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ETHNIC FORMATION OF THE KAZAKHS

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Abstract

Russia and Kazakhstan represent a single historical space in which a modern model of Eurasian identity begins to form with an adequate construction of interethnic synthesis. The author emphasizes the history of the Kazakh ethnic group during the Middle Ages. After all, Kazakhs are a direct result of the Golden Horde; it is in the Horde period and after it that Kazakhs as an independent people became known in the Moscow kingdom and beyond. Thanks to the great Moscow princes, Kazakhs received international recognition. Tribes such as Kipchaks, Naimans, Nogai, Argyn, Uysyn, Kangles, Kerei took part in the ethnogenetic process of the Kazakhs and other peoples of the Great Steppe, which in turn were divided into sub-ethnos. The genetic heritage of the Huns cannot be denied. Academician V.V. Bartold clarified that the western border of the Hunnic nomads passed between the Urals and the Volga. However, it cannot be said that the Huns were at the origins of the Kazakh ethnic group, but they mixed with local tribes lagging behind the great campaigns to the West. Especially women had to give birth to Hunnic children as in the Hungarian situation. However, this did not play a decisive role in the history of the formation of local nationalities, including the Kazakhs. Still, we cannot yet deny the Hunnic element in genetic processes and assert that.

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1. Introduction

The declared project raises the question of the ethnic formation of one of the many peoples of the former USSR – Kazakhs. Under the Soviet regime, Kazakhstan was called the laboratory of friendship of peoples – the republic took first place in the number of international marriages. In addition, the industrialization and development of virgin lands as large historical eras attracted a huge number of specialists to Kazakhstan. We must not forget about the contribution of special settlers, that is, deported peoples (Germans, Chechens, Ingush, Crimean Tatars, Karachais and Greeks) to the socio-economic development of Kazakhstan. Then each resident of the republic identified himself with membership in the Great Power – the USSR. Of course, such a great thing was not without dramatic situations. Then there was an interethnic synthesis, aimed at the formation of a new historical community called the Soviet people.

2. Problem Statement

How did process of ethnoeducation of Kazakhs, as well as other people of the Great steppe, happen? Aristov (1896) wrote about it: the Turkic states of nomads, which were replaced in Mongolia, arose owing to strengthening one of the tribes, at the head of which there were brave, clever and happy ancestors, who were in time to subordinate to the influence of the childbirth tribe and to conquer other tribes. Consolidation of the power was reached by them using the resolution at the head of childbirth and tribes of the relatives or adherents obliged to them by the eminence. The idea of the scientist can be confirmed also by the Kazakhs example. Formation of the Kazakh was primarily during the reign of sultans Giray (other authors spell Kerey – noted by S.M.) and Janibek. These sultans were unhappy with the policies of ruler Abulkhair of the ulus and then they went to Mogulistan. They arrived with adherents in Semirechye – the possession of the Chagatai Khan. The sultans received the western part of Mogulistan. It was approximately in 1470–1471 (Sultanov, 2006). The adherents of these sultans were Cossacks and they were the founders of the Kazakh Khanate. Most historians support this view. But there is another opinion. In the collective monograph prepared according to the program of the Ministry of Culture and Information of the Republic of Kazakhstan, it is written: "First of all, it is necessary to note the convention of the name "Kazakh Khanate" in relation to the state formed by Khans Kerey and Zhanibek. This name was not found in any of the famous written works of the XVI–XVII centuries. Apparently, this name appeared in historical literature only at the beginning of the 20th century (Koigeldiev, 2007).

For the sustainable development of the ethnic group and its international authority, the accuracy of the wording of the ethnonym is of key importance. An etymological analysis of the name "Kazakh" shows that in the Kazakh language the proper name of the Kazakhs is pronounced not in the same way as it is in Russian and is written "ҚАЗАҚ". Therefore, problems arose in the paperwork and literary language on the way of writing it. For convenience, Kazakhs were called Kyrgyz Cossacks, Kyrgyz-Kaisaks and Kyrgyz. Why there is a double name. This question can be answered by the senior adviser of the Turgai regional government, Kraft (1989). He explained: "Before the introduction of the Provisional Provisions of 1867 and 1868 in official acts [Cossacks] were often called Kyrgyz-Kaisaks or Kyrgyz-

Cossacks. The name of the Kyrgyz implied nomads inhabiting the steppe regions: the Akmolá, Semipalatisk, Semirechensk, Ural and Turgai, Inner (Bukeevsky) Horde of the Astrakhan province, part of the Syr-Darya region and the Amu-Darya area" (Kraft, 1898). Here, the state rank clearly draws a demarcation line between different names of the same people – Kazakh. But this official document contradicted objectivity, and the Kazakhs were incorrectly called Kyrgyz until 1925, and then Cossacks until 1936. Unfortunately, in modern conditions in historical studies of Kazakhstan there is confusion in explaining the ethnonym "Cossacks". A fundamental error was made in the beautifully designed book of authors of the Republic of Kazakhstan. In the first part of the publication, a certificate is given about the "ethnonym Cossacks" – "in 1926, the ethnonym "Cossacks" was officially introduced and in accordance with the Soviet policy of officially recognizing the names that ethnic groups called themselves" (Benson & Swanberg, 2005). In fact, the etymology of the Kazakhs' own name was legislatively approved twice, but not in 1926. The Fifth Congress of Soviets of the KASSR on April 19, 1925 decided to "henceforth call them as Kyrgyz Cossacks". In accordance with this decision, the Kyrgyz Autonomous Soviet Socialist Republic became known as the Cossack Autonomous Soviet Socialist Republic and Kazakhstan. On February 9, 1936, the Presidium of the Central Executive Committee of the KASSR established the more accurate name "Kazakhs", "Kazakh Autonomous Soviet Socialist Republic", "Kazakhstan" (Systematic collection of laws..., 1930; Congresses of Soviets of the USSR, Union ..., 1962).

At the same time, one can understand the specialists of literature of the XIX century, since then there was no detailed section of ethnolinguistics explaining the specifics of Turkic names. In addition, Kazakh historians neglected legal standards.

The source and historiographical bases of the announced project include traditionally known documentary layers and a new conceptualization of the historical place of the Golden Horde, thanks to which new ethnic groups were born. For example, priceless sources include Collections of materials related to the history of the Golden Horde. They have unique information about the spiritual basis of the consolidation of the peoples of the Golden Horde. We learn that Baty himself secretly became a Muslim. And one of the first who publicly announced the adoption of Islam was Khan Berke. There is a curious legend about him. When Berke was born, his father Juchi said, "I will make this son a Muslim, get him a Muslim nurse so that she will cut off his umbilical cord in a Muslim manner and he will drink Muslim milk, for my son will be a Muslim". Berke in Hodgent was taught the Koran (Romaskevich & Volin, 1941). Islam became the state religion of the Golden Horde in 1312. At the same time, the Golden Horde authorities tolerated all religions and faiths. Sartak, the son of Batu, became Orthodox. There is information about Uzbek Khan and his sons Janibek and Tinabek in another source – a collection of materials related to the history of the Golden Horde (Tizenhausen, 1884).

The conceptualization of the history of the Golden Horde and its peoples has now taken on new features. A huge scientific, practical and even political interest is the fundamental collective monograph "The Golden Horde in World History" published in Kazan in 2017. Russian scientist V.V. Trepavlov interprets the steppe empires in a new way on the basis of new sources drawn from the RGIA in the late Polish-Horde period. The works of American professor Yulai Shamilloglu are of particular interest. His monograph "Tribal Politics and Social Structure in the Golden Horde", published in Kazan in 2019, presents a new page in the historiography of the Golden Horde. He almost for the first time in

historiography raises the problem of the role and place of the ruling tribes in the state. Along with this, the scientist identifies crisis periods in the history of the Golden Horde, paying special attention to the black plague. He shows the role of Khan Uzbek, who used bacteriological weapons. Does the written matter relate to our stated subject? Yes, it does. The Kazakh ethnos formed among the super-ethnos, that is, the Turkic steppe and Turkic-Mongolian tribes. According to Shamiloglu, each "ruling tribe" is a socio-political group united around one center of power on the basis of a single ideology (Shamil-oglu, 2016).

3. Research Questions

The feature of formation of the Kazakh ethnos is that the name "Cossack" appeared much earlier than the conglomerate formation of the people did. Even in the 13th century, in Lithuania postal officials were called Cossacks. Bartold (2002) gives a more certain explanation. "During internal disorders in Timuridakh, the Cossack were designated contrary to the valid sovereigns of applicants for a throne who didn't wish to obey the destiny and at the head of the supporters conducted life of adventurers; ... for example, we can mention "years of the Cossacks". ... The word "Cossack" was applied for the people who separated from the sovereigns and tribes people. ... In Russia the word "Cossack" appeared approximately at the same time, as it did in Central Asia (in the second half of the 15th century), and was probably borrowed from Turkic though in Russian it has more various values. So the Cossack was the person without a family and property, even when he didn't conduct vagrant or predatory life" (Bartold, 2002). It is thought that the Kazakhs led initially nomadic life; therefore, for the settled people it seemed as free life.

The formation of the Kazakh ethnic group as an independent society was also influenced by the ethno-geographical environment. The so-called Kyrgyz (Kazakh) steppes with elements and sometimes unexpected favorable climatic changes influenced ethnogenetic processes. With all the difficulties, the Kazakhs were physically healthy, which was a condition for maintaining the status of an ethnic group. Yagmin (1845), who served as a staff doctor in the Orenburg province, recorded observations during his participation in the Khiva expedition as follows. Although the idea of some desert monotony, about naked spaces, the absence of any entertaining is inseparable with the concept of steppes, the Kyrgyz steppes prove the opposite. The Kyrgyz steppes will present you with a wonderful picture (Yagmin, 1845).

Steppes' greatness "dictated" the behavioral model of the ethnos and sub-ethnos. It was due to the steppe landscape that life, culture and the social system of the Kazakh people themselves were formed. Ancestral differences simultaneously favored ethnic consolidation. Kharuzin (1895) wrote quite convincingly about the mutual influence of Steppe and its population. "So, we repeat, the Kyrgyz (Cossack) is the son of Steppe in the full sense of the word: it developed his character features in him, developed a kind of life in him; but this is not enough: it produced the world from different elements in its fading, unifying environment. The elements merged into one integrity to have the right to bear the common tribal name of the Kyrgyz ("Cossacks"), but not so much to make up a strict anthropological group" (Kharuzin, 1895).

Trepavlov (2011) made a very interesting observation on archival sources. He emphasizes, "As a result of several waves of relocations of the XVI century, the Nogai element was firmly entrenched in the Kazakh ethnic group. The presence of this element was especially noticeable in the west of Kazakhstan,

where until the beginning of the 20th century, groups of nogai and mangytai were preserved. An undeniable incentive for assimilation was the fact that the Younger Zhuz was completely located on the former territory of the Nogai Horde. The complete absorption of the descendants of its inhabitants by the Kazakhs occurred, obviously, at the end of the XVII – beginning of the XVIII century when masses of nomads poured from the east into the Urals steppes, fleeing the Dzungar invasion" (Trepavlov, 2011). In general, the Dzungars brought ethnic upheavals to the nomadic world: they brought not only enmity, but also sometimes established trusting relations with Turkic ethnic associations. The peculiarity of the composition of the Kazakh ethnic group consists in its tolerance to not only the Nogai, but also to the Kalmyks, Oirats and other ethnic groups. If necessary, they mixed with the Kazakh people.

4. Purpose of the Study

The purpose of the author's study is to show on the basis of new scientific data the conditions and the process of ethnic formation of Kazakhs. The author sets the task to reproduce the process of birth of the young ethnic group "Kazakhs" and to reveal the essence of the ethnonym "Kazakhs". In the research field, the author relies on methodological settings of classics of the Russian ethnology.

5. Research Methods

The methods of the researcher proceed from the basic civilizational approach to ethno-historic processes. The author applied interdisciplinary, comparative-cultural and cultural-anthropological principles.

6. Findings

The author presents a new vision of the process of ethnic formation of Kazakhs, its peculiarities in the conditions of nomadic peace.

In the ethnic formation of the Kazakhs, the appearance of the Khanate Institute occupies an important place. When did the Khan rule concerning the Kazakhs begin? The khanate among the Kazakhs as a statehood of the modern type developed under the reign of Tauk Khan (1680–1715). Almost all the attributes of the state power appeared under him. The customary law was also systematized. It was then that the territorial borders of the Zhuz and the residence of Khan were legalized. But what happened before. Nomads riding the horses could conquer them, which was difficult to control riding the horse. The social hierarchy was as follows: aul, clan, tribal union. Nomadic society was paramilitary; it roamed with all auls. At the head of the tribe was the leader (bi). In an emergency situation, Khan or Bi gathered tribal leaders and coordinated decisions with them.

7. Conclusion

In general, the Kazakh ethnos was a direct result of the Golden Horde, and its gene pool is not homogeneous. It has Turkic and Turkic-Mongolian genes. All this contributed to the Kazakhs' easiness in

adaptation to a foreign environment and strengthened interethnic synthesis. Moreover, Kazakhstan has been a multinational state.

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