the entire period of the empire, but their implementation depended to a significant extent on attitudes toward Russian domination by the elite of the incorporated people and other factors.[16, p.32] Thus, even though the relationship and center are somewhat "idealized" in the understanding of Mironov, one can agree with: the imperial power tried to cooperate with the local elite and create its support on new lands, attracting the regional aristocracy with the title of nobility.

Russia was distinct from most other European states in that its nobility grew to include not only sedentary Muslim elites but also (semi-) nomadic ones from among Bashkirs and Kazakhs, as well as Buddhist Kalmyks.[131] On these Muslim and nomadic members of the nobility, the existing historiography has comparatively little to say. The nomadic nobility is a unique example of a combination of social features of two different structures - imperial and nomadic.

The nomadic nobility of the Russian Empire [132], [133] included Bashkirs, Kalmyks, and Kazakhs. These people had not only cultural and religious differences from Russian society but also had other economic types. The period of forming, a feature of the process of incorporation into the nobility of the empire, and a circumstance of this process between this nomadic *dvoryanstvo* differed, but in general, they were similar. Features of the nomadic nobility of the Russian Empire represented in comparison with the Kazakh nobility in the following parts of scientific work.

In general, the Russian nobility, coopting elite elements from peripheries, presented a particular type of European aristocracy. Thereby again, acquired regions were built successfully in the administrative structure of the state, and the local nobility became a support for the government. Inclusions of regional elite and officials in the construction of nobility of the empire represented a multinational

society. This process of integration of the regional elite, it is possible to designate as the evolution of the Russian nobility as Kelly O'Neill notes. Thanks to this evolution of the nobility, the Russian authority could save the positions in regions and ruled the territories before the beginning of the 20th century.

## **2.2 Kazakh nomadic elite within Russian estate system: hereditary nobility and potential personal nobles**

Including representatives of local elites in its content, the Russian authority evolved and achieved its goal of forming social support in the regions. At the beginning of the entry, imperial officials expressed a desire to preserve the local features of the elite, and their ultimate goal was to unify and serve the interests of the empire. Each case had its approach, depending on the political interests of the government and the socio-cultural and economic characteristics of the territory.

Based on its peculiar economic life and social relations of the steppe, the imperial government developed its way of incorporating the elite here. Traditional Kazakh society featured a division of people into an aristocracy known as the “white bone” [*ak suyek*] and ordinary Kazakhs, or “black bone” [*kara suyek*]. [134] This aristocracy was more insular than the Russian Empire's nobility since there was no route for those outsiders of this group to make their way into it. Only Kazakh sultans, representing the descendants of Chingis Khan, could belong to the white bone group. Occupying a privileged position in the hierarchy of nomadic society, these sultans accordingly were entitled to exploit the best pastures of the tribe and clan.

As Russia expanded in the direction of the steppe, its rulers confronted the question of whether and how to recognize the Kazakh elite. One of the state's earliest considerations of Kazakh sultans within the Russian estate system occurred in a session of the imperial Senate on March 14, 1776, which resolved that these Kazakh sultans could be considered as “princes.”[135] This was a revealing decision, for, on the one hand, it acknowledged sultans' noble origins, but on the other, it left precise definitions open: the title of “prince” was used by Russian, Tatar, and Kalmyk elites, but in the case of each group it had distinct juridical connotations. Said Murza Enikeev proposes that rulers used “princely title” in the 16<sup>th</sup> century to denote those notable Tatars who exercised authority over sizeable groups of their fellows. [37, p.8] But their status remained complicated and varied depending on particular periods and rulers. Under Catherine II, Tatar princes were inscribed into genealogy books as foreign notables. [37, p.9] Toward the end of that century, in 1797, Emperor Paul ordered that such princes not be included among Russian princely families in conjunction with the creation of general heraldry (*gerbovnik*) of the empire's noble clans.[136] Many of the Tatar clans who had proven their nobility in noble assemblies of their respective provinces at the turn of the 18th to 19th century were confirmed as untitled nobility, while those who remained Muslim were excluded from genealogy books altogether.[37, p.10] For the Kazakh nomadic elite, the privilege of princely title remained on paper only, and Kazakh sultans were accordingly not made equal to other princes in Russia or even, in fact, to others in the empire's nobility. Only some two decades later, in the 1820s, did legislation explicitly allow for the entry of sultans

into the empire's privileged estate after three terms of three-year service as “senior sultans” [*starshie sultany*]. Thus, while the royal title for Kazakh elites was recognized relatively early, a route to inclusion in the nobility appeared only later. Royal titles, in other words, had an honorific character primarily and did not by themselves offer entry into the nobility. The imperial government deployed a similar approach to other nomadic subjects of the empire. Thus the descendants of Kalmyk khan Kho-Urliak, who had received the princely title in the 17th century, acquired noble status only in the 1740s. [137] But unlike the Kazakh Sultan, who were only on paper equated to Russian princes, and the Bashkir Tarkhan, who did not receive recognition as nobles, the 1834 Regulation compared to the Kalmyk *neurons* and *zaysangs* to nobles for the first time in Russian legislation, and recognized the rights of personal, hereditary nobility and honored citizenship. [138] This deliberate differential treatment of the Muslim and nomadic populations of the empire depended on the assertion of the primacy of settled peoples by the Government, the degree of loyalty of a territory, and how “the Divide and Rule” Empire ruled.

Thus, the nomadic nobility of the empire was formed in different ways and had distinctive estate rights, although at first glance were similar. In general, then, even as the government feared a massive influx of non-Russians into the country, privileged ranks, at the same time, Russian territorial expansion and the creation of new administrative posts for local elites and the need to reward their occupants. In parts of the country, those new occupants could only come from among nomads, and noble status became one of the ways to pay them.

The definition of how Kazakh sultans and officials became nobles of the empire gives a broad view of the possible extensions of estate features of the empire on the borderlands. If the Kazakh Steppe constituted part of the Russian Empire from as early as the 1730s (at least in the eyes of St Petersburg), then a new process of incorporating steppe society into the empire's administrative and social order began in the 1820s. The social policy of the Government during this period towards the Kazakh society was aimed at including the Kazakh steppe in the legislative space of the Empire, and to co-opt the region into the system of general imperial administration of Russia, active, targeted measures were carried out to reorganize the local administrative and territorial administration of the Steppe. Through changes in local governance, a social order was introduced that was in line with the Russian political and economic structure. According to Gulmira Sultanaliyeva, the strategy of the policy of the Russian authorities in attracting representatives of the Kazakh aristocracy to the service of the imperial state and the ruling dynasty by creating opportunities for them to enter the estate system of the empire was based on the following measures: - Creation of established positions in the border and local government system for representatives of the Kazakh population; - Extension to the Kazakh nomadic society "Table of Ranks" Peter I, in which the mechanism of obtaining rank and promotion on the service was laid down; - Presentation to prestigious orders and medals; - the appointment of salaries, which varied from rank, position and region; - Inclusion of Kazakhs in a single all-Russian system of

registration of officials of all levels of state administration, namely drawing up of formular (track) lists; Giving Kazakh officials symbolic signs of power - a diploma with the imperial coat of arms, gold sabres for senior sultan and sultan rulers, seals for remote and local superiors, unique bronze signs for parish managers and aul petty officers. [139, p.3-4] All these imperial measures pretended to be reforms of the early 19 century.

The central legislative act initiating this process was the Statute about Siberian Kazakhs, which applied principally to those in the Middle Horde, south of the Russian regional administrative center at Omsk. This statute explicitly identified the route by which Kazakh sultans could become nobles. §51 recounted that each “senior sultan” should be “recognized and esteemed everywhere with the military rank of major.” §52 provided that even after the completion of his term of service as senior sultan, such a figure “is considered as being among the most respected sultans, and if he should serve three terms [of three years each], he has the right to request a certificate granting the distinction of noble of the Russian Empire. ”[140]

Significantly, this statute of 1822 sought to preserve the position of the descendants of Chingissids —i.e., those sultans who had the right to occupy the posts of the senior sultan and canton manager [*volostnoi upravitel'*], with the latter being an elected post at the lower level for the canton. [93] Likewise, to the west of the Middle Horde, on the territory of the Junior Horde further west, the law authorized as potential sultan-rulers [*sultanty-praviteli*] —a post comparable to senior sultans created in 1824— only those descended from sultans. Sultans thus had priority in the attainment of noble status in that the administrative positions conferring that status were reserved for them. However, that law did not indicate precisely how noble status was to be obtained, and thus the general laws of the empire on such matters pertained for Kazakhs as well.[141] However, here as well, the picture is more complicated. General laws provided that one who had achieved a certain rank through service would be recognized as noble without any individual confirmation of this fact. [141] However, this provision did not apply to Kazakhs: A footnote to the relevant article in the Law Digest declared that Siberian *inorodtsy*, or native non-Russians — and this included Kazakhs — would enjoy noble rights only if they received special certificates attesting to this fact. Their receipt of noble status through rank was thus not automatic. [141]

Awards and decorations could also serve as the basis for acquiring noble status — for example, all awards of the first level, the St. George's award (at all levels), and St. Vladimir's (the first three levels).[141] Such awards even created more significant opportunities for Kazakh sultans, for a broader range of awards entitled them to noble status. Thus, for example, the Kazakh Derbisali Berkimbaev, an aide to the governor-general of the Turgai Region, became a noble in 1900 thanks to his St Vladimir's award at level four. [142] The contrast with another historically nomadic group, the Bashkirs, who sooner encountered obstacles to inclusion in the nobility at this time. By a decree in 1831, those serving in the Bashkir- Mishar host — a particular military unit consisting mostly of people from those groups— were

prohibited from acquiring nobility regardless of any awards they received. Thus, a door that was open to Kazakhs had been closed to Bashkirs.[143]

Generally speaking, rank and award as a route to nobility for sultans were characteristic above all of the period s before the Great Reforms in the 1860s. It was in no small measure because the first half of the nineteenth century represented a crucial period of reform in the steppe. We have already noted the 1822 statute for "Siberian Kazakhs," and two years later, new statutory provisions appeared for Kazakhs under the regional capital of Orenburg (the territory of the Junior Horde). A fuller statute appeared for that jurisdiction in 1844.[93] The year 1854 saw the formal extension into Siberian Kazakh territory of the general laws of the empire.[93] The decades before the Great Reforms were thus a period of active and dramatic administrative change. In order to accelerate that transformation, the imperial government sought to draw members of the nomadic aristocracy into state service and guaranteed the preservation of privilege in exchange for their loyalty to the empire.

In sultans' service records, accompanying the granting of rank, decoration, or gifts remarks such as "for zealous service," "for zeal and devotion," and "for devotion and assiduousness in service." In general, the awards during the period of gradual approval of the Russian Empire in the space of the Kazakh steppe in the 18th-19th centuries became an essential tool in the mechanism of social control by the authorities. How did the application of the system of awarding the empire affect the social transformation of the Kazakh steppe, and in particular, the formation of Kazakh nobility? The policy of using awards as a status sign to encourage Kazakhs undergoes a gradual discursive change in the grounds for their delivery to the subordinate population: from encouragement and donation for a separate service to awarding for "jealousy and diligence to service," for regular performance of official functions.

In the 18th century, a wide range of awards were used to encourage Kazakhs loyal to imperial power: 1) valuables - weapons, cups, tobacco, dishes made of valuable material, fabrics, clothes, headgear, fur; Titles, distinctive insignia; 2) monetary support: one-time monetary issues, embassy gifts, travel expenses of deputies, and bread, in recognition of the empire's nationality for khans (for example, Khan Abulhair, Khan Abylai, Khan Nuraly,[164] pensions; 3) state awards: gold, silver medals on the Anninian ribbon; 4) officer ranks without a position; 5) the highest thanks and favors.

Due to the active extension of the Empire's power and the expansion of the external borders further into the steppe space, there have been further changes in the practice of encouraging the Kazakhs who have recognized Russian nationality relatively recently. In the award system for Kazakhs in the 19th century all types of previous awards were preserved and were supplemented with new types for service activity, such as 1) state awards: gold, silver and bronze medals on Andreev, Anninskaya, Vladimir and Stanisław ribbons for wearing on the chest and on the neck; 2) ranks - except for officer ranks, military ranks and civilian ranks according to the Table of Ranks of the Russian Empire in case of capable military and civil service; 3) land complaints; 4) kaftans and robes (as the equivalent of uniforms); 5) titles of noble dignity, then personal and descendant honored citizen; 6) except the

highest gratitude, also appreciation, gratitude and certificates of appreciation from the governor-general, the boundary chief, the military governor.

Of course, it is possible to agree with the opinion of the researcher Degtyarev, studying the social integration of the regions of Russia through the award system during the Empire, that "the importance of personnel ranks was evident at the end of the 18- the first half of the 19<sup>th</sup> century ... The chins became one of how the Russian government implemented its imperial policy, unifying ruling practices and to a certain extent, the social structures of the national regions joined to the empire according to the all -Russian model "[144, p.190]. However, in the context of the "imperial situation," accounting of significant differences in cultural norms in different regions of the Russian Empire (in particular in the nomadic and settled population at the end of the XVIII - the first half of the XIX century), short-term practices of adapting political instruments, such as awards for encouragement, to perceptions of their value in the eyes of the local population.

The practice of awarding chins was carried out by the imperial administration, which ordered the regional authorities to draw up "lists of sultans and elders worthy of the monastic award." The grounds for complaining of military rank were as follows: "as an example and to encourage others," as a sign of the excellent location of his majesty, "for loyalty and diligence to the Russian monarch," we produced ranks ... For the jealousy and diligence have given to the service of his imperial majesty". [145, p.38-39, 105-107]

In the process of formalizing the administrative ruling system presented by the voles and external districts under the Statute of 1822 to encourage the Kazakh elite, as well as to attract them to the service of the local administration, the imperial administration strengthened the practice of awarding ranks.

A curious feature of their service is that the vast majority of Kazakh sultans with military rank did not belong to a particular military unit.[146] Thus there was an odd situation, whereby Kazakhs with military rank did not perform ordinary military service. Even as they acquired noble status through the attainment of rank and the receipt of the award, Kazakh sultans remained a traditional aristocracy in their society. At this stage, then, one can speak of a symbiosis of traditional elite and Russian nobility, with the Kazakhs in question exhibiting characteristics of both.

What kinds of duties did such Kazakh servitors have? They were asked to identify Cossacks or Russians who had been taken captive in the steppe: to participate in individual assignments, like diplomatic missions to Bukhara and Khiva and as guides on various expeditions for exploring the Steppe; to provide other forms of transport assistance through the steppe, and so on. At times, they received a significant reward in rank for this work, sometimes enough to earn them nobility. Consider the example of Baimukhamed Aishuakov. He received his first rank, "military elder" [*voiskovoi starshina*] on January 22, 1836, and three years later he became lieutenant-colonel, a year after that colonel, and another seven years after that, when in Petersburg in 1847, he became major-general for his zealous and exceptional service assisting the government's punitive operations against insurgent Kazakhs, in detaining Kazakhs who had attacked outposts or rustled livestock on the

military line, and so on. During that time, he also received an imperial decoration, among others the order to St Stanislav third degree (on 1 May 1837). [147] His receipt of the rank major-general (1847) gave him the right to request the noble title, and this rank was the basis for his grandson's Ibragim Baimukhamedov's attainment of nobility, and through his petition, Baimukhamed Aishuakov was included as a nobleman into Orenburg noble genealogical book as a *rodonachal'nik*.

Gradually the Russian administration set about bringing higher-order to the process whereby Kazakhs received the rank. A decree of 1867 prohibited nomadic peoples — Kazakhs, Bashkirs, and Kalmyks — from requesting military rank. It reflects the fact that by this point, nomadic regions had been converted into internal provinces of the empire, and the task of drawing the nomadic elite into Russian service had become less urgent.

The regional authorities stressed the "useful service" of Kazakh jurors in the implementation of their policies, their implementation of various mandates of the Commission. "with diligence, activity, and honesty." For this activity, Kazakh jurors of the Border Commission, according to the Orenburg Administration, deserved awards and attention of the government. Thus, the judges of the Orenburg Border Commission, for the "different services" provided to them during their tenure, received various ranks, from the above-the-ground adviser to the College assessors.[148] Jurors of external district orders were also awarded civil ranks. Thus, the petty officer, and subsequently the nobleman, Zhilgara Baitokin with the confirmation in this position in 1824 received the rank of class 9; Biy, starshina officer Daniyar Kulubekov and starshina Tleuberda Kozybayev were awarded the rank of class 12 for merit before taking office as an assessor, which could serve as an additional basis for their approval later as an assessor, (the rank of 12 class according to the Status of 1822 defined for the canton manager, but they were both starshinas, their receipt of an award above their actual position indicated that they were among the proxies for the imperial administration). However, it is worth noting that the Kazakh nobles could receive noble dignity only through military ranks and orders, there is no case when the Kazakh official received nobility using civil rank.

Kazakh officials were also awarded orders and medals according to the established orders of the empire. However, about awarding Kazakh officials orders and medals, there are some peculiar features. In the process of awarding medals or orders, the Russian administration aimed to distinguish some Kazakhs among its society so that the awarded people felt their advantage in Kazakh society and were recognized by them in such a position. Thus, insignia pointed not only to loyalty to the throne but also to the incorporation of Kazakhs into the social system of the empire. In this regard, the Russian authorities sometimes did not take into account the order of awarding orders and medals and bypassing the previous mandatory sign of distinction, Kazakhs could award a prestigious order or medal.

The influence of the award system of the Russian Empire on changes in the social life of the Kazakh nomadic society can be indicated as follows: 1. At the first stage (the first half of the 19 century), when the Kazakhs perceived the award system introduced by the Russian authorities in the Kazakh nomadic society as



encouragement, allocation of their merits among their fellow citizens, the establishment of cooperation with representatives of the Russian regional administration. At this stage, the Russian government of virtually every nomadic Kazakh who performed any "service" awarded military rank from the zauryad-horunzhy and beyond. Subsequently, such "generosity" of the government, many of the Kazakh nobles, received the necessary rank for the nobility. In the 19<sup>th</sup> century, the process of the system of awarding military ranks to Kazakhs began. It depended on the position held by representatives of the Kazakh elite. During this period, the process of large-scale transformation of the political and administrative structure of the Kazakh steppe began and the gradual introduction of imperial legislation into the daily life of nomads and the formation of Kazakh officials, through the creation of positions in local government (the senior sultans, sultans-governors, deputies from Kazakhs, distance chiefs, volost managers, etc.). The inclusion of the Kazakh steppe in this process of representatives of the Kazakh people created conditions for the transformation of the social organization of the Kazakh nomadic society and the emergence of new social groups, as well as the transition from clan ties based on kinship to awareness of new priorities in the structure of the social space of the Empire; 2. At the second stage (the second half of the 19 century - the beginning of the 20 century), when representatives of the local Kazakh administration began to realize and apply their knowledge on the use of human rights, awarded with symbols of the Empire, in particular, military or civilian ranks, orders, and medals. The petitions evidenced this fact was of Kazakh officials, who received ranks or orders using which they had the right to request the granting of noble dignity or honored citizenship at the end of 19 century and the beginning of the 20th century. Gradually, among Kazakh nobles and honored citizenship, the intention to enjoy the rights and privileges of "new estates," namely the preservation of their lands, exemption from taxes is formed. Thus, as a result of the introduction of the award system of the empire into the Kazakh steppe for service, differences of personality became the basis for the Kazakh elite and officials in acquiring noble status.

Thus, the Russian Empire in the process of reforming the Kazakh steppe used mechanisms of a complex interaction between "traditional" and "new." Kazakh elites and officials who held a position in local government remained nomads and continued to live in a maternity device. Even having acquired high ranks, the noble title, the Kazakh sultan, first of all, remained a Chingizid, representative of the nomadic aristocracy. The government, at the beginning of the social transformation of the Steppe, focused on the traditional values and peculiarities of nomadic life structure and culture, encouraging the priority position and noble origin of the sultans. As a result, this interaction of "nomadic" and "imperial" revealed the character of new social groups among the Kazakh nomadic society as officials, nobles, and honored citizens. Above all, this was evident in the numerical advantage of the traditional aristocracy as part of the new privileged estates.

Wanting to preserve their elitist privileges and features, the nomadic aristocracy of Kazakh society adapted to a new arrangement within the imperial administrative system. They held administrative positions created by the imperial power on the

region, embedded themselves in the official system, applied for nobility or honored citizenship and tried to enjoy the privileges of this estates, and at the same time, introduced the rest of the population to the imperial structure and contributed to their perception of the government. The most exciting thing is that representatives of privileged Kazakh estates through the acquisition of estate prerogatives tried to preserve the traditional life structure. For example, in the applications of Kazakh nobles and honored citizens at the end of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, highlighting the "faithful service" and "noble origin" of their births, they asked the government to take them and their descendants into the ownership of the land "in an elevated norm" for the preservation of traditional cattle farming. On the part of the representatives of the authorities, in particular, the governor-general considered these applications worthy of attention. Moreover, the governor-general highlighted the importance of large cattle farms and noted, "the interests of the State require not deterioration, but the improvement of the conditions for the development of cattle farming." However, the decision of the case the Russian authority suspended until the end of the first world war.

As a result of political transformations and the spread of the conventional system (Table of Ranks) on the territory of the Kazakh steppe, not only the traditional political system of government was destroyed, but also the social system of Kazakh society transformed. The incorporation of the local Kazakh aristocracy (sultans) into privileged estates through service was the initial stage in the changes in the social structure of Kazakh society.

Imperial laws - general legislations about noble estate and specific reforms in the Steppe - regulated and controlled the process of receiving nobility by Kazakh sultans. Kazakh sultans, as any person of the empire, were free in a decision to appeal or not for a noble title. After reaching a certain rank or receiving a high enough award and thus being able to petition for noble status, a sultan was to apply to the appropriate Noble Assembly with all the relevant documents — certificates on rank and/or awards, service records, and other attestations. The application was reviewed by the Noble Assembly of the given province, then by the Department of Heraldry, after which the Senate formally conferred nobility on the sultan. The Noble Assemblies did not themselves approve the request for noble status — they deprived of the right to decide this issue independently on the including nobles into the genealogical books in 1796 — but instead transmitted required documents, information, and decisions of the Assembly to the Governing Senate. The Noble Assembly was to enter each family into a genealogical book based on indisputable evidence, and by a two-thirds majority vote. [149] (Inclusion in genealogical books pertained only to hereditary nobles, not personal ones.) After that, the assembly would grant the sultan a signed charter along with an official seal. This patent of nobility, the entries in the genealogical book, the coat of arms all constituted proof of noble status.

If there were no complications, the whole process of reviewing petitions and granting a certificate of nobility to an individual applicant usually took about a year. Thus, for instance, the retired major-general sultan Mukhamedzhan Bajmukhamedov submitted his petition on July 4, 1894, and received his noble title

by decree on January 31, 1895, and his charter on February 15 of the same year. [150] A bureaucrat working for the Turguisk military governor, the ensign Derbisaliya Berkimbaev, was also recognized as a hereditary noble on October 23, 1900, about a year after petitioning on October 29, 1899. [151] It was the attaching nobility titles also non-elite representatives of Kazakh nomadic society. For example, elders Djalgary Boitokin, Derbisali Berkinbaev, Kisyk Tezekov had the non-aristocracy origin but were included in nobility estate. As noted by Gulmira Sultangalieva, “the consideration process of their documents to get nobility title diploma continued longer than sultans.” [82, p.175] In archival documents has been shown writings about valuable characteristics of elder sultan Boitokin nearly for ten years, in 1841-1851. Only after his death (1849), the diploma got his son, Musa Dzhalgarin. [82, p.177]

A hereditary Kazakh nobleman generally could pass his title to his progeny, and many Kazakh nobles, upon receiving their charter, immediately petitioned the Noble Assembly for the inclusion of their sons. As Kazakhs usually did not have so-called metrical books of births, marriages, and deaths, [152] confirmation of a petitioner's fatherhood was provided by letters from other honorable Kazakhs. Here it bears emphasis that Kazakh nomads, as Muslims, had a strictly patrilineal society. Relevant legislation dictated that hereditary nobility could be transferred through both marriage and procreation, [153] but Kazakh nobles petitioned mostly for the inclusion only of their sons in their noble houses and only several of Kazakh nobles included in the noble house their daughters; we have encountered a little request on behalf of daughters and no for wives. Members of the Tatar and Bashkir nobility included their wives and daughters in their noble houses, but genealogical books of the Kazakh nobility do not refer to females, even though the All-Russian Census of 1897 did include females in its tally of the Kazakh nobility.

Thus, the Kazakh nobility represented a subset of Russian noble estate based on their elite standing in a nomadic society, but in essence and character, they constituted an altogether new social group. The majority of the Kazakh nobility were of sultan origin, as opposed to the Bashkir nobility, the majority of whom came from the ranks of ordinary subjects. [43, p.28] Kazakh sultans, as opposed to the European and Tatar traditional elite, were not guaranteed nobility and could join its ranks only through service. Overall, the formation of the Kazakh nobility and its development of unique characteristics stemmed from a sort of 'dialogue' between the imperial and nomadic societies. The formation of the Kazakh nobility thus represented a productive, peaceful method of incorporating the frontier into the imperial system (even if the service that earned some Kazakhs nobility involved violence — real or threatened — against other Kazakhs).

In governing, the Steppe tsarist rulers used modes and methods that had already been tested with other Muslims (in the Volga region and the Caucasus) and nomadic subjects (Bashkirs and Kalmyks) —although in each instance practices had own peculiarities. Furthermore, in the process of Kazakh elite integration into dvoryanstvo, the primary role possessed to Tatars. About the intermediary role of Tatars in Kazakh Steppe has written G. Sultangaliva in her researching

essay.[80] In this essay, widely has been considered the nature of cooperation of Tatars with the state and the Kazakh elite, also have been presented consequences of this cooperation. What is essential, there is define the term “Tatars,” which is broadly used to signify religious and linguistic difference s and often seems to have been used mostly as a synonym for “Muslim.” The intermediary role of Tatars between the state and Kazakh Steppe acquired organized character from the start of Catherine II's reign. At this time, Tatar's activity in Kazakh Steppe as a representative of the tsarist rule in many aspects legitimated. So, Tatars became a tool of the Russian government in policy to Kazakhs. The well-known pre-revolutionary scholar Aleksandr Dobrosmyslov rightly described it: “Tatars and mosques constituted the bridge that the Kirgiz (Kazakhs) would initially cross in the process of rapprochement with Russians.” [65, p.223] Tatars' activity in the Steppe included service as an interpreter, translator, mullahs, and clerks, traders also as informants for Russian authorities. Representing Russian authority, Tatars were firm to the Kazakh elite. Especially, Tatars of Volga-Ural region, which had previously incorporated into the administrative institutions of imperial administration, undoubtedly exerted influence on the gradual alteration of the system of values and models of behavior among the Kazakh elite. Working in administrative institutions, Tatars took on the image of the non-Russian official who was working in Russian service and who enjoyed influence and respect among his fellow people and the authorities. For the Kazakh elite, it was essential to retain influence in the changing circumstances, and thus the “Tatars” translator offered a model of a non-Russian (*inorodets*) who had made a career for himself and has used his position to improve his condition and the service opportunities of his children. So, in Tatars Kazakh elite saw the model of the service to Russian authority and changed their consciousness in saving privileges.

Thus, the entry process of the Kazakh elite into Russian privileged estate once more represents the diversity character of Russian nobility and sophisticated tactics of the Russian government in this aspect. The integration of traditional Kazakh elite (*white and black*) into dvoryanstvo, which was completed by several changes and transformations, was distinctive from other Muslim nobilities' formations. Despite them, it does not reject similarities and ties between them. In comparative analyses, we can see that indifference with Muslim nobility in European Russian, the system of estate nobility was not complete in the Asiatic region up to the beginning of the 20th century, which was testified by the example of the Kazakh nobility. The new estate system, although it practiced in Kazakh steppe, the local elite did not understand. Except for several of them, the main Kazakh noblemen were not interested in full privileges that presented the nobility. The particularities of incorporation and the character of the Kazakh nobility were conditioned by directions of imperial rule as well as the nomadic way of life. Kazakh sultans sought ways to preserve their traditional lifestyle and culture, adapting to imperial rule. Sultans considered noble status to be a tool for realizing this goal.

According to the Census of 1897, there was a total of 1009 Kazakh nobles (881 hereditary and 128 personal). The high est number of Kazakh nobles inhabited

Akmolinsk oblast, while the high est percentage (i.e., as a portion of the Kazakh population) could be found in Turgai oblast (see Chart 1)[154].

Chart 1 – The Kazakh nobility number in 1897

Estate →	Hereditary Nobles and their Families			Personal Nobles, Ignoble Bureaucrats, and their Families			Hereditary and Personal Honored citizens and their Families		
	<i>M</i>	<i>F</i>	<i>Total</i>	<i>M</i>	<i>F</i>	<i>Total</i>	<i>M</i>	<i>F</i>	<i>Total</i>
<i>Oblast ↓</i>									
<i>Akmolinskaya</i>	248	267	515	20	9	29	3	2	5
<i>Semipalatinskaya</i>	46	48	94	3	-	3	6	3	9
<i>Semirechenskaya</i>	54	62	116	4	5	9	2	-	2
<i>Syrdar'inskaya</i>	5	4	9	13	12	25	-	1	1
<i>Turgaiskaya</i>	66	49	115	10	6	16	43	47	90
<i>Ural'skaya</i>	13	15	28	2	1	3	36	44	80
<i>Orenburgskaya</i>	3	1	4	7	3	10	1	-	1
<i>Bukey Horde</i>	-	-	-	14	19	33	-	-	-
<i>Total</i>	-	-	881	-	-	128	-	-	188

By way of comparison, we may note that the census identified 964 hereditary nobles and 340 personal nobles among the Bashkirs in Ufa and Orenburg provinces — that is, a comparable number.[43, p.126] In contrast, the sedentary Tatars could claim a significantly higher number: 8219 hereditary nobles (4036 men and 4183 women) in eleven provinces of European Russia.[155, p.99-100]

Materials from central archives allow us to produce a list of Kazakh hereditary nobles entered into genealogical books in Orenburg, Astrakhan', Samara, Simbirsk provinces. By our count, there were 109 such nobles in these provinces (*Appendix A*), with 61% in the second noble category and 39% in the third and one titled noble house, inscribed in the fifth category of noble books. Thus the majority of them received nobility for meritorious service, and none was listed as descended from titled and ancient aristocratic noble clans. A consideration of Bashkir nobles reveals a similar picture: In Il'iasova's assessment, all hereditary Bashkir nobles of Ufa and Orenburg provinces received nobility through meritorious service. [43, p.115] Among the leaders of Kazakh noble clans, there were more military officials than civil ones.

The genealogical books of Orenburg, Astrakhan', Ufa, Samara provinces suggest that the social basis for the Kazakh nobility were sultans who represented *tore* [khan's descendants]. Thus, for example, most of the nobility in the Orenburg book were sultans. Here we find a contrast if we look at Bashkirs. The majority of Bashkir nobles came from the ranks of ordinary Bashkirs, not least, presumably, because the number of traditional elites within the Bashkir nobility was minimal. Il'iasova states that the majority of clan leaders among ordinary Bashkirs came from among “the sons of Bashkirs [*iz bashkirskikh detei*] —that is,

they had themselves been born into non-elite Bashkir families — and only two came from more elite backgrounds: one from a family of murzas and the other from a family of princely tarkhans. [43, p.147] Thus, if Kazakh nobles were drawn primarily from traditional elites — especially early on — then Bashkirs came to a much higher degree from more ordinary ranks.

Nonetheless, the situation in the steppe did begin to change in the second half of the nineteenth century, as the tsarist administration ascribed more significance in the appointing Kazakh officials to people distinguished by education, upbringing, and devotion to service. In this context, non-aristocracy Kazakhs had more opportunities to acquire nobility. Earlier, in the 1820s-50s, tsarist administrators, still very much shaped by the estate system in Russia itself, were inclined to assume that those appointed to official posts should come from already privileged layers of society. However, as one of the authors of this article has already argued, for the century, gradual modification of government priorities shifted the focus away from the origin toward personal qualities and loyalty. In 1856 Orenburg governor-general Vasilii Perovskii questioned why the appointment of only sultans to important positions had become the norm when ordinary Kazakhs had provided “repeated examples” of excellent service and had revealed “honesty and aptitude” in dealing with diverse affairs. Furthermore, having studied ordinary Kazakhs' way of life, Perovskii averred that in nomadic society sultan origins conferred “no substantive advantages” and that appointment of “black bone” people to posts in the local administration would in no way violate Kazakh standards, for in the steppe “influence and respect are acquired exclusively by personal qualities.”[79]

Even so, it is curious that if the majority of sultans acquired ranks or decorations entitling them to nobility earlier in the 19th century, their status was recorded in genealogical books of the noble assemblies only at the end of that century or the beginning of the 20th. Thus, for example, sultan Mukhamedgalii Tiaukin acquired the rank of colonel in 1860 but submitted a petition requesting noble status to the Orenburg Noble Assembly only more than twenty years later, in 1883. [156] In due course, the descendants of both Kazakh nobles and Kazakh officials who were entitled to request noble status but had not yet done so also began to submit petitions for themselves and their progeny. For example, Ibragim Rysgaliev Baimukhamedov - Aishuakov wrote about the meritorious service of his grandfather, “I have in my possession no documents certifying that I am a hereditary noble,” and he, therefore, requested the Orenburg Noble Assembly to provide documentation to that effect. Baimukhamedov accordingly received noble status for his grandfather's service, more specifically for the latter's attainment of the rank of major-general. [157]

Like all nobles of the empire, Kazakh nobles were divided into descendant and personal, titled and untitled nobility. According to the number represented in the 1897 Census, Kazakh hereditary nobility far exceeded the number of personal nobility and the estate of honored citizenship. In comparison with the Kazakh nobility, the Bashkir nobility mainly represented by the personal nobility. As a result of the cross-cutting consideration of the cases of descendants and personal nobles of the Third Department of the Senate (RGIA), we can not find representatives of personal

nobility among Kazakhs, but all hereditary honored citizens we consider as potential personal nobles.

A significant influence on the formation of a peculiar characteristic of Kazakh nobility was the economic structure of nomadic Kazakhs, which in turn also determined the social features of Kazakh society. The analysis of noble genealogy books and cases of Kazakh nobles revealed the following features of Kazakh nobility formation:

- Compared to other noble groups within the Muslim nobility (Tatar, Bashkir, Kalmyk nobility), the process of integration of local nobility in Kazakh society began later, in the early 19 century;

- The traditional aristocracy of Kazakhs - sultans, were not equated to the Russian nobility. As a consequence, there was the only way to enter the privileged imperial estate – military or civil service. Only by acquiring certain ranks established by imperial legislation the Kazakh sultan could obtain a noble title.

- Inscribed in the noble genealogical books of Orenburg, Astrakhan, Samara, Simbirsk provinces were 109 nobles, and of that, 94% represented the Kazakh traditional aristocracy. How can we explain this fact, and what does it mean? The Kazakh dvorianstvo was formed principally by including the nomadic aristocracy - sultans - into the highest estate of the empire by making them imperial officials. Statute about Siberian Kirgiz (1822) was the first special law that articulated rules for the inclusion of Kazakh nomads into the imperial social system and extended imperial regulation about service ranks (The Table of Ranks) to the Steppe. Significantly, however, sultans were not legally recognized as equal to the Russian nobility as a whole, but in Statutes of 1822 (Middle Horde) and 1824 (Little Horde), they remained in a privileged position in the new political order of Kazakh society. According to these laws, only sultans could be in the middle level of local state governing posts (elder sultan and sultan-rulers), which allowed career promotion as an imperial official, and then for reaching a noble status. Therefore, before the 1860s, sultans had exceptional opportunities to receive nobility in comparison to other Kazakhs. Then reforms of 1867-68, which changed the political structure and attitude of imperial officials to a regional authority, extended the possibility of receiving nobility title to non-aristocracy social groups in the Steppe. This imperial act was radical for the Kazakhs because it altered nomads' consciousness about their elite, which now became a function of loyal service and the personal qualities of particular officials. Most notable, that in the second half of the 19th century, the opportunity to become Russian noblemen reduced by tsarist power as a whole. So, when familiar officials gained a more chance for noble status by specific legislation, they were limited by general laws. Thus, sultans, who had a significant advantage at the time when to reach the nobility was relatively easy (in the first half of the 19th century), constituted the vast majority of all Kazakh nobility.

- Kazakh noblemen were inscribed mainly in the second and third segments of the registers, which consisted of those who gained a noble status through

military or civil service. Why was service defined as a single way for the Kazakh elite to become imperial noblemen?

The absence of legislation about the advantage status of sultans and recognizing them as legally equal to imperial nobility determined them as unprivileged elite. Kazakh nobles of specified provinces received their noble titles mainly through military service (only one Kazakh noble house *rodonachal'nik* gained the nobility through civil rank), which is confusing because the government exempted the Kazakhs from a military duty according to imperial laws. This situation conditioned by Kazakhs' viewpoint as nomads who admired military activity and did not recognize civil service. Imperial officials supported it.

- The majority of Kazakh noblemen gained those ranks and decorations that were the basis for dvorianstvo in the first half of the 19th century. We can explain this in two ways. First, this was the beginning of the penetration of imperial power to the Steppe, and the imperial administration needed social support there. True, Kazakh lands were incorporated into the empire beginning in the 1730s, but imperial acts for their inclusion into the political and social system came only in the early 19th century. Sultans were considered the leading intermediaries for imperial policy among the Steppe population. It is remarkable that in the second half of the 19th-century tsarist rule, depending on the change of imperial policy here, reduced the distribution of ranks [79]. The second explanation relates to the complication of receiving the noble titles in the second half of the 19th century. From 1856 the ranks that could serve as the basis for nobility were raised, making it harder for non-nobles to achieved noble status through service alone. In short, the authority's policy and the situation in the Steppe, conditioned the distribution of ranks and decorations among sultans, who, through becoming officials, adapted to the imperial system.

- All petitions from Kazakh officials seeking nobility were sent at the end of the 19th and the start of the early 20th century. As noted earlier, the vast majority of Kazakh noblemen acquired the basis for requesting noble titles in the first half of the 19th century. So the question arises: why did so much time pass for them to receive nobility? What did stimulate the Kazakhs to request a noble title precisely at this time? I propose that the answer has to do with the settlement question: Tsarist rule began intensively to resettle Slavic peasants to the steppe in the late 19th century, promulgating the Resettlement Act of 1889 (which designated state land as free land available for settlement) and, in 1896, organizing the Resettlement Administration to give more structure to peasant movement. So, peasants arrived in ever-growing numbers in the Steppe and gained the best lands here. Kazakh sultans, as a nomadic privileged group, had the use of vast territories of the Steppe and were troubled by this situation. To put it bluntly: they had a lot to lose. They saw a possible resolution of their problem in converting their hereditary lands into the property, which was possible through receiving nobility. We see this in correspondence between Noble Assemblies and petitioners. For example, one Kazakh sultan and general-major Baimukhamed Aishuakov's grandson Ibragim Aishuakov wrote in his



application: "Soon the members of Resettlement management will start dividing of resettlement sites from lands of the Kazakh of Karachaganski volost where I have own lands. I have no documents proving that I am a hereditary nobleman and that my lands will not be allocated to settlers [158]." Thus, Kazakh officials were stimulated to appeal for the noble titles by the desire to preserve their lands.

There were some differences in the acquisition of nobility among the Kazakh elite and officials. There is a rapid reaction of the Russian administration in obtaining nobility by a representative of the Kazakh elite, although the former was not tired to repeat that the origin of the Kazakh sultan is irrelevant. His service is put forward. A prime example of this is the titled Kazakh nobility, which respects for the origin from "the loyalty to empire" khans received title and nobility. We discuss it in detail in the next part of this chapter.

- Non-aristocratic elements in the Kazakh nobility began to be introduced more from the second half of the 19 century when new reforms aimed at weakening the local elite. Some canton managers and even lower officers during this period requested applications to join the noble estate.

- Many Kazakh officials had weak ideas about estate structure, and in particular, about the nobility, and many of them, having acquired the necessary ranks, did not submit applications for the erection to nobility. The reason for this was that only since the second half of the 19th century in the Steppe there were no particular changes in the social structure, and the Kazakh population accepted the sultans as its elite until then, but with transformations the social structure of Kazakhs, the view of the Kazakh population itself changed in relation to the Sultan group. The Kazakh literature of the 19th century pronounced this circumstance.

- The collapse of imperial power stopped the incorporation process. The evolution of concepts about the imperial estate system among Kazakh new estates in the 19th century was noticeable.

- The estate privileges of nobility ultimately were only partial for Kazakh noblemen. Not all of them could use land property right; only several of Kazakh noble families were free from taxes; they did not participate in noble corporations of the provinces, and only some received education in imperial institutions. What was the reason for this? On the one hand, imperial legislation limited Kazakh nobility rights. For example, the Kazakhs as nomadic foreigners (*kochevye inprodtsy*) must not have land property. Then, the Kazakh noblemen were not involved in affairs of noble communities, because the right on a vote at elections in Nobility Assemblies was defined by the count of the land property of noblemen. Most Kazakh nobles did not (and could not) fulfill these requirements. Thus, all of the Kazakh nobility representatives had noted in their official list like this: "did not serve at elections of the nobility ." They also were not exempted from taxes, because they paid another type of tax (*kibitochnyi nalog*) as nomads when noble could be free just from personal tax (*podushnyi nalog*). Only several Kazakh nobles were free from taxes, and this privilege did not transfer to their generations. On the other hand, not all Kazakh officials, who

had the requisite rank, knew about noble status and how to receive it. Thus, imperial laws, highlighting the nomadic lifestyle of the Kazakh nobles, limited their privileges; additionally, most of Kazakh officials were not aware of noble rights.

- The Kazakh nobility, like most other Kazakhs, mostly engaged in nomadic pastoralism, and in seeking noble status, they sought to preserve that traditional way of life. In their correspondence with the Russian administration in the early 20th century demonstrates Kazakh nobles asked to be given surplus lands (*izlishki*) because their administrative rulers intended to change this region to sedentary, but the nomadic pastoral way of life required vast territories[183]. However, Russian officials discussed this issue, and some of them argued about the necessity of supporting Kazakh nobles in nomadic pastoralism, giving them such surplus lands, it was not decided until 1914 and stopped for wartime.

- Most of the Kazakh noblemen lived in villages, and their urbanization was at a low level. This peculiarity conditioned by the nomadic lifestyle, which was not available in cities. All these seven items describe the nature of Kazakh nobility what the consequence of nomadic lifestyle and imperial rule's attitudes for it, as well as the Kazakhs' intentions and understandings about imperial estates, was.

Thus, much of the Kazakh aristocracy incorporated into the Russian hereditary nobility through loyal service to tsarism, and they made up the majority of the Kazakh *dворянство*. The incorporation process was regulated by imperial legislation, which nonetheless afforded Kazakh noblemen only the incomplete privileges of nobility in the empire. Kazakh sultans had its aims in receiving the noble title, the most important of which was to preserve their lands and lifestyle. They wanted to live in their way within the imperial order. Most of them did not know about full noble privileges, and in some cases, their noble rights were limited by law. Certainly, Kazakh sultans tried to incorporate into the imperial social order when it was understandable and useful for them — and this helps to explain a long time between Kazakhs' acquisition of the necessary rank, on the one hand, and their submission of petitions, on the other. Kazakh noblemen could not integrate into the imperial noble estate and completely identify themselves with it, which as a consequence of their nomadic way of life.

The noble title and honored citizenship played an essential role in stimulating the Russian state activity and entrepreneurship of the most creative, energetic, and capable representatives of the steppe elite "black bone."

The next stage of this transformation was the incorporation of other, non-aristocratic elements of nomadic society into the empire's social structure. This process was a decisive turn in nomadic society and represented the evolutionary nature of the social transformation of the Kazakh society in an imperial model in the 19th century.

In the second half of the 19th century, with changes in the government's political intentions and the emergence of a new order in Kazakh society, the Kazakh nobility

and its relation to the estate system of the empire were also transformed. The incorporation of the local elite into an imperial estate system represented the initial step in the process of integrating the Steppe into the Russian Empire. Initially, imperial rulers considered regional elites as a critical source of social support in borderlands and therefore showed a willingness to accept existing local social categories. Subsequently, however, with border territories substantially more secure, the imperial government evinced less willingness to maintain local features. So in the second half of 19th-century imperial officials took a different tack in ruling the Steppe, whereby the local administration should be constituted based on personal qualities of Kazakh officials, in particular, the highly appreciated characteristics of "fidelity to service," "honesty," "education." These changes in a regional rule can be explained by a general trend of the empire on the standardization of estates in the period of "Great Reforms," a tendency that was accompanied by efforts to strengthen the role of the Russian officials in non-Russian regions. In this regard, representatives of ordinary Kazakhs acquired the right to occupy positions in the regional administration and an opportunity to enter the highest estate of the empire through faithful service.

There were two main reasons for extending access of non-aristocratic elements of the Kazakh society to privileged estates of the empire. First, as part of reforming the political system of rule in the Steppe in the second half of the 19th century, imperial powers found it desirable to weaken the local elite; and second, the expansion of knowledge within the Kazakh society, in particular among Kazakh officials, about the estate system of the empire and the kinds of positions that were available drove Kazakhs themselves to seek new opportunities.

Kazakhs gained the status of nobles and honored citizens through military and civil service so that social changes within regional administrative positions altered the composition of the Kazakh nobility. Although the Statute about Siberian Kazakhs in 1822 rendered the position the senior sultan an elective office (§18) [159, p. 419], at this early stage, the Kazakh steppe was not ready to embrace significant change, and the senior sultans were therefore generally elected from sultans' lineages. We observe the same for the election of volost 'sultans: for example, in 1831 in the Karkaralinsk district [*vneshnii okrug*] 18 of 20 volost' rulers had sultan origin. [160] However, in the 1840-50s, the situation changed: political ruling positions filled by representatives of common Kazakhs, i.e., officials who received awards, Biy and Elders [*starshiny*], or Kazakhs who enjoyed particular respect.

In general Kazakh noblemen from non-aristocratic social groups had similar characteristics with noblemen from the sultan's origin. However, in some cases existed several distinctions in an acquisition process of the nobility by non-aristocratic Kazakhs. In 1841, in response to Chairman's of Border ruling [*Pogranichnoe upravlenie*] petition to give a certificate of hereditary nobility to the senior sultan, Dzhilgar Baytokin, (The Kokchetav district) noted, that " Baytokin held the position of senior sultan from September 1824 to June 1826 and has held it since 28 August 1839 until the time of petition, and that lieutenant colonel Baytokin holds the senior sultan position, not by-election, but according to

the appointment of the administration ". [139, p.95] He was not descended from a sultan family but was instead the son of Kazakh biy, which means he was representative of the "black elite" in Kazakh nomadic society. Further, the petition indicated that as an ordinary Kazakh, Baytokin, who without serving three terms in the position of the senior sultan, did not yet have legislative grounds to receive the nobility.

Nevertheless, Border ruling [*Pogranichnoe upravlenie*] left this proposal to the governor's "own decision." [161] As a result, Dzhilgary Baytokin became a member of the empire's hereditary nobility: the government designed a coat of arms for his noble family and sent a certificate as evidence of his noble title. However, this result achieved after the imperial administration had considered the case for some ten years (1841-1851), and in the end, it was Baytokin's son Musa who received a diploma of hereditary nobility because the father had died in the meantime. In comparison, the sultan major – general Mukhamedzhan Baymukhamedov received his noble title in a year. Thus, ordinary Kazakh officials had some difficulties in gaining a noble title in compare with sultans who got an answer for petitions immediately.

However, another ordinary Kazakh, lieutenant colonel Turdybek Kochenov, received the noble title in 1854. Border ruling [*Pogranichnoe upravlenie*] petitioned to the central governing of Western Siberia about the acquisition of nobility by Kochenov, basing on his service at the rank of lieutenant colonel. Much like Dzhilgarin, Kochenov received his noble status only after lengthy discussions of the Russian administration, in his 13 years after the original petition. [162]

As these examples show, Kazakh officials who were not formerly members of the local aristocracy gained nobility through military or civil service. In general, they acquired the same estate privileges as nobles of sultan origin enjoyed, but the process of receiving that status differed: cases involving ordinary Kazakhs took a very long time to resolve.

Thus across many years, there was a gradual process of changing the social content of local rulers in the Steppe, whereby the principle of elite origin was replaced by that of "loyalty to the empire." Through faithful service, ordinary Kazakhs could become a part of the imperial elite. Such changes in the Kazakh society, on the one hand, demonstrate the evolution of the social integration of nomadic Kazakh society into the imperial system and, on the other, reveal an example of an adaptation of nomadic society to imperial orders.

In addition to obtaining noble status through certain ranks and orders, there was another estate that had privileges in the social structure of the empire - honored citizenship. Children of personal nobles were included in the estate of hereditary honored citizens.

The procedure for obtaining honored citizenship went through an application for granting honored citizenship, the necessary documents were submitted to Heraldica, which, after confirming their authenticity, submitted them to the Government Senate for consideration. In case of compliance with all requirements, the Governing Senate issued certificates for hereditary honored citizenship and certificates of personal

honored citizenship. In individual cases, honored citizenship was granted by imperial decree, and the Senate only issued supporting papers. Honored citizens had the right to be referred to as “your nobility” nobles. The title of hereditary honored citizenship was inherited, only along the male line.

As we see, honored citizenship, as the nobility of the Russian Empire, was an open estate, and not only representatives of the sedentary population could be numbered, but also nomadic peoples, in particular, Kalmyks, Bashkirs, and Kazakhs. Evidence of this was the decree of the Emperor of March 8, 1843, "On the rights of Mohammedan families to honored citizenship." It elevated “persons of the Mohammedan confession” to hereditary honored citizenship “with all their legitimate wives and their children who had been adopted from them, however, so that the legitimacy of these wives and children was each time a special certificate of the Mohammedan Spiritual Government. ” [163]

The process of obtaining the title of honored citizenship was gradually facilitated. The highest orders and decrees of the Governing Senate on the production of orders, patents, letters of awarding Orders, forms, and other official documents accepted as proof of belonging to honored citizenship of both those granted in the ranks or orders and their descendants.

According to the 1897 General Census, there were 342,900 people in the estate of honored citizens of the Russian Empire, which was 0.3% of the total population. In the regions of the Steppe, governor-general, honored citizens from the representatives of the Kazakh population gained to 188 people, while the most significant number lived in Turgai (90 people) and Ural (80 people) regions.[161]

An essential document for understanding the entry process was a legislative document signed by the Emperor on January 11, 1865. The opinion of the State Council “On the Procedure for the Production of Office Workers of the 3rd and 4th Ranks in the First Estate Rank and on the Right of Their and Some Officers Officers to Honored citizenship.” This document made additions and explanations of the procedure for obtaining honored citizenship. So, “children and descending descendants, in general, are issued certificates on belonging by birth to honored citizenship from their superiors, in whose department their fathers or grandfathers’ serve, and in the event of their death not in the service or resignation - by the provincial boards.”[164] After 1865, children of chief officers could apply for their reckoning as hereditary honored citizenship in the provincial government. Now the regional boards could be authorized to issue a document confirming that the person belongs to honored citizenship - a certificate of hereditary honored citizenship. Moreover, the decree of January 11, 1865, presented a certificate form, including such points for obtaining honored citizenship as the surname, name, place of service of the father, or grandfather, who received the ranks. The funds of the Central archive of the Republic of Kazakhstan preserved the petitions of representatives of the Kazakh population with the regional administrations regarding their request in hereditary honored citizenship from the late 19th century and the beginning of the 20th century. The applications of the descendants of Bigen Yazyev, the manager of the Tyumen-Chiklinsk clan of the Argyn tribal association, were a

vivid example. In 1857 he received the rank of Yesaul "for differences in the pacification of the Kazakh steppe and its management," and according to Article 49, vol. 9, Code of laws published in 1876, acquired the right to personal nobility. Moreover, his sons were entitled to hereditary honored citizenship by birth. On January 9, 1896, the emperor issued a decree on the Department of Heroldia that his sons were assigned hereditary honored citizenship. [165] By the way, Bigen Yazyev was the son of the great honorable byi of Argyn clan, assessor Aman - Karagay external order, lieutenant colonel Yazy Yazyev.

According to Article 521 of the Code of Laws of the Russian Empire (3rd edition, 1899), "Persons belonging to honored citizenship by birth, when their parents' condition is positive, enjoy the rights and advantages of honored citizenship without a special statement. "So, the grandchildren and great-grandchildren of Bigen Yazyev in 1916 received honored citizenship by birthright, and it did not require individual confirmation. [166]

Representatives of the Kazakh population, claiming honored citizenship, were descendants of Kazakh officials who received officer ranks but were not in the military service, but their parents were supposed to be inactive public service. The Decree of the Governing Senate of March 10, 1911 No. 685 [166] clarified that persons promoted to senior officer ranks after June 11, 1845, acquired the right to personal nobility, and their descendants to hereditary honored citizenship only if their parents were awarded these ranks for active public service. In this regard, the question arose of whether it is possible to consider the posts that were created in the Steppe, in particular, the sultans, rulers, elder sultans, remote and local commanders, performed by the Kazakhs as for active civil service. The funds of TsGA RK preserved documents discussing this issue. For example, the descendants of Kaumen Aldiyarov filed a request for their enrollment in hereditary honored citizenship. They motivated by the fact that their father was in the position of a local chief against the Verinsky village (1841-1848), the head of the 20th distance of the Kazakhs in the Eastern part of the Orenburg department (1856-1868). Moreover, secondly, he was awarded the rank of cornet (June 2, 1853) and a centurion (May 15, 1864). The governing Senate instructed the Minister of War to confirm the fact that Kaumen Aldiyarov, who was in these positions, really enjoyed the rights of active civil service. The discussion of this issue lasted almost three years, and the Ministry of Foreign Affairs and the regional administration were included in this process. The Ministry of Foreign Affairs was not able to provide data indicating that Kaumen Aldiyarov, in these positions, enjoyed the rights of active civil service. At the same time, the military governor of the Turgai region, Mikhail Mikhailovich Eversman, notified the Governing Senate that the Kazakhs, promoted to military ranks, acquired by Article 49 vol. 9. Laws about sostoiania (ed. 1876), the right to personal nobility only if they were awarded these ranks for active public service. And he cited the document of the Department of Herald, which recognized Bigen Yazyev, awarded the rank of Yesaul, him as a person entitled to personal nobility (decree of January 9, 1896, No. 41) and accordingly explained that his children, the sons of fathers who had the status of a personal nobleman, belong

by birth in accordance with Article 542 (Clause 1) to hereditary honored citizenship. Thus, according to the governor of Turgai, Kazakhs, promoted to military ranks after June 11, 1845, had the right to personal nobility and had the rights of active civil service. As a result, Kaumen Aldiyarov's son, Bermuhamed, received the Decree of the Governing Senate of January 18, 1913, for No. 198 on his belonging to hereditary honored citizenship. [167]

The second category of Kazakhs who received honored citizenship is the descendants of parents awarded the orders of St. Anna or St. Stanislav 2-3 degrees. Petitions and certificates of awarding their parents with orders of St. Anna or Stanislav 2-3 degrees are the most crucial evidence of this right. So, the sons of Sabyrzhan and Davlet, a mediocre commander, a junior official of individual assignments under the military governor of the Turgai region, Kazakh aul 4, Burtinsky volost, Aktobe district, Bayadil Kiykin, were assigned to the hereditary honored citizenship by birth on July 1, 1897, No. 105. The basis was the award of their father, Bayadil Kiykin. From July 29, 1883, under No. 10485 Order of St. Stanislav 3rd degree.

One of the honored hereditary citizens was Seitbatal Nurmukhamedov (1847-25 XI.1905), a graduate of the school under the Orenburg regional government, who received the rank of ordinary coronet in 1866. His fate was a reflection of the innovations that the Russian government carried out in the Kazakh steppe. Seitbatal Nurmukhamedov went through the clerk of the 3rd rank to the supernumerary junior official of individual assignments under the military governor of the Turgai region. For three terms (1890-1899), he was elected as a ruler of the Burtynsky volost. For his service, he was awarded a silver medal in the Stanislav, Annenskaya, and Vladimirskaia ribbons, for which he was acquired with hereditary honored citizenship.

The third category of persons who received hereditary honored citizenship are graduates of higher educational institutions. So, on July 25, 1915, Nurmukhamed Aldiyarov, first of all, as a graduate of the Faculty of Law of Kazan, Imperial University, filed a petition to classify him as hereditary citizenship, (1889) and secondly as the son of the centurion, Kaumen Aldiyarov. [168]

The ranks and awards allowing obtaining honored citizenship were acquired by the honorable Hordes, mainly at the beginning of imperial colonial actions, that is, before the reforms of the 1860s. All of them were either in positions or performed certain services, became participants in the implementation of reforms in the Steppes, accompanied expeditions. Lists of hereditary honored citizens have been compiled. Their analysis shows that all of them were representatives of the Kazakh clan nobility, i.e., foremen, biys who were named as honorary Horde and were in positions in the local government system. Not only sons submitted petitions but also grandchildren, and an example was the descendants of the centurion Kaumen Aldiyarov, Yesaul Bigen Yazyev. The great-grandchildren of Bigen Yazyev preserved petitions.

The paradox of creating honored citizenship was that it included people who had never lived in the city. An example of this was the Kalmyks, Kazakhs, Bashkirs. The Kazakhs were included in the honored citizenship estate based on general provisions,

following the general rules of this process. A distinctive marker or mark for obtaining this title was the presence of rank or award from their father, who was in the service in the first half of the 19th century. In this case, the reward system of the Russian Empire about the Kazakhs performed a motivating and stimulating function and had a significant impact on the formation of new social guidelines in the Kazakh nomadic society.

On the other hand, the Kazakhs, having joined the hereditary honored citizenship, did not know the privileges of this estate of the Empire. Many Kazakhs, having received a rank or order, did not file petitions due to insufficient or lack of knowledge of imperial legislation. The second group of Kazakhs could not provide the necessary documents of their parents, namely certificates for the rank. Also, many Kazakhs were not aware of the privileges of honored citizenship. At the same time, the Kazakh honored citizenship, having become part of the Russian estate, highlighted its diversity, reflected the differentiated social policy of the empire about the regions. "Hereditary honored citizens" appeared among the Kazakhs, regardless of their belonging to the former estates of the Kazakh society. There were few, and as with the case of the nobility, petitions for joining this estate appeared mostly in the second half of the 19th and early 20th centuries. We could consider honored Kazakh citizens as potential personal Kazakh nobility, and sources have so little about personal nobles of Kazakhs.

The Kazakh dynasties of the Yazyev-Bigenev, Kungurchin, Galiev, Temirov, Kiykin, Kaumenev-Aldiyarov, Tulkubaev and Asauov were approved as hereditary honored citizens. [168]

Fundamental changes in the Kazakh Steppe and the emergence of new social phenomena and groups influenced and gradually changed the public consciousness of the Kazakh nomadic society throughout the 19 century. Although traditional clan structures continued to exist, Kazakh representatives of imperial officials were aware of the new possibilities of the social space of the Empire. This policy of the government allowed Kazakhs of non-aristocratic origin to join the privileged estate, which fundamentally changes the consciousness of the nomadic Kazakh about the elite. As the recording documents prove, in their petitions, they indicated the significance of a particular award and what advantages they gave to the awarded. In the nomadic society of Kazakhs, there appeared new estates following the example of the imperial social structure, and the process of not only perception but also the use of new symbols of the Empire began the process of introduction of European social codes into the Kazakh nomadic society. Kazakhs, who awarded ranks and orders, considered a "lifeline" in them to maintain a priority position in their society.

The imperial government tried to implement a bureaucratic rule system that was traditional for the Russian Empire, according to which persons most suitable for the activity held administrative posts. However, in practice, the colonial system in the steppe experienced a strong influence from the traditional ruling system of nomads. The political or social actions of the imperial power ultimately changed depending on the perception of local nomadic society. As Virginia Martin notes, Kazakh nomads were active participants in the exercise of the colonial power in the



Steppe — a point that she makes about the customary law of Kazakhs continued to exist within the colonial rule, answering to challenges of the new socio-political order. [93] Kazakh nomads perceived the new social differentiation entered by the imperial government through their expectations. Kazakh nomadic society gradually adapted to the social norms of the empire and was co-opted into the structure of estates and officials, noblemen, and honored citizens, but at the same time, that society preserves necessary traditional foundations in these new conditions. Even while entering into the structure of the highest estates, the Kazakh elite tried to keep not only elite privileges but also tribal communications, economic practices, cultural values that were traditional for nomadic society. For example, the Kazakh officials in local administration tried to maintain the principle of heredity rule, even though imperial authorities regarded this negatively. So, the sultan-ruler of the Western part [*Zapadnaia chast*'], Baymukhamed Aychuvakov's son Mukhamedzhan, also held the same position in the Middle part [*Sredniaia chast*'] of the Orenburg Kazakhs, and descendants of the nobleman Derbisali Berkimbayev for several years held the position of the volost 'sultan. Kazakh people supported this transition of power from father to son and the creation of a dynasty of officials among Kazakhs.

The process of traditional Kazakh nomadic society's adaptation to the structure of the Russian imperial system throughout the 19th century occurred also through changes in Kazakhs' consciousness, the transformation of traditional culture, and the formation of a new program of activity for representatives of the Kazakh elite through the emergence in the Steppe of new social groups, such as Kazakh officials, the Kazakh nobility, honored citizens. As Gulmira Sultangalieva claims, Kazakh officials' awareness of the principles of interaction with the Russian state and their adoption of new forms of cooperation with the Russian administration is the evidence of substantial integration of Kazakhs into the realities of the imperial bureaucratic system. [79, p.674] In this regard, for the 19th century, we can observe a transformation of mental values, customs, and behavioral models among representatives of the Kazakh nobility. If in the first half of the 19th century comparatively few Kazakh officials who were entitled to acquire noble title actually submitted petitions for this purpose, in part because they were not aware of ways to acquire noble title and its privileges, then in the second half of 19th century the set of petitions of the Kazakh officials asking the nobility and honored citizenship significantly increased. It demonstrates the spread of understanding about the rank and estate system of the empire among Kazakhs. During the same period, Kazakhs' conceptions about secular Russian education changed as well. From the second half of the 19th century, representatives of the Kazakh administration tried to give to their children Russian secular education and acquired a greater appreciation for nobles' privileges in the educational sphere, thereby erasing ideas about the "danger" of Russian education. It is not difficult to notice such changes in the applications and letters of Kazakh noblemen and honored citizens to the Russian administration about accepting their relatives into the empire's educational institutions. For example, the Kazakh prince Sahib Girey Chingisov asked the Russian government to accept his brothers to the Corps of Pages because, he

proposed, this prestige educational institution corresponded to their social status. [169] This circumstance reveals this Kazakh prince's awareness about prestigious imperial educational institutions and also the privileges of the titled nobility.

Social dynamics took place in the Kazakh steppe throughout the 19th century. Representatives of the Kazakh new estates (the nobility and honored citizens) tried to use those privileges which were clear to them and corresponded to their traditional Kazakh outlooks. Kazakh officials who received secular education and thereby incorporated into regional imperial rule urged others in the population to accept new social values, as they otherwise would be not capable of self-government. In Kazakh society of this period, we thus see noticeable changes in representations, technologies of knowledge and power, and adaptation to the imperial estate order.

### **2.3 The titled Kazak nobility**

The Kazakh nobility included all significant types of the Russian noble estate: hereditary [*potomstvennoe*], private [*lichnoe*], and titled [*titulovannoe*] nobilities. These different types of the nobility enjoyed mainly the same privileges in imperial laws, except that only generations of the titled nobility could study in certain prestige educational institutions like the Corps of Pages [*Pazheskii korpus*].

The presence of the title was an essential factor in the division of a nobility, division into titled to know (princes, counts, barons) and untitled nobility (most of the estate) was always present in the life of noble society. These titles were given by decree of an emperor and confirmed by a particular certificate. The titled nobility included representatives of all ancient aristocracy from different peoples of the empire. The main thing in recognition of the title was the oldness and noble of the dynasty. In general, Russian legislation provided for the right to use honorary titles:... "(1) descendants of ancient Russian and Lithuanian princes, (2) descendants of ancestors raised with their offspring to honorary nobility by Russian emperors, as well as descendants of some of the former 3 genera in the Caucasus, (3) individuals personally awarded the title by the Emperor, (4) those to whom the highest authority is given the right to use honorary dignity." [29, p.31] All titles were subdivided by degree into princely, county and barony. Averin Korelin remarked, by the beginning of the 20th century, Department of heraldry listed over 830 titled nobles, which of them about 250 Russian-princely, 310 counts, 240 baronial, 30 surnames of the Kalmyk and Tatar princes, one ducal and three surnames of marquises. [29, p.31] Most likely, Kazakh titled sultans Korelin were esterified as Tatar and Kalmyk princes. It is important to note that the assignment of titles over time became a regular award and was increasingly not accompanied by land complaints, which altogether ceased by the 80s of the 19th century.

The Kazakh nobility mainly presented by hereditary and titled categories of the Russian nobility. The titled Kazakh nobility acquired by the descendants of the Kazakh khan Zhangir in particular circumstances and much more full enjoyed estate privileges.

Among Kazakh nobles, it was the representatives of the royal lineage of Chingizids who became titled. This lineage descended from the Kazakh khan

Abulkhair (1698-1848) of the Little Horde. We know of three imperial decrees elevating sons of the khan of the Inner Horde to princely status [*kniazheskoe Rossiiskoi Imperii dostoinstvo*] (*Appendix B*): chamber page and sultan Saib-Girei Chingis (June 25, 1847); six years later cornet of the Hussar Regiment Ibragim Girei Chingis (February 23, 1853) and finally retired colonel Akhmed Girei Chingis (August 30, 1870). [170, p.28] In 1873, the last of these had his coat of arms imperially confirmed, and he was included in the Noble genealogy book of Samara province.[171]

The way of acquiring the princely title of these Kazakh sultans and their more in-depth introduction into Russian society, which had identified themselves with the highest society of Russia, is interesting. Compared to other sultans, representatives of the khan dynasty of Bukey Khanate received the greatest privileges of the noble estate of the Empire. What was the reason for it?

In search of the most suitable ways for regions to legitimize their power, its rule, the imperial government developed a differentiated method to the Steppe administration. As a result, the Kazakh steppe is divided into the region of Siberian Kazakhs, internally divided into districts and governed by senior sultans, the region of Orenburg Kazakhs ruled by three sultans-rulers, and the Bukey Khanate ruled by a khan and his council. Each of the areas had its political type of government, differing by the powers of the local authority. The Empire created the Bukey Khanate (Inner Horde), which differed from the rest of the Steppe by the autonomous character and preservation of khan rule until 1845. The history of this isolated territory, with distinguished political and social devices, began with the decree of Emperor Paul I on March 11, 1801, allowing sultan Bukey, chairman of the Khan Council of the Little Zhus, to move in steppes, between the Ural and Volga, that left free after the escape of the Zavolzhski Kalmyks in 1771 to China.

As a consequence, significant groups of the Kazakh population of the Little Zhus moved into the inner territory of the empire, and formed the buffer khanate between the lower rivers of the Ural and Volga, called the Inner (by geographical location), or the Bukey (by the name of the first Khan Bukey) Horde.[171] Emperor officially recognized the sultan Bukey as the Khan of the Inner Horde only in 1812. The rulers of this territory were in a special relationship with the imperial authority. The Bukeyev family has always enjoyed the privilege granted by imperial power. The reason for this was Bukey Khan's distinctive loyalty to the empire, and his son Zhangir Khan successfully continued the father's policy. These relations of the khan with imperial authority, the estate type of dual identity for the elite of imperial national margins manifests itself: the connection of imperial loyalty with local patriotism. [173]

The emperor confirmed Zhangir in khan dignity in 1823.[174] Zhangir Khan (*Appendix C, pic.1*) received a good education, was proficient in Russian, Tatar, Persian, and Arabic, raised for some time in the family of the Astrakhan governor, and was significantly influenced by a high-ranking tsar environment, realized practical importance in the involvement of Kazakh society in the socio-economic system of the empire. He was popular in Russia, distinguished by "the most famous

reputation, to a degree able to imagine himself a well-meaning engine of citizenship and the defender of extending European culture in the Steppe." Zhangir khan was one of the few rulers of the eastern borderlands of the empire who awarded the highest Russian awards, the 1st degree St. Anna Order with Diamonds, decorated with the imperial crown, a gold medal. In 1841 he was promoted to the rank of major-general. [175] This rank became the recognition by the empire of the service of the khan of the Inner Horde Zhangir, as gained the rank of major-general without acquiring the previous ranks.

Moreover, as a descendant of Khan and loyal to imperial power, Zhangir khan achieved the preservation of the khan title and rule in Inner Horde: his son Sahib-Girey was to become a khan after him. Furthermore, only the descendants of Zhangir khan had the opportunity to study in such prestigious educational institutions as the Corps of Pages. He tried to give to his children European secular education and spread European life-building in his khanate through secular schools, trade fairs. For the Bukey Khanate of the time of Zhangir Khan's reign, some features were defining for the whole Kazakh society of imperial time: a symbiosis of characteristic features of the nomad and European societies.

Zhangir khan, receiving the rank of major-general of the Russian Empire, did not acquire through the rank of noble title during his life, although he had all the legislative grounds for this. However, his sons Sahib-Girei, Ibrahim, and Ahmed-Girei, Gubaidullah, entered into the titled nobility of the empire and began to bear the names "Prince Chingiz."

Imperial laws did not grant titled nobles any special privileges. Also Petr I in the paragraphs attached to the Table of Ranks of 1722, said, - "Sons of the Russian state princes, counts, barons though we allow for their noble breed or their fathers where the court is located, - free access and we are willing to see that they differ from others in all cases in dignity, however, we do not allow anyone any rank, as long as they will not show us and the fatherland any services and for their own character will not receive: descendants of ministers of the first eight ranks esterified as better and older nobility, at least of low breed were ... "[176].

For the first time, at a meeting of the Government Senate on March 14, 1776, it considered the issue of the status of Kazakh sultans in the estate system of the Russian Empire and decided that Kazakh sultans could be honored for "princes." [177] This was a revealing decision, and the privileges of the title "prince" remained only on paper, and the Kazakh sultans were not equalized with the princes. So, given this circumstance, the question arises who and how could get the princely dignity from the Kazakhs?

After the death of Zhangir khan, the Russian administration long discussed a problem of the further ruling of the Bukey Horde. An important issue was - to save the khan power in the Horde or not? As a result of a set of discussions, the decision was to recognize the son of Zhangir khan Sagib-Girei as the ruler in the Horde after the end of the study in the Corps of Page and acquire the prince title. [178] At the same time, the prince Sagib-Girei could manage Bukey Horde, only if " the progress and behavior deserve attention," [179] also after passing of so-called "business trip"

at the Orenburg military governor-general. It could mean one: now the khanate would not be isolated territory in the empire, and ruling of it would approach more to the political model of the empire, and instead of khan title Sagib-Girei would be entitled in the prince. In documents on Sagib-Girei's acquisition in prince title, noted that taking "into account to merits of the late khan of the Inner Horde, the khan Zhangir, the most gracious it is favored to gain to his son, cameras page, sultan Sagib-Girei a prince title of the Russian Empire." [180] Sagib-Girei Chingiz, with his descendants, ennobled in the princely dignity of the Russian Empire in 1847. So, unlike the elder sultans, who received a noble title through their service, the eldest son of Zhangir khan was dignified in prince title for merits of the father and aristocratic origin. Sagib-Girei was considered as the reliable local ruler by the imperial power as he was well familiar with "the Russian order," and got a brilliant education in a prestigious educational institution of the empire.

Based on Prince Sahib-Girei's "Extract of the Expenditure Notebook for 1845, 1846, 1847," it is quite possible to imagine the way of life of the young man, which he led in St. Petersburg. He made orders of silver works to Master Meder, hired lackeys, servants, drivers, spent about 200 rubles on the tailor, glove, and shoemaker, bought two beavers on collars for 110 rubles, and ordered a national velvet dress for his brother Ibrahim for 75 rubles. Sahib-Girei often visited the theater (filmed lodge), circus and "balagans," had a paid season ticket to the library; subscribed to newspapers, purchased feathers, paper, lipstick, and perfumes.[180] Sahib-Girei's expenses clearly express his life as a nobleman. The funds of Sahib-Girei and the entire family of the Zhangirovs were issued from the funds of the Bukei Horde, on the consideration of the Russian authority. Another circumstance proves the awareness of Sahib-Girei about his estate rights: the prince's petitions about the arrangement of his younger brothers in the Corps of Pages. Prince Sahib-Girei wrote in the name of Count Kiselev, that "obliged as an older brother, take care of the upbringing of the younger ones, and want to deliver my brothers an education more extensive, what the Asians receive in the building here, I dare to address to you with the most obedient request to come to the fullest command of his imperial majesty to accept my brothers, Sultans Ahmed-Girei 11 years old and Gubaidullah 10 years old in the Corps of Pages, where since 1846 educated already the eldest of the brother. [181] " The Russian administration granted the prince's request, and Ahmed-Girei and Gubaidullah were admitted to the Corps of Pages. Prince Sahib-Girei was not the ruler of the Bukei Horde, because, on June 11, 1849, he died "of an obsessed disease." [122]

The question of why did Sahib-Girei call himself Prince Chingiz is an interesting theme. On this occasion, it was said in a special note by Grigoriev, who wrote: "the late khan of the Inner Horde was called Zhangir, his father's name Bukei, but he signed by Zhangir khan. When defining his eldest son sultan Sahib-Girei in the Corps of Page, the khan gave him, following the example of the Russians, the nickname Chingiz, by origin from Chingiz Khan. On this base, Sahib-Girei was named Chingiz when released from the Corps of Pages and when he dignified to the prince title. Khan's second son sultan Ibrahim, also retains the birth nickname of Chingiz

and thus signs on papers. " [181] From this note, we see that the khans and sultans, adherents of imperial power, became officials and tried to infiltrate the imperial system. Nevertheless, in any convenient case, they tried to emphasize their origin from the nomadic aristocracy of the Steppe.

Zhangir khan's second son, Ibrahim, received the prince title for his father's services, and "a sign of the monstrous attention to the Zhangir khan family" [182] to preserve the prince title in this dynasty. Here there is another exception for this kind of Russian authority: in this case, the prince title was transferred not from father to son, but from brother to younger brother. In the first case with Sahib-Girei, the imperial government was ready to maintain the isolation of the Bukei Horde and to appoint him as a ruler. In the second case with Ibrahim, the tsarist government saw an opportunity to change the system of government in the Bukei Horde. As well as his elder brother, Ibrahim ennobled in the princely title instead of the legitimate khan title.

Sultan Ibrahim, like his brother, was educated in the Corps of Pages and released from there, as an officer to the Guard. Ibrahim Chingiz, was dignified to the princely dignity with his descendants on February 23, 1852, by the Highest Name Decree of the Government Senate. "To acquire practice in matters of administration," Prince Ibrahim Chingiz was assigned to the governor-general of Orenburg and Samara, at the same time it was noted, "that Prince Ibrahim Chingiz might subsequently determine by the Chairman of the Provisional Council for the Administration of the Inner Horde." [183] On November 1852, Prince Chingiz assigned to the Separate Orenburg Corps, and on 28 January of the following year, he commissioned into the regiment. In contrast to his elder brother Sahib-Girei, Prince Ibrahim was able to advance through the rank system to the rank of staff-rotmister and was awarded the Order of St. Stanisław of the 3rd degree (1856). Attributes of prince title, a certificate for the prince title and coat of arms, in 1859 were designed for Prince Ibrahim, but we do not know whether he received them (*Appendix C, pic.4*).

The Russian administration rapidly discussed the appointment of Ibrahim Chingiz as Chairman of the Provisional Council for the ruler of the Inner Horde. Another problem concerning the Zhangirovs family accompanied this question: what content should be determined by the prince and how should other members of the khan family be provided. General-governor Kisilev assumed that when the government changed the institution of administration of the Horde, Zhangir's sons, who had received an excellent education, could usefully hold the position here. Grigoriev, wishing to implement his plans for the reorganization of the Horde quickly and finally introduced in it the standard system of the empire, dreamed of the complete liquidation of khan's descendants from the local governance. [175, p.51] The arguments of Gregoriev about changes in the ruling of the Inner Horde compelled: "...I believe that the efforts of the government should, finally, strive to give the Horde a common imperial county structure with changes that the shepherd, rather than the nomadic way of life of Kyrgyz (*Kazakh U.T.*), will require. On this basis, the rights and duties of ordinary Kyrgyz (*Kazakh U.T.*) would have to be equalized as much as possible with the state peasants, and the sultans could

receive the rights of honored citizenship, or, with some restrictions, even the hereditary nobility. "[184] In Grigoriev's opinion about "hereditary nobility with some restrictions," proved the direction of the Russian administration in the pity of the hereditary nobility to the Kazakhs, that from the first time never considered as the noble estate with full rights.

Further on the same topic, Gregoriev made very significant assumptions, arguing that in the system of ruling that he proposed, Zhangir's descendants could not preside over the county court, because it was not consistent with the rank, and as they could hold the position of county leader of nobility, if this position one form or another form was established in Horde. As a result, Grigoriev did not see Zhangir Khan's descendants in the new order of Horde administration.[184] However, these proposals of Gregoriev were not accepted in the case of Ibrahim Chingiz, and his appointment as Chairman of the Provisional Council was expected. However, in 1865, Prince Ibrahim Chingiz died as a colonel before being approved to a ruler position in Inner Horde.

With the death of Prince Ibrahim, the Russian authorities released themselves from responsibility to Zhangir khan to preserve the khan dignity in his house. Since this period the attitude of the Russian authority towards the khan family has changed somewhat, and the government has tried not to allocate the khan dynasty among other persons of Kazakh society, moreover, "to eliminate the khan descendants from all participation in the affairs of the Horde, and then to completely separate the interests of the khan family from the interests of the Horde, "where measures were taken to establish governance" with the species of the government." [184]

In view of these changes, Zhangir Khan's next son, Ahmed-Girei, was ennobled to prince title in 1870 and at the request of Gubaidullah Chingiz "to preserve the prince title, if not in the khan Zhangir's house, then in the family of Ahmet-Girei, by naming Prince Chingiz," [169, p.74]. Ahmed-Girei received this title as a "hereditary" title from Ibrahim, and with his descendants inscribed in the 5th part of the noble genealogy book of Samara province.[185] Ahmed-Girei, like all his brothers, educated in the Corps of Pages, "in 1864 he was produced into a rotmister, and then, in the same year, dismissed, for illness, from service with the award of the rank of colonel." [215] Also, was approved his coat of arms as an attribute of a noble title and great privilege of nobility. The draft coat of arms submitted for consideration in 1874 and the Heraldry approved it in 1876, and in addition to Ahmed-Girei and his descendants, the coat of arms (*Appendix C, pic.3*) could also be used by the fligel-adjutant, colonel, sultan Gubaidullah GhingChingiz Khan. The coat of arms was a significant privilege of the exclusively hereditary nobility of the empire and a proof of noble title.

Ahmet-Girei's younger brother, Gubaidullah Chingizkhan, after the graduation from the Corps of Pages, was released a cornet into the Leib-Guard Cossack Regiment. The rise of his career occurred during the Alexander II era. Noticed by the Emperor at one of the military reviews in the North-West Territory, the young officer later became the Fligel-adjutant, and from 1878 became part of the emperor's suite, having appeared one of those on the sincerity, loyalty, and education of which the

emperor relied on all spheres of his activity. In 1879, the Emperor acquired to sultan Gubaidullah the hereditary nobility. On August 30, 1888, Gubaidullah Chingizkhan (*Appendix C, pic.2*) was promoted to the lieutenant-general with a reserve on army cavalry. Moreover, on December 7, 1889, he dismissed from the post of Chairman of the Special Commission on Waqfs in Crimea. Returning from Simferopol to Petersburg, Chingizkhan was re-enrolled in the Ministry of Internal Affairs. In 1894, he submitted his resignation. Leaving the service devoted himself entirely to social activities, he was in the theater and regularly participated in English Club. He was a member of the committee for the construction of the Mosque in St. Petersburg. In early 1908, he moved to Yalta on the advice of doctors, where he settled in the house of his older brother, retired colonel Ahmet-Girei. Gubaidullah Chingiz Khan died in Yalta on February 28, 1909. He was buried in the Magometan Cemetery in Derika, not preserved until today.[169, p.87] This is the biography of one of the Kazakh princes, which is a brilliant example reflecting the result of the incorporation of representatives of the Steppe aristocracy into the imperial noble estate.

Being princes of the empire and accepting imperial orders, descendants of the Bukei khan continued to preserve the socio-cultural features of nomad society. In the service of imperial service, representatives of the Kazakh elite, Chingiz princes, retained patriotism to their homeland. For example, having lived most of his life outside the Steppe, Gubaidullah Chingizkhan was always aware of the events in the Bukei Horde, and the Zhangirov brothers tried to carry out educational activities in their homeland. It testifies to the combination of local and imperial loyalty in individuals representing the elite of Kazakh society (including traditional and "new" elite groups) during this period.

The titled house the Zhangirov (Chingisovs) had the critical privileges of the noble estate and attributes of the nobility. They enjoyed the privileges of noble estate: they educated in the elite educational institution of the empire, received social security from the government, were in active service, and even as part of the Emperor's suite, had their ancestral coat of arms and lands, moreover were considered as the first applicants for the post of county leader of the nobility. The reason for this was the particular position of the Bukei Khanate, the loyalty of the Bukeievs to the imperial dynasty, the khan origin, which had to be replaced by the prestigious Russian title.

Thus we reached the following conclusions:

- The difference in nobility between the Kazakh elite to the claim that the Tsar's government practiced differentiated social policies towards different social groups of the Steppe. If the sultans gained the title of a nobleman, the descendants of Zhangir khan of the Inner Horde received the highest title of empire – prince title.

- If all representatives of the Kazakh hereditary nobility received the noble title throughout service, Chingiz princes gained such title due to the origin and merit of his father, Zhangir khan.



- The Zhangirovs gained the prince title in place of khan dignity. The Russian authorities had to issue a princess's title to the khan throne in the Inner Horde. Not by chance, it happened two years after Zhangir Khan died.

- Princes of Chingiz possessed almost all privileges of noble status: were educated in the most prestigious educational institution; benefits from the Horde treasury; had own lands; exempt from taxes; held higher administrative positions, and not only in the local but also in outside service system of government.

- Despite the multiplicity of Chingizids in the Kazakh steppe, only the Zhangirovs represented the princes of the Russian Empire and was called Chingiz, which in our opinion, was due to the regional distinction of the Bukei Khanate. It is no accident that the Orenburg governor-general Kryzhanovsky was concerned that the descendants of Zhangir Khan received the princely title because "and other members of Kazakh aristocracy, leading their origin from the ancestors of Bukei, or sultans (also occurring in a straight line from the khans, who first expressed the subjugation of Russia, as for example: the Zhanturins, the Baymukhamedovs, etc.), will consider themselves in the right to initiate applications for his surrender of the prince title, and to deny them this, having complained to one family, which had equal rights with them, will no longer exist sufficient reasons." [217] Noteworthy that the Kazakh sultans Mukhamedzhan Baymukhamedov and Muhamed-Gali Taukin in their petitions for the nobility indicated their rights to the prince title of the empire. [218] However, they gained the titles of hereditary nobles.

- Kazakh princes, following the example of their father, built schools and mosques in Horde, tried to contribute to the public development of the population there.

- The Kazakh nobility is an integral part of the Russian noble estate and represented by all categories of the Russian nobility. The formation of the Kazakh nobility included the established orders of the imperial state and preserved nomadic features of Kazakh society. All the characteristics mentioned above were reflected in the process of transformation of the khan dynasty of Bukei Horde into princely dynasties of the Russian Empire. The Princes of Zhangirov served the empire, remaining patriots of the Steppe, and were able to take into account the peculiarities of European and nomadic societies.

The consideration of the peculiarities of incorporation of the Kazakh nomadic elite into the noble estate of the empire on the example of Kazakh titled nobility allowed identifying general trends and exceptions in the estate order of the Russian Empire. There is also a continuity of elitist features of traditional nomadic aristocracy in the Kazakh nobility. Due to the influence of all these factors, the Kazakh nobility existed and developed as part of the privileged estate of the empire.

Thus, Kazakh nobility represented by all types of the noble estate: descendant, personal, and titled nobility. Kazakh nobility within the Russian noble estate arose based on the privileged elite of nomadic society, but by nature and nature, it was a completely new social group.

## **2.4 Rights and privileges of the Kazakh nomadic nobility**

Russian imperial law granted to all members of the noble estate the right to a coat of arms, the ownership of serfs (before 1861) and land, middle and higher positions in the Russian administration and army, and exemption from conscription and all taxes. Entered into the noble societies of their provinces, they also had rights to self-government. Averin Korelin proposes that among these rights and privileges, the most important before emancipation was the right to possess populated estates, whereas afterward, the leading indicator of the nobility's privilege involved their right to possess the land. [29, p.52]

To what extent did the Kazakh nomad-nobles perceive the significance of these critical privileges? Moreover, what meaning did the individual ownership of land carry for nomadic nobles?

Kazakh noble landowners encountered specific difficulties that Russian, Tatar, and Bashkir nobles did not. Nomadic Societies had collectively right for pastures (i. e., land) by large familial groups, while the livestock belonged to individuals and families. The power of these familial groups also determined the size of these pastures. The most powerful tribes and clans asserted rights to the best pastures, while weaker groups could use such land only after the departure of the stronger ones. For nomads, land and time formed a continuum; they were concerned with the right to use pastures at certain times and to claim ownership of fixed resources such as wells. Exclusive rights to land ownership by themselves had little significance and thus did not carry the same meaning that they did in sedentary, agricultural regions. [190] As a result, Kazakh sultans, who gained a noble title, did not initially concern themselves with receiving individual plots of land.

However, the situation shifted towards the end of the 19th century and the beginning of the 20th, as Kazakh nobles now began to petition for the receipt of plots of land. In such requests, they did not emphasize their right to land ownership as nobles, relying instead on allusion to their "lengthy service" in local administrative organs or the "accomplishments" of their parents before the emperor. The response of the Russian administration was to assert that grants of land to Kazakh sultans occur only on the condition that beneficiaries engage in arable farming and to claim the power to requisition such land if not. The petitions in the 1870s of two hereditary Kazakh nobles, major Aryslan Khudajmendin and Ibragim Dzhaikpaev, may serve as examples. The report of the general-governor of the Steppe notes that a plot with 500 *desyatinas* of arable land and 77 *desyatinas* and 1900 *sazhens* of non-arable land in the Akmolinsk district were granted to colonel Ibragim Dzhaikpaev and major Aryslan Khudajmendin, respectively. [191] Materials like the nobility's genealogical books, service records, and the 1897 census indicate that a majority of Kazakh nobles (95% of hereditary ones and 60% of personal ones and non-noble officials) lived in nomadic encampments and engaged in migratory pastoralism. The petition of a Kazakh noble, Ibragim Rysgaliev Baimukhamedov-Aishuakov, illustrates this situation as well; in it he noted that members of the General Administration of Land Management and Agriculture [ *Glavnoe Upravlenie Zemleustroistva i Zemledeliia*, henceforward GUZZ] began cordoning off sites for Slavic migrants using Kazakh

land in the Karachagansk canton of Uralsk district, where he owned a plot. Being a hereditary noble, he contended that his lands were not meant for distribution among settlers. [192]

Similar kinds of petitions provide other insights. The sons of major-general Mukhamedzhan Bajmukhamedov, Kazakh sultans, and hereditary nobles in the Tuztiubinsk canton of the Aktyubinsk Oblast appealed to the GUZZ and requested a grant of land more significant than what was typically given to Kazakh nobles. Their petitions did not indicate their membership in the noble class, instead emphasizing their father's accomplishments, his many Russian awards, and his receipt of a portrait of "the now successfully reigning Emperor, signed by him during his highness's tenure as the heir." This petition was written in 1913 when the process of mass resettlement from central Russia to the Kazakh steppe was in full swing, and this circumstance affected its adjudication. Laws ratified by the Council of Ministers in 1909 dictated that Kazakhs wishing "to engage in sedentary cultivation" could receive plots of land "no larger than 15 *desyatinas* per capita" on the same basis as migrants. [193] However, no particular provision was made in this regard for Kazakhs still engaged in pastoralism. In a report to the GUZZ, the military governor of Turgai oblast, Mikhail Mikhailovich Eversman, identified the need to make such distinctions "until the conclusive resolution of the question at hand." He emphasized that he received a series of petitions from well-known and meritorious Kazakhs requesting that their lands, mainly pastures, be retained in hereditary tenure. He accordingly recommended that large pastoral households having "state-level significance" should be preserved. He noted that with the increase of resettlement, pastoral enterprises were being supplanted by agricultural households of little use, ones that were at times even unprofitable. For this reason, he advocated encouraging pastoralism as the only form of enterprise in the Kazakh steppes was necessary.

In response, the GUZZ proposed that the law erected "no barriers to larger grants of land" to Kazakh sultans and their progeny and therefore held that such grants could go forward if the petitioners were influential locally (which could help with resettlement to the Steppe region) and maintained good relations with the government, and if such grant were desirable to the provincial administration. Still, the GUZZ contended, such supernormal land grants could only be chartered "with the blessing of the highest levels of authority." [194] Alas, no conclusion on this matter was reached, but the nature of the Kazakhs' request suggests that they did not contemplate a direct connection between noble status and land.

In addition to land problems at the beginning of the 20th century, another problem appeared in the Kazakh steppe - the government sent many of the Kazakhs to rear works in the first world war. Moreover, in this circumstance, the Kazakh elite and officials saw an exit in obtaining noble dignity, that would exempt Kazkah nobles from rear works.

The next extraordinary privilege provided to nobles was the right to a coat of arms. The coat of arms established a family's right to hereditary propagation of noble rank and the titles and made it "visible." A coat of arms Communicated the family's origin, merits, privileges, and information regarding the military and civil

accomplishments of its Individual Members. Such coats of arms were created by the nobles themselves, who sought to present their origins and distinguish themselves from other families before the government. Although the Russian empire's catalog of all noble families' heraldry began in 1797, [195] no more than one-fifth of the noble families in the empire had coats of arms ever.[196] Some Kazakhs were among them. Kazakh noble dynasties like the Chingisovs, Bajtokins, Bukeys, Gazybukeys, Tezekovs, and the Kochenovs had their coats of arms, but they were not generally included in the empire's General Catalog of Heraldry. Although there were an exception, the coat of arms of the Bajtokins (granted on August 1, 1853), was entered into the General Catalog. [197] In it, the coat of arms is described in considerable detail. Also included is information regarding the method by which the sultan received his noble title and the accomplishments for which it was granted. [197] The Bajtokins' coat of arms does not have any markings indicating the family's origins and thus demonstrated the humble origins of its owners and emphasized the role of service in their acquisition of noble title.

The coats of arms of the titled nobility were more complicated. The Chingissid princes had their unique coat of arms, in which a crown and cape were prominent, indicating the Chingissids' noble lineage - descent from Chingis Khan and the khans of the Bukey Horde - while the weapons on the coat of arms represented their military accomplishments, and two shield-bearers - one Mongol, one Kazakh - signified the continuity of the family's privileges from the time of the Mongol Empire. Russian heraldry customs similarly dictated that only the members of the highest aristocracy (i.e., those in the fifth and sixth categories of the noble genealogical book) could have shield-bearers on their coat of arms. Since Chingissids were the only titled noble family among the Kazakh people, there was only one Kazakh coat of arms for titled Kazakh nobles.

Taxation, from which Russian nobility was typically exempt, represented a more complicated issue for Kazakhs. The interior ministry argued that the tent tax generally imposed on nomadic populations [*wagering fee*] did not represent a personal tax, but that "the right to nomadism on state land did not in any measure differ from other obligations required of all social estates." The Temporary Steppe Statute of 1868 indicated that the families of a few "honorable Tartars" were exempt from the tent tax in light of the unique services that they performed for the government, but these exclusions were given individually and personally, not hereditarily. Because the Russian state had neither legislative norms nor precedent for such hereditary exclusion, a petition from the head of the Kazakh noble Baimukhamedov family, Mukhamedzhan Bajmukhamedov, to release his progeny from the payment of the tax was declined.[194] Thus, the nobility's general exemption from taxation had only minimal application for Kazakh nobles.

By the Charter to the Nobility of 1785, Russian nobilities also had the right to establish corporate organizations of self-government, specifically provincial assemblies. However, because the right to vote and attend the Noble Assembly was a function of the value of the nobles' property - i.e., landholdings - Kazakh nobles generally had no basis for participation in such assemblies. Nevertheless, archive

documents present us exceptional cases: firstly, Fazyl Bekmukhamedov was chosen in Astrakhan province as a deputy, but because his death did not hold this position in a noble local corporation. Secondly, Kazakh sulta, nobleman Salimgirei Zhanturin was a deputy in Ufa noble Assembly. These situations were unique, and both of these Kazakh nobles lived in towns. It also proves the importance of nomadism in having full estate privileges.

An analysis of the rights and privileges of nomadic Kazakh nobles suggests that the Russian authorities attempted to create a new social group in nomadic Kazakh society, giving Kazakh nobles certificates of nobility, the right to a coat of arms, and - at least in theory— the right to participate in the Noble Assembly. However, the contradictory nature of the state's legislation on the social rights of the Kazakh nobility created a situation whereby the affected nobles could not fully enjoy the rights crucial to the noble class, specifically the right to private land ownership and freedom from taxation. In this sense, it appears that the state's administration did not intend to extend the rights of the empire's noble class to nomadic Kazakh society and that the grant of noble titles was just an instrument for the integration of this territory into the empire. Correspondence proposing that Kazakh nobles could have landed if they passed to settled life confirms this supposition. [197] Moreover, Kazakh noblemen, according to laws, remained mostly equal in economic and social privileges with common Kazakhs, and until the end of the 19th century, the Russian administration did not discuss the question of Kazakh noble privileges. We have little evidence that Kazakh nobles made extensive efforts to benefit from noble privileges; Although the process of granting noble charters to them began in the 1830s, petitions for the extension of noble privileges by the Kazakh nobles appeared mostly on the second half of the 19th century.

There were many kinds of differences, also in the characteristics of national nobilities. The Tatar dvoryanstvo used more nobility rights than Bashkir and Kazakh nobilities. The Tatars, similar to Russian, led a sedentary way of life and had such views on land. On the contrary, the Bashkir and Kazakh were nomads. Western Tatars had the necessary nobility privileges - owning land and serf. Although they had not all privileges which were awarded to Poland shlyakhta, they had the right to have a land and serfs. Furthermore, Tatar nobility only of this region, despite legislation restriction, might have serfs of all religions. The loyalty of western Tatar nobility caused individual decisions and decree of imperial power that legitimated the expectable status of Muslim nobility in this part of the Russian Empire.

The Kazakh elite did not have any lands in own. Furthermore, the majority of them were not needed, as they argued by themselves about such rights of the nobility. Political and social changes in the steppe in the last 19<sup>th</sup> century created the necessary of Kazakhs in the noble title and its rights.

### **3 The Kazakh noble dynasties**

#### **3.1 Chingizids among the Kazakh nobles**

The personalities of the Kazakh steppe during the period of the imperial rule have interesting and dual nature biographies. For research of imperial biographies of Kazakhs, it is essential to study the influence of epoch on the formation of personality and how this epoch was influenced by outstanding personalities to consider peculiarities of the socio-cultural context of the period of personality formation. Since the beginning of the 19th century as a result of imperial political events in Kazakh society, there had been significant changes: appeared a new social stratification of Kazakh society according to the model of imperial estate structure. Representatives of the Kazakh population, participating in the social and political system of the Russian Empire, became part of it, but preserved traditional features of life and culture. From these circumstances, there is a personal biography of the Kazakh nobleman - the line of the fate of a loyal official of the empire and a national figure, which can be seen in many biographies of outstanding personalities of the Kazakh people in the 19th century.

The Kazakh nobles, being part of the Russian noble estate, were included in the local administration of the Steppe as imperial officials, had attributes of Russian officials, were introduced into the military and civil service, and enjoyed estate privileges available to them.

As truly remarks Matsushita Bailey, individuals who were living under times of transition or colonial encounter present particularly exciting subjects for the historian, although they also arrive embedded in additional layers of complexity, mainly when the individual exhibits ties both to the colonizer and the colonized and when the setting for the person's life is a place amid a minefield of potential problems. [198] We should consider the Kazakh noble in the context of this two-sided influence (old and new), the vital activity of Kazakh nobles, who also had complex, stratified biographies.

The life of the Kazakh officials and nobleman took place in the context of colonial actions of imperial Russia towards the Steppe, and the process of adaptation and change of the Kazakh nomadic society to new orders. In many of its newly acquired regions, the tsarist government initially maintained traditional social and political features, gradually introducing imperial order. In the Kazakh steppe of the 19th century, such a picture is observed, with the first reforms of the imperial government liquidated khan power in the territory, nevertheless maintaining privileged positions of a traditional elite - sultans. The latter gradually began to be introduced into local government, became officials, and they included in privileged imperial classes. In addition to the traditional aristocracy, representatives of the "black elite" - byis, starshins - became mediators. All of them were involved in the process of imperial cooperation activities in the Kazakh Steppe and became part of new estates formed and evolved during the 19th century. Every Kazakh official or nobleman included traditional Kazakh upbringing and duties to imperial power, which provided them with salary, high status before the rest of people, preservation

by the elite of their privileges, granting a new privileged position at the general imperial level (noble title). Becoming part of the imperial society and being a conduit of Russian power in the Steppe, were Kazakh nobles not the only intermediary of the imperial government, or could their activities be seen as adaptations to new conditions? On what principles were their activities based? What were forms of loyalty inherent to the Kazakh official and nobleman? Did the Kazakh nobles identify themselves with the noble estate of the empire? The answer to these critical questions is possible with the identification of the characteristics of Kazakh noble dynasties and the clarification of the essence of their imperial activities.

As stated in the previous chapter, Kazakh nobles inscribed in the provincial noble societies of Orenburg, Samara, Astrakhan, and Ufa provinces. Service lists (mainly in formulaic lists) memories of individuals personally familiar with Kazakh nobles, Kazakh oral literature of the 19th century present information about noble persons.

The Kazakh noble families differed from each other in different ways of acquiring a noble title, origin, and differences in the use of privileges. Consideration of individual genera, due to the peculiarities of their acquisition of nobility, enjoyment of estate rights, level of education, allow revealing the specificity of Kazakh nobility.

Kazakh nobility had the same division as the empire's typical noble estate: hereditary and personal, titled and untitled. In addition to differentiation along the path of obtaining a noble title, conditionally, I would allocate two generations of Kazakh nobles on the basis of their activities and loyal service to the empire: 1 - officials of the first half of the 19th century; 2 - 2nd half of the 19th century - the beginning of the 20th century. Among the first generation of Kazakh nobles, imperial loyalty is not so visible, but the subsequent generation, most of whom received secular Russian education, considered themselves, on the line with the representative of the Kazakh people, and part of the imperial component.

Also, the origin of a certain Kazakh nobleman could not but affect his complex identity, as Chingizids, besides Kazakh patriotism and loyalty to the throne, had no right to forget about aristocratic roots. In this regard, Kazakh nobles of simple (black bone), had more gratitude before imperial power, which allowed capable, talented people from ordinary Kazakhs to achieve high status.

What forms of loyalty did develop in the consciousness of these Kazakh noble groups, which included national and imperial duties? Throughout the 19th century, the dual character of loyalty - empire and nomadic Kazakh society - was characteristic of Kazakh officials. However, since the beginning of the 20th century, a new generation of Kazakh intellectuals paid attention to national (state) patriotism and the homeland, and a different perception of the people developed.

The vast majority of the Kazakh nobility were sultan families, with 10 of the 15 Kazakh noble houses were sultan descendants. There is a simple explanation for this - the government, at the beginning of its political actions in the Steppe, tried to create social support from the local elite. A feature of this part of the Kazakh nobles was the presence of a sizeable stimulating force to penetrate the new structure. It is to

preserve privileges and power in the Kazakh nomadic society, which led to the rapid and effective adaptation of this group of the population to the imperial order. Descendants of the Kazakh khans, lost hereditary power with the liquidation of the khan rule (Statutes of 1822 and 1824), but the same legislative acts recognized them as the principal applicants for the position in the middle level of local government. Representatives of influential sultan houses, the Baimukhamedovs, the Valikhanovs, the Bukeevs, the Zhanturins, the Taukins, the Chingizovs, and the Khudaymendins, through service to the Russian throne incorporated into the Russian noble estate.

*The Baimukhamedovs noble house.* The Baimukhamedovs were members of the Abulhair khan (1693-1748) dynasty of Little Zhuz, and they inscribed in the second part of the noble genealogy book of the Orenburg province and represented the dynasties the Baimukhamedov-Aishuakovs and Baimukhamedovs.

The ancestor of the first was Baimukhamed Aishuakov, the second son of Aishuak khan (1798-1810), brother of Zhantore khan, who was killed in 1809. One of the first works to explore the life and service of sultan-ruler Baimukhamed Aishuakov was the work of Zhanuzak Kasymbayev. [73] The author considered the identity from two perspectives, the government, and the local people, and gave an objective assessment of Baimukhamed's activity. According to Kasymbayev, Baimukhamed Aishuakov, being an official of imperial power, also tried to meet the needs of his people. The author tried to comprehensively consider his service differences, but not the process of his entry as an official into the nobility of the Russian Empire.

The biography of Baimukhamed Aishuakov is an excellent example in the study of the adaptation of representatives of the Kazakh elite to the new conditions established by the Empire. From the young years of Baimukhamed, the sultan raised as hereditary of the khan title of the Steppe. As a young man, Baimukhamed unabated accompanied his father Ayshuak khan on day-to-day trips through steppe expanses, and gained experience. On October 21, 1815, he became the manager of the Zhetyru tribal association of Little Zhuz. [199] On February 15, 1817, the Governor of Orenburg, Volkonskiy, decorated with the active service of the young ruler, awarded him a "commendable certificate." [200] According to the study of Zhauzak Kasymbayev and the data of the formulaic list, Baimukhamed Aishuakov received most of his awards for the release of Cossacks from captivity, in the detention of Kazakhs who attacked the borderline," in the search for the abducted at different times from the line of livestock," and other things. [201] The authority of the sultan in the region of the Little zhuz gradually increased, local officials sought his benefits not only in this part but also supporters of the newly approved Zhangir khan. At the same time, the confidence of the commandants of outposts, fortresses on the Ural Line, and the regional administration (the Orenburg Border Commission, the Office of the Orenburg Governor-General) increased. The Orenburg administration had consistently noted his diligence in the execution of the instructions entrusted to him, for which he was awarded the "goldenseal." [202]



In 1824, the Russian administration introduced a new organization of the ruling system in the Kazakh lands of the Little Zhuz, which legally reflected in the law "Approved Opinion of the Committee of Asian Affairs on the transformation of the ruling of the Orenburg Region." The territory of the Kazakh lands of the Little Zhuz, according to the new Statute divided into three parts: Eastern, Middle, Western, at the head of which, were appointed sultans-rulers, and khan power was abolished. Of course, the introduction of administrative reform also affected the fate of the Baimukhamedovs sultans. At the first stage of the introduction of the institution of the sultanate (1824-1834), there was a frequent change of sultans-rulers. The regional administration noted during this period the inactivity and disregard of the "orders of the administrators" by the sultans-rulers, the slowness, inconsistency in their actions in the ruling of the Kazakhs under their authority. It was particularly evident in the administration of the Middle part of the Orenburg Department Kazakhs, two years (1824-1826), three sultan-rulers (sultans Temir Eraliev, Mati Muhammetgaliyev, Medetgali Turdaliyev) were replaced. It was probably due to the incomplete Approved opinion of 1824, which were limited only to the general principle of the management structure of the Kazakhs of the Orenburg Department, but did not define the functions, direction of activity of all levels of management. The same picture formed on the territory of the Western part of the Kazakhs of the Orenburg Department. An appointed sultan of that territory, Chingali Urmanov, was exiled to Ufa for his participation in the sultan Kaip-Gali movement. As a result, the regional administration considered that there was no more worthy candidate than Sultan Baimukhamed Aishuakov for the position of Sultan Ruler. On September 1, 1831, Baimukhamed Ayshuakov was confirmed in this position, and he was presented with symbolic signs of power - a banner with the imperial coat of arms, gold sabers, and special instructions to guide him in the management of the part entrusted to him.

It is how his career as sultan-ruler, occupied by him until his death, successfully began for Baimukhamed. He was assigned a salary, the amount of which per year was 1200 rubles silver, an additional 60 quarters of flour. Also, unlike other sultans, Baimukhamed Aishuakov, for his diligence and readiness to carry out the instructions entrusted to him by the Border Commission with the permission of the Orenburg Military Governor, received 50 kopeks a day of fodder money during his visits to Orenburg for service. [203] During the whole period of his rule, he was awarded a gold pen with enamel from the Orenburg military governor-general, a gold medal on the Alexander ribbon with the inscription "For diligence," the Order of St. Stanislaw of the 3rd degree. [204] Baimukhamed Aishuakov, in a short period, passed from the rank of petty military officer (1836) to the rank of colonel (1840). [205] In 1847, Baimukhamed Aishuakov was invited to the capital in spring, where Emperor Nicholas I awarded him a high military rank, major-general. On his return from St. Petersburg on March 30, 1847, tragically died in the spill of the river.[206]

Baimukhamed Aishuakov was a permanent sultan-ruler of the Western part of the Little Zhuz for seventeen years (from 1830 to 1847), who conducted extensive correspondence with many famous personalities, tried to involve his fellow citizens

in education, sought to open a school for poor Kazakhs at his own expense, strictly observed the Muslim post. [73, p.7-8] Holding the highest position in the new administrative structure of the Kazakhs of the Orenburg Department, Baimukhamed Aishuakov made a significant contribution to the creation of a calm situation in the Little Zhuz. His service career, mostly dependent on both the position of the Orenburg authorities and the Chingizid circle, generally struck contemporaries. According to pre-revolutionary researcher Lev Meyer, Kazakhs feared him as a strong man and "pretended to respect him. [64, p.42-43]

There is also a different view about the personality of Sultan Baimukhamed, folded and recorded by the famous poet and supporter of the uprising, Mahambet Utemisov. In his works, Baimukhamed sultan is represented by a greedy, hypocritical aristocrat who betrayed his people in favor of his benefits. [207] This position of Akyn is clear, as Baimukhamed Aishuakov was one of the officials who contributed to the suppression of this uprising.

Baimukhamed Aishuakov did not have time to apply for entry in the nobility and became a noble after death. How? The petition for the noble title, based on the rank of major-general received by Baimukhamed, was submitted by his grandson Ibrahim Rysgaliyev Baimukhamedov only in 1914. [208] In 1915, on December 22, the decree of the government Senate on recognition of the Baimukhamedovs in nobility followed and to include in the noble genealogy book of the Orenburg Province. [209] As a consequence of this decree, Ibrahim Baimukhamedov-Aishuakov received the diploma for the nobility to grandfather Baimukhamed Aishuakov and a certificate in his name in 1916. [210]

Baimukhamed Aishuakov's service list contains information about his family. In particular, he had seven sons. The eldest was Mukhamedzhan, who assisted his father in the administration of the Western Part and: even served as sultan-ruler when his father was absent from official business. For example, from 22 May to 2 September 1841, he served as sultan-ruler when his father, Baimukhamed, carried out a diplomatic mission with Bukhara and Hiva on the Syr-Darya River. [98, p.37] This eldest son of Baimukhamed Aishuakov, Mukhamedzhan Baimukhamedov, became the ancestor of the second house of the Baymukhamedovs. The Orenburg Chairman Border Commission Grigoriev, presenting in 1855 the candidature of Mukhamedzhan Baimukhamedov for the post of sultan-ruler of the Middle part, wrote about him as an already formed official who "knows well the order of our office," the most important "smart, familiar to management , "who successfully fulfilled the repeated instructions of the Orenburg Administration. Indeed, Mukhamedzhan Baimukhamedov already had the rank of lieutenant colonel by the time he was appointed as sultan-ruler, 14 - years experience of management as head of the 8th distance (from February 24, 1841.). [98, p. 368-374] The officials of special assignments Lazarevsky wrote about him that he was "excellent mind and abilities," in character serious, firm "due to the confidence and validity of his orders. " [98, p.126] As a result, Mukhamedzhan Baimukhamedov served as sultan-ruler of the Middle Part of the Kazakhs of the Orenburg Department for 14 years (from 1855

to 1869). On May 24, 1869, he was promoted to the rank of major-general with dismissal from service and a life pension of 1176 rubles per year. [98, p.373]

During their entire service, the Baimukhamedovs (both father and son) received the Orders of St. Stanisław 2 and 3rd degree, St. Anna 2 and 3rd degree, and most importantly, the rank of major-general, that allowed them the right to gain as a hereditary nobility. On July 7, 1871, Mukhamedzhan Baimukhamedov petitioned to the Orenburg governor-general to approve him in a hereditary nobility. At the same time, he explained his desire to enter into the noble estate of the Russian Empire by the fact that, the great-grandchildren of Khan Younger Zhuz Abulhair, namely Sahib-Girei, Ibrahim, and Ahmed-Girei have already dignified in the prince title, and he was also a representative of the khan dynasty of Abulhair and, moreover, the son of major-general Baimukhamed. The governor-general of the Orenburg province Kryzhanovsky, having considered Baymukhamedov's petition noted that the hereditary nobility acquired through ranks in service, and "the sultan Baymukhamedov as made on service in the major-general's rank, on the basis of the general laws of Article 19 of the same of 9 volume, it has to be recognized, acquired the right of the hereditary nobility". [211] On 24 January 1873, the Minister of Internal Affairs reaffirmed that according to § 243 of the Provisional Regulation on the Administration of the Steppe Regions of the Orenburg and West Siberian Governorates of 21 October 1868, rights and advantages assigned to other states of the Russian Empire were acquired by Kazakhs on the basis of general laws. If according to article 19, volume 9 of the Code of Laws, "On the State of Persons Who Have Reached the Rank of Colonel in the Order of Military Service" receive a hereditary nobility, Sultan Baimukhamedov, whose father was awarded the rank of Major General in 1847, and the applicant himself "currently in this rank has full right to descendant noble title". [212] Thus, Mukhamedzhan Baimukhamedov was approved in the noble title based on the rank of major-general with his family, and inscribed in the noble genealogy book of the Orenburg province in 1895, in the 2nd pArticle In fact, since this time in the official documentation, children and then grandchildren of Baimukhamed Aishuakov presented as descendant nobles. In 1914, the grandchildren and great-grandchildren of the Kazakh nobleman Mukhamedzhan Baimukhamedov applied to identify their children to the Orenburg Noble society. In total, the noble house of Muhamedzhan Baymukhamedov consisted of 12 people. During the period of resettlement events, the Baimukhamedovs house tirelessly tried, taking advantage of the estate rights of the nobles, to take ownership of their lands, where they were engaged in cattle breeding, thus preserving both the land and the traditional way of life.

*The noble house of the Valikhanovs.* The nobility in the house of the Valikhanovs - descendants of Ablai, khan of Middle Zhuz, was represented by the noble families of Chigen, Chingiz, and Ghazi-Bulat Valikhanov. Outstanding personalities, officers of the imperial army Ghazi-Bulat Valikhanov and Chokan Valikhanov, approved as the nobility of the empire (*Appendix C, pic.5*).

The ancestor of the first noble family of the Valikhanovs, Chigen Valikhanov, applied for nobility to the Government Senate in 1866, with his brothers, Sultans

Ablai, Hangozha, and Alzhan, presenting all the required documents.[213] In this petition, the brothers of Valikhanovs emphasized the origin from Ablai khan, and the rank of Captain Chigen Valikhanov, at the same time, asked their descendants to build into nobility. [214] About obtaining the rank of Captain Chigen Valikhanov, the Governor-General of Western Siberia, Velyaminov, wrote to khansha Aiganym Valikhanova. In the letter, the governor pointed out that the production of Chigen in captain rank is a monarchy grace for "the dignity of the famous family for the benefit of Russia," and he also noted that he hoped for an even more significant effort to prevent Kazakhs from allowing barymta and looting, to keep silence between them. [215] However, the applications of the Valikhanovs brothers were rejected, except Chigen. In a report to the Government Senate, the Chairman of the Council of the General Directorate of Western Siberia gave the following explanations in this regard [216]: "Valikhanov's children: Ablai, Khangozha, and Alzhan did not fulfill conditions of the decision 3-Article 9 vol. of the Code of Laws, because they have never had in the service; 2) the Valikhanovs in the papers submitted to the Governing Senate was called sultans, due to the custom, rooted among the people, to refer to the descendants of khan as sultans; 3) Chigen did not gain the previous ranks, and he promoted directly to the rank of captain and 4) a copy to the Governing Senate of the submission on the improvement of the aforementioned Valikhanovs in the dignity of the nobility was not meant due to positive legal basis, but the petition of the Valikhanovs was submitted for review in the respect that they are the closest relatives of the last Khan of the Middle Horde".[217]

The problem with the construction of Chigen was that he was neither in the military nor the civil service, but in 1832 was produced directly as a captain under the special Supreme Command. [218] In this regard, the Chief of the Main Staff reported to the Government Senate that, in conclusion, he believed it fair to present the right to hereditary nobility to sultan Chigen Valiev. [219] Eventually, Chigen Valikhanov was confirmed in the hereditary nobility with his children, and a decree followed to prepare a diploma for the nobility. [220]

The second noble house of the Valikhanovs was closer to the typical example of acquiring a serving nobility. This house consisted of the ancestor Chingiz Valikhanov and his children. The noble dignity of the Kazakh adviser, colonel sultan Chingiz Valikhanov acquired based on the rank of major, which he received in 1838, and was approved in a hereditary nobility with his sons Mahidjan, Chokan, Yakub, Mahmoud, and daughters Badygul-Jamaloya, Rahiya, and Nuriya in 1858. [221] In order to prove his rights to the hereditary nobility, Chingiz Valikhanov submitted to the Government Senate the news of the Governor-General of Western Siberia about the award of his rank of major, where stated that Chingiz Valikhanov was awarded this high award for prudent management and diligent assistance in the detachment of the stalking rebel sultan Kenesary. [222] In general, before receiving the rank of major and then lieutenant colonel, Chingiz Valikhanov went a long way official. Chingiz Valikhanov educated at the School of Siberian Linear Kazakh Troops (then named Siberian Cadet Corps). In 1834 he was elected and confirmed by the senior sultan of the Aman-Karagay order, and in this position served six three-

year-olds (until 1853, after which he was dismissed), which already under imperial laws gave him the right to petition the hereditary nobility. He was promoted to lieutenant colonel in 1853 and promoted to colonel in 1855. [223] As can be seen from Chingiz Valikhanov's service list, he was an imperial official who held an administrative position in local government.

Among the documents submitted for approval in the nobility of the house Chingiz Valikhanov, the doubt of the Government Senate caused certificates of the legal birth of the children of Sultan Chingiz, not entered in metric books issued from the Orenburg Muslim Spiritual Assembly. In this regard, the Senate of the Government was taken as a basis for the review of the Governor-General of Western Siberia, who claimed that "the canton managers and honorary Kazakhs sign these certificates and approved by the seal and signature of the ahun, and with regard to Articles 32, 33, 123, 127 and 128 of Volume 9 of the Code of Laws, ed. 1842, it must have the force of metric evidence, and therefore serve as a reliable document of origin, especially since the lack in the Kirghiz steppe of spiritual persons of Magometan confession and the nomadic life of still foreign people make it challenging to maintain metric books properly." Given the confusion with evidence instead of metric, more than once will be presented in other cases the Kazakh nobleman's assertion of the rights of the hereditary nobility of his children (Berkimbayev, Bekmohamedov, Baimukhamedov). Nevertheless, in all cases, the Government Senate accepted certificates of honorary Kazakhs for evidence of the legal birth of children of Kazakh nobles.

It is necessary to note the bright representative of this noble house of Kazakhs, Chokan Valikhanov, who, until then, did not present as Kazakh noble anywhere. However, as the documents indicate, Chokan Valikhanov was confirmed in nobility with his father and other members of his family in 1858. The biography of Chokan Valikhanov, perhaps one of the most famous in the history of Kazakhs in the 19th century, has not been known about his nobility before. As Scot notes, in approaching a study of his biography, it is hard to overstate the complexity of "understanding" Chokan Valikhanov and it seems appropriate to portray him as an individual who was an amalgamation of multiple political dimensions: including that of the colonizing Russians who wished in part to advance Russian "civilization" in Kazakh territories; that of the colonized Central Eurasians whom Valikhanov hoped would advance in some way from their involvement with Russia; and that of the Chinggisid nobility, who operated in a kind of intermediate position of power between the two other groups. A question emerges of agency, and of who was in control of whom in this situation. [198, p.167] To all this, according to our research, is added to the nobility of Chokan Valikhanov. Chokan Valikhanov's biography should be considered within the colonial system and as a Russian scholar of the time. Valikhanov's biography can and should be reinterpreted to emphasize his geographic mobility and the fluidity of his identity. [198, p.168] He was not a strictly colonial agent. Valikhanov was a person often on the move, who navigated through and adapted to multiple cultural worlds in a time of tremendous change. [198] "in the heart of Valikhanov love for his peoples combined with Russian patriotism ...

characteristics that rarely coexisted in one person". [198, p.168] Furthermore, the consideration biographies of many Kazakh nobles here demonstrate that all of them have twofold patriotic feels.

Contradiction character of the Kazakh nobility, which always goes with *inorodtcy* status of Kazakhs. We can see it on an example of Valikhanov. Valikhanov's career problematizes assumptions made about the project of Orientalism itself. [198, p.186]

The next noble house of the Valikhanovs represented by Ghazi Bulat Valikhanov, grandson of Sultan Gubaidullah, the eldest son of Vali Khan. The petition for his approval in the hereditary nobility Gazi Bulat Valikhanov (*Appendix C, pic.6*) was filed in 1883 on December 20, based on the rank of Colonel of the Guard received by him in 1882. [224] In consideration of his biography in more detail, the nine-year-old Ghazi by his father, Sultan Bulat, was sent with his uncle Khan-Khojej and 80 Kazakhs to Omsk, where he entered the Siberian Cadet Corps. Sultan Gazi Bulatovich graduated from the corps for 16 years, was made a cornet, and appointed to be at the disposal of the Governor-General of Western Siberia. According to the anonymous author in his article in the newspaper "Niwa" about Gazi-Bulat, he tried by all measures to influence the disobedient tribes of Kazakhs Semiz-Naiman and other houses to join the nationality of Russia. Due to his origin, which could not but act charming on the Kyrgyz, Sultan Ghazi quite managed in his mission and deserved even more location and attention of the Governor-General. Gazi-Bulat was assigned to the Tobol Mounted Regiment in 1861. According to the anonymous author of "Niva," this circumstance was connected with hostile relations of relatives of Gazi-Bulat, Chokan and his father Chingiz Valikhanov, to him. [225, p.259]

After Gazi-Bulat went to St. Petersburg, where he was presented to the military minister DA Milutin and asked him to report to the king about his desire to serve in the capital. Under the highest command, Sultan Ghazi-Bulat was assigned to the Leib guard of his Majesty's Cossack Regiment and participated with this regiment in the march against the Polish rebels. Then, by order of the authorities, the Sultan Gazi-Bulat returned to his native land, enlisted in the 10th regiment of the Siberian Cossack army with the remaining army cavalry and at the disposal of the head of the Alatau okrug in 1863. The sultan was on leave for several years due to illness, and after he returned to the service of the Life Guards in the Ataman of the heir to the Tsarevich Regiment, he was the chief in the court of the society of officers (from 1873 to 1875). After Sultan Ghazi-Bulat was appointed the commander of different squadrons of the Leib Guard of his Majesty's Ataman Regiment and was on several practical training. [226]

In 1883, by order of the authorities, he was an honorary translator with Khan of Khiva and Crown Prince of Bukhara, who were in Moscow on the occasion of the sacred coronation of their Emperor Alexander III and Empress Maria Fedorovna from May 1 to August 5. Sultan Gazi Bulat, in the person of an officer of the Russian army in 1864, commanded the entire militia and participated personally in the assault on the Aulie-Ata fortress during the capture of Kokand. [227] In his career, the sultan

Gazi-Bulat even represented himself on the part of the Russian Empire in international relations. So in 1866, he was sent by his superiors to the border of the Chinese Empire in the Borokhodzir detachment to accept the embassy. [227] Gazi-Bulat Valikhanov had a real estate which consisted of 5 houses and 5 thousand acres of hereditary land in the appointed county in Khan Kazyl Agach and Bulat Chankar of the Middle Horde. The case of Sultan Gazi-Bulat was an exception in that he was one of the Kazakh officers who were in the active service of the imperial army and participated in battles. As an imperial officer, he considered it his duty to serve the homeland, represented by the empire and the Steppe. Sultan Gazi-Bulat also actively participated in the socio-cultural life of both St. Petersburg and his "small homeland": he was the presenter of public assistance to the Muslims of St. Petersburg, and built mosques and schools in his village. In January 1884, on January 16, by the definition of the Senate, Gazi-Bulat Valikhanov was recognized in the hereditary nobility, with the right to include in noble genealogy book in the second part [226]

*Noble house Gazin-Bukeev.* The next Kazakh noble house, member of the sultan group of Kazakh society - the noble house Gazin-Bukeiev - originated from Khan Bukei of Middle Zhuz Kazakhs. The petitioner was Gazy's son Bukeev Hanlyya Gazin, who in 1860 petitioned to the Government Senate "to approve him with brothers Babahan, Dair and Ablai in noble title on the merits of his father, who" for individual merits to the Russian government was awarded the rank of the Collection assessor, "And as" the rank of this prior to the state of the Manifesto of 11 June 1845 for those in active service brings the hereditary nobility "the rights of his and brothers to this dignity are undeniable. [227] To prove the particular service of his grandfather and father, among other documents required by the Senate, Hanlyya Gazin provided a copy of the patent for the rank of the Collection-assessor of Gazy Bukeev [228] and a certificate of khan dignity to Bukei Khan. The emperor approved Sultan Bukei, grandfather of the applicant, as the Khan of thirteen tribes of Middle Zhuz, including Altaevskaya, Turtugulskaya, Changcharovskaya, Bayburinsky, Kuchumovskaya, Jalunbalayevsky, Chorinskaya, Karynskaya, Kyrgyz, Tobuklinskaya, Tarakinsky in 1816. [229] To avoid confusion, it is necessary to distinguish between the real Collection assessor Gazy Bukeev, the ancestor of the noble family, and Major Gazy Bukeev, as both of them were canton managers in the Karkaraly district. The latter, although he had the rank of Major, who was eligible for a hereditary nobility, did not make such a request to the Government Senate.

Even before the reform of the administrative structure, Bukeev distinguished himself among the Kazakh Sultan, and already in 1805 for the opening of the route to Tashkent, Kokand was awarded a gold medal on the Annin ribbon and money 125 rubles appropriations. Moreover, very soon, in 1812, he was awarded the rank of Collection assessor. It is a compelling case, because the first, at this time the Kazakh steppe was not legally introduced into the official system, and the second, it is the only case among the Kazakh nobility, when through the civil rank the nobility was acquired. Later, Gazy Bukeev, at the choice of the Kazakh people, corrected the position of governor of Alteke-Sarymov vole from 1824 to 1842. Gazy Bulatov was also awarded a gold medal on the Andreev ribbon in 1838. From the biography of

Gazy Bukeev, it is not difficult to note that the first half of the 19th century, the imperial government often and with significant awards "fell asleep" representatives of the Kazakh elite who at least contributed to the imperial government.

In Gazy's personal life, Bukeev had two wives. From the first wife, he had sons Omar, who was also involved in local government and gained the rank of hand master, and Usman. With his second wife, he had sons: Hangaly, Babahan, Dair, Ablai, and a daughter Husui-Jamil. The sons of the first wife did not apply for nobility for reasons unknown to us. Children from Hangaly's second wife, Babahan, Dair, Ablai, were approved in the hereditary nobility by the definition of Government Senate on April 10, 1863, with the exception of Gazy's only daughter Bukeev, for whom the nobility did not acquire. The petition to receive the hereditary nobility was submitted a year earlier in 1859, but the Senate did not accept it due to missing copies of documents. [229] The Diploma of Nobility of Gazin-Bukeev was obtained by the Semipalatinsk Regional Military Governor in 1871. [230] The noble coat of arms of the hereditary noble house Gazin-Bukeev was designed.

Later in 1899, a petition to approve in the hereditary nobility and to come into contact in this noble house with the issuance of a certificate for the hereditary nobility was addressed by the son of Hankhiya Bukeev, Sultan Di-Muhamed Gazin. [231] He served as a junior interpreter under Stepne General Governor, thus continuing the path of his great-grandfather and becoming a civilian official. Whether it has been approved or not is not seen in the preserved documents. But there is a complete reason to assume that he became a nobleman, as he was legally the son of a descendant nobleman and only to sign a certificate signing by the provincial superiors about the failure of his father, Khankhoj Gazin of the right and the imprecision of his and the document on the service of the applicant himself were refused to petition. [232] If he resent the documents with the petition once more, he would join in the nobility house of his father and grandfather.

*The noble house of the Zhanturins.* The noble house of the Zhanturins is descendants of the Kaiyp Khan, the former khan in Khiva of the Karakalpak people, and part of the Kirghiz, who accepted the citizenship of Russia together with Kazakhs subordinate to him in 1732. The ancestor of the Kazakh noble family of the Zhanturins was Seydkhan Zhanturin, the son of Ahmed Zhanturin, the former sultan-ruler of the eastern part of the Kazakhs, the Little Zhuz. The petition was filed by the army reserve lieutenant colonel Sultan Seydkhan Akhmedovich Zhanturin and his son without rank, magistrate of the Belebey okrug Salimgirey Zhanturin (*Appendix C, pic.7*) for himself and by proxy from his sister, Zyugra Seydhanovna in honor of the nobility Ahmed last grandfather, the rank of colonel in 1850. [233] The sultan himself, colonel Ahmed Zhanturin had already died by this time and did not initiate petitions, although he had the right to acquire hereditary nobility. The petitioners Seydkhan and Saligirey presented all the necessary documents: a patent rewarding Akhmed Zhanturin with the rank of colonel, a form list of it, a copy from the form list of the service of Seydkhan Zhanturin, a copy of the form list of the service of Salimgirey Zhanturin, the certificate of sultans about the birth of Seydkhan Zhanturin, the two metric documents of the Orenburg Muslim Spiritual Assembly



about the birth of Salimgerey and Zyugra, with copies of their metrics, the certificate of the Ufa governor about Zyugra's inability to stand trial and investigation and power of attorney Zyugry. [234] In 1892, on June 4th, Seidahmet, Salimgirey and Zyugra Janturina were approved in the hereditary nobility, with the addition of a book to the third part of the noble pedigree. This confirmation of the Senate was followed by such lines: "determines the said ruling to approve so that the Zhanturins are not named sultans." [235] The latter could not but cause the reaction of Seidhan Janturin, and the following petition to Emperor Seidhan Janturin asks for the name of his and the family "sultans": "The rank of sultan belongs to me by origin, as my father, Ahmed Janturin, comes from the kind of sultans, which is seen from the documents submitted by me to the parliamentary assembly for the approval of me with the children. I ask all-in-one by this: to command my petition to accept and enter the Government Senate with the idea of granting me an inherent right to be called the rank of "sultan." [236]

The Government Senate, based on the "Charter on the Administration of Foreigners," which has such claims as "all aliens who hold honorary titles between their parents, hold this rank and enjoy the honors that custom and degree laws grant them in their places of residence" (paragraph 63, 64) [105, p.844]. The title hereditary remains hereditary, the title selective remains selective, and the Statute of Siberian Kirghiz of 1822, where it is indicated "The voles are ruled by the sultans (paragraph 16), the rank of the sultans is hereditary (paragraph 30), the right of them to manage the voles passes along the same straight line and by primogeniture (paragraph 31) Sultans who do not manage the voles, although they do not lose their rank, should not interfere in the administration (paragraph 31). Sultans make the highest and most honorable class between Kirghiz "(paragraph 279). Applying the above-mentioned legal provisions to the present case and taking into account, and that the father of the petitioner Colonel Seidkhan Akhmedov Zhanturin, Colonel Ahmed Zhanturin of the sultans' genera, the Government Senate recognized that Colonel Seidhan Zhanturin and his descendants had the right to bear the rank of sultans, and therefore determines: The decision of the Ufa Noble Parliamentary Assembly of 18 93 to grant Seid-Khan Akhmedov Zhanturin with his son Selamgirey and daughter Zyugra the right to be called "sultans" as correct to approve.[237] Thus, from this circumstance, it is clear that the Zhanturins wanted to enter the higher class of the empire but did not want to leave their traditional Sultan class.

A bright personality and member of the Kazakh noble house Dzhanturin was Sultan, a public figure, one of the leaders of the Kazakh national liberation movement in the early 20th century, a deputy of the State Duma of the 1st convocation from the Ufa province. He was educated at the Orenburg Gymnasium, took a full course of science at St. Petersburg Imperial University in Physics and Mathematics, but did not pass the final examinations, in 1899 graduated from the Physics and Mathematics Faculty of Moscow University. Belebeysky County Assembly elected to the precinct Justices of the Peace in 1891. [238] He corrected this position until 1894. From 1894 to 1902, he was the Zemian chief of Belebeysky County, and from 1903 to 1906, he was a member of the Ufa Provincial on peasant affairs presence. In 1906 he was elected to the State Duma of the 1st convocation

from the Society of Electors of the Ufa Provincial Electoral Assembly. He was part of the Muslim Faction, secretary of its Bureau. Member of the Agrarian and Secretary of the Management Commission. He joined the group of Autonomists. The publication "The Work of the First State Duma" indicates Janturin's affiliation with the cadet faction, this is confirmed by other sources, in some cases detailing that it belonged to the right-wing of the cadet faction. [239] While working the revolution of 1905 - 1907, together with another national intelligentsia member Syrtlanov, defended the idea of territorial autonomy of East Turkic peoples. Sultan Salimgirey Janturin signed the Vyborg Appeal on July 10, 1906, under articles 129, part 1, paragraphs 51 and 3 of the Criminal Code, and was subsequently sentenced to 3 months in prison and deprived of the right to be elected in the Vyborg. He then deprived of the right to serve in public service. From 1908 he lived in Ufa and St. Petersburg, engaged in social activities and charity. In March 1917, he became a member of the Provisional Central Bureau of Russian Muslims. He was a delegate to the 1st (May 1917, Moscow) and second (July 1917, Kazan) All-Russian Muslim Congresses. From 11.22.1917 to 11.11.1918, he participated in the National Assembly of Turkic-Tatar Internal Russia, and Siberia (Milli Majlis) was a member of the Turkish faction, a member of commissions: on the development of the project of "national regions," financial. In January-April 1918, Janturin served as a member of the finance department of the National Administration of Turko-Tatars ("Milli idare"). Participated in the State Conference (September 1918, Ufa). Salimgirey Janturin was a supporter of the Alashorda government and maintained close ties with its leaders. During the civil war, he gradually withdrew from political activity, and in 1920 - 1923, he worked as a statistic in various institutions of Irkutsk since 1924 worked in Moscow. In 1925, Janturin moved to Kazan, where he served in the Drug Trade of the Tatarstan ASSR. He died in Sultan Salimgirey of 1926 from an accident. Thus the fate of one of the Kazakh nobles turned, who was able to transport through himself the elitist features of sultans, nobles, Kazakh intellectuals. Salimgirey Janturin is not the only but one of the exceptional examples from Kazakh nobles who owned large amounts of land. In the formulaic list of him as early as 1890, it was stated that he, in joint possession with his father, has 2,281 tithes of land. [240]

He was also married to the noblewoman Sufiya Seitgireevna Tevkelev, who came from a noble Tatar family of the Tevkelevs, which after death (1913) left the 1st lands in Belebeyevsky district, Tyuryushevsky volost in the village of Staro-Kilimova, in the amount of 5435 destinations with manor buildings and times estimated at 140031 rubles 10 kopecks; 2 - a house in the city of Ufa with a manor place and with buildings, valued at 47,168 rubles; 3- capital in the amount of 69,000 rubles stored in a state bank for safe receipts and the 4th mentioned in the testament house in the Princes' Islands in Turkey. [241] From which it is clear that the noblemen of the Zhanturins were a very wealthy noble family, adapted to the orders of the empire.

Salimgirey Zhanturin had a son, Zhangir, was born in 1894, daughters Zaire (1901-1944), and Sarah (1899-1958). They inscribed in a noble house of Zhanturines. Son Zhangir Zhanturin graduated from Nicholas Cavalry School in

1916. He served as commissioner of the dragoon regiment and in the white troops of the Eastern Front. He assigned to the service of Commander of the 4th Squadron of the Ufa Gusar Regiment. After the end of the civil war, he may have emigrated to Turkey. [242]

*The noble house of the Taukins.* The Kazakh noble house of the Taukins comes from the Kazakh khanate, were descendants of Abulkhair Khan. The ancestor of the Taukin house was Mukhamedgaly Taukin (*Appendix C, pic.8*), the son of the court adviser Tauke Aishuakov, the former sultan-ruler of the western part of the Kazakhs, the Youngest Zhuz, who himself in 1880 filed a petition to the Orenburg noble assembly to elevate him and his sons to the hereditary nobility.

Mukhamedgaly Taukin's father, Tauke Aishuakov, was the son of Aishuak khan and, as can be seen from the certificate of service in 1820, served 18 years since 1800 as an assessor from the Kazakh people in the Orenburg Border Commission, where he was granted the rank of court adviser for excellent and diligent service, after that in 1818 he continued his service on the local government in the Steppe until 1839, and this year he was dismissed and was awarded a pension. [243]

Sultan Mukhamedgaly specifies in the application that there are no doubts in the acquisition of the rights by it and his family of the hereditary nobility as his father, to Tauka Aychuvakov received a rank of the outdoor adviser but did not excite the petition for the application, and he has the colonel's rank on the Defense Ministry and that it and his brother come from noble parents, the Kazakh khans. All these arguments as the sultan Mukhamedgaly approved unshakable proofs on a statement in the hereditary nobility it both family, and his brother, Sagit. He asks to affirm everyone in the rank of hereditary nobility, with all the rights and advantages provided by law. It is worth noting that from petitions and correspondence with the meeting, the brilliant knowledge of Muhamedgaly Taukin of all the laws of the empire draws attention, the sultan accompanied all his words with references to laws, which indicates literacy, and Taukin's knowledge of imperial laws. [244] Muhamedgaly Taukin was educated at the Orenburg Neplyuev School, first served under the Sultan - the ruler of the western part of the region of the Orenburg Kirghiz, then was appointed his assistant, and the Highest Command in 1850, was approved as the Sultan - the ruler. In his petition, Mukhamedgaly Taukin cites his merit in detail highlighting the results of his efforts: "firstly, the reconciliation of the Adays with the Turks in 1858, the satisfaction of their mutual claims and the return of 175 people of both sexes captured by the Adays to the Turks ; in 2- x, the reconciliation of the Ada ys with the Chumichli-Tabaites, as well as the trial and satisfaction of their claims; in 3, satisfaction of Russian merchants for the robbery of their caravans ; in 4, fearless access of fishermen to the Caspian Sea and in 5, taxation of wild, rebellious Kirghiz with a fee, which then increased from 35 thousand rubles. exacted at my predecessor, up to 115 thousand rubles, and everything was achieved by my orders, without requiring special military commands. " [243]

An analysis of the Sultan's formulary list shows that most of his awards were acquired during his assistance in the struggle against the rebellions of Isatay Taimanov, Kenesary Kasymov. When presented to the emperor in St. Petersburg,

he was granted the rank of colonel in 1860 [244], which became the basis for the acquisition of hereditary nobility. By the definition of the Governing Senate on February 21, 1882, Sultan Muhamedgaly Taukin, then his sons Suleiman, Muhamed-Girei and Muzaffar, were approved by the decree of the Senate on April 22, 1883, according to the personal merits of the first, and included in the second part of the noble genealogy book Orenburg province. The choice of the Orenburg province Taukin explains as follows: "My children and I have the right to be ranked among the society of nobles of one of the provinces of the Russian Empire, according to our personal choice. Such a province, i.e., for reckoning, we elected the Orenburg, in which although we have no property and no real estate at all, which, by its topographical position, is closest to the rest of our homeland, the Kirghiz steppe." [245] Sultan Mukhamedgaly Taukin's poor condition is as follows: "I've been exiled first to Ufa, and then to Arkhangelsk and Yekaterinoslav, where I spent 7 years, during which the whole farm, which consisted of various kinds of cattle, completely died, my valuables and other the property, partly survived, partly lost, so, upon my return from exile, the former Orenburg Governor-General Kryzhanovsky found it necessary to apply for my pension with the sole purpose of maintaining the existence of my family and me. All my children are not in the service and, like me, have neither land nor any other real estate, and therefore they use my help." [245] Noteworthy, that in his next petition, Sultan Mukhamedagaly Taukin once again reminds the Senate of the right to hereditary nobility due to its noble origin, also adds "by law, I have the right not only to noble but also to princely dignity, which I will intercede for one of my sons ..." [245] However, we did not find petitions for the prince title. Of the sons of the Sultan, Mukhamedgaly, only Suleiman was the head of the 9th race, and in the absence of the ruler of the Middle part of the region of the Orenburg Kyrgyz, four times corrected the position of ruler. Sultan Suleiman Muhammedgaliyev Taukin completed a course at Kazakh school, established under the former Orenburg Border Commission, in 1857 he promoted to the rank of Zaryad-Khorunzhe, Orenburg and Samara governor-general, and in 1859 for excellent-diligent service during the convoy of Orenburg and Orenburg Governor, promoted to the rank of coronet, in 1864 promoted to the rank of centurion. [282] Nevertheless, then, for reasons unknown to us, he left the service. The nobleman, sultan Suleiman Taukin in 1904 already petitioned for the approval for his sons Mertemir, Mirmansur, Idige as members of the Taukins noble house. [247]

*The nobility of Jebay Shanhaev.* Shahayev's noble house is less familiar and popular than previous Kazakh noble genera. Although in the Third Department of the Senate it is listed as a house, in the noble case, only one member of this house is enrolled, the ancestor - Jebai Shahayev. In the post of correcting the position of the senior sultan, Lieutenant Colonel Jebai Shanhaev, in 1842, requested to issue him a certificate for the hereditary nobility presiding over the Council of the General Administration of Western Siberia. [248] At that time, he was 74 years old.

Jebay Shanghaiev came from the Sultan group, was awarded a gold medal on the Anninsky ribbon decorated with diamonds and a gold seal in 1825. In 1831, at the opening of the Ayaguz district, he was elected a candidate for the senior sultan, in

that year in September, he was approved as the volost manager of the Sadyrov volost'. He was promoted to majors in 1833 and awarded the rank of lieutenant colonel in 1838. [249] Amazing service activity! Having joined the service in 1831, in seven years, bypassing the previous ranks, Jebai Shankhaev receives the high military rank of lieutenant colonel. Unfortunately, the sources do not disclose what "special commitment to the government" Sultan Jebai has acquired a high rank. This case is further proof that in the first half of the 19 century, imperial power tried by all methods to attract Kazakh sultans, and the effective method was most likely to award them. For minor services, Kazakh sultans and officials received valuable awards and ranks. So, in 1848, a diploma form on noble dignity and a draft coat of arms of Lieutenant Colonel Jebai Shankhayev were prepared (*Appendix C, pic.9*).

The nobleman Dzhebai Shanghai had three wives and children: sons - Saibaka, Ibaka, and Sultanbeka, and daughter Uldaka. [249] Of these, the first two served as volost managers. Whether the children of Shanghai included in the noble house of their father is also not traced in the noble cause.

*The nobility of Tursun Chingisov.* This noble house of Kazakhs also reportedly included only one person - Tursun Chingisov, who has his origin from Sultan Chingisov Bukeev. In 1833, Minister of Justice Dmitry Dashkov appealed to the Government Senate, [250] with the presentation of the Governor-General of Western Siberia on the request of Tursun Chingisov to erect him on the hereditary noble dignity. The Governor-General indicated the basis for this 52 paragraph. The State of the World Court of 1822, where it is noted: "If the present Sultan has three terms, then has a position on several times." And Sultan Tursun Chingisov, from the beginning of 1824 in the city of Karkaralins and the end of the world and in the course of the petition, lived the first sultan. Of the Statute on Siberian Kirghiz of 1822, which states, "if the senior sultan will serve three terms, he has the right to ask for a diploma for the dignity of a nobleman of the Russian Empire." And Sultan Tursun Chingisov since the opening in 1824 of the Karkaralinsky external district of the Omsk region and during the petition served as the senior sultan. The Governor-General further asks "in respect of the unshakable commitment of Sultan lieutenant colonel Tursun Chingisov to the Russian government, and of noble birth" to request the highest permission to award his diplomas for the dignity of a nobleman of the Russian Empire. [251] Having examined this case on January 12, 1834, this submission determined that "the senior sultan of the Karkaralinsky district order, lieutenant colonel, Sultan Tursun Chingisov, on the basis of paragraph 52 of the aforementioned Charter on the Siberian Kirghiz, has the right to dignity of the noble Russian Empire, and therefore to make him a diploma, bring it to To his highest imperial majesty the signing." [252] Then the diploma form for nobility was made, and the coat of arms of noble house Tursun Chingiz was designed. [252] Documents from the case show that the nobleman and Sultan Tursun Chingiz did not receive his diploma, then the Governor-General of Western Siberia appealed to the Government Senate with the request of Tursun Chingisov to build on the same basis as before on the noble title. [253] This petition was accompanied by a formula list of Chingiz and a certificate of him with a patent for the rank of lieutenant colonel. As

a result of the review of the case, the assertion of the Sultan Tursun Chingisov in this virtue in 1834 by the Governing Senate was discovered, and the prescribed diploma to Lieutenant Colonel Tursun Chingisov (*Appendix C, pic.11*) in the old form was prepared and stored in Heraldia under other written but not bound diplomas. [254] It is unknown when Sultan Tursun received his attributes of nobility, but his noble coat of arms included in the heraldry (*gerbovnik*) of the Russian Empire (*Appendix C, pic.10*). Interestingly, the children of Sultan Tursun Chingisov did not include as having been assigned to this noble house in the Sultan 's noble cause. It is possible to believe, the first that they initially did not enter the nobility, and the second, information about the identification of children of the nobleman Tursun Chingisov, was lost from this case.

*The noble house of the Khudaimendins.* It should be noted that the noble cause of this kind was not found in the fund of the Third Department of the Senate, where the affairs of all nobles of the Russian Empire were kept. Information about the ancestor Konurkulj Khudaymendir (*Appendix C, pic. 12*) and some members of this house we collected from different documents and materials. Konurkulja Khudaymendir served as senior sultan of the Akmola External District Order, and we know only the time when he and his native family have erected an insidious nobility - February 1837, [255] and on February 19 of the same year Sultan Kunurkulja received his diploma for noble status. [256] In later years, more precisely in the early 20th century, the grandchildren of Sultan Konurkolji Khudaymendir in production materials were signed by descendant nobles. For example, in 1900, Teke Konurkuldzhin, Husain Tekin Konurkuldzhin, the grandson of the nobleman, Sultan Konurkuldzhi, filed a complaint with the Steppe governor-general. He was the central issue shared by movable and immovable property of the deceased hereditary nobleman Teke Konurkulzhin. Husain Konurkuldzhin notes in the complaint “after his death there remained various movable and immovable property consisting of a house, cattle, and clothes totaling 7325 rubles”. [257] The children of the hereditary nobleman Teke, the legitimate heirs, were not happy that the stepmother refused to allocate the hereditary part and began to dispose of their father's property, and also began to waste them. A petition of April 1 forced the children of Teke Konurkuldzhin, 1899 to contact the Akmola district chief, asking them to take protective measures for the remaining property after the death of his father and for transferring such a trustworthy person for storage, but for some reason, the protective measure was not taken. Then, the second petition of May 30, 1899, also appealed to the county chief to send an official to take precautionary measures and with regard to the allocation of the hereditary part to us, the petitioners were ordered to submit to the volost congress of people's judges of the Churubai-Nurinsky volost, but this time too why the property has not been protected. Further, the sultan, the hereditary nobleman Husain Tekin, describes in detail the circumstance: “On July 1, 1899, the Akmolinsky chief did not transfer our case to the decision of the volost congress, but transferred it to the decision of the sole court in the person of the sole judge, he was elected at the request of the attorney of our stepmother, the Kyrgyz, Kasym Bekov, after the dismissal of the two, a people's judge was elected for the first three years,

who began to serve as an illiterate judicial part, the illiterate who did not even have a greater understanding of the customs of the Kyrgyz Zhylykibaya Kantarbayev, who declare not to enter into the argument of the parties “so that we can refuse the inheritance of our late father: we finally motivated our decision by the fact that our father did not leave a spiritual testament after death. ” [257]

Husain Tekin in the petition is based on 1161 Article 9 volume of Civil laws, where “literally it is said in the inheritance of Muslims, all the wives of the deceased no matter how many there are, get together from movable and immovable property, if there are children left after the husband, one-eighth of the part, therefore I ask your most exemplary if you do not follow 1161 Article 9 v. 1 p . Civil laws, allocation of the legal inheritance to us from the property of the deceased father, in this case, please transfer to the volost congress of the People's Court of the Chirubai-Nurinsk volost for the decision, and if the inheritance section fits under 1161 Article 9 v. 1 p. Civil laws, then instruct who will follow us to divide the inheritance and give the eighth part to our stepmother, Myrzhik, about the subsequent I expect a gracious resolution. "[257] From this case, one can come to the following conclusion: the first, the court cases of Kazakh nobles, like all Kazakhs, were considered by people's judges, and the second, the hereditary nobles in this petition were well aware of their rights and the laws regarding heredity of the Kazakh population. All this, in some way, represents the originality of the Kazakh nobility.

### **3.2 Kazakh noble houses of “black born” group**

The following noble families of the Kazakhs had the opportunity to receive noble dignity only based on personal merit and loyalty to imperial power. They came from the non-aristocracy group of Kazakh society, which only by the introduction of imperial laws created the way to the upper social group. The incorporation into the nobility of the empire of simple Kazakhs became an indicator of the evolutionary direction in the convergence of imperial and nomadic social signs. Ordinary Kazakhs for his brilliant service and personal abilities became an official, subsequently introducing himself into the hereditary nobility. This kind of scheme has developed for the noble families of simple Kazakhs: the Baitokins, Bekmokhamedovs, Berkimbaevs, Kochenov, and Tezekov.

*The noble house of the Baytokins.* An exciting example of the Kazakh nobility, which had vivid elements of a diligent, long service of an official and a nomadic essence, was the noble family of the Baitokins. It is the only kind of Kazakh nobility, which until now has retained a genuine letter of honor to the nobility. In 2017, the descendants of the Baitokin noble family donated the family heirloom to the State Historical Museum of Petropavlovsk (*Appendix C, pic.13*).

The forerunner of the noble family of the Baytokins was the foreman, Lieutenant Colonel Dzhalgar Baytokin. He was born 1767 year, came from a simple kind of Kazakh - Argyn. According to folk tales, his brothers were engaged in cattle and trade. Moreover, Jalgara himself loved power and became a volost ruler. [258] The first rank was received in 1796, made a lieutenant. Then, in 1824, at the opening of the Kokchetav District, he was appointed as an assessor from the

Kyrgyz and in the same year, “for unprincipled loyalty and zeal,” [259] he was promoted to 9th grade. He was granted the rank of lieutenant colonel in 1830 and corrected the post of a senior sultan from 1839 to 1842. [260] Of interest is the very process of asserting Jalgar Baytokin in noble dignity. Baytokin filed his petition in 1841, with a petition for serving as a senior sultan of three years of diploma to the hereditary nobility. On this occasion, the Kokchetavsky order, presenting with his report to the Border Guard Administration, reported that “Baytokin reassigned the position of senior sultan from September 1824 to June 1826 and from August 28, 1839, to the present corrects it, and that Colonel Baytokin he corrected before and now corrects the position of the senior sultan not at the choice of the people, but at the direction of the authorities, does not come from the sultan rank, but is the son of a simple Kyrgyz, the right to hereditary nobility on the basis of 1361 Article 3 volumes of the charter on the election service, he would only have had it if he had come from the Sultan rank and served in this post for three years; but as he comes from a simple rank and did not serve as the senior sultan of three years, the order, not having in mind the law by which he could take advantage of the hereditary nobility, passed the request of Baytokin to the discretion of the Border Guard.” [261] Nevertheless, the bright careerist and senior sultan Dzhalgara Baytokin, well-known among the Kazakh population, had another chance in acquiring the nobility, which was noted in the same report of the Kokchetav order. “Although Baytokin, 1361 stat. The 3rd volume of the Charter on the civil service for elections, as not serving as a sultan of three years, does not have the right to hereditary nobility. But since he received the rank of lieutenant colonel, including those who received hereditary nobility, including those who received hereditary nobility, for the excellent-zealous service and devotion to Russia, then under articles 18, 23 and 40 of the 9th volume, he deserves a petition to ask him for a letter of honor to the hereditary nobility.” [261] The opinion of the Governor-General of Western Siberia Dmitry Nikolayevich “the sultan of Dzhalgara Baytokin was awarded the rank of lieutenant colonel, which rank has already assigned him noble rights, is more meaningful in this regard, then, regardless of his term of public service in elections, he has the right to receive a letter to the hereditary nobility, all the more so when even ordinary Kirghiz, who do not have any ranks, receive this advantage for one public service in three triennials.” [262] From the arguments of the Governor-General, it is not difficult to notice a more honorable attitude to the official achievement of the nobility by the Kazakhs, which was inherent in many members of the tsarist administration.

There was an essential point in these discussions as the right of the Kazakh nobleman to be exempted from taxes. The Governor-General of Western Siberia presents his opinion on this issue: “As far as the herald's remarks are concerned, those hereditary nobles were spared the taxes, while the children of the senior sultans were not removed from them, I consider it a duty to respond that under Article 941, and 942. Charter on tax v.5, ed. 1842, in general, the senior sultans-chairmen of external district orders and the sultans who manage the volosts are personally free from yasak, both during the correction of these posts and upon leaving them, but in the latter case



they are obliged to pay *yasak*, not for themselves, but his property, like the Russian nobility, carrying a different duty on their immovable property. Why does the indicated collection of *yasak* from them cannot, in my opinion, prevent them from receiving hereditary nobility, when one of them has the right to do so, and the laws do not prohibit this?" [262] This situation indicates that, firstly, Russian administrators have always condemned the rights of Kazakh nobles, and secondly, from the very formation of the Kazakh noble estate, there has always been confusion and disagreement in determining the right of Kazakh nobles from taxes. The latter understood the right of the nobility class as "exemption from taxes" equal to non-payment of any taxes. A similar situation was with the Baimukhamedov nobles.

So, as a result of multilateral discussions and taking into account many opinions, Dzhalgara Baytokin was approved in the hereditary nobility and granted a noble diploma, coat of arms in 1853.[263]

In addition to the approved Baitokin coat of arms, there was a draft coat of arms proposed by Baitokin, where he wanted to portray his essence as a nobleman and a Kazakh, adapted to new conditions. Dzhalgara Baytokin wanted to depict a horse's head pierced with a sword in his family coat of arms, which depicts "that he left the nomadic Kirghiz, his fellow tribesmen, and devoted himself to service. Three pfennige or hryvnia ( Besanto ) received by Baytokin in the service of the rank: 9th class, major, and colonel. The horse's head above the helmet serves on the top and is the decoration of the main emblem. " [264] But this image, although it was of great importance, was not approved by the Geroldmeister because "the blue shield in the corner is too small, and the horse's head above the helmet is too large, but the helmet should be placed straight. "[265] Therefore, even though Baytokin's intention to portray a horse stitched with a sword in his coat of arms failed, this initiative of Dzhalgar Baytokin once again demonstrates to us about changes in the Kazakhs' consciousness about social relations and living arrangements. Baytokin was a rare case of Kazakhs who, with the acquisition of a noble title, wanted to change their lifestyle and descendants. In some way, he succeeded.

Dzhalgara Baytokin had sons Mujal, Chukey, Musa, Alibek, Turdubek, Yesbek, Estenbet, Ayu, Eastlet, Jetpys, and daughters Malik, Batim, Alipa. [266]

Dzhalgara Baytokin and his ancestors, according to the legends of the Kazakh people, were a rich and influential family, despite their pure origin. After his death, he left all his wealth to his descendants. Even in 1845, he wrote a letter about the division of property among children. For the letter to have legal force, it was approved by the Border Guard Administration, where clerk Sotnikov, adviser Turdybek Kochenov, and several biys signed. Before that, Jalgara divided his property among the wives of Karagoz and Matiman. [267] He took all these measures to prevent discord between his children over the father's property, but unfortunately, these actions of the father did not give the expected results.

The most famous of the sons of Dzhalgar Baytokin were Musa Dzhalgarin, who was elected senior sultan in the Kokchetav district in 1858-1860, 1866-1868. In folk tales, the Baitokins clan in local government seemed to be a worthy rival to the Valikhanovs, another noble family of sultan origin. [258, p. 78] In this region, in

addition to several representatives from other Kazakhs, these births alternated with the occupation of the post of the senior sultan.[267]

Let us return to Musa Dzhalgarin, who, according to the works of akyns of that time, was smart and had a defiant influence among the Kazak clan Argyn. He knew Russian and was literate in writing. Musa Jalgarin builds wooden houses for himself and his relatives, and archival documents preserved its plan. [268] Imitating Musa, 25 Kazakh families from the Oraz-Baiymbet region send applications to the Border Guard for the construction of wooden houses. Moreover, they also ask for permission to engage in agriculture on the lands opposite the military village of Novo-Nikolsk. [269]

Another interesting information preserved in the legends of the Kazakh people about the lands of Musa Dzhalgarin. It is a fact that in 1879, Russian peasants were resettled to Musa lands, that is, to the lands of a noble family of the Dzhalgarins and leased these lands. The Russians who came here called these lands “Musa's estate .” Then the name of the place was changed to Yavlenko. Interestingly, the local Kazakh population is still called Musin in this area. [270]

Another son of Dzhalgar Baytokin, Alibek Dzhalgarin, was a famous batyr and singer. He was violent and quick-tempered in comparison with his older brother. He loved quiet life in the steppe and was a close friend of the famous Kazakh poet of the 19th century Akan Seri. Another Kazakh poet of this time, Kazhambet Ordabayuly, writes about Alibek as a brave defender of the ordinary people, a generous man who distributed his gifts received from the imperial authority to the first comer. [271]

Unfortunately, archival documents and folk tales are silent about the other children of Dzhalgary Baytokin. The descendants of the noble family of the Baitokins still live in the city of Petropavlovsk and actively participate in the public life of the city.

*The noble house of the Bekmukhamedovs.* The family of Mukhamedzhan Chulturov Bekmukhamedov represented the next noble family of Kazakhs. Ordinary residents of Western Kazakhstan knew him by the name of Makash. Advisor to the Provisional Council for the Management of the Inner Horde, Mukhamedzhan Bekmukhamedov, petitioned Emperor Nicholas II to elevate him to the hereditary nobility in 1897, for which he indicated the Order of St. Vladimir of the 4th degree and to list him in the nobility of the Astrakhan province. [272]

Mukhamedzhan Bekmokhamedov studied in the Orenburg Neplyuyev cadet corps, where he graduated from the full course of science. In 1852, he entered the service as an ordinary centurion, translator of the Provisional Council for the Management of the Inner Horde. He acquired the rank of Yesaul in 1864. His prestigious award, for which he acquired the right to petition the hereditary nobility, received the Order of St. Vladimir of the 4th degree on the 25th day of July 1881. [273]

As a result of Bekmukhamedov's petition filed in 1898, the Governing Senate “by the most gracious award to him for the excellent, zealous and useful service of the Order of St. Vladimir of the 4th degree, recognizing the hereditary nobility ”,

determines to include Mukhamedzhan Bekmukhamedov in the third part of the noble house tree of the book of Astrakhan . [274] And then the petitions of the son of Bekmukhamedov Fazyl followed. Fazyl Bekmukhamedov was a deputy from the Kazakhs in the city of Astrakhan. [275] By the definition of the Astrakhan noble assembly, Fazyl Bekmukhamedov was assigned to the hereditary noble house of the Bekmukhamedovs in 1900 [276], since he was the son of a hereditary nobleman. In 1901, at the request of his father, another son of Mukhamedzhan Bekmukhamedov, Jamil Bekmukhamedov, was also among the Bekmukhamedovs.[277] This noble house was composed of three nobles. We do not know why the other children of Mukhamedzhan Bekmukhamedov were not brought into his noble house. An example of the noble family of the Bekmukhamedovs is the normal process of entry of Kazakh officials through personal merits into the nobility of the empire. A unique case for the nature of the Kazakh nobility is that Fazyl Bekmukhamedov was elected to participate in the noble elections from the Astrakhan province, but did not manage to participate in it because of death. [278]

*The noble family of Berkimbaevs.* A brilliant career no less distinguished representatives of the noble family of Berkimbaev. This house is represented by the descendants of Derbisaliy Berkimbayev (*Appendix C, pic.14*), the ancestor of the house. The Berkimbaev family was not only witnesses but also active participants in the changes that took place on the territory of the Younger Zhuz throughout the 19th century. The reason for this was some circumstances. The nomadic families of the jagalbayly, manat branches were located in the transboundary zone between the Orsk fortress and the Steppe. Moreover, secondly, nomadic tribes of this kind entered the territory of the middle part of the Kazakhs of the Orenburg department, newly created in 1824. Berkimbai Buchibaev (1805/1806 ), The father of Derbisaly, began his service just in the middle of the 20s of the XIX century. In archival documents, it noted that the influence of the Biy of the Jagalbaylin clan of Berkimbay spread in the space of the Kazakhs, who roamed along the Or river to the ford of Tasty-chu and to the mouth of Tamdy-ur, where more than 370 wagons of various genera roamed. [279] As a representative of the executive branch of the Steppe, Berkimbay Buchubaev served in this position for more than 20 years, i.e., before the introduction of the new provision of 1868, recognition of his service as distance chief awarded medals and valuable gifts. A special group was composed of medals “For diligence.” They depicted a portrait of the emperor (head in profile). The hierarchy of these medals determined by the quality of the metal (silver, gold), the sash for wearing (Anninsky, Stanislavsky, and others), and the place of wearing (on the neck or chest). Berkimbai Buchubaev was awarded silver (July 18, 1859), and two years later, gold (1861) medals on the Anninsky ribbon for wearing around his neck. On February 14, 1864, he was awarded the rank of ordinary corral officer. The culmination of Berkimbay Buchibaev's awards as the distant chief was the gold medal on the Vladimir tape for wearing around the neck (July 19, 1868).

Good cooperation with the regional administration and the influence of Berkimbay Buchibaev contributed to the fact that his son, Derbisaly Berkimbaev (1838 -25.XI.1913) was appointed chief at the age of 22, first 15th (later entered the

territory of Kustanai district of Turgai region), and then the 23rd distance of the Middle part of the region of Orenburg Kazakhs and served in this position for nine years (1860-1869) [280] .

The Berkimbaev family did not stand aside during the introduction of the new reform, namely in the late 60s of the 19th century. Derbisaly Berkimbaev was a member of the organizing committee in the introduction of the "Provisional Regulation on the Administration of the Steppe Regions of the Orenburg and West Siberian Governor Generals" of October 21, 1868. As a result, the Ural and Turgai regions created in place of the territory of the Kazakhs of the Orenburg department. Derbisaly Berkimbaev participated in the creation of volosts on the territory of the Irgiz district of the Turgai region.

Since 1899, the grandson of Berkimbai, the son of Derbisaly Berkimbayev, Laik, became the ruler of the Aral'yubinsk volost.

Particular interest in the natural conditions and the history of a kind of nomad, a family resulted in Derbisaly Berkimbaev in his article "Aral'yuba volost," published in 1895, in the newspaper "Turgayskaya Gazeta." The Berkimbaevs were supporters of the spread of secular education in their volost, with their funds, an aul Russian-Kazakh school, which was called Berkimbaevskaya, was opened in 1896 in aul No. 1 of the Aral'yubinsk volost. In 1896, they gave their daughters (Alif and Kaliya) to study at the Russian-Kazakh school, the volost administrator Mirali Berkimbaev and the special commission officer Derbisaly Berkimbaev [281].

Volost Berkimbaevs participated in the eastern policy of the Russian Empire, namely, in the Khiva campaign of the Russian government in 1873. Awarding of this was December 23, 1873. A cloth caftan with golden galloons from the Orenburg Governor-General Kryzhanovsky to Volost candidate Mirali Berkimbayev. The Orenburg governor emphasized that Mirali Berkimbayev assisted in the successful and non-stop investigation of the Orenburg troops in Khiva in 1873. For the same activity, the rural municipality Berkimbay Buchibaev was awarded a gold medal with the inscription "For diligence" to be worn around the neck on the Andreev ribbon, awarded on January 9, 1874, for No. 94.

Almost at the same time, Derbisaly Berkimbayev's career was progressing, which and he appointed in January 1869 as the first junior assistant to the head of the Irgiz district [282].

However, a year later, the military governor of the Turgai region, Lev Balluzek, requested the appointment of Derbisaly Berkimbayev as a supernumerary official of individual assignments under him. The governor of the Turgai region wrote: "I chose Derbisaly Berkimbaev as one of the best official Horde members of the previous local government." At the same time, he emphasized such essential qualities of Derbisaly Berkimbayev that would allow him to fill this position quickly and successfully. Firstly, his "pretty good condition" would allow him to be independent in his actions and independent. Secondly, his connections with influential clans and a good knowledge of the life of the Kazakhs, their needs, views, and the nature of relations between clans would make it easier for him "to have constant, accurate and detailed information about the course of affairs in the steppe." And thirdly, the

military governor emphasized that the conscientious performance of Derbisali Berkimbaev's official duties in his former service made him "cherish him as a significant person for the administration" from among the Kazakhs, and especially considering his influence on the Kazakh population, he, according to Balluseka, could become a "useful actor" and contribute to the "cause of implementation" of the "Temporary provision ..." [283].

The office of individual assignments under the governors occupied a special place in the administrative apparatus. It was confirmed by Emperor Nicholas I, who, on November 20, 1835, approved the conclusion of the State Council, "On officials of special assignments of various departments." This document emphasized that the official duties of the office of individual assignments do not fit into the circle of actions of ordinary regular ranks, because their functions were to carry out the orders of both regional and supreme authorities. Individual assignment officers had the status of state advisers, first assistants to military governors. Based on this, the primary task of officials of individual assignments was to collect and provide the governor with information that adequately reflects social processes in the Steppe. So, the military governor of the Turgai region L. Ballusek when appointing individual assignments officer Derbisali Berkimbaev wrote that he collected "constant, accurate and detailed information about the progress of the steppe, about the mood of the minds of the population" and this is important, since each case in the Kazakh nomads had "... great importance for the success of the measures taken in the region."

On the other hand, the office of individual assignments, collecting detailed information, presented to the governor his vision of the situation in the Steppe, proposed ways to resolve the tensions and tracked the effectiveness of the measures taken in the Steppe by the regional authorities. It was this factor of their activity that Colonel Yakovlev, the head of the Turgai County, emphasized in his letter to the military governor of the Turgai region that the activities of Kazakh officials of individual assignments are essential because they "... could always and everywhere submit their useful opinions." [284].

Three years later (May 3, 1873), Derbisali Berkimbaev was appointed a junior assistant to the chief of Iletsky (Aktobe district). Almost from that time, D. Berkimbaev worked in the Aktobe district government for more than 20 years. The rich experience of administrative work, excellent knowledge of the life and culture of the Kazakh people, the influence that D. Berkimbaev had on his fellow tribesmen predetermined his reappointment (September 25, 1893) to the post of a senior supernumerary official of individual assignments under the military governor of the Turgai region.

Derbisaliy Berkimbayev sent a petition to the hereditary nobility in 1899, attaching all the necessary documents. Derbisaliy Berkimbaev took the order of St. Vladimir of the 4th degree as the basis in approving the nobility. December 13, 1900, Derbisaliy Berkimbaev, through the Order of St. Vladimir of the 4th degree, was elevated to the hereditary nobility and included in the 3rd part of the noble genealogy book. [285] His sons Laik, Muafik, Barlyk, Mukhtar, Seil, Khair Zamal were included in the noble family of his father in 1902 by decree of the Governing

Senate, and his sons inscribed in the third part of the genealogy book of the Orenburg province.[286]

Muafika, his son from his second marriage (born in 1883), in his petition to rank him in the state of the Turgai regional government, signed as a hereditary nobleman and in the lists of documents attached to him, there is a certificate of his registration to the hereditary nobility.

The noble family of the Berkimbaevs also included the son of Laik Berkimbaev, Khadzhimurat [287], and the son of Barlyk Berkimbaev, Khaziya-Galiya.[288]

The interests of Derbisaly Berkimbayev were multilateral. He was a member-employee of the Orenburg branch of the Russian Geographical Society, a member of the Turgai Regional Statistical Committee. At the All-Russian exhibition in Nizhny Novgorod, he presented more than 22 exhibits reflecting the national clothes of Kazakhs (men and women) of the Aktobe district, silver jewelry, dyes used by Kazakhs in everyday life, skins made by Kazakhs [289]. Moreover, D. Berkimbaev was the author of ethnographic works, in particular, "Ancient Ruins and Mounds in the Kyrgyz Steppe" [290].

Thus, throughout the 19th century. The Berkimbaev dynasty passed the path of officials of the administrative apparatus of the Empire, receiving official salaries, officer ranks (mediocre coronet), insignia, orders, medals, awards, and most importantly, they entered the privileged estate of the Russian Empire - hereditary honored citizenship (Mirali Berkimbaev) and hereditary nobility (Derbisaly Berkimbaev).

*The noble house of the Dzhaikpayevs.* The noble house of the Dzhaikpayevs had their ancestor to Major Ibrahim Dzhaikpayev. According to the Jaikpayev formulary, he received his education with his parents. The foreman approved Ibrahim Dzhaikpayev for exemplary behavior, knowledge of Tatar and Russian letters, jealousy, zeal, and devotion to the Russian throne in 1827, and in 1851 he was awarded the rank of ensign for the assistance of an expeditionary force sent on the highest order to destroy the Tashkent fortification across the Ili River. In the general election in 1852, the people were elected senior sultan of the Akmola district and approved. Then, for the difference in service, he acquired the rank of major in 1859. Dzhaikpayev served for four three years as a senior sultan of the Akmola district. [291]

The governing Senate on January 27, 1864, taking into consideration that, based on Article 30, volume 9 of the SZ (ed. 1857), the senior sultans of the Siberian Kirghiz, having served in this rank for three years, can request the hereditary nobility and that, according to the recall of the Governor-General of Western Siberia, the children of Dzhaikpayev, although born before they received the rank of ensign, are in the rank of children a beast and an honorary ancestor of the Kypchak clan, has the right, according to the merits of his father, to hereditary nobility, and determined: according to the petition of the Governor-General of Western Siberia, to issue Major Dzhaikpayev with his family a diploma for hereditary nobility and for making therefore, refer the matter to the stamp office. [292]

By this definition, Ibrahim Dzhaikpayev as a whole family, or rather sons: 1) Teniz, 2) Omar, produced in 1856 in Khorunzhiy, 3) Muhammed-Rahim, 4) Bite, 5) Aigodzha, 6) Baigodzha, 7) Muhammediyar, produced in 1855 in a cornet, 8) Akhmetsha, 9) Rahimjan, 10) Muhammedjan, 11) Galyjan, and the daughters of Djinik, Fatima, Altynay and Zaure. From Teniz, son Muhammad-Sadik and daughter Dill, from Omar sons – Osman, Gabbas, from Muhammad-Rahim sons: Ahmed-Muhammed-Karim, Muhammedgaliy, Muhammedsagim, and daughters: Rhytha, Bita, Baigoja's son Janpeis and the daughters of Rahim and Gaisha were confirmed in the hereditary nobility, and they all made up the noble family of the Dzhaikpaevs.

The Kazakh nobles of the Dzhaikpayevs had a peculiarity, firstly, that all the daughters and granddaughters of Ibragim Dzhaikpayev who included in the noble family, which is not traced in most noble families. Secondly, the Dzhiakpayevs had land in their property. The first feature is caused by merely with the intention of Ibrahim himself to classify all children of both sexes in a noble family. Moreover, the second feature deserves a detailed discussion.

The land in hereditary and own possession of Ibrahim Dzhaikpayev was granted by a decree issued by his Imperial Majesty to the Governing Senate on November 15, 1871, after his majesty's signing. It states: "In honor of the special merits rendered to the senior sultans of the Siberian Kirghiz region, Akmola district, Colonel Ibrahim Dzhaikpaev, graciously gracious to the eternal and hereditary possession of Colonel Dzhaikpaev from sections of the Akmola region and Kulan Kipchakova district of eight thousand two hundred and twenty-two two tithing thousand five hundred saplings of comfortable land, and with an uncomfortable three thousand one hundred twenty six tithing thousand two hundred saplings. We command: to give them the assigned plots, according to the attached plans, except for the lands appearing in them from the treasury department and the salary from the time when these plots have Dzhikpaev and Ayupov. " [293] This indicates that the lands of the Dzhaikpayevs were granted to Ibrahim for his zealous service. It should be noted that of all the noblemen of the Akmola region, only Ibrahim Dzhaikpayev owned the land.

The sons of Dzhaikpayev continued his work, and also served as officials. Khorunzhiy Omar Ibragimov Dzhaikpaev at the request of the society of Kulan-Kipchakovsky volost was elected volost governor and approved in this in 1852. By order of the chief, he corrected the position of an assessor from the Kyrgyz in 1855, the People of the Akmola District elected a candidate for the senior sultan, and Mr. Governor-General approved this position for a three-year term in 1859, September 16.

He was re-elected as a candidate under the senior Sultan for a three-year term and was confirmed in this position in 1862. [294] Another son, Khorunzhiy Muhammediyar Ibragimov, at the request of himself, was at the post of the Sultan's letter of the driver in the Akmola district order since 1858. [295]

Thus, having analyzed the Kazakh noble families, determining their biographies and differences in the use of noble rights, we can conclude that many Kazakh nobles are personally loyal to the Kazakh people and Russia as a "big

homeland.” The combination of imperial loyalty with local patriotism. [296] This kind of hybrid of imperial or dynastic loyalty with regional patriotism is observed not only among Kazakh nobles, but it is also inherent in all national nobles of the Russian Empire. Acquiring the ranks and correcting the position in the administration, the Kazakh nobleman felt responsible to the imperial authorities, deeply aware of the changes in the Kazakh steppe. At the same time, Kazakh nobles were responsible for their peoples, trying to be for them a model of adaptation to new settings.

Kazakh noble families were part of the Russian nobility, although they had some rights deficiencies. If not all, then some identified themselves with the new estate and tried to adapt even to a settled life. Moreover, many, receiving hereditary nobility, tried to use the status to maintain the traditional nomadic way of life. In any case, changes in social life occurred very quickly. As indicated in the petitions of the Kazakh nobles, the Kazakh population gradually ceased to perceive the traditional sultans as an elite, which is a vivid example of the disappearance of previous social divisions.

Kazakh noble families had attributes of the nobility, if not all, then partially. They had clan coats of arms, received privileges in obtaining an education for their children, were included in the pedigree of noble books, had landed, led a noble life. Indeed, the Kazakh nobility was still far from the concept of a noble real estate but gradually incorporated into the noble estate throughout the 19th century.

The Kazakh nobility was represented by various bright and outstanding personalities of the Kazakh history of the 19th century. They built a brilliant career in imperial local government and achieved high ranks and awards. The mediation activities of Kazakh nobles are undeniable, but do we know enough about their contribution to the cultural and social development of Kazakh society and the great Homeland.

At the regional governing bodies, representatives of the Kazakh nobility and bureaucracy contributed to the effective implementation of the imperial policy, focused on paying attention to the personal merits and abilities of the Kazakh officials. In their posts, Mukhamedgaly Taukin, Derbisaliy Berkimbayev, Mukhamedzhan Baimukhamedov always competently represented the right people for the vacant places. From an analysis of the correspondence of the Russian administration with local officials, the latter was well versed in the necessary governments of the people.

Combining a loyal official and a patriot of their people, representatives of Kazakh nobles have always tried to engage in the enlightenment of the Kazakh people.

Much information found among the cases of Kazakh nobles about the opening of a school and the construction of a mosque. Baimukhamed Aishuakov, Alibek Jalgarin, Derbisaliy Berkimbaev, Laiyk Berkimbaev, Chingis Valikhanov applied for the construction of a school for Kazakh children and a mosque in their village, and Gubaidulla Chingiz Khan was one of the sponsors of the construction of mosques in



St. Petersburg. This kind of activity was very characteristic of the Kazakh nobility, in connection with culture and religion. Indeed, according to the foundations of Islam, it is a good deed to build a prayer temple and a school where basic knowledge will be transferred.

A good example is Zhalgara Baytokin. In 1811, he wrote a letter to General Glazenap asking him to send a literate mullah to Andagul-Oraz-Baiymbetovskaya volost. Moreover, as a result, the educated mullah Yaman Yavgozin set off from the Chelyabinsk district. [296] Mulla Yavgozin will subsequently be engaged in the education of children and adults in this area.

Representatives of Kazakh noblemen have always been supporters of education, so some of the Kazakhs, Salimgirey Zhanturin, Gubaidulla Chingiz Khan, paid for the training of young Kazakh guys in educational institutions of large imperial cities.

One of the Kazakh nobles who were actively involved in social activities and charity was Salimgirey Zhanturin. In 1890, he opened a children's shelter in the village of Kilimovo. Later, at the expense of the Zhanturins, a school for boys and a school for girls was opened in Kilimovo. Since 1906, he was appointed a chairman of the Muslim charity in Ufa. He advocated the autonomy of the borderlands, the abolition of the death penalty, the introduction of a unicameral parliament. Kazakh nobleman Zhanturin also dealt with the problems of teaching in his native language. Together with Mustafa Chokaev, he collected materials on the situation of people from the Turkistan region and Kazakhstan mobilized for front-line work. Salimgirey Zhanturin studied horse breeding in Kazakh society and published the work *Essays on Kyrgyz Horse Breeding*. [297]

Many Kazakh nobles studied their land, history, and the traditional economy of the Kazakhs. Mukhamedgaly Taukin, as a correspondent of a free economic society, left the legacy "On a note, cattle breeding and other livelihoods of the Horde people wandering in the Trans-Ural steppes" [139, p. 202-207] This article by Taukin provides information on the arrangement of dwellings, agriculture, cattle breeding, forestry, hunting, and fishing of the Kazakhs. Ahmed Zhanturin was a full member of the Orenburg department of the Russian Geographical Society and collected samples of Kazakh poetry. [139, p. 208-239] Moreover, we know a lot about the work of the scientist, traveler Chokan Valikhanov.

Based on the analysis of Kazakh nobles and their activities in political, cultural, and public life, the nature of the interaction between the center and local officials in the framework of the social policy of the Russian Empire in the Kazakh steppe is revealed. Based on the analysis of various types of paperwork: reports, reports, relations, journals of meetings of the Noble Assembly of the Orenburg Province, requests from representatives of Kazakh officials, opinions and opinions of senior officials, a heterogeneity of relations, understandings, views between representatives of the Russian administration and local Kazakh officials about social nature, the status of nobles and honored citizens of the Kazakh society. We have identified the following features of this kind of views:

-The Russian administration in the person of the Noble Assembly or the Governing Senate did not connect the origin of the Kazakh sultans and the noble title, although, in the case of the nobility of one or another Khan's descendant, the nobility of his family stood out. At that time, the Kazakh sultans always thought that with their noble origin they already have the advantage of claiming noble dignity ;

-Russian administrators assumed that privileged estates from Kazakhs (nobles and honored citizens) could acquire “estate fullness” only in case of transition to a settled lifestyle, while Kazakh hereditary nobles and honored citizens tried to maintain a nomadic lifestyle by acquiring nobility or honored citizenship;

-The Russian imperial administration saw agents of imperial power and intermediaries in the Kazakh nobles, while Kazakh officials themselves, also, considered themselves the transformers of their society, which needed to adapt to new conditions;

-The imperial administration did not intend to make “real nobles” out of nomadic Kazakhs, only at the beginning of the 20th century did discussions of this kind of problems appear among Russian officials.

In addition, during the studies, different stages were identified in the relationship between the central and local authorities: 1 - the first half of the 19th century, when the political measures of the imperial government for social integration were perceived by Kazakh officials only as a separation in their society, an incentive for a service, and others ; and 2 - the second half of the 19th - early 20th century, when representatives of the local Kazakh government began to expand the use of the rights and privileges of hereditary nobility and honored citizenship in preserving their lands and living arrangements, and the central authorities began to perceive the essence of the Kazakh “nomadic nobles” in a different way. Such changes in relations between the central and local authorities indicated by the petitions of Kazakh officials of the Orenburg region, who received ranks or orders by which they had the right to request granting noble dignity of honored citizenship in the late 19th and early 20th centuries.

The tsarist government tried to introduce the bureaucratic administrative system of government, traditional for the Russian Empire, according to which individuals most suitable for this activity held ruling positions. However, in practice, the colonial system was heavily influenced by the traditional nomadic control system. Any political or social events of the tsarist government changed depending on the perception of the local nomadic society. The process of adaptation of the traditional Kazakh nomadic society to the structure of the Russian imperial space throughout the 19th century took place through changes in the stereotypes of the Kazakh population's consciousness , the transformation of traditional culture and the formation of a new program of activity for representatives of the Kazakh elite through the emergence of new social groups in the The Steppe , such as Kazakh officials, the Kazakh nobility, honored citizens. Throughout the 19th century, there is a transformation of mental values, customs, patterns of behavior, and representatives of the noble class of Kazakhs. Representatives of the Kazakh new estates (nobility and honored citizenship) tried to use and appreciated those

privileges that were understandable to them and corresponded to their traditional Kazakh worldviews. Kazakh officials who received a secular education, built into the imperial administrative system, well familiar with Russian culture, urged the rest of the population to accept new social values because otherwise, they will be incapable of self-government. All this leads to the assertion that social dynamics took place in the Kazakh steppe during the 19th century.

## CONCLUSION

The direction of the representatives of Kazakh nobles can always indicate as preserving their inside “the new.” We always see the dual character of the person created by time and historical context, part of the imperial society and patriot of the Kazakh people.

It is essential to create a public image of Kazakhs through personalities of the 19th century. In addition to the iconic figures in the history of Kazakhstan, there are many other types of people unfamiliar to society and official history, which undoubtedly deserve attention. Kazakh officials and nobles in the imperial context are vivid examples of the transition to a new social position, the creation of imperial citizenship, together with a harmonious fusion of patriotic feelings for the homeland.

Kazakh culture will acquire a great variety, fullness, and new taste sensations, with an in-depth and multifaceted study of the personalities of the Kazakh nobility, whose names were undeservedly forgotten or falsely presented due to the ideological situation.

Analyzing the nature of the Kazakh nobility, noteworthy several concludes and results of the inquiry:

1. Based on newly discovered materials, revealed the nature of the social policy of the government of the empire to the Kazakh Steppe, which began with the introduction of reforms of the early 19th century. The phased steps of the Russian government to implement this policy in the Steppe identified 1 - the transformation of the administrative-political system based on the conventional imperial system. This management system in the Kazakh steppe and the inclusion of representatives of the Kazakh people in this process created the conditions for transforming the social organization of the Kazakh nomadic society and the emergence of new social groups, as well as the transition from clan ties based on kinship to awareness of new priorities in the structure of the social space of the Empire; 2 - the useful inclusion of the Steppe under the general jurisdiction of the empire, and as a result, the regulation and control of social relations in the region by imperial laws on states (Table of Ranks 1772, Code of Laws V.9., Charter to the nobility, etc.); 3 - the development of individual legislative acts in accordance with the peculiarities of the social development of Kazakh nomads, aimed at legal and social integration of the region. In addition, the characteristic features of the flexible policy of imperial power in the process of social incorporation of Kazakh nomads are identified, such as the mechanism of the complex interaction between the “traditional” and “new”, the organization of the empire’s management system in relation to the nomadic lifestyle and the corresponding level of economic and cultural development, promotion advantageous position and noble origin of the traditional Kazakh elite, etc.

2. The nature of the interaction between the center and local officials in the framework of the social policy of the Russian Empire in the Kazakh steppe was determined. Based on the analysis of various types of paperwork: reports, reports, relations, journals of meetings of the Noble Assembly of the Orenburg Province,

requests from representatives of Kazakh officials, opinions and opinions of senior officials, a heterogeneity of relations, understandings, views between representatives of the Russian administration and local Kazakh officials about social nature, the status of nobles and honored citizens of the Kazakh society. We have identified the following features of this kind of views:

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- Russian administrators assumed that privileged estates from Kazakhs (nobles and honored citizens) could acquire "estate fullness" only in case of transition to a settled lifestyle, while Kazakh hereditary nobles and honored citizens tried to maintain a nomadic lifestyle by acquiring nobility or honored citizenship ;

- The Russian imperial administration saw agents of imperial power and intermediaries in the Kazakh nobles, while Kazakh officials themselves, also, considered themselves the transformers of their society, which needed to adapt to new conditions;

- The imperial administration did not intend to make "real nobles" out of nomadic Kazakhs, only at the beginning of the 20th century did discussions of this kind of problems appear among Russian officials.

In addition, during the studies, different stages were identified in the relationship between the central and local authorities: 1 - the first half of the 19th century, when the political measures of the imperial government for social integration perceived by Kazakh officials only as a separation in their society, an incentive for a service, etc. d .; and 2 - the second half of the 19th century. - Beginning of the 20th century, when representatives of the local Kazakh government began to expand the use of the rights and privileges of hereditary nobility and honored citizenship in preserving their lands and living arrangements, and the central authorities began to perceive the essence of the Kazakh "nomadic nobles" in a different way. Such changes in relations between the central and local authorities indicated by the petitions of Kazakh officials of the Orenburg region, who received ranks or orders by which they had the right to request granting noble dignity of honored citizenship in the late 19th and early 20th centuries.

3. Based on a comparative analysis of the formation and nature of the Tatar, Bashkir, Kalmyk nobility with the Kazakh nobility, highlighted the role of the incorporation of elites in the politics of the Russian Empire. Based on the assertion that the incorporation of elites is a critical element in building the empire and determined the effectiveness of the policy of integrating regions into the socio-political imperial space, the significance of the model of national nobility, related to the Kazakhs by cultural, economic and social characteristics, was revealed. As a result of the analysis of historical literature on the national nobility of the Russian Empire, the reasons for the main differences between the Tatar, Bashkir, and Kazakh nobility highlighted:

- The difference in economic relations (settled - Tatars, nomadic cattle breeding - Bashkirs and Kazakhs);
- Level of loyalty to the government;
- The political interests of the imperial government;
- The voluntary differentiated nature of tsarist politics to the regions. Also, the critical role of intermediary acts of the Tatars and Bashkirs in social changes in the Kazakh steppe was determined. Tatars and Bashkirs played a significant role in the entry of representatives of the Kazakh society into the official system, and further in the introduction of a new social order in Kazakh society. At the same time, they advanced in the career service, acquiring ranks and titles. Representatives of the Kazakh elite saw in Tatars and Bashkirs a model of Muslim bureaucracy, the Muslim nomadic nobility of the empire, which resulted in the co-optation of the Kazakhs themselves into the system of the Russian Empire. Kazakh sultans discovered the opportunity to preserve their privileges in joining the Russian nobility.

4. Studied the mechanism of including the Kazakh elite in the Russian privileged estate (nobles and honored citizens). As a result of studies of the incorporation of the Kazakh elite (sultans) into the nobility and the honored citizenship of the empire, the only way to acquire these virtues was discovered - through service. In the process of the social transformation of the Steppe, the sultans, who held the highest position in traditional Kazakh society, were the leading candidates for the nobility. In this connection, tsarist officials focused on sultanism as social support in the Steppe. Nevertheless, the imperial laws did not level the Kazakh sultans to any rank of the nobility, nor did the Bashkir elite - the Tarkhans. Moreover, the Decree "On the princely dignity of the Kyrgyz sultans" of the Governing Senate, given by the military collegium on March 14, 1776, on recognition of the children of the khans of the Crimean, Bukhara, Khiva, and Kirghiz-Kaisatsky in royal dignity remained only on paper. Kazakh sultans received a noble title or honored citizenship by attaining a certain rank giving the right to the nobility (hereditary or personal) or by receiving an established order bringing the nobility.

The study found that representatives of the Kazakh traditional aristocracy were also part of hereditary honored citizenship. What is interesting in this process is that only the descendants of the "potential" personal nobles (here we are talking about Kazakh officials who received the necessary ranks for personal nobility or hereditary honored citizenship, but did not apply for it) asked to elevate them to this dignity through the faithful service of the father, grandfather, great-grandfather or even great-great-grandfather. It is also characteristic for the incorporation of the Kazakh elite into the nobility or honored citizenship that the officials themselves submitted petitions and considered it necessary to obtain noble dignity or honored citizenship only in the late 19th and early 20th centuries, when significant changes were taking place in Russian policy regarding to the Steppe, and in the Kazakh society itself.

5. Revealed The process of social transformations of the Steppe. Along with large-scale reforms in the administration of the Steppe, significant changes took place in the social structure of the Kazakh society throughout the 19th century: new classes from the Kazakh people appeared - officials, nobles, honored citizens. The study

revealed the following stages of the social transformation of the Steppe: 1 - the transformation of the political structure of the Kazakh steppe and the introduction of this region under the influence of imperial legislation; 2 - the formation of Kazakh bureaucracy, through the creation of posts in the local government (senior sultans, sultans-rulers, deputies from the Kazakhs, remote chiefs, volost rulers, etc.); 3 - the formation of the Kazakh nobility and honored citizenship through length of service; 4 - the evolution of social change in Kazakh society, the intention to expand the use of Kazakhs from the "new classes" of their privileges in view of political changes in the region. According to the Statutes of 1822 and 1824. Imperial rule transformed the administrative-political system of the Kazakh steppe, which based on the imperial bureaucratic system. This management system in the Kazakh steppe and the inclusion of representatives of the Kazakh people in this process created the conditions for transforming the social organization of the Kazakh nomadic society and the emergence of new social groups, as well as the transition from clan ties based on kinship to the recognition of new priorities in the structure of the social space of the Empire. However, noteworthy that the reforms of the beginning of the 19th century in the Kazakh steppe insignificantly described the social situation here, the main goal of these legislative acts was to approach the imperial government and effectively include the Steppe under the general jurisdiction of the empire.

In the second half of the 19th century the tsarist government takes into account another direction in the management of the Steppe, now the administration considers it appropriate to focus on the personal qualities of an official from the Kazakhs, in particular, "loyalty to the service", "honesty", "education", and others. The general trend of the empire can explain this direction of the tsarist government according to the equation of the estates of the period of the Great Reforms, which aimed at strengthening the role of Russian officials in the national regions of the Russian Empire. In this regard, representatives of the simple Kazakh population receive the right to power and the opportunity to join a privileged society through faithful service. Also, while studying the process of social transformation of the Kazakh steppe, it was found that due to changes in the region, in particular with the beginning of resettlement acts and changes in the nomadic society of the Kazakhs, Kazakh nobles and honored citizens began to pay more attention to their privileges in late 19 and early 20 centuries, which is the reason for the increase in petitions received by the Nobility deputy assembly of the Orenburg province during this period.

6. Revealed the social adaptation of the traditional nomadic society and the distinguishing features of the new classes in this society. As a result of the analysis of new archival documents, and comparisons with the information presented in the works of Kazakh akyns of the 19th century, we discovered the nature of the social adaptation of representatives of the Kazakh society to new class orders. The tsarist government tried to introduce the bureaucratic administrative system of government, traditional for the Russian Empire, according to which individuals most suitable for this activity held managerial posts. However, in practice, the colonial system was heavily influenced by the traditional nomadic control system. Any political or social events of the tsarist government changed depending on the perception of the local

nomadic society. The process of adaptation of the traditional Kazakh nomadic society to the structure of the Russian imperial space throughout the 19th century took place through changes in the stereotypes of the Kazakh population's consciousness, the transformation of traditional culture and the formation of a new program of activity for representatives of the Kazakh elite through the emergence of new social groups in the The Steppe , such as Kazakh officials, the Kazakh nobility, honored citizens. Throughout the 19th century, there is a transformation of mental values, customs, patterns of behavior, and representatives of the noble class of Kazakhs. Representatives of the Kazakh new estates (nobility and honored citizenship) tried to use and appreciated those privileges that were understandable to them and corresponded to their traditional Kazakh worldviews. Kazakh officials who received a secular education, built into the imperial administrative system, well familiar with Russian culture, urged the rest of the population to accept new social values because otherwise, they will be incapable of self-government. All this leads to the assertion that social dynamics took place in the Kazakh steppe during the 19th century. In the Kazakh society of this period, noticeable changes in ideas, the technology of knowledge and power, adaptation to the imperial estate system. Also, the author of the study identified the peculiar features of the Kazakh new estates:

- The process of forming of the Kazakh nobility, starting with the incorporation of the steppe elite, began late in comparison with other regions of Muslims and nomads (Tatars, Bashkirs, Kalmyks) only in the 19th century.

- The formation of new high estate from the Kazakhs, as a rule, began with the incorporation of a nomadic aristocracy into the upper class of the empire - the nobility. However, the local elite - the Sultans - were not equal in rights with the Russian nobility and had the only way to acquire the noble title through military or civil service.

- New estates - Kazakh nobles and honored citizens did not have rights and status corresponding to their estates.

- Becoming officials of the empire, nobles, or honored citizens, representatives of the Kazakhs continued to live in a nomadic tribal system and preserved the traditional values of their society.

- The process of adaptation of the traditional Kazakh nomadic society to the structure of the Russian imperial space in the 19th century through the formation of new social groups, such as the Kazakh nobility, honored citizens, destroys certain claims that the Kazakh nomadic society was closed and did not incorporate into the imperial social space at all.

- The emergence of a new estate, in particular, the Kazakh nobility can be considered as a result of the differentiation of society, the growth of its internal diversity, at the same time, there was a process of inter-class mobility.

- A study of the history of the Kazakh nobility suggests that social dynamics in the Kazakh steppe took place throughout the 19th century.

- Until the beginning of the 20th century, Kazakh society continued to lead a nomadic life, and the tsarist government retained local self-government based on



traditional tribal ties. This economic difference was the main reason for the defective integration of the Kazakh nomadic society into the imperial social system.

- The fundamental changes in the Kazakh Steppe and the emergence of new social phenomena and groups influenced and gradually changed the public consciousness of the Kazakh nomadic society throughout the 19th century. Although traditional clans continued to exist, Kazakh representatives of imperial officials were aware of new priorities in the structure of the social space of the Empire.

- In the second half, according to the general imperial policy aimed at the equations of all classes, the Russian administration in the Steppe tried to weaken the influences and advantages of the local elite, and thereby strengthen the role of Russian officials in the national regions of the Russian Empire. The government has allowed this policy for Kazakhs of non-aristocratic origin to join the privileged class, which radically changes the consciousness of the nomadic Kazakhs about the elite.

The result of the social policy of the imperial government in the Steppe was determined. The transformation of the political situation in the Kazakh steppe in the 19th century led to changes in the social structure of Kazakh society. In the nomadic society of the Kazakhs, new estates appeared following the example of the imperial social system and the consciousness of society and the perception of the imperial foundations of life, main representatives of the new Kazakh estates, began to change. Social dynamics in Kazakh society took place throughout the 19th century. This process was the beginning of the introduction of the European social code in the Kazakh nomadic society.

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### Appendix A. The list of the Kazakh noble houses

No.	Name, rank and position in service	The date when approved in the nobility	The base for the noble title	Proofs about the noble status	Origin
1	Muhamedzhan Baimukhamedov (1811-1896). General-major, a sultan-ruler	31 January, 1895, Orenburg province	The rank of general-major (27 May, 1869).	Diploma for the nobility №85, inscribing in noble book	Sultan
2	Ahmethshi Baimukhamedov (1880 b.)	31 January 1895, Orenburg province	Son of the hereditary nobleman	Diploma for the nobility №85, inscribing in noble book	Sultan
3	Mir-Salih Baimukhamedov (1904 b.)	12 May, 1912 Orenburg province	Son of the hereditary nobleman	Decree of the Senate № 84 (12 may, 1912)	Sultan
4	Mir-Yakub Baimukhamedov (1911 b)	12 May, 1912 Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 84 (12 may, 1912)	Sultan
5	Dzhansha Baimukhamedov (1866 b)	25 February, 1913, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble	Sultan



				title № 90 (8 March 1913)	
6	Chingali Baimukhamedov (1852 b)	25 February, 1913, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 89 (8 March 1913)	Sultan
7	Seyt Mohamed Baimukhamedov (1874 b)	25 February, 1913, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 91 (8 March 1913)	Sultan
8	Kozha-Akhmed Dzhanshin Baimukhamedov (1896 b)	16 May, 1914, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 119 (16 May, 1914)	Sultan
9	Faridun Dzhanshin Baimukhamedov (1910 b)	16 May, 1914, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 120 (16 May, 1914)	Sultan
10	Akhmed Seid-mukhamed Baimukhamedov (1896 b)	5 September, 1916, Orenburg province	Son of the hereditary nobleman	Certificate for the hereditary noble title № 345 (6 octocber, 1916	Sultan

11	Gadilsha Chingaliev Baimukhamedov (1883 b)	29 March, 1917	Son of hereditary nobleman	Certificate about noble title №187 (14 June, 1917)	Sultan
<b>The Berkimbaevs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
12	Derbisali Berkimbaev (1839 -1913), zauriad-khorunzhi, high official under Turgai general-governor	23 October, 1900, Orenburg province.	Order of St. Vladimir 4th degree, 18 April 1899.	Diploma to the hereditary noble title № 104 (31 January, 1901).	Ordinary Kazakh, tribe zhagalbaily
13	Laik Berkimbaev (1872 b), Canton manager	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the hereditary noble title №228 (7 August, 1902)	Ordinary Kazakh, tribe zhagalbaily
14	Muafik Berkimbaev (1889 b)	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the hereditary noble title №229 (7 vydano avgusta 1902 years) Outside of September to the third chast	Ordinary Kazakh, tribe zhagalbaily

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15	Barlyk Ber kimbaev (1886 b)	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the heditary noble title № 230 (7 August, 1902)	Ordinary Kazakh, tribe zhagalbaily
16	Muhtar Ber kimbaev (1888 b)	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the heditary noble title №231 (7 August, 1902)	Ordinary Kazakh, tribe zhagalbaily
17	Seil Ber kimbaev (1894 b)	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the heditary noble title №232 (7 August, 1902)	Ordinary Kazakh, tribe zhagalbaily
eighteen	Hair-Zamal Berkimbaev (1899 b)	10 June, 1902, Orenburg province.	Son of hereditary nobleman	Certificate to the heditary noble title №233 (7 August, 1902)	Ordinary Kazakh, tribe zhagalbaily
19	Khadzhimurat Laikov Berkimbaev (1904 b)	-	Son of hereditary nobleman	Certificate to the heditary noble title №141 (July 28, 1904)	Ordinary Kazakh, tribe zhagalbaily

20	Hazy-Galy Barlykov Berkimbaev (1904)	-	Son of hereditary nobleman	Certificate to the hereditary noble title №30 (17 February, 1905)	Ordinary Kazakh, tribe zhagalbaily
<b>The Baimukhamedovs-Aushuakovs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
21	Baimukhamed Aishuvakov (1790-1847). General-mayor, sultan-ruler	22 December, 1915, Orenburg province.	The rank of general-major (27 february 1847).	Diploma to the hereditary noble title № 20 (15 February, 1916)	Sultan, son of Aishuak khan
22	Ibragim Ryskaliev Baimukhamed Aishuvakov	22 December, 1915, Orenburg province.	Grandson of hereditary nobleman	Certificate to the hereditary noble title №79 (15 February, 1916)	Sultan
<b>The Bektukhamedovs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
23	Mohammedzhan Chul the moat Beck-Mohamme rows [Beck muha me rows] (1830 b), esaul with vet nick BPE varied but of Co veta upravle	7 March 1898, Astrakhan province.	Order of St. Vladimir 4th degree, July 26, 1881.	Diploma to the hereditary noble title №8 (30 April, 1898)	Ordinary Kazakh, cherkes tribe.

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24	Fazyl Mohammedzhanov Bekmuh amedov (1876 b), a deputi from Kazkahs of Astrakhan town and county	1900, Astrakhan province.	Son of hereditary nobleman	Certificate to the heditary noble title №14 (21 September, 1900)	Ordinary Kazakh, cherkes tribe.
25	Dzhamil Mohammedzhano HIV Beck mohamme rows (1883 b)	1901, Astrakhan province.	Son of hereditary nobleman	Certificate to the heditary noble title №15 (12 October, 1901)	Ordinary Kazakh, cherkes tribe.
<b>The Valikhanovs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
26	Chigen Valikhanov, Captain	7 March, 1871.	The rank Captain, 1832.	The Decree of the Senate 7 March 1871, №2515	Sultan
27	Chingis Valikhanov (1811- 1895), lieutenant-colonel, elder sultan	22 December 1858.	The rank of lieutenant- colonel, 1855	The Decree of the Senate 22 December 1858. №5610	Sultan
28	Mahidzhan Valikhanov	22 December 1858.	Son of the MCT veins but th FEB convent nina	The Decree of the Senate 22	Sultan

				December 1858. №5610	
29th	Chokan Valikhanov (1835-1865), shtabs-rotmister	22 December 1858.	Son of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	Sultan
thirty	Yakub Valikhanov (born 1840)	22 December 1858.	Son of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	Sultan
31	Mahmud Valikhanov (born 1846)	22 December 1858.	Son of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	Sultan
32	Badygul-Dzhamal Valikhanova (1842 b)	22 December 1858.	The daughter of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	

33	Rahya Valikhanova (born 1845)	22 December 1858.	The daughter of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	
34	Vellrida Valikhanova	22 December 1858.	The daughter of hereditary nobleman	The Decree of the Senate 22 December 1858. №5610	
35	Gazi Bulat Valikhanov (1842 b.), colonel	16 January, 1884.	The rank of colonel, 1882.	Inscribed in the 2 <sup>nd</sup> part of noble genealogy book	Sultan
<b>The Dzhaikpaevs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
36	Ibrahim Dzhaikpaev (born 1801)	27 January, 1864.	Three sroka SLE lived starshim sultanom. Chin major, May 15, 1859.	Decree of the Senate of January 27, 1864	Kipchak tribe
37	Teniz Ibrgaimov Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe

38	Omar Ibragimov Dzhaikpaev (1822 b), Khorunzhi	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
39	Muhammad-Rahim Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
40	Bite Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
41	Aigodzha Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
42	Baigodzha Jaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
43	Muhammediar Dzhaikpaev (1837 b), Khorunzhi	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
44	Ahmetsha Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
45	Rahimjan Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
46	Muhammedzhan Jaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe



47	Galy dzhan Dzhaikpaev	27 January, 1864.	Son of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
48	Jinika Ibragimova Dzhaikpaeva	27 January, 1864.	The daughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
49	Fatima Ibragimova Dzhaikpaeva	27 January, 1864.	The daughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
50	Altynay Ibragimova Dzhaikpaeva	27 January, 1864.	The daughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
51	Zaure Ibragimova Dzhaikpaeva	27 January, 1864.	The daughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
52	Muhamed-sadyk Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
53	Dillia Ibragimova	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe

54	Osman Omarov Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
55	Gabbas Omarov Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
56	Akhmed Muhammedkarim Muhamed- Rahimovich Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
57	Muhamedgaly Muhamed- Rahimovich Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
58	Kunbit Muhamed- Rahimovna Ibragimova	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
59	Rahi la Muhamed- Rahi movna Ibragi mova	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
60	Rabiga Bitovna Ibragimovna	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe

61	Seithan Aigodzhin Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
62	Dzhanpeys Baygodzhin Ibragimov	27 January, 1864.	Grandson of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
63	Rahima Baygodzhina Ibragi mova	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
64	Gaysha Baygodzhina Ibragi mova	27 January, 1864.	Granddaughter of hereditary nobleman	Decree of the Senate of January 27, 1864	Kipchak tribe
65	Ibrai Dzhaikpaev	12 November, 1869.	Three term serve as a elder sultan	Diploma for the hereditary nobility №680	Kipchak tribe
66	Alimbay Ibraev Dzhaikpaev	-	Son of hereditary nobleman	-	Kipchak tribe
<b>The Baitokins</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
67	Dzhalgara Baytokin, elder sultan, starshina	27 August 1852, 27 January 1864.	The rank of lieutenant-colonel	Diploma to the noble title, coat of arms	Argyn tribe

68	Astbek Dzhalgarin		Son of hereditary nobleman		Argyn tribe
69	Alibek Dzhalgarin		Son of hereditary nobleman		Argyn tribe
70	Mujala Jalgarin		Son of hereditary nobleman		Argyn tribe
71	Chukei Dzhalgarin		Son of hereditary nobleman		Argyn tribe
72	Musa Dzhalgarin, canton manager		Son of hereditary nobleman		Argyn tribe
73	Turdubek Dzhalgarin		Son of hereditary nobleman		Argyn tribe
74	Esebey Dzhalgarin		Son of hereditary nobleman		Argyn tribe
75	Euten bet Dzhalgarin		Son of hereditary nobleman		Argyn tribe
76	Ayu Jalgarin		Son of hereditary nobleman		Argyn tribe

77	Istvalet Jalgarin		Son of hereditary nobleman		Argyn tribe
78	Jetpis Dzhalgarin		Son of hereditary nobleman		Argyn tribe
79	Malika Jalgarina		Son of hereditary nobleman		Argyn tribe
80	Batima Dzhalgarina		Son of hereditary nobleman		Argyn tribe
81	Alipa Dzhalgarina		Daughter of hereditary nobleman		Argyn tribe
<b>The Zhanturins</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
82	Seid-han Zhantyurin	Ufa province	The rank colonel of Akhmed Zantyurin 1March, 1850.	Inscribed in noble genealogy book, 2 <sup>nd</sup> part, Ufa province	Sultan
83	Salim-Girei Zhantyurin (1864-1926), judge, deputy of Duma	Ufa province	Son of hereditary nobleman	Inscribed in noble genealogy book,	Sultan

				2 <sup>nd</sup> part, Ufa province	
84	Dzhangir Dzhantyurin (1894 b)	Ufa province	Son of hereditary nobleman	Inscribed in noble genealogy book, 2 <sup>nd</sup> part, Ufa province	Sultan
85	Zyugra Dzhantyurina	Ufa province	Daughter of hereditary nobleman	Inscribed in noble genealogy book, 2 <sup>nd</sup> part, Ufa province	
86	Sara Dzhantyurina (1899-1958)	Ufa province	The daughter of hereditary nobleman	Inscribed in noble genealogy book, 2 <sup>nd</sup> part, Ufa province	
87	Zaira Dzhantyurina (1901-1944)	Ufa province	Daughter of hereditary nobleman	Inscribed in noble genealogy book, 2 <sup>nd</sup> part, Ufa province	
<b>The Taukins</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>

90	Muhamedgali Taukin (1821 b), Colonel, sultan-ruler	21 February 1882, Orenburg province.	The rank of colonel 13 August, 1860.	Diploma to the noble title №43 (19 May 1884). Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
91	Suleyman Tayukin (1840 b)	22 April, 1883.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
92	Muhamed Girei Tayukin (1853 b)	22 April, 1883. Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
93	Muzaffar Taukin (1868 b)	22 April, 1883. Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan

94	Mertemir Suleymanov Taukin (1870 b)	Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
95	Mirmansur Suleymanov Taukin (1873 b)	Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
96	Idige Suleymanov Taukin (1879 b)	Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
97	Ismagil Suleymanov Taukin (1890 b)	Orenburg province.	Son of hereditary nobleman	Inscribed in 2nd part of noble genealogy book of Orenburg province	Sultan
<b>Jebay Shanhaev</b>					



<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
98	Jebay Shanhaev, colonel, elder sultan	20 May, 1833.	The rank of colonel, June 8, 1838 years.	Diploma to the nobility, coat of arms	Sultan
<b>Tursun Chingisov</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
99	Tursun Chingisov, lieutenant-colonel, elder sultan	12 January 1834.	Three terms in position of elder sultan	Diploma to the hereditary nobility, coat of arms	Sultan
<b>The Khudaimendins</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
100	Konurkuldzha Khudaimendin (1794 b), colonel, elder sultan	1837	The rank of colonel, 5 February 1840 years.	Diploma to the hereditary noble title	Sultan
101	Teke Konurkuldzhin (1826 b)	-	Son of hereditary nobleman		Sultan
102	Husain Tekin Konurkuldzhin	-	Son of hereditary nobleman		Sultan

103	Estay Tekin Konurkuldzhin	-	Son of hereditary nobleman		Sultan
104	Nurmagambet Tekin Konurkuldzhin	-	Son of hereditary nobleman		Sultan
105	Ukubas Tekin Konurkuldzhin	-	Son of hereditary nobleman		Sultan
106	Maligazdar Tekin Konurkuldzhin	-	Son of hereditary nobleman		Sultan
<b>The Bukeevs</b>					
<b>No.</b>	<b>Name, rank and position in service</b>	<b>The date when approved in the nobility</b>	<b>The base for the noble title</b>	<b>Proofs about the noble status</b>	<b>Origin</b>
107	Akhmed-Girei Bukeev, retired colonel	30 August, 1870, Samara province	The prince title	Diploma for the prince title	Son of Zhangir khan
108	Ismagil Bek Ah meth-Ki reevich Chin GIS	27 October, 1888, Samara province	Son of the prince	Inscribed in 5 <sup>th</sup> part of noble genealogy book	Grandson of Zhangir khan
109	Gubaidulla Chingiskhan	Samara province	The rank of the Colonel	Inscribed in 5 <sup>th</sup> part of noble genealogy book	Son of Zhangir khan

### Appendix B. The list of Kazakh princes (Titled nobility)

No.	Name	Rank and position	Education	Date of dignifying in the prince title	Proofs
1	Sagib-Girei Chingiz	Cor No Life gvardii kazachego polka	The Corps of Page	June 25, 1847	Decree of the Senate of June 25, 1847
2	Ibragim Chingiz	Shtabs-mouth Mister Life gvardii gusars to go to them perators to go polka	The Corps of Page	February 23, 1853	Decree of the Senate of February 23, 1853, Project of a coat of arms
3	Akhmed-Girei Chingiz	Retired colonel	The Corps of Page	August 15, 1879	Diploma to the prince title
4	Ismagil Bek Akhmed-Girei Chingiz	-	The Corps of Page	August 15, 1879	Decree of the Senate
5	Gubaydulla Chin giskhan	The colonel in active military service	The Corps of Page	1886	Decree of the Senate

## APPENDIX C. The Kazakh nobility in pictures



Picture 1 - Khan Zhangir



Picture 2 – Kazakh prince Gubaidulla  
Chingiz



Picture 3 – Coat of arms of titled Kazakh noble dynasty the Chingizovs



Picture 4 – Project of Ibragim Chingiz's coat of arms





Picture 5 – Coat of arms of the Valikhanovs



Picture 6 – Kazakh hereditary nobleman, sultan Gazy Bulat Valikhanov



Picture 7 – Kazakh hereditary nobleman, deputy of Duma Salimgirei Zhanturin



Picture 8 – The head of the Kazakh hereditary noble house, sultan, colonel  
Mukhamedgali Taukin



Picture 9 – Coat of arms of hereditary nobleman Jebai Zhankhaev in vector image.



Picture 10 – Coat of arms Kazakh nobleman Tursun Chingisov







Picture 12 – Kazakh hereditary nobleman Konyrkulzha Khudaimendin





Picture 13 – Diploma to the hereditary nobility of Kazakh noble Zhalgara Baitokin



Picture 14 – Kazakh hereditary nobleman Derbisali Berkimbaev