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RESEARCH ON THE NOBLE TITLES IN ÖTÄMIŞ HĀJĪ'S ČINGIZ-NĀMA

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Abstract. *Introduction.* The *Čingiz-nāmā*, or Book of Čingiz Khan (Genghis Khan), is a 16th-century chronicle that records the history of the Golden Horde, and its author, Ötämiš Hājī, served in the court of the Khiva Khanate, a successor state of the Golden Horde. The book includes the historical events from Jochi Khan to Tokhtamysh Khan. *Objectives and purpose.* This study will delve into the historical work, mainly focusing on its noble titles. By doing so, we strive to probe into the noble system and political culture by means of linguistic analysis from the semantic perspective. *Materials and methods.* Written in Chagatay, the Central Asian Turkic literary language from the 13th to the early 20th century, this historical work has gained significant scholarly interest in recent years. Meanwhile, *Čingiz-nāmā* is unique for preserving the Turkic oral tradition and the linguistic elements of middle Kipchak. The analysis will examine these titles through their lexical meanings, etymology, and semantic connections, employing synchronic and diachronic comparative methods with other historical Turkic texts and dictionaries. *Result.* Through this research, we aim to elucidate the noble titles within the *Čingiz-nāmā*, thereby gaining comprehensive clarity and insight into the political structures and culture of the Golden Horde.

Keywords: Noble titles, Golden Horde, semantics, etymology, history, Central Asian politics, Čingiz-nāma

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ӨТЕМІС ХАЖЫНЫҢ «ШЫҢҒЫСНАМАСЫНДАҒЫ» АҚСҮЙЕК ШЕН АТАУЛАРЫ ТУРАЛЫ ЗЕРТТЕУ

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Аңдатпа. *Kіріспе.* «Шыңғыснама» – XVI ғасырдағы Алтын Орданың тарихына байланысты жазылған шежіре. Авторы – Өтеміс Хажы, ол Хиуа хандығы (Алтын Орданың мұрагері) сарайында қызмет еткен. Кітапқа Жошы ханнан Тоқтамыс ханға дейінгі тарихи оқиғалар енген. *Міндеттері мен мақсаты.* Бұл зерттеуде аталмыш тарихи шығармаға тереңірек үңіліп, жүйеден ондағы ақсүйектердің ақсүйек-шен атаулары жан-жақты талқыланады. Мұндай терминдерді зерттеуде семантикалық талдау әдісі кеңінен пайдаланылып, оларды тарихи контекст аясында зерттеу баса дәріптеледі. *Материалдар мен әдістер.* Орталық Азия түркі әдеби тілінде жазылған бұл тарихи еңбек соңғы жылдары зерттеуші-ғалымдардың қызығушылығын тудыруда. Сонымен қатар, аталмыш шығарма түркі ауыз әдебиеті дәстүрі мен қыпшақ тілі элементтерін молынан сақтаумен ерекшеленеді. Мақалада аталған атаулардың лексикалық мағыналары, этимологиясы және семантикалық байланыстары анықталып, басқа да түркі тілді тарихи деректермен қатар қазіргі қазақ тілімен де синхронды және диахронды түрде салыстырылады. *Нәтижелер.* Бұл мақалада алдымен Шыңғыс-намада ақсүйектерге берілген мәнсап-шен атаулары кешенді зерттеледі, сол арқылы Алтын Орданың саяси құрылымдары мен мәдениеті анықталып, ол туралы жан-жақты ғылыми түсінік қалыптастыру көзделеді.

Түйін сөздер: Алтын Орда, «Шыңғыснама», титул, тарихи мәні, лексикалық мағынасы, этимологиясы мен семантикалық мағынасы

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ИССЛЕДОВАНИЕ ДВОРЯНСКИХ ТИТУЛОВ В КНИГЕ УТЕМИШ-ХАДЖИ «ЧИНГИЗ-НАМЕ»

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Аннотация. *Введение.* «Чингиз-наме», или Книга о Чингиз-хане - летопись XVI века, в которой записана история Золотой Орды, а ее автор, Утемиш-хаджи, служил при дворе Хивинского ханства, государства-преемника Золотой Орды. Книга включает в себя исторические события от Джучи-хана до Тохтамыш-хана. *Задачи и цели.* Данное исследование посвящено изучению исторического труда, в первую очередь упомянутых в книге дворянских титулов. Тем самым мы стремимся проникнуть в дворянскую систему и политическую культуру с помощью лингвистического анализа в семантическом аспекте. *Материалы и методы.* Этот исторический труд, написанный на чагатайском языке, тюркском литературном языке Центральной Азии с XIII по начало XX в., в последние годы исторический труд приобрел значительный научный интерес. Между тем «Чингиз-наме» уникален тем, что сохранил тюркскую устную традицию и языковые элементы среднего кипчакского языка. В анализе эти названия рассматриваются через их лексические значения, этимологию и семантические связи, с использованием синхронного и диахронного методов сравнения с другими историческими тюркскими текстами и словарями. *Результаты.* В данном исследовании мы ставим перед собой задачу прояснить значение дворянских титулов в «Чингиз-наме» и тем самым добиться полной ясности и понимания политических структур и культуры Золотой Орды.

Ключевые слова: дворянские титулы, Золотая Орда, семантика, этимология, история, политика Центральной Азии, Чингиз-наме

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Introduction. The Mongol expansion led by Genghis Khan and his descendants during the 13th century had a significant impact on the political and linguistic landscape of ancient Turkic languages by demolishing societal frameworks and reshaping ethnic boundaries (Erdal, 2004: 5). Within the Genghisid realms, the Golden Horde predominantly governed the Kipchak people. Golden Horde, also known as the Ulus of Jochi, was established by Genghis Khan's first son, Jochi, and his successor Batu Khan, and it was extended from Central Asia to the southern Russian plains, largely overlapping with the territory of the former Kipchak Khaganate (Munai, 2023: 338-339). Despite the Mongolian lineage of the Jochid rulers, over time, the ruling elites became absorbed into the vast local Kipchak-speaking populace within a century.

However, the Golden Horde left scant written records, with only fragmented descriptions available from contemporary outside sources such as Russia, the Mamluk Sultanate, and the Timurid Dynasty. This scarcity poses challenges for scholars studying the history of the Golden Horde. Nonetheless, in the successor states of the Golden Horde, historical works with original information emerged. Among these, Čingiz-nāma stands out for its unique significance in history. Authored by Ötämiš Hājī, who served at the court of Ilbars I. Khan bin Būrākā of the Khiva Khanate, the chronicle is notable for its detailed accounts (Göncöl, 2020: 123). Ötämiš Hājī, recognized for his expertise in history and his dedication to collecting ancient tales, 'qarī söz,' concerning the rulers of the Golden Horde, found a new



patron in Iş Sultān, a prominent figure among the Šaybanid rulers. Summoned to the court, Ötämiş Hāji was entrusted with compiling unwritten histories into a chronicle by Iş Sultān, which is nowadays Čingiz-nāma (Göncöl, 2020: 124). The Čingiz-nāma chronicles the historical events stretching from Jochi Khan to Tokhtamysh Khan, including the wars declared by the Golden Horde against other states, such as expeditions to Russia, conquests in the Caucasus region, conflicts with the Ilkhan Khanate, and battles between Tokhtamysh Khan and Urus Khan, and the power struggles for the succession of the throne. These detailed descriptions of historical events provide us with a list of the noble titles, offering an opportunity for corresponding semantic analysis. Such analysis sheds light on the political system and noble culture of the Golden Horde.

Materials and methods. The academic significance of the Čingiz-nāma was first acknowledged by scholars such as E. F. Kal, V. V. Bartold, and A. Z. Validov (Yudin, 2005: 20-22). Presently, only two copies of the Čingiz-nāma is known to exist, preserved in separate locations. The original manuscript is housed in the Oriental Institute at the Academy of Sciences of Uzbekistan in Tashkent, commonly known as the ‘Tashkent manuscript.’ The first facsimile edition of this manuscript, accompanied by a Russian translation and a transcription in the Cyrillic script by V. P. Yudin, was released in 1967. The second manuscript, initially found in Orenburg, Russia, has been transferred to Istanbul and is hence referred to as the ‘Istanbul manuscript.’ (Göncöl, 2020: 126).

In recent years, the Čingiz-nāma has attracted growing interest from the academic community, with numerous scholars researching the subject. Apart from Yudin’s work on transcribing and translating the Čingiz-nāma, Japanese researchers Kawaguchi and Nagamine have transcribed the text into the Latin alphabet, providing an introduction and annotations. Csaba Göncöl, in his study “Remarks on the Čingiz-nāma of Ötämiş Hāji,” explores the date of the Čingiz-nāma’s completion, engaging with other scholars’ perspectives on its chronology. It is widely accepted that the text dates back to the 16th century. Regarding linguistic analyses, there have been a handful of contributions, one of which includes Julian Rentzsch’s investigation into the complement clauses within the Čingiz-nāma.

Based on Čingiz-nāma, we have collected twelve noble titles. They are han, oġlan, beg, biy, begim, pādišāh, sultan, atalġ, tarhan, mirza, hwaja and bay. The research probes into a comprehensive analysis of noble titles found in Čingiz-nāma, aiming to describe their meanings. Beyond mere definitions, the study seeks to uncover the semantics of these titles and examine them in the historical context. By doing so, we strive to outline the noble ranks of the Golden Horde era. Ultimately, the research offers a deeper understanding of the Golden Horde’s political culture and noble systems. By illuminating the linguistic nuances and historical trajectories embedded within the noble titles that occur in Čingiz-nāma, the study contributes to a richer comprehension of the socio-political landscape of the region.

Noble titles have long served as prestige, authority, and social status markers in human societies. Understanding these titles’ semantic development and historical evolution requires a multidisciplinary approach integrating linguistic analysis, historical research, and cultural studies. From a semantic standpoint, the etymology of noble titles provides valuable insights into their linguistic roots and semantic evolution. By tracing the origins of these titles and analyzing their semantic shifts over time, researchers can uncover layers of meaning and connotations associated with them. Comparative analysis with similar titles in other languages or cultures further illuminates noble titles’ semantic nuances and cultural context. In parallel, historical research contextualizes noble titles within the broader political, social, and cultural development framework. Chronological analysis reveals how noble titles evolved alongside changes in power structures, societal norms, and cultural practices. Case studies offer concrete examples of how noble titles were conferred, inherited, and wielded by individuals or families



in positions of authority. Regional variations in the usage and interpretation of noble titles highlight how they were adapted to local customs and traditions.

An interdisciplinary approach that integrates linguistic, historical, and cultural analysis findings is essential for a comprehensive understanding of noble titles. Researchers can unravel the intricate connections between lexical meanings, historical developments, and cultural practices surrounding noble titles based on synthesizing evidence from primary and secondary sources.

In conclusion, exploring noble titles from semantic and historical perspectives enriches our understanding of their significance in Turkic societies. By uncovering the linguistic, historical, and cultural dimensions of noble titles, researchers shed light on the complex interplay between language, power, and identity throughout history.

Discussion. In the following part, the study will describe and analyze the noble titles collected from the text of *Čingiz-nāma*. The text is quoted from the work of Akushi Kawaguchi & Hiroyuki Nagamine.

Han ‘king, emperor.’ Han is the synonym with qağan, which was an ancient title of the Eurasian nomadic society. Scholars have various opinions regarding the connection between Han and Qağan. Clauson believes that han is a re-borrowed word from Mongolian qağan-qa’an, which was rooted in Old Turkic qağan (Clauson, 1972: 611). Qağan was first officially recorded in the Chinese historical source *Wei-Shu*, compiled in the middle of the 6th century. In it, qağan was the title of the supreme leader of the Rouran Khaganate and the Tuyuhun (Chen, 1988: 106). However, Pulleyblank thinks that qağan can be traced back as early as the period of the Xiongnu (Clauson, 1972: 611). Doerfer considers qağan was referred to as the greater Khan, the supreme leader of the nomadic tribal confederation, and qan was somewhat inferior and the leader of sub-tribes who submitted to the great Khan (Doerfer, 1967: 141). Nevertheless, after the Mongol invasion, the title han became more popular than qağan in the Central Asian nomadic society.

Meanwhile, since Genghis Khan’s conquests, the entitlement of han in the Eurasian plain was exclusively combined with the lineage of the Genghisid family, as is shown in the record of *Čingiz-nāma*. The book records a power struggle in which a non-Genghisid contender, so-called Bājir Toq Buğa, claimed himself as han (Khan), but soon later, he was toppled and deadly punished for his attempted arrogation. In *Čingiz-nāma*, the Golden Horde’s power transition had several means. Apart from the requirement mentioned earlier that Genghis Khan’s descendants must inherit the Khan of the Golden Horde, the previous Khan’s direct male descendants have priority in inheritance. However, during power struggles within the royal family, male heirs from other Genghisid lineages may also be elected as Khan with the support of the Begs, the military aristocrats. When han is attached with the formative suffix -līg (Erdal, 1991: 139), hanlīg gives the meaning of the sovereignty of the Khan, which can be translated as kingdom or realm.

Oĝlan ‘prince.’ Originally, oĝlan was the plural form of oĝul ‘son’ attached with -n, the ancient plural suffix. In old Turkic, the word oĝul more likely implied ‘offspring, child’ and applied to both genders, e.g.urī oĝlīn qul boltī, silik oĝlīn künj boltī (I: E 7) ‘.....the noble sons became slaves, the innocent girls became slave girls.....’ (Geng Shimin, 2005: 122). In old Turkic, the meaning of ‘prince’ was represented by the word, tigin, e.g. Kül Tigin. As time passed, oĝlan lost its plurality in the later centuries and functioned as singular. For example, in the DLT, the word is noted simply as ‘son’ or ‘male child’ (Clauson, 1972: 53). Further, during the Golden Horde era, the semantic of oĝlan changed to ‘prince’ and replaced tigin, which referred to the sons of Khan or young male generations of the royal family. Also, oĝlan as a royal title always appeared with names, e.g., Tohtamish Oĝlan ‘Prince Tokhtamysh’, Hizr Oĝlan ‘Prince Hizr,’ etc.



Beg/ biy 'tribal leader; military leader'. The word is an ancient Turkic title with a long history and first seen in the old Turkic inscriptions, e.g., *bāglāri yāmā bodunī yāmā tüz ārmiš ärinč* (I: E 3) 'both the tribe leaders and people were loyal.' (Geng Shimin, 2005: 121). Clauson considers that this word is a loanword from the ancient Chinese word 伯 'pāk/pok/po' (Clauson, 1972: 322). In the Golden Horde era, a beg was not only a noble title, but he also fulfilled military duty in the army. There were a lot of events recorded in *Čingiz-nāma* in which begs also fought at war as military leaders. Beg was an honorary title that was both inherent and obtainable, and also appeared as a part of a name, e.g., *Öz Beg Han, Jän Beg Han*, etc.,

Due to the phonetic evolution, there is also another variant of beg which is *biy/bey/bi*. The title *Biy* occurs twice in *Čingiz-nāma*, which are *Edigü Biy* (Kawaguchi & Nagamine, 2008: 77) and '*Alī Biy* (Kawaguchi & Nagamine, 2008: 95). As a noble title, *biy* exists in many Turkic societies, like Golden Horde, Ottoman Empire, Kazakh Khanate, etc. The function of *biy* varies in different regions.

In the Golden Horde, *Biy* held significance within the administrative and military structure of the khanate. It denoted individuals who were often appointed as regional governors, military commanders, or leaders of tribal groups within the Golden Horde's territories. *Biy* in Kazakh means an eloquent judge who thoroughly knows the conventional law and traditions of Kazakh society, and a *biy* was always responsible for solving the conflicts within a clan or a tribe (Iskakov, et.al., vol. 3, 2011: 332).

Begim 'Princess, noble lady.' *Begim* is a derivative of the word *beg*; the title *Begim* (sometimes spelled *Begüm, Begom, Begam, or Begüm*) is a title used in Turkic and Persian societies to denote a lady of high rank, often equivalent to a princess or a noblewoman. (Doerfer, 1965: 412) *Begim* is the feminine form of *Beg* or *Bey*, a title used for chieftains, lords, or noblemen in Turkic cultures. The suffix *-m* also applies to other ranks, such as *qan* or *tarqan*, and they become *qanım* 'the wife of Khan', *tarım* 'the wife of Khan.' (Sevortjan, 1978: 100).

During the examination of *Čingiz-nāma*, it is evident that the noblewomen of the Golden Horde played an essential role in politics. Even though direct political power was generally in the hands of men, noble women, the *Begims*, could wield significant influence within the court. They could act as intermediaries and negotiators between different factions within the empire or in foreign affairs, leveraging their family connections and political acumen. For example, there is a historical figure depicted in *Čingiz-nāma*, who is *Tay Dualī Begim* (Kawaguchi & Nagamine, 2008:69) or *Tay Duğlī Begim* (Kawaguchi & Nagamine, 2008: 93). She actively participated in the power struggles within the Golden Horde. She was even able to appoint a new Khan after the demise of the old Khan. *Tay Dualī Begim* became a substantial regent at the court of the Golden Horde for a short period, and soon after, she lost in the power succession and was exiled by *Hizr Han* in the end (Kawaguchi & Nagamine, 2008: 94).

Pādišāh 'king.' The title *pādišāh* is a Persian term adopted by Turkic-speaking empires like the Golden Horde, Timur Empire, Ottoman Empire, etc. The word combines *pād* 'master, lord' and *shāh* 'king,' translating roughly to 'master king' or 'supreme ruler.' (Steingass, 1963: 229). In a broader sense, it signifies the king of kings, emphasizing the ruler's supreme status over other monarchs. In *Čingiz-nāma*, *pādišāh* and *qan* are semantically interchangeable, for those Golden Horde Khans and their realms are also described as *pādišāh* and *pādišāhlīq*.

Sultan. The title *sultan* is a common title that denotes a ruler, monarch, or sovereign in various Islamic and Turkic-speaking societies. *Sultan* is of Arabic origin, and it has been used throughout history by various Muslim empires and states, including the Ottoman Empire, the Seljuk Empire, and others. In regions where the Genghisid Khanates had embraced Islam,



royal family members who didn't become the supreme rulers (yet still had the chance to do so) were commonly referred to as sultans. (Martin, 2004: 134)

Such usage of the title sultan was also practiced in the latter Genghisid states like the Kazakh Khanate. The fact that it developed as an offshoot of the Mongol Empire is one of the major characteristics of the Kazakh Khanate. This is most clearly manifested by the Kazakh monarchy's particular blood link to Genghisid Khan and the symbolic meaning inherent in using the term *han*. The Khan lineage traditionally asserted their authority with the title *sultan* or *tore* (Noda, 2016: 3).

Ataliğ. *Ataliğ* is a high-rank royal title in the Central Asian Turkic societies. The title is a derivative of the root *ata* 'father' attached with the formative suffix *-liğ*, meaning 'fatherhood.' The meaning initially indicated 'foster fatherhood' and then developed to 'foster father for princes.' (Doefer, 1963: 69-70). Then, the title *ataliğ* became one of the highest office ranks. It seems that *ataliğ* has served as a military-administrative counselor and a liaison between the Khan and the sultans. (Richard C. Martin, et al., 2004: 113) In traditional Kazakh nomadic society, *ataliğ* (a variant of *ataliğ*) is a high-ranking person in the Khan's court who gives military education and training to the heir to the throne. The prince, whom the *ataliğ* brought up, would serve as his adviser if he came to power. (Iskakov et al., 2011).

Tarhan. *Tarhan* is an ancient Turkic title that has been a high-ranking title since the Xiongnu period (Clauson, 1972: 539). In the Turk Khaganate era, it was not only referred to as a member of the royal family but also an administrative position. The earliest written record of *tarhan* can be found in the 8th century old Turkic inscriptions, for example: *inänču apa yaryan tarqan ätiy* (b)ertim 'I gave him the title of *inänču apa yaryan tarhan* '(I, W: 2) (Geng Shimin, 2005: 137).

During the Genghisid era, *Tarhan* indicated personal status, not just an honorific. Instead, it granted privileges like tax immunity and access to rulers. *Tarhanliq* didn't confer direct authority or property rights. For example, *Temür-Qutluq's yarliğ* (edict) clarified late-fourteenth-century *Tarhan's* status: protection, ruler access, tax exemption, travel freedom, inheritability, and non-transferable usage rights. These aspects connected *Tarhan's* status to social and economic factors like property and tax rights. Contractual relationships between Khan, deputies, and *Tarhans* governed the Golden Horde's administration, fostering local cooperation and curbing desires for independence. (Marie Favereau, 2018)

Mirza. *Mirza* is a Persian-origin title; it usually means 'prince' when it is put after a proper name (Steingass, 1963: 1214). The word is a compound of *amir* (امير), meaning 'commander' or 'prince', and *zāde* (زاده), meaning 'descendant' (Pellat et al., 1993: 129). *Mirza* historically denoted a noble or aristocratic lineage in Central Asia, particularly among the Turkic-speaking peoples.

Hwaja. The Turkic title *hwaja/ khoja/ khodja/ hoca* is borrowed from the Persian word *hojai*, which means 'household' and 'owner' (Yunal, 2023: 123). Traditionally, *hwajas* were referred to as those who were equipped with Islamic knowledge and functioned as teachers, scholars, or religious leaders in Turkic communities. Historically, *Hwajas* exerted enormous influence in Central Asia regarding religion and politics. As spiritual leaders, the *hwajas* were revered as spiritual leaders and teachers in the *Naqshbandi* and other Sufi orders. They were considered descendants of the Prophet Muhammad or other saints, adding to their religious authority and veneration among local populations (Perdue, 2005: 289). In some Central Asian regions, *hwajas* also emerged as local rulers or influential figures in the political landscape. Their religious authority often translated into political power, allowing them to lead or significantly influence social and political reforms. (Deweese 1996: 199-200)

Bay. The Turkic word *bay* is frequently used in a wide geography extending roughly from the Near East to Central Asia, the Caucasus, Mongolia, and South and East Siberia in



isolated or component words. It is also seen in Slavic, Caucasian, and Persian languages, besides Mongol and Manchu-Tungus (Doerfer, 1965: 25). Clauson believes that in Old Turkic texts, the word bay means 'rich, rich man' and that meanings like 'upper class, aristocratic' and 'old man, male' were gained concerning the original meaning 'rich.' (Clauson, 1972: 384) Bay has different meanings in different periods and historical texts. Under the historical context of Čingiz-nāma, we see that bay implies the meaning 'noble, great, respected, holy.'

Results. Čingiz-nāma, a 16th-century Turkic chronicle written in Chagatay, records historical events and presents detailed information with high research value. In this research, semantic analysis and historical comparison are used. Therefore, we can observe some distinctive characteristics and obtain the following results.

In sum, we collected twelve noble titles; eight words are of Turkic origin, nine are of Mongolian origin, and the remaining four are of Arabic-Persian origin. Most Turkic noble titles are rooted in old Turkic, which reflects that the ancient Turkic political culture significantly contributed to the Golden Horde and successive Central Asian Turkic society. Meanwhile, the noble titles of Arabic-Persian origins are not negligible, which reflects that since the Islamization of the Golden Horde, Arabic-Persian culture and languages have continuously influenced Central Asian Turkic-speaking people, and Islamic institutions have primarily established in the Golden Horde political system. Nevertheless, most titles, either Turkic or Islamic, are still preserved in modern Kazakh, with certain semantic changes in most cases.

Historically, we can observe that the noble system of the Golden Horde was a complex and dynamic structure that played a crucial role in shaping the political, social, and cultural landscape of medieval Eurasia. The Golden Horde's noble system reflected the diverse cultural and ethnic backgrounds of its ruling elite while also integrating elements of Turkic and Mongol traditions. At the apex of the noble hierarchy stood the ruling khans, who wielded absolute power and authority over the Khanate's territories and subjects. The Khans, often descendants of Genghis Khan, legitimized their rule through various means, including adopting Islamic titles like Pādīšāh to reinforce their sovereignty. However, the Khanate's decentralized nature meant that the authority of the khans was often contested by regional princes and tribal leaders, leading to power struggles and political instability.

Beneath the khans were the princes, oğlans, or sultans, who served as provincial governors, military commanders, and administrators. The begs held considerable power and influence within their respective domains, often exercising autonomy in governance and army affairs. Through strategic alliances and military prowess, some begs rose to prominence as powerful rulers in their own right, challenging the authority of the Horde.

The noble system also encompassed a hierarchy of tribal leaders. The biys were vital in maintaining social cohesion and order within nomadic societies, often mediating disputes and conflicts among their people. Furthermore, the Golden Horde's noble system incorporated elements of Islamic governance and administration, reflecting the influence of Islam in the region. Titles such as hwaja and mirza were adopted by religious scholars and bureaucrats, contributing to the Khanate's cultural and religious diversity.

Moreover, by analysis of the title begim, we can observe that women in the Golden Horde also exercised significant political influence and agency despite the male-dominated nature of contemporary societies. Their roles as regents, advisors, and diplomatists were vital to the administration, diplomacy, and stability of the Golden Horde.

Despite its complexity and diversity, the noble system of the Golden Horde was characterized by fluidity and flexibility, allowing for social mobility and adaptation to changing political circumstances. While the ruling elite held considerable power, they depended on the support of subordinate nobles and tribal leaders to maintain stability and govern effectively.



Conclusion. From the above analysis, we can see that there are still many ancient Turkic titles among the noble titles during the Golden Horde period, which have a very long history, and some can be traced back to the Xiongnu period. That shows that the ancient nomadic political system and culture still play an essential role in the Golden Horde. At the same time, Arab-Persian titles can also be observed, which shows that Islamic political culture is also affecting the Golden Horde in the Islamization of the Golden Horde.

In summary, the noble system of the Golden Horde was a dynamic and multifaceted structure that played a central role in governing the Khanate's vast territories. Reflecting the fusion of Turkic, Mongol, and Islamic traditions, the noble system shaped the political, social, and cultural dynamics of medieval Eurasia, leaving a lasting legacy that continues to be studied and analyzed by historians and scholars today.

Abbreviation

E: the eastern side
I: the inscription of Kültigin
W: the western side

Source

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