



Andrey Tikhomirov

Ethnogenesis of the Turkic peoples

Languages, peoples,
migrations, customs

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Аннотация

The Turkic peoples are formed on a vast space in the Altai Mountains. In the process of development of Turkic peoples – their carriers, dialects and languages were formed, characterized by similarities – as a result of the unity of their origin and by differences, which are explained by the collapse of the common base language into dialects, and then into separate languages and groups of languages. Brief data in Azerbaijani, Bashkir, Chuvash, Kazakh, Kyrgyz, Tatar, Turkish and Uzbek languages.

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Migration of Turkic peoples

In the process of development of Turkic languages and peoples – their carriers, dialects and languages were formed, characterized, on the one hand, by similarities – as a result of the unity of their origin, and on the other – by differences, which are explained by the collapse of the common Turkic base language, first into dialects, and then into separate languages and groups of languages. Turkic peoples are formed on a vast space in the Altai Mountains and interact with other language groups of peoples: Mongolian, Tunguso-Manchu and Tibetan-Chinese. The word “Altai” itself goes back to the Turkic word “altyn” – “gold”, in Mongolian “alt”. “Altan tobchi” or “Altan tovch” (“golden button” or “golden vault”) is the Mongolian annals of the 17th century. Since ancient times, Altai is famous for its rich deposits of polymetals, iron ore, mercury, as well as gold.

The Turki of Altai subjugated tribes and peoples of various origins, including non-Turkic. Authority, as written sources indicate, was concentrated in the hands of the tribal nobility, which had accumulated huge herds of cattle, looted property and had slaves in its economy. At the head of this feudal-patriarchal association was the kagan. However, among the Altai Turks and peoples subordinate to them the tribal tribe, in many respects still primitive social organization, remained and classes in the modern

sense did not exist yet. The state was just an unstable association of related tribes with the same development of the economy.

History of Altai Turks of the 1st millennium A.D. e. known mainly by archaeological and written sources. The main archaeological sources are burials and things discovered in them. At this time, the tradition of burying a person along with a horse and harness for riding is spreading. In the valleys of the Altai Mountains, small stone mounds have been excavated, under which there are quadrangular soil pits. They were put in these pits stretched out on the back of the buried. A horse was buried near the buried. Sometimes graves are marked on the surface only with a ring of stones. In the center of the burial ground there was usually a grave of a noble man, and around there were graves of soldiers or slaves buried with him. The poverty of the latter sharply emphasizes the wealth of the central grave. Along with this, there are large mounds. Burials in them are distinguished by the wealth of inventory and the complexity of the funeral ritual. A quiver with arrows, an iron knife, richly decorated belts, silver vessels with ancient Turkic inscriptions were put in the grave. Skeletons of horses rested behind partitions. Such mounds were discovered in Altai near the village of Katanda, in Tuyakhta and on the Ur river in Kuzbass.

Penetration of cattle breeders – the Turkic-speaking ancestors of the Yakuts to the territory of modern Yakutia came from the Baikal region for a long time, starting from the VI – X centuries. n e., when the Kurykans lived on the Angara and Lena

(this is the so-called Kurumchin culture). However, there was a pre-Turkic population of these places. The oldest settlement of the Iron Age found on the river. Yuuke below Yakutsk. The original culture of the early Iron Age of Yakutia is represented by settlements near the village. Mukhtuya above Olekminsk and Siktyakh in the lower reaches of the Lena. The population was engaged in hunting and fishing. The Yakut people formed on the Lena River as a result of the absorption of local tribes by the southern Turkic-speaking immigrants. It is believed that the last wave of the southern ancestors of the Yakuts penetrated the Middle Lena only in the XIV – XV centuries. Some local Yakut groups, such as the Yakut-reindeer herders of the northwest, have arisen relatively recently as a result of the mixing of separate Evenki groups with Yakuts originating from the central regions. In the public life of the Yakuts, there were many remnants of the tribal system, and tribal revenge was preserved. Anthropologically, the Yakuts belong to the Central Asian and Baikal types of the Mongoloid race. According to their habitat, cultural and domestic differences, the Yakuts are divided into a number of local groups – Amgino-Lena, Vilyuisk, Olekminsky, Verkhoyansk, northern. In the economy and material culture of the Yakuts, traits similar to the culture of cattle breeders of Central Asia prevail, but there are also northern taiga elements. In the 20s. XVII century Yakuts were included in the Russian state, which accelerated their socio-economic and cultural development. At the same time, the Yakut

masses began to be subjected to brutal yasak oppression, gross oppression by tsarist officials, merchants and furs buyers.

For countries that came to feudalism through the slave system (for example, for China, India, Iran – in Asia, for Italy, France, Spain – in Europe), the transition to feudal relations meant a new step in the formation of nationalities that began to form in ancient times. For countries that came to feudalism directly from the primitive communal system (for example, in Europe – for Germany, England, the Scandinavian countries, Russia, the Czech Republic, Poland, in the East – for some Turkic tribes), the process of forming ethnic groups from tribes and tribal associations began along with the development of feudalism. In a number of tribe groups and associations in Europe and Asia (for example, among the Mongol and some Turkic tribes), the beginning of this process dates back to a relatively late time, to the 11th – 13th centuries.

The ancestors of modern Turks – nomadic Oguz tribes first entered the territory of modern Turkey from the regions of Central Asia, and earlier from Altai, in the XI century. The largest ruler of the Turkish tribes of Osman Bay (ruled around 1281—1324) actually became the founder of the Ottoman (Ottoman) empire. The migration of the ancient Oguzes is mentioned by the Arab geographer al-Adrisi (XII century), who, in his essay “Entertainment of the worn out by wandering by regions” or “Book of Roger”, according to one of the travelers, describes the area of the South Urals, where the river Ruza

is mentioned (the Finno-Ugric name of the Yaik River, now the Urals): "... this river is called Ruza. It is a large river, crosses through it on barges... The big river flows (into it – the author), flowing from the north from this river from the large mountains separating the country Guz (Oghuz – author) from the country of Basjirt (Bashkir – Av op) ...». And the Guz (Oghuz) are the ancestors of the Turks, Turkmen, Azerbaijanis, Gagauz and Karakalpaks. Wikipedia: "The book of Roger (Arabic." Al-Kitab ar-Roojari", lat. Tabula Rogeriana, full name" Nuzhat al-mushtak fi-htirak al-afak", which translates as" the joy of a passionate person who wants to cross the world") – comment al-Idrisi to the map of the world famous in his time in the form of a silver planisphere on paper, on which he worked for 18 years at the court of the Sicilian king Roger II. There are three manuscripts of the 14th-15th centuries with the book of Roger, two of which at the National Library of France and one at the Bodleian Library of Oxford."

Famous Orenburg local historian Chibilev A.A. in the book "The Ural River (Historical and Geographical Essays on the Ural River Basin)", Leningrad, Gidrometeoizdat, 1987, writes: "When we were in the deep regions of Kazakhstan, we asked the indigenous people why the rivers are called Aksu and Karasu, and were surprised by their deep knowledge toponymy and local environmental conditions. It turns out that giving the name to this or that stove, the lake, the ancient nomads took into account whether they would be able to water cattle in this place, say,

in the middle of summer or not. Indeed, in the dry season, temporary flowing rivers dry up, designated in Kazakh by the word ‘axu’, and, on the contrary, ‘streams’ of rivers with ground nutrition ‘karas’ ‘hold’ water. Thus, the names Aksu, Akbulak, Aksai, Akkol, as well as Karasu, Karabutak, Karakol, etc., so widespread in the Ural basin, are characterized not by the color of the water, but by the features of the water regime. These are either ‘flowing’ or ‘ground’ water bodies.”

Among the Kazakh river names, you can often find starting with the words “ak” and “kara”. There is a widespread opinion that the geographic network of Kazakhstan and the adjacent regions of Russia almost half consists of “white” (“ak”) and “black” (“kara”) rivers, streams, beams, lakes. However, it is clear that such a name does not explain the local characteristics of geographical objects. Therefore, it is necessary not only to translate the name, but also to explain its origin.

Here are some examples of river names of Turkic origin. The names of the valley and riverbed are indicated by the names Zharly (steep), Kumak (fine sand), Tashla and Kargala (stone, boulder), Burtya, Burlya, Burlin, Borla (chalk), Akshagyl (white-crushed), Wil (river with recesses – separate reaches), Sazdy (swampy), Terensay (deep gully), etc. The names of Aschi, Ashibutak, Aschisay (bitter-salty), Tuzluk (brine), Sasyk (rotten) testify to the quality of water. The nature of the current is reflected in the names Suren (quiet, slow), Catral (cold with a fast current), Guberlya (boiling), Chagan or Shagan (river with

whirlpools), etc.

An important distinguishing feature of rivers is the presence of forest and other vegetation on their banks. Along with the Russian Elshanks (elkha – alder) in the upper part of the Ural basin there are Zerikla and Irikla (from it the Iriklinskoe reservoir), which in translation from Bashkir means “alder”. We recognize the nature of woody plants by the names Terekla – poplar, Usakla – aspen, Muyuldy, Moyldy – bird cherry, Kaindy – birch. The names of the bushes are reflected in the hydronyms of Karagasht, Karaganda (chilizhnaya), Taldy, Chilik, Shilikty – willow, talnik, Shieli – cherry. Grassy steppe and near-water vegetation can be traced by the names Chiyli or Chiybulak – a spring, a stream with Chiya thickets, Kinderlaya – hemp, Shagyrlы (from “chagyrl”) – wormwood, Bidaik – wheatgrass, Kugala – rogozovaya, Miyalyov – sedge or by the name of the kurai plant, etc. The names of some reservoirs are associated with the animal world. Among them Ayuly – bear, Burlыuk – wolf, Donguz – boar, Koyandy – hare, Tanalyk – veal, Chebenka, Chibenda – midge, mosquito, Oysylkara – camel, Conduz la, Kondurcha – beaver. Many names have two to three reasonable explanations. For example, Ileк can be translated as “windy, steppe” and “wild goat”, Chagan (Shagan) as “white, clean”, “maple” and “river with whirlpools”. The names of reservoirs with the word sirs are ambiguous – Sarybulak, Sarysu. “Sary” can mean “yellow”, “wide”, “main”, “clear”, “spacious”, etc.

Researchers suggest that the toponym Sakmar is of Iranian origin, that is, belongs to the Savromato-Sarmatian tribes. In this regard, a close toponym Samara gives a hint – the left-bank tributary of the Volga, the upper reaches of which are 40 km from the confluence of the Urals and Sakmara. There are rivers with the name Samara in the basins of the Don and Dnieper, as well as on the border of steppe and forest-steppe landscapes. Of the many versions about the origin of the toponym Sakmar, there is also one: translated from Iranian languages, it means “sheep river” (“shu” – “sheep”, “mara” – “big river”). Apparently, during seasonal migrations from south to north, on the banks of these rivers herds of nomad sheep were concentrated. Here they found wonderful pastures and watering places, good conditions for lambing sheep and raising young animals. By analogy with the “sheep rivers” were called “veal” – Tanalyk, “bull” – Buzuluk, etc. From the language of the Turkic-speaking Khazar tribe, the word that served as the name of the fortress – Sarkel on the Don, on the site of the modern Tsimlyansk reservoir, was preserved in 965 by Prince Svyatoslav and became the Russian fortress of Belaya Vezha. Gumilev L.N. translates this word as “white house” (Gumilyov L. N. From Russia to Russia). This beautiful fortress was designed and built by Byzantine architects, among other things, from red burnt brick.

The ethnonym Türks (Turks) from “teryuk” is a man. During the tribal system, all tribes called their fellow tribesmen people,

but all the rest – just some kind of living creatures.

The ethnic basis of the Tatars of the Middle Volga and Ural regions was composed of Turkic-speaking tribes that penetrated into the Middle Volga and Prikamye from the second half of the first millennium AD. The Volga-Kama Bulgars, together with the Turks and Finno-Ugrians, created the state of the Volga-Kama Bulgaria at the beginning of the 10th century. The main ethnic component in it was the Turkic-speaking peoples. Volga Bulgaria used all the benefits of its geographical location for trade with Europe and Asia. The trade route between the Volga Bulgaria and Kievan Rus totaled 60 days. As a result of the Mongol conquest in the 30s of the XIII century, the Volga Bulgaria lost its state independence and soon became part of the Golden Horde. Historians say that in the XV century the Tatar Khanates arose on the dismembered territory of the Golden Horde: Kazan, Kasimov, Crimean, Siberian, Astrakhan and Nogai Horde. The Nogais lived in the Orenburg steppes.

There is a version that the name of the city of Kiev goes back to the ancient Turkic “kuyavia” and means “hare”, this word with the same meaning is preserved in the Chuvash language, which is considered one of the ancient archaic Turkic languages. The fortified city of Orenburg was founded on the current site on April 19 (30), 1743. This was the third bookmark of the fortress with the name Orenburg. Originally, the fortress with this name was founded on the site of the modern city of Orsk in 1735, where the river Or (in Türkic “duck river”) flows into the Yaik

river (in Türkic “wide riverbed” or “wide spreading”). After the Pugachev revolt in 1775, the river was renamed the Urals (it goes back to the Türkic name of the Southern Urals – Araltov or Oraltov Hill and means “island” or “interfluve”). Then Orenburg was moved in 1741 to the place where the village of Krasnogor of the Saraktash district is now located. And, finally, for the third time Orenburg was founded at the confluence of the Sakmara River in Yaik (Ural). However, there was already the Byrd fortress (located in the area of modern Ivanovsky Lane), which was transferred to the left bank of Sakmara (translated from Iranian languages as “sheep river”, the legacy of the Sarmatian-Savromat tribes that roamed here in ancient times), now it is part of the city – Byrds. The name is most likely connected with the old Slavic word “bird” – “weaving ridge”, apparently, initially the landscape of Orenburg alternated with small hills and lowlands, which resembled a weaving ridge.

Many scholars considered the Huns a model of “pure” nomads. But new archaeological materials and a careful study of Han (Chinese) written sources showed that not only the Huns, but also their ancestors built fortified cities. After the Hunish state split, it was the Western Huns under the pressure of the Eastern, that is, the ancestors of the Mongols, in the II century BC. e. moved west with their religion and after mixing with the Scythian tribes (female Amazonian priestly communities, the Amazonian from the Greek “breastless”, removed one woman’s breast so that she could better fight and kill the enemy, only

after that she could get married) and the Ugrian population in the second half of the 4th century became known in European historiography as the Huns. Following them, during another great migration of peoples in the early Middle Ages, various peoples descended from the same regions from the crossbreeding of Indo-Europeans, Indo-Iranians, Iranians with local Finnish tribes: Kipchaks (Polovtsy) from Altai and a conglomerate of other ethnic groups named in the VI century the Chinese “tyukyu”, and the Europeans – “Turki”. For many millennia, nomadic life has proven to be the most stable. He provided tremendous military advantages. The nomadic world must be seen as something fluid. Unlike settled peoples, the nomadic people could easily get away from the blow of the enemy army. For nomads, it’s just their way of life. For the enemy army, moving across the steppe without settlements and the availability of agriculture is a problem. The nomadic world, based entirely on the principle of nomadism, is adapted to overcome land spaces. Of course, there were clashes between sedentary and nomadic peoples, which was reflected in the Bible in the conflict between Abel and Cain. Nomads could not exist without a settled population, they needed clothes, weapons, and these are the results of the labor of farmers and artisans, that is, a settled population.

At the first alarm, the nomads threw everything, and women, children and the elderly were taken in wagons, later they tried to leave them protected by reliable fortifications, if possible.

Such a way of life was preserved among the peoples of the southern Russian steppes, who led a nomadic and semi-nomadic way of life, and after a thousand years, of which Batu organized detachments along the border strips to protect the borders. They were called the Turkic word “Cossack.” One of the first references to the term “Cossack” in Muslim written sources is found in an anonymous Turkic-Arabic dictionary, probably compiled in Egypt, known from the manuscript of 1245 with the meaning “homeless”, “homeless”, “wanderer”, “exile”. It is known that until Catherine II, correspondence with the Cossacks was conducted in Turkic (Tatar), that is, in their official language, as evidenced by letters preserved in the archives.

The word “Cossack” existed in the Russian language for a long time and was a borrowing from the Turkic languages, where it had several meanings: “free, independent man”, “tramp, robber”, “military servant of the feudal lord”. The original meaning of the word in Russian soil was “employee, employee”. Then the word “Cossack” began to mean soldiers serving on the outskirts of the state, the first mention of Cossacks in Russian chronicles dates back to 1444. Here are also some “Cossack” words of Turkic origin with their original meaning: ataman – “appointed”; hat – “hat”; bashlyk – “headline”; esaul – the “chief”; bunchuk – “a long shaft with a ball or a tip, locks of horse hair and tassels”, a sign of power.

This proves the initial settlement of fugitive serf lands, where Turkic peoples already lived – Tatars, Bashkirs, Kazakhs,

Chuvashs, Turks and others. Nogayka (Nagayka) – from the Turkic people Nogais. Koshevoi is the head of the military command in the Zaporizhzhya Sich (the Sich located “beyond the thresholds”), which was called a cat – from the Turkic language “construction on one axis of buildings facing each other and mirroring each other,” subsequently “military camp”. Sich – from the Türkic language “elected”, Sichovaya Rada (from the glory. “Council”) – the combined arms meeting, the supreme body in the Zaporizhzhya Sich, elected the military foreman (from the glory. “Senior”) and resolved the most important issues.

Cossacks became mainly fugitive serfs, who fled from their owners – landowners. Cossacks were the main organized force in the peasant wars of the 16—18 centuries. (uprisings led by Razin, Bulavin, Pugachev, etc.). This caused, on the one hand, the desire of the tsarist government to eliminate the Cossack freemen, on the other hand, it was very tempting to contain these armed people as troops to protect the borders, ensuring their maintenance at the expense of those lands that joined the Russian state. Three times in government circles in Russia there was a question about the elimination of the Cossacks. But the tsarist government decided to bribe the Cossacks, giving him land, various privileges and privileges. In the 18th – early 20th centuries Cossacks – a military estate, which could include people of different nationalities: Russians, Ukrainians, Tatars, Bashkirs, Germans, etc. Tsarism implemented a system

of measures to turn the Cossacks into an estate that was in the service of the state to protect it. Cossacks were widely used as punitive and police forces against popular uprisings.

The origin of modern Azerbaijanis (in Azeri – azərbaycanlılar, can be translated as people living near the Caspian: Xəzər (Caspian, Caspian Sea, goes back to the word “Khazar”) – ancient ethnic groups of the East Caucasus (Albanians, Indians, Caspians and etc.) and penetrated here from the 7th century BC to the 15th century A.D., the Scythians, Cimmerians, Bulgarian-Hun, Khazar, Iranian and Turkic-Mongolian elements.

Ethnogenesis, the initial stages of the formation of the Chuvash people are among the most interesting, but also very complex scientific problems, which still have many polemical aspects. Today, solid scientific literature has been formed on the origin and ethnic history of the Chuvashs. At different times, the most controversial theories of the origin of the Chuvash were put forward. Some believe that their ancestors are the Khazars, others are the Finno-Ugrians, others are the ancient Avars, fourth are the Volga Bulgars, etc. Nikolaev in the book “The History of the Chuvash Ancestors” writes (p. 23—25): “The inscriptions made in Arabic script on numerous stone gravestones and other monuments left by the Bulgars and Savirs living in the Volga-Kama in the VIII – XV centuries, historians and linguists read in the Chuvash language. It is established that the Bulgarian dialect was the historical predecessor of the

modern Chuvash language [Klyashtorny SG, Sultanov TI, p. 54]. Speakers of the Hunnic language, one of the Turkic languages (or rather, Praturkic), it is considered to be Chuvash. Bulgarian tribes: Utigurs, Kutigurs, Onogurs, Saragurs, Savirs, etc., were one of the main components of the Iranian Union. The speakers of the Turkic language, which became the ancestor of the Chuvash language, were pushed out of Asia by Europe as a wave of resettlement of peoples.

Subsequently, this Turkic-speaking community fell into two languages – Bulgarian and Khazar [Gumilev L.N. Kn. 1, p. 327]. The Türkic language in the modern sense has spread as an international and commonly used (modern Tatar) only in the 11th century thanks to the Kipchaks (Polovtsy). Before this, ethnic groups spoke at home in languages that did not reach us, but knew the ancient Turkic language of the military authorities [Gumilev L.N. Ancient Russia and the Great Steppe, p. 47]. From the language of the Khazar tribe, the word that served as the name of the fortress – Sarkel (Sarig-kil> Sarkil> Sarkel) was preserved. Gumilev L.N. translates this word as “white house”. Turkic, Finno-Ugric and Slavic languages do not know anything similar to this word [Gumilev L.N. From Russia to Russia, p. thirty]. This beautiful fortress was designed and built by Byzantine architects, among other things, from red burnt brick. “Sarkel” is, in general, the Old-Chuvash word and is understood as “a beautiful house.” That is, “rubbish” is not translated literally yellow, just like the Russian “red girl”

means not a “red girl”, but a “beautiful girl”. Similarly, in the Chuvash language: saraher does not literally mean “yellow girl”, but is understood as “beautiful girl”, moreover, rather blonde or red, but not brunette. The word sarkel means “beautiful (white) house.” The Chuvash people put in the concept of “home” more than just the word “hut”, because they call the house “pürt”, “surt”, and when they say keel (-kel) they mean their native house, native land, native village, homeland. Thus, the Chuvash people put the same meaning in the word “Sarkel” as the Russians when they say, as in the famous song, “I’m in Russia, I want to go home” or simply “I am going home” ie without being tied to a specific type of object – a house, an apartment, a hut, a palace, a homeland, a courtyard, fenced and with buildings, a native village, or simply ashes. Theophanes the Confessor (VIII century A.D.) refers to the Khazars as Scythians: “This year, Leo Vasileva married Konstantin’s son to the daughter of Hagan, the Scythian ruler, converting her to Christianity and calling her Irina (before her baptism her name was Chichak)” [Chichurov I. S., p. 68;”. Zakiev MZ]. Chichak (check) – in Chuvash means’ flower. “This name was also found among the Chuvash in the 20th century.

Hunno-Bulgarians, Huno-Savirs (as they were called at the end of the ancient period and in the early Middle Ages, Byzantine and other historians – their contemporaries) and the Khazars – branches of the disintegrated Hunish state. Cheshi, Soars (Savirs), Bulgarian tribes that made up the Cheshi tribal

union, even before the 7th century BC. lived in the Hunnic Federation of Peoples, which included the Syanbians (the ancient Mongol tribes “Khalkhi”) [Nikolaev V.V.]. The Bulgarian group of Turkic languages was distinguished by rotacism. Later there appeared Turkic “z” -language tribes close to them, that is the earlier sound “p” was replaced by the sound “z”. On the issue of the language spoken by the Huns, Finnish scholars Castren and Ramstedt expressed the opinion that the Hunnic language was common to the ancestors of the Turks and Mongols. Pelho noted that it includes elements of an even more ancient layer [Gumilev L.N. Prince 1, p. 65]. Already modern linguists have proved that the Bulgarian-Saviri (Prachuvash) language is a relic Praturk language with elements of an admixture of East Iranian languages [Mason E.] and which was spoken as early as the 3rd – 2nd millennium BC. e. the nomadic peoples of Asia until other groups of Turkic languages dropped out of it.”

The formation of the Kazakh nationality took a long period. It began long before the Mongol-Tatar invasion and ended only in the XIV – XV centuries. The basis of the Kazakh people was the most ancient tribes of Kazakhstan: the Uysuns, Kangles, Jalaira, Kipchaks, Naimani, Argyns and others. These tribes had a common territory, were close to each other in the level of development of the economy and culture, and spoke the same language

They occupied three economic and geographical areas called zhuzes. 1. The tribes that roamed in Semirechye were called

Uly-Zhuz (senior zhuz). 2. The tribes that inhabited Central Kazakhstan were called the Ortho-Zhuz (Middle Zhuz). 3. The tribes of Western Kazakhstan were called kishi-zhuz (younger zhuz). The word “zhuz” means “part”, “side”. In the XV – XVI centuries, names of ethnic groups “Uzbeks”, “Kazakhs” appeared in eastern sources. The first Kazakh khanate was about the khanate of Abulkhair – the offspring of Genghis Khan, which occupied a vast territory. At the beginning of the XVIII century in Asia there was a strong state of Dzungaria. His warlike detachments attacked the Kazakh nomads and captured the eastern part of Kazakhstan. This forced the khan of the younger zhuz Abulkhair, who roamed on the left bank of the Urals (Yaik), in 1730 to appeal to the Russian government with a request to take the Kazakhs into custody and protect them from the attack of the Dzungars, to build a fortress city at the mouth of the Ori river. The voluntary joining of the younger zhuz to Russia was formalized by the letter of empress Anna Ivanovna of February 19, 1731, which stated that the Kazakhs were accepted into Russian citizenship at their request. In April 1731, a Russian embassy of 60 people, headed by Tevkelev, an experienced diplomat and an expert on Oriental languages, was sent to the khan headquarters of Abulkhair. The embassy was charged with the obligation to swear Kazakh elders. Abulkhair was strongly supported by the foremen of most of the genera of the younger zhuz. On October 10, 1731, they swore allegiance to Russian citizenship, pledging to remain faithful to it forever,

to live in peace with Russian citizens (Bashkirs, Tatars, Kalmyks and Yaik Cossacks) and to ensure the safety of trade caravans passing through the Kazakh steppes.

The Bashkir ethnos was formed over many centuries, becoming part of the vast Turkic-Ugric ethnic world. The first written mention of the Bashkirs dates back to 922, although, of course, their history begins long ago before this date. The ambassador of the Arab caliph Ahmed Ibn-Fadlan, having made a trip this year to the Volga Bulgaria, saw and described, based on many observations, the nomadic tribes of the Bashgird, referring them to the Turkic peoples. The medieval life of the Bashkirs of the X – XVI centuries, according to the greatest connoisseur of Bashkir history and ethnography, academician of Bashkiria R. G. Kuzeyev, “must be considered in close connection with the history of the Pechenegs, Oguzes, Volga Bulgars, Kipchaks, Mongols, as well as the history of the Golden Horde and arising on its ruins of feudal khanates. Since the 16th century, when Bashkiria became part of the Russian state, the Bashkirs fell into the sphere of strong and multilateral influence of a completely different world, which is at a higher stage of development. In socio-economic, ethno-cultural and Political development, which led to significant shifts in the fate of the nation, is the main order in the history of Bashkiria next to Russia after the 16th century. Pursuing nomadic and semi-nomadic cattle breeding, the Bashkirs were located in the mountain-forest and steppe zones of the Southern Urals – south

of the river. Kama river basin. White. In the administrative respect, the bulk of the Bashkir population until the 30s of the 18th century was part of the Ufa district and a small part – of Iset province. Bashkiria was divided into four parts – the “roads” – Nogai (south), Kazan (west), Osinskaya (north) and Siberian (east). The southern limit of the Bashkir nomads in the first third of the XVIII century was p. Samara According to P.I. Rychkov, in the middle of the 173s in Samara there was “no Bashkir residency anywhere near.” After the formation of the Orenburg province in 1744, almost the entire territory inhabited by the Bashkirs became a part of it.

The ancient nomads did not know the stall content of cattle and forage for future use, nor did they know the grass planting. Herds were constantly moved from place to place within the winter and summer pastures. The main means of production of nomads were land (pasture). An important means of production and their main social wealth was livestock – sheep, goats, horses.

The cavalry of the nomads had great mobility and could, quickly concentrating their forces for attack, unexpectedly invade far into the territory of the countries in order to capture military production. That is why sedentary peoples were forced to build long walls to protect themselves from nomads. The largest of these structures is the Great Wall of China, built mainly in the III century. BC, in ancient Russia – the so-called “Zmieva shafts”. These walls were quite an effective means

of protection against nomadic raids, but against large invasions organized by large tribal unions, such walls could not serve as an insurmountable barrier. In the 4th century the most powerful of the tribes that lived on the northern and western borders of China were the Huns, Tibeto-Tangut and Syanbi. It was these tribes that began to invade China. The Huns, a nomadic people, developed in the II – IV centuries. in the Urals from the Turkic-speaking Huns and local Ugrians and Sarmatians. The mass movement of the Huns to the west (from the 70s of the 4th century) gave an impetus to the so-called Great Migration of Nations. Subjugating a number of Germanic and other tribes, they headed a powerful alliance of tribes, which took devastating campaigns in many countries. The greatest power was achieved under Attila. The advance of the Huns to the 3rd west was stopped by their defeat in the Catalan Fields (451). After the death of Attila (453), the union of tribes broke up. Modern Tibetans (self-name – peba), people in China (Tibet and neighboring areas), the Tibetan language belongs to the Sino-Tibetan (Sino-Tibetan) family of languages, Tibetan script dates back to Brahmi, one of the oldest varieties of Indian syllabic writing that arose in III in. BC. Tanguts are the people of the Tibetan-Burmese group (one of the two branches of the Sino-Tibetan family of languages, which includes: Tibetan, Burmese, Kachin and other languages). In the 10th century. created the state of Xi Xia in the north of China. After the defeat of the state by the Mongols assimilated, part of the Tanguts became

part of the Tibetans of Qinghai province. The Tangut language belongs to the Sino-Tibetan family of languages, a verbal-syllabic hieroglyphic letter was introduced in 1036. The Syanbi are nomadic tribes that stood out from the union of Donghu tribes after defeating it in the 3rd century. BC e. hunnu. Wandered mainly in the territory of the modern autonomous region of China – Inner Mongolia.

In the middle of the 1st century n e. the Huns crossed the Great Wall of China and settled within the Jin Empire, on parts of later Inner Mongolia, as well as parts of the present Shanxi province of China. Gradually, the tribal nobility of the Huns merged with the Chinese nobility and even changed their generic names to Chinese. And in 304, the Huns formed their own state in Northern China and subsequently captured a significant part of the territory of China. In 316, the capital of the empire – Chang'an (Chang'an) passed into the hands of the Huns. The rule of the Hunnic conquerors lasted in Northern China for less than half a century. In 351, under the attacks of the Syanbi, the Hun kingdom, referred to in Chinese historiography as Hou Zhao, ceased to exist. The formation of an alliance of nomads, known as the Juan (Zhojan, Zhuanzhuan), who roamed in the territory of later Mongolia in the second half of the 4th century, dates back to the same time. and at the beginning of the V century. and taking possession of a vast space from the mountains of the Tien Shan and Karashar (in modern Xinjiang) in the west to the Great Chinese moan and the Khingan ridge in the east.

According to most researchers, the main tribes of the Zhuzhans were Mongol-speaking, but they subjugated a number of Turkic tribes, which also participated in this alliance. Zhuzhansky association in the V century. was more united than the previous associations of nomads. The head of the Juan Juan took the title of Hagan. This title of head of state among the ancient Turkic peoples (Pechenegs, Khazars), which was also worn by princes and leaders of other peoples, in particular the Eastern Slavs, Mongols, dates back to the Hebrew word “kogen”, that is, priest (Heb 8: 2), from the root “Kogan” – perform sacred service, offer sacrifices and smoke in the temple. The priest in the Old Testament is the mediator between the people and God (Lev 1:12).

Конец ознакомительного фрагмента.

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