

History of Kazakhstan

GRADE 7

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H 69

*Developed in cooperation with the Institute of Education
of University College London*

Authors

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Contents

Unit 1	Kazakhstan in the 6th–9th centuries	
Enquiry 1.1	What were the key features of the Middle Ages?	8
Enquiry 1.2	What changes did the migration of Turkic nations bring to Eurasia?	12
Enquiry 1.3	Which khagan of the 6th–9th centuries deserves to be remembered most?	18
Enquiry 1.4	What was the historical significance of the Battle of Atlakh?	24
Enquiry 1.5	What can we learn about the Oghuz Khaganate from the <i>Oghuz-nameh</i> epic?	28
Enquiry 1.6	Does the historical evidence suggest that the Kimeks became urban?	30
Enquiry 1.7	What evidence do Chinese and Arab sources provide about the lifestyles of Turkic peoples?	32
Unit 2	Kazakhstan in the 10th–13th centuries	
Enquiry 2.1	How far did Kazakhstan change between the 10th and 13th centuries?	36
Enquiry 2.2	Why did the Kara-Khanid Khaganate declare Islam as its official religion?	40

Enquiry 2.3	Why was Kazakh land called 'Desht-i Kipchak'?	42
Enquiry 2.4	Did the development of the Great Silk Way lead to the growth of international relations?	50
Enquiry 2.5	How did the Great Silk Road affect the economic and cultural development of medieval Kazakhstan?	52
Enquiry 2.6	What is the contribution of Turkic culture to the development of civilization?	60
Unit 3	Kazakhstan in the 13th–15th centuries	
Enquiry 3.1	Why were the Mongols able to achieve so much power so quickly?	66
Enquiry 3.2	Why did it take Genghis Khan six months to capture Otrar?	70
Enquiry 3.3	Who had the greatest impact on the history of central Asia: the Kipchaks or the Mongols?	72
Enquiry 3.4	How did the political map change after the fall of the Mongol Empire?	74
Enquiry 3.5	What was the significance of the Ak Orda in the formation of the Kazakh state?	84
Enquiry 3.6	What were the consequences of developments in the Abu'l-Khayr and Moghulistan khaganates for the history of Kazakhstan?	88

Enquiry 3.7	Why did Edigu and Kuchum khagans fail to secure their states?	92
Enquiry 3.8	What can we learn about Kazakh society from the art and literature of the 13th–15th centuries?	96
Enquiry 3.9	How did travellers of the Middle Ages describe Kazakhstan?	100
Enquiry 3.10	What are the origins of Kazakh identity?	106
Enquiry 3.11	Why are Kerei Khagan and Zhanibek Khagan remembered?	112
Enquiry 3.12	Why did Kadyrgali Zhalaiyr write that ‘Of all Zhanibek Khagan’s sons, the most renowned was Kasym Khagan’?	116
Enquiry 3.13	Was Khaknazar Khagan able to secure the lands of the Kazakh Khaganate?	120
Enquiry 3.14	Why did Tauekel Khagan attack Bukhara and was his policy successful?	122
Enquiry 3.15	How was Esim Khagan able to secure the integrity of the Kazakh Khaganate?	124
Enquiry 3.16	Why were Zhangir Khagan’s forces victorious at Orbulak?	128
Enquiry 3.17	Should Tauke Khagan be remembered as ‘the Lycurgus of the steppe’?	132

Enquiry 3.18	What was the social structure of Kazakh society in the Middle Ages?	138
Unit 4	Kazakhstan in the 16th and 17th centuries	
Enquiry 4.1	What can we learn about the social life of the Kazakh nation from historical sources of the 16th and 17th centuries?	142
Enquiry 4.2	What can we learn from the yurt about the material culture of medieval Kazakhstan?	146
Enquiry 4.3	Why did Aktamberdi Zhyrau sing 'Is there any animal better than the horse'?	150
Glossary		154

Introduction

Dear friends!

In this new academic year, you will learn the interesting history of the 6th–17th centuries. We call this period the **Middle Ages**, because the period covers ancient times and the new era.

You will analyze the causes and consequences of important events during the Middle Ages, and changes in the history of Kazakhstan. This subject plays an important role in the knowledge of change and continuity, similarities and differences, important events, and cognition of individuals in political, socio-economic and cultural life.

You will be able to find answers to the following questions: *How were the Turkic khaganates, the Karakhan state, and Desht-i Kipchak created in the Great Steppe? What was the basis of the Turkic script? What states existed on the map after the Mongol invasion? How was the Kazakh Khaganate established? During the reign of which khans did the Kazakh Khaganate become known to the whole world?*

You will also become acquainted with newspapers and magazines, documentary films and online resources. You will perform various creative and critical-thinking tasks and this will give you the opportunity to deepen your knowledge.

You will investigate in detail our spiritual wealth, and the lives of famous people in the Middle Ages. We take for a model the political decisions of the khans, the exploits of the batyrs, the works of akyns and zhyraus, the words of edification and the works of the scientists. The ability to learn a lesson and the ability to reflect on historical events will contribute to our future.

We hope that this textbook will be an effective tool for developing your knowledge. You will be a role model for younger students if you handle this textbook with care! Good luck!

Authors

1.1 What were the key features of the Middle Ages?



Fig. 1a



Fig. 1c



Fig. 1b



Fig. 1d



Fig. 1e

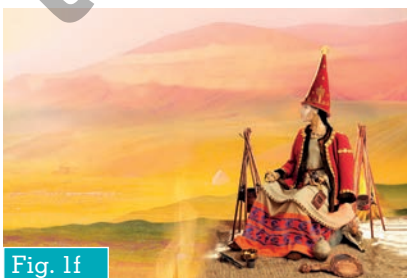


Fig. 1f

Fig. 1a-1f Images of Kazakhstan in the ancient period

⊗ What were the Middle Ages and why is it important to learn about them?

- The Middle Ages were a bridge between the ancient and modern periods of time in the history of Kazakhstan.
- The Middle Ages lasted for hundreds of years.
- In the Middle Ages society was in a dramatic process of development and change.

This year, with this book, you will step into the world of the Middle Ages and develop your knowledge of this important and exciting period of Kazakhstan's history.

Your enquiry:

In order to identify the key features of the Middle Ages you will need to consider the following questions:

- ✓ When were the Middle Ages and how long did they last?
- ✓ Compared to the ancient period, what changes took place during the Middle Ages?
- ✓ How did the society, economy and culture of Kazakhstan change and develop during the Middle Ages?
- ✓ How was Kazakhstan governed in this period?
- ✓ How did the map of Kazakhstan change during this period?

📖 Enquiry Step 1

In Grade 6, you learned about Kazakhstan in ancient times. What do you remember about Kazakhstan in that period?

- Look at the pictures on the left. What features of the ancient period can you identify from these pictures?
- Can you remember any other characteristics of the period from your studies in Grade 6?
- What discoveries or inventions of the ancient period (such as iron working) do we still use now?

Enquiry Step 2

- Based on your work in Step 1, identify four important developments in the ancient period in Kazakh history.
- Place these developments in chronological order on Figure 2 below.

Fig.

2

An overview of the periods of Kazakhstan's history

VII	VI	V	IV	III	II	I	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	XXI
VII BCE – V CE												V CE – XV11 CE															
Ancient Period												The Middle Ages														XVIII – beginning XX Early Modern period	beginning XX century – настоящее время

REFLECTION: STEP 1

As you read the material that follows, think about what the features of the 'Middle Ages' of Kazakhstan's history were. How does this period differ from the ancient period that you studied in Grade 6?

When were the Middle Ages?

In the territory of Kazakhstan, the Middle Ages are considered the period divided into three distinct stages:

Early Middle Ages (VI–IX centuries)	Developed Middle Ages (X–XIV centuries)	Formation of whole Kazakh state (XV–XVIII centuries)
In these centuries, in the territory of Kazakhstan the following khaganates existed: the Turkish Khaganate, the Western Turkish Khaganate, Turgesh, Karluk, Kimek, Oghuz khaganates.	In these centuries, in the territory of Kazakhstan the following khaganates existed: Kharahan, Naiman, Jalayir, Kerei, Karakitai and Kipchak khaganates and Altyn Orda.	The people who lived in the territory of Kazakhstan started to be called the Kazakhs. On the scene of the history a new name, Kazakh Khaganate emerged.

Fig.

3

The Middle Ages in Kazakh history: Political features

REFLECTION: STEP 2

What pattern do you notice in the table above? In political terms, how much do the three stages of the Middle Ages differ?

Enquiry Step 3

What important changes took place in the Middle Ages in Kazakhstan?

- Using the text and map below, make a list of the khaganates and tribes that lived here in the Middle Ages.
- Explain the changes that took place in the Middle Ages.



Fig. 4 Kazakhstan in the 6th–9th centuries CE

Fig. 5 Key features of the Middle Ages: Social, economic, cultural and political

Early Middle Ages (VI–IX centuries)	Developed Middle Ages (X–XIV centuries)	Formation of whole Kazakh state (XV–XVIII centuries)
<ul style="list-style-type: none"> • The Turkic states developed their society and economy. • They had developed relations with neighbouring countries. • Town life and culture grew and encouraged nomadic Turkic tribes to adopt a more settled lifestyle. • Southern Kazakhstan and Zhetisu turned into urban cultural centres. • Turkic scripts formed and many monuments with texts written on the stones appeared. 	<ul style="list-style-type: none"> • States such as Kara-Khanid and the Kipchaks developed strong government systems. • Social inequality grew. • The cities along the Silk Road flourished. • In the year 960, Islam was adopted in Kara-Khanid state. • Science, education and culture grew. • Architecture of world importance developed. • However, at the start of the 13th century, the Mongol invasions destroyed much of this city culture. 	<p>As the effects of the Mongol invasions wore off, a number of important developments occurred.</p> <ul style="list-style-type: none"> • Formation of the Kazakh nation. • Legal systems were developed – the first Kazakh code of rights – the 'Zheti jargi'.

REFLECTION: STEP 3

Identify two important 'turning points' in the Figure 5.

Explain why they were important.

Enquiry Step 4

Use the information on the opposite page to put the events and pictures below in order on the timeline. Add any other events and phenomena that you think are important.

Periods of the Middle Ages VI –XVIII CE centuries												
VI CE	VII CE	VIII CE	IX CE	X CE	XI CE	XII CE	XIII CE	XIV CE	XV CE	XVI CE	XVII CE	XVIII CE
Centuries												

Spread of Islam	Formation of the Kipchak state	Formation of the Kazakh Khaganate	Formation of the Kazakh nation	Formation of Turkic tribes	Mongol invasion	Formation of the Karakan state
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Fig. 6a

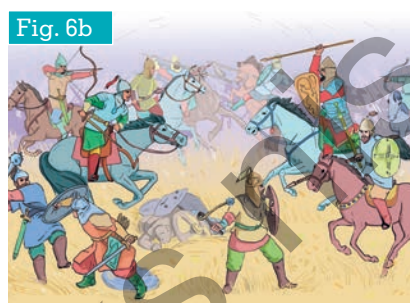


Fig. 6b



Fig. 6c



Fig. 6d



Fig. 6e



Fig. 6f

Fig. 6a–6f Events and developments in Kazakhstan in the Middle Ages: Overview

REFLECTION: STEP 4

What features make the Middle Ages different from other ages?

How much changed from ancient times? How much stayed the same? Were there areas where more changed than stayed the same?

Consider politics, society, economics and culture.

CONCLUDING YOUR ENQUIRY

So, what were the key features of the Middle Ages in Kazakh history?

Design a poster that you could use to introduce this important period to learners at the end of Grade 6.

1.2 What changes did the migration of Turkic nations bring to Eurasia?



⊗ What are migrations and why are they important?

Migration is the temporary or permanent movement of populations from one place to another. On the left are pictures of bird migration and human migration. Migration is very common today and in human history.

- Why do you think migrations take place?
- What changes can migration lead to?

Your enquiry:

In order to understand the historical importance of Turkic migrations you will need to consider the following questions:

- ✓ Who were the Turkic people?
- ✓ Where did they migrate to?
- ✓ What changes resulted from Turkic migration and how important were these changes?
- ✓ How can we summarize what life was like in Kazakhstan in this period?

📖 Enquiry Step 1

Look at the two maps. The first map shows the Turkish Khaganate in the Middle Ages. The second map shows how Turkic languages are distributed today.

- a) What changes can you see?
- b) What do you think happened to explain these changes?





Fig. 4 The distribution of Turkic languages today

Enquiry Step 2

Research the period covered by Figure 5 below. Find the times when:

- the map was unified into the largest Turkic state, and
- the map was divided into the greatest number of smaller states.

Turkic states in Central Asia before the Mongols	CE	Key political developments in the Turkic states
Turkic Khaganate	552–603	The migration of nomadic tribes from Central Asia to the west between the 1st and 5th centuries CE is known as 'the migration period'. Migration brought important changes to Kazakhstan, Central Asia and Europe.
West Turkic Khaganate	603–704	In the 6th century, the territory of Kazakhstan was under the control of Turkic peoples originating in the Altai mountains. The ethnonym 'Turkic' occurs for the first time in a Chinese chronicle of 542 CE.
Turgesh Khaganate	704–756	This Turkic Khaganate became a powerful empire, which made the Chinese emperor pay it taxes, established political, economic and diplomatic relationships with Byzantium and Iran, and which struggled with the Mediterranean countries to control the Great Silk Road.
Kimek Khaganate	IX end – XI beginning	Social and economic developments mirrored those in other regions of Eurasia, and feudal relations were established. Khagans controlled territory by parcelling out land and requiring military service in return.
Oghuz state	IX end – XI beginning	Military organization was based on nomadic pastoralism and on mounted archers and cavalry. The state also raised tax from common people. As well as nomadic pastoralism, a settled economy based on handicraft and trade developed in the cities along the Silk Road.
Karluk state	756–940	
Kara-Khanid	942–1212	
Kipchak Khaganate	XI beginning – XIII beginning	

Fig. 5 An outline of the history of Turkic-speaking peoples before the Mongols

Enquiry Step 3

Many changes took place as a result of Turkic migration. Read the material on this and the next page and categorize key changes using a Venn diagram.

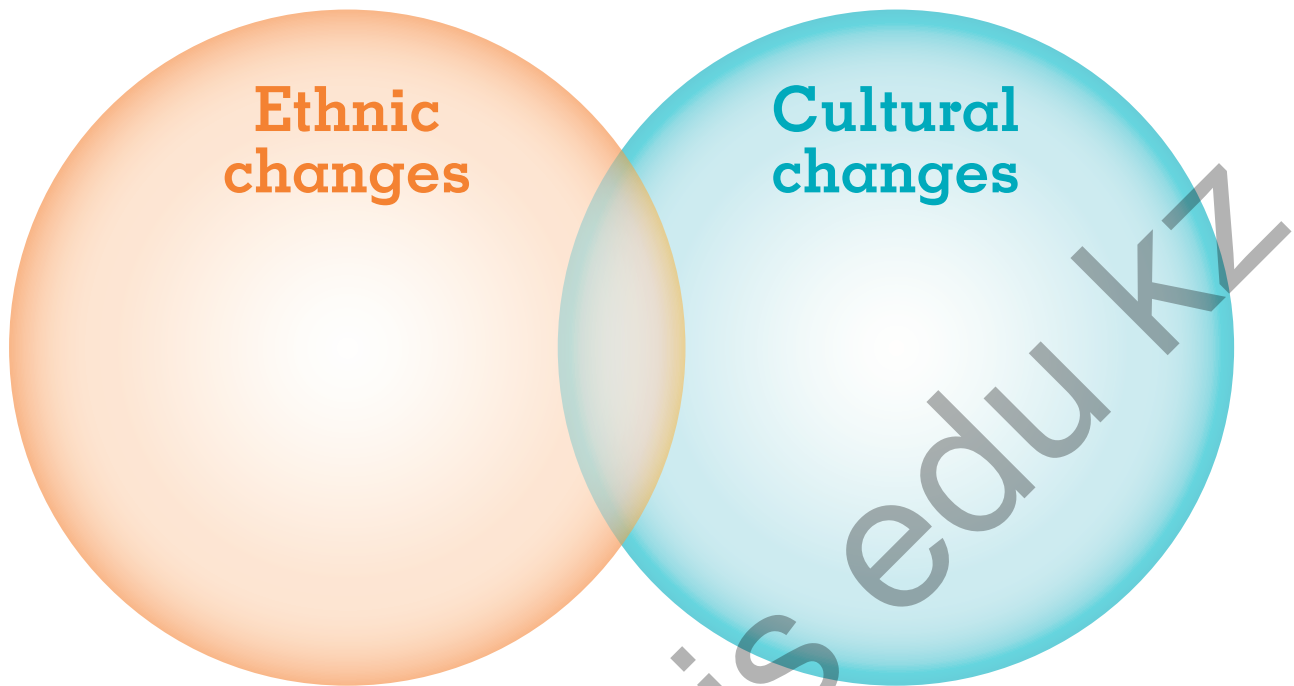


Fig. 6

An illustration of *The Tale of Igor's Campaign* by Ivan Bilibin (1876–1942)



As a result of Turkic migration, changes in language occurred. Scholars have argued, for example, that the epic poem *The Tale of Igor's Campaign*, shows links between Russian and Turkic language development. Evidence of Turkic peoples' inscriptions can be seen in the Kul Tigin monuments.

The migrating Turkic peoples held the cultural beliefs of the ancient Turks. They prayed to the soul of Tanri and worshipped Ata-baba (ancestors).

Future Turkic nations were formed as the result of inter-tribal relations. Many nations were assimilated and their appearance and languages changed.

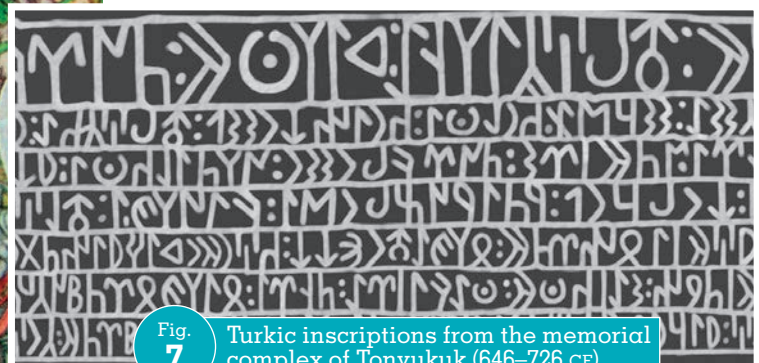


Fig. 7

Turkic inscriptions from the memorial complex of Tonyukuk (646–726 CE)

Migration introduced people to new religious ideas. Many Turkic people encountered and converted to Islam. The Turkic belief of Tanirlık (godhead) was transferred into Islamic religion.

The Oghuz were made up of Indo-European, Finno-Ugric and Turkic-speaking tribes. New ethnic groups appeared.

Kipchaks were directly related to Turkic-speaking nomadic people. The movement of Kipchaks into Europe influenced the ethnicity of populations in Hungary and Bulgaria.



Fig. 8 A shaman



Fig. 9 The Kara-Khanid Burana minaret



Fig. 10 Archaeological evidence from medieval Kulan

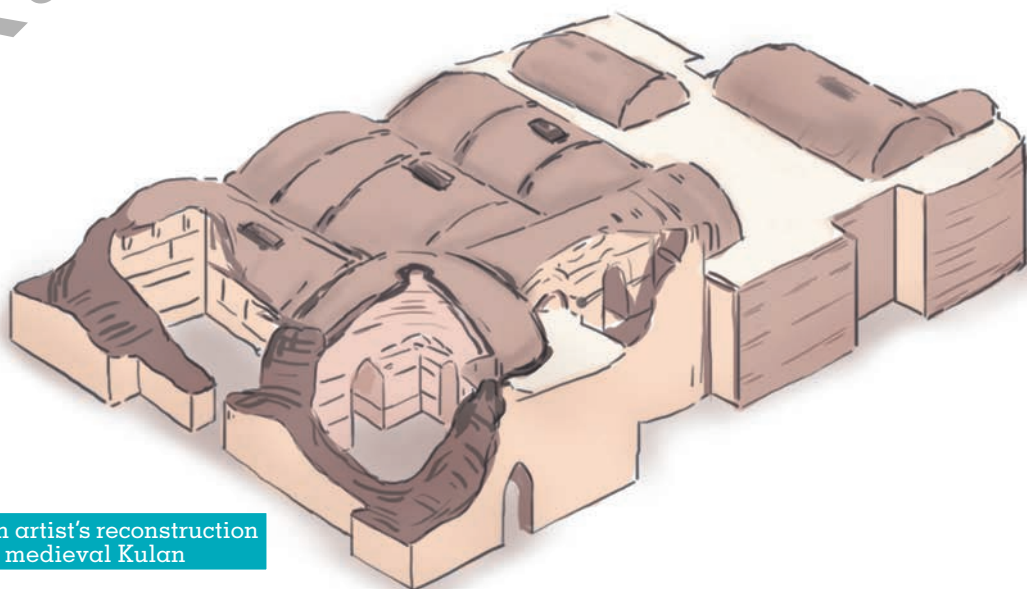


Fig. 11 An artist's reconstruction of medieval Kulan

Enquiry Step 4

Migration also caused economic changes. Read the text below and identify three major economic changes. Put them in order of importance on the pyramid here, giving reasons for your ranking.

Economic changes caused by Turkic migration

- The majority of Turkic-speaking tribes practised nomadic and semi-nomadic cattle breeding but, as a result of migration, they began to practise agriculture, fishing and hunting too. As a result there were some changes in the cultural and household occupation of Turkic peoples.
- As the Turkic Khaganate (603–704 CE) expanded its territory, its tribes began to control caravan roads of the East and West and traded in goods like silk, sweets and jewellery. They traded silk with Byzantium and developed trade links with Iran. Cities expanded and developed because of this trade, and agriculture and handicraft developed. Transit trade and home trade led to increasing wealth.
- The Oghuz (750–1055 CE) looked for opportunities to expand into the steppe and pastures near the river Don and the Black Sea. Trade led to the development of links with Kievan Rus. Trade provided access to the rich markets of the eastern states for Russian merchants.
- Kimeks were mainly engaged in cattle breeding and also in agriculture, fishing, hunting and the preparation of expensive animal skins. Handicrafts also developed in the Kimek Khanate (743–1035 CE): Kimeks made cloth and clothes, and were skilled metal-workers with iron, silver and gold. Arab-Persian authors of the 9th–11th centuries describe permanent Kimek settlements. According to Al-Idrisi, they had 16 towns in places where minerals were found, or near rivers and lakes in mountainous regions. Most Kimek people lived along the trade routes, aiming to control these trade routes.

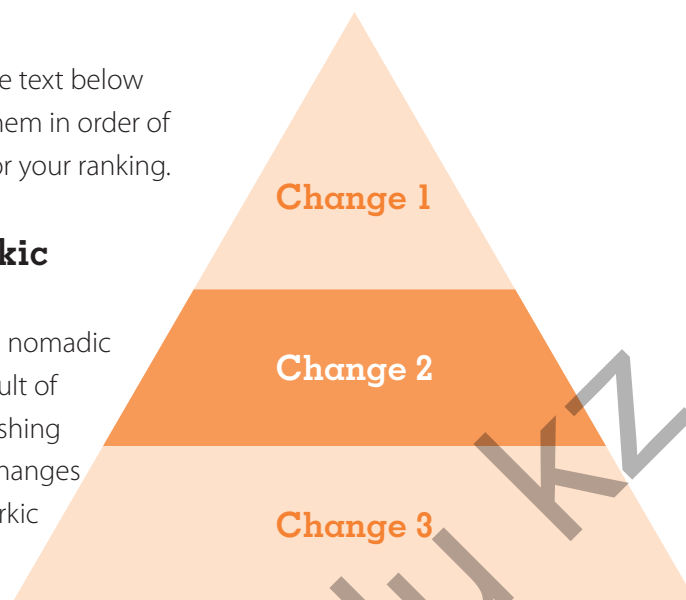


Fig. 12 Recent discoveries from Sayram (medieval Ispidzhab) in Southern Kazakhstan include coins of the 8th–16th centuries CE



Fig. 13 Medieval city



Fig. 14 Memorial dedicated to Kultegin



Fig. 15 Bilge Khagan's crown, found in the excavation of the burial complex site

REFLECTION: STEP 1

Figure 16 below is based on an archaeological find from medieval Kulan. Use it to help you think about the most important changes that you have identified in this enquiry. In each box of the model you should write down an important change. Make sure that you record changes of different types at different points. Above the image, record changes in the territory of Kazakhstan. Below the image, record changes in other parts of Eurasia.

Changes in the territory of Kazakhstan

Change:

Change:

Change:



Changes in other parts of Eurasia

Change:

Change:

Change:

Fig. 16 An archaeological find from medieval Kulan

CONCLUDING YOUR ENQUIRY

What changes did the migration of Turkic-speaking peoples bring to Eurasia? Prepare a class presentation identifying the most important changes and explaining (a) why you think these changes were historically important and (b) which two changes you think were the most important. Make sure you explain your choices.

1.3 Which khagan of the 6th–9th centuries deserves to be remembered most?



⊗ What makes a leader memorable?

What makes a leader 'significant'? On the left are three contemporary leaders: Nursultan Nazarbayev, Barack Obama and Vladimir Putin.

Why are they considered significant? Can you name three features of each leader that make them significant?

Your enquiry:

To evaluate the significance of the khagans of the Turkic Khaganate you will need to understand and compare their achievements. Consider what makes a leader significant and decide which khagan you consider most significant.

📖 Enquiry Step 1

Our knowledge of the past depends upon historical evidence. One important source of evidence about the khagans is memorial inscriptions in runic writing carved in stone in the 7th and 8th centuries CE. The figures below show some of these inscriptions.

- 1) Draw three conclusions about the rule of the khagans from these two sources.
- 2) Explain the historical value of inscriptions such as these.

Tonyukuk was counsellor to four Turkic khagans. Here is some text from this memorial carving:

*I didn't sleep at night, I didn't rest by day.
I spent my blood fighting for the motherland.
I worked hard. I spent all my power. I led
long campaigns ... I went with my Khagan.
God blessed us! I kept away all enemies.*

Fig. 1a



Fig. 1
Inscriptions from the Tonyukuk and Kul Tegin monuments

Fig. 1b



Kul Tigin was a general of the Second Turkic Khaganate and the younger brother of Bilge Khagan. Here is some text from this memorial carving:

When I became Khagan poor and weak people who spread over the lands came to me ... Tele ... Turgesh and Kirgiz people began to gather under the blue flag. I had to defeat some of them with tricks and some of them with power. I fought twelve times with my army against the Orguz nation in the North and the Kidan and Tabgan nations in the South.

Enquiry Step 2

The text below summarizes some key developments in the foreign relations and economy of the Turkic Khaganates. Read the text and mark key developments on a map of Central Asia. What powers did the khagans deal with in their policies? What economic relationships were established?

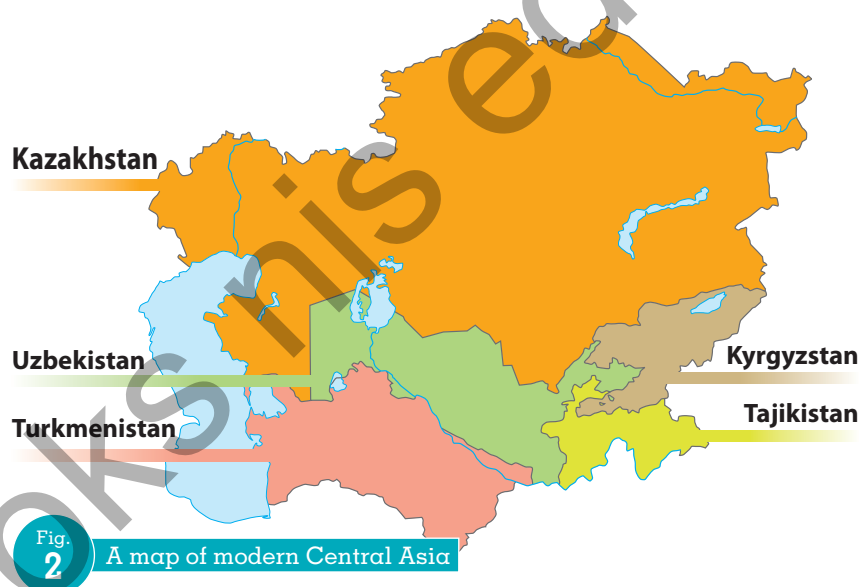


Fig. 2 A map of modern Central Asia

International relations and trade in the Turkic Khaganates

As the Turkic Khaganates rose in power they came to play a significant role in the politics of Eurasia. Relationships were established with the important powers of the era – Byzantium, Persia, China and the Arab Muslim Caliphate. Each khagan of the period was important in extending the power and influence of the Turkic peoples.

Bumin Khagan founded the Turkic Khaganate and gained independence from the Rourans. At that time iron smelting was being developed by Turkic tribes. This improved the weaponry and equipment of the army.

Istemi Khagan expanded territory to the west. The Shah of Persia offered Istemi an alliance against the Hephthalites (White Huns) which provided an opportunity to expand territory in the south. Together Istemi Khagan and the Shah fought the Hephthalites, finally defeating them at Bukhoro in 587. Istemi established trade relations with Persia and also trade and diplomatic relations with Byzantium. As a result, Istemi secured control of the Silk Road trade. Silk, paper and mirrors from China, and cosmetics, carpets, precious stones, pearls, corals, glass and fabric from the Middle East and Near East were traded with Byzantium and China.

During the reign of Bilge Khagan, China did not want the Turkic Khaganate to be strengthened and planned to prevent this. China's plans were disrupted because they were attacked by the Tibetan people in 714. The Chinese encouraged tribes allied to them to attack. Bilge Khagan successfully campaigned against the Uyghurs and strengthened and unified the Turkic army. He also campaigned against the Karluks and gained more territory. A period of peace and recovery followed between 722 and 741 CE. Khagan Suluk of the Turgesh Khaganate struggled against the spreading influence of the Arab Muslim Caliphate. Sogdian tribes started to settle in the territory of the Turgesh Khaganate and contributed to the development of its trade and agriculture. The Turgesh khagan had his own mint producing tenge in Taraz. Trade and handiwork based on cattle and animal products developed. Markets developed in cities like Yangikent and Jent for trade between settled and nomadic peoples.

Enquiry Step 3

One way to compare the historical significance of khagans is to compare the territories that they controlled. Review the maps that follow and add the territories controlled by six khagans in the 6th–8th centuries to your map of Central Asia.

Which khagan secured the largest territory?

REFLECTION: STEP 1

Territory is only one issue to consider. What else do you think is important in evaluating significance?

Figs. 3–8 Territories controlled by six khagans of the 6th–8th centuries



Fig. 3 Burmin Khagan



Fig. 4 Istemi Khagan

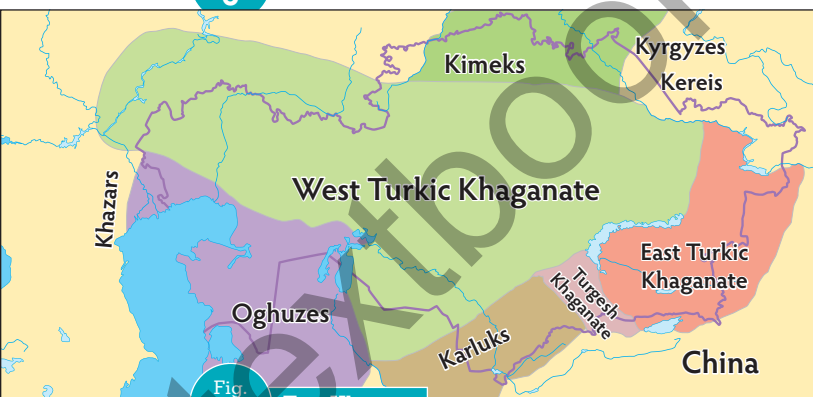


Fig. 5 Ton Khagan

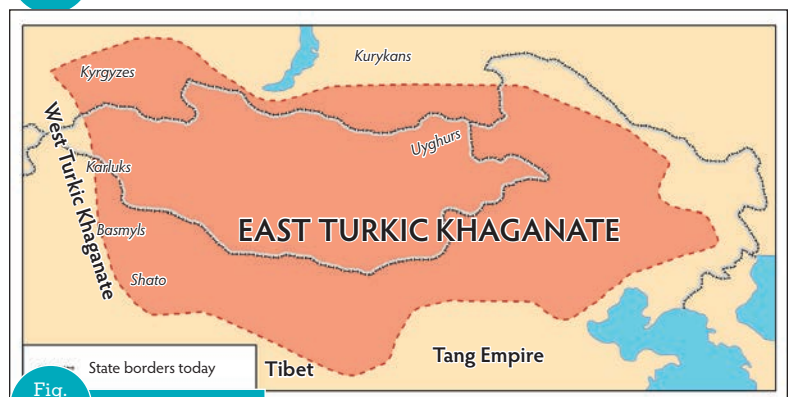


Fig. 6 Bilge Khagan

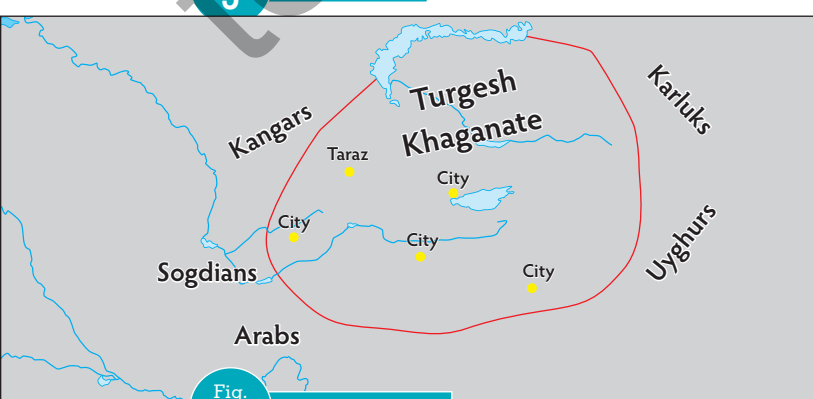


Fig. 7 Suluk Khagan

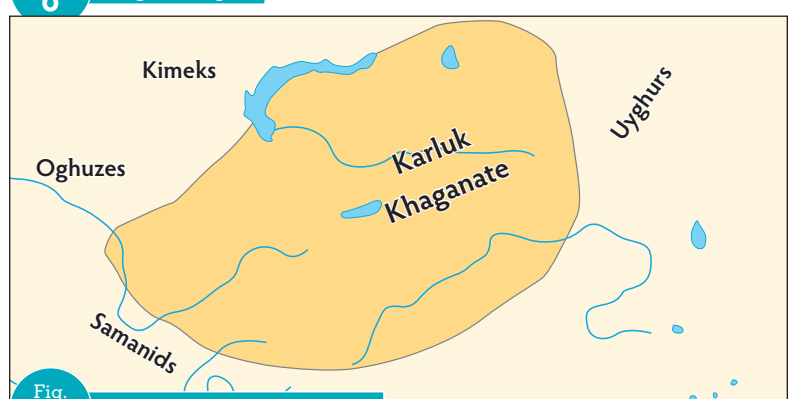
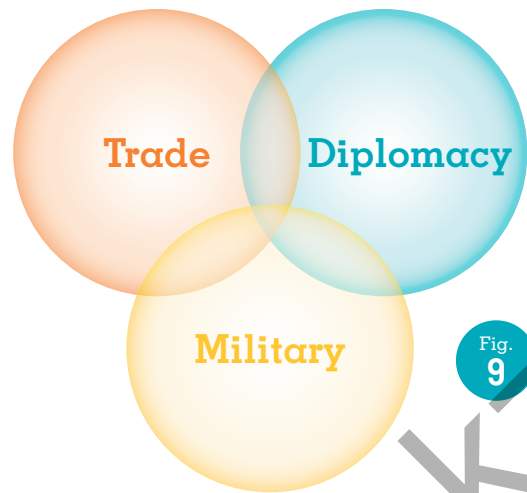





Fig. 8 Bilge Kul Kadyr Khagan




🔍 Enquiry Step 4

Below is more information to allow you to compare the achievements of the six khagans we have been examining.

Make a Venn diagram, like the example in Figure 9. Compare khagans by moving pictures of the khagans into the appropriate parts of the diagram. If a khagan has achievements in one area only, place them there. If they have achievements in all areas equally, place them in the middle, where all the circles intersect.



		
Bumin Khagan	Istemi Khagan	Ton Khagan
Turkic Khaganate	Turkic Khaganate	West Turkic Khaganate
mid-6th century (died 552 CE)	553–75 CE	618–30 CE
<p>Actions:</p> <ul style="list-style-type: none"> • Integrated Turkic people and formed Turkic Khanate. • Strengthened the Turkic army. • Strengthened trade relations with the Zhou (China). • Conquered part of Tiele tribes in Turfan in 546. • Recognized by Wei (China) in 552. • Defeated the Rouran empire in 552. • Died a short time after the title 'El Khan'. 	<p>Actions:</p> <ul style="list-style-type: none"> • Built an army of well-trained Turkic cavalry. • Desolated the Hephthalites (White Huns) in the final battle at Bukhara. • Captured the Central Asian lands of the Great Silk Road and secured great wealth. • Campaigned against Iran. • Campaigned in the west, subjugating people who lived between the Volga, the Black Sea and the Bosphorus. • Established military and diplomatic relationships with Byzantium. 	<p>Actions:</p> <ul style="list-style-type: none"> • Aimed to strengthen his influence on the west in large states such as Byzantium and Iran. • In Ton's reign West Turks controlled the policy of Central Asian countries. • In 627 he participated in the campaigns of Byzantium emperor Heraclius. Turkic people captured Derbent and Tbilisi. The emperor of Byzantium crowned Ton Khagan. • He systematized tax collection and sent his representatives ('tuduns') to all his lands. • Conflicts between two major tribal groups – the Dulu and the Nushebi – weakened his state.

		
Bilge Khagan	Suluk Khagan	Bilge Kul Kadyr Khagan
East Turkic Khaganate	Turgesh Khaganate	Karluk Khaganate
716–34 CE	717–38 CE	744–47 CE
<p>Actions:</p> <ul style="list-style-type: none"> • A military revolution occurred in the East Turkic Khaganate in 716 and Bilge came to the throne. • Bilge appointed Kul Tigin, his brother, as military leader and Tonyuikok, his father in law, as the state advisor. • Bilge Khagan stated: 'When I was Khagan ... Tele, Turgesh and Kirghiz tribes started to unite under the borili (wolf) flag. We had to beat some of them with craft and intellect while others were beaten by military force. I battled twelve times with a great army against the Oghuz people in the north, then the Khitan and Tabgash people (Large writing of Kul Tigin). • Bilge Khagan also campaigned against China and invaded its Western provinces. • He was poisoned in 734. 	<p>Actions:</p> <ul style="list-style-type: none"> • Moved the centre to Talas (Taraz) from Suyab. • During his reign Arabs started an invasion of Central Asia. There were dangers from three sides of the country at that time: Arab threats from the southwest, China from the southeast and the East Turkic Khaganate from the northeast. • Made temporary peaceful agreement with Tang Dynasty in 717. • Led the army in the battle against the Arabs, uniting with the Karlucs against them in 737 and defeating them. His army then dispersed and were defeated in a later surprise attack as a result. • Suluk died in 738, betrayed by Baga Tarkhan. 	<p>Actions:</p> <ul style="list-style-type: none"> • Fought against Uyghur Khaganate for a long time. • Fought together with Sogdian, Shash and Fergana people against the Arabs and against the Samanid people when they declared a 'jihad war' to reinforce Islam in the territory of the Karlucs. • Secured control of the rich cities of Jetisu and a small length of the Great Silk Road, developing settlement and urban culture. • Arabic occupation weakened the Khaganate. Kashgar captured the capital Balasagyn.

REFLECTION: STEP 2

We have been evaluating significance by comparing achievements. Are there other issues to consider? Discuss other ways in which we might think about historical significance. For example, Bumin Khagan founded the Turkic Khaganate and others built on this.

Enquiry Step 5

Review all the material that we have explored in this enquiry so far. It is time to decide your answer to our question, Which khagan of the 6th–9th centuries most deserves to be remembered? Criteria to use when making your evaluation are provided. You will see that there is a final column for you to add a criterion of your own. For each criterion score each Khagan from 1 to 5 with 5 being the highest score. Do all khagans score the same overall? Is there one you consider most memorable?

Khagans		Evaluation criteria				
		Economics	Military	Diplomacy	Territory	Other criteria
Bumin						
Istemi						
Ton						
Bilge						
Suluk						
Bilge Kul Kadyr						

CONCLUDING YOUR ENQUIRY

Design a monument for the khagan you consider most memorable. Your design should reflect their achievements and be accompanied by a written explanation. If you choose more than one khagan as memorable, include more than one in your monument design.

1.4 What was the historical significance of the Battle of Atlakh?

⊗ What makes an event historically significant?

Many events occur in the world every day. Some are hardly noticed at all. Some are noticed and remembered for centuries. Events are often remembered if they result in change. Events also differ in significance for different groups, depending on who is affected by them.

Consider the events in the model below. At the moment they are not in any order. How would you rank them now in terms of their historical significance? Do you think that your ranking would be different in 2050?

GREATEST HISTORICAL SIGNIFICANCE

Declaration of independence by the Republic of Kazakhstan

Raising the price of oil by organizations of oil-exporting countries

LEAST HISTORICAL SIGNIFICANCE

Birth of the 17 millionth baby in Kazakhstan

Admittance of the Republic of Kazakhstan to the UN

Your enquiry:

To evaluate the **historical significance** of the Battle of Atlakh (751 CE) you will:

- ✓ Analyze the background to the battle.
- ✓ Understand the events of the battle and the military strategy of Turkic nations.
- ✓ Consider the consequences of the battle in political, religious and other senses.

📖 Enquiry Step 1

Look at the maps in Figures 1 and 2 and identify:

- The large powers in the Central Asia region that might present a threat to Turkic peoples such as the Turgesh and the Turkic Khaganate.
- The two powers that were expanding into Turkic lands in the first half of the 8th century CE.

Fig. 1 Central Asia at the beginning of the 8th century CE



Fig. 2 Central Asia in the middle of the 8th century CE (detail)



REFLECTION: STEP 1

At the beginning of the 8th century Turks practised Tengrism, Arabs followed Islam and Chinese people practised Buddhism and Confucianism. Why might it be historically significant if one of these powers achieved political dominance?

Enquiry Step 2

Read the information on Central Asia in the 8th century CE. Identify the development that you think would be (a) most important from a Turkic perspective, (b) most important from a Tang perspective and (c) most important from an Arab perspective. Provide an argument to support each of your choices.

704 CE In the year 704 CE the Dulu tribe gained independence from the Tang dynasty and the West Turkic Khaganate and formed the Turgesh Khaganate. The cities of the Turgesh Khaganate, such as Suyab, Ispidzhab, Taraz, Balasagun became major trade centres and major sources of revenue. Turgesh khagans minted Tenge in Taraz.

The Turgesh Khaganate fought on two fronts in the first half of the 8th century CE: against the Arab Caliphate in the south and the Tang Dynasty in the east. Both aimed to capture the Silk Road towns located along the river Syr Darya, because trade caravans and great wealth passed through them.

751 CE In July of 751 the Battle of Atlakh began between the Arab armies and the Chinese and their Turkish allies. On the fifth day the Karluks joined the Arabs. The Chinese army was destroyed.

Fig.
3

Central Asia in the first half of the 8th century CE

The Battle of Atlakh, 751 CE

Our historical sources for the Battle of Atlakh are very limited, with few details known about the fighting itself. We do know the following:

- Turgesh, Tang, Arab and Karluk troops fought in the battle.
- The fighting took place along the Talas River.
- The fighting lasted 5 days.
- The decisive moment in the battle took place when Karluk forces attacked the Tang from the rear while they were fighting Arabs and Turgesh at the front.
- There were around 100,000 troops on each side.
- The Chinese lost and suffered heavy casualties (50,000 dead and 20,000 captured).

One issue on which the sources differ is the role of the Karluks. Tang sources say that the Karluks were their allies and that the Karluks betrayed them in a surprise attack. Other sources suggest that the Karluk attack was carefully planned in advance.

Enquiry Step 3

We do not know very much about the battle itself but we can reconstruct strategy from paintings and what we know about the military practices of the forces involved. Examine the images of the battle in Figure 4 below. What can you work out about how the battle may have been fought?

Figs. 4a–d Sources that provide clues on military tactics at the time of the Battle of Atlakh



Fig. 4a Turkic warriors



Fig. 4b From a modern depiction of Atlakh



Fig. 4c Tang horsemen from a historical source

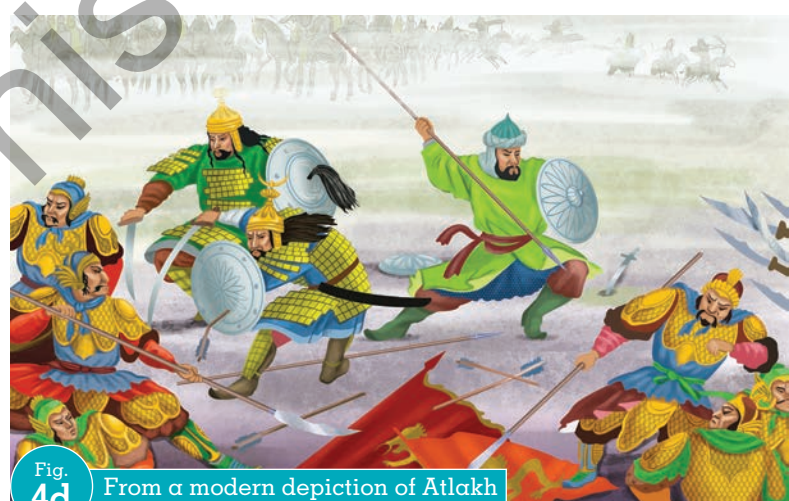
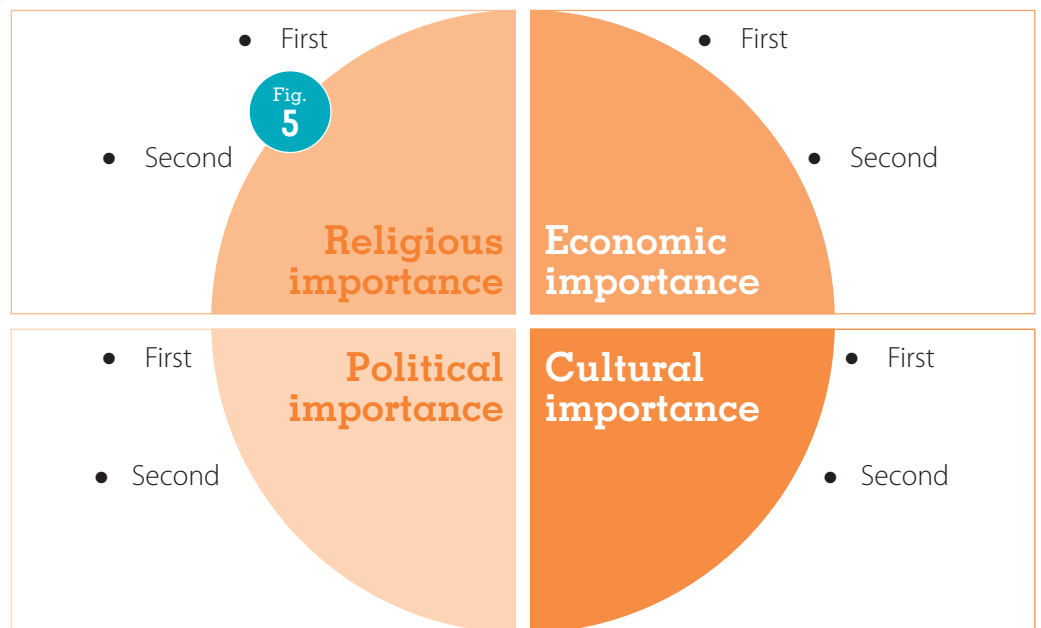


Fig. 4d From a modern depiction of Atlakh

Enquiry Step 4

Read the text opposite about the historical significance of Atlakh. Complete a diagram like Figure 5, identifying the different ways in which the battle changed Southeast Asia.



Historical significance of the Battle of Atlakh

- Before Talas, both Arabic and Chinese civilizations were extending their influence in Turkic lands. After Talas, the Chinese retreated from western Central Asia and Chinese influence diminished.
- Arabic influence (and, in particular, Islam) was now free to spread amongst the Turkic tribes and became increasingly powerful. Many Persians and Arabs began to settle in the cities of western Central Asia. Arabs had significant impacts on the development of the culture and economy of the cities of the Silk Road, which became centres of fabric production.
- The Sogdians, who had frequently depended on Tang support, were weakened and as a result the Sogdian language disappeared from Central Asia.
- After Atlakh, the Karluks established their own khaganate and drove Chinese armies out of East Turkistan. Along with the Uyghur Khaganate, they supplanted the Turgesh. They owned many trade caravans that were along the Great Silk Road – Karluks controlled Suyab while Uyghurs controlled Farab and Taraz.
- After Atlakh, papermaking was introduced to Arab culture, and subsequently spread to the rest of the world. According to Arab sources the techniques were brought to them by Tang prisoners captured at Atlakh. Persian people began to settle in Central Asia.

CONCLUDING YOUR ENQUIRY

Below you can see two differing opinions of scholars on the historical significance of the Battle of Atlakh. Which of these points of view do you most agree with? Explain your reasons and write a paragraph answering our enquiry question, What was the historical significance of the Battle of Atlakh?

L.N. Gumeley, Turkologist and scholar of history.

Author of *The Ancient Turks*.

'The history of one battle cannot define the whole history of a state. The Tang dynasty aimed at establishing its political influence in the west but not its culture. This was not possible, in 751. The Tang dynasty were defeated by Khitan tribes in the east. Tibetans attacked in the south. The Battle of Atlakh was just one of many events.'



M. Abuseytova, Orientalist and scholar of history.

Author of *The Battle of Talas: Conflicts of civilization*.

'The troops of the Abbasid Caliphate and the Turgesh Khaganate fought with the Chinese army. This battle reflected a conflict of civilizations.'



1.5 What can we learn about the Oghuz Khaganate from the *Oghuz-nameh* epic?



Fig. 1 Oghuz Khagan sharing territory with his successors (an episode in the *Oghuz-nameh* epic)

⊗ What can we learn from the *Oghuz-nameh* about the Oghuz people?

The *Oghuz-nameh* is an epic poem, probably dating from the 8th century, about Oghuz Khagan, founder of the Oghuz state (750–1055 ce).

It is an epic poem and many features of it are 'mythic'. The stories that people tell can reveal a great deal of information about their beliefs and culture.

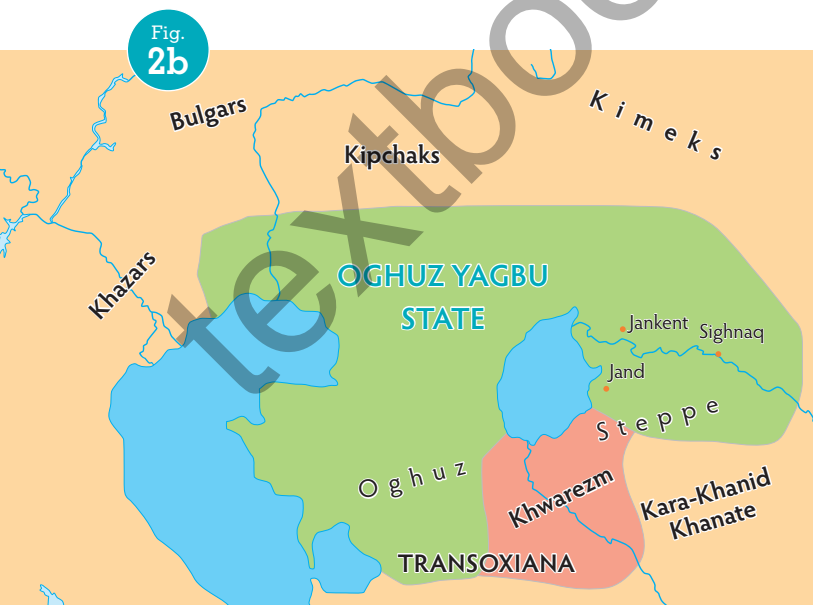
Your enquiry:

What can we learn about the Oghuz Khaganate from the *Oghuz-nameh* epic? Consider the following questions:

- ✓ What was the Oghuz Khaganate? Where was it? Who were its allies and enemies?
- ✓ What can we conclude about the Oghuz from their epic poetry?

📖 Enquiry Step 1

Read the text below and mark the states bordering the Oghuz on a map. Mark the direction of Oghuz expansion on the map and their allies and enemies.



The political history of the Oghuz Khaganate

The earliest references to the Oghuz state by Arab geographers locate it in the vicinity of Issyk Kul. The Oghuz economy was based on livestock. The state was ruled by a leader ('yabgu') elected at tribal assemblies and a council of military-tribal aristocracy. The Oghuz state was divided into tribal units and had a system of taxation. The Oghuz were Tengrists but later converted to Islam.

In 766, the Karluks defeated the Turgesh Khaganate and the Oghuz moved to Syr Darya and the Karatau Mountains. At the start of the 9th century an alliance of Oghuz, Karluks and Kimeks destroyed the Kangar

Union. The nomads of Syr Darya joined the Oghuz, and some migrated west to the northern Black Sea. The Oghuzes moved their capital to Yangikent.

In 965 the Oghuz united with Kievan Rus, who needed an ally against the Khazar Khaganate. The nomadic Oghuz wanted pasture lands near the Don and Black Sea. In 985 the Oghuz and Rus defeated the Volga Bulgars, increasing Oghuz power. At the end of the 10th century, uprisings against excessive taxation took place, weakening the Oghuz Khaganate. The weakened state collapsed under attacks by the Kipchak tribes from the Kimek Khaganate.

REFLECTION: STEP 1

Historical sources of different types can tell us different things about the past. What might we find out using archaeological sites, such as Yangikent? What might we find out using myths and epics like the *Oghuz-nameh*? Is one type of evidence more useful than the other or are they both valuable in different ways?

Fig. 3 Images from the ruins of Yangikent, the Oghuz capital



After forty days Oghuz came to the base of the mountain called Ice Mountain. Oghuz lay down in his tent, fell fast asleep. When the morning came, a beam of light like the sun came into Oghuz Khagan's tent. From out of this light a blue-furred, blue-maned massive, male wolf shone. This wolf gave words to Oghuz Khagan. It said: 'Oh, Oghuz, you are soon to fight against Urum. Oh, Oghuz I will go in front of you', it said. After that ... in front of his army a blue-furred, blue-maned, massive, male wolf was walking. ... A number of days later the ... wolf came to a halt ... At this place there was a large body of water called the Itil River. On the banks of the Itil River, in front of a black hill they made battle.

They fought with arrows and with spears and with swords. Between the armies there was a great deal of fighting and there was a great deal of grief in the peoples' hearts. The combats and fighting were so ferocious that the water of the Itil River turned bright red ... Oghuz Khagan attacked and Urum Khagan fled. Oghuz Khagan captured Urum Khagan's khaganate and took his people. In Urum's camp there was a great deal of dead goods and a great deal of live goods.

Fig. 4 An extract from the *Oghuz-nameh*

Note: Scholars disagree about the identity of the 'Urum'. Some think they were Byzantines or the Alans (allies of the Byzantines) and others think they were Seljuk Turks from Rum. Many scholars identify the 'Itil' as the River Volga.

CONCLUDING YOUR ENQUIRY

The text above is from the *Oghuz-nameh* epic. What can we learn from this source about the culture and history of the Oghuz?

1.6 Does the historical evidence suggest that the Kimeks became urban?



Fig. 1 The Kimek Khaganate



Fig. 2 A city of the Kimek Khaganate period



Fig. 3 Caption to come



Fig. 4 Caption to come

Who were the Kimeks?

The Kimeks were a nomadic people consisting of seven tribes who lived on the river Irtysh and in the Altai mountains in the 9th–11th centuries CE. In this period the Great Silk Road caravans from East Turkistan crossed the Kimek land.

This influenced not only the cattle breeding and nomadic lifestyle of the Kimek people, but also the formation of urban culture. Kimek people were engaged in handicraft, hunting and fishing and lived in the same areas in the winter. Over time, these areas gradually became cities. Cities became centres where nomadic people traded. Cities located on the Great Silk Road had a great influence on shaping relationships between nomadic cultures and settled civilizations. How did the Kimeks adapt? How was their culture affected? To what extent did the Kimeks become urban or retain their nomadic lifestyle?

Your enquiry:

In order to answer our enquiry question 'Does the historical evidence suggest that the Kimeks became urban?', consider:

- ✓ What we can work out from written and other evidence.
- ✓ The impact of the Great Silk Road on the development of urban culture.
- ✓ The economic relationships that developed between nomadic and settled peoples as a result of the influence of the Great Silk Road.

Enquiry Step 1

In Figures 3 and 4 you can see Kimek artefacts from the 9th–11th centuries. Look closely at these artefacts. What can you work out about Kimek culture in this time?

Enquiry Step 2

Information from Arab and Turkic sources about the Kimeks is provided below. Read the sources and complete a Venn diagram like the one in Figure 5. How far did the Kimeks become urbanized during the 9th–11th centuries? What can you work out from these sources?

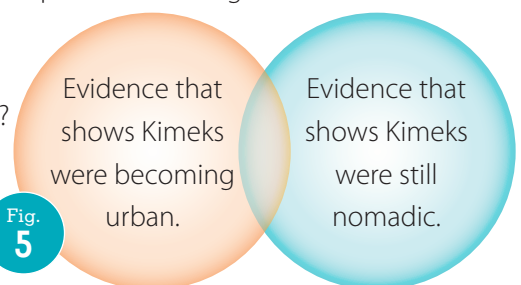


Fig. 5

Historical sources about the Kimek Khaganate

The 12th-century CE Arabic geographer Ash-Sharif al-Idrisi stated that there were 16 Kimek cities, two of them on the river Irtysh. These cities were located on a branch of the Great Silk Road and included Gagan, Damuriya, Saraus, Bandzhar, Dakhlan, Khanaush and Ustur. Al-Idrisi stated that the horde of Khagan was large and that the Khagan had a large army. Al-Idrisi wrote:

'The Kimeks' capital, Imakya was surrounded by walls and iron doors. It had trade markets and places of worship.'



People who lived outside the city grew millet, rice, barley, switch grass, beans, grapes and other types of fruit. It is also stated that the Kimeks extracted gold from river sediments and that they also produced iron, silver and jewellery. The Kimeks manufactured agricultural tools and equipment, and made ornaments. They wore clothes made from animal skins and furs. The Kimek Khagan's clothes and crown were decorated with gold. They minted copper money and traded using both money and barter.

Tamim ibn Bakhr, an Abbasid ambassador to the Uyghurs, wrote:

'Kimek people's urban culture and trade were developed. There was a city where the Kimek Khagan lived near the horde of rule and some settled areas where people grew crops.'

'The road from the city Taraz led to the capital of Kimek located along the river Irtysh.'

At the beginning of the 11th century **Zhanak Ibn Khagan al-Kimaki**, a Kimek man wrote descriptions of Kimek cities, castles, trade roads, handicrafts, agriculture and religion.

Abu Dulaf, a Persian, wrote:

'Bronze mirrors with ancient Turkic writings of 9th–10th centuries were found in the area of the Tarbagatai mountains, along the Irtysh river. Reeds grew in the Kimek land, which they used to write with.'

Makhmud Kashkari, a Uyghur scholar, wrote:

'People who had few domestic animals and no opportunity to emigrate were called the Zhatak people. They were engaged in handicrafts and fishing.'

CONCLUDING YOUR ENQUIRY

Write an answer to our enquiry question, Does the historical evidence suggest that the Kimeks became urban?

Identify (a) evidence that suggests Kimeks became urbanized and (b) evidence that suggests that their nomadic traditions remained strong. Make sure that you provide a clear conclusion. What does the balance of the evidence suggest?

1.7 What evidence do Chinese and Arab sources provide about the lifestyles of Turkic peoples?

⊗ **What do these pictures have in common? What research questions about the Turks would we answer using images like these?**



Fig. 1 A yurt



Fig. 2 A sleeping blanket



Fig. 3 An ornamental saddle

REFLECTION: STEP 1

To find out about the culture and civilization of Turkic peoples in the Middle Ages we must study historical source material. These materials are of many kinds, including archaeological finds and written records. The following is an example of a written record, reported by the Turkic scholar Mahmud Kashghari.

Where does this source originate, do you think? What perspective does it take on Turkic peoples?

Mahmud Kashghari in his *Dictionary of Turkic languages* mentions:

The Great God (Tengri) says: 'I have one military tribe. I called them Turks and settled them in the East. If some tribes aggrieve me, I will send Turks against them.' Therefore, Turks were named by God himself. God settled them on the highest place on the Earth with the cleanest air and called them 'my military'. Besides, he said that 'Turks are good-looking, nice, peaceful looking, polite, respectful of elders, humble, reliable, brave and gifted with so many other good qualities of bright souls.'

Your enquiry:

As a result of trade and war, Arab and Chinese travellers and scholars came into contact with the Turkic peoples. They left many records of these contacts in historical sources such as the materials in this unit. Your task is to investigate these sources and see what we can conclude from them about medieval Turkic culture and civilization.

What was the everyday life culture of the Turks?

Enquiry Step 1

What can we learn from each source about Turkic culture in the Middle Ages?

Look carefully at the two sources below and complete a grid like the one at the bottom of the page. When you have done this, decide:

- Which extract is most useful to find out about Turkic culture?
- Which extract is most useful to find out about applied art?

Turks do not stay in one place for a long time as they are always seeking new lands. They move from one location to another. They breed thousands of camels, sheep, cows and horses. Horse meat is very popular among them. They have lots of milk and butter products. Livestock fat is used instead of vegetable oil. Nomads live in yurts that are made of felt.

There are plenty of sowing lands. Rice, meat and honey are used in everyday food. Lots of fish too. They don't drink wine. Their women are beautiful. They seem to be more sturdy and proud than their men. The Kimeks' money (tenge) is made of copper.



Al-Idrisi, 12th century

We have arrived in Suyab. There we met a Turkic zhabgy-khagan who was heading out hunting. He was wearing green silk shapan (rope). On his head he was wearing a chzhan.

There were about 200 tarkhans travelling with him. The tarkhans were wearing brocaded coats and their hair was tressed. They had axes, flags and bows with them. The khagan lives in a yurt decorated in a golden colour.

He returned from hunting after three days. The khagan was served a table full of food and dishes. Tarkhans sat next to him on both sides. The khagan exhibited confidence and a feeling of justice. Merchants from many countries and Sogdians live in the khagan's horde.

Cities are situated from Suyab to the west. They are independent and do not submit to each other. In each of them there is a ruler. All rulers submit to the Turkic khagan.



Xuanzang, 7th century

Conclusions about Turkic culture based on the extract from Al-Idrisi's writing	Conclusions about Turkic culture based on the extract from Xuanzang's writing
•	•
•	•
•	•

Enquiry Step 2

Read the sources on these two pages and complete the diagram below by adding bullet points stating what the sources can tell us about Turkic military art, agriculture, handicrafts and religion.

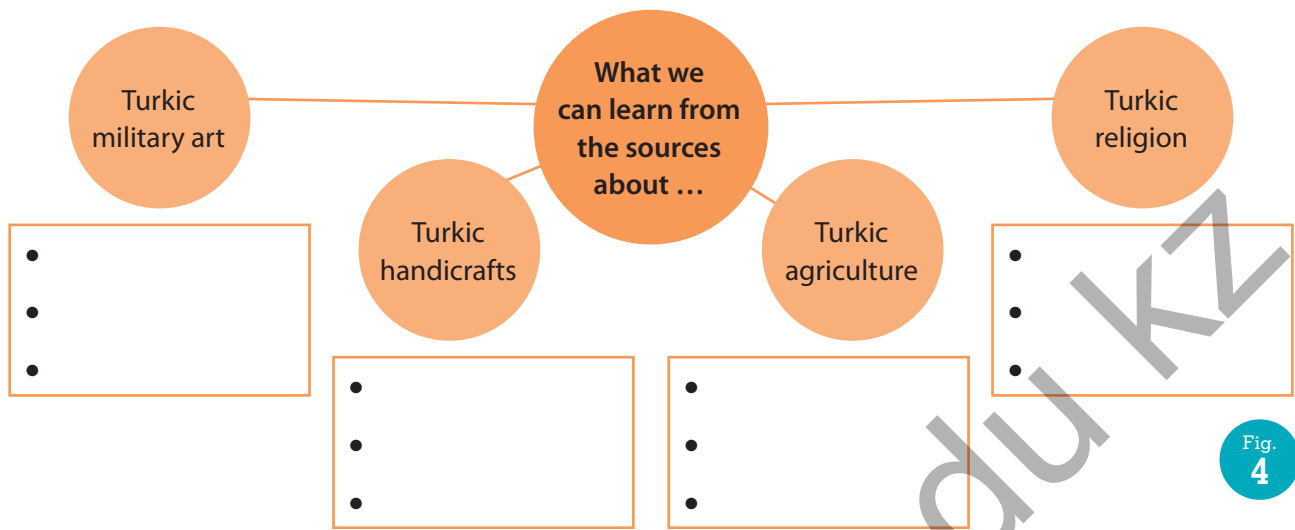


Fig. 4

According to Al-Jahizi, 'a Turk spends more time on a horse, rather than on his feet'. Camels are also grazing on another side of the pasture. Ibn-Fadblan who once travelled on a two-humped camel has also called these 'Turkic camels'.

Most handicraft goods are made of livestock products. Turks make different weapons, and tools required for husbandry and everyday life themselves. Al-Jahizi mentions: 'A Turk accomplishes all the processes of handicraft himself, never asks a friend for help and never seems to need anyone's advice: they make weapons, arrows, harnesses and quivers'.

In the *Suishu Book*, it is reported that:

Yshbara Baka Khagan wrote a letter to the Chinese Emperor. 'It has been fifty years since Kok Taneri established the Turkic state. It ruled the vast steppe during this time and we are independent. Our state territory is over 10,000 le. The number of our military and horses is over 10,000,000. Among nomads, there is no more powerful state than us.'



Fig. 5

Turkic warriors at a monument



Fig. 6

Khirgiz warriors



Fig. 7a

Turkic jewellery

'I heard that they wanted to be closer to Muslims who passed near them and they didn't want to show their beliefs. I heard them saying "There is no god but Allah and Mubammad is his messenger." If one of them needs something or gets into trouble he raises his head to the sky and says "bir tanir". In Turkish this means "I believe in one god" (bir means "one" and tanir means a "god").'

The state law of the Turkic peoples given in Chinese annals includes the following articles:

Article 1. People initiating revolts and riots are to be sentenced to death.

Article 2. Those who betray the interests of Turkic people and those guilty of treason are to be sentenced to death.

Article 3. Those who kill an innocent person in the khaganate are to be sentenced to death.

Article 4. Those who steal a racing horse are to be sentenced to death.



Fig. 7b

Turkic dress

CONCLUDING YOUR ENQUIRY

How much can we learn from Chinese and Arab sources about Turkic culture in the Middle Ages?

Are the sources more informative on some topics than on others? For example, can we learn more about religion than about military art? Are there other kinds of source material that it would also be useful to consult to find out about these topics?

2.1 How far did Kazakhstan change between the 10th and 13th centuries?

⊗ Why is this period called the 'Developed Middle Ages'?

What developed? What stayed the same?

So far we have learned:

- The early medieval Turkic khaganates in the territory of present-day Kazakhstan in the 6th–9th centuries were: the Turkic, Oghuz, Kimek, West Turkic, Turgesh and Karlukh khaganates.
- In this period, the Turkic khaganates controlled the Silk Road to Europe, while industry, trade and cities developed.
- The Turkic khaganates created diplomatic, trade, and cultural relations with neighbouring countries.

In the period of the 'Developed' Middle Ages (the 10th–13th centuries), new states arose in the territory of Kazakhstan that experienced development and eventual decline. You will learn about these states in this unit, which introduces key themes of the period.

Your enquiry:

In this unit you will develop an overview of change in the territory of Kazakhstan during the Developed Middle Ages (the 10th–13th centuries) and consider:

- ✓ How did the states in the territory of Kazakhstan change in the 10th–13th centuries?
- ✓ Why did these states eventually decline?
- ✓ What was the impact of Islam on social life at that time?

📖 Enquiry Step 1

Read the text on the next page, The Developed Middle Age khaganates in the territory of modern Kazakhstan. Which states developed and when? Try to place the cards below in order on the timeline (they are in random order here). You will need to discuss this together!

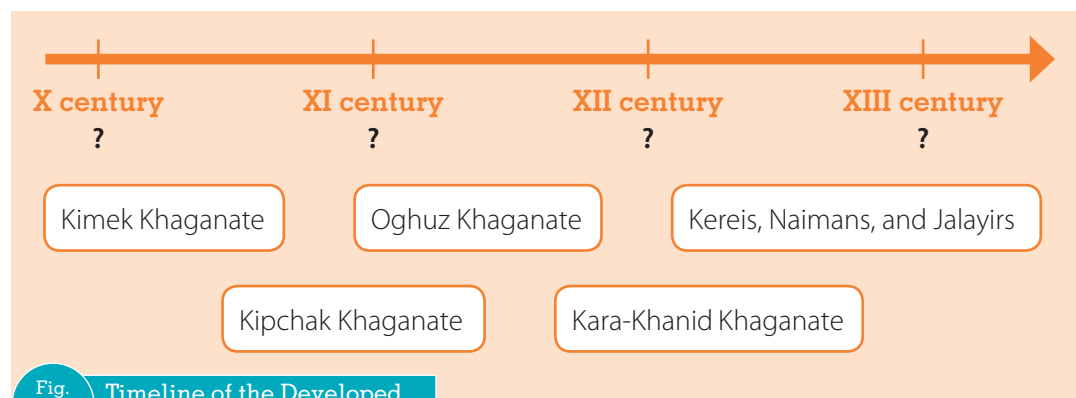


Fig. 1 Timeline of the Developed Middle Ages

The Developed Middle Age khaganates in the territory of modern Kazakhstan

In the history of Kazakhstan, the period between the 10th and 13th centuries is called the period of the **Developed Middle Ages**.

If we look at Kazakhstan's map, we see that several khaganates replaced each other in this period. Oghuzes lived between the Aral and Caspian seas (9th–11th centuries), and the Kimeks lived in northeast Kazakhstan (9th–11th centuries).

In the 9th–12th centuries the Naimans, Kereyits, Jalayirs and Karakyitais inhabited southeast Kazakhstan.

The Kipchak Khaganate was the strongest among those that were established in this period in the territory of present-day Kazakhstan. It grew as the Kimek Khaganate declined and came to control a large area from the Caspian Sea to Lake Balkash.

Enquiry Step 2

Read the text on the map and the other text on this page. Draw the borders of four khaganates on a map and mark the cities which were the centres of those khaganates.

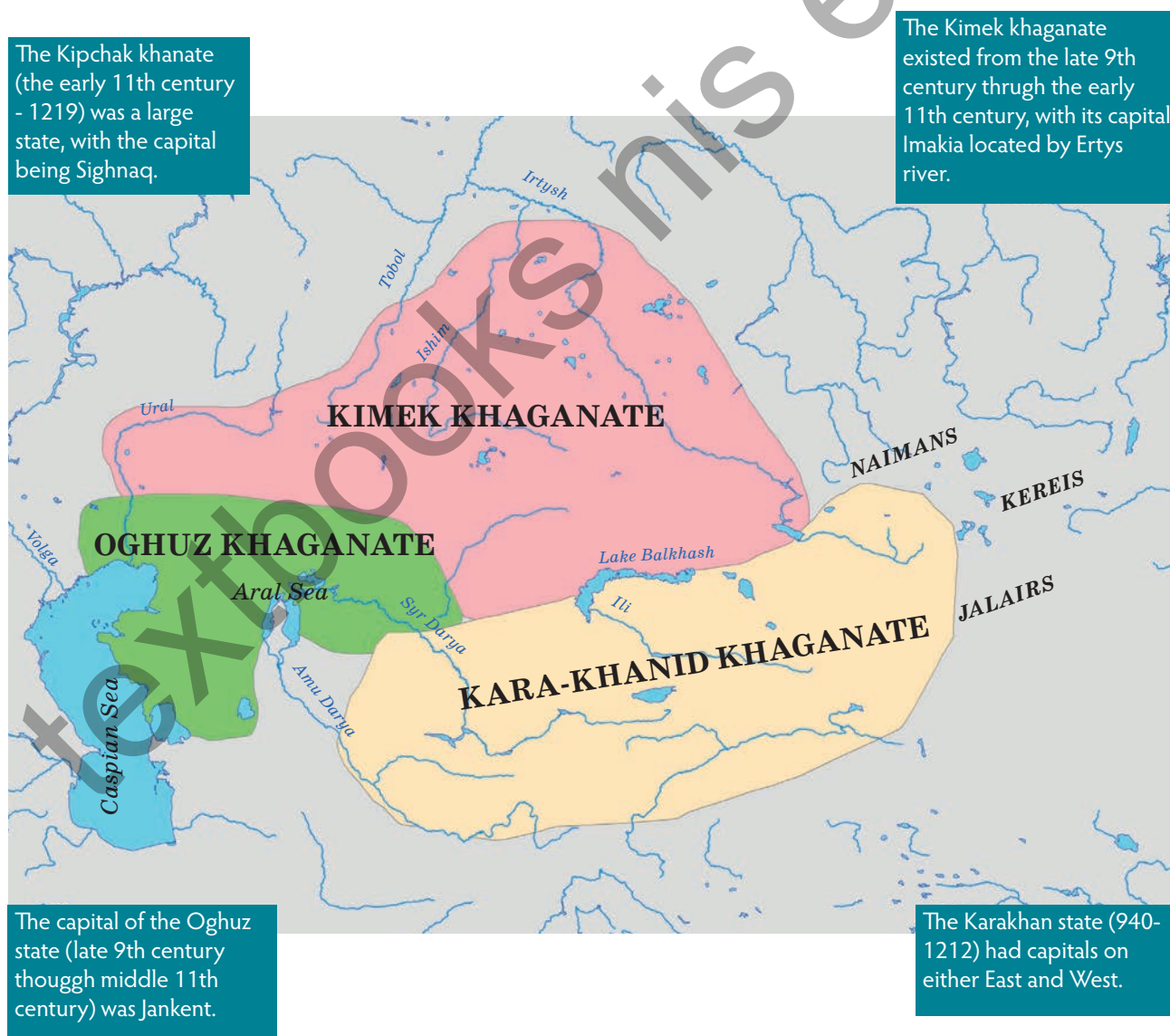


Fig. 2 Outline map of Kazakhstan in the 10th–13th centuries

Enquiry Step 3

The states of the Developed Middle Ages eventually declined. The key causes of decline are explained in the figure below. These are not in any order of importance.

Which do you think were the most and least important? Sort the causes into main and secondary causes, giving reasons for your decisions.

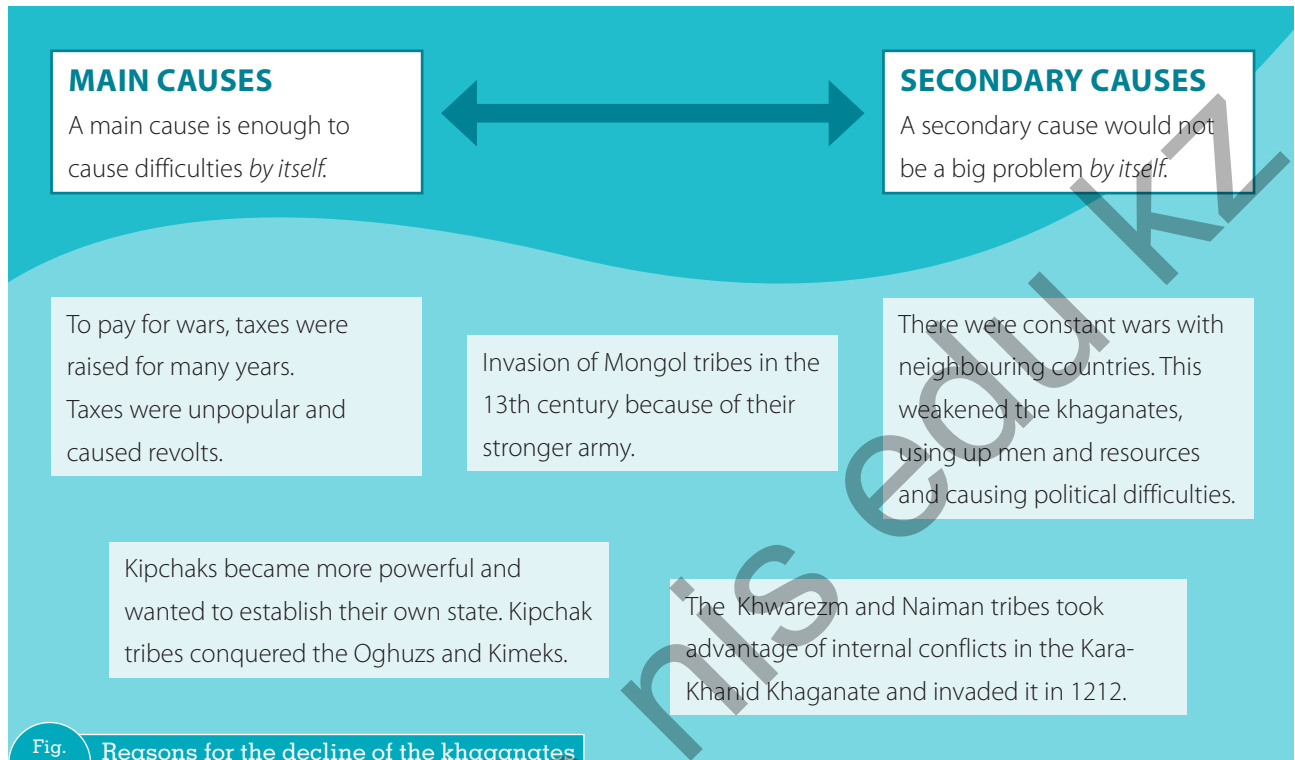


Fig. 3 Reasons for the decline of the khaganates of the Developed Middle Ages

REFLECTION: STEP 1

Why do you think this period is called the 'Developed Middle Ages'? How much changed and how much stayed the same in this period?

Enquiry Step 4

An important development in this period was the introduction of Islam to the territories of Kazakhstan. Read the text on the opposite page and complete the table below.

How much changed as a result of the arrival of Islam and how much stayed the same?

Characteristics of the role of religion in society before the 10th century	Key developments	Characteristics of the role of religion in society in the early 13th century

The impact of Islam on social life

In the Developed Middle Ages Tengrism remained important but Islam started to spread from the beginning of the 10th century.

Relations with Arab countries led to the development of science and education. The second biggest library after the library in ancient Alexandria was Otyrar and it contained many scientific books. Important scientists emerged in Kazakhstan at this time, such as Al Farabi, Zh. Balasagun, M. Kashkari and Kh. Yassau.

Many words in Kazakh come from Arabic, such as 'school', 'book', 'pen' and 'teacher'. Arabic did not replace the Turkic language.

The arrival of Islam introduced new architecture and the construction of mosques, hot baths and madrassas.

Sharia law was introduced and changed government rules and daily life, affecting marriage, child rearing and eating habits.

The territory of Kazakhstan was still organized in khaganates and still ruled by khaghans. Islam started to affect the system of governance and a new system of landowning developed.

Archaeological finds show that handicrafts developed in this period. However, the economy remained semi-nomadic. Traditional ways of farming continued.



Fig. 4 Books from the Middle Ages in the Turkistan Museum

CONCLUDING YOUR ENQUIRY

How much did Kazakhstan change and develop in the 'Developed Middle Ages'? Consider political, social, cultural and economic changes and then answer the questions below.

- Here are some statements that could apply to this period. Which statements do you agree with? Explain your choices.

In the 10th–13th centuries:

- there were many positive changes, because ...
- there were many negative changes, because ...
- changes were slow, because ...
- changes were quick, because ...
- there were big changes, because ...
- the changes only affected some aspects of life, because ...

- Overall, do you think that more things changed than stayed the same, or the other way around? Which were the most important changes and when did they happen? Write a paragraph expressing your point of view.

2.2 Why did the Kara-Khanid Khaganate declare Islam as its official religion?



Fig. 1 The mausoleum of Kara-Khanid



Fig. 2 The mausoleum of Aisha bibi

⊗ **What connects the pictures on the left? What could be the connection of these mausoleums to today's lesson?**

In the 10th–13th centuries CE, along with the spread of Islam in Kara-Khanid Khaganate, architecture started to develop. Significant changes took place in the city life and in the construction of buildings.

Domed mausoleums were built on the tombs of famous people. For example: Aisha bibi, Babadja hatun, and the Kara-Khanid mausoleum. This style of architectural construction is evidence of the spread of Islam. Islam was first declared the **official religion** in the Kara-Khanid Khaganate in the 10th century CE.

Your enquiry:

- ✓ What changes did Islam bring to the political, social, and economic life of the Kara-Khanid Khaganate?
- ✓ How far were these changes important to the Kara-Khanid Khaganate which had stepped into the Middle Ages?
- ✓ How can we summarize what life was like in Kazakhstan in this period?
- ✓ By the end of the research, you will be more familiar with the reasons why Islam was introduced as the official religion in the Kara-Khanid Khaganate and the changes it brought.

📖 Enquiry Step 1

Read the information in the box below and draw the borders of states within Kara-Khanid on the map.

Western Khaganate

Maurannahr

Uzcent, later Samarkand

On the Aral Sea in what is now the southern part of Kazakhstan

Kara-Khanid Khaganate

Central Kara-Khanid

Eastern Khaganate

Jetisu, Eastern Turkistan

Orda around Balasugun (Kara Orda or Kuz Orda), later Kashgar

South of Lake Balkhash



Fig. 3 Divisions within the Kara-Khanid Khaganate

Enquiry Step 2

Read the text below and explain why Islam was adopted by Khagan Musa by making a flow chart.

1. The Kara-Khanid state and the adoption of Islam

In the middle of the 10th century, the Kara-Khanid Khaganate was founded in the region of Jetisu in Turkistan. In the process of its foundation, Karluk tribes played a big role. The founder of the Kara-Khanid dynasty was Satuq Bughra Khagan (915–55). Satuq, who adopted Islam, used the support of the Samanids to gain power, destroyed his relative Ogulshak and declared himself Supreme Khagan. After the death of Satuq Bughra, power passed to his son Musa. To strengthen his power, Musa declared Islam the official religion in 960 CE, an act that also enabled him to receive economic support from the Islamic Samanids. This was an important step in the spread of Islam in the Turkic world. Kara-Khanid was located on the Silk Road and some of the traders who travelled through the state were Muslims. These Muslim traders spread their religion as well as trade.

Enquiry Step 3

Make a pyramid diagram like Figure 4 showing the classes in the Kara-Khanid state. How did the system help the khagan to secure power? Consider what you have learned in world history about **feudalism**. Could the Kara-Khanid landowning system be described as 'feudal'?

Fig. 4

2. Landownership in Kara-Khanid

The khagan granted his relatives and supporters the right to collect taxes from the people. This type of landownership is called **ikhta**, and the owner of that land is called **mukhtar** in Arabic or **ikhtadar** in Persian.

Land owned by heads of religious institutions, rich landowners and nomadic military leaders was not taxed. This land was called **vaftikh**.

The Kara-Khanid Khaganate controlled the peasants in two ways:

1. Some peasants rented land and paid tax to the **ikhtadar** landowners. This type of peasant was known as **muzari** ('farmer') in Arabic or **barzigar** ('cultivator') in Persian sources.
2. Other peasants paid tax for protection to more powerful people. This system was called **commendation**. The peasant paid the **ikhtadar** money in return for protection.

CONCLUDING YOUR ENQUIRY

After considering all the information on these pages, write a paragraph explaining why the rulers of Kara-Khanid adopted Islam as their state religion.

2.3 Why was Kazakh land called 'Desht-i Kipchak'?

⊗ **What qualities help make a people powerful? Make a list of the characteristics of powerful states.**

Consider the flags below. Why are China, the USA and the Russian Federation powerful states nowadays? Explain your opinion.



Fig. 1 The flags of the People's Republic of China, the United States of America and the Russian Federation

Consider the maps below. What can you tell about the Kipchaks from the size of their territory?



Fig. 2 Kipchak territory in the 8th–10th centuries CE and the Republic of Kazakhstan

After the fall of the West Turkic Khaganate, Kipchaks began to live in the territory between Altai (in modern Mongolia) and Oral. The territory from Altai to the river Volga (Edil) was called 'Desht-i Kipchak', a Turkic phrase meaning 'steppe of the Kipchaks'. The Kipchaks were one of the most renowned and powerful tribes in the Middle Ages. In this unit we will find out why.

Your enquiry:

- ✓ Why was Kazakh land called 'Desht-i Kipchak'?
- ✓ How did the Kipchaks come to control such large territory?
- ✓ How did they retain it?
- ✓ Why were they so famous and feared?

Part 1 What effect did Kipchak economic life have on their power?

REFLECTION: STEP 1

How are political power and economic power related? The Kipchak economy produced great wealth – for example, in livestock. The Kipchak way of life also meant that they were highly mobile and constantly needed to expand their territory. How might these facts help explain the growth of their power?

Archaeological research has shown that the people of Desht-i Kipchak were nomads who moved during the year.

'We are residents of the steppe. We don't have expensive, rare things: our main wealth is our cattle. For us the horse is our means of transport, and provides us with our beverages, food and clothes. We don't have large castles or beautiful gardens. Our places of rest are our pastures with our herds of horses ...'

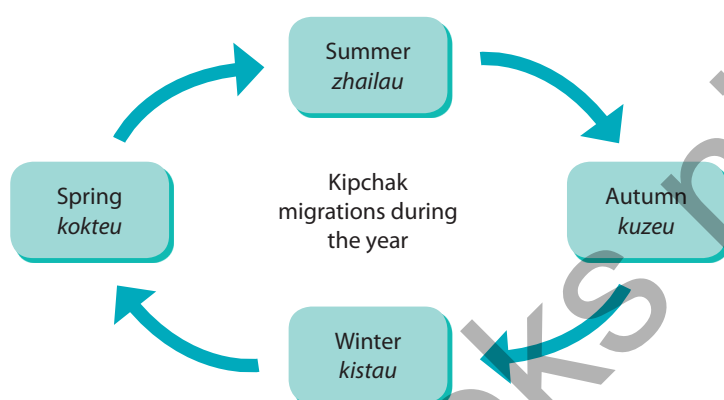


Fig. 3 A kipchak hunter

The Kipchaks bred horses, sheep and camels.

- Sheep grow quickly, providing meat, fat and warm clothes from their wool and hides. Sheep can also be moved easily, so the Kipchaks could migrate across distances with them.
- Horses have many uses: apart from as a means of transport in war and hunting, they are a source of food themselves, and in winter they were used to clear snow for the movement of cattle.
- As the Kipchaks moved to the western regions of what is now Kazakhstan, some began camel breeding. Camels are well suited to sandy landscapes lacking grass.

As the population grew, the Kipchaks began to trade with others and become rich. However the increasing populations of people and cattle required new land and pastures, so the Kipchaks had to struggle for land ownership with neighbouring rival tribes.

An Arab traveller of the Middle Ages, Tamim Ibn Bahr, noted that the Kipchak khagans had more than 20 kinds of pedigree horses.

The horses of the Kipchaks were very highly valued and in high demand abroad.

Enquiry Step 1

How might Kipchak agriculture have helped the Kipchaks become so powerful? Read the material on page 37 and complete the grid below.

No.	Fact about Kipchak agriculture	How this might have helped them become powerful
1		
2		
3		

Part 2 Kipchak society

Your enquiry:

Remember, we are aiming to answer the enquiry question, *Why was Kazakh land called 'Desht-i Kipchak'?*

We have seen that the Kipchak economy was important to their success. We will now explore how Kipchak society was organized. Does the organization of Kipchak society help explain their rise to power?

Your enquiry:

- ✓ The Kipchaks were a Turkic people who came to prominence in the 7th–8th centuries CE. They were divided into two groups: the west (consisting of eleven tribes) and east (consisting of sixteen tribes). Kipchak power originated in central and eastern Kazakhstan and many other Turkic tribes were under their authority. By the 11th–13th centuries the Kipchaks were living across the whole of Eurasia.
- ✓ Kipchak tribes had many things in common: common beliefs, economic practices and a common culture. They spoke many different dialects, however.
- ✓ Commenting on Kipchak government, the 12th-century traveller Petahia of Ratisbon noted that 'they have no king, only princes and royal families'. Kipchak leaders were elected.
- ✓ The traditional religion of the Kipchaks was Tengrism, which focused on land and ancestors. The religion emphasized unity amongst the Kipchaks. Some adopted Islam, but many maintained Tengrism.
- ✓ Kipchaks made sculptures to honour their dead, thousands of which have been found and studied.

📖 Enquiry Step 2

Figures 4 and 5 show Kipchak sculptures and a poem by the Persian poet Nizami describing how the Kipchaks related to them.

We have already seen that the Kipchaks came to control a large swathe of Central Asia.

Consider what you know about the Kipchaks with the information about their monumental art in Figure 4.

- Identify aspects of Kipchak culture that you think might have made the Kipchaks strong, and which could explain the power that they achieved.
- Identify aspects of Kipchak culture that might have weakened them, and which might explain why they lost power to the Mongols in the 13th century.

Write a paragraph answering the question 'Does Kipchak culture help explain why they became so powerful?' Make sure you provide explanations for your answer.



Fig. 4 Kipchak monuments

*Kypchaks will come here
They will bow to these statues
Can come by foot or riding a horse
Worship these statues
Stop their horses
takes an arrow and shoots it into the grass
all the shepherds passing through this statue know
that one day they are to sacrifice one sheep of his herd*

Fig. 5 A poet's observations on Kipchak practices

From a poem by the Persian poet Nizami Ganjavi (1141–1209 CE), who visited Kipchak lands in the 13th century CE

Part 3 The Kipchaks and international relations

Your enquiry:

Remember, we are aiming to answer the enquiry question, *Why was Kazakh land called 'Desht-i Kipchak'?*

We have seen that the Kipchak economy and society were important to their success. We will now explore Kipchak international relations. What role did these play in the growth of Kipchak power?

How can we summarize what life was like in Kazakhstan in this period?



Fig. 6 Kipchak hunter, Lake Van, Turkey



Fig. 7 A modern depiction of Kipchak warriors

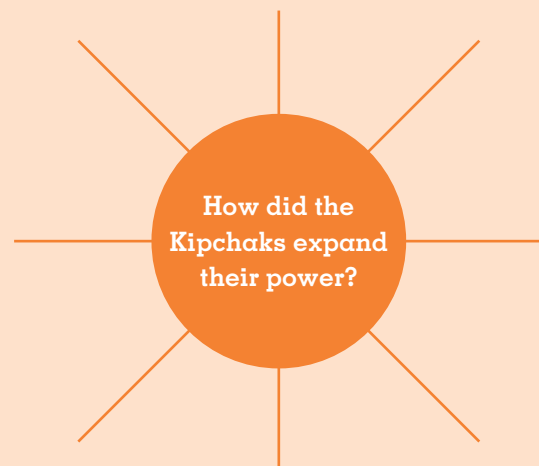
By the end of the 11th and beginning of the 12th centuries, towns over the Syr Darya River were under the control of the Kipchaks. Bloody battles were fought between Kipchak and Karakhan rulers for control of the territory.

The Khwarezm state lay to the south of the Kipchaks in Central Asia. Relationships between the Khwarezm shahs and the Kipchak khagans were tense and the shahs often invaded Kipchak territory. The shahs and khagans also sometimes tried to establish peaceful relations through marriages. Kipchak influence was very widespread. They established relations with Byzantium, Bulgaria, Egypt, India, China, Europe and other states.

🔍 Enquiry Step 3

As we have seen, the Kipchaks were able to expand their influence in neighbouring countries. Read the source materials below and create a spider-diagram listing methods that the Kipchaks used.

Once you have made your diagram, select two methods and explain why you think they might have been important in helping Kipchak power and influence grow.



Source materials on the Kipchaks and international relations

Prince Svyatoslav Izyaslavovich Pylki lost in the battle with the Kipchaks. To make peace and establish friendship with the Kipchaks he married the daughter of a Kipchak khagan in 1094. The daughter of the Kipchak khagan became a Russian princess.

B.T. Pashuto Inner Policy of Kievan Russia

KIPCHAKS AND CHINA

In the chronicle *Yuan shi* it is reported that some strong generals, authoritative public persons, and social and cultural representatives in China were Kipchaks. Kipchaks were involved in the social, political and military life of China. Most of the famous military commanders were Kipchaks and powerful political and social figures such as Yantimur, Tankisha, and Hasan are described as contributing to the political and military life of the Chinese empire, for example, by building temples and contributing to art and science.

The Historical Past of Eurasian Kipchaks, 2001, page 131

KIPCHAKS AND EUROPEAN STATES

In the Russian chronicles of 1120, it is stated that Vladimir Monomakh and his son Andrei united with the Kipchaks and successfully invaded Poland.

King of the Czechs Sobêslav XII recommended Kipchak warriors to the German emperor, who was planning an invasion of Italy.

The Historical Past of Eurasian Kipchaks, 2001, page 121

KIPCHAKS AND HUNGARY

In the historical chronicles of the 11th century, there were Kipchak invasions of Hungary in 1068 and Transylvania in 1085. Kipchaks inhabited pastureland in Hungary. Most of the Kipchaks lived in these areas permanently.

Powerful Kipchaks came to have important roles in the political life of Hungary and took high positions in the government. To limit the power of Kipchak rulers, King Andrei II of Hungary ruled that Kipchaks should be appointed to powerful positions only by permission of the state council. However, Kipchak aristocrats kept their positions of power by making marriage connections within the Hungarian kingdom.

The Historical Past of Eurasian Kipchaks, 2001, page 114

Part 4 Kipchak military organization

Your enquiry:

Remember, we are aiming to answer the enquiry question, *Why was Kazakh land called 'Desht-i Kipchak'?*

We have considered how the Kipchak economy, society and diplomacy were important to their success. We will now explore the Kipchak military. What role did their military technology and strategy play in the growth of Kipchak power?

REFLECTION: STEP 2

How might different aspects of power be related? Kipchak military power and the Kipchak economy were related – nomads who breed horses are clearly going to be well positioned to develop cavalry. As you review the aspects of Kipchak power we have covered in this unit, think about how they might have worked together to enable the Kipchaks to expand their territory.

Enquiry Step 4

Below are a number of sources of information about the military equipment and strategy of the Kipchaks. Use this information to complete the step below.

What conclusions can you draw about Kipchak military technology and strategy from these sources?

Write a paragraph describing Kipchak military equipment and skills using the sources to provide support for your statements. Then write an answer to this question in one paragraph: 'How might Kipchak military equipment and skills help explain their dominance of Central Asia in the Developed Middle Ages?'

Source materials on the Kipchak military technology and strategy

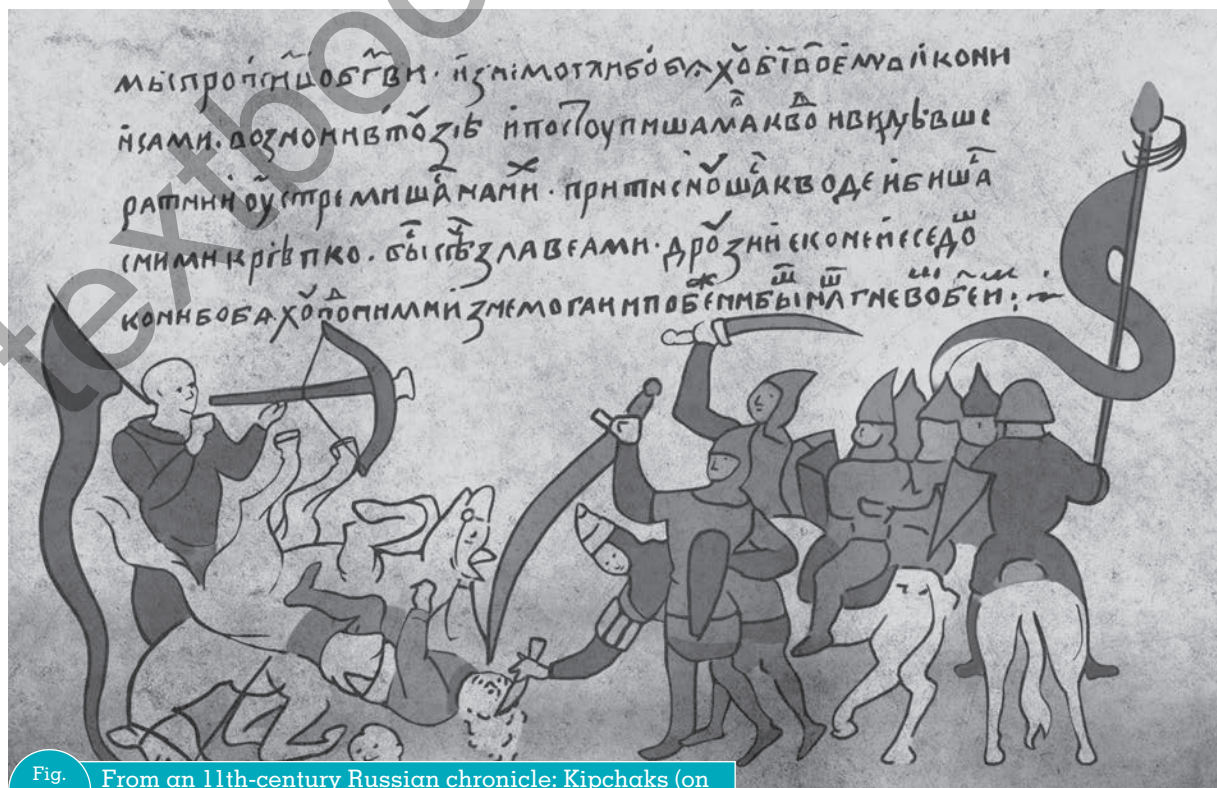


Fig. 8

From an 11th-century Russian chronicle: Kipchaks (on the right) defeating Russians (on the left)

The Kipchaks fought largely as light cavalry, though in the late 11th–early 12th centuries they developed heavy cavalry. The Kipchak weapons of choice were a bow (worn at their hip with the quiver), javelin, and curved sabre. The heavy cavalry were also equipped with a mace, a round or almond-shaped shield, and a heavy spear for lancing ... Kipchak armour consisted of either short-sleeved chain mail or leather armour, and a conical iron helmet often with a detachable face plate ...

The favoured Kipchak battle tactic was repeated charges by cavalry archers, a feigned retreat, and lastly a skilful ambush. In support of this they maintained large numbers of horses to refresh fatigued ones.

J. Dragostani Brantingham, *An Illustrated Introduction to the Kipchak Turks* (1999), pp.10–11



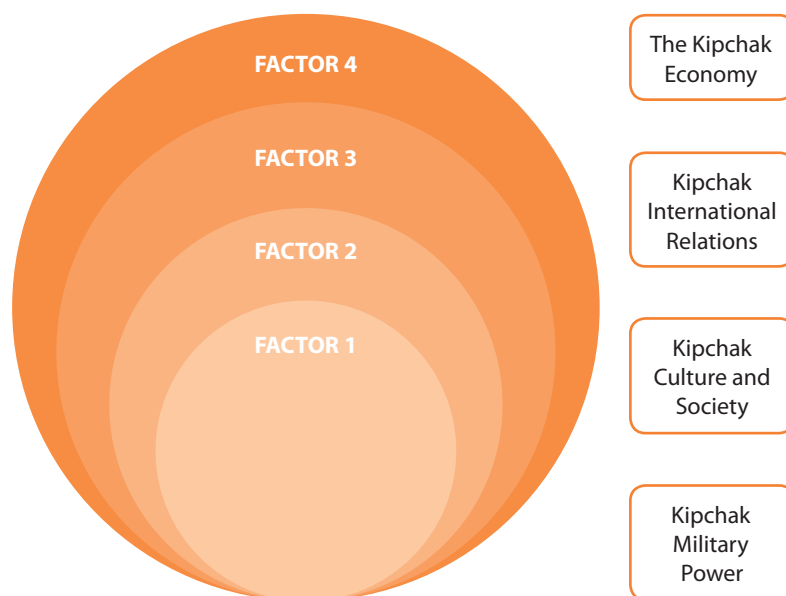
Fig. 9 From a medieval mural: a Kipchak archer shooting backwards



Fig. 10 Kipchak military equipment

CONCLUDING YOUR ENQUIRY

You are now in a position to answer our enquiry question, 'Why did the Kipchaks come to be so powerful in the 10th–13th centuries?' Review the factors that we have explored in this unit about the economy, society, international relations and military power of the Kipchaks, using the diagram on the right to help you think about their importance. Rank the factors, putting the most important in the smallest circle. Provide arguments to support your decisions.



2.4 Did the development of the Great Silk Way lead to the growth of international relations?



Fig. 1 Silkworm



Fig. 2 Making silk

⊗ What is silk and why was it traded?

- Silk is a fibre produced by the silk moth. Beautiful cloth can be made from this fibre.
- As silk is both beautiful and hard to produce, it has been highly valued since ancient times, when it was equal to gold or precious stones in value.
- Silk is light and portable, making it an ideal commodity for long-distance trade.
- For many centuries, the Great Silk Way was one of the most important routes in world trade.



Fig. 3

Periods when the Silk Road flourished	Dominant powers protecting the Silk Road
c.1st century BC to c. 2nd century BCE	The Han Dynasty (China)
6th to 9th centuries BCE	The Turkic Khaganates (Central Asia) and Tang Dynasty (China)
c.13th to c.15th centuries	The Mongols (Central Asia)

What was the Great Silk Way?

The Great Silk Way (also called Silk Road) was an overland trade route through Central Asia. It allowed goods to be traded from China to Europe, Persia and Arabia. The Great Silk Way allowed ideas as well as goods to be exchanged between peoples and contributed to the growth of world culture as well as wealth.

The Silk Road flourished in three different periods. The trade route depended on strong powers existing in Central Asia who could protect it and maintain order so that trade could flourish.

Your enquiry:

Did the development of the Great Silk Way lead to the strengthening of international relations?

The development of the Silk Way is often seen as the cause of the development of relationships between countries. Why?

- Close agricultural relations were established between nomads and settlements through trade.
- Political and diplomatic relations between West and East were developed through trade. States and empires on the Silk Way often formed alliances.
- The movement of religions and beliefs along the Silk Way influenced the formation of world religions.
- International trade centres were established along the Silk Way and cities appeared.
- Cultures spread and interacted along the Great Silk Way, enriching their relationships with each other.
- Science and education were spread along the Silk Way.

To test the idea that the Silk Way led to closer relationships between states, we will look at a case study.

Case Study: The Turkic Khaganate and Silk Way

The ancient Turks controlled one part of the Great Silk Way and wanted to trade silk with the Persian Empire. Kagan Estemi sent a mission of Sogdian merchants to trade silk with Persia. The Shah of Persia, Khosrau I, did not want to trade. He bought the silk the Turks had sent and then publicly burned it. A second mission of Turkic traders was sent. The Persian Emperor killed the ambassadors that Kagan Estemi had sent. Persia and the Turkic Khaganate were now at war.

Kagan Estemi then sent ambassadors to Constantinople in 568 to trade silk with the Eastern Roman Empire. Constantinople sent ambassadors to the Turks, and trade in silk between them began. Trade and military agreements were made between Constantinople and the Turkic Khaganate. The Silk Road operated between them, bringing Western trade goods to the East and Chinese silk to the West.

The Turks and the Persians made peace in 571. The river Amudaria was appointed as the border between the two states, and the Persian emperor paid 40 thousand pieces of gold to the Turkic Khagan. However, the Persians still refused to let the Turks trade freely with them and relations between the two empires remained poor.

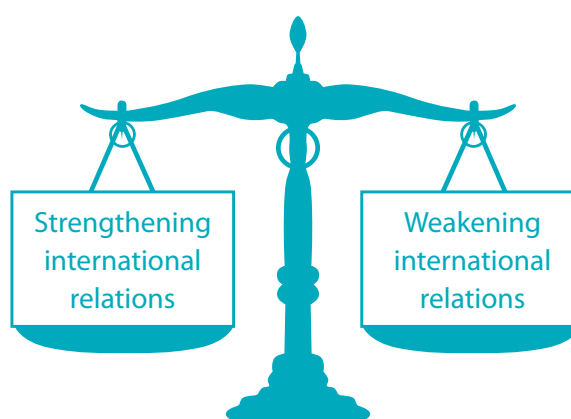


Fig. 4 A statue of Kagan Estemi

CONCLUDING YOUR ENQUIRY

Did the development of the Great Silk Way lead to the strengthening of international relations?

Use the scales to help you decide. Write a paragraph expressing your judgment on this question.



2.5 How did the Great Silk Road affect the economic and cultural development of medieval Kazakhstan?

Part 1 The Silk Road and the cities of medieval Kazakhstan

⊗ The trade route west from China towards South Kazakhstan and Zhetysu – known as the ‘Silk Road’ or ‘Great Silk Way’ – was important in the 6th–10th centuries CE. Major cities in modern Kazakhstan were along the route, including Isfijab, Taraz, Kulan, Aspara, Almaty, Talgar, Koilyk, Turkistan, Otrar, Sauran, Syganak, Saraishyk, and Jankent.

🦉 REFLECTION: STEP 1

What can you say about medieval Taraz from the picture below?

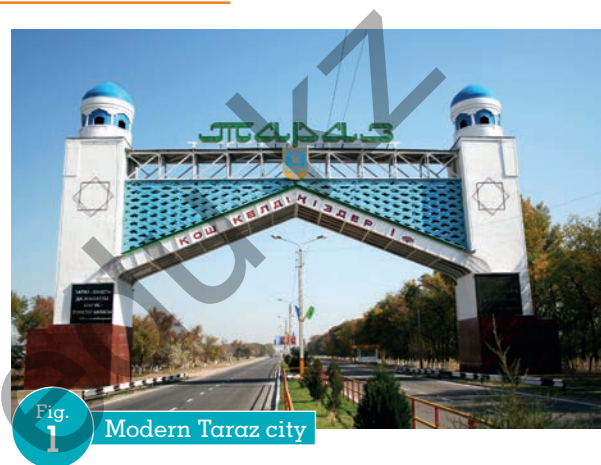


Fig. 1

Modern Taraz city



Fig. 2

Ancient Taraz trading market on the Silk Road

Your enquiry:

Over the coming lessons you will try to answer this enquiry question: *How did the Great Silk Road affect the economic and cultural development of medieval Kazakhstan?*

In this lesson you will find out about some of the cities that flourished in the Great Silk Road era in medieval Kazakhstan.

Enquiry Step 1

Many Chinese traders and travellers travelled from China to the West along the Great Silk Road, passing through the cities of medieval Kazakhstan that grew and prospered because of the trade that the Silk Road developed. Some of these cities are listed in the figure below.

Read the information about the cities and then draw a route that a Chinese trader passing from China to Constantinople might have followed. Include cities in medieval Kazakhstan that the traveller might have passed through on your map. Include the cities listed below, if this is appropriate, and any others that you can identify.

You will need to conduct some research into the map and cities of medieval Kazakhstan to complete this task.

Otrar

In the 6th–10th centuries Otrar was one of the largest political and economic centres located on the trade route of southern Kazakhstan.

Koilyk was in the Ile area of the Karluk Khaganate.

Talgar was a large crossing on the Great Silk Road located in the Ile area.

Isfijab was one of the largest cities of southern Kazakhstan and is mentioned in sources from the 7th century.

Taraz was called the 'city of sellers' and flourished from the 6th to 11th centuries.

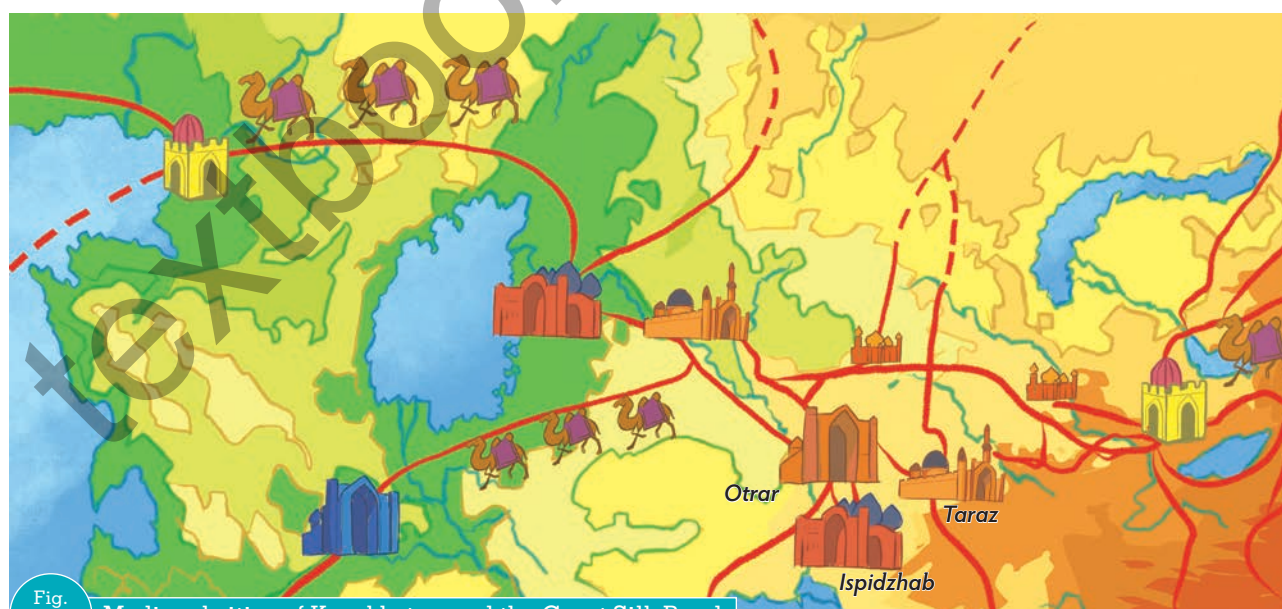


Fig.
3

Medieval cities of Kazakhstan and the Great Silk Road

REFLECTION: STEP 2

How might the fact that the Great Silk Road passed through medieval Kazakhstan have benefitted the development of the Kazakh economy and cities?

Part 2 The Great Silk Road and trade

Many of the cities of the Silk Road have been studied by archaeologists. In the picture below you can see a photograph of an excavation in Taraz in 2014. These excavations have produced evidence of what was traded in Kazakh cities on the Silk Road.



Fig. 4 Archaeological excavations in Taraz in 2014

Your enquiry:

Remember! We are aiming to answer this enquiry question: *How did the Great Silk Road affect the economic and cultural development of medieval Kazakhstan?*

In the previous lesson you have learned about cities that stood on the route of the Great Silk Road through medieval Kazakhstan. We are now going to explore the development of these cities as centres of trade.

Many valuable products passed east along the Silk Road from Rome, Constantinople, India, Iran, the Arab caliphate, Russia and the rest of Europe. The goods traded on the Silk Road included spices, minerals, diamonds, jasper, amber, corals, ivory, gold and silver bars, furs, weapons, horses, camels and exotic animals such as cheetahs and falcons. Chinese people particularly valued luxury goods such as **sorme** (kohl) from Persia, which was for decorating the eyebrows and eyes of their princesses, and Persian carpets.

Many valuable products also passed west along the Silk Road from China. Silk was a key product that travelled west and it functioned like gold, as a valuable item to trade for other goods. Silk was also used for gifts, as salary for soldiers, and as a way of fulfilling national debts.

Fig. 5 Goods traded on the Great Silk Road



Pepper



Weapons



Persian carpets



Chinese silk

📖 Enquiry Step 2

Read the information in the boxes below explaining what archaeologists have discovered about trade in cities on the Silk Way in Kazakhstan. Then complete the diagram. Link the **names of cities** to **goods** in the pictures – Otrar has already been linked as an example. Which city can you link to the largest number of traded goods?

Copper dishes made in Iran and crockery from China and Japan have been found in **Talgar** city.

Evidence shows that fabrics, weapons, copper, iron and slaves were traded in **Isfijab**.

Chinese ceramics, Persian lamps, mirrors and medieval bronze materials have been found in **Koilyk**.

Solid gold coins from Byzantium have been found in **Taraz**.

Chinese “u-shu” coins and silver treasures have been found in **Otrar**.



Fig.
6

The trade goods found in medieval cities on the Great Silk Road

🦋 REFLECTION: STEP 3

Imagine that you are a Persian merchant travelling the Silk Road. In which cities of medieval Kazakhstan would you aim to sell your goods? Trading involves both buying and selling. Once you have sold your goods from Persia, what might you buy to take back and sell in Persia?

Part 3 The Silk Road and handicraft production

We have seen that traders came from the east (China) and also from the west (for example, Byzantium) to trade goods in the cities of Kazakhstan on the Silk Way. Many people in these cities also produced handicraft goods to sell to these merchants as trade goods. In this lesson you will learn about the handicrafts that developed in Kazakh cities along the Silk Way.



Fig. 7 Archaeological excavations in Taraz in 2012 and 2014

REFLECTION: STEP 4

What conclusions can you draw about handicrafts in Taraz during the period of the Silk Road from the archaeological remains in the figure above?

Enquiry Step 3

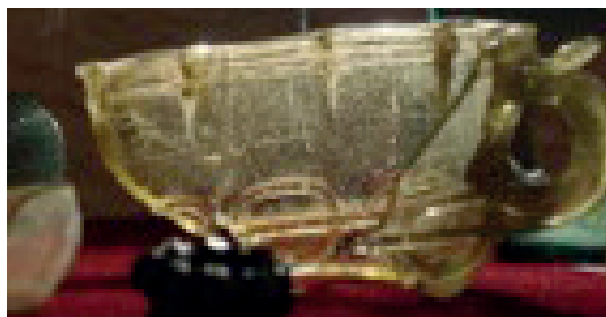
In Figure 8 you will find information about handicraft production in the cities of medieval Kazakhstan along the Silk Road. Study the material carefully and then complete a Venn diagram like the one opposite.

Place the names of cities in the correct segments of the Venn diagram. If there is evidence of one kind of handicraft in a city, place its name in the appropriate circle. If there is evidence of more than one kind of handicraft, place the name where two circles overlap, and so on.

How widespread was handicraft production in the cities of medieval Kazakhstan? Did cities specialize in a single product or did they produce a wide range of handicrafts?



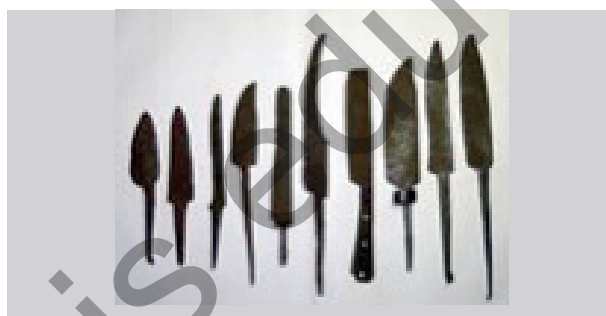
Pitcher workshops were found in Otrar, Taraz, Talgar, and Kuiryktobe. Both the inner and outer sides of dishes were covered with glazing paint. Despite being buried underground for many centuries, their dye is often still very bright.



Glassware was found in Otrar, Taraz and Turkistan, indicating that glass manufacture had developed in Kazakhstan by medieval times.



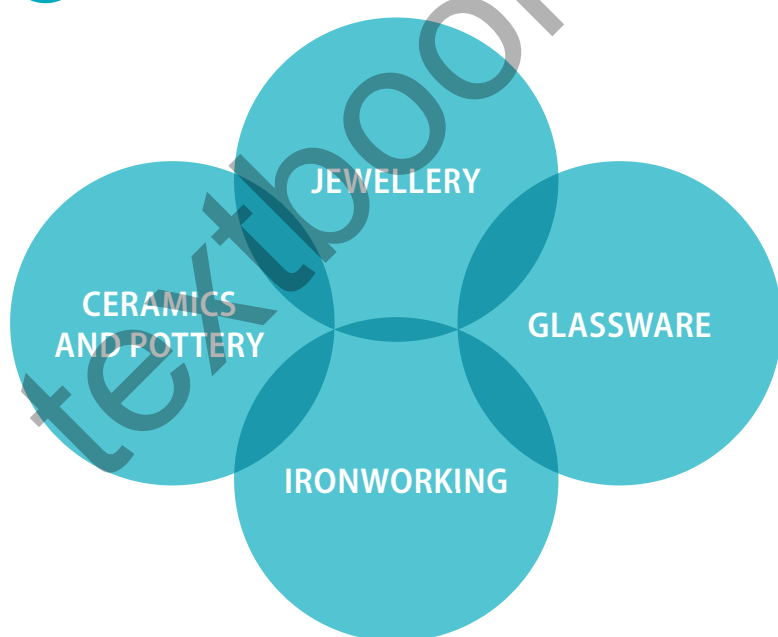
Large amounts of jewellery have been found in Otrar, Taraz and Talgar, and in burial grounds nearby. Jewellery decorated with precious stones is widely distributed.



Metalwork such as hoes, knives, ploughs, awls and weapons have been found in many cities, indicating iron craft and steel production. Examples have been found in Olzhalar, Talgar and Almaty.

Fig.
8

Handicraft production in cities on the Silk Road



REFLECTION: STEP 5

In this lesson and the lesson before you have looked at trade and at handicrafts. What impact did the Silk Road have on the economic development of Kazakhstan? How might the development of the Kazakh economy have been different if there had been no Silk Road?

Part 4 The Silk Road, religion and culture

Your enquiry:

Our question in these lessons on the Silk Road was: *How did the Silk Road affect the economic and cultural development of medieval Kazakhstan?*

In this lesson you will find out about the impact of the Silk Road on religion and culture in medieval Kazakhstan.

The Great Silk Road brought people together from many parts of Europe and Asia. Traders travelled the Silk Way from east to west and also from west to east exchanging goods through trade. Where people travel, ideas travel also. Consider the material below on religion and then answer the question below.



Christianity and Islam were broadly spread from west to east along the Great Silk Road.



Judaism travelled east along the Silk Road through Babylon, Persia and Transcaucasia.



Buddha travelled along the Silk Road through central Asia and eastern Turkistan, and was introduced to China, Korea and Japan.

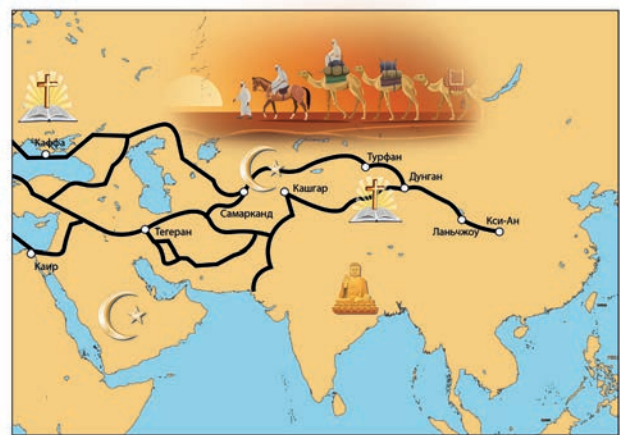
1 Where religions started



Fig. 9

The Silk Road and the spread of religion

2 Where religions spread to



Enquiry Step 4

Figure 9 contains information about how religions spread in the medieval period. What links can you make between the spread of religious ideas and the Silk Road? What explanations can you think of for this spread?

As we have seen, ideas and goods were exchanged along the Silk Road. Many of the cities along the route became major centres of wealth and population. At its peak, for example, the population of Otrar is thought to have been 250,000 people. Otrar is now completely deserted.

Many of these cities became centres of learning and culture as well as centres of trade and handicraft production. Three famous scholars of the period are listed on page 53, including Al Farabi of Otrar whose fame as a scholar and scientist spread across the Islamic world in the Middle Ages.

📖 Enquiry Step 5

Research the three scholars listed below and their importance in cultural history. Why might the cities of the Silk Road have nurtured important scholars and scientists such as these?

Review what you have learned about the Silk Road and see if you can think of reasons why culture flourished in the cities along the route.

AL FARABI

Lived: IX–X centuries

Science: education, psychology, aesthetics and acoustics, astronomy

City: Otrar

Fig. 10a



Fig. 10

The Silk Road and the development of culture

YUSUF BALASAGUNI

Lived: XI century

Works: *Kutadgu Bilig* ('The wisdom that brings happiness')

Science: nature, mathematics, astronomy, history, Arabic and Persian languages

City: Balasagun

Fig. 10b



MAKHMUD KASHKARI

Lived: XI century

Works: *Dīwānu l-Luġat al-Turk* ('Collection of Turkic words')

Science: philosophy

City: Kashkar

Fig. 10c



📖 CONCLUDING YOUR ENQUIRY

You have now studied economic, religious and cultural aspects of the history of the Silk Road. Review everything that you have learned in the last four lessons and produce an answer to our enquiry question in the form of a poster. Choose pictures to support the points that you make in your poster. Make sure that your poster is designed to draw attention to the key points in your answer to the original question:

How did the Great Silk Road affect the economic and cultural development of medieval Kazakhstan?

2.6 What is the contribution of Turkic culture to the development of civilization?

Interpreting Turkic culture

⊗ Consider the two historical sources below. What impression do they create of Turkic culture during the Middle Ages? Write down your thoughts, based on these sources. We will test your ideas by looking at a range of evidence from Turkic culture in the lessons that follow.

'They engage in cattle-breeding. They don't have a permanent place of residence. They don't have writing, only curved signs on trees. They live in yurts. They let their hair grow. They eat meat, and drink milk. They sew clothes from leather. They weave with wool. Their tradition is generally similar to the Huns.'

A description of the Turks from Vay Chzhen Tang Chinese book Suishu written in 636 CE



Fig. 1

Ancient Turkic people: Part of a carved picture at the grave of Anzhyan (579 CE)

Your enquiry:

In order to explore the contribution of Turkic culture to the development of civilization you will need to:

- ✓ Learn about the achievements of the arts and crafts of the Turkic nomads, including their writing.
- ✓ Consider the contribution of Turkic scholars to the development of science in the Middle Ages.
- ✓ Explain the historical value of works by Kashgari and Balasaguni as resources for understanding Turkic culture and society.
- ✓ Consider the importance of the *Dictionary of the Turkic Languages* in the development of international relations.

Part 1 Turkic culture in the Early Middle Ages

1. Tengrism

Enquiry Step 1

Read the text below about Tengrism and then look at the shaman's drum and the text from the Kul Tegin monument. Explain how these items reflect Tengrist beliefs.

The beliefs of Tengrism

Tengrism was the traditional Turkic system of religious beliefs.

- Tengrists believed that humans have a body and a soul. They considered that all actions in life affect the soul. They believed that if a person did something bad, for example, by not keeping a promise, they disrespected spirits and moved away from their god.
- Tengrists believed that if a person did many good deeds they would be able to protect their offspring after death.
- Tengrists believed in duality – people have a father and a mother, the world is divided between the Earth and the Sky, and there are forces of light and darkness.
- Tengrists respected nature and worshipped it, worshipped ancestors and believed in keeping customs and traditions. Tengrists did not force others to adopt their religion.



Fig. 2 An image of a Tengrist shaman (priest) on a drum used when communicating with spirits

*Kok Taniri is in the sky,
When the earth was created below
The human was created between them.*

*My ancestors Bumyn Khagan and Istemi Khagan
Ruled over people
They established the Turkic nation
And they ruled it.*

*My father was Elteris Khagan
My mother was Elbilge Khagan.
The god held them high
and raised them.*

Text from the Kul Tegin monument 732 CE

REFLECTION: STEP 1

How does Tengrism differ from other world religions? Can we consider it an important contribution to world civilization? How does it relate to other aspects of the Turkic way of life (such as nomadism)? Does Tengrism challenge the conclusions that you wrote down at the start of this enquiry about Turkic culture?

2. Nomadism

Enquiry Step 2

Consider the advice of Tonykok to Bilge Khagan reported in the Chinese source below. Why do you think the Chinese may have considered this advice worth recording? Does this source give us insights into the importance of nomadism to the strength of the Turks?

Tonykok gave the following advice to Bilge Khagan:

'The population of the Turkic nation doesn't reach one per cent of the population of Tang state. Despite that, we can be equal with them. The main secret of that is our nomadic tradition. Our bodies are trained for martial actions. If we have more power, we attack. If we are weak, we fall back. So the Tang military can't conquer us, despite the number of troops that they have. If we lived in a city we would become their prisoners if we lost one battle. The knowledge of Buddha and Lao Chi would make us weak. It contradicts the military character of our nation.'

From the Chinese source *Sin Tan Shu*, section 215, on Turkic History 1060 CE

3. Turkic writing

We can learn a great deal about the material culture of Turkic peoples from archaeology and also from Chinese and other sources.



Fig. 3
Kul Tegin monument tomb



You have already encountered some information about Turkic writing earlier in this book. The Turkic script was called 'Turik bitik'. Turik bitik can be found from Mongolia to Eastern Europe, most frequently carved in stone. Famous examples are on the Kul Tegin monument. The source on Tengrism at the start of this unit comes from this monument.

When they counted the number of invited troops and their horses, taxes and different properties, they did it by marking on trees.

From a Chinese source by Vei Chzhen, 636 CE

REFLECTION: STEP 2

- What can we conclude about Turkic culture from runic inscriptions and other sources?
- What purposes was 'Turik bitik' used for?

4. Metal working

Justinian sent Zemarkh to the Turkic Khaganate. After the long journey, Zemarkh and his companions came to Turkic lands.

After getting off their horses, the Turkic people offered to sell the Byzantines iron. I think they wanted to show that they had iron mines and metal production. I heard that it is very hard to find the metal iron in this nation.

Then we came to the horde of Estemi Khagan. The wooden pillars of the khagan's horde were covered with gold, and placed on statues of four peacocks also covered with gold.

A text from Menander, a Byzantine historian, 6th century CE



Fig. 4 Turkic blacksmiths, from a Chinese watercolour painting

Enquiry Step 3

What can we conclude about the culture of the Turkic peoples of the Early Middle Ages from the evidence of their religious beliefs, nomadism, writing and metal working?

Does this evidence support or challenge the ideas that you wrote down at the start of this enquiry about Turkic culture?

Part 2 Turkic culture in the Developed Middle Ages

Interpreting Turkic culture

⊗ You have already come across the three Turkic scholars discussed on these pages in your work on the Silk Road and you have researched their biographies. Consider the information about their achievements below. What conclusions can you come to about how Turkic culture evolved in the Developed Middle Ages?

📖 Enquiry Step 4

Both Al Farabi and Balasaguni made important contributions to the development of Turkic culture.

- Make a table to compare their achievements and their philosophies.
- Write a paragraph comparing their political philosophies – how similar are they to each other?



Fig.
5

Al Farabi (870–950 CE)

POLITICAL SCIENCE

Al Farabi contributed to the development of philosophy and to physics – for example, by conducting experiments to explore the properties of the vacuum. He was one of the first Islamic philosophers to study politics and society. He drew on the Greek philosophers Aristotle and Plato to develop a model of perfect and imperfect political states.

A perfect state should aim to achieve human perfection through science and wise leadership.

‘The people of the excellent city have things in common which they all perform and comprehend, and other things which each class knows and does on its own.’

Al Farabi, *On the Perfect State*

‘Both the city and the household have an analogy with the body of the human being. The body is composed of different parts ... each doing a certain action ... In the same way, both the city and the household are composed of different parts of a definite number ... each performing on its own a certain action, so that from their actions they come together in mutual assistance to perfect the purpose of the city or the household.’

Al Farabi, *Selected Aphorisms*



Fig.
6

Yusūf Khāṣṣ Ḥājib Balasaguni (1021–75) was a Turkic poet

Balasaguni wrote the book *Kutadgu Bilig* for the prince of Kashgar, which translates ‘The wisdom that conduces to royal glory or fortune’.

Enquiry Step 1

Read source texts 1, 2 and 3. A number of reasons for Mongol success are suggested in these source materials. You will have to think and to read between the lines of the texts to work these reasons out. Make a list of reasons for Mongol success and decide which you think were the most important. Explain your ranking of the reasons.

After he had unified the people ... they assembled at the source of the Onon River in the Year of the Tiger. After hoisting a white banner with nine pennants, they bestowed the title 'Qan' on Genghis Khan ... Genghis issued the following decree: 'I wish to bestow favours on those of you who have served together with [me] in establishing [this] nation [by] forming units of one thousand [households] and appointing you as their commanders.' He appointed ... commanders of the thousands ...

He also said ... 'Share out the entire nation ... Divide up the [people] of the felt-walled yurts, according to the names of their tribes ...'

He said to Shigi-qutuqu: 'Punish the thieves ... Kill those who deserve to be killed and punish those who deserve to be punished ... Write down in a blue book a list of the shares into which [you] divide the nation and of the judgements [you] deliver ... let no one alter the blue writing ... Anyone who alters it shall be [found] guilty.'

Source 1 The secret history of the Mongols (a text written at the command of Genghis Khan)



Fig.
2

Today's statues of Genghis Khan

There were five key elements: speed, suddenness, ferocity, variety of tactics, and iron discipline. The Mongols' tactics included the following:

Source 2 Genghis Khan's Arts of War

Hot pursuit tactics and dispersing tactics

If winning, the Mongols would pursue the enemy so that no one escaped alive. If losing, they would disperse in all directions, so that the enemy was unable to catch them.

Combining swords and arrows

The Mongols avoided hand-to-hand fighting, preferring to use bows and arrows, with a range of 200 to 300 yards, to kill the enemy. After killing or wounding the enemy and their horses, making them too weak to fight, the Mongols move in to finish them off.

Confusing and intimidating

When the Mongols encountered numerically superior forces, they often sent troops to stir up dust behind their own lines by means of branches tied to the tails of their horses. On seeing the dust, the enemy often believed that large reinforcements were at hand and fled.

Genghis Khan practised no religion, so none was more favourably treated than any other. His generation chose the religions they wanted. All states and nations were subordinated to them. They divided the peoples ... and established a way of assembling an army. They introduced taxation, and in accordance with this tax private property was strictly protected. If a peasant or an official died without an heir, their property was given to their followers.

Source 3 The history of the conqueror



Fig. 3 Mongol soldiers from a 14th-century chronicle

REFLECTION: STEP 1

Explaining why things happen in history is complex. Some reasons provide a background and explain why something was likely to occur. Others explain the 'trigger' that sparked a development.

We can also categorize reasons in various ways. For example, some may relate to the economy, some to culture, political power, or military power.

Fig. 4

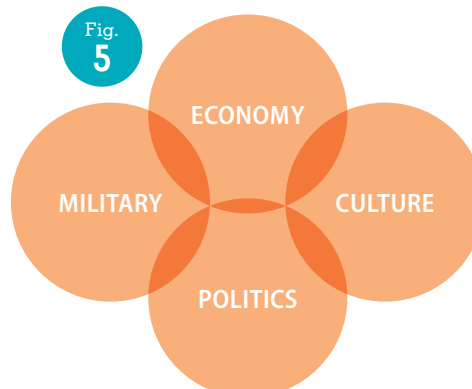
Shams ad-din Zhuveini was a Minister of Finance in the Mongol Ilkhan Empire. He wrote his work in 1252–60. The image of Zhuveini is from a 15th-century manuscript.



Enquiry Step 2

The figure on the next page provides a number of factors relevant to the expansion of Mongol power. Some explain why this expansion began and others explain why it was successful. Some reasons are economic while some concern other aspects of power. Make a Venn diagram like Figure 5 and use it to organize the reasons from sources 1–3 and in Figure 6. What kind of factor seems to have been the most important explanation for the growth of Mongol power?

Fig. 5



HOW TEMÜJIN WAS APPOINTED AS THE KHAN

1 Turkic and Mongol tribes were struggling against each other, which led to one tribe becoming stronger.

2 The 'Yasak' law was declared. It consisted of two parts: the first concerned Genghis Khan's precepts to rule the state. The second part described the punishments for people who did not obey the law.

10 The Mongols constantly needed new pastures for rearing cattle, and the resulting conflict with neighbouring tribes became an incentive for military improvement.

9 In 1215, they conquered Northern China. In 1218, they subordinated Zhetysu. In 1220, they defeated Otyrar, Syganak, and Ashnas.

8 They did not exert religious pressure. They permitted a person to practise any religion they wanted to do.

7 Mongol tribes were often attacked and robbed by Naiman, Kerei, China.



3 Genghis Khan divided the lands he captured for his sons, which then became the individual states of Jochi ulus (land), Shagatai ulus, Ugedei ulus and Tole ulus.

4 Genghis Khan levied tax on the nomadic peasants, thereby strengthening his own rule.

5 Mongols organized an annual *kuriltai* ('meeting of all the people'). The most important problems were discussed at the *kuriltai*. For example, the appointments of rulers, the division of lands, and declarations of war.

6 The Mongols introduced military administrative control. They divided their lands into three *kanats* ('wings of rule'): a right kanat, a left kanat and a central kanat. Kanats were divided into *tumens*, which were then divided into *zhudiks*.

Fig.
6

Reasons why Mongol power grew

CONCLUDING YOUR ENQUIRY

Review all the reasons for the growth of Mongol power. Make a flow chart answering our enquiry question *Why were the Mongols able to achieve so much power so quickly?*

Make sure that you use categories in your flow chart (for example 'economic' factors) and also that you distinguish between the factors that caused the Mongol expansion *to start* and those that caused it *to become so successful*.

3.2 Why did it take Genghis Khan six months to capture Otrar?

⊗ **Otrar is located in the middle course of the Syr Darya river. The city appeared in the first century CE. As you already know, cities like Otrar, Isfijab and Taraz depended on the international trade on the Great Silk Road. Many handicrafts developed in Otrar. How was this great city reduced to a ruin?**

Nowadays, instead of a flourishing city, Otrar is just a barren hill. Visitors only find ruins, fragments of pottery, and sometimes bones in the dust.



Fig. 1 Otrar today – an aerial view of the ruins of the medieval city

Your enquiry:

- ✓ How well defended was Otrar?
- ✓ Was it inevitable that the Mongol armies would capture Otrar?
- ✓ Why were they able to succeed?

REFLECTION: STEP 1

Why did the Mongols attack Otrar? Was it possible for this attack to have been avoided?

Medieval Otrar

Medieval Otrar was a large and sophisticated city. In the 9th century the territory of Otrar reached 2 km². The buildings of the city were well made with decorated brick fireplaces and canals providing water and a sewer system. In the 13th century, the shahs of Khwarezm captured Otrar and absorbed it into their empire.

The hills of the ancient places of residence had their own names, depending on the development of handicraft: jewellers lived in Altyntobe, knife-makers lived in Pyshakshytobe, and butchers in Kuiryktobe.

As you have already read, Islam spread widely in the Developed Middle Ages. Mosques and madrassas were built in the city. Culture and learning developed rapidly. As you know, the great scientist and philosopher Al Farabi came from Otrar. The library of Otrar was famous and contained 33,000 items, including texts by Al Farabi, Babylonian clay tablets and Egyptian papyrus scrolls.

Tenge were minted in Otrar. It was not just an economic centre but also a political one.

REFLECTION: STEP 2

Genghis Khan had wanted to trade with Khwarezm cities like Otrar, but ended up razing many of them to the ground instead. Can you suggest why this happened, using the material in this enquiry?



Fig. 2 A modern drawing of a building in Kuiryktobe, Otrar (6th–8th centuries CE)

Enquiry Step 1

Read the information in boxes A–J in Figure 3. The boxes are not in chronological order. Use the information in the boxes to understand the narrative and put the boxes in the correct order.

A In 1219, Genghis Khan invaded Khwarezm with 150,000 warriors and siege equipment. He split his army into three and sent his sons Ögedei and Chagatai to capture Otrar. Beginning in September, Otrar was besieged by 35,000 Mongol troops.

B Muhammed Shah split his army into three and chose to defend major cities like Otrar and Samarkand, rather than fight Genghis Khan's army in the open.

C The Mongol army entered the central part of Otrar. Kayir Khan retreat to the citadel with 20,000 troops. These soldiers defended the citadel for a month before they were overwhelmed.

D Karasha Sopi Khan betrayed Otrar to the Mongol forces by opening a gate in the walls.

E Kayir Khan was taken captive. He was executed by having molten silver poured into his eyes and ears.

F Genghis Khan sent an ambassador to Muhammed Shah demanding that he give up those who had killed his merchants, including the governor of Otrar. Muhammed Shah refused and killed the ambassador.

G The governor of Otrar, Kayir Khan, robbed Ghengis Khan's caravan, accusing the merchants of being spies. All but one were killed. The one who survived returned to inform Genghis Khan.

H In the summer of 1218 Genghis Khan sent a trade caravan to negotiate a trade alliance with Muhammad II, Shah of Khwarezm.

I Shah Muhammad II sent an army of 50,000 to Kayir Khan to defend Otrar and then a further 10,000 commanded by Karasha Sopi Khan. Kayir Khan successfully defended Otrar for five months.

J Kayir Khan, governor of Otrar, introduced a tax on the local people to secure supplies and defend the city. He positioned the army within the city and prepared for a siege. The walls of the city and buildings for gatekeepers were strengthened.

Fig. 3 The narrative of the siege of Otrar

CONCLUDING YOUR ENQUIRY

So, why did it take the Mongols six months to capture Otrar? Use the materials in Figure 3 to write an answer to this question.

3.3 Who had the greatest impact on the history of central Asia: the Kipchaks or the Mongols?

⊗ We have seen that both the Kipchaks and the Mongols were both very powerful forces in central Asia and the territories of Kazakhstan. Both groups had a powerful legacy and influence in the region and in the development of Kazakhstan. Is it possible to work out which group had the greatest impact? Consider the information below in order to answer the enquiry.

Your enquiry:

To answer our enquiry you should consider the impacts of both the Mongols and the Kipchaks on central Asia, and also these questions:

- ✓ What changes occurred in the life of the Kipchaks as a result of the Mongol invasions of central Asia?
- ✓ Did the Kipchaks cause any changes in the lives of the Mongols?

📖 Enquiry Step 1

Consider the events in the timeline below. How much change might each of them have brought? Give them a score from 1 to 5 and give reasons for your judgement.

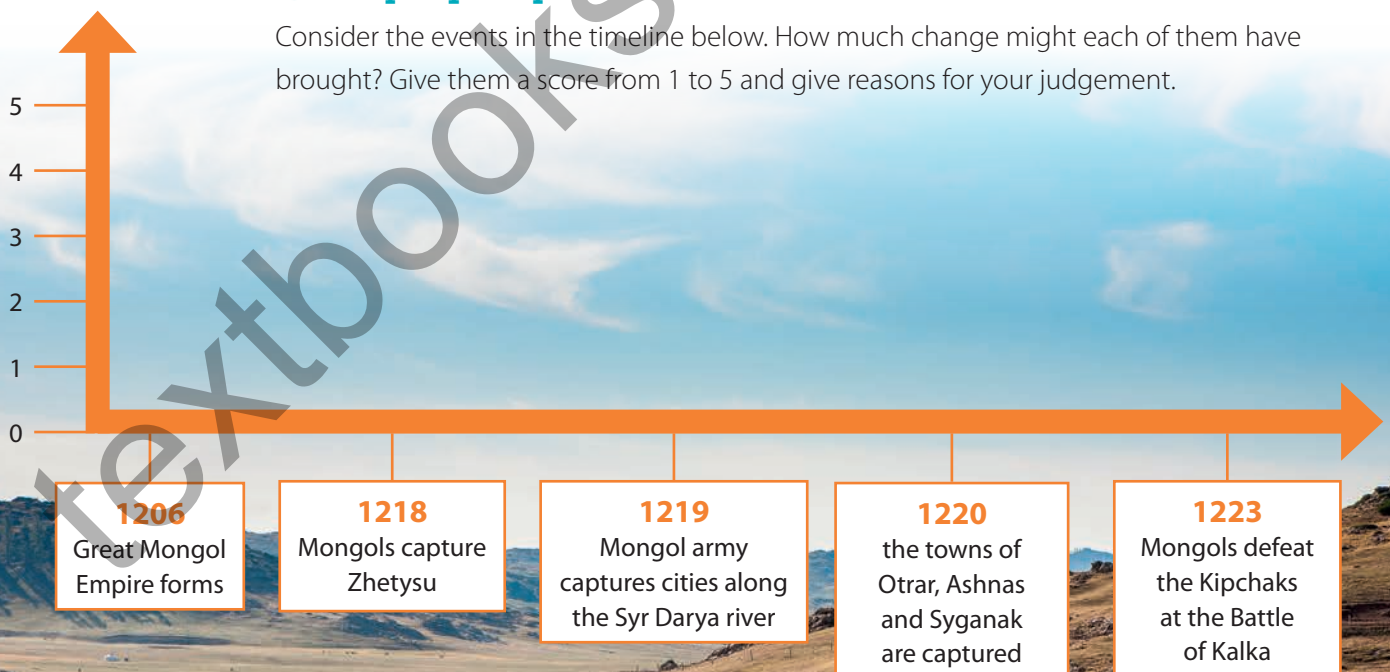


Fig. 1

Ibn al-Asir participated in the Crusades as an ambassador of the Caliph of Baghdad in the 13th century.

A nation appeared near the territory of China. That nation captured Turkistan, and attacked Mauarannabr from there. The Mongols came to the land of the Kipchaks and stayed there. The Kipchaks had many pastures. The Mongols captured the city called Suzdak, which belonged to the Kipchaks. The people of the city fled. Some of them hid in the mountains. Some of them went to Urum state, which was subordinated to a Muslim of the Arslan clan, others settled in the land of Russian people. The Kipchaks and Russian people met and decided to battle against the Mongols together. In 1223 the Mongols captured Russian land and pillaged it.



Fig. 2 A modern picture of a battle along the river Kalka in 1223

Ibn Phadlalah al-Omar lived in the first half of the 14th century. He served as minister of finance for the sultans of Egypt.

The land of this state is rich in water and pastures. If wheat is sown here, it yields a fruitful harvest. But the peoples of this land move from one place to another. They do not toil by growing crops: they are engaged in cattle breeding. Before this land was captured by the Mongols, people cultivated it, growing for example, grapes, pomegranates, apples, apricots, and nuts. Now very few crops remain.



Fig. 3 XXXX
X xxxxx

Although many orchards withered, some ancient worked lands were well kept in city and mountain regions. People grew many vegetables in the cities, for example, turnips and cabbages.

In ancient times, it was the state of the Kipchaks, but they were later captured by the Mongols and were under their control. The Kipchaks and Mongols were then in contact with each other and became related. Mongols assimilated to the Kipchak clans, and aspects of Kipchak culture predominated.

CONCLUDING YOUR ENQUIRY

What do the sources suggest? Do the sources suggest that the Mongols had a greater impact on central Asia than the Kipchaks, or is the reverse true? Alternatively, is there evidence that both groups were equally influential? Decide what you think and justify your conclusion.

3.4 How did the political map change after the fall of the Mongol Empire?



Fig. 1

The empire of Genghis Khan

Part 1 Changes to political borders on the map

⊗ The map above shows today's states in the area of the Mongol Empire. The history of the Developed Middle Ages helped to shape the modern map. In this enquiry we will explore how Mongol territories were divided after the death of Genghis Khan and the legacy of the Mongols for the region.

Your enquiry:

To consider how life changed in the territories of Kazakhstan after the Mongols and the Mongol legacy, we are going to explore maps, the expansion of the Golden Horde into Eastern Europe, Mongol political arrangements, and economics and society.

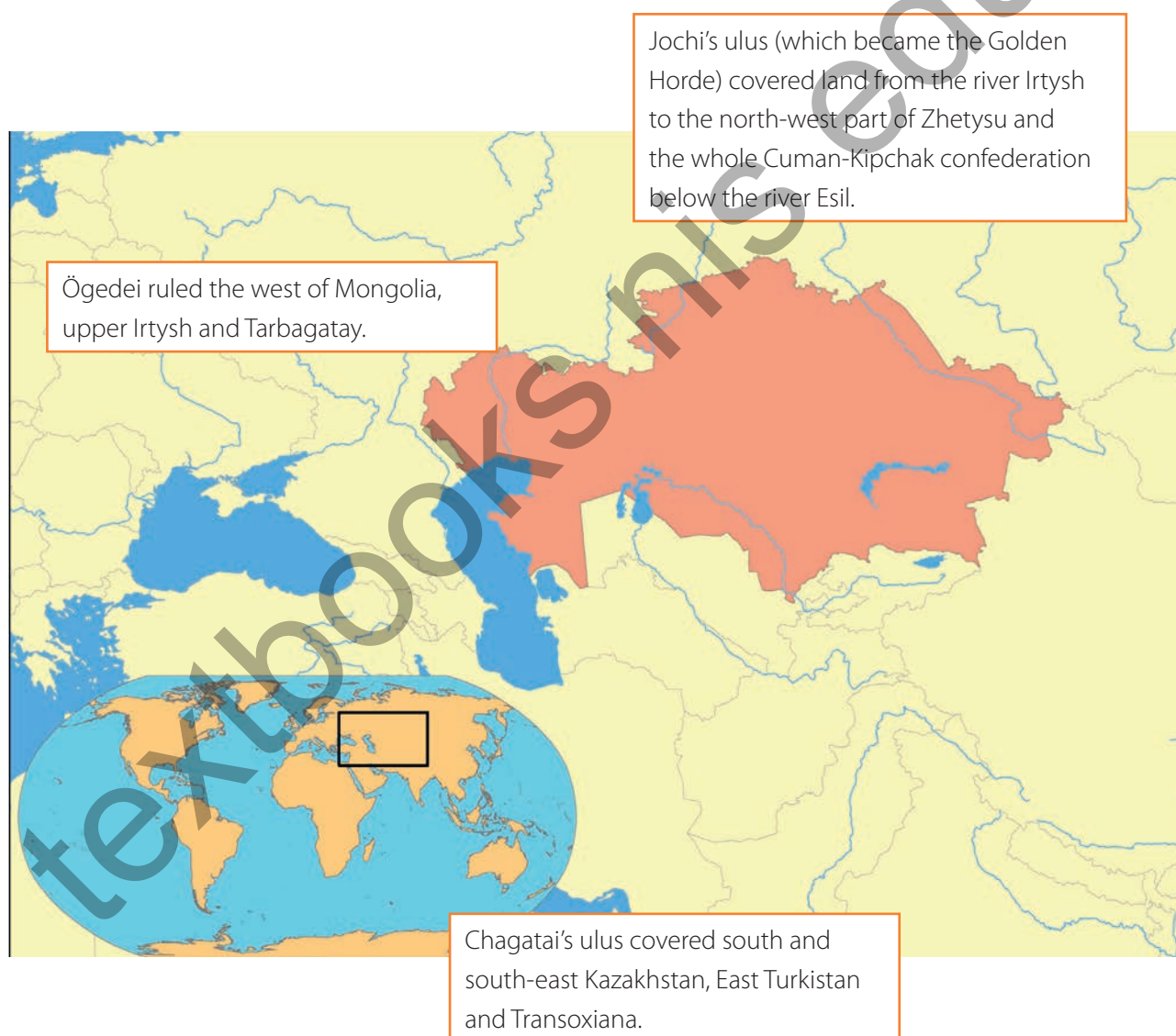
As you progress through this enquiry, consider what changes the Mongols brought and how their legacy shaped and reshaped life in Kazakh lands.

1. The Ulus of the Mongol Empire

In 1228, after the death of Genghis Khan, the Mongol military leaders (**noyans**) participated in a large gathering (**kurultai**) on the Kherlen river and appointed Ögedei, his third son, as the Great Khagan. The empire was divided into four parts (**uluses**), ruled by Genghis's sons. All four were subordinated to the ulus of Ögedei ruled from Karakorum. They had limited rights. Only Ögedei could negotiate with or accept ambassadors from foreign states and mint money.

Enquiry Step 1

Using the information below, work out the borders of the uluses in the territory of modern Kazakhstan that belonged to three of Genghis Khan's sons (the fourth ulus, of Hulagu, was mostly south of modern Kazakhstan). Mark the location and borders of these states in your workbook.



2. The collapse of the Mongol Empire and the emergence of new states

Despite the organization of the empire into uluses, it slowly began to break apart for several reasons:

- Social and economic clashes arose between the different ethnic communities of the empire over the division of land.
- The descendants of Genghis Khan began to struggle for political power and control.
- Cultural and religious differences began to emerge between the many different groups in the empire, weakening its unity.

Jochi, the eldest son of Genghis Khan, died before his father (in 1227), and Jochi's ulus was divided into two khaganates – the Golden and the White hordes.

As a result of conquests in the West under Jochi's younger son, Batu Khagan (1227–55), the Golden Horde stretched from west of the Volga to the lower reaches of the Danube, including Crimea, the North Caucasus and the Western Kipchak steppe. It also included lands through to the rivers Ob, Irtysh, and lower Oxus (Amu Darya). At its height, under Urus Khagan (1361–78/9), the White Horde covered a vast area of present-day Kazakhstan (excluding Zhetysay) from east of the Ural River to the Syr Darya River.

As a result of Timur the Great's attacks, the power of the Golden and White hordes faded, and two new states emerged in their territories. The Abu'l-Khayr Khaganate (1428–68), stretched from the Ural river to Lake Balkash and from the lower Syr Darya, near the Aral Sea, to the rivers Tobul and Irtysh. The Nogai Horde was established in 1396, between the Caspian and the Aral seas and stretched north into the region around the Volga and Ural rivers.

In 1346, in the Chagatai ulus of modern south-east Kazakhstan, the Moghulistan Khaganate was established, centred on the Ili region. It was bounded on the west by the province of Shash and the Karatau Mountains. Its northern limit was the southern banks of Lake Balkhash and its eastern limit was the Tian Shan mountains.



Fig. 3 A Chinese drawing of the young Batu Khagan



An image of Jani Beg, from the Catalan Atlas of 1375

Enquiry Step 2

Use the information above to draw (in your workbook) the borders of the states that emerged in the territory of Kazakhstan as the Mongol Empire collapsed. Identify their position on a map in your workbook (like Figure 4) and give their dates of emergence.

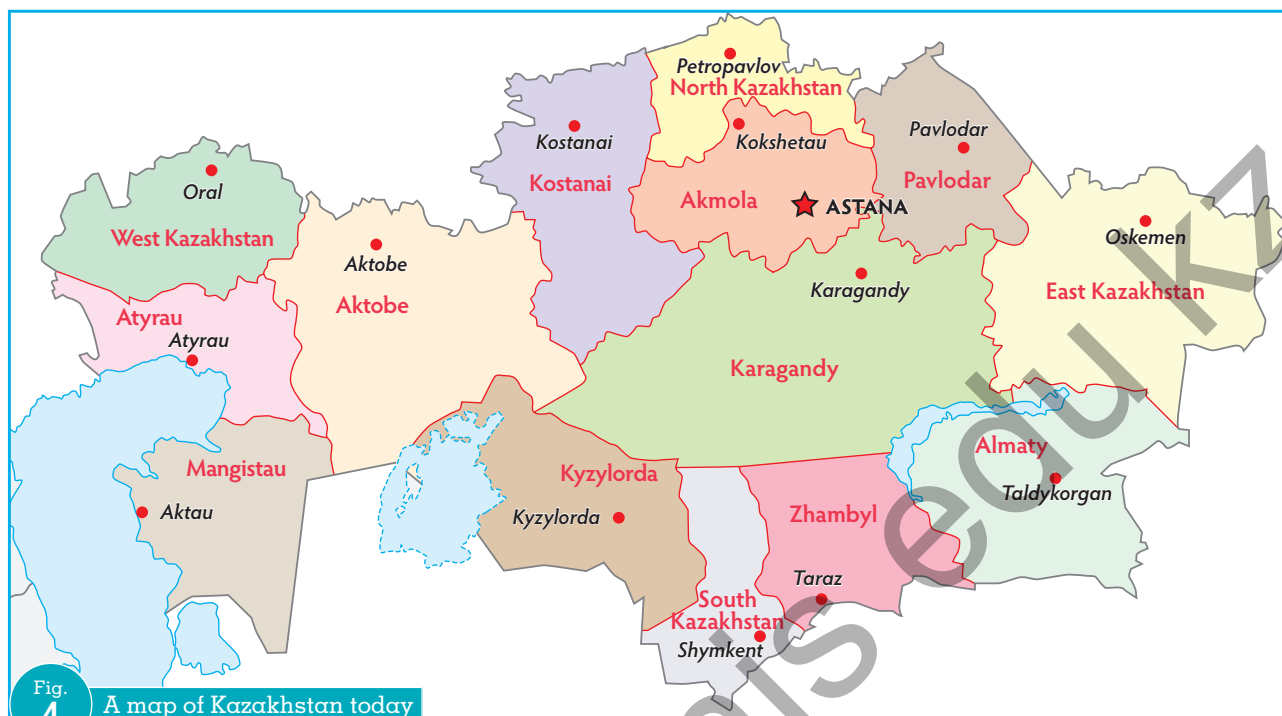


Fig. 4 A map of Kazakhstan today

Part 2 The impact of the Golden Horde on Eastern Europe

REFLECTION: STEP

Our enquiry question concerned how the political map changed after the fall of the Mongol Empire. So far we have identified the new states that emerged at the end of the empire. The map changed considerably. However, how much did life change within the territories of these new states?

1. Batu Khagan and the Golden Horde



Fig. 5 Prince Alexander Nevsky begging Batu Khagan for mercy for Russia

The decision to launch a campaign of conquest in Eastern Europe was made in 1235. Genghis Khan's grandson Batu commanded the army, which consisted of Mongols and Turkic allies and included Kipchak warriors.

Land from the Volga to the Danube, and in the North Caucasus and of the West Kipchaks (poloves) was conquered by Batu Khagan. Poland, Hungary, Chechnya and many Russian cities were added to the dominion of the Golden Horde, including Rostov, Kiev, Tver, Yaroslavl, and Ryazan.

Defeated princes became Batu's vassals: they acknowledged their dependence on the Golden Horde, were recognized by the Khagan as princes and paid the Khagan a tribute (tax).

Enquiry Step 3

Figure 6 shows territories that Batu conquered. In your workbook, identify the names of the six additions to the territory of the Golden Horde marked with the arrows.

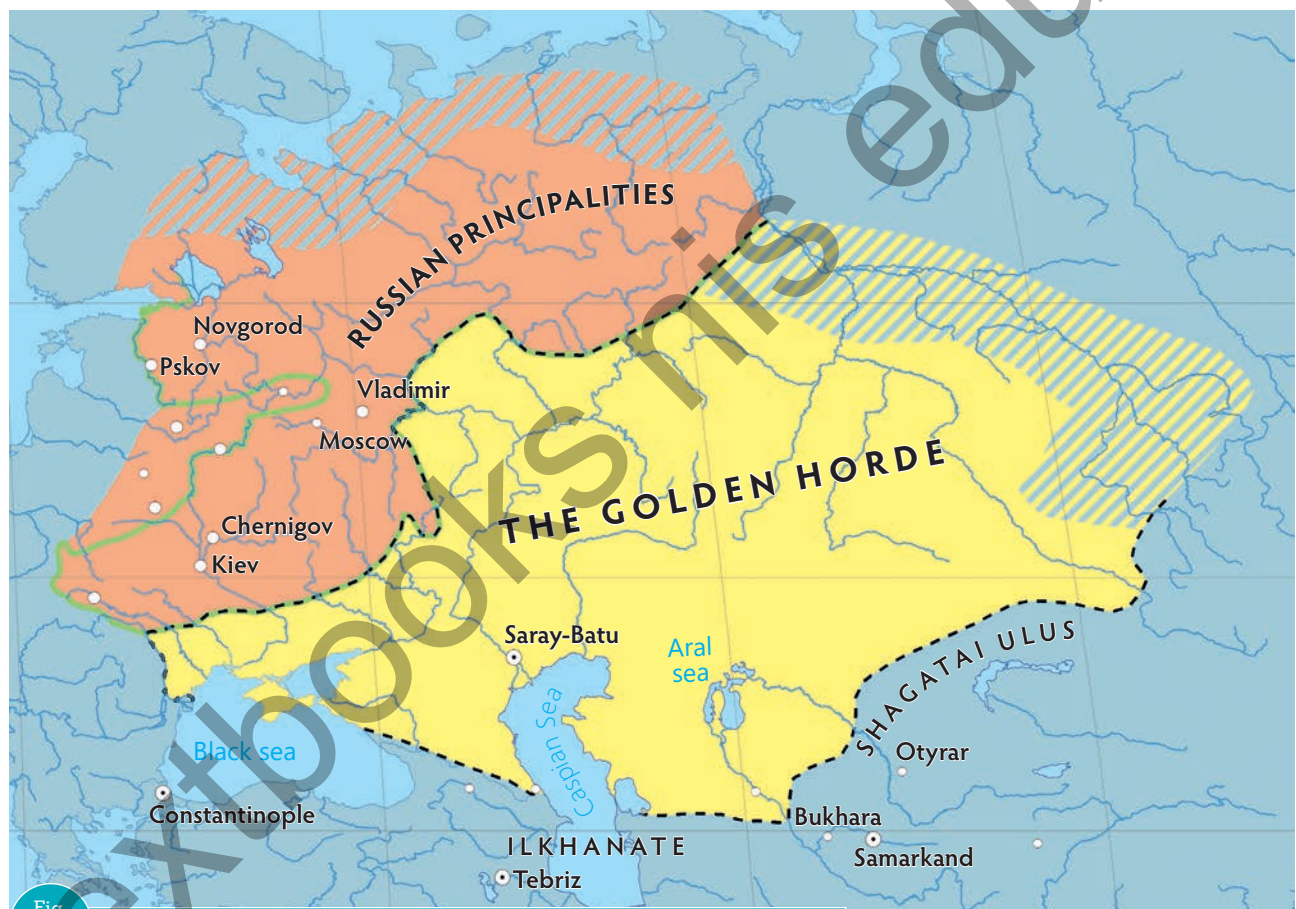


Fig. 6

Territories added to the Golden Horde by Batu Khagan in 1235–42

While Batu Khagan was preparing a further campaign into Western Europe in 1242, news arrived of Ögedei's death. Batu returned to Karakorum to take part in the kurultai that would decide Ögedei's successor. The invasion did not happen and the expansion of the Golden Horde halted. The Horde was overlord of Russia for more than 200 years.

REFLECTION: STEP 2

Many historians treat the death of Ugedei as a turning point – a moment when things could have turned out very differently. What might have happened if Batu Khagan had not returned to Karakorum in 1242 and had continued his conquests?

2. The impact of the Golden Horde on Eastern Europe

📖 Enquiry Step 4

Consider Sources A–D below. What can you work out from them about the impact of the Golden Horde on their conquered territories? Overall, were the effects more positive than negative, or was the reverse true?

The godless Tartars, with their Tsar Batu, come from the east to the land of Ryazan ...

They surrounded the town with a palisade ... They burned it and killed its prince and princesses, and seized the men, women and children, and monks, nuns, and priests; some they struck with swords, while others they shot with arrows and flung into the flames; still others they seized bound ...

They burned monasteries and villages and seized property, and then they went on to Kolomna.

Source A From the 13th-century Voresensk Chronicle



Source B 13th-century painting of the sack of Suzdal in the winter of 1237–38

Not all cities were sacked ... trade with the West was not seriously disrupted and some trading routes to the East were made easier ... The Golden Horde offered relative stability and maintained a network of caravan routes across Eurasia, ... plugging Rus into the affluent economies of Asia ...

For the princes, Mongol overlordship was by no means intolerable. The Mongols put an end to feuding and provided them with powerful backing for their authority ...

For the people, however, Mongol domination was much harsher. In 1262 violent risings against taxation ... took place in a number of cities.

Source C
Adapted from
Geoffrey
Hosking's
*Russia and the
Russians: A
history* (2001)

The cities were unable to regain their importance because the Tartars stripped them of their skilled craftsmen who were taken to live in Mongol lands because of the goods they could make but also to weaken Russian war potential ...

The Mongols practised religious toleration ... The khagans gave Russian clergy privileged status freeing them ... from all obligation of tribute ... Mongol officials were severely punished if they mistreated church personnel or property.

Source D
Adapted
from Jerome
Bloom's
*Lord and Peasant in
Russia* (1971)

Part 3 Political and administrative organization in the Tartar states

REFLECTION: STEP 3

Our enquiry question concerns how the political map changed after the fall of the Mongol Empire. So far we have identified the new states that emerged and the experiences of newly conquered states. How was power exercised within states after the Mongol Empire?

1. The diversity of the peoples of the uluses

The lands dominated by the ulus of Genghis Khan's sons and grandsons were very diverse. Some, like the lands of the Cuman-Kipchak steppes, were dominated by Turkic tribes composed for the most part of nomadic peoples. These peoples included Kipchaks, Kanlys, Karluks, Naimans and other tribes.

Others – such as Bulgarians, Russians, Mordovans, Greeks, Circassians and the people of Khwarezm were farmers and city dwellers.

Over time, the Mongols merged with the peoples they ruled, adopting their religions and customs. By the 14th century, Mongols in the Golden Horde had become Turkic and began to be called by the ethnonym 'Tartars'.

2. How was political power organized?

The political organization of the Golden and White Hordes used the models introduced by Genghis Khan and these models had a great influence on political structures in later years in Kazakh lands.

Members of the khagan's family had high status. There were khagans, emirs, noyans, beks, and beklers. All members of the ruler's family had the right to have an ulus by birth. Others were granted ulus as a reward for serving the khagan. The development of the ulus system caused many power struggles within the aristocracy.



Fig. 7 The image shows the khagan's deputy reading the regulations governing the meeting

- 1 Beklers** managed the army and established diplomatic relations with other states. The **uazir** sitting on a sofa was the executive body managing finance, tax issues, and state affairs.
- The secretary managing military matters sitting on the sofa, was called the **bitikshi. Tumens**, of 100,000 soldiers, were commanded by important **noyans, beks, emirs, and baghaturs**.
- Emirs, **noyans, beks, biys** – all titles for leading aristocrats – were representatives of the ruling class. **Emirs** were rulers of Turkic tribes in the White Horde, Abu'l-Khayr Khaganate and Moghulistan, while **mirza** was the title of the ruler in the Nogai Horde.
- In the management system of the Golden Horde, **darughachi** generally collected taxes, and **baskaks** organized military administration over the people and managed them.
- To solve important issues, meetings of aristocrats and members of the ruling family were held, following the model of the Mongol **kurultai**.

Fig. 8

The political structures of the Golden Horde

Enquiry Step 5

Below is a model of the political and administrative structure of states in Turkic lands after the Mongols. Use the information in Figure 8 to help you complete this model in your workbook.

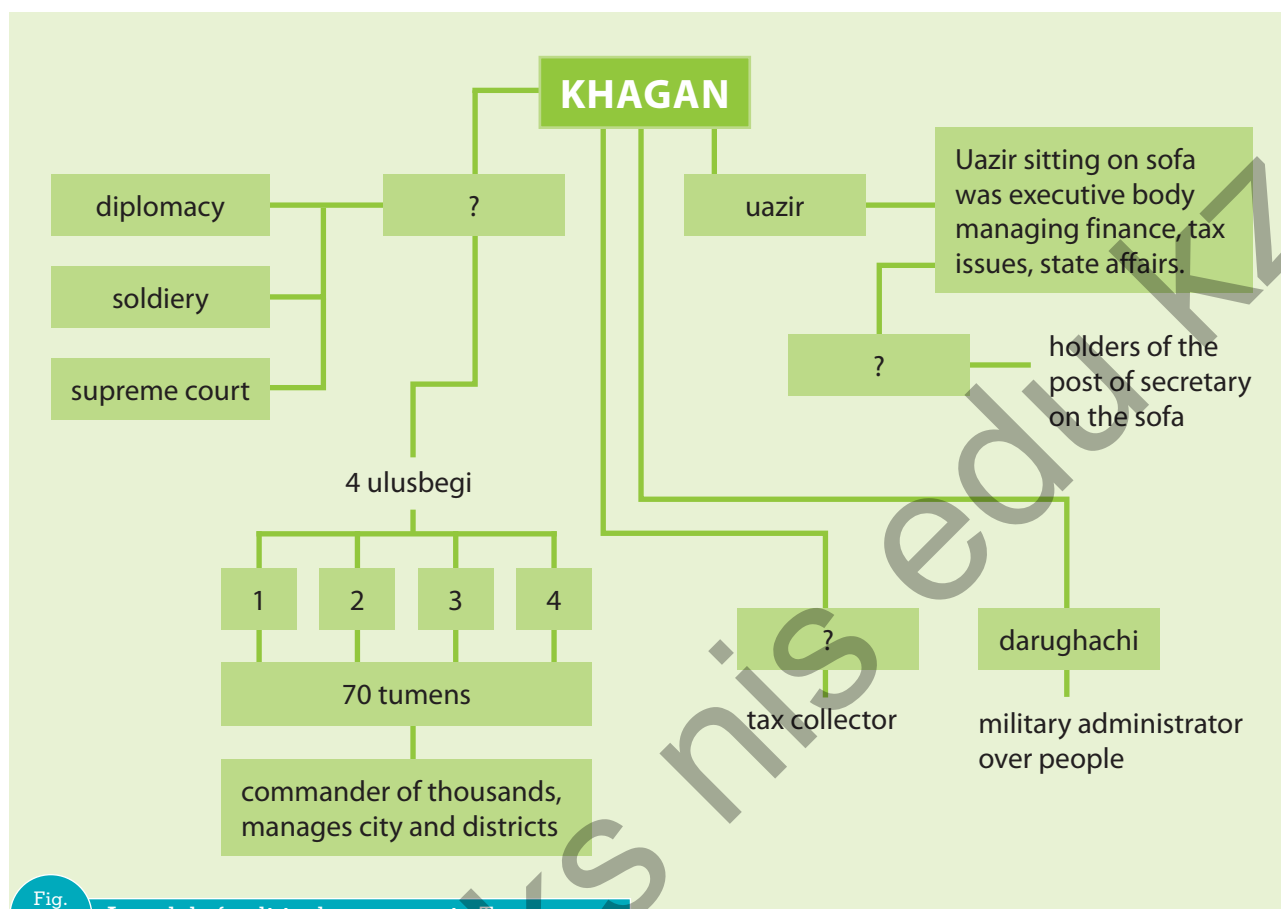


Fig. 9 A model of political structures in Tartar states

REFLECTION: STEP 4

Consider the information you have analyzed about political and administrative structures in the Turkic states. What do you consider to be the strengths of these structures? How might they be criticised?

Part 4 Economic and social change in the Tartar states



Fig. 10 Mongol coins – of Genghis Khan (1–3) and the Golden Horde (4–5)

REFLECTION: STEP 5

Our enquiry question concerned how the political map changed after the fall of the Mongol Empire. So far we have identified the new states that emerged, the experiences of the newly conquered states and looked at how political power was exercised. To understand impact, we need also to consider daily life, society and economics. What was the legacy of the Mongols for everyday life in Kazakh lands?

1. Land ownership

As we have learned, before the Mongols land was often owned on an *ikta* basis. Powerful people were able to claim the power to tax people on their land and were provided protection in return.

New types of ownership were imposed by the Mongols. Under the *inzhu* system, land was given to the descendants of Genghis's family. Under the *soyirgal* system land was given to military servants or people who took part in ruling the country, on condition that they served the khagan well. Land was also given as a reward for service (called the *tarikhan* system).

2. Taxation

Copying China, the Mongol Empire introduced a census (head and wealth count) in the lands that they conquered. This helped them tax systematically since they knew who had wealth.

Four taxes were introduced in Mongol uluses:

- A poll tax (paid per person) called *qubhir*
- A tax on agriculture called *qalan*
- A tax on trade called *tamgha*
- A 'corvée' or labour tax requiring people to work a number of days on public works such as roads

At first taxes were collected in kind. An example is one of Ögedei's taxes was paid as follows – 'year after year ... let them bring forth one sheep from one hundred sheep'. Taxes were soon collected in cash, however, which was easier to move and use. In the Golden Horde, a tribute (*alba*) was required from each farm, city and village. The image below shows a Golden Horde tax collection. If villagers could not pay taxes they were taken as slaves.

Enquiry Step 6

Look closely at Figure 11. What can you work out from the image about tax under the Golden Horde?



Fig.
11

Russian villagers paying tax to baskaks of the Golden Horde

3. Ethnic structure

As we have seen, Mongols tended to adopt the language and religion of the lands they ruled. The ethnic compositions of Turkic lands were very complex. The White Horde, which later became the Abu'l-Khayr Khaganate consisted of 92 tribes. By the 14th century, the peoples of the White Horde, the Uzbek Khaganate and Nogai Horde were becoming very similar to each other in terms of their ethnic composition. In the manuscripts of the time, Kipchaks, Ujsuns, Konyrats, Kereis, Mangytais, Argyns, Karluks and Naimans are often described as 'Uzbeks', an umbrella ethnic and political term.

REFLECTION: STEP 6





How much did the Mongols change everyday life? Which aspects changed the most (and least)? Was change the same in every part of the empire, or was there more in some places than in others?

CONCLUDING YOUR ENQUIRY

So, 'How did the political map change after the fall of the Mongol Empire?'

Look back at what you have learned in this enquiry so far. What kinds of change took place? What changed in political, military, social and economic terms? What changed the most and what were the most important changes? Look at the table below. It will help you organise your ideas.

So far we have identified the new states that emerged, at the experiences of newly conquered states and at how political power was exercised. To understand impact, we need also to consider daily life, society and economics. What was the legacy of the Mongols for everyday life in Kazakh lands?

Military	Political	Economic	Social
			
The most important changes were:	The most important changes were:	The most important changes were:	The most important changes were:
1.	1.	1.	1.
2.	2.	2.	2.
3.	3.	3.	3.
Overall, the most important of these changes were ...			
I think this because ...			

3.5 What was the significance of the Ak Orda in the formation of the Kazakh state?

⊗ Although the White Horde (Ak Orda) had originally been part of the Golden Horde, it first became independent of it in the 14th century, and then under Tokhtamysh, dominated it. The White Horde's power faded, following war between Tokhtamysh and Tamerlane (Timur) the Great, and was replaced by the Abu'l-Khayr Khaganate.

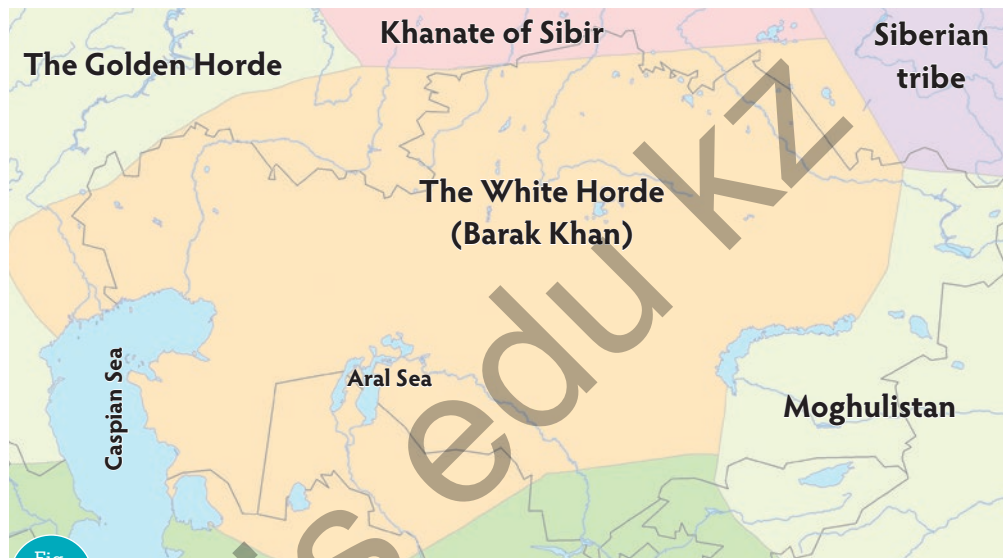


Fig. 1

A map of the territory of the White Horde

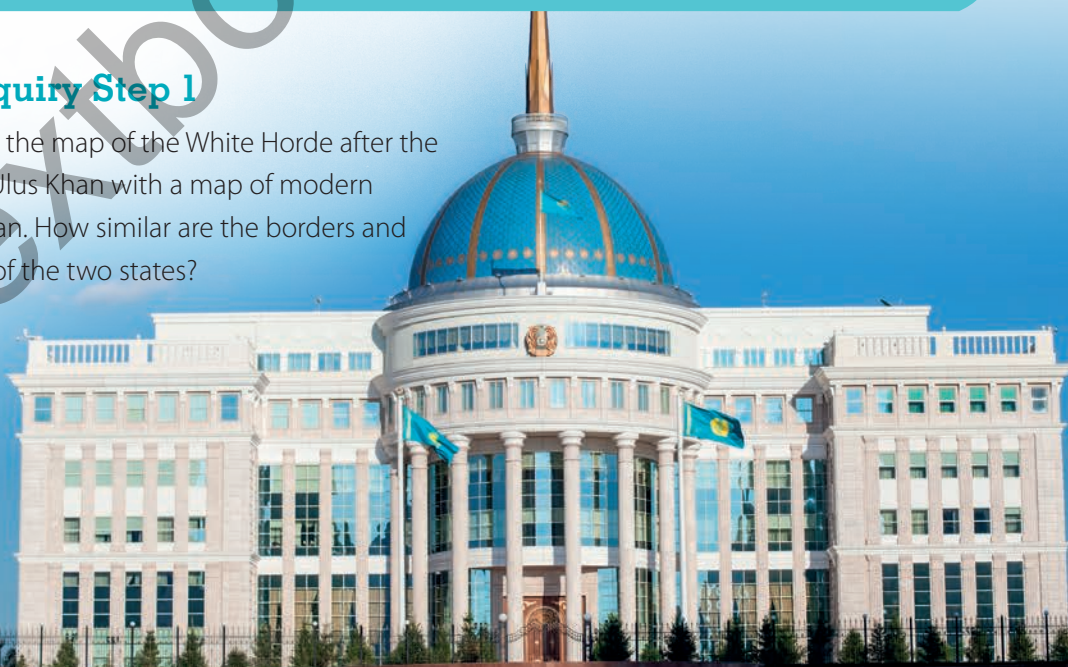
The White Horde is often thought to have played a very important role in the history of the Kazakh nation.

Your enquiry:

Consider the historical data and judgements that follow below. What was the significance of the White Horde in the formation of the Kazakh state?

📖 Enquiry Step 1

Compare the map of the White Horde after the reign of Ulus Khan with a map of modern Kazakhstan. How similar are the borders and territory of the two states?



The Ak Orda Presidential Palace, Astana, built in 2004

Enquiry Step 2

The historian K.Z. Uskenbai considers the development of the White Horde under Urus Khan to be highly significant in the history of the Kazakh state. Read his opinion below and the key points that follow. Explain K.Z. Uskenbai's judgement and state how far you agree with it, giving your reasons.

1. Urus Khan and the White Horde

‘It is possible to say ... that the power of Urus Khan was a pre-image of the Kazakh national statehood ... There was already in many respects a uniform ethnic collective – the Kazakh nationality. However, the internal political fights ... which began after Urus's death, and the large-scale aggression of Tamerlane slowed down the natural process of the formation and solidifying of national statehood of the Kazakhs in East Desht-i Kypchak.’

*From K.Z. Uskenbai (2014) *The Political Activities of Urus Khan and his Place in the History of the Kazakh State**

Urus Khan ruled the Ak Orda between 1361 and 1378/9 (the exact end date is not known). K.Z. Uskenbai argues that the achievements of Urus Khan include the following:

- By the end of the 1360s, Urus Khan had secured control of North Priaral'e, western Kazakhstan and Mangyshlak, uniting the territory of East Desht-i Kipchak under one ruler again.
- Urus Khan re-established the traditional capital of the White Horde in the city of Syganak.
- Urus Khan campaigned successfully on the river Volga, securing control of the cities of Shed and Saray by the spring of 1375.
- In the south, Urus Khan succeeded in controlling major cities in Syr Darya including Syganak, Sauran, Yassa, Otrar, Sayram and Taraz.
- The political boundaries that Urus Khan established for the Ak Orda matched ethnic boundaries – East Desht-i Kipchak consisted of an ethno-political community more unified than the other uluses.
- By the middle 1370s Urus Khan had secured control of a very large territory, bounded by the most important rivers of the region: the Irtysh, Volga, Syr Darya, Tobol and Ishim (Esil).
- Many significant Kazakh khagans were descended from Urus Khan, including Kerey, the first Kazakh khagan, and Abu Said Zhanibek.



Historian and scientist K.Z. Uskenbai

2. Totkyamish Khan and Tamerlane the Great

After the death of Urus Khan, Totkyamish, a nephew of Urus Khan, tried to take control of the White Horde. He was unsuccessful and asked Tamerlane the Great for assistance. Tamerlane (see Figure 3) perceived the Kipchaks of the Golden Horde as a threat to his power and supported Totkyamish who was successful in gaining control of both the White and the Golden hordes with Tamerlane's military assistance. Totkyamish then betrayed Tamerlane, invaded his territory and attacked Bukhara.

Tamerlane and Totkyamish fought a bitter struggle. In 1391, Tamerlane led 200,000 troops into Totkyamish's territory in a risky winter campaign. His troops suffered many hardships. Eventually, Tamerlane defeated Totkyamish at the Battle of Kunduzcha on the Volga. Tamerlane finally defeated Totkyamish Khan in 1395.

Tamerlane devastated Totkyamish's lands as punishment and the power of the Golden and the White hordes was destroyed as a result.

Tamerlane the Great was known as 'the Scourge of God'. He was a brilliant general and gained control of the western Chagatai Khaganate by 1370 and led military campaigns across Asia, the Caucasus and southern Russia. The capital of his 'Timurid' Empire was in Samarkand.

Tamerlane thought of himself as restoring the empire of Genghis Khan and became the most powerful ruler in the Muslim world.

Tamerlane's empire did not outlast him and quickly fell apart after his death in 1405.



Fig. 2 Bitter fighting between the armies of Tamerlane and Totkyamish



Fig. 3 Tamerlane (Timur) the Great

3. Historical sources and the White Horde

It is often difficult to establish the history of the White Horde period because sources are scarce and it is often difficult to know *who* wrote them and *why*. (see Picture 4).

Enquiry Step 3

One written source for historians studying the khagans of the White Horde is *Mutahab at-tavarih* by Mu'in ad-din Natamzi. This work was completed in 1414. The author was of Tamerlane's generation and was a Timurid palace historian.

- What can we learn from this source about Urus Khan?
- What are the uses and limitations of evidence such as this for historians of the White Horde?

REFLECTION: STEP 1

Where written sources are scarce, historians can also make use of material culture and archaeology (see Figure 5). How might sources like these help historians build a balanced picture of the history of the White Horde?

In the Developed Middle Ages, Syganak was the largest city in the lower reaches of the Syr Darya. Goods carried by 500 camels were sold in its markets every day. Its fields were irrigated by many rivers of Syr Darya. It was known as 'the harbour of Desht-i Kipchak'.

CONCLUDING YOUR ENQUIRY

So, what was the significance of the White Horde in the formation of the Kazakh state?

Consider all the evidence you have looked at in this enquiry and produce a summary statement of the reasons why the development of the White Horde in the 14th century can be seen as significant in the development of the history of Kazakhstan.



4 Capital of Altyn Orda - Saray



Fig. 5 White Horde archaeology: the ruins of Syganak seen from the air today

3.6 What were the consequences of developments in the Abu'l-Khayr and Moghulistan khaganates for the history of Kazakhstan?

⊗ The map below shows the key powers that existed in the territory of modern Kazakhstan in the middle of the 15th century: the Abu'l-Khayr and Moghulistan khaganates and the remains of the Timurid Empire. Compare this map with maps in earlier enquiries in this book. What had changed by the middle of the fifteenth century?

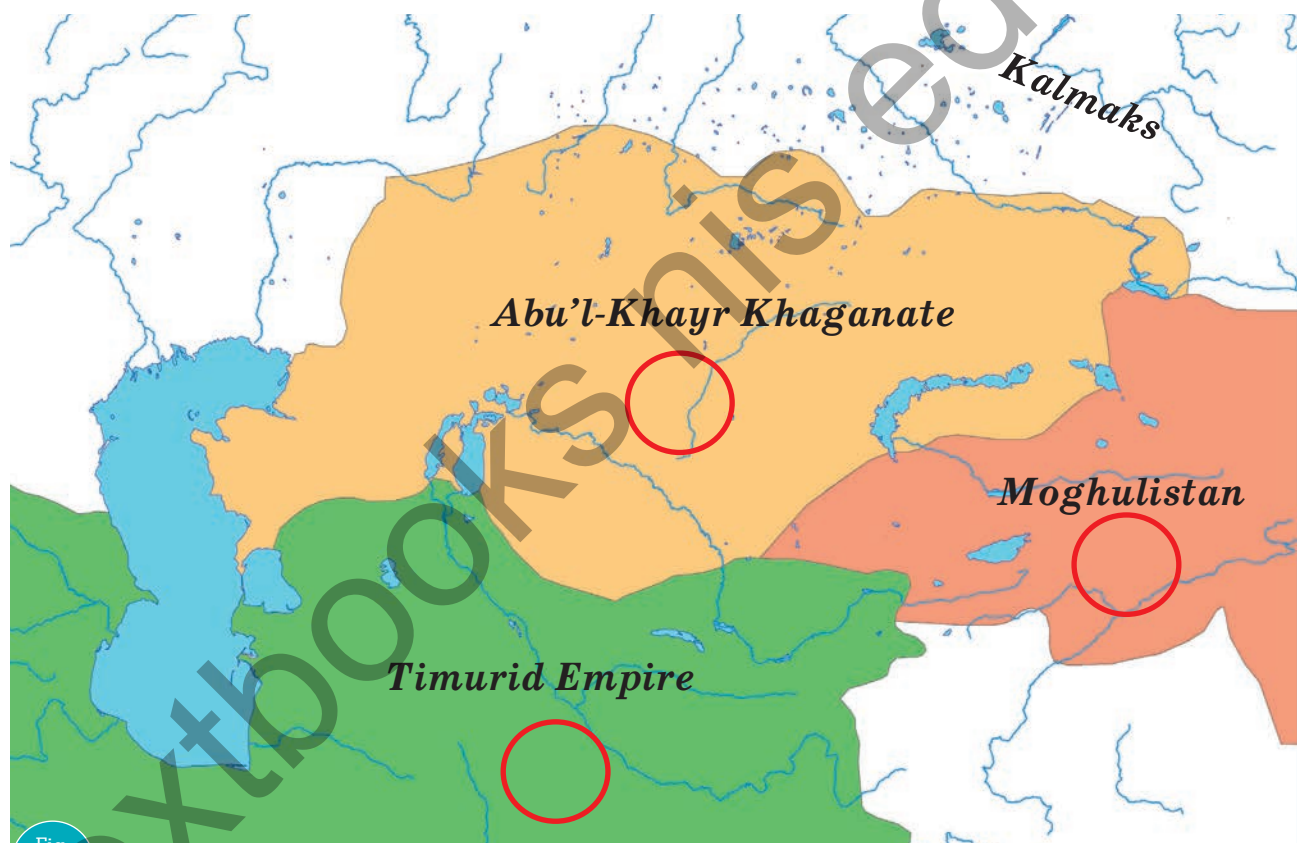


Fig. 1 The political situation in the middle of the 15th century

Your enquiry:

- ✓ What were the key features of the Abu'l-Khayr and Moghulistan khaganates?
- ✓ Why were there conflicts between the Abu'l-Khayr and Moghulistan khaganates?
- ✓ What were the consequences of this conflict for the Kazakh nation?

1. The Abu'l-Khayr and Moghulistan khaganates

📖 Enquiry Step 1

Read the text below about the Abu'l-Khayr and Moghulistan khaganates. Use this information to complete a table like the one below in your workbooks. The table will help you compare the history of these two states.

Abu'l-Khayr and Moghulistan: an overview		
Issues	Moghulistan	Abu'l-Khayr Khaganate
Chronology	1347–1514	
First khagan		Abu'l-Khayr
Territory	On the East Zhetisu and Eastern Turkistan, in west central Asia.	
Centre		<ul style="list-style-type: none"> • Tura • Orda Bazar • Syganak

Moghulistan

- In the time of Kebek Khagan (1318–1336), conflicts arose within the Chagatai Ulus. The conflict was over the way of life that should be followed. Kebek favoured an urban lifestyle over a nomadic one and he also imposed Islam on his Ulus. As a result, the Chagatai Ulus split into two.
- The khaganate of Moghulistan arose in the east, around the Ili Valley in what is now south-eastern Kazakhstan.
- It was called Moghulistan because its people maintained the nomadic ways of the Mongols and also because the people were largely Turkic or Turkified Mongols.
- Tughlugh Timur became khagan of Moghulistan in 1347, at the age of 16, and ruled Moghulistan until 1363. The territory of Moghulistan was bounded on the west by the province of Chach (modern Tashkent) and the Karatau mountains, while its northern limit was the southern edge of Lake Balkhash and its eastern border the Tian Shan mountains.
- The central part of the state was located in the city of Almalyk.
- Tughlugh Timur made Islam the state religion. M.H. Dulat writes: 'Tughlugh Timur forcibly converted 160,000 people to Islam in a single day. People who did not obey the order of the khagan were killed'. The influence of Islam was thereby strengthened.
- Moghulistan finally collapsed in 1514 and Sultan Said Khan, the last ruler of Moghulistan, founded a new state in East Turkistan.

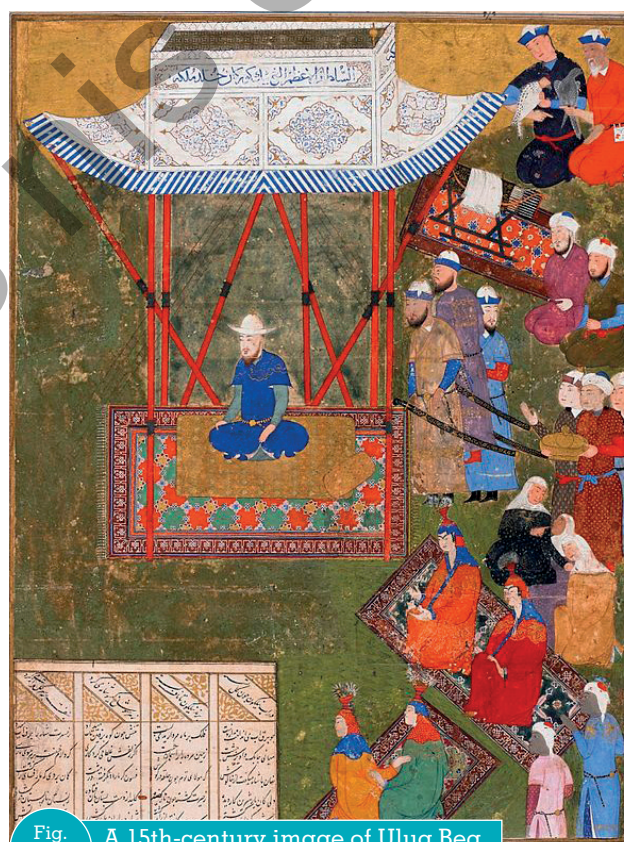


Fig. 2 A 15th-century image of Ulug Beg, ruler of Moghulistan

Abu'l-Khayr Khaganate

- After war with Timur weakened the White Horde, the Shaybanid dynasty of nomadic Uzbeks took over much of the White Horde's territory. In 1428, at the age of 17, Abu'l-Khayr became khagan of the new Uzbek Khaganate that emerged in the White Horde's territory. It was known as the Abu'l-Khayr Khaganate.
- Relying on tribal chieftains, Abu'l-Khayr enlarged his territory, and in the middle of the 15th century he captured a major part of Desht-i Kipchak. We can identify how Abu'l-Khayr Khagan's territory was enlarged according to his capital. When Abu'l-Khayr Khagan was appointed as the khagan, the capital was the city of Tura. After the Battle of Ekiretup in 1431, Orda-Bazar was the central part of the state. In 1446, the capital was moved to the city Syganak.
- Abu'l-Khayr Khagan ruled for 40 years until his death in 1468. The territory of Abu'l-Khayr Khagan stretched from the Ural River to Lake Balkash and from the lower Syr Darya, near the Aral Sea, to the rivers Tobol and Irtysh.
- Although the Abu'l-Khayr Khaganate is also known as the 'Uzbek Khaganate', the population of this khaganate included a diverse range of Turkic peoples, including Kipchaks and Turkicized Mongols.

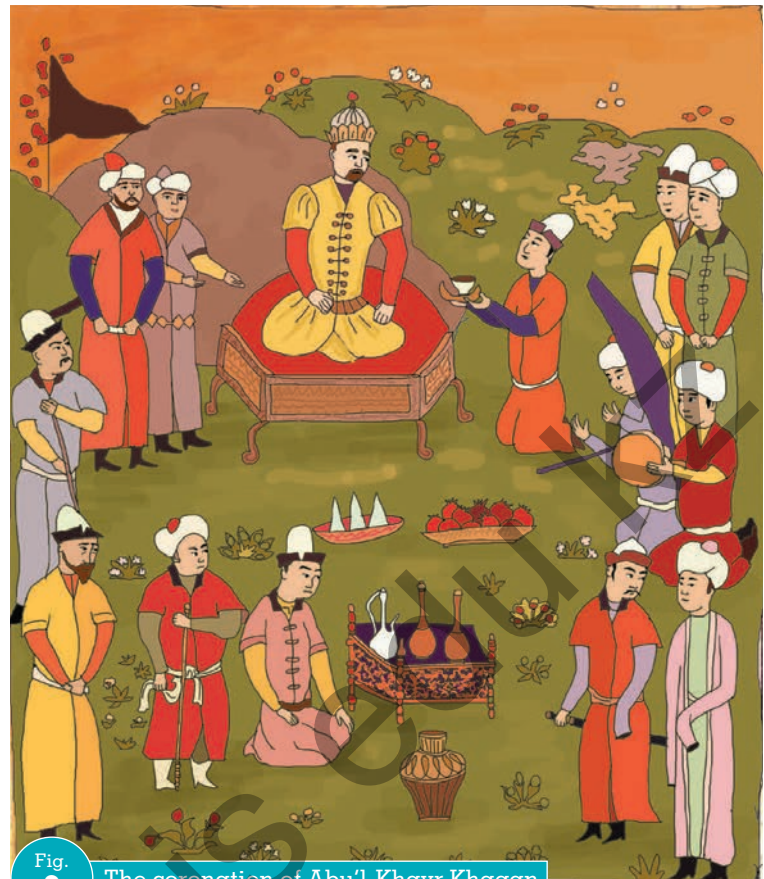
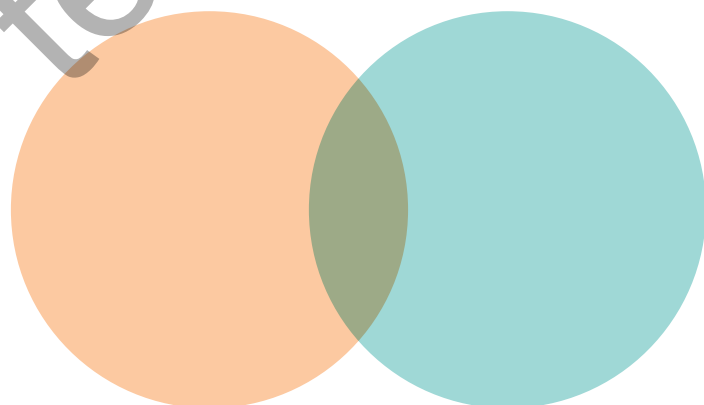


Fig. 3 The coronation of Abu'l-Khayr Khagan

Enquiry Step 2

How different or similar were the Abu'l-Khayr and Moghulistan khaganates? Complete a Venn diagram in your workbooks to compare them, using the information on the previous two pages and in section 2 below.

Abu'l-Khayr Khaganate



Moghulistan

2. Military policy in the Abu'l-Khayr and Moghulistan khaganates

Both Abu'l-Khayr and Tughlugh Timur fought many battles and campaigns. The leaders of Moghulistan tried to expand their territory to re-establish the Chagatai Ulus, while also fighting to defend themselves against attacks by Uzbek, Oirat and Kyrgyz tribes. As we have seen, Abu'l-Khayr moved his capitals as the khaganate's territory expanded through warfare, having invaded Khwarezm, Astrakhan and Syr Darya. He spent approximately twenty years subjugating lands that had previously been on the White Horde's territory. He also fought defensive wars against the Kalmyks. Constant war in both states weakened them and contributed to their eventual collapse.

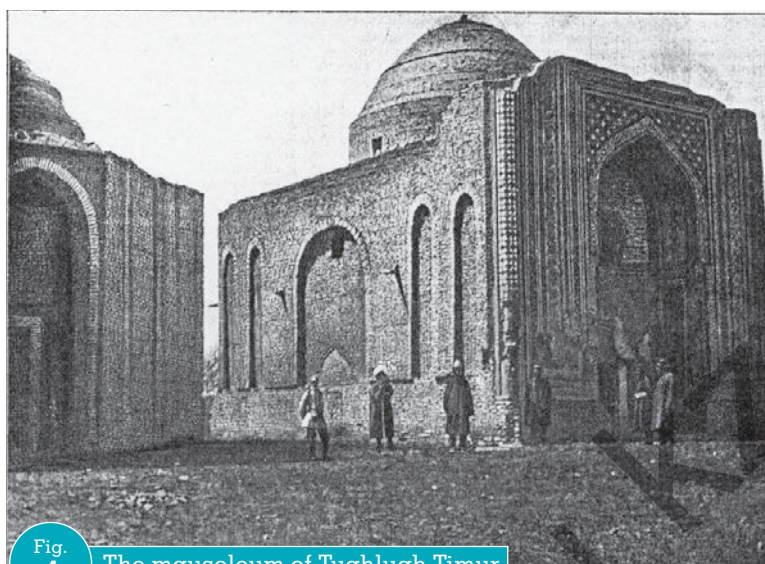


Fig. 4

The mausoleum of Tughlugh Timur

CONCLUDING YOUR ENQUIRY

The decline of the Abu'l-Khayr and Moghulistan khaganates, and the foundation of the Kazakh nation are related, as section 3 shows below. Make a flow chart to map the long- and short-term reasons for the foundation of the Kazakh nation.

3. The Abu'l-Khayr and Moghulistan khaganates and the foundation of the Kazakh nation

Abu'l-Khayr's military policy weakened his state by making too frequent demands on the people. Like the Chagatai Khagan Kebek a century earlier, Abu'l-Khayr also followed a policy that favoured urban lifestyles over nomadic ones. In 1459 Zhanibek and Kerei, tribal leaders who had been sultans of Abu'l-Khayr, led their people, and a number of other tribes to Moghulistan, where they were welcomed by Esen Bulga Khagan and allowed to settle between the Chu and Talas rivers in Moghulistan. Abu'l-Khayr was angered by this defection and was preparing a campaign to punish his former sultans when he died on campaign in 1468. Zhanibek and Kerei's people began to refer to themselves as the 'Qazaqs' (Kazakhs) or 'free people'.

When Moghulistan itself was weakened and Sultan Said Khagan was driven out of Zhetysu (Semirechye) in 1514, many Moghulistani tribes in Zhetysu remained and joined the Kazakhs.

REFLECTION: STEP 1

A later lesson will ask you to consider why the sultans Zhanibek and Kerei are considered significant in the history of Kazakhstan. Based on the material you have studied in this enquiry, what can you say about this so far?

3.7 Why did Edigu and Kuchum khagans fail to secure their states?

⊗ Many states arose as the Mongol Empire declined. Two of these states were the Nogai Horde and the Sibir Khaganate. Consider the location of these states and their neighbours on the map. What threats to their security might they have faced?



Fig. 1

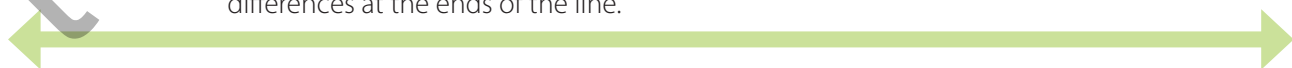
The Nogai Horde and the Sibir Khaganate

Your enquiry:

- ✓ How did Edigu, founder of the Nogai Horde, and Kuchum, founder of the Sibir Khaganate, form these states?
- ✓ What prevented these rulers from keeping their states?
- ✓ Who were the peoples of these khaganates? What was the system of control?

📖 Enquiry Step 1

What were the similarities and differences between the formations of the Nogai Horde and the Sibir Khaganate? Consider the information under section 1 below and draw a continuum line like the one below in your workbooks. Note similarities in the middle and differences at the ends of the line.



Nogai Horde	Common features	Sibir Khaganate
•	•	•
•	•	•
•	•	•

1. Formation of the Nogai Horde and Sibir Khaganate

The Nogai Horde	The Sibir Khaganate
<ul style="list-style-type: none"> The name of the Nogai Horde is closely connected with the Golden Horde's military leader Nogai. Nogai campaigned with Batu Khagan and had considerable political power, even though he was not the khagan. The clans that were subordinated to Nogai were called 'nogaili' or 'nogai eli'. The majority of Nogai's army were from the Turkic-speaking Mangyt tribe, so it was called 'Mangyt eli'. The founder of the horde was Edigu. Under Edigu, the Nogai Horde began to separate from the Golden Horde. By the time the son of Edigu Nurad-din ruled (1426–40), the separation from the Golden Horde was complete. The capital of the Horde was Sarayshyk. 	<ul style="list-style-type: none"> At the beginning of the 15th century the Sibir Khaganate was formed as the Golden Horde collapsed. The first khagan was Taibuga, a rival of Jochi's descendants. The population of Sibir Khaganate were Turkic-speaking and their original capital was Shymgy-Tura (today Tyumen). The political history of Sibir Khaganate was full of struggles for dominance between the Shaybanid descendants of Jochi and the descendants of Taibuga. In 1428, Abu'l-Khayr Khagan attacked and conquered the Sibir Khaganate. The Taibugids were restored to power in the 1460s.

Enquiry Step 2

Consider the information under section 2 below about the ethnic composition of the Nogai Horde and the Sibir Khaganate and add additional points of similarity and difference to your continuum line.

2. The ethnic composition of the Nogai Horde and the Sibir Khaganate

Turkic-speaking tribes lived in Siberia from prehistoric times. The peoples of western Siberia established strong relationships with the peoples who lived in what is now Kazakhstan. The Kipchaks had a particularly strong influence.

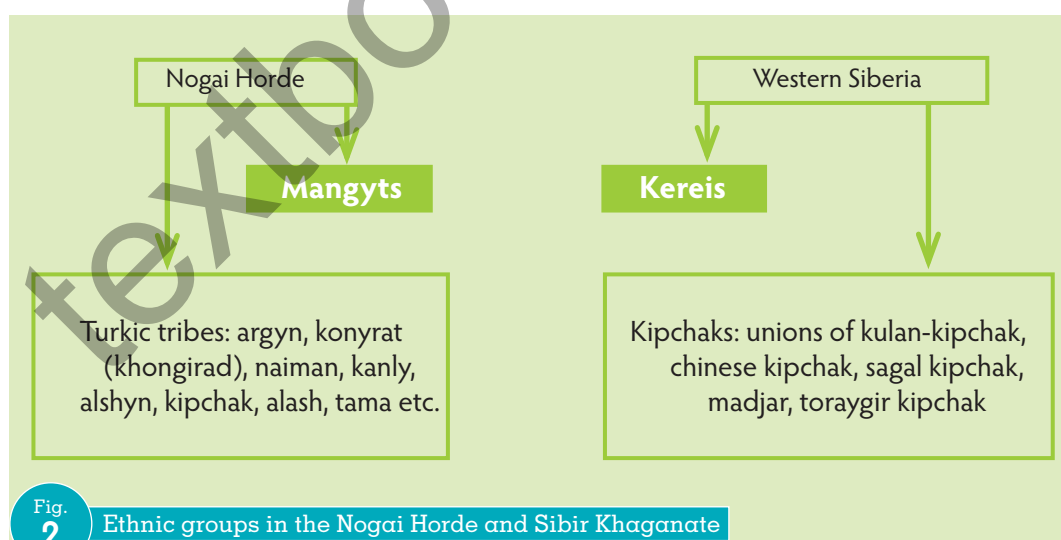


Fig. 2

Ethnic groups in the Nogai Horde and Sibir Khaganate

REFLECTION: STEP 1

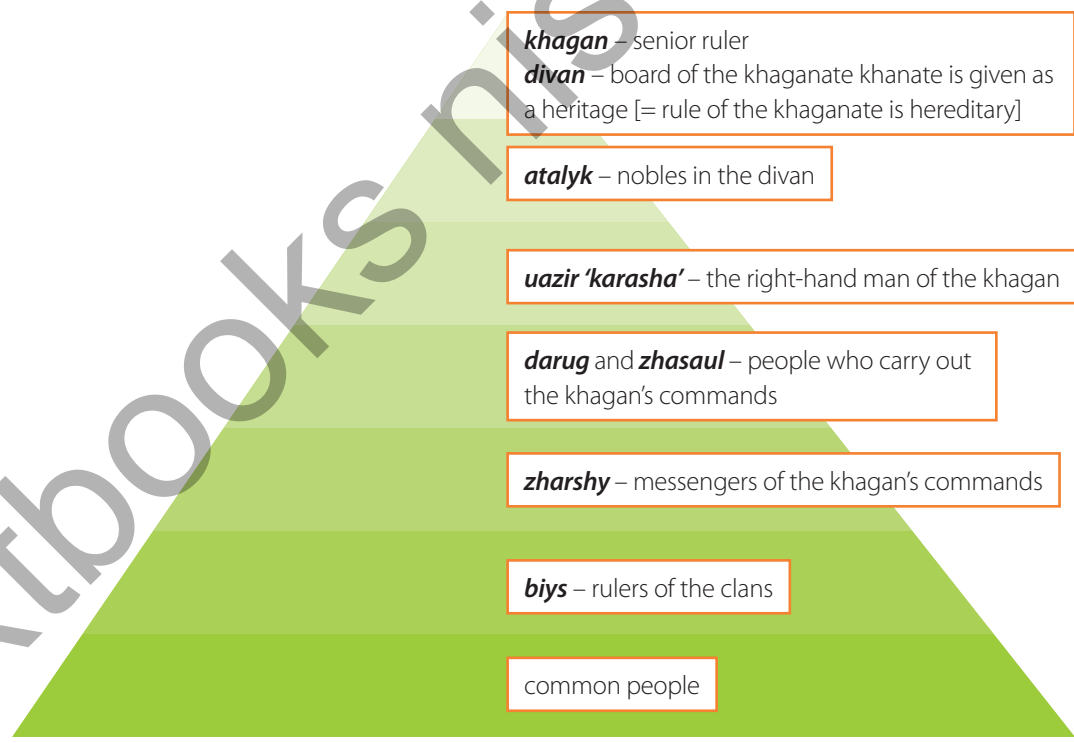
So far, what seem more important when comparing the Nogai Horde and the Sibir Khaganate – the similarities or the differences?

Enquiry Step 3

In your earlier enquiry into how the political map changed after the fall of the Mongol Empire you found out about the political structure of the Golden Horde and the administrative structure of Tartar states.

Look at the information below and consider similarities and differences between the political structures of the Nogai Horde and the Sibir Khaganate. Which was structurally closer to the Golden Horde?

3. The social and political structures of the Nogai Horde and the Sibir Khaganate

Political structures	
The Nogai Horde	<p>Edigu, one of the founding rulers of the Nogai Horde, had titles such as 'bekler bek' – 'the great emir'.</p> <p>Under Edigu were beks, myrzas, sultans, and biys, who ruled villages and tracts of land. Myrzas were tribal rulers.</p> <p>The common people were obliged to pay taxes, and prepare their own weapons for campaigns.</p>
The Sibir Khaganate	 <p>khagan – senior ruler</p> <p>divan – board of the khaganate (rule is hereditary)</p> <p>atalyk – nobles in the divan</p> <p>uazir 'karasha' – the right-hand man of the khagan</p> <p>darug and zhasaul – people who carry out the khagan's commands</p> <p>zharshy – messengers of the khagan's commands</p> <p>biys – rulers of the clans</p> <p>common people</p>

REFLECTION: STEP 2

Return to your thoughts at the start of this enquiry when you thought about the threats that the Nogai Horde and the Sibir Khaganate might face because of their geography and position.

Reviewing the material covered so far in your enquiry, do you now think that both states were in a strong enough position to deal with threats?

4. The achievements of Edigu and Kuchum khagans

Under the leadership of Edigu (1396–1411) and Kuchum (1563–98), both the Nogai Horde and the Sibir Khaganate achieved considerable power.

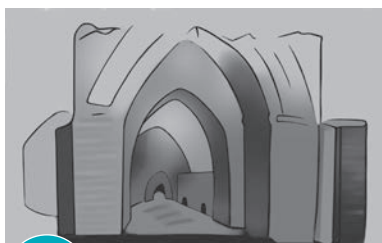


Fig. 3 Edigu's horde in Ulutau, in a drawing by Chokan



Fig. 4 Kuchum's forces in retreat, as depicted in the *Kungur Chronicle*

Edigu and the Nogai Horde	Sibir Khaganate during Kuchum's rule
The Nogai Horde became an independent territory separate from the Golden Horde.	Kuchum introduced Islam to the peoples of the Sibir Khaganate.
Edigu strengthened the power of the Horde, subordinating neighbouring states and uluses.	The Nogai Horde and the Kalmyks sometimes recognized Kuchum's power, but frequently revolted.
Edigu strengthened political and economic relationships with the states of central Asia and the Kazakh Khaganate.	Under Kuchum, the Sibir Khaganate established trading relationships with neighbouring states and developed its economy.
Under Edigu, the Nogai Horde's territory reached western Siberia, the Aral Sea and the Syr Darya river.	Elaborate buildings, cultural structures, and whole towns were built in the Sibir Khaganate.

5. Why did the Nogai Horde and the Sibir Khaganate fall?

Despite these achievements, both states collapsed. Review the narratives below. What common features do they have? How can we explain the failure of both states?

Collapse of the Nogai Horde	Collapse of Sibir Khaganate
In the middle of the 16th century the Nogai Horde began to collapse. First, Russians conquered the Kazan and Astrakhan khaganates, provoking an internal power struggle among the myrzas who ruled the Nogai Horde. As the state collapsed, Kazakh tribes within the Horde left to join the Kazakh Khaganate. At the end of the 18th century, the Russian Empire conquered the Crimean Khaganate and dispersed what remained of the Nogais, who then fled to Kazakh lands, Turkey, the northern Caucasus, and Bashkiria.	In 1582, Kalmyk armies captured the capital of Sibir Khaganate, making it subordinate to Russia. At the end of the 16th century, several Russian settlements were built on the territory of the Sibir Khaganate. Kuchum retreated to his southern territories, but continued to battle the Russians. Kuchum's resistance failed, tribes migrated to escape Russian influence and the khaganate collapsed.

CONCLUDING YOUR ENQUIRY

Compare the two narratives of collapse. Are there factors common to both narratives?

What appear to have been the most important reasons for their collapse? Justify your answer with reasoned explanations.

3.8 What can we learn about Kazakh society from the art and literature of the 13th–15th centuries?

⊗ What is 'culture' and can we use it as a historical source?

Does the image on the right relate to culture? What can we learn about the society it depicts from what is shown?

What might people in the future learn about us from our present-day culture?

In this enquiry, we will study the architecture and literature of Kazakhstan in the Developed Middle Ages and explore the value of culture as a historical source.

Fig. 1



Your enquiry:

In this enquiry you will:

- ✓ Learn about monumental architecture and poetry of the Developed Middle Ages.
- ✓ Evaluate the use and value of cultural material as historical evidence.

1. Architecture

As you know, settled life developed in central Kazakhstan in the Developed Middle Ages. An aspect of this was the development of architecture and handicraft production. Methods of firing brick and pottery were developed and glass production was revived in workshops along the Syr Darya. Many of the monumental buildings of this period survive. What can we learn from these buildings about Kazakh culture and society in this period?

📖 Enquiry Step 1

Figure 2 provides examples of architecture of this period and information about the origins and nature of these buildings. Look closely at this material and answer the following questions through discussion.

We can learn a great deal from these sources about the technology, society and culture of this period:

- What can you work out from the buildings?
- What can you work out from the textual material?
- What overall conclusions can you reach?
- What further research might you want to carry out to understand the cultural achievements of this period?

Fig.
2

Monuments of the Developed Middle Ages

The Arystan Bab mausoleum
(12th–14th centuries)The Akhmet Yassawi
mausoleum (late-14th century)

Temir ordered the construction of many mausoleums in the 14th century. The following legend relates to the construction of the mausoleum of Khoja Akhmet Yassawi:

'When the mausoleum began to be built its walls were blown by the strong wind. The ruler Temir saw an old man in his dream. He told him to build a mausoleum for Arystan Bab who was the mentor of Akhmet Yassawi, and then to continue the construction. Temir did what the old man said, he began to build the mausoleum of Khoja Akhmet Yassawi from building Arystan Bab mausoleum ...'

The Alasha Khagan mausoleum
(11th–12th centuries)

Alasha Khagan was a legendary character rather than a historical person. He figures in many legends relating to the formation of the Kazakh zhuz. 'Alash' was an early name for 'Kazakh'.

This mausoleum was a symbol of the nomadic people of the steppe and was built for a ruler whose name is now lost.

The Aisha Bibi mausoleum (11th–
12th centuries)

Aisha Bibi was the daughter of a well-known poet, Suleymen Bakyrghani, who lived in the 11th century. Legend has it that Karakhan, the ruler of Taraz, fell in love with Aisha, but Aikozha, her teacher, opposed the marriage. Aisha went to Taraz in any case, but was bitten by a snake on the journey and died. In his grief, Karakhan built the mausoleum to honour Aisha's memory.

 REFLECTION: STEP 1

How valuable are monuments in helping us learn about past cultures and societies?
What can we learn from such sources? What can we not work out from sources of this type?

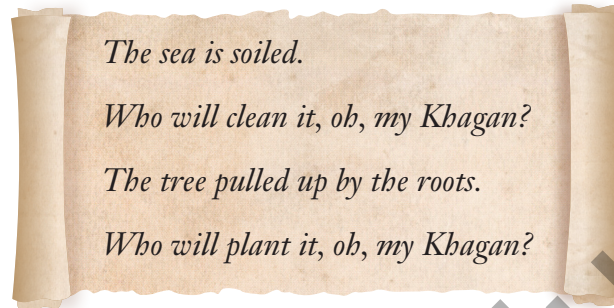
2. Literature

In the 14th and 15th centuries, folk literature flourished in Kazakhstan as an **oral tradition**, passed on by word of mouth rather than by writing. The folk literature included legends, fairy tales and epic poems. The oldest known examples are from the 13th–15th centuries. One of the earliest-known folk poets is Ketbugha, who was called ‘the great narrator’ (c. 13th century).

Fig. 2 Folk poetry: Ketbugha



A portrait of Ketbugha



An extract from Ketbugha’s poem addressing Ghengis Khan about the death of his eldest son Jochi

Many examples of oral storytelling have survived, handed down by word of mouth, and have eventually been written down:

- Sypyra Zhyrau Surgantaiuly, one of the popular narrators of the 13th–14th centuries, lived in Desht-i Kipchak. His poems were addressed to the rulers of the Golden Horde during challenging times. They describe rulers and their ancestors, assess predicaments that they face, make predictions, and then give advice.
- Other notable works from the Golden Horde period (13th–15th centuries) include *Mahabbat nameh* of Khwarezm, *Gulistan bi-t-Türki* by Saif Sarai, *Zhusip-Zylikha* by Durbek, *Kisas-ul anbia* by Rabguzi.
- The *Codex Cumanicus* is a 14th-century collection of Kipchak fairy tales, legends, proverbs and riddles, which also includes Christian legends about the Virgin Mary, Christ and his apostles.
- One of the best works of the Golden Horde period is *Khusrau-Shyryn* by the poet Kutb who was born in Syganak, the capital of the White Horde c. 1330–40. He devoted his work to the ruler of Syganak, Tynybek, and his wife Malike.

Enquiry Step 2

Figures 3 and 4 contain examples of poetry in the oral tradition. There is also a quotation from a historian about the oral tradition. Complete a table like the one below in your workbooks in order to analyze these poems as historical evidence. Make sure that you analyze all five poems. What can we learn from the poems as historical sources?

What appears to be the purpose of the poem?	What information does the poem contain?	What conclusions can we draw from the poem about Kazakh life in the Developed Middle Ages?

People only asked advice of their respected poets in times of difficulty, when the future of the nation was in peril. Only then did the poets sing their poems, describing the current situation and predicting the future to inspire the people.

An observation by A. Kh. Margulan on the oral tradition of the Developed Middle Ages

Fig. 4

Folk poetry of the Developed Middle Ages

Tokhtamysh Khagan sought out Sypyra Zhyrau, who lived far away, and asked who Edigu was. Sypyra Zhyrau then answered:

Мен сонша жасқа келгелі,
Сондай ерді көрмеген қарыңмын!
Артыдан келіп сынасаң,
Қаһардан пайда болғандай
Алдыдан сынасаң,
Лапылдан пайда болғандай,

(These lines are about the features and qualities of Edigu).

A sample of Sypyra Zhyrau's poetry

Az Zhanibek Khagan ruled the Kalmyk nation along with Nogai people. He solved problems relating to the life of the common people by discussing them with twelve biys. The eldest of the biys was Zhirenshe. The khagan, who used to test his knowledge, one day asked:



O, Zhirenshe! How does a person become honoured?
– He who wants to be honourable needs three friends, Zhirenshe Sheshen said suddenly.
Yes, what friends?
– Happiness, wealth, prosperity.
How does man get into trouble?
– He gets into trouble because of his tongue.

A portrait of Zhirenshe Sheshen and a sample of his poetry



*Pure stone lies in the deep
of the water
And pure words in the deep
of the mind.*

*The stone moves when there
is a wind
And words are used when
they are needed.*

Assan Kaigy

A portrait of Assan Kaigy and a sample of his poetry

CONCLUDING YOUR ENQUIRY

How valuable are art and literature in helping us learn about Kazakh life in the 13th–15th centuries? Design a resource for students in Grade 6 that will help them understand (a) what we can learn from these sources and (b) the limitations of this kind of evidence (what we cannot learn from them).

REFLECTION: STEP 2

President Nazarbayev has written: 'We have enough heritage to be proud of it. Because our ancestors left an indelible mark on the history of humanity ...' Consider the material that we have looked at in this enquiry. Which example most clearly supports the president's statement, in your opinion?

3.9 How did travellers of the Middle Ages describe Kazakhstan?

⊗ From the 12th century onwards, impressions of central Asian lands began to be recorded by travellers. Travellers from Europe and Arabian lands frequently came to the region and wrote about their journeys. This enquiry evaluates these travel writings as historical data.

Why do you think travellers came to central Asia so often in this period? What might their purposes have been?

Your enquiry:

- ✓ What impression of nomadic peoples did travellers of the Middle Ages give in their accounts?
- ✓ What can we work out about the modern territory of Kazakhstan in the Developed Middle Ages by studying these accounts?
- ✓ How valuable are these accounts as historical sources?

Travellers in central Asia in the Middle Ages

Many Europeans and Arabs travelled through central Asia in the Middle Ages and wrote their impressions down. The most famous is probably Marco Polo. We are going to look at two – William of Rubruck and Ibn Battuta – and examine their writings as evidence of everyday life in Kazakhstan in this period.

📖 Enquiry Step 1

Use the sections below to write an explanation of

- the purposes that travellers had in visiting central Asia in the Middle Ages, and
- the difficulties that they faced and their feelings about the region.



Fig. 1

The travels of William of Rubruck and Ibn Battuta in central Asia

The travels of William of Rubruck to the East

William of Rubruck (c. 1220–c. 1293) was the leader of a Christian missionary expedition who had participated in the seventh Crusade (1248) with the French King Louis IX. Rubruck was then a town in Flanders, but is now part of modern France.

He set off from Constantinople in May 1253 on an expedition to try to convert the Tartars. He arrived at Sudak, Crimea, where some merchants had told people he was an ambassador. Although he had a letter for Sartak Khagan to try to convince him to participate in the Crusades, he denied he was an ambassador, even though he was warned that if he was not, his safe passage would not be assured. He continued:



Fig.
2

William of Rubruck

'The merchants from Constantinople advised me to take wagons ... to put in them our things that I did not wish to unpack daily: for if I took horses I should have to unload at each stop and load up again on other horses, and I should travel at a gentler pace, moreover, with the oxen. I accepted their suggestion, though ill-advisedly, since my journey to Sartach took two months and I could have accomplished it in one month if I had gone with horses.

I had brought with me from Constantinople, on the advice of merchants, fruit, muscadine wine and rich biscuits to offer to the prefects in the first instance and make my passage easier, since they regard no one with favour who arrives empty-handed. All these, on finding the prefects of the city absent, I put into one wagon, for I was told that if I succeeded in transporting them as far as Sartak he would be delighted with them.

Now on the third day after we had left Sudak, we encountered the Tartars; and when I came among them I really felt as if I were entering some other world. Their life and character I shall describe for you as best I can.'

Adapted from *The Mission of Friar William of Rubruck: His journey to the court of the Great Khan Möngke 1253–1255*. Translated from the Latin by Peter Jackson (London: The Hakluyt Society, 1990): 66–71

The travels of Ibn Battuta to central Asia

Ibn Battuta (1304–68/9) was born in Tangiers, Morocco. He travelled to Desht-i Kipchak on one of his great voyages. He spent six months travelling through the land of the Kipchaks, three of them in the territory of the Uzbek sultan Muhammed.

They arrived first in the city of Kaffa (Feodosia). The presence of Christian Genoese merchants was already strong there, which greatly surprised him. He took fright on hearing the ringing of church bells for the first time in his life, and performed namaz (prayers) in the minaret of the mosque he was staying at. He gives the following description of the city:

'We toured the city and found it had fine bazaars, though all the inhabitants are infidels. We went down to its port, where we saw a wonderful harbour with about two hundred vessels in it, both ships of war and trading vessels, small and large, because it is one of the world's most famous ports.'

'We then hired a wagon and travelled to the city of al-Qiram, a large and fine city in the territories of the well-known sultan Muhammad Uzbek Khagan.'

Adapted from: *The Travels of Ibn Battuta 1325–1354*. Translated from the Arabic by H.A.R. Gibb. Vol. 2 (Cambridge University Press for the Hakluyt Society, 1962): 471

Battuta then progressed to the land of the Golden Horde.



Fig.
3

Ibn Battuta leading his caravan

REFLECTION: STEP 1

Travellers' tales tell us not only about the countries that they have visited, but also about the travellers themselves, since the stories usually point out what they have found surprising and interesting. What surprises you about these travellers' writings?

William of Rubruck on nomadic dwellings

The dwelling in which they sleep is based on a hoop of interlaced branches, and its supports are made of branches, converging at the top around a smaller hoop, from which projects a neck like a chimney. They cover it with white felt: quite often they also smear the felt with chalk or white clay and ground bones to make it gleam whiter, or sometimes they blacken it. And they decorate the felt around the neck at the top with various fine designs. Similarly they hang up in front of the entrance felt patchwork in various patterns: they sew onto one piece others of different colours to make vines, trees, birds and animals. These dwellings are constructed of such a size as to be on occasions thirty feet across: I myself once measured a breadth of twenty feet between the wheel-tracks of a wagon, and when the dwelling was on the wagon it protruded beyond the wheels by at least five feet on either side. I have counted twenty-two oxen to one wagon, hauling along a dwelling, eleven in a row, corresponding to the width of the wagon, and another eleven in front of them.

...

As regards their clothing and appearance, you should know that cloth of silk, of gold and of cotton reaches them from Cathay [China] and other regions in the east, and from Persia and other southern parts in addition, and these they wear in the summer. From Russia, the Moxel [Finnish Mordva people], Great Bulgaria [i.e. Volga Bulgaria], Pascatu (Greater Hungary) and the Kerkis – all of them regions in the north and heavily forested – and from many other northerly tracts which are subject to them, they are brought many kinds of valuable furs which I have never seen in our part of the world, and which they don in winter.

From *The Mission of Friar William of Rubruck: His journey to the court of the Great Khan Möngke 1253–1255*. Translated from the Latin by Peter Jackson (London: The Hakluyt Society, 1990): 72–3; 85–6

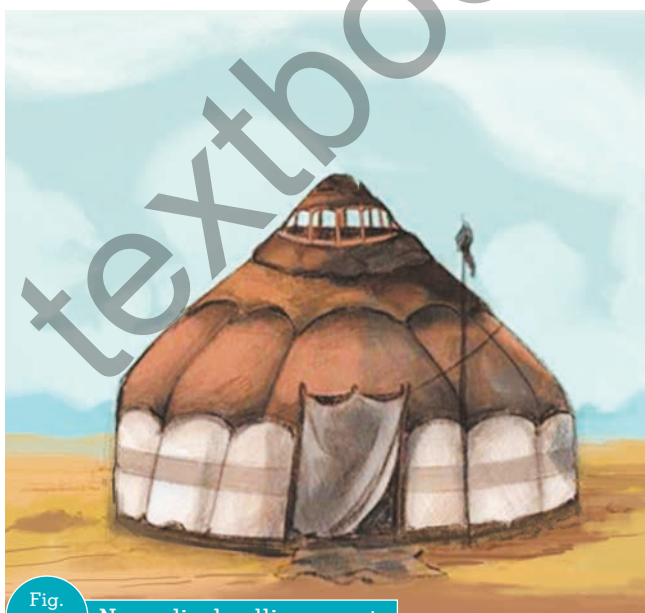


Fig.
4

Nomadic dwellings: yurts



Ibn Battuta on horses

*The horses in this country are exceedingly numerous and their price is negligible. A good horse costs fifty or sixty of their dirhams, which equals one dinar of our money or thereabouts. These are the horses known in Egypt as **akadish**, and it is from the raising of them that they make their living, horses in their country being like sheep in ours, or even more numerous, so that a single Turk will possess thousands of them. ...*

These horses are exported to India in droves, each one numbering six thousand or more or less.

From: *The Travels of Ibn Battuta 1325–1354*. Translated from the Arabic by H.A.R. Gibb. Vol. 2 (Cambridge University Press for the Hakluyt Society, 1962): 478

Enquiry Step 2

Imagine you knew nothing about medieval Kazakhstan. What could you work out about it from the extracts you've read so far in this enquiry? Produce a description of the way of life of the people based on these two sources.

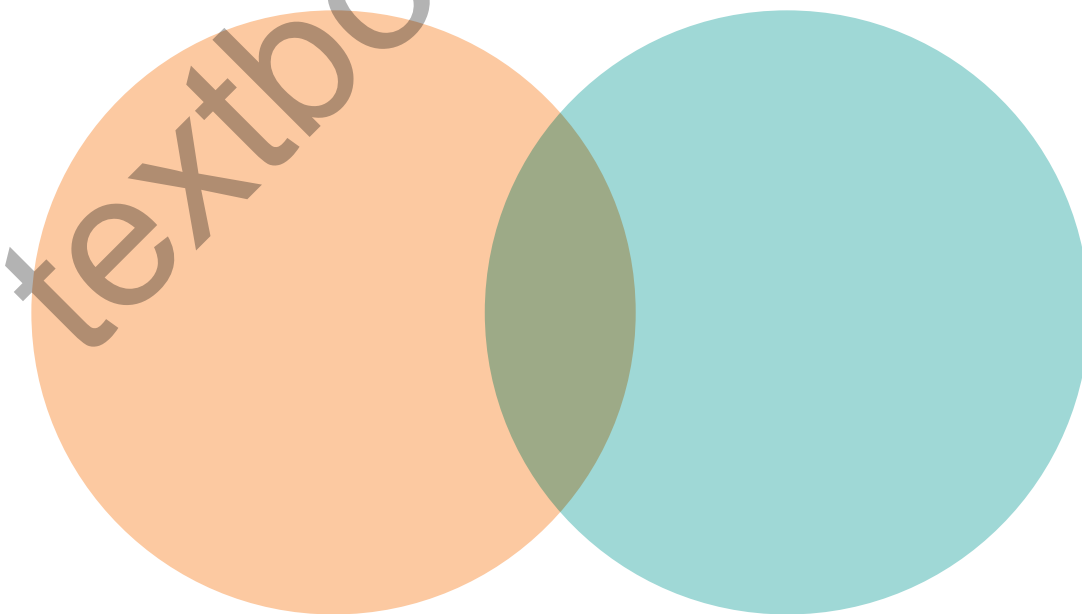
What have you learned so far about Ibn Battuta and William of Rubruck from their reports? Note down your impressions of them.

Enquiry Step 3

How similar or different are the descriptions provided by Rubruck and Battuta in the extracts on page 99? Draw a Venn diagram in your workbooks like the one below and use it to compare their accounts.

Battuta visited central Asia nearly a century after Rubruck. Are there any signs of change and development since Rubruck's account?

Rubruck's account



Battuta's account

William of Rubruck on the palace of Batu

On sighting Batu's camp, I was stuck with awe. His own dwellings had the appearance of a large city stretching far out lengthways and with inhabitants scattered around in every direction for a distance of three or four leagues.

...

*First of all we were taken to a certain Saracen, who failed to provide us with any food. On the following day we were brought to court. Batu had had a large pavilion set up, since his dwelling could not accommodate the number of men and women who had assembled. Our guide warned us not to speak at all until ordered to by Batu, and then only briefly. ... Then he conducted us before the pavilion, and we were warned not to touch the tent-ropes, which for them represent the threshold of the dwelling. We took up our stand there, with bare feet, wearing our habits but with our heads uncovered, and presented quite a spectacle for them. ... Then we were brought in right to the middle of the tent, but were not required to show some sign of respect by genuflecting, as is the usual practice with envoys. We stood before him [Batu] for as long as it would have taken to recite the *Miserere mei Deus* [Psalm 51], during which time everyone observed total silence.*

...

Eventually he ordered me to speak, at which our guide told us to genuflect and begin.

From *The Mission of Friar William of Rubruck: His journey to the court of the Great Khan Möngke 1253–1255*. Translated from the Latin by Peter Jackson (London: The Hakluyt Society, 1990): 131–3

Batu Khagan sent the traveller on to Möngke Khagan at Karakorum, a city that Rubruck described as surrounded by walls.

Ibn Battuta on nomadic life

We reached the site ... on the first day of Ramadan ... and we saw a vast city on the move with its inhabitants, with mosques and bazaars in it, the smoke of the kitchens rising in the air (for they cook while on the march), and horse-drawn waggons transporting the people. On reaching the camping place they took down the tents from the waggons and set them on the ground, for they are light to carry, and so likewise they did with the mosques and shops.



Fig.
5

Nomads on military manoeuvres

Adapted from: *The Travels of Ibn Battuta 1325–1354*. Translated from the Arabic by H.A.R. Gibb. Vol. 2 (Cambridge University Press for the Hakluyt Society, 1962): 481–2

CONCLUDING YOUR ENQUIRY

So, how did medieval travellers describe Kazakhstan? What can we learn about Kazakhstan in this period from their accounts? What can we learn about their feelings and impressions of Kazakhstan? Write a short encyclopaedia entry summarizing the use and value of historical sources of this kind for historians of Kazakhstan.

3.10 What are the origins of Kazakh identity?

⊗ 'Alash' is another word for *Kazakh*. What do you think the connection between these pictures and the topic is? What is the meaning of the word 'Alash' nowadays?

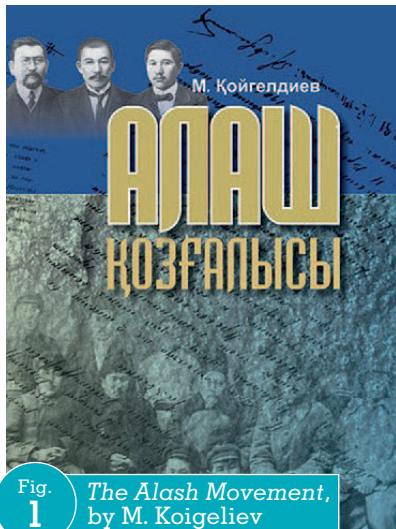


Fig. 1 *The Alash Movement*, by M. Koigeliev



Fig. 2 Kazakh popular folk group *Alash Uly*

The term 'Alash' is used in many different contexts nowadays, as is apparent in the title of a recent history book and contemporary pop music. What is the origin of the term, and how can we explain these varied uses of it?

Your enquiry:

- ✓ What does the **ethnonym** (name) 'Kazakh' mean?
- ✓ What are the elements of national identity?
- ✓ In what stages did Kazakh identity develop, and which stage was most important?
- ✓ What role did legends and the oral tradition play in developing Kazakh identity?

1. The origin of the Kazakh ethnonym

An **ethnonym** is a name applied to an ethnic group or people. 'Ethnonyms' is the study of the origin of such names. Scientists who explore the origin of Kazakh people suggest the following origins for the word 'Kazakh':

1. In a Turko-Arabic dictionary written in Egypt during the reign of the Mamluks (13th–16th centuries CE), the term *kazakh* was explained as 'free, independent'. It was a name for a social group independent of others, not for a whole people.

2. The word *kazakh* is thought to come from the Saka tribes who lived in prehistoric times. Some historians argue that it may have originated from the words *has*, meaning 'brave' and *sakh* (meaning 'saka') and that, over time *hassakh* became *Kazakh*.
3. From the 9th century CE, independent nomads in Desht-i Kipchak called themselves 'Kazakhs'. Kazakhs were among the White Horde, which formed in the 14th century. It is believed that the name was first applied to the whole people when the Kazakh Khaganate was formed in the 15th century.
4. When sultans Kerei and Zhanibek were moving towards Zhetysu in the second half of the 15th century, they were called 'Uzbek-Kazakh', then 'Kazakh', meaning 'the person who moves freely'. Rus (Russian) tribes who were ruled by the Kazakh Khaganate were also called 'Kazakhs' and the word became the name for the whole nation.

REFLECTION: STEP 1

In the absence of written records, it is difficult to establish convincing answers to questions about the past, and other techniques must be used, for example from archaeology, linguistics, anthropology, and natural sciences like genetics and geology.

How certain can we be about the origin of the term 'Kazakh'? Can all four suggestions above be true at the same time?

2. Stages in the formation of Kazakh identity

Ethnic groups can be distinguished in a number of ways. Culture (e.g. language) is one aspect of ethnic identity. Much of the material in this book is about culture, for example the enquiries about art, architecture and literature. Another aspect is hereditary – different human groups have different physical features (such as skin colour). Another aspect is political – groups are usually associated with particular institutions (such as nation-states).

The four key stages in the development of Kazakh identity are given below. Complete the step below to help you analyze this material.

Enquiry Step 1

When did different aspects of a shared Kazakh identity appear?

Read stages 1–4 and complete a table like the one below in your workbook. Complete the table by noting when particular features 'begin to appear' and also when these features were very 'clearly established'.

Stem, tribes	Common Kazakh physical characteristics	Shared language and culture in Kazakh lands	A unified political structure in Kazakh lands
Stage 1			
Stage 2			
Stage 3			
Stage 4			

Stage 1 Ancient period

Anthropologists believe that modern Kazakhs are descendants of Andronovo tribes – people who lived on the central Asian steppe between 2000 and 900 BCE. Their language is known to have been Indo-Iranian, and their physical appearance was probably Caucasian.

By the central Asian Iron Age (10th–7th centuries BCE), descendants of the Andronovo culture were known to the Greeks and Romans as Scythians (Saka), with those living in the land to the north of the Black Sea specifically known as Samartians. These peoples were described as physically Caucasian with some Mongoloid aspects, and their language was still Indo-Iranian.

However, with the migration of the Huns from the East during the 1st–7th centuries CE, the incidence of Mongoloid physical characteristics increased. The Huns were Turkic-speaking tribes.

Other ethnic groups on the central Asian steppe included the Wusun and the Kanly, who are believed to have been Caucasian with Indo-European languages. From the 1st century CE, however, with the westward migration of the Huns, the predominant languages on the steppe became Turkic.



Fig. 3 Tribes who lived in the territory of Kazakhstan in the ancient period

Stage 2 The Early Middle Ages

From the 6th century CE onwards, Turkic-speaking tribes whose people were Mongoloid in appearance consolidated their presence on the territory of what is now Kazakhstan.

There were many similarities in language, economy and lifestyle between the peoples of the Turkic, Turgesh, Karluk, Kimek, Oghuz and Kara-Khanid states.

During the 11th–13th centuries CE, the people living in Desht-i Kipchak called themselves Kipchaks. They formed a single nation and spoke one language. Meanwhile in southern Kazakhstan

and Zhetysu, the Wusun tribes were increasingly acquiring a common identity.



Fig. 4 Tribes who lived in the territory of Kazakhstan in the Early Middle Ages

Stage 3 The 13th and 14th centuries

Following the Mongol invasion in the 13th century, the processes leading to a unified Kazakh identity ceased for 150–200 years.

The peoples living on Kazakh territory were divided into the uluses of Jochi, Chagatai and Ugedei.

In time, however, the Mongols assimilated, accepting the Kipchak language and culture. During this period, the physical appearance of all the peoples of Kazakhstan began to resemble that of the Mongols.

Throughout the 13th–15th centuries, the Turkic tribes were divided into a number of different states – the Golden Horde, the White Horde, Moghulistan, the Nogai Horde, the Abu'l-Khayr Khaganate, and the Sibir Khaganate.

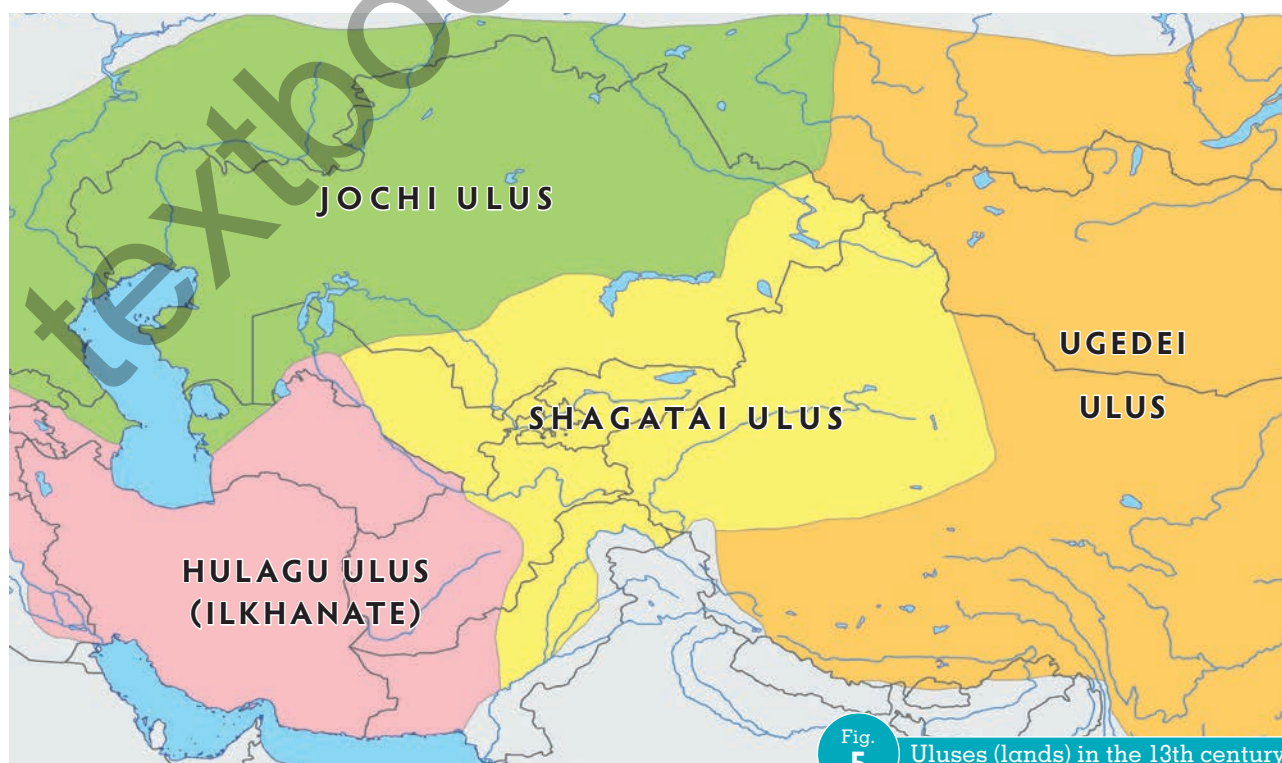


Fig. 5 Uluses (lands) in the 13th century

Stage 4 The 15th century

In the 1460s the Kazakh tribes were united by Kerei and Zhanibek and the Kazakh Khaganate was formed. From this moment they were consistently known as 'Kazakhs'.

The Kazakh nation was organized into three zhuzes according to their geographic and economic characteristics:

- Senior Zhuz in southern Kazakhstan and Zhetysu
- Middle Zhuz in central and northern Kazakhstan
- Junior Zhuz in west Kazakhstan

It is unknown when tribes began to be divided into zhuzes. According to Ch. Ualikhanov, zhuzes were unions created to protect the rights of different groups in the areas within which they migrated with their herds.

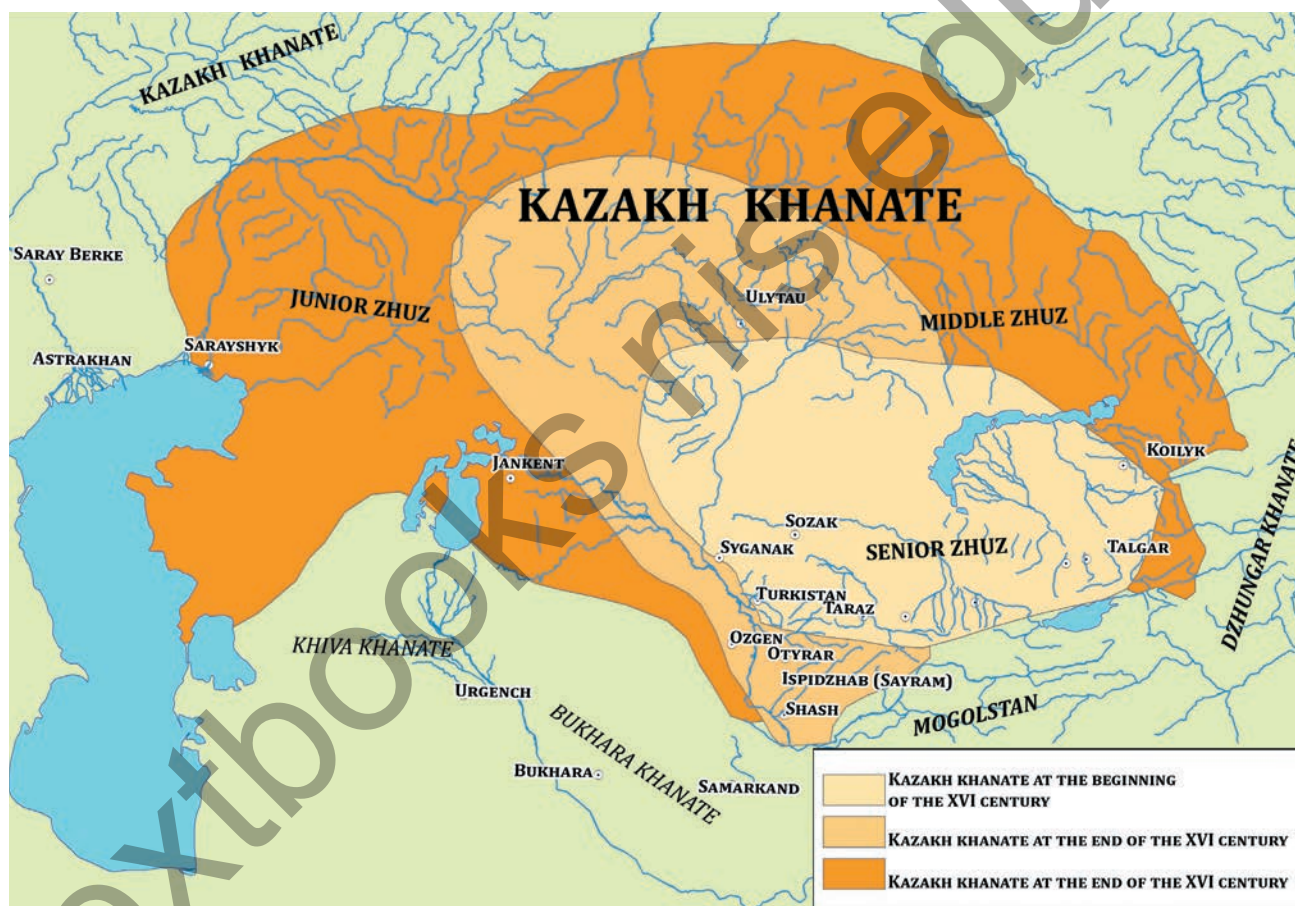


Fig. 6

The three zhuzes of Kazakhstan

CONCLUDING YOUR ENQUIRY

Which period was most important in the formation of a shared Kazakh identity?

Consider your results from Step 1. Which of these periods do you think was the most important in the formation of Kazakh identity?

Remember that a period can be important because it is when something finally occurs, but a period can also be important in laying the foundations for a later development.

Nominate a period, explain your decision and give reasons to support your judgement.

The legend of Alash

Researchers have established that 'Alash' is an ancient term. It served as a common name for the Turkic-speaking nations before the formation of the Kazakh Khaganate. An old Kazakh aphorism says 'The wall of our yurt is wood, our motto is Alash'.

Kazakh chronicles were transmitted by word of mouth down through the generations and finally written down in the 19th century. According to legend, the division of the Kazakh people into three zhuzes began with Alasha Khagan.

The legend states that a child of the khagan of Bukhara – Kyzyl Arystan – was born with many spots on his body. He was called Alasha. The khagan considered it bad luck and ordered 40 soldiers to take this child away to the ends of the Earth.

On the journey, the child became a smart and brave person and became friends with Usun, son of Maiky Biy. When Maiky Biy realized the boy was very smart, he commanded his son Usun and 100 soldiers to protect him and he later sent 100 soldiers under command of Akzhol and another 100 commanded by Alshyn. Usun, Akzhol and Alshyn decided to appoint Alasha the khagan. The three hundreds became the three zhuzes.

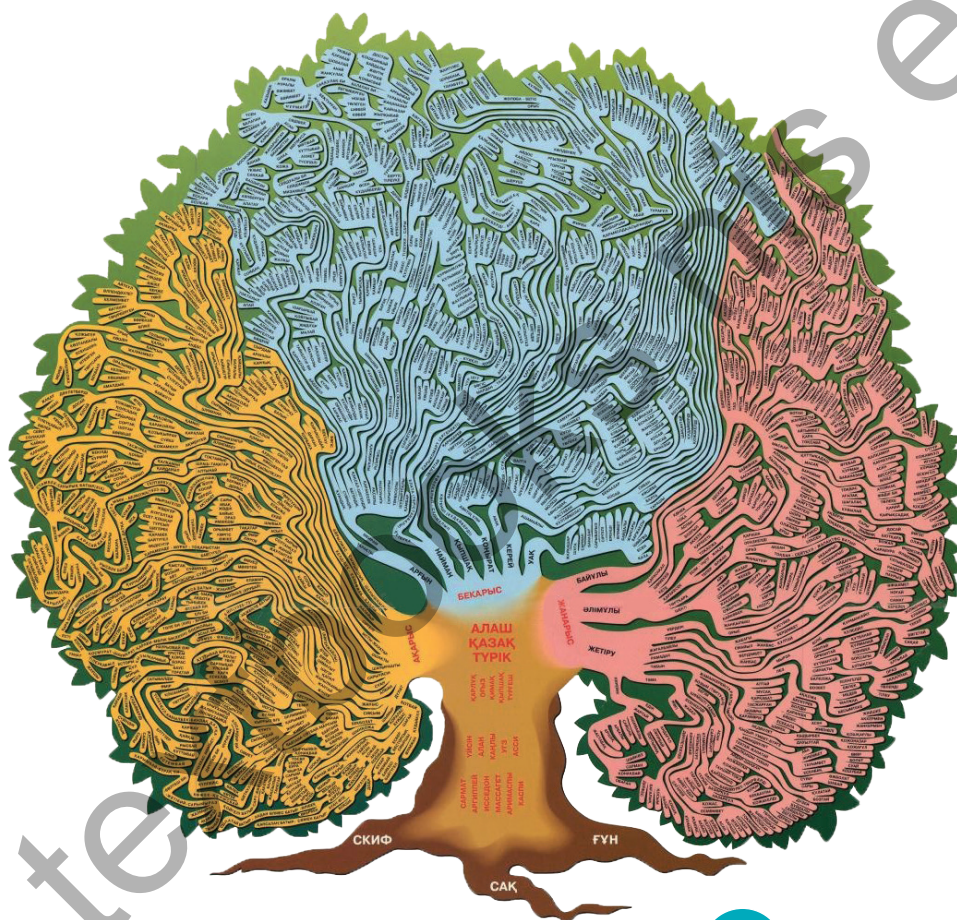


Fig. 7 The tree of the Kazakh people showing tribes (rus) and the three zhuzes

REFLECTION: STEP 2

Legends of the oral tradition often preserve historical facts mixed with myth. They are thus very useful as sources of evidence about the past.

Cultures often gain unity through common stories. What importance might legends like the 'Legend of Alash' have had in the formation of the Kazakh nation?

3.11 Why are Kerei Khagan and Zhanibek Khagan remembered?

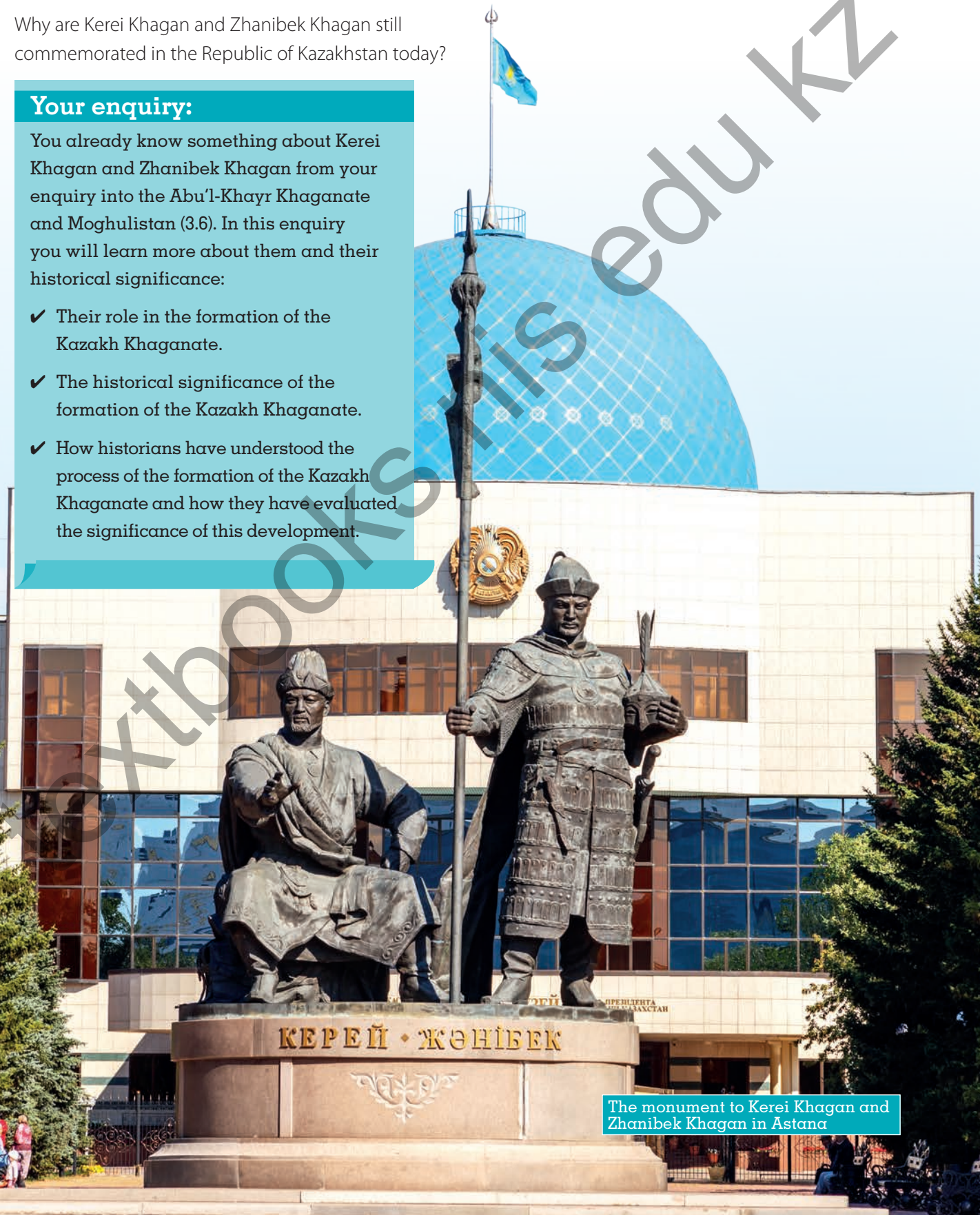
⊗ In June 2010 a monument dedicated to the khagans Kerei and Zhanibek was constructed and displayed in front of the museum of the first president of Kazakhstan in Astana. President N.A. Nazarbayev participated in its unveiling.

Why are Kerei Khagan and Zhanibek Khagan still commemorated in the Republic of Kazakhstan today?

Your enquiry:

You already know something about Kerei Khagan and Zhanibek Khagan from your enquiry into the Abu'l-Khayr Khaganate and Moghulistan (3.6). In this enquiry you will learn more about them and their historical significance:

- ✓ Their role in the formation of the Kazakh Khaganate.
- ✓ The historical significance of the formation of the Kazakh Khaganate.
- ✓ How historians have understood the process of the formation of the Kazakh Khaganate and how they have evaluated the significance of this development.



The monument to Kerei Khagan and Zhanibek Khagan in Astana

1. The formation of the Kazakh Khaganate

Kerei Khagan and Zhanibek Khagan were descendants of Urus Khagan, one of the most popular and well-known khagans of the White Horde. In 1428 Barakh, last khagan of the White Horde, died, and Abu'l-Khayr Khagan took over the White Horde. The descendants of Urus Khagan did not recognize Abu'l-Khayr's right to be khagan. Kerei and Zhanibek were widely recognized as heirs of Urus Khagan and they led those who were loyal to them out of Abu'l-Khayr Khaganate and into Moghulistan. This was a daring and high-risk action that might easily have ended in their defeat and punishment. However, Abu'l-Khayr Khagan died in 1468 and the Abu'l-Khayr Khaganate collapsed. Kerei Khagan and Zhanibek Khagan subsequently established the Kazakh Khaganate.

2. What benefits did the formation of the Kazakh Khaganate bring?

Enquiry Step 1

Consider the lists of benefits that followed the establishment of the Kazakh Khaganate. Analyze these benefits into categories by drawing a table like the one below in your workbooks and listing benefits under each category. Did the establishment of the khaganate have greatest impact in economics, politics, society or culture? Which benefits were most important?

Benefits arising from the foundation of the Kazakh Khaganate				
No.	Economic	Political	Social	Cultural
1				
2				
3				
4				

- The Kazakh Khaganate had one centre which resulted in a strong foreign policy. Cities along the Syr Darya river were integrated and handicraft production developed.
- Related peoples who had been separated into Mongol uluses were re-united. Nogai and Siberian peoples also joined, and a strong nation linking the Kazakh peoples began to form.
- Inter-tribal war in the khaganate ceased and peace came to Desht-i Kipchak. This also increased wealth, with improvements in the rearing of livestock and crop cultivation. Trade with the cities increased, improving the lives of the people.
- The population began to increase from 100,000 at the foundation of the khaganate to 200,000 at the end of the 15th century. This happened as the related tribes joined the khaganate and resulted from their increasing affluence.
- Fair rule was established in the Kazakh Khaganate and the people appointed their rulers, helping to ensure that they were capable. These strong rulers halted Oirat attacks in ways that the Moghulistani and Abu'l-Khayr Khaganate's rulers had failed to do.



Zhanibek Khagan

- In the past Mongol emirs had often struggled with their khagans and frequently attacked each other. Because strong rule from a single centre had been introduced, the Kazakh Khaganate brought order, and stability was established in Desht-i Kipchak.
- Trade and strong government helped language development in the Kazakh nation and communication became easier.
- The Shaibani dynasty was driven out and settled in Transoxiana and lands were returned to their traditional Kazakh owners.



Kerei Khagan

REFLECTION: STEP 1

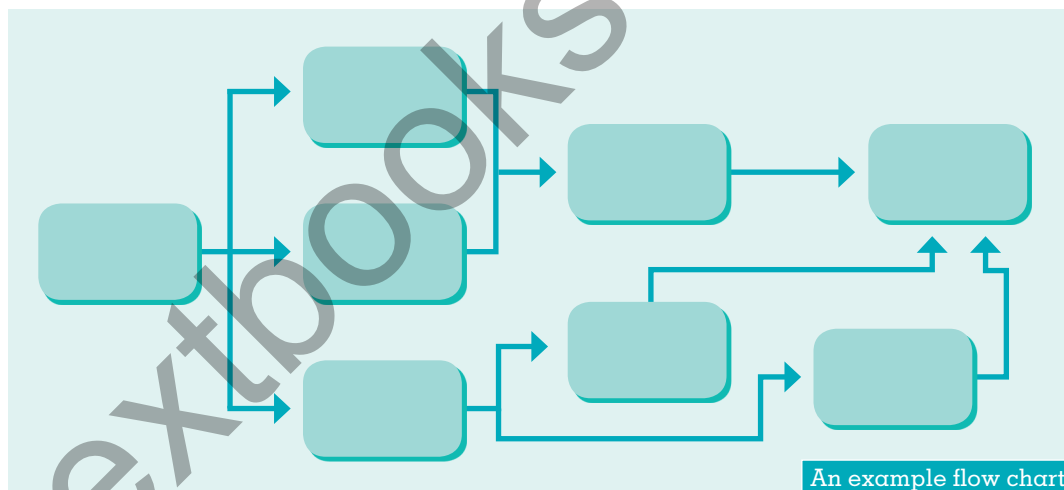
To understand why factors are important in history we need to be able to inter-relate them – to show how one factor may result in another. Often really important factors can be linked to more than one other aspect of a situation. Their importance can be measured by the number of other events and outcomes that they help to shape.

Enquiry Step 2

Review your results from Step 1. Create a flow chart to show how the various benefits of the khaganate were linked together.

Which factor was most important in shaping outcomes?

3. Historians' judgements on the formation of the Kazakh Khaganate



Enquiry Step 3

Read the extracts from B.B. Karibayev's text on page 109.

- Identify and list the signs that he identifies to show that the formation of the Kazakh nation was occurring. Which of these do you think was the most historically significant? Explain the reasons for your choice.
- Compare the assessments of B.B. Karibayev and K.A. Pyshulina on the significance of the formation of the Kazakh Khaganate. Do their assessments differ? If yes, in what ways?

THE IMPORTANCE OF THE FORMATION OF THE KAZAKH KHAGANATE

Nation-forming processes began in the territory of Kazakhstan during the Bronze Age, and reached the level of nationhood in the 14th–15th centuries.

By the beginning of the 13th century these processes were well advanced, until the attack by Genghis Khan halted their development. By the middle of the 14th century these processes had resumed and the Mongol tribes were assimilated to Kipchak culture. The peoples of Desht-i Kipchak were called Kipchaks in manuscripts. From the middle of the 14th century they were called the ‘Uzbek people’.

As the Kazakh Khaganate was formed, the peoples of Desht-i Kipchak were called ‘Kazakh’. This point marks the end of the process of nation-formation: a new Kazakh nation had been formed.

The terms *noion* and *bakhadur* which belonged to the Mongol state system had been replaced by local Turkic-Kipchak words like *biy*, *bek* and *batyr*.

Up to the middle of the 15th century there was a struggle between the Kipchak and Mongolian customs. According to Mongolian tradition, the successor of the khagan was one of his sons. According to Kipchak tradition, the ruler was the eldest representative of the dynasty. The Mongol tradition was kept in the Golden Horde until the second half of the 14th century. When

Kerei and Zhanibek moved to Moghulistan and held the meeting for the appointment of the khagan, Kerei was chosen because he was the eldest, showing the influence of the Kipchak tradition.

Many rulers of states that were formed on the territory of Kazakhstan were from one and the same tribe and the state began to be called by the name of that tribe. For example, the Turgesh, Oghuz, Karluk, Kimek, Naiman and Kipchak states.

Between the 13th and 15th centuries, states such as the Golden Horde, the White Horde, the Nogai Horde, the Abu'l-Khayr Khaganate and Moghulistan existed at the same period of time or replaced one another, reflecting an unstable political situation. But by the middle of the 15th century there was only one political entity, the Kazakh Khaganate, and the situation had become stable.

The formation of the Kazakh Khaganate can be compared to the formation of the Turkic Khaganate in its significance. The formation of the Kazakh Khaganate began a new era in the history of Kazakhstan.

CONSOLIDATION OF THE KAZAKH KHAGANATE

The territory of the Kazakh Khaganate was strengthened, the agricultural lands were enlarged, and the number of cattle increased.

The cities of Turkistan were restored.

Nomadic and semi-nomadic cattle-breeding were developed. The demand for handicraft products increased, and trade expanded.

The lives of the Kazakh Khaganate’s people in general were improved.

CONCLUDING YOUR ENQUIRY

So, why are Kerei Khagan and Zhanibek Khagan commemorated?

Prepare a presentation for grade 6 children in your school to help them understand why a monument to those khagans has been built in front of the museum of first president of Kazakhstan in Astana.

3.12 Why did Kadyrgali Zhalaiyr write that 'Of all Zhanibek Khagan's sons, the most renowned was Kasym Khagan'?

⊗ **Kasym Khagan is one of the most famous and important khagans of the Kazakh Khaganate. In this enquiry you will learn about Kasym and assess his significance in the history of the khaganate.**

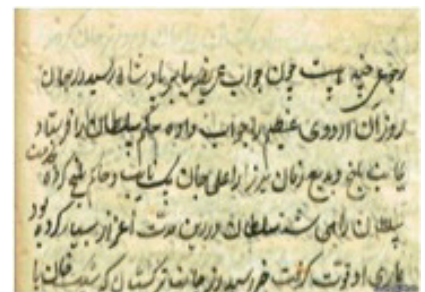
Although history is in the past, we can still learn new things about it as the image below shows.

How do you think Kasym's reputation might continue to develop in future?

Tarikh-i-Safavie, a manuscript giving new information about Kasym Khagan, was uncovered by G. Kambarbekova during her research in Iranian libraries. The manuscript describes him on a diplomatic visit, sitting on a throne decorated with images of leopards and lions and dressed like his ancestor Genghis Khan, whom he is said to resemble.



The inauguration of Kasym Khagan by raising him on white felt



A page of the manuscript found in Tehran that describes Kasym Khagan

Your enquiry:

- ✓ Why is Kasym Khagan remembered?
- ✓ In what ways did Kasym Khagan strengthen the Kazakh Khaganate?
- ✓ What were Kasym Khagan's achievements in foreign policy?
- ✓ What were Kasym Khagan's achievements in domestic policy?



Image celebrating the 550th anniversary of the foundation of the Kazakh Khaganate

REFLECTION: STEP 1

Kasym Khagan was well respected in his own time and has been well remembered since his death.

What makes a leader powerful, well respected and remembered? Make a list of the qualities and we will see how far Kasym Khagan matches your expectations.

1. The election of Kasym Sultan

Enquiry Step 1

Read the passage below. What can you conclude about Kasym's personal qualities? How might these qualities have helped him become powerful?

After the deaths of the founders of the Kazakh Khaganate, Zhanibek and Kerei, the latter's eldest son, Buryndyk, succeeded as khagan (1474–1511). Although there were times when Buryndyk was a strong leader, he frequently made poor decisions and could not find public support.

Kasym served as Buryndyk Khagan. Kasym was the third son of Zhanibek Khagan. Kasym was born in c. 1445. In 1475 Kasym was appointed commander in-chief of the Kazakh army. He was a highly successful general and well respected.

Despite frequently disagreeing with many decisions made by Buryndyk Khagan, for many years Kasym followed the tradition of obeying and respecting his elders, and did not challenge Buryndyk. He was said to have avoided him to avoid conflict.

Kasym lacked arrogance. When visiting Moghulistan, the 16th-century writer M. Kh. Dulati said: 'When Kasym Khagan came on a visit to Saiyd Khagan, his salutation and respect was such that Saiyd Khagan could not forget his humbleness until the end of his life.'

Eventually, in 1511, the unpopular Buryndyk Khagan was exiled to Samarkand and Kasym was made khagan in his place by popular consent. He ruled the Kazakh Khaganate until his death in 1518.

After his death, the Kazakh Khaganate was poorly led until Kasym's son, Khaknazar (1538–80) became khagan and, again, provided strong leadership.

2. Historians' assessments of Kasym Khagan

The sources below are some assessments of Kasym Khagan by his contemporaries and by authors writing in the years after his death.

Enquiry Step 2

Read the judgements in the sources below. All these authors agree that Kasym was an important leader. What are the reasons given by the authors for these assessments? Do they all give the same reasons?

'Kasym Khagan was king of all the Desht-i Kipchak lands. He was born to achieve great things. His huge army consisted of Kazakhs and Nogais.'

Ali Nasrullah, author of *Zubadat Al-Asar*

'Kasym Khagan ruled the whole of Desht-i Kipchak. His influence and power was so great that after Jochi Khagan there were no khagans as famous as Kasym ... He ruled a population of more than a million people.'

M. Kh. Dulati, author of *Tarihi-Rashidi*, written in the 16th century

'Among the sons of Zhanibek Khagan, Kasym was the most renowned. He ruled his father's lands for a long time. He integrated around him all of the region's tribes. Legends about him spread far and wide.'

Kadyrgali Zhalaiyr, author of *Zhamighat at-Tavarikh*, written at the beginning of the 17th century

'Amongst the earlier and later khagans of the Kazakh Khaganate, none were as powerful and influential as Kasym Khagan. His army consisted of around 300,000 soldiers.'

Babyr, author of *Baburnama*

3. The foreign policy of Kasym Khagan

Enquiry Step 3

Read the text below and complete a map like the one below in your workbooks. Use the map to record the countries with which Kasym either fought wars or conducted diplomatic negotiations.



Fig.
1

Mapping Kasym's foreign policy

- After long-lasting wars with the ruler of Transoxiana (Maverennahr), Kasym Khagan regained control of the cities along the Syr Darya river, including Sayram, which was recaptured in 1513.
- He established good relationships with the Moghulistan khagans.
- He gained control of the people of Mangyt from the Nogai Khaganate.
- He consolidated his power in the territories of south Kazakhstan and western Zhetysu.
- The borders of the Kazakh Khaganate extended east to Zhetysu and west to the lands between the Ural (Zhayik) and Volga (Edil) rivers.
- During the reign of Tsar Vasili III, Kasym Khagan held diplomatic negotiations with Russia. At the same time the Kazakh Khaganate became known in Europe and Asia as an independent country. The Austrian diplomat Sigismund von Herberstein, who visited Moscow in 1517 and 1526, recorded information about the Kazakhs in his reports.

REFLECTION: STEP 2

You have seen that Kasym achieved a lot in foreign relations, using both diplomacy and war.

Which achievement do you think was most significant? Why?

4. The domestic policy of Kasym Khagan

Kasym Khagan reformed traditional nomadic law, introducing a code called *The Unique Way of Kasym Khagan*. Although the original text is lost, historians have established that it had five parts:

- 1) The Law of Property, concerning how to settle disputes over livestock, land and water;
- 2) A Criminal Code, listing types of crime and relevant punishments;
- 3) A Military Code setting out duties in time of war, establishing the people's army and allocating war booty;
- 4) A Diplomatic Code, setting out international law and etiquette for the treatment of ambassadors;
- 5) A Peoples' Code, setting out how the community should help individuals, and preserving traditions relating to holidays and palace etiquette.

REFLECTION: STEP 3

What do you think was the importance of *The Unique Way of Kasym Khagan*?

How might this law have strengthened the khaganate?

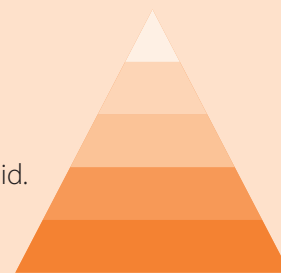
CONCLUDING YOUR ENQUIRY

So, why was Kasym considered such a great son of Zhanibek Khagan?

Make a pyramid diagram in your workbooks, like the one on the right.

List at least five key achievements of Kasym and rank them in order on your pyramid.

Justify your list of achievements and your rank order by writing a paragraph explaining your diagram.



REFLECTION: STEP 4

Kasym Khagan's territories expanded greatly and his capital changed as his territory expanded – first it was in Syganak, then in Turkistan and finally in Sarayshyk on the Ural (Zhayik) river. Kasym Khagan was buried in Sarayshyk when he died in 1518.

The pictures below show the city today and students visiting it. We started our enquiry by examining new evidence about Kasym. What more might we learn about his achievements from archaeology at sites like Sarayshyk?



The remains of Old Sarayshyk today



Kazakh students visiting Sarayshyk

3.13 Was Khaknazar Khagan able to secure the lands of the Kazakh Khaganate?

⊗ **Following Kasym Khagan's death, both the domestic and external fortunes of the Kazakh Khaganate declined.**

Kasym Khagan's son Khaknazar became khagan amid this decline. Could Khaknazar strengthen the nation and expand its territory in such a harsh climate?

Your enquiry:

- ✓ How did Khaknazar Khagan restore the lands of the Kazakh Khaganate which were lost during the reign of other khagans after Kasym Khagan?
- ✓ Could he repel the attack plans of neighbouring enemies?

1. Difficulties facing the Kazakh Khaganate, 1518–38

Takhir, a cousin of Kasym, became khagan (1523–33). During his reign relations with the Moghulistanis, Nogais and Uzbeks deteriorated. Takhir also lost control of a lot of Kazakh territory, and retained authority only over Zhetysu.

After the death of Kasym Khagan the Kazakh Khaganate declined. Kasym's son Mamash succeeded him but soon died.

Difficulties in the Kazakh Khaganate before Khaknazar Khagan (1538–80)

After Takhir's death there were a number of leaders, including Buydash Khagan. Having many rulers in a short period made the difficult internal and external situations worse.

📖 Enquiry Step 1

The thirty years after the death of Kasym Khagan were a difficult time for the Kazakh Khaganate. Can you summarize the reasons for these difficulties? Redraw a diagram like the figure above in your workbooks, using only two or three key words in each square box.

2. Khaknazar Khagan's foreign policy, 1538–80

Khaknazar Khagan's priority was to restore and secure the borders and power of the Kazakh Khaganate after 30 years of decline. Fortunately, he reigned for many years (1538–80) which provided stability, after years in which many rulers had ruled.

How successful was Khaknazar Khagan's foreign policy in securing his aims?

International relations under Khaknazar Khaga

Relations with Moghulistan

- Relations with Moghulistan were tense.
- At first, war with the Moghulistani khagans and Oirats from western Mongolia went against Khaknazar, who lost control of lands in Zhetysu.
- However, in 1570 Western Zhetysu – the territory between the rivers Chu and Talas – was recovered by Khaknazar for the Kazakh Khaganate.

Relations with the Nogai Horde

- Rivalry between the nobles of the Nogai Horde was intense during the rule of Khaknazar.
- Skilfully taking advantage of this situation, Khaknazar Khagan added most of the lands of the Nogai Horde to the khaganate.
- The western borders of the khaganate extended to the rivers Volga (Edil) and Ural (Zhayik) and part of the Bashkirs' lands became part of the khaganate.

Kazakh–Uzbek relations

- Khaknazar aimed to reconcile with the Shaibanid Uzbek dynasty. A treaty of friendship and mutual assistance was signed with Abdullah Khagan of Bukhara.
- When conflict broke out between Abdullah Khagan and Sultan Baba of Tashkent in 1579, Khaknazar secretly supported both sides to weaken them. Khaknazar was gifted cities in the region of Turkistan in reward.
- In 1580, Sultan Baba became suspicious and sent mercenaries against Khaknazar. Khaknazar disappears from the historical record at this time.

Kazakh–Russian relations

- Diplomatic ties were created with Moscow and Russian ambassadors visited the Kazakh Khaganate between 1569 and 1573.
- Russia's main concern was to protect a settlement established by the Stroganovs on the Caspian Sea.
- Tsar Ivan the Terrible ordered Stroganov to continue trade with the Kazakhs on favourable terms and without tax duties.

The Ural river, Irtysh, Russia

CONCLUDING YOUR ENQUIRY

How successful was Khaknazar's foreign policy?

Consider each of the four aspects outlined above. Consider the successes and failures in each case.

How successful were these policies?

At which point in time can we say that Khaknazar Khagan's policies were most successful overall?

3.14 Why did Tauekel Khagan attack Bukhara and was his policy successful?

⊗ **Tauekel became khagan around 1582 and ruled until his death in 1598. As had been the case under Khaknazar Khagan, the khaganate needed to maintain careful relationships with the Uzbeks. Tauekel was initially subordinated to Abdullah Khagan II, the Shaybanid ruler of Bukhara, whom he served as a general. Tauekel defeated Baba Sultan of Tashkent, for example, on Abdullah's behalf. However, in 1598, Tauekel died whilst fighting the khagans of Bukhara.**



Fig. 1 Abdullah Khagan II, the last Shaybanid khagan of Bukhara

Your enquiry:

- ✓ Why did Tauekel Khagan campaign against Bukhara?
- ✓ How successful were these campaigns?
- ✓ How did Tauekel's campaigns strengthen the Kazakh Khaganate?

📖 Enquiry Step 1

Read the extract below from Hafiz Tanysh's account of Abdullah Khagan II's wars with Baba Sultan, ruler of Tashkent.

Explain how Tauekel Khagan assisted Abdullah Khagan II, and why he stopped doing so.

Hafiz Tanysh, who served the khagans of Bukhara, wrote his account at the end of the 16th century.

Shygai Khagan took his son Tauekel Sultan with him and visited Abdullah Khagan II ...

From that moment, Tauekel started serving Bukhara's khagan.

In 1582 Abdullah Khagan II attacked Sauries and Ulytau. Tauekel Khagan's name became well known throughout Desht-i Kipchak. The inhabitants of Syganak agreed to obey Abdullah, but Sayram refused to surrender ... The Sayram fortress was well protected, so Abdullah sent his commanders to Bukhara to raise a new army. Amir Akim brought weapons including guns from Bukhara, with which they destroyed city houses and wells ...

Baba Sultan sought help from the Mangyrits, but he returned without any. Tauekel Khagan took Baba Sultan's head in Desht-i Kipchak, imprisoned his son Latif Sultan and handed them over to Abdullah. Abdullah bestowed honours upon him and presented him Afrikent.

In the summer of 1583, Tauekel embarked on another campaign, but he no longer trusted Abdullah Khagan II, and returned to Desht-i Kipchak.

Hafiz Tanysh on Abdullah Khagan II's wars with Baba Khagan

📖 Enquiry Step 2

Read the other sources below and use them to answer the following two questions:

- What additional reasons can you find to explain why Tauekel attacked Bukhara?
- What were the results of Tauekel's campaigns against Bukhara? Was this campaign a success?

There was a quarrel between Abdullah Khagan II and his son, which spread all over Turkistan. In 1598, Tauekel invaded the Bukhara Khaganate, but Abdullah did not regard Tauekel as a worthy opponent, and only sent part of his army against him. Tauekel Khagan destroyed this army, and Abdullah died.

Abdullah's son, Momyn, ascended to the throne. But Momyn died in battle, so Pir-Muhammed succeeded him. Tauekel Khagan gathered his troops and started new campaigns against the Bukhara Khaganate. In a short time he took Turkistan, Tashkent and Samarkand. Tauekel Khagan left his younger brother Esim with 20,000 troops in Samarkand. Tauekel with 70–80,000 troops went to attack Bukhara. The Kazakh army besieged Bukhara for 20 days. Tauekel was seriously injured in fighting near the city and returned to Tashkent, where he died.

Tauekel's successor, Esim Khagan negotiated peace with Bukhara. Tashkent, Sayram and Turkistan were given to the Kazakhs and Samarkand was returned to the Bukhara Khaganate.

Eskendir Munshy on Tauekel's campaign against Bukhara. Munshy was an Iranian general and vizier who lived between 1560 and 1634.

In August 1598, Tauekel Khagan heard of the death of Abdullah Khagan II's son Momyn. He entered into the lands of the Shaybanids from Alatau. Tauekel Khagan conducted negotiations with elements of the Shaybanid dynasty.

Abdullah Khagan II's relative Uzbek Sultan sent both of his sons to Tauekel and agreed that if Tauekel took Turkistan or Transoxiana (Mauarannakbr), they would divide them equally between them.

In a short time, Tauekel took Turkistan, Fergana, and Samarkand. Tauekel was partially supported by parts of the Shaybanid dynasty.

Ibn Arab Katagan, an Arab historian, on Tauekel's campaign against Bukhara

📖 CONCLUDING YOUR ENQUIRY

Use the sources above to mark Tauekel's campaigns against Bukhara on a map in your workbooks, like the one here.

Record both the campaigns and their outcomes – what did the Kazakh Khaganate gain as a result of these campaigns?



Fig. 2

Map of central Asia at the end of the 16th century

3.15 How was Esim Khagan able to secure the integrity of the Kazakh Khaganate?



⊗ Like khagans Kasym, Khaknazar and Tauekel before him, Esim Khagan's key challenge was to strengthen and consolidate the Kazakh Khaganate in the face of challenges from both outside and within.

Did Esim have the same difficulties that Kasym, Khaknazar and Tauekel had faced?

Was he equally successful in dealing with the challenges he encountered?

Your enquiry:

- ✓ What challenges were there to the integrity of the Kazakh Khaganate in Esim's reign?
- ✓ Which challenges were the most serious?
- ✓ What actions did Esim take and was he successful?

1. Challenges to the integrity of the khaganate

📖 Enquiry Step 1

Read through the four 'challenges' to the integrity of the Kazakh Khaganate described below.

Which threat was most serious? List them in your workbooks in rank order of seriousness, providing a brief summary of each threat and a justification for your ranking.

A. Challenges within the khaganate

Esim faced revolts from groups within the khaganate – for example, a revolt by the Karakalpaks. The biggest challenge inside was in establishing his authority as khagan. Powerful Kazakh leaders – sultans Tursun, Abulay and Zadeh – were rivals with each other as well as with Esim. This meant that Esim's position was precarious as he was not recognized as Supreme Khagan by all Kazakh leaders. The greatest threat of this sort was from Tursun.



Fig. 2

The walls of Bukhara today

B. Challenges from outside the khaganate: Bukhara

Khagans Kasym, Khaknazar and Tauekel all faced challenges in dealing with the powerful Shaybanid khagans of Bukhara. Tauekel had succeeded in defeating the Shaybanids, with Abdullah Khagan II having been the last Shaybanid khagan.

In 1611 a new challenge arose from Bukhara – Imamkuli Khagan (r. 1611–42), who represented a new dynasty, the Ashtarkhanids. Imamkuli aimed to weaken Esim and the Kazakh Khaganate by causing division within it.

In 1613, he installed the Kazakh sultan Tursun as the khagan of Tashkent. Tursun began to rule as an independent ruler, issuing his own coins and raising his own taxes.

C. Challenges from outside the khaganate: The Kyrgyz

Conflict soon rose between Esim Khagan and Tursun Khagan and both khagans sought allies from among the Kyrgyz.

Tursun allied with Abd al-Latif, the Kyrgyz khagan of Yarkand and Kashgar.

Esim allied with Abd ar-Akim, the Kyrgyz khagan of Chalysh and Turfan.

Tursun was more successful at first, and Esim was forced to move with his uluses to the lands of Abd ar-Akim, and to contribute his troops to the defence of the Kyrgyz khagan's lands for five years.



Fig. 3

A Kyrgyz archer

D. Challenges from outside the khaganate: The Kalmyks

Tension arose on the borders of the khaganate with the Kalmyks of Siberia.

This was, in turn, related to the rise of a new power from Mongolia, the Dzungars, who were expanding into Siberia and who would later come to challenge the Kazakh Khaganate.

Esim fought bitter wars with the Kalmyks who sought support, in turn, from Russia.

REFLECTION: STEP 1

Think back to what you have learned about khagans Kasym, Khaknazar and Tauekel. Who faced the greatest challenges – Kasym, Khaknazar, Tauekel or Esim Khagan?



Fig.
4

A Kalmyk archer

2. Source material on these challenges and Esim Khagan's response to the challenge

Enquiry Step 2

The Kalmyks are at war with the Kazakh hordes. They believed in the goodness of our lord and left their wives and children in our lands. We didn't give the order a state of war between the Kalmyk people and the Grand Prince Vasily Ivanovich, Governor of all Russia. We give the order to allow them settlement and free trade without any fear.

Decree of the Kazan Palace about free trade with Kalmyks in the Siberian cities, 20th June, 1609

After the death of Abdullah Khagan and his son Momyn, Abd al-Gapar was named Khagan. Esim Khagan led an army from Tashkent and Sayram against Abd al-Gapar. The Kazakhs were defeated on the 13th day. Abd al-Gapar occupied the cities of Sayram, Tashkent, Absiket, and Andizhan.

From the histories of Musakhkhir Al-Bilad

Tursun Khagan and Esim Khagan lived peacefully after a struggle with Imamkuli Khagan. However, Esim decided to declare war on the Kalmyks in 1626–27. He gathered the whole army together and ... they attacked the Kalmyks, planning to plunder the whole nation.

Tursun intended to eliminate his main political opponent. He quickly raised an army and attacked Esim Khagan's horde in Turkistan city, aiming to destroy them completely. His troops attacked suddenly, killing many people, and carrying off the wives and children, and all of Esim's workers to Tashkent. Tursun was aiming for a victory that included the total destruction of Esim Khagan. He waited with his army to ambush Esim on his return.

The two sides met near Sayram and the battle began. Tursun was defeated. When he arrived in Tashkent, another enemy army arrived from Andizhan to attack him. This was a dangerous moment for Tashkent. Esim seized the opportunity and went there. The two khagans joined battle for the second time near Tashkent. Tursun's army lost and Tursun died in battle. The lord of Bukhara acknowledged that Turkistan, Tashkent and other cities would henceforward be under the direction of Esim Khagan.

From the histories of Makhmud ibn Uali

judgement about the seriousness of the threat. Which was potentially most challenging to the integrity of the khaganate?

3. The achievements of Esim Khagan

You have already seen that Esim was able to deal with the challenge posed by Tursun. In 1627, with the help of his Kyrgyz allies, Esim was finally able to neutralize the threat that the Tashkent Khaganate posed to the integrity of the Kazakh Khaganate and to assert his status as Supreme Khagan. He had come close to defeat, having been exiled to the lands of Abd ar-Akim for five years. However, he was victorious in the end and Tursun was defeated. Esim was not only a military leader. He was also a law maker. He amended the laws of Kasym Khagan, arranging the revised legal code into the following areas:

- Law concerning the land
- A code concerning the position of women in society
- A code concerning property
- A code concerning military duty
- A code concerning criminal trials
- A code concerning traditional measures and help for poor people

REFLECTION: STEP 2

Look back at Section 3 above and the third source. Why was Esim able to defeat Tursun in the end? Was there a single reason for his victory or more than one? What can we conclude from his victory about Esim's qualities as a leader?

CONCLUDING YOUR ENQUIRY

Esim died in 1628 and was buried in Turkistan where his mausoleum can still be seen. The upper part of the mausoleum has not survived but the lower structure and the crypt still stand. The monument is currently protected by the government and included in the state Reserve 'Azret Sultan'.

Design an explanatory plaque to be placed outside Esim's mausoleum. It should be no more than 200 words long and should clearly explain to visitors a) the challenges he faced and b) why he should be remembered today for his contribution to the establishment of the integrity of the Kazakh nation.



Fig.
5

The mausoleum of Esim Khagan in Turkistan

3.16 Why were Zhangir Khagan's forces victorious at Orbulak?

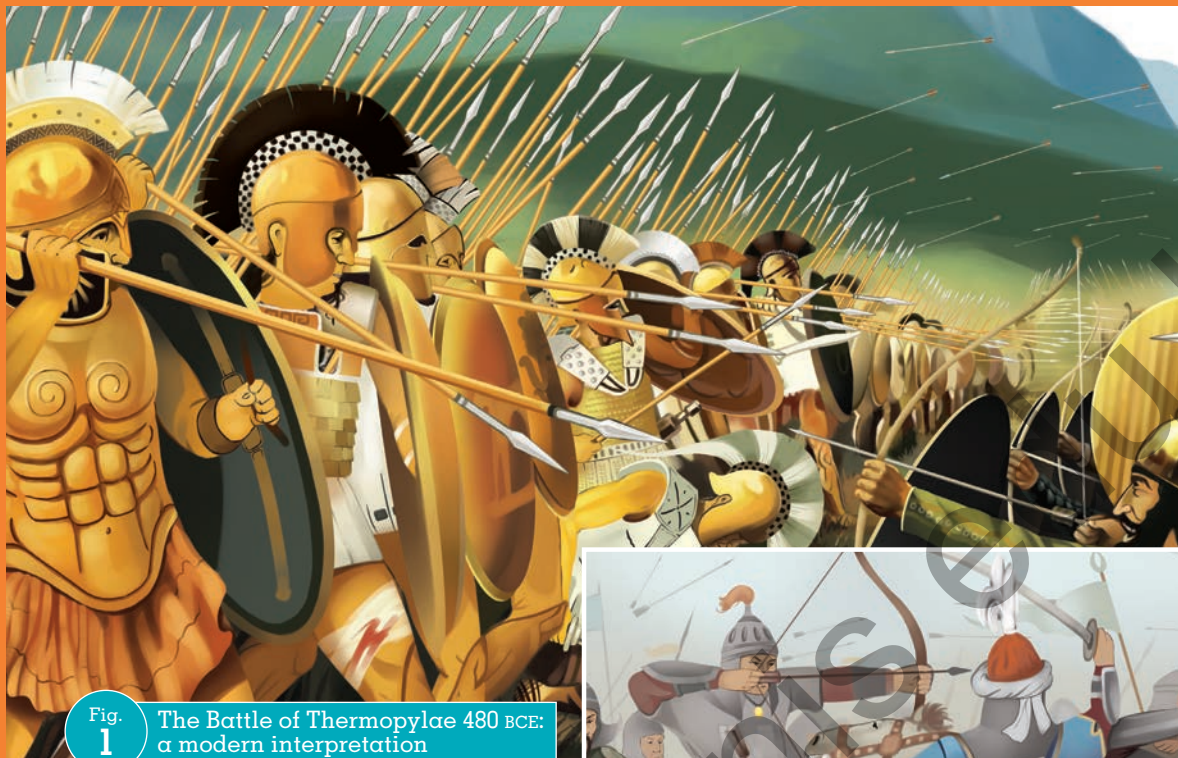


Fig. 1 The Battle of Thermopylae 480 BCE: a modern interpretation



Fig. 2 The Battle of Orbulak, 1643 CE: a modern interpretation

⊗ Although separated by 22 centuries, the two battles depicted above were very similar. In both cases, military leaders were outnumbered but didn't want to surrender their countries to invaders. In both cases, the leaders chose a very narrow place in which to fight, to neutralize the advantage that their enemies had in troop numbers. At the Battle of Orbulak, a small force of Kazakhs faced a vast horde of invading Dzungars and chose to face them at a carefully chosen battle ground, near a small river between mountains.

Your enquiry:

- ✓ How were 600 Kazakh soldiers able to halt 50,000 Dzungar warriors at Orbulak?
- ✓ What military strategy did the Kazakh armies use?
- ✓ What is the historical importance of the battle?

1. The Battle of Orbulak, 1643

The powerful Dzungar Khaganate often attacked Kazakh lands in the 17th century. In 1643 Batyr Kontaishy, the head of the Dzungars, sent an army of 50,000 to the Ile-Talas hollow. On hearing of this, Zhangir Khagan hurried to summon his troops.

In a short time 600 warriors had gathered under his flag, including the batyrs – Agyntai from the Argyn tribe, Jienbet from the Alshyns, Sarbuka from the Kankalis, Kokserek from the Naimans, Jakzygul from the Dulats, Karasai from Shapyrashty and Eltindi from the Suans.

It would have been hard to resist an army of 50,000 with only 600 soldiers, so Zhangir asked for help from the head of Samarkand, who sent a message to the Batyir Zhalantos from the Kishi (Junior) zhuz.

Zhangir went to meet the Dzungar force in Zhetysu. He assembled his forces in the Orbulak Gorge, built defences and concealed his soldiers.

The Dzungars entered the gorge and were ambushed by Zhangir's forces from the rear. Zhangir's forces massacred thousands of their enemies, bringing them down under a hail of arrows.

At this moment Batyir Zhalantos arrived with an army of 20,000. The combined Kazakh forces crushed the enemy Dzungars and drove them from Kazakh land.



Fig. 3

The Gorge of Orbulak



Fig. 4

Monument to the Battle of Orbulak

Enquiry Step 1

How were Zhangir Khagan's outnumbered forces able to defeat the much larger force of Dzungar invaders?

Use the narrative on page 123 and the sources below to build an explanation of the key reasons for the Kazakh victory. Write down each reason that you can identify. Then draw a flowchart to show how your reasons connect or inter-relate to produce your outcome.

2. Source materials on the Battle of Orbulak

Zhangir avoided an open fight and concealed one part of his army in the ravine between the mountains, where they dug deep into the soil and built a high wall. The remainder of his army hid on the other side of the mountain. The Dzungars came up to the wall and attacked it. The rest of Zhangir's force then opened fire on the Dzungars from the rear. Due to the surprise attack, the bravery of the soldiers, and high quality of their weaponry, they were able to strike a strong blow against Batyr Kontaishy.

The historian A.I. Levshin on Zhangir's strategy

Fig. 5



Zhangir was not only a khagan, he was also a military leader. He learned his military art from studying the history of the Kazakh hordes. He had also improved Kazakh equipment, buying guns and canons.

Information about Zhangir Khagan (1629–80)

Zhangir dug a fortress between the rocks of the valley and concealed 300 soldiers behind this defence.

He positioned another 300 ready to protect the first group on the other side of the stones.

Kontaishy attacked the wall with cavalry. This is where most of Kontaishy's soldiers died.

The evidence of Gavriil Ilinder, Russian ambassador in Dzungaria

The Dzungars were well armed and equipped with helmets, spears and chain mail armour. Their bows and arrows were shorter than the Kazakhs'. They also carried spears and curved swords.

These weapons were well suited to fighting in a massed line. At Orbulak they were caught in a cunning trap where attacking on the lines was not possible.

The historian Yu. Krizhanovich on Dzungar equipment and tactics

CONCLUDING YOUR ENQUIRY

The Battle of Orbulak was commemorated in 2015 as part of the events marking the 550th anniversary of the Kazakh Khaganate. The picture below is from a re-enactment of the battle.

Use your knowledge of the battle to outline a story for a film about the Battle of Orbulak. Make sure that you include all of the key reasons for the Kazakh victory in your narrative.

REFLECTION: STEP 1

Why is Orbulak remembered today? What makes this battle historically important?

Fig. 6 Re-enactment of the Battle of Orbulak, October 2015



3.17 Should Tauke Khagan be remembered as 'the Lycurgus of the steppe'?



Fig. 1 Tauke Khagan, 1635–1715

⊗ Many streets in cities across the country are named after Tauke Khagan (1635–1715; reigned 1680–1715). Why is he still commemorated in modern Kazakhstan?

Your enquiry:

- ✓ What did Tauke Khagan do that strengthened the Kazakh Khaganate?
- ✓ Why should Tauke Khagan be remembered?
- ✓ Why did the Russian historian A.I. Levshin call Tauke Khagan 'the Lycurgus of the steppe'?



Fig. 2 Tauke Khagan Street in Shymkent

1. Assessments of Tauke Khagan

A.I. Levshin, 1832

In a work about the history of the Kazakh people written in 1832, the administrator and scholar A.I. Levshin argued that the reign of Tauke Khagan was similar to a 'golden age'. He wrote that Tauke Khagan achieved unity by his wisdom and peacekeeping policy. Tauke established peace and justice between the Kazakhs. Levshin stated that 'even today the Kazakh people have this in their memory'.



Historian Bereket Karibayev, author of *Kazakh Khaganate Golden Age: The Reign of Tauke Khagan*, 2014

'From the legal and political perspective, the period of the reign of Tauke Khagan was a golden age. After the death of Tauke Khagan, the Kazakh Khaganate splintered into three separate khaganates. There was a process of decentralization on the Kazakh steppe.'



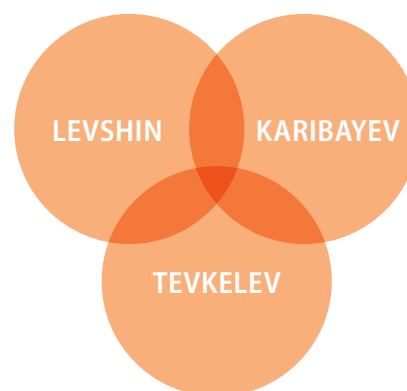
M. Tevkelev, 1748

Tevkelev headed the Russian Embassy to the Kazakh lands in 1748 and wrote that 'Tauke Khagan was a very discreet man, and the Kazakhs remember him with great respect.'



Enquiry Step 1

The texts above present three opinions of Tauke Khagan from three different centuries. They are all positive judgements. Do they agree in the reasons that they give for praising Tauke? Draw a Venn diagram like the one on the right in your workbooks to explore similarities and differences in these judgements.



2. Tauke Khagan's life and work

Tauke Khagan succeeded his father Zhangir Khagan in 1680. Despite the victory at Orbulak, Dzungar attacks on Kazakh territory had persisted throughout Zhangir's reign and he had died fighting. Tauke Khagan was elected khagan to continue his father's fight. He reigned until 1715. Tauke Khagan struggled against Dzungar attacks throughout his reign but they proved hard to resist. The Dzungars' advance continued with many minor victories and the Kazakhs were driven out of Semirechye and forced west. By the time Tauke died in battle in 1715, no leader was able to hold the khaganate together in the face of the Dzungar threat, and the khaganate split into three zhuzes with separate leaderships. Despite these military difficulties, Tauke Khagan had many achievements. Explore and evaluate these achievements by examining the sources that follow, and come to an assessment.

3. Tauke Khagan as leader

Enquiry Step 2

Many legends about Tauke Khagan's leadership qualities were preserved by oral storytelling. You have already seen some of these qualities in Step 1. Study the two examples of legends passed on in the oral tradition below. What can you conclude from these sources about Tauke Khagan as a leader?

The legend of how Tauke Khagan tested the resourcefulness of his comrades-in-arms:

Tauke asked, 'What is necessary for the Kazakh people to destroy their enemies?' Had thought a few minutes some soldiers would have different opinions. And Tauke Khagan agreeing with them said: 'Kazakh people need unity in the future. This is what leads to power in arms and to our victory.'

The legend of how Tauke Khagan raised the spirits of his soldiers when the enemy was coming:

Dzungar troops were attacking Kazakh lands. Some Kazakh soldiers were alarmed when they saw the sheer number of their enemies. Tauke Khagan ordered one of the comrades-in-arms to bring him a snake from the surrounding area quickly.

In front of the whole army, he tore the snake's head off and shouted against the enemy, 'Alash Alash! Only God can protect you!'

He had chosen the head of a snake because there was a snake on the Dzungars' flag.



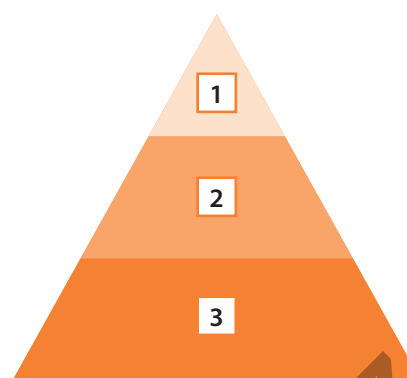
Fig.
3

Dzungar warriors

4. Tauke Khagan's diplomacy

Enquiry Step 3

Read the text below about Tauke Khagan's diplomacy. Which aspect of his diplomacy do you think was most important? Use a pyramid like the one on the right to analyze his policies and rank different aspects. Explain your ranking.



Tauke understood the importance of diplomacy and of building strong relationships both a) within the khaganate and b) with external powers. Strong alliances were very important when the khaganate was under Dzungar attack.

- Tauke sent several delegations to build relationships with Russia in the period 1684–93.
- Tauke sent ambassadors to the Bukhara Khaganate in 1687–88, and also sent ambassadors to the city of Tashkent, which was in the Kazakh Khaganate but maintained economic self-sufficiency.
- He secured good trade relations with both Tashkent and Turkistan, securing good communications between the cities and the steppe.
- In 1710 Tauke brought the three zhuzes together at Karakum to discuss coordinated resistance to the Dzungars. As a result of this council, a coordinated attack was made at Augyr and the Kazakhs were victorious.

REFLECTION: STEP 1

Consider Tauke's leadership qualities and his diplomacy together. Can you see any properties common to both that tell us something about his qualities as khagan?



Fig.
4

Kazakhstan in the 17th century

5. Tauke Khagan as a law-maker

Tauke is best known for the legal code – the *Zheti Zhargy* – that he created with the assistance of three well-known biys – Tole, Ayteke, and Kazybek. He chose these sages to help him secure the unity and prosperity of the state with their knowledge, authority, and wisdom.

REFLECTION: STEP 2

As you know, khagans frequently reformed the legal code (see earlier units on Kasym and Taukel khagans, for example). As you learn about Tauke Khagan's *Zheti Zhargy*, consider the context: are there features of his code that made it particularly valuable at a time of invasion and war, when the khaganate was in particular danger?

Zheti Zhargy means the 'rule of seven'. It sets out key principles to regulate relationships in society under seven key headings:

1. Land disputes
2. The family, marriage, and the education of children
3. Military force and the protection of the country
4. Laws and how courts should operate
5. Criminal law
6. Disputes about money
7. Maintaining order



Fig. 5 A statue commemorating the three biys Tole, Ayteke and Kazybek in Astana

Enquiry Step 4

Levshin called Tauke Khagan ‘the Lycurgus of the steppe’. Lycurgus (c. 900–800 BCE) was the legendary law-maker who created the constitution of Sparta, in ancient Greece. It was the Spartans who defeated the Persians at the Battle of Thermopylae mentioned in your Orbulak enquiry. Lycurgus’s laws aimed to ensure unity and purpose amongst the Spartans.

Below are examples of the laws of Tauke Khagan and of Lycurgus. Compare the two sets of laws. In what ways do you find them similar and in what ways different from each other?

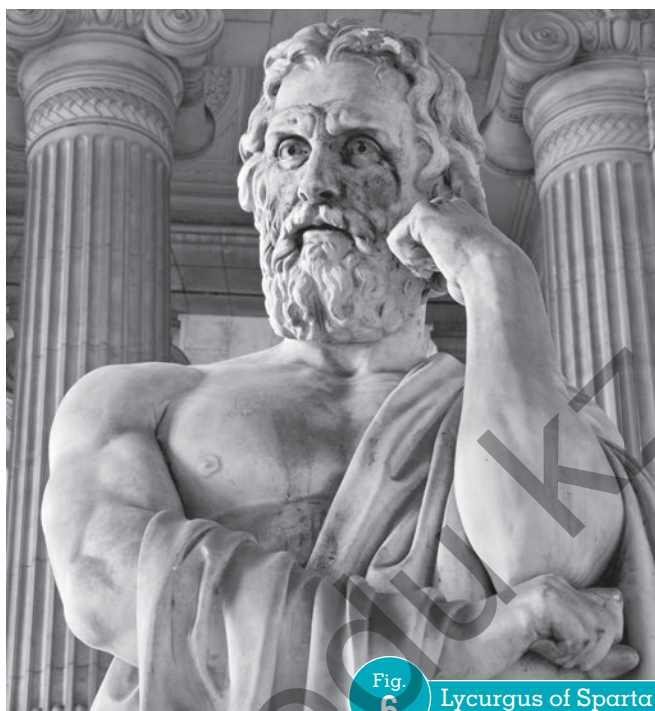


Fig. 6

Lycurgus of Sparta

From Tauke’s *Zheti Zhargy*:

Theft, robbery, were punished by death by violence.

Acts of violence that cause damage to the body require punishment by payment, for example – a lost finger shall cost 100 sheep and a little finger 20 sheep.

For tores it will cost seven times more.

The exchange of blood (7 parents) death ordered by brothers.

If you hurt a woman to ask forgiveness, it will be charged for the requested arrogant.

In all cases, appointed judges and elders will resolve disputes.

From the laws of Lycurgus:

Trade in some commodities (including precious things, gold, silver) is banned.

Bribery, the theft of state property, and robbery will all be very harshly punished.

Household items such as furniture, dishes, clothes, and crafts will be made by order of the state.

A 30-member Council of Elders – 28 of them elected of the population – will govern in times of peace. The kings will make all decisions in times of war.

CONCLUDING YOUR ENQUIRY

How should Tauke Khagan be remembered? As you have seen, Levshin considered his most memorable achievement to be reform of the law and securing unity by doing so. This is why Levshin called him ‘the Lycurgus of the steppe’.

Review all of Tauke’s achievements. What name would you give to him? Levshin’s title or another one of your own?

Make a decision and explain your answer with reasons.

3.18 What was the social structure of Kazakh society in the Middle Ages?

⊗ **Think about modern society and about relations between a) business leaders and venture capitalists and b) their employees and workers. Who is more dependent on whom?**

Your enquiry:

- ✓ What different **social strata** were there in the Kazakh Khaganate?
- ✓ What were the roles of batyrs, biys, sultans, and others in social and political life?
- ✓ How were the different social strata dependent on each other?



A worker



A venture capitalist

1. What is social structure?

Societies are made up of **individuals** and **social groups**. Societies are bound together in various ways – for example, through political systems, through beliefs and traditions, and through economic relationships. In this enquiry we are going to look at the extent to which social groups in Kazakh society were united in the Middle Ages. Our driving question is this: 'In what ways were the various groups in Kazakhstan bound together as a society?'

2. Two key concepts: Dependence and independence

To be dependent is to rely on something else for your existence. We are all dependent on the atmosphere of the Earth, for example, since we need it to breathe. We are all dependent on our parents or carers when we are young – without them we would not be able to eat or find shelter.

To be independent is not to be reliant on anyone else. We become independent as we grow up, for example, because we begin to rely on our own efforts to provide ourselves with food and shelter.

🦉 REFLECTION: STEP 1

Think about the differences between you a) now and b) when you were four years old. How have your relations of dependence and independence with your family or carers changed over time? In what ways have you become more independent? In what ways are you still dependent on your family or carers? What do you think will have changed by the time you are 25? Why or how might your relations of dependence and independence have changed?

3. Groups and roles in Kazakh society

Kazakh society: an overview



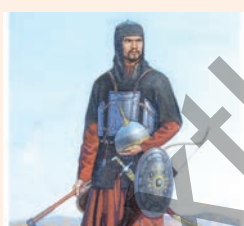
I am the **khagan** – the supreme ruler of the state. I claim descent from Genghis Khan. I have power over ordinary people: I command the army; I appoint sultans and distribute land to them; I punish those who do wrong and absolve people from blame if I decide to. If I wish to, I can call a convention, where representatives come together to discuss complex issues facing the country and give me advice.

I am a **sultan**. I claim descent from Genghis Khan. I have power over ordinary people: I command the tribes that the khagan gives me to rule; I distribute lands to those tribes. I take part in the election of the khagan when it is time for a new leader. If the khagan's lands are attacked by our enemies, I assemble an army from my tribes to fight. If I do not agree with the policies of my khagan, I can move to another state.



I am a **biy**. Due to my skills as a speaker and my intelligence and wisdom, I take part in the process of ruling the country. I run the sultans' territories on their behalf. I take the role of judge and oversee the courts of law. If the khagan summons a convention, I can attend and give my personal opinion and my judgement on legal matters. If I do not agree with the policies of my sultan, I can move to the territory of a different one.

I am a **kozha** – I claim descent from Genghis Khan. I am a spiritual leader and scholar of the Koran. I spread the teachings of Islam among the people. I control the fulfilment of the rules of sharia law among the people.



I am a **batyr** – I am famous among people for my military skill and heroic actions against our enemies in times of war. I protect the territory and borders of our country. I implement the orders of the khagan and sultan and ensure that the decisions of the biys are carried out.

I am a **herder** – I herd the cattle of rich lords. If I am deprived of my property I can ask for aid from my relatives and other herders. If there is difficult work to do, I can ask my relatives to gather together and provide help.



I am a **labourer**. In the past my family used to be herders, but my relatives lost ownership of our cattle. We earn our living by herding or working the land for other people, or by producing handicrafts to sell to the rich. To live I must rely on my strength and skills.

Enquiry Step 1

Study the model of groups and roles in Kazakh society carefully.

How many different kinds of **relationships of dependence** can you find?

Make a model like the one on your right in your workbooks. Show as many different links between groups as you can by drawing lines between them. Lines pointing downwards show how groups 'on top' depend on those 'below'. Lines pointing upwards show how groups 'below' depend on groups 'on top'.

REFLECTION: STEP 2

Look at the photograph of a traditional Kazakh herder family below. Who do you think is the most important (independent) person in the photograph?

Explain why you think this. What signs of their status can you identify in the picture? What is this status based upon?

Use some of the concepts explained below to help you think about this question.

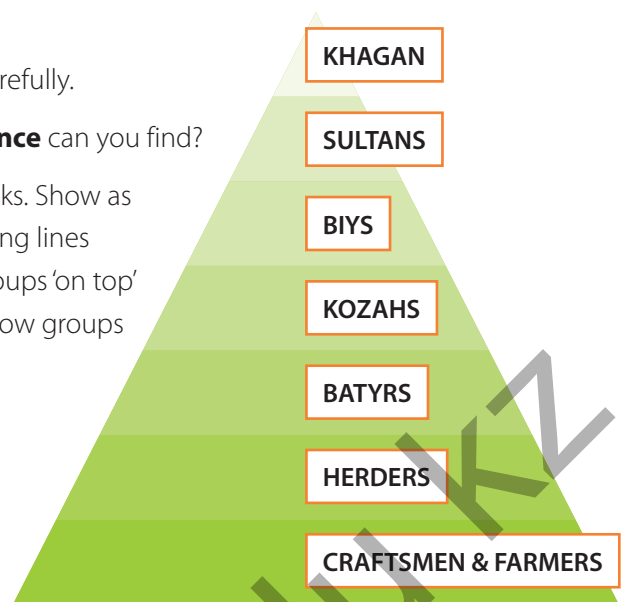


Fig. 1 Kazakh herders in a 19th-century photograph

4. Groups and roles in Kazakh society: sources and additional information

Our overview in Step 1 of this enquiry has given us an outline of relationships of dependence and independence in Kazakh society in the Developed Middle Ages. We will now look at relations of dependence and independence in more detail. Here are some more concepts to help us analyze these relations. Dependence and independence are usually based on a control of resources. These include:

- **Personal status** – the respect and value that societies grant to particular groups. In a monarchy, for example, members of the royal family often have high status. In contemporary society we have many forms of status (for example, 'celebrity' for pop stars and sports people).
- **Political power** – control of government.
- **Military power** – control of weapons and force.
- **Economic power** – control of resources such as minerals, land and food.
- **Values and beliefs** – control of beliefs and ideas (e.g. religious authority).

Enquiry Step 2

The text below gives more detail on how Kazakh society was organized. Read this information carefully and use it to revise and redraw the pyramid model you made during Step 1. Use different colours to indicate different types of relation of dependence / independence (e.g. use different coloured arrows for status relations and for economic relations).

What needs to change in your model? Are there any groups whose position in the pyramid you need to change?

Kazakh society – detailed information

The 'tore' system

The khaganate was ruled by people who claimed descent from Jochi, son of Genghis Khan. This group formed an elite class called the '**tore**'. All the other Kazakhs were considered to be '**karasha**'.

The ru system

The karasha were organized into '**rus**' (clans). In the 'ru', the rights of males were primary and age was also key to status. Social relations were regulated via customs and traditions.

Land was allocated by sultans to ru elites. The ru elites allocated lands to families of herders. Not all land was of the same quality and some families received productive fertilized lands and were able to grow wealthy, while others did not.

The rich were expected to provide milk to support their poor relatives. A herder could use the cattle of the rich when they were in need but they were expected to return them to their owners later. Poor peasants were entitled to receive support in difficult times from people of the same ru.

Large projects were completed by *assar*. This was when relatives from the same ru completed difficult work collectively.

Tax

Ordinary people paid tax every year to sultans in the form of produce. Herders paid cattle tax. The ru elites used the labour of ordinary people. It was difficult to raise large taxes. If nomads were taxed too highly, rus and tribes moved to another state. I. Richkov, a Russian researcher, found that 'Kazakh khagans live from private farming rather than on taxes imposed on people'.

Kozha

Despite the fact that kozhas belonged to the elites, they did not have a great impact. This was because the ru system already had a great influence on the organization of Kazakh society, and there were not very many kozhas.

CONCLUDING YOUR ENQUIRY

Can you now say what the social structure of Kazakh society in the Middle Ages was? On the right you can see an image designed for the 550th anniversary of the Kazakh Khaganate that shows its political structure. Look closely at the picture. What aspects can you label using ideas from the overview of Kazakh society above? Devise your own picture, building on this, that includes visualization of social aspects of the khaganate's structure.



Fig. 2

An image designed to commemorate the 550th anniversary of the Kazakh Khaganate

4.1 What can we learn about the social life of the Kazakh nation from historical sources of the 16th and 17th centuries?

⊗ **Every year, in the spring, the Kazakh nomads moved to jailou – the high mountain pastures. People who had been separated all winter were reunited. Great celebrations were held. The high pastures were full of the sounds of dombras, kobyzes, zhetigens and flutes. Poets and singers performed their works. The old told children and young people fairy tales and legends. Chroniclers shared their histories.**

What might historians learn from studying such material about Kazakh society in the 16th and 17th centuries?



Fig. 1

Kazakh village in jailou

Your enquiry:

- ✓ To receive information from works of oral folk literature and to analyze the importance of reliability.

1. Genealogies and chronicles

Among the stories that elders passed on to the young were tales about ancestors in chronicles and genealogies that traced the ancestry of tribes and rus within the Kazakh nation.

Studying genealogies that trace ancestry back through generations can provide much historical information about the development of the Kazakh people. These genealogies are preserved in works such as the *Collection of Chronicles* by K. Kosymovicha, Abilgazy Khagan's *Turkic Ancestry*, and Kadyrgali bi Kosymovich's *Genealogy of the Kazakh Khaganate*.

Chroniclers passed on stories about exemplary men in every tribe, to provide examples for the young to follow. They talked about the bravery of warriors, the generosity of people in the past, and how people who behaved badly were punished.

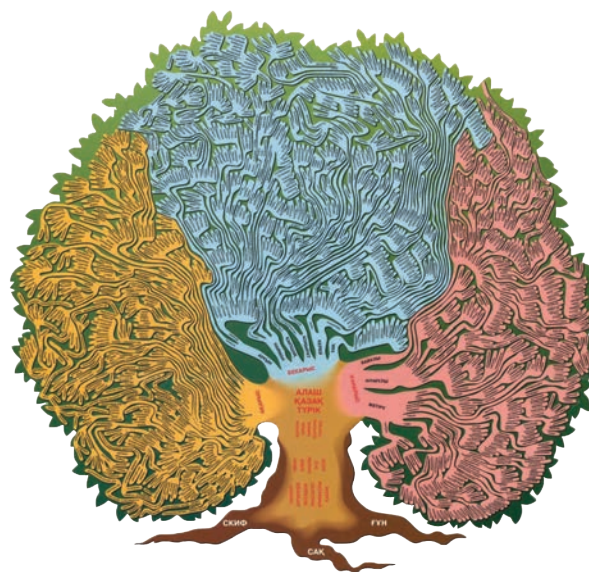


Fig. 2

The tree of the Kazakh people showing tribes (rus) and the three zhuzes

Enquiry Step 1

How might we use chronicles as historical sources?

Look at a large picture of the 'Tree of the Kazakh people'. What can we learn from this historical source about the history of the Kazakh people?

2. Zhyrau as historical sources

You have already come across zhyraus in Enquiry 3.8 using the art and literature of the 13th–15th centuries. We are now going to consider the value of zhyraus as sources for understanding the 16th and 17th centuries.

Remember that we are looking at these zhyraus as historical sources rather than as literature. Consider their content and what we can conclude from this about the period that they come from.

Ainalaiyn, Ak Zhaiyk

Айналайын Ақ Жайық,	Ұсынып шаншар күн қайда?!
Ат салмай өтер күн қайда?!	Садақ толған сайгез оқ
Еңсесі биік боз орда	Масағынан өткеріп,
Еңкейе кірер күн қайда?!	Басын қолға жеткеріп,
Қара бұлан терісін	Созып тартар күн қайда?!
Етік қылар күн қайда?!	Кетбұғадай билерден
Күдеріден бау тағып,	Кеңес сұрар күн қайда?!
Кіреуке киер күн қайда?!	Еділдің бойын ен жайлап,
Күмбір, күмбір кісінетіп,	Шалғынға бие біз байлап,
Күренді мінер күн қайда?!	Орындықтай қара сабадан
Толғамалы ақ балта	Бозбаламен күліп-ойнап,
Толғап ұстар күн қайда?!	Қымыз ішер күн қайда?!
Алты құлаш ақ найза	

Enquiry Step 2

Read Dospanbet Zhyrau's work *Ainalaiyn, Ak Zhaiyk*. Consider these three questions, and write a paragraph in response to each of them:

- What historical content is contained in this poem?
- What conclusions can we draw about the life of Kazakhs in the 16th and 17th centuries?
- What are the strengths and limitations of source material like this as historical evidence?



Fig. 3

Dospanbet Zhyrau, 1490–1523

The first poetic song to Bi Temir

Жазылы, алтын, қол кескен
Алдаспаным өзіңсің!
Білерді білмес не демес,
Сұлтан ием, сен менің
Бармай тапқан Қағбамсың!
Атаның ұлы жақсыға
Малынды бер де басың қос,
Бір күні болар керегі ...
Жауға кисең – берен ки,
Егеулеген болат өте алмас.
Есендікте малыңды бер де батыр жи,
Басыңа қыстау іс түссе,
Дұспанның қолы жете алмас!

Жоғары қарап оқ атпа,
Жуық түсер қасыңа.
Жаманға сырыңды қосып сөз айтпа,
Күндердің күні болғанда,
Сол жаман айғақ болар басыңа.
Жақсы да келер бұ көпке,
Жаман да келер бұ көпке,
Түгел іс қойып болмас бір кепке.
Сен – алтынсың, мен – пұлмын,
Сен – жібексің, мен – жүнмін,
Сен – сұлтансың, мен – құлмын,
Сен – сұңқарсың, мен – қумын,
Жемсауыңа келгенде,
Сұлтан ием, сом жүрегім аяман!
Саған дұспан – маған жау,
Керекті күні алдында
Ғазизленген сұлтан жаным аяман!!

Enquiry Step 3

Draw a Venn diagram like the one below in your workbook. Compare the poems of Dospanbet Zhyrau and Shalkiiz Zhyrau. In what ways are they similar and in what ways are they different?

DOSPANBET
ZHRAU

SHALKIIZ
ZHRAU

Enquiry Step 4

The works of Shalkiiz Zhyrau and Dospanbet Zhyrau arise from the 16th century. The following two zhyraus – Zhienbet and Margaska – wrote in the 17th century.

Read their two poems on page 139 and answer the following questions:

- What similarities and differences can you find in the work of Zhienbet Zhyrau and Margaska Zhyrau?
- Compare the work of these two zhyraus with Shalkiiz and Dospanbet. Are there continuities between the 16th and 17th centuries or are there clear changes?



Fig.
4

Shalkiiz Zhyrau, 1465–1560

Zhienbet Zhyrau

Әмірің қатты Есім хан,
Бүлік салып бұйырдың,
Басын бер деп батырдың,
Қанын ішіп қанбаққа,
Жанын отқа салмаққа.
Атадан жалғыз мен емес,
Хан ие, ісің жол емес.
Жолбарыстай Жолымбет
Құрбандыққа қол емес.

Жол тосып алып кетіпті
Қалмақтан алмақ сыйыңды,
Қаһарыңды басқалы
Қалың елім жиылды.
Бастап келген өзге емес,
Жиёмбет сыңды биіңді.
Малын салып алдына,
Әр саладан құйылды,
Он екі ата байұлы
Бір тәңірге сыйыңды.

Margaska Zhyrau

Ей, Қатағанның хан Тұрсын,
Кім арамды ант ұрсын!
Жазықсыз елді еңіретіп,
Жер тәңрісіп жатырсың.
Хан емессің, қасқырсың,
Қара албасты басқырсың.

Алтын тақта жатсаң да,
Ажалы жеткен пақырсың!
Еңсегей бойлы Ер Есім
Есігінде келіп тұр:
Алғалы тұр жаныңды,
Шашқалы тұр қаныңды!

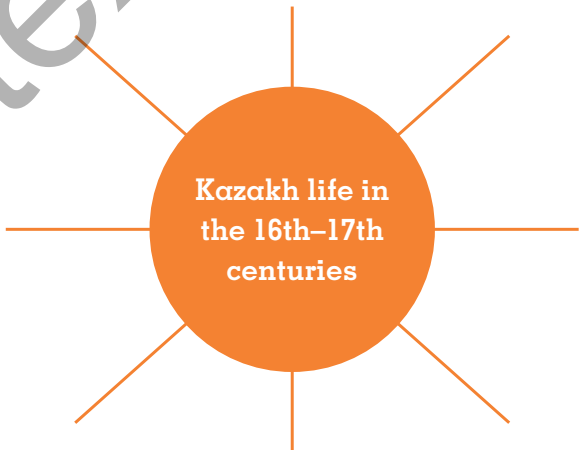
CONCLUDING YOUR ENQUIRY

So, what can we learn about the social life of the Kazakh nation from the materials you have studied in this enquiry?

Make a spider diagram in which each 'arm' represents an aspect of life (e.g. the economy). How many arms can you put on your diagram?

Are there areas of Kazakh life that these materials cannot help you learn about?

Kazakh life in
the 16th–17th
centuries



4.2 What can we learn from the yurt about the material culture of medieval Kazakhstan?

⊗ What do the items below have in common? What might we learn from these items about the society and culture that produced them?



Your enquiry:

- ✓ What different types of handicraft production were traditional in Kazakhstan?
- ✓ What can we learn from handicrafts about traditional Kazakh society and culture?
- ✓ What was the significance of the yurt in traditional Kazakh culture?

REFLECTION: STEP 1

In this enquiry, we are focusing on **material culture** – the things that people in the past produced and used in their everyday lives. What can we learn about past societies and people from their material culture? What do you think people in the past might learn about us from our material culture (mobile phones, tablets, and so on)?

1. Traditional Kazakh material culture

📖 Enquiry Step 1

What conclusions could a historian draw about the economy and culture of Kazakhstan in the Middle Ages from the artefacts shown on the right? Make a list of conclusions and provide supporting evidence from the images.

Traditional Kazakh culture has deep roots in the past. Traces of Andronovo culture in the construction of homes and farms can be seen in the Kazakh nation's dwellings. We can also see the influence of the Iron Age Sax, Ujsun, and Gun tribes in Kazakh traditions.

Handicraft production was central to this tradition. Kazakhs made their dwellings, clothes, equipment, and tools by hand. There were many types of handicraft: knitting, felt making, wood working, metal working and crafting of animal skin, bone and horn. Leather-working was a very important skill.

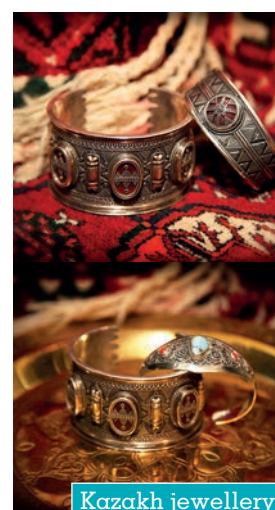
Most of the Kazakh people were herders and they hand-made most of the tools they needed to manage their herds from the skin and hair of their animals – for example, kuryks and lassos for keeping horses – and they used a tub for watering the cattle.

In the regions of Kazakhstan where agriculture was possible, handicraft production focused on making tools for agriculture such as ploughs, harrows, and sickles. These were all made by local smiths.

Kazakh smiths also made weapons of war. Kazakhs used the pole-axe, bow and arrows, and a number of other weapons. Batyrs were attired in armour with shields, swords, *selebes* (large combat knives), *sapies* (short swords), and spears. From the 18th century they also began to use guns.

Jewellers made jewellery such as *saukele*, pins, pendants, bracelets, necklaces, earrings, rings, belts, harnesses, bridles, and stirrups, decorating them with gold, silver, and precious stones.

A carpenter made the basis of *kiiz uy*: *kerege*, *uyk* (wool rope), *shanyrak* (roof of the *kiiz uy*), *domyra* (musical instruments), utensils, *zhukayak* (stand on legs), *besik* (cots), and other objects.



2. Traditional Kazakh dress

📖 Enquiry Step 2

Look at the examples of traditional clothing in Figure 1. What conclusions can you draw from the images and text a) about Kazakh handicrafts and b) about Kazakh society.

For example, can we learn anything about gender relations? Make a list of conclusions and provide supporting evidence from the images.



3. The yurt

📖 Enquiry Step 3

Look carefully at the information below about the 'yurt' – the traditional dwelling of the Kazakh people. What conclusions can you add to those that you drew at Step 1 about a) Kazakh handicrafts and b) Kazakh society? Add additional points to your earlier conclusions and make sure you provide supporting evidence for your conclusions.

The yurt provided comfort and security and protected from the cold in winter and heat in summer. The yurt was a mobile house that could be dismantled and then reassembled when families migrated to seasonal pastures. Large yurts could also be transported by being pulled on platforms by animals.

A yurt consists of three basic parts – *shanyrak*, *kerege*, and *uyk*. The structure of a yurt depends on the number of wings. There are different types of yurt: a guest house, a residential house, a *zhoryk* house and a 'solemn house'.

Yurts are of different sizes depending on the number of *kereges* (wood gratings) that they have. Between 4 and 12 *kereges* are typical but some yurts could have up to 24.

When entering a yurt, it was traditional to cross the threshold with the right foot first and bend your head as a sign of respect for the homeowner. There was a fireplace in the middle of the yurt. The floor was covered with *numdah* and carpets.

The seat opposite the entrance was called the *tor* (the seat of honour). The right side of a yurt was traditionally the men's part, decorated with weapons and harnesses, and the left side of a yurt was the women's part, where the cooking utensils were kept. The bed was traditionally in the women's half.



A traditional yurt

CONCLUDING YOUR ENQUIRY

As you have seen, we can learn a lot from material culture about the traditional culture and economy of Kazakhstan.

Design a poster, for use with children in Grade 6, to explain the traditional items found in a yurt. You should make sure that your poster helps them understand what the yurt can tell us about the traditional culture and economy of Kazakhstan.

REFLECTION: STEP 2

Read the text in Section 3 and look at the items in Figure 2. Where should they be placed inside the yurt?



Fig. 2

Locating objects in a yurt

4.3 Why did Aktamberdi Zhyrau sing 'Is there any animal better than the horse'?

⊗ Why are there winged horses in the state emblem of the Republic of Kazakhstan? Why are horses granted so much respect in Kazakh national traditions?

Your enquiry:

- ✓ Why was the horse so important in the Middle Ages?
- ✓ What were the roles and importance of other types of livestock in this period?
- ✓ Why did traditional animal husbandry remain so important for so long in Kazakh lands?



Kazakh soldiers



The state emblem of the Republic of Kazakhstan



Life on the steppe

1. The horse in Kazakh tradition and culture

From Aktamberdy Zhyrau's poetry:

Күлдір де күлдір кісінетіп, Жағасы алтын, жеңі жез,
Күреңді мінер ме екенбіз, Шығыршығы торғай көз
Күдеріден бау тағып, Сауыт киер ме екеміз!
Ақ кіреуке киер ме екеміз!

For Kazakhs, the horse is a traditional symbol, standing for heroism and loyalty, beauty, freedom, and independence. The spirit of freedom associated with horses has been highly appreciated by the Kazakh people since ancient times.

During the Iron Age nomadic animal husbandry came to dominate the economy of Kazakh lands. In the Early Middle Ages, the Turkic Khaganate was called 'the kingdom of horses' because its main military force was cavalry.

During the Kazakh Khaganate, the horse was the main means of transport. It also provided milk, meat, and clothing. Kumis, an alcoholic drink made from mare's milk, was thought to have rich medicinal properties.

The customs and folklore connected with a horse are widespread: horses feature in adventure stories and poems, and the true friend of a Kazakh batyr is always a horse called Tulpar.

Horse meat and kumis are still national delicacies for Kazakhs and equestrian sport remains popular.



Aktamberdy Zhyrau (1675–1768)



Batyr's jousting

Enquiry Step 1

Read the text under heading 1 on page 145.

- a)** What are the characteristics of the horse that led Aktamberdy Zhyrau to sing 'Is there any animal better than the horse?'
- b)** Copy the boxes below into your workbooks and link the boxes together. An example is provided to help you.

- kumis
- horse meat
- horse meat broth

- wool processing
- bone processing
- rope-making from horse hair

- giving horses as gifts to respected guests
- cooking horse meat
- payment of fines in horses
- payment of marriage dowries in horses

- *alaman baigue*
- *baigue*
- *kokpar*
- *kyz kuu* ('catch the girl')
- catch a silver

- verses
- songs
- legendary heroes
- fairy tales
- proverbs
- sayings
- fixed expressions
- taboo language

**NATIONAL SPORTS
AND GAMES**

**CUSTOMS AND
TRADITIONS**

**APPLIED
HANDICRAFTS**

ORAL LITERATURE

**TRADITIONAL
MEDICINE**

Enquiry Step 2

Livestock are shown below in order of their traditional importance in Kazakhstan. Read the text below and explain this order.



2. Traditional animal husbandry

Animal husbandry is important in Kazakhstan because of the vast size of the territory and its climate. The desert in southern, central and western Kazakhstan makes the territory unsuitable for agriculture.

Camels are the key livestock in western regions, while horses and sheep are bred in the others. Sheep and horses grow quickly and are well suited to a nomadic economy. Cattle are not as well adapted to nomadism in the Kazakh climate: they are poor at foraging in winter and need more water than other animals.

The nomadic way of life required a seasonal use of pastures. Winter pastures were situated on the banks of rivers such as the Ural and lakes like Balkhash, and on the lower slopes of mountains.

Nomadic animal husbandry was not the only type of economy in Kazakhstan in the Middle Ages. City culture developed in fertile places with deep rivers and lakes. Several types of hunting were traditional, for example, falconry and hunting with dogs. The pelts of animals such as foxes, wolves and otters were used for clothing.

REFLECTION: STEP 1

Do these animals still have the same order of importance for Kazakhs, or has it changed?

CONCLUDING YOUR ENQUIRY

So, why did why Aktamberdy Zhyrau sing 'Is there any animal better than the horse'? Write a paragraph of no more than 200 words that could be used to help Grade 6 students understand the meaning of Aktamberdy's song.

Glossary

English	Kazakh	Enquiry no.
A		
A.I. Levshin	А.И. Левшин	3.17
Abdullah Khagan II	Абдулла Хан II	3.14
Abu'l-Khayr Khaganate	Әбілхайр Қағанаты	3.5
Abu Said Zhanibel Khagan	Абу-Саид Жәнібек Қаған	3.5
Abu'l-Khayr Khaganate	Әбілхайр Қағанаты	3.4, 3.6
admittance	кіру, жол	1.4
adoption (of Islam)	(Исламды) қабылдау	2.2
affluence	МОЛШЫЛЫҚ	3.11
<i>aggrieve</i>	<i>қанау</i>	1.7
agriculture	ауыл шаруашылығы	1.2
Aisha Bibi	Айша Биби	3.8
Ak Orda (White Horde)	Ақ Орда	3.5
Al Farabi	Әл-Фараби	2.1, 2.5, 2.6, 3.2
<u>Alash</u>	Алаш	3.10
Alasha Khagan (legendary)	(аты аңызға айналған) Алаша Хан	3.8, 3.10
alliance	одақ	1.3, 1.5
ally(-ies)	одақтас(тар)	1.4, 1.5
Altai	Алтай	2.3
Altai mountains	Алтай таулары	1.6
Altyn Orda Khaganate	Алтын Орда	1.1
ambassador	елші	1.6, 2.4, 3.2
ambush	торуыл	2.3
ancestors	бабалар	2.3
ancient period	ежелгі кезең	1.1
(the) Andronovo tribes	Андронов тайпалары	3.10

English	Kazakh	Enquiry no.
annals	жылнама	1.7
anthropologist	антрополог	3.10
anthropology	антропология	3.10
<i>Arab</i>	<i>Араб</i>	1.4
Arab Muslim Caliphate	Араб-Мусылман Халифаты	1.3
Aral Sea	Арал теңізі	2.1
archaeologist	археолог	2.5
archaeology	археология	3.10
architecture	сәулет	2.2, 3.8
aristocracy	ақсүйектер тобы	1.5
arrow(s)	жебе (лер)	1.7, 2.3
art	өнер	3.8
artefact	артефакт	1.6
Ash-Sharif al-Idrisi	Аш-Шариф әл-Идриси	1.6
Ashnas	Ашнас	3.3
(the) Ashtarkhanids	Аштархан әулеті	3.15
Assan Kaigy	Асан Қайғы	3.8
assar	асар	3.18
<i>assimilate(d)</i>	<i>бейімдену (бейімденген)</i>	1.2, 3.3
atalyk	аталық	3.7
B		
B.B. Karibayev	Б.Б. Кәрібаев	3.11, 3.17
baghatur	баһадүр	3.4
Balasaguni	Баласағұни	2.6
barley	арпа	1.6
<i>barter</i>	<i>тауар алмасу</i>	1.6
barzigar	барзигар	2.2
baskak	басқақ	3.4
Battle of Atlakh	Атлах шайқасы	1.4
Battle of Kalka	Қалқадағы шайқас	3.3

English	Kazakh	Enquiry no.
Batu Khagan	Бату Хан	3.4, 3.7
batyr	батыр	3.18
Batyr Kontaishy	Батыр қоңтайшы	3.16
bazaar	базар	3.9
beans	бұршақ	1.6
bek	бек	3.4, 3.7
bekler	беклер	3.4
bekler bek	беклер бек	3.7
<i>betray(ed)</i>	<i>сатып кету (сатқындықтан зардап шеккен)</i>	1.4
Bilge Khagan	Білге Қаған	1.3
Bilge Kul Kadyr Khagan	Білге Құл Қадыр Қаған	1.3
bir	бір	3.4
bitikshi	бітікші	3.4
<i>bitter (struggle)</i>	<i>ауыр (күрес)</i>	3.5
biy	би	3.7, 3.18
Black Sea	Қара теңіз	1.2
border	шекара	2.4
<i>bounded</i>	<i>шектелген</i>	3.4
bow	садақ	2.3
<i>breed (horses)</i>	<i>(жылқыларды) өсіру</i>	2.3
Buddhism	Буддизм	1.4, 2.5
Bukhara	Бухара	3.14, 3.15
Bumin Khagan	Бумын Қаған	1.3
Buydash Khagan	Байдаш Қаған	3.13
Byzantium	Византия	1.3
С		
Caliph of Baghdad	Бағдат халифаты	3.3
camel	түйе	1.7
<i>(to) campaign</i>	<i>науқан өткізу</i>	1.3
canal	канал	3.2

English	Kazakh	Enquiry no.
captive	тұтқын	3.2
caravan roads (routes)	керуен жолдары	1.2
Caspian Sea	Каспий теңізі	2.1
casualties	қаза тапқан адамдар	1.4
cattle breeding	мал шаруашылығы	1.2, 1.6
cavalry	атты әскер	1.2
census	есеп-санақ	3.4
Chagatai	Шағатай	3.2, 3.4
(the) Chagatai Ulus	Шағатай ұлысы	3.6
chain mail	берен	2.3
characteristics	сипаттама	2.3
<u>Christian</u>	<u>Христиан</u>	3.9
Christianity	Христиандық	2.5
chronicler	жылнамашы	4.1
chronicle(s)	хроника	1.2, 4.1
chronological order	хронологиялық тізбек	3.2
church bells	шіркеу қоңырауы	3.9
citadel	қамал	3.2
clan	рулық қауым	3.7
clash(es)	жанжал(дар)	3.4
clay tablet	балшық тақта	3.2
code of rights	құқықтар кодексі	1.1
<i>Codex Cumanicus</i>	<i>Кодекс Куманикус</i>	3.8
collapse (empire)	(империяның) құлауы	3.4
combat	шайқас	1.5
<i>commemorate(d)</i>	<i>мейрамдау (мейрамдалған)</i>	3.11
commendation	коммендация	2.2
commodity	тауар	2.4
Confucianism	Конфуцийшілдік	1.4
conquest	жаулап алу	3.4

English	Kazakh	Enquiry no.
Constantinople	Константинополь	3.9
construction	құрылыс	2.2
<i>convert(ed)</i>	<i>айлалдыру (айналған)</i>	1.5
copper	мыс	1.7
corvée	кен тасуға арналған арба	3.4
counsellor	кеңесші	1.3
craftsman/men	қолөнерші/лер	3.18
Crusade	Крест жорығы	3.9
(the) Crusades	Крест жорығы	3.3
culture	мәдениет	1.1
curved sabre	иілген қылыш	2.3
custom(s)	дәстүр(лер)	2.6
D		
darug	даруғабек	3.7
darughachi	даругачи	3.4
<i>decisive (moment)</i>	<i>шешуші (сәт)</i>	1.4
Declaration of Independence	Тәуелсіздік туралы мағлұмдама	1.4
decline	құлдырау	2.1
defection	сәтсіздік	3.6
<i>defensive (war)</i>	<i>қорғаныс (соғысы)</i>	3.6
dependence	тәуелділік	3.18
descendant(s)	ұрпақ(тар)	3.4
Desht-i Kipchak	Дешті Қыпшақ	2.3
Developed Middle Ages	Орта ғасырлардың дамуы	1.1, 2.1
development	даму	2.1
dialect(s)	диалект(ілер)	2.3
<i>diminish(ed)</i>	<i>азайту (азайтылған)</i>	1.4
diplomacy	дипломатия	3.4, 3.17
diplomatic relationship(s)	дипломатиялық қатынас(тар)	1.2
<i>dispersing (tactics)</i>	<i>шашыраңқы (тактика)</i>	3.1

English	Kazakh	Enquiry no.
dissolution (of an empire)	(империяның) құлдырауы	3.1
divan	жинақ	3.7
diversity	алуан түрлілік	3.4
dombra	домбыра	4.1
<i>domed</i>	<i>күмбез тәрізді</i>	2.2
domestic animals	үй жануарлары	1.6
Dospanbet Zhyrau	Доспамбет Жырау	4.1
duality	екіжақтылық	2.6
Dulu tribe	Дулу (Дулат) руы	1.4
Dzungar Khaganate	Жоңғар хандығы	3.16
(the) Dzungars	Жоңғарлар	3.15, 3.16, 3.17
E		
Early Middle Ages	Ерте орта ғасырлар	1.1
East Turkistan	Шығыс Түркістан	1.4
East Turkic khaganate	Шығыс Түрік қағанаты	1.3
Eastern Europe	Шығыс Еуропа	3.4
economic self-sufficiency	экономикалық жағынан қамсыздық	3.17
economy	экономика	1.1
Edigu Khagan	Едіге Қаған	3.7
emergence (new states)	(жаңа мемлекеттердің) пайда болуы	3.4
<i>emigrate</i>	<i>қоныс аудару</i>	1.6
emir	әмір	3.4
emperor	патша	1.2
empire	империя	1.2
envoy	елші	3.9
epic poem	эпостық поэма	1.5, 3.8
Esim Khagan	Есім Қаған	3.15
Estemi Khagan	Естемі Қаған	2.4
ethnic group	этникалық топ	1.2

English	Kazakh	Enquiry no.
ethnicity	ҰЛТ	1.2
<u>ethno-political</u>	<u>ЭТНО-САЯСИ</u>	3.5
ethnonym	ЭТНОНИМ	1.2, 3.4, 3.10
ethnonyms	ЭТНОНИМИЯ	3.10
<i>extract(ed)</i>	<i>үзінді</i>	1.6
F		
fairytale	ертегі	3.8
<u>fatigued</u>	<u>қалжыраған</u>	2.3
<u>feigned</u>	<u>жасанды</u>	2.3
felt	киіз	1.7
ferocity	қаталдық	3.1
<u>feudal</u>	<u>феодал</u>	2.2
feudalism	феодализм	2.2
fireplace(s)	ошақ(тар)	3.2
flute	сыбызғы	4.1
folk literature	фольклорлық әдебиет	3.8
foreign policy	сыртқы саясат	3.13
front(s)	майдан(дар)	1.4
G		
genealogy(ies)	шежіре(лер)	4.1
genetics	генетика	3.10
Genghis Khan	Шыңғыс Хан	3.1, 3.2, 3.4
<i>genuflect(ing)</i>	<i>тізе бүгу</i>	3.9
geology	геология	3.10
gold	алтын	1.6
Golden Horde	Алтын Орда	3.4
gorge	долылық	3.16
<i>(to) govern</i>	<i>билеу</i>	1.1
governance	басқару	2.1

English	Kazakh	Enquiry no.
grapes	жүзім	1.6
<i>grazing</i>	жайылымдық мал шаруашылығы	1.7
Great Silk Road	Ұлы Жібек Жолы	1.1, 1.2, 2.4
grief	қайғы	1.5
<i>Gulistan bi-t-Türki</i>	<i>Гүлстан бим турки</i>	3.8
H		
handicraft(s)	қолөнер(лер)	1.2, 3.2
harness(es)	ер тұрман	1.7
height (of an empire)	(империяның) ең жоғарғы деңгейі	3.1
heir	мұрагер	3.1
helmet	дулыға	2.3
(the) Hephtalites (White Huns)	Эфталиттер (Ақ ғұндар)	1.3
herder	бақташы	3.18
<i>hereditary</i>	<i>дәстүрлі</i>	3.10
historical significance	тарихи маңыздылық	1.4
<i>historically significant</i>	<i>тарих жағынан маңызды</i>	1.4
horde	орда	1.6
hot baths	ыстық ванналар	2.1
<i>hot pursuit</i> (tactics)	<i>қиян-кескі қуғын</i> (тактика)	3.1
(the) Huns	Ғұндар	3.10
husbandry	егіншілік	1.7
I		
Ibn al-Asir	Ибн әл-Асир	3.3
Ibn Battuta	Ибн Батутта	3.9
Ibn Phadlalah al-Omar	Ибн Фадлаллах әл-Умари	3.3
ikhta	ихта	2.2
ikhtadar	иктадар	2.2
ikta	икта	3.4
impact	ықпал	3.3

English	Kazakh	Enquiry no.
incentive	ынталандыру	3.1
independence	тәуелсіздік	3.18
<u>independent</u>	<u>тәуелсіз</u>	1.7
infidel	пұтқа табынушы	3.9
influence	әсер	1.4, 3.3
<u>informative</u>	<u>ақпараттық</u>	1.7
<u>innocent</u>	<u>күнәсыз</u>	1.7
inscription	жазба	1.2
inter-tribal relations	ру аралық байланыстар	1.2
inter-tribal war	ру аралық соғыс	3.11
international relations	халықаралық қатынастар	2.3, 2.4, 3.13
invasion	басып кіру	1.1
inzhu	інжу	3.4
<u>iron (discipline)</u>	<u>шойын (саласы)</u>	3.1
iron smelting	шойын қорыту	1.3
iron working	шойын өңдейтін	1.1, 2.5
<i>irrigate(d)</i>	<i>суару (суармалы)</i>	3.5
Isfijab	Испиджаб	2.5, 3.2
Islam	Ислам	1.1, 1.4, 2.2, 2.5, 3.2, 3.6
Istemi Khagan	Иштеми Қаған	1.3
J		
jailou	жайлау	4.1
Jalayir Khaganate	Жалайыр Қағанаты	1.1
(the) Jalayirs	Жалайырлар	2.1
javelin	найза	2.3
jewellery	құнды әшекей заттар	1.6
'jihad war'	«жиһад соғысы»	1.3
Jochi	Жошы	3.4

English	Kazakh	Enquiry no.
Jochi ulus	Жошы ұлысы	3.1
Judaism	Иудаизм	2.5
Junior Zhuz	Кіші жүз	3.10
К		
K.A. Pyshulina	К.А. Пышулина	3.11
K.Z. Uskenbai	К.З. Өскенбай	3.5
Kadyrgali Zhalaiyr	Қадірғали Жалайыр	3.12
(the) Kalmyks	Қалмақтар	3.7, 3.15
kanat(s)	қанат(тар)	3.1
Kara-Khanid Khaganate	Қараханид мемлекеті	1.2, 2.1, 2.2
Karakhan	Қарахан	3.8
Karakitai Khaganate	Қарақытай мемлекеті	1.1
karasha	қараша	3.18
Karluk Khaganate	Қарлұқ Қағанаты	1.1, 1.3
(the) Karluks	Қарлұқтар	1.3, 1.4
Karluk tribes	Қарлұқ тайпалары	2.2
Karluz state	Қарлұқ мемлекеті	1.2
Kasym Khagan	Қасым Хан	3.12
Kazakh Khaganate	Қазақ Хандығы	1.1, 3.10, 3.11, 3.12, 3.13, 3.15
Kebek Khagan	Кебек Хан	3.6
Kerei Khagan	Керей Хан	3.5, 3.11
Kerei Khaganate	Керей мемлекеті	1.1
(the) Kereis	Керейлер	2.1
Ketbugha	Кетбұға	3.8
Kh. Yassau	Х. Яссауи	2.1
khagan	қаған	1.3, 3.4, 3.7, 3.18
Khagan Suluk	Сұлық Қаған	1.3

English	Kazakh	Enquiry no.
Khaknazar Khagan	Хақназар хан	3.13
khan	хан	3.18
Kharahan Khaganate	Қарахан мемлекеті	1.1
Khwarezm state/shahs	Хорезм мемлекеті/шахтар	2.3
Khwarezm tribe	Хорезм тайпасы	2.1
<i>Khusrau-Shyryn</i>	<i>Хұсрау-Шырын</i>	3.8
Khwarezm shahs	Хорезм шахтары	3.2
Kievan Rus	Киев Русі	1.2, 1.5
Kimek Khaganate	Қимақ Қағанаты	1.1, 1.2, 2.1
(the) Kimeks	Қимақтар	1.6
Kipchak Khaganate	Қыпшақ хандығы	1.1, 1.2, 2.1
(the) Kipchaks	Қыпшақтар	1.1, 2.3, 3.3
<i>Kisas-ul anbia</i>	<i>Қисса-сул Әнбия</i>	3.8
kistau	қыстау	2.3
kobyze	қобыз	4.1
Koilyk	Қойлық	2.5
kokteu	көктеу	2.3
kozha	қожа	3.18
Kuchum Khagan	Көшім хан	3.7
Kul Tegin monument	Күлтегін ескерткіші	2.6
kurultai	құрылтай	3.1, 3.4
Kutb	Құтб	3.8
kuzeu	күзеу	2.3
(the) Kyrgyz	Қырғыз	3.15
L		
labourer	қара жұмысшы	3.18
Lake Balkash	Балқаш көлі	2.1
land-owning	жер иелену	2.1
land-owning system	жер иелену жүйесі	2.2

English	Kazakh	Enquiry no.
legacy	мұрагерлік	3.3, 3.4
legal system	мұрагерлік жүйе	1.1
legend	аңыз	3.8
Legend of Alash	Алаш аңызы	3.10
<i>levy(ied) (tax)</i>	(салықтарды) <i>жинау</i>	3.1
library	кітапхана	2.1
library of Otrar	Отырар кітапханасы	3.2
limit	шек	3.4
linguistics	тіл білімі	3.10
literature	әдебиет	3.8
livestock	мал	1.5
luxury goods	сән-салтанат заттары	2.5
“(the) Lycurgus of the steppe”	«Дала Ликургі»	3.17
M. Kashgari	М. Қашқари	2.1
M. Tevkelev	М. Тевкелев	3.17
M		
mace	күрзі, шоқпар	2.3
madrassa(s)	медресе(лер)	2.1, 3.2
<i>Mahabbat nameh</i>	<i>Мұхаббат-наме</i>	3.8
Mahmud al Kashgari	Махмұд әл-Қашқари	2.5, 2.6
Mamash	Мамаш	3.13
(the) Mamluks	Мәмлүктер	3.10
mangyt eli	маңғыт елі	3.7
Marco Polo	Марко Поло	3.9
<i>massacred</i>	<i>қырқыс</i>	3.16
mausoleum	кесене	2.2, 3.8
<u>medieval</u>	<u>орта ғасырлық</u>	3.2
metal-worker	металл саласындағы жұмысшы	1.2
Middle Ages	Орта ғасырлар	1.1

English	Kazakh	Enquiry no.
Middle Zhuz	Орта жүз	3.10
migration	қоныс аудару	1.2
military commander	әскери бастық	2.3
military service	әскери қызмет	1.2
military strategy	әскери стратегия	2.3
military technology	әскери технология	2.3
millet	бидай	1.6
minaret	мұнара	3.9
mine	кен	2.6
mint (money)	ақша сарайы	1.3
mint(ed)	металл ақша соғу	1.4, 1.6, 3.2, 3.4
mirza	мырза	3.4
missionary (expedition)	миссионерлік (саяхат)	3.9
mobile	мобильді	2.3
Moghulistan Khaganate	Моғолстан мемлекеті	3.4, 3.6, 3.13
molten	сұйық	3.2
Mongol Empire	Моңғол Империясы	3.1
Mongoloid	Моңғолоид	3.10
(the) Mongols	Моңғолдар	1.1, 3.3
monument(s)	ескерткіш(тер)	1.1
mosque	мешіт	2.1, 3.2, 3.9
motherland	туған жер	1.3
mounted archer(s)	атты мерген(дер)	1.2
Muhammad (Prophet)	Мұхаммед (пайғамбар)	1.7
Muhammed Shah	Мұхаммед шах	3.2
mukhtar	мұхтар	2.2
Musa	Мұса	2.2
Mutahab at-tavarikh	Жамиғат-ат таварих	3.5
muzari	музари	2.2

English	Kazakh	Enquiry no.
myrza	мырза	3.7
mythic	мифтік, қияли	1.5
N		
Naiman Khaganate	Найман мемлекеті	1.1
(the) Naimans	Наймандар	2.1
namaz	намаз	3.9
narrative	әңгіме	3.2
national debts	ұлттық қарыздар	2.5
neighbouring	көршілес	1.1
neutralize (the advantage)	(артықшылықты) бейтараптандыру	3.16
Nogai Horde	Ноғай Ордасы	3.4, 3.7
nogaili / nogai eli	ноғайлы / ноғай елі	3.7
nomadic lifestyle	көшпелі тұрмыс	1.6
nomadic pastoralism	көшпелі мал шаруашылығы	1.2
nomadism	көшпелі тұрмыс салты	2.6
noyan	ноян	3.4
Nurad-din Khagan	Нұраддин Қаған	3.7
official religion	мемлекеттік дін	2.2
O		
Ögedei	Өгедей	3.2, 3.4
(the) Oghuz	Оғыз	1.5
Oghuz Khaganate	Оғыз Қағанаты	1.1, 1.5, 2.1
Oghuz state	Оғыз мемлекеті	1.2
Oghuz-nameh	Оғыз-нама	1.5
Oral	Орал	2.3
oral tradition	орал дәстүрі	3.8, 3.17
Orbulak	Орбұлақ	3.16
orchard	жеміс бағы	3.3
ornament(s)	ою-өрнек(тер)	1.6
Otrar	Отырар	2.5, 3.2, 3.3

English	Kazakh	Enquiry no.
Otyrau library	Отырар кітапханасы	2.1
<u>outnumbered</u>	<u>саны жеткіліксіз</u>	3.16
<u>overland</u> (trade route)	<u>құрлықтағы</u> (сауда жолдары)	2.4
<i>overwhelm(ed)</i>	еңсеру (еңсерілген)	3.2
P		
papermaking	қағаз жасау	1.4
papyrus scroll	күлән бұрама қағазы	3.2
<i>parcelling out</i> (land)	(жерді) бірнеше бөлікке бөлу	1.2
peasant(s)	шаруа(лар)	2.2
pedigree horse(s)	асыл тұқымды жылқы(лар)	2.3
Persia	Парсы елі	1.3
Persian carpets	Парсы кілемдері	2.5
place(s) of worship	табыну орны (орындары)	1.6
poet	ақын	3.8
political dominance	саяси үстемділік	1.4
political map	саяси карта	2.1, 3.4
political state	саяси мемлекет	2.6
port	порт, кемежай	3.9
<u>portable</u>	<u>көшпелі</u>	2.4
<i>practise</i> (a religion)	(дінге) берілу	3.1
<u>precarious</u>	<u>сенімсіз</u>	3.15
precepts	нормативті жарлықтар	3.1
private property	жеке меншік	3.1
<i>prosper(ed)</i>	үлгеру (үлгерген)	2.5
Q		
qalan	қалан	3.4
Qazaqs (Kazakhs)	Қазақтар	3.6
qualities	қасиеттер	2.3
qubhir	құбыр	3.4
quiver(s)	қорамсақ(тар)	1.7, 2.3

English	Kazakh	Enquiry no.
R		
<i>rank</i>	<i>атақ</i>	1.4
ranking	рейтинг	1.4, 3.1
<i>razing (e.g. a city) to the ground</i>	<i>(мысалы, қаланы) жермен жексен ету</i>	3.2
<u>renowned</u>	<u>даңқты</u>	2.3
retreat	шегіну	2.3
revolt	көтеріліс	1.7, 2.1, 3.15
revolution	революция	1.3
rice	күріш	1.6
riot	бүлік	1.7
rival	қарсылас	2.3, 3.15
river Esil	Есіл өзені	3.4
river Irtysh	Ертіс өзені	1.6, 3.4
river Olga (Edil)	Еділ өзені	2.3
(the) Rourans	Жужан Қағанаты	1.3
ru	ру	3.18
runic inscriptions	руналық жазбалар	2.6
runic writing	руналық жазу	1.3
S		
<i>sacked (e.g. cities)</i>	<i>жойылған (мысалы, қалалар)</i>	3.4
<i>sacrifice</i>	<i>құрбан ету</i>	2.3
safe passage	қауіпсіз жол	3.9
(the) Saka tribes	Сақ тайпалары	3.10
salary	айлық	2.5
(the) Samanids	Самани әулеті	2.2
Sarayshyk	Сарайшық	3.7
Sarayshyk	Сарайшық	3.12
Satuk Bugra Khagan	Сатук Бугра Қаған	2.2
script(s)	жазба(лар)	1.1
sculpture(s)	мүсін(дер)	2.3

English	Kazakh	Enquiry no.
semi-nomadic	жартылай көшпелі	2.1
Senior Zhuz	Ұлы жүз	3.10
<i>sentence(d) to death</i>	өлім жазасына кесілу (өлім жазасына кесілген)	1.7
<u>settled</u> (economy)	<u>тұрақты</u> (экономика)	1.2
sewer system	кәріз жүйесі	3.2
Shagatai ulus	Шағатай ұлысы	3.1
Shah of Persia	Парсы шахы	1.3
Shalkiiz Zhyrau	Шалкиіз жырау	4.1
shapan	шапан	1.7
Sharia law	Шариғат заңы	2.1
(the) Shaybanids	Шайбани мемлекеті	3.7
Shaybanid dynasty	Шайбани әулеті	3.6
shepherd	бақташы	2.3
shield	қалқан	2.3
Shymgy-Tura	Шымғы-Тұра	3.7
Siberia	Сібір	3.7
Sibir Khaganate	Сібір Хандығы	3.7
siege	қоршауға алу	3.2
silver	күміс	1.6
slave(s)	құл(дар)	2.5
social inequality	әлеуметтік теңсіздік	1.1
social structure	әлеуметтік құрылым	3.18
society	қоғам	1.1
(the) Sogdians	Соғдылар	1.4
soldiery	әскери іс	3.4
<u>sophisticated</u>	<u>нәзік, еңселі</u>	3.2
sorme (kohl)	сүрме	2.5
soul	жан	1.2, 2.6
Southern Kazakhstan	Оңтүстік Қазақстан	1.1
Soydian tribe(s)	Сойдан тайпасы(лары)	1.3

English	Kazakh	Enquiry no.
soyirgal	сойырғал	3.4
spear	найза	2.3
spirits	рухтар	2.6
steppe	дала	1.7, 2.3
<u>sturdy</u>	<u>табанды адам</u>	1.7
<i>subjugating</i>	<i>бағындыру</i>	3.6
<i>submit</i>	<i>бағыну</i>	1.7
<i>subordinated</i>	<i>екінші кезектегі, бағынған</i>	3.1
successor(s)	мұрагер(лер)	1.5
Suleymen Bakyrghani	Сүлеймен Бақырғани	3.8
sultan	сұлтан	3.7, 3.18
Sultan Said Khan	Саид Хан Сұлтан	3.6
Suluk Khagan	Сұлу Қаған	1.3
supreme court	жоғары сот	3.4
Supreme Khagan	Билік басындағы қаған	2.2, 3.15
surprise attack	кенеттен шабуыл жасау	1.4
switch grass	тары	1.6
Syganak	Сығанақ	3.3, 3.5
Syryra Zhyrau Surgantaiuly	Сыпыра жырау Сұрғантайұлы	3.8
Syr Darya river	Сырдария өзені	3.2
T		
Taibuga Khagan	Тайбұға Қаған	3.7
(the) Taibugids	Тайбұға әулеті	3.7
Takhir	Тахир	3.13
Talas	Талас	1.4
Talgar	Талғар	2.5
Tamerlane (Timur) the Great	Ұлы Темірлан (Темір)	3.5
tamgha	тамға	3.4
<u>Tang</u>	<u>Тан</u>	1.4
Tang dynasty	Тан әулеті	1.4

English	Kazakh	Enquiry no.
Taraz	Тараз	2.5, 3.2
<i>Tarikh-i-Safavie</i>	<i>Тарих-и Сафави</i>	3.12
tarikhan	тархан	3.4
tarkhan(s)	таран(дар)	1.7
(the) Tartars	Татарлар	3.4, 3.9
Tauekel Khagan	Тәуекел Хан	3.14
Tauke Khagan	Тәуке Хан	3.17
tax	салық	3.18
tax collection	салық жинау	1.3
tax(es)	салық(тар)	1.2
taxation	салық салу	1.5, 3.1
Temir	Темір	3.8
temple(s)	ғибадатхана(лар)	2.3
tenge	теңге	1.3, 3.2
Tengrism	Тәңіршілік	1.4, 2.1, 2.3, 2.6
Tengrist(s)	Тәңірге бағынушы(лар)	1.5
territory	аймақ, жер	1.1
threats to security	қауіпсіздікті бұзу	3.7
Tibetan people	Тибет халқы	1.3
Timurid Empire	Темір әулеті	3.6
Tokhtamysh	Тоқтамыс	3.5
Tole ulus	Төле ұлысы	3.1
Ton Khagan	Тон Қаған	1.3
tore	төре	3.18
Totkyamish Khan	Тоқтамыс хан	3.5
trade	сауда	1.2
trade alliance	сауда одағы	3.2
trade centre	сауда орталығы	2.4
trade route	сауда жолы	1.2

English	Kazakh	Enquiry no.
traders	саудагерлер	2.2
tradition(s)	дәстүр(лер)	2.6
travel writing(s)	саяхат жазба(лар)	3.9
traveller(s)	саяхатшы(лар)	3.9
treason	сатқындық	1.7
tribal assemblies	трибуттық комициялар	1.5
tribal chieftain	ру басы	3.6
tribute (tax)	алым-салық	3.4
Tsar Ivan the Terrible	Иван патша Қаһарлы	3.13
Tughlugh Timur Khagan	Тоғылық Темір Хан	3.6
tumen	түмен	3.1, 3.4
Turgesh Khagan	Түргеш Хан	1.3
Turgesh Khaganate	Түргеш Қағанаты	1.1, 1.2, 1.4
Turik bitik (Turkic script)	Түрік бітік (Түрік жазбасы)	2.6
Turkic	Түркі	1.2, 1.4
Turkic camel	Түркі түйесі	1.7
Turkic Khaganate	Түрік Қағанаты	1.2
Turkic khanate	Түрік хандығы	1.3
Turkish Khaganate	Түрік Қағанаты	1.1
Turkistan	Түркістан	3.15
turning point	маңызды шешім	1.1
Tursun	Тұрсын	3.15
two-humped camel	екі өркешті түйе	1.7
U		
uazir	уәзір	3.4
uazir 'karasha'	«қараша» уәзір	3.7
Ugedei ulus	Үгедей ұлысы	3.1
Ulus Khan	Ұлыс хан	3.5
(the) Ulus	Ұлыс	3.4
ulus(es)	ұлыс(тар)	3.4

English	Kazakh	Enquiry no.
umbrella term	жалпылама түсінік	3.4
uprising	көтерілген	1.5
urban culture	қалалық мәдениет	1.6
urban lifestyle	қалалық өмір сүру салты	3.6
urbanize(d)	урбанизациялау (урбанизацияланған)	1.6
<i>(The) Unique Way of Kasym Khagan</i>	<i>Қасым ханның қасқа жолы</i>	3.12
'u-shu' coins	«у-шу» тиындары	2.5
(the) Uyghurs	Ұйғырлар	1.3, 1.4
(the) Uzbeks	Өзбектер	3.4
V		
vassal	вассал	3.4
vicinity	аймақ	1.5
voyage	саяхат	3.9
W		
warrior	жауынгер	3.2
weaponry	қару-жарақ	1.3
West Turkic Khaganate	Батыс Түрік Қағанаты	1.1, 1.2, 1.3, 1.4
White Horde	Ақ Орда	3.4
William of Rubruck	Гильом де Рубрук	3.9
world religion(s)	әлемдік дін(дер)	2.6
(to) worship	іріп тұту	1.2
X		
Xuanzang	Сюань Цзянь	1.7
Y		
'Yasak' law	«Жасақ» заңы	3.1
yurt	киіз үй	1.7
Yusuf Balasaguni	Жүсіп Баласағұни	2.5

English	Kazakh	Enquiry no.
Z		
Zh. Balasagun	Ж. Баласағұн	2.1
zhailau	жайлау	2.3
Zhangir Khagan	Жәңгір Хан	3.16
Zhanibek Khagan	Жанібек Хан	3.11, 3.12
zharshy	жаршы	3.7
zhasaul	жасауыл	3.7
(the) Zhataks	Жатақтар	1.6
Zheti jargi	Жеті Жарғы	1.1
Zheti Zhargy	Жеті Жарғы	3.17
zhetigen	жетіген	4.1
Zhetisu	Жетісу	1.1
Zhirenshe Sheshen	Жиренше шешен	3.8
zhudik(s)	жүздік(тер)	3.1
Zhusip-Zylikha	Жүсіп-Зылиха	3.8
zhuz(es)	жүз(дер)	3.10, 3.17
zhyrau(s)	жарау(лар)	4.1

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