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Methods and Language of Official Business Communication in the Ulus of Jochi

This article examines the language of official communication in the Ulus of Jochi. The authors discuss the conditions and factors that led to the eventual replacement of the Mongolian language in official correspondence. The article traces the consistent trend of using the most widespread languages of the Mongolian state in the organization of the administration of newly conquered territories, highlights the role and significance of Turkic-speaking tribes in the formation of the written culture of the Mongol Empire, and analyzes the ethnolinguistic conditions for the development of the official language of the Ulus of Jochi. The object of the study is the organization of state record keeping in the Ulus of Jochi, and the subject of the study is the means, form, and practice of communication by state authorities in the Ulus of Jochi. The authors determine the role of the Turkic language in the official paperwork of the Ulus of Jochi and conclude that the predominance of the Turkic-speaking population, as well as close ethno-cultural contacts between Mongolian and Turkic tribes, contributed to the establishment of the official status of the Turkic language in the Ulus of Jochi.

Keywords: history of Kazakhstan, Ulus Jochi, record keeping, communication, Turkic language, ethnocultural contacts, foreign policy correspondence.

Introduction

The emergence of the Ulus of Jochi was an important stage in the development of most of the peoples inhabiting the territory of Eastern Europe, Central Asia, and Siberia. This largely explains the interest of scholars in the history of this state. For many decades, the history of the Golden Horde has been studied by both domestic and foreign researchers. Despite this, certain aspects of its history remain extremely unevenly studied or completely unexplored. Among these are issues of administrative communication in the Ulus of Jochi.

In Kazakhstani historical science, office work in the Ulus of Jochi is studied in the context of the formation and development of statehood, the administrative system, and legal norms. The main focus is on the analysis of archaeological finds, oral traditions, and comparisons with other Mongolian uluses to reconstruct the process of governance, tax collection, and record keeping, which, like the language, gradually transformed under the influence of Turkic culture. The study of the administration, statehood, and, accordingly, the paperwork of the Ulus of Jochi, which in historical retrospect is closely connected with the territory of modern Kazakhstan, is an important part of research in the field of the history of Kazakhstan and the Golden Horde.

Thus, the relevance of studying record-keeping practices in the Ulus of Jochi lies in the need to fill gaps in the history of state administration in the Golden Horde, to understand the specifics of medieval communication and forms of government organization. The study helps to understand how state power functioned, how communication processes took place, and how written culture developed, especially considering that the Turkic language became official in the 14th century, which is important for studying the history and development of the languages of the peoples of Eurasia.

Materials and methods

Narrative sources, most of which have been translated into Russian, are no less valuable for our research. Among them, the works of Persian and Arab authors deserve special mention, but Persian sources are the most informative. The main source is the work *History of the Conqueror of the World* by Ala ad-Din Ata Malik Juvayni (1226–1283), who from a young age was in the service of the Mongol rulers of Khorasan. It contains valuable information about the administrative activities of the Mongol administration in the conquered lands. Another source is Rashid al-Din's *Compendium of Chronicles*, which contains information

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about the organization of government in Hulaguid Iran, as well as samples of administrative documents cited in the text. The study of linguistic communication in the Ulus of Jochi involves the use of linguistic materials contained in historical monuments of the period under study. Among these, the lexicographical materials of *Codex Cumanicus* can be highlighted.

The study is based on the principles of historicism and objectivity. Following the principle of historicism, in exploring the topic, the authors sought to examine the processes and phenomena that took place in the history of the Ulus of Jochi in its development, in connection with socio-political and ethno-cultural processes. The main research methods are general historical, formal, historical-legal, and comparative-historical analysis, which together form an interdisciplinary approach, allowing us to extract the maximum amount of useful information from the materials studied on the issues of business communication in the Ulus of Jochi.

Results

The formation and establishment of the Ulus of Jochi, like that of any other state, was a long and complex process, which began during the lifetime of Genghis Khan himself. In 1207–1208, when “Jochi conquered the Yenisei Kyrgyz and other ‘forest peoples’ of southern Siberia, his father gave all these peoples to him” [1; 144, 145]. Another important stage in the formation of the Ulus of Jochi occurred in 1224, when Genghis Khan officially divided the Mongol Empire among his sons. The final consolidation of the Ulus of Jochi’s independence took place in the 1260s during the reign of Mengu-Timur (1266–1282). After his death, political tensions intensified in the country, leading to military conflicts. Then Toqta Khan (1291–1313) managed to defeat his main opponent, Nogai Khan, and preserve the unity of the Ulus of Jochi. The state of the Jochids once again embarked on a path of internal peace and prosperity.

In terms of ethnocultural characteristics, the lands united within the Mongol Empire differed greatly from one another. These were centers with centuries-old traditions. Genghis Khan, whose views and actions were always highly valued by his descendants, sought, first and foremost, to establish political power over numerous peoples: “When, by the power of the eternal God, the whole world from sunrise to sunset is united in joy and peace, then it will be clear what we want to do” [2; 180]. As a result of the expansion of the Great Mongolian Ulus, the state became multi-ethnic. Naturally, under these conditions, the Mongolian language could not serve as a means of communication for all the peoples of the empire, and even its use in the offices of the ulus rulers was limited. It was only the language of the ruling dynasty and a small part of the ruling elite. To govern numerous peoples, the Mongols had to use the most widespread languages of the empire. At this stage of the development of Mongol statehood, it was impossible to rely on only one or two languages.

It was only natural to recruit local personnel to serve the new government. The Mongolian language was not widely spoken, so it was not easy to find people who knew Mongolian [3; 308]. Despite this circumstance, the Chingizids successfully overcame these difficulties by recruiting people who spoke several languages, and in some cases, particularly in the eastern regions of *Pax Mongolica*, special educational institutions were created to train clerical workers who were experts in the Mongolian language and Uyghur script [4; 154]. Unfortunately, there is no information about the activities of such institutions in the western regions, i.e., in the Ulus of Jochi [5; 349].

It is evident that in the Ulus of Jochi, the Turkic-speaking population served as an intermediary between the Mongols and representatives of other peoples. The use of a particular language in the offices of the Chingizid rulers depended on the ethnic and linguistic environment in which they found themselves. Ata-Malik Juvayni, who served the Mongol rulers from a young age, writes: “They are assisted by scribes who know Persian, Uyghur, Chinese, Tibetan, Tangut, and other languages, because wherever a decree is sent, it must be written using the language and script of the people who live there” [5; 440]. Rashid al-Din reports the same thing: “Of all the peoples, they employed scribes who knew Persian, Uyghur, Chinese, and Tibetan, and if a decree was written for a particular place, they would write it in the language and script of that people” [6; 140]. Similar information can be found in later sources. Muhammad Hindusha Nahchivani, author of the clerical manual for katibs, *Dastur al-Katib Fi Ta’yin al-Maratib*, writes: “All government documents should be sent to each nation in its own language: to Iraq-i Arab in Arabic, to Iraq-i Ajam and Jibal-i Fars in Persian, and to the Mongols and Turks in Turkic” [7; 200].

Since its inception, the Ulus of Jochi has been predominantly populated by Turkic-speaking peoples. The steppes of Central Asia and Eastern Europe were the traditional habitat of Turkic-speaking tribes. The Ulus of Jochi included not only the vast Polovtsian steppes with numerous Turkic-speaking Kipchaks, but also settled Turkic centers with established cultural traditions, such as Khorezm and Bolgar. At the same

time, the Mongols themselves were relatively small, as most researchers claim. This is confirmed by historical materials that have survived to this day [8; 15].

From the very beginning of its existence, the Uyghur language became widespread in the western parts of the Mongol Empire. As one of the official languages of the empire, it was also used in the Ulus of Jochi. The spread of one of the official languages (Uyghur) of the empire in Dasht-i Kypchak was detrimental to the Mongolian language due to its functional limitations. The Turkic ethno-linguistic environment soon led to the complete displacement of the Mongolian language from administrative records. This process was accelerated by the ethnocultural closeness of the Mongols and Turks, as well as the long-standing political and cultural contacts between these peoples. At the same time, it should be noted that the Mongol administration of the Ulus of Jochi did not take any special measures to expand the use of the Mongolian language; rather, the opposite was the case. It is not possible to provide specific facts based on the available materials, but certain conclusions can be drawn from the reports of Arab authors. Thus, the secretary of the Egyptian sultan al-Malik al-Zahir Rukn al-Din Baybars al-Bunduqdari (1260–1277), Muhyi ad-Din Abu al-Fadl Abdullah Ibn Abd al-Zahir (died in 1293) writes in his “Biography of al-Malik al-Zahir”: “The chief qadi who was with him translated the message and sent a copy to Kanu; the sultan’s letter was read in Turkish to those who were with him” [9; 76]. As can be seen from these words, Berke’s entourage did not speak Mongolian. Another Egyptian official, al-Mufaddal ibn Abulfadail (13th–14th centuries), who was directly involved in diplomatic correspondence with the Ulus of Jochi, adds to Ibn Abd al-Zahir’s information that Khan Berke’s vizier knew two languages, Arabic and Turkic, but he does not mention the Mongolian language [9; 150].

Uyghur literary traditions in the Ulus of Jochi became even stronger. The Uyghur language, already known or at least understandable to most of the local population, became even closer thanks to the penetration of local linguistic elements. It should be noted that linguistic differentiation in the Middle Ages was less pronounced than today. For the most part, the Turkic populations of the vast Eurasian continent understood each other without much difficulty. The only difficulty, apparently, was the written literary language, especially if it was saturated with Arabic-Persian borrowings (among peoples who had adopted Islam) [10; 76].

The Uyghur business language was strongly influenced by local languages, especially Kipchak and Oghuz. The business language of the young state was still in its infancy, so it was strongly influenced by local literary canons, and their active convergence was also facilitated by the proximity of literary traditions that existed in the pre-Mongol period. Retrospective constructions suggest that the official written language of the Jochids was formed at this stage of the Ulus of Jochi’s development. Initially, the Uyghur business language used in the Jochid chancelleries did not undergo significant changes. However, the subsequent incorporation of the developed sedentary agricultural centers of Central Asia into the Ulus of Jochi contributed to a more active penetration of local linguistic elements into the official language. Later, with the transfer of the political center to the banks of the Volga, the Kypchak influence intensified, while maintaining stable literary contacts with Khorezm. Gradually, the Turkic official language of the Ulus of Jochi acquired a normative character, that is, this language was finally formalized.

Thus, its formation is based on the Uyghur language and the local linguistic environment. The concept of language normativity implies its variability, which depended on the linguistic characteristics of a particular region of the vast Jochid Empire. The concept of variability implies only a slight deviation from accepted linguistic norms (the processes of normativity and variability can be observed in the labels of Toktamish and Timur-Kutlug) [11].

The establishment of the Jochid dynasty contributed to the penetration and spread of Uyghur writing in Eastern Europe. Uyghur writing was the official script of the Mongol Empire. Thus, in the Ulus of Jochi, especially in the early stages of its development, Uyghur had official status, i.e., administrative documentation in the Jochi chancelleries was primarily drawn up in Uyghur script (which was used only for the Mongolian and Turkic languages). Based on the available materials, it is difficult to judge the prevalence of Uyghur script in the Ulus of Jochi; so far, we can only speak with certainty about its use in official documents. The surviving Golden Horde documents, as well as their few copies, serve as the main evidence of the active use of Uyghur script. According to researchers, the decrees included in the so-called collection of khan decrees to Russian metropolitans (compiled in the 15th century from Russian translations of Golden Horde documents, the so-called Abridged Edition) were written in Uyghur script [12]. Similar conclusions apply to the khan’s labels issued to the Italian colonies of Crimea and Azov [13]. A small but informative report on the spread of Uyghur script in the Golden Horde’s paperwork can be found in the materials of A.A. Bobrovnikov devoted to the analysis of Uyghur inscriptions on Russian documents [14].

In foreign policy correspondence, Uyghur script dominated, especially in the early stages, becoming the traditional script for diplomatic correspondence. The only Golden Horde administrative document attesting to the use of Uyghur script in foreign policy correspondence is a letter from Khan Tokhtamysh to the Polish king and Grand Duke of Lithuania Vladislav Jagiello (dated May 20, 1393) [10; 79]. Despite the expansion of the use of Arabic script, Uyghur script remained in use in diplomatic correspondence for a long time. This is evidenced by the reports of the Egyptian scholar and statesman Badr al-Din al-Aini: “On Thursday, 16 Rajab 832 (April 21, 1429), ambassadors arrived from Muhammad Khan, the ruler of Desht and Crimea. They brought with them a gift and two letters, one in Arabic and the other in Uyghur, but no one understood its contents and there was no one who could decipher this writing” [9; 187]. Probably, due to the long absence of diplomatic contacts with the Jochids, there was no one in the Egyptian sultan’s entourage who knew the Uyghur script. It should be added here that Arabic script was also used in correspondence with Iran at that time.

The specific linguistic situation in the Ulus of Jochi is well reflected in the coinage. The inscriptions on early Jochi coins are mostly written in Arabic script, but there are also coins with Uyghur-Turkic inscriptions [15]. The ethnocultural conditions of the Ulus of Jochi, to some extent, hindered the widespread use of Uyghur script. The main cultural centers of the Khorezm and Bulgar states were traditional areas of Arabic script use. This circumstance largely determined the use of Arabic script in the Jochi chancelleries. Arabic script continued to be used in all spheres of public life. Given the policies of the Mongol authorities, it was difficult for Uyghur script to compete with Arabic script, which had a long tradition in the main regions of the Ulus of Jochi. Although the Lower Volga region was not originally a major center of Muslim culture, it was nevertheless strongly influenced by the Turkic-Muslim culture of Bolgar and Khwarezm. The growing influence and spread of Islam naturally limited the use of Uyghur script in the offices of the Jochid dynasty, but despite this, Uyghur writing was preserved and continued to be used. This script was gradually phased out of active use at the end of the 14th–15th centuries. The use of Uyghur script not only for the Mongolian language, but also for the Turkic language, may also testify to the traditional nature of this norm, the origins of which are linked to the introduction of writing in the Mongolian state and the parallel use of both languages as official languages.

Based on an analysis of historical sources and the general linguistic and ethnocultural situation in the Ulus of Jochi, along with Uyghur script, Arabic script was also used in diplomatic correspondence. The expansion of the use of Arabic script in the field of office work under consideration took place gradually. It should also be noted that the letters of the Golden Horde khans, written in Uyghur, were duplicated in Arabic, which suggests that Arabic script was also widely used in foreign policy correspondence [9; 376].

Thus, the Mongol conquests and the formation of the Chingizid states gave a significant impetus to the spread of Uyghur script. Uyghur script was used in Eastern Europe, Central Asia, and Asia Minor. Uyghur script began to be used even in regions where it had previously been completely unknown. Historical science records many cases of its use by Turkish sultans. Owing to the Mongol rulers, it became one of the most widely used graphic systems of its time.

Discussion

It is important to note that the Turkic language was dominant throughout the entire territory of the Ulus of Jochi [16; 10]. Under such conditions, it is difficult to imagine the use of the Mongolian language in internal paperwork. The widespread use of the Turkic language is confirmed by the documents available today, as well as by the almost complete absence of Mongolian-language documents, with only a few exceptions.

M.A. Usmanov notes that: “With about a dozen Turkic-language narrative and archival monuments of writing, science still does not have a single official Golden Horde document in the Mongolian language addressed to non-Mongols. However, four monuments of Mongolian writing have been found on the territory of the Jochi Ulus: three paizi issued by khans of the 13th–14th centuries and fragments of a birch bark book containing both Uyghur-written Mongolian and Turkic-Uyghur texts. At the same time, unlike the traditional purely symbolic paiqizi, which has no direct connection with the linguistic environment, the second bilingual monument is interesting in that it is everyday and indicates the bilingualism of its owner” [17; 96].

Based on an analysis of the general historical situation in a specific region and data from historical sources, it can be assumed that the Jurchid chancelleries also used the Turkic language in diplomatic correspondence. It is understandable that the rapidly emerging power of the hitherto unknown Mongols would naturally arouse interest in them. However, before the emergence of Genghis Khan’s empire, little was known about the Mongolian language in the medieval world [3; 307]. Mongolian was not a language actively

used in the diplomatic sphere. Unlike Mongolian, the Turkic language was known in most countries that had diplomatic and other contacts with the Ulus of Jochi.

Nevertheless, it should be noted that the Mongolian language continued to be preserved in the Ulus of Jochi, primarily in terms of political prestige. It is difficult to judge from the available materials how widespread its use was. While diplomatic letters written in Mongolian have been preserved from other uluses of the Mongol Empire (letters from Ilkhan Argun (1284–1291) to the French king from 1289 and to Pope Nicholas IV from 1290, a letter from Ilkhan Muhammad Khudabanda Oljaytu to King Philip IV of France in 1305, etc.), we do not have any actual Jochid documents [10; 89].

It is known that the *Codex Cumanicus* dictionary also lacks Mongolian vocabulary [18]. Currently, the *Codex Cumanicus* is kept in the library of St. Mark's Cathedral in Venice. The *Codex Cumanicus* is a collection of several works bound together under a single cover, and can be divided into two independent parts. The first part is a reference book on the Cuman language, consisting of Italian (Latin)-Persian-Cuman dictionaries of terms, compiled by topic and area of application (the so-called Translator's Book), which was compiled between 1292 and 1295. The second part is a collection of religious texts, linguistic information, folklore materials by several different authors, with translations into Latin and the medieval dialect of Eastern High German (the so-called Missionary's Book, which dates from 1330–1340). It should be noted that both parts were repeatedly supplemented. This dictionary is clear evidence of the decisive importance of the Turkic (Kipchak) language in the Ulus of Jochi. It should be remembered that even before the Mongol conquests, the Kipchak language became a kind of lingua franca; moreover, after the establishment of the Jochid dynasty's power over the vast expanses of the Kipchak Steppe, the importance of the Kipchak language increased even more. The Kipchak language was also widely used among other ethnic groups. For example, the Crimean Armenian and Karaite communities adopted this language and preserved it for several centuries [19].

According to the renowned linguist L. Ligetti, the Turkic section of this dictionary was used for high-level contacts with the Mongol-Tatar elite [18; 229]. Researcher Y.R. Dashkevich, speaking about the linguistic situation in Crimea during the Golden Horde era, notes that: "Notarial acts of Kafa from 1289–1290, long before the city's heyday in the 1320s and 1330s, mention many times the translator of the Genoese community Pietro de Milano, who apparently knew Greek, Syrian (Arabic), and Tatar—at least, he was present in the notary's office when deeds involving persons of these nationalities were recorded" [20; 80]. The first half of the 14th century was the heyday of the Ulus of Jochi. Political stabilization and the strengthening of central authority had a favorable impact on the development of productive forces. The Ulus of Jochi became the political center of a vast region and one of the most powerful states of the medieval world. Political power led not only to socio-economic growth, but also to the cultural development of the Ulus of Jochi.

After the death of Khan Janibek (1357), fierce political struggles began in the country, taking the form of military conflicts. The weakening of the Ulus of Jochi was facilitated by a number of unfavorable factors, which further exacerbated the already turbulent political life of the state. It was only in 1380, owing to the efforts of Khan Tokhtamysh (1376–1395), that the unity of the state was restored for a time. However, the intensified contradictions between the Khan of the Golden Horde and the ruler of Maverannahr, Timur (1370–1405), led to military clashes, as a result of which the Ulus of Jochi suffered enormous damage.

At the beginning of the 15th century, political divisions in the Ulus of Jochi became even more pronounced. The separatist sentiments of local beks and the ambitions of the Jochid oghans made it impossible to restore the unity of the state, whose final collapse can be traced back to 1502. During the period under consideration, the Mongolian language finally lost its position in Jochid administration and gave way to the Turkic language. At the present stage, it is difficult to answer the question of when the Turkic language finally replaced Mongolian. Many researchers agree that the process of its replacement was natural and inevitable [21].

In historical science, there are various hypotheses regarding the time when the Mongolian language was displaced from official paperwork. Scholars point to different dates, sometimes significantly differing from one another. It should be noted that most historians do not specify a specific date for the displacement of the Mongolian language, limiting themselves to general remarks stating the fact of its displacement, since it is difficult to draw any definite conclusions based on the available materials. The displacement of the Mongolian language could have been associated with the accession of a particular khan to the Golden Horde throne or a period during his reign [22-23].

Researchers propose various names for the literary language of the Ulus of Jochi. N.A. Baskakov defines it as Kipchak or Juchi; Kipchak-Golden Horde (eastern); Kipchak-Golden Horde (western) or Kipchak-

Mamluk [24; 70]. E.N. Nadzhip takes a similar position on this issue, believing that it is more appropriate to use neutral terms such as Oghuz-Kipchak or Kipchak-Oghuz monument. E.N. Nadzhip also uses terms such as “Golden Horde-Khorezmian” language and “Volga Turks”, which vividly characterize the unique linguistic situation in the region under consideration [25; 9]. Some modern researchers suggest calling the literary language of the Ulus of Jochi “Tatar” [26; 29].

Another argument is based on a formal and linguistic analysis of the Golden Horde’s decrees issued to the Russian clergy in synchronous Russian translations, as well as the khan’s decrees issued to Venetian merchants, which are now preserved in Italian and Latin. According to A.P. Grigoriev, some of the originals of these decrees were written in Mongolian, but were translated into Russian from Turkic [27; 89]. According to Hungarian researcher I. Vasari, the Golden Horde decrees given to the Russian clergy were originally written in Turkic [13; 198]. A.N. Kononov believes that prolonged contact with Turkic peoples contributed to the fact that, unlike Mongolian, the Turkic language was well known in Russian lands: “During the years of Mongol-Tatar rule, practical knowledge of the Turkic language in Russia did not weaken, but may even have been strengthened in connection with the conquerors. Frequent trips by Russian princes to the Horde and communication with representatives of the Horde gave rise to the first official translators and interpreters” [28; 16].

M.A. Usmanov particularly emphasizes the importance of the Turkic language in the official business of the Jochi Ulus. In his opinion, the process of the Jochids’ transition to the Turkic language in the official sphere began as early as the reign of Khan Berke (1257–1266). Analysis of narrative sources allowed the researcher to suggest that the Mongolian language was replaced in official paperwork in the Ulus of Jochi as early as the mid-13th century [17; 100].

According to L.F. Abzalov, it is likely that in the Ulus of Jochi, as in other parts of the Mongol Empire, the Mongolian language was being displaced from the sphere of official business. The Chingizids were gradually undergoing linguistic assimilation. This process was accelerated in the Ulus of Jochi by the ethnocultural proximity of the Mongols and Turks, as well as the long-standing political and cultural contacts between these peoples. At the same time, it should be noted that the Mongol administration of the Ulus of Jochi did not take any special measures to expand the use of the Mongolian language; rather, the opposite was true. At the same time, these processes were already largely independent of the powerful Mongol rulers, who probably spoke Turkish well [29; 178].

Western European scholars were among the first to use archival materials in studying the history of the Ulus of Jochi. According to J. Hammer von Purgstall, the most widely spoken languages of the empire, namely Mongolian, Uyghur, Arabic, Persian, Tangut, and Chinese, were used as official languages in the Mongol state [30]. In his famous work “The Golden Horde. The Mongols in Russia, 1223–1502”, concludes that Mongolian and Turkic were used as official languages. The author notes that this situation had existed since the founding of the Mongol state [23].

Conclusion

Thus, in the early stages of the formation and development of the Ulus of Jochi, Mongolian and Turkic served as the official written languages. Examining the trends in their development during this period, we can observe a gradual replacement of the Mongolian language in the sphere of Jochi administration. In conclusion, several key points can be highlighted. The adoption and introduction of writing in the Mongol Empire was conditioned by the formation and development of the state apparatus, with Uyghur administrative traditions playing a decisive role. The ethnolinguistic situation in the Ulus of Jochi predetermined the functional development of the Turkic language. The Uyghur script became the official language of the Ulus of Jochi alongside Mongolian while the unified Mongol Empire still existed.

Mongolian was the primary official language of the Ulus of Jochi, primarily in terms of political prestige, but the main language of official paperwork was Turkic, the use of which did not contradict the traditions of clerical work. For this reason, the Mongolian language was smoothly and unhindered replaced in the Jochi administration. Thus, it can be argued that the Turkic language was used in the official administration of the Jochi Ulus alongside Mongolian and most likely had official status.

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Жошы Ұлысындағы ресми іс-қағаз коммуникациясының тәсілдері және тілі

Мақала Жошы ұлысындағы іс жүргізу коммуникациясының тілін қарастыруға арналған. Моңғол тілінің ресми іс жүргізуден түпкілікті ығыстырылуын анықтайтын жағдайлар мен себептерде зерделенген. Сонымен қатар жаңадан жаулап алынған аумақтарды басқаруды ұйымдастыруда Моңғол мемлекетінің ең көп таралған тілдерін қолданудың табиғи тенденциясы байқалады, Моңғол империясының жазбаша мәдениетін қалыптастырудағы түркі тілдес тайпалардың рөлі мен маңызы атап өтілген, Жошы ұлысының ресми тілінің дамуының этнолингвистикалық жағдайлары талданған. Зерттеу нысаны Жошы ұлысындағы мемлекеттік іс-жүргізуді ұйымдастыру, зерттеу пәні Жошы ұлысындағы мемлекеттік билік байланысының құралдары, түрі және тәжірибесі. Авторлар Жошы Ұлысының ресми іс жүргізуіндегі түркі тілінің рөлін анықтап, түркітілдес халықтың басым болуы, сондай-ақ моңғол және түркі тайпалары арасындағы тығыз этномәдени байланыстар Жошы Ұлысында түркі тілінің ресми мәртебесін орнатуға ықпал етті деген қорытындыға келген.

Кілт сөздер: Қазақстан тарихы, Жошы Ұлысы, іс-қағаз, коммуникация, түрік тілі, этномәдени байланыстар, сыртқы саяси хат алмасу.

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Способы и язык официальной делопроизводственной коммуникации в Улусе Джучи

Статья посвящена рассмотрению языка делопроизводственной коммуникации в Улусе Джучи. Авторы данной статьи рассматривают условия и причины, определившие окончательное вытеснение монгольского языка из официального делопроизводства. В статье прослеживается закономерная тенденция применения наиболее распространенных языков Монгольского государства в деле организации управления вновь завоеванными территориями, выделяются роль и значение тюркоязычных племен в становлении письменной культуры Монгольской империи, проанализированы этнолингвистические условия развития официального языка Улуса Джучи. Объектом исследования является организация государственного делопроизводства Улуса Джучи, предметом исследования выступают средства, форма и практика коммуникаций государственной власти в Улусе Джучи. Авторы определяют роль тюркского языка в официальном делопроизводстве Улуса Джучи и приходят к выводу, что преобладание тюркоязычного населения, а также тесные этнокультурные контакты между монгольскими и тюркскими племенами способствовали установлению официального статуса тюркского языка в Улусе Джучи.

Ключевые слова: история Казахстана, Улус Джучи, делопроизводство, коммуникация, тюркский язык, этнокультурные контакты, внешнеполитическая переписка.

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