

TURKIC CIVILIZATION STUDIES

I

In Commemoration of Professor
Karybek Moldobaev



Editors

İlhan Şahin – Güljanat Kurmangaliyeva Ercilasun



İstanbul Esnaf ve Sanatkarlar Odaları Birliği Yayını

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Sunuş

Uygarlıklar, insanoğlunun, toplumların ve ulusların yaratıcılığının eserleridir. Dolayısıyla her toplumun ve ulusun birbirinden farklı dil, tarih, coğrafya, düşünce ve inanç birliği içinde olması tabiidir. Bu durum insanoğlunun yaratıcılığının eseri olan farklı uygarlıkların ortaya çıkmasında şüphesiz önemli bir rol oynamıştır. Farklılıklara rağmen uygarlıklar arasında her zaman bir etkileşim olmuştur. Bu bakımdan insanoğlunun, toplumların ve ulusların gelişmesi yönünde pek çok imkânlar sunan küreselleşme süreci içinde, uygarlıklar ve özellikle Türk uygarlığı konusunda araştırmalar yapılması ve yayımlanması büyük bir önem taşımaktadır.

Belirtilen hususlar çerçevesinde *Turkic Civilization Studies* adı altında bilimsel bir serinin yayımlanmasının yerinde olacağı düşünülmüştür. Bu serinin yayımlanmasının temel amacı, Türk uygarlığının değerleriyle ilgili araştırmalar yapan uzman bilim insanlarının yazılarını bir araya getirmek, bilim dünyasının istifadesine sunmak ve böylece dünya uygarlıkları içinde Türk uygarlığının daha iyi anlaşılmasını sağlamaktır. Bu bağlamda söz konusu seride yer alacak olan yazılar, başta tarih, dil, edebiyat, arkeoloji, sosyoloji, antropoloji, felsefe, etnografya, folklor gibi sosyal bilimlerin bütün alanlarına açıktır.

Yayın hayatına başlayan bu serideki yazıların yayımlanmasında, özgün araştırmaya dayalı olma şartı dikkate alınmaktadır. Seride yayımlanacak yazıların dili, Türk uygarlığının beşiği olan coğrafyanın özelliği de dikkate alınarak Türk halklarına ait dil veya lehçeler ile yaygın Batı dilleri ve Rusça'dır. Ancak yazıların, hangi dilde olursa olsun, Türk uygarlığı ile ilgili değerlerin daha iyi anlaşılabilmesi ve geniş bir akademik ve okuyucu kitlesine hitap edebilmesi için, İngilizce özetleriyle birlikte yayımlanmasının faydalı olacağı düşünülmüştür.

Turkic Civilization Studies serisinin elinizdeki ilk sayısı, Türk Uygarlığı'nın araştırılması ve dünya uygarlıkları arasında hak ettiği yeri alması için önemli projelere imza atan ve bu konuda Kırgızistan'da uluslararası düzeyde birçok sempozyum, kongre ve konferanslar düzenleyen ve 21 Aralık 2014 tarihinde vefat eden Kırgızistan-Türkiye Manas Üniversitesi'nin Kurucu Rektörü Prof. Dr. Karıbek Moldobayev'in aziz hatırasına ithaf edilmiştir.

Merhum Karıbek Moldobayev ile ilgili yazıları takiben bu ilk sayıda Türk uygarlığının çeşitli konularında uzman 19 bilim insanının makalesi yer almaktadır. Bu bağlamda Yuliy Hudyakov, Batı ve Doğu Asya ülkelerini birbirine bağlayan Tanrı Dağları bölgesindeki halkların, Orta Asya'nın

kuzey bölgesindeki halklarla olan kültürel ilişkilerini ve karşılıklı etkileşimlerini incelemiştir. Güljanat Kurmangaliyeva Ercilasun, makalesinde, Uygur Kağanlığı'nın yıkılmasını takiben Kırgız ve Kimekler arasındaki kültürel ilişkiler ve bunun günümüze yansımalarına; Sınaru Alımkulova da, Kıpçak kelimesinin menşei ile Deşt-i Kıpçak yer adına eğilmişlerdir.

Han-Woo Choi, antik dönemde Altay-Kore ilişkisi ile Altay'dan Kore'ye gelen Musok (Şamanizm) geleneğini; Abdullah Gündoğdu da, Peçenek ve Bosna halkı çerçevesinde Bogomilist Bosnalılar ve Maniheizt Peçenekleri incelemiştir. Bu sayıda yazısı olan diğer araştırmacılardan Camgirbek Bököşov yazısını, göçebe uygarlığı ve Kırgız geleneksel bilgisinin önemi üzerine kaleme almıştır. İlhan Şahin'in makalesi, uygarlık değeri olarak Kırgız ve Osmanlı Anadolu göçebelerinde aile, ev ve bunlarla ilgili kavramlara; Emine Erdoğan Özünlü'nün makalesi ise 15 ve 16. yüzyıllarda Osmanlı toplumunda ve coğrafyasında kullanılan yer ve şahıs isimlerine hasredilmiştir.

Anvarbek Mokeev, 19. yüzyılın ikinci yarısında Kırgız boy (clan) siyaseti ve Kırgız toplumunda siyasî bölgeciliğin ortaya çıkmasını; Döölöt-bek Saparaliyev de, 19. yüzyılın sonundan 20. yüzyılın başlarına kadarki süreçte Kırgız göçebe gruplarını yerleştirme siyasetini incelemiştir. Hugjiltu Wu, Kırgızistan dışı Kırgızlarla ilgili olarak Çin'in Heilongjiang vilayetinde yaşayan Kırgızların kullandıkları diller; Gülnara Aitpaeva, farklı bakış açısı ve yaklaşımlarla Kırgızlara ait Janıl Mırza destanı; Sulayman Kayıpov da, alan araştırmasına dayalı olarak Pamir Kırgızlarında "aş" adıyla bilinen "ısıklık yemek" grubunun etnolojisi üzerindeki araştırmalarıyla bu sayıya değerli katkıda bulunmuşlardır.

Turkic Civilization Studies serisinin bu ilk sayısında sosyoloji alanında, Ahmet Cihan'ın Kırgızistan örneğinde kolhoz örgütlenmesi içerisinde dinin ve dinî değerlerin korunması, öğretilmesi ve nesillere aktarılması; Belma Akşit'in, sözlü tarih metoduyla toplanan bilgiler ışığında, Sovyetler Birliği döneminde Kırgızistan'ın şekillenmesi, Stalin, Soğuk Savaş, Özgürlük Hareketleri Dönemleri ve halkın Kırgız kimliğini tanımlaması; Bahattin Akşit'in de, yine sözlü tarih verileri ışığında Sovyet dönemi ve sonrasında Kırgız kimliğinin şekillenmesi üzerinde değerli makaleleri bulunmaktadır.

Yakın tarih ve günümüz ile ilgili olarak Konuralp Ercilasun, 20. yüzyılın ilk yarısında Türk dünyasında halk hâkimiyeti fikri ve cumhuriyet rejimlerinin tesisi; Jack Snowden, yeni kaynakların ışığında I. Dünya Savaşı ve Kurtuluş Savaşı esnasında Osmanlı ve Türkiye Cumhuriyeti'nin Rusya ile olan siyasi münasebetleri; Kazuko Shiojiri ise Japon ve İslâm ülkeleri arasındaki ilişkiler ile Japonya'da İslam'ın algılanışı gibi konular üzerinde durmaktadırlar.

Turkic Civilization Studies'in bu ilk sayısındaki yazıların her biri, şüphesiz Türk Uygarlığı'nın değerleriyle ilgili hem yeni konuları içermekte

hem de yeni bakış açıları getirmektedir. Bu bakımdan Prof. Dr. Karibek Moldobayev'in aziz hatırasına ithaf edilen *Turkic Civilization Studies*'in bu ilk sayısında yazıları olan ve *Turkic Civilization Studies*'in yazı kadrosunu teşkil eden meslektaşlarımıza içtenlikle teşekkür ederiz. Ayrıca eserin yayıma hazırlanması esnasında ilgi ve desteklerini hiç esirgemeyen Prof. Dr. Karibek Moldobayev Hocamızın eşi Mayram Aginova (Mayram Ecemiz) ile aile üyelerine; Prof. Dr. Karibek Moldobayev'in Rektörlüğü döneminde Kırgızistan-Türkiye Manas Üniversitesi'nin Rektör Vekili olan (2002-2007) Prof. Dr. Seyfullah Çevik ile Üniversitenin Genel Sekreteri (2002-2007) Ayhan Sürek'e kalbî şükranlarımızı sunarız.

Bunun yanında eserin titizlikle basılması ve bilim dünyasına sunulması için hiçbir fedakârlıktan kaçınmayan İstanbul Esnaf ve Sanatkârlar Odaları Birliği Başkanı Faik Yılmaz ile Yönetim Kurulu üyelerine ne kadar teşekkür etsek azdır. Bu arada eserde yer alan İngilizce metinleri titizlikle gözden geçiren ve gerektiğinde Türkçe metinleri İngilizceye tercüme eden değerli dostumuz Jack Snowden'e de teşekkür etmek bizim için bir zevktir. Bunun yanında eserin hazırlanması sırasında ilgilerini esirgemeyen Manasbek Musayev ile Stambulbek Mambetaliyev'i de burada anmamız gerekir. Son olarak ise eserin basımı esnasında ustalığın ve tecrübenin bütün birikimini veren Printist Matbaacılık Şirketi mesuplarına teşekkür ederiz.

İlhan Şahin-Güljanat Kurmangaliyeva Ercilasun

Cultural Values Extending Along the Silk Road: The Family and Home in Kyrgyz and Ottoman Anatolian Nomads*

*İlhan Şahin***

Summary

The Kyrgyz nomadic community occupies the extreme eastern point of Central Asia. The Ottoman Anatolian nomads, who migrated in large groups from Central Asia to Anatolia as of the last quarter of the 11th century, were found in Asia's westernmost location. Foremost among the cultural values of both nomad groups, who live in geographic regions far from one another, are no doubt 'aile' (family) and 'ev' (home). It is very difficult to say that these cultural values of the two groups at opposite ends of the Silk Road that stretches from Central Asia to Anatolia, have been examined in a comparative way up to now. In this regard, the family and the home of Kyrgyz and Ottoman Anatolian nomads will be taken up in our paper, based on both written and oral sources. Here we will first determine the terms used in relation to family and home in each community. Then, we will examine written and oral sources that reflect these terms with regard to cultural dialogue and thought, and make a comparison of their meanings. Where appropriate, we will provide information about the relationship of these cultural values to those of some other communities and peoples.

Key Words: Kyrgyz, Central Asia, Ottoman Anatolia, family, home

Intruduction

The Kyrgyz nomadic community occupies the extreme eastern point of Central Asia. The Ottoman Anatolian nomads, who migrated in large groups from Central Asia to Anatolia as of the last quarter of the 11th century and 12th century, were found in Asia's westernmost location. Foremost among the cultural values of both nomad groups, who live in geographic regions far from one another, are no doubt 'family' (aile)' and 'home' (ev). It is very difficult to say that these cultural values of the two groups at opposite ends of the Silk Road that stretches from Central Asia to Anatolia, have not been examined in a comparative way up to now. In this regard, the family and the home of Kyrgyz and Ottoman Anatolian nomads will be

* It was presented at the 11th Central Asia International Scientific Conference: Cultural and Economic Dimensions of the Silk Road, Past, Present and Future (June 11-12, 2013, SangJu, Seoul, Republic of Korea).

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taken up in our paper, based on both written and oral sources. Here we will first determine the terms used in relation to family and home in each community. Then, we will examine written and oral sources that reflect these terms with regard to cultural dialogue and thought, and make a comparison of their meanings. Where appropriate, we will provide information about the relationship of these cultural values to those of some other communities and peoples.

The Meaning of Family

Certainly, the most basic social structure of both the settled and nomadic peoples is no doubt 'family'¹ and, among the Kyrgyz, family is known by the name 'üy bülöö'². On the other hand, in Ottoman society including Anatolian nomads 'aile' was used as the counterpart to 'üy bülöö'. 'Aile' is an Arabic word and means the people of the household. The people we spoke with and interviewed regarding family during our field work, used the term "üy bülöö" to mean family when they began speaking, showing that this term is widely used throughout Kyrgyzstan.

The roots of 'üy bülöö' term go back to the early periods of history, showing that the family is an important and deeply-rooted element among the Kyrgyz. Here, 'üy' means home and in old Turkish texts it is written as 'eb'³. It seems that 'eb' became 'üy' in Kyrgyz and 'ev' in Turkish. It is understood that as the result of the 'b' in 'eb', which settled as 'üy' in the Kyrgyz language, turning into 'v', the word comes out as 'üy' in Kyrgyz and as 'ev' in Turkish. 'Bülöö' means family members, or those within the group. It is

¹ For more on certain general findings and evaluations concerning the family unit, its structure, marriage and marriage variations in the Kyrgyz community throughout history, see S. M. Abramzon, *Kirgiz i ih etnogenetiçeskiye i istoriko-kulturniye svyazi*, Frunze 1990, pp. 227-283. For the portion concerning family in the version of the work translated into Kyrgyz, S. M. Abramzon, *Kirgiz cana Kirgizstan Tarihi Boyunça Tandalma Emgekter*, Bişkek 1999, pp. 149-186

² The people we spoke with and interviewed regarding family during our field work, used the term "üy bülöö" to mean family when they began speaking, showing that this term is widely used throughout Kyrgyzstan. We can mention the following people, in regard to examples of those who gave answers on the subject using this term: Kalygul Jusupov (born in 1935), Karatai aйл, Chuй oblast, Kyrgyzstan (Interview on December 1, 2007); Imash Sarybagyshev (born in 1927), Tup aйл, Tup raйon, Isyk-Kol oblast (Interview December 2, 2007); Bübüira Kydyraliyeva (born in 1927), Vorontsovka aйл, Alamüdüin raйon, Chuй oblast, (Interview on December 7, 2007); Köchör Moldobaiev (born in 1923), Kum Döbö aйл, Kochkor raйon, Naryn oblast (Interview on November 22, 2008); Jamal Toktogazyeva, (born in 1936), Tügöl Sal aйл, Jungal raйon, Naryn oblast (Interview on November 22, 2008); Malimbübü Abakirova (born in 1954), Atbashy raйon, Naryn oblast (Interview on March 15, 2010).

³ Talat Tekin, *Orhon Yazıtları*, Ankara 2010, dictionary-index, pp. 136-137, see 'eb'.

worth pointing out that Mongolian uses 'ger büli' or 'ger böli', which both sound like 'üy бүлөө'. 'Ger' means tent here, indicating a family. 'Büli' or 'böli' signify a family's closest relatives. This situation shows that 'ger büli' or 'ger böli' are used in a broader sense than 'üy бүлөө'. But here we must take a deeper look at 'bülöö'. In ancient Chinese sources the term 'bu' is given as the equivalent of 'bod' or 'boy'. After the period of the Huns, the 'bu' experienced a great dispersion and break-up. Following the dispersion of the 'bu', the smaller groups were referred to in Chinese sources as 'buluo'. Consequently, 'buluo' are understood to be discrete groups of people⁴. In this regard, it is rather interesting that 'bülöö' in 'üy бүлөө', which means family members among the Kyrgyz, calls to mind 'buluo'. It should be said here, in relation to this, that in Anatolia the sub-elements that make up many large nomadic groups are called 'böyük', which sounds like 'buluo'.

The Meaning of Household

Among the Ottomans, the home or dwelling of a family was called 'hane'. As for the Kyrgyz community, 'tütün' is the term used as the counterpart of 'hane' and 'tütün' comes from the verb 'tütmeK' (to smoke, to give off smoke). Here, though, 'tütün' does not refer to cigarette smoke but rather to an independently occupied home with a burning stove that gives off smoke. Even today, it has been established that 'tütün' is used particularly in the rural Kyrgyz community as the counterpart to 'hane'. In this regard, it is noteworthy that the sayings '*tütün bulata alyshpady*' and '*otko küüshpödü*' are used in the Kyrgyz community to refer to people who have failed in marriage or have divorced, meaning that they haven't been able to keep the fire going, so to speak. In these sayings the word 'tütün' surely refers to home and hearth. Additionally, the custom of '*otko kirgizmek*' in the Kyrgyz community today is understood to be related to smoke or smoldering fire ('ateş kültü'). According to this custom, when the bride comes each of the groom's relatives invite the bride to their homes, where a fire is lit and the bride is asked to spread oil on the fire. As the fire flares and shoots out the smoke covers the bride and she is considered to have been accepted in the house. The bride cannot enter this house without this ceremony being conducted. These days, however, this custom is done without fire, with the bride simply being invited to the home and paying her respects to the home's owners and offering prayers of good will for them. Nevertheless, the bride cannot go to the groom's relatives' homes without performing '*otko kirgizmek*'⁵.

⁴ On this subject, see İsenbike Togan, "Boy Devlet İlişkileri ve Buluo (Bölük) Meselesi", *Halil İnalçık Armağanı-I Tarih Araştırmaları*, Ankara 2009, pp. 43-86

⁵ Gülzura Jumakunova (born in 1954) is from Naryn oblast, Kyrgyzstan (Interview on June 11, 2013, Seoul, Republic of Korea).

It is therefore very interesting, in this regard, that the tax collected from the homes of nomads who came temporarily to winter quarters from elsewhere to spend the winter during Ottoman times was known by the names 'resm-i tütün' or 'resm-i duhan'⁶. 'Resm', which is an Arabic word, here has the meaning of tax. 'Duhan', another Arabic word, means smoke. To put it in a broader sense, 'tütün' or 'duhan' refers to the burning stove, the smoking chimney and the billowing smoke coming from a tent or home; and 'resm-i duhan' refers to the tax imposed on these homes. Of course, this situation demonstrates the link between the 'tütün' or 'duhan' of the Ottoman nomadic community and the 'tütün' of the Kyrgyz community and, consequently, the importance each group gave to the 'ocak / oçok' (stove) concept. In this regard, today in Turkish culture 'ocak' lives on, both as a place where family members live together and as a word that conveys unity, harmony and togetherness. In addition, 'ocak' (quarry) is used to refer to tangible things like rock and mineral quarries. Of course, this situation demonstrates the link between the 'tütün', 'duhan' or 'dûd' of the Ottoman settled or nomadic people and the 'tütün' of the Kyrgyz community and, consequently, the importance each group gave to the 'ocak / ochok' (stove) concept. In this regard, in Turkish culture 'ocak' lives on, both as a place where family members live together and as a word that conveys unity, harmony and togetherness. In this regard, there are sayings and proverbs in Anatolian Turkish in which 'ocak' is used with broad meanings. One of these widely-used sayings is 'baba ocağı', which refers to the home, land and nation of ones forefathers, grandfather and father. When someone curses another by saying '*ocağını söndürmek*' (to ruin the family) or '*ocağın sönsün*' (may his family be ruined) the meaning is that the cursed person's home and family should be broken up or destroyed. Similarly, the saying '*ocağına incir dikmek*' carries the sense of destroying and dispersing a person's home, family and children. In addition, with regard to Ottoman administrative organizations like 'Yeniçeri Ocağı' (Janissary Corps), 'Topçu Ocağı' (Artillery Corps) and 'Top Arabacıları Ocağı' (Artillery Wagoners), groups were formed around, and became members of an 'ocak'. In addition, 'ocak' (quarry) is used to refer to tangible things like rock and mineral quarries

One should not think that smoke or emerging smoke was a cultural value that signified homes only among the nomadic groups of Central Asian Kyrgyz and Anatolia. We understand that it was a cultural value that signaled a home or a house in certain other groups and nations in Asia from very early times, even if the words used weren't 'duman' (smoke) or 'tütün' (smoke emerging from a chimney). In this regard, an important

⁶ Halil İnalcık, *Hicrî 835 Tarihli Sûret-i Defter-i Sancak-i Arvanid*, Ankara 1987, p. XXIX.

example from long ago that shows that smoke and emerging smoke signified independent households, comes from Japan's oldest history book, called *Kojiki*, written in 712, in which there is information about the legendary Emperor Nintoku Tennou, who is accepted as being the man who long sat on the imperial throne in the 4th century. While administering the country in the Takatsu-no miya Palace in Osaka, which was called Naniva in those times, the emperor 'one day climbed a high mountain and looked all around. He saw that there was no smoke coming from settled areas nor was there any stove smoke. He attributed this to the peoples' poverty and economic difficulties. But he had exempted the people from all taxes for three years and hadn't even had the leaky roof of the palace fixed during this period.' Even though this information was written in story fashion, it shows that smoke and emerging smoke were important indicators in determining homes or houses in times long past⁷.

The Meaning of Kinship

In the formation of family and home among both the Kyrgyz and Anatolian nomadic groups, the parents' role is one of the important subjects that bears discussion. This is because in every phase of history the mother and father are at the center of the family structure, whether it is formed horizontally or vertically. The dual horizontal and vertical structure in Kyrgyz society is apparent even today. The horizontal structure is such that all familial relationships of a family are tied to the mother's and father's sides. In this structure, in addition to the mother, father and children, there are individuals from near and far, such as a living mother's mother, father's mother, older brother, sister, maternal uncle, maternal aunt, niece, nephew, grandchild, bride and groom. These people are all living at the same time, in other words they are contemporaries or 'devirdeşler'. In this regard, it is noteworthy that in research conducted in the Talas region of Kyrgyzstan a total of 32 terms were identified that referred to relatives from the mother's and father's sides. Additionally, with regard to the side

⁷ *Kojiki*, editors Yamaguchi Yoshinori – Kohnoshi Takamitsu, Tokyo 2007, pp. 250-252. As is understood from the information provided, Emperor Nintoku Tennou looked at the country's general situation a bit later and saw that smoke was rising throughout the nation so, thinking that the people had become rich, he began to collect taxes once again. Thus, the people had overcome their difficulties and breathed a sigh of relief. In this regard, Emperor Nintoku's reign has been favored by the people and the period in question is referred to as 'Hijiri no Mikado no yo' (Period of the Sainly Emperor). This information about Emperor Nintoku Tenno was repeated with some more details in Japan's oldest official history book, which was completed in 720, eight years after *Kojiki* (see *Nihon Shoki*, ed. Kojima Noriyuki, Naoki Kohjiro, Tokyo 2007, pp. 206-212). I would like to thank my colleague Dr. Sawai Kazuaki who helped me take advantage of the aforementioned Japanese sources by translating the relevant sections for me.

of the bride within this structure there were 16 terms for her relatives and 15 for those on the groom's side. This situation is important from the standpoint of showing the breadth of the horizontal family structure formed on the basis of the mother and father in a family.

As for those who enter into the vertical family structure, we can consider two directions for them, with the mother and the father at the center. However, since the Kyrgyz community is built within a patriarchal family structure, those who enter into this structure are considered to be from the father's side. The first go toward the ancestors, to mean the 'ata' (father), 'çon ata' (grandfather) and 'baba' (great grandfather). There is an interesting situation here, as the generations go back as far as forty in the tradition of counting one's ancestors back to the beginning, and each one has a different name. In this regard, the father is called *ata*; the grandfather *çon ata*; the great grandfather *baba*; the baba's father *kuba*; the kuba's father *buba*; the buba's father *coto*; the coto's father *cete*—all the way back to forty in this generation-naming tradition. At the same time, this naming tradition goes in the other direction toward the offspring, up to forty generations. So, a male child is called *uul*; a grandchild *nebere*; a great grandchild *çöbörö*; the çöbörö's child *çebere*; the çebere's child *ebere*; the ebere's child *gıbıra*; the gıbıra's child *şıbıra*, and so on and so forth. The name given to the last, the fortieth, child in this generational succession is *begane* (foreigner) and this name is the generation name that indicates that the relative connection has been broken and alienation has begun.

It is quite important for each person in the Kyrgyz family structure to know and enumerate at least seven forefathers in succession. A widely-spoken proverb regarding those who don't know, goes like this: "ceti atasın bilbegen, cetesiz" (a person who doesn't know his seven forefathers comes from bad stock). The formation built on seven forefathers also plays a critical role in the formation of 'uruk' (sub-clans), which are tied to 'uruu' (clan). Knowing at least seven forefathers in a family shows the importance of linkage to a forefather and to a 'uruk'. Another significant aspect of the tie to seven forefathers is the stipulation that within each generation intermarriage is forbidden. However, those who come after the seventh forefather can marry girls who are relatives. In this regard, it is always possible to marry with those on the "ene" (mother) side. In our oral history research, we found that the belief was quite strong that the blood line would be broken and the resulting children would not be healthy if marriage occurred with a girl from within the seven forefathers' line.

These characteristics and structures of the Kyrgyz family have an important effect on people in the community today. In this regard, it is very important for people to have a tie to a common ancestor. One must also think of the family, the uruk (sub-clan), uruu (clan) and general Kyrgyz

family trees being prevalent in the community in this framework. The continuation of ancestral linkage in the Kyrgyz community today must certainly be related to the role of a genetic characteristic of the nomadic lifestyle. It is understood that this meaning in the Kyrgyz community was also extant during the time when the Ottoman line was established. Traces of this are found in historical sources of the early periods of the Ottoman state, which was established in the westernmost part of Anatolia at the beginning of the 14th century by a nomadic Türkmen clan that had come to Anatolia from the interior of Central Asia. As is understood from these sources, the family tree that begins with Osman, the founder of the state, goes back to his first forefathers. This situation shows that, as an essential condition of those times, the Ottomans gave great importance to enumerating their ancestors and citing their lineage in the foundation period, in particular. The nomadic groups in the Ottoman community lived within a social and administrative structure similar to that of the Kyrgyz nomadic groups. This situation makes one think that the idea of being tied to a lineage among the Kyrgyz nomads was also extant among the nomads who were an important element of the Ottoman community.

Conclusion

As a result we can say that the family was an important social structure in the Kyrgyz and Ottoman Anatolian nomadic communities. The 'üy' of the term 'üy bülöö' used in the Kyrgyz community is rooted in the 'eb' of old Turkish and this became 'üy' in Kyrgyz and 'ev' (home) in Anatolian Turkish. 'Bülöö', which refers to family members, is known as 'büli' or 'böli' among Mongolian nomads. Additionally, the term 'buluo' is found in Chinese sources, referring to the nomadic groups that were dispersed far and wide after the Hun period. This almost certainly calls to mind the term 'bülöö' of the Kyrgyz community. In addition, the term 'bölük' that refers to nomadic groups of Ottoman Anatolia sounds similar to 'buluo', as well. All of these show that 'üy bülöö', which is spoken in various ways across a wide geography, is the product, in its origin and meaning, of Central Asia, and, in fact, of Central Eurasia. One must look for the use of 'aile' (family), the equivalent of 'üy bülöö', in the Ottoman community, in the geography, social structure and cultural values of the Ottoman Empire.

Another subject that must be explained is 'tütün', the Kyrgyz equivalent for 'hane' (house) used among the Ottoman community. 'Tütün' in the Kyrgyz community means a stand-alone house in which a stove burns and a chimney smokes. This term appears in Ottoman archival records and some of our people have misinterpreted it as tobacco or "cigarette tax" when, in fact, tütün reflects the meaning of a house for the nomadic community. The tax paid per household in winter quarters was known by the

term 'tütün', showing that the word was used among the nomads of Anatolia in the same way. In fact, in the history of Japan, which lies at the easternmost point of Eurasia, the chimney smoke coming from a house was meant to refer to the house itself. In other words, the characterization of a house in wintertime by referring to it by its chimney smoke (although 'tütün' has the dual meaning of 'smoke' and 'tobacco' in Turkish), is important from the standpoint of showing that Eurasian communities, though far from each other, had a similar understanding and comprehension of the concept of 'tütün'.

It is understood that the father and mother had an important place in the formation of family and home in both the Kyrgyz and Ottoman communities. It is noteworthy, in particular, that in the Kyrgyz community there is an extensive line of relatives extending from the mother and father, within a horizontal family structure. This same situation was valid for the Ottoman nomadic community, as well. In fact, the similarity or resemblance of terms for relatives between the two communities should be evaluated as evidence that in the course of history they shared the same cultural values. Similarly, one sees that the genealogy of people, of 'uruk's (sub-clans) and of 'uruu's (clans) in the Kyrgyz community were formed on a patriarchal basis. This idea was also prevalent in the period of the founding of the Ottoman State and in the nomadic community, as well.

The subjects discussed show how close the two nomadic groups at the two extremes of Eurasia were on matters related to family and home terms - two important cultural values - and their meanings. However, more research will be required to dig deeper into the subjects covered in order for us to make broader generalizations on this issue.