By Kaldarhan A. Kambar

THE BRUTAL ERA OF “THE SILENCE OF THE LAMBS” HAS PASSED; WHAT TO DO TO AVOID BECOMING “LAMBS” AGAIN?

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First published June 5, 2019

Introduction

The history of the Kazakhs in the 15th and 16th centuries in English sources (“Tarih-i Rashidi” M.M.H.Dulati)

The Kazak [Kazakh, Qazaq] and their Sultans (Khans)

CHAPTER XXXIII.


When Abulkhair had made himself master of the whole of the Dasht-i-Kipchak, he desired to remove several of the Sultans of the race of Juji [Zhoshy Khan], in whom he detected symptoms of seditious designs. Karai [Kerei] Khan and Jani Beg [Zhanibek] Khan, perceiving the intentions of Abulkhair Khan, fled, together with a few other Juji [Zhoshy] Sultans, to Moghulistan. This country was at the time under the Khanship of Isan Bugha [Esen Bugha] Khan, who received them favourably and assigned a corner of Moghulistan for them to live in. Here they dwelt in peace.

On the death of Abulkhair, differences arose between the Uzbeg Ulus [Ozibek Khans]. As many as were able, repaired to Karai Khan and Jani Beg Khan, for the sake of peace and security; and in this way [the two Khans] became very powerful. Since they had first of all separated from the mass of their people, and for some time had been in an indigent and wandering state, they got the name of Kazak [Kazakh, Qazaq], which lies olimg to them [ever since].

1. The whole of this valuable section was translated by Erskine, and will be found in his MS. at the British Museum. As Sir H. Howorth has reproduced it in his chapter on the White Horde and the Kirghiz Kazaks, and has collated it with other accounts of the same events, it would be superfluous to offer any comment on the subject here. I would only remark that, when Mirza Haidar says that “in the year 944 not a vestige ” of the Kazak [Kazakh, Qazaq] of Moghulistan remained “on the face of the earth,” he must have been unacquainted with what was going on in that country. He wrote the passage, apparently, in the year 948 [Hijra] (1541-2) in Kashmir, or about nine years after he had severed his connection with Moghulistan, and was possibly wrongly, or imperfectly, informed. Sir H. Howorth observes: “This is probably an exaggeration, but there can be no doubt that at this time the Kazak confederacy was much disintegrated.” Their line of Khans continued, however, and Sir
Henry traces their history, and that of their people, down to the early years of the eighteenth century.

For convenience of reference, the Khans of the Kazakh [Kazakh, Qazaq] of the White Horde may be detailed here, for the period of Mirza Haidar's history, as follows:

**Karai [Kerei] and Jani Beg [Zhanibek]**

<table>
<thead>
<tr>
<th>Khan</th>
<th>Period</th>
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<tbody>
<tr>
<td>(sons of Borak [Baraq])</td>
<td>1427-1488 A.D.</td>
</tr>
<tr>
<td>Baranduk [Burundyk] (son of Karai)</td>
<td>1488-1509</td>
</tr>
<tr>
<td>Kasim [Kasym] (son of Jani Beg)</td>
<td>1509-1518</td>
</tr>
<tr>
<td>Mumash [Mamash] (son of Kasim)</td>
<td>1518-1523</td>
</tr>
<tr>
<td>Tahir [Taiyr] (grandson of Karai)</td>
<td>1523-1530</td>
</tr>
<tr>
<td>Bulash [Bulat] (Ibid)</td>
<td>1530-1531</td>
</tr>
</tbody>
</table>

There is some doubt about the last name. Sir H. 'Howorth, citing a Russian author, shows that it may have been Uziak Ahmad. The date 1523, I have taken from Stokvis, but do not know his authority for it. It is wanting in the Tarikh-i-Rashidi, and in Howorth. (See Hist, of Mongols, ii., pp. 627, seq.; and Stokvis, i., p. 163; but the latter's table does not agree with the above.)

2. This is the exact transliteration of the name as it occurs in the texts, though most European authors have written it Girai [Kerei].

On the death of Karai Khan, his son Baranduk [Burundyk] Khan succeeded to the Khanship, while Kasim Khan, son of Jani Beg Khan, like his father, became obedient and submissive to Baranduk Khan. In addition to Baranduk Khan, Karai Khan had many sons, and Jani Beg Khan had others besides Kasim Khan. Among [Jani Beg's sons] was Adik Sultan, who married Sultan Nigar Khanim, the fourth daughter of Sultan Yunus Khan, on the death of Mirza Sultan Mahmud, son of Sultan Abu Said Mirza. After the devastation of Tashkand, Adik Sultan abandoned Shahi Beg Khan to join the Kazak, and was followed by Sultan Nigar Khanim. But Adik Sultan dying soon after this, Kasim Khan took Sultan Nigar Khanim to wife. At the death of Adik Sultan, Kasim Khan obtained complete ascendency, and Baranduk was Khan in name only. Finally he banished Baranduk Khan, who repaired to Samarkand and died in exile.

Kasim Khan now brought the Dasht-i-Kipchak under his absolute control, in a manner that no one, with the exception of Juji Khan, had ever done before. His army exceeded a thousand thousand. In the year 924 [Hijra] he died, whereupon contests ensued among the Kazak Sultans. He was succeeded in the Khanate by his son Mumash Khan, who, in one of the wars, died of shortness of breath,1 and was succeeded by Tahir Khan, son of Adik Sultan. Being a harsh man, he practised much cruelty, so that his people, who numbered about 400,000 persons, suddenly deserted him and dispersed, while he was left alone among the Kirghiz, and died, at last, in misery.

Nearly 30,000 men being now collected together in Moghulistan, they appointed as their Khan, Bulash Khan, brother of Tahir Khan. But the wheel of Fate has made such strange revolutions, that for the last four years, not a trace has been visible of these people. In the year '30 [Hijra], the Kazak numbered a thousand thousand; in the year '44 [Hijra], not a vestige of all this host remains on the
face of the earth. They will be frequently mentioned [in this history] in connection with the Khan. Such is the story of the Kazak.

Even previous to the time of Kasim Khan’s assumption of the title of Khan, his power was so great that no one considered Baranduk Khan; nevertheless he did not wish to live side by side with Baranduk Khan, because, if near him, he would not be able to pay him due respect, but would offer him opposition; and [he felt that] if he did treat him with honour, he could not reconcile passive submission with his own private convictions. He therefore kept at a distance. Baranduk Khan lived at Sarai Chuk [Saraishyk], and Kasim Khan, in order to be far away from him, went to the confines of Moghulistan. He made Karatal2 his winter quarters, intending, early in the spring, to return to his original capital; when one of Kitta Beg’s men, with some of the chief inhabitants of Sairam, arrived, bringing the keys of Sairam and beseeching him to accept the town, which he did. He then marched on Taraz, which the Moghuls call Yangi. In advance of himself, he despatched one of his own Amirs, into whose hands Kitta Beg delivered the town of Sairam. [Kitta Beg waited on Kasim Khan in person, and induced him to attack Tashkand.] Kasim Khan then set out with a countless army for Tashkand, where Suyunjuk [Suindik] Khan had fortified himself within the citadel. Kasim Khan arrived, spent one night outside, and then turned back again, plundering all the environs of Tashkand as he went. The rest of the events of Kasim Khan’s life will be related in their proper place.

1. The Persian texts have dam-giri, the Turki tang-nafsi. Both terms mean practically the same thing, but dam-giri is generally used for shortness of breath produced by the rarefied air at high altitudes, while tang-nafsi usually stands for ordinary asthma or other affections of the breathing organs. In the Dasht-i-Kipchak there are no high altitudes to produce dam-giri in its usual sense.

2. This name may perhaps read Tulash [Talas].

Sir H. Howorth observes: “This is probably an exaggeration, but there can be no doubt that at this time the Kazak confederacy was much disintegrated. Their line of Khans continued, however, and Sir Henry traces their history, and that of their people, down to the early years of the eighteenth century”.

After this work of history, it was written more than once that the “Kazakh Khanate” disappeared forever. In fact, we were killed a thousand times, but the Kazakh nation, being immortal, returned a thousand times from the next world. All the powerful empires that wanted to erase us from the face of the Earth and from the pages of history, disappeared themselves forever, leaving no trace. We now live in the vast territory of these empires. This means that, at the behest of Almighty God, the Kazakh nation wants to convey something very important for the current civilization. But first we need to get rid of a lot of age-old stresses and get stronger...

The brutal era of “The Silence of the Lambs” has passed; what to do to avoid becoming “lambs” again?

“The Silence of the Lambs” – it means truly humility and submission to fate. But such a phrase arose because of the real silence of the lambs (and of the whole flock) in the sheepfold, when wolves climb into it and slaughter everyone in a row.

For the Kazakhs, the most disastrous century was the twentieth century. However, we survived hunger, cold and war. This picture, the scale of the tragedy, is clearly represented by a quote taken from one article:
“Kazakhstan as one of the countries of former Soviet bloc was forced to undergo the expansionist policy of the Russian Empire, ‘barbarian Soviet treatment and ethnocide’, [2] forced sedentarization, collectivization, artificial starvation, and many more. The XX century for Kazakh people was the century of the great changes conditioned by several factors. Forcible sedentarization of nomads and following collectivization of economy ruined nomadic lifestyle; industrialization and urbanization of Kazakhstan, numerous migrations of the representatives of nationalities of different cultural and linguistic backgrounds begot vigorous modernization processes. This consequently changed basic etiquette principles and transformed traditional communicative behavior standards. During the Soviet period, communicative behavior typical for Russian culture penetrated into communicative behavior of the representatives of all the USSR countries. Our country was not an exception.

Today, with the third decade of existence of independent Kazakhstan there appeared a necessity in retrieval in the national memory of cultural roots and backgrounds. This is the country with plentiful historical and cultural background rooting in ancient times”. [3]

We have not yet strengthened our spirit and strength after this terrible period. But we faced another threat. It is more dangerous and more cunning than the previous Soviet period. Then our common enemy was visible. Now the enemy is not visible, but we feel that he is devouring us from the inside. All this I am talking about the globalization of the whole human society. We are accustomed to slow changes, but now changes in our lives are happening so fast that it seems to us that the damn time is to blame for everything. He hurries himself and rush us, not giving us time to think about everything. In my opinion, the unwritten rules and laws of the ancestors of nomads can help us in this.

“Malym Zhanimyny Sadakasy, Zhanim Arymnyny Sadakasy” (literally translated as “I will give my wealth to save my life, but I will give my life for the honor”). The elders of the Kazakhs say that these words were uttered by the Great Kasym Khan (1445-1521) [4] and until the last day of his life he was faithful to his oath. He was a very wise and brave nomad. In the military offensive, he fought like a mad lion, side by side with simple sarbaz (soldiers) in the front ranks. In the soul of the nomads, it was calm when their Khan did not hide behind their backs, but fought with the enemies along with them. [5]

At that time, the main enemy of the Kazakhs was Shaibani Khan (1451-1510), [6] who were trying to revive the Amir-Temir empire (1336-1405). [7] However, this was not destined by the will of Kudai Tagala. Ultimately, he lost the war to the Kazakhs. [8]

After these victories, not only the Kazakhs, but also other peoples of the neighboring countries respected Kasim Khan and took Kazakh citizenship. Thus, he formed in the Kazakh steppe a huge nomadic state, comparable to the empire, from which neighboring China, tsarist Russia and others were wary.

The reader in this place thinks, was it really so smooth and orderly in favor of the nomadic Kazakhs? Did the Kazakhs and the nomadic peoples of Central Asia have any difficulties?

Subsequent Kazakh Khans tried to be like Kasim Khan in everything. Some rulers of the Kazakhs from the descendants of Genghis Khan such as Buydas Khan (1533-1534), Khakhnazar Khan (1538-1580), Tauke Khan (1582-1598), Esim Khan (1598-1628), Salkam Zhangir Khan (1628-1652), Az-Tauke Khan (1680-1718), Abylay Khan (1771-1781) succeeded in this. [9] [10] Kazakh people remember them and honor their sacred spirit.
However, some worthless and cruel khans (they were also descendants of Genghis Khan) were not lucky to be the rulers of the Kazakhs. The people turned away from them and soon forgot about the existence of such khans. Since they were descendants of the Great Genghis Khan, I will not write their names in this article. Many Kazakh khans died in battles. Among them, I especially want to mention Togym Khan.

"Hijra: 18 Safar 944, Yaum al-Zhumaa, Miladi: July 27, 1537, Friday. In the San Tash region (Kordai mountain pass in southern Kazakhstan), the head of the Kazakh-Kyrgyz army, Toghim Khan and his 9 sons, as well as all of his 37 vizier with all sarbazami (soldiers) died in an unequal battle with the Oirat-Zhongars. Thus, while the Kazakhs came to their senses, the Kazakh Horde existed without the Khan." [8] May their soul be in eternal rest in heaven.

This is really a bold act, comparable to the fact that the presidents of the warring countries are killed in hand-to-hand combat, with all their ministers and military commanders. Currently, there is a confrontation between Bashar Assad (Syria) and the leader of the Islamic State Al-Baghdadi, as well as Nicholas Madura (Venezuela) and Juan Guaydo. Many more countries are waiting for their turn. These confrontations are not resolved by peaceful means. They could fight in a deserted place, so as not to torment their people with war and innocent deaths. Is it possible in the modern world?

Of course not. The time of exploits has changed. Now there is only "paper war" between the leaders of the countries. They are not ashamed to hide behind the backs of the soldiers and to be indifferent to the suffering of their people. All modern wars, in principle, can be solved in a couple of days, if the leaders of the countries fight like in the good old days one-on-one. Only in this case, any country will be governed by "folk knights" like Togym Khan and Richard the Lion Heart (1157-1199). [11] Since for the throne and for your people you will have to die in a fair fight, the omnipresent cowards and villains, as well as helpless and fragile women will not claim power.

Truth does not like lies. Truth is a straight thing, he does not know pity. He speaks the whole truth, whatever it is, no matter how hard it is for the ear, for the heart and for the brain, and that says it all. But a lie opposite is sweet, pleasant to the ears, heart and brain. Soothes and gives a pleasant peace. Hence the conclusion: the truth belongs to God (Allah Tagala or Kuday Tagala), [12] and the lie to Satan (Iblis). [13] At all times they fought with each other. Strength in truth, he always conquers lies, even hopeless situations. Truth does not happen on both sides of the barricades, it is only one. To see the truth, you need to turn on the flashlight in the eyes, in the ears, in the heart and in the brain at full power ...

The reader probably wonders why I often use the word "Genghis Khan". After all, he was born and raised in Mongolia and died there. All these arguments are true. However, all his military campaigns initially went on the territory of Kazakhstan, and then moved deep to the west. Over time, his innumerable military (sarbazy) strongly mixed with the local peoples of Kazakhstan and they remained in the territories of Kazakhstan and Central Asia. Almost all known clans and tribes now living in Kazakhstan, about 800 years ago constituted the backbone of his army. All known Khans of the Kazakhs up to the XIX century (the last of them Kenesary Khan who fought against tsarist Russia) were exclusively direct descendants of Genghis Khan. Therefore, my articles on the topic of nomads are not complete without the name of Genghis Khan (1162-1227), [14] Zhoshy Khan (1182-1227) [15] and Altyn Orda (Golden Horde, 1259-1396). [16] Thanks to these names of people and the empire created by them, the Kazakh Horde (Kazakh Khanate) [17] in the 15th century and the current Republic of Kazakhstan (1991) [18] appeared on the pages of world history.
In the literal sense of the word, these historical periods were "cruel centuries" that did not spare anyone, including the nomads themselves in the first place. But, despite this cruel morality, where did the "merciful" nomads come from in relation to completely unknown people with an alien morality? I mean the second part of my article (Good always wins hatred) when a Kazakh nomad elder saves a German and at the same time a future fascist.

I will briefly tell on this topic the story that happened between Zhoshy Khan and Genghis Khan: "Certain incidences hint towards the fact that Jochi was of a kinder disposition than Genghis Khan, though the adjective “kind” must be interpreted by the standards of his times and milieu because Jochi had had his share of indulgence in massacres of civilians. On one occasion Jochi pleaded with his father to spare the life of a son of an enemy chief who had been taken captive and who happened to be a great archer. Jochi argued that such a great archer could be an asset to the Mongol army. Genghis Khan brushed aside this argument and had the captive executed."

All known and unknown Kazakh Khans (direct descendants of Genghis Khan) were brought up and became the leaders of the future nation of "Kazakhs" in submission and in the spirit of Zhoshy Khan and his sons who ruled Altyn Orda more than 100 years. All these circumstances ultimately brought up the Kazakh nation, as merciless to their enemies and at the same time merciful to everything in a reasonable limit. For evidence, go far is not necessary. Those who attacked and fought the Kazakh nation subsequently disappeared forever from the face of history (the Great Mughal Empire, [19] Kalmyks [20] and Zhongary [21]). That is why the Kazakh wisdom says: "The Kazakhs have a defender of "Kie" in the Blue Sky" (Kazakhtyn Kok aspanda korgaushy "Kiesi" bar).

Currently, Kazakhstan occupies almost the entire territory that belonged to Zhoshy Khan in the 13th century (it occupies 9th place in the world by area). Thus, it can be assumed that "the great and sacred spirit of Genghis Khan" does not reside in Mongolia, but in Kazakhstan. Kok Taniri – Kudai Tagala so decided, and no one can disturb him in this.

The fact that I will write further can be called "nomadic catechismis". [22] These unwritten rules and laws of nomads accustomed them to strict discipline, gave them strength and at the same time presented a danger if their enemies found out about these rules and laws. Therefore, these rules and laws were never written on paper (for example, “Yassa” [23] of Genghis Khan), they were transmitted orally, so as not to transmit the secrets of the fighting spirit of the nomads to the enemies. These secrets are stored in the brain of a nomad. Of course, the nomad's brain can be pulled out of his head, but what is written there is impossible to read. A vivid example of this can be cited "The Catechism of a Jew in the USSR", written in 1946. This text entry immediately became public and is now known to all. There are conflicting information about this. The Jewish nation refutes these records, but ordinary people are angry that they have read offensive words in this catechism. [24] If the Jewish people as nomads would have memorized these records orally, nothing would have happened ...

Although the unwritten rules and laws of nomads are harsh, they are humane with respect to other people and the nation. Basically, according to these rules and laws, nomads themselves are subject to severe punishment. From here follows the main thesis-principle: “Punish your own hard so that others are afraid.”

It would be correct to say if I write that these rules and laws were transferred to the nomads through mother’s milk (literally “Ananyn Ak sutii”). Approximately five years after the birth of a child, the rigid upbringing of a father or grandfather began, if there was none, the leader of this tribe was
engaged in this business. In the end, at the age of fifteen, a disciplined warrior grew up, who knows
no mercy for his enemies.

Thus, for several thousand years, nomads kept the world in fear. They did not know the obstacles. If
they were blocked by someone, they destroyed them to the last person. Sedentary nations,
accustomed to debauchery and dishonor, fled from them in order to save their soul. But no matter
where they hid, they still caught up with them and left thousands of lifeless bodies to the crows and
wild animals.

It often happened that a handful of nomadic horsemen defeated warriors armed to the teeth and
outnumbering them. From the side it seemed that the nomads with their horses acted so skillfully
and harmoniously, as if they were a single whole. Therefore, in antiquity, the Greeks in their
mythologies called them - centaurs (half-man and half-horse)*. According to the legends, the Greek
hero Heracles (Hercules) [25] had two friends of the centaur Foul and Chiron. [26]

*A centaur (Greek: κένταυρος, kéntauros, Latin: centaurus), or occasionally hippocentaur, is a
mythological creature with the upper body of a human and the lower body and legs of a horse.

Enemies defeated by nomads wondered what or who controls the nomads and where did they get
such fighting spirit?

This question is open to this day. Thousands of works were written about this, which took the whole
lake of ink. But sedentary peoples still did not understand the secret of the success of the nomads.
To understand this, they had to be born nomads. But they cannot understand that even they would
have been born nomads, they would have become nomads.

Why today I am going to write about the rules or laws that the nomads kept secret for centuries and
thousands of years? After the publication of these records, will not the nomads or their way of life
become vulnerable? I think no. These records will benefit not only the descendants of the nomads,
if properly listened more closely, there will be benefits to all of humanity.

Times have changed not in favor of the nomads. The powerful cavalry of the nomads of Genghis
Khan during the first or second world war could be stopped by only one platoon of soldiers, armed
with a PM M1910 machine gun (Maxim's machine gun model 1910) or the German MG 42
(Maschinengewehr 42). [27]

Especially in the 21st century, I watch with horror as modern descendants of nomads die morally
decaying before our eyes and without any war, nomadic civilization very quickly disappears from
the face of the earth. The legendary nomads, who coexisted for several thousand years, approached
the dangerous line, having crossed them we can lose everything and there will be no way back.
After 30-50 years, no one will need these records, since there will not be a single nomad on Earth.

These my notes in the form of “SOS” can be compared with a medical procedure, when a dying
person is directly thrust into the heart of a huge syringe needle and injected adrenaline. [28] After
that, the sick person either dies or survives. There is no third way: "sink or swim."

From time immemorial, the leaders of nomads brought up not only children, but also older ones,
according to the ancient traditions of their ancestors. Usually it was an oral dictum. To a stranger,
all these oral dictums seemed to be nonsense. But in reality, for this «nonsense», many fools have
parted with their lives.
And so, let’s try to write these unwritten laws of nomads. For this, I had to read a lot and hear the stories of old men, and then analyze what they saw and heard. This would be useful not only for Europeans who want to learn unwritten laws, but also for the descendants of nomads who lose the «spirit» of nomads every day.

**Before turning to the records, I will tell the most guarded military secret of the nomads.**

Why and how were nomads and their horses physical strong and resilient? The whole secret lies in the thick tail (Kuiryk may) of the lamb. Each warrior in the military campaign recruited more "Kuiryk may" to feed themselves and ... feed their horse when they went non-stop. A well-fed horse that fed on raw “Kuiryk May” did not require any hay or feed, except water. Thus, the nomads moved so fast that, in turn, sedentary peoples thought that they fell on their exhausted and weary head from the sky.

The correctness of my words can be checked at home. Pour the water into the metal dish, place in it "Kuiryk may" the size of two fingers. Put the pot on an open fire and when it boils, throw edible herbs, berries and mushrooms, i.e. all that you find at hand in field conditions. You get high-calorie food that the ancient nomads and Genghis Khan's wars ate during military campaigns. And also partially, what I wrote, can be seen in the film “ARAVT – The Ten Soldiers of Chinggis Khaan”. [29]

**Moral pillars that hold the nomadic mentality of the Kazakhs**

I cannot fully assert the rule written below as the most faithful and call it the absolute truth. But as a descendant of nomads, I feel inspired, since my knowledge in this area suggests that all the spiritual support of nomads consisted of several pillars. Then from these pillars appear numerous branches, mutually complementing and revealing the essence of these pillars.

First, I will call these pillars of nomads and give short comments so that the reader can understand the meaning of these terms:

1. **The very first sacred "pillar" of nomads – Kasiet:**

Currently, the word "Kasiet" literally translates as "natural feature; dignity; positive quality". But in antiquity and until recently, the word “kasiet” was the most deeply meaningful word, showing the essence and soul of a nomad. Therefore, the Kazakhs translate the word "kasietti" as "sacred", and the word "kasietziz" is translated as the most offensive, with dire consequences for the nomad who uttered this word and the offended nomad.

The scientific definition of the word "Kasiet" nomads: Kasiet is a deep cultural structure of nomads, historically and socially rooted in the consciousness and behavior of many generations of nomadic peoples, uniting different historical epochs in the development of national culture.

The most loyal creature for a nomad was not a dog or a cat, but his battle horse, on which he traveled across continents and fought with enemies. Therefore, the Kazakhs still say: "Adam Zhylky minezdes" (literally, "Man and a horse has one character trait"). Thus, when the ancient Greeks described nomads as a “centaur”, [26] they were not far from the truth. The Kazakh word “minez” literally translates as “morality; character” and is almost synonymous with the word “kasiet".
2. The second sacred "pillar" of nomads – Tuyskandyk:

Tuyskandyk – literally translated as "relative or family ties." When a male child is born in a nomad family, everything was done to ensure that he had a full two conditions. It was not wealth and luxury as many think. It was assumed that this child had its own tribe along the line of the father (Oz Zhurty) and a full-fledged tribe along the line of the mother (Nagashi Zhurty). Only in this case, this child masters the so-called “nomad's kasiet”. When this child grows up, he married a girl who also had two full living conditions (Oz Zhurty and Nagashi Zhurty). Thus, this young nomad (zhigit) had a third condition for life (Kaiyn zhurty). As we see, the Kazakh proverb saying “Zhigittin ush zhurty (Oz Zhurty, Nagashi Zhurty and Kaiyn zhurty) bolady” is taken from life. The notion of “tuyskandyk” nomads is based on these three pillars (Oz Zhurty, Nagashi Zhurty and Kaiyn zhurty).

Tuyskandyk is usually reflected in the tribal (genealogical) tree of the tribe (taipa-ru) of this nomad. Each nomad must know his family tree for at least seven generations. If a nomad knows his “tek” (ancestry), it will be easier for him to navigate in life, and he will always know his place in this constantly changing world. The concept and meaning of the word “Tuyskandyk” (a close relative), which I wrote about last time, is a close synonym for the word “tektilik”. For example, among the Kazakhs, all the descendants of Genghis Khan are considered “tekti tukim” (literally “from the famous clan”, the Kazakhs usually call them “aksuiek, tore”).

One example of this statement of mine is the book Abu al-Ghazi Bahadur (1603-1663), The Genealogical Tree of the Türks (Shajare-i Türk). [30] The word “shadzhar-e” in the Kazakh language is called “shezhire” (literally the “chronicle of the generation” of a certain clan or tribe) and occupies a special place in the life of the Kazakhs.

Any prudent nomad should not marry a girl of her own kind, if at least seven generations have passed between a boy and a girl. This rule allowed the Kazakh nomads to keep their tribe clean at the "gene" level. The guy and the girl who violated this rule in a state of irrepressible love (mahabbat) to each other, in ancient times indulged in death without hesitation. However, over the past hundred years, under the influence of socialism-communism, as well as thanks to Western culture, this rule has not been regulated by anyone, therefore incest* is currently taking place between close relatives.

* Incest (lat. Incestus – "criminal, sinful"), incest – the sexual relationship between close blood relatives.

3. The third sacred "pillar" of nomads – Imandylyk:

Imandylyk – faith in one God (Kok Taniri, Kudai Tagala, Allah Tagala) and his prophets. And also to honor the name of the holy people (aulie-ambiye) and their spirits (aruak), who helped the nomads in different cruel times not to disappear from the page of history and united the nomads in everything.

All known and unknown Kazakh khans, as well as all Kazakhs, without exception, at the direction of Ozi Bek Khan (1282-1341), professed Islam through the prism of Kul Kozha Ahmet Yassau'i's (1093-1166) [31] Sufism and partially Bakhauiddin Nakshpandiya (1318-1389) [32] [33] (southern part of Kazakhstan).
Sultan Mohammed Öz Beg, better known as Uzbeg or Ozbeg (1282–1341, reign 1313–1341), was the longest-reigning khan of the Golden Horde, under whose rule the state reached its zenith. He was succeeded by his son Jani Beg (Zhanibek). [34]

“Khan Öz Beg urged the Mongol elite to convert to Islam, but at the same time, he preserved the lives of Christians and pagans such as Russians, Circassians, Alans, Finno-Ugric people, and Crimean Greeks as long as they continued to pay the “jizyah” in subjection to Islamic rule. From Öz Beg onwards, the khans of the Golden Horde were all Muslim”. [35]

Even the most stupid person was afraid to say three words: “Kasietsiz” (man or tribe that violated the nomad's holy morals), “Teksiz” (a person or tribe who does not have Öz Zhurty, Nagashi Zhurty and Kaïyn Zhurty) and “Imansyz” (a person or a tribe who violated faith in Almighty God, an oath (Kalima-shahadat) in the Prophet Muhammad (peace and blessings be upon him), desecration with the words aulie-ambie and aruak).

The violation of one of these three pillars by a nomad or a group of nomads was considered the greatest sin that cannot be washed away even by the river of blood after decapitation. Therefore, when one of the nomads or a whole nomadic tribe (ru-taipa) was accused of one of these sins, either the “righteous” or “sinners” should have remained in this life. The battle lasted until the last man gave his soul to his ancestors, only a child survived, whose height did not exceed the wheel of an ordinary cart.

In connection with these tough rules, a popular Kazakh saying “Baska bale tilden” appeared (If you do not control the language, you will lose your head).

4. The fourth sacred "pillar" of nomads – Ata Meken:

Ata Meken (Fatherland) is the native land where your ancestors grew and you yourself. You must protect him like the apple of the eye. If the enemy kicked you out of the Ata Meken, this is not a very big trouble. You or your relatives will fight, not sparing your lives, until Ata Meken returns to you again. The biggest shame is when your relatives will expel you from Ata Meken for your negative misconduct. Hence the second word “Kie” (literally “shrine, patron”), which complements the meaning of the word “Kasiet”. The Kazakhs believe that if you sold the Ata Meken land to foreigners or if you were afraid to protect it, you will be cursed forever by the holiness of Ata Meken (Ata mekenin kiesi urady).

5. The fifth sacred "pillar" of nomads – Kara shanyrak:

Kara shanyrak (literally “a wooden circle in the form of a cross on the top of a yurt, a chimney of a yurt”) is the home of ancestors and their direct descendants, a respected and revered home. If a nomad is forced to leave "Ata Meken" due to the attack of enemies, he should not leave "Kara Shanyrak" to enemies. In such difficult moments, the nomad takes with him "Kara Shanyrak" and sets fire to the rest of the yurt so that he does not get to the enemies in general.

6. The sixth sacred "pillar" of nomads – Anany ak suti:

Ananyn ak suti (literally “White sacred milk of mother”) is the most precious meaning of life in a nomad's soul, even if it is a bloodthirsty tyrant. Umai Ana – the most ancient female deity of the Turkic and Mongolian peoples, ranked second after Tengri. [36] This indicates that, all the same in the history of the formation of nomads, there was a period of matriarchy. Even now, adult nomads do not abandon their mothers and fathers, settling nearby. Usually, the youngest son in the family
takes care of elderly parents. And older brothers and sisters help him (younger) in everything so that their parents feel good. The name “Ana” (Mother) and “Besik” (“Cradle”) are closely related.

7. The seventh sacred "pillar" of nomads – Besik:

Besik (literally “Cradle”) is considered the next holy subject of nomads, after "Kara Shanyrak". Since in the Kazakh steppe there were endless wars with the Chinese, with the Kalmaks, with the Zhungars, a lot of the male population died in battles. Therefore, the nomads rejoiced at each child born, as a future warrior who would protect his homeland from enemies. When there were not enough men for the war, young girls nomads entered an unequal battle. Therefore, the nomads did not make a distinction on the sex of the child. In the Kazakh family, you can see a very old "Besik" on which grandfather lay, and now in it lies the "great-grandchildren."

The enemies of the nomads also knew what “Kara shanyrak” and “Besik” for nomads meant. Therefore, in order to break the spirit of the nomads, they first of all tried to take these relics with them. Thus, when the husband fought in an unequal battle with enemies for the sake of saving “Kara shanyrak”, his wife fought with her husband for the salvation of “Besik”. Defending their shrines "Kara Shanyrak" and "Besik" from enemies, thousands and thousands of nomads died. Their children saw all these tragic pictures with their own eyes and knew for what they could die without even thinking about the consequences.

8. The eighth sacred “pillar” of nomads – Dombyra:

Dombyra is the most important musical instrument of nomads and truly is the Spirit of the Great Steppe. Dombyra is a history of nomads. Through centuries and millennia it brings memory about first pages of nomad’s history. Dombyra witnessed many historical events that played a key role in the fate of the nomads. [37] In essence, nomads are emotional and temperamental people. But despite this, the men quietly listen to the music of the dombra, but does not dance to his melody. This is considered an insult to the sacred spirit of the dead ancestors in battle, who gave his life for us to continue to live.

9. The ninth sacred "pillar" of nomads – Kara kazan:

Kara kazan (literally "black kazan" or "bulk pot") was inherited from father to son. Kara kazan in the life of nomads meant a satisfying life. Therefore, it is not passed on to strangers. Deliberate damage, theft of someone else’s "Kara kazan" was strictly punished. The loss of the owners of their "Kara kazan" was considered a bad omen.

As you can see, all these rules and laws, the morals of the nomads that I write are written not just with ink, but with the blood of nomads. There are many more rules in the form of a phrase that are tabooed. I will write about this and other nomadic concepts in the next article.
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People talk all the time about The Silence of the Lambs, it often makes lists of the best films of all time, but I don't think I ever see people...Â Include a summary of the link or answer the question yourself. Users are coming to NSQ for straightforward, simple answers or because of the nuance that engaging in conversation supplies. LMGTFY links will be removed. No responses being rude to the questioner for not knowing the answer. Exceptions: On-topic follow up questions are allowed. Link only answers permitted if the question happens to be "What is a good subreddit for...?"Â You can find the questions that have come up here again and again in our wiki. Rule 3: Follow reddiquette. Be polite and respectful in your exchanges. The Silence of the Lambs is actually the second of Harrisâ€™s novels to feature interviews with an imprisoned Dr. Lecter. Red Dragon was where the mythos of Hannibal began. In that novel, Jack Crawford asks Will Graham to come out of retirement to hunt down a new killer called the â€œTooth Fairy.â€ Part of the investigation forces Will to confront the last serial killer he put behind bars: Hannibal Lecter. NBCâ€™s Hannibal is set before â€œ and in its final season, during â€œ the events of Red Dragon. Creator Bryan Fuller uses some background information given in Red Dragon to create a lavish psychologic If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? —1 Corinthians. Need I look upon a deathâ€™s head in a ring, that have one in my face? Â â€œItâ€™s good for two more years. I got it before you had the seminar at UVAâ€œbefore I decided to do this.â€ â€œYou got stuck in the hiring freeze.â€ Starling nodded.