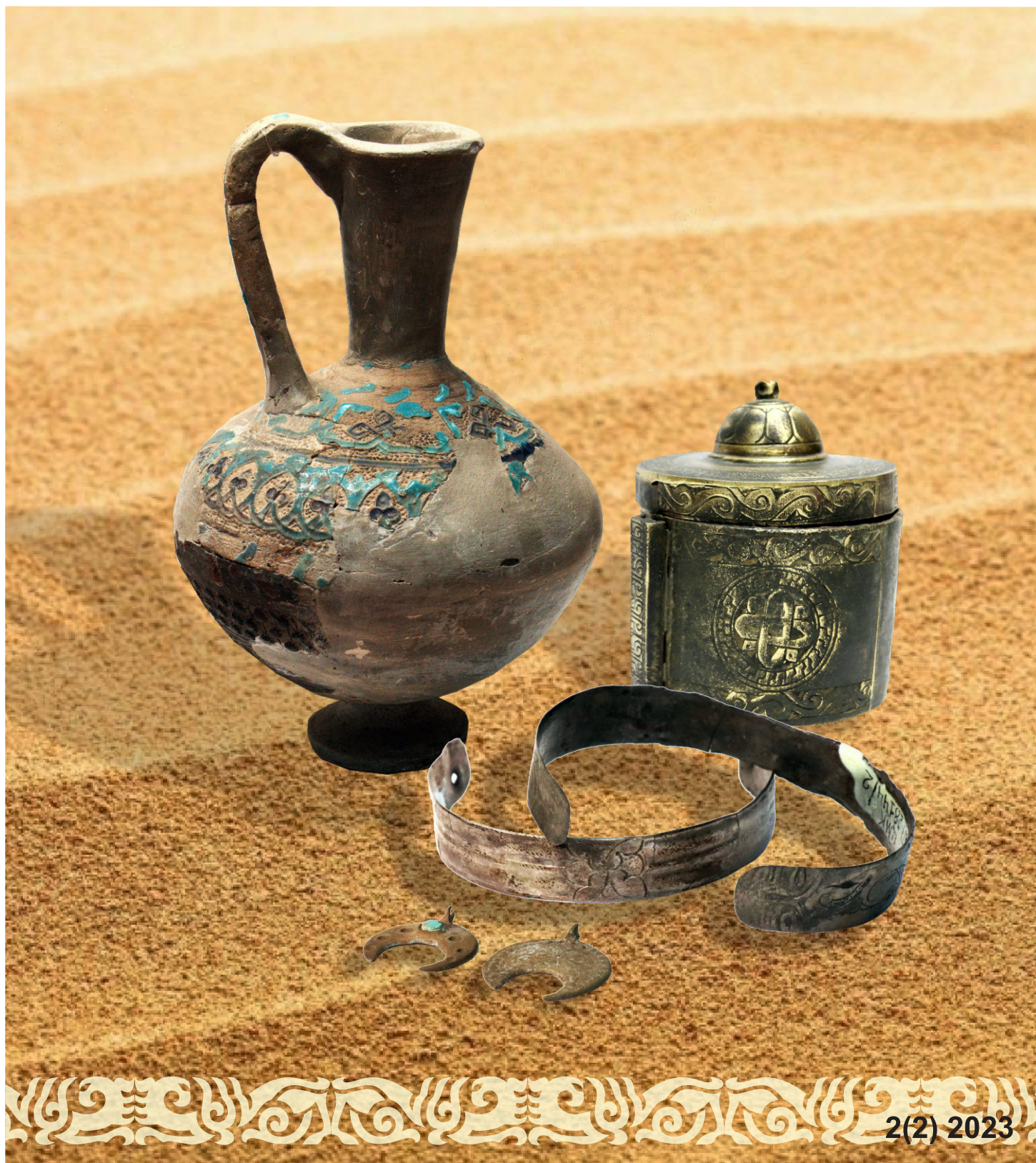


ISSN -2960-0049  
ISSN-L: 2958-5376

# MUSEUM.KZ



ҒЫЛЫМИ-ПРАКТИКАЛЫҚ ЖУРНАЛ • НАУЧНО-ПРАКТИЧЕСКИЙ ЖУРНАЛ • SCIENTIFIC AND PRACTICAL JOURNAL



2(2) 2023

ISSN -2960-0049  
ISSN-L: 2958-5376

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ МӘДЕНИЕТ ЖӘНЕ СПОРТ МИНИСТРЛІГІ  
ҚАЗАҚСТАН РЕСПУБЛИКАСЫ МЕМЛЕКЕТТІК ОРТАЛЫҚ МУЗЕЙІ

МИНИСТЕРСТВО КУЛЬТУРЫ И СПОРТА РЕСПУБЛИКИ КАЗАХСТАН  
ЦЕНТРАЛЬНЫЙ ГОСУДАРСТВЕННЫЙ МУЗЕЙ РЕСПУБЛИКИ КАЗАХСТАН

MINISTRY OF CULTURE AND SPORT OF THE REPUBLIC OF KAZAKHSTAN  
CENTRAL STATE MUSEUM OF THE REPUBLIC OF KAZAKHSTAN

# MUSEUM.KZ

ҒЫЛЫМИ-ПРАКТИКАЛЫҚ ЖУРНАЛ • НАУЧНО-ПРАКТИЧЕСКИЙ ЖУРНАЛ • SCIENTIFIC AND PRACTICAL JOURNAL

## «ҰЛЫ ДАЛА КЕҢІСТІГІНДЕГІ ШЫҢҒЫС ХАН ҰРПАҚТАРЫ МЕМЛЕКЕТТІЛІГІНІҢ ЭВОЛЮЦИЯСЫ»

Халықаралық ғылыми-тәжірибелік конференция

### МАТЕРИАЛДАРЫ

Алматы, 22 желтоқсан 2022 ж.

### МАТЕРИАЛЫ

Международной научно-практической конференции  
«ЭВОЛЮЦИЯ ГОСУДАРСТВЕННОСТИ ЧИНГИЗИДОВ  
НА ПРОСТОРАХ ВЕЛИКОЙ СТЕПИ»

Алматы, 22 декабря 2022 г.

### MATERIALS

International scientific-practical conference  
«EVOLUTION OF THE STATEHOOD OF CHINGIZIDS  
IN THE EXPANSES OF THE GREAT STEPPE»

Almaty, December 22, 2022

№2 (2) 2023

## THE TAIBUGA DYNASTY IN THE HISTORY OF THE JOSHI ULUS

*F.M. Shamshidenova*

Kazakh National Women's Teacher Training University (Kazakhstan)

**Abstract.** In the first quarter of the XIIIth century, almost simultaneously with the formation of Juchid Ulus, a union of Turkic-speaking tribes was formed in the valley of the rivers of Middle Irtysh, Tobol, Ishim and Tura, which historically received the name Sibir Ulus. The center was Isker (Kashlyk, Siberia). At the beginning of 16<sup>th</sup> century the territory of the Siberia was under the authority of the family from the Taibuga clan. The first independent rulers of Taibugids, Muhammed bek killed Sayyid Ibrahim Khan Shibanid and united the crushed Turkic uluses in Western Siberia under his rule. Thus, covered a large territory, consisting of Uluses.

The article is aimed to reveal the role of Taibuga clan in the history of the Jochi ulus, which came to the power of state who were weakly connected with each other. It is proved that the Taibuga family is a clan descended from the Kereys, it has contributed to the strengthening of the Jochis in Siberia, it is also the seat of the Naiman tribes, and a description of their historical figures is given.

Siberian annals, eastern data were used as the main sources, and the principle of historicity was used as a basis. Systematization and comparison methods were used in the article. The analysis was made from the perspective of regionalism theory.

The Taibugids were part of the Jochi ulus, since their territory was in Siberia. The formation of the Taibugids ulus was a response of the local Turkicized Tatar-Ugric population to the pressure of the southern nomads.

Taibuga dynasty was one of the significant tribal associations that lived together with many Turkic tribes in Siberia and rose to the status of a state. The Kereys were one of the tribes that expanded the Kazakh ethnic range.

**Keywords:** Joshid Ulus, Togurul khan, Taibuga Ulus, Kereits, Siberian Annals.

**For citation:** *Shamshidenova F.M.* The Taibuga dynasty in the history of the Juchi ulus// MUSEUM. KZ. 2023. № 2 (1), pp. 67-84. DOI 10.59103/muzkz.2023.02.07

## ЖОШЫ ҰЛЫСЫНЫҢ ТАРИХЫНДАҒЫ ТАЙБҰҒА ӘУЛЕТІ

*Ф.М. Шамшиденова*

Қазақ ұлттық қыздар педагогикалық университеті (Қазақстан)

**Аңдатпа.** XIII ғ. бірінші ширегінде Жошы ұлысының құрылуымен бірге Орта Ертіс, Тобыл, Есіл және Тұра өзендерінің аңғарында түркі тілдес тайпалар бірлестігі қалыптасты, ол тарихта Сібір ұлысы деп аталды. Орталығы Искер (Кашлык, Сібір) қаласы еді. XVI ғ. басында Сібір ұлысы Тайбұға әулетінің билігінде болды. Алғашқы тайбұғалықтардың Мұхаммед бек басқарған дербес билеушілері Шибанид Сайд Ибрахим ханды өлтіріп, өз қол астына Батыс Сібірде бытыраңқы түркі ұлыстарын біріктірді. Сөйтіп Тайбұға әулеті жер аумағы үлкен, бірақ бір-бірімен байланыстары әлсіз ұлыстардан тұратын мемлекетте билікке келді.

Мақаланың мақсаты Сібірде билік құрған Тайбұға әулетінің Жошы ұлысының тарихындағы орнын көрсету. Мақалада Тайбұға әулеті керей руынан тараған әулет екені дәлелденіп, найман тайпаларының да орны болғаны талданып, тарихи тұлғаларына сипаттама беріледі.

Басты тарихи дереккөздер ретінде Сібір жылнамалары, шығыс тарихи еңбектері пайдаланылған. Мақалада әдістеме ретінде тарихилық принцип негізге алынды, жүйелеу, салыстыру әдістері қолданылды. Аймақтану теориясы тұрғысынан талдау жасалынды.

Тайбұғалықтар мекені Сібірде болған, олар Жошы ұлысының бір бөлігін құрады. Тайбұға ұлысының құрылуы түрік және түркіленген жергілікті татар-угор халқының оңтүстік көшпелілерінің қысымына қарсы жауап ретінде болды.

Тайбұға әулеті Сібірдегі көптеген түркі тайпаларымен бірге болып, өз мемлекетін құрған. Керейлер қазақ халқының қалыптасуына үлкен үлес қосқан ірі тайпалардың бірі болды.

**Тірек сөздер:** Жошы ұлысы, Тоғырыл хан, Тайбұға ұлысы, Керейлер, Сібір жылнамалары.

**Сілтеме жасау үшін:** *Шамшиденова Ф.М.* Жошы ұлысының тарихындағы Тайбұға әулеті // MUSEUM.KZ. 2023. № 2 (1). 67-84 бб. DOI 10.59103/muzkz.2023.02.07

## ДИНАСТИЯ ТАЙБУГИДОВ В ИСТОРИИ УЛУСА ДЖУЧИ

*Ф.М. Шамшиденова*

Казахский национальный женский педагогический университет (Казахстан)

**Аннотация.** В первой четверти XIII века, почти одновременно с образованием Улуса Джучи, в бассейне Среднего Иртыша, Тобола, Ишима и Туры сформировалось объединение тюркоязычных племен, получившее в истории название Сибирского улуса. Его центром был город Искер (Кашлык, Сибирь). В начале XVI в. территория Сибири находилась под властью династии Тайбугидов. Первые самостоятельные правители Тайбугидов во главе с Мухаммед беком убили Шибанида Сайид Ибрагим-хана и объединили под своей властью разрозненные тюркские улусы Западной Сибири. Таким образом, Тайбугиды пришли к власти в государстве, которое занимало большую территорию, однако состояло из улусов слабо связанных друг с другом.

Цель статьи – показать место правившей в Сибири династии Тайбугидов в истории Улуса Джучи. В статье указывается, что династия Тайбуга происходила из рода керей, анализируется роль найманов в истории улуса, дается характеристика их исторических личностей. В качестве главных исторических источников были использованы сибирские летописи, восточные исторические труды. В статье за основу методологии взят принцип историзма, использованы систематизация и сравнительно-сопоставительный метод. Анализ проводился с позиций теории регионализма.

Тайбугиды являлись частью Улуса Джучи, их территория находилась в Сибири. Образование Улуса Тайбугидов было ответом местного тюркского и тюркизированного татарско-угорского населения на давление южных кочевников.

Династия Тайбугидов была одним из значительных тюркских племенных объединений Сибири и сумела образовать свое государство. Керей были одним из тюркских племен, сыгравших важную роль в формировании казахского этноса.

**Ключевые слова:** Улус Джучи, Тогорул хан, Улус Тайбугидов, керей, Сибирские летописи.

**Для цитирования:** *Шамшиденова Ф.М.* Династия Тайбугидов в истории Улуса Джучи // MUSEUM.KZ. 2023. № 2 (1). С. 67-84. DOI 10.59103/muzkz.2023.02.07

### Introduction.

Western Siberia with the steppes of Eastern Europe and the northern part of modern Kazakhstan became part of the Jochi Ulus. This province, which became an independent state in 1266, was ruled by the descendants of the eldest son of the founder of the empire, Genghis Khan (Temujin) Jochi, who by that time was no longer alive. Western Siberia and the territory of modern Kazakhstan were united into the Kok (Blue) Horde - the eastern part of the Jochi Ulus, which has a single supreme control.

In the upper reaches of the Irtysh there was the Taybuga ulus. The capital of the Taybuga yurt until 1495 was the city of Chinggi-Tura on the territory of the modern Tyumen city. The Taybuga ulus was ruled by murzas (short for the Persian «amir zade - son of the emir») - princes with broad powers, who were in vassal dependence on Khan Jochi Ulus. By the end of the XIV century, Western Siberia with the Taybuga ulus was included in the possession of the Shibanids - the descendants of the fifth son of Jochi Shiban. In addition to Western Siberia, the possessions of the Shibanids covered the Southern Urals and the territory of modern Kazakhstan.

In 17th century the noble historiography developed to the problem of Siberia. G.F. Miller's «History of the Siberia» was the first fundamental work that was written on the basis of Siberian sources [Miller, 1999].

In the works of M. Tynyshpaev [Tynyshpaev, 1992], A. Margulan [Margulan, 1984], Z. M. Kinayatuly [Kinayatuly, 2001] characterized about ethnopolitical history of Kereits.

N. Mingulov notes that the Siberian Khanate during the reign of Kuchum included the territory of Northern Kazakhstan, and the population of this region was made up of Kazakh clans who roamed along the middle reaches of the Tobol, Ishim and Irtysh rivers and in the Baraba steppe, the neighbouring Turkic-speaking population of Western Siberia [History of the Kazakh SSR, 1979: 280]. The author adheres to the point of view previously widespread in Russian literature about the steppe, Nogai-Kazakh origin of both Taibuga and Kuchum. Speaking about the population of the Irtysh valley, known as «Shibans», N. Mingulov emphasizes their common origin with the Kazakhs [History of the Kazakh SSR, 1979: 280, 281].

In his articles, D.N. Maslyuzhenko shows about the change of power, the Taibuga dynasty, genealogy legends, how the people of Siberia in 1563 transition of power [Maslyuzhenko, 2009].

Taibuga clans belonged to the Burkut tribe. It is also described in D.M. Iskhakov's article [Iskhakov, 2009].

Some data on tribes can be found in the works of Shakarim [Kudaiberdiuly, 1992], M. Tynyshpaev [Tynyshpaev, 1992], Mashhur Yusup [Kopeiuly, 1993]. Of course, while looking at these works, we have the right to look at them critically. So M. Karimov's opinion seems to be the basis: «The background of the genealogies is vague, there are many fabrications, and the researcher gets various information (mostly wrong). M. Tynyshpaev, Shakarim Haji, M. Yusip and others. genealogies are like this» [Karimov, 2005: 79]. Therefore, it is important to pay attention to genealogies within the people. It is known that this is a difficult task. It is necessary to make a comparative analysis with genealogies told by the people, folklore data, and cartographic data.

#### **Methodology and methods.**

The methodological basis of the article was based on the principles of historicism and objectivity. The principle of historicism made it possible to analyze historical sources in accordance with the specific historical situation of the 13th-16th centuries on the territory of Siberia, in particular, in the Uluses of Jochi and Taibuga. The principle of objectivity made it possible to reveal the problem in its versatility. For the full disclosure of the problem under study, source study, and comparative methods were used. Information from the Siberian chronicles, eastern sources are used as sources materials.

#### **Results and Discussion.**

In 1198, Genghis Khan, with the news that his arch-enemy, the Tatars, defeated the Shurshits and retreated along the Ulz River in order to fight with the state of the Shurchit dynasty (Jing), which was ruling China at that time, sent an enemy to Togoril asking why not to attack the Tatars together [Kinaiyatuly, 2001: 28]. Togoril, who supported Genghis Khan's proposal, appeared before him. The two sworn men, who had suddenly set out, fell upon the Tartars entrenched at Husutu Shituen and Naratu Shituen on the Ulz. Genghis Khan and Togoril killed Tatar Megujin Sult Khan and returned with some booty. The two sworn (anda – in kazakh) leaders received the title of «Chauthury» and «Wangkhan» from the military commander of Shurshit Wangan Chisan, for this feat [Kinaiyatuly, 2001: 28]. From that time, Togoryl Khan of Kereit was called «Togoryl Vankhan».

In the «Secret Chronicle of the Mongols» translated by N. Bazylkhan: «He sent Takai and Sukekei as ambassadors to Tugryl Khan of Kerey to make Genghis Khan Khan».

Toghoril Khan:

«It is very appropriate to make my son Temujin Khan. How will you be without Mongolian Khans?

Do not break your unity.

Yep, don't cut off your lives,

Don't tear your brothers and sisters», he replied [Bazylkhan, 2006: 142].

Therefore, Temuchin was brought up by Togyryl Khan, so the mentality of the Turkic tribe prevailed in him. He had a lot of influence on the rise of Genghis Khan. 1202 Temuchin delivered a devastating blow to the Tatars, won and avenged his ancestors. Along with ten khans, Temujin thus became a dominant force in Eastern Mongolia. In the lands conquered by Genghis Khan, the Mongolian language did not reach the point where it was dominant. Mongols and Kereys were friendly then. These two stood against the Alakai Bulak Union. In science, we understand the term Siberian Tatars as the Turkic tribes of Siberia.

There are different opinions about the origin of the word «Kerey». There are assumptions that it is related to the Mongolian word «kheriyd» - people of the steppes. Professor I.N. Berezin (1818-1898) says that the Kazakhs called the Chinese (Manchus) this way when the early Shurshit («Shurshit» - Manchu (Qing)) dynasty ruled in China (1644-1911). Indians and Tajiks called him true (Abilgazy «Turkish genealogy») [Abilgazy, 1993] suggests that he is a branch of the «Kari» clan. In the ancient Manchu (Shurshit) language, «Kari» meant the concept of black.

Abilgazy Bahadur Khan (1603-1660) in the second article of his «Turk Chronicle» focuses on the topic «The story of the Kereit country»: «The meaning of Kereit is black. A man had two children, all of them were black, so they were called Kerites, and the children born to them were also called Kerites» [Abilgazy, 1993].

In Mongolian «khereed» means black bird, crow. Folklorist G.P. Potanin (1835-1920) mentioned the names of early sacred birds of the Turko-Mongol tribes, among them Karakerei's bird is a crow, and Kerey's is an owl [Potanin, 2005].

It is known that there are different opinions in science about Naymans and Kereys. Analyzing all of them, it can be concluded that it was Alkei Margulan who brought them into a certain system. Based on Rashiden's opinion in the «Collection of Chronicles» that their origin is the same as the Turkic-speaking people, N.A. Aristov, Yu. Klaprot, Hovors Naymans and Kereys are Turkic-speaking tribes. Muroyama, who determined that Naymans and Kereys are a Turkic tribe, Czechoslovak scientist P. Pouha (1956), A. Inan (1960), Soviet scientist Systematizing the opinions of L.L. Viktorova (1961) and taking the stone inscriptions as the data basis, these scientists believe that the Naymans, Kereys, Caves, and Merkits, who were part of the Nestorian (Aisa) model, wrote in only one Turkic language [Margulan, 1984: 138].

The Kereys had the famous winter camps of Oren-Koryk, Kulasyn, Otegen, Kubakia in the Altai and Kangoi mountains [Margulan, 1984: 139]. When describing the cities of these two tribes, it can be seen that Alkei Margulan referred to the work of Mahmud Kashgari. According to Mahmud Kashgari, one of the big cities in the land of Kereys and Uaks is «Katun Syny» (the city where Khatyn's (women's) test stone stands) [Margulan, 1984: 139]. «Criticism of Katun» by Marked on the map of M. Kashgari in the Gobi steppe. In this city, the Naymans, Kereys, and Uaks were constantly interacting with the Tanguts [Margulan, 1984: 139]. Thus, describing the cities, Alkei Margulan pays particular attention to the large trade centers of these tribes. These cities are mostly located along the Ezen River. For example, the city of Ezen, which was an administrative and commercial center on the left bank of the Ezen River. Its ruins were found in the Gobi region. The next trade center in this Gobi region is the city of Khara-Hoto, located on the lower right bank of the Ezen River, where the Naymans and Kerites also lived. The famous city of Karakorim was their capital until the end of the 12th century, and there was a city called Tundik along the Orkhon River [Kinayatuly, 2001: 23]. Like the Mongols, the Kereis lived along three rivers: Harlan, Onon, and Tuul [Kinayatuly, 2001: 23].

A. Margulan also describes the great influence of dynastic marriages on cultural traditions. Daughters of Kereys and Naymans, who married Genghis Khan's children, had a great influence on their spiritual life. Oktai's wife Torkyn is a khatun and Toly's wife Surtokty had a strong influence, Surtokty is the granddaughter of On Khan. He gave good education to his four children Monke, Kublai, Alauke, Aryk - Buka [Margulan, 1984: 138]. When the family of the Kereites came into the middle, Shaur Bike married Tului, the youngest son of Genghis Khan. Before Genghis Khan left this world, he was with the bride Shaur: «Bridesmaid, look, what will happen if the father kills the khan?» And what about your companion Tuluy Kush?» - the grandfather asked, and the Shayir said, «Oh, my holy khan, what if the death of the great khagan did not leave the widows of his country, and the widowhood of Tului's death does not fall only on me?» Genghis Khan says, «You found my bride, and for this bravery, I will no longer call you «Bek Taihu» (Tughnussha Bibatima pirim) and I gave you eight tribal countries of Tzahar» [Kinayatuly, 2001: 40]. Therefore, it can be assumed that the daughters of Kerei had a high reputation in front of Genghis.

Due to the strong desire to write, draw and learn letters, there were many tailor priests among the Naymans and Kereys. The great bookmaker of Kerey On Khan, Kutty-Buka, taught the entire Kerey

country to write, and when the state of Genghis Khan was established, his reliable bookmakers (priests) were from Kereys, Naimans, or Uaks. Genghis Khan's specially trusted healer Kerei Abushka (Abusha) was the monk, Oktai Kha's great healer was Kerei Karidai (Karytai) [Margulan, 1984: 138]. Information about these tailors was analyzed based on the works of A. Margulan, Rashiden, Marco Polo, V. Barthold. And the great tailor of Monke Khan was also from the Kerey family. He teaches Monke's children to write Uyghur. One of the second secretaries was Mukyr Bitikshi [Margulan, 1984: 138].

According to many scientists, the Naimans and Kereys had a great influence on the development of Mongolian culture, and their culture was continued by the Mongols. According to A. Margulan, the Naymans and Kereys were the people who used the Orkhon Uyghur alphabet well, and they spread it to neighboring countries [Margulan, 1984:138]. Since he was in contact with the Naymans and Kereys, he was surprised to see that they had their writings and seals. In the Naiman dynasty, the documents on tax collection and appointment of officials were confirmed by the Khan's decree and certified by the «Khan's golden seal (stamp)» [Kinayatuly, 2001: 68], which proves its authenticity. After the defeat of the Naimans, the famous scribe «Tau Tong» who kept the inscriptions and seals written by the Naiman rulers, came to Genghis Khan's army and taught his children to write Uyghur [Margulan, 1984: 138].

The Nestorian movement still attracts the attention of historians, because the Turkic-speaking peoples are mainly Muslim, so it is clear that this phenomenon fascinates all of us. The Nestorian religion spread among the nomadic Turkic tribes of Deshti Kipchak, Altai-Sayan mountains, the northern regions of Zhetysu, and the Mongolian steppe.

The Nestorian branch of Christianity first appeared in the Orthodox Church in Byzantium. It was founded by Nestorius (380-451 AD). In 428, the Roman Emperor appointed him Patriarch of Constantinople in Byzantium. He opposes the traditional principles of Christianity and criticizes the mystical Christian concept of «God-man». According to Nestorius, an ordinary man was born from the holy virgin Mary. Later, he overcomes human weakness and attains the position of son of God (Mission). Orthodox religious teaching in Christianity believes that man and God are created as one. Thus, Nestorius and his supporters were accused of being «heretics» and expelled from the church. They go to places like Asia Minor, Iran, Central Asia and spread religion. His followers are called Nestorians. The Nestorian religion thus spread throughout the East. Most of the spreaders of this religion were Syriacs (Syrians).

The rapprochement of the tribes of Turkic origin with Christianity in the Kazakh land began. It happened in the VI-VII centuries, that is, in the era of the Turkish Khaganate. Of course, the available historical data on this is insignificant. The French historian Chavans writes about the Christian Turks based on the writings of the Roman historians: «According to the Roman historian Simukata, in 591, the Eastern Roman Emperor Maurice sent an army to help the Persian Shah Khusrow II and fought against the Turkish Khagan. Persians took Turkish prisoners captured in the war to Constantinople. Then the Roman emperor was very surprised to see the Turkish soldiers with the sign of the cross on their foreheads. Thus, according to the prisoners, an infectious disease spread in Turkey during their youth. Christian missionaries put the sign of the cross on the foreheads of Turkish children to prevent disease. From then on, they converted to Christianity». Analyzing this further, Shavans wrote that «Christianity was introduced to the Kanly Turks in 561 AD. must have spread. That is to say, most of the Turks who had the sign of the cross on their foreheads when they were captured by Rome were in their thirties. Thus, Christianity spread among the Turks at least thirty years before 591» [Shavans, 2002: 15]. Among the nomadic Turks, Christianity probably spread from Western Asia and through Christian missionaries in the settled regions of Central Asia, Maurennahr and Khorasan. Because at that time the political and economic handle along the great Silk Road was in the hands of the Turkish Khaganate. The center of Nestorianism in Central Asia was in Merv, the metropolis was also in Samarkand.

In XI-XIII centuries was the time when Christianity spread and flourished among the Kazakh tribes for the second time. Kerey, Naiman, Merkit, Wak etc. lived in Altai, Sayan mountains, Deshti Kypchak and Mongolian lands. The tribes are influenced by the Nestorian religion. Nestorian religion spread among these tribes, it can be said that it was spread by Persian and candle merchant missionaries, because the merchants of these countries traveled along the Silk Road from east to west and from west to east.

In 1009 year Keraites are baptized before Nestorian preachers and enter the religion. It was the largest and most cultured of the Mongol-speaking peoples of Central Asia, who lived along the Orkhon, Toly and Ongin rivers, where the Huns, Turks and Uighurs once established and strengthened their states. 11th century At the beginning, according to legend, the number of adult Kerites who converted to Christianity was 200 thousand [Gumilev, 1992: 208]. Therefore, including children and the elderly, their number was twice as large.

According to legend, the cause of the conversion of the Kereitians was that Saint Sergius appeared to the Kereitian khan, who was lost in the desert, and showed him the way home. Khan was baptized with all his people and took the name Marguz (Mark). This matter immediately asked the metropolitan of Merv how to fast (fast). The Metropolitan asked Nestorian Patriarch John VI of Baghdad (died in 1011) about this important canonical issue, and sent an explanation to the Christians that they should refrain from meat during fasting, and they can eat dairy products.

Rashid-ad-din wrote about the spread among the Kereys: «At that time they (the Kereys) were stronger than other tribes. It is their custom to worship Gaisa. They believed in the religion of Ghaysa» [Rashid-ad-din, 1952]. V. Barthold «Syrian stories tell about the conversion of Kereis to Christianity. There, Kereys learned Christianity through Christian traders», he says [Barthold, 1967]. Chinese historian Wang Zhilai «According to Syrian historian Barr Khobrau, the patriarch of the Christian religion in Merv. In 1009, in a letter to the Christian Pope in Baghdad, two hundred thousand people from the Kerei were baptized with their Lady. It is said that the khans gave Christian names» [Shavans, 2002: 16]. Therefore, the Kereys in the 11th century, at first he accepted the Nestorian religion. Even those who give Christian names come true. Rashid-ad-din «Kray Khan Wang Khan Tughuril's grandfather's name was Marcos. «His name was Bayail Khan», he wrote [Rashid-ad-din, 1952]. Based on this, we understand that Bayayl Khan is his Turkic name and Markos is his religious name. When Marco Polo visited the country of the Kereis, he says that the name of the Kerei Khan was Georgy - the fourth grandson of Wang Khan [Marko Polo, 1990]. Marco Polo wrote the name of one more Khan of the Kereis unknown to us as Prester Joho [Marko Polo, 1990].

The symbol of the Kerey tribe, which is a part of the Kazakh people, is an open or kresh symbol. This probably proves that the Kereis converted to the Nestorian religion and wore crosses. Archaeological evidence of this Margulan showed. One tombstone from the kereys along the Iyukh-arkhan River in Mongolia shows a deer and a boar, along with an open or cross symbol. The words «Marymus, Shadymus» were written on it in Orkhon script. Here, «Mar is a teacher who preaches Christianity (in Syriac), and Shad is a ruler (in Turkish)» [Margulan, 1984: 139]. However, we must be aware that the kresh symbol is a symbol that existed before the adoption of the official Christian religion.

The ancestors of the Naiman, Kerey and other tribes left Mongolia, Altai, Tarbagatai and migrated to today's Kazakhstan, the general Eurasian steppe region, in the 13th century. We explain it with the invasion of Genghis Khan at the beginning of 13<sup>th</sup> century. The medieval Persian historian Rashid al-Din spoke well about this in his work «Jami-at-tawarih». He gave a special section to the naymans [Rashid-ad-din, 1952: 135-140].

Russian scientist, Mongolologist who studied those times. B. Vladimirtsov writes: «Naymans were killed in 1204-1205. After Genghis Khan's defeat, they left Desh to Kipchak, and the Oirats settled in the vacant settlements in Altai and gradually moved west» [Vladimirtcev, 2000: 149].

This is the situation of the Naimans, as well as the Kereis, in the Eurasian steppe space in the 13th-14th centuries. opened the way for extensive involvement in political and ethnic processes. About this, the well-known scientist Sabetkazy Akatai said: «Many people who settled in Altai and Kara Irtyisit surrendered to the new empire and added to the army of Genghis Khan. Part of the population left their homeland and migrated to Zhetysu, Tien-Shang, Central Aya, along the Volga. After the collapse of the Golden Horde by the will of history, these tribes formed the basis of the peoples living in our present country or became part of it» [Akatai, 1993: 89].

At the beginning of 13<sup>th</sup> century, we can see that for several centuries, the Altai land and Tarbagatai territory became the home of the Western Mongolian tribes, known as «Oirat» and «Dzungar» in history.



One of the signs of this is the gradual transformation of Turkish place names from the distant Turkic times into Mongolian (it would not be correct to explain Mongolian names, which are very common in today's East Kazakhstan, only with the Dzungar period of the 17th-18th centuries). For example, in one of the ancient versions of the Lyric epic «Kozy-Korpesh - Bayan sulu» it is said that Karabai runs away because he will not give the beautiful Bayan to the orphan Lamb.

«The black religion has gone to the ground,

The image reached the lake called the sea», it is written [«Kozy-Korpesh-Bayan sulu, 2009: 81].

Here, the name "Bine Sea" is Turkish, and the old name of Lake Zaysan in the time of Naiman came from it. It is known in science that the story of the song «Kozy-Korpesh-Bayan sulu» took place in the Ayagoz region, as well as that the work belongs to the early Turkish era, and in the story there are mentions of the Baltaly and Baganaly people, who belong to the Naiman tribe.

Of course, it would be unreasonable to say that the entire Tarbagatai region immediately became the home of the Western Mongols. This is mainly related to negative regions of Tarbagatai. It can be seen that the south side was later owned by the Oirats, and then by the Dzonghars. In the 14th century, today's Urzhar, Makanshi, Taskesken, and partly Ayakoz regions belonging to Tarbagatai region. According to data, the strong state established in the middle of the 19th century was part of Mogholstan (one of the historical origins of today's Kazakh state). About this in the work «Tarihi Rashidi» by Muhammed Haydar Dulati, «the eastern edge (of Mongolia) rests on the land of Kalmaks, and (includes) Bars-kol, Emil and Irtys. In the north, it is bordered by the Kokshe Sea, Bum and Karatal», he emphasizes [Mukhamed Haidar Dulati, 2010: 217].

Rashid-ad-din pointed out the pasture belonging to On Khan. They are: Talan-Guseur, Daban and Naur; On the right wing are the towns where the army is located: Ilat, Tarat, Aijie, Kutuken, Urut, Ukurut, Yilet, Tertit. And the winter camps are Oteken-muren, Oron-Kurkin, Tosh, Barau-Shire, Kulusun, Otku-Kulan, Jelaur-Kulan [Rashid-ad-din, 1952: 126-127].

Among the tribes at that time, these kereys were the most respected and powerful. During the reign of Yesugei Bahadur and Genghis Khan, the Kereys were led by On Khan. Genghis Khan's father and himself helped On Khan and always supported him. Later, they became enemies, there was a war between them, and the Kereis were captured by Genghis Khan [Rashid-ad-din, 1952: 127].

On Khan was not a visionary politician. When Temuchin was announced as the khagan, he was happy and said, «How can you, Mongols, be without a khagan?» Do not change the decisions you made by common agreement.

In 1201 the tribes that did not want to submit to Genghis Khan gathered around Jamukha. They consider On Khan to be their enemy, because both Temuchin and On Khan wanted to create a large nomadic state. Along the Argun River, Jamukha-sechen will be the ruler of a new union of tribes and clans who recognize themselves with the title of Gurkhan. Thus, a democratic element appeared among the supporters of Jamukha, and they were afraid of the rise of Genghis Khan and On Khan [Vladimirtcev, 2000: 159]. In turn, there were aristocratic groups who supported Jamukha. Soon, conflict between Jamukha and On Khan and Jamukha and Genghis Khan began, which did not turn out well for Jamukha. Many of his subordinates fled, and he and his son had to move quickly down the Argun River, because On Khan was on their trail.

After Genghis Khan defeated the Tatars, even though he was becoming powerful, he continued to obey On Khan and helped him. Even though On Khan wanted to keep distance between them, he remained a vassal of the Great Khan. Ten Khan did not share the booty from the conquered lands with Genghis Khan, but made an agreement with Jamukha. Genghis Khan with ten khans fought with the Naimans.

During Yesugei's lifetime, Togurul becomes like a brother to him. Such closeness is called a vow. We understand this as an oath. An oath is a solemn assurance, promise, testimony of an individual's sincere intention to another person or a community of people with the most sacred thing. In the Kazakh tradition, there is a ritual of swearing in front of bread and the holy Quran, the most basic food of life. In warlike times, soldiers vowed to sacrifice their lives for the country's freedom and honor, kissing the edge of the sword [Spelling dictionary of the Kazakh language, 1988: 72].

The Dictionary of the Kazakh language commented on the word «ant» as follows: «Oath. 1. Firm, promise, contract» [Spelling dictionary of the Kazakh language, 1988].

The reason for becoming Andes is that Wan Khan killed the younger brothers of his father Hurchakhus-Bayyal, contacted his brother Gur-khan, he escaped and hid in Haraun-habchal rock. He left there with a hundred men and came to Yesugei Baatur. Yesugei himself appeared, chased Gur Khan to Khashin, and gave his defeated troops and property to Wang Khan.

After this incident, Wang Khan's younger brother Erke-Khara, after being threatened by his brother, sided with Naiman's Inacha-Khan. When the Naimans attacked Wang Khan, he went to Gur-khan Khara-Kitad through Gurban-balakhat [Sokrovennoe skazanie, 1941: 54]. At that time, Wang Khan's condition was difficult, he had no food and clothes. Genghis Khan sent two ambassadors to him, taking into account the fraternal agreement between his father Yesugei and Wang Khan. He came forward to receive it. He bought it and provided it at his own expense.

After Yesugei's death, his sworn brother became a father to the orphaned boy, and thanks to that, Genghis Khan restored his father's family.

In 1198, Genghis Khan, with the news that his archenemy Tatars were retreating along the Ulz River in order to fight with the Shurshit dynasty (Jing) state, which was ruling China at that time, sent an enemy to Togoril asking why not to attack the Tatars together [Kinaiyatuly, 2001: 28]. Togoril, who supported Genghis Khan's proposal, appeared before him. Suyt set off from the hill of the Tartars fortified in Khusutu Shituen and Naratu Shituen along Ulz. Genghis Khan and Togoryl killed Tatar Megujin Sult Khan and returned with some booty. For this bravery, he received the title of «Chauthury» and «Vanghan» from the military commander of the army, Vangan Chisan [Kinaiyatuly, 2001: 28]. From that time, Togoryl Khan of Kereit was called «Togoryl Vankhan».

N. In the «Secret Chronicle of the Mongols» translated by Bazylkhan: «He sent Takai and Sukekei as ambassadors to Tugyril Khan of Kerey to make Genghis Khan Khan».

Tughuril Khan:

«It is very appropriate to make my son Temujin Khan. How will you be without Mongolian Khans?

Do not break your unity.

Yep, don't cut off your lives,

«Don't tear your brothers and sisters» he replied [Bazylkhan, 2006: 142].

Therefore, Temuchin was brought up by Tugyril Khan, so the mentality of the Turkic tribe prevailed in him. He had a lot of influence on the rise of Genghis Khan. 1202 Temuchin delivered a devastating blow to the Tatars, won and avenged his ancestors. Along with ten khans, Temujin thus became a dominant force in Eastern Mongolia. In the lands conquered by Genghis Khan, the Mongolian language did not reach the point where it was dominant. Mongols and Kereys were friendly then. These two stood against the Alakai Bulak Union. In science, we understand the term Siberian Tatars as the Turkic tribes of Siberia. The Taibugans founded the Khanate of Siberia. On the eve of the Mongol invasion, the Kereys inhabited Siberia. The territory of the Siberian Khanate was contiguous with the present-day northern and eastern Kazakhstan region. 14th century Since 1950, the homeless and imprisoned people have settled in these regions of Kazakhstan. And the Turgakt family of Kereys settled in central Kazakhstan - Akmola region. They were concentrated in Birzhan sal district, Akmola, Nur-Sultan region [Tuguril han, 2019].

Keraites VII-IX centuries. In the north of Baikol, it lived together with the Orman – Forest country, and then it moved towards the Mongolian steppe. The Kereyites came to the Mongol lands from Siberia, along the Kem River. X century Together with the Mongols, the Bikin Union, and then the Naimn and the Kereyites came and settled in Khalkha from Eastern Siberia [Grum-Grzhimailo, 1926: 386]. He continued in 1007. Abul-Faraji's work [Rashid-ad-din, 1952: 114] mentions the name Kereit, and the fact that the Kreyts immediately stood out among the Turkic tribes in the east. In the 10th century, along with the Mongols, the Bikin Union, then the Naiman, Kereyts came and settled in Khalkha land from Eastern Siberia [Grum-Grzhimailo, 1926: 386]. It is written that the rulers of Rashid-ud-din Bikin Union had a higher status than the Wang khanate Kereyts, Tayan khanate Naimans and other tribes, but gradually the last mentioned tribes had a higher status [Rashid-ad-din, 1952: 114].

This is the reason why in the «Secret Collection of Mongols» the Kerites are called the descendants of a foreign land. In other words, it is obvious that the Kerites said that because they came from Siberia.

Sengun, the son of Wang Khan, deposed from the throne, was jealous of the rise of Genghis Khan and wanted to fight his father with him, but this idea did not come true [Tynyshpaev, 1992: 19]. Such conditions caused chaos in the country, and Wang Khan was defeated in 1203. fled to the west, fell into the hands of Naiman Khan Baibuka, and was finally killed by his troops [Tynyshpaev, 1992: 19]. So, this year the Kereis surrendered to Genghis Khan, and a part of them fled to the west with the defeated Merkets. Genghis Khan chased the Merkits to the Torgai field, where they fought for the last time in 1216. will be destroyed. It is assumed that these are the ones included in the delivery. We will not dwell on it in depth, since our research task is not about development.

According to N.A. Aristov, most of Khaidu Khan's army consisted of Kereis and Naimans. Most of the Kereys lived above the Kara Irtys, and during Temir's campaign, the Kereys lived from the Kara Irtys to Lake Alakol and Jiren Ryb Mountain [Aristov, 2005].

I.E. In Fischer's «History of Siberia» in 1639 It is written that Neverov was captured by Kereys, a special group of Tuba Kyrgyz in Altai [Fischer, 1774: 509].

Then the Kerites migrated from Siberia to the Mongolian steppe.

The people of Kerey were engaged in animal husbandry, agriculture and crafts. The proverb «If a son is born to a tree, a tree will be born» is related to this profession. The Siberian region where the ancestors lived looks hot to the eyes of the Kozhabergen gorge:

«My great-grandfather Gali-Ashamaili,  
The thousands of taylaks grown are worth it.  
Descendants settled in Siberia,  
It spread its wings as a country from early times.  
Shalkar lake, the forest of Siberia,  
The country of Kerey inhabited Siberia.  
Taking care of the crops and making a living,  
Bi and Beki who formed a council together» [Kozhabergen zhyrau, 2007: 220].

The Siberian region inhabited by the Kereys is a forest steppe. Birch-pine, broad-leaved forest is common there. The intervals between them are mainly gray-fescue, scaly sedges. Many carpenters came from Kerei: axemen, carpenters, saddlers, housekeepers, wicker weavers. The fame of Kerei carpenters who made Kazakh decorative wooden houses, kebeje asadals, cradles, horse carts, sleds, harnesses, and plows spread to six alashes.

Kerey's heroes gained vast territory «with the tip of a blue spear and the power of a blue sword». The Kerey tribe mainly inhabited the Altai, Tarbagatai mountains, the Zaisan lake delta, the Irtys River and the lands of North Kazakhstan. A significant part of the Kerei lived in the Bayan-Olgii region of Western Mongolia and the Xinjiang province of the People's Republic of China. Russian scientist According to N.A. Aristov (1847, unknown), in the middle of the 19th century, there were 13-15 thousand Kereys in Kazakhstan, 12,400 in Mongolia, and 12,000 in China [Aristov, 2005].

The Kereys wintered along the Syr and spent the summer in Siberia. He also wintered in Siberia in warm winters. This is evidenced by the poem «Elim-ai» by Kozhabergen Zhyrau:

«The whole country is an unbroken garden,  
Orta Yuz's son Kerey - Wak.  
Happy landing and wandering since the early days,  
Mekkendep Siberia, where they lived for a long time.  
Togayin Ombi River winters its people,  
Tuned greyhound, holding an eagle.  
Siberia, where Kerei lived for five hundred years,  
Defending the people from the enemy.  
My country landed on Irtys,  
The bed is full of sheep, horses, camels...».

The Kereys lived on the land of Kazakhstan for five hundred years, and in 1723, the Dzungars attacked the Kazakh steppe with blood.

«... took the Ombi River from Kerei,  
He lay down on the bed.  
The blue meadow dyed the Kazakh land with blood,  
The wicked built a century in the desert.  
Five centuries my ancestors settled,  
He wintered in a field in the forest.  
The place where the Ombi river flows into Irtysh,  
There is a grove around.  
Desperately, we left the Irtysh River,  
We made sure that the enemy did not give in.  
Digging a hole, blocking the Esilkolde road,  
We fought hard and won the battle...»

In short, about Naymans and Kereis. Margulan systematized his scientific findings in a historiographical context.

The tribe of Taibuga is descended from Turkic tribes. He is the ancestor of the deaf. Historical records prove that On (Onsom), who lived in Esil during Genghis Khan's campaign, was the founder of this clan. The Kereys in the North Kazakhstan part are considered to be the descendants of the Northern Kereyites who came during the Mongol invasion and the collapse of the early Kereyite state. The first information about the settlement of the Taibuga tribe in Siberia, that is, about these tribes, was recorded in the Siberian chronicles. The legend of Tsar Ivan in the Stroganov Chronicle can be considered as the story of the Ten Khans of the Kereiites: «In the Esil River in Siberia, the ordinary Tatars led by Genghis, who was a king of Magmet law (Muslim religion - author), whose last name was Tatar Ivan... killed him... Tsar Taibuga remained...» [Sibirskie letopisi, 1907: 17].

Genghis heard about Taibuga a few years later and invited him to serve, as evidenced by the chapter «Origin of Siberian Khanate» in Pogodin's Annals: «...on the Esil River lived the King of Ten Horses according to the law of Magmet. Taibuga is On's son. Genghis welcomed him, called him the first among his subordinates, and gave him a private land share.

Queen Taibuga asked King Genghis for troops to fight... King Chinggis gathered a large number of well-trained troops and sent Taibuga down the lower reaches of the Irtysh River to the Ob River, where the Chud people lived.

Genghis returned to the king with good news. King Genghis had great respect for Taibuga, and Taibuga asked King Genghis for a place where he would like to live. King Genghis sent «Stand where you want to stand». Taibuga went to the Tura River with his entire clan and built the city of Shymga there. The city of Tumen is there. Taibuga lived here for a long time and died here. After him stood Khoja, son of On, and then Mar, son of On. Mar's children are Ader and Abalak» [Letopisi sibirskie, 1989: 63].

In Esipov's annals, among the Siberian annals, it is written «There, that is, Obta On was killed. Taibuga is his son. He came to Tura and built a city, now Tumen», it is written [Sibirskie letopisi, 1907: 18]. Notice that these chronicles mention only two individuals, Genghis and On. The events were not written in Western Mongolia, but in the territory close to Russia, in one case in Irtysh, and in the other in Obta.

After Genghis Khan conquered Bukhara, Taibu, the son of Mamykh, the king of the Kazakh Horde, asked the Mongol ruler to give him land along the rivers Irtysh, Tobyl, Esil and Tura. Genghis Khan fulfills this request. After that, the descendants of Taibuga owned those lands. 1760 The information of «Vedomos» compiled by the order of Tobyl voivode Pyotr Ivanovich Godunov is close to the truth. It makes it possible to clarify some obscure things in Siberian annals.

The fact that Genghis Khan gave land along the rivers of Siberia to the descendants of his former enemies can be explained as follows: the creation of a vast Mongol empire, which covered the land from the Chinese border to Eastern Europe, required a clear organization of the administrative structure. It was necessary to protect the conquered lands from the internal liberation movement of the conquered peoples

and from the external enemy. Genghis Khan needed to establish feudal estates of comparable strength within the borders of his empire. And it can be assumed that he intended to send his descendants away from the ancestral land of the Kereiites. Conquering the lands along the Irtysh, Taibuga "came to the Tara River and built a city, and called it Shymgy", it is written in the Siberian chronicles [Sibirskie letopisi, 1907: 54]. This is the place of the modern city of Tumen. The construction of the city of Shymgi on the land given to the Kereis in honor of Genghis Khan proves that Taibuga came to Siberia. G. According to Miller, there is a remnant of the city between the cities of the Tumenka River, which flows through the city and flows into the Tura River. Local residents call the remains of this city Shymgy or Shymgytura, that is, similar to the name «Genghis» [Miller, 1999: 189]. Dominance of the Taibuga people in the people of Siberia in the 16th century. until the end, i.e. until the Tobyl voivode Danilo Chulkov captured the last hoof of the Taibuga people. About this, the Pogodin Chronicle says: «Seydak, the culprit of Old Siberia, Saptan, the Tsar of the Kazakh Horde, was sent to Moscow with a large military detachment» [Letopisi sibirskie, 1989: 97]. And there were 500 of them [Letopisi sibirskie, 1989: 95], later Boris Godunov played a significant role in the court of the king [Veliyaminov-Zernov, 1884: 286].

On's son Taibuga founded the Taibuga state. According to the legend, Khoja inherited the ownership of Taibu. The center was the city of Kyzyl Toru at the crossroads of Esil and Irtysh. After that, the ownership of Taibugalik was inherited by Mar.

The ancestry of the Taibugans is the only chronological direction in their genealogy. In the 11th century lived in the beginning. At the same time, the second problem in the chronology of the Taibugans can be determined: the only candidate for the place of the Kazan king Upak was Sayyid Ibrahim Ibak Khan. It was in 1494 or 1496. in the beginning Muhammed beg kills. So, 1220-1496 six ancestors of the Taibuga people changed between them (within 275 years). Many studies show that an average of five generations change in a genealogy every hundred years. Thus, either the evidence of the chronological relationship with On's conquest, or the fact that Taibuga's genealogy is directly from six ancestors. We think that the genealogical data may have been shortened. This is because the records were written when the Taibuga people ceased to exist, and folk legends only remembered the names of their ancestors, such as On and Taibuga, and were written in the 15th-16th centuries. It is said that Taibuga genealogy was an independent state structure.

In order to strengthen his influence in the Tumen Khanate, Ibak gave his sister to Marga, reconciled and betrothed to the Taibugans. In the chronicle of Pogodin, «Upak (that is, Ibak - author) killed his son-in-law Mar and destroyed the city of Shymgi, from there he went to the heart of the Siberian kingdom and built his own city in Irtysh, which he called the city of Siberia, now called Old Siberia, from the city of Tobyl through Irtysh 12 km high. And Genghis Khan lived for many years and died, and that's when the kingdom on the Yesil River fell», it was written [Letopisi Sibirskie, 1989: 65].

Mamet united the Tatar tribes along the central stream of the Tobyl and the Irtysh, and made the old fortress village of the Ugrians on the banks of the Irtysh his stake. It was called «Siberi» or «Kashlyk». Hence the political union is called «Siberian Khanate». Once G. Miller was also in Isker. It is located on the right bank of the Irtysh, 19 km east of Tobyl, at the confluence of the Irtysh and Sibirka rivers. It is now completely extinct.

Unfortunately, the killing of Sayyid Ibrahim Khan is the only known act of Muhammad beg Taibuga's rule. In the 16th century, the state Its history until the Middle Ages is completely unknown. The names of the Taibuga rulers were mentioned in the letter given by Tsar Fyodor Ivanovich to Kochim Khan: «After Tsar Ibak, the Taibuga tribe's chieftains in the Siberian state were Magmet Kazim, and then Kazym Kazim», it is written in the Stroganov Annals [Sibirskie letopisi, 1907: 14]. If we pay attention to how the titles are used in the text of this charter, if Ibak is called «king» like Koushim, the term «kinaz» (bek) is used for Taibuga. Because the Taibugans were not Genghis' descendants, they had no right to the title of Khan. Therefore, we conclude that it is wrong to use the name «Siberian Khanate» in relation to the Taibuga state. This state structure should be called «Siberia» or «Isker».

Currently, it is difficult to clarify the system of the rulers of Taibuga state. Muhamed Bey mentioned in the above charter of Fedor Ivanovich, then his son Kasym (Kazy Bey), and his sons Yedigir (Yadigar) and Bekbolat were the rulers. Siberian chronicles record that there was another bek between Muhammad

and Kasym - Agush (Angshi, Agash) - the son of Abalak, that is, Muhammad beg. In the Remezov yearbook, it is mentioned that after Kasym bek, there was Sainbakhta and Sauyskan bek [Sibirskie letopisi, 1907: 14]. And their relation to the rulers before him is unclear. Information about these rulers is not available in other sources than Siberian annals. In addition, the names of Sauyskan and Agush's father, Abalak, correspond to the names of places in Isker district. Folk etymology should be used to explain these names. Semyon Remezov himself used such etymologies. For example, Suzge, Tura, etc. Suzge was the wife of Kushim [Sibirskie letopisi, 1907: 14]. So we think that these assumptions are not unreasonable.

Ediger Bek's establishment of power was a turning point in the history of the Taibuga state. 1552-1558 After the entry of the Volga lands into the Russian state, the people of Siberia became direct neighbors of the Russian possessions not only in the North Urals, but also along the entire western border of the people. The remnants of the Golden Horde stood in the way of the Russian invasion of Siberia. It is a semi-nomadic kingdom. It was divided into tribal estates and united Tatar, Ostyak and Vogul princes, Muslims and pagans under their control.

The territory of the people of Siberia in the 15th-17th centuries. was a regional political structure. It appeared historically and changed in different periods. In order to clarify this territory, we believe that it is worth focusing on the concept of «Siberian people». Western Siberia during the Mongol invasion, XIII-XIV centuries. At the time of the creation and fall of the Zhochi state, the term «Siberian people» was not used as a concept denoting a specific territory, but Siberia was mentioned in the original sources even during the campaigns of Genghis Khan. For example, Rashid-ad-din says that Sibir was the first object of Joshi and Batu Khan's march to the west [Rashid-ad-din, 1964: 120]. And Joshi Khan's family was in Irtysh. According to Muin ad-din Natanzi, the rulers of Siberia were on the right wing of the Zoshets [Nesterov, 1994: 127]. 14th century At the beginning, that is, at the time when Natanzi wrote, Shibanids probably took over the territory of the future people of Siberia.

Shibanids are the descendants of Shyban, the fifth son of Joshi. To him in 1238 Batu Khan allocated a large portion of land from the southern Urals and Kazakhstan for resettlement: «The people you live in will be between my people and my elder brother Ichen's people: in the summer you will live on the east side of the Zhaiyk, along the Yrgyz River - from Susuk, Or, Ilik to the Ural Mountains, in the winter in Arakum, Lives in Karakum and along the banks of the Syrdarya at the mouths of the Shusu and Sarysu rivers» [Abul-Gazy, 1906: 160]. Thus, the first estates of Shyban were occupied by the Southern Urals and West Kazakhstan estates. These lands were owned by the descendants of Shyban. Their rule was strengthened and confirmed by the rulers of the southern wing of the Jochi Ulus. For example, Mangu Timur Khan confirmed his possessions in these areas in the name of Shiban's son Bahadur. The rule of strengthening the power of the rulers of the Shyban ulus proves that they penetrated the southern wing of the Jochi Ulus. 15th century At the beginning, the people of Siberia were completely formed as a territory owned by shepherd khans and sultans: possessions from the Mangyt mountain in the southwest, to the Baraba steppe in the northeast, and from the mouth of the Irtysh in the north to the Aral Sea in the south [Akhmedov, 1965: 29]. The state of the data does not allow to show the exact borders of the territories. These estates were divided between individual representatives of the Shibanid family: Mustafa Khan Daulet Sheikh Oglan, Zhumaduk Khan, Mahmud Khoja Khan. However, the development of historical events proves that the possessions of these rulers were considered as a whole country (the people of Siberia) at that time. The Shibanid rulers persistently fought for a unified government among the Shibanids in Siberia of XV-XVI centuries. The concept of «Siberian people» has been constantly getting shallower. An important feature of the Zhosi state from other state structures that arose on the land was the difference in its natural conditions and population. In addition to the southern regions, the forest steppes and taiga spaces, where the Ugrian population is widespread, have entered the people of Siberia. The center of the Siberian people also gradually moved to the north, and finally reached the areas of the modern city of Tobyl (Isker).

In the territory of the people of Siberia, several Turkish state structures were formed: in the 15th century. A branch of the Shibanids family founded the Uzbek Khanate. After Abulkhair Khan moved south to Western Siberia, another branch of the Shibanids came to the head of the government and

established the Shibanid state in the territory of the people of Siberia. 16th century in the beginning, this state fell, and in its place, a federation of estates of Ugrian tribal princes led by individual Turkish (Siberian-Tatar) feudal lords and Isker begs - Taibuga state appeared. 16th century in the middle, after the defeat of the Taibugans in the war with the Shibanids, the territory of the people of Siberia entered the Siberian Khanate, the northern largest of the Shibanids. The banks of the Irtysh and Ob rivers, the Baraba steppes, the Eastern Urals, the Esil steppes, and North Kazakhstan were included in the Khanate of Siberia. It was along this border that the people of Siberia became part of Russia.

M. Tynyshpaev is said that in 1370-1400 the Kereys lived in the region from Kara Irtysh, Erenkabyrga to Alakol [Tynyshpaev, 1992], M. Mukanov, they are from the 14th-15th centuries. He writes that they settled in Zhetysay, Tarbagatai, Irtysh, in the region from Lake Zaisan to Om and Tobyl rivers [Mukanov, 1974]. In the ancient Chinese writings, the Kereites were mentioned in the VII-IX centuries. Intermingled with the Forest Country in the north of Baikal, in the 9th century. in the end, it is said that he migrated to the Mongolian steppe together with other nomads [Kinaiyatuly, 2001: 10]. According to Zardykhan Kinaiyatuly, the Kereyt group found in Lower (Tyumen) Siberia in the 16th century may be a branch of the Zhakakambi tribe [Kinaiyatuly, 2001: 44]. Jakakamby is Togoril's younger brother. Togoril Khan of Kereit, who received the title of «Van Khan». The Karaites along the Siberian and Kem rivers migrated to the Mongolian lands [Kinaiyatuly, 2001: 43]. In X century the Bikin Union, then the Naiman, and the Kereyts came to settle in Khalkha from Eastern Siberia. It was mentioned in Abul-Faraj's work that Kereyts are one of the only prominent tribes among the Turkic tribes in the east in 1007 [Grum-Grzhimailo, 1926: 386]. According to Rashid-ud-din, the rulers of the Bikin Union had a higher status than the Kereites of Vankhan and the Naimans of Tayan Khan [Rashid-ad-din, 1952]. It is stated in the «Secret Chronicle of Mongolia» that the Kereyites are the descendants of a stranger to the family of Bodanchar (Genghis's 13th ancestor) because they migrated from other peoples. We believe that Z. Kinaiyatuly's analysis is a rational conclusion [Kinaiyatuly, 2001]. In «Secret Chronicle» «Both Badai» and Kichichik saved my life and helped me a lot, so I became the spouse of the god who created me, destroyed the country of Krei, and reached the status of a noble. At this time and in the future, until the descendants of my descendants, those who will continue my position, remember forever the honor shown by these two», Chinggis Khagan decreed [Mongoldyn kupiya shezhiresi, 1998: 118].

«Don't give in to the old,  
Fearing no one  
We separated the country.  
Scaring the unsuspecting group,  
Shockingly,  
We always separated.  
Before midnight,  
Olan hummed with pity,  
We separated en masse.  
A lover of carnage,  
The fierce family,  
We separated and separated», sings in «Secret Genealogy» [Mongoldyn kupiya shezhiresi, 1998: 118].

According to V. Barthold, the Kereyites moved not to the west of the Volga (Edil), but to the east [Barthold, 1963: 505]. We understand that this grouping is close to the truth, because the route to the west was closed for the Kereitians who were defeated by Genghis Khan.

There were no written laws in Kereit Ulus, they obeyed the norms of customs characteristic of nomads. There was no pardon for those who committed treason, especially those who were sold to their enemies were punished with serious crimes. And although there are different conclusions about the names «Kereit» and «Kerey» in the data, both are the names of the same tribe [Kinaiyatuly, 2001: 46].

Taibuga migrated in three parts: in Siberia; The one that moved to feed has started to mature. to Altai; Altai kereys became Kazakhs. The one who moved to East Kazakhstan became part of the Middle Hundred.

After the collapse of the Shibanid state in the 16th century descendants of Seyyed Ibrahim Khan found refuge in the people of Siberia from their homelands in Central Asia. 1500 the Shibanid state founded by Muhammad Shibani Khan, Shah Budag Sultan Bek, and Abu-l-Khair Ubaydallah Khan lived here. The representatives of the Siberian branch of the Shibanids may have some property in Western Kazakhstan, but there is no concrete information about this. 1550 At the beginning, there were real rivals for the legacy of the Siberian Shaybanids. The sons of Murtaza Sultan are Kushim Sultan and Ahmed Gerey Sultan. We think that Murtaza Sultan should not have had any important political role, but even if his actual actions are not shown, Siberian chronicles and Siberian-Tatar folklore attribute him to one of the great rulers. G. Miller even calls Murtaza the Khan of Bolshoi Bukhari. In any case, in the 16th-18th centuries. We have no reason to believe that Murtaza Sultan had great possessions in Central Asia or South Kazakhstan. 1555 it can be assumed that he is dead. It was at this time that Kushim Sultan emerged from among his four known sons. After the death of his father, he fights against the Thai Bugs. The reason for this is: 1555. Ediger Bey asked for help from Ivan IV, and according to the chronicle of Abilgazy, the reign of Kochim Khan is attributed to this year 1555 [Abulgazy, 1993: 156]. It is currently difficult to prove which of the Shibanid rulers in Central Asia supported him.

In 1557 Abdallah II came to power in Bukhara. In 1583 he became the supreme khan of the entire Shaybanid state and greatly strengthened the position of Kushim and his brothers. 1563 The Taibuga state fell, and the people of Siberia returned to the rule of the Shibanids.

But the reworked Shibanid people of Siberia did not resemble the Shibanid state of the 15th century. The ruler of the Siberian Khanate recognized his dependence on the supreme ruler of the Shibanid state. The High Khan controlled his new possessions to a certain extent, and at the same time had the right to appoint a Khan. For example, in 1564 Kushim Khan was replaced by his brother Ahmed Girei Khan, and Kushim Khan was to rule jointly with him.

In the «Tarihi-Kipchaki» data, it is written that the Tara region was the homeland of Burkut tribes [Materialy..., 1969: 390]. Some authors - A.V. Parunin [Parunin, 2011: 98], J. Sabitov [Sabitov, 2010: 32] described the early history of Burkuts in Western Siberia.

We should also take into account that Tizenhausen wrote the Burkuts in «Tarikh-i Abu-l-Khair-khani» when the emirs and leaders moved from Jumaduk Khan [Tizenhausen, 1941: 54].

It should be noted that these associations made a great contribution to the evolution of statehood. Because the specialty of Kazakh is the genealogical history, there were traditional associations, inter-tribal cooperation. Therefore, we present the genealogy of this Taibuga dynasty:

*Taibugs. Genealogical table.*





[The Taibuga people themselves belonged to the Eagle tribe, which formed a union of many related tribes. It is confirmed by historical data. For example, in the «Tavarih-i Guzida-yi Nusrat-name» data, eagles were used by Shiban in 1236-1242. It is said that he was in a division of four ten thousand in connection with his campaign in the West [Tavarih-i Guzida-yi Nusrat-name, 1967].

The succession of generations associated with genealogical history also clearly reflects our national code. Intergenerational interaction forms a whole social system. As proof of this, there is a genealogy of the Kereys - Taibuga people who lived in Siberia [Kerei, 2020: 160].

Uzak, Toguryl Khan's father. If we pay attention to the names Kursha kus, Mar kus, Tugurul kus, the birds are totem symbols.

In the Kereyler branch, Kön sadak and Khan sadak spread. Togurul Khan's archers were from this branch. They are part of the prison.

In the Middle Ages, in the state and political situation, special attention was given to the genealogy. Especially when trying to legally justify him when he seized power, he relied on the genealogy. It is known that this happened in non-Chinggis Timurids and Bukar Mangyts. Historian There were those who falsely claimed that the D.N. Maslyuzhenko family descended from Genghis Khan's lineage, and the genealogy of the Taibugins also claims that there is a similar falsification [Maslyuzhenko, 2009: 227]. It is difficult to fully agree with this, because it is not written in any document that Toguryl Khan is a descendant of Genghis, on the contrary, it is said that Toguryl contributed to the education of Temuchin. We believe that it is appropriate to mention that recently articles were written about the influence of Tuguryl-On Khan on the formation of Genghis Khan [Igbaiyev, 2020].

Historian Z. Kinaiyatuly «In 1242-1243, when Baty Khan gave his inheritance to his younger brother Shaiban, the lands owned by Taibu, known as the «Siberian Khanate» or «Siberian Tatars», were transferred to the power of the Shaiban family. After the fall of the Siberian Khanate's possessions, present-day Central Kazakhstan, the Arka steppe, the Shaiban dynasty ruling in Siberia, Zhetysu, and the Mughal state ruling in South Kazakhstan, a fierce conflict began between the Dzhungars and the Kazakhs for these territories. This struggle lasted for more than 120 years. Victory and defeat alternated», he concludes [Kinaiyatuly, 2010: 675]. In the subsequent history, the Dzungar Khanate fell, and it was proved that the score of history was decided in favor of the Kazakhs.

Kereits in 1203 lost the last battle with the Mongols, and one group assimilated with the Mongols and stayed there [Kinaiyatuly, 2001: 82-83]. Another part of the Turkic origin, sunk to the west. The first of the Kereitians who came here reached the length of the Zhem River, while the last stream settled in the Irtys, Altai, and Arka. Those who reached the Zhem River kept the name «Kereit», and the section that inhabited Irtys, Ile, Altai became «Krei» [Kinaiyatuly, 2010: 683].

Taibuga dynasty was the dynasty of Kereys in Siberia.

### **Conclusion**

We understand that it is unclear and unknown to whom the people of Siberia belonged in the subsequent periods. Western Siberia is probably owned by the left wing of the Zhoshi state - descendants of Orda Ichen and Toka Temir. The escape of Toktamyskh Khan to Siberia after the destruction of Temir is secondary proof of this. But in the 13th-14th centuries. In the first half, there was no concept of «people of Siberia». It coincided with the emergence of independent and semi-independent state structures in the territories of Western Siberia and North Kazakhstan. The formation of the people of Siberia is closely related to the development of the Shyban region of the Jochi ulus. Unfortunately, data from the second half of 13th century - 14th century does not tell the history of shepherds in depth. It can be assumed that the Shibans gradually added the territories of Kazakhstan and Western Siberia to their possessions.

The Kereys in Russia lived in Arka and Siberia, Omby and Orynbor, and remained under Russian rule.

In terms of regional territory, Taibuga took the land of the Khanate of Siberia.

## REFERENCES

- Abul-Ghazi Khan*. Rodoslovnoe drevo turkov [Pedigree tree of the Turks]. Kazan, 1906. (In Russian)
- Aristov N.A.* Zametki ob etnicheskom sostsve turkiskih plemen I narodnostei I svedeniya ob ih chislennosti [Notes on the ethnic composition of the Turkic tribes and nationalities and information about their numbers]. Almaty, 2005. (In Russian)
- Akhmedov B.* Gosudarstvo kochevykh uzbekov [State of nomadic Uzbeks]. Moskva: Fan, 1965. 160 p. (In Russian)
- Akatay S.* Naiman khandygy [Naiman's Khanate]. Almaty, 1993. (In Kazakh)
- Abilgazy.* Turik shezhiresi [Turkic Genealogy]. Almaty, 1993. (In Kazakh)
- Barthold V.* Kratkaiya istoria Srednei Azii [A Brief History of Central Asia]. Soch. Vol. 7. Moskva: Nauka, 1967. 540 p. (In Russian)
- Barthold V.* Obshie raboty po Srednei Azii [General work on Central Asia]. Moskva: Nauka, 1963. 468 p. (In Russian)
- Velyaminov-Zernov V.V.* Issledovanie o kasimovskikh tsariyakh i tsarevichakh [Investigations of Kasimov tsars and tsarevichs]. SPb., 1884. P. 2. (In Russian)
- Vladimirtsov B.Ya.* Genghis Khan. Moskva: Slavia, 2000. 144 p. (In Russian)
- Grum-Grzhimailo G.E.* Zapadnaiya Mongolia i Uriyankhaiskii krai [Western Mongolia and Uryankhai region]. Vol. 2. Leningrad, 1926. 260 p. (In Russian)
- Gumilev L.* Kiyal patshalygyn izdeu. Piradar ioannyn memleket turcia anzy [Searching for a fantasy kingdom. Saint John's legend about the state]. Audargan A. Zhumabaev. Almaty: Balausa, 1992. 448 p. (In Kazakh)
- Igbayev N.J.* Togoril Khan (Van Khan) i Temujin kak gosudarstvennye deiyateli: sravnitelnyi analiz [Togoril Khan (Wan Khan) and Temujin as statesmen: a comparative analysis] / Khan Jochi. Velikaiya Step. K 750-letiu obrazovaniya Ulusa Jochi. Nauchnyi rukovoditel Kumekov B.E. editions du JIPTO, 2020, pp. 158-173. (In Russian)
- Istoria Kazakhskoi SSR (s drevneishikh vremen do nashih dnei) [History of the Kazakh SSR (from ancient times to the present day)]: [In 5 vol.]. Vol. 2 / ed. A. Nusupbekov. Alma-Ata: Nauka, 1979. 424 p. (In Russian)
- Iskhakov D.M.* Novye dannye o klanovoi prinadlezhnosti «Sibirskikh knyazey»-Taibugidov [New data on the clan affiliation of the «Siberian princes» of the Taibugids / Zolotoordynskaya civilizatsiya. Iss. 2/ otv.red. I.M. Mirgaleev. Kazan: Fan, AN RT, 2009, pp. 24-30. (In Russian)
- Karimov M.* Shezhire zhazu onai sharua emes [Genealogy is not an easy task] Kazakhstan mektebi. 2005. №4, pp. 79-83. (In Kazakh)
- Kerei. T.I.* Turgak shezhiresi [Genealogy of Turgak]. Nur-Sultan: Ornek, 2020. 200 p. (In Kazakh)
- Kniga Marko Polo o raznoobrazii mira, zapisannaya pizancem Rustikano v 1298 g.* [Marco Polo's book on the diversity of the world, written by the Pisan Rusticano in 1298]. Ot R.H. Alma-Ata: Nauka, 1990. 352 p. (In Russian)
- Kopeiuly M.* Kazah shezhiresi [Kazakh Genealogy]. Almaty: Zhalyn, 1993. 76 p.
- Kazah tilinin orfografiyalyk sozdigi [Kazakh orthographic dictionary]. Almaty: Kazakhstan, 1988. 400 p. (In Kazakh)
- Kinayatuly Z.* Mongol ustirtin meken etken songy turki taipalary: IX-XII gasyr [The last Turkic tribes that inhabited the Mongolian plateau: IX-XII centuries]. Astana, 2001. 200 p. (In Kazakh)
- Kinayatuly Z.* Shyyngys han zhane kazak memleketi. Eki tomnyk monografiyalyk zertteu [Genghis Khan and the Kazakh state. A two-volume monographic study]. Almaty: Tarih tagylymy, 2010. 728 p. (In Kazakh)
- Kudaiberdiuly Sh.* Turik, kyrgyz kazakh hem handar shezhiresi [Genealogy of Turks, Kyrgyz Kazakhs and Khans]. Almaty: Dastan, 1992. 120 p. (In Kazakh)

*Kozhabergen Tolybaisynshyuly*. Elim-ai // Kyzyl tu. Pavlodar oblystyky gazeti. 1990. №11. 2 p. (In Kazakh)

Kozy Korpesh-Bayan sulu // Babalar sozi. Zhyz tomдық. Astana: Foliant, 2009. Vol. 54. Gashykytyk zhyrlar. 456 p. (In Kazakh)

Letopisi Sibirskie [Siberian Annals]. Novosibirsk: Nauka, 1989. 200 p. (In Russian)

*Maslyuzhenko D.N.* Falsifikaciya genealogii v kochevyh obshestvah (na primere shedzhere sibirskogo knyazheskogo roda Tajbugidov) [Falsification of Genealogy in Nomadic Societies (on the example of the Shedzhere of the Siberian princely family of the Taibugids)] // Etnos. Obshestvo. Civilizaciya: II Kuzeevskie chteniya. Materialy mezhdunarodnoj nauchno-prakticheskoy konferencii. Ufa: Ufimskij poligrafkombinat, 2009, pp. 227–229. (In Russian)

*Margulan A.* «Tamgaly tas». Orta gasyrda kazaksha taska bederlengen belgileri [«Marked stone». In the Middle Ages, Kazakh signs engraved on stones] // Zhuldyz. 1984. № 1, pp. 132-46. (In Kazakh)

Materialy po istorii Kazahskih hanstv (Iz vlecheniya iz persidskih istochnikov) [Materials of the Kazakh Khanate History (Extracts from Persian sources)]. Alma-Ata: Nauka, 1969. 338 p. (In Russian)

*Miller G.F.* Istoriya Sibiri. [History of Siberia]. Vol. 1. Moskva: «Vostochnaya literatura» RAN, 1999. 630 p.:il., karta. (In Russian)

Mongoldyn kupiya shezhiresi. (XII-XIII gasyrlardagy koshpeliler shezhiresi) [The Secret History of the Mongols. (Chronology of nomads in the 12th-13th centuries)]. Aud. M. Sultaniyauly. Almaty: Oner, 1998. 224 p. (In Kazakh)

Mongoldyn kupiya shezhiresi [The Secret History of the Mongols]. Audargan N. Bazylyhan // Kazakhstan tarihy turaly mongol derektemeleri . Vol. 1. Almaty: Dajk-Press, 2006. 400 p. (In Kazakh)

*Muhamed Haidar Dulati.* Tarihi Rashidi. Almaty: Gylym, 2000. 494 p. (In Kazakh)

*Mukanov M.S.* Etnicheskiy sostav i rasselenie kazahov Srednego zhuza [Ethnic composition and resettlement of the Kazakhs of the Middle Zhuz]. Alma-Ata: Nauka KazSSR, 1974. 200 p. (In Russian)

*Nesterov D.* Gosudarstvo Taibugidov i Sheibanidov v Sibiri [State of the Taibugids and Sheibanids in Siberia]. Avtoref. kand. diss. Novosibirsk, 1994. 28 p. (In Russian)

Olender, tolgaular, dastandar [Poems, stories, sagas]. / Kozhabergen zhyrau. Almaty: Zhas ulan i K., 2007. 272 p. (In Kazakh)

*Parunin A.V.* Taibugidy: ot klana k knyazheskoj dinastii [Taibugids: from clan to princely dynasty] / Srednevekovye tyurko-tatarskie gosudarstva. Sb.statej. Iss.3. Kazan: Ihlas, Institut istorii im. Sh. Mardzhani AN RT, 2011, pp. 94-11. (In Russian)

*Potanin G.N.* Izbrannye sochineniya v 3 tomah [Selected works in 3 volumes]. Vol. 1. / Pod red. Aryn E.M. Pavlodar: EKO, 2005. (In Russian)

*Rashid-ad-din.* Sbornik letopisei [Collection of annals]. Vol. 1. Book. 2. Moskva-Leningrad: Nauka, 1952. 300 p. (In Russian).

*Rashid-ad-din.* Sbornik letopisei [Collection of annals]. Leningrad, 1964. (In Russian)

*Sabitov Zh.* Taibugidy v hanstve Abulhair-hana [Taibugids in the khanate of Abulhair Khan] // Srednevekovye tyurko-tatarskie gosudarstva. Sbornik statei. Iss. 2. Kazan: Ihlas, 2010, pp. 32–36. (In Russian)

Sibirskie Letopisi [Siberian Annals]. SPb., 1907. 280 p. (In Russian)

Sokrovennoe skazanie: Mongolskaya hronika 1240 g. pod nazvaniem «Yuan chao bi shi». [The Secret History: The Mongolian Chronicle of 1240 titled «Yuan chao bi shi»]. Per. S.A. Kozina. Moskva-Leningrad: Nauka, 1941. 410 p. (In Russian)

Tavarih-i guzida-i Nusrat-name / Issledovanie, kriticheskii tekst, annot., oglavlenie i tablica svodnyh oglavlenii A.M. Akramova. Tashkent: Fen, 1967. 475 p. (In Russian)

*Tizengauzen V.G.* SMIZO. Iz vlecheniya iz persidskih sochinenii [Extracts from Persian writings]. Vol. 2. Moskva-Leningrad: AN SSSR, 1941. 300 p. (In Russian)

Tygyryl han. Tarihi derekter zhinagy [Tughuril Khan. Collection of historical data]. Almaty: «Palitra Press», 2019. 544 p. (In Kazakh)

*Tynyshpaev M. Velikie bedstviya...(Aktaban shubyryndy)* [Great Disasters]. Alma-Ata: Zhalyn, 1992. 152 p. (In Russian)

*Shavans. Batys turikter tarihy turaly derekter (kytai tilinde)* [History of Western Turks (in Chinese)] // Sungatai S. Nestorian dininin ortagasyrlyk kazah taipalary arasynda taraluy // Kazakh tarihy. 2002. № 2. (In Kazakh)

*Fisher I.E. Sibirskaya istoriya s samogo otkrytiya Sibiri do zavoevaniya sei zemli rossiiskim oruzhiem* [Siberian history from the very discovery of Siberia to the conquest of this land by Russian weapons]. SPb., 1774. 500 p. (In Russian)

**Автор туралы мәлімет:** Шамшиденова Факия – тарих ғылымдарының кандидаты, Қазақ ұлттық қыздар педагогикалық университеті Тарих кафедрасының доценті, <https://orcid.org/0000-0003-4323-7131>. E-mail: [fakiya\\_sh@mail.ru](mailto:fakiya_sh@mail.ru)

**Сведение об авторе:** Шамшиденова Факия – кандидат исторических наук, доцент кафедры Истории Казахского национального женского педагогического университета, <https://orcid.org/0000-0003-4323-7131>. E-mail: [fakiya\\_sh@mail.ru](mailto:fakiya_sh@mail.ru)

**Information about the author:** Shamshidenova Fakiya - candidate of historical sciences, Associate professor of the History Department, Kazakh National Women's Teacher training University. <https://orcid.org/0000-0003-4323-7131>. E-mail: [fakiya\\_sh@mail.ru](mailto:fakiya_sh@mail.ru)