

Özel Sayı “Polonya ve Türk Dünyası”, Kasım 2019

The Peculiar Features of Senior Zhuz tribes’ Formation in Works of N.A. Aristov

N.A. Aristov’un Çalışmalarında “Ulu Jüz” Boylarının Oluşumunun Özgün Nitelikleri

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Abstract

A present research is devoted to the study of concept of tribal structure formation among Kazakh tribes belong to Senior Zhuz. This concept was entered into scientific circulation by Russian well known ethnographer and orientalist N.A. Aristov. The main outcome that constitutes his studies in the above said area had become recognition of the tribal principle as leading one in all spheres of the Kazakh society life. The ethnic origin of the Turkic tribes that became basis for the foundation of Kazakh ethnic group as Aristov exposed was connected with the history of Hunnu tribal confederation. One of the significant parts of these studies is a book devoted to ethnic history of ancient Kyrgyz. Here Aristov researched ethnic interconnections between Kyrgyz and Kazakh tribes of Senior Zhuz and pointed out a strong influence of Kyrgyz tribes on the process of Kazakh ethno genesis that is confirmed by thousands years existed historical contacts. The next substantial concept produced by the scholar was statement that except above discussed main ethnic components that finally founded ethnic nations there were also the other tribes and peoples (Kidans, Mongols, Kalmaks) along with Kazakh tribes form different other zhuzes

Keywords

tribal structure, Senior Zhuz, Turkic tribes, Kazakh

Özet

Ulu Jüz’ü oluşturan Kazak boylarının, kabile yapısı kavramını araştıran yeni bir çalışma yayınlandı. Bu kavramı bilimsel anlamda dolaşıma sokan kişi ünlü Rus etnograf ve Doğubilimci N. A. Aristov’dur. Adı geçen alandaki çalışmaların başlıca ürünü, boylar prensibinin Kazak toplum yapısının tüm vechelerini yönlendiğinin kabul edilmesi olmuştur.

Kazak etnik grubunun oluşumunun dayandığı Türk boylarının etnik kökeni Aristov’un ortaya çıkardığı gibi Hun boylar federasyonunun tarihi ile bağlantılıdır. Söz konusu çalışmaların kayda değer parçalarından biri antik çağda Kırgızların etnik tarihi hakkındadır. Bu çalışmada Aristov Ulu Jüz’ün Kazak ve Kırgız boyları arasındaki irkî etkiesimi araştırmış ve Kırgız boylarının Kazak etno genetik süreçleri üzerindeki, binlerce yıllık tarihî bağların da teyit ettiği, güçlü etkisine işaret etmiştir. Araştırmacı tarafından üretilen bir diğer önemli konsept, nihayetinde milli devletlerini kurmuş bulunan yukarıda anılan ana bileşenler dışında, Kazak boylarının farklı jüzlerini oluşturan Kazak aşiretleri yanında diğer kabilelerin ve halkların da (Kidans, Moğollar, Kalmaklar) varlığıdır.

Anahtar kelimeler

aşiret yapısı, Ulu Jüz, Türk boyları, Kazak aşiretleri,

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clans, ethnic history.

| etnik tarih.

The tribal structure of the Kazakh traditional society has developed with the formation of the zhuz system. The problem of the origin of this system and the time of its formation (most researchers determine the time of occurrence no later than the second half of the 16th century) have their own great historiography. The elder (Uly) zhuz was a group of Kazakh clans and tribes who settled in the territory of Semirechye and modern South Kazakhstan. The composition of the tribes of the Elder Zhuz includes Albans, Dulats, Suans, Shapyrashty, Jalayyr, Kanly (Kangly), Sergeli, Oshakty, Ysty, Shanyshkly, Sary-Uysyn. Each tribe has its own pedigree (divided into genera and branches). According to the Kazakh genealogical tradition, the tribes of the Elder Zhuz are collectively called Uysun, with which the ancient Usuns are identified in Kazakh historical science today. According to the history of the ancient tribes of Semirechye, presented today, the Usuns lived on the territory of the Gansu province and moved to the lands of the Saks of Tigrahd (Semirechye) in the 2nd century BC. The conquest of the Usuns by the Huns dates back to this time, after which a legend appeared in Chinese chronicles about Ashin (the ancestor of all the Turkic tribes), who was fed by a blue she-wolf.

The works of the famous Russian scientist N. Aristov (Aristov 1897; Aristov 1895; Aristov 2001) played a large role in studying the formation of the Kazakh tribes of the Elder Zhuz.

One of the important provisions the researcher was guided in studying the ethnic history of the Turks was as follows:

... tribal divisions and names, along with tamgas (tauro or meta of cattle) and slogans (military cliques), and folk customs and traditions make up almost everything which was kept as monuments of past of nomads who had no literature. Hence, it is clear the importance of the study of tribal divisions for the history and ethnography of the Turkic peoples (Aristov 1895, p. 8).

In his works N. Aristov substantiated the idea of the ethnic kinship of Turkic tribes of the early Middle Ages with Kazakh tribal formations that formed much later (Aristov 1897, Aristov 1895, Aristov 2001). Thus, the Western Turkic tribes of Dulu, who lived on the territory of the Seven Rivers, became, in his opinion, the ethnic core that retained its name in the ethnonym Dulat.

The researcher, commenting on Karluks coming to power in the middle of the 8th century, put forward the hypothesis that after Karluks conquered the lands of the Turges, some of the tribes that once belonged to the Dulu confederation recognized dependence on the Oyhors (Uyghurs) (Aristov 2001, p.225-226). The dynasty history of "Tan-shu" tells of the conquest of the Turgeshes by the Karluks (Gallola in Chinese sources) as follows.

During the reign of Da-li, 766, Gallolu strengthened and moved his abode to the Suyye River. Two other genera of impotence became vassals of the house of Galolu Huselo. Other generations succumbed to

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oikhor [hoikhu] ... Other generations - around 200,000 people - settled at the Guinju ridge (Bichurin, 1998, p.306).

N.A. Aristov (2001, p. 225-226) believed that the two genera mentioned in the source were probably Dulu (perhaps only a part) and Nushibi.

Perhaps the hypothesis of N. Aristov (2001, pp. 225-226) about the subordination of part of the Dulu to the Uyghurs (Oykhors) is justified, since Chinese sources can partially confirm that the Western Turks - Turgeshes recognized their dependence on them even in the first half of the tenth century. So, in one manuscript from Dunhuang describes a Buddhist monk visit to Turfan idykutism (this is a Uyghur state formed after the collapse of the Uyghur Kaganate) in 930. This source contains information about the people of Central Asia (including Turgeshes) under the control of Turfan idykut and the political situation in the region in the first half of the tenth century. (Materialy po istorii Kirgiz i Kirgizii 2003, p. 51).

N. Aristov, without setting a separate task, actually reconstructs ethno-historical contacts and the main stages of the formation of the nucleus of the Kazakh tribe of Dulat. So, describing the dominion of the Black-Chinese in Seven Rivers, he believes that the main tax-paying population was nomads, among whom he included the “old aimaks of Dulu”, which were recruited by the Kara-Khidan Yelyu-Dashi in his army when he was on Imil and on the way to Balasagun, the remnants of the Karluks, part of the Kangly who wandered in the valleys of the Chu and Talas rivers and the descendants of the Nushibian tribes, that is, the Kyrgyz (Aristov 2001, p. 308). N. Aristov connects the origin of Senior Zhuz tribes such as Albanian and Suan with the so-called “Chuy” (medieval Chuyu, Chumi, Chuban) group of tribes.

Considering the further historical fate of the Dulat, N. Aristov writes: ... there is no data on the Dulat for the entire time of the rule of the Karlyks and Khidan, and then the Mongols. Only in the descriptions of Timur’s wars with the Jagataids there are some data about the clans of which the nomadic population of the possessions of modern Jagataids consisted. The main one is the genus Douglat, which is Dulu, whose elders hereditarily use the highest rank of Ulusbek in the khanate and ruled Kashgaria, and one of them (Kamer Eddin) takes possession of the khan’s power, destroying almost the entire family of local Jagatids (Aristov 1895, p.15).

The next major tribe of the Senior Zhuz studied by N. Aristov was the Kanglys. The Kangly, according to the scientist (Aristov 1895), are no less an ancient Turkic tribe than the Dulat. Pointing to the antiquity of origin, the author also draws a distinctive line between them, using both written evidence of the early Turkic period and data from the Shezhire (genealogy of Kazakh tribes) of late Kazakh genera. So he writes:

Great Horde genealogies correctly consider both tribes to be closely related. Also, the much earlier appearance of the Kangles on the lands of the future Big Horde did not remain unnoticed in the pedigrees. In genealogical form, this is expressed by placing Kangly as Bakhtiar brothers, from whom Dulat, Adban and Suwan descended came from. (Aristov 1895, p.17)

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N. Aristov (1897, p.119) wrote about the Jalaiirs (jalayyr) that this tribe of the Senior Zhuz “is a union of parts of clans of different origin”. This genus is composed of tribes originating from Uzbeks and from Kyrgyz. Some genera of the Jalaiirs are close to Albanians and Dulat. Despite its origin, according to N.I. Grodekov (1889 p. 7.8), “The genus Jalaiir is now considered to be the oldest. At the feasts, when serving the dishes, they ask: is there the eldest of the clans, the Jalair?” When there are no Jalaiirs, the clan of Oshakty should be held in high esteem.

Slogans, war cries, according to N. Aristov (1895) are the names of leaders or heroes shouted out in battles. So, the common slogan of the Senior Zhuz, it is also the slogan of the Jalaiir and Dulat tribes, sounds like “Bakhtiar”; Kangly and Shanshkli - “Airmylmaz”, Kangly also have one more slogan - “Baiterek”; Shaprashty has “Karasai”, Sergely has “Tuganaz”, and Ista has “Yauatar”. Slogan is considered a special sign by which it can be determined to which genus this or that branch belongs. For example, the genus Sugatai (slogan Yauatar) must belong to the genus of Ista; the Buras clan is probably part of the Seikym tribe, since its slogan is “Irsbek”. According to N. Aristov, even more information is provided by tamgas. So, he writes.

The antiquity of tamgas is confirmed by the fact that many names of genera, and more often of tribes (branches), come from the names, styles of tamgas. Being in a well-known place of a clan tamga on a grave or other monument can prove that such a clan once roamed there. Tamga is not a sign of ownership, but a generic sign. If we bring the Kyrgyz-Kazak tribal tamgas in a systematic order, it turns out that they consist of images of a circle, its doubling, a semicircle, one straight line | doubling it ||, connections of a circle and a semicircle with one, two and even three straight lines; combinations of two straight lines forming angles, joints at the angles of three straight lines, and four at right angles. The number of depicted tamgas that really exist among the Kyrgyz-Kazak is more than three dozen, but it would be, with the same figures, incomparably large (Aristov 1895, p.21-23-23).

The main conclusion of Aristov (1895) regarding the origin of tamga was as follows. When a tribe grows, its natural division into separate clans begins. Accordingly, there was a need to distinguish livestock of one kind from another with the help of tamga - a generic sign. An additional sign was added to the tribal main tribal tamga, which contributed to the formation of a new tamga. This explanation made it possible to determine the closeness of the birth and their origin in the form of tamga. For example, the tamga of the Dulat tribe (Grodekov 1889) is a circle. Tamgas of the ethnic groups of Albanian and Suan tribes, close to the Dulat ethnic tribes are circle formations. Further, in the Kangly tribe’s tamga (Grodekov 1889) has the appearance of a poker (in Kazakh kuseu), therefore the Ista tribe, which has the same tamga, should, according to N. Aristov, be descended from the Kanglys (1895, pp.24-26) . As well as the so-called koltamga (hand-tamga) of the Shaprashty tribe, consisting of a combination of a straight line and a semicircle, could indicate the origin of this tribe, respectively, from the Kanglys and, possibly, Dulats. On this basis, N. Aristov considered the kinship of the tribes of the Kyrgyz people (on the example of tamga among the Salt, Boschmoin, Beren, Alakchyn, etc.)

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with the tribes of the Senior Zhuz among the Kazakhs. N. Aristov believed that the tamgas of the Ostyaks of the Yenisei district are interesting material for studying the origin of the tribes of the Senior Zhuz and the Kyrgyz. Comparing tamgas similar in type to Dulat and their derivatives, N. Aristov suggested the possibility of ethnic ties with the Dinlin of Mongolia and the Yenisei. Studying the issue in this way, N. Aristov came to the conclusion that the Kangly and Dulat tribes, as well as part of the Kyrgyz clans played a special role in the origin of the tribes of the Senior Zhuz among the Kazakhs (1897, p. 119).

Analyzing the degree of mixing among themselves of the Kazakh tribes of the Senior Zhuz, as well as the same tribes with the Kyrgyz, N. Aristov noted that even after the fall of the West Turkic Kaganate, the composition of the Kyrgyz tribes already made it possible to talk about the presence of elements from the Kangly, Dulat and some other Usun tribes. Further, as noted by N. Aristov (1895, p. 461), the ancestors of “Dulat, Kara-Kyrgyz and part of the Kanglys were subordinate to Karluks”. In turn, the influence of the Kyrgyz clans on the formation of another large tribe of the Senior Zhuz - Jalairov N. Aristov justifies as follows. “The participation of the Kara-Kyrgyz in the formation of the Jalaiir generation is evident from the presence of a kuchu (kuchuk) and aryk (aryk-tynym) in its Usun and Kara-Kyrgyz bones” (1895, p. 463). As an additional element, the amount of impurities of which was insignificant for both the Kyrgyz and the tribes of the Senior Zhuz, the Russian scientist called the Khidan tribes, Mongols, Kalmyks, as well as other Kazakh tribes that did not belong to the Senior Zhuz. Their influence is noted in the surviving names of the clan divisions of the Kazakh tribes; however, they did not play a decisive role in the process of formation of the Senior Zhuz tribes. So, N. Aristov wrote:

The Great Horde was composed mainly of the clans belonging to the Kangly tribe and the Dulat tribe, having accepted parts of the Kara-Kyrgyz clans and the Kara-Kyrgyz generation of Sary-Uysun, which retained its peculiarity... As for extraneous impurities in the composition of the Kara-Kyrgyz and the Great Horde, dating back to historical time, then, firstly, these impurities are quantitatively and qualitatively insignificant, and, secondly, they are almost the same for the Kyrgyz and the Great Horde. They consist of Khidans, Mongols, and Kalmaks, who temporarily ruled in Turkestan, then from parts of extraneous Kyrgyz-Kazak clans, which, by historical events and accidents, were thrown into the midst of Kara-Kyrgyz and Great Horde, and finally from the settled population of Central Asia. The number of Khidan and Mongols who lived in Turkestan was not particularly large, and a significant part of the remnants of these peoples moved from Turkestan to Maverannahr and joined either its settled population or the clans of local Turks (Aristov 1894, p. 465). [4, p. 465]

Regarding the issue of the mutual influence of the Kyrgyz and the tribes of the Senior Zhuz during the formation of both tribes, here N. Aristov (1895, p. 466) emphasized the stronger influence of the Kyrgyz on the tribes of the Senior Zhuz.

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Studying the period of the collapse of the Turkic Khaganates, it is necessary to take into account the fact that the formation of the Central Asian tribes was influenced by political events that led to the power of the Karluks, the Uigurs, and the Kyrgyz. In turn, the formation of new states in Central Asia was accompanied by a fierce struggle of the Turkic tribes: Turgeshes, Oguzes, forced to enter into alliances with growing tribes, then leave their homes, leaving at the same places of resettlement some of their relatives. Thus, one can understand the ethnic situation that directly influenced the process of the formation of medieval tribes and the projection of N. Aristov's vision of the ethnic composition of the Kazakh tribes of the Senior Zhuz (1895, p. 467).

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