

ISSN 2542-2332

2018 №3 (16)

НАРОДЫ И РЕЛИГИИ ЕВРАЗИИ



Барнаул

Издательство
Алтайского государственного
университета
2018

Издание основано в 2007 г.

Главный редактор:

П. К. Дашиковский, доктор исторических наук (Россия, Барнаул)

Редакционная коллегия:

- К. М. Байпаков, доктор исторических наук, академик АН РК (Казахстан, Алма-Ата)
С. А. Васютин, доктор исторических наук (Россия, Кемерово)
Н. Л. Жуковская, доктор исторических наук (Россия, Москва)
А. П. Забияко, доктор философских наук (Россия, Благовещенск)
А. А. Тишкин, доктор исторических наук (Россия, Барнаул)
Н. А. Томилов, доктор исторических наук (Россия, Омск)
Т. Д. Скрынникова, доктор исторических наук (Россия, Санкт-Петербург)
О. М. Хомушку, доктор философских наук (Россия, Кызыл)
Л. И. Шерстова, доктор исторических наук (Россия, Томск)
Е. А. Шершинева (отв. секретарь), кандидат исторических наук (Россия, Барнаул)

Редакционный совет журнала:

- Л. Н. Ермоленко, доктор исторических наук (Россия, Кемерово)
Ю. А. Лысенко, доктор исторических наук (Россия, Барнаул)
Л. С. Марсадолов, доктор культурологии (Россия, Санкт-Петербург)
Г. Г. Пиков, доктор исторических наук, доктор культурологии (Россия, Новосибирск).
А. К. Погасий, доктор философских наук (Россия, Казань)
К. А. Руденко, доктор исторических наук (Россия, Казань)
С. А. Яценко, доктор исторических наук (Россия, Москва)
А. С. Жанбасинова, доктор исторических наук (Казахстан, Усть-Каменогорск)
Н. И. Осмонова, доктор философских наук (Кыргызстан, Бишкек)
Н. Цэдэв, кандидат педагогических наук (Монголия, Улан-Батор)
Ц. Степанов, доктор исторических наук (Болгария, София)
З. С. Самашев, доктор исторических наук (Казахстан, Астаны).

*Журнал утвержден научно-техническим советом
Алтайского государственного университета и зарегистрирован Комитетом РФ
по печати. Свидетельство о регистрации ПИ № ФС 77-69787 от 18.05.2017 г.
Все права защищены. Ни одна из частей журнала либо издание в целом не могут быть
перепечатаны без письменного разрешения авторов или издателя.*

*Журнал подготовлен при частичной финансовой поддержке проекта Минобрнауки
РФ «Развитие этнорелигиозной ситуации в трансграничном пространстве Алтай,
Казахстана и Монголии в контексте государственно-конфессиональной политики:
исторический опыт и современные тенденции» (проект № 33.2177.2017/4.6).*

© Оформление. Издательство
Алтайского госуниверситета, 2018

ISSN 2542-2332

2018 №3 (16)

NATIONS AND RELIGIONS OF EURASIA



Barnaul

Publishing house
of Altai State University
2018

The journal was founded in 2007

Executive editor:

P. K. Dashkovskiy, doctor of historical sciences (Russia, Barnaul)

The editorial Board:

K. M. Baypakov, doctor of historical sciences, akademik (Kazakhstan, Alma-Ata)

S. A. Vasutin, doctor of historical sciences (Russia, Kemerovo)

N. L. Zhukovskay, doctor of historical sciences (Russia, Moscow)

A. P. Zabayako, doctor of philosophical sciences (Russia, Blagoveshchensk)

A. A. Tishkin, doctor of historical sciences (Russia, Barnaul)

N. A. Tomilov, doctor of historical sciences (Russia, Omsk)

T. D. Skrynnikova, doctor of historical sciences (Russia, Saint-Petersburg)

O. M. Homushku, doctor of philosophy (Russia, Kyzyl)

L. I. Sherstova, doctor of historical sciences (Russia, Tomsk)

E. A. Shershneva (res s. secretary), candidate of historical sciences (Russia, Barnaul)

The journal editorial Board:

L. N. Yarmolenko, doctor of historical sciences (Russia, Kemerovo)

U. A. Lusenko, doctor of historical sciences (Russia, Barnaul)

L. S. Marsadolov, doctor of Culturology (Russia, St. Petersburg)

G. G. Pikov, doctor of historical sciences, doctor of cultural studies (Russia, Novosibirsk)

A. K. Pogassiy, doctor of philosophical sciences (Russia, Kazan)

K. A. Rudenko, doctor of historical sciences (Russia, Kazan)

S. A. Yatsenko, doctor of historical sciences (Russia, Moscow)

A. S. Zhanbosynov, doctor of historical sciences (Kazakhstan, Ust-Kamenogorsk)

N. I. Osmonova, candidate of philosophical sciences (Kyrgyzstan, Bishkek)

N. Cedeve, candidate of pedagogical sciences (Mongolia, Ulaanbaatar)

Ts. Stepanov, doctor of historical sciences (Bolgariy, Sofiy)

Z. S. Samashev, doctor of historical sciences (Kazakhstan, Astana)

Approved for publication by the Joint Scientific and Technical Council of Altai State University. All rights reserved. No publication in whole or in part may be reproduced without the written permission of the authors or the publisher. Registered with the RF Committee on Printing. Registration certificate PI № ФС 77-69787. Registration date 18.05.2017.

The magazine was prepared with the partial financial support of the project Ministry of education and science of the Russian Federation (the project "Development of ethno-religious situation in cross-border space of Altai, Kazakhstan and Mongolia in the context of state-confessional policy: historical experience and modern trends", No. 33.2177.2017/4.6).

СОДЕРЖАНИЕ

Раздел I

АРХЕОЛОГИЯ И ЭТНОКУЛЬТУРНАЯ ИСТОРИЯ

<i>Руденко К. А.</i> Булгарские золотые филигранные подвески с фигурками птиц: к вопросу о происхождении.....	7
<i>Нуржанов А. А., Крупко И. В.</i> Тюркская культура как уникальная среда и продукт этнокультурных импульсов Великого шелкового пути.....	22
<i>Ямаева Л. А.</i> Переднеазиатский след в этногенезе башкир.....	30
<i>Пиков Г. Г.</i> Судьба элиты кочевой империи после крушения государства (на примере восточноазиатской империи Ляо, 907–1125)	39

Раздел II

ЭТНОЛОГИЯ И НАЦИОНАЛЬНАЯ ПОЛИТИКА

<i>Анисимова И. В.</i> Особенности организации опекунского дела в Степном крае в конце XIX — начале XX в.....	48
<i>Лысенко Ю. А.</i> Формирование национальных подразделений Красной армии Степного края и Туркестана в период Гражданской войны (1918–1922 гг.).....	59
<i>Чотаева Ч. Д.</i> Мультикультурализм города Бишкек: этничность и язык в советский и постсоветский периоды	75
<i>Стурова М. В.</i> Русско-казахские школы в системе государственного управления образовательным пространством Степного генерал-губернаторства начала XX в.	88

Раздел III

РЕЛИГИОВЕДЕНИЕ И ГОСУДАРСТВЕННО-КОНФЕССИОНАЛЬНЫЕ ОТНОШЕНИЯ

<i>Ярков А. П.</i> Ислам в Хакасии (в контексте идеи «все тюрки — мусульмане»).....	99
<i>Байтаков К. М., Терновая Г. А.</i> Манихейский комплекс во дворце средневекового города Кулан (VIII в.)	111

Раздел IV

НАУКА И ОБРАЗОВАНИЕ

<i>Дашковский П. К., Шершнева Е. А.</i> Национальная и гражданская идентичность: рабочая программа учебной дисциплины.....	130
--	-----

СВЕДЕНИЯ ОБ АВТОРАХ.....	146
---------------------------------	------------

ДЛЯ АВТОРОВ	148
--------------------------	------------

CONTENT

Section I

ARCHAEOLOGY AND ETNO-CULTURAL HISTORY

<i>Rudenko K. A.</i> Bulgarian golden filigrane pendants with bird figures: to the question of origin	7
<i>Nurzhanov A. A., Krupko I. V.</i> Turkic culture as a unique environment and product of ethnocultural impulses of the Great silk way	22
<i>Yamaeva L. A.</i> Asianminor trace in the ethnogeny of the bashkirs.....	30
<i>Pikov G. G.</i> The fate of the nomadic elite of the empire after the collapse of the state (for example, the east asian empire Liao, 907–1125).....	39

Section II

ETHNOLOGY AND NATIONAL POLICY

<i>Anisimova I. V.</i> Organisational features of guardianship in the Steppe region in the late XIX — early XX centuries.....	48
<i>Lysenko Y. A.</i> The formation of the Red army of the Steppe krai and Turkestan national units during the civil war (1918–1922).....	59
<i>Chotaeva Ch. D.</i> Multiculturalism of Bishkek city: ethnicity and language in soviet and post-soviet times	75
<i>Sturova M. V.</i> Russian-kazakh schools in the system of state administration	88

Section III

RELIGIOUS STUDIES AND STATE-CONFESSIONAL RELATIONS

<i>Yarkov A. P.</i> Islam of the Khakasia (in the context of the idea of “all turks are muslims”)	99
<i>Baipakov K. M., Ternovaya G. A.</i> Manikhean complex in the palace of the medieval town Kulan (VIII c.).....	111

Section IV

SCIENCE AND EDUCATION

<i>Dashkovskiy P. K., Shershneva E. A.</i> National and civic identity: the working program of the discipline	130
--	-----

INFORMATION ABOUT CONFERENCES	146
--	-----

INFORMATION ABOUT THE AUTHORS	148
--	-----

Dekan J. *Velka Morava. Doba a umenie* [Great Moravia. Time and art]. Bratislava : Tatran, 1976, 282 s. (in Czech).

Islam: Art and Architecture / ed. M. Hattstein, P. Delius. Potsdam : Publishing H.f.ullmann, 2013. 624 s.

Jenkins M., Keene M. *Islamic jewelry in the Metropolitan museum of Art*. N.-Y. : The Metropolitan museum of Art, 1983. 160 s.

Jewelry. 25 000 years of Jewelry from the collections of the Staatliche Museen zu Berlin / ed. M. Eichhorn-Johannsen, A. Rasche. Munich; L. ; N.-Y. : Prestel, 2013. 384 s.

Spink M., Ogden J. *The Art of adornment. Jewellery of the Islamic Lands. Part One*. L.: New Foundation, 2013. 372 s. (The Nasser D. Khalili Collection of Islamic Art. Vol. XVII).

Spier J. *Byzantium and the West: Jewelry in the First Millenium*. Catalog of exhibition. L., 2012. 208 s.

Reabțeva S. *Piese de podoabă și de vestimentație din Moldova și Țara Românească în contextul relațiilor cultural-istorice (secolele XIV–XVII)* [Ornaments and decoration items for the costume of the population of the Moldovan and Wallachian principalities in the 14th — 17th centuries (in the context of cultural and historical ties)]. Brăila: Editura Istros a Muzeului Brăilei, 2014. 386 s. (in Moldavian).

УДК 902

А. А. Нуржанов, И. В. Крупко

Институт археологии имени А. Х. Маргулана, Алматы (Казахстан)

ТЮРКСКАЯ КУЛЬТУРА КАК УНИКАЛЬНАЯ СРЕДА И ПРОДУКТ ЭТНОКУЛЬТУРНЫХ ИМПУЛЬСОВ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ

Целью работы является изучение некоторых аспектов кросс-культурного взаимодействия Шелкового пути на социально-экономические, военно-политические и религиозные импульсы тюркских государств как этнокультурной среды. Великий шелковый путь занимает особое место в истории развития международных отношений. Он был не только мировой торговой артерией, но также являлся этосом (каналом) дипломатических отношений, обеспечивающим межкультурный коммуникативный диалог между различными странами. Великий шелковый путь проложил так называемый духовно-этнический и эстетический мост для культурной интеграции и морального обогащения различных народов. Формировался большой интерес к товарам, знаниям и культурам друг друга. Поэтому развитие Великого шелкового пути является крупным культурном событием в истории человечества.

Шелковый путь оказал огромное влияние на формирование политического, экономического и культурного устройства стран, через которые он проходил. Одним из глав-

ных достоинств шелкового пути являлось то, что в нем были заинтересованы все страны, расположенные вдоль этих караванных путей в течение длительного исторического периода, так как он развивал экономические, культурные отношения между ними. Каждое государство стремилось к тому, чтобы именно по его территории проходили караванные пути, обеспечивая развитие торговли и процветание страны.

Ключевые слова: Великий шелковый путь, тюркская культура, кочевая цивилизация, кросс-культурные исследования, культ Тенгри, духовная культура тюрков.

A. A. Nurzhanov, I. V. Krupko

Institute of Archaeology named after A. H. Margulan, Almaty (Kazakhstan)

TURKIC CULTURE AS A UNIQUE ENVIRONMENT AND PRODUCT OF ETHNOCULTURAL IMPULSES OF THE GREAT SILK WAY

The aim of the work is to study some aspects of cross-cultural mutual influence of the Great Silk Way to the social-economic, military, political and religious impulses of the Turkic states as an ethno-cultural environment. The Great Silk Way has a special place in the history of international relations. It was not only the global trading artery, but also was the ethos (channel) of diplomatic relations, providing intercultural communication between social, religious and regional groups. The Great Silk Way has made the so-called spiritual — ethnic and aesthetic bridge for cultural integration and moral enrichment of different social groups. It forms a great interest in the products, knowledge and cultures of each other. Therefore, the development of the Silk Way is a major cultural event in the history of mankind.

The Silk Way had a tremendous impact on the formation of political, economic and cultural structure of the territories which it passed through. One of the main advantages of the Silk Way was that all countries located along its caravan routes were interested in it for a long period of history, because it developed economic, cultural relations between countries. Each state aspired to pass caravan routes through its territory, ensuring the development of trade and prosperity of the country.

Key words: The Great Silk Way, Turkic culture, nomadic civilization, cross-cultural studies, cult of Tengry, the Turkic spiritual culture.

DOI: 10.14258/nreur (2018) 3–02

Нуржанов Арнабай Абишевич, ведущий научный сотрудник Института археологии имени А. Х. Маргулана, Алматы (Республика Казахстан). Адрес для контактов: arnabai@mail.ru
Крупко Игорь Владимирович, младший научный сотрудник Института археологии имени А. Х. Маргулана, Алматы (Республика Казахстан). Адрес для контактов: tengri95hismatulin@mail.ru

In the middle of the VI AD a new state formation appears on the political arena in Central Asia — the Turkic Khaganate. The Turks first occupy the territory from the Altai to the Syr-Darya, conclude an alliance with Iran and smash the state of the Ephtalptes, then advance to the Black Sea. Possessing huge wealth received as a tribute from China and during wars, they were interested in developing trade on the Great Silk Way, supporting Sogdian merchants. Since much of the southern routes were under the control of Sassanid Iran, Dizabul Khagan sent an embassy in 567 headed by the Sogdian merchant Maniah in 567 to jointly control the trade routes. However Shah Khosrov I accepted the ambassadors and defiantly burned the silk on the middle of the capital. The second embassy of the khagan was even poisoned [Rtveladze 2001: 43]. It was a direct declaration of war. Then the kagan sent an ambassador led by the same merchant Maniah directly to Byzantium, through Bukhara, Khorezm around the northern shore of the Caspian Sea and through the Caucasus. A trade and military agreement was concluded. The Byzantine Emperor Justin II sent a reciprocal embassy led by the strategist of the eastern lands, Zemarh, who even participated in the campaign of the Turks against Iran [Destupis, 1861: 66].

The earliest mention of the city of Talas (Taraz) is contained in the opus of the Byzantine historian Menander Protector.

The significance of this opus was described by Z. Udaltsova “Menander’s story about the first acquaintance of Byzantium with the Turkic Khanate of Dizavul is a phenomenon outstanding in early Byzantine historiography. Not for nothing to this day this story is used as a source on the history of ancient Turkic peoples. Menander’s work is truly pearl of description of the embassy of the Byzantine diplomat Zimarh in the Land of the Turks. This story is filled with expressively bright, colorful details, to a certain extent can compete with the story of Priske about the Greek Embassy to the court of Attila.” [Udaltsova, 1984: 33].

Thus, stable trade relations were established between the Turkic Khaganate and Byzantium along the northern path. Interesting material traces of trade with Byzantium on the Silk Way were saved. In the medieval cities of Central Asia and Kazakhstan — Byzantine gold coins of the VI–VII centuries were found. In the VI cultural layer of the city of Taraz, a Byzantine gold solid was found. On Av there was a bust of Justinian I in a helmet with a spear in his right hand, his left hand was covered with a shield. Rv depicts the goddess of victory in a chiton holding a long and wide cross [Masson, 1951: 97].

An important role in trading on the Great Silk Way was played by the territories of Kazakhstan. In the VI–VII centuries more frequently used route was from China to the west through South-Eastern and Southern Kazakhstan. That can be explained by several reasons. First the part of this rout (the southern one from the Khingan mountains to the Black Sea coast) was under the control and protection of the Turkic Khagan who managed to ensure complete safety of the caravans. The proof of this is the words of Xuan Jian: “...to the west of Suyab there are several dozens of cities. Each city has its own ruler. Although they are independent of each other, they obey the Turkic khagan” [Bichurin, 1950: 125]. Secondly, the Turkic Khagans and the then Turkic society were large consumers of goods. Third, the way through Fergana in the VII century was dangerous because of internecine strife.

A greater number of embassy and trade caravans passed through the Silk Way in the VI–XIV centuries. Over the centuries it had been changing: some sites acquired special significance, while others on the contrary, some cities and trading factories on them fell

into decay. So in the VI–VIII centuries. the main route was: Syria — Iran — Central Asia — Southern Kazakhstan — Talas Valley — Chu Valley — Issyk-Kul — Eastern Turkestan. The branch of this road, another route went to the route from Byzantium through Derbent to the Caspian steppes — Mangyshlak — territories near the Aral sea — Southern Kazakhstan [Baypakov, 1998: 12].

In the Middle Ages the cities and settlements of medieval Kazakhstan were not like a simple transit points. They were exporters of a large number of the most diverse goods of their production — both handicraft and agricultural.

According to written sources, metals and ready-made metal products from ceremonial vessels and precious metals were exported from the possessions of the Turkic khagans to various types of weapons: bows and arrows, swords and armor, leather products, among which were specially marked Taraz leather saddles with high bows, carpets and felts, fabrics and clothing, jewelry from gems and colored glass, medicinal and coloring substances.

The main fact of urban policy during the Great Silk Road in our opinion is the concentration of industry and population in urban centers. For example large cities of that epoch and region — Otrar, Ispidzhab, Taraz, Suyab, Balasagun, according to available sources very developed economically and culturally were large trade and craft centers of urban culture. Description of the city of Balasagun is given in the studies of I. Barolina and other researchers: “A lonely minaret of bizarre brickwork stands out at the northern slopes of the Kyrgyz ridge, in the picturesque valley of Shu river, southwest of the modern city Tokmak. This is the famous Burana tower, an architectural monument of the beginning of the XI century. A small hill hides the ruins of an ancient mosque. The remains of the hillocks and ruins silently testify and there was never a medieval city surrounded by ramparts and decorated with monumental buildings. This city is Balasagun, the first capital of the Turkic state of the Karakhanids, which stretched in the XI–XII centuries on a vast territory from western China to the banks of the Amu Darya river [Margulan, 1950: 30].

Turkic plant ornamentation received on the territory of Eurasia not only among the nomads of the steppe zone, but also in Sui and Tang China, Sogd and in some regions of Byzantine Empire. It became a kind of artistic “language” of the ancient Turkic era and a reflection of social prestige and property status. It is decorated with Sogdian silver vessels and ancient Turkic silver and gilded belts, expensive blade weapons and Chinese silk, clothing of Sui emperor Wen-di and gold headpiece of the Turkic Bilge-khagan. The phenomenon of the spread and popularity of plant ornamentation can be compared only with the spread of “animal style” in the Eurasian steppes in the Scythian-Saks era.

The most popular ornamental motif of the ancient Turks was a twisting shoot with alternately flowing flowers from it. In detail depicted flowers can distinguish a bud of a rhombic form and three much longer and swirling petals. Sometimes the shoot forms a complex symmetrical combination of petals.

Exploring Turkic traditions, one should pay attention to the motif of a rider shooting on the move, turning back — a classic plot reflecting the realities of nomadic life and popular in many forms of art. His appearance in the art of cities is associated with the influence of the nomadic environment [Pugachenkova, 1981: 48]. The image of the shooting rider on the run was widely spread also in Sogdian and Iranian art, but in different cases the plot gets a different interpretation and stylistic intonation. For Sogd, a romantic understanding of the image, which,

according to L. I. Rempel is the ideal of the “steppe knight of Central Asia”. This manifests itself in a more dynamic, lively interpretation of the plot, the expressive expressiveness of the whole scene: these features in Sogdian art are manifested as a result of the Turkic influence. A classic example of this group is a dish with the image of a “Sogdian horseman” (VIth — VIIth centuries or the beginning of the VIIIth century, the Hermitage). Stylistic features of the image give grounds to consider the dish as a product of the Turk-Sogdian culture.

The Turkic influence was manifested in Sogdian metal circles, and through them in ceramics [Marshak, 1965: 68]. An interesting thin-walled pitcher with a wide cylindrical throat and spout-spout. The main composition of the ornament on this vessel is non-intersecting lines. It was cleverly developed by repeating the motifs of the ram’s horn (koshkar muiz). Ornament of horns, covering the body of the jug, — echoes of the Saka art.

In the Talas valley, long-term processes of interconnection between the sedentary population of cities with a nomadic world contributed to the penetration of nomadic people into the urban environment, “bringing to the art motifs previously used in decorating clothes, homes, household utensils. Thanks to centuries-old ornamental techniques on skin, wood, felt, bone and metal, the Turks, Karluks, Kimaks, Kypchaks and Karakhanids settled in the cities were able to reproduce them on pottery and architecture and thereby promote the flowering of ornamental art [Senigova, 1974: 35].

In Zhetysu there is a monumental sculpture of ancient Turks with a bird in hand instead of a bowl or goblet, female figures. Such stylistic signs as a gender-specific image of the fingers, of the hand holding the bowl, the curved line of the eyebrows, almond-shaped eyes were common in Zhetysu and could appear under the influence of Sogdian art.

The influence of the Turkic artistic culture was manifested not only in the toreutics — the kind of art traditionally highly developed among the steppe tribes, but also in such purely “urban” types as the carved pieces of Kulan, Suyab, and Lower Barskhan. Four voluminous clay heads, which probably were portraits of real people — men of noble Turkic origin. Such portraits of men with a distinct personality can be seen among the coroplastics of Sogd and Usrushany of the VIth-VIIth centuries.

In the Tang epoch on to the Great Silk Way this a nomadic or steppe civilization was a full-fledged cultural partner of China.

In the province of Hansu in the PRC (where the Usuns lived until they migrated to the valley of the Ile River) in 1969 a bronze statuette of a horse was discovered. He was found in a burial ground, which is worn out by the Han period. A bronze statuette depicts a horse in the distance of a swift run, also a flying bird depicted under the hoof of the hind legs. Scientists call this outstanding cultural monument a “racing horse” or “a swiftly-galloping horse trampling a flying swallow”. Today, the figure of the bronze horse is a fine symbol of the Eurasian Silk Road for the Chinese people. This is another indirect proof that for the Chinese this way was “horse”, and “silk” it became for the Europeans who opened it.

In the VI–X centuries. China’s relations with the Turkic Khaganates which arose on the territory of Mongolia, were established, and then the horse, spread throughout the Great Steppe during the Turkic period of history, was raised to an unattainable height. Let’s turn to the carved lines of the monument to Kul-Tegin in the translation of S. E. Malovo. In that sources described thirteen legendary battles of Kul-Tegin. At the same time, he performed his first feats at the age of 16 on foot, was awarded the title of “hero”. In 21 year he was could

rush on enemies, apparently, on the horse “corresponding to the hero”. When this horse fell Kul-Tegin sat on a horse of white suits nine times, once on bay and twice — brown and once on a gray horse. He used the horses of Shalchi of white suit, Kyl-Tegin fought three or four times on them. The word “shal” in the ancient Turkic language means the same as the “Alp”, the brave one, the man, the hero, the sharp shooter [Ancient Turkic Dictionary, 1969: 32, 115].

Another problem is development of the Turkian culture under the influence of the Great Silk Way. She was in wide contact with the mighty countries of other nations of the world. And, as the researchers write, “these connections increased as the influence of the Turks increased in Central Asia” [Stebleva 1984: 265]. On the example of the Oguz heroic legends “The Book of My Grandfather Corkut” we see the objective world and the ideas of the Silk Way. A whole galaxy of remarkable geniuses of Turkic classical artistic thought presented mankind with the Great Silk Way in the highest period of its development.

One of the highest achievements of the epoch was the creation and wide dissemination of ancient Turkic writing, which had two essential and indisputable merits — autochthonism and authenticity [Kumekov, 2001: 232]. Hundreds of written monuments were preserved in Altai and Mongolia, Khakassia and Tuva, in Eastern Turkistan and Zhetysu, in Volga valley and on the Danube. Ancient Turkic writing was the most adapted to convey the phonetic patterns of Turkic languages and dialects. Obviously, the need for writing arose from the needs of administrative, economic and diplomatic practice, from the need to fix government acts and traditions.

For Zhetysu the Manichean work in Turkic language is distinguished. It is the colophon of the manuscript “Iki yylytz nom (Sacred Book of Two Foundations), rewritten in Taraz in the middle of the ninth century. The composition belongs to the didactic genre [Klyashstorny, 1992: 357].

The largest of the philosophers — encyclopaedists of the second half of the 10th century. was Abu Nasir al-Farabi at Turki (about 870–950 gg.), the son of a Turkic military chief, originally from Farab (Otrar). Al-Farabi received his primary education in his hometown, continuing it in Bukhara, Damascus, Baghdad. Was not only mastering the heritage of the ancient Greek philosophers, but also managed to convey it to the peoples of Central Asia. Al-Farabi wrote a number of original works and many scholars of the Middle Ages considered him their teacher. In the comments to Aristotle’s “Metaphysics”, “The Basic Ideas of Philosophy”, “On the Views of the Citizens of the Modern City”, and in other works of al-Farabi, he examines a number of important questions about the essence of cognition, the nature of human society the origin of the state and the causes of social inequality.

Philosophy of al-Farabi was not distinguished by consistency, materialistic tendencies were fantastically intertwined with idealistic ones. However, the social-utopian views of al-Farabi, humane and progressive in their basis, played an important role in the development of world science [Kumekov, 1979: 101–102].

Special attention should be paid to the creative work of two outstanding Turkic-speaking scientists, encyclopedists, philosophers, writers of the Karakhanid Khanate Yusuf Khas-Hajib al-Balasaguni and Mahmud ibn-Hussein Mahmud al-Qashgari. Their literary and scientific heritage has been studied for more than one century, historiography has dozens of works. The emergence of them in this era is a natural phenomenon, for the Turkic world to the XI century reached the apogee of socio-political, economic and cultural life.

The research of the East in the Middle Ages by the scientists is the evidence of its advanced role. However, the deep sides of this phenomenon are marked by more relief events, which have proved the progressive influence of humanistic tendencies. In this respect, the well-known scholar V. Barthold observes that “one of the main cultural merits of the Turk-Muslims was creation of an extensive literature.” [Barthold, 1993: 123].

The material and spiritual culture of Turks passed through several stages of its evolution, on the other, like any culture, developed in active interaction and mutual influence with the cultures of other peoples, both related nomadic and settled (Sogdian, Chinese). Both these processes are reflected in the archaeological material. Ancient Turks, having united, even for a short period, most of Eurasia within the framework of the First Turkic Khaganate, promoted the activation of intercultural and interethnic contacts. Undoubtedly, the functioning of the Great Silk Road played a significant role in this. As a result of active contacts, trade, many categories of subjects of close cultures are leveled [Nurzhanov, 2007: 115–118].

The Great Silk Way had the great economic and political importance in the life of the peoples of Asia and Europe. Its history is a history of broad cultural interaction and interchange between the people of the East and the West. It proves that close cooperation and mutual enrichment of cultures are the basis of peace and progress for all mankind. For the first time in the history of mankind, he connected various countries and peoples, connected their material, artistic and spiritual culture.

REFERENCES

Baipakov K. M. Srednevekoveye goroda Kazakhstana na Velikom shelkovom puti. [Medieval cities of Kazakhstan on the Great Silk Way]. Almaty : Nauka, 1998. 212 s. (in Russian).

Bartold V. V. Dvenadtsat' lektzii po istorii turetskikh narodov Srednei Azii [Twelve lectures on the history of the Turkish peoples of Central Asia]. Almaty : Zhalyn, 1993. 123 s. (in Russian).

Bichurin N. Ia. Sbranie svedenii o narodakh, obitavshikh v Srednei Azii v drevnie vremena [Collection of information about the peoples who lived in Central Asia in ancient times]. M. ; L. : Izd-vo AN SSSR, 1950–1953. T. I — III. 125 s. (in Russian).

Destupis S. Vizantiiskie istoriki [Byzantium historians]. Sankt-Peterburg, 1861. S. 66 (in Russian).

Drevnetiurkskii slovar [Ancient Turkic dictionary]. Leningrad : Nayka, 1969. 677 s. (in Russian).

Kliashtornyi S. G. Pamiatniki drevnetiurkskoi pis'mennosti [Monuments of ancient Turkic writing]. *Vostochnyi Turkestan v drevnosti i rannem srednevekov'e. Etnos, iazyki, religii*. [East Turkestan in antiquity and early Middle Ages. Ethnos, languages, religions]/Otv. red. B. A. Litvinskii. M. : Nauka, 1992. 357 s. (in Russian).

Kumekov B. E. Razvite nauki i kul'tury. [Develop science and culture]. *Istoriia Kazakhskoi SSR [History of the Kazakh SSR]*. Alma-Ata : Nauka, 1979. T. II. S.101–102 (in Russian).

Kumekov B. E. Tiurkskaia stepnaia tsivilizatsiia Velikoi stepi Evrazii [Turkic steppe civilization of the Great Steppe of Eurasia]. *Arkheologiia Evraziiskikh stepei* [Archeology of the Eurasian steppes]. Vy s. 2. Kazan' : Institut istorii AN RT, 2009. 232 s. (in Russian).

Margulan A. Kh. *Iz istorii gorodov i stroitel'nogo iskusstva drevnego Kazakhstana* [From the history of cities and the building arts of ancient Kazakhstan]. Alma-Ata : Akademiya Nauk Kazakhskoy SSR, 1950 (in Russian).

Marshak B. I. *Keramika Sogda VI–VII vv. kak istoriko-kul'turnyi pamiatnik. Avtoreferat diss... kand. ist. nauk.* [Ceramics of Sogd VI–VII centuries as a historical and cultural monument. Ph. D. Thesis in History]. L. : Nauka, 1965 (in Russian).

Marshak B. I. *Sogdiiskoe srebro. Ocherki po vostochnoi torevtike* [Sogdian silver. Essays on eastern torevtics]. M. : Nauka, 1971. 178 s. (in Russian).

Masson M. E. K voprosu o vzaimdeistviakh Vizantii i Srednei Azii po dannym numizmatiki [On the question of the mutual effects of Byzantium and Central Asia according to numismatics]. *Trudy SAGU.* [The writings of SAGY]. V. XXIII, r. 4. Tashkent, 1951 (in Russian).

Nurzhanov A. A. *Vzaimodeistvie stepnykh i osedlykh tsivilizatsii v epokhu Tiurkskikh kaganatov v Semirech'e. Materialy Uchreditel'nogo s'ezda Mezhdunarodnogo kongressa. Kazan', 14–16 fevralia* [Interaction of steppe and sedentary civilizations in the era of the Turkic Kaganate in the Semirechye. Proc. Of the of the constituent congress of the International Congress]. 2007. T. 2. S. 115–118 (in Russian).

Pugachenkova G. A. K datirovke i interpretatsii trekh predmetov “vostochnogo srebra” iz kolleksii Ermitazha. [To the dating and interpretation of three items of “Oriental silver” from the Hermitage collection]. *Sredniiaia Aziia ee sosedi v drevnosti i srednevekov'e* [Central Asia is its neighbors in antiquity and the Middle Ages]. M., 1981 (in Russian).

Rtveladze E. V. *Tiurkeshia-pravitelia Chacha.* [Turkesh, the ruler of Chach]. *Numizmatika Tsentral'noi Azii.* [Numismatics of Central Asia]. Tashkent, 2001 (in Russian).

Senigova T. N. Ornamental'nye uzory na keramicheskikh sosudakh VI–IX vekov [Ornamental patterns on ceramic vessels of the VIth–IXth centuries]. *V glub' vekov. Arkheologicheskii sbornik* [In the depths of centuries. Archaeological collection]. Alma-Ata, 1974. S. 119–143 (in Russian).

Stebleva I. V. *Drevniaia tiurkoiazychnaia literatua. Istoriia vseмирnoi literatury* [Ancient Turkic-speaking literature]. T. II. M. : Nauka, 1984 (in Russian).

Udal'tsova Z. V. *Diplomatiia rannei Vizantii* [Diplomacy of early Byzantium]. M., 1984 (in Russian).

БИБЛИОГРАФИЧЕСКИЙ СПИСОК

Байпаков К. М. Средневековые города Казахстана на Великом шелковом пути. Алматы : Наука, 1998. 212 с.

Бартольд В. В. Двенадцать лекции по истории турецких народов Средней Азии. Алматы : Жалын, 1993. 123 с.

Бичурин Н. И. Собрание сведений о народах, обитавших в Средней Азии в древние времена. М. ; Л. : Изд-во АН СССР, 1950–1953. Т. I — III. 125 с.

Деступис С. Византийские историки. СПб., 1861. С. 66.

Древнетюркский словарь. Л. : Наука, 1969. 677 с.

Клишторный С. Г. Памятники древнетюркской письменности // Восточный Туркестан в древности и раннем средневековье. Этнос, языки, религии / отв. ред. Б. А. Литвинский. М. : Наука, 1992. 357 с.

Кумеков Б. Е. Развитие науки и культуры // История Казахской ССР. Алма-Ата : Наука, 1979. Т. II. С. 101–102.

Кумеков Б. Е. Тюркская степная цивилизация Великой степи Евразии // Археология Евразийских степей. Вып. 2. Казань : Институт истории АН РТ, 2009. 232 с.

Маргулан А. Кх. Из истории городов и строительного искусства древнего Казахстана. Алма-Ата : Академия Наук Казахской ССР, 1950.

Маршак Б. И. Керамика Согда VI–VII вв. как историко-культурный памятник : автореф. дис. ... канд. ист. наук. Л. : Наука, 1965.

Маршак Б. И. Согдийское серебро. Очерки по восточной торевтике. М. : Наука, 1971. 178 с.

Массон М. Е. К вопросу о взаимодействиях Византии и Средней Азии по данным нумизматики // Труды САГУ. Вып. XXIII. Ташкент, 1951.

Нуржанов А. А. Взаимодействие степных и оседлых цивилизаций в эпоху Тюркских каганатов в Семиречье // Материалы Учредительного съезда Международного конгресса. Казань, 14–16 февраля. Казань, 2007. Т. 2. С. 115–118.

Пугаченкова Г. А. К датировке и интерпретации трех предметов восточного серебра из коллекции Эрмитажа // Средняя Азия и её соседи в древности и средневековье. М., 1981.

Ртвеладзе Е. В. Монеты Тюркеша — правителя Чача // Нумизматика Центральной Азии. Ташкент, 2001.

Сенигова Т. Н. Орнаментальные узоры на керамических сосудах VI–IX веков // В глубь веков. Археологический сборник. Алма-Ата, 1974. С. 119–143.

Стеблева И. В. Древняя тюркоязычная литература // История всемирной литературы. М. : Наука, 1984. Т. II.

Удальцова З. В. Дипломатия ранней Византии. М., 1984.

УДК 398.223 (224); 398.541 (543)

Л. А. Ямаева

Институт стратегических исследований Республики Башкортостан, Уфа (Россия)

ПЕРЕДНЕАЗИАТСКИЙ СЛЕД В ЭТНОГЕНЕЗЕ БАШКИР⁵

Рассматриваются древние переднеазиатские этнокультурные компоненты, оставившие след в фольклоре, языке, геномике башкир. В качестве исторических источников использованы эпос «Урал батыр», шежере (родословные) башкирского племени усерган, языковой материал. Для сравнительного анализа привлечены легенды и предания каракалпакских мюйтенов, шумеро-аккадский эпос о Гильгамеше. Основной методологической концепцией стала теория локальных цивилизаций. В качестве методики исследования использованы типологический, сравнительный, интеграционный подходы. В работе для доказательства этногенетических связей между башкирами-усерга-

⁵ Публикация подготовлена в рамках выполнения государственного задания Центра социокультурного анализа Института стратегических исследований Республики Башкортостан за 2018 г.