

220. ABDIROV, Murat. *Xan Kučum : izvestnyj i neizvestnyj*. Almaty, Žalyn, 1997, 174 p., tab.  
[Ĥan Kūčūm, known and unknown]

The 16th century Chingisid ruler of Siberia, and nemesis of Ermak, the Russian conqueror of Siberia, is the focus of Qazaq historian Murat Abdirov's biographical treatment of Kūčūm Xān. As in a previous work, devoted to the history of Cossacks on the territory of what is now Qazaqstan, Abdirov seeks to challenge myths widely held among both Russian scholars, and the Russian public, concerning the history of the peoples of the Qazaq steppe. As Abdirov notes, many Russian prejudices concerning Kūčūm found their way in Qazaq historiography, especially in the Soviet era. However, in « setting the record straight » the polemical aspects of Abdirov's work are only a footnote a broader treatment of an important figure in Inner Asian history, who has indeed been vilified in Russian historical works, as well as in Russian historical memory. Indeed, he argues that Kūčūm « belongs » not so much to the history of Russia or Uzbekistan, but to that of Qazaqstan both for geographic and genealogical reasons. The treatment of Kūčūm is fundamentally a synthesis of published Russian works, particularly the Siberian chronicles, and the works of G. Miller, V. Vel'jaminov-Zernov, and Pavel Nebol'sin. Unfortunately Abdirov seems to have been unaware of the Russian and Turkic historical and genealogical materials available on the Kuchumids in the first volume of the work *Materialy po istorii Baškirskoi ASSR*, however, in fairness, the work is intended for a broad audience, rather than as an exhaustive scholarly treatment.

The book is divided into five chapters. The first chapter addresses Kūčūm's origins, and his genealogy. the second chapter deals with the social, political, and military structure of the Siberian Khanate under Kūčūm. The third and fourth chapters narrate the showdown between Kūčūm and Ermak, and the eventual conquest of Siberia from both Kūčūm, and a rival local dynasty, the Taybughids, as well as Kūčūm's continued resistance to the Russians up to his death in 1598 at the hands of the Noghays. The fifth chapter is devoted to the continued resistance to Russian authority on the part of Kūčūm's descendants, the Kuchumids, over the course of the 17th century. The last chapter is devoted to an equally interesting chapter, the fate of the Kuchumids who served the Russian state both in Moscow and in Kasimov. In this chapter Abdirov discusses those Kuchumids who came to be the last khans of Kasimov, Muscovy's puppet Chingisid principality, and who eventually converted to Christianity.

A.F.

Kučum Han 26 Nisan 2001

SOUR: IRANICA

Trade (*Tidjâret Nezâreti*) in 1874 and Chief Secretary of the Grand Vizier a year later.

It was during these later years that Sa'îd Efendi came into contact with Prince 'Abd al-Hamîd, advising him on administrative matters, so that one of the latter's first acts after his accession to the sultanate was to raise him to the rank of Paşa and appoint him as Chief Secretary (1876-8), at which time he acquired the nickname *Küçük* ("the small one") to distinguish him from İngiliz Sa'îd Paşa, who also advised the sultan for a time until he was dismissed due to implication in the 'Ali Su'âwi affair.

Küçük Sa'îd now became the Sultan's chief instrument in the Ottoman cabinet. As minister of justice (1878-9), he worked to modernise the *Nizâm-ıyye* secular court system, introducing the institution of public defender, and also securing promulgation of new commercial and criminal codes of law. In seven terms as Grand Vizier (1879-80, 1880-2, 1882, 1882-5, 1895, 1901-3, 1908), he faithfully carried out the sultan's reform programs, also taking the initiative to introduce important reforms. He developed a program to centralise government control of the provinces, modernised the financial system, increased tax collections and balanced the budgets, negotiated the settlement with the empire's foreign creditors that led to the creation of the Public Debt Commission (1881), established the Istanbul Chamber of Commerce to develop native trade and industry, modernised and expanded the system of secular schools on the elementary and higher technical levels in particular, reorganised and modernised the regular police, and made the secular courts fully independent of government interference so they could administer justice without fear of intervention. He played a major role in modernising the bureaucratic hierarchy, introducing examinations for appointment and promotion and establishing a pension system so that aged officials could retire without fear of poverty.

As the sultan became increasingly withdrawn and subject to the influence of his palace coterie, Sa'îd Paşa became more and more fearful of his master. At the same time, his rivalry with Mehmed Kâmil Paşa became so intense that he at times feared for his life, and at one point refused the sultan's call to resume the Grand Vizierate. As a result, Sa'îd Paşa was not included in the disfavour of the Young Turks for most of the sultan's advisers following the Young Turk Revolution (108), and in fact served twice more as grand vizier during the Constitutional period which followed, in 1911 and 1912, with the support of the Committee of Union and Progress, leading its fight against the Liberal Union Party, and directing the government's efforts against the Italian invasions of Libya and of the Dodecanese islands. In the face of strong military pressure in support of the Liberal Union, however, Sa'îd Paşa resigned for the final time (17 July 1912), so that the hero of the Russo-Turkish war, Ahmed Mukhtâr Paşa, could establish a non-party government to resolve the crisis. Sa'îd Paşa then served as chairman of the upper house of the legislature, the Council of Notables (1913-14) until he retired shortly before his death.

*Bibliography:* S. J. and E. K. Shaw, *History of the Ottoman empire and modern Turkey*, ii, *Reform, revolution and republic: the rise of modern Turkey*, 1808-1975, Cambridge and New York 1977, 219-20, 274-5, 290-1, 453-4; Ercüment Kuran, *Küçük Sa'id Paşa as a Turkish modernist*, in *IJMES*, i (1970), 124-32; idem, art. *Sa'id Paşa*, in *IA*; Ali Fuat Türkge'di, *Görüp işittiklerim*,

Ankara 1951, 8-112; Mehmet Zeki Pakalın, *Son sadrâsamlar ve başvekiller*, Istanbul 1940-9, v; İbnülemin Mahmud Kemal Inal, *Osmanlı devrinde son sadrâsamlar*, Istanbul 1940-53, 989-1263; Sa'îd Paşa, *Sa'îd Paşanın khâfirâtı*, 3 vols., Istanbul 1328; Sa'îd Paşanın Kâmil Paşa khâfirâtına djewâbları, Istanbul 1327; 'Abdurrahmân Sherif, *Ta'rikh muşâhabeleri*, Istanbul 1339; İsmail Hakkı Uzunçarşılı, *Sa'id Paşa'ya dair bârs vesikalar*, in *Tarih dergisi*, viii, 105-34.

(S. J. SHAW)

**X KUÇUM KHÂN**, a Tatar Khân of Siberia, in whose reign this country was conquered by the Russians. Abu 'l Ghâzî (ed. Desmaisons, 177), is the only authority to give information regarding his origin and his genealogical relation to the other descendants of Çingiz Khân. According to this source, he reigned for forty years in "Türân", lost his eyesight towards the end of his life, was driven from his kingdom by the Russians in 1003/1594-5, took refuge with the Manghit (Nogay) and died among them. References to Kuçum are also found in the work of the Ottoman Turk Sayfî, said to have been written in 990/1582 (Leiden MS., No. 197; tr. without a reference to the MS. by Ch. Schefer as an appendix to his translation of the history of Central Asia. *Histoire de l'Asie Centrale*, by 'Abd al-Karîm Bukhârî, Paris 1876, 303 ff.). Kuçum's kingdom and its capital are there called "Turâ"; the Russians had taken this town during Kuçum's absence. Kuçum afterwards returned and drove out the Russians after a long siege (one to two years), but the latter carried off his son a prisoner to Moscow. These stories seem to show that Sayfî's work was probably composed later than the year given in the title (Schefer, *loc. cit.*, Preface, p. iv, even gives the year 990 A.H. as date of death of the author).

The name of "Isker" for the capital of Kuçum (near the confluence of the Tobol and Irtish) seems to be found only in Russian sources; it is only from the latter also that the principal events of his reign can be chronologically arranged. Kuçum did not inherit his kingdom from his father but had expelled his predecessor Yâdigâr; in 1563 Yâdigâr is still mentioned as king of Siberia, while in 1569 we find Kuçum. In 1581 Isker was conquered by Russian Cossacks under Yermak; the Cossacks owed their victory to the use of fire-arms, then still unknown in Siberia. Kuçum's son Makhmet-Kul (Muhammad Kull) was sent a prisoner to Moscow. It was not till Yermak fell in an unexpected attack (1586 or 1585) that Isker was vacated by the Russians; but by the year 1587 we find troops, who had just arrived, building the Russian town of Tobolsk near this town. Kuçum did not suffer his last defeat at the hands of the Russians till 20 August 1598. He is said to have been slain by the Nogay, with whom he had taken refuge, out of revenge for his father's raids on them. The document used by Radloff (*Aus Sibirien*, Leipzig 1893, 146 ff.) dealing with an embassy from Kuçum to Bukhârâ and the order by 'Abd Allâh Khân to his governor in Khwârazm to send teachers of religion to Siberia, cannot be genuine. Khwârazm was at this date an independent kingdom and not under the rule of the Khân of Bukhârâ. The form "Közüm" adopted by Radloff is also not to be found in any historical sources.

*Bibliography:* Sir H. Howorth, *History of the Mongols*, ii, London 1880, 982 ff. and the Russian works used there; Hâdi Atlâsî, *Sibir ta'rikhi*, Kazan 1912, 36, 46, 67 ff., and W. Barthold's review in *ZVOIRAO*, xxiii, 421 f. (W. BARTHOLD)