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THE POLITICAL HEARTLAND OF CHAGATAI KHAN IN ZHETYSU*

The article examines the history of Zhetysu, during the period when this historical region was part of the Chagatai's ulus. Special attention is paid to the Kegen-Narynkol district, which was the political center of this Ulus. The historical significance of this region is insufficiently covered in historical research. Kegen-Narynkol district is considered the seasonal political center of Chagatai and his descendants, their summer pastures were located here. It also describes the artificial ponds (reservoirs) preserved to this day in the Kegen-Narynkol steppes, the construction of which is associated with the rulers of the Chagatai Ulus. At the end of the article, the political situation in Kegen-Narynkol during the existence of the Kazakh Khanate under the rule of Yesim and Zhangir, as well as the general history of the Kazakh and Kyrgyz peoples, is investigated. The article uses information from written sources, as well as historical legends, pedigrees preserved by the Kazakhs and Kyrgyz.

Key words: Ugedei Khan, Chagatai Khan, Yesim Khan, Zhangir Khan, Political heartland, Tarbagatai, Zhetysu, Kegen-Narynkol region, artificial ponds, royal burial mounds, legends.

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СТАВКА ЧАГАТАЙ-ХАНА В ЖЕТЫСУ

В статье рассматривается история Жетысу, в период, когда эта историческая область входила в состав Улуса Чагатаидов. Особое внимание уделяется Кеген-Нарынкольскому региону, который являлся политическим центром этого улуса. Историческое значение этого региона не получило должного освещения в исторических исследованиях. Кеген-Нарынкольский район рассматривается как сезонный политический центр Чагатая и его потомков, здесь находились летние пастбища Чагатаидов. Также дается описание сохранившихся до наших дней в Кеген-Нарынкольских в степях искусственных прудов (водоемов), сооружение которых связывается с правителями Чагатайского улуса. В завершении статьи исследуется политическая ситуация в Кеген-Нарынколе в период Казахского ханства в правление Есима и Жангира, а также общая история казахского и кыргызского народов. В статье использованы сведения письменных источников, а также исторические легенды, родословные, сохранившиеся у казахов и кыргызов.

Ключевые слова: Угедей хан, Чагатай хан, Есим хан, Джангир хан, Орда, Тарбагатай, Жетысу, Кеген-Нарынкольский регион, искусственные пруды, царские курганы, легенды.

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Introduction

It is known that the Empire of Genghis Khan consisted of four uluses, three of which covered today's Kazakh land. From the Kazakh land Saryarka, the western regions of Kazakhstan, the middle and lower reaches of the Syr River entered the Juchi Ulus, Zhetysu and Chu-Talas entered the Chagatai ulus, the Ugedei ulus includes Altai, Tarbagatai region. Moreover, these regions were not just lands within the ulus, but rather the political centers of three sons of Genghis Khan and their descendants, who built and ruled the Horde.

Data on the places of residence of Jochi Khan along the Irtysh, Ulytau are presented in medieval records and widely recorded in special research works. In Ulytau, there are many tombs, starting with the mausoleum dedicated to Jochi Khan himself, and the places of the city.

V.V. Bartold, K.A. Pishchulina wrote about the Aghedei and Chagatai hordes in Tarbagatai and Semirechye (Bartold 1963: 561, Pishchulina 1977: 37). However, the last two have not gained wide popularity in the public.

The last name of the Ogedei Horde along Tarbagatai in history is associated with Amir Timur. Lame Temir went on a campaign to these regions in 1389. After he got to Tarbagatai, having expelled Yenge Tore, he temporarily stops on the way back to Sarai Orda (Sarai Ordam), inhabited by Khan along Emil (Emil-Guchur) (Pishchulina 1977: 77).

Description of materials

At the beginning of the 13th century, in the Zhetysu area, the central course of the Ili River, especially its left delta — the Kegen-Narynkol region, became the political center of the Chagatai ulus. Since then, this region has been the permanent residence of the Chagatai dynasty. There are legends about the involvement of the Kazakh khans Yesim Khan and Zhangir in this region in the Kyrgyz-Kazakh peoples. The Dzungarian rulers Syban Raptan and Galdan Tseren also spent summers in this delta and migrated.

Regarding the center of the Chagatai domain, researcher Juveini writes: "In spring and summer, his headquarters were in Almalyk and Kuyas, which at the same time were passed to the Garden of Iram. He built large waters in those parts (which they call koh) for the development of waterflow. He also built a city called Kutuluk. He spent the autumn and winter in (Marauzike?) on the Ili River" (Ata-Melik Dzhuveini 2004: 186). The seasonal migrations of Dzungarian settlers in this area are similar to the pastures of Chagatai Khan. For example, in a note by Captain Unkovsky, who arrived in the Horde of Syban Raptan, it says: "Even more detailed news was delivered by the embassy of Captain Unkovsky, who in November 1722 arrived at the headquarters of Hong-taiji, located on the southern side or a few versts east of Charyn, and stayed at the court of the Kalmyk sovereign until September 1723, migrating instead with the horde from the place to the place to the Tyup and Jirgalan rivers" (Feodorov 1903: 20). Ten years later, Major Ugryumov visited Galdan Tseren's Horde here, wintered along Ili and accompanied fellow villagers of Kontaisha, who lived in the valleys of the Kegen, Karkara and Tekes rivers in the summer (Unkovskiy 1887; Erofeeva et al. 2008: 21—22). These data indicate that the Kegen-Narynkol delta has long served as a Khan's summer vacation spot for rulers and a political center.

The place of the city of Almalyk, which became the center of the Chagatai ulus, today is located near the border with Khorgos, on the land of the Chinese state.

As for the ponds built by Chagatai Khan for “poultry farming”, this itself is a big topic to study. Surprisingly, the quadrangular fences that have survived to this day in the vicinity of the settlement of Kegen (near the villages of Zhalauli and Shyrganak) are called by locals “the place where the Kalmyk khans bred geese-swans.” Nevertheless, these remains of the fence must have been erected by order of the Chagatai Khan and used for this in subsequent years. Of course, it is known that tame swans and geese were not bred here. There are reasons for the construction of these artificial ponds.

In general, the favorite activities of the Turkic-Mongolian peoples are traditional hunting and hunting with birds of prey. It is known from historical sources that Genghis Khan himself hunted with birds in the vicinity of Urgenysh after the conquest of Central Asian cities. As a result, many swans and geese are caught and sent to Karakorum. And Chagatai’s possessions, including the surroundings of the city of Almalyk, which was the center (both sides), consist of mountain rivers. It is clear that swans and geese will not stop in stormy mountain waters. Therefore, the hunter Chagatai must have ordered the construction of such artificial lakes to divert mountain waters and reduce their runoff.

On the Kegen plain, the number of ponds we have designated is 3. Two of them are located along the Kegen River, that is, one near the village of Jalauly, to the left of the river. The second one lies on the right side of the river, along the road running from the village of Jalauly along the field road to the village of Shybyshy. The third pond, namely the place of the embankment fence, is located near the village of Shyrganak, near the mouth of the confluence of the Shyrganak River (on the left bank) with the Kegen River. Excavations carried out inside these fences have not revealed any cultural layers and objects. For this reason, and judging by the fact that all fences are located close to rivers, we can say that there is every reason to build artificial lakes with water drainage.

The last ruling state on the territory of the Chagatai ulus was the Kokand Khanate of the 19th century. The creation of this artificial lake continued during the time of this khanate. For example, Philip Nazarov, who visited Kokand in 1813, provides the following information about such a lake (on the way from Andijan to Namangan city): “On the way, we saw meadows belonging to the Kokand ruler, surrounded by dug wide ditches and reeds, with guards guarding birds and animals. The keeper comes here with a large retinue to hunt” (Nazarov 1821: 73).

During the reign of the founder of the state of Mogolstan (a descendant of Chagatai), the pedestal of Temir Khan, the political center moved to the right bank of the Ili, and the western side of the Dzungarian Alatau acquired the meaning of “khan Zhailau”. The Kegen River is found in the vicinity of Almalyk. But this is different from what we write. Although the Kegen region described by us got its name from the name of the river, according to concepts it has significance for the entire delta, that is, it has a wide range.

N. Pantusov, based on the statements of local residents, indicates that Tuglyk Timur temporarily lived in this Almalyk city, in the vicinity of the Kegen River (Baynaman). Tuglyk Temir’s grave was located in this region. He’s writing: “According to the stories of the Mazar sheikhs, Tughluk-Timur Khan lived in the Baynaman area, which is located west of Kera or Kegen, a place where an international congress with the Chinese is constantly held; he lived there with his family” (Pantusov 1910). This Kegen River originates from Mount Khorgos (Dzungarian Alatau), flows parallel to the Khorgos River and flows into the Ili River. From the data of N. Pantusov, it can be seen that Tugluk Temir (based on this source, other rulers) inhabited the right bank of the Ili and could climb the Zhailau (Kishi Oh Zhailau) in the Dzungarian Alatau. In the upper reaches of the Osek River, which joins the river Ili on the right, that is, above the mountain, you can find the name Syrlytam. Nevertheless, Syrlytam should be the site of a medieval tomb erected in Jailau, associated with this Chagatai dynasty.

Although it was formed as the Chagatai ulus, its descendants were unable to maintain their power in this territory. As a result, in the middle of the 14th century, the Mughal state emerged in its eastern region. There was a strong influence of local tribes and clan chiefs in this region. However, despite the short time, the descendant of Chagatai Tuguluk Temir managed to correct the situation.

From medieval historical sources, it can be noted that the Lame Temir made several hikes along the Kegen and Ili rivers (not counting the Tarbagatai and Ayagoz hikes). These campaigns were organized to destroy the source of Qamar al-Din, the ruler of the Dulat tribe.

Lame Temir came to the Ili River in 1375. According to historical data, “After passing Sairam, they reached the area of Jarun (i.e. Charyn), near which Qamar ad-Din was located” (Pishchulina 1977: 65). Kamaraddin, not deciding to fight, stepped back. About his place of retreat, it is written “He hid in an inaccessible place called Aryshlar (according to “Tarihi Rashidi”), or (according to other writings) — Berke-i Guryan. V.V. Bartold established that this gorge is on the tributaries of the Charyn River: “There is an inaccessible tract called Berke-yi Guryan, there are three large rivers. Qamar ad-Din crossed two rivers and stopped near the third, and closed the passages” (Pishchulina 1977: 65).

These are the “Berke-i—Gurian” — the Three Merke Rivers (Kensu, Middle Merke and Shet Merke). “Berke” is a modified form of the word Merke, and “Gurian” means the number “three” in Mongolian. But by nature they are not large rivers, as V.V. Bartold wrote. On the contrary, both sides have a smaller width and deeper but stronger mountain waters. Strategically, of course, very important, irreplaceable spots for defense. About the three Merke Rivers, Ch. Walikhanov writes: “No matter how difficult the crossings through the three Merke Rivers ravine were, but, with the strengthened and universal assistance of the detachment, the artillery was safely lifted on the straps” (Walikhanov 1984: 319).

Historical data include the fact that the Lame Temir climb along the Ili River, reaching the mouth of the Charyn River, climb the along the left edge, along today’s Alasa pass and reached three Merke along the Aganas plain. Given the advantage of the land, Kamaraddin tries to stop the Lame Temir by building a boundary between this third Merke (Kensu) and the second Merke (middle Merke). In fact, the Shet Merke and the middle Merke have very deep depressions that flow only at the base. A rider cannot ascend from any point of this river. And the current of the middle Merk, coming out of the mountain range, flows into the Charyn River, that is, the exit to the plain is only 4—5 kilometers. Nevertheless, Kamaraddin, entrenched on the right flank of the middle Merke, tried to prevent the enemy army from rising higher. Despite the measures he took, Kamaraddin was defeated and forced to retreat.

The Kegen-Narynkol Delta is also associated with the Kazakh khans, including Yesim Khan and Zhangir. There are quite a lot of historical legends about these two rulers among the Kyrgyz people. For example, the name Santash, which is a passage from the Karkarinsky plain to the Land of Tyup (the Land of the Kyrgyz Republic), is associated by the Kegen people with the Lame Temir, and the Kyrgyz people associate with Yesim Khan. At one time, Ch. Walikhanov wrote down on paper the data of the Kyrgyz associated with Santash. He writes: “Kyrgyz people attribute the Santosh embankment to Kyrgyz Khan Ishim as a monument to his victory over the Kalmyks-Dzungars. This is more likely. Ishim really was in these places and really defeated the Juntaiji” (Walihanov 1984: 326).

According to one of the following legends preserved among the Kyrgyz people, Yesim Khan goes against Kalmyk Ajahn, who commits a massacre in the country on the eastern side of Issyk-Kul. In the legend, there are land and water names Kegen, Karkara and Tyup. And Santash is located between Karkara and Tyup, along the road that connects them. Legend has it that “Eshimkan went camping. There was a battle, after which Ajaan fled on his horse Telishalki. Eshimkan caught up with him and killed him, took a lot of loot and came from Karkyra and Kegen to the Tyup-Jirgalan area. Here he consulted with the people and rested, so the area was named Jirgalan” (Abramzon 1972: 69).

A famous event in history is the campaign of Yesim Khan to Khan Katagan Tursin. Participation in this campaign of Kazakh-Kyrgyz origin is reflected in the chronicle sources of the two countries. As a result of this campaign, Tursin Khan was killed, and his daughters were captured and given as a war trophy to Kazakh and Kyrgyz batyrs. It is noteworthy that the descendants of the daughters given as a war trophy by Tursun Khan are among the most powerful ancestors of the Kazakh people.

For example, according to Kazakh legends, the direct descendants of Sary Batyr and Konyrbike, to whom she was given as a war trophy, were the ancestors of Abai (Kunanbayev). The girls Aybike, Nurbike, and Kyzdانبike were given to the Shanshar family; Aybike's descendant is Kazybek's father Keldibek. Karashash was handed over to Shakshak, and Koshkar-batyr was born to them, whose son was Zhanibek batyr. In addition, Tursin Khan's daughters were given to other Kazakh batyrs. The participation of the Kyrgyz in this campaign is evidenced by their legends. Kyrgyz batyrs also receive Tursin Khan's daughters. According to Kyrgyz legends, Yesim Khan handed over Tursin Khan's daughter to bai Tugel, who was a representative of the Shakir Sayak family, and bii Sultan Shag (Chaa) — the daughter of Shami Sultan, Tursin Khan's younger brother.

Conclusion

Thus, if we say that Ulytau, which was the center of the White Horde, is the place of unification of three Kazakh zhuzes, and the center of the Chagatai ulus, Atyrau Kegen-Narynkol, can be assessed as a place of unification of Kazakhs and Kyrgyz under one flag during the time of Yesim Khan. One of the last manifestations of the “Khan Zhailau”, dating back to the era of Chagatai, was the reunification of Kazakhs and Kyrgyz at a meeting that led to the Karkar uprising in 1916. In fact, the significance of this place as “Khan Zhailau” (one can say, “Khan Reserve”) occurred even earlier than Chagatai Khan.

This is evidenced by the royal burial mounds of the Saka period, erected in these Kegen, Karkaraly steppes.

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