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**Analysis of the report of governor–general Kolpakovskiy G. for 1887–1888
about the assumed ways of Christianization of Steppe area Kazakhs**

In the article it is analysed the report of governor-general Kolpakovskiy G. about the ways of Christianization of Kazakh nation. His ways suggested at first to Christianize the poorest groups of Kazakh population by giving them some lands, equipment and money grants. So poor Kazakh had to become the base to diffuse Christianity in steppe and move from the nomadic lifestyle to settled life. But the plans of Kolpakovskiy could not become true and the report left as the office work historical source showing the attempts of colonial apparatus officials to Christianize and assimilate Kazakh nation.

Key words: governor-general, Steppe area, Christianization, Orthodoxy.

One of the brightest representatives of political course of Russian tsar government in Kazakhstan was Kolpakovskiy G. Joining to Russia and government in Kazakh steppe were directly related to his administration and military activity in the second part of XIX century.

In the article the most part represents the paper «All subjected report of the steppe governor-general for 1887–1888» where there are some notes of Kolpakovskiy G. to the project of new regulations about Steppe government-general 1891 which was represented to Russian emperor Alexander III. In the remarks there were considered problems related to changes in nomadic lifestyle, traditions, religion of Kazakh nation, ways of further use of Russian language by local population and its Christianization, earthquake in the city Verniy. We want to stop and analyse this point as «Opportunity and timeliness of taking measures to diffuse Orthodoxy among Kirghizes» as we are interested in that.

In this point of the report Kolpakovskiy G. writes about the sequences of administrative reforms of 1867–1868 and starts with these words: «... I informed that ancient basis of Kirghiz life were subjected to strong break over the influence of Temporary regulations about the government of Steppe area which started in 1869 ... These new commands especially the right of population to choose their governors strongly changed their manners and customs. Especially most of the main manners of lifestyle of this nation are not useful in the modern life» [1].

Later he writes: «At these conditions when old moral manners of national life are shaken and there are no new of them it is natural that nation is looking for the spiritual basis in religion and that is why it is attentive to propagation of Magomet dogma which is distributed by merchants Tatars and Bukhars... At these conditions I summarized that it is time for Orthodoxy church to use this moment and to propagate Orthodoxy where there is the secret propagate of Magomed dogma. At the raw of ways to assimilate our Asian territories to the Empire in the first plan there should be in my opinion the way directed to achievement of religious way... Some data and thoughts about that area which is undoubtedly prepared to accept the dogma of our God Jesus Christ» [2]. Kolpakovskiy G. notices further that the land was given to rich and it is necessary to give some lands to the poor Kazakh population at the condition to accept Christianity as well as equipment to work in the land, to provide habitation and it will be the basis for diffusion of Christianity by Russian colonial government: «... According to these conditions there were marked out some Kirghiz unities and continue to be marked out some poor people who don't have cattle and habitation. These unhappy people live

by earnings from the local factories and mines and mainly hired to farming at Kazakh. Almost all the Kirghiz speak Russian, learnt to farm fields and gardens, they don't hope to any help from their tribesmen and they are not related to them. The situation of these people is miserable as their salary in steppe is very small and there are thousands of poor people who are abstinent and hard-working. That is undoubtedly the area to accept the dogma of Christianity and it is the soil where this dogma will give us the good harvest... The land and forest can be given to new Christians for free according to the Temporary regulations but we should help them to get cattle and simple equipment, otherwise having got the land they would not be able to farm it [3].

In his report Kolpakovskiy G. calls the Orthodoxy church to help in the Christianization of Kazakh nation — it is the active help in the settled life of nomadic people and the full move of poor people to farming for those who are in difficult situations (reserve of lands by colonial apparatus, dzuts). It is well known that at the position of governor-general Kolpakovskiy G. actively assisted to colonial immigration policy. After the cancellation of serfdom the elemental immigration from the Central governments to Kazakh steppes and Siberia started. Farmer colonization got almost all the territories of Kazakhstan and formed thousands of Russian villages. So according to census of 1897 in Akmola region Russian population was about 33 per cents. In 90 s in Northern Kazakhstan there was the lack of lands for immigration. To provide them for the farmers arrived government created «immigration land fund». To form it the huge lands suitable for farming were taken from local population.

Only in 1885 to 1893 there were taken from the local population in Akmola region 251 779 dess of land and formed 24 immigration regions with the population of 10 940 males, in Semipalatinsk region there were taken 33 064 dess. of farming lands at Kazakh sharua. Especially big flow of immigrants went to Semirechinsk region. For 12 years (since 1868–1880) 3 324 families emigrated and 2 099 of them formed villages, 1 225 families settled in the city [4].

At the result of immigration policy of tsarism main farming lands were given to Russian farmers and Kazakh went to waterless and useless lands. The demographic situation of Kazakhstan changed. According to data of census in 1897 position of Kazakhs reduced in Kazakhstan till 87.1 %. From living 4 471.8 thousand people Kazakhs were 3 399.5, Russian and Ukrainians were 532.7, Tatars were 55.4, Uzbeks were 73.5 thousand, Uygurs were 56 thousands. Immigrants were settled mainly in strategic areas and were equipped with fire guns. So they served for military aggressive internal and international policy of Russia [5].

Returning to report we should notice that Kolpakovskiy in his report offers to create Omsk eparchy and writes about missionary activity. Further, he asks to give the money grants and presents for those Kazakhs who accept the Orthodoxy and at first to give the lands in amount of 600 dess. near the village Bukanovskiy.

Kolpakovskiy G. makes the summary in his report as: «I cannot keep silence about that the dignity of Omsk bishop should get the person who really knows the missionary work and who is able to lead the saint mission to put the Christian flag in Kirghiz steppes and diffuse the Orthodoxy in them» [6].

Fortunately, his emperor plans to Christianization could not be true. In 1889 Kolpakovskiy was discharged from his position and went to Saint Petersburg where he became the member of Military union. He died on 23 April 1896 and buried in the Nikolsk cemetery of Alexandro-Nevskeyalavra.

In conclusion we should summary. Having the proper position in the structure of administrative apparatus Kolpakovskiy G. made military and administrative territorial changes in the Steppe region to make its mechanisms work according to common empire laws and colonial policy of Russian empire in Central Asia. Of course the final purpose was the Christianization of population and liquidation of Steppe government-general making it the part of Russian empire. It is impossible to make people accept Christianity by Kazakh nation whose ancestors accepted Islam in the period of Golden Orda in 1312 together with tengri religion in the shortest period using the lack of lands and equipment. Ignorance of history, traditions and customs of people lead to destruction of reforms and emperor ambitions of officials in Steppe region in 1917.

References

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- 4 Social political situation in the region at the end of XIX — the beginning of XX century. — [ER]. Access mode: <http://ibrain.kz/istoriya-kazahstana/kazahstan-v-nachale-xx-veka> (date of address: 12.02.2015)
- 5 Immigration policy of tsarism. — [ER]. Access mode: http://kazakhstan.awd.kz/theme/t19_1.html (date of address: 12.02.2015)
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Ш.Ильясов

Генерал-губернатор Г.А.Колпаковскийдің 1887–1888 жылдардағы Дала өлкесі қазақтарын христиандыққа бет бұру ықтимал шаралар туралы есебін талдау

Мақалада Дала генерал-губернаторы Г.А.Колпаковскийдің қазақ халқын христиан дініне енгізу шаралары туралы есебі талданды. Оның шаралары бастапқы қаражаттар, мүлікті жер бөлшектерін қазақтарға беру арқылы қазақ халқының кедей тобын шоқындыруы болжамдалған. Осылайша, кедей-қазақтары Далада православиені тарату тірегі болып және көшпелі өмір салтынан тұрақтылыққа көшуі қажет еді. Автор Г.А.Колпаковскийдің жоспарлары жүзеге аспағандығы, ал есебі отарлаушы органдар шенеуніктерінің қазақ халқын христиандарға айналдыру және толық ассимиляциялауға талпыныстарын көрсететін іс-қағаздар жүргізуден тарихи дерек ретінде қала бергенді жайлы айтады.

Ш.Ильясов

Анализ отчета генерал-губернатора Г.А.Колпаковского за 1887–1888 годы о предполагаемых мерах христианизации казахов Степного края

В статье анализируется отчет степного генерал-губернатора Г.А. Колпаковского о мерах христианизации казахского народа. Отмечено, что его меры предполагали для начала христианизировать беднейшие слои казахского населения, выделив им земельные участки, инвентарь, денежное пособие. Таким образом, казахи-бедняки должны были стать опорой распространения православия в Степи и перейти от кочевого уклада жизни к оседлости. Автор показывает, что планам Г.А. Колпаковского не суждено было сбыться, а отчет остался как делопроизводственный исторический источник, показывающий попытки чиновников колониальных органов христианизировать и полностью ассимилировать казахский народ.

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