

The Enthronement of Turkic-Mongol Rulers and Kagan Functions

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Abstract—There are many demonstrations of political interrelation of Turk kaganate and Mongol empire. The article deals with one of the points of Turk-Mongol interrelation as the ceremony of ascending the khan to the throne. It is historically proved that the ascending to the throne ceremony takes origin from Turk kaganate period by comparing the materials, concerning the facts of the history of both states. The function of Turk-Mongol kaganates remained unchangeable for ages.

Keywords—Enthronement, kagan functions, Mongol empire, Turk kaganate.

I. INTRODUCTION

THE team of nomadic history is one many investigators interested in. By this time many fundamental researches of nomadic states, art, culture, beliefs, and moral values have been published and entered into scientific turnover. In spite of this, interest in the history of nomads isn't weakening. Especially, the problem of the political elite is complex and the most interesting among others. Ascending to the throne of a khan makes the researchers to pay more of their attention. According to the problem of ascending to the throne, to be exact in, nomadic governments like Turk kaganate and Mongol empire, in our article we try to search for the affinity in old Turks.

II. ENTHRONEMENT OF THE RULERS

In Mongol empire the election of a khan begins with the convention of summit. Summit is convened by the eldest of a ruling tribe or temporary leader of the government. The day of summit is set beforehand and mouthpieces are set off to the peoples. After death of Kuik, Batu, who was the eldest of Genghis khan dynasty, sets off the mouthpieces to announce about his decision of ascending Monke to the throne [1]. The summoned immediately were departed [2]. Khans, sultans, gurgans, commanders, emirs, hakims and the under mongol elite from all parts of empire were gathered to elect the governor. For example, to elect Kuik a leader, Chagatai's sons and grandchildren of the Chagatai people, Batu's elder brother and relatives of the Zhoshy dynasty, from China, Turkistan and Mavrenakhr, Horasan, Azerbaijan and Rum, Bagdad and Russian leaders and ambassadors from Russian principalities came to be members of the summit [3], [4]. They took gifts

and presents for the future khan. The guests settled in specially arranged yurts and had a good time spending [5].

It is the time for palace stargazers to fix a right day to elect a khan. For example, the days counted by the stargazers were Argun khans, Kuik's and Monke's days of election [6], [7].

As the ceremony could take some weeks, sultans, and elder members of the dynasty, chief emirs and commanders gathered in yurts, to have a talk about state affairs, ruling the government. For example, in 1229 the summit took forty days, but in 1246 it took more than four weeks. It seemed that the members of the summit expressed the importance of the event with their best clothing. The guests were in their most expensive and smart clothes from the first day of meeting up to end. By Jovayni, they changed clothes of different color [8]. By Plano Karpini's materials, in 1246 when Kuik was elected, members of the summit were in white first day, the day Kuik came to the arranged yurt they were in red, the third day they were in blue and the fourth day they were in their best [9].

During the meeting the leaders, sultans, the old members of the dynasty choose one, who is worthy of the throne. But in some cases, this choice may come to an argument, which can possibly take several days. However, in some cases, the fitting person could be chosen beforehand.

The official ceremony of elections begins after the debates. The participants of the summit choose the right person to be the ruler and offer him to ascend to the throne. The throne candidate refuses their offer and proposes another one for election, who is elder and has rendered great services to the country. After this, the members ask him to be the ruler, saying nobody but he is the only fitting person for the throne. At the end he expresses his agreement.

When Ugedey was electing the khan by Genghis khan's order, sons and grandchildren of Genghis khan said to Ugedey: "To make leaders of unruly countries to serve you, Turks and others to obey you, you must have the throne". Ugedey said: "In spite of Genghis khan's order, I have elder brothers, especially Tole khan, who fits more than I do. He had been more with our father and learnt jasi much better. How can I be a ruler, having such kind of brother?" The sultans said: "Genghis khan has chosen you among other sons and brothers and he entrusted you this matter. We won't disobey and change his order". After some offer Ugedey obeyed father's will and agrees. All others put off their headgears and put waistbands on shoulders [10]. The same ceremony took place during the elections of Kuik. After long debates summit participants had chosen Kuik to be the leader.

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Kuik himself made refusal, pleading indisposition and let others to be chosen.

In some time he followed their request. Sultans take off their headgears and put waistbands on their shoulders [11]. After his death Batu decided to elect a leader Monke. Following the tradition, Monke refused his offer. After saying: "How can Monke kagan refuse such duty?" He could do nothing, but agreed with them. By tradition, Batu stood up and other sultans and commanders put off their headgears and waistbands, and kneeled to Monke. After a year all the members of summit, sultans, emirs, heads of tribes and the army took their headgears and waistbands, they found Monke the right person for the throne [12].

As we see, the elements of this ceremony were kept unchangeable during the elections of all khans. The refusal of a future khan is just a tradition. The throne candidate had to refuse of the throne during the meeting, however, he was dreaming about it all his life. But his action doesn't mean that he doesn't want to be a leader. It is just a necessary ceremony. And for the members of the meeting, the ceremony of putting off their headgears and putting their waistbands on their shoulders mean the respect to the Most High [13].

As soon as the future khan agrees, retainers hold him and sit him on the throne. Argun khan, the ruler of the empire founded by Hulagu, was taken by his brothers Huladju with his right hand and Anbarshy with left, and was sit on the throne. All agreed and put off their headgears, put waistbands on their shoulders and kneeled [14]. As for Ugedey, Chagatai khan held him by taking his right hand; Tole khan left [15]. There are some facts of the same Old Turkic ceremony [16].

At the end of this ceremony, members of the summit announced Genghis khan's descendant the kagan and all kneeled to him [17]. Simon Cen Quentin narrates Benedict's story about this fact: "Sultans ascended the khan to the throne and put the sword in front of him, saying: "We are eager you to become kagan, we ask and we order". Khan said: "If you want me to be your ruler, you must obey whatever I say, comes whenever I call, kill anyone I want". Members of the meeting said they were ready. Then he said: "My order is my sword". All agreed with him. They sit khan on the white felt and say: "Look at the sky and know the Most High, look down and see felt you are sitting on. If you rule correctly, being generous and just, respect sultans, the whole world will admire you. God gives whatever you want. But if you do the wrong way, you will get unhappy, unnecessary, poor you won't be able to even to have a piece of felt you are sitting on". They rose up the felt with khan and his wife on over the head and said aloud: "The khan of the Tatars" [18].

Khan's requirement of obedience from his people in the named material, devoted to Kultegin and Tonykok on stones is similar to such a song and it is of much interest [19]. Although, noticing about khan's dismissing of turks and hazars bears resemblance to the ceremony of false killing [20].

Next step after ascending and admission the khan is taking the oath from kagan to rule correctly.

Aristocrats and commanders give the khan the oath to serve faithfully. There are no texts of oath given by khans and aristocrats and commanders found. As all the ceremonies were conducted the same way, it is possible that the same oath they gave to each other. The oath to Genghis khan given by aristocrats and commanders at the end of XII century could serve a good example. If Taijuits lead by Nayaa gave Genghis khan the oath to believe and add the power to his army, Uyghurs said: "We are ready to give all our power". The commander Mengetu Sechen said to Genghis khan: "Ready to serve you with our army". There are some facts in Orhon letters about Turks' similar way of service for the head: "50 years they serve with the army. Which kagan can serve else... [21]. Oath of peoples under command of the khan and his power could be the main point of Turks' and mongols' oath giving. It is doubtless that the content of Mongol and Turkic oath was common.

After giving oath they raise the khan over their head on white felt. For example, by Rashid ad Din, members of the summit kneeled and bowed nine times [22], but by Juveyni they kneeled and bowed three times and pronounced the name of a new khan aloud [23]. The admission of the khan by kneeling and bowing was the main sign of celebration of the election of the kagan. Next step is going out of the special yurts and bowing to the Sun for three times [24]. They had a grand celebration after the ascending the khan to the throne [25]. After celebrations khan began his political affairs.

To be exact, in the materials of N. Bichurin there is a description of how the Turks glorified their ruler. The Turks raise up the khan by the direction of the Sun for nineteen times. After each rise, khan bowed. Then they sit him on a horse, tied up the throat of the khan with silks, then untied and asked: "How many years are you going to be a khan?" [26].

It is a good demonstration of similarity of Mongol and Turkic ceremonies. But the difference is Ashina Turks raise up khan on white piece of felt and mount him on a horse during the ceremony [27].

It is doubtless, direct inheritors of nomads the Kazakhs had been keeping this electing ceremony till XIX century, and it excites the curiosity of readers. A. Levshin in his work tried to describe in details the ceremony of electing khans, which was one of the most important ceremonies in the political life of Kazakh people. By A. Levshin, in a certain place of the fixed day people come to gather. They have meeting where they discuss who is the right person to rule. When the huge masses of people come to meeting, the arrangements for the final summit begin. Carpets and large pieces of felt are laid down, sultans, senior representatives, chiefs and tribe leaders, according to their rank and position, take their seats from top to lower places, and the common people stand behind. The eldest ones open the meeting, and then it is conducted by a wise person, who gives right directions. The summit comes to two or more day's debate. When they choose a future khan, some respectful sultans and senior representatives tell him about their decision, they seat him on a white large and thin piece of felt, raise and lower. Thus they raise khan with his

white felt several times. When khan sits to the throne, all meeting members tear of a piece of the felt in memory of their participation at the ceremony [28].

As we see, the ceremony conducted the same way by the nomadic Turks, the Mongolians, the Kazakh people, and we can take for granted, that these people had historical affinity.

III. KAGAN FUNCTIONS

And now let's give some examples of similarity and difference of the function of Turks and Mongol kagans. Referring to Chinese materials, B. S. Taskin marks the main services of hun's shaniu: commander of the army, to defend hun's border, to have rights of the High Court [29].

As S.G. Klyashtorny refers to orhon chronicles, the functions of Turkic kagans are equal to hun shaniu functions.

Generally, for the first, the kagan is a head of civil governing (a leader of ruling dynasty, a chief, a judge and a priest), secondly he is a head of political organization (as a Supreme Commander) [30].

Taking into consideration given facts, let's try to describe a situation in Mongol empire. Long before the formation of the empire there was formed the conception of the function of the ruler in the Central Asian steppes. As Temujin was getting famous, the old people foresaw: "This man can lead the army and rule the people". Genghis khan says: "Being support, I took a load of protecting people". Although the position of the kagan ruler had three directions: keeping integrity and strengthening the people, thinking of people (it is necessary to remind about kagan's kind attitude to all Turks), conducting aggressive wars, leading the army.

The same were the functions of kagan at the empire of Genghis khan. Kagan is the chief ruler of the people and land and the chief commander. Kagan convenes summit, marks a frontier, issues an edict, and declares war. And people's khans or khan-oglan, appointed with edict of kagan are obliged to obey all edicts of the Great kagan and Chief Commander. These kinds of rules are pointed in Genghis Khan's law "Great Jasag." [31].

IV. CONCLUSION

In summary, we can say that ascending a khan to the throne ceremony carried out by formed ceremony. Each element of the ceremony has got a particular meaning. If during the election of khans there were some differences, but in general, they were similar. From convening the summit till ascending the khan to the throne, all events come step by step. The origin of this ceremony takes its roots from old Turks, as it was described in letters. It proves that mongol government interlaces with the Old Turkic tradition. Unchanged through a thousand year function of kagan is closely connected with nomadic way of life of two people.

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