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**THE STATE-POLITICAL TITULATURA  
OF NOMADIC STATES OF THE GREAT STEPPE:  
HISTORICAL AND COMPARATIVE ANALYSIS  
(IV-X centuries)**

The Turks managed to create a huge empire. Its territory expanded from the Altai Mountains in the East to the Black Sea in the West, from the headwaters of the Yenisei River in the North to the headwaters of the Amudarya River in the South. At the beginning of the 6th century, the territory of Kazakhstan was under the rule of the Turkic Kaganate. The Turkic Kaganate is the first state on the territory of modern Kazakhstan. Its foundation was the union of the Turkic-speaking tribes, which was headed by the Kagan. The state, based on ancestral traditions, was based on military-administrative administration. It was part of a system of relations with such major states of the time as Iran and Byzantium. China was a tributary of the Kaganate. Titulature in many cultures played the role of an important indicator of the international prestige of the state. As you know, only members of the Ashina clan had the sacred right to supreme power in the Turkic Kaganate. The possession of one title or another, the occupation of one place or another in the political and state structure of society depended on many circumstances, the main of which was belonging to one or another tribe in a union of tribes, kindred tribe, etc. Social determinants (titles, ranks, positions), as the most significant components of ancient Turkic anthroponomy, contained complete information about the social status of the carrier of a given name, its origin and belonging to a certain stratum of society, information about its place within the political and administrative structures of society. The political and military organization of the Turkic society in many ways continued the traditions of the previous state formations of the Huns. In linguistic terms, most of them are borrowings mainly from Sogdian, Chinese and Tibetan languages.

**Key words:** Turks, Great Steppe, Ashina, sacredness, titles, kagan, yabgu, shad, erkin.

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**Ұлы даланың көшпелі мемлекеттерінің мемлекеттік-саяси титулдары:  
тарихи-салыстырмалы талдау (IV-X ғғ.)**

Түріктер үлкен империя құра алды. Аумағы – шығыстағы Алтай тауларынан бастап батыста Қара теңізге дейін, солтүстігі Енисейдің жоғарғы жағынан бастап, оңтүстігіндегі Амударияның жоғарғы ағысына дейін. VI ғасырдың басында Қазақстан аумағы Түрік қағанатының қарамағына өтті. Түрік қағанаты – Қазақстан аумағындағы алғашқы мемлекет. Оның негізін қаған басқарған түркітәулес тайпалардың одағы құрды. Тайпалық дәстүрлерге негізделген мемлекет әскери-әкімшілік басқаруға негізделді. Ол сол кездегі Иран мен Византия сияқты ірі мемлекеттермен қатынастар жүйесінің бөлігі болды. Қытай қағанатқа алым-салық төлеп отырды. Титулдық көптеген мәдениеттерде мемлекеттің халықаралық беделінің маңызды индикаторы рөлін атқарды. Түрік қағанатында жоғарғы билікке деген қасиетті құқық, ашина руының мүшелеріне ғана тиісті болды. Қоғамның саяси және мемлекеттік құрылымында белгілі бір орынды иелену, белгілі бір титулға ие болуы көптеген жағдайларға байланысты болды, олардың негізгілері тайпалық одақта белгілі бір тайпаға, руға тиесілі болу және т.б. Әлеуметтік детерминанттар (атақтар, дәрежелер, лауазымдар) ежелгі түркі антропонимиясының маңызды құрамдас бөліктері ретінде аталған аттың иесінің әлеуметтік мәртебесі, оның шығу тегі және қоғамның белгілі бір әлеуметтік тобының мүшелігі, оның қоғамның саяси және әкімшілік құрылымдағы орны туралы толық мәліметтерді құрады. Түркі қоғамының саяси және әскери ұйымы көп жағдайда ғұндардың бұрынғы мемлекеттік құрылымдарының дәстүрлерін жалғастырды. Тілдік тұрғыдан алғанда, олардың көпшілігі кірме сөздер – негізінен соғды, қытай және тибет тілдерінен алынған.

**Үйін сөздер:** түркілер, Ұлы дала, Ашина, сакральды, титулдар, қаған, ябгу, шад, еркін.

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### **Государственно-политическая титулатура кочевых государств Великой степи: историко-сравнительный анализ (IV-X вв.)**

Тюркам удалось создать огромную империю. Территория – от Алтайских гор на востоке до Черного моря на западе, от верховьев Енисея на севере до верховьев Амударьи на юге. В начале VI века территория Казахстана попала под власть Тюркского каганата. Тюркский каганат – это первое государство на территории Казахстана. Его основу составлял союз тюрко-язычных племен, который возглавлял каган. Государство, опиравшееся на родовые традиции, основывалось на военно-административном управлении. Оно входило в систему отношений с такими крупнейшими государствами того времени, как Иран и Византия. Китай был данником каганата. Титулатура во многих культурах играла роль важного показателя международного престижа государства. Сакральным правом на верховную власть в тюркском каганате, как известно, обладали лишь члены рода Ашина. Обладание тем или иным титулом, занятие того или иного места в политической и государственной структуре общества зависело от многих обстоятельств, главным из которых была принадлежность к тому или иному племени в союзе племен, роду в племени и т.п. Социальные детерминативы (титулы, ранги, должности), как наиболее значимые компоненты древнетюркской антропонимии, заключали в себе полную информацию о социальном статусе носителя данного имени, о его происхождении и принадлежности к определенному слою общества, данные о его месте в политической структуре общества и административном устройстве. Политическая и военная организация тюркского общества во многом продолжала традиции предшествующих государственных образований хуннов. В лингвистическом отношении большинство из них представляют собой заимствования – преимущественно из согдийского, китайского и тибетского языков.

**Ключевые слова:** тюрки, Великая степь, Ашина, сакральность, титулы, каган, ябгу, шад, эркин.

#### **Introduction**

The Turks managed to create a huge empire. It covers territory from the Altai Mountains in the East to the Black Sea in the West, from the headwaters of the Yenisei River in the North to the headwaters of the Amudarya River in the South. At the beginning of the 6th century, the territory of modern Kazakhstan was under the rule of the Turkic Kaganate. The Turkic Kaganate is the first state on the territory of modern Kazakhstan. Its basis was the union of the Turkic-speaking tribes headed by the Kagan. The state founded on ancestral traditions was based on a military-administrative administration. It was a part of a system of relations with such major states of that time as Iran and Byzantium. China was a tributary of the Kaganate. Titulature in many cultures played the role of an important indicator of the international prestige of the state. At that time only members of the Ashina clan had the sacred right to supreme power in the Turkic kaganate. That is why a number of rulers alternately replacing each other in the Western Turkic kaganate had the clan name Ashina as an indispensable component of their title, there are cases when Basmyls and Karluks also challenged the right to descend from the Ashina clan (Makhpirov, 1991: 121).

#### **Political hierarchy and state power**

The strict hierarchy of all positions of state (military administrative) power, which existed in various state formations of the Turkic society, assumed a rather rigid system of functioning of social determinants. The possession of one title or another, the occupation of one place or another in the political and state structure of society, depended on many circumstances, the main of which was belonging to one or another tribe in a union of tribes, a tribe in the tribe, etc. Social determinants (titles, ranks, positions), as the most significant components of ancient Turkic anthroponymy, contained complete information about the social status of the carrier of a given name, its origin and belonging to a certain stratum of society, information about its place in the political structure of society and the administrative structure (Makhpirov, 1991: 121). The potestarno-political and military organization of the Turkic society in many ways continued the traditions of the previous state formations of the Huns. In the linguistic sense, most of them are borrowings – mainly from Sogdian, Chinese and Tibetan languages (Kononov, 1980: 104). For example, the system of titles of the Western Turkic Kaganate can reveal the following titles, titles and positions: 1) the

central government and the titles of its courtyard officials, as well as the heads of the wings; 2) the titles of Kaganate officials who govern vassal tribes and possessions; 3) the hereditary titles of heads of vassal tribes and possessions responsible for local self-government (Babayarov, 2012: 34).

*Kagan (Qagan)*, the highest state title of the ancient Turkic states, the highest title of sovereign in the early medieval and medieval hierarchy. The highest state term in the early Middle Ages was used in Sabir, Bulgars, Avars (Jujans), Pechenegs, Khazars, Turks, Kyrgyzes. In Mongolian time it merged with the related form «kaan» (Qaan, qhan, i.e. «great khan»). The term «Kagan» was first witnessed in Chinese sources in relation to the Central Asian Xianbi tribe (3rd century). In 402 it was accepted by Zhuzhan instead of the Hun title of the Shanyu. The first to accept the title «Kagan» was the Juanian governor Shelun (Kradin 1992: 136). From Zhuzhan he was borrowed by Avars and Turks (from 551 years), who in the middle of the 6th century created the largest nomadic empire at that historical moment – the Turkic kaganate. The founder of the Turkic state, Bumyn (Tumyn), took the title «Hagan», which was worn by their overlords, Juan rulers. Starting from VI, this title was accepted by the Kyrgyz, Uygurs and Karluks, Khazars, Kimaks. Kagan – has become synonymous with the terms emperor, shahinshah. V.V. Bartold and A.N. Bernshtam deduce «kan . qan (khan)» from «kangan . qagan» and notice that kagan began to have the meaning «the khan of the khans» (Barthold, 1968: 602). In recent years The opinion on the Chinese origin of this term is widely supported: Hagan – kağan <ke-kan «great ruler» (Ramstedt, 1951: 62; Doerfer, 111,828; Gabain, 1974; Kononov, 1980: 104; Baskakov, 1985:154, etc.). This title – the social determinative is found as a component of the anthroponym in many monuments: Aj qağan, Baz qağan, Bilge qağan, Böğü qağan, Bumin qağan, and more. Dr. Khan kwan, «ruler» (Ramstedt, 1955: 61). In arabographic sources, the Khazar sovereign (after ibn Rust) is called «Khazar-Khakan», ibn Fadlan is «the great Khakan», and his deputy is Khakan-bekh ». In M. Kashgari in the «Divan» the rulers of the states are mentioned – «khakans» (i.e. kagans). Ibn Hordadbeh, noting that the kings of the Turks, Tibet and the Khazars are called Khakan, leads further in the section describing the honorary nickname of the kings of Khorasan and the East, six more persons bearing the same title. «Kहुdu al-'alam» in the number of persons who bore the title of Kagan, except for the rulers of Tibet, Kyrgyz, Khazars, also includes the Rus. At the beginning of the 9th cen-

tury, the dependent Kiev princes adopted the title of kagan from the Khazars. Having taken this title, the Kiev prince wanted to emphasize the independence of Kiev from the Khazar kaganate.

The term «Hagan» remains the official title of the Grand Duke until the last quarter of the 11th century, when a mural with a prayer for the salvation of his soul is put on a fresco of the patron saint of Kiev Prince Svyatoslav Yaroslavovich (1073-1076): «Save Lord of our kagan». In this inscription Svyatoslav is called kagan. The potestarno-political and military organization of the Turkic society in many ways continued the traditions of the previous state formations of the Huns. In the linguistic sense, most of them are borrowings – mainly from Sogdian, Chinese and Tibetan languages (Kononov, 1980: 104). In the state the kagan occupied the highest level in the hierarchy of social organization. He was the center of the triad system of social organization, personifying ale – the unity of the Turkic people. Kagan was the commander-in-chief at the head of the military hierarchical public organization. Kagan was the overlord of the entire territory of the state. The title and public office of the kagan personified both the supreme shaman and the chief blacksmith of the society (country). In the chronicles of «Zhou shu» about ancient Turks it is said: «Every year, the Kagan led noble people (gui-jen) to the ancestral cave to make sacrifices, and in the middle decade of the 5th month they gathered on the Tamir River to offer a sacrifice to the God of Heaven. The record clearly states that it was the kagan who led the Turkic nobility at the prayer, and this can serve as indirect evidence that the kagan himself committed it, i.e. it is possible that the kagan himself was a shaman. A number of investigators rightly assume that shamanic features appear in the ceremony of raising the Kagans to the throne (Potapov, 1991: 123). Emphasizing the genetic and ritual connection of shamans and blacksmiths is fully justified, given the prominent place of blacksmiths in the economic life of the ancient Turks, and according to sources and archaeological materials of the burial of ancient Turks, because the profession of a blacksmith in many nations, including Turkic, is sacred with constant interaction with fire – this, from deep antiquity revered deity.

*Yabgu (Yabğu), Zhabgu (Jabğu)* – military-political and administrative title in the system of government of the Turkic kaganates. The title Yabgu . Jabğu was worn by the members of the Ashin Kagan family and were second persons or vice-kagans in the state of the Tüzü Türks (the Turkic – the Turkic Kaganate. 552-581). According to some scholars,

the origin of the title is associated with the Kushan political tradition preserved by the Ephtalites: jabġu <jawuga «ruler» of the jam – «order», «command» (Aalto, 1971: 34; Golden, 1974: 108). The words «Yabġu», despite a number of scientific hypotheses, remains unclear. Some researchers consider this title Kushan, others – Tocharian, and still others – ancient Iranian. Yabġu was appointed initially by the kagan from the members of the royal family (Baskakov, 1987: 45). It was, as a rule, the younger brother or one of the sons of the kagan. If the first rulers of the ancient Türks wore the title Shad (governor), the Tuu ruler at the beginning of the 6th century was already called the «great yabġu» («jabġu»), which indicated an increased level of political claims. His son Bumyn, who became the ruler of the ancient Türks in 534, continued the line of his father, aimed at building his own statehood and in 551 becoming the kagan of the Turkic kaganate. An important role in all events was also played by the younger brother of Kagan Bumyn – Istemi-Yabġu, which is emphasized in the texts of the runic written monuments (Klyashtorny., Savinov 2005: 93-94). Officially accepted the title «Yabġu» Istemi-Yabġu (second person in the state) from the Ashin dynasty, Yabġu of the Turkic Kaganate from 552 to 576, for twenty years he led the western policy of the Kaganate and was almost independent ruler of the western territories. In the control system, the Yabġu were also called «junior kagans». The terms of the co-rulers, as noted by S. G. Klyashtorny, it did not coincide with the terms of the main kagans. So, Istemi, as a Yabġu-Kagan, survived his brother Bumyn and Kagan Kara-Esku and served as co-ruler and at the same time ruler of the Western territories till 60 year of the VI century. During his lifetime in this post he was replaced by his younger brother Mugan Kagan – Makhan Tegin. The state title of Makhan Tegin testifies that he was an Eastern Khan, and the descendants of Istemi continued to control the Western Wing (Klyashtorny, Savinov, 1988: 66-67). Officially, the younger kagans of the First Kaganate ruled the western wing and called by a combination of the estate and state title «Yabġu-Kagan», which did not exclude the preservation of the independent title «Yabġu» in this part of the Türks. Proof of this is the titles of the Western Turkic rulers that have reached us. The system of two kagans remained even after 603, i.e., after its separation into the western and eastern kaganates, in each part. The institution of the co-rulers and the replacement of higher posts could be explained by many reasons. The external and internal political situation in Kaganate determined the need for a multi-reserve power, but the main reason

was the vast territories and weak communications. The winter camp of the Great Yabġu . Jabġu-Kagan of the Western Türks, which considered as the main one, in according to the scientists, located in the city of Navakent (Suyab). Nowadays this is a locality near Tokmak town (Kyrgyzstan).

The summer camp was located in Minbulak, north of Chach (a region of the Dzhambul province, Kazakhstan). The official title of the ruler of the Western Turkic kaganate from the Ashina dynasty was «the kagan of the people of ten arrows,» or the Turkic yabġu-kagan. The title «Yabġu» (variants Jafġu, Yafġu) was later also worn by the rulers of the Western Turkic Kaganate (Yabġu-Kagan), Karluks, Karakhanids, Oguz, Khazars and Bulgars. The head of the Oguz state (Yabġu state) in X-XI centuries on the middle of the river Syr-Darya was the supreme ruler, who bore the honorary title of Dzhabuya, or Yabġu (Agadzhanov, 1969: 139-140). Ibn Fadlan reports that the king of Oguz Türks is called Yabġu.

*Tegin (Tegin)* is one of the highest dynastic titles within the system of state-political administration of the Turkic kaganates. The term «tegin» was used by Tabgaches (Toba-Wei), Juan-Juan (Avars), Oguzs Yabġu state in Central Asia, Yenisei Kyrgyz, Karahanids. Tegin is a Turkic title, usually attached to the names of younger male members of the Kagan family. The term comes from the Chinese (Tabgach) language: tegin ‘prince’ <whale. tek in – ‘noble man’ (Ramstedt, 1951: 45). Mr. Dörfer defined «tegin» as a permanent deputy, son or younger brother of the khan, that is, the crown prince. He considered it possible that the choice of such a deputy depended on the arbitrariness of the sovereign. Since Tegin himself did not have the title Qagan, it can only be classified as the highest official of the state. In addition, tegin had a general meaning of «prince», and this title was higher than shad and yabġu (who were also princes). E. J. Pulliblack believed that the tegin was the original form of the Sünnu tu-chi title (according to the translation «Han shu» – ‘wise’ or ‘worthy’). In his opinion, before the Türks, the title Tegin was distributed among the northern India and Tobat Ephtalits. According to G. Dörfer, this title was borrowed to-ba from Juan-Juan (Avars). It should be noted that the title «tegin» is fixed with the epithet in the form of u-lei zhi-qing, which is restored by the researchers as uri tegin. Research suggests that the To-ba (Wei dynasty, 386-557) titles qayan, qatun, tegin and tarqan, widely used in the hierarchical nomenclature of the Turkic kaganate. G. Dörfer, citing the following opinion of Liu Ma-tsai: «Zhi-qing Juan-Juan is identical with tegin. This title was borrowed to-ba, the title is mentioned in

the Chinese chronicles, first from Juan-Juan (IV-VI centuries), which was later borrowed to-ba (IV-VI centuries), and then by the ancient Turks (V century). If we take into account the aforementioned comparison of the title of the Sünnu tuti with the ancient Türkic title tegin, then it turns out that it was first mentioned in the chronicles in connection with the Huns (2nd century BC – 2nd century AD). Starting from the 5th century, the cultural influence of the ancient Turkic people begins to be noticeably felt in Gaochang. The first sources testifying to this are the Chinese texts from Gaochang, dating back to the 60-80s of the 5th century and in which the tegin title is found as a component of the names of the local population. This information may be associated with Juanjuan. This fact, in turn, suggests that they have the title tegin. In the ancient Türkic era there were the names Alp-tegin, Kul-tegin, Yaruk-tegin, Arslan-tegin, etc.

*Shad* (*Şad*) – one of the highest state, administrative and political titles of the Central Asian nomadic states in antiquity and in the early Middle Ages. The state title «Shad» was widely used by the Turkic kaganates and in the Uyghur state (745-840). The title in the form of «Sad Tutuk» was known to the Kimak in the VII century, it was used in the Khazar Kaganate. Shad – the title of «Prince of Blood», but not the heir to the throne in the Turkic kaganats. The highest title «shad» in kaganate, as well as yagbu, elteber – belonged to the kagan family. Judicial functions were carried out by a bayura, tarhan. The control system of the kaganat was quite complex and included many steps. The highest degree occupied by kagan, the most influential after it were the «shad» of the western wing «tardush» and the «shad» of the eastern wing «tolis». The title «Shad» was originally worn by the founders of the legendary Ashina clan of the Turks. The ancestors of the Türks, the legendary Nodulu and Asian, are mentioned in Chinese chronicles under the title šad. According to Chinese legends about the origin of the Türks, one of the sons of the descendant of the legendary «wolf son» Yizhinishidu son Nodulu-shad, settled in Ji-angsi Zhuzhzheshi (Basychushishi). After his death, Ashina became the leader of the tribe, and he took the name Asyan Shad. He was succeeded by his son or nephew of Tuu. The son of Tuu, Tumyn (Bumyn of runic texts) became the founder of the Turkic Kaganate (552 g). The facts allow us to say that the titles of yabyu and šad were also in the control system of the state of Ruan-Juan. The official successor of the kagan and heir to the throne was Shad. Šad – «the great leader», who was entrusted with the highest administrative and military functions. Shady,

hereditary princes, were appointed to both wings of the state (and, accordingly, troops), but initially a higher position was occupied by the eastern (Tolese) shad, which as a rule was the official claimant to the royal throne. The origin of the term is also associated with the Iranian prototype: šad <mir. Shad, Sogd. Shd, av. Xsaeta «chief (Aalto, 1971:35). V. Thomsen wrote that in the Orkhon inscriptions Shad was the supreme ruler. In the Western Turkic Kaganate, the Shad of the ruling clan, not associated with the local tribal nobility, was appointed the supreme ruler of a particular tribe. S. G. Klyashtorny believes that in the Turkic kaganate, which existed from 551 to 744, then in the Uygur kaganate, which took up the traditions of the latter and existed in 745-840. Shad was the supreme commander in chief (Klyashtorny, 2003: 99,106, 307). The Arab historian of the 9th century mentioned Shad as the commander-in-chief of the Khazars (al-Tabari). The sources of the X century reported that the Khazars have two rulers (Malik). One – a shad in whose hands all power is concentrated. The other is the highest («al-azam, bozorg»), called the Khakan, which has only a title. Shad commands the army and collects taxes. From these descriptions it is clear that in the second half of the ninth century. all real power was in the hands of the Shad, but the Khakan was officially the supreme head of state. Formally, the kagan was at the head of the state, but he performed almost exclusively representative and ceremonial functions. The real power was in the hands of his deputy – the commander of the army, who bore the title shad (prince).

According to the calculations of the Japanese researcher M. Mori, 18 shads in the ancient Turkic kaganate are known from Chinese sources, 12 of them were from the Ashina clan, two were legendary persons, three were persons whose origin is unclear, one Shad was a Chinese. The shads of the ancient Turkic kaganate were the commanders of the troops and administrators over the large territorial units of the state into which it was subdivided by the kagan. It was not so much and not only the territory that was taken into account, but the number of subjects that the Shad controlled, which was stipulated in the sources. One of the obligations of the Shad was to collect taxes from the people subject to them.

*Sad* is the highest title of the Turks after the kagan. The title Shad was conferred on princes of blood, who had in their management inherits. Mochio (Mogilyan-Kapagan-kagan), brother Ilteres-kagan (Kutluga) (692-716) at one time bore the title «Tolis-shad». Kül-Tegin, son of Ilteres-kagan. At first there was «tardush-shad»: as early as the military campaign against the Kyrgyz in 711, he

bore this title, but after the accession of his brother Bilge-kagan to the throne in 716, he was declared the ruler of the eastern side (Eastern Chzhuki-prince) and to them until death (Bichurin, 1950: 273). The title «tölis-shad» was preserved under the Uigurs: Moyun-Chur, the Uigur kagan, at one time also carried this title. In a large Orkhon inscription in honor of Kul-Tegin, Bilge Khan reports: «When my uncle was sitting as a kagan, I myself was a shad over the Tardush people.» Bilge became kagan after God (716) of Kapagan's younger brother and reigned for 19 years. At age 13, he received the title shad. He won in the campaigns on the Tangut at the age of 17, on the Alts of the tibs, the Tabgaches (Chinese) at the age of 18. Then came the conquests of the Kyrgyz, Turgeshes, Karluks, Tokuz Oguz, and others. Bilge-Kagan Kit. Pice-kahan ascended the throne in the year 4 (716) Kai yuan. Among his fellow tribesmen, he was known as «Xiao Sha» – junior shad (Tun dian). «Yu syan van» is the same as «Yusyan cha» or «Yu cha». All this is a Chinese transcription of the Turkic high title «tardush-shad». It is probably unnecessary to prove that the sha in the combination of «xiao sha» is just another transcription of the name shad that the kagan bore before he ascended the throne. Pitse-kehan (Bilge-kagan), Sio sha (junior shad), Tu jue kehan – a Turkic kagan, «xiao sha» – a junior shad, «that jue sha» – a Turkic shad, or simply «xao sha» – junior shad This title, which he received before (Bilge kagan-Pitsa kahan) enthronement, he wore after he ascended to the throne in combination with or without the Kagan title. In the state of Kutluga (Elterish-Kagan, founder of the II East Turkic Kaganate) there were also two «shads», that is, two top governors (rulers), one of whom ruled the eastern, and the other the western part of the state. In the inscription of the monument to Kül-tegina, Bilge-khan says: «In order for the name and glory of the people of the Turks not to disappear, being deeply committed to the Turkic people, I spent the nights without sleep, and the days without rest. Together with my brother Kül-tegin and two «shads», he tried to contribute to the prosperity of the Turkic state until his death. »

In the future, the title «shad» began to be appropriated to the leaders of various tribal unions. The title «shad» was known for Kimak. By the middle of VII c. Imeks (Kimak) migrated to areas north of the Altai Mountains and the Irtysh River. The separation of the tribe took place after the fall of the Western Turkic kaganate in 656. Most likely, it was at this time that the core of the Kimak tribal union arose. The head of the Kimek tribe bore the title «Shad Tutuk».

*Elteber (Elteber)* – one of the highest administrative-state titles in the Turkic kaganates, the title of an autonomous, but vassal in relation to the supreme power of the ruler in the ancient Turkic hierarchy (Chinese sy-li-fa). At the same time, the title «Elteber» used except for the Turks, among the Kyrgyz, Uygurs, Karluks, Khazars, and Volga Bulgars. In the system of state administration, the kaganates of the ancient Türks had a fully developed bureaucratic administrative apparatus for their period. According to the Chinese classification (Sui, Tang dynasty), the main staff of turkish officials included 28 levels, divided into the highest and other ranks. Yabgu, shady, tegins, eltebers and tutuks belonged to the highest. To the rest – various ranks of Tarkhan and Buyuruk (clerks). The title and authority did not always correspond to the Chinese comparative texts, the purpose of which was to orient Chinese diplomatic officials in the Turkic hierarchy. The Eltebers were vassals of the ancient Turks – rulers who performed the «duties of governors» among such peoples as the Kyrgyz, Karluks, the basics, the Uygurs, etc. but came from ancient clans of the once independent coalition rulers. They seemed to be granted a certain autonomy. The origin of the term: elteber <e1 + teber (teb ~ teg) «reach, bring, attack» (Kononov, 1980: 102). Elteber (Drevnechuvash. «El» – the people, «Teber» – the leader) – Volga Bulgaria horses IX-X centuries. the leader of the people, King Ibn Fadlan in 922 wrote about E. Almush. Elteber, as a rule, had persons appointed by supreme kagans to control subordinate tribes and small holdings (Clouston, 1972:135). In the hierarchical ladder of the Turkic Kaganate, he occupied the intermediate position between the titles Tegin and Tudun (Bichurin, 1950:229, 279; Taşağıl, 2003: 107). By definition of V.Tomsen, «il-teber» was not a word for designating any post or bureaucratic title, but had the meaning «subject, paying tribute,» «ally» or a meaning close to them. With the change of political power, the structure of power and control often changed, but these changes were not of a fundamental nature, but were marked only by a change of accents and functions, or by the presence of additional officials. From Chinese sources, it is known that at the very beginning of his rule, Tung yabgu kagan assigned the title of elteber to all the current rulers of the regions of Central Asia. According to a Chinese source, in 605 Shegui-Kagan (reigned 610–618) appointed Shi (Chach) Tian-zhi as ruler with the title of tele (tegin), and Tun-yabgu kagan (reigned in 618–630.) at the very beginning of his reign, he gave the current rulers of the conquered areas the title sy-le-fa (elteber), and

to exercise control over their actions, he sent his personal representatives to them with the title tudun (Bichurin, 1950:283; Chavannes, 1903:24).

In the ancient Türkic epoch, according to the degree of political significance, Orkhon inscriptions distinguish two types of peoples (budun): people with elteber (elteblig budun) and people with kagan (kaganlyg budun); the title Elteber stood below the title Hagan and was given to the leaders of peoples who did not have an independent political structure. For example, when the Yenisei Kyrgyz in the first half of VII century. were ruled by the Töles kaganate, headed by the Seyanto tribal association, an elteber was appointed to control the Kyrgyz. In the Kyrgyz, Elteber is the earliest known title. Their elder, who arrived in Changyan in 648, bore the title, which was transmitted in the Chinese source as si-li-fa-shi-bo-qu-a-chang. The word «ge-li-fa» or «sy-li-fa» corresponds to the title «elteber» of Orkhon monuments. These inscriptions clearly distinguish two types of peoples («budun»), the most significant Kagan («qayanlyg budun») and secondary eltebrancy («älteberlig budun»). For example, Bilge-Kagan in 716-717. calls the Uighurs eki elteberlig bodun – «a people having two Eltebers (rulers).

The leader of Tokuz oguz, the Uigur elteber Tumidu, around 647 created his own state in the north of Mongolia, with a stake on the r. Tola. The Chinese chronicles report: «Tumidu still arbitrarily called himself a kagan, established official posts that were the same as the Turkic (posts)» (Chavannes, 1903: 91). The Tang government did not recognize the newly created state. Among the titles found in the Orkhon inscriptions is the title «il-teber». It is marked several times in the inscriptions: 1) in the place of the text, which tells about the battle with the Karluks, there is the phrase «Karluk 11-Tebers were destroyed»; 2) in connection with the message about the battle of Kül-tegin with the same Karluks, it is said: «Kül-tegin captured little il-tebers (from the Karluk)». Obviously, the same title was used by dokuz-oguz. In the fragment, reporting on the battle with the Dokuz oguz, there is the following sentence: «Uigur il-Tebras fled to the east.» S. G. Klyashtorny believed that this title was not royal, Kagan, it is common in Central Asia of the Turkic time for the leaders of large tribes and tribal unions, often retaining full independence. It also turns out that in addition to the Asian Turks, the European Huns used the title «Ilutver» similar to the title «Il-Teber». It is known that the leader of one of the Hun tribes, who settled in the North Caucasus about 682 years, i.e., after the disintegration of the state of Attila (454), bore the title or the name «Alp-

ilutver» (Marguart Osteuropäische, 302). It can also be considered proven that the title «Blut-ar», which belonged to the Arab sources, belonged to the Khan of the Bulgarian Turks of the Volga basin (Idel), who converted to Islam in 920, should be interpreted as «Alp-ilet-ver».

*Tutuq (Tutuq)* – the state-administrative title of the Turkic states in antiquity and the period of the early Middle Ages. The title was used in the management of the state system of the ancient Turkic kaganates, Kyrgyz, Uighurs, Avars, Kimaks and Khitan (Kara China). Tutuks performed military administrative functions in the state and conquered territories. The title «tutuk» in the administrative and managerial use of the Turkic states from the Chinese language, probably Tobas (Wei Tabgach). The term tutuk scientists associated with the Chinese «tutuq 'general'» (Ramstedt, 1951: 75). Türk. tutuq ~ tutuq 'governor' <kit tutu ~ tu-tuok 'governor' (Räsänen, 1969:502); <whale to-thoq 'ruler of the region' (Ramstedt, 1951: 70). A.N. Bernshtam etymologized his tutuk as follows: «tut + oq or uq, that is, «originator» from the verb tutmaq (hold) and oq || uq». According to him, tutuks are «tribal princes», «representatives of tribal nobility», vassals of kagan in the tribes are smaller than those headed by eltebers.

G. Dörfer believed that the tutuk (tutuk) – «in the Chinese state was originally the title of military governors, that is, managers of the urban border garrisons, for the most part – the once independent Turkic beks, who turned into Chinese vassals, and therefore deprived of their Turkic titles as This happened for example in 657 with the leaders of the three Karluk tribes. »This refers to the practice, when in VII. The Tang authorities endowed the heads of even small tribal divisions with the title of Tutuk, that is, the governor of the district, the administration of the tuda – the administrative-territorial units created by the Chinese government on the territory of the disintegrated Western Turkic kaganate. Probably, the title «tutuk» (doo-doo) was used also by the Chinese themselves (Tang dynasty, 618-907), Kapagan-kagan in about the events of 701-702. said: «Tabgach Ong-tutuk came with us to the army. Having fought at the Holy Apex, I managed to smash and spray all five tumens. »«Ong-tutuk»- the Chinese military rank and title (Ong – from the Chinese, van -«prince», and the tutuks from the Chinese dudu «), meaning Prince Lee Dan, commander-in-chief of the Chinese army during the war of the Turks against China in 701-702, the future Chinese emperor of the Tang dynasty (618-907). The military administrative order «doo-

doo» (ie, Tutuk – Tuo-tuok), the Chinese (Wei, Sui, Tang dynasties) gave the leaders of the border «barbarian tribes» to protect the borders from other nomadic tribes. In the letter, the emperor wrote Dudo (military governor) Kumoshi Dajiangjun (Great General) of the Right Guard Jing-u Prince Guicheng (sincere devotee) Li Guigo: (Kumoshi and Kidan). I ordered Zhang Shougui to strengthen the defense. Now I hear that Neli (the leader of the Khitan), who viciously smashed the tujue (the Türks), is still afraid that the tujue will gather their other people, and they will again suddenly attack him. Therefore, you should form two fronts together with Neli. Since the tujue is not completely destroyed, they will bring trouble later».

«Tutuk» is found in a similar context in the runic monuments belonging to the ancient Uighurs. In the inscription of Moyun-chur – «I gave the people (tutuks) to the people...» (Orkhon-Yenisei Texteri, 1982). During the entire history of the Uygur Kaganate, Tuva remained the most recalcitrant region. Therefore, for the management of Tuva Kagan, a special military governor was appointed with the title «tutuk». The henchmen of Kagan, the governors of the regions, who bore the titles of «Yshbara» and «Tarkhan» – the tribute collectors from the subjugated population, submitted to him. In order to finally gain a foothold in Tuva, like the monument to Moyun-chur narrates, the kagan lived here in a special fortress in the winter and then in the summer of 752. All this time: there was construction of defensive fortifications, the formation of garrisons, the development of a control system for the conquered population of Tuva. The Kyrgyz kaganate consisted of «six bugs and three tutukstva.» The Kyrgyz marked their victory over the Uighurs in a two-line gravestone inscription known as the «Yenisei Monument». «From you, my ale, my lady, my sons, my people, from all of you in 60 years [I separated = died]. My name is El-Tugan-tutuk. I was a messenger to divine ale. I was running for the people of six bugs» (Orkhon-Yenisei Texteri, 1982). The tutuk-shad title was worn by the Kimak run. In 766-840 Kimaks occupied the territory of the Western Altai, Tarbagatay and Alakol hollows. After the collapse of the Uygur Kaganate in 840, a part of the tribes included in it joined the Kimak union. It creates a powerful state led by the ruler, who bore the title «Baiga» (distorted Yabgu), and at the beginning of the tenth century. accepted the title «Khakan». Thus, at the head of the Kimak tribe in 656-840. there was a shad-tutuk, 840-the end of the IX-Baigu, at the end of the IX-XI centuries. – Khakan. The administrative and managerial title

«tutuk» was used until the XI-XII centuries. near the Kara Chinas (Khitan). Part of the Kerait served in the Khitan troops. For this, their ruler received from the Khitan a tutuk title – prince. The Mongol tribes supported the Khitan during the disastrous for the last war with the Jurchens, who became the primordial enemies for the Mongols. From 1135 to 1147, the Mongols waged wars with the Jurchens and their ally China.

*Erkin (Erkin-İrkin)* – the state-administrative, administrative term of the ancient Turkic tribal unions, states. The word «erkin» (irkin) was one of the traditional titles among the nomadic population of the steppes of the ancient Turkic era. Prior to the formation of the first Turkic kaganate in 552, this title, according to Chinese written sources, was in use by the Juan-Juans, whose kaganate preceded the Turkic. In the ancient Türkic era, it was worn by tribal leaders who occupied a lower position in the administrative system than the Elteber, and had less than 10,000 soldiers. After the collapse of the first Turkic Kaganate, this title was retained in the new states in the east of Eurasia, which replaced it. The term «erkin» meant the head of the tribe. In modern Kazakh language, the term «Erkin» means «free», «plenty», «in plenty». According to some researchers, «İrkin» is, a derivative of the Mongolian word «Erkin» – «main». The title was also known in teles (Gaogui), Uygurs, Kyrgyz, Karluks, Kara-Kidan, Khazars, Bulgars, ancestors of the Sakha-Yakuts. In the early medieval Central Asian tribal unions of these most ancient words is the title Erkin, which was worn by the heads of many tele tribes belonging to the Uighur-Oguz Confederation of Gaoguy, for example, Bayyrku, Dolange, Kurykans, etc. It was recorded in the Chinese chronicles, he entered historical literature in the following spellings: play, yijin, syjin (the latter, the generally accepted version).

The title «erkin» (irkin) in early medieval Turkic written monuments is found more than once. In the VII century. it is mentioned that the sira, numbering 70,000 tents (families), led by a certain Inanchu-Irkin (İnanç İrkin). After submitting originally to the Eastern Türkic El-Kagan (Hyeli of the Chinese sources), the sirs soon rebelled, dissatisfied with taxation. In 629, the sirs received the support of Taizong (emperor of the Tang dynasty), and Inanchu-Irkin proclaimed himself Jenchu-bilgekagan (Inan Chinese sources). In a monument in honor of Kül-tegin, the Ulug-erkin from the Baiyrku tribe is mentioned, with an army of which the Turkic army led by Kül-tegin fought at the lake. Turgs Yargun: (a) nta kisrä y (é) rb (a) y (i) rqu ul ((u) g



erk (i) ny (a) gī boltiy (a) ñ (i) p türgi y (a) rgun költä buzd (i) m (i) z – «After that, the Ulug-erkin from Yer-Bayyrku became [us] an enemy. When we returned, we defeated it [the army] at Lake Tyurgi Yargun.» «Erkin» (Irkin) – the highest title of the Karluk, who had been part of the Uyghur Confederation for a certain time and often fought allied with them against common opponents. The title of erkin . irkin was also appropriated to the Uygur princes, heirs of the Kagans. In this case, the title can also mean the governor of the kagan in the province and the head internal service under kagan. In the «New History of the Tang Dynasty» it is written that during the subordination of the Kyrgyz to the Uygur kagan, the title of erkin was worn even by the ruler of the Yenisei Kyrgyz, this kind of use of this term clearly indicates that the title of «erkin» belonged to the leaders of the Turkic tribes subject to kagan. The people occupying posts were appointed in most cases by representatives of the supreme power and their purpose was to exercise control over the subordinate tribes (provinces) of the state, to collect taxes, and the total administrative guide. According to S. G. Klyashtorny, the leaders of Ashide wore the title Irkin (Erkin), common to the tribal leaders in the Turkic kaganate. At the same time, their special position was determined by their relationship with the dynasty; It is not by chance that one of the Irkins Ashide bore the title Tegin – «a prince from the royal family, a prince» (Klyashtorny, 1966: 202-205). Apparently, those who once bore the title «Irkin» («erkin») had the same privileges as the holders of the title ‘tarhan’ (tarkhan), durhan ’(durhan). By definition of the Yakut historian G.V. Ksenofontov, the functions of the «erkins» of the Kurykans (the ancestors of the Saka-Yakut) included the management of the tribe, the protection of the trade, the supervision of a section of the road, the «control» of a part of the hunting ground, etc. N. Ya. Bichurin regarding the head, the Kurykan translated: «Chief Elder Sygin» (i.e. erkin): (Bichurin, 1950: 374), and in N. Kyuner: «the great elder Syjin» (Kyuner, 1961: 283). The children submitted to the Turks, and their ruler from the Dahe clan wore the Turkic title of Irkina. But different times and in different military-political situations, the meaning of the word and the

function of the term changed. If the need arose to go to war, Irkin conferred with the rulers of the boo. In the 10th century, Ye-lu Abaoji was singled out from among the rulers of the boo. He did not belong to the ruling Dahe clan. His father was Irkin, the head of one of the Khitan units, commanding (controlling) troops and horses. » In 901, during the reign of Kagan Handetsin (also known as Yaolian), Abaoji was appointed by Irkin of his boo. He made successful campaigns against Shiwei and Xi and was promoted, becoming «yes to fu irckin» – an irkin of special administration (fu). The semantics differ from the genre in which the character is represented. This, apparently, depends on the fact that the meaning and content of the title was different in certain time periods, for example, among the dzhurzhidov (in Chinese), «ergin» meant «garrison commander in the steppe horde».

Oguz rulers – Yabgu (X c.), Later, the Karluks in Central Asia wore the title «Köl erkin». According to Ibn Fadlan, they had their deputies. Ibn Fadlan writes that anyone who is the «vicar» of the Oguaz king is called kudarkin or kuzarkin. The title Kol erkin, as noted in the historical literature, is a distortion of the titer count erkin. According to Mahmud Kashgari, the «Kol-Erkin» (köl erkin) were co-ruler advisors, or governors of the supreme ruler, and were characterized as «a full mind like a lake» (Kashgari Vol. I, 107-108). The existence of Kol-erkins under the Oguz rulers is confirmed not only by Ibn Fadlan, but also by historical legends. The Oguz-name versions contain a story about Erki Khan, who was elected the «deputy» of the Oguz king Karaman. The tradition of Erki Khan is an attempt to popularize the etymologization of one of the phenomena of the political system of the Oguz state. At the same time, it contains an important testimony of the past existence of Kol-erkin’s honorary canyon among the Oguz. Historical data, therefore, indicate that the Oguz rulers had deputies who had the title Kol-erkin. Judging by the text of Ibn Fadlan, these governors possessed great powers. In one of the episodes described by Ibn Fadlan, the Oguz kol-erkin acts as the supreme arbiter. He is approached to resolve very complex litigation and judicial conflicts (Kovalevsky, 1956: 296-297).

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