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FROM THE HISTORY OF THE TATAR SETTLEMENT TO ZHETYSU IN THE SECOND HALF OF THE XIX CENTURY

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Abstract. *Introduction.* The second half of the XIX century plays a big role in the history of Zhetysu. It was in those years that the region was created as part of Turkestan Governor-General and the center of the region was created – the city of Verny. From that moment on, various ethnic groups from all over the Empire and beyond began to move to the new region within the Empire. And among the resettled peoples, the Tatars occupied a special place in the socio-cultural life of the region. Kazakh-Tatar ties have a deep root of the same origin. Therefore, during the annexation of Kazakhstan to the Russian Empire, it was the Tatars who were used to influence the Kazakhs and the empire had high hopes for them. This article describes the connection of the Tatars with the Kazakhs before joining the Russian Empire and during the Empire. Special emphasis is placed on the connection of the Tatars with the Kazakhs and Kyrgyz of Zhetysu and the reasons for the settlement and the history of the Tatars. At the same time, it is noted that the statement that the Tatars penetrated the Kazakh steppes only through trade is erroneous, even in the Khanate, the Tatars were next to the Khans in the role of "secretaries" and were initially close to writing and reading. *Goals and objectives.* As a goal, the historical stages of the settlement of representatives of the Tatar ethnic group in Zhetysu in the second half of the XIX and early XX centuries are analyzed. In this regard, we have set ourselves the task of studying the course of the arrival of Tatars to the land of Zhetysu by analyzing the historical course of the settlement of Tatars in Kazakhstan. *Results.* The history of the settlement of Tatars in Kazakhstan and Kyrgyzstan as a whole has been written and studied quite well. However, there are only a few studies that have studied the history of the Tatars by region. In this article, the history of the settlement of a specific Tatar people specifically in Zhetysu. Their trade, religious and educational activities are presented. The number of Tatars in each district of the Zhetysu region is given. Thanks to this, we tried to find out in which County there are fewer Tatars and in which County there are more, as well as to identify the reasons. *Conclusions.* Each ethnic groups in Kazakhstan has its own reason and history of its arrival. And each story provides a good opportunity to deeply understand the history of the settlement of all ethnic groups living in Kazakhstan. In particular, the historical region

called "Zhetysu" was one of the centers of settlement of representatives of other ethnic groups. In this article, we tried to describe the history of the settlement of one of these peoples – the Tatar ethnic group.

Keywords: Zhetysu, settlement, Tatars, census, demography, ethnic group

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XIX ҒАСЫРДЫҢ ЕКІНШІ ЖАРТЫСЫНДА ЖЕТІСУ ЖЕРІНЕ ТАТАРЛАРДЫҢ ҚОНЫСТАНУ ТАРИХЫНАН

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Аңдатпа. *Kіріспе.* XIX ғасырдың екінші жартысы Жетісу тарихында Түркістан Генерал-губернаторлығы құрамындағы облыс және орталығы болып Верный қаласының құрылуымен байланысты. Бұл тарихи оқиғалар облыстың Ресей империясы құрамындағы түрлі этностардың көшіп келуіне мүмкіндік берді. Сондай мүмкіндікті пайдаланып, облыстың әлеуметтік-мәдени өмірінің дамуына үлкен үлес қосқан татарлар солардың қатарында еді. Түбі бір түркі халықтар қатарына жататын қазақ-татар байланысы тереңде жатыр. Қазақстанды Ресей империясы өз құрамына қосу барысында татарлардың қазақтарға ықпал ете алуын алға тартып, оларға зор үміт артып мүмкіндік берген. Осы мақалада татарлардың Ресей империясына дейін, империя тұсында қазақтармен және әсіресе Жетісу қазақ-қырғыздарымен байланысы, қоныстану себептері мен тарихы баяндалады. Сонымен қатар, татарлар тек сауда-саттық арқылы қазақ даласына енді деген тұжырым қате екендігі, сонау хандық кездері татарлар «хатшы» ролінде хандардың жанында болғаны және олардың бірінші кезде жазу мен оқуға жақын болғанына көңіл бөлінген. *Мақсаты мен міндеті.* Мақсат ретінде – татар ұлт өкілдерінің XIX ғасырдың екінші жартысы мен XX ғасыр басында Жетісу аймағына қоныстануының тарихи кезеңдерін талдау. Осыған орай міндет ретінде – татарлардың Қазақстанға қоныстануының тарихи барысын талдау арқылы Жетісу жеріне келуінің барысын зерттеуді қойып отырмыз. *Нәтижелер.* Татарлардың жалпы Қазақстан мен Қырғызстанға қоныстану тарихы жазылып, зерттелген. Алайда арнайы облыстар бойынша бөліп қарау, оның тарихың тереңірек зерттеу жұмыстары аз. Осы мақалада нақты татар ұлтының Жетісуға қоныстану тарихы жалпы Қазақстанға қоныстану тарихымен байланыстырылып, тереңірек зерттелген. Олардың сауда-саттық, діни, ағартушылық қызметтері қарастырылған. Жетісу облысы бойынша әр бір уездегі сандары келтірілген. Соның арқасында қай уезде татарлар аз және қай уезде көп екендігін анықтап, себептерін де ашуға тырыстық. *Қорытынды.* Қазақстан көп ұлтты мемлекет және әр бір ұлттың осында келу себебі мен тарихы әр түрлі. Солардың әрқайсысың аймақтар бойынша зерттеу арқылы жалпы Қазақстанда тұратын ұлт өкілдерінің барлығының қоныстану тарихын терең түсінуге жақсы мүмкіндік береді. Әсіресе «Жетісу» деп аталған тарихи аймақ өзге ұлт өкілдерінің қоныстануының орталығының бірі еді. Бұл мақалада сондай ұлттардың бірі – татар ұлтының қоныстану тарихын мейлінше ашып сипаттап жазуға тырысқан едік.

Түйін сөздер: Жетісу, қоныстану, татарлар, халық санағы, демография, этникалық топ
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ИЗ ИСТОРИИ ЗАСЕЛЕНИЯ ТАТАР СЕМИРЕЧЬЯ ВО ВТОРОЙ ПОЛОВИНЕ XIX ВЕКА

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Аннотация. *Введение.* Вторая половина XIX для истории Семиречье играет большую роль. Именно в те годы была создана область в составе Туркестанского генерал-губернаторства и был создан центр области – город Верный. С этого момента в новую область в составе империи начали переселяться различные этносы со всей империи и не только. И из переселенных народов особое место в социо-культурной жизни области занимали татары. Казахи и татары имеют глубокий корень родственной связи: языковой, культурной, религиозной схожести. Поэтому во время присоединения Казахстана к Российской империи именно татары использовали для влияния на казахов и поэтому татары имели широкий спектр полномочий в степи. В этой статье описывается история переселения татар в Казахстан до присоединения к Российской империи и во время империи. Особенный акцент сделан переселению татар в Семиречье, расселения в этом регионе и история татар данного региона. В то же время отмечается, что утверждение о том, что татары проникли в казахские степи только через торговлю, ошибочно, еще в ханстве татары находились рядом с ханами в роли «секретарей» и изначально были близки к письму и чтению. *Цель и задачи.* В качестве цели проанализированы исторические этапы расселения представителей татарской нации в Семиречье во второй половине XIX и начале XX веков. В связи с этим мы поставили перед собой задачу – изучить ход прихода татар на землю Семиречья путем анализа исторического хода расселения татар в Казахстане. *Результаты.* История расселения татар в Казахстане и Кыргызстане в целом написана и изучена довольно неплохо. Однако существует лишь несколько исследований, которые изучили историю татар разделив по областям. В этой статье проанализирована история расселения татарского народа в Семиречье. Представлена их торговая, религиозная и образовательная деятельность. Приведены число татар в каждом уезде Семиреченской области. Благодаря этому мы попытались выяснить, в каком уезде татар меньше, а в каком уезде больше, а также выявить причины. *Выводы.* У каждого народа, проживающего в Казахстане, есть своя причина и история своего прибытия. И каждая история предоставляет хорошую возможность глубоко понять историю расселения всех национальностей, проживающих в Казахстане. В частности, историческая область под названием «Жетысу» была одним из центров расселения представителей других национальностей. В этой статье мы попытались описать историю расселения одного из этих народов – татар.

Ключевые слова: Семиречье, переселение, татары, перепись населения, демография, этническая группа

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Introduction

In the second half of the XIX century, the territory of the Zhetysu region, which became part of the Russian Empire, was 377.079 square kilometres. The border of the region runs between Alakol and Shu, in the north along Lake Balkhash, in the south along Dzungar Alatau and Lake Issyk. There were rivers such as Ile, Bien, Aksu, Lepsy, Baskan, Karatal and Sarkan in this area. There was also a regional centre – Verny and five district towns: Zharkent, Kapal, Lepsy, Pishpek and Przewalsk. From an administrative point of view, the region is divided into six districts: Pishpek, Przewalsk, Zharkent, Verny, Kapal and Lepsy uyezds. Originally built as a fortress, Verny grew over time and in 1867 became the centre of the Zhetysu region and was given the status of a town. In 1867, Verny had 6,164 inhabitants. In the 1970s, the town was divided into three administrative districts: Big and small village (stanitsa) and Tatar Sloboda. The region of Zhetysu, in which the town of Verny was located, belonged to the General Government of Turkestan from 1867 to 1882, to the General Government of Steppe from 1882 to 1899 and again to the General Government of Turkestan in 1899.

Before the resettlement policy of the Russian Empire, the main population of Zhetysu consisted of Kazakhs and Kyrgyz, then Uyghurs and Dungans, Russians and Ukrainians as well as Tatars settled there. Let us consider the history of the Tatar ethnic group, which is the subject of our research, as a diaspora in Kazakhstan and the Zhetysu region.

Materials and methods

Fund 44 from the Central State Archives of the Republic of Kazakhstan "Semirechenskoye Oblastnoe pravlenie", and fund 136 from the Central State Archives of the Kyrgyz Republic "Oblastnoe pravlenie" were used for the preparation of the article. The materials of the first All-Russian census of 1897 from the list of rare collections of the National Library were also used.

The principles of coherence and objectivity were observed when writing this article. Based on this principle, the history of the settlement of the Tatars in the Zhetysu region is presented in a differentiated manner. In addition, the systematization of the data used is based on comparative-historical, retrospective methods.

The principle of consistency was chosen as the methodological basis of the research work and, Guided by the principles of historicity and objectivity, the features of the process of resettlement of Tatars in Zhetysu.

Discussion

There are only a few historians who deal with the history of the settlement of the Tatar people in the Zhetysu region. However, some scholars have described the history of the emergence of the Tatar in Kazakhstan and Kyrgyzstan, which became part of the Zhetysu region during the empire. First of all, we can note the special G.Sultangalieva. For example, there is a work (Sultangalieva, 2000: 20–37) that explored the Tatar ethnic group in the XVIII – XIX centuries in connection with the Kazakhs, and another work (Sultangalieva, 2012: 52–81) that revealed the activities of the Tatars as intermediaries of the Empire.

Among Kazakh scholars, there is a small research work by I.Erofeeva (Erofeeva, 2000: 599). The work "History of Kazakhstan: People and Culture", written jointly by several scholars and intended to cover the history of the peoples living in Kazakhstan, deals briefly with the history of the emergence of the Tatar in Kazakhstan and the Zhetysu region.

The next work in Kazakhstan can be attributed to G. Zhoraeva, the author of the article, who recorded the settlement of the Tatar on the Eastern Region (Zhoraeva, 2018: 91–96). The author of this scientific work described the settlement of Tatars in Kazakhstan as a whole.

Among the Kyrgyz historians, two authors are especially noted: Bikbulatova A.'s work "Tatar Kyrgyzstan" (Bikbulatova, 2018: 240) and Yarkov P.'s work "Tatar and Bashkir in Kyrgyzstan" (Yarkov, 1996: 120). Both authors were able to deeply study the settlement of the Tatars in the Kyrgyz country and provide good information.

Russian scientists are also interested in the role of the Tatars in Kazakhstan in the Times of the Empire. One such research work can be attributed to the work of Z.Makhmudov (Makhmudov, 2021: 61–73). In his work, the author described in detail the history of the settlement of Tatar Mullahs in the Kazakh steppes.

The history of the resettlement of the Tatars to the Kazakh steppes is also of interest to Western historians. Especially among the Turkish ones. One of these is E.Ozdemir (Ozdemir, 2008: 157), who paid special attention to the resettlement of Tatars to Kazakhstan.

Results

In the middle of the XVIII century, the city of Orynbor emerged on the border of the "Kazakh steppe" and became the most important outpost linking Russia with the Central Asian khanates such as Bukhara, Kokand and Khiva. The measures taken by the royal power, the establishment of outposts and customs posts in the Orynbor and Orynbor regions had a positive effect on the control of trade between the Tatars and Turkestan and among themselves.

However, the Tatars quickly adapted to the new situation and switched from "illegal" trade with nomads to legal trade. A Tatar community formed in Orynbor, consisting of merchants, teachers, Mullahs and laborers. The Russian Researcher G.G. Kosach wrote about the "Tatar community in Orynbor": "If we divide the Russian-speaking inhabitants of the former Orynbor according to their ethnicity, then we can be sure that the "Tatar community" is the largest among them. They traded actively with the Kyrgyz nomads and later moved to towns that were suitable for trade" (Bikbulatova, 2018: 46).

According to the researcher A.P. Yarkov, the reason for the final migration of the Tatars to the Kyrgyz land was "a new market, new caravan routes and the largely unknown western China and India". Translators and religious missionaries followed in the footsteps of the merchants.

According to the researcher of royal court politics in the regions of nomadic Turkestan A.L. Saliyev: "The trade system of the Tatars in Turkestan influenced them ideologically. Muslim law (Sharia) began to penetrate the religious consciousness of the nomads, which in turn was more effective for trade than the customary law (custom) of the nomad (Bikbulatova, 2018: 47).

The royal power itself played an important role in the "Islamisation" and "shariatology" of the nomads. According to the famous Russian Turkologist Professor P.P. Litvinov, the tsarist authorities were in a hurry to introduce the system of Islamisation among the nomads. He was convinced that the construction of mosques and schools for the heads of the clans was an effective and necessary thing and that it was advantageous to please the Kazakh and Kyrgyz Mullahs. In the process of Islamising the nomads, the Russian government mobilized the Volga Tatars, who were the most qualified representatives of Islam among them.

Funds were made available for a special "missionary apparatus" for Islamisation, and mosques, religious schools and religious books were published. The Tatars took advantage of the unexpected opportunities in a rational way. Thus, the religious missionaries were among the representatives of a different class who came to the Kazakh and Kyrgyz steppes. The Tatars not only introduced Islamic knowledge into the minds of the nomads, but also achieved a certain dominance in the Kazakh-Kyrgyz steppes.

It is clear that the history of the settlement of the Tatars in Kazakhstan is profound. In the administrative and management practice of the Russian frontier departments in the XVIII century, mediating trade with the "Asians" in the arrived south-eastern territories of the empire, political education, translation of the Turkic language, teaching the nomads to read and write and Islam, etc. were among the most important areas of the state's foreign policy. And in most cases, the servants of the Turkic-speaking peoples of Central Asia from the Volga and Siberia specialized in and worked for this work. Therefore, in the 18th century, the border administration began to take measures to attract the Volga Tatars to the Orynbor region, starting in the early 1740s.

An important step in this direction was the official permission granted in 1744 by the governor of Orynbor, I.I. Neplyuev (1742–1756), to Seyit Khayalin, a native of the province of Kazan, to move to a settlement near the town of Orynbor. Together with him, six other families moved to a new location, which later led to the establishment of a Tatar trading settlement, which was named "Seyt's" in honor of its founder. In the XIX century, a total of 8.951 people lived in the settlement.

The emergence and development of the Tatar settlement of Seyitov (Kargaly) in the Orynbor region was very important for the nomadic people of Kazakhstan, as the Kargaly Tatars played an important role in the development of Kazakh trade relations with Russian and Central Asian merchants, and in many cases Tatar translators and Mullahs from there for two centuries. It spread to various villages in the Kazakh steppe (Erofeeva, 2000: 232).

In the third quarter of the XVIII and XIX centuries, the border guards of Orynbor and Siberia had a great shortage of experienced translators, so that in addition to translating written correspondence into Turkish, conducting diplomatic negotiations with the Kazakh Khans and collecting the necessary information about the sultans, the authorities were also responsible for events in the Kazakh steppe and the most important nomadic leaders – they sought the help of the Tatars to find out about their status.

For these purposes, many Tatar workers from Orynbor and Omby were sent to the Kazakh steppe. They lived in the villages of Khans and sultans and, for many years, taught literacy and Islam to children of Kazakh origin. They also worked as secretaries. In particular, Abulkhair Khan, and then his son Nuraly Khan, was a permanent clerk and translator for almost 20 years – Almukhamet Nurmukhametov, a native of the "Seit's" Tatar. In Abylai Khan, meshchan Tatar, Mullah Yaguda Usmanov, Aishuak Sultan served as a Tatar merchant from another "Seit's" Sloboda – Seit Kasimov, Yesim Khan, the older brother – largely Mullah Gubaydulla Fetkulin, Middle zhuz Sultan Urus Khan – Tobolsk Tatar Tazhbulat Zaryvkin (Erofeeva, 2001: 233). However, in the following decades, the Tsarist government, fearing the spread of Islam in the steppes, decided to gradually abandon the activities of educated Tatars and sought to establish ties with the Kazakh Sultans through Christian employees.

In 1785, Empress Catherine II ordered the governor of Ufa and Siberia, Baron O.A. Igelstrom, to build Muslim mosques in the Kazakh steppes with a school that could accommodate up to 500 people. To send Tatar Mullahs to the most remote areas, he was instructed to provide monetary assistance and give a significant monetary reward if they did their work carefully and conscientiously.

The same year, the text of O.A. Igelstrom's speech in the Senate was as follows: "In our affairs, the provision of various Kyrgyz tribes with Mullahs can bring significant benefits. You can try to identify them and ask Kazan for reliable people of the Tatar people, give them the necessary instructions to make the Kyrgyz loyal to us and stop them from raids and acts of aggression on our borders." The list of "reliable" religious figures compiled by the first Mufti M. Husainov (Huseynov, Huseynov) included Akhun Sh. Abdrashitov, M. Akhun. From the new Tatar Sloboda of Kazan Yusupov, Mullah A. Mukhitdinov, and others (Makhmudov, 2021: 64).

The Tsarist administration tried to introduce Tatar Mullahs into the governing bodies. So, Mufti M. Husainov, Akhun M. Kaziyeu were part of the Khan's Council. Some Tatar clergy (for example, Fatih Abdusalyamov, A. Bekmetov, Akhun Sh. Abdrakhimov (Gabdrakhimov), A. Mukhametov, Mufti M. Husainov, and others) performed diplomatic functions. In particular, the situation of the Middle

zhuz of Kazakhs Sh. Abdrakhimov resolved the conflicts between the well-known Shormanbiys and negotiated the return of sixty Kazakh families to the Kokshetau border, and together with Mukhametov, he was sent to Zhetysu to persuade the Kazakh tribes – Uisyn and Naiman to take on Russian vassalage. The situation of the Orenburg expedition, and later the Mufti M. Khusainov, made every effort to instill confidence in the administrative and judicial institutions of Russia by the Kazakhs, becoming a link between the border court and the Kazakhs, personally delivering the testimony of nomadic people's witnesses to this instance (Makhmudov, 2021: 67).

There were many cases when the Kazakh chieftains asked the Siberian Kyrgyz administration to send Mullahs to them in order to train the local population in housekeeping and agriculture. According to the historian G. Sultangalieva, the transition of the Kazakh people to agriculture was one of the tools used by the Empire to assimilate nomads. There were also cases when the Tatar clergy were engaged in trade and cattle breeding.

It is very difficult to calculate the exact number of Tatar clergy in the Kazakh steppes since Tatar clergy often visited without the sanctions of the bodies of the Russian state administration. But it is clear that there were many of them. It is known that in the middle of the XIX century, there were about a thousand of them only on the territory of a small hundred.

The religious and cultural influence of the Tatars on the Kazakhs was significant. In the middle of the XIX century, the traveler A. Haruzin wrote in an ethnographic essay: "For the Kyrgyz, the Tatars are prestigious; the Kyrgyz leave their robes, put on Tatar clothes, and go with them to evening prayers, and the highest Kazakh dream is to become Tatar, rather than Russify" (Makhmudov, 2021: 66).

Russian teacher G. Khokhlov, who taught Kazakh children in the villages of the Turgai region, said: "Nomads try to be like Tatars in all respects. All of them shave, and the elderly do not forget about the time of prayer, and carefully perform ablutions and prayers. But it can be seen that this is not familiar to them, but a new phenomenon: they constantly make mistakes not only in the words of Arab and Tatar prayers but also in prayer" (Makhmudov, 2021: 66) – he wrote that the Tatars immediately became one of the reasons for the Kazakhs.

In the second half of the XVIII century, Tatar settlements began to appear on the territory of ancient caravan routes located near outposts and fortresses of Northern and eastern Kazakhstan, Russia. In particular, in 1786, along Zhanaesim, 40 kilometers from the Petropavlovsk fortress, Tatar settlers from the Volga region founded the village of Mamlyukovo (now the city of Mamlyutka), where six years later, during the sixth revision (in 1792), 176 men were registered (Erofeeva, 2000: 233).

Around the same time, Tatar settlements began to form in Petropavlovsk and Semipalatinsk, and various Turkic-speaking people from the Volga region, engaged in intermediary trade in the Kazakh zhailau, settled in western Siberia, Central Asia, and East Turkestan ("Tatars", "Siberian Bukhars", "Bukhars", "Tashkent", "Kashgarians", "Shala-Kazakhs", etc.).

In the Semipalatinsk region from the 60's to the mid-90's of the XVIII century, Tatar merchants were located on the island of Polkovnichyi. In 1798, after a strong flooding of the island during the spring flood of the Irtysh, merchants were allowed to move half a kilometer upstream from the river. Their new place immediately began to be popularly called the "Tatar settlement" or "Tatar Sloboda." A few years later, an exchange site was built here, and merchants and their advisers settled around it. At that time, Konys consisted of only houses to live in and one mosque. Only representatives of the Turkic-speaking peoples of Russia and Central Asia settled there. As a result, in 1824, the rapid growth of the Tatar settlement and the Russian outpost merged these two parts within the city of Semipalatinsk and acquired an Asian appearance. The Russian scientist and traveler K.A. Meyer, who visited Semipalatinsk in the summer of 1826, described his first impression of the appearance of the city as follows: "There are not many Russians, Tatars, a few Tashkent residents, a few Germans, and Jews, and Kyrgyz in the city. The clothes of many Tatars, which are alien to the European eye, women with their faces covered, thin towers where gloomy azan is often heard, all this gives the city an oriental look" (Erofeeva, 2000: 234).

The largest migration flows of Tatars to Kazakhstan belonged to the XIX century. During this period, they moved from the Volga region to the territory of the Ural Cossack Army on the territory of western Kazakhstan, some to the settlements of Bokei Horde (founded in 1801). From the XIX century to the mid-20s, with the permission of the Kazakh Khan Zhangir the Tatars lived mainly as a resident population in the Khan's Horde, which was its administrative center. In 1841, of the 42 buildings in it, 19 belonged to Tatar settlers. In those years, 99 people lived, which was 41 % of the entire population of the Khan's horde (242 people). Around the same years, with the permission of the Orenburg Military Governor V.A. Perovsky, 30 Tatar families settled in New Kazanka, another village of the Inner Horde (Erofeeva, 2000: 235). At the end of the XIX century, the share of Tatars in various settlements of the Inner Horde was equal to a third of the total population. About 600 people lived in the Tatar Khan horde, up to 500 people lived in New Kazanka, and about 200 in Talovka. It seems that about 99 mosques worked in the entire Inner Horde at this time.

In the second half of the XIX century, the number of Tatars in different parts of the region began to grow not only through voluntary migration but also due to natural growth. As a result of the interaction of these two factors, by the end of the XIX century, the Tatars became one of the largest ethnic groups that settled in the region. In 1897, 55,984 Tatars lived in Kazakhstan, which is 1.34 % of the structure of the total multinational population.

The Tatar population is mainly concentrated in the Urals, namely in the Ural uyezd (17.8 thousand people), Petropavlovsk uyezd (6.6 thousand people) of Akmola region, Semipalatinsk uyezd (9.9 thousand people) of Semey region, Verny (2.1 thousand people) and Lepsy uyezd (1.9 thousand people) of Zhetysay region, Kostanay uyezd (1.7 thousand people) of Turgay region. Thus, at the end of the XIX century, on the territory of Kazakhstan (after Russians and Ukrainians), the Tatars were the third largest ethnic group, they lived in almost all regions, except for the Syrdarya region. In terms of social status, the majority of Tatar settlers belonged to the petty-bourgeois (37.6 %) class, 28.2 % were peasants, 9.9 % were Cossacks, and 2.4 % were merchants (Erofeeva, 2000: 235–236).

After the formation of the Alatau external district in Semipalatinsk (in 1856), which is the object of study, families of representatives of the settled population of the region, consisting of Turkic-speaking groups of Tatars and Shala-Kazakhs, that is, Kazakhs from mixed marriages with Tatars, Uzbeks, Kalmyks, and other peoples, began to settle here since 1857. They founded a Tatar settlement near the Verny fortress and were engaged in leather production. At the end of the 60's of the XIX century, a Muslim school began to operate in the settlement, where 70 students were brought up. In addition, the Shala-Kazakhs, who moved to the vicinity of the Verny fortress, founded the village of Baiserke. In Baiserke in the early 60's of the XIX century, a hundred families lived, and a special bazaar and a beautiful mosque were built.

Since the foundation of the Verny fortress in 1854, the process of migration of Tatars has taken place. In 1855, the plan of the "Tatar Sloboda" of Major Peremyshevsky, who served as a bailiff, was included in the map. This settlement area was intended for Muslims of Central Asia who were engaged in trade. That is why at first, it was called The "Tashkent Sloboda," and then it was called the "Tatar Sloboda" due to the large influx of Tatars. In addition to Kazan, Tobolsk, Vyatka, Tyumen, Semipalatinsk, and Turkestan Tatars, Shala-Kazakhs, and Sarts also settled here (Kali, 2022: 925).

In 1867, after Verny received the status of a city, the "Tatar Sloboda" became part of the city and consisted of 130 residential buildings. The first mosque and madrasah were also built here and served the people. In 1880, a stone mosque was built with the support of local residents and merchants (Gabdalgani Guzairov, Rakhmetulla Zainullin, Ishak Gabdulvaliyev, and others). In 1891, there were a total of 4 mosques in the city of Verny, three of which were made of stone and one of wood material.

In Kapal County there was: Kazakhs – 125.681 (92.1 %), Russians – 6.173 (4.52 %), Ukrainians – 2.395 (1.75 %), and Tatars – 1.672 people (1.22 %). In general, the history of the Kapal fortress began in 1847 (Kali, 2021: 118). The Tatars who lived here made a great contribution to the cultural and economic prosperity of this region. For example, Shokan Ualikhanov's visit to Kashgar was greatly facilitated by the Kapal Tatar Galiakbar Seifulmulik.

The number of Kazakhs in Lepsy County was 156.107 (86.3 %), Russians – 14.292 (4.32 %), and Tatars – 1.908 (1.05 %). Lepsy was founded in 1846 after several tribes of the Great Zhuz joined of the Russian Empire. The main purpose of the creation is to protect the border between China and Russia. Among the first immigrants were 150 Cossacks. In 1860, it received the status of the County center and 20.000 people (Tatars in Kazakhstan, 2011: 113). And since 1898, the influx of Tatars began. Since then, there has been a mosque and a school near the mosque, where a specialist named Latypov, specially invited from Kazan, taught.

Lepsy Tatars took part in almost all spheres of activity in the County, especially in beekeeping. So, in 1913, when the coat of arms of the city was adopted, in addition to the image of mountain peaks and argali, three beehives were depicted beneath them. This probably indicates that the region is famous for beekeeping.

The number of Tatars in Zharkent County was 1,183, with 401 Tatars living in Zharkent. In Pishpek County, there were 602 Tatars, including 271 in Pishpek and 844 in Przhevalsk County – where 539 Tatars lived (First general census, 1905: 167).

In the Zhetysu region, a unique community inhabited by Tatars is known as "Besboydak". Founded by five single Tatars on the Karatal River between 1860 and 1865, this community was named "Besboydak" in honor of these individuals. The leader of the Congregation was Tatar named Mendigul, popularly called "Boranbai Haji" (CSA RK. F. 44. I. 1. C. 1752. P. 21). It existed as a community until the spring of 1918. Later, in Soviet times, it acquired land and expanded its economic activities. However, in 1929, facing mass repression due to strong opposition to collectivization, the majority of the population was forced to flee to China. On the site of Besboydak, a collective farm called "Equality" (Tenlik) was established, which became the village of Tenlik, where the descendants of Besboydak still live (Tatars in Kazakhstan, 2011: 103).

It is known that during the time of Tsarist Russia, the Zhetysu region also included the territory of modern Northern Kyrgyzstan. In this regard, let's consider the migration of Tatars to modern Kyrgyzstan and its formation as a diaspora. The historian Bikbulatova A., who studied the Kyrgyz Tatars in detail, divided the arrival of the Tatars in Kyrgyzstan into three stages: the first stage before the region's accession to the Russian Empire, the second stage after joining Russia, and the third stage under Soviet government.

The Tatars played an active role in historical events such as Kyrgyzstan's accession to the Russian Kingdom and the establishment of diplomatic relations. The first letter sent from the kingdom to the Kyrgyz steppes was delivered by the representative of the Kazan merchant Abdrakhman Nurmametov, a Tatar citizen Muslum Agaferov. In 1787, the Kyrgyz leader of the West Siberian authorities solemnly accepted a letter sent to Atake Batyr under the flag that it was delivered by Fayzulla Seifullin, a representative of the popular Tatar ethnic group, fostering unity between the Kyrgyz and Russian authorities. For many years, he faithfully served to establish peaceful relations between Kyrgyzstan and Russia. His efforts were continued by Fayzulla Nogaev. It can be confidently stated that Tatar merchants, diplomats, translators, and guides were present in most Russian missions not only to Kyrgyzstan but also to Central Asia as a whole. Their contributions were as significant as diplomatic and trade missions to the East.

Thus, during the period when the region was not part of the Russian Empire, the Tatars engaged in extensive trade activities in the Kyrgyz steppes and on the territory of modern Kyrgyzstan. Their trade and economic endeavors were accompanied by the establishment of diplomatic relations.

They also influenced the education and spiritual development of local peoples, evident in the construction of mosques, teaching students Arabic graphics, and the overall Islamization of nomadic tribes. They actively participated in Kyrgyzstan's accession to the Russian Empire.

During this period, Tatars began to settle among the Kyrgyz as resident residents. The exact number of Tatars in this period is difficult to determine because a census was not conducted. According to historian A. Bikbulatova, the change in the Russian government's policy towards the Tatars in the region after joining the Russian Empire is a feature of the second stage of Tatar arrival (Bikbulatova, 2018: 240).

The reasons for this change were, firstly, the realization of their full superiority in the region and the understanding that they could conduct trade in Central Asia without the assistance of Tatars. Secondly, the analysis showed that Tatars had a significant influence on the education system based on the Arabic script and on the religious landscape. Authorities, fearing that Tatars and the local population might unite and rebel against the Russian Empire if necessary, considered ways to minimize the influence of the Tatars. For example, Governor-General K.P. Kaufman 1868 expelled nomads from the lands belonging to him, mainly in the Zhetysu region, from the Ufa Mufti, and expelled all Tatar Mullahs.

Education gradually adopted the system of I. Ilminsky, and in response to the Muslim schools of the new method, Russian-native schools began to open for the indigenous peoples.

After the accession of Central Asia to the Russian Empire, the Russian authorities, on the contrary, began to limit the Tatars, excluding them from trade, and education, and, in general, reducing their influence on the local population. Thus, the benefits provided to Russian settlers did not apply to the Tatars. They had no right to form private corporations. Based on Article 262, the "Regulation on the Management of the Turkestan Region" of 1886, it was decided that Tatars were recognized as "non-Christians" and "foreigners" and did not belong to the local population. After the arrival of the Russians in the region inhabited by the Tatars, they were deprived of the right to own a land plot and general real estate in Turkestan.

According to researchers named A.P. Yarkov and G.K. Krongardt, in the first years of Kyrgyzstan's accession to Russia, the number of Tatars in the Russian troops was not small. Among them were translators, officers, as well as soldiers. However, in the notes of M.A. Terentyev, it is said that "during the enlistment in 1855, many Tatar recruits fled to Bukhara and Tashkent, so as not to fight with their brothers." Before that, he mentions the baptized Tatars. From this information, we can say that, perhaps, among the Russian troops (there were only 26 of them in the army), Tatars were also among those who underwent the baptism ceremony.

With the beginning of mass migration of the population from Russia, the Tatars came from the south of Kyrgyzstan to the northern region, which was previously part of the Zhetysu region and joined Russia earlier. Tatars entered the north of the country through Kazakhstan. They began to settle mainly in County towns. Among the Tatars who came to the city of Karakol (Przhevalsk), there were a large number of merchants. One of them is the merchant Hamza Abdullayev and his eldest son Sabyrzhan. They settled in the city of Karakol. Khamza Abdullayev is the maternal grandfather of Sh. Aitmatov. During this period, a certain part of the Tatars settled in the city of Tokmak, since this city is located in a geographically advantageous location connecting the cities along the Shu and the cities of the Issyk-Kul region. The number of Tatars and their influence on the local population increased significantly. About the activities of the Tatars at that time, Count K.K. Palen wrote: "... the Tatars completely occupied the system of trade and education" (Bikbulatova, 2018: 240).

In the 1860s, near the destroyed Kokand fortresses, near military pickets, Tatar artisans and peasants with Uzbeks settled. The reason was commodity-money relations and the growth of the sales market. Among the Tatars, there were many craftsmen who made products and jewelry from leather, metal, and wood.

After the annexation of the Kokand Khanate by Russia, a large wave of Tatars began to arrive. Tatars came to the southern regions through Uzbekistan. In the late nineteenth and early twentieth centuries, industrial (hired) workers began to flock here.

In general, the Tatars who emigrated to Kyrgyzstan were mainly natives of Kazan, Ufa, Orenburg, Tomsk, Tobolsk provinces, Petropavlovsk uyezd, the cities of Verny and Aulie-Ata. The share of Tatars increased in the region not only due to external migration but also due to the high level of natural growth.

At the beginning of the twentieth century, the growth in the number of immigrants from Russia to Kazakhstan and Kyrgyzstan was significantly influenced by the "Stolypin" agrarian reform. Then dozens of new settlements appeared in the region. There are not many of them in the Tatars who emigrated.

Thus, after the entry of the territory of Kazakhstan and Kyrgyzstan to the Russian Empire, a new administrative-territorial division was introduced. To strengthen political and economic positions, the Turkestan governor-general was created, which included the dominant territory of modern South Kazakhstan, Southeast Kazakhstan, and the Kyrgyz Republic. From this point on, the first data on the number of Tatars appears. One of these pieces of information related to Kyrgyzstan refers to 1869. To date, 109 Tatars live in the Issyk-Kul district, including 72 men and 37 women. And, in general, the first national census of the Russian Empire was in 1897, which gives a complete picture of the population of the Zhetysu region and the number of Tatars. The results of this census provide a great opportunity not only to understand the demographic situation of the region but also to determine the socio-economic situation of the region.

Let's compare the number of Tatars with other ethnic groups in each of the districts that were part of the Zhetysu region. In Verny County, 151,485 Kazakhs (67.6 %), Uighurs – 25,701 people (11.4 %), Dungans – 1,852 people (0.82 %), and Tatars – 2,144 people (0.95 %), who were mainly in Verny (First general census, 1905: 167).

Based on the above information, it can be seen that the main counties where Tatars settled in the Zhaetysu region are: Verny (including the city of Verny), Lepsy, Zharkent, Kapal, Przhevalsk. As for the territory of Northern Kyrgyzstan, which is part of the Zhetysu region, in the archives of Kyrgyzstan write about the population composition that Tatar merchants lived in large cities in this region because they were mostly engaged in trade. According to his data, there were 271 Tatars in Pishpek, which is 4.1 % of the population, and in Przhevalsk, there are 539 Tatars. They made up 6.7 percent of the city's population (CSA KR. F. 136. I. 1. C. 1457. P. 16).

In general, the vast majority of Tatars who settled in Kazakhstan lived in urban areas. Of the Tatars who lived in the Zhetysu region – 7,558 lived in urban areas, and the remaining 2,745 lived in rural areas. It is known that 2,200 Tatars lived in the cities of Pishpek, Przhevalsk, and Osh, which became part of the Zhetysu region in 1910. And in another city located in the same region – in the land of Przhevalsk, on the contrary, the share of Tatars was small. Only 0.85 percent of the entire population (Bikbulatova, 2018: 240). The stabilization of the Tatars in urban areas, in turn, contributed to their active participation in trade, cultural and spiritual life, and political life in urban areas. Detailed information about this is written in the upcoming chapters.

Conclusion

According to the migration of Tatars to the territory of Zhetysu, the period before the establishment of Soviet power in the region, the following conclusions can be drawn: Tatars began to migrate to Zhetysu before the annexation of the region to the Russian Empire. The main reasons for the resettlement were the development of trade and the establishment of diplomatic relations between the Russian Empire and Central Asia. Among the Tatars who came to the region were merchants, teachers, artisans, and "wandering Mullahs" who spread Sufism.

The Tatars who moved to Zhetysu in the second half of the XIX and early XX years will play a special culture role in the future of this region. The very first theater clubs will be created by the Tatars, reading rooms will also be opened thanks to the sponsorship and desire of the Tatars. In addition, they will play an important role in the political life of the region at the revolutionary XX centuries. And thus they will influence the emergence of various political movements, but that's a completely different story.

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CSA KR — Central State Archive of the Kyrgyz Republic

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