

Activity of Uzlar in Southern Europe

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Abstract

The **purpose** of the article. As we know, at all stages of history there lived tribes that influenced the course of history. One of these tribes is considered to be the Uzrs (referred to as Turks in Russian-language sources) belonged to the nomadic Turkic peoples who separated from the Oguz tribal union. It was after the defeat of the Uza that the migration of the Pechenegs to the west began. The bonds that formed an alliance with the Khazars formed the western branch of the Oghuz. The people to whom the Turkic name is most attributed were the Uzars. In Byzantine sources, this people are referred to as the bonds. It was they who pushed the Pechenegs to the west and forced the Hungarians who settled in the territory of present-day Ukraine to migrate to Central Europe. As a result of the arrival of the Hungarians in Central Europe, there was a re-settlement of the peoples who lived in Central and Southern Europe. In this article, we have tried to reveal in detail the origin, life of bonds and their role in history

The **relevance** of the article lies in the constant interest of the migration of the population around the world and the emergence of individual strong tribes

After all, The Torki (TIES) are a large Scythian tribe, Turanian in origin. It became part of the Cossack nation and its main Scythian name Kossaka or Kassaka spread to the tribes of the Cossack Slavs. Due to the lack of sufficient material, there is often a discussion about the appearance of these tribes in the Caucasus.

The **results** of the study. The article examines in detail the origin of the bonds, based on the research of various world sources, provides a comparative analysis of the origin of the tribes, their formation and growth of power, as well as their further role in history.

Conclusions. The history of the settlement of the Turkic peoples on the territory of their neighboring settled states and especially the question of their settlement on the borders of these states have every right to be singled out in a special topic and studied throughout the vast expanse from the Far East to Central Europe, since these numerous nomadic tribes, in contact with settled tribes, left a trace of their culture on all territories, starting from the border of China in the VII century, and in Central Asia on the border of Samanid Persia in the X century and before Kyiv Rus.

Keywords: Uzlar, Oguz, Khazars, Turkic peoples, Kyiv Rus

Діяльність Узларів в Південній Європі

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Анотація

Мета статті. Як відомо, на всіх етапах історії існували племена, які впливали на хід історії. Одним з таких племен прийнято вважати узларів (в російськомовних джерелах іменовані тюрками), що належали до кочових тюркських народів, що відокремилися від огузського племінного союзу. Саме після розгрому Узи почалася міграція печенігів на захід. На основі союзу з хазарами, була утворена західна гілка Огузів. Народом, якому найбільше приписується тюркське ім'я, були узлари. У візантійських джерелах цей народ іменується Узами. Саме вони відтіснили печенігів на захід і змусили їх оселитися на території нинішньої України, а угорців мігрувати в Центральну Європу. В результаті приходу угорців в Центральну Європу відбулося переселення народів, які проживали в Центральній і Південній Європі. У цій статті розглянуто походження і життя Узларів і їх роль в історії.

Актуальність статті полягає в постійному інтересі міграції населення по світу і появи окремих сильних племен.

Торки (TIES) - це велике скіфське плем'я, туранське за походженням. Воно увійшло до складу козацької нації, а його основна скіфська назва Коссака або Кассака поширилася на племена козацьких слов'ян. Через відсутність достатнього матеріалу часто виникає дискусія про появу цих племен на Кавказі.

Результати дослідження. У статті детально розглядається походження Узларів, дається порівняльний аналіз походження племен, їх формування і зростання могутності, а також їх подальшої ролі в історії.

Висновки. Історія розселення тюркських народів на території сусідніх осілих держав і особливо питання їх розселення на кордонах цих держав мають повне право бути виділені в спеціальну тему і вивчені на всьому величезному просторі від Далекого Сходу до Центральної Європи, так як ці численні кочові племена, стикаючись з осілими племенами, залишили слід своєї культури на всіх територіях, починаючи від кордону Китаю в VII столітті, і в Середній Азії на кордоні саманідської Персії в X столітті і до Київської Русі.

Ключові слова: узлари, огузи, хозари, тюркські народи, Київська Русь

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Introduction.

The ethnonym Oguz was first mentioned by Ibn Khordadbeh in the form of Al-Guzz. He also mentions the Kipchaks and kimaks. Kimaks and chigils named the related ethnonym Ibn Al-Faqih Guzz. Abu Dulaf also mentioned this tribe as oguzs. Ibn Haukal reports on a tribe belonging to the Oguz Turks. Al-Istakhri states that the Land of the Ghuz is located between the Khazars and kimaks, karluks and Bulgars, as well as Curcan, Farab, Ispidjab. Al-Bakri was aware of the country of Guzz. All Arab geographers recorded the Oghuz separately from the dokuz-Oghuz (Rasovsky, 2016, p.22).

An anonymous Persian geographer who has come down to our time reported on the land of the Lambs in that unknown author mentions the dokuz-Oguz as different from the Lambs. Only the Oghuz are mentioned in Mahmud Kashgari's relatively late dictionary. The oghuzs were known among neighboring peoples as brave warriors. Medieval sources provide information that an Oguz kisi was sold at slave markets for 600 dirhams. The Quran shows that the Oghuz are very valuable. While some sources take the same as the nine –Oghuz, most sources have given them as separate political units. The second half of the VIII was completely separated from the nine-Oghuz. After that, they left the Sevens under the pressure of the Garluqs. However, the initial existence of the Oguz was with the dokuz-Oguz. It should be noted that the transition to Islam in the Oguz did not occur rapidly.

The ethnonym Oguz was formed from a tribal union United by related tribes. Most researchers have come to the conclusion that the starting point of the Oghuz is Khalkha – Mongolia in the Selenga River Basin. The oghuzs from Khalkha-Mongolia region began their migration towards Central Asia and came to mawarannahr. Oghuz migrations date back to the period of the collapse of the Turkish Khaganate. The Oghuz came to the border of the Muslim provinces of Central Asia in about 775-783. In the same period, the Abbasid government stopped China's plans to Occupy Central Asia. At that time, the only rival of the Oguz in Central Asia was the Qarluqlar. At the heart of all information about Oguz in early medieval sources is information about Oguz Khan (Qarustovich, & Ivanov, 2001, p. 32).

In these reports, the conquest of Turkestan and the foundation of Yenikend are associated with his name. Later period historians identified Oguz Khan and Baba Balkik. The ancestors of the öğüz lived in Issykul and the Talas Basin. According to Abul Gazi, Oguz settlements were located in the east from Iskul to Bala and Ulutauyachat in the West. The border of the Oghuz in the South stretched along the Syr Darya. That is, the construction of the city dates back to the period after the conquests of the oguzs, who found a new homeland.

Rashid ad-Din marked the beginning of the history of the Oghuz in a somewhat different way. The first text of his work contains the motive of the struggle between

pagans and Muslims. According to rashidadi's version, Oguz Khan fought with his father and uncles, who were pagans. Oguz Khan, his father Qara Khan, as well as his uncles Kyur Khan and Kyuz Khan win in this fight. Then Oguz Khan seized lands from Talas and Sayram to Maverannahr, Bukhara, Khorezm. In fact, the conquests of both the Oguz and the Seljuks in subsequent periods are attributed to Oguz Khan.

In fact, tribal names are hidden in Anthroponyms. According to legend, Oguz Khan had six sons and twenty-four grandchildren. From the first lady of Oguz Khan, her first three sons were born. The eldest sons of Oguz Khan were gun Khan Ay Khan and Ulduz Khan. The Sons of gun Khan were Gai, Bayat, Alkaravli, Kara-Ivli. Ay Khan's sons: writes, Doger (Doka), Dodurga, Yaparli. The Sons of Ulduz Khan were Avshar, Kyzyk, Begdili, Karkish. Twelve Tribes of Bozokhs were formed from these boys. From the Second Lady of Oguz Khan, three other younger sons were born. These boys sprang up Uchoxes. Oguz Khan's little boys were Goy Khan Dag Khan Deniz Khan. The boys of the Goy Khan were Bayandur Becenek Chavuldur and Chepni. The Sons of the mountain Khan were Salur Eymur Alayuntlu and Yuregir. The Sons of Deniz Khan were heaps, Byugduz, Yiva and Kinik. Of these sons, 12 three-axis Tafas were formed. This historical narration reflects the division of the Oguz into ik Gola Bozogs and Uchuk.

Apparently, the composition of the ruins included not only the Oguz tribes themselves, but also other tribes, for example, the bidjenas. Medieval historian Abul Gazi wrote a story similar to the information given by Rashidaddin in his historical records (Kukushkin, 2013, p. 54). However, Abul Ghazi claimed that the four tribes did not belong to the descendants of Oguz Khan. These were the gangly, Kipchak, Deaflyk, Kalach tribes. In these ethnonyms, the Ganges Kipchaks, Karluks and Kalachs are guessed quite easily. The description of the confrontation between the Black Khan and Oguz Khan reflects the episodes of the beginning of the Seljuk movement, when the Islamized Oguz - Turkmens separated from the pagan Oguz and began to feud with them. Although the works of rashidaddin "Oguz-Nama "and Abu-l-Gazi" genealogy of Turks" contrast with historical facts, the information in these works allows to restore the ethnonymy of Oguz Confederation of tribes.

The results of the study.

Early medieval Chinese sources report that in the period after 758, the Karluks significantly strengthened and occupied the lands of ten tribes (türğesh). At that time, the oguzes lived in urban-type settlements. The influence of neighbors caused changes in Oguz society. In the same period, Arab travelers report that the Öghuz have the belief of the one God tengiri. In the yenikend settlement, the capital of the Oguz Yabqu state, oguzs minted their own coins, which was a rarity for nomadic societies. The Oguz state was dominated by elements of natural economy. They exchanged the products they

produced with each other for the necessary items. Oghuzs received handicraft products in exchange for services.

Among the nomadic peoples, the karakhanlyard minted their own coins. It shows that the coins found coincided with the same period as the coins in the Oguz. For territories in the middle Syr Darya and the Eastern Aral region, the Oghuz and Pechenegs waged wars for a long time. Arab authors report on the Pecheneg Uz Wars (Pletneva, 1988, p. 44).

During the existence of the Oguz Union, it was the Salur tribe that dominated among the Oguz. However, the authority of the Bayaut tribe among the Oguz tribes strengthened in the following periods. In the Oguz, the heads of influential tribes were called salur, alp and Yaya Gazan. And in the Pechenegs, the head of the influential tribe was called toymaduk. The wars between the Pechenegs and the Oghuz continued for several generations. Information about these wars is given in the popular EPOS created in later periods. In the 20-30s of the IX century, the war between the tokuz-Oguz and the Yenisei Kyrgyz continued. The capture of the Army-fish by the Kyrgyz in 840 led to the migration of most of the population from here (Sakovich, 2019, p. 56).

After that, part of the tokuz-oguzes settled mainly in Xinjiang cities in East Turkestan, where the population of Indo-European origin had previously dominated. According to the author of «Khand al-Alam», the ruling dynasty originally belonged to the Tokuz-Oguz. According to the chroniclers, part of the tokuz-oguzs also moved west and pursued the Pechenegs. If we consider the Oghuz campaign against Ustrushan in 820-821, we can conclude that the advance of the tokuz-Oghuz to the West after the Pechenegs began from the 10s of the IX century. The separation of the Oghuz (uzs and torks) from the Tokuz-Oghuzs began back in the VIII century and was most likely fully completed after 840, when most of the tokuz-oguzs were forced to move from their lands under pressure from the Yenisei Kyrgyz. It is not entirely clear when the migration of the kimaks took place. Sources do not have information about when this migration occurred. Masudi does not provide any information about the migrations of the kimaks, oguzes and qarluks only recorded their wars with the Pechenegs and raids on settlements around Lake Jurcani (Lake Aral).

Starting from the 60s of the VIII century, the qarluks occupied seven water river basins inhabited by Turkesh. Turkish sources of the VIII Century report that the kengers were allied with the goyturks against the turkesh. Kangu-Tarban was located near Sogd. After the fall of the goyturk Khaganate in 746-766, the qarluks and oghuzs decided to withdraw from the rule of the Uyghurs (tokuz-Oghuz) and moved to the yeddisu Basin. In 749-775, the Oguz, descendants of Tokuz-Oguz, fought against the Pechenegs for the Aral region and the lower Syr Darya lands. As a result of the unsuccessful wars waged against the tokuz-Oghuz in 750-821, the Pechenegs were forced to leave their lands in the upper Irtysh region. The

Pechenegs, who arrived around the Urals and the river and Lake Aral, and the uzs who followed them, reached the borders of Europe already at the beginning of the ninth century. In the same period the qarluks began to settle in the Talas region, the kimaks in the Irtysh, and the Oghuz in the Aral region. Qarluks settled the Sevens water basin in the 60s of the VIII century (Musset, 2006).

The war between the Qarluks and the Dokuz-Oguz for power in 746-766 further accelerated this settlement. fighting both the Oghuz and the Pechenegs, the Qarluks strengthened their control over the lands near the SOGD in the 10s of the ninth century. In 812-817, the Arab commander Fazl B. Sahl marched against the Karluk. Al-Istakhri noted that control over the lands between Khorezm and Isfjab belonged to the Oghuz Turks, and from Isfjab to Fergana-to the Qarluk Turks. In 840, Noah B. Assad as Samani enters into conflict with the Oguz and Karluk, capturing Isfjab. The samanids fought wars with the Turks until 904. These wars weakened the conflict between the Pechenegs and the Oghuz for some time. After the campaign of the Oghuz to Ustrushan, the wars of the Karluk with the Pechenegs ceased.

To the lands near the Syr Darya in the 20s of the X centuries the Oghuz were in control. In the 30-40s of the IX century, the pressure of the Yenisei Kyrgyz caused the Oghuz to oust from Yedisus. It dates back to the same time as the migration of the kimaks to the West, who were allies with the Dokuz-Oguz. Ibn Khordadbeh says that the kimaks were in the land of nine Oguz. In the 30-40s of the IX century, the Pechenegs were already ousted from the territory of modern Kazakhstan with Tamai. At this time, the state of Oguz and Kimak was formed. In the opinion of most explorers, the kimak state was formed in 840, the Pechenegs migrated westward and settled in the areas between the Ural and Volga rivers. They lived in these territories for some time before fighting the Khazars and uzs. Some researchers report that part of the Pechenegs passed to the Khazars. Perhaps, even before the war with the Oghuz, the Pechenegs were already considered a threat to the Khazars. As far as possible, the Byzantines used the Pechenegs against the Khazars.

From the 80-90s of the X century, the Pechenegs began to put pressure on the possessions of the Bulgars and Khazars in the Volga region. As a result of the war between the Pechenegs and the oguzs, part of them were subordinated to the oguzs. The Pechenegs, subordinate to the Oguz, were known as the pechene (bejene, bechene) tribe within the Oguz state. After the uzs pushed the Pechenegs to the West, they settled in the Volga Ural region for a long time.

It is known that in the summer months the uzs carried their malgara along the Kama and to the north in Daha, when the Torks crossed the Don River, they posed a threat to the Kyiv Rus state. After concluding peace with the Kyiv Rus, the uzs dominated vast lands on the territory of the northern Black Sea. The Kyiv Rus used the services of UZ fighters in their wars against the Khazar kaganate.

After the capture of the fortress city of the Khazars by Prince Svyatoslav the Brave it was the Pechenegs and Torks that kept a garrison in the fortress. In 985, together with Prince Vladimir Svyatoslavich, the Torks began a campaign against the Volga Bulgars. It was the alliance with the uzs that became the main reason for the victory of the Kyiv Rus during that campaign.

In the first quarter of the X century, the uzs waged wars with the Polovtsy. In these Wars, the uzs were defeated and approached the Kyiv Rus borders. In the battle that took place in 1055 between the Kyiv Rus kinyazi Vsevolod Yaroslavich and the Uzlar, neither side was able to win completely. In 1060, the uzs began a campaign on Kyiv Rus lands, but in the same year they were defeated by the Kyiv Rus in the battle and pushed into the steppes around the Black Sea. Moving towards the Danube, the uzs broke into the settlements of the Pechenegs in 1064.

Having crossed the lands of the Pechenegs, in 1064 the uzs marched to the lands of the Byzantine Empire in the Balkan Peninsula. In 1065, the uzs, who crossed the Danube, broke up into many tributaries and began extensive invasion movements in the Balkans. They plundered the regions of Thrace, Macedonia, and Thessaloniki (Sakovich, 2019, p. 123). But the sudden terrible cold caused epidemics to spread among them. Since this epidemic put the already scattered uzs in a difficult position, they were significantly weakened against the attacks of the Pechenegs and the local population.

The Balkan voyage resulted in disaster for the uzs of the Byzantine Empire and the Pechenegs, supported by the uzs, made Darna Dagh. One of the main reasons for this defeat was the spread of infectious disease among the uzs. The surviving uzs were able to take refuge in the Byzantine Empire and save their lives. Byzantium settled them in the Dobruja province (now Republic of Moldova). Later, the Gagauz people were formed from the descendants of these uzs. The other part of the uzs entered the service of the Kyiv Rus kinyazi and were deployed in areas along the border. The Kyiv Rus kinyazi was used by the uzlar to prevent the plundering attack of other nomadic peoples. The uzs served as soldiers in garrisons in fortresses along the border of hechin.

Such information is found in many chronicles related to that period. The selnama of 1084 provides information about the presence of the city of Torchesk in the south of the city of Kyiv. Mostly surviving refugees gathered in the city of torchesk. In this city, torks used Kumanla's attack to defend themselves. The uzs gathered in this city entered the service of the Russian kinyaz in masses. Today, many place names related to uzlar have survived in South Russia (Sakovich, 2019, p. 61).

These include such place names as Torkin, Torchin, Torokskaya. Many of the Russians who entered the service of the Kyiv Rus were precisely those who fled from the domination of the Cumans and took refuge in the Kyiv

Rus. When the Cumans arrived in the basin of the Don and Dnepr rivers, they subjugated the uzs who lived here. Having lost their former freedom, the uzs fell into half-slaves. Unable to survive in such harsh conditions, the uzs took refuge in the Kyiv Rus lands. They were known for throwing well-aimed Arrows over horses. They were greeted with sympathy by the Kyiv Rus kinyazs, who were familiar with such a military quality of the uzs. The Cumans prepared to march on Kyiv Rus lands in order to return the fugitive uzs. The main purpose of this March was to return the uzs, whom the Cumans considered their slaves.

In 1093, the Cumans, who attacked Kyiv Rus, defeated the Kyiv Rus. Having laid siege to the city of Torchesk, where the uzs lived, the Cumans captured the city after nine weeks. After the Cumans captured the city, they drove part of the uzs through the qilj and took the rest with them to the countryside. They destroyed the city of Torechsk. Cumanlarn's next attack on Uzlar was in 1105. This law has been remembered for more massacres. The attack of the Cumans on the uzlar living in Preslavil kinyazlik in 1125 was one of the most destructive attacks. Most of the torks (uzs) were conducted as prisoners, the killed survivors.

Conclusions.

However, the initial existence of Oguz was with nine Oguz. It should be noted that the transition to Islam in the Oguz did not occur rapidly. The ethnonym Oguz was formed from a tribal union United by related tribes. Most researchers have come to the conclusion that the starting point of the Oghuz is Khalkha – Mongolia in the Selenga River Basin. The oghuzs from Khalkha-Mongolia region began their migration towards Central Asia and came to mawarannahr. Oghuz migrations date back to the period of the collapse of the Turkish Khaganate. The Oghuz came to the border of the Muslim provinces of Central Asia in about 775-783. It was impossible for the uzs, who had to fight with all their neighbors, to preserve their wealth in the northern Black Sea steppes for a long time.

The domination of the uzs in the steppes around the Caspian side and the northern Black Sea gradually weakened by the end of the tenth century. The uzs, driven to the Itil River by the Kuman-Kipchak raids, followed the Pechenegs in front of them and crossed the ITIL River and reached eastern Europe. By the beginning of the XI century, the domination of the uzs in the northern Black Sea region was completely eliminated. The Kuman-Kipchak tribes who came behind them did not allow them to gain a foothold in the lands where they settled.

Under the pressure of the Cumans, the Uzlar were pushed further to the West. The Pechenegs, whom they kept in captivity, strengthened in the new lands and came under the protection of Byzantium. Forced to advance to the West by the Kuman-Kipchak raids, the uzs dragged the Pechenegs West in front of them, fighting against both the Pechenegs and the kumans, gradually weakening them. Although the presence of the uzs in the northern Black

Sea region continued for some more time, this difficult geography became the last point reached for the uzs. In the west of the uzs, the Pechenegs, whom they once pursued, intensified under the protection of Byzantium, and in the East, the Kuman-Kipchak raids intensified. Although the presence of the uzs in this difficult geography continued

until the end of the XI century, they could not resist the Kuman-Kipchak raids. The defeats at ardar resulted in the collapse of their tribal union. The Oghuz, one of the many tribes of the Asian Turks, became one of the foundations of Turkism in Eastern Europe after being defeated by struggle and migration.

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