

A.M. Tashkarayeva<sup>1</sup> <sup>\*</sup>, A.O. Negmetzhanova , N.L. Ibraimov<sup>3</sup> 

<sup>1</sup>*Scientific Institute for the Study of the Jochi Ulus, Astana, Kazakhstan;*

<sup>2</sup>*Sh. Ualikhanov Kokshetau University;*

<sup>3</sup>*M.H. Dulati Taraz University, Taraz, Kazakhstan*

(E-mail: [assel\\_muxtarovna@mail.ru](mailto:assel_muxtarovna@mail.ru); [negmetzhanovaa@internet.ru](mailto:negmetzhanovaa@internet.ru); [nurzhan.ibraimov.82@mail.ru](mailto:nurzhan.ibraimov.82@mail.ru))

## **Ethnopolitical history of ancient Turkic tribes (based on Abulgazy's work "Shezhire-i Tarakime")**

This article analyzes the historiography of the ethnopolitical history of the ancient Turkic tribes based on the data of "Shezhire-i Tarakime" by Abulgazi. The works of the outstanding historian of the 17th century Abulgazi are used as the main source: "Shezhire-i Tarakime" and "Shezhire-i Turk". In his works, Abulgazi describes the history, ethnography, life and economy, culture, and the system of public administration of the Turkic tribes of the Great Steppe from their origin to the 17th century. The proposed study, based on the works of Abulgazi, examines the historiography of the ethnopolitical history of the Turkic tribes, starting from ancient times. It should be taken into account that the formation of the ethnogenesis of the Turkic tribes of the Great Steppe, their first homeland and place of residence, occurs on Kazakh territory. This conclusion undoubtedly increases the importance of studying the history of Kazakhstan in conjunction with the history of the Turkic tribes. Particular attention is paid to the problem of determining the significance of Abulgazi's written data on historical events of the ancient and middle ages. The study allows us to analyze the relationships and interrelations of Turkic tribes, their ethnopolitical processes and assess the influence of these processes on the subsequent development of the history of Kazakhstan.

*Keywords:* Turkic tribes, Turks, Kazakh Khanate, Mughals, uluses, work, "Shezhire-and Tarakime", Abulgazy.

### *Introduction*

One of the actual scientific problems in the field of historiography and data science is related to historical works. In the case of independence, the task of analyzing these historical records from a documentary and historiographical point of view arose. On the basis of these tasks, the article analyzes the historiography of the ethno-political history of the ancient Turkic clans based on the data of Abulgazy's "Shezhire-i Tarakime".

The history of the Turkic peoples of the ancient and Middle Ages is one of the most complex and unresolved problems that has been of interest to researchers. In particular, the formation and development of the Turkic world still causes heated debate among scientists. The main focus here is on determining the significance of written sources about historical events by medieval authors. Despite the high scientific value, to date, a full-fledged historiographic analysis of the ethno-political history of the tribes in the work "Shezhire-I Tarakime" has not been carried out. A number of scientists used the data of the work in the study of Turkic tribes. He conducted comparative and analytical research on individual issues of the work and made brief explanations of the data.

Abulgazy's work "Shezhire-i Tarakime" came to the attention of researchers only at the end of the 19th century. Before that, in the 18th century.

From the beginning, the second work of the author — "Shezhire-i Turk" was well known in the scientific community. In both works of Abulgazy, the genealogical and legendary information is the same, from the beginning of mankind to the time of Oghiz Khan. That is why, in our research work, we decided to analyze the work of the authors who considered the information related to the time of Oghiz Khan and before it in the work "Shezhire-i Turk" by Abulgazy.

### *Research methods*

The methodological basis of the article is the principles of historicity, objectivity and consistency. General scientific and special historical methods were used to achieve our goal and achieve a number of

---

\* Corresponding author's e-mail: [assel\\_muxtarovna@mail.ru](mailto:assel_muxtarovna@mail.ru)

tasks. Among the general scientific methods, methods of analysis and synthesis were used. Among the special methods of historical knowledge — historical comparison, content analysis, historical-comparative methods were used.

### *Discussion*

The problem of studying the Turkic peoples in Russia was put on a scientific path in the 18th century. Scientists focused on such issues as the history of the origin of Turkic tribes and their distribution, language, ethnography, way of life, economy and culture. Among the historical works written in Central Asia at the beginning of the 19th century, the work “Firdaus al-Iqbal” by Khiva historians Munis and Agehi was published [1]. The content of the work “Firdaus al-Iqbal” completed by Muhammed Riza, known as Agehi, is not limited to information about the Turkmen. Telling the political history of the Khiva Khanate in great detail, the authors mainly describe the ethno-political history, economy and life of the Uzbeks, Kazakhs, Karakalpaks and other peoples [1; 7]. Using Abilgazy's work as the main written data, some details can be added.

In the first half of the XIX century, European scientists H.J. Klaproth, H.D. Fren, who served with an invitation to the Russian Academy of Sciences, became interested in the study of languages, literary and historical monuments, ethnography and folklore of the Turkic peoples. Klaproth mastered Chinese, Manchurian, Tibetan, Turkic languages, Georgian, Armenian and other languages, conducted research in the field of linguistics and history, geography and Ethnography. He attributed the Uyghurs to the group of Turkic-speaking peoples and focused on the data of Rashid Al-Din and Abulgazi in proving this statement [2]. Klaproth mentioned some of Abulgaz's writings as copies of Rashid Al-Din. However, the last author warned that due to the fact that many cases are not disclosed, the details in Abulgazy's work remain valuable [2; 35-36].

The conclusions of the Orientalist-scientist, historian of the middle of the XIX century Sh. Ualikhanov related to the ethnogenesis and ethnonym of the Turkic peoples are relevant and valuable.

His works on the study of the origin and history of the peoples of Kazakhstan and Central Asia, including the Kyrgyz, Khakass, Uyghurs, Dungans, Karakalpaks and individual tribes, are important in domestic and foreign Science.

Sh. Ualikhanov drew attention to the information of Abilgazy that the kangl people lived along the Issyk-Kul banks, along the Shu and Talas rivers before the Mongol invasion, and the Kipchaks lived between the Don, Volga and Urals for 400 years from the time of Oghuz to the era of Genghis Khan, so they called the place Desht Kipchak. He also reveals in his research the fact that Abulgazy's kereys were neighbors with the naimans and were the strongest among the Turkic tribes [3].

Ualikhanov widely used the sources of Abulgazy in his speech about the origin of the Kyrgyz people. Abulgazy said: “The six sons of Oguz Khan had twenty-four more children born from concubines, in addition to their legal wives” [4; 20]. This issue is not paid much attention to by Sh. Valikhanov. He does not pay attention to their family ties, noting that the Kyrgyz is one of the many children of Oguz Khan [3; 76].

At the end of the 19th century, the history of the Turkic tribes of the Great Steppe and the history of its main ethnic components, the structure of the clan and tribe were comprehensively studied by Russian scientists and developed independently as Turkic studies. This was also connected with the creation of the “History of the Eastern Countries” department at the Faculty of Oriental Languages at St. Petersburg University. A. Vambery, N.A. Aristov, V.V. Radlov, A. as a result of careful researches of Turkic studies-scientists such as Levshin, collective works on the ethnic history of individual Turkic tribes were created. N.A. Aristov relies on the works of Abilgazy and Rashid al-Din in his presentation of the Oghuz tribes. For example, the salors consider the mention of Oghiz Khan as a grandson in the data of Abilgazy among the interesting data [5; 185].

The scientific value of A. Vamberi's works on Chagatai and Uyghur languages, Turkish-Tatar and Finno-Ugric lexicography is high. In his commentary on the work “Shezhire-I Turk”, published in Kazan in 1825 by Count Rumyantsev, he wrote that the information about the origin of the Turks in the work was taken from the work of Rashid ad-Din, and the sections of the work of historical significance were the events of Abulgazy's time [6; 7].

At the beginning of the twentieth century, the ethnic history of the Turkic tribes remained relevant. During this period, the study of Turkic tribes in the Eurasian space was distinguished by a new methodological basis and setting new goals, while preserving the traditions of previous research. The study of aspects of the problem of the Turkic peoples was continued by such scientists as A. Tumansky,

V.V. Bartold, A.N. Samoilovich, O. Tumanovich, A.Y. Yakubovsky, S.P. Tolstov and V.A. Gordlevsky, P.V. Golubovsky. Known mainly as a military translator and Orientalist, A. Tumansky was the first to translate “Shezhire-I Tarakime” into Russian. This translation has increased access to the data of the work, has had a positive effect on analyzing individual questions and conducting research.

The main area of interest of V.V. Barthold was the study of the medieval history of the Turkic tribes, comparing Persian, Arab and Chinese sources with the works of European scientists. V.V. Barthold, among other details, on the basis of Abulgazy's data, adequately reflected the original and medieval history of Turkic tribes and peoples, and dwelled on the ethnogenesis of the tribes that later formed the basis of the formation of the Kazakh people [7; 274].

A.N. Samoilovich aimed to unite Turkic scholars and coordinate their research. He showed great interest in ethnic history of Turkmens and conducted extensive research. He conducts valuable research on the origin, distribution, division of Turkmens into tribal and clan groups, and concludes that they are direct descendants of the Oghuz. A. Samoilovich made effective use of manuscripts, historical works, and genealogies related to Turkmen history. He especially attached great importance to the legends and stories of the Turkmens. A. Samoilovich paid special attention to Abulgazy's “Shezhire-i Tarakime” work, which provides important information about Ogyz and is rich in legendary descriptions.

One of the researchers who most effectively used the work of Abulgazy in the study of the ancient history of the Turkmens is O. Tumanovich. In his work, he gives a general historical overview of the territory of Turkestan, the lands adjacent to Turkmenistan, writes about the origin of the Turkmens, their distribution and migration, and ethnic groups. The author noted that due to the presence of large interruptions and chronological confusion in the work of Abulgazy in terms of time, he used data related to historical events that took place at a certain time [8; 75] also, the historian-Orientalist S.P. Tolstov, who made his significant contribution to the study of the history of the peoples of Central Asia, introduced into scientific circulation a large historical and archaeological study of the Oghuz of the Syrdarya. At the same time, he considered the work “Shezhire-I Tarakime” in his attempt to determine the character of the Oghuz settlements in the Syrdarya Delta, to establish his attitude to the origin of the Oghuz in the X-century and early XI centuries [9; 91].

Since the middle of the twentieth century, the study of personalized written data has been undertaken. At the same time, the turkologist-scientist A.N. Kononov compared several manuscripts of the work “Shezhire-I Tarakime”, published the text and a full-fledged translation. V.M. Zhirmunsky studies the history of the origin of the Turkic tribes, Oguz Khan and his time, and relies on the data of Abulgazy in comparative analysis.

In the study of the heroic epics of the oghuzs, Manash batyr and his bride in the chapter “about the girls who were Bek in the Oghuz tribe” of the work “Shezhire-I Tarakime” are based on the famous Alpamys song Gulbarshyn, and Manash Salor-Bek Alpamys batyr. Similarly, in his research about Korkyt Ata in the comparative historical essay “National heroic epic”, he relies on the data of Abulgazy [10].

In Turkic society, women played an important role, which was due to the promotion of their value in the Turkic spiritual culture. In this regard, the Turkish scientist N. Ata Yildiz believes that the attitude of the Turkish people to a woman determined her place in Turkic society. In the study of the place and role of women in Turkish epics, he analyzes the data on Barşın Salor, the daughter of Karmış Bai, the wife of Mamaş Bek, in the work of Abulgazy “Shezhire-I Tarakime” [11; 22].

In the works of the outstanding Kazakh researcher of the Soviet period A.H. Margulan, along with the Legends of the early period, one can find studies related to the ethnic history of the tribes. A.H. Margulan clarifies that the historical ancestors of the Kazakhs were Turkic-speaking tribes that led a nomadic lifestyle. He argues that the kangli, along with the Saka, Huns, uysun tribes, are one of the oldest tribes that inhabited the territory of modern Kazakhstan, the founder of state structures on the territory of Kazakhstan. In the study of the history of the origin of the kangli tribe, analyzing the content of Abulgazy's work “Shezhire-I Tarakime”, he pays attention to the word “skeleton”, “skeleton”, its meaning in the ancient Turkic language “Arba”, based on the information of The Legend, he associated the origin of the name of the tribe with the nickname given to the master who made the chariot [12; 49].

During this period, the history of individual tribes was studied by S.G. Agadzhanov, S.G. Klyashtorny, A.H. Margulan, V.P. Yudin, B.E. Komekov, T.I. Sultanov, L.N. Gumilyov. L.N. Gumilyov, analyzing the essence of the name Oguz, turned to Abulgazy's note. He wrote that the name Oguz initially gave such a cumulative meaning as “Tribe”, “Association of tribes”, and later became an ethnic name with its own meaning, which in certain cases received a definition as a determinative. According to L.N. Gumilyov,

eventually the term “Oguz” lost its meaning and became the name of Oguz Khan, who joined the ranks of Muslim prophets, considered the ancestors of the Turkmens [13; 70]. In addition, in the study of the origin and distribution of steppe tribes, the data of medieval authors are of great interest. In particular, the analysis of the ethnic, political and religious aspects of these tribes relied on the data of Abulgazy.

S. Atanyazow, writing about the history of the Turkmen tribes, the reasons and meaning of the name, widely uses the data of Abulgazy and offers readers completely different ideas about the origin of the Turkmen tribes [14].

The Bashkir scientist G.N. Garustovich believes that one of the changes in the ethnic composition of the largest tribes in the Middle Ages was the inclusion of the Bashkir people in the Kipchaks, violated by the advancing Mongols of Genghis Khan at the beginning of the XIII century.

This game is based on the data of Abulgazy in proof: “the authors of medieval works do not say anything specific about the time of the Bashkir Kipchak people. But Abulgazy, who lived in the XVII century, obviously knew about this migration” [15; 151].

In his research Soviet scientist Agadzhanov S.G. touches on various aspects of the life of Turkic-speaking tribes, especially questions of a personalized nature, starting with the main issues of the history of the Oghuz. He paid special attention to the period of the existence of the Oguz tribal union after the collapse of the Western Turkic Khaganate and the history of their state in the Syrdarya. He conducted research on the distribution area of the Oguz tribes and Turkmens, their ethno-political situation, characteristics of the social structure, economy, life. S. Agadzhanov believes that the Oghuz tribes had a great influence on the course of historical events in Central Asia and Eastern Europe in the IX-X centuries. Thanks to the creation of the Seljuk power in the middle of the XI century, the oghuzs and Turkmens began to play an important role in Muslim history throughout the East [16; 124].

S.G. Agadzhanov, based on the information about the oghuzs in Abilgaz's work “Shezhire-i Tarakime”, draws attention to the fact that the two Oghuz phratries of the bow and Arrow were considered symbols. The bow was considered a sign of gray bullets or “large” tribes, and arrows — three bullets, that is, the sign of “small” tribes. Also, Abulgazy made a Spur and concluded that the formation of the Syr Darya yabgular played a major role in the formation of the Oghuz ethnic group in the late IX — first half of the X centuries, the tribes that were part of this steppe power over time acquired the common name Oghuz [16; 213].

S.G. Klyashtorny considered individual issues of the history and culture of nomads and made them a single part of the ethnopolitical and ethnocultural history of Eurasia. It is especially believed that the political conditions and migration.

Moments of the Turkic tribes in Central Asia in the IX-XI centuries led to the migration of Kipchaks, kumans, basmins and other tribal groups to the steppe zone of Eastern Europe and the formation of new arrays of the Turkic-speaking population here. According to S.G. Klyashtorny and T.I. Sultanov, Abilgaz was well versed in the tribal structure of the nomadic peoples of Central Asia and adjacent regions, as well as local terms for tribal divisions and could give explanations to individual names [17; 254].

B.E. Kumekov about the kimaks, which can be considered the ancestors of the Kazakh people IX–XVI centuries he conducted a thorough documentary analysis of historical geographical information in medieval Arab and Persian works. He paid special attention to the reading of the text and cartographic material of Al-Idrisi (XII). This is because his messages were very important.

A large place in the work is occupied by the problems of the ethnic history of the kimaks; the main stages of the formation and development of the Union of the kimak tribes from the middle of the IX to the middle of the XI century, the socio-economic structure is presented in a new way [18].

A. Kaidar rationally used the data of medieval authors, including Abulgaz, in the analysis of the Tribal Association, which formed the ethnic basis and composition of the Kazakh people. It follows from the works of Abulgazy, who answers the question of where the name of the tribes that lived before the appearance of the Kazakh people came from, especially the onguts, Kipchaks, katagan, kiyat [19].

In the study of the etymology, distribution, and migration of the Oghiz tribal union, the Turkologist A.B. Erjulasun connects the origin of this tribe with Oghiz Khan. Taking into account Abilgaz's statement in “Shezhire-i Tarakime” that he was a contemporary of Oghiz Khan Keyumars, he substantiates it scientifically [20]. Z. Olmez Abilgaz, who conducted research on the division of Oghz tribes and their distribution areas, made a comparative analysis of Oghz symbols and ongons in the work “Shezhire-i Tarakime”. Z. Ölmez stated that the names of all the sons and grandsons of the Oghuzs, their meanings, as well as designations of their symbols and their ages are fully specified in the mentioned work, and such information is not found in any source [21].

Regarding the work “shezhire-I Tarakime”, Z. Ölmez carried out a large-scale work that covered all aspects of the work and was able to fill a huge gap in this area. In the study of the language of the work, he shared the views of various scientists on the formation and development of the Chagatai language. It also describes in detail the life and work of the author, The Chronicle and copies of the work. Writing about the basis of the text, the sequence, the execution of the translation, he paid attention to the meaning of the words and their transmission. Turkish scientists led by N. Gültepe, N. Ugurlu, M. Ergin, Z. Ölmez, A.B. Erjulasun, who drew attention to the work of Abilgazy, at different times were engaged in the study and translation of this work. N. Gültepe, who devoted his life to archival research, translated the work “Shejere-I Tarakime” into Turkish and published the text with other valuable works called “Oguzname” [22].

In the study of the political history of the oghuzs, the works of the historian F. Sumer are valuable. The scientist, studying the history of the Turkish and Seljuks of the Middle Ages, sought the background in the study of the political history of the Oguz tribes in the writings of Orkhon. According to him, the phrase given in the Orkhon requisites in the form of “nine Oguz” means “Oguz people made up of nine tribes”. And in Muslim sources, these tribes are known under the name “Guz”.

During the reign of Kutluk Shad, nine Oguz tribes sat on the bend of the Tula River and were known as the most powerful tribe (budun) of the eastern Turkish world. At this time, he was looking for an ally to subdue the koktur, who had become stronger than them. He sent an ambassador to the Chinese in the East and called for allies. This plan of the Oghuz reached Kutlik, and at the suggestion of his chief Assistant Tonykok, they met the Oghuz along the Tula River. In this battle, the Oghuz were defeated, and the survivors were forced to recognize the power of the koktur. F. Sumer thus wrote that the Turkish state was rebuilt and the Oghuz lived as a constituent tribe of this state [23; 500].

M. Toker, O. Karatay, T. Refik conducted a thorough study of the ethnic history of the Oghuz. The author of the work “the first oghuzs” O. Karatay studied the origin and early history of the oghuzs on the basis of sources. He believes that the Oghuz played a huge role in the ethnic history of the modern Turkic, Azerbaijani, Turkmen, etc. peoples and that these peoples make up the Oghuz community [24; 102]. In writing the General History of Turkey, T. Refik focuses on the place of the Turkish-Seljuks in Asia Minor and their place in the ethnogenesis of the later Ottoman Turks [25; 8].

At the same time, Turkmen historians Sh. Kadyrov, Azerbaijani historians T. Guliyev, S. Rzasoy wrote about the ethnic history of the oghuzs, their division and distribution. T. Guliyev in his work “Kitabi-Dada Korkud” shows the connection between the unification of the Oghuz tribes and the formation of the Albanian state and makes interesting conclusions. S. Rzasoy considered the Oghuz Khan as a model-image that reflects the Oghuz tribe, all its structural values as an ethnic unit. Azerbaijani scientists, who translated the Oguz-Nameh saga of Rashid Al-Din into their own language, compared the names and events found in the work with the data of Abulgazi [26]. The Kyrgyz historian T. Akerov in the work of Abulgazi mentions as an important fact that he was one of the first to write about the migration of the Kyrgyz to the Tien Shan along with the Oguz and refers to this trend as the VIII century [27; 19].

Scientists from Uzbekistan N. Rakhmanov and G. Ashurova highly appreciated the work of Abulgazi, who wrote the ethnic history of the Turks as a true researcher: “in both works, Abulgazi focuses on the ethnic history of the Turkic tribes, uses the works written before him as a historian, analyzes their positions and conclusions, expresses his point of view as a researcher. Abulgazi gives valuable information about the geography of the distribution and location of the Turkic tribes that descended from Yafet, revealing the etymology of some Turkic words. Thus, Abulgazi continued the tradition of raising the level and status of the Turkic language and was able to prove it in practice”, he says [28; 74].

In the conditions of independence, the way to study the history of Kazakhstan in depth and from a new point of view was opened. At the same time, the roots of the history of the tribes that make up the Kazakh people were sought from the early period. The well-known historian K.R. Amanzholov in his two-volume work “History of Turkic Peoples” comprehensively considered the history of the formation of Turkic tribes, political issues, relations with other states, and their contribution to human civilization [29].

The history of Turkic tribes in the Middle Ages is always considered one of the most interesting and difficult areas of historical science. The similarity of historical destinies of the Turkic tribes and peoples living in the Great Plain, the sharing of more than two thousand years of ethnic history in the common space led to the formation of the concept of “Great Turkic Country”.

As the research shows, the first experiments in the study of ethno-political history in the Turan steppe were made in the 14th century and still attract the attention of scientists. Soviet scientists, historians and orientalists in particular continued the historiography that was founded before the revolution and achieved im-

portant results in the field. Since the years of independence, the national historiography has studied the fundamental issues of the history of the Great Steppe Turks from a new point of view and evaluated them on a national basis. Abulgazi's work "Shezhire-i Tarakime" served as a valuable source for the foundation of the concept of modern nomadism or steppe civilization.

*The work was written with the financial support of the Scientific Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (ИРП № BR21882223)*

## References

- 1 Мунис ва Огоҳий. Фирдавс ул-икбол / Огоҳий ва Мунис. — Тошкент: Янги аср авлоди, 2010. — 520 б.
- 2 Klaproth H.J. Abhandlung über die Sprache und Schrift der Uiguren / H.J. Klaproth. — Paris: In der Königlichen Druckerey, 1820. — 104 p.
- 3 Уәлиханов Ш.Ш. Көп томдық шығармалар жинағы / Ш.Ш. Уәлиханов; жау. ред. Б.Е. Көмеков; құраст.: Х.А. Арғынбаев т.б.; ауд. Д.Е. Медерова. — Алматы: Толағай групп, 2010. — Т. 2. — 462 б.
- 4 Әбілғазы. Түрік шежіресі / Әбілғазы; құраст. Б. Әбілқасымұлы. — Алматы: «Таймас» баспа үйі, 2011. — Т. 12. — 496 б.
- 5 Аристов Н.А. Труды по истории и этническому составу тюркских племен / Н.А. Аристов; отв. ред. акад. В.М. Плоских. — Бишкек: Илим, 2003. — 460 с.
- 6 Вамбери А. История Бохары или Трансоксании с древнейших времен до настоящего: [В 2-х т.]. — [Электронный ресурс] / А. Вамбери; пер. А.И. Павловского. — СПб.: Типография Скарятин, 1873. — Т. 1. — 555 с. — Режим доступа: <https://biblioclub.ru/index.php?page=book&id=93402> (Дата обращения: 11.08.2023).
- 7 Бартольд В.В. Сочинения / В.В. Бартольд. — М., 1963. — Т. 2. — Ч. 1. — 1020 с.
- 8 Туманович О. Туркменистан и туркмены: материалы к изучению истории и этнографии / О. Туманович. — Асхабад-Полторацк, 1926. — 102 с.
- 9 Толстов С.П. Города огузов: историко-этнографические этюды / С.П. Толстов // Сов. этнография. — 1947. — № 3. — С. 55–102.
- 10 Жирмунский В.М. Народный героический эпос. Сравнительно-исторические очерки / В.М. Жирмунский. — М.—Л.: Гос. изд-во худож. литературы, 1962. — 435 с.
- 11 Ata Yıldız N. Türk destanlarında Kadın / N. Ata Yıldız // Alp kadın çalıştayı. — Ankara, 2018. — S. 21–28.
- 12 Марғұлан Ә.Х. Шығармалары / Ә.Х. Марғұлан. — Алматы: Алатау, 2012. — Т. 12. — 576 б.
- 13 Гумилев Л.Н. Древние тюрки / Л.Н. Гумилев. — М.: ООО «Издательство "АСТ"», 2004. — 575 с.
- 14 Atanyúazow S. Şejere (Türkmeniñ nesil daragty) / S. Atanyúazow. — Aşgabat: "Turan-1", 1994. — 307 b.
- 15 Гарустович Г.Н. Степные кочевники в пределах Башкортостана. К вопросу о причинах и времени расселения кыпчаков в лесостепной зоне Южного Урала / Г.Н. Гарустович // Кипчаки Евразии: история, язык и письменные памятники: Сб. материалов Междунар. науч. конф. — Астана, 2003. — С. 148–161.
- 16 Агаджанов С.Г. Очерки истории огузов и туркмен Средней Азии IX–XIII вв. / С.Г. Агаджанов. — Ашхабад, 1969. — 297 с.
- 17 Кляшторный С.Г. Государства и народы Евразийских степей: от древности к Новому времени. — / С.Г. Кляшторный, Т.И. Султанов. — СПб.: Петербургское востоковедение, 2009. — 432 с.
- 18 Кумеков Б.Е. Государство кимаков IX–XI вв. по арабским источникам / Б.Е. Кумеков. — Алма-Ата: Наука, 1972. — 158 с.
- 19 Қайдар Ә. Қазақ қандай халық? / Ә. Қайдар. — Алматы: Дайк-Пресс, 2008. — 651 б.
- 20 Ercilasun A.B. Oğuzlar: dilleri, tarihleri ve kültürleri: 5-Uluslarar. türkيات arařtırmaları sempozy. Bildirileri / A.B. Ercilasun. — Ankara, 2015. — 769 s.
- 21 Ölmez Z. Oğuzlar: dilleri, tarihleri ve kültürleri: 5-Uluslar. türkيات arařtırmaları sempozyumu bildirileri / Z. Ölmez. — Ankara, 2015. — 769 s.
- 22 Gültepe N. Oğuzname / N. Gültepe. — Istanbul, 2018. — 336 s.
- 23 Sümer F. Dokuz Oğuz. Göktürkler ve Uygurlar ile modern bir Türk kabilesi / F. Sümer. — Türkiye Diyanet Vakfı İslâm Ansiklopedisi. İstanbul: TDV Yayınları, 1999. — S. 500–502.
- 24 Karatay O. İlk Oğuzlar. Köken, Türeyiş ve Erken Tarihleri Üzerine Çalışmalar / O. Karatay. — İstanbul, 2017. — 183 s.
- 25 Refik T. Genel Türk Tarihi / T. Refik, N. Ergezer. — Ankara, 1995. — 494 s.
- 26 Фәзлуллаһ Рәшидәддин. Огузнамә / елми ред. К. Вәлиев. — Бақы: Азәрнәшр, 1992. — 72 с.
- 27 Акеров Т.А. Маджму ат-Таварих как исторический источник. (Полный перевод, анализ и комментарии) / Т.А. Акеров. — Бишкек, 2017. — 348 с.

28 Рахманов Н. История тюркологии в Узбекистане / Н. Рахманов, Г. Ашурова // *Türkologia*. — 2018. — № 3. — С. 71–78.

29 Аманжолов К.Р. Түркі халықтарының тарихы (Көне дәуірден біздің заманымыздың XIV ғасырына дейінгі кезең) / К.Р. Аманжолов. — Алматы: Білім, 2005. — Т. 1. — 304 б.

А.М. Ташқараева, А.О. Негметжанова, Н.Л. Ибраимов

### **Ежелгі түрік тайпаларының этносаяси тарихы (Әбілғазының «Шежіре-и Таракиме» еңбегінің негізінде)**

Мақалада Әбілғазының «Шежіре-и Таракиме» деректері негізінде көне түркі тайпаларының этносаяси тарихының тарихнамасы талданған. Негізгі дереккөз ретінде XVII ғасырдың көрнекті тарихшысы Әбілғазының «Шежіре-и Таракиме» және «Шежіре-и Түрік» еңбектері пайдаланылды. Әбілғазы өз еңбектерінде Ұлы даладағы түркі тайпаларының тарихын, этнографиясын, тұрмысы мен шаруашылығын, мәдениетін, мемлекет басқару жүйесін олардың шығу кезеңінен XVII ғасырға дейінгі аралықта сипаттайды. Әбілғазы еңбектері негізінде ұсынылып отырған зерттеуде көне дәуірден бастап түркі тайпаларының этносаяси тарихының тарихнамасы қарастырылған. Ұлы даладағы түркі тайпаларының этногенезінің қалыптасуы, олардың алғашқы отаны мен мекені қазақ жерінде өткенін ескерген жөн. Бұл тұжырым Қазақстан тарихын түркі тайпаларының тарихымен бірге зерттеудің маңыздылығын арттыра түсетіні сөзсіз. Әбілғазының ежелгі және орта ғасырлардағы тарихи оқиғалар туралы жазба деректерінің маңызын анықтау мәселесіне ерекше назар аударылған. Зерттеу түркі тайпаларының қарым-қатынастары мен өзара байланыстарын, олардың этносаяси процестерін талдауға және осы процестердің Қазақстан тарихының кейінгі дамуына әсерін бағалауға мүмкіндік береді.

*Кілт сөздер:* түркі тайпалары, түріктер, Қазақ хандығы, моғолдар, ұлыстар, «Шежіре-и Таракиме», Әбілғазы.

А.М. Ташқараева, А.О. Негметжанова, Н.Л. Ибрагимов

### **Этнополитическая история древнетюркских племен (на основе труда Абулгази «Шежире-и Таракиме»)**

В статье проанализирована историография этнополитической истории древнетюркских племен на основе данных «Шежире-и Таракиме» Абулгази. В качестве основного источника привлечены труды выдающегося историка XVII века Абулгази: «Шежире-и Таракиме» и «Шежире-и Турк». Абулгази в своих трудах описывает историю, этнографию, быт и хозяйство, культуру, систему государственного управления тюркских племен Великой степи от их возникновения до XVII века. Предлагаемое исследование, на основе трудов Абулгази, рассматривает историографию этнополитической истории тюркских племен, начиная с древнейших времен. Следует учитывать, что формирование этногенеза тюркских племен Великой степи, их первой родины и места проживания происходит на казахской территории. Этот вывод, несомненно, повышает важность изучения истории Казахстана совместно с историей тюркских племен. Особое внимание уделено проблеме определения значимости письменных данных Абулгази об исторических событиях древних и средних веков. Исследование позволяет проанализировать отношения и взаимосвязи тюркских племен, их этнополитические процессы и оценить влияние этих процессов на последующее развитие истории Казахстана.

*Ключевые слова:* тюркские племена, тюрки, Казахское ханство, моғолы, улусы, «Шежіре-и Таракиме», Абулгази.

#### References

- 1 Munis, va Ogokii. (2010). *Firdavs ul-ikbol* [Firdaus ul-Iqbal]. Toshkent: Yangi asr avlodi [in Uzbek].
- 2 Klaproth, H.J. (1820). *Abhandlung über die Sprache und Schrift der Uiguren*. Paris: In der Königlichen Druckerey.
- 3 Ualikhanov, Sh.Sh. (2010). *Kop tomdyq shygarmalar zhinagy* [Many volumes of books]. B.Ye. Komekov (Ed.), Kh.A. Argynbayev (Comp.), D.Ye. Mederova (Trans). Vol. 2. Almaty: Tolagai grupp [in Kazakh].
- 4 Abilkasymuly, B. (Comp.). (2011). *Abilgazy. Turik shezhiresi* [Turkish genealogy]. Vol. 12. Almaty: «Taimas» baspa uii [in Kazakh].

- 5 Aristov, N.A. (2003). Trudy po istorii i etnicheskomu sostavu tiurkskikh plemen [Works on the history and ethnic composition of Turkic tribes]. Bishkek: Ilim [in Russian].
- 6 Vamberi, A. (1873). Istoriia Bokhary ili Transoksanii s drevneishikh vremen do nostoiashchego [History of Bukhara or Transoxania from ancient times to the present]. Vols. 1–2. Saint Petersburg: Tipografiia Skariatina, 1. Retrieved from <https://biblioclub.ru/index.php?page=book&id=93402> [in Russian].
- 7 Bartold, V.V. (1963). Sochineniia [Essays]. Vol. 2, Part 1. Moscow [in Russian].
- 8 Tumanovich, O. (1926). Turkmenistan i turkmeny: materialy k izucheniiu istorii i etnografii [Turkmenistan and Turkmens: materials for the study of history and ethnography]. Ashkhabad–Poltoratsk [in Russian].
- 9 Tolstov, S.P. (1947). Goroda oguzov: istoriko-etnograficheskie etyudy [Cities of goats: historical and ethnographic sketches]. *Sovetskaia etnografiia — Soviet ethnography*, 3, 55–102 [in Russian].
- 10 Zhirmunsky, V.M. (1962). Narodnyi geroicheskiy epos. Sravnitel'no-istoricheskie ocherki [Folk heroic epic. Comparative-historical essays]. Moscow–Leningrad: Gosudarstvennoe izdatel'stvo khudozhestvennoi literatury [in Russian].
- 11 Ata Yildiz, N. (2018). Türk destanlarında Kadın [Türk in the distances of Kadın]. *Alp kadın çalıştayı*. Ankara [in Turkish].
- 12 Margulan, A.H. Shygarmalary [Essays]. Vol. 12. Almaty: Alatau [in Kazakh].
- 13 Gumilev, L.N. (2004). Drevnie tiurki [Ancient Turks]. Moscow: OOO «Izdatel'stvo "AST"» [in Russian].
- 14 Atanyazov, S. (1994). Şejere (Türkmeniň nesil daragyty) [Shejere (Turkmen family tree)]. Aşgabat: “Turan-1” [in Turkmen].
- 15 Garustovich, G.N. (2003). Stepnye kochevniki v predelakh Bashkortostana. K voprosu o prichinakh i vremeni rasseleniia kypchakov v lesostepnoi zone Yuzhnogo Urala [Steppe nomads within Bashkortostan. On the question of the reasons and timing of the settlement of the Kipchaks in the forest-steppe zone of the Southern Urals]. *Kipchaki Evrazii: istoriia, yazyk i pismennyye pamiatniki: Sbornik materialov Mezhdunarobnoi nauchnoi konferentsii — The Kipchaks of Eurasia: history, language and written monuments. Collection of materials of the international scientific conference* (pp. 148–161). Astana [in Russian].
- 16 Agadzhanov, S.G. (1969). Ocherki istorii oguzov i turkmen Srednei Azii IX–XIII vv. [Sketches of the history of the Oghuz and Turkmens of Central Asia in IX–XIII]. Ashkhabad [in Russian].
- 17 Klyashtorny, S.G., & Sultanov, T.I. (2009). Gosudarstva i narody Evraziiskikh stepei: ot drevnosti k Novomu vremeni [States and Peoples of the Eurasian Steppes: From Antiquity to the Modern Times]. Saint Petersburg: Peterburgskoe vostokovedenie [in Russian].
- 18 Kumekov, B.E. (1972). Gosudarstvo kimakov IX–XI vv. po arabskim istochnikam [The state of the Kimaks IX–XI vv. according to Arabic sources]. Alma-Ata: Nauka [in Russian].
- 19 Kaidar, A. (2008). Qazaq qandai khalyq? [What kind of people are the Kazakhs?]. Almaty: Daik-Press [in Kazakh].
- 20 Erjulasun, A.B. (2015). Oğuzlar: dilleri, tarihleri ve kültürleri: 5-Uluslarar. türkiyat araştırmaları sempozyumu. Bildirileri [Divisions: trade, history and culture: 5-Sections. Turkish clothes sempozyumu. Bildirileri]. Ankara [in Turkish].
- 21 Ölmez, Z. (2015). Oğuzlar: dilleri, tarihleri ve kültürleri: 5-Uluslar. türkiyat araştırmaları sempozyumu bildirileri [Oğuzlar: trade, history and culture: 5-Generations. Proceedings of the Turkish International Cultural Symposium]. Ankara [in Turkish].
- 22 Gültepe, N. (2018). Oğuzname [Oğuzname]. İstanbul [in Turkish].
- 23 Sümer, F. (1999). Dokuz Oğuz. Göktürkler ve Uygurlar ile modern bir Türk kabilesi. Türkiye Diyanet Vakfı İslâm Ansiklopedisi [Gokturks and Uyghurs and a modern Turkish tribe. Turkey Religious Foundation Islamic Encyclopedia]. İstanbul: TDV Yayınları [in Turkish].
- 24 Karatay, O. (2017). İlk Oğuzlar. Köken, Türeyiş ve Erken Tarihleri Üzerine Çalışmalar [The First Oghuz. Studies on Their Origin, Descent and Early History]. İstanbul [in Turkish].
- 25 Refik, T. & Ergezer, N. (1995). Genel Türk Tarihi [General Turkish History]. Ankara [in Turkish].
- 26 Fazlullakh Rashidaddin. Oguzname [Oguzname]. Baky: Azarnashr [in Azerbaijani].
- 27 Akerov, T.A. (2017). Madzhmu at-Tavarikh kak istoricheskiy istochnik (Polnyi perevod, analiz i kommentarii) [Majmu al-Tawarih as a historical source (Full translation, analysis and commentary)]. Bishkek [in Russian].
- 28 Rakhmanov, N., & Ashurova, G. (2018). Istoriia tiurkologii v Uzbekistane [History of Turkology in Uzbekistan]. *Türkologiya — Turkish studies*, 3 [in Russian].
- 29 Amanzholov, K.P. (2005). Turki khalyqtapynyn tapikhy (Kone dayipden bizdin zamanymyzydyn XIV gasyryna deingi kezen) [History of the Turkish people (from the present day to the 14th century of our era)]. Almaty: Bilim [in Kazakh].

### Information about the authors

**Tashkarayeva Assel** — PhD, associate professor of the Scientific Institute for the Study of the Jochi Ulus, Astana, Kazakhstan; <https://orcid.org/0000-0002-1349-1502>

**Negmetzhanova Aliya** — Lecturer of the Department of General linguistics and literature, Sh. Ualikhanov Kokshetau University, Kokshetau, Kazakhstan; <https://orcid.org/0009-0003-0990-8699>

**Ibraimov Nurzhan** — Senior lecturer of the Department of history, M.H. Dulati Taraz University, Taraz, Kazakhstan; <https://orcid.org/0009-0009-7568-0120>