

**HISTORIOGRAPHY OF THE HISTORY  
OF TARKHAN INSTITUTE**

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**Abstract:** *The article discusses the historiography of the history of taranta in the traditional Kazakh society. Historical sources prove that tarkhanism originates from the time of the Great migration of peoples and continued to develop in the era of the Golden Horde. Supporting Taranto Genghis Khan assigned his kids a Bath and Cyslice but that they managed to inform him about the change of UNGA. During the colonial policy of Russia the order of Transcom salaries was perceived by the Imperial administration, which provided spiritual feudal lords immunity from direct taxes subject to them of the population. XIX century Orientalists of Russia began to study the history of transt. According to archival sources about 40 tarkhans are known in the history of the Kazakh khanate. The authors of the article show degree of knowledge and features of approaches in the development of the Institute of targanta, its role in Kazakh society.*

**Keywords:** Taranto, the Turkic khanate, the Golden Horde, Bashkirs, Kazakh khanate, the policy of Russia, Jahangir Khan.

In historical science, the issues of analysis of the category “statehood”, stages of development, structure, and features are crucial for the whole nation. Statehood not only preserves the rich history of each nation, but also opens the way to eternity. This is proved by the history of the Kazakh khanate, which originates from the Turkic tribes that ruled a vast territory in the Eurasian region. Among the social institutions in the traditional Kazakh statehood the history of the Institute of tarkhans is especially important.

Institute of targanta passed in its development through its three core, and each of which had its own unique features. The first stage involves lifetime Gunnskogo, Turkic, Khazar khanate, Volga Bulgars, Dasht-I-Kipchak<sup>1</sup>. At this stage, “Tarkhan” was an honorary title given to the ruling elite of the society, as a title given to them for their outstanding bravery and heroism. Tarkhany was entitled without permission to be to the Khan. The significance of the tarkhans in society proves that they were brought to justice only after they committed less than nine offenses. During the war, the title of Tarkhan was assigned not only to the ruling elite, but also to ordinary soldiers who

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<sup>1</sup> M. Suleymanov, “About the Museum of the Bashkir tribe. Tungaur. Ural-Altai: through the centuries to the future”, in *Proceedings of the IV all-Russian scientific conference devoted to the III world Kurultai of the Bashkirs*, 2010, p. 247-252.

performed great feats on the battlefield. In our opinion, it is widespread after the children of Genghis Khan, the Baht, and Kyslik warned about planned attempt on his life by the rulers of the khereid Khan Ung and then was awarded the title of Tarkhan for special devotion<sup>2</sup>.

At this stage, special attention is paid to the settlements of Tarkhan. For example, Haji-Tarkhan, along the Volga river, the city of Tarkhan near the Tobol river, the village of Alkino in Pokhvistnevo district of the Samara region at one time was called the village of Tarkhan. In 1333-1334, the famous Muslim traveler Ibn Battuta visited the city of Haji-Tarkhan and told about the fact that “tarkhans” were called people exempted from various taxes and fees. “... One of the respected Turks (pilgrims) was the first to build a house on the site of this city and began to live in it. Later this pilgrim from the Khan were given the right of transtv”<sup>3</sup>. “Thus, this place became a settlement, which eventually increased, expanded and turned into a big city. The city of Haji-Tarkhan is one of the most beautiful cities located on the Bank of Atil (Volga)”<sup>4</sup>. Based on the above, it can be concluded that the area was named in honor of the person who received tarkhanism, it was associated with his name. The third stage was connected with the colonial policy of Russia during the conquest of the Kazan, Nogai Horde, Astrakhan and Siberian, Kazakh khanates<sup>5</sup>. At this stage, Russia, Iran and Dzungaria used the title of targanta in its policy by awarding this title.

### **The degree of scientific knowledge of the Khan decrees Tarkhanov**

The history of the Institute of tarkhanism, Khan’s decrees and decisions of the rulers of the country, as well as social and political activities in society at all times were of particular interest to researchers. Introduced into scientific circulation first decrees, letters, messages of the khans and his associates, statesmen of the Golden Horde period<sup>6</sup>. If the scientists of the 70-ies of XX century there are 8 known decrees of Jochi Khan of the XVI century, today their number exceeds 60. However, most of them have been preserved in the translation version in Russian, French, Latin and other languages. The

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<sup>2</sup> I.I. Craft, *From Kyrgyz antiquity*, Tipo-lithography of F.B. Sachkov, Orenburg, 1900.

<sup>3</sup> A. Sabyrkanov, *Great turning point*, Mektep, Almaty, 1981.

<sup>4</sup> A.K. Muktar, *Ibn Battuta’s Journey on the great silk road. Collection of reports of the international scientific-practical conference promoting dialogue between cultures*, Publisher Atyrau state University im. Dosmukhamedova, Atyrau, 2017.

<sup>5</sup> A. Tokmurzayeva, D. Raev, L. Abzhaparova, “Some theoretical aspects of studying the foreign policy of the Kazakh Khanate”, in *Astra Salvensis*, 2018, vol. 6, no. 12, p. 35-49.

<sup>6</sup> Yu.N. Guseva, P.S. Kabyto, G.E. Kozlovskaya, “Socio-demographic and ethnic appearance of the Turkic settlements of the southern middle East at the end of the XVIII-the first half of the XIX century”, in *Proceedings of the Samara scientific center of the Russian Academy of Sciences*, 2015, p. 592-603.

originals have been preserved in such numbers that they can be counted on the fingers<sup>7</sup>. According to Russian researcher R.Y. Pochukaeva, today there are 33 of the decree, certificates, letters. Until now, only 2 versions translated into Italian have not been translated into Russian<sup>8</sup>. Historically, these important decrees were published in 1842. V. Grigoriev sought to engage in scientific circulation. His dissertation on “The reliability of the labels given by the khans of the Golden Horde to the Russian clergy” was the impetus for this study<sup>9</sup>. Later orientalist I.N. Berezin studied Tarkhany decrees, published his work under the title “Tarkhan labels of Tokhtamysh, Timur-Kutluk and Saadet Giray, with introduction, census, translation and notes”, is devoted to the decrees of the rulers of the Crimean khanate and the Golden Horde<sup>10</sup>. Decree 1397 of Temir Khan to a man named Muhammad: “the Decree is related to Bayram the Skin, which suggested to transto our khans” and translates as “oglan Mohammed – the eldest of them – Mohammed and Mahmut – let them be free Tarkhany”<sup>11</sup>. Professor of Kazan and St. Petersburg universities, orientalist Ivan Nikolaevich Berezin went through Kosteleckou, teacher of the Omsk cadet corps, the Shokan, so he explained some historical and ethnographic terms that appear in the Khan label. Exact date of writing the letter I.N. Berezina to Kosteleckou no, but it’s clear that before you answer, a seventeen years old cadet thoroughly studied the subject, or was ready to have a serious conversation.

He knew the works of I.N. Berezina – preserved his “Notes” when reading a book by Professor I.N. Berezina “Khan’s labels”. I.N. Berezin asks to explain the meaning of some terms used in the labels (decrees) of Khan Tokhtamysh, a descendant of Genghis Khan. Shokan tells the Professor that he found a few words from the decrees of Tokhtamysh, used until now by the Kyrgyz of the Middle Horde. Notes Shokan states: “the Kyrgyz are also divided into aksuyek (upper class) and Karasik (lower classes): axiak – high origin Karasik – the common people, they call themselves “Karasek”<sup>12</sup>. In subsequent years, these Executive orders about the Institute of targanta was translated by the orientalist A.N. Samoilovich<sup>13</sup>. In Soviet times, A.P. Grigoriev, I.C. Berezin compared their translations and offered each

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<sup>7</sup> O.O. Tuyakbayev, *Features of the Kipchak language in Khan’s decrees*, Science center, Almaty, 2016.

<sup>8</sup> R.Yu. Pochekaev, *Law Of The Golden Horde*, Feng, Kazan, 2009.

<sup>9</sup> V. Grigoryev, *On the reliability of labels given by khans of the Golden Horde to Russian clergy*, Russia and Asia, Moscow, 1876.

<sup>10</sup> N.I. Berezin, *Tarkhan labels of Tokhtamysh, Timur-Kutluk and Saadet Giray*, Kazan University, Saint-Petersburg, 1851.

<sup>11</sup> *Ibidem*, 2016. O.O. Tuyakbayev, *Features of the Kipchak language in Khan’s decrees*, Science center, Almaty, 2016.

<sup>12</sup> Sh. Valikhanov, *Collection of multi-volume works*, Tolagay group, Almaty, 2010.

<sup>13</sup> A.Ya. Samoilovich, “Several amendments to the label of Timur-Kutlug (Dedicated to the memory of V.V. Grigoriev)”, in *Bulletin of the Russian Academy of Sciences*, 1918, no. 2, p. 110.

version of the text<sup>14</sup>. However, it is important to note that with the above-mentioned decrees, it is proved that the saiyn Khan (Batu Khan – A.M) until the time of Bairam Khoja and Egoshina Muhammad, his children: Muhammad, Tell and Tell Mahmut – label these people was given and that their rights were preserved. We believe that this shows the importance of targanta in the era of the Golden Horde. Because along with Transcom received not only the title but also land, water and other riches. The above-mentioned decree proves that the title was granted to religious representatives as well as pilgrims. This shows the Khan's right to issue such titles. However, R.Ya. Pochekaev, who studied the orders in the Golden Horde, said: "Most of the decrees of the Khan belong to the privileges (benefits), from which fully or partially released in the Golden Horde had this title". Therefore, it is not surprising that the researchers paid attention to taxes and debtors, to the apparatus that performs it and, finally, to the status of those who have tax immunity. And a lot of work in this direction has been done by I.C. Berezin, A.N. Samoilovich, C.A. Malov, G.A. Fedorov-Davydov, M.A. Usmanov, A.P. Grigoriev<sup>15</sup>.

In the XIX century among all Turkic-speaking peoples that the history of the Bashkir begin research on the history of transtv. Its founder is V.V. Velyaminov-Zernov (1830-1904). Permanent residence in the city of Orenburg allowed the scientist to collect information about the Bashkir tarkhans<sup>16</sup>. The researcher pays special attention to the number of tarkhans, their transfer, exclusive rights, as well as documents collected from the archives of the Ufa archive since the time of Prince Mikhail Fedorovich. Although V.V. Velyaminov-Zernov no data regarding the history of the Kazakhs, but there is sufficient material o policy targanta in Russia<sup>17</sup>.

Among the most important works are the works of I.I. Kraft (1861-1914), who worked in the administration of Turgay. In his work "From the Kyrgyz antiquity" saying that "to this day in the literature and in the history of the Kazakhs there is no clear understanding of the sultans, tarkhans", however, the scientist on the basis of the collected materials provides complete information. I.P. Kraft found out that the Royal decree of July 11, 1743 was awarded the title of Tarkhan Dzhanybek Batyr, and in January 9, 1759 with the

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<sup>14</sup> A.P. Grigoriev, *Award in toktamysb label*, Shkola, Almaty, 1981; N.I. Berezin, *Tarkhan labels of Tokhtamysb, Timur-Kutluk and Saadet Giray*, Kazan University, Saint-Petersburg, 1851; I.V. Erofeeva, *Abulkhair Khan: a commander, a ruler, a politician*, Dyke-Press, Almaty, 2007.

<sup>15</sup> O.O. Tuyakbayev, *Features of the Kipchak language in Khan's decrees*, Science center, Almaty, 2016; R.Yu. Pochukaev, *Laws of the Golden Horde*, Feng, Kazan, 2009; M.A. Usmanov, *Granted acts of Dzhuchiev Ullus*, Izdatelstvo Kazanskogo universiteta, Kazan, 1979.

<sup>16</sup> V.V. Velyaminov-Zernov, *Sources for the study of targanta complained Bashkirs Russian gosudaryni*, Tipografiya Imperatorskoy Akademii Nauk, Saint-Petersburg, 1865.

<sup>17</sup> N.V. Ustyugov, *Essays on the history of the Kalmyk ASSR. The pre-October period*, Nauka, Moscow, 1967.

decree of the military board to his son Daut. In March 1793, the Royal decree conferred the hereditary Tarkhan title of Sypyr Biy and was abolished following the meeting of the Senate in 1869. The author clarifies that “during the period of the Kokand government in Central Asia the Khan’s decree called freed from the taxes of the people dashanami. It was written in an explanatory note to the draft rules of management Syrdarya and Semirechensk regions in 1867”.

Then research on this issue continued in the 1940s. The work “Turkic history and law”, published in Istanbul by Sadri Maksudi Arsal (1879-1957), who was born in the Russian Empire, for the first time studied the history and law of the Tarkhan Institute (1901-1906). Sadri studied at the faculty of law of the University of Paris, and received there the degree of candidate of law, which gave him the opportunity to consider this question from a legal point of view. His acquaintance with prominent Turkish figures, close relationships with Hyperension, the election of deputies II and III of the State Duma from the Kazan province had contributed to him obtaining full information about the history of the Turkic peoples. As a result of studying the classical structure in the ancient Turkic States, he wrote that “in the Turkic States there were mainly 3 classes – BII, free Turks and prisoners (slaves)”<sup>18</sup>.

### **Introducing the Taranto institute in the era of the history of the Russian state**

If you count the few natives of the Khan dynasty, the title Bey was not inherited. Any resident of the Turkic state could get it for his services in the civil service. The Turkic States did not have a class, except for the ruling dynasty, whose representatives would have hereditary privileges. However, in the ancient Turkic States there were people who were granted a number of privileges for life. They were called “tarkhans”. At the same time, there are reports in historical sources about the privileges of the tarkhans in the Mongolian state, the structure of government in which was borrowed from the Turks. These privileges are as follows: 1) Tarkhan is exempt from any kind of taxes and forced labor (serfdom); 2) he has the right to receive a certain share of military and hunting production; 3) Tarkhan has the right to an audience with the Khan, without asking each time a special permission for this; 4) except for particularly serious crimes, Tarkhan’s misdeeds were said goodbye nine times; 5) during the ceremonies and celebrations Tarkhan takes pride of place and he was presented with a glass of wine. A separate section is devoted to the beys<sup>19</sup>. The Bey class was divided into many ranks. Each rank had a special

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<sup>18</sup> S. Maksudi, *Turkic history and law*, Fen, Kazan, 2002.

<sup>19</sup> S. Taimasov, “About the numbers of Bashkirs, about the elders and tarkhans during the formation of the Orenburg province”, in *Vatandash*, 2006, no. 10, p. 91-104.

official rank and title: 1) Sudety; 2) Tarkhany; 3) Boureki. Sadaputa was the highest stratum of below state. Most of them belonged to the ruling dynasty. During the official rites and ceremonies of the people sadaputa took place right from the Khan's throne. The Tarkhany and burukan was supposed to be levaot throne. Sadaputa were a class of aristocrats. Tarkhany was government officials who come from the people and to rise on merit alone. The titles beg and Tarkhan remained with them until the end of their lives, but did not pass to their sons<sup>20</sup>.

Simultaneously published in the proceedings of the C.M. Shapshal of Taranto. We believe that both researchers were familiar with each other. The fact that C.M. Shapshal was a native of the Turkic family of Karaite, as well as perfect command of Turkic, Iranian, Russian and other languages allowed him to carefully and comprehensively consider this issue. C.M. Shapshal is widely known as an orientalist-Turkologist. Among the vast correspondence in the composition of the documentary Fund of the outstanding Turkologist, academician V.A. Gordeevskogo in the archive of the Russian Academy of Sciences in Moscow remained 13 letters scientist C.M. Shapshal. Topics of the correspondence of two scholars are very diverse: preparation of the Karaite-Russian-Polish dictionary, exchange of publications etc. In his letter of 28 September 1946, C.M. Shapshal desire placement of their articles in the publications of the journal<sup>21</sup>. Soon to be published article by M.Shapshal "Tarkhan labels"<sup>22</sup>. After analyzing the article, the researchers came to the following conclusion: "special study C.M. Chapala Tarkhanov on the status of persons, tax-exempt, however, the author was more interested in not their legal status, the etymology of the term "Tarkhan"<sup>23</sup>. However, to the study of targanta begins one of the prominent Kazakh historians. In the 2nd Chapter of the famous work "Social relations of the Kazakhs" scientist refers Tarkhanov to the Supreme feudal lords and writes that "the title of Tarkhan in the XIX century given the Russian authorities in the Inner (bukeyev) Horde Khan, prominent representatives of the feudal nobility their special merits before the state", "in 1821, the military Governor of count Essen in Tarkhany dignity was erected Biy Yamanin of Sugirbaev and Amurkin Salamatov" for their hard service in the campaign mission to Khiva". Thus, we determine what purpose it was introduced the institution of taranta in the era of the history of the Russian state. However, we conclude that in the first half of the XIX century tarkhans as a social group did not play a significant role in the socio-economic

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<sup>20</sup> S. Maksudi, *Turkic history and law*, Fen, Kazan, 2002.

<sup>21</sup> I.V. Zaitsev, "What do I do and how to be" (*letters of Seria Markovic Chapala academician VA Godlenska: 1945-1950*), 2007, Available at: <https://cyberleninka.ru/article/n/chto-mne-delat-i-kak-byt-pisma-serayya-markovicha-shapshala-akademiku-v-a-gordlevskomu-1945-1950>.

<sup>22</sup> M. Shapshal, *To the question of Tarkhan labels. Academician Vladimir Alexandrovich Godlenska to his semidesyatiletiiyu: collection of articles*, Izdatelstvo Akademii nauk SSSR, Moscow, 1953.

<sup>23</sup> R.Yu. Pochukaev, *Laws of the Golden Horde*, Feng, Kazan, 2009.

life of the Kazakhs. By the middle of the XIX century the Institute of tarkhans was on the verge of extinction. According to the Orenburg border Commission, the number of tarkhans by the 60s of the XIX century did not exceed 20 people, at different times approved by the Ministry of internal Affairs<sup>24</sup>.

Further the question of tarkhans is more widely studied in the monograph of S. Zimanov “Social system of Kazakhs in the first half of the XIX century”. The scientist includes them in the number of managers and indicates that “unlike the sultans and biys that earnings were assigned to them from the state”; the name “Tarkhan” comes from the ancient Turkic language, “until the XIX century Kazakh khans could not give the title “Tarkhan” to strengthen the power of dzhangir Khan began to use the Institute of tarkhanism to strengthen power, and also awarded diplomas. The title of Tarkhan was inherited, those who had this title were exempt from taxes, were Trustees and received the support of the Khan, avoided punishment. Tarkhans in legal status were equated to sultans”<sup>25</sup>. C. Zimanov determined the difference between the Kazakh and Bashkir tarkhans: tarkhans did not serve in military service and were not in public service. The researcher found that in only one of the branches of Bokei Orda to Telaviva the second half of the eighteenth century was 125 Tarkhanov, Jahangir Khan gave them pasture, they have served in local government Khan, a proof of the appearance of Tarkhany Institute is that Tarkhany was allowed into the circle of respectable society of the elite – “axiak”, and enjoyed exclusive rights<sup>26</sup>. Indeed, Jahangir Khan, had created all possible conditions to Tarkhany. This proves that the Khan had the Supreme right to negotiate with foreign States. No archival evidence the fact that the Kazakh khans Tauke, Khan Abulkhair, Abulmambet and Abylai gave the title transtv.

### **Achievement of modern scientists in the study of the Institute**

Recent years, the Institute of targanta was comprehensively studied in the history of the Turkic peoples. In 2006, A.Z. Asfandiyarov’s monograph was published, in which all the currently known published and archival sources on the history of the Bashkir nobility were collected. The monograph reveals the origin of the term “Tarkhan”, the origin, development and abolition of Institute of the Bashkir transtv. A.Z. Asfandiyarov quotes V.V. Trepavlov’s statement: “the Right to grant tarkhanism in the Turkic-Mongolian world belonged only to the Khan, the monarch. In Kazan and Siberia really ruled the

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<sup>24</sup> E. Bekmakhanov, *Kazakhstan in 20-40-ies of the XIX century*, Sanat, Almaty, 1994.

<sup>25</sup> S. Zimanov, *The social system of Kazakhs in the first half of XIX century and Bukeyev khanate*, Arys, Almaty, 2009.

<sup>26</sup> *Ibidem*.

khans, and in the Nogai Horde – Biy or Prince. Therefore, the institution of targanta's practiced and couldn't practice in the Nogai Horde<sup>27</sup>". If the Museum was in the Nogai Bashkiria, their origins, he refers to the times of the Golden Horde. At the same time they allowed the Kazan in Russia Tarhan letters on the part of the Bashkir nobility. Scientist proves that in 1523 the Kazan Khan Sahib Kirei gave 7 Bashkirs Tarkhany ratification. In addition, A.Z. Asfandiyarov noted that "Transco, the Bashkirs, had the power located on the border of Kazan Erentielle the area near the river IR, a Bashkir provided Kazan warriors when it was necessary. Tarkhanov among the Tatars themselves were not there, if was a negligible amount. This conclusion is supported by stored service Tatars and in 1552 was not Tarkhanov, but the princes and MPD. Institute of targanta in Bashkortostan was introduced by the khans of the Golden Horde"<sup>28</sup>. Of particular interest is the scientist and Taranto among Kazakhs. He said: "Taranto is a social institution which is characterized only or primarily for nomadic world, a not agricultural-sedentary". But in the Kazakh society remains unknown whether passed the Kazakhs Taranto inherited. In ancient and medieval records there is no data about Kazakh tarkhans. That is why historians without any real facts speak to a social group in society. It is impossible to find anything in the literature about the Kazakh tarkhans until the 1740s. Only after acceptance by Kazakhs of the Junior Zhuz the Russian citizenship Taranto awarded by the monarchs of Russia. This was practiced since 1743<sup>29</sup>. A.Z. Asfandiyarov criticized the above studies of C. Zimanov, referring to Abdakimov's book "The History of Kazakhstan", which states that "20 Muslims received tarkhanism"<sup>30</sup>.

In 2004, this book was criticized by K. Esmagambetov<sup>31</sup>. In fact, A. Abdakimov borrowed this information from E. Bekmakhanov. In recent years on "questionable" conclusions of the Bashkir scientist associated with the Institute Taranto, such Kazakh historians who have studied the issues of targanta as A. Muktar, U. Akhmetov, Zh. Artykbaev, Kairgalieva, A. Orazbayeva, O. Isenov, citing new archival data of Kazakh Transcom Institute. A. Muktar in his research clarifies the year of receipt of targanta, writes about the names of the 38 Kazakh Museum publishes complete data batyrs, such as Crude Datov, Tenshi Bokenbay, Sypyra Carbuterol, the

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<sup>27</sup> A.K. Muktar, *Ibn Battuta's Journey on the great silk road. Collection of reports of the international scientific-practical conference promoting dialogue between cultures*, Publisher Atyrau state University im. Dosmukhamedova, Atyrau, 2017.

<sup>28</sup> A.Z. Asfandiyarov, *Bashkir's Tarkhan*, Kitap, Ufa, 2006.

<sup>29</sup> *Ibidem*.

<sup>30</sup> A. Abdakimov, *The History of Kazakhstan (from ancient times to the present day)*, RIK, Almaty, 1994.

<sup>31</sup> K. Esmagambetov, *Tarix tañdaqтары. History. Second book*, Arys, Almaty, 2008.

grandson of the famous Ayteke bi car-kobec Kasabali, Zholaman Tilenshiuly<sup>32</sup>, U. Akhmetov was included in scientific circulation information about Jusepe Serily who took part in the national liberation movement Khan Aryngazy<sup>33</sup>.

D. Kairgalieva studied the Institute of batyrs and its place in traditional Kazakh society (on the example of the dynasty Bokenbay Batyr), studied Taranto in the family Bogenbai Batyr, the facts of transmission by inheritance from the great Tilenshi his children – Zholaman and Bustybay, as well as their social and political activity<sup>34</sup>. Orazzaeva research the Institute of biys was directly related to an institution of transtv. After Crude, Karakabak, Sypyra and other investors were biys and Tarkhany. However, the scientist believes that the institution of tarkhanism is borrowed from the Russian government and “is a phenomenon that does not belong to the traditional social hierarchy.” In the subsequent monograph, the author writes that we can observe a similar picture of the later period of the history of Kazakhstan in the era of Mongolian rule<sup>35</sup>.

Although the socio-political structures of the ulus of Jochi, AK Orda, Mogolistan, Nogai Horde, khanate of Abulkhair, despite the inheritance of typical for the Empire of Genghis Khan autocratic forms of government, were somewhat different, rebuilt, adapted to the conditions of the nomadic environment of the Turks, more democratic superstructure institutions. As examples, you can call the following terms of Turkic origin, used by the Mongols in military Affairs, and public administration: the Horde, Alan, bard, Tarkhan, Tmin, early, tamashi, BTX, gasul, synn, TTN etcd<sup>36</sup>. This testifies to the viability of social institutions that were formed in the great steppe for centuries. On this subject he defended his PhD thesis O. Isenov. In his research he covers the period from the very beginning of the Tarkhan Institute and before its forced destruction. The researcher draws attention not only to the development of taranta in the Kazakh society, but the history of individuals who had the title<sup>37</sup>.

Historian J. Artykbayev wrote: “However, in 1766, the ruler of Kokand Yerden Bey killed Tarkhan Yeszhan, who served Abylai Khan, together with his four children, and took his wives and daughters with him. Abylai had no choice but to attack naerden, who finds refuge in the Pishpek Fortress. There is no information about Eszhan in the documents”. Abylai Khan was

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<sup>32</sup> S. Ataniyazov, *Dictionary of Turkmen ethnonyms*, Ylym, Ashgabat, 1988; A. Muktar, *Freedom on the way to the dawn*, Nauka, Almaty, 2001; A. Muktar, E. Sydykov, *The Kazakh Khanate of the XIX-XIX centuries*, Publishing house of Mereke, Almaty, 2015.

<sup>33</sup> U. Akhmetova, *Aryngazy Khan (1786-1833)*, A-Polygraphy LLP, Aktobe, 2004.

<sup>34</sup> G. Kairgalieva, *Heroes Institute and its place in the traditional Kazakh society (based on the family of Bokenbai batyr)*, CityPrint, Atyrau, 2010.

<sup>35</sup> Zh.K. Kasymbayev, *Statesmen of the Kazakh khanates (XVIII century)*, Bilim, Almaty, 1999.

<sup>36</sup> A.I. Orazzaeva, *The formula of statehood of Kazakhs*, Press-Book.Ru, Moscow, 2017.

<sup>37</sup> O. Isenov, *History of the Institute of Tarchans in the Kazakh Society (XVIII-XIX centuries)*, Kostanay State University named after A. Baitursynov, Kostanay, 2009.

requested from the Russian government the title of targanta, thus the historian concludes that Transco to what extent is the institution that regulates the relationship between States<sup>38</sup>.

However, the final conclusion of the scientist is not a discovery for historians. Since such conclusions were sufficiently reflected in the fundamental works of researchers of the Kazakh society of XVIII-XIX centuries<sup>39</sup>. Here you need to specify the role of Janibek, Eset, Malay Sary, Atygai-Kulsary, Syrym, Segesa, Karacabey, Sapira, Zhusip and other Tarkhanov in the Kazakh-Bashkir, Kazakh-Russian, Kazakh-Jungar relationship.

Kalmyk historian M.M. Badmaev in his work “Socio-political context Kalmyks in XVII-XVIII centuries” argues that “Gargantua (Taranto – A. M.) according to the law of 1640 was bestowed upon those who saved not now”. It then expanded its scope of transmission. For example, “in 1764 Kalmyk was given a visit to Tibet with a mission”. The research of M.M. Badmaev shows that, in collections of the Kalmyk law, which States that “the title of Darkhan is awarded only to those who are saved from the danger of the ruler” over time have undergone profound changes<sup>40</sup>. However, in the history of the Kalmyks tarkhans not so much meet. Many of them appear in the Embassy Affairs – in the Russian-Kalmyk, Kumiko-Kalmyk, Kabardino-Kalmyk relations. For example, Kalmyk ambassadors of Durhan-Tarkhan, Taisha Ceren and Chocula on behalf of Taishi Dagina in February 4, 1655 meeting Russian officials, reported of that, subject to them<sup>41</sup>. In the autumn of 1672 to Astrakhan from was gone along Ambassador ambassadors are UMI-Tarkhan and Alberta Eview 4 comrades. Researcher A.C. Shmelev said that Alibi Tarkhan was involved in the regulation of Kumiko-Kalmak relations<sup>42</sup>. Taranto in the history of Georgia know of I decree of the Iranian Shah Abbas (1587-1629). The Shah of Iran gave the genus the title of Tarkhan, under which all the benefits regarding targanta was legalized.

King Height (1632-1658), Soglasie Shah Abbas II (1642-1666) confirms Taranto of Joram, and calls him a Tarkhan of the Majlis. Majlis (Arab. Council), aka darbaz – is the Supreme Council under the king, making decisions on the most important Affairs of the state, and during the absence of

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<sup>38</sup> J. Artykbaev, *The Institute «tarkhan» with a deep history*, Science center, Almaty, 2017; I. R. Gabdullin, *Institute of Tarkhanism in the post-Zolotoordin and Russian states in the XV-XVIII century. Collected papers*, Sh. Marjani Institute of History of AS RT, Kazan, 2010.

<sup>39</sup> M.P. Vyatkin, *Batyr Syrym*, Izdatelstvo Akademii nauk SSSR, Moscow, 1947; I.V. Zaitsev, “*What do I do and how to be*” (*letters of Seria Markovic Chapala academician VA Godlenska: 1945-1950*), 2007, Available at: <https://cyberleninka.ru/article/n/chto-mne-delat-i-kak-byt-pisma-serayya-markovicha-shapshala-akademiku-v-a-gordlevskomu-1945-1950>.

<sup>40</sup> M.M. Batmaev, *Socio-political system and economy of the Kalmyks in XVII-XVIII centuries*, APP Dzhangar, Elista, 2002.

<sup>41</sup> K. Esmagambetov, *Tariḫ tañdaqṭari. History. Second book*, Arys, Almaty, 2008.

<sup>42</sup> A.S. Shmelev, “Russian-Dagestan-Kalmyk political relations in the XVII century”, in *Caucasus. Balkans. Asia minor*, 2004, vol. 2, no. 9, p. 217-228.

the king he was entrusted with the management of the country. In XVII-XVIII centuries members of darbaz with the right to vote were the highest officials of the state, as well as didebuls. Tarkhan of the Mejlis is in fact the leader of the Council of didebuls. Descendants of Joram was called Prince Tarkhan-Mouravi, Tarkhnishvili, Moraville, a title Tarkhan was passed to the head of the family from generation to generation, until its abolition in 1815, by the decree of the Russian Emperor (shortly after the abolition by Russia of the Georgian Kingdom)<sup>43</sup>. In 1990, the authors of “Essays of history of Georgia”, linked the cause of the abolition of Taranto insufficient tax receipts to the state Treasury.

Having the title of large landowners, also ordinary people were exempt from taxes. For example, Ossetians, Tuauri Ora, who was seen in a special heroism at Krtsanisi battle between the Georgians and the Persians received the title of Tarkhan<sup>44</sup>. All this is evidence of the functioning of the Tarkhan Institute on the territory of Eurasia and how each state used it for its political purposes.

### Conclusions

In the ancient Turkic States there were people who were granted a number of privileges for life. They were called “tarkhans”. The history of the Institute of tarkhanism, Khan’s decrees and decisions of the rulers of the country, as well as social and political activities in society at all times were of particular interest to researchers. Introduced into scientific circulation first decrees, letters, messages of the khans and his associates, statesmen of the Golden Horde period. All this is evidence of the functioning of the Tarkhan Institute on the territory of Eurasia and how each state used it for its political purposes.

As a result, we came to the conclusion that only through a comprehensive study of the history of the Institute of tarkhanism, it is possible to determine its place and significance. Although the historiographical research has shown that the institution of taranta originates in Turkic-speaking States, however, it occupies a worthy place in the history of the peoples of Eurasia. Taranto are found not only in the history of the Turkic peoples, as well as in Iran’s history, Dzungaria and Russia. One of the distinguishing features is that in most cases, providing the title of Tarkhan, the rulers of these States implemented their policies. In General Kazakh history Taranto has its own distinctive features.

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<sup>43</sup> V.T. Tepkeyev, “Political crisis in the Kalmyk society in the late 60 – early 70-ies of the XVII century” in *Bulletin of the Kalmyk Institute of humanitarian studies RAS*, 2008, no. 2, p. 15-25.

<sup>44</sup> G. Melikishvili, *Essays on the history of Georgia. Vol. V: The edge of eternal spring in the XIX century*, Metsniereba, Tbilisi, 1990.

**Acknowledgement:** The article is executed within the framework of the project No. AR 05134572 of the Ministry of education and science of the Republic of Kazakhstan. A careful study of the sources helped to identify mehanovic facts from the history of transtv.