Tyva: A Peripheral Fate?
(a historical and geographical sketch of the formation of the population of the Tyva Republic – from the Huns to its voluntary incorporation into the RSFSR in 1944)

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Abstract. The historical roots and geographical features of the population's formation in the Tyva Republic during the period from the Hunnu domination to the voluntary incorporation of Tyva into the Russian Soviet Federated Socialist Republic (RSFSR) in 1944 have been studied. The formation of the population occurred in conditions of peripherality of the considered object in relation to the state entities, which it was a part of or was under their influence in different periods of its development. The formation of the Tuvan ethnos was completed during the period when the Tyva tribes were part of Manchurian China in the late 18th-19th centuries. An important factor in this process was the establishment of an administrative division based not on clan but on a territorial principle. The economic and geographical position of the region, as one of the determinants of the socio-economic development of Tyva and the further formation of its population, was and still is unfavourable, which predetermines the search for foundations for the spatial development of the republic.

1. Introduction
The ethnogenesis of Tuvinians is the object of close attention of specialists in various fields of science. Although to date a number of issues related to the history of formation of the Tuvinian ethnos remains unresolved, many provisions are controversial, collected rich archaeological, paleoanthropological and ethnographic material allows us to recreate a more or less complete picture of the history of formation of the Tuvinian people [1].

2. Results and Discussion

The formation of the population prior to the Russian period.
The modern name of the Tuvinian people “Tyva”, “Tyva kizhi” is mentioned in the annals of the Sui (581-618) and Tang (618-907) dynasties of China in reference to some tribes that inhabited the upper Yenisei and the Lake Khubsugul area [2]. At the end of the 3rd century B.C. the historical process of the original development of the Tyva tribes was interrupted by the invasion of the Central Asian Huns. They captured not only Tyva, but the entire Sayan-Altaic highlands. This led to great changes in the
socio-economic life and ethnic composition of the Tyva population. The appearance of material culture changed, but the anthropological type of the population also changed, eventually transitioning to the Central Asian type of the great Mongoloid race [3].

In ancient Turkic time the main features of traditional economy, way of life, material and spiritual culture of Tuvan population, conditioned by the formation and development of feudal relations, were formed. At that time on the territory of Tyva the main ethnic nucleus of Turkic-speaking ethnic community was formed, which is a dominant component in the formation and formation of modern Tuvinians [3].

In the historical process of mastering the territory of Tyva a great role was played by the Kyrgyz. The state of the ancient Kyrgyz, who lived in the Minusinsk depression, emerged in the 6th century. They moved to the lands to the north of the Sayan Mountains in the period from the end of the 3rd to the middle of 1st century B.C. from the North-Western Mongolia.

In 840 the Yenisei Kyrgyz, having defeated the Uigurs, entered the territory of Tyva and thus opened the way to the expanse of Central Asia, i.e. the territory of modern Mongolia, Dzungaria and Eastern Turkestan. The headquarters of the ruler of the Yenisei Kyrgyz was relocated to the present-day Northwest Mongolia to the south from the Tannu-Ool mountains. In the second half of the 9th century the settlement of the Kyrgyz on the occupied lands spread over a vast territory from the upper Amur River in the east to the eastern slopes of Tian-Shan in the west.

It is important to note that the Yenisei Kyrgyz, as ancient Turks as well as Uighurs played a major role in the origin and formation of modern Tuvinians. Groups of Tuvinians of the kyrgys clan living in the southeastern and central regions of Tyva, as well as in the Khan-Kogei mountain range of Mongolia undoubtedly trace their origin to the ancient kyrs of the 9th-12th centuries.

Ethnic ties between modern Tuvans and the ancient Kyrgyz are also evidenced by parallels in material and spiritual culture. Thus, there is a striking similarity of some aspects of everyday life and economy, as well as customs and rituals of modern Tuvans with the elements of economy and everyday life recorded by ancient Kyrgyz in written sources. Hunting, identity of some household implements, dwelling, and elements of spiritual culture, in particular, shamanism ceremonies, folk calendar, based on a 12-year “animal” cycle, etc. also have similarities.

In 1271-1368 the Sayan-Altai highlands came under the dominion of the Mongol Yuan dynasty. The founder was the great khan Kublai (1260-1294). By occupying Southern Siberia and establishing their domination over its population, the Yuan authorities wanted to establish their production and raw material base there. At the same time, the most freedom-loving and active groups were forcibly evicted to Mongolia and China.

From the end of the sixteenth century Tuvinian tribes came under the rule of the founder of the Khotoogyt dynasty of Altyn-Khans, Sholoi Ubashi-Khunui-dzi (1567-1627). The borders of Altyn-Khans’ domains in the north were the Sayan mountains, in the south – the foothills of Mongolian Altai, in the west – Lake Ubsa-Nuur, in the east – Lake Kosogol (Khubsugul) and Sangin-Dalai, i.e. practically the territories, through which Tuvinian tribes were coaching. From this we can surmise that the state of Altyn-Khans, besides its founders, included mostly Tuvinian tribes (formerly Tuvans).

At the beginning of the 17th century, despite the fact that the Uryanghai territory was part of the Altyn-Khans’ state, many Tuvinian tribes, who were roaming far beyond Uryanghai, paid tribute (yasak) not only to Altyn-Khan, but also to Russian cities Tomsk, Kuznetsk, Irkutsk, Krasnoyarsk, i.e. to the Russian Tsar. Russia was at that time beginning to develop southern Siberia.

During the period of Altyn-Khans’ domination, a strict military-administrative regime was established on the territory of Tuvin tribes. The population was rigidly assigned to certain territories in accordance with the administrative division of Tyva. The Tuvinian population was initially divided into four separate khoshuns, which in turn were divided into sumons. The division was based not on the clan (belonging to a clan group) but on the territorial principle, so the population of the separate administrative units was represented by different clan groups: on the other hand, the clan groups were split up and their representatives lived in the territories of different khoshuns and sumons. At that time, due to the rigid territorial fixation within the feudal possessions of their masters, the tribal groups were deprived of freedom of movement, as a result of which contacts of Tuvan tribal groups with related peoples outside Tyva (Teleuts, Altai Teles, Yenisei Kirghiz, etc.) were not only severed
for almost two centuries, but also associations of tribal groups of the same name within Tyva were virtually excluded [4]. During this period there was a stabilization of the ethnic composition of the local population.

Tyva was occupied by Manchurian-Chinese feudal lords in 1757, whose rule lasted until 1912. By 1809, Tyva was divided into 5 hoshuns, ruled by Tuvan rulers, who were subordinated to the occupation authorities: Tesingol (Oyun), Salzhak, Tozhi, Hemchik, Khasut; 2 hoshuns, owned by Mongol princes – Davana and Beise (Baezi); and 2 separate sumons: Shalyk and Nibazy [4, 5].

The hoshuns, subordinated to the Mongol rulers, were also subdivided: the Dawana hoshun consisted of 2 sumons; the Beise hoshun (or Say-noion) consisted of 17 sumons. The population of Daakhoshun was 1,200 people, they roamed in the upper reaches of the Us, along the rivers Ut, Uyuk, etc.; the nomads of Beise khoshun were located contiguous with the nomads of Hemchik khoshun, and its population was 1,900 people; the sumones of this khoshun included mainly related groups of Tuvinians with the same name of the sumones [4].

The unified administration of Tyva greatly contributed to the consolidation of Tuvinians into a single nation and the formation of a common ethnic identity and self-name. It was during the period when Tyva tribes were part of Manchurian China in the late eighteenth and nineteenth centuries that the formation of the Tuvan ethnos was completed. One of the important factors of this process was the establishment of administrative division, based on territorial rather than clan principle, which contributed to the blurring of tribal distinctions. A sub-ethnic group within the Tuvs was formed by the inhabitants of the Sayan Mountains, the eastern Tuvs-Tujins [6] The common ethnic self-appellation of Tuvs “Tyva-kizhi” was finally formed by the beginning of the 19th century in the process of consolidation into a single ethn [7].

In 1911-1913 the Xinhai revolution took place in China, as a result of which the Manchu dynasty of Qing was overthrown. This was followed by mass demonstrations in Tyva against the Chinese administration and foreign entrepreneurs.

A period of relative autarchy under Russian protectorate and influence (1914-1944).

At this time, Tyva became an object of colonisation and economic development for Tsarist Russia. The Russian government, relying on Russian peasants and industrialists who resettled there in the second half of the 19th century, tried to subordinate it to Russian interests. As a result, on 18 April 1914, a government decree was signed accepting the Uryankhai region (formerly known as Tyva) under Russian protectorate [3].

Joining of Tyva to Russia did not take the form of a protectorate; the obstacles were too great. After long negotiations between diplomats from Russia, China and Mongolia, on 25 May 1915 a “Trilateral agreement between Russia, China and Mongolia on autonomous external Mongolia” was signed.

The revolutionary events of 1917 influenced Tyva’s choice of further development. On 18 June 1918, in Tyva a joint session of Tuvan and Russian Congresses was held, where the Treaty on self-determination of Tyva, friendship and mutual help of Russian and Tuvan people was adopted. But the Civil War that began the same year pushed back the realization of self-determination and the resolution of the issue of statehood in Tyva [8].

In 1921, the people’s revolution won in Tyva. On 13-16 August, the All-Tuvinian Constituent Khural of nine khoshuns took place in Sug-Bazhi, Tanda district, which proclaimed the formation of the Tyva People’s Republic and adopted the first Constitution. The Soviet delegation insisted that a special resolution should stipulate that the Republic acts under the patronage of the RSFSR in its international relations. Since 1926, Tyva was called the Tuvan People’s Republic (TPR). Soviet Russia had a huge ideological influence on the republic. The TPR developed along the non-capitalist path of development under the leadership of the Tyva People’s Revolutionary Party (TPRP) [2]. In 1929 the course towards building socialism was determined, and a plan for the collectivisation of peasant farms was outlined. At the same time, the 1930s were marked by widespread repressions against the wealthy cattle breeders classed as feudal lords, the Lamaist clergy and the former political leadership.

The USSR provided permanent political, economic and cultural aid to the TPR. In 1930-1931, the first census of the Tuvan population was conducted. Of great importance was the creation of the Tuvan script in 1930, which promoted the development of literature and the arts [2].
3. Conclusion
Thus, the Republic of Tyva has undergone a complex historical process of settlement and development of its modern territory. It is associated primarily with the formation of the Tuvan ethnos against the background of complex ethno-political events over a long historical period of time (7th-20th centuries). Only joining of Tyva to Russia (1914) and subsequent revolutionary events of the 1920s, which granted Tyva state sovereignty, created all necessary conditions for successful formation of the Tuvan people and development of the Tyva Republic. The history of Tyva’s ethno-political development can be divided into such dominant periods as the Hunnic, Turkic, Uigur, Kyrgyz, Mongolian, Jungar, Qin and Russian (until 1944).

The peculiarities of the transformation of Tyva settlement reveal three main stages in the formation of the settlement network:

- from the Hunnu times to the Chinggisids, the Dzungar Khanate and the Qing Empire; a time of flourishing seasonal mobile settlement associated with distant pastoralism;
- the period of relative autarchy of Tyva (1914-1944); the emergence of the first pockets of sedentary settlement due to the development of farming and gold mining in the region; the beginning of emergence and development of a network of permanent settlements;
- from the moment Tyva voluntarily became part of the RSFSR (October 1944) up to the present; formation of the regional settlement hierarchy.

The economic and geographical position of the region, as one of the determinants of the socio-economic development of Tyva, was and still is unfavourable. Surrounded by mountain ranges and far away from the main transport corridors of Siberia, Tyva is economically isolated from the fairly intensive socio-economic processes in Asian Russia and the country as a whole. Although it has considerable development potential, the republic’s industry is among the lowest in the country. In addition, the low level of infrastructure development, particularly in transport, has not contributed to the republic’s socio-economic development.

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