

G. Habyzhanova¹ , A. Koshymova² , N. Baygaraev³ 

¹Doctor Historical Science, e-mail: gulnara02011966@mail.ru

²PhD, Senior Teacher, e-mail: akosh.kno@gmail.com

³PhD doctor, acting Associate Professor, e-mail: nurlan.baygaraev@kaznu.kz

Al-Farabi Kazakh National University, Kazakhstan, Almaty

THE ROLE OF OGUZ TRIBES IN ETHNOGENESIS OF TURKIC PEOPLE: AS AN EXAMPLE OF KAZAKH OF MIDDLE ZHUZ

The role of the Oghuz in the formation of the Kazakh people is a less studied problem in historiography. The significance of the study is due to the fact that in recent years historical studies and studies of oral folklore (chronicles, legends, etc.) have been published, as well as considering the appearance of tribal signs (tamgas), one can determine the active role of Oguzes in the formation of tribes from ancient times. In this regard, the article considers the role of the Oghuz in the formation of the Kazakh clans and tribes.

The history of the Kazakh people rooted in the history of tribes is studied on the basis of the unity of the composition of clans, tribes and the region. It is important to always take into account the fact that the tribes that make up the Kazakh people, like the Zhalaiyrs, Naimans, Kanles, Konyrats, Adai, Zhappas, etc. their ethnic origin is associated with the Oguzes. A distinctive feature of the study of the history of the Kazakh people begins with the history of the Oghuz, Kypchaks and other Turkic-speaking associations and is directly related to their history.

Key words: oghuz, kazakh people tribes, ethnogenesis, chronicles.

Г. Хабижанова¹, А. Кошымова², Н. Байгараев³

¹тарих ғылымдарының докторы, e-mail: gulnara02011966@mail.ru

²PhD, e-mail: akosh.kno@gmail.com

³PhD докторы, доцент м.а., e-mail: nurlan.baygaraev@kaznu.kz

әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

Оғыз тайпаларының түркі халықтарының этногенезіндегі орны: Орта жүз қазақтары мысалында

Қазақ халқының қалыптасуындағы оғыз компонентінің рөлі тарихнамада назардан тыс қалып келе жатқан мәселе болып табылады. Зерттеудің маңыздылығы соңғы жылдардағы тарихи зерттеулер мен ауыз әдебиеті үлгілерін (шежіре деректері, шежірелік аңыздар) заттай деректердің маңызды бір тобы ру-тайпа таңбаларының пайда болуын зерттеу барысында қазақ халқын құрап отырған ру-тайпалардың қалыптасуында оғыздық компоненттің ежелгі дәуірлерден бастап белсенді рөл атқарғанын көруге болады. Сондықтан мақалада қазақ ру-тайпаларының қалыптасуындағы оғыздардың рөлі талданады.

Ру-тайпалар тарихымен терең байланысқан қазақ халқының тарихы тікелей рулық-тайпалық құрылымдар мен аймақтардың бірлігі негізінде зерделенеді. Мұндайда әрқашан ескеруді қажет ететін маңызды мәселе – қазақ халқын қалыптастырып отырған жалайыр, найман, қаңлы, қоңырат, адай, жаппас және т.б. осы тәріздес үлкен-үлкен рулар өздерінің этникалық бастауларын оғыздармен байланыстырады. Арғы тегін оғыздардан, қыпшақтардан және т.б. әртүрлі түркітілдес бірлестіктерден бастау қазақ халқының, ұлтының өзіне ғана тән тарихи ерекшеліктерін айқындауға мүмкіндік береді.

Түйін сөздер: оғыз, қазақ халқы, ру-тайпалар, этногенез, шежіре.

Г. Хабижанова¹, А. Кошымова², Н. Байгараев³

¹доктор исторических наук, e-mail: gulnara02011966@mail.ru

²PhD, e-mail: akosh.kno@gmail.com

³PhD доктор, и.о. доцента, e-mail: nurlan.baygaraev@kaznu.kz

Казахский национальный университет им. аль-Фараби, Казахстан, г. Алматы

Роль племени огуз в этногенезе тюркских народов: на примере казахов Среднего жуза

Роль огузов в становлении казахского народа является мало изученной проблемой в историографии. Значимость исследования обусловлена тем, что за последние годы были опубликованы исторические исследования и исследования устного народного творчества (родословная, легенды и т.д.), в которых утверждается, что по появлению родовых знаков (тамги) можно определить активную роль огузов в становлении родовых племен с древнейших времен. Связи с этим в статье рассматривается роль огузов в становлении казахских родов и племен.

История казахского народа, корнями связанная с историей родовых племен, изучается на основе единства состава родов, племен и региона. Здесь важно всегда учитывать то, что родовые племена, составляющие казахский народ, как джалайыры, найманы, канлы, коньраты, адай, джаппас и др. свою этническое начало связывают с огузами. Отличительной чертой истории казахского народа является то, что она начинается с истории огузов, кыпчаков и других тюркоязычных объединений и напрямую связана с их историей.

Ключевые слова: огузы, казахский народ, племена, этногенез, генеалогия.

Introduction

The beginning of history of Kazakh people starts from Hun, Sak, Turkic people and they are their direct historical successors. The most important fact is that ancient history of Kazakh people inseparable from history of ancient Turkic history. Therefore, as other Turkic language speaking people, history of Kazakh people cannot be considered separately from the history of ancient Turkic people. The role of Oguz component in the formation of Kazakh people is an issue that has been beyond the historiography. The importance of research is that historical research of the recent years and samples of folklores (genealogical data, genealogical myths), one group of the material data – formation of tribal symbols shows that from ancient eras Oguz component played great role in the formation of tribes that contain Kazakh people. Therefore, the article studies the role of Oguz in the formation of tribes of Kazakh.

Oghuz-Kazakh: ethnogenesis of Kazakh people

he tribes lived in close relations with each other in middle ages. According to the traditions of that time, the territory and sometimes state took the name of the ruling tribe. We can see that from the data of unknown Persian author who states the following: “The territory between Volga and Don was called “Khazar steppe” due to Khazars who settled here, now it is called “Kypshak steppe”. The Persian poet,

traveler, and state official from Merv city Nasyr Khosrou in 1045 called the territory between Altay to Volga as Deshti Kypshak, which mean “Kypshak steppe”. Before that Arab geographers called this territory “Oguz steppe”. That means if powerful tribe settles the territory of other tribe that territory took name of the ruling tribe. However, that doesn't mean that tribes previously settled on that territory leave that land. Part of previous tribes stayed on that territory and accepted domination of more powerful tribe. Later they mixed up with each other and merged, and sometimes they reserved their culture and language (Omarbekov, Nogaybayeva, Koshymova, 2017).

As majority of Oguz tribes influenced the formation of ethnogenesis of Kazakh tribes, we can see that ethnical relations of Oguz with Kazakh people were continuous. For example, Oguz was the combination of tribes such as Ush Oguz, Segiz Oguz, Togyz Oguz, On Oguz, Otyz Oguz. Segiz Oguz is translated as “eight” from Mongol language and they are ancestors of Naiman tribe. This union was called previously as “Segiz Oguz”, and later their neighbors called them “Tzu-bu”, and in XI-XII centuries they were called “Naiman”.

Historians determined that Segiz Oguz are from Turkic language speaking group, and started paying importance in the research of the ancient history of Naiman in the history of Segiz Oguz union. Researchers has been studying the origin of the name of Segiz Oguz and discussing viewpoints on tribes that compose the union. These theories came from Chinese data that mentions the unions which

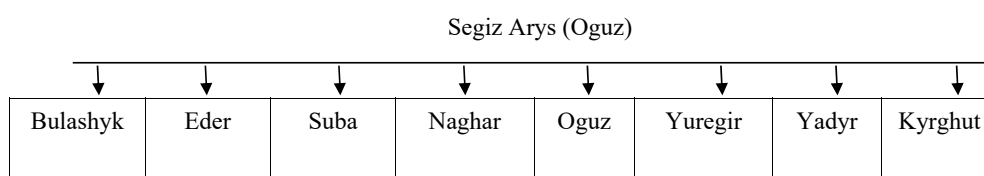
compose from eight tribes. Professor T.Omarbekov studying this issue, states that so called “Eight countries of Nums” are far from Segiz Oguz in terms of chronological edge and territorial location. Moreover, researcher shows that tribal names (Tzu-tze-li (Chuchers), I-shi-ui-ho, Shi-ho, Navei, Binmo (Dyan-mo), Nei-hoi-tzi, Si-ven, Tzi-mou-tze) of eight Ulys (Bu) mentioned in second “Lao-Chi” doesn’t contain Turkic words, because they are names from ancient Manchurian language (The history of the Kazakh..., 2008: 197-198).

Analysis of Chinese chronologies determines that Segiz Oguz union composed from Telek (Telgek) tribes. Sometimes they are called as Gaogui tribes. From abovementioned data we can see that after power of Sir-enda (Seyanto) and Uigyr (Yaghlakar)

against tribal union called Togyz Oguz ruled by Uigyr there was formed a new union called Segiz Oguz in middle of VIII century (Bregel, 2003).

It is known that when Togyz Oguz union was formed ruling tribe Uigyr conquered Basmyl and East Karluk tribes. However, T.Omarbekov shows in his work on research of history of Kazakh tribes that six arys of Telek – Bugu, Hun, Bayrku, Tongra, Syge, Kibi didn’t join Toguz Oguz, and they had equal rights with them (The history of the Kazakh..., 2008: 199]. Perhaps, Ulys protesting against Uigyr in the west united and formed Segiz Oguz union. Its tribal composition changed and other protesting against Uigyr tribes joined them. Analysis on Chinese data information shows the initial composition of Segiz Oguz as bellows:

Table 1 – Initial composition of Segiz Oguz



The tribes shown in this list are tribes located in north-west of Togyz Oguz. Their neighbors in south were their enemy called Kuighyr (Uigyr). As mentioned above, other neighboring tribes such as Monden, Tanaghyr joined Oguz who were protesting against Uigyr. “West Ubir and north of Agni in Aktau” was settled by Bulashyk, Eder, Suba, Naghar, Ogyz, Kyrghut, Yadyr, Yuregir, Kybyt neighboring tribes (The data on Kazakh..., 2006: 122). They are called Segiz Oguz. After collapse of Sir-Enda, tribes on the west of Altyntau such as Tarinak, Zyban, Darkyt tribes joined Segiz Oguz. They could send army of 10 thousand people (The history of the..., 2008: 121-122). As we can see, above mentioned tribes composed of Ogyz arys and probably due to number of tribes composing it, this union was called Segiz Oguz. Initially they were called Segiz Arys and later it took the name Oguz arys – Segiz Ogyz union. The name of Segiz Oguz of these eight tribes can be found in El Etmish Kagan’s tomb epigraph.

During the protest against Uigyr, Segiz Ogyz had to temporarily unit with Togyz arys which was mentioned as Togyz Ghu in Chinese data. They were neighboring tribes settled on the east of Kuighyr tribes. These unions’ names were called later as

Togyz Baiyrku, Segiz Baiyrku. Due to Baiyrku’s domination during the protests against Uigyr, the union was called Baiyrku confederation or union.

According geographic term – “jer-bajyrku” in the interpretation of researcher K.Sartkozhauly to Kultegin text, Baiyrku confederation located in the territory from South East Inshan hills to North West of Akku lake. It is approximately on longitude of 1050-1110 and latitude of 420-510. Scientists divide Baiyrku into two groups – Togyz Oguz and Segis Oguz. Baiyrku confederation on Jer-Baiyrku territory has 17 major tribes. After formation of United Turk Kaganate, 17 Baiyrku tribes were divided into two groups and located on two wings. Togyz Oguz composed from nine tribes entered Teles wing, and Segiz Oguz composed of eight tribes were in Tardush wing. Later Togyz Oguz were called Kereit, Segiz Oguz were called “Segiz” or “Naiman”.

Formation of ethnical and tribal composition of Oguz is closely connected with West Jetisu. Oguz confederation was formed as a result of mixture with locals in South and West Kazakhstan. Majority of Kangar-Pecheneg and some tribes settled in Syrdarya, Aral, and north Caspian territory joined it.

As ancestors of Naiman which was formed from Oguz tribal unions were originated from Telek (Teglek) tribes expanded on large territory of nomads. They lived as close relatives with various ethnical groups. Therefore, scientists were searching for ethnical origin of Naiman tribes from neighboring tribes. For example, Kyrgyz scientist T.Akerov estimate that ancestors of Naimans are from Kyrgyz tribe called Az [Usun]. Moreover this author anticipates that Naimans are close relatives with Tatars. According to him, Anchi Tatar, Togyz Tatar, Otyz Tatar, Kara Tatar, Ak Tatar, Sary Tatar and etc. are Turkic tribes which had to call themselves as Tatars during era when power of Tatars increased. Which means that Naimans can be relatives with Ak and Kara Tatars (Akerov, 2005: 183-184). There are many researchers who states in scientific literature their opinions about ethnical relations of Naimans, Kereys and Merkits with Kyrgyz. Such closeness could take place when these tribes migrated to Tien-Shan during Mongol invasion. This opinion is supported by scientist as Han Zhulin, P.Pachnevskim E.Kychanov. E.Kychanov shows Merkit and Tatar apart from above mentioned tribes.

Naimans are known as tribal union since VIII century. A.Sh.Kadyrbayev states as other authors that Naimans were initially called Segiz Oguz tribes: "During Liao Dynasty Segiz Oguz union composed of eight tribes continued to exist, but Mongol language speaking Kidans gave them Turkic name "eight tribes, union" which means in Mongol "Naiman" (Kadyrbayev, 1990: 44). Researcher supports this opinion information on relations of Naiman, Kerei, Merkit with Kyrgyz shown in Chinese data and Rashid-ad-Din, Ata Malik Juveini's work (Kychanov, 2003: 11). It is also known that they were in close relations with Oguz confederations. The specialist of Yuan period, Chinese scientist Han Zhulin considers Naimans as a part of Enisey Kyrgyz who migrated to the south after collapse of Yuan Dynasty in first half of the X century. His theory is based on the reason that the name of Naiman was always used together with Kyrgyz name in "Manas" poem. P.Rachnevski also wrote that Naiman and Kerei were a part of Kyrgyz people or a part of ethnos of Kyrgyz Kaganate. E.Kychanov supports P.Rachnevski's viewpoint (Kychanov, 1990: 103-104). Part of researchers is searching for an answer if Naiman are Turkic or Mongol. Among European historians, one of the scientists who shows the interest to Turkic tribes' history Abraham Konstantin D'Osson in his work in German language called «Geschichte der Mongolen con Dschingis

Khan bis Tamerlan» [History of Mongol. From Chyngiz Khan to Tamerlan"] using Rashid-ad-Din, Juveini's works and other Middle Age Armenian, Georgian, and Russian data, shows that Naiman is Turkic tribe (D'Ohsson, 1834). German orientalist Julius von Klaproth (Klaport, 1812) and Henry Hoil Howorth (Howorth, 1876: 20) support his theory. A.Mokeyev states as a result of archeological research that among those who delivered Mongol culture to Tien-Shan there was Naiman tribes as well. The author says that after conquering Juan-Juans, Kidan tribes were called "Segiz" tribe which means "eight" in Mongol (Mokeyev, 2010). One of the interesting topics for researchers is history of Naiman during Mongol invasions. According to J.S. Hudya-kov, in XII century Naimans settled in West Mongolia. In the middle of XII century Naiman commander Narkez Tayan and Eniyat Kaan "conquered Kyrgyz tribes" settled along Ertis river and plateau neighboring Uigys in Turfan (Khudyakov, 1995: 73). However, in 1199 Naiman's Khan Buiryk lost to Chingiz Khan and run to Kem-Kemdjiut region of Kyrgyz. S.M.Abramzon Naimans in Shaarikhan (Uzbekistan) had minor tribe Bulghashy-Naiman (Abramzon, 1990: 49). M.Tynyshbayev shows that major tribes of Kazakh such as Uisin, Zhalaiyr, Kangly, Arghyn, Kongyrat, Kerei, Kypshak, Alshyn, including Naiman (Tynyshpaev, 1991: 37-38).

History science Doctor B.B.Karibayev and Candidate of History science associate professor M.S.Nogaybayeva stating that in 1219-1224 before Mongol invasion in head with Chingiz Khan, that is end of XII c. – beginning of XIII c. one of the tribes who migrated from Mongolia to Kazakhstan was Naiman, estimates the territory of neighboring countries as follows: "Main location of Naiman in east – upper part of Selenga and Orhon rivers, in west – Tarbagatai mountains, in north – Tannu-Oladan, south – Altai mountains; neighbors in west – Kangly, north – Kyrgyz, east – Kereit and Merkit" (Nogaybaeva, 2015: 81). As we can see, Naiman were neighboring with Kyrgyz and had close relations. We can state that a part of Naiman joined Kyrgyz and merged with them during Mongol invasions. Generally speaking, not only Naiman, ethnical formation of many Kazakh tribes is closely connected with neighboring tribes, in particular with Mongols.

M.Tynyshbayev giving the list of Kazakh tribes, for the first time wrote the full composition of it and the origin of each tribe's name. According to him, "Kangly, Uisin, Uak, Kypshak are Turkic tribes; Zhalaiyr (Eke-Mongol), Argyn, Kerei, Naiman,

Kongyrat (Kok (Eke) – Mongol) are Mongol tribes. Alshyn could be mix of Turkic and Mongol tribes’ names (Slavic, Turkic, Mongol)”; Mentioned tribes

can exist among other Turkic language speaking people. They can be shown as follows (Tynyshpaev, 1991: 151).

Table 2 – Names of Kazakh tribes among Turkic people:

Tribes	Crimea Tatars	Karakalpak	Kyrgyz	Uzbek	Turkmen	Bashkir	Tatar
1	2	3	4	5	6	7	8
Zhalaiyr		+					
Kerei	+	+			+	+	
1	2	3	4	5	6	7	8
Naiman	+	+	+				+
Oshakty				+			
Kangly				+			

As we can see from the table, some Kazakh sub-tribes joined other tribes. However, as it was mentioned above, these tribes had Oguz root.

Ethnical history of Oguz starts from ancient ages. One of the scientists who researched this issue S.G.Agadjanov determining the territory of Oguz based on data, investigated where Oguz tribes lived and their influence on formation of ethnical-political unions and direct factors which affected it (Agadzhanyan, 1969: 4). Oguz tribes not only influenced on formation of Turkic people, but also it is considered to be one of Turkic tribes. A group of scientists headed by L.N.Gumilev determined that ethnical beginning of Oguz take from Turkic Tiugiu. Kazakh are direct successors of Turks. Kazakhstani scientist Zh.O.Artykbayev wrote that ethnical traditions of ancient Turks continued in Kypshak and Oguz. Togyz Oguz tribal union was formed in Turk Kaganate in the beginning of VII century. They settled in Central Asia. In the middle of VII century Oguz tribes from Jetisu had to migrate to lower flow of Syrdarya, while Kyrgyz in IX century moved Oguz out of Ystykkol region to Xinzyan in East Turkistan. In Xinzyan Togyz Oguz mixed up with Uigyr tribes, and later accepted the ethnical name of Uigyr (Margulan, 1985: 194-195). Oguz ethnical groups formed in South and West Kazakhstan in IX-X centuries. Their ethnical composition were formed from ethnical groups living near Syrdarya river and Aral-Caspian steppe and nomadic tribes of Jetisu and Siberia.

As we said, Oguz tribes had particular influence on history of Kazakh people. Nowadays many researchers state that Oguz played great role in ethnical formation of Naiman, Kerei, Uak tribes. Historical data has information that Oguz are ancestors of Kazakh people. Academician A.H.Margulan gives his opinion on this issue as follows: “According to their genealogy Kazakh believes that they are relatives with Turkpen. In the book called “Genealogy of Kypshak” there is an information that “Alasha Khan had two sons, one of them had son Seyilkhan, who had eight successors of Turkpen, and other son had son Zhaiylkhan, who had successors Kypshak, Kazakh, Karakalpak. Turkmens came from Boz Ok, while Kazakh came from Ush Ok” (Margulan, 1985: 200-201).

In well-known “Diwani lughat-at Turk” it says: “Oguz is one of the Turkic tribes, Oguz are Turkmen. They have twenty two successors, and each has symbol and signs for cattle. They can recognize their cattle by their signs” (Makhmoud Kashkari, 1997: 85].

Here it says that Oguz are one of Turkic tribes. In this case we can state that tribe was divided by Turkic language speaking people and mixed with them. However, we can to research deeply the statement of Mahmoud Kashkari that “Oguz are Turkmens”. He showed every (twenty two) tribes’ name and symbols, stating that “above mentioned tribes are the main successors of Oguz, which has their region. The names of these tribes are the names

of their ancestors that formed them” (Makhmoud Kashkari, 1997: 56). Therefore, Oguz was union of major tribes. Its formation was long and complicated process.

Academician V.V. Bartold while researching about origin of Turkic people, rulling traditions of each tribe, lifestyle, and traditions mentioned which tribe had longest influence and power among all Turkic tribes. He says: “The name of Chigil in XI century was used for many Turkic people. According to Mahmoud Kashkari, Oguz called all Turks, from Amu-Darya to China, by name Chigil (Bartold, 1993: 58).

Main land of Oguz in VI-VII centuries was from Orhon river in current Mongolia to the west – Jetisu area, to Syr river area. Kazakh historian studied the reason of migration of Turkic tribes, located in Mongol Ustyurt in IX-XII centuries, from east to west (Kinayatuly, 2001: 80).

Ethnical name “Oguz” is known in Chinese chronology as “Uguan” since VI century. Oguz tribes initially settled in East Turkistan to Ystykkol area started migrating to Jetisu and Syrdarya since VII century. Majority of their tribes fought for power after collapse of West Turk and Turkesh Kaganates, when in 766 Karluk came to power in Jetisu. Therefore, Oguz tribes located in this area moved to lower part flow of Syrdarya. Thus, they formed powerful state in this area in second half of VIII century. In the beginning of IX century Oguz conquered Pechenegs and Kangly (in some data shown as “Kangar, “Kanghar,” “Kanggar”) tribal unions and moved to lower flow of Syrdarya. In IX century invaded Aral area. Famous archeologist academician S.P. Tolstov says in his work “Guz steppe” written based on ancient records and archeological data, that in the end of IX century Oguz conquered Pechenegs in Russian land and occupied Volga area (Tolstov, 1947:34).

Oguz and Turkmen tribes in Oguz and Seljuk states played important role in history of Eurasia. Majority of Oguz tribe joined Kazakh, Uzbek, Karakalpak, Bashkir, and Tatar.

In two centuries time settling in the territory of Kazakhstan Oguz had cultural, economical, ethnical relations with other Turkic tribes. As a result, Oguz became one of the powerful tribes in Kypshak, Golden Horde, Nomadic Uzbek state, Kazakh Khanate.

Generally speaking, formation of any nation is done as a result of merging with other nation. Therefore, we can state that Oguz confederation was formed based on the assimilation with local and other elements migrated to this area and ethnical synthesis. Kangar-Pechenegs joined other tribes settled in Aral,

Syrdarya, and North Caspian region after losing to Oguz. There are Hindu-European races as well. Particularly, it relates to Alans and Astars settled on Aral Sea and east Caspian coasts. Moreover, before existence of Oguz, in VI-IX centuries Badjgards, Nukards, and Badjnas settled in the west of Aral Sea experienced such assimilation. It can be proved by Turkic ethnical name of “Bessary”.

One of the successors of Boyars in Transylvania is Basarabs (Bessarabs). Initially, people settled in Dnestr-Prut between I-II B.C. were called “bessarab” [“bessary”]. After that in 1349-1357 this region was called “besarab land” in Moscow charters. One of the historical names of Moldavia is Bessarabia. In the list of tribes we can see subtribe Bessary among Kazakh tribes Kangly, Kypshak, Shapyrashty, Tana, and Berish, and subtribe Bessary in Oshakty tribe, and Besshary subtribe among Uzbek tribes. Therefore, the theory of well-known Turkologist academician V. Gordlevski that name of Bessarabia came from Kypshak Khan’s Basarab (Baizhumin, 2013:21).

According to some historical-chronological signs, before “Kypshak period” Bessary was nomadic Bulgarian or Uyz tribe. In XIV century during Bulgarian-Serb war famous Moldovan ruler Joann Basarab supported Bulgaria. Moldovan Walahs [Bulgarians] and Alans led by him joined anti-Serbian coalition supporting Golden Horde (Baizhumin, 2013: 21-22).

It can be considered that group of Bojban tribe from Kongyrat in Middle Zhuz could have direct ethnical relations with Oguz. Linguistic analysis led to the following theories.

“Even though Kongyrat had one symbol of independence, they had two slogans: “Mukamal” and “Alatau”. According to the myth, Sary, Sapar, Bojban were moved by Zhamanbai’s children. These five tribes formed a union called “bes Ata” and they accepted the slogan of Sangyl “Mukamal”. Every tribe included in “Bes Ata” had their own slogans. Namely, Sapar tribe had “Aitu”, Sary had “Barky”, Bojban had “Kainak”. Regarding the slogans of Zhamanbai’s successors: Karasha and Zhanai tribes had “Koken”, Akbolat and Kairak had “Sapak” (Turgunbaev, 2016: 152). Abovementioned Zhamanbai’s successors – Bojban are settled in Bogen settlement in South Kazakhstan, Besaryk rural area of Zhanakorgan region of Kyzylorda oblast.

It is important to give information on formation of Kongyrat: “Malybi was unique person of his era. He was smart commander of three Zhuz who could protect them from enemies. He had two wives:

Kundyz and Zhezbike. With older wife they had Kunti and grandchildren Supy and baki. Supy had Mangytai, Sengil; Baki had Kudaiberdi; Kudaiberdi had four sons: Zhaulybai, Amanbai, Sudembai, Suinbai. With the second wife they had Tuki, and grandchildren Baikoshkar, Akkoshkar, Zhaulybai; Baikoshkar had Akbolat; Akkoshkar had Kairak and Bojban. All these successors formed nation called Kongyrat” (Alpysbes, 2015: 139).

Kazakh National Encyclopedia there are following information: “Bojban is a Kazakh tribe. According to genealogy, it came from Kongyrat tribe of Middle Juz. In genealogical myths there is an information about successors of Bojban batyr. Alpamys batyr – son of Baibori bai and his son Jadiger were famous successors of Bojban. Other successors of Bojban are Kozhagul, Zhaukim, Itemgen, Kulym, Bekarys, Tokpak, Zhумыk, Urzhyk. Their slogan was Alatau, their symbol was entry way” (Bozhban, 1996: 354).

O.D.Bekzhan states that they have several proofs that above mentioned Bojban from Kongyrat tribe could be Bodjman who formed the basis of Kokturik Kaganate: “First proof is: tribal genealogy has some data that Bojban is well-known Alpamys batyr. Kazakh Encyclopedia has the following information about Bojban: “Bojban is a successor of Kotenshi sub-tribe in Kongyrat tribe in Middle Juz. According to genealogy, Bojban has eight successors, namely, Urshyk, Zhумыk, Kozhagul, Zhaukim, Itemgen, Kulym, Bekarystan, Tokpak. According to myth, Bojban is a successor of Alpamys batyr from Zhideli-Baisyn, in childhood he was adopted by Kotenshi. Along with successors of Kotenshi – Sary, Sapar, Mangytai, Sangyl they formed “Bes Bojban”. Bojban settled in southwest of Shymkent uezd and both sides of Syr river until October revolution. Their symbol is common symbol of Kongyrat – entryway (II)” (Bozhban, 1973: 371).

The author based on above-mentioned information attempted to find connection between Alpamys batyr from genealogical and folklore data and Bojban. In general, we can consider several variations and differences in data where one data shows that Bojban was successor of Alpamys batyr, other data states that Alpanys is successor of Bojban, and another data informs that Bojban and Alpamys was one person’s name. For example, “one data says that “Bojban” is a successor of Alpamys batyr from Zhideli Baisyn, who was adopted by Kotenshi in his childhood, while another data shows that Alpamys batyr was “Bojban” (Sadibekov, 1994). Analyzing data, above-mentioned researcher who studied

connection between Alpamys and Bodjman, state that they can be considered as two persons in epos who lived in various periods. For example, “Korkyt Ata Book” has information that Alyp Bamsy is Alpamys, and manas, Alpanys, Alyp Bansy, Bodjman are one character. “Name of Alpamys came from name of Bodjman Kagan. Its origin came from mixing up the syllables in the word. For example, there are some Kazakh names that was formed from changing syllable-words, such as Baibori – Boribai, Baisary-Sarybai, respectively Bodjman could be changed as Manbodj. First syllable “man” could be changed as “man/ban/ pan”, and last syllable “bodj” changed as “bosh/bos”, where first letter B could be replaced by B/M/N letters. Therefore, name of Manas was changed as Banbos/Bannas/Mannas/Manas. Similarly, mamysh/Manmish/Mammish/Mamys could be formed, as Manash was changed from Mannash. It is clear that in the name of Alpamys “Pamys” could be changed from Panmys/Pammys/Pamys (Bekzhan, 2011: 93].

According to another etymological analysis, the term “Boz ok” from “Oguzname” and “Korkyt Ata book” in division of “Ush ok” and “Boz ok” was conserved in Bojban name of Kongyrat. It can be explained as following: “boz+ok+an” = “bozogon” = “bojyban”, “bojban”. Taking the rules of linguistic changes into account, we can say that sound “k” can change as “g”, and suffix “-an” is plural ending in Persian language. All these components form the term “boz oktar” (Koshym-Nogai, 2003: 314-315). Here we can give an example of national etymology from “Kongyrat genealogy” of Esirkep Karibaiuly: “Called by honorable father “Bozjigitim”, “Boz-janym”, he was called “Bojban” (Konyrat shezhiresi, 1992: 9]. Moreover, there is an explanation from some genealogies, that Zholdybai was calm and quiet person, who kept silent and pale (boz), therefore he was called “Bojban” (Konyrat shezhiresi, 1992: 65).

One of famous folklore works “Alpamys batyr” has information that son of Baibori – Alpamys was ancestor of the Bojbans. This composition has origin from Oguz poem “poem about Baibori’s son Bamsy-Bairak”.

Academician Alkei Margulan gives the same opinion. He writes the following: Poem “Alpamys” is an ancient poem of many tribes, one type of “Bamsy” poem. It is heritage famous from Altai Mountains to Central Asia and Caucasus. Oguz-Kypshak tribes keeping it in memory for thousands years, turned it to great myth. Kazakh, Karakalpak, Uzbek poets reserved it in initial form to our decades. Particularly in Kazakh and Karakalpak, the

ancient plot and the structure of “Alpamys” poem was kept by Kongyrat originated from Oguz. They settled in two regions. One of them – Syrdarya river area – territory of Oguz, another one is Zhideli Baisyn – along Amudarya river, external Oguz territory. Successors of ancient Oguz – Kongyrat tribe settled in Saryarka, Torgai, Tobyl, Zhaiyk in the summer, while in the winter they moved to warmer place – Syrdarya, Amudarya area... Kongyrat from Zhideli Baisyn were settled in Saryarka. Only in last centuries their territory was reduced. This can be seen from unchanged plot of “Alpamys” poem in both nations” (Margulan, 1985: 22).

There is no disproving information against what Alkei Margulan mentioned, who always search for historical truth from national data.

Abilgazy in his work “Turkmen genealogy” mentioning the names of sons of Oguz khan’s six sons from second wife, quotes the following lines: “...Sorky was Sorkyhi at that time”. Sorky could

be the name of Sorkuik (Surkiik) tribe born from orphans in Kongyrat tribe.

The conclusion from above stated, historical data shows influence of Oguz tribes on formation of new ethnical unions in Kazakh tribal unions and until today we can find Oguz signs in their ethnical compositions.

Conclusion

In conclusion, we can see the influence of Oguz in formation Middle Juz of Kazakh in ethnical terms. Particularly, it can be proved by history of Naiman which was called Segiz Oguz at that time. Moreover, while considering tribal genealogy of Kongyrat, we can see ethnical name of Oguz had influence on some tribes of Middle Juz. This can be proved by folklore data as well. Therefore, we can firmly state that Oguz were very close with tribes that formed Kazakh nation.

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