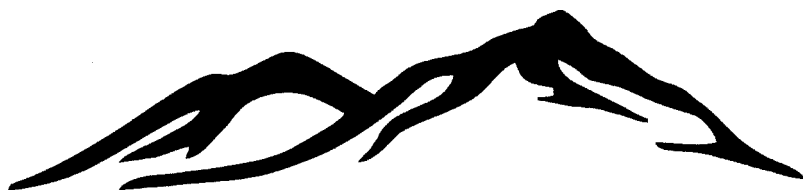




**ӨЛКЕТАНУ
ОҚУДАРЫ – 2017**



**КРАЕВЕДЧЕСКИЕ
ЧТЕНИЯ – 2017**

Шығыс Қазақстан облысы мәдениет, мұрағаттар және құжаттау басқармасы
Управление культуры, документации и архивов Восточно-Казахстанской области

Шығыс Қазақстан облысы Мемлекеттік мұрағаты
Государственный Архив Восточно-Казахстанской области

С. Аманжолов атындағы Шығыс Қазақстан мемлекеттік университеті
Восточно-Казахстанский государственный университет имени С. Аманжолова

Тарих, филология және халықаралық қатынастар факультеті
Факультет истории, филологии и международных отношений

С.Аманжолов атындағы ШҚМУ «Алтайтану» ҒЗО
НИЦ «Алтайтану» ВКГУ имени С. Аманжолова

С.Аманжолов атындағы ШҚМУ «Мәңгілік ел» гуманитарлық және саяси зерттеулер орталығы
Центр гуманитарных и политических исследований «Мәңгілік ел» ВКГУ имени С. Аманжолова

ӨЛЖЕТАНУЛЫҚ ОҚУЛАР

Шығыс Қазақстан облысының 85 жылдығына арналған
Халықаралық ғылыми-тәжірибелік конференция
(Өскемен қ., 12 желтоқсан 2017 ж.)

Ғылыми еңбектер жинағы

КРАЕВЕДЧЕСКИЕ ЧТЕНИЯ

Международная научно-практическая конференция,
посвященная 85-летию Восточно-Казахстанской области
(г. Усть-Каменогорск, 12 декабря 2017 г.)

Сборник научных трудов

Өскемен, 2017

УДК 908(574)

ББК 26.89

К 78

UDC 008

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CULTURAL VALUES OF

Под редакцией:

**Жанбосниовой А.С., Алексеенко А.Н.,
Егоренковой Е.Н., Аубакирова А.Ж.**

К 78 Сборник научных трудов межд. науч.-практ. конф. «Краеведческие чтения» – Усть-Каменогорск: Издательство «Берел» ВКГУ имени С. Аманжолова, 2017. – 374 с.

ISBN 978-601-314-238-8

В сборнике представлены материалы докладов и сообщений, включенных в программу Международной научно-практической конференции «Краеведческие чтения», посвященной 85-летию Восточно-Казахстанской области. В них рассмотрены теоретические и прикладные вопросы краеведческих исследований, отечественного источниковедения и историографии, а так же теория и практика краеведческой работы в сфере среднего и высшего образования РК и сопредельных территорий.

УДК 930(075.8)
ББК 63я73

ISBN 978-601-314-238-8

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Kazakhstan's cultural heritage includes a long line of years, nomadic herders have survived in the extremely cold Great Steppe, adorning their mobile houses with ornate wood and metal tools. Bones, leather, horse hair and any instruments and decorations. Archaeological findings connect settled agricultural and nomadic cultures of the ancient Kazakhstan – the Scythians, Sakas, Sarmatians, Huns, Uralians, and later the Turks, Karluk, Oguz and Kipchak. The appearance, quality of craftsmanship and, ultimately, practicality.

The study of ethnic culture, as a system, implies features, links and relationships of this culture in the environment. Moreover, it is always possible to find elements, major and minor, of traditional culture, immanent logic of its development and worldview. That is why it can be stated that the worldview is its common meaning is defined as a system of views about the world.

In the frame of this opposition, a system of spiritual values created, as well as the aggregate of knowledge and belief, social behavior, psychological and aesthetic attitudes are perceived from a cognitive perspective, the outlook consists of such forms of understanding, communication, and interpretation in general. Spiritual and intellectual evolution of mankind specifically in a particular historical nation and its culture. The integration of Asia is the total nomadic culture that has developed on the basis of a strategy for the world development. Civilized differences, character of culture, characteristics and basic functions. The existence of the nomadic culture identified also the dominant nations. Domination of mythological and religious views of nomadic worldview. Nomadic mentality is the result of a multicomponent as the main attributes of outlook were

CULTURAL VALUES OF NOMADS

Kazakhstan's cultural heritage includes a long line of nomadic traditions. For thousands of years, nomadic herders have survived in the extremely cold winters and scorching summers of the Great Steppe, adorning their mobile houses with ornaments and engraving delicate patterns into wood and metal tools. Bones, leather, horse hair and anything else at hand found a use in crafting instruments and decorations. Archaeological findings confirm the high level of civilisation of the settled agricultural and nomadic cultures of the ancient tribes that inhabited the territory of Kazakhstan – the Scythians, Sakas, Savromats, Huns, Usuns and Kangly in the first millennium B.C., and later the Turks, Karluk, Oguz and Kipchak. The value of goods was based on aesthetic appearance, quality of craftsmanship and, ultimately, practical use.

The study of ethnic culture, as a system, implies investigation of various demonstrations, features, links and relationships of this culture in the organic unity. Any system is hierarchical. Moreover, it is always possible to find elements, major and minor parts here. Fundamental basis of traditional culture, immanent logic of its development are accumulated in a particular distinctive worldview. That is why it can be stated that the worldview is the core of the original culture. Outlook in its common meaning is defined as a system of views about the world and place of a man in it.

In the frame of this opposition, a system of spiritual and practical understanding of reality is created, as well as the aggregate of knowledge and belief, moral ideals of people and regulators of social behavior, psychological and aesthetic attitudes are presented inside it. Apart from the purely cognitive perspective, the outlook consists of such forms of practical development of the world as understanding, communication, and interpretation in general cultural and historical context. Spiritual and intellectual evolution of mankind specifically interpreted in the mental peculiarities of a particular historical nation and its culture. The integrating factor for modern nations of Central Asia is the total nomadic culture that has developed on the basis of the nomadic lifestyle as a special strategy for the world development. Civilized differences of camping-ground are fixed in its character of culture, characteristics and basic functions. Spatial and temporal boundaries of the existence of the nomadic culture identified also the dominant ideological forms prevailed in these nations. Domination of mythological and religious views gave the qualitative uniqueness to the nomadic worldview. Nomadic mentality is the result of many factors. Syncretism and multicomponent as the main attributes of outlook were stipulated with a geographical location,

specific way of life and a variety of ethno-cultural communities that existed on the territory of Kazakhstan. The essence and meaning of the nomadic outlook, traditional nomadic Turkic beliefs and views are presented most clearly and fully among a variety of ideological, and cultural substrates, which determined the substantive content, fundamental values and orients of nomadic consciousness. It is connected both with the long history of Turkic tribes, nations in Central Asia, and the capacity of assimilation of the existing worldview universals in the frames of Turkic worldview syncretism.

The way of Kazakhs life of the nomadic period formed a rich spiritual heritage and the development of Kazakh culture, which affected the worldview, customs, traditions and spiritual world of the Kazakhs. Kazakhs of the nomadic period transmitted information through myths, legends, epics, legends, shezhire, protected their cultural traditions, and practically did not allow the influence of the cultures of other ethnic groups, thereby preserving the spiritual foundation that we can observe now.

The integrity of traditional culture is determined primarily by a special type of management. The Kazakh nomadic period treated nature as an active subject of activity, but at the same time did not consider itself its master. Due to the severe, sharply continental climate of the Great Steppe of Central Asia, the nomads created a thoughtful and effective system, skillful ways of nomadic pastoralism, determining when, where and how to graze cattle so that the soil would not deplete. In winter cattle grazed in the lower reaches of the rivers, where the juicy green grass was kept under the snow, in the summer - in the mountains and foothills, sun-drenched and blown by the wind. The nomad seemed to talk with nature, listening to it in his activities. It was animate to him. And the earth, and the water, and the forest, and the mountains had their spirits. Man was allowed to manage, and for this, he thanked heaven and earth, perceiving them as a great miracle, an unsolved mystery. "Nature and man, life and death were objects of the highest astonishment and were always filled with inexhaustible mystery." The peculiarity of Eastern philosophy lies in the fact that it is expressed, "mainly, not in strict philosophical systems, but in poetic creativity, folklore, folk tales [1, 679].

Traditional beliefs of kazakhs are called Turkic tengrizm, which emphasizes its qualitative difference and consolidation of Turkic concepts about the world around cult of Tengri. The divine triad as the main object of worship is given to the Turkic outlook complex. They are Tengri, Umai, and Zher-Su. Worldview of the ancient kazakh was based on the concept of unity of the whole as the unity of two components: the upper world Tengri (Sky), middle world with the land (Zhers), flowing water (Su) as traditional livelihoods. Thus, the central place was given to the Heaven (Tengri) worship in the pantheon of Gods. Tengri is the product of a gradual development of

various cults, beliefs and attitudes, especially the cult of natural forces and distorted reflected phenomena. According to the concept of "qut" - grace comes from the sky, and mother's milk is the living embodiment of Heaven and the Earth, and death of the soul returns to the Heaven, and the body remains on Earth. Usually say: "ushty" - flew, flew off. Cult Tengri was used to legitimize Turkic states. In the minds of nomads Tengri was the primordial ancestor. Deity Zher-Su, divided into Zher (the Earth) and Su (Water) of worship of the middle world. Turks connected Zher-Su with the Earth and Water people. Appearance of cults of Heaven, Earth- Water people to gratitude, their desire to thank the kind Gods, and disasters, and send them food products in hard times.

Zher-Su resides high in the mountains, it patrols the changing of seasons. At the behest of Zher-Su sunrise and sunset. He knows souls of embryos of people, livestock and animals. Zher-Su is a God of immortality. He appears before people in the form of a snake. Thus, snake basking in the sun is considered as a sign of good luck, and the land the snake is on will give a rich harvest. The snake becomes sacred, and if the snake is covered with the fabric, and hang it in front of the house, no any misfortune will happen to the house.

A specific role in the ancient kazakh beliefs is played by the Goddess Umai. Traditionally, the Goddess Umai is the patroness of the family. The main role of Umai was connected with the birth of men and strengthening of their clan or tribe.

The Kazakh family had a multi-level structure, where all family members together - grandparents, fathers and mothers, unmarried and married, the elderly on the upbringing of the younger generation and the work they worked out for centuries were passed on from generation to generation. The seventh tribe remains sacred, despite the spread of Sharia. From childhood knew their ancestry well up to 7 knees, followed by the ancestors.

The parental yurt was considered a sacred place for the family. The family was passed on to the son when he acquired a family. The concept of Kazakhs is the concept of "qut", which means "life force",

various cults, beliefs and attitudes, especially the cult of nature, the product of impersonation of natural forces and distorted reflected phenomena. According to the beliefs of nomads a man is born when "qut" - grace comes from the sky, and mother's Umai favor from the Earth. Thus, a man is a living embodiment of Heaven and the Earth, and death is the separation of these components, when the soul returns to the Heaven, and the body or remains are buried. Announcing the death, the Turks usually say: "ushty" - flew, flew off. Cult Tengri was also used in the military-political purposes to legitimize Turkic states. In the minds of nomads Tengri is personified with generating masculine, primogenitor. Deity Zher-Su, divided into Zher (the Earth) and Su (Water), was a traditional object of worship of the middle world. Turks connected Zher-Su with the preservation of kin and saving of people. Appearance of cults of Heaven, Earth- Water is associated with the age-old instinct of people to gratitude, their desire to thank the kind Gods, tutelary beings who can save from hunger and disasters, and send them food products in hard times.

Zher-Su resides high in the mountains, it patronizes pastures and sources, and checks the changing of seasons. At the behest of Zher-Su sunrise at dawn and natural forces awake in spring. He knows souls of embryos of people, livestock and animals, as well as he gives life and prosperity. Zher-Su is a God of immortality. He appears before people in the form of ignorance to death snake. Thus, snake basking in the sun is considered as a sign of God: and those who sees this snake grows rich, and the land the snake is on will give a rich harvest, a stone, where it is basking in the sun becomes sacred, and if the snake is covered with the fabric, and then to sew curtains from this fabric and hang it in front of the house, no any misfortune will not be able to come through the fabric into the house.

A specific role in the ancient kazakh beliefs is given to the female deity -Umai. Traditionally, the Goddess Umai is the patroness of the fireside, children, and later - the arts. The main role of Umai was connected with the birth of men's sons, promoting reproduction of people and strengthening of their clan or tribe.

The Kazakh family had a multi-level structure, where people of several generations lived together - grandparents, fathers and mothers, unmarried uncles and aunts, children. The influence of the elderly on the upbringing of the younger generation in the Kazakh society is great. Traditions worked out for centuries were passed on from generation to generation. The ban on marriage on the seventh tribe remains sacred, despite the spread of Sharia, which allows close-knit ties. Kazakhs from childhood knew their ancestry well up to 7 knees, followed by older relatives - aksakals.

The parental yurt was considered a sacred place for children: the fire from the parents' hearth was passed on to the son when he acquired a family. The traditional world view of nomadic Kazakhs is the concept of "qut", which means "life force", "fertilizing beginning", "potency of life",

as well as "happiness associated with wealth", "abundance", "grace", "share" "Fate", "destiny". The key place in the yurt was the hearth in the center. The family's death was identified with the fading of the hearth. In this way it was forbidden to interfere with the ashes, to spill water into the hearth, to ignite from it and carry out the fire, otherwise the family would face adversity. The place of the owner in the yurt was called the "tiger", the personification of power, the place of the host - "hare", an expression of obedience. The youth were located in a place called "bird".

Attitude to the child in the Kazakh family is very treacherous, and the firstborn got a special situation. Many rites based on centuries of experience and ancient beliefs are associated with the birth and upbringing of children. The well-known historian Zh. Artykbaev in his work "Kazakh Society: Traditions and Innovations" notes that the event related to the birth of his son was solemn, and often went beyond the scope of purely family joy. On the birthday of the child and youth gathered and had fun until the morning, it was believed that noisy fun deterred the evil forces. The daughter, having married and having given birth to the first-born, was obliged to come to the father's house with the first-born. Dreams and daughter-in-law entering the yurt of her husband's parents, they made a bow, as a sign of respect for their ancestors. The children of the nomads became adults very early. In 13-15 years, children were considered adults, allowed to public meetings, actively participated in economic and production activities. In the study "Labor as a factor of popular upbringing", the authors of K. K. Shalgynbayeva and B. Zh. Zhitanayev wrote about the education of boys in a nomadic society: "... boys were assigned a special role as heirs of the genus. After all, the nomadic way of life required men to be, first, an earner, a warrior, a defender of the tribe. They instilled such qualities as courage, endurance, diligence. From the age of 5-6, Kazakh boys were trained to look after lambs, cook firewood, make tools from the production of cattle (weaving braids, whips, shadders, skin dressing, making weapons, etc.), build a koshar, and also the mastery of riding".

Social communication in a traditional society was, first, blood bearing, natural, vital. Rod acted as a multi-faceted organization, which has a rich property and sign design. A complex system of real and symbolic kinship relations determined the mechanism of human adaptation to the social environment, where traditions were perceived as direct communication, and the presence of ancestors among the living. The genus, being integrity in works and unity in parts, forms a certain community, which has a special and mythical biography. "Self-consciousness of the family is formed by such concepts as "aruah", "yrym". Aruahs are the spirits of ancestors. According to the nomads' ideas, each person leaves his children not only his own yurt, ties, a high name, but also his own aruah through which he continues to live among the living, influencing their fate. If it was a worthy person, his spirit will favorably influence the fate of children and grandchildren support

them and help them in difficult times. If a person, on the contrary, not capable of such help and can bring new misfortunes and s "Cultural and Value Transformations in the Modern Kazakhstan centuries the patriarchal Kazakh family formed social foundation morally related to nature, to the surrounding world, in respect to of the home, and in the cult of veneration of the father as head of family, in honoring the spirit of the ancestors - Aruah and in respect to previous generations. "

Ch. Valikhanov in his work "Traces of shamanism of Kyrgyzstan the traditional worldview: the quick, the implementation of ce misfortune. Thus, "giving someone a dress, they leave at themselves never sell the main animal in the herd - " qut ", so that good, in this family" [2, 50- 51].

Fundamental to the spiritual and spiritual balance of man is a world-relationship - deeply penetrating and reverent acceptance of perfection, expressed in secret and explicit forms of interconnection.

The life of Kazakhs of the nomadic period was such that it was connected with himself and with nature. Care of the numerous herds of horses was solitary. All the life of the nomads is deeply connected with the interconnection of the world of man and nature. In addition, most of the life is episodic, suddenly or immediately, but it is especially acutely felt, this feeling of complete interconnection, embraced the whole of its birth, permeated all levels of ordinary and spiritual and spiritual experience of communication lies in the fact that throughout his life the fullness of this spiritually spiritual experience of "practical" communication is expressed, namely on the vital-practical, spiritual-intellectual, emotional-val

Huge social significance in the life of the Kazakhs was performed educational, military-sports, ritual, aesthetic and competitions and games developed in young people strength, agility.

Kazakh kyu is a huge value of the spiritual life of the Kazakhs. It is the most cherished and intimate in the human heart. It reveals the human spirit. The spiritual environment that gave birth at the ancient mythological epoch. It is connected with the threat of unconsciousness. He inherited the most important constants that

them and help them in difficult times. If a person, on the contrary, led an unworthy life, his aruah is not capable of such help and can bring new misfortunes and suffering. As stated in the article "Cultural and Value Transformations in the Modern Kazakhstan Family" 3. Arystankulov, "for centuries the patriarchal Kazakh family formed social foundations and traditional values that were morally related to nature, to the surrounding world, in respect to the mother woman, as the keeper of the home, and in the cult of veneration of the father as head of the family and successor of the family, in honoring the spirit of the ancestors - Aruah and in respectful attitude to the memory of previous generations. "

Ch. Valikhanov in his work "Traces of shamanism of Kyrgyz" discusses another concept of the traditional worldview: the quick, the implementation of certain actions in order to prevent misfortune. Thus, "giving someone a dress, they leave at themselves one button or a string ... they never sell the main animal in the herd -" qut ", so that good, in this case cattle, does not decrease in this family" [2, 50- 51].

Fundamental to the spiritual and spiritual balance of man is in the Kazakh traditional culture a world-relationship - deeply penetrating and reverent acceptance of the world in its fullness and perfection, expressed in secret and explicit forms of interconnection.

The life of Kazakhs of the nomadic period was such that a man was for a long time alone with himself and with nature. Care of the numerous herds of horses, sheep flocks was as difficult, so solitary. All the life of the nomads is deeply connected with the realization of the harmonic interconnection of the world of man and nature. In addition, most importantly, this awareness is not episodic, suddenly or immediately, but it is especially acutely felt (which in itself is not small), but it, this feeling of complete interconnection, embraced the whole life of a person, from the moment of its birth, permeated all levels of ordinary and spiritual and practical life. The jewel of this experience of communication lies in the fact that throughout his life a person, basing himself on the fullness of this spiritually spiritual experience of "practical" communication with the Universe, namely on the vital-practical, spiritual-intellectual, emotional-value meaning.

Huge social significance in the life of the Kazakhs had holidays and games, which performed educational, military-sports, ritual, aesthetic and communicative functions. Equestrian competitions and games developed in young people strength, agility courage.

Kazakh kyu is a huge value of the spiritual life of the Kazakh people. Kyu lifts the veil over the most cherished and intimate in the human heart. It reveals the immeasurable depths and heights of the human spirit. The spiritual environment that gave birth and nurtured the kyu is rooted in the ancient mythological epoch. It is connected with the threads of continuity with the archaic consciousness. He inherited the most important constants that determined the traditional space-

oriented picture of the world: the all-encompassing integrity of the macro- and microcosm, the concept of becoming and unfinished being, the infinity of which was determined by the all-pervading significance of the sacred beginning. When Kazakhs listen to their kuys, they perceive, feel, see in the infinite space of kyu, their spiritual land, wherever they are, in which edge of their land they are. This ability to feel, perceive the entire space of the earth as a whole was worked out by the spiritually practical experience of the nomadic life, the way of communal land use, where every inch of the earth had to be catered for - to bypass more than once. The main thing in kyu was that the beginning remained unchanged: turning to the earth - blessing before it - thanks to the earth. It was this beginning of the kyu that immediately tied all together, in one whole with it. For this reason, an event occurs in connection with which the kyu sounds, acquires a special depth and meaning of life. This qualitative content of the kyu created the opportunity to go beyond the ordinary life.

Without knowing the past of our people, it is impossible to understand deeply the present, let alone the future, to become a spiritually rich person. "Whatever the economic and technological achievements, they do not interfere with keeping traditions, as a mobile phone does not prohibit speaking in their native language. In Kazakhstan, the commitment to traditionalism is understood as a rejection of international experience, it is believed that if we join the process of globalization, we will lose the root traditions. In fact, for a long time in the history of the world, old and new values are harmoniously combined in this process. The best that has been invented in other cultures is being adopted, but at the same time, our own positive experience, national features remain, without which we would become an impersonal whole," Mukhtar Taizhan [3] said in an interview.

Today, Kazakhs are no longer nomadic pastoralists, but an actively developing nation that retains its traditional values. In this vein, we can cite as an example countries such as Japan and South Korea that have absorbed all the best economic and technological achievements of the West without losing their traditional values. This is a vivid example of how peoples with a strong traditional component are fully prepared and capable of interpenetrating.

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Қазақстан тарихының өз ішкімін күтіп тұр
Солардың қатарына Қазақстан аймақтарының тарих
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**СБОРНИК
НАУЧНЫХ ТРУДОВ**

Международной научно-практической конференции,
посвященной 85-летию Восточно-Казахстанской области

КРАЕВЕДЧЕСКИЕ ЧТЕНИЯ

12 декабря 2017 г.

*Ответственный за выпуск
Ислямова С.А.*

*Отпечатано методом прямого копирования с оригиналов авторов
За содержание Издательство ответственности не несет*

*Подписано в печать 16.01.2018 г. Формат 60x84/16
Усл.-печ.л. 21,74 Уч.-печ.л. 22,26
Тираж 500 экз. Заказ №17*

Издательство «Берел» ВКГУ имени С. Аманжолова
070020, Усть-Каменогорск, 30-ой Гвардейской дивизии, 42



С. АМАНЖОЛОВ ғылымдары
Шығыс Қазақстан мемлекеттік университеті
Достық Алаңы Түркістан қаласының мемлекеттік университеті
Астана С. АМАНЖОЛОВА