



UDC 94 «1744-1769» (574)

IRSTI 03.01.00

DOI 10.37238/2960-1371.2960-138X.2024.94(2).48

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**MOVING OF ABILMAMBET KHAN TO TURKESTAN AND CHANGES
IN THE GOVERNMENT OF THE COUNTRY (1744-1769)**

Annotation. Taking the reins of an independent republic and becoming a sovereign country gave us the opportunity to study our own history in a new way. In this regard, a lot of scientific research is being carried out in order to give a proper assessment to historical figures who have left a deep mark on the history of our country, from the point of view of national interests, and the white pages of our history being opened. This is due to the fact that in any civilized country historical science fulfills its humanistic task by studying the path of this country and people, especially in difficult historical periods, and the life path of individual historical figures who left a deep mark on history with their social activities during those periods. Moreover, recovering the historical truth about individuals whose historical destinies have been continuously distorted in every period is essential in restoring our national history today. After all, it is known that a national approach to historical figures forms a sense of patriotism in the younger generation.

Keywords: Abilmambet; khan; diplomacy; Sultan; Kazakh; Turkestan; bashkurts; Kalmaks; Dzungars.

Introduction

In the article, the evaluation of the socio-political activities of historical figures in the Kazakh society of the XVIII-XIX centuries was undertaken to a certain extent in Tsarist Russia and Soviet times, and was reflected in historical research works. But at any time, the ruling authorities organized the study of historical figures according to their convenience. For tsarist Russia, the khans, sultans, dance-heroes of the Kazakh country were identified by the names of supporters of the Russian government and the second group as "robber", "hostage taker", "savage". This tradition was later continued in Soviet historiography. Among them, the social and political functions and views of the khans and sultans were exposed to open distortion. Prominent historian E. Bekmakhanov, who studied the history of Kenesary, was persecuted. After that, the services of the Kazakh khans and sultans were not positively evaluated, and it was impossible to fully understand their history. Because "History is the intelligence of the people, it draws energy from it, it draws inspiration for social creativity and a bright future." And the reason for increasing



interest in history is that people look for similarities from the past to the present, and want to find solutions to today's problems" [1, p. 32].

Methodological bases of the work

In order to comprehensively reveal the essence of the issues put forward in the article, the scientific methods of the world and modern research methodology in the science of history were used. Objectivity, historicity, consistency, relativity and analysis and accumulation, development is based on the principles of knowledge. In order to comprehensively reveal the topic, we critically analyzed the awakening of national consciousness and the new scientific concept formed on the basis of it, and the fundamental works and archival documents that came into scientific circulation in the following years in the domestic history and social sciences.

Historical analysis

Due to the fact that the history of any person is directly related to the period in which he lives, let's start the history of the study of social and political life of Abilmambet Bolatuly from various works of the 18th-19th centuries. First of all, among the works of Russian researchers of that era, the first information about Abilmambet is an active member of the Orynbor expedition, he served in this region for 42 years. created by P.I. Written by Rychkov [2]. P.I. In Rychkov's "Orynbor topography" the people of the Orynbor region: Kazakh, Bashkir, Kalmyk, etc. It tells about the annexation of the Little Hundred and the Middle Hundred to Russia, writing about the economy, migration, tribal composition. In addition, he visited Kazakh villages and supplemented with the information he saw with his own eyes on the culture and life of the people. The value of this work in the history of Kazakhstan is that it includes archival documents that were damaged before preservation even in the 19th century and provides a scientific assessment of historical events.

Further, the history of the social and political life of Abilmambet Bolatuly is presented by P.I. Rychkov, N.P. We see that Rychkov [3] supplemented and developed it further. P.I Rychkov, N.P. Rychkovs in their work "Captain's notes" "On August 28, 1740, Abilmambet Khan of Orta Yuz and Abylay Sultan with all their clans and qualified people were accepted at the Kazakh-Russian negotiations held in Orinbor. Khan of Orta Yuz Abilmambet and Sultan Abylai swore during this meeting that "we will look at Russia's bronze and be sure of it", but their relations with Russia were much worse and unstable than those of Kishi Yuz [3, p. 25]. Further, it is known that in the case of the gradual annexation of Kazakh lands to Russia, especially by the middle of the 19th century, the Russian government began to study the history of Kazakhstan from a state perspective. First, Kazakhstan was comprehensively identified as an object of colonization, and then special research assignments were given in order to boldly conduct government policies.

In this direction, the fundamental work of A.I. Levshin [4] was published. The researcher takes a one-sided view that "before the khan was elected to replace Sameke Khan in 1739, both Abilmambet and Abylay ruled equally as khans." The author recognized Abilmambet Khan and showed that he had no less power than Abylay before the country. Further, the history of Abilmambettanu is reflected in the work of V. Velyaminov-Zernov [5] in the 50s-70s of the 19th century. V. Velyaminov-Zernov describes the political situation in the Kazakh country in the years 1748-1765 and



Russia's connection with Central Asia, and provides information about the khanate struggle in the Kazakh steppe, the rift between the sultans, and the crisis of the khanate system in the country. In his work, the author showed the ways of internal penetration into the Kazakh territory through West Kazakhstan and the need to accelerate the policy of military colonization. These works revealed the essence of very important issues, especially in the study of the meaning and progress of military colonization policy. In the works of the authors of the second half of the 19th century, valuable information about the political and social situation of the people of Orta Yuz, the level of the country's management system, despite the predominance of the colonial direction, despite the disdain for the Kazakh people.

In the summer of 1745, Kaldan Seren asked one of his three rulers to bet. They are: Abilmambet, Abylai and Barak. Disturbed by this, Abylay went to Abilmambet on August 20 and told him that ambassadors were coming from Russia. Indeed, on August 27, the commander, lieutenant general G.K. Kinderman and S. Volkov came to Abylai with their troops from Siberia. Abylai sent a parcel from his confidant Sary Batyr to Abilmambet stake "asking him to send Barak sultan or his dignitaries to Seren from Kal." Two khans in the army of Seyit and Abilmambet fought for Turkestan, and both of them expected support from Kaldan Seren. In the summer of 1745, the Bashkir centurion, who was in Tashkent and Turkestan on the order of the Orinbor administration, returned and said: "Abilmambet, the Kyrgyz-Kaysak middle-class khan, and Seyit Khan, who led the khanate in Turkestan, both asked the Dzungar ruler to determine who would form a khanate in the city last summer. The Orinbor government declares that it will bring the people of Turkestan and Tashkent closer to Russia and remove them from Dzungar rule [3, pp. 136-138].

At the beginning of the 50s, Troitsk began to lose its importance. First, the construction of the Novoishim line in 1752 shocked the Kazakh merchants, and already at that time, about 500 Kazakhs who had already set off returned to their villages. Secondly, in the 1950s, trade with the Qing Empire, which was eager to buy horses from the Kazakhs, began to be launched. However, merchants continued to come to Troitsky, but now they came not from the entire Orta Yuzh, but only from the Kazakh tribes that were close to it. In the 50s and 60s, many embassies sent to Ortazhuz did not lead to any kind of establishment of Russia in this region. And all the ambassadors emphasized the peaceful attitude of the Kazakhs to Russia [6, pp. 259-260].

In 1750, Lama-Dorji's coming to power in Dzungaria led to a rekindling of the internecine struggle. Defeated in this struggle, Davatsi Noyon took his nephews Amirsana and Bainjur and fled to the Kazakhs in the spring of 1751. The ruler of Dzhungaria demanded the return of his political rivals. In the summer of 1752, a meeting of heroes and chieftains of the Middle Hundred and Great Hundred took place in the Horde, where Abylay and most of the heroes supported Davatsi. In making this decision, Tole Bi, who returned to Dzungaria from the embassy a short time ago and was well aware of the weakness of Lama-Dorzhi's situation, played a decisive role.

The ruler of Dzhungaria, Lama-Dorzhi, who was angry that the Kazakhs refused to hand over Davatsi noyon, sent an army led by Sayin-Bolek and Shadyr to Ortazhuz. The Dzungars attacked the homes, settlements of Waks and Kereys in Central Kazakhstan.6, 248 p. pp.].



Because the Kazakh Horde did not release Davatsi, in 1752, Lama Doji Sain Belek, Shahdor, and Batyr Ubashi led 20,000 troops into Orta Yuz. The tribes of Orta Yuz, such as Kerei, Vak, Ak Naiman, who lived in the eastern valley, suffered greatly from the Kalmyk attack [7, p. 317].

The desire of the Chinese to expand their lands and the manifestation of the military spirit that prevailed during the reign of Qian-Lung can be seen from the following: two embassies were sent to Abylai Khan in 1756 and 1758, however, in 1760, a detachment was sent out with the demand to return the people captured by the Kyrgyz of the Middle Hundred. the sultans of the lower Yuz also sent their ambassadors to Beijing in 1763, for example, Nuraly Batyr and Abilpeyiz, and Abilmambet sent his son from the Middle Yuz. Finally, in 1762, Chinese ambassadors with 130 men came to Abilmambet Khan and Abylay on behalf of Qian-Lung and informed them that they were going to send an army to make sacrifices in accordance with Chinese traditions in the spring east of Bugdi Khan, at the tomb of Khoja Ahmet and at the Blue Mountain in Samarkand. asks for food, they say that he needs horses, cows and sheep [p. 8, 19].

The Kazakh-Chinese war of 1756-57 forced Russia to intensify its diplomatic activities in the Middle East. In the Kazakh steppe, the threat of the Tsing's rise was quite real, so the border authorities, worried about this, tried to attract the most influential Kazakh rulers to their side.

Russian authorities understood very well that expansion into Central Asia is impossible until the region is economically developed. "The peaceful existence, glory, and prosperity of states arise from three sources."

On April 12, 1759, Abilmambet Khan came to Karakesek. At that time, Karakesek country was cleared of Kalmyks.

Chinese troops are coming from Dzhungar to occupy Samarkand, Bukhara, and Tashkent. That's why the Kyrgyz salute Abilmambet Khan and Abylai Sultan. Asking for help, he offers to occupy those countries. Both Abul Mambet and Abylai Sultan say: "We will not help anyone" [9, p. 116].

Baisary, a Kyrgyz from the Atigai tribe of the Middle Horde, said: Abilmambet Khan's eldest wife is from the Altai tribe of Argyn. His son Bolat Sultan is considered to be the owner of the land of that clan. Abilmambet Khan comes and goes in the summer. When he arrives, he will solve important matters between the Kyrgyz people. Because Abylay Sultan cannot solve the complex affairs of the Horde without his consent. In winter, he lives in Turkestan.

This year, Abilmambet Khan Abylai Sultan came to him with a large army and asked him to clear the trade route from Tashkent, Turkestan and Zhartkent of robbers and establish a peaceful road. That's why Abylay is going to visit Sultan Abilmambet Khan in the spring.

On February 19, Abylai Sultan's Tolengit Kyrgyz Rayymbek said: Last fall, Abylai Sultan sent me on his behalf to the Karakerei Naiman clan of the Middle Horde. They go with the shepherds in the Karata meadow near the Zvenigorsk fortress. Abilpeyis, the son of Abilmambet Khan, gave 4 horses as a gift to the Sultan.

Later, when he returned, Kabanbai Abylai, the chief of that clan, ordered him to Raimybek on behalf of the sultan. He ordered Rayymbek to move with all his nobles to



the Dzungar khanate in the coming summer, to live there in the place where Dzungar Khan Kaldan Seren Urga lived.

When Sultan Abilpeyis went to the lords of Kashgaria and Zharkent, he saw that Rayymbek had sent a letter to Sultan Abilmambet and Abylay through a special person. In that letter, if the Chinese customs forbade people from selling horses and goods to the Chinese, they also forbade the sale of Chinese goods. And you can buy it in Kashgaria. He does not know how Abilmambet and Abylai will answer him. Abylai Sultan is going to go to Abul Mambet Khan in the spring for consultation[9, p. 199].

Many clans moved to the Dzungar region. Abilmambet Khan, Abylai Sultan, Kulsary, Kuleke Batyr and other elders are going to gather in the Karakerek Naiman tribe this spring at the place where Abilpeyis, the son of Abilmambet Khan, and the elder Kabanbailar live, in order to discuss the transfer of some more Kyrgyz-Kaysays.

Uranhaitsov, head of a strong Kalmyk clan along the Katun River, was captured by the Kyrgyz-Kaysaks. He entered the territory of Russia. He returned the famous captured Tatars [9, p. 201].

In February 1755, 200,000 troops of the Ching kingdom, who set out to pacify Dzhongar, marched in two directions (Barkol and Ulatai) to the Dzhongar valley, killing those who came in front of them, and gathered in Buratala in April. After that, a large group from both directions joined forces and marched to Ile, where Dauvash is holding the Dzungar khanate. In June, they captured Davash in Mongolkure and announced that they had destroyed the Dzhongar Khanate once and for all.

During the preparations for the national liberation uprising of the Bashkirs in 1755-1756, one of the organizers of the Bashkir uprising, Bekbolat Arkayev, the head of the Burzyan province, contacted the villages of Zhetiruluk led by the Kazakh tarkhan Tama Eset, and conducted secret negotiations with each other to launch a joint Kazakh-Bashkurt uprising against the tsarist government. For example, I. Neptyuev made a demand to take back the Bashkirs who took refuge in the Kazakh villages during the Bashkir uprising in 1756, and wanted to implement it with the hands of the Kazakhs. In the villages of Serke Batyr, Eset Tarkhan, and Aldanazar, who did not accept this, there was bloodshed between the people of Nuraly Khan and the people of Zhetiru. After that, Governor I. Nepluyev gave A.I. Tevkelev the rank of major general before sending him to carry out a special task of the tsarist government to return the relics from the Kazakh steppe, and to the ambassadors he led, the tsarist government gave 10,000 rubles as a gift to the Kazakh khans and sultans and for each returned Bashkir. gave a knitted cape. Here, too, the colonial trick of fulfilling "tasks" by giving ranks and buying money has come to fruition.

In 1755, Berdigul Tarkhan, the son of the famous Bashkir Tarkhan Zhumagazy, came to the village of Zhetirulyuk with 100 families belonging to him. In 1756, the royal government arrested Berdigul Tarkhan and took him away. The Bashkir Tarkha died from suffering during the "investigation" conducted in Orinbor. Archival data prove that the Bashkir-Kazakh tarkhans had good relations and that they were leaders in the organization of the uprising.

The tsar's administration, which intended to permanently break the relationship between the Kazakhs and Bashkirs, considered the way to get rid of the Eset Tarkhan, which was an obstacle to the implementation of the colonial policy, "in their own way".



In 1757, the tsarist government, which suppressed the national liberation uprising of the Bashkirs in 1755-1756, issued an order to arrest and punish those who participated in the organization of a special uprising. It is quite possible that the royal government was involved in the death of Eset Tarkhan, who died soon after that.

The royal government, aware of the positive relationship between the Middle Hundred and China, tried to destroy it again and again. In order to destroy Kazakh-Chinese relations, the Tsar's government instructed A. Tevkelev to give Abylai sultan a break from the Chinese side by giving monetary and material gifts, and to persuade Nuraly, Khan of the Hundred and Small, to start a war against China [2, p. 14].

In 1755, the Ching kingdom calmed down the internal conflict of the Dzhungar and sent them Shun-Dyna, Da-Yunga to Orta-Yuz to communicate with Abylai. Just before the departure of these people, the Horde of the Ching Kingdom said: "After the Suends go to the Kazakh border, you must not start a rebellion. You have to be careful. Even if the troops of that side attack, tell them right and drive them back. If they don't talk, then you can arrest them and kill them." In fact, at this point there will be no conflict between the Kazakhs and the troops of the Ching kingdom [10, pp. 32-34].

In 1755, as a result of the severe political crisis faced by the Dzungar state, the Chinese empire came to the border of the Kazakh country. Historical data show that for a hundred years, the state of Dzhungaria was a shield for China's western conquest policy.

Another aspect of the relations between the two countries at the turn of the 18th and 19th centuries, or the issue that had its own impact on the relations of the two countries, is the return of the Kazakh people to their ancient homeland to the east, lost during the Dzungar invasion, and "who should own the land?" It was the conceptual disagreement between the two countries, and the policy of each country. Such problems led to the policy of imperial expansion. According to the dream of the Qing king Qianlong and his majesty in the Central Asian regions, all the lands that were in the possession of the former Dzungar kingdom should belong to the Qing kingdom, because it was the Qing kingdom that destroyed the Dzungar kingdom. And the Kazakh people have never forgotten their homeland occupied by the Dzhonghars in the east and have been fighting to return to those ancestral lands - this can be seen from the request of Abylai Khan from the Qing king to return lands like Tarbagatai to the Kazakhs in the aforementioned "Shilu" document. We can see that the Kazakhs wanted to take back their ancient people in the east from the documents of the Qing dynasty, which were completely unknown until now, written on September 17, 1755 in Manchu language, "Dingbei Jiangjun Bandi, about the reports of ambassadors from Western Kazakh lands about the state of governance of Tashkent city, and there as before. In the document entitled "Akim's statement on the need to appoint such positions", the words of the Kazakhs to the Qing nobles, "Now here you are, you have come to our old village and are entrenched" have been preserved.

The historical problems arising from the mentioned conceptual disagreement are complex and large-scale. The most important of them are issues such as the formation of the Kazakh-Chinese border and the ethnic territory of the Kazakh people. Abylai Khan and Abilpeiz Khan sent an ambassador to the Qing king Qianlong on August 30, 1757. There is a lot of information about this in the Qing literature, and this event is



described as the "beginning of the subjugation" of the Kazakhs to the Qing kingdom. However, if we look at some documents related to this event in the Horde memory (in "Shilu") and the First Historical Archive of China, among the historical documents of the Qing era, we first noticed that the Kazakh ambassadors raised the border issue. According to these sources, the ambassadors told the King of Qin, "Tarbagatai was our former place of migration. Show your respect and give us this place." As for the Qianlong king, in his reply letter to Abylai Khan, he asked, "If you hand over Amirsana, I would give you those lands" [11, 13 p.].

By making peace with the Qing dynasty, Abylay wanted the Kazakh khanate to fully preserve its own political-social and hierarchical systems, and to avoid them from Manchu-Chinese influence. A statement by Zhaohui, the commander of the Qing army to subjugate Zhongria, in the army memorial ("Shilu") of the Qing emperor Qianlong on Bin Yin, the 10th month of the 22nd year (of his reign) (November 18th, 1757) stored. According to the same statement, between the seventh and eighth months of this year, Manchurian ambassadors such as Yerkesara and Nusan went to Abylai's palace and asked Abylai to return Amirsana, and wished Abylai "if you give a list of three hundred rulers of the country, we will send it to our king and assign royal positions and titles to those on the list." . Abylai did not fulfill any of these: if Abylai answered that "he is not in my country" regarding Amirsana, he expressed his great displeasure at the fact that the Qin ambassadors raised the second issue, and twice refused to receive the ambassadors for about ten days. At the end, Abylai told the ambassadors, "I have a word from your generals. According to him, your king has no intention to change our system" and sent those "headless" Qin ambassadors on their way back.

In fact, the Qin emperor at first preferred not to interfere in the affairs of the Kazakhs. According to Qianlong's military memoirs "Qing Gaozun Shilu" and documents of the Qing dynasty archives of that time, Qianlong wrote in his letter to the Kazakh leaders, such as Abylai Khan: "I will not change their clothes, I will not assign positions and titles, I will not take tributes and taxes", I will not maintain the "zhasake" system of government. , declared that he was pursuing a policy of "continue living with your old customs" and that he considered the Kazakh country "a distant country beyond the jurisdiction of the king".

In 1758, M.Shikhov, sent by the Orynbor office, said: "the great horde is now in the possession of its khan, Tolebi, who is moving near Sayram... and... the city of Turkestan is ruled by Abilmambet Khan, he is the brother of Sultan Abylai and his Orta... Horde often listens to him, he, Abilmambet Khan, moves around Turkestan and often lives in the Turkestan town itself and collects all taxes from its inhabitants" [6, p. 251].

At the same time, the expansionist policy of the Siberian border authorities was combined with peaceful, diplomatic actions. This was primarily caused by the weakness of Russia's military power in Siberia, as the line fortresses were stretched, and the garrisons were undermanned. On the other hand, they were opposed by the aggressive Qing Empire and the well-organized and practically independent tribes of the Middle Hundred and Great Hundred Kazakhs. In such circumstances, the border administration tried to use all possible measures, firstly, to protect the Siberian possessions from the attacks of the Kazakhs and Chinese, and secondly, to keep the Kazakhs in the Russian protectorate. In this regard, a number of embassies and missions were sent to the



Kazakh steppe, the purpose of which was to determine the attitude of the Kazakhs towards China and convince the Kazakh rulers of the effectiveness of submission to Russia [6, p. 259].

About the first conflicts between the Kazakhs and the Kyrgyz in the 18th century, the well-known Russian historian A.I. Levshin wrote: "In 1760, the Kyrgyz-kaysaks of Orta Yuz made a campaign against the wild Kyrgyz or Buruts and caused great losses." On January 19, 1760, in the report given by Colonel T. Thomas of the Russian army to Brigadier von Frauendorf of the Siberian army, there were various criminal activities, such as the expedition of Abilpeyiz ben Khanbaba with 15,000 Kazakh troops to the Kyrgyz in 1759, and trade with China and Tashkent. It is said that the exchange was the reason. As we can see from this information, the mutual disagreements of the Kazakh and Kyrgyz feudal lords were also caused by the competition to dominate trade relations between Xinjiang and Tashkent. According to Russian data, in the fall of 1762, ambassadors came to Abilmambet Khan and Abylai Sultan from the Qing troops stationed near Barkol. This embassy demanded from Abylai and Abilmambet that the Kazakh troops be ready to go with them to the Qing army's campaign to conquer Samarkand and Turkestan in 1763. The Kazakh rulers consulted among themselves and decided to refuse to fulfill the demands of their new neighbors.

In April 1760, the Chinese emperor sent a letter to the capitals of Abilmambet, Abylai, Abilpeyis, and Kabanbai demanding the handover of Barak the hero [12, p. 36].

In 1760, Sultans Abilmambet, Abylai, Abilpeyis and Khanbaba sent an ambassador to China, complaining about the looting of the caravans of Kazakh merchants by the Kyrgyz a year ago, and asking the Chinese government to send troops and compensate the Kyrgyz for the loss. Since the Chinese side does not participate in such disputes, the Kyrgyz ambassadors, when they come to Beijing, say that they strictly warn them to be friendly with the neighboring nations, to obey the rules of the law, not to be violent, to be peaceful, and not to commit piracy. Just before these ambassadors, that is, in the summer of 1759, a large group led by Khanbaba, the son of Sultan Barak, and Abilpeyis Sultan, attacked the Kyrgyz region of Ferghana region due to the fact that they often took hostages and looted the Kazakhs [12, p. 38].

Only in the early 60s, the situation began to improve. In 1761, the commandant of Troitsky reported that "the fair is held well with the Kazakhs of the Middle Horde, Asian merchants also come to it." The inefficiency of trade with China forced the people of East and South-East Kazakhstan to look for other, more effective trade routes. In 1762, the ruler of the Naimans, Abilpeyiz, petitioned Sultan Peter III to open trade in the Semey fortress. In 1764, Abilpeyiz and his herdsmen were allowed to break the 10-kilometer forbidden zone and move near the Semey fortress [6, p. 262] in order to prevent Russian aggression from offending the Kazakhs.

In 1760, the Dulat-Kunurat villages along the Balabogen, Asa, and Talas rivers were attacked by the Kyrgyz. After this incident, the good survivors of the country sent a young man named Baiteli and called Abilmambet and Abylai for help. For this reason, in the fall of 1760, the Kazakh army gathered in Karatau and attacked the Kyrgyz.

Along with this event, it is known that Abilpeyiz also made a personal campaign, he attacked the villages of the Kyrgyz Karabuta tribe. The reason for the march was the stoppage of trade, the robbery of caravans. according to some data, Abilpeyiz captured



12 thousand prisoners. Another source says that in 1764 Kyrgyz attacked three times along Zhetysu-Ile.

1760 cities built by the Chinese appeared on the eastern border of the Kazakh land. "The Chinese built cities on the territory of Dzhungaria: the first is Eren Ryba, for trade with the Kazakhs, the Chinese asked the Kazakhs to bring horses, the Kazakhs go to trade and bring silver, and the second city is Urumshi, and the third is in Barkol, on China's own border. There are not many people in these cities, there are only a few military people, and the houses are made of mud, not many. There is no other construction. But Kazakhs, by their custom, see a small city as a big city" [7, p. 126]. 1760 The embassy of East Turkestan sparrows arrived in Orta-juz. They asked Kazakhs not to sell horses to China. Urzhar is one of the cities that grew up in the eastern region. 1760 it is a small town, with an outer wall of willow, four corners, plastered with mud, and one gate. There are yurts in the city, and about 400 Chinese military garrisons are located in tents.

1761 Cities of Turkestan were the cause of resentment between Abilmambet Khan and the heads of the country. Khan opposed the demands of the heads of the country to increase taxes. Most of the heads of the country did not listen to the khan's argument that if we increase the tax on the sarts and rob them of everything they have, they will leave the city. 1762 A dispute began between Abilmambet and Sameke Khan's son Esim for Turkestan. The Sarts supported Esim Sultan and drove Abilmambeti out of the city. Finally in 1762 In Karakesek Ulus, Kazybek Bii resolved this dispute, reconciled the khan and the sultan, and divided Turkestan equally between them. In 1734, due to the discontent among the Sarts. Death of Zholbarys Khan, 1751. In Ikan, Sultan Barak was poisoned by the hands of his two children, etc. events have shown that ruling cities is not an easy task. The rule of the Kazakh sultans over the southern urban region began in the 18th century. went to the end.

Only after Jonah became the head of the city in Tashkent, the balance of power changed dramatically.

1762 On the part of Abilpeiz Sultan, about the opening of a trade center in the Semipolat fortress, "Under Abylai Sultan, the country of Argyns conducts profitable trade through Troitsk. Troitsk fortress is far from our country, we visit it every two or three years. Due to the distance, our people - half a hundred Naymans and their entire families cannot trade in the Troitsk fortress" [13, pp. 635-638].

In 1762, when the Chinese ambassadors accompanied by the Khan of Orta Yuz, Abilmambet and Abylai, came to the Sultan, they reported that by the decision of Qian-Lung, an army was sent to Turkestan and Samarkand in the east of the spring, and they asked for people, bulls and sheep to guide the army [8, 18 p.].

China was trying to improve relations between Kazakh-Kyrgyz-Kokand. When Abilmambet Khan, Abylai Khan, Abilpeyiz died, the Chinese delegation came to mourn, and each time they brought expensive gifts to the heirs.

In 1762, an embassy from Durrani Shah came to Abilmambet Khan, who was in Turkestan [7, p. 323].

Official relations between the Kazakh Khanate and the Qing Empire were gradually established when the Dzungar Khanate collapsed. The beginning of such a relationship was directly related to Amirsana, who was the ally of Abylai and who went



down in history as the last person who aspired to rule the entire Dzungar Khanate, took refuge in the Kazakh land due to the persecution of the Qing kingdom. The development of historical events related to this clearly shows Abylai's policy towards the Qing kingdom. At first, Abylai clearly understood that Dzungaria would play an intermediate role in protecting the Kazakh settlements from Chinese invasion, and instead of fulfilling the demand of the Qing Dynasty, "Hand over Amirsana to us", he went to the extent of fighting the Qing army. However, Abylay realized that the era of Amirsana and the Dzungar Khanate was over. Therefore, the Qing king sent his ambassadors to Qianlong in order to make peace with the Qing kingdom, to establish trade with the Qing kingdom, and to find a way to solve the problem of the Kazakh-Qing border regions.

However, due to the complete pacification of Jungaria, the Qing Dynasty did not continue this policy. Before long, they attracted the Kazakhs by giving the ambassadors and descendants of Kazakh personalities such as Abylai, Abilmambet, and their descendants as gifts, attracting the Kazakhs and gradually teaching them to their power system. A letter written by Qianlong to the Kazakh rulers Abilmambet, Abylai and Abilpeyiz, Khanbaba was preserved in the Horde memory ("Shilu") dated "gen yu" of the 5th month of the 25th year of the Qianlong calendar (on the 9th day of July 1760). In addition to responding to the demands of the mentioned Kazakh rulers regarding land issues, trade issues, and border disputes, the Qing king Qianlong forgot his earlier words "I will not change their clothes, I will not assign positions and titles" and presented the Kazakh ambassadors with sacks, silver coins and other articles. In addition, he donated special clothes worn by Qing officials and ornaments such as "hualin" and "chaoju" that marked their positions. The Chinese source of the Qing Dynasty is given in the collection "Kazakh Chronicle" of "Xinjiang Shiliue". According to the information, the Qing king Qianlong already gave the "jeweled, two-eyed hualin" decorative symbol to Abilpeyiz's second son Joshi, who went to Beijing as an ambassador in 1768 and met him, and to Abylai's son Wali Sultan, who went as an ambassador in 1769. And some Kazakh nobles, either in order to strengthen their position of power in the country, or in order to compete with others, asked the Qing Dynasty for a certificate recognizing themselves as "Khan". Although some of them could not get the position of "khan", they tried to get the titles of "wang" and "gun" of the Qing dynasty.

However, the Kazakh khanate of this period was not a vassal of the Qing kingdom, as it is said in the Chinese historiography, because the Qing kingdom never exercised real power in the Kazakh steppe, the Kazakhs did not even use the seal and annals of the Qing kingdom, like the Koreans, Vietnamese and Burmese, and the above-mentioned titles actually belonged to the Kizik khanate. had no influence on the internal hierarchy, they did not enter the Kazakh consciousness and language.

Compared to political relations, Kazakh-Qin economic relations in the middle of the 18th century and the beginning of the 19th century were distinguished by more clear and objective characteristics. Especially during this period, the "silk for horse" trade between the two countries was the most important event in the history of Kazakh-Chinese relations as a continuation of such relations along the Great Silk Road.



Shortly after the Kazakh Khanate and the Qing Dynasty began to establish official relations, trade relations between the two countries were established and developed intensively within a few years. This had its own reasons: for the Kazakh Khanate of the 18th century, like any Central Asian nomadic community whose social status had risen to a certain level, the export of animal husbandry products, which were considered the backbone of its economy, became an urgent problem, and to solve it, the Kazakh-Russian trade relations established earlier was not enough. At the same time, the Qing kingdom, which destroyed the Dzungar Khanate and occupied Kashkaria, had to strengthen its defenses in the west and boost the economy of the newly acquired regions. Therefore, the Qing king Qianlong enthusiastically accepted the proposals of Kazakh leaders such as Abylai Khan, Abilpeyiz Khan and Kabanbai Batyr, and first organized trade fairs in Urimzhi (from 1757 to 1765), then (after 1765) in Kulzha and Tarbagatai, called "silk trade for horses".

What was the impact of this trade on the Kazakh community? In the book "Siyu zong zhi" written by a Manchurian writer named Chunyuan Qishi-yi in the second half of the 13th century, it is described about the Kazakhs led by Abylai as follows: "Kazakhs... the name of their van is Abylai. All his subordinates call him "Abylai Bi". The lands are large, the population is large, and there are many livestock. The rich have ten thousand horses and cows, and not enough sheep. These rich people take several wives, settle them in nearby pastures, and they themselves go to those settlements in order to settle down. Even the so-called poor have hundreds of cows and horses, thousands of sheep, and do not care about what they wear or drink. As soon as the sons reach 16 years of age, they leave their families and start their own lives. At feasts, they eat horse, beef, camel and lamb meat, and they drink kummy. Uses a wooden plate, a wooden bowl and a wooden spoon. The rich made copper and tin vessels. She believes that she looks beautiful if she wears a lot of clothes, even in hot July days she wears 8-9 layers of clothes. He likes and appreciates Chinese porcelain, tea, colorful fabrics, and small gold-embossed torika. And they don't even wear the silks and silks they are wearing..." This document written by Chunyuan Qixi-yi, on the one hand, indicates that the Kazakh livestock industry developed at that time, and opening the foreign market became a forced affair, on the other hand, through the so-called "state-to-state" trade relations with China, the Kazakh masses quickly became familiar with China. and other products show that they are old.

However, since the end of the 18th century, trade relations between the Qing kingdom and the countries of Central Asia have not been interrupted, but its benefits to the Kazakh society have decreased more and more. The reasons for this were, first of all, related to the policy of the Russian government. In fact, the Qing Dynasty banned Russia from international trade in Central Asia. At the end of the 18th century, the Russian government decided to break this ban due to the increase of its influence in Central Asia.

Secondly, the Qing government began to trade horses, which was decreasing in size, not only with the Kazakhs, but also with other peoples of Central Asia. Even the weight of the Kazakhs in this trade seems to have been overtaken by others.

Thirdly, the price policy of the largest monopolist in this trade, the Qing Dynasty, and the corruption of the officials who conducted the business had their own influence



on the stagnation of trade. During the trade, the price ratio was determined by silver money, and the Qing officials did what they knew when valuing the goods, lowering the value of the Kazakh horse and raising the value of their livestock. One of the information in the "Qing Gaozun Shilu" document states that "when comparing the cost of a donkey and a cow bought from Inner China with the cost of a curious horse, you can buy 4 Kazakh horses for the price of 1 cow bought from Inner China, and 2 Kazakh horses for the price of 1 donkey." And the Kazakh horses bought at such a low price were sold at a high price to ordinary Chinese, who were sent to the Xinjiang region by the Qing officials for breeding, and made a huge profit. For example, horses of the 3rd rank, which were exchanged for horses from the Kazakhs for 2-3 liang (yellow) silver coins, were again valued at 8 liang silver coins and sold to the Chinese, who were exploiters of the same. Such a price policy has gradually reduced the enthusiasm and desire of Kazakhs to trade.

The reasons mentioned above, of course, caused the so-called "horse-silk" trade between Kazakhs and Chinese-Churchits to stagnate for a century. Even so, this trade history has its own meaning: firstly, it is the first direct economic relations established by the Kazakhs as an independent country with China after the establishment of the Kazakh Khanate; secondly, since the direct organizers and observers of the mentioned relationship were leaders such as Abylai Khan, Abilpeyiz Sultan, and Kabanbai Batyr from the Kazakh side, and from the Chinese side, Tsar Qianlong himself and his nobles in the border regions, we can consider that this relationship had an "interstate" character; thirdly, in terms of space, this trade covered far South China and West Kazakhstan, and significant results were achieved in terms of trade volume. From this point of view, there is reason to say that this trade is a revival of the Great Silk Road, which has been interrupted for centuries in the Eurasian space. It is a pity that such a revival did not last long - this is also a legitimate phenomenon, because the interests of the states conflicted with each other in the space where the said revival appeared [11, pp. 14-20].

The statement written by Navan to Qianjun and Ambandar that he went to Kazakh lands as an ambassador and met with Kazakh leaders such as Abylai.

I, Navan, write this statement to you, Qianjun and Amban. You will receive a message about the case mentioned below.

I and others, after arriving in Kazakh territory according to the orders given by you - "bo" dingbian jiangjun, "wang" dingbian jiangjun's deputy, and keb amban, we captured Bukuchagan from the place where a man named Baiburak of the Baigigit Naiman was staying. On the 8th day of the 6th month, Bukuchagan was handed over to the rank and file of Derembu and sent to you, Jiangjun and Ambandar via Dulutbai's land - I have already sent a statement about this. After that, I, Navan, Kuttybai-atalyk and two Kazakh pioneers named Baisakal, together with a total of 11 people, set out to find Abylai. On the 20th of that month, when we reached the place called Zharkan-Eremen, we met Abilpeyiz and told him the reason for our visit. Then Abilpeyiz told us: "Kasakshira is in our Kazakh land the news did not spread. Even so, I will deliver it to my country soon. This is how Abylai knows about sending people to trade. Abilmambet Khan also came here. I asked: "Where is Abilmambet Khan now?" I asked: "He is now in Nura" he answered. I said that I wanted to go and greet Khan Abilmambet, and



Abilpeyiz said, "Although Abilmambet is our Kazakh khan, he is my father. On behalf of my father, I cannot order you to go and greet my father. If you want to go with your own intentions, let your will know." After that, I, Navan, and the Basukas went to the land of Nura to find Abilmambet Khan. On the third day, we met a man named Alimbet batyr, Kenzhekara and surname. They told us: "We have just come from Abylai's land. Abylay himself will come to the land of Kazybek Bi. Kazybek Bi is going to have a big wedding, so they are all coming to the wedding. By the time you go to Nura, Abilmambet may have already left. I wonder if you will not be able to meet him there." Considering this, Kenzhekara wanted to accompany us to find Kazybek dance. We were chasing Yesil and on the 2nd day of the 7th month we reached the place where Khanbaba and Kazybek were staying and explained to them the reason why Jiangjun and Amban sent us to greet Abylai. Khanbaba and Kazybek said to us, "Both Abilmambet and Abylai will come here in a few days. You should stop here." After four or five days, I said to Khanbaba and Kazybek: "We are people who have been performing an important task. If we wait like this, we will not benefit from what we are doing. I said that the journey is not long, then let's go and meet Abylai. They said to me: "When you pull like that, they will walk like this and you will not be able to meet each other." Apparently, they had already left, they just got lost on the way. You wait without moving. I will immediately send people and hurry them to come here." So he stopped us again and sent people to both places to attack us. On the sixth day, the person sent to that Abilmambet Khan returned and said: "The Khan himself said: let the ambassador wait at the place where Kazybek is staying. I will go there and gather people and consult." On the eleventh day, the person who was sent to Abylai also returned and said: "Abylai said: let the messengers stay there and wait for me, I will go there quickly." After the meeting there, let the ambassadors go back. Bring them here." So we waited for several more days, but they still didn't come. We said to Khanbaba and Kazybek: "Let us come to your place and wait for Abilmambet Khan and Abylai, we will stay for a month." If they can't come here temporarily to work in their places, then we will wait here in vain and stay out of our way. Instead, we go and find them ourselves. If they come here, we will come here; If they don't come, we will meet them in their places. Khanbaba said to us, "Abul Mambet Khan and Abylai told us that they will come and meet here, and told you to wait here instead of going there. Why are you in such a hurry, not believing what we said?" said. I said to them: "I don't believe what you say. However, we are waiting here, it has been a long time since we heard from them," and they said: "It is better for you to tell us. We heard that two thieves came to Abylai's village and stole more than 2000 horses. It is not yet known whether it was the Russians or the Basukas who did it. We heard that Abylai went to Russia. We sent another person and tried to find out the situation from Abylai," he said, and sent another person to search for Abylai and tried to make us wait again. I, Navan, told them: "You are waiting for us here because Abilmambet Khan and Abylai told us, and you are sending your people to call them again. Now we have to wait for Abylai's news again, and Abilmambet's place of residence is not far from this place. Let's leave our luggage here and go and meet him ourselves." We went to the place called "Korgalzhyn" and met Abilmammabet Khan who lived there in the residence of Niyaz Batyr. I told him: "Last year, Abylai and Abilpeyiz led all the Kazakhs, wrote a letter on their behalf to Jiangjun



and Ambandar, sent an ambassador and submitted to our great king. You, Khan, probably knew about this. Currently, there are some who have fled from the bandits and hid in different places. After wintering in Erenkabyrga, our jiangjun-ambans marched in the 2nd month, captured those fugitive robbers and killed those who killed them...". We met Abul Mambet Khan, who lived there in the residence of Niyaz Batyr. I told him: "Last year, Abylai and Abilpeyiz led all the Kazakhs, wrote a letter on their behalf to Jiangjun and Ambandar, sent an ambassador and submitted to our great king. You, Khan, probably knew about this. Currently, there are some who have fled from the bandits and hid in different places. After wintering in Erenkabyrga, our jiangjun-ambans marched in the 2nd month, captured those fugitive robbers and killed those who killed them...". We met Abul Mambet Khan, who lived there in the residence of Niyaz Batyr. I told him: "Last year, Abylai and Abilpeyiz led all the Kazakhs, wrote a letter on their behalf to Jiangjun and Ambandar, sent an ambassador and submitted to our great king. You, Khan, probably knew about this. Currently, there are some who have fled from the bandits and hid in different places. After wintering in Erenkabyrga, our jiangjun-ambans marched in the 2nd month, captured those fugitive robbers and killed those who killed them...".

Khan Abilmambet told me: "Last year, I received information that Abylai and Abilpeyiz made peace with the Khans of Bogda Yezhen. Therefore, I thought that an ambassador would definitely come here this year, and I came here specifically to meet and talk with the ambassadors face-to-face. Ambassadors, that is, I heard that you have come. I was going to go to your place, but I didn't have time. I was going to return to Turkestan, thinking that "in the meantime, Abylai himself might have come and sent the ambassadors back." So you came and stayed, it was very good. Abylai is my younger brother, Abilpeyiz is my son. You mean they will go against my orders and orders! Of course, I will not spoil the good initiative of my younger brother and son. You are showing me the letter you sent to Abylay, it is very good. I will copy this letter and look at its meaning to all the places such as Tashkent, Beskent, Ordasarai, Karamuryn, Sayram, Shymkent, Karabulak, Mankent, Ikan, Tashanak, Karnak, Sauran, Karashik, Akkorgan, Uzkent, Sozak, Kulantobe, "if the places where Kasakshira is located If he went, I will order him to be taken prisoner and handed over to Bohda Ezh Khan. If it turns out that he did not come, then I will write a letter saying that he did not come."

On the 18th of the same month, Abilmambet Khan and Abylai both came and met with us. When we met, we handed over the letter written by the Jiangjun-Ambans to Abylay and explained our purpose of the embassy. After reading the letter, Abilmambet Khan and Abylay discussed among themselves. After that, Abylai said to me: "Since Abilmambet is my brother, everything goes according to his orders, and I obey his orders." Abilmambet and I will convey our order to all the Kazakh people, that if Kasakshira comes, he should be captured immediately and handed over to Bogda Ezh Khan.

Abilmambet said: "Next year, I will send an order not only to those here, but also to those in Turkestan, where I live, and make them go to your places to trade" [11, pp. 133-138].

On the 2nd day of the 1st month of the 24th year of the Qianlong calendar, we received a letter from the military administration with the following content: "On the



22nd day of the 12th month of the 23rd year of the Qianlong calendar, the king issued the following order: "Abilmambet and Abylai will send their sons to Beijing through Uliyasutai land to me. In order to say hello, he handed them over to Navang and left. Because of this, I sent an order to Navan to meet you in the middle of the road. If you speed up the journey of the Kazakh ambassadors and become a khanchin-i, then there is no need to hurry" [p. 11,142].

On the 18th day of the 2nd month of this year, Baitobao, who is temporarily performing the duties of a boshoku resident at our guard post, came and delivered the following message: "10 Kazakh ambassadors sent to present a horse to the King came to our guard post. Together with them, another 98 Kazakhs came to the trade with their vehicles and horses, totaling more than 800 horses. We, the king's slaves, immediately summoned the Kazakh ambassadors and asked them about the situation. Then Kuttybai, Atalay, the Kazakh noble who came as an ambassador, Bekenai, who received the title of the second rank of Khiya, and Usen, who received the title of the third rank of Khiya, answered us as follows: "Our people like Abilmambet Khan, Abylai, Abilpeyiz and Kabanbay sent us to the great Yezhen Khan 8 horses and some they sent the grapes here to give as a gift, and we also brought a letter from them to their son Ezhen Khan..." .

Now the Kazakh envoys sent by Abilmambet Khan, Abylai, Abilpeyiz and Kabanbay, have arrived in Urimzhi with the letters sent to the royal body and gift horses [11, p. 175].

We, the king's servants, received a letter from the military board on the 21st of the 3rd month of this year, which conveyed the order of the royal body of the royal body dated the 5th of the 3rd month of the 25th year of the Qianlong year with the following content: "In the statement from Antai, "Kazakh Abilmambet, Abylai, sent by Kuttybay, Atalay, Ambassadors named Bekenai and Usen came to Urumzhi, they brought a gift horse and a letter to the king. "At the same time, they demanded that we go to Beijing and meet the royal body." While reading Antai's statement, I noticed the following: Kazakh Abilpeyiz and Abylai are happy with my care, so they sent their ambassadors to greet me and give me a hug. It is obvious that they are serious. I sent an order to the Kazakhs like Abilmambet and Abylai, and it will be written and sent with a special inscription. As soon as my order is delivered, we will give the Kazakhs gifts in kind, and Antai should analyze the gifts from among the stored goods in Urumzhi according to his needs."

One more thing to mention: my order to Kazakh Abilmambet and Abylay is being translated into Turkish and will be sent in two or three days [11, pp. 178-179].

Before that, Liu San-i, who was temporarily holding the position of tuvakiyarakhafan sent from Urimzhi, together with 4 troops under him, drove the 8 horses donated by the Kazakh Abilmambet and Abylay to the royal body from Urimzhi and reached Pishan on the 4th day of the 4th month. After taking over those horses, we handed them over to commander Zhang Wenjie and 4 of our troops [11, p. 186].

According to the order of the Tsar's body, we looked into the question of what gifts to give to the Kazakh Abilmambet rank and file, and what we found out: last year, the Kazakh ambassadors returned to Abylay and Abilpeyiz 1 group of "molun" nets, 1 group of samsai, 2 groups of eight-fiber nets, 2 groups we gave five fiber nets, 4 bowls, 2 glass bowls, 2 porcelain bowls, 8 different colored nets and 4 pots of tea.



When the Kazakh ambassadors returned, we, the king's slaves, slightly reduced the amount of gifts this time, depending on the situation. We present the list of gifts to the attention of the royal body.

Kuttybay, Atalay and Yryskul are considered to be the main ambassadors among the ambassadors who came to Beijing this time and they are sent by Abilmambet and Abylai, so let's present them with a fourth-class stone and a peacock feather. Let's present Buryt, the ambassador of Abilpeyiz, with a fifth-rank stone and a peacock feather.

According to the king's order, we have determined the number of things that the Kazakh ambassadors have given to critical people. In the 22nd, 23rd, and 24th years of the Qianlong Chronicle, Kazakh Abilmambet and Abylai sent ambassadors 3 times. Then, when they gave hospitality to the ambassadors, gifts were also made.

"Deliver the order of the royal body to Kazakh Abilmambet sent from the military administration to the Kazakh ambassadors and deliver it through them. In addition, I have submitted a letter with the following content: "Please let me know on which day and where you received the royal order." The commander of the Ministry of Defense caught up with me through the Dalinga caravan post and handed me the order sent by the royal body to the Kazakh Abilmambet. I received the order on the 13th day of the 6th month at Qixian, a caravan station in Shaanxi [11, p. 205].

In the documents related to the relations between the Kazakh Khanate and the Qing Empire: March 9, 1759, in a letter written to the Kazakh Khan Abilmambet: "To the Kazakh country brothers Abilmambet, Abylai, Abilpeyis: In yesterday's statement of General Ile, the people you sent to greet me, starting with Uris Sultan, are from Ulastai He came to Beijing. I showed them respect. I hosted several dignitaries.

If we give you positions according to the military order of the internal regions without taking into account the fact that you live abroad, it may be a tie to the conduct of your own authorities. In the past, when we welcomed the ambassadors sent to Beijing by our countrymen like Abylai, I said that "the people of Abilmambet should not be afraid and worry too much, but let them move freely according to their skills." If you would send an ambassador to say thank you, I would be honored to present a gift card. Like Abilmambet, I sent clothes, crockery, and tea to present to my countrymen. After your ambassadors return, you will receive these blessings from them. I also presented the ambassadors and the soldiers with baskets and silver tenge. You will hear about it.

I also received a letter from Russia yesterday. The words were written in the letter that the Kazakhs used to be dependent on us. In this regard, I ordered the following decree to be delivered to the institutions: "If our troops had spread the Oirats and stood up to the border of the Kazakh greatness, they (the Oirats) wanted to submit as a country, the Ching Empire would have taken them into its arms without a dispute with the character of a great country. We did not show our right by armed force. We negotiated and agreed that they will pay taxes. Even so, we did not limit their (Oirats) submission to the Russians." From now on, even if you establish relations with Russians, we will not fight with you (Kazakhs). We hope that you will become a sponsor for those of you who express your sincere intentions and always enjoy unlimited wealth" [14, p. 281].



"On the 12th of the month of Cukek, 1764, a twenty-two-person embassy of Kazakh Abilmambet headed by Kanzhigaly arrived in the capital and met Aldiyar (Ezhen Khan) outside the Umin Gate. The king asked them for peace and presented them with schenshek, beret, and silver spoon" [14, p. 282].

By 1764, Uly Yuz and Orta Yuz Kazakhs, who inhabited the border region with China, were attacked 3 times by the Kyrgyz who were facing China, lost their property, and many of them were captured.

Abul Mambet Khan sent his son Bolat to Abylai Sultan and asked for help in a letter to defeat the Kyrgyz. In 1764, Abilpeyis claims that the Kyrgyz attacked the Kazakhs and captured about 80 people, and the Kazakhs, who attacked in response, captured more than 100 people. The Kyrgyz dancer Ormambet gave her daughter Tumar to Abilpeyis, saying that "grass settles the bottom of the water, a girl settles the bottom of the dispute." Abilpeis's children, Kogadai, Samen, and Zhabagi, whom Abulpeis loved with this lady Tumar, later Abak became the judge of the Kereys and ruled the country at the request of the Kereys' judges [15, 29 p.].

In response to the rapid invasion by the Kyrgyz, by the order of Abilmambet Khan, at the beginning of 1766, Sultan Abilpeyis attacked the subordinates of Karabota, the chieftain of the Chinese tribe of Kyrgyz who had settled along the Talas River. In the summer of this year, at the request of Abilmambet Khan, Abylai Sultan also attacked the Kyrgyz, came to the Kyrgyz prince Karabota, made an agreement to "let's sit quietly", surrendered one of his sons, took nine (in one source seven) smokes as a deposit and released the captured Kazakhs. After his attack on the Kyrgyz in 1766, Abylai went on a campaign against Kokan Beg Erdana Bi in Tashkent. However, by 1768, Sultan Abylai reached a peace agreement with the ruler of Kokhan, Erdana Bi.

But even after that, the land dispute between Kazakhs and Kyrgyz did not stop. Shapyrashti Kashke batyr died at the hands of Kyrgyz saribagy batyrs, Botbay Zaysang and Shapyrashti Kaumen batyr died at the hands of solto batyrs. Ulu Hundred Kazakhs begged Abylai Khan for help. In 1773, Abylai Khan and Sultan Abilpeyiz defeated the Kyrgyz and defeated Atake Batir at the bottom of Karabalta and retreated to Talas. The Kyrgyz were defeated and many of them were captured [pp. 15, 21].

The last time the name Abulmambet Khan was mentioned in Russian records was in December 1768. On November 27, 1768, K. Yusupov and U. Aslaev, who returned from reconnaissance from Orta Yuz, arrived in Orinbor and reported the well-being of Abul Mambet Khan [16, p. 283].

Then it will not be found in the archive. In Chinese sources, in 1768, Abilpeyiz was mentioned as "Kazakh's country brother" [10, p. 379]. Abul Mambet died not long after that. In 1769, the government of the Ching Kingdom wrote that "200 hooped horses were sent for Abilmambet's grave and a special person was sent" [17, p. 60], while I.V. Erofeeva states that "Abilmambet died in Turkestan in 1771 and was buried there" [18, 115 p.].

In conclusion, According to the main concepts identified during the writing of the research paper, the following new and true scientific results were obtained.

First, on the basis of the data of the Middle Hundred, the prerequisites and historiography of the colonization policy of the Russian Empire in the 18th century have been determined.



Second, based on the historical data of the 18th-19th centuries, making a new analysis, it was determined that the oppression of the people of the Middle Hundred by external enemies (the Dzungar invasion, Cossack troops) led to the strengthening of the colonial policy and the weakening of the local government system.

Third, the views of middle class aristocrats and Abilmambet Khan on the colonial policy of the Tsarist Russian Empire were published in a scholarly manner, based on archival documents.

4, the last stages of Abilmambet Bolatuly's life became the subject of research, information about his later generations was studied and reflected in scientific work.

There is no doubt that Bolatuly Abilmambet has a unique place among our nobles whose names have gone down in history. There is a saying in Kazakh: "A country without a man, a man cannot exist without a country." Abilmambet Khan was at the head of the country when the Kazakh steppes were colonized and Russia penetrated into the country, when the Kalmyk and Dzungar colonists divided the Kazakh land between them and made their sons slaves and daughters concubines. "For the sake of my country, for the sake of my land", he tried to preserve the unity of the Kazakh people, not to disturb the peace of the people, he did his best to preserve the independence of the state and to raise the spirit of independence of the people. So, it seems that our scientific search, which we are undertaking, has reached its end in our original research work on the socio-political activity of the Kazakh Khan - Abilmambet Bolatuly, who dedicated his life for the future and independence of this country, the well-being of future generations. Our main goal in scientific research was to show Abul Mambet Khan's place in history, his work, as an example for future generations. Undoubtedly, for Abul Mambet Khan, the main goal was unity, nationhood, independence - inseparable concepts. He was able to resist the policies of Tsarist Russia and the Chinese Empire, which aimed at colonization among the people, both by arms and by agreement. Taking into account the current political situation in the country, he did not divide the Kazakh people, but kept them under one state and fought to preserve their independence. For the sake of the country's unity, he left power and gave way to Abylai and took care of him. He was able to be a smart ruler and a competent administrator who kept the spirit of the Kazakhs high, trying to preserve their independence.

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Майманова Н.

**ӘБІЛМАМБЕТ ХАННЫҢ ТҮРКІСТАНҒА КӨШУІ ЖӘНЕ ЕЛ
ҮКІМЕТІНДЕГІ ӨЗГЕРІСТЕР (1744-1769)**

Аңдатпа. Тәуелсіз Республиканың тізгінін алу және егемен елге айналу бізге өз тарихымызды жаңа жолмен зерттеуге мүмкіндік берді. Осыған байланысты ұлттық мүдделер тұрғысынан ел тарихында терең із қалдырған тарихи тұлғаларға тиісті баға беру және тарихымыздың ақ беттерін ашу үшін көптеген ғылыми зерттеулер жүргізілуде. Себебі кез-келген өркениетті елде тарих ғылымы өзінің гуманистік міндетін осы елдің және халықтың жолын, әсіресе күрделі тарихи кезеңдерде, сондай-ақ осы кезеңдердегі қоғамдық қызметімен тарихта терең із қалдырған жеке тарихи тұлғалардың өмір жолын зерттеу арқылы орындайды. Сонымен қатар, тарихи тағдырлары әр түрлі кезеңдерде үнемі бұрмаланған адамдар туралы тарихи шындықты қалпына келтіру бүгінгі ұлттық тарихымызды қалпына келтіру үшін өте маңызды. Өйткені, тарихи тұлғаларға ұлттық көзқарас жас ұрпақтың бойында патриотизм сезімін қалыптастыратыны белгілі.

Кілт сөздер: Әбілмәмбет; хан; дипломатия; сұлтан; қазақ; Түркістан; башқұрттар; қалмақтар; жоңғарлар.

Майманова Н.

**ПЕРЕЕЗД АБИЛЬМАМБЕТ-ХАНА В ТУРКЕСТАН И ПЕРЕМЕНЫ В
ПРАВИТЕЛЬСТВЕ СТРАНЫ (1744-1769)**

Аннотация. Взятие на себя бразды правления независимой республикой и превращение в суверенную страну дало нам возможность по-новому изучить нашу собственную историю. В связи с этим проводится много научных исследований, чтобы дать надлежащую оценку историческим личностям, оставившим глубокий след в истории нашей страны, с точки зрения национальных интересов, и открыть белые страницы нашей истории. Это связано с тем, что в любой цивилизованной стране историческая наука выполняет свою гуманистическую задачу, изучая путь этой страны и народа, особенно в сложные исторические периоды, а также жизненный путь отдельных исторических деятелей, оставивших глубокий след в истории своей общественной деятельностью в эти периоды. Более того, восстановление исторической правды о людях, чьи исторические судьбы постоянно искажались в разные периоды, имеет важное значение для восстановления нашей национальной истории сегодня. Ведь известно, что национальный подход к историческим личностям формирует у молодого поколения чувство патриотизма.

Ключевые слова: Абилямбет; хан; дипломатия; султан; казах; Туркестан; башкурты; калмаки; джунгары.