Characteristic features of tribal groups Mongun-Tayginsky district of the republic of Tyva

Abstract

Introduction: The article deals with the history of tribal groups Tuvan, their resettlement, as well as the example of Tuvan delivery Salchak, Dongak, Irgit Khertek and discussed the current situation. The purpose of the article is the study of tribal groups Salchak, Irgit, Dongak, Khertek as the tribal composition Mongyn-Taiga kozhuun Republic of Tuva with historical and ethnographic point of view, at the present stage. Location Tuva in the geographical center of the Asian continent left its imprint on her relationship with the inhabitants of neighboring and nearby regions, as well as in the tribal structure. Compared with the central kozhuuns Tuva territory Mongun-Taiga was sparsely populated. The population increased as the migration of peoples from neighboring territories. Important factors movement of some portion of the population of neighboring areas in Taegu-Mongun are the following:

1. An increase in family relationships and creating marriage;
2. A severe feudal oppression, arbitrary Mongolian officials, torture and sentence;
3. Immigration policy Qin authorities-bogdyhana, then zapadnomongolskikh feudal lords, who on their own are often resettled certain Tuvan groups in different places;
4. Natural disasters (crop failures from jute);
5. The labor market situation in kozhuun.

Population Mongun-Tayginsky District represented by the following tribal groups: the largest in size-Irgit, Salchak, Dongak, Khertek; great in number-Saaya, Khomushku, Oorzhak, Karasal, Kuzhuget, Mongush, Kuarar, Ondar; small in number-Kyrgyz, Sat, Oyun, Talush, Count.

Results: Territory Mongun-Tayginsky District was the area of the tide of different population groups. Distance from the neighboring kozhuuns not mean complete isolation. Tuva has been involved in a circle of many historical events that took place in the eastern part of Central Asia. The local population mastered mountain ranges, long knew most accessible passes, used bed many rivers as a route for their movement.

Compared with the central kozhuuns Tuva territory Mongun-Tayginsky District was sparsely populated. The population increased as the migration of peoples from neighboring territories.

Conclusion: Thus, for the first time collected materials on the history and modernity of these tribal groups Mongun-Tayginsky District of the Republic of Tuva how Salchak, Irgit, Dongak and Khertek. Author prepared in the course of the survey table ethnosociological composition tribal groups Mongun-Tayginsky District, which, undoubtedly, is a novelty.

Keywords: republic of tyva, mongun-tayginsky district, salchak, irgit, dongak, khertek, tribal group, the turko-mongolian world, tuva

Tuva-titular ethnic group of the Republic of Tyva (Tuva), located in the geophysical center of the Asian continent-in the upper basin of the great Siberian river Yenisei and has a total area of about 175.5 thousand Km. Tuva-one of the ancient Turkic-speaking peoples of Central Asia and the Sayano-Altai mountains. The modern name of the Tuvan people “Tuva”, “Tuva Kizhi” is mentioned in the annals of the Sui (581-618.) And Tang (618-907.) Dynasties of China in the form of Dubo, tubo that with respect to some of the tribes living in the upper reaches of the Yenisei River and Hovsgol lake area.¹ About nearest historical ancestors of modern Tuvan “chikah and Ahaz”—there is information in the runic monuments of ancient Turkic runic script (VII-XII centuries.). In Mongolitan, Arab-Persian sources XIII-XIV centuries, also contains information about Tuva and its inhabitants. Anthropological type Tuva belong to Mongoloid Central Asian type North Asian race. Eastern Tuva-Todzhins-are a special type with a dash of Central Asian component. KA Bicheldei in his work “The sound system of the dialects of Tuvan language” (2001) writes that the Tuvan language as an independent language formed the beginning of the tenth century.² However, today it is noted specificity of individual

¹History of Tuva. T. 1-2. - M.: Nauka, 1964.
²Bicheldei KA. Sound system dialects of Tuvan language. Moscow. 2001. 89 p.
linguistic groups. In particular, in the Tuvan language has four dialects: western, eastern, central and south-east.1

Location Tuva in the geographic center of the Asian continent left its imprint on her relationship with the inhabitants of neighboring and nearby regions, as well as in the tribal structure. In particular, it was periphery powerful power valiant Hsiung (II BC-l in AD....). Part of the early medieval superpopolitecheskih States: Old Turk (VI-VIII cc.) Uyghur (VIII-IX cc.) Drevnekyrgyzskogo (IX-XII centuries.) and Mongol Empire Kaganates Genghisides (XIII-XIV centuries.) Central Asia.2 These powerful early feudal state played a prominent role in the history of nomadic civilization and ethno-political situation in Central Asia and the Sayano-Altai region. No less important was the Great Migration: Xiongnu, Turks, Mongols from deep steppes of Central Asia to Europe. Under the influence of these historical events occurred deep socio-economic, ethnic and cultural processes in the Sayano-Altai region, including the territory of modern Tuva. They had a definite impact on the consolidation of Tuvan tribes and, ultimately, their formation into a single ethnic group. It should be noted that the prevalence of physical type of local residents Mongoloid features researchers have linked it with the period of the invasion of Tuva in III. BC. e. Central valiant tribes related Huns (Hsiung).3 At the end of XIII-XIV centuries. the ethnic composition of the population of Tuva is already included in the main groups who took part in the formation of the Tuvan people-descendants of Turks tugs, Uighurs, Kyrgyz, Mongols, and the Samoyed and Ket-speaking tribes.4 In the XVI-XVII centuries. Tuva tribes entered the Central Asian state Alyn-khans. From the middle of the XVIII century. Manchu (Qing) dynasty of China subjugated and the population of the Tuva, which was divided into several administrative units-khoshuns (koxhuans).5 They ruled the hereditary Tuvan “princes”-noyons. Tuva were also part of a number of other small khoshuns managed Mongol princes, both in Tuva and in Mongolia, including the Mongolian Altai. Each khoshun divided into smaller administrative units-sumony, and those in turn-on the Arba (desyatidvorki).6 By the beginning of XX century. Tuva was nine khoshuns.

A single administration of Tuva, in no small measure contributed to the consolidation of Tuvan in a single nation, the formation of self-awareness and self-obscheetnicheskogo. It was in the era of stay Tuva tribes as part of Manchu China at the end of XVIII-XIX century. end formation Tuvan ethnic group. One of the important factors in this process was the establishment of the administrative division, mainly based on a generic way, and on the territorial principle, which contributed to the blurring of the tribal differences. Sub-ethnic group of Tuvan residents were Sayan-eastern Tuva-Todzhins.7 Common ethnic self Tuva “Tuva-Kizhi” finally happened to the beginning of the XIX century. in the process of consolidation into a single ethnic group. In 1911-1913 gg. China’s Xinhai Revolution took place as a result of which was overthrown by the Manchu Qing Dynasty. After

1Bicheldei KA. Sound system dialects of Tuvan language. 2001. 90 p.
2Mandi MK. Historical and geographical features of the formation of the Tuvan people. 2015.(4):225–257.
3Anabyan ZV. Munnai-oool MH Origin Tuvan. Background/New Research of Tuvan. 2013(3). Tuva yesterday, today and tomorrow.
4Turkic peoples of Eastern Siberia/comp. In: DA Funk, Holes Ed, DA Funk, NA Aleskiev M, editors. Nauka; 2008. 23 p.
5Anabyan ZV. Munnai-oool MH Origin Tuvan. Background/New Research of Tuvan. 2013(3).
6History of Tuva. Nauka. 1964. 218 p. T. 1–2.
7Weinstein SI. Tzohu tuvans. Historical-ethnographic essays. Nauka. 1961. p. 135–137.

that, the mass demonstrations against the Chinese administration and foreign entrepreneurs started in Tuva. At the same time, tsarist Russia Tuva becomes the object of colonization and economic development. The Russian government, relying on moved in the second half of the XIX century. Russian peasants and industrialists, seeks to subordinate it to Russian interests. As a result, April 18, 1914 signed a government decree on the adoption Uryankhay Territory (formerly known as Tuva) under the protectorate of Russia.8 kinship terms are widely studied by scientists, in addition, in many works of fiction and Tuvan folklore, in particular, in the epic and proverbs are represented.

Nomadic heritage and the traditional tribal structure of society one way or another, put two nations going to have to share with each other. They still define themselves as belonging to one of the divisions ethnolocal-tvalary Tady (Tuva Tuva itself), HSI tvalary (Tuva Mongolia) and kydat tvalary (China Tuva). This is followed by division of the administrative basis-mec-Khemsky, ulug-Khemsky, Pius-Khemsky, Barun-Khemchiksky, Dzun-Khemchiksky, Mongun-Taiiginsky, d-Khol, Chaa-Khol, bei Taiiginsky, Erzinsky, Todzha, Ovyruskogo etc. d. Accordingly tsengelskie, Khubsugul, kobdinskie Tuva live in Mongolia, hanasovskie, Komsky, habaskie-in China. The stability of the tribal identity, first of all, indicates that each person is perceived as a member of a particular kind, the carrier of his typical traits of collective attitudes and values. Rhode designated certain symbols-markers-a clan territory, including the ancestral village, hunting and grazing lands, sacred mountains, rivers, springs, trees and patron spirits that protect it, and this ancestral shaman Tanma-ancestral property signs on cattle, signs-printing of the authorities.9 Special names for each of different types of Tuva are the source of the information needed for a deep knowledge of its history. Previously, Tuva did not say the name of the mother, not the father’s name was called, and pointed to the name of the sister group to which he belonged. Let’s say, “Whose son are you?” Or “Whose daughter are you?” Answer: “Son Mongush Chambala” or “Daughter Saryglar Chechek”.

Here are the names of tribal or tribal groups Tuva: Ak Adyg-Tulush, Mongush, Ak-Mongush, Kara Mongush, Bai-Kara, Baraan, Dagat, Dolaan, Dongak, Kara Dongak, Saryg-Dongak, Kara-Sal, Irgit, Kuular, Khuget, Kyrgyz, Number, Maadi, Ondar, Oyun, O letto, Saaya, Sartyl, Sarygat, Sat Soyant, Tumat, Khertek, Khovalyag, Khomushuko, Hoyluk, Choodu, Shalyk, Oorzhak. Be sure and it was necessary to learn about the people related groups, about where they live and to which kozhuuns belong. People of the same kind of large distinction sometimes each other, calling himself the place of residence, for example, Dongak, Chaatinskie Dongak, Chirgakinskie Dongak and so on. D. In Tuva there is a saying: “Instead of death, name, ie credit, better off dead man himself...” For a long time Tuva with special attention to the person’s name. Each infant was given a special, the most appropriate his name. When children begin to understand something, the parents told them in detail about the names of all his relatives, but were taught to children at any age is not directly called names of parents, relatives, respectable people because of respect for him. In this case, instead of real names pointed to substitute their names respectful, taught the children respectfully because of respect for him. In this case, instead of real names pointed to substitute their names respectful, taught the children respectfully because of respect for him.

8Lamin VA. History of Tuva 3 t - T. II/Pod Society. Novosibirsk: Nauka; 2007. 430 p.
9Kurbatsky. GNTuva in its folklore (historical and ethnographic aspects of Tuvan folklore). Kyzyl: Tuva book Publishing House; 2001. p. 191–192.
impatience, bad reputation, so Tuva, first of all, think about the purity of his name, which was one of the best traditions of our ancestors. Always think about the purity of his name and honor-the covenant of our ancestors to all subsequent generations.12

The surviving manuscripts of unknown Tuvan author of “History of previous noyons Tuvan people” to Tuvan treated Oyunarsky, Salchaksy, Todzha, Hasutsky, Khemchiksky (Yeah) khoshuns and to the Mongolian-Beezi, Maadi-Choodou (Daavan). Shalyk-sarttuul (Nibazy) khoshuns. Each khoshun owned by the Manchu emperor, ruled by hereditary rulers-noyons approved in the position of the Qing authorities.13 Qing government took place in Tuva administrative-territorial reform, preserved until the present day. Thus, Tuva during his stay under the rule of the Manchu-Chinese authorities have experienced cruel forms of management of the strict laws of the Qing Empire (in particular, the “Law Code of China Chamber of External Relations”) and the heavy exploitation in the form of tax (ALBA) to the total population. The treasury of the Manchu Emperor Tuva annually paid 9000 high quality sable furs or other equivalent in much larger quantities. Nevertheless, the great Chinese civilization has had some positive impact on the semi-colonial Tuva and its people, in particular in the traditional folk culture and art. It is an administrative and territorial reform based not on the principle of the tribal settlement, and territorial. Such unified management under the auspices of Tuva ambyn-noyonsvta with the rate of (capital) Samaglaytay in the southeastern part of Tuva Tuvan contributed to the consolidation of a single ethnic group. Capital (Samaglaytay) was not only the administrative and religious center of Tuva: economic, commercial, religious, and international relations, too, went through it.14 Now pay attention to our main topic of the article to the generic groups Mongun-Tayginsky District of the Republic of Tyva.

Salchak tribal group

Many modern scholars as the LV Grebnev, LP Potapov et al. Believe Tuvan tribe Salchak originating from saldzhiutov which Rashid al-Din are indigenous Mongols. For the first time this assumption was expressed GE Grum Grzhimailo, who wrote: “Salzhak is probably one of the variants Rashid al-dinovskogo salzhuti...”15 VY Vladimirtsov Salzdhiut classifies as to the Mongols.16

Here is the version of Mongolian origin Salchak.17 Tuvinian tribal group Dongak Salchak and back to dunkaitam (Tuncay, Donghaa) and salzhutum Rashid al-Din and “Secret Legends”. As part of the terms and Duncan salzhuti final t is the principle of fundamental principles and Dunham salzdhi their Mongolian design. In Tuvan is this fundamental principle exists in another design: salcha dong + and the word of the Criminal Code, in which case these terms may be disclosed as “clan, tribe or generation salcha, dong”.18

Salzhiut based on reports Rashid al-Din and the “Secret History” of the origin of their Salzdhi, the son of the mythical progenitor of the Mongols, Alan-Goa, considered Mongol tribe. At the end of the XII century, they “lived on the lower reaches of the river”, from the confluence of the river which forms the Ankara-Moron.19 In 1201 salzhiuti and other tribes antiching are the Hahn-coalition “pokochevali downstream river. Ezine and committed ritual erection Chhamuhi in Gur-khans on top of wooded mountains at the confluence of the river Erzine Kamunure “. From there they marched against Genghis Khan. In turn, Genghis Khan and Wang Khan (It Khan by Rashid al-Din), speaking with Onon (by Rashid al-Din), continued its advance downstream river. Kerulen in Lake District. Buir-nor (on the border of Mongolia and Barga), where there was a fierce battle. He was referring to Khan, Temujin says about this event: “Once again, I turned into a broad-falcon, flew across Kule-Nauru and caught seronogih herons and given to you [of you]. If you ask: “Who are they?”-The tribe katak, salzdhiut and Duncan “(?).20

Kule-Naur Form

The lake Dalai-nor, to the north of Buir-nor. Broken Genghis Khan and Khan He tribes fled to the Southern Altai, Selenga, Onon. Salzhiuti tribes fleeing from Naiman, appeared in the foothills of the Mongolian Altai in the Ulug-Taha, but overtaken and here Genghis Khan, crossed the Altai and escaped downstream Hushmigirskoy Urungu River, Lake District. Kishil-bali-Naur Form (Lake Ulyungur). Thus, salzhiuti nomadic earlier in northeastern Mongolia in 1202 has roamed the west Mongolia Urungu River area and Lake Ulyungur.21 In 1204, Genghis Khan “marched on the Naiman people. Naiman at that time were between Altai and Khangai. By Naiman among other tribes joined salzhiuti. Genghis Khan defeated Naiman, joined by tribes “in the Altai Halfhill,-stated in the source-our people have taken away all the Naiman, who was in a state of complete disorder. Immediately surrendered to us and to all who were with Chzhumuhoy: chzhadarantsy, hatagintsy, salzhiuti, Dorbe, taychudsy and ungrat.22

Salzhiuti in spite of the incessant struggle to Genghis Khan for a few years and the constant defeats inflicted by them, while maintaining their independence. Continuing then, after the conquest of Genghis Khan areas of Central Asia, living on a limited area, salzhiuti proven to be one of the most numerous Tuvan tribes mastered the Turkish language.23

LR Kyzlasov24 also agrees with the LV Ridge, that part of the Mongol tribe salzhiuti (along with the Duncan and manghud) became part of the Tuvan, retaining its name in Turkish name registration as a modern tribal groups Salchak. Thus, we can assume that in the ethnogenesis Tuvinians took pieces of a broken Genghis Khan tribe salzhiuti.25 However, in the literature, this version is still full approval is not received. As is known, Tuva, Salchak call themselves, were part of the same name khoshun in which one of the four was called sumonov Salchak. However, F. Kohn noted in this sumone part of oileh, Iorgt, Soyan and others. Ethnonym Salchak preserved in modern Tuva. This and some other circumstances raise doubts

12Kenin Lopsan. MB Tyva chonunts Burung uzhurly [Ancient ethics Tuvan people]. Kyzyl: News Tuva; 1994. p. 53–61.
13Okladnikova EA, Popov VA. Kinship names in the function of sex and age appellatives in modern Russian society (the psychological aspect). Algebra kinship: Kinship systems. System of kinship terms. Science of RAS; 2000.5:243–258.
14Potapov LP. Materials on the ethnography of Tuvan districts Mongun-Taiga and Kara-Khol. Proceedings of Tuva complex archaeological and ethnographic expedition of 1957-1959 years. TI Science-AM. 1960. p. 171–248.
15Serdoba NA. The history of the Tuvan nation. Kyzyl. 1970. p. 178.
16Weinstein SI Essay ethnogeny Tuvinians. UZTNIALI. Vol. 14. S. 191
17Serdoba NA. The history of the Tuvan nation. Kyzyl. 1970. p.178.
18Ibid. 172 C
19Rashid al-Din. The history of the Tuvan nation. 1970. p. 174. Rashid - ad-Din Collection of Histories.
20Ibid. 182
21Grebnev AV. The population of Tuva to the XIII century. Ultrasound TNIYaI. Vol. 8. 1966–168.
22Ibid. S. 182
23Kyzlasov LR. Tuva in the Middle Ages. 1969. p. 168.
24Weinstein SI Essay ethnogeny Tuvan US TNIYaI Vol. 8. P. 191.
as to the lawfulness of attributing to the Mongolian Tuvan Salchaks saldhziutam as group Irgit Soyan and origin are not Mongolian.26

There are other versions of the origin of Salchak. In particular, the origin Salchaks associated with chikihani.27 That, it seems quite likely. Some of the information we find in EK Yakovlev, so the name Salchak bones allegedly produces the word “beardless” (beardless).28 In Tuvan “fats chose” or “Sala chose.” With this, of course, associated with going to the people saying “salchaktarnyn Salah chose”, i.e. “Salchaks have no mustaches, beards.” By the end of XIX- beginning of XX century, most of the tribal groups living in the lower reaches of Salchak Kaa-Khem, rivers Buren and Uulug-Khem.29

According LP 1958 Potapova Salchak lived on the farm in Malchyn Mongun-Taiga and employs 178 people, about 100 people lived in the region of Kara-Khol.30 Currently in tribal group Salchak Mongun-Taiginsky kozhun according village councils most rural communities to the last group Salchak reside in sumone Kargynskom (156) and Mogun-Burenskom (443). The names of Salchak found in 555 cases, in 140 cases, patronymic, and 24 names (Table 1).

Currently Salchak spend rite ova Daggyry near river Mugur.31 Praying ova Daggyry held annually as before.

In general, the studied tribal groups, as well as Tuvinians generally were common prayers with certain requests to the sacred mountain. In Mongun-Taiga prayers on the sacred mountain often occurs without the participation of the Shaman (they led the Ancient Murrelet). Residents of the lower reaches of the river. Kargy worshiped before (as a sacred) Mount Ak-Pashto. This does not let the cattle, and even the people, especially women, reluctantly admitted to it. According to Tuvan Tongak, as a child she had been to Tuvan aalah located behind the ridge saadak, near Kargy valley in the upper river. Tholey. The inhabitants of these villages arranged while their mountain of prayer in the upper Tholey from the famous source there (Arjan) arising out of the ground near the place where there were five larches. While these larch were very young. During prayers on larches hung colored ribbons. It does not suit either ova or initiation of any pet. Elderly (or shaman) simply refers to the mountains with a request for a prosperous life, sprinkled them Araki water from Arjan and burning colored ribbons.

This resulted annually dedicated-ydyk bull, which was purified (as well as the first time, at initiation mountain host), it changed the tape and released again to the fold. When the bull-ydyk getting old, then dedicated the new and old washed Arzanov, also with the help of juniper beam and slaughtered for meat. Skin with ydyk removed so that the bones of the legs (to the knees) and a skull remained neobodrannymi. As such, the skin of a bull hung on poles, as far as possible put to the tree near aal, where he lived the owner of the herd, which went ydyk. Its flesh eaten all residents aal together, and the bones buried in the ground near the exposed skin. Caring about how to choose the appropriate new ydyk, he was assigned to the same host, in which the herd was grazing aged ydyk. If this did not turn out aale bull suitable suit, it picked up in another aale, whose inhabitants engaged in prayer and dedication to the general ydyk. The owner of the bull selected for initiation, did not carry the material damage, as after praying the bull, now ydyk, returning to his former flock. As already noted, along with the collective dedication ydyk bull in Mongun-taygintsev practiced and personal dedication, which was called Morgul kylyr (tayylgan—the eternal gift of the wooded mountains). This requires some explanation. Under tayylganom here it means praying with hanging animal skins, dedicated to the mountain master. This name apparently was because the individual dedication bull-ydyk characterized in that the post-mortem ydyk his bones buried in the ground near the exposed skin. Caring about how to choose the appropriate new ydyk, he was assigned to the same host, in which the herd was grazing aged ydyk. If this did not turn out aale bull suitable suit, it picked up in another aale, whose inhabitants engaged in prayer and dedication to the general ydyk. The owner of the bull selected for initiation, did not carry the material damage, as after praying the bull, now ydyk, returning to his former flock. As already noted, along with the collective dedication ydyk bull in Mongun-taygintsev practiced and personal dedication, which was called Morgul kylyr (tayylgan—the eternal gift of the wooded mountains). This requires some explanation. Under tayylganom here it means praying with hanging animal skins, dedicated to the mountain master. This name apparently was because the individual dedication bull-ydyk characterized in that the post-mortem ydyk his bones buried in the ground near the exposed skin. Caring about how to choose the appropriate new ydyk, he was assigned to the same host, in which the herd was grazing aged ydyk. If this did not turn out aale bull suitable suit, it picked up in another aale, whose inhabitants engaged in prayer and dedication to the general ydyk. The owner of the bull selected for initiation, did not carry the material damage, as after praying the bull, now ydyk, returning to his former flock. As already noted, along with the collective dedication ydyk bull in Mongun-taygintsev practiced and personal dedication, which was called Morgul kylyr (tayylgan—the eternal gift of the wooded mountains). This requires some explanation. Under tayylganom here it means praying with hanging animal skins, dedicated to the mountain master. This name apparently was because the individual dedication bull-ydyk characterized in that the post-mortem ydyk his bones buried in the ground near the exposed skin. Caring about how to choose the appropriate new ydyk, he was assigned to the same host, in which the herd was grazing aged ydyk. If this did not turn out aale bull suitable suit, it picked up in another aale, whose inhabitants engaged in prayer and dedication to the general ydyk. The owner of the bull selected for initiation, did not carry the material damage, as after praying the bull, now ydyk, returning to his former flock. As already noted, along with the collective dedication ydyk bull in Mongun-taygintsev practiced and personal dedication, which was called Morgul kylyr (tayylgan—the eternal gift of the wooded mountains). This requires some explanation. Under tayylganom here it means praying with hanging animal skins, dedicated to the mountain master. This name apparently was because the individual dedication bull-ydyk characterized in that the post-mortem ydyk his bones buried in the ground near the exposed skin.
tribe descended from Mongolian Salchak saldzhiihot, and that is what the broken shards of Genghies Khan tribe saldzhii. Khertek L. and A. Abaev tend to other versions, namely the origin of Salchaks chikami associated with that, it seems quite likely. Thus, currently in tribal group Salchak Mongun-Taiginsky kozhuun reside in sumone Kargynskom and Mogun-Burenskom.

**Tribal group Irgit**

Irgit tribal group is among the largest groups of Tuvan ethnics. The history of the ethnonym indicates the presence of the alien component and mixed constituent ethnic elements. Tribal group Irgit prevalent not only in Tuva, but also in the Altai (Tuva Irgit Altai call themselves hoyukami. Since time immemorial among the people wandering along the rivers Ob, Irtsh, Yenisei and Lena lived nomadic Huns-Sarmatian, the Finno-Ugric peoples, the Persians and Turks. Among these tribes it has its own ancient roots born Uighur merity. Calling themselves Hoyuki, thereby emphasizing that they belong to the Central Asian Uighurs “Guyuk.” According to the rule of money-grubbing Turkic peoples standing in front of a phoneme “m” disappears, and on merity not binding and Irgit36), Partly at Khakases (Irgit considered at Khakases descendants Kyrghyz previously lived and is currently in the upper reaches of the White Yus and p. Uibat37) Buriats (so-called Tunkinskoye Soyot currently Okinsky kozhuun Tunkinskoy aimak38) Yakut (Kangalassky Yakut Harrials located on the left bank of the Lena River, 45 km north of Yakutsk center. Kangalassky ergity were among the “foot” Saha Vilyuya identified with Irgit among the Sayan-Yenisei peoples. It is characteristic that Irgit considered Turkified Samoyeds at the same time, they were the first Turks in the Sayan-Yenisei region38), Even khotogoid (Irihit) and western Mongols (Irgit were mainly from Oirats formed in the 1630s Four Oirat).37

Tunkinskoye Soyot live in Buryatia Tunka valley and are the descendants of Tuvan-Irgit XVII-XVIII centuries. In the Russian written sources of the XVII century. Ikit mentioned at the beginning of the 60s among the tributaries of the population Kayotskoy piece of land of more tributaries payers in the amount of about 400 people.39 Ikit constituted a majority, living in the territory, part of the Irgakts district. Some of them lived on the river Irkit, whose name may have derived from the group Irgit. These Tuva-Irgit paid tribute to Tunkinsky fort back in 1735 and were considered subjects to the Russian state.39 MA Castren in 1848 in Irkutsk, near Lake Valley. Tunka also met Irgit previously roamed in the Nizhneudinsk district in the mountains on the Oka River (a tributary of the Angara River), where the remainder of their relatives, Irgit were intermediaries in the exchange trade between the Buryats and other Tuvan tribes.39 In the western part of Tuva, also lived a large group Irgit whose nomadic, in all likelihood, extend to the Southern Altai, because of the separation of the border with Russia, after the occupation of Tuva, the Manchu

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36Soyot, Potapov I.P. Ethnic composition and origin of the Altai. Leningrad: Nauka; 1969. p.183.
37Irgit. Informant: a resident of Ust-Abakan District with Uibat Republic of Khakassia G. Chebodeva.
38Surummaa S.Ch. Ethnynom Irgit: history and modernity in origin Mongun Tagysknom kozhuun RT. Kyzyl: New research Tuyu. 2013:2.
39Tribe extremely warlike and rebellious (folkloric information about the legendary tribe Tumat Yakutia).
40Mongols. 2017.
41Surummaa S.Ch. Ethnynom Irgit: history and modernity in origin Mongun Tagysknom kozhuun RT. Kyzyl: New research Tuyu. 2013:2.
42Surummaa S.Ch. Ethnynom Irgit: history and modernity in origin Mongun Tagysknom kozhuun RT. Kyzyl: New research Tuyu. 2013:2.
43Serdoboa NA. The history of the Tuven nation. Kyzyl. 1972. p.58.
44Irgitas a kind of marked GN Potanin have kokchuluutunov and Tuvan, who lived in Dzindzilike who called themselves tангну.
45MA Castren born irge (irgi) considered Samoyed.46 However, visiting Irktusk in 1848, he said WV Radloff that some of Irgit living here speak a Turkic dialect, uses Karagas.47 The WV itself Radloff no hesitation in writing that “knee Irgit, byurut, choty and many others-the Kyrghyz,” that is Turkic. It is possible that WWRadloff based on message Klapreta, who visited the Tunka and established in 1805, that the language Soyots (Irgit) was Turkic.
46MF Katanov Irgit also applies to the Turks.48 SI Weinstein relates to Irgit Samodan origin groups that were Turkicized nip Samoyedic and Turk groups Altai- Sayanskoy plateau. Irgit involved (apart from the steppe tribes of Tuva) in Turkization samodiyskoyazhnih Todzha tribes and perhaps some samodiysko- and Ket-speaking groups Minusinsk depression.49 Irgit tribal group as a whole in Tuva was divided into three kinds: Irgit, Kara Irgit and Saryg-Irgit. Ethnynom Irgit spread relatively widely. MA Castren felt kind Irgi (irgy) Samoyed. As previously mentioned in the letter, he said that between the Tunka Buryats steppe has immigrated generation Irgit; One part of this generation, who lived in the desert, is Buryatified and the other lives in the mountains, spoke a Turkic dialect.48 By origin can be Uighur Uighur tribal Irgit group which is derived from ethnonim baiyru” consisting of two words: buy (rich) and yru, ie rich yru... According to MN Melcheev, quoted MH Mannai-ool, “eventually magnify ethnynom element (buy Mannai-ool) Dropped out, leaving only the actual yru” with the addition of the Mongolian plural suffix -ut (-ud) um (-id) form yruktu (yrukt) Irkit (irkut) and Turkicized embodiment -irkit (Irgit). In this connection it is interesting to note that Tuvinian etnonim bei kara (black rich), rising to the same time, consists of two words. Turkologist WWRadloff not without reason to believe any kind of Irgit owned Yenisei Kyrghyz, or mixed with the Kyrghyz Uighur native.
47So we see that the ethnynom Irgit a close phonetic variants found in samodiyskoyazhnih, Turkic-speaking and Mongolian groups. It is impossible not to draw attention to the very interesting fact. Tokarev expressed in connection with the question of the origin of the genus Irgen from coyotes proposal that Tuva is probably home

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33Potanin GN. Essays on the north-western Mongolia [in four volumes]. St. Petersburg; 1893.
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to Irgit. Hence, one might conclude that Irgen composed kaybalov were samoedizirovannoy Turkic group. This, however, contradicts the observed pattern in Southern Siberia-samoedizirovannoy group is in contact with the Turkish-speaking lose their language, becoming a Turkic-speaking. Reverse the order of the phenomenon are not known. Irgit: They acted as intermediaries in the exchange trade between the Buryats and other tribal tuvans. In 1660 at p. Irkut directed Cossack detachment collection iask with drilled encountered a group Irgit Yandasha rulers (Yandasha-darga). These Irgit asked to put near their nomadic jail, thus protecting them from the attacks of the Mongol princes. These Irgit paid tribute Russian. Since 1686 part of the Tuvan without the influence of the Mongol khans, began to flee to Mongolia. Later Tuvan hostages was not Tunka.31

All this confirms, firstly, the population of Tuva tribes very vast territory beyond the Sayan Mountains, secondly, takes place in the XVII century: process of tightening from the place of traditional nomadic and internal advancing certain tribal groups from the northeast to the west, south-western and south-eastern part of Tuva. However, much of it has remained outside.32

In the western part of Tuva lived a significant group Irgit, nomadic and that extends to the Southern Altai, for the separation of the border with Russia after the occupation of Tuva, the Manchu dynasty of China, as part of kokchulutannom remained population group called itself Irgit. Irgit group consisted of three khoshun: Oyunmarsky, Khemchiksky and Hasutsky. Irgit that were included Khemchiksky khoshun, where they constituted a separate sumon, lived along rivers Alash, Chad, Barlyk. In the middle of the twentieth century. Khemchiksky Irgit majority (over 270 people) lived in Mongun-Taiga.33

IU Sambuu writes in his paper that the native homeland Irgit is a modern area of Bai-Taiga khozhaun, terrain Dapsy, upper Alash. Hence, apparently, a number of reasons, they began to move it through the Mogen-Buren (Mongun-Tayginsky District) and the Mongolian Tuvan border further south, reaching Bayan-Ulgen, Sengel southeast through Erzin and Kosogol and move further up the river Irkut.34

There are many reasons to believe that the genus comes from the Altai Irgit Tuvan. Elderly people say that in the territory of Kara-Khol, Dapsy for centuries lived Kara Irgit. And today in the upper Hemchik are descendants Chedi Saryg-Irgit, in Mogen-Buren -potomkis Kaksaan-Irgit. Altai Tuva were settled by the Mongolian Altai from the upper reaches of the river to the upper Kobdo Bulgan River in the valleys of the rivers Selenga, Sengel. The VI-II centuries they mixed with Altaians and their descendants further multiplied (Irgit).35

Describing the area populated by individual tribal groups Mongun-Tayginsky District, is particularly important to note one thing. Individual tribal groups live compactly, closely related, their encampments were located close to each other. For example, generic nomadic mugurskih Kaksaan-Irgit are mostly located on the right side of the river Kargy. Winter roads are within places Destig-Kara-Sug; Chaylag Suglug -in-Khovu, Kara Yyash; Chazag-Olcheylig-Hovu; Kuzeg -Holchukhtug-Khovu. At the mouth of the river Kargy live several Kara Irgit. Kyshhtag them located in areas Oydaa-Odek. Chazag -within town Turug-Baary and Ulug-Shyk in the valley, on the right side of the river Kargy. Summer parking Kara Irgit located in Ak-Adyr, Kashpsy south of the village Mugur-Aksy. Autumn encampments were in the field of spring.36

From Table 2 it can be noted that most reside in Mogen-Burenskoye sumune (236) and sumone Kargynskoye (1585). The names of Irgit 1373 to 549 patronymic. So at the present time, according to the registrar, the number Irgit in khozhaun today is 1950 people., Which is much more than Salchak, Dongak, Khertek, Saaya, Oorzhak, Kara Salov. According alphabet books Kargynskogo sumuna number Irgit in sumone Kargy is 1585 people. (4th place after Salchak, Dongak, Khertek). Currently, a group of tribal ritual conducted Irgit ovaa dagyyry in place “Kadir-Oruk” near lake Ak-Khol37 Data prayer ovaa dagyyr held annually. So, a group of tribal Irgit is one of the largest groups. The whole tribal group Irgit in Tuva was divided into three kinds: Irgit, Kara Irgit and Saryg-Irgit. Thus, the tribal group Irgit was one of the first carrier name Tuva, “Tuva”, as this ethnonym was first associated with the group Irgit, met Russian in the upper river Irkut in the 60s. XVII century. And also, the tribe Irgit, along with Soyann, Tumai, Choodu and partly Maadi, Kural was the distributor of the ethnonym Dubo, inclusive of the name “Tuva-Kizhi”.38

Tribal groups and dongak kherket

Tuvan tribal group in the XIX and early XX century. In Tuva even more than ever were divided between newly created khooshuns and sumonami. Considering the list of tribal names, it should be noted that, according to this indicator, the tribal structure is characterized by mixed Tuvians constitute ethnic elements, and above all the Turkic and Mongolian. The oldest ethnonyms associated primarily with Turk Haganates period (VI-VIII cc.) Is “tele” (or carts), “Telenguts”, “Kazikh” and “Medets”, “tul” (Dolani) “Uighurs” “Kyrzyz”. In the ancient period called the “body” was known to a large group of Turkic-speaking nomads who lived on the northern side of the Gobi desert and wandering through Mongolia and the Sayano-Altai mountains (including the Mongolian Altai). The tribes of the body, of course, were far from historical ancestors not only Tuvan tribal groups tely Telenguts, Mongol. The oldest ethnonyms associated primarily with Turk Haganates period (VI-VIII cc.) Is “tele” (or carts), “Telenguts”, “tul” (Dolani) “Uighurs” “Kyrzyz”. In the ancient period called the “body” was known to a large group of Turkic-speaking nomads who lived on the northern side of the Gobi desert and wandering through Mongolia and the Sayano-Altai mountains (including the Mongolian Altai). The tribes of the body, of course, were far from historical ancestors not only Tuvan tribal groups tely Telenguts,
Tolan, but also modern Altai Teleuts telengits, Teleses. To this list must be added and Tuvin in- Tyulyush (tulyush), which self is only a phonetic version of the ethnonym “Teles” at that time to pay attention GEGrum Grzhimailo.

Table 1 The names of Salchak found in 555 cases, in 140 cases, patronymic, and 24 names

| Sumony mongun tayinskogo kozhuun | Rural settlements |  |  |  |
|---------------------------------|------------------|---|---|---|
|                                 | Sumon kargynsky | Sumon mogen-burensky | Sumon toolaylyg | Total ethnicons |
| Population                      | 4270             | 1393                       | 161              | 5824            |
| Salchak                         | 156              | 443                        | 120              | 719             |
| The number of ethnonyms         |                  |                            |                  |                |
| Salchak                         | 555              | 24                         | 140              | 719             |

Table 2 Data administration sumonov Mongun-Tayginsky District on 15.03.2017

| Sumony mongun-tayginsky district | Rural settlements |  |  |  |
|----------------------------------|------------------|---|---|---|
|                                 | Sumon kargynsky | Sumon mogen-burensky | Sumon toolaylyg | Total ethnicons |
| Population                      | 4270             | 1393                       | 161              | 5824            |
| Irgit                            | 1585             | 236                        | 129              | 1950            |
| The number of ethnonyms          |                  |                            |                  |                |
| Irgit                            | 1373             | 28                         | 549              | 1950            |

Table 3 Shows clearly that the tribal group Salchak is the largest, followed by Irgit, Dongak

| Sumony mongun tayinskogo kozhuun | Rural settlements |  |  |  |
|---------------------------------|------------------|---|---|---|
|                                 | Sumon kargynsky | Sumon mogen-burensky | Sumon toolaylyg | Total ethnicons |
| Population                      | 4270             | 1393                       | 161              | 5824            |
| Salchak                         | 156              | 443                        | 120              | 719             |
| Irgit                            | 1585             | 236                        | 129              | 1950            |
| Dongak                           | 318              | 115                        | 117              | 550             |
| Khertek                          | 113              | 112                        | 114              | 339             |
| The number of ethnonyms          |                  |                            |                  |                |
| Irgit                            | 1373             | 28                         | 549              | 1950            |
| Salchak                         | 555              | 24                         | 140              | 719             |
| Dongak                           | 350              | 22                         | 178              | 550             |
| Khertek                          | 226              | -                          | 113              | 339             |
A number of ethnonyms such as “Mongush”, “Dongak”, “Tumat”, “Sarlyg”, “Salchak”, “Todzha” shows that in the formation of modern Tuvinian attended by descendants of the medieval Turkic and Mongol tribes, related to the period of the Mongol Empire, which arose in beginning of XIII century. These ethnic names are well reflected in the well-known Mongolian and Persian written sources. In the formation of the ethnic Tuvinian participated several elements of ancient Aborigines Sayano-Altaic mountains, ethnic differences which have grown on the basis of the mountain taiga hunting, upland reindeer, gathering.

So, inside and kozhuuns sumonov Tuvinian population was also not uniform in tribal relations. However, this confusion was not the result of a natural process-when ethnic groups come into contact with each other without any coercion, voluntarily, due to a variety of specific reasons. Fragmentation and confusion of tribal groups emerged here as a result of the policy of the Chinese Manchu invaders, due to administrative measures. On the free mixing at the time could not be considered as Tuvinian population, distributed by Pnsk authorities koshuns sumonam and had no right of free movement and was fixed within a particular administrative unit. This circumstance can be explained by the fact. This prevented primarily Tuvinians attachment to various specific kozhuuns Princes (including many Mongolian), often warring. Let’s start with Dongak group. Dongak group includes three sumonam in Beezi- khoshun under the names: Saryg-Dongak, Kyzyl-Dongak, chaat-Dongak (named district near Chaat Shagonar.). AP Ermolaev recorded three divisions Dongak: ak-Dongak, Kara-Dongak and Saryg-Dongak. Kara Dongak of habitat also called Chadan-Dongak, although they lived and on the Altai, and Ishkin. Saryg-Dongak roamed the rivers Barlyk, Ak and Chirgaky, sometimes with ak-Dongak. According to official stationery data, there were 103 Dongak yurt-car (on Yermolaev -55); Chaat-Dongak-324 tent (at no Yermolayeva full details) at the time of the study, LP Potapov in Mongun-Taiga there (151). The band is currently Dongak (Dongak), where there were 270 yurts and Materials AP Ermolaev-323 yurt.

Khteret. Tuvin group called Khteret, the number sumon in Beezi-koshuns and inhabited the headwaters Hemchik. For clerical figures, there were 270 yurts and Materials AP Ermolaev-323 yurt.

Khertek marked GN Potanin in Salchakskom koshunsh in Hasutzkom koshuns the lake. Khubsugul (Kosogol). In Mongun-Taiga, there were 135, and in Kara-Khol village hall, 480 people. Tribal group Dongak little more than Khertek and basically they are also evenly distributed as Khertek. Ethnonym Dongak mainly found in surnames.

Descent Khertek group carried rite ovaa near p. Mugur. The data also ovaa dagyyr prayers are held annually. Thus, Table 3 shows clearly that the tribal group Salchak is the largest, followed by Irgit, Dongak.

Results

From the study it was found different versions of the origin of the genus Salchak, for example, scientists LV Grebnev, LP Potapov, GE Grum-Grzhimailo LR Kyaslov et al. Believe Tuvin tribe descended from Mongolian Salchak saldzhiutov, and that is what the broken shards of Genghis Khan tribe saldzhiut. Khertek L. and A. Aibaev tend to other versions, namely the origin of Salchaks chikami associated with that, it seems quite likely. Currently tribal group in Salchak Mongun-Taiginsky District live in sumone Kargynskom and Mogun-Burenskom. Irgit tribal group is among the largest groups. The whole tribal group Irgit in Tuva was divided into three kinds: Irgit, Kara Irgit and Saryg-Irgit. Rodoplemennnaya Irgit group was one of the first carrier Tuva name “Tuva”, as this ethnonym was first associated with the group Irgit, met Russian in the upper river. Irkut in the 60s. XVII century. Also, Irgit, along with Soyuan, Tumat, Choood and partly Maadi, Kuular was the distributor of the ethnonym Dubo, inclusive of the name “Tuva-Kizhi”. Tribal groups and Dongak Khertek compared with Salchak and Irgit in the minority. Thus, we have considered the above four tribal groups listed as contact to the natives Mongun-Taiga. They were compactly settled in certain areas and had close ties with each other. Apart from these, together with a number of them have lived and roamed some members of tribal groups such as the Khomushku, Mongush and partly Oorzakh and Saaya. But mostly it was the alien, or a few elements.

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Conflicts of interest

Author declares that there is no conflict of interest.

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