

“Genghis-name”

Utemis Khadzhi bek Maulan Mukhammed Dos (XVI c.).

Mukhammed Dos was at the yard of Khiva khan Ilbars (1512—1525 yy.). His ancestors in 80s XV c. lived in the downstream of the Syrdarya. They were the attendants of sheybanid Zhangir khan and under his direction they took state positions. Otemiskazhy himself was a scribe and secretary at Ilbars khan's palace. After the pilgrim's journey to Mecca Utemis Khadzhi travelled in the southern part of the Golden Horde, the Caspian seashore, the Volga, where he was the bystander of events described later in the “Genghis-name”.

This book is important for the history of Kazakhstan XIV c. in the solution of the issues connected with ethnopolitics, politics, social-cultural and economic problems. The book explains certain facts about Genghis khan and his descendants. The facts about Dzhuchi khan's death are especially valuable, about which there were legends. According to the book, Dzhuchi reproached his son Genghis khan in rigidity, in aimlessly shed blood on the captive land, says about the fact that he favored the Kypchak lands.

Dzhuchi proposed to kill the father while hunting in order to end the invasive wars. Chagatay reported these words of Dzhuchi khan to Chagatay. By getting into rage, Genghis khan sent Chagatay and Ugaday to punish Dzhuchi khan. However, they by not reaching Dzhuchi, they found out about his death. It seems that Genghis khan did not send his loyal people to kill his son before them. It is clear that Dzhuchi khan's death was the conflict between a father and a son.

According to the facts of “Genghis-name”, in XIV c. Genghis khan's descendants dispatched with each other in the struggle for power. Thus, Tokhta khan (1290—1312 yy.) killed all his children and all descendants of Sayn (Batu khan). And his favourite son El-Basar whom he saved as an heir died during the khan's life. Not knowing what to undertake mad with grief khan turned to the wife of Togyrul's brother killed by him, Kelin-Bayalin, to whom he himself married according to the law of “amengerstvo”. She told him that in the Cherkess mountains in the Caucasus a 14-year-old boy – their son Uzbek was hidden. By hearing that news Tokhta khan with joy gave Kelin-Bayalin two thousand tumans of money and gave out 40-thousand troop to bring Uzbek.

It was the lengths Genghis khan and his descendants had to go because of power. In XIV c. because of the internal struggle in the Golden Horde itself the economy and culture of people declined. The rebellions against the khan and his people occurred.

And, as a consequence, after Berdybek khan the right wing of the Golden Horde was led by Mamay to Crimea, and the left wing of Tenig-Buga to the Syrdarya. Such division was by Urus khan – a founder of the Kazakh khanate and his descendants. In the “Genghis-name” it is said about the development of cattle breeding in Desht-i-Kypchak, about wintering grounds, nomadic routes, zhaylau, about the fact to what extent they are useful for the increase of the cattle fatness, growth of their livestock.

In the poem it is told about that fact that how it is pleasant at zhaylau in the summer, how people are glad for a nutritious kumys, how they dress up beautiful clothes, how they are satisfied with life. These pictures from life illustrate the last period of the formation of the Kazakh people.

Used material: S.Zholdasbayev.History of Kazakhstan. Ed.: Almaty: Mektep, 2010.- 200 p.(pp. 126-127)