



Altai-Tarbagatai Region in the XIII-XIV Centuries (based on the Writings of Guillaume de Rubruck and Plano Carpini)

Article Record

Orynbay Oshanov^{§*}
Senior Researcher
ORCID 0009-0002-4051-9598
*Corresponding Author



§ Margulan Institute of Archaeology, Kz

RECEIVED

2026-05-13

ACCEPTED

2026-05-22

ONLINE PUBLISHED

2026-06-18

PUBLISHED

2026-06-29

PEER REVIEW

Double Blind

Abstract

The Altai-Tarbagatai region occupied an important strategic and political position within the medieval Mongol world during the XIII–XIV centuries. This study investigates the historical geography of the region on the basis of the travel accounts of Giovanni da Pian del Carpine and William of Rubruck, combined with Kazakh historical traditions, toponymic evidence, and ethnographic data. Particular attention is devoted to identifying the possible locations of the palaces, hordes, and seasonal residences of the descendants of Genghis Khan, especially the domains of the Ogedei and Jochi dynasties in Eastern Saryarka, Altai, Tarbagatai, and the Irtysh basin. The article further analyzes the role of ancient communication networks, including caravan, military, and diplomatic routes such as the Bukhtarma road, which connected Central Asia, Siberia, and China. Comparative examination of medieval narratives with later Kazakh socio-political geography demonstrates the continuity of nomadic settlement systems and dynastic territorial traditions across centuries. The study concludes that the accounts of medieval travelers provide significant evidence for reconstructing the political landscape, migration patterns, and communication systems of the Mongol and post-Mongol era in East Kazakhstan.

Genghis Khan

Orda Yezhen

Kuyuk Khan

Karpini

Rubruk

Atkinson

Altai

AI USE STATEMENT

No generative AI was used for analysis or results.

FUNDING

The publication was carried out within the framework of program-targeted financing of...

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DATA AVAILABILITY

Not applicable for this article.

ETHICS

No ethics committee approval was required for this article type.

CONSENT

Not applicable for this article.

TRIAL REG.

Not applicable.

Crossref DOI: 10.34257/GJHSSD257280

How to Cite: Oshanov (2026). Altai-Tarbagatai Region in the XIII-XIV Centuries (based on the Writings of Guillaume de Rubruck and Plano Carpini). Global Journal of Human-Social Science, 26(2), 31-36. DOI: 10.34257/GJHSSD257280

LICENSE

© 2026 Global Journals. Open-access article under CC BY-NC-ND 4.0 International License.



Print ISSN 0975-587X



Online ISSN 2249-460X

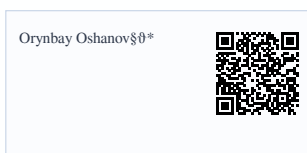


Under the strict compliance and defined process of



METADATA CONTINUATION

AUTHOR CONTACT QR LEDGER



FULL FUNDING STATEMENT

The publication was carried out within the framework of program-targeted financing of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan for 2026–2028, project BR31714853 «Archaeological Science of Kazakhstan: Status Analysis, Problems, and Development Prospects»

ARCHIVAL RECORD

GJHSS · Vol 26 · Issue 2 · 2026

Article ID GJHSS-257280 · DOI 10.34257/GJHSSD257280

Print ISSN 0975-587X · Online ISSN 2249-460X

Altai-Tarbagatai Region in the XIII-XIV Centuries (based on the Writings of Guillaume de Rubruck and Plano Carpini)

Orynbay Oshanov^{§§*iD}

Affiliations

§ Margulan Institute of Archaeology, Kz

Qualifications / Designations

‡ Senior Researcher

Abstract

The Altai-Tarbagatai region occupied an important strategic and political position within the medieval Mongol world during the XIII–XIV centuries. This study investigates the historical geography of the region on the basis of the travel accounts of Giovanni da Pian del Carpine and William of Rubruck, combined with Kazakh historical traditions, toponymic evidence, and ethnographic data. Particular attention is devoted to identifying the possible locations of the palaces, hordes, and seasonal residences of the descendants of Genghis Khan, especially the domains of the Ogedei and Jochi dynasties in Eastern Saryarka, Altai, Tarbagatai, and the Irtysh basin. The article further analyzes the role of ancient communication networks, including caravan, military, and diplomatic routes such as the Bukhtarma road, which connected Central Asia, Siberia, and China. Comparative examination of medieval narratives with later Kazakh socio-political geography demonstrates the continuity of nomadic settlement systems and dynastic territorial traditions across centuries. The study concludes that the accounts of medieval travelers provide significant evidence for reconstructing the political landscape, migration patterns, and communication systems of the Mongol and post-Mongol era in East Kazakhstan.

Keywords: *Genghis Khan, Orda Yezhen, Kuyuk Khan, Karpini, Rubruk, Atkinson, Altai, Tarbagatai, Chingistau, Irtysh, Ayagoz, Bukhtarma, Zaisan, caravan, trail*

* Corresponding Author
Orynbay Oshanov

DOI
10.34257/GJHSSD257280

1. Introduction

The Kazakh population has long distinguished its habitats by geographical names: Saryarka, Zhetysu, Syrdarya, Altai, Ush Kiyan, etc. (kiyan is a noun in the Kazakh language, meaning a very distant, remote, hard-to-reach place). You can easily see by examining the history of the states and ulus that took place in this area that these geographical names are not unreasonable, they all have not only geographical, but also historical features.

Without going into early history, looking at the times of the Golden Horde, one can make sure that the land of Saryark belonged to the Ak Horde (the left wing of the Golden Horde), the Land of Zhetysu belonged to Chagatai, and the Land of Altai belonged to ulus of Ugedey (Ulus is a historical term of Mongolian origin meaning "people", "state" or "lot"). Of course, the territories covered by these states went beyond the borders of today's territory of Kazakhstan. However, the political centers (Residence) of these three ulus were located on Kazakh soil. The Kazakh tribes themselves were classified according to these geographical features, formed their own population, seasonal nomadic ways, therefore in our article we consider these regions as separate historical and geographical regions.

Today, in the Kazakh lands belonging to medieval history, there is one of the nodal places, the exact location of which still remains uncertain, that is, the confluence of these three ulus-east of Lake Balkhash and the system of lakes Alakol and Sasykkol.

If we explain the geographical feature, it is located at the junction of Eastern Saryarka, Northeastern Zhetysu and Western Altai (Alakol-Tarbagatai). In these parts, especially in eastern Saryarka and Altai, the Residence and palaces of the Jochi dynasty (Orda Yezhen) and the Ogedei dynasty are still uncertain. The article will focus on these hordes, palaces, as well as the ancient routes of communication (diplomatic, marching, caravan) that passed through these regions.

Undoubtedly, we find very valuable facts about the palaces of the aforementioned rulers in the travel notes of travelers like Plano Carpini (1245–1246) and Guillaume de Rubruck (1253–1256.) We have already mentioned the arrival of Rubruck on Kazakh soil in our previous article¹. Therefore, we will immediately begin our conversation from the place where the route of these travelers sets foot in the lands we are writing about. The presence of this ancient route through Altai and Tarbagatai is also confirmed by later historical maps and travelers' descriptions (Fig.1).

The journey of the Carpini from the Emil River to the Ogedei Palace (compared to Rubruck) passed along the southern slopes of the Zhetysu Alatau and the Barlyk Mountains (the PRC (China) side, i.e. Talky Pass, Sairam-nor, Ebi-nor, Barlyk Mountains) along the Emil River. Because Carpini arrives in Alakol only after this river. If he had walked straight through the Dzungarian Gate without

¹Look: Oshanov Orynbay. Ancient caravan routes of Western Saryarka // MAIASP. 2025 №20. 7–15 p.

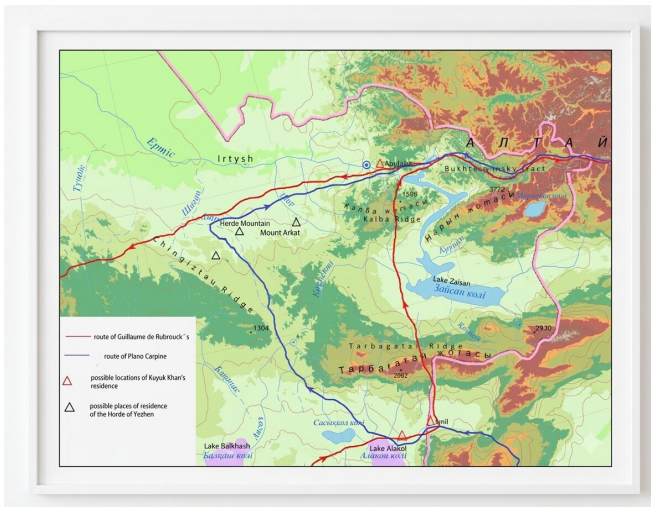


Figure 1. Altai-Tarbagatai region (East Kazakhstan)

bypassing the Barlyk Mountains, then obviously he would have been the first to see Zhalanashkol and Alakol.

Therefore, the settlement that Carpini describes as "the emperor built a New settlement here" should most likely be around today's settlement of Shaweshek.

The historian Kurbangali Khalid (1843–1913) says that in 1878, when the Chinese built Durbiljin Castle 65 kilometers east of Shaweshek, that is, along the Emil, the site of the old settlement was next to it [Khalid 1992: 42]. Khalid further suggests that this place of the settlement could be the horde of Kuyuk Khan. The last mention of the Ogedei Horde in historical sources is associated with the Tarbagatai campaign of Amir Temir. Amir Temir went on a campaign to these regions in 1389. After he caught up with Yenge Tore and reached Tarbagatai, on the way back he stops at Sarai Orda (Sarai Ordam) along Emil (Emil-Guchur) [Yazdi 2008: 134].

Carpini arrives at Lake Alakol after leaving the city along the Emil. He said about this lake: «On the shore of this sea, there is a certain small mountain, in which, as they say, there is a certain opening, from where in winter there are such strong storms with winds that people can hardly and with great danger pass by. In summer, the sound of the winds is always heard there, but as the residents told us, it comes out of the hole slightly» [Journeys., 1993: 64]. This is Abi's wind, which the locals are still very afraid of. The traveler Rubruck also told about this wind. He wrote: «Among the large mountains, a valley stretched in a southeasterly direction, and then there was another large sea between the mountains, and a river flowed through this valley from the first sea to the second; in this valley, such a strong wind blows almost continuously that people travel with great fear lest the wind carry them into the sea» [Journeys., 1993: 117].

Carpini writes that he spent several days circling this lake (Alakol) and was constantly on the left side of the lake [Travel, 1993: 64]. The fact that he describes that the lake was constantly to their left proves that they regularly traveled along the northern route. Next, he writes about his arrival on the territory of the Orda (Yezhen), describing the small rivers and waters he visited. Most likely, he arrived in the mountains of Chingistau, Orda or Arkat [Journeys, 1993: 64]. These data completely coincide with the medieval data that the Horde of Jochi Khan "was located near the Irtysh River". The mountains of Chingistau, Orda, and Arkat are located near the Irtysh.

Later, the Orda Yezhen and Batu choose Ulytau as a political center and move the main Horde there. In turn, Batu Khan, after the western campaigns, moved his horde to the Edil and the eastern lands from Ulytau to the Irtysh became the possessions of the Orda Yezhen and his other brethren (Ak Horde).

Carpini writes that he arrived in the "First Horde" of the Emperor (Kuyuk Khan) after staying on the land of Orda Khan. And here he is talking about another palace, that is, the palace of the Orda's father (Jochi). Rubruck, however, sees this emperor's palace only on the way back.

This suggests that their further journeys after Alakol were carried out in two separate ways (we will return to this later). Here we prefer to show where the palaces of Jochi Khan and the Orda Yezhen were located, and we want to show them in comparison with the possessions of the Kazakh rulers who lived in these parts in the XVIII–XIX centuries.

An additional proof in determining the hordes of Genghis Khan's descendants in the XIII century along the Irtysh, Altai-Tarbagatai, in our opinion, is an indication of the possessions of the Kazakh sultans who lived in these parts in the XVIII - XIX centuries. Since medieval times, Altai and Tarbagatai have been considered strategic and political regions of the Mongol world. This strategic importance has not decreased in the following centuries. Many of the descriptions given by Carpini and Rubruck in the 13th century about this region still coincide with the records of later times. For example, we see this clearly if we trace the route of the traveler Atkinson on the map of the 19th century.

Kazakh society retained the power of the Genghis Khan dynasty (Tyure - a Kazakh dynasty and historical elite class directly descended from Genghis Khan) until the middle of the 19th century. This tradition was abolished only on the basis of political reforms carried out by the Russian government.

In Kazakh society, the representatives of the ruling dynasty were the Tyure (Genghis dynasty), who ruled over the leaders of each tribe and occupied comfortable wintering grounds and fertile lands in these regions. The Chingistau range, the Orda and the Arkat Mountains in the region that we are writing about, that is, which Carpini points out, are among the most fertile places in Eastern Saryarka. Until the end of the XVIII century, Abulfeiz Khan and his descendants lived in these places. Towards the end of the XVIII century, after the death of Abilfeiz Khan, the children of Abylai Khan came to power in Chingistau and began to rule over the local tribes (Argyn - Tobykty), and then the "Aga Sultan" Kunanbai² owned these places, he was a representative of a commoner family. The descendants of Abulfeiz ruled the Naiman and Kerey tribes, who lived along the Altai-Tarbagatai and the Arkat Mountains adjacent to Chingistau.

As we wrote above, Saryarka was the land of the Ak Horde, belonging to the Golden Horde. Orda Yezhen and his dynasty ruled in the Saryarka region, stretching from Ulytau to the Irtysh, therefore, the land of the Horde, which the traveler Carpini writes about, should be located along the mountains of Chingistau, Orda and Arkat in Eastern Saryarka. If we look for a place, considering that the traveler Karpini, going north along the Emil, that is, from the Ogedei Horde, came to the headquarters of the Horde of Yezhen, then today we will find ourselves either on Mount Arkat, or on Mount Chingistau and Orda. Because these two possessions are the most fertile lands and, accordingly, the lands of the ruling representatives. Among them,

²Previously, according to tradition, the title "sultan" belonged to the Genghis dynasty, and on the basis of the reform of the Russian Empire, "Aga Sultan" was assigned to a special career position, and at that time representatives of ordinary Kazakh families could receive it.

Chingistau and Orda belong to the same economic zone. In the XIX century, these lands belonged to representatives of the Tobykty tribe. And in the vicinity of Mount Arkat were the possessions of Barak Sultan (a descendant of Abulfeiz Khan). That is, according to their status, these lands were "khan's reserves", such as Ulytau in Western Saryarka or the Kegen - Narynkol steppe in Semirechye.

It is noteworthy that the name Chingistau, according to popular information, is associated with Genghis Khan. The information that the name Chingistau is associated with Genghis Khan is found for the first time in a note by the traveler Andreev. In 1782, he arrived in the Horde of Khan Abulfeiz Khan and, in between conversations, asked about the history of the mountain.

Andreev wrote about Abulfeiz Khan: «He had his own nomad or dwelling right in the Semipalatnaya fortress in the stone mountains of Chingistau, on the Chingiske River, which are 300 versts away from Semipalataya. About this amba, when I was with this saltan for some business about the embassy in 1782, out of curiosity, I asked between conversations: for what reason is this stone called after the great Genghis Khan? Who replied to me that in ancient times he, the great Genghis Khan, walked to this stone as his nomad, after which he received his name. And he, Abulfeiz-saltan, has been an indispensable nomad in this winter for more than forty years, but he migrates to different places in the summer» [Andreev 1998: 41–42].

The Kazakh poet Abai also writes about the connection of Chingistau with Genghis Khan. He wrote: «When Genghis Khan emerged from the Mongol tribes, the Kazakhs went to congratulate him. But where they went is unknown, but it was on Mount Genghis, on the Karaul river, that the army lay, twelve men from twelve tribes, according to the Mongols' own law, on the top of a great height "Khan", on a white felt, Genghis was placed on the throne» [Abai 2002: 156]. Abai's father Kunanbai also provided information of this nature to researcher A. Yanushkevich [Yanushkevich 1966: 27–28].

It is difficult to connect the origin of the name of Orda Mountain directly with the Orda Yezhen Khan. Nevertheless, from the geographical names "Orda", "Orda kongan", "Big Orda", "Small Orda", it can be assumed that their origin is connected with the place of settlement of the rulers. Judging by the fact that the traveler Carpini writes that he arrived "in the first Horde of the emperor," and visited the possession of the Orda Yezhen, it can be assumed that he went in an easterly direction, and he also notes that this palace was run by one of the emperor's wives (Kuyuk Khan) [Journeys., 1993: 64]. And the traveler Rubruck sees this palace only on the way back. This historical fact is not free to lead to the idea that "What if the place of this palace is located on the ground floor of the Abylaiket buildings, where the Kalmyk Taishi (a historical title denoting a tribal chief) Abylai lived in the 17th century?"

As we mentioned above, settlements are one of the constant moments in the life of nomadic Turkic - Mongolian peoples. For example, Ulytau land was the place of settlement of the Jochi Khan dynasty, including the descendants of the Orda Yezhen, as well as the Kazakh khans, and then in the second half of the 19th century, "Aga Sultan" Yerden Sandybaev, a native of the Baganaly tribe. Similarly, the Kegen - Narynkol steppes became the possessions of the Chagatai Khan and his dynasty, then the Kazakh khans (Yesim, Zhangir), then the Dzungarian rulers (Syban Raptan, Galdan Tseren, Dabashi). This suggests that the location of the Abylaiket settlement might be the site of one of Kuyuk Khan's palaces (Fig.2).

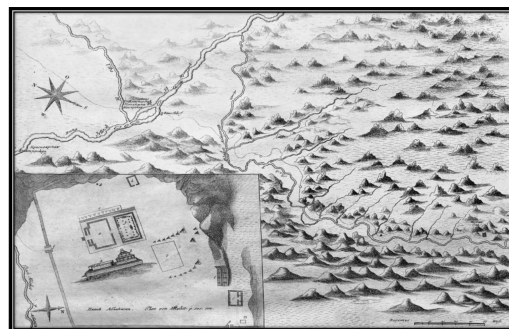


Figure 2. The plan of the sanctuary of Ablakit and the surrounding area. Map. From the book: *Journey 1771. Part II.* St. Petersburg, 1786. Book 2. Tab. XI

Arrival at the settlement of "Abylaiket" indicates that the traveler Karpini, after arriving in the possession of the Horde of Yezhen, went to the east side, and passed below the place where the city of Ust-Kamenogorsk stands today, arrived at the palace of Kuyuk Khan and then went along the Bukhtarma highway. And the traveler Rubruck joins the Bukhtarma road from the south side, that is, just below the place where Abylaiket stands.

The fact that he (considering that he saw Kuyuk Khan's Palace on the way back) writes that after the main residence of the ulus (the Ogedei Horde along the Emil) "went north to the snowy mountains" (the base is slightly northeast) indicates that these were the Tarbagatai Mountains. That is, the Rubruck through the Tarbagatai and Kalba ridges connects to the Bukhtarma tract along the current Bukhtarma reservoir. There are similar historical notes stating that Rubruk passed directly through the Tarbagatai and Kalba ranges. For example, he has such memories: «On the second Saturday of the Nativity Fast, in the evening, we passed through a place among very scary rocks, and our guide sent me to ask me to say some prayer words so that they could put the demons to flight, since at this crossing demons usually suddenly carried people away» [Journeys., 1993: 117]. A similar description can be found in the writings of the English traveler T. Atkinson. In 1848, he visited some places between the Irtysh and Tarbagatai, where he drew sketches of their paintings on paper.

Atkinson writes about one such place like this: «Then there were ruined towers and powerful battlements with siege towers reaching high up, on which I imagined, one might even say, clearly imagined gloomy guards vigilantly surveying the endless plains. If all this had been the time of the jinn, then, of course, they could have been discovered at this place» [Atkinson 2006: 153]. And he writes that the Kazakhs have always been afraid of these vengeance and called them "the abodes of Demons" [Atkinson 2006: 153]. Comparing this description of Atkinson with a note by Guillaume de Rubruck, written five hundred years ago, it can be seen that these two describe the same place.

The records of Carpini and Rubruck show that in the Altai - Tarbagatai region (today East Kazakhstan region) there were several palaces, hordes of descendants of Ogedei.

Small palaces are the place where the settlement of Abylaiket and the mouth of the Emil, which flows into the Alakol, stand, and the main one is the town of Sarai Orda along the Emil (China), built by Ogedei.

If we consider that the wives of the rulers sat in small palaces, this indicates that the tradition continued in the Turkic - Mongolian peoples until recent times. It was also considered common in Kazakh society that every Khan or Rich people's woman had her own village. There are many names of such villages in the toponyms and hydronyms of the Kazakh land. Some even tell humorous stories. For example, one of the big rivers of the Saryarka steppe is the Sarysu. The length of which is about 800 kilometers. According to legend, at the source of this river were the villages of Zhuban ana, in the center - Bolgan Ana, and at the end - Belen Ana. All three were the spouses of Grandfather Talmas. Talmas ata leaves Zhuban Ana's house every morning and has lunch at Bolgan Ana, and in the evening goes to Belen Ana (or vice versa). At the house of Bolgan ana, who lived in the middle house, he only had lunch. And then one day, breaking this habit, he left the house of Belen Ana and went to the house of Bolgan Ana and stayed there overnight. After Talmas ata did not come late at night, Zhuban ana got very angry, went to the river and urinated. Then this river was named Sarysu, that is, the color of the water changed to yellow due to the yellowish color of urine, that is, "sary su" in kazakh means "yellow water". Of course, this is a myth, although there are several notable points here. Secondly, these are not just women's names, the tombs of all three of them and Grandfather Talmas have been preserved to this day. It is noteworthy that all four building complexes belong to the monuments of the Golden Horde period. Thirdly, the names Bolgan Ana and Belen ana are found in the work of historian Rashid ad-Din among the names of the wives of the descendants of the Orda Yezhen. For example, the eldest child of the Orda Yezhen is a Kuli, the children of this Kuli are Tumakan and Mungkan (Myankan) and the names of their wives are "Bulugan Khatun" and "Bilan Khatun" [Rashid ad-Din: 45-46]. In addition, the Sarysu River, where the graves of these women are located, is located on the territory of Ak-Orda, it was the possession of the Orda Yezhen khan's.

Speaking from the point of view of the life of the nomadic Turkic - Mongolian peoples, there may be a winter campsite of the descendants of Ogedei downstream of the Emil and along the Alakol, as well as another wintering place in the area of Lake Zaisan. And the summer place of the Horde is located on Zhailau above the Altai - Tarbagatai mountains, so the places of spring (kokteu), summer (zhailau) and autumn (kuzek) the hordes are conventional places, with the exception of Ogedei's winter encampment (in general, in relation to another Genghisid dynasty).

The fact that the eastern coast of Alakol is an independent economic zone with the Tarbagatai range is evidenced by the nomadic ways of the Kazakh tribes of the XIX century.

In general, steppe life and everyday life are stable, i.e. a system in which traditional migration routes have been formed since ancient times due to the peculiarities of their surrounding nature. The tribe itself, which came from outside, eventually gets into this system, obeying its laws. The locals lead a nomadic lifestyle, their economy is dominated by nature.

A nomad only adapts to the environment and forms his own household, so it is clear that Ogedei and his dynasty's nomadic ways are subject to this system. The dense reed outer strip of Alakol is an indispensable winter destination for nomads. There were dense thickets of reeds, which served as a reliable shelter for cattle during winter snowstorms, and a variety of vegetation (young reeds, sandy reeds, turanga, tamarisk, willow bushes) served as food.

Due to the fact that dense thickets of reeds served as a shelter and to a certain extent served as a protective shield from the cold, people wintered in yurts, and also had easy access to winter fuel, since the reed stalks were used as firewood. For this reason, lands

such as Alakol have been the habitat of ruling dynasties or the rich for many centuries.

2. Communication routes of the Altai-Tarbagatai region

Let's briefly talk about the ancient Bukhtarman communication route along the Altai-Tarbagatai and its historical significance.

Altai-Tarbagatai Mountains today are a historical geographical region covering the territories of four states. Due to the fact that it is in itself a large geographical region consisting of mountain ranges, it was also of great strategic importance due to the complexity of the passages.

For this reason, the current situation has remained unchanged for centuries, since the ways of communication in this region depended only on narrow roads (paths). These paths had different meanings depending on the situation prevailing in different periods of time. In times of peace, trade caravans traveled along these roads, and during hostile periods, these routes instantly turned into military hiking routes.

One of the most important roads in the Altai-Tarbagatai region is the Bukhtarman road. The western segment of the main highway crossing the Altai Mountains from east to west (or in the opposite direction) is Bukhtarman. The eastern side of the road passes through the settlements of Sogak and Oygur and heads into the Kobda River.

Ancient Turkic records contain information about the campaigns of the Turks beyond the Altai Mountains to the Turgesh along the Irtysh. For example, the Kultegin writings contains the following information: «In the same year, we marched against the Turgesh, climbing into the Altun rabble and crossing the Irtysh River» [Malov 1951: 41]. They are also sent to Turgeshi in a Tonykok letter. It says: «And I say this, I am a wise Tonykok: "We came after passing through the Altun rabble. Across the Irtysh River» [Malov 1951: 68]. According to these records, they crossed the Irtysh River on this Bukhtarman road. Because all paths except it's are bypass roads.

Bukhtarman's path was first mentioned in the campaigns of Genghis Khan. In 1204, Genghis Khan wintered in the Southern Altai and moved to the western side in the spring. Historical notes write something like this: «Genghis Khan wintered on the southern slope of Altai. Then, in the spring, in the year of the Cow (1205), he crossed the Altai and moved on, the combined army of Tokht and Kuchuluk was standing ready at the headwaters of the Irtysh Bukh-durma» [Сокр.сказ., 1941: 56]. This document records that Genghis Khan passed Altai through the "Arai Pass". About the course of the hike, about the Arai pass is indicated in it: «Returning from there through the same Arai pass, Genghis Khan camped in Auruta» [The Hidden legend., 1941: 56].

In general, the Bukhtarman road was one of the most crucial and continuously crossed paths in the western campaigns of Genghis Khan. In the last years of his life, he returns from western campaigns to Mongolia along this path. The note says that he spent the summer on the Irtysh and only then returned to Mongolia (1225) [The Hidden legend., 1941: 85]. The origin of the folk legend linking the Chingistau Mountains with Genghis Khan may be related to this year (1225).

Another important significance of the "Secret Chronicle" about Genghis Khan lies in the fact that this record for the first time mentions Lake Zaisan, which bears its former historical name "Kyzylbas".

Genghis Khan kills Buyruk Khan in this lake Kyzylbas (Zaisan). It's written like this: «§ 158. Then Genghis Khan and Wang Khan went together to Guchugudun-Burukh of Naimansky. Unable to

resist them, Burukh Khan moved across the Altai from the area of Sokh-usun to Ulukh-takh, where they overtook him. That's where they started chasing him. Then they crossed the Altai and drove downstream of the Khumshigir river Urunga. Here, our troops captured his son, Editubluh, who was on guard duty. Pressed by our guard squad, he tried to run into the mountains, but his horse's girth snapped. Having chased Burukh Khan down the Urung River, they overtook him at Lake Kishilbash-naur (our mark - O.O.) and then they finished him off" [The Hidden legend., 1941: 36].

The fact that the historical name of Zaisan is "Kyzylbas" is clearly reflected in the writings of Spafari. In 1675, the Russian ambassador Spafari traveled along the Irtysh River to China and on this trip gave the following information about Lake Kyzylbas (Zaisan): «In addition, it takes 9 days to reach Lake Kizilbash near the Irtysh River. And the Irtysh River passed through that lake and does not interfere with the lake and flows beyond the lake again» [Spafari 1882: 42].

Spassky explains it this way: «According to Fischer, this lake, formerly called Kizil-nor, was renamed Nor-Zaisan (Noble Lake) because of the abundance of fish in it, which, contrary to their custom, the Kalmyks ate during the famine in their country» [Spassky 1849: 14]. Fischer writes as follows: «It is said that the Kalmaks then ate fish from Nor-Zaisan when they needed it, although, however, such food was not in their habit, and the lake, which was formerly called Kizalsu-Nor, received its current name out of gratitude for its services, as they would like to welcome its nobility» [Fischer 1774: 448].

These data indicate that the change in the historical name of Lake Zaisan occurred after the arrival of the Dzungars. Altai and Tarbagatai region have always been an ancient settlement of the Naiman tribe. In medieval Persian writings, as well as in their writings, Rubruk and Carpini referred to this region as the "land of the Naimans". At the latest, according to the "Secret Chronicle", as shown above, Naiman's Khan Buyruk died in a conflict with Genghis Khan at Lake Zaisan (Kyzylbas).

The strategic importance of the Bukhtarma route continued until the second half of the 19th century. It is known that before the conclusion of the Tarabagatai Treaty (the Treaty of Shaweshek) in 1864, this region was under the rule of China (the Qing state).

During the Dungan uprising of 1862, which took place in the Shaanxi, Gansu and Xinjiang regions of China, since the route of direct communication with Beijing was in the hands of the rebels, the authorities contacted the capital through the Bukhtarma routes.

At that time, Babkov wrote about the importance of the Bukhtarma way for the Chinese authorities as follows: «It was especially important for them, because during the troubled time of the Dungan troubles, when the shortest communication between Western China and Beijing via Urumqi and Kur-Karasa was interrupted, this road represented the only convenient way to the capital of the Central state through Kobdo and Uliassutai» [Babkov 1912: 411].

The ancient route connecting the Siberian region with the countries of China and Central Asia continued along the Irtysh River. This is a road running in two directions near the city of Semei, one of which flows through Alkabek and Tarbagatai passes into the Chinese land, and the other passes through the middle Ayagoz river. In the middle reaches of the Ayagoz River, the caravan route, in turn, is divided into several branches.

Let's point out one way in which the Russian ambassadors visited the Dzungarian Horde in the 18th century during the Kazakh-Dzungarian times. If we make up the travel notes of G.N. Potanin, we will get the following:

“
Semipalatinsk Fortress – Shar River – Ulan River – Ablaietka River – Kokpekty – Buken River – Khabarasu Pass (Tarbagatai) – Chuguchak settlement – Barlyk Mountain - Yebi-nor – Sayram-nor Lakes – Talki Pass–Urga (Dzungarian's Horde) [Potanin 1868: 21–22].

If we partially combine the trips of Carpini and Rubruck, this indicated road will coincide with their route.

The traveler Carpini traveled along the route indicated by Potanin, which means "from Urga (today's city of Kuldzha, China) to the settlement of Shaweshek". Only he goes west from Shaweshek and goes along Alakol. And Rubruck's journey in the 18th century echoes the "road starting at Shaweshek and going to the Abylaiket River".

Thus, determining the location of the palace-Horde settlements of the 13th–14th centuries in Altai–Tarbagatai and East Saryarka is a rather complicated and urgent issue. While in other regions of the Kazakh land (Western, Central, Northern and Southern) monuments of the Jochi period or Chagatai ulus develop on the basis of Islamic architecture and turn into mausoleums, graves, in the east this tradition is not observed. There are no monuments made of baked bricks in these regions. On the contrary, in this region, the architecture of the archaic monument Kozy Korpesh – Bayan Sulu until the thirteenth century is still widely used and influences local buildings. In addition, traditional spike (cone-shaped) and multifaceted structures are widely used in the burial structures of these regions.

■ ӘДЕБИЕТТЕР

1. Абай Құнанбайұлы. Біраз сөз қазақтың түбі қайдан шыққандығы туралы // Шығармаларының екі томдық жинағы. Алматы. Т.2: Өлендер мен аудармалар. 2002. 336 бет.
2. Андреев И.Г. Описание Средней орды киргиз-кайсаков. Алматы, 1998. 280 с.
3. Аткинсон Т.В. Восточная и Западная Сибирь // Первые английские путешественники в Казахской степи / Пер.с англ. Д.М. Костиной/ Сост. И.В. Ерофеева. Т.8 Алматы: Санат, 2006. 312 с.
4. Бабков И.Ф. Воспоминания о моей службе в Западной Сибири. 1859-1875 г. (Разграничение с Западным Китаем 1896 г.). С.-Петербург: Типография В.Ф. Киришбаума. 1912. 579 с.
5. Ыязди Шараф ад-Дин Али. Зафар-Наме. Перев. со староузб., предисловие, комментарии, указатели и карта А.Ахмедова. Ташкент: Санат, 2008. 486 с.
6. Курбанғали Халид. Тауарих хамса (бес тарих). Ауд. Б.Төтенаев, А.Жолдасов. Алматы, 1992. 304 бет.
7. Малов С.Е. Памятники древнетюркской письменности. Тексты и исследования. М.-Л., АН СССР, 1951. 452 с.
8. Потанин Г.Н. Караванной торговле с Джунгарской Бухарией в XVIII столетии. Москва: Университетская типография. 1868.
9. Путешествия в восточные страны Плано Карпини и Гильома де Рубрука. Серия: Путешествия. Открытия. Приключения. Алматы: Гылым, 1993. 248 с.

10. Рашид ад-Дин. Из «сборника летописей» Рашид-Ад-Дина // Сборник материалов относящихся к истории Золотой Орды (извлечения из персидских сочинений собранные В.Г. Тизенгаузеном). П Т. Москва-Ленинград. 1941.
11. Спасский Г.Н. Список с чертежа Сибирский земли (заимствованный из рукописного сборника XVII века и объясненный примечаниями Императорского Московского общества истории и древностей Россиских Г.Н. Спасским). Москва: Университетский типография, 1849.
12. Спафари Н. Путешествие через Сибир от Тобольска до Нерчинска и границ Китая русского посланника Николая Спафария в 1675 году (Дорожный дневник Спафария с примечаниями Ю.В. Арсеньева). С.-Петербург, 1882.
13. Фишер И.Э. Сибирская история с самага открытия Сибири до завоевания сей земли российским оружием. Санкт-Петербург: при Императорской Академии наук. 1774 г. 631 с.
14. «Сокровенное сказание». Эпосы, легенды и сказания Сокровенное сказание Монголов. М.-Л., 1941 <http://reede.ru/lib/>
15. Янушкевич А. Дневники и письма из путешествия по казахским степям. Пер. с польского Ф. Стекловой. А.-А., 1966. С. 266
- [9] Puteshestviye 1993: *Puteshestviye v vostochnyye strany Plano Karpini i Gil'oma de Rubruka (A trip to the eastern countries by Plano Carpini and Guillaume de Rubruck)*. Series: Travel. Discoveries. Adventures. Almaty: Gylym, 248 (in Russian).
- [10] Rashid-ad-Din. Iz «sbornika letopisei» Rashid-ad-Dina // Sbornik materialov otnosiashiashihsia k istorii Zolotoi Ordy (izblechenia iz persidskih sochineni sobrannyye V.G. Tizengauzenom)/ From the "collection of chronicles" by Rashid al-Din // Collection of materials related to the history of the Golden Horde (extracts from Persian writings collected by V.G. Tiesenhausen). П Т. Moskow-Leningrad. 1941(in Russian).
- [11] Spasskiy, G. N. 1849. *Spisok s chertezha Sibirskiy zemli (zaimstvovanny iz rukopisnogo sbornika XVII veka i obyasnenny primechaniyami Imperatorskogo Moskovskogo obshchestva istorii i drevnostey Rossiskikh G.N. Spasskim)* (A list from the Siberian Land drawing (borrowed from a handwritten collection of the 17th century and explained by the notes of the Imperial Moscow Society of Russian History and Antiquities by G.N. Spassky). Moscow: University Printing House (in Russian).
- [12] Spafari, N. 1882. *Puteshestviye cherez Sibir ot Tobol'ska do Nerchinska i grnits Kitaya russkogo poslannika Nikolaya Spafariya v 1675 godu (Journey through Sibir from Tobolsk to Nerchinsk and Grnitsy of China by the Russian envoy Nikolai Spafari in 1675)*. Spafari's travel diary with notes by Yu.V. Arsenyev. St. Petersburg (in Russian).
- [13] Fisher, I. E. 1774. *Sibirskaya istoriya s samago otkrytiya Sibiri do zavoyevaniya sey zemli rossiyskim oruzhiyem (Siberian history from the very discovery of Siberia to the conquest of this land by Russian weapons)*. St. Petersburg: at the Imperial Academy of Sciences, 631 (in Russian).

■ REFERENCES

- [1] Abay, Q. 2002. *Şığarmaların eki tomdıq jınaǵı (Two-volume collection of his works)*. Vol. 2. Almaty, 336 (in Kazakh).
- [2] Andreyev, I. G. 1998. *Opisaniye Sredney ordy kirgiz-kaysakov (Description of the Middle Horde of Kirghiz-Kaysaks)*. Pavlodar: "EKO" Publ. (in Russian).
- [3] Atkinson, T.V. 2006. *Pervyye angliyskiye puteshestvenniki v Kazakhskoy stepi (The first English travelers in the Kazakh steppe)* / Translated from English by D.M. Kostina/ Comp. I.V. Yerofeyeva. Vol.8 Almaty: Sanat, 312 (in Russian).
- [4] Babkov, I. F. 1912. *Vospominaniya o moyey sluzhbe v Zapadnoy Sibiri. 1859-1875 g. (Memories of my service in Western Siberia. 1859-1875)*. St. Petersburg: V.F. Kirshbaum Printing House, 579 (in Russian).
- [5] Yazdi Sharaf al-Din Ali. Zafar-Nameh Translated from Old Uzbek, preface, comments, indexes and map by A. N.Akhmedov. Tashkent: Sanat, 2008. – P. 486 (in Russian)
- [6] Kurbangali Khalid. Tauarih hamsa (five stories). Translated by B.Totenaeva, A. Zholdasova. Almaty, 1992. - P. 304 (in Kazakh)
- [7] Malov, S.E. 1951. *Pamâtniki drevnotürkskoj pis'mennosti. Teksty i issledovaniâ (Monuments of ancient Turkic writing. Texts and research)*. М.-Л., USSR Academy of Sciences, 452 (in Russian).
- [8] Potanin, G.N. 1868. *Karavannoy trgovle s Dzhungarskoy Bukhariyey v XVIII stoletii (Caravan trade with Dzungarian Bukhara in the XVIII century)*. Moscow: University Printing House (in Russian).
- [14] 1941. «Sokrovennoye skazaniye». *Eposy, legendy i skazaniya Sokrovennoye skazaniye Mongolov ("The Hidden legend." Epics, legends and tales are the secret legend of the Mongols)*. М.-Л., <http://reede.ru/lib/> (in Russian).
- [15] Yanushkevich, A. 1966. *Dnevnik i pis'ma iz puteshestviya po kazakhskim stepyam (Diaries and letters from a trip to the Kazakh steppes)*. Translated from Polish F. Steklova. А.-А., 266 (in Russian).