

## **BASHKIRS IN THE TRAVEL BOOKS OF THE 19TH CENTURY**

İsmail MANGALTEPE\*

### **Abstract**

Ural Mountains and Volga River are located in a huge geographical area that has been home to many communities in history. In addition to being sites of different civilizations and people, this region was the westward migration routes of the Turks, especially in previous centuries BC. This has increased scientists' interest in geography twice as much, especially the Turks. In 19th century important changes occurred in the history of the region. The wars affecting the whole world and struggles between civilizations increased and the world witnessed the fights of the powerful states to grab a share of this great pie. In this period Westerners flocked to these regions under the name of different professions or as a pilgrim to get information. In this study, we will seek to demonstrate the information given about Bashkir on the basis of pilgrims' works. Particularly their place of residence, social lives, homes, livelihoods, clothing and the relations with Russia will be examined in the light of the data in travel books.

**Keywords:** Travel Book, Bashkirs, Geography, History, Culture, Economy.

### **Özet**

#### **XIX. YÜZYIL SEYAHATNAMELERİNDE BAŞKURLAR**

Ural dağları ve Volga nehrinin bulunduğu coğrafya tarihte pek çok topluluğa ev sahipliği yapmış büyük bir bölgedir. Farklı medeniyetler ve kavimlerin yurt edindikleri sahalardan olmasının yanında, özellikle milattan sonraki yüzyıllarda Türklerin batıya doğru yaptıkları göçlerin bu güzergâhta olması ilim adamlarının, bilhassa Türklerin, bu coğrafyaya olan ilgisini bir kat daha artırmıştır. 19. yüzyılda bölgenin tarihinde önemli değişiklikler meydana gelmiştir. Dünyayı etkileyen savaşlar ve medeniyetler arasındaki mücadeleler hız kazanmış, dünya güçlü devletlerin pasta kapma yarışına sahne olmuştur. İşte bu dönemde batılı seyyahlar farklı meslekler adı altında veya seyyah olarak bölge hakkında bilgi edinmek üzere bu coğrafyalara akın etmişlerdir. Biz çalışmamızda bu seyyahların eserlerine dayanarak Başkurlar hakkında verdikleri bilgileri ortaya koymaya çalışacağız. Özellikle Başkurların yaşadıkları coğrafya, sosyal hayatları, evleri, geçim kaynakları, kıyafetleri ve Ruslarla olan münasebetleri seyahatnamelerdeki veriler ışığında incelenecektir.

**Anahtar Kelimeler:** Seyahatname, Başkurlar, Coğrafya, Tarih, Kültür, Ekonomi.

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\* Doç. Dr., İstanbul University Faculty of Literature History Department; imangaltepe@hotmail.com.

## Introduction

In the 7<sup>th</sup> century some of the Proto-Bulgarian societies moved to Volga, which is Kazan now, to establish the Great Bulgaria Government. These areas were the places where the ruins of the tribes known as Manga-Hungaria were found. For these reasons, some of the researchers insist on the necessity of attribution of Magyars in the foundation of the Bashkir race<sup>1</sup>. Most of the resources specify that the name of Bashkir had been discovered for the first time in Ibn Fadlan's travel account and this shows us the great importance of itinerary as an historical source<sup>2</sup>. Some Arab authors gave the name of Baskhir (Bacgard) to Magyar (Hungarians). As mentioned above the name of Magyar is linked to Bashkir (Bacgard-Macgar) as its origin. From the very old ages of the history Bashkir name and country were cited by different pilgrims who came to this region. In 1235, Dominican Priest Julien who was in the Bashkortostan Beleya River Coast coincided with people speaking a language similar to Hungarian. In addition, it is quite interesting that during the migration of Hungarians to Hungary the two tribes were named the same, the names of Yena (Bashkir-Yeney) and Ayrtmat (Bashkir- Yurmat) tribes<sup>2</sup>. One of these travelers was Italian Giovanni Plano Dei Carpini (1180-1252) who was a member of Franciscan sect. Carpini came to the region to tell Mongols Christianity and also to provide a basis to the Crusade against them. Bashkir was mentioned as Bastarci or Pascatir in his works<sup>3</sup>. In some sources Bashkir was mentioned as Aşte<sup>4</sup>. And another pilgrim Wilhelm Von Rubruk gave information related to

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<sup>1</sup> Xavier Le Torrivelec, "Entre Steppes et Stéles Territoires et Identités au Bashkortostan", *Cahier Du Monde Russe*, ILI/2-3 (Avril-Septembre 2000), p. 370.

<sup>2</sup> M. İ. Artamonov, *Istoriya Khazar*, Translated by A. Batur, Selenge Yayınları, İstanbul 2004, p. 433-34.

<sup>3</sup> Richard Hakluyt, *The Principal Navigations, Voyages, Traffiques and Discoveries of the English Nation*, Vol. 2 (2006), p. 86.

<sup>4</sup> In the 18th century the leader of Kalmuck showed his appreciation to the Ottoman Sultan for his generosity and asserted their alliance with Aşte<sup>4</sup>(Bashkir) under the persecution of Moscov and that they would fight against him together. But Kazakh Khan Gaib Muhammed Khan sent a letter to the Sultan informing the betrayal of Ayyuka Khan and his alliance with Moscow. In his letter he wrote " In the middle of the land of Moscow there is a country called Aşte<sup>4</sup> (Bashkir). All are Muslims. Moscow captured their country persecuting them and imposed taxes on these people. They started to frighten the Russians. With your mighty support it's our spiritual and wordly duty to help these people who appeal salvation from us." The Sultan's reply was to act as they thought acceptable. Mehmet Saray, *Rus İşgali*

Bashkir during his journey to Mongolian country. Rubruk pointed out that Bashkirs and Hungarians spoke the same language and he also described Bashkirs as nomads without a residential area<sup>5</sup>. It was seen that by the 19<sup>th</sup> century nomadic life of Bashkirs was again emphasized<sup>6</sup>. In this era the language of Bashkir was quiet common and it was used even by other societies; as a matter of fact, it can be observed that travellers, while pointing out commercial items, referred to this language<sup>7</sup>. An author states that Bashkirs who guarded the borders of Orenburg spoke in Bashkir language among themselves<sup>8</sup>. Some of the Tatarians who came to Bashkir to settle down continued to use their own language and thus they caused Bashkirs to learn it<sup>9</sup>. It can be said that Tatarian and Bashkir dialect influenced each other<sup>10</sup>. It is likely that in this century there were many words shared by Tatarian and Bashkir language<sup>11</sup>.

### Geography

Compared to other regions of Russia, Bashkortostan region was more convenient and open to civilization by its location. A pilgrim who made geographical studies stated that Bashkirs lived in the south of the Ural Mountains, between the Volga (Atel) and Iaik (Daikh) where Pechenegs had located in the past<sup>12</sup>. As far as its strategic location is concerned, Bashkortostan

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*Devrinde Osmanlı Devleti ile Türkistan Hanlıkları Arasındaki Siyasi Münasebetler (1775-1875)*, İ. Ü. Yayınları, İstanbul 1990, p. 11-12.

<sup>5</sup> Wilhelm Von Rubruk, *Moğolların Büyük Hanına Seyahat 1253-1255*, çev. E. Ayan, İstanbul 2001, p. 66.

<sup>6</sup> R. Lister Venables, *Domestic Scenes in Russia in a Series of Letters*, John Murray, London 1839, p. 206.

<sup>7</sup> C. Jean Potocki, *Voyages Dans Les Steppes D'Astrakhan Et du Caucase*, Tome 1, Paris 1829, p. 220.

<sup>8</sup> S. G. Goodrich, *A History of all Nations*, Vol. II, The Auburn Pub., New-York 1859, p. 1048.

<sup>9</sup> M.C. De Saint Julien-M.R. Bourdier, *Voyage Pittoresque En Russie et En Sibérie*, Paris 1853, p. 281.

<sup>10</sup> According to a recent research in Bashkir %45 of the population speaks Russian, %31 Tatar, %16,5 Bashkir and %7,52 other languages. In our time for the language problem in Bashkortostan see Bekir Demir, "Başkurdistan Cumhuriyetinde Milli Dil ve Devlet Dili Problemi", *Bilgi*, Yaz/2004, Vol. 30, p. 39-49.

<sup>11</sup> Ulı Schamiloglu, "The Formation of A Tatar Historical Consciousness: Shabäddin Märçani and the Image of The Golden Horde", *Central Asian Survey*, Vol. 9, No.2, 1990, p. 41.

<sup>12</sup> A. De Humbolt, *Asie Centrale, Recherches Sur Les Chaines Des Montagnes*, Tome II, Paris 1843, p. 94 reference.

should be considered separately because it was the entrance to Siberia. It was a country with a population of Muslim Turks and was thousand kilometers away from Moscow. Tataristan is located in its west. The Ural Mountains and the River form region's natural line of defence against invaders. The forests on the Ural Mountains' created a beautiful sight, watching vast steppes stretching to the south of the country from above. And in the north Kama River provided a major contribution to the regional economy<sup>13</sup>.

### **Economy**

Bashkirs under Russian domination contributed to the economy of this country greatly in the 19<sup>th</sup> century. A great income was provided especially by the export of the felts in big sizes that were produced by Bashkirs. In addition, different types of melon were produced near the Ural and Volga. However, whereas beekeeping wasn't known in Siberia, it provoked the enrichment of the indigenous people in Bashkir especially on the western skirts of the Ural Mountains<sup>14</sup>. Especially the design of the trees in the forests is as if they are planned for beehives. Large fires caused great damages in the forests<sup>15</sup>. Bashkirs remained indifferent to the mines in their regions. Despite the discovery of iron and copper mines, they were sold to Russians for a certain sum. After a while, Bashkirs tried to earn money by working in transporting of the iron and copper from the mines which they had sold<sup>16</sup>.

### **Population**

In 1770, including those living in the provinces of Perm and Ufa, population of Bashkir consisted of 27,000 families<sup>17</sup>. In the first half of the 19<sup>th</sup>

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<sup>13</sup> Xavier Le Torrivelec, "Adieu au Bachkortostan ?", *Strates [en ligne]*, 12/2006, mis en ligne le 19 juillet 2007, URL: <http://strates.revues.org/1852>.

<sup>14</sup> John Pinkerton, *Modern Geography, A Description of The Empires, Kingdoms, States, And Colonies*, Vol. II, John Conrad, Philadelphia 1804, p. 46-48

<sup>15</sup> Adoph Erman, *Travel in Siberia*, Vol. I, Trans. From german W.D. Cooley, Lea&Blanchard, Philadelphia 1850, p. 220.

<sup>16</sup> *Histoire Des Decouvertes, Faites Par Divers Savans Voyageurs*, Tome V, p. 230.

<sup>17</sup> Charles F. Partington (Ed.), *The British Cyclopædia of the Arts, Sciences, History, Geography*, Vol. III, Amer Corner, London 1838, p. 238.

century, total number of men in the 12 cantons of Bashkir is given as 183,390. The number of Bashkir men is stated as 106,176 in the same work, in 1754<sup>18</sup>.

### Army

In 19<sup>th</sup> century, Bashkirs were employed by Russians as soldiers in wars. In the official records Bashkirs were shown among the people obliged to join the army or fight in wartime<sup>19</sup>. Bashkirs were of great benefits in Russian army during the French occupation period. Under the leadership of their own commanders, troops known as ‘Bashkir Forces’ fought with bows and arrows instead of guns. Bashkirs were called as “*Les Amours du Nord*”, which meant “*Lovers of the North*”, by the invaders because of their heroism and courage.<sup>20</sup>. In another work, it was indicated that Bashkirs supported Russian army with their 300 soldiers at the beginning of the 19<sup>th</sup> century, and it was also expressed that in 1814 while Russian army was in Paris, arrow shots of the Bashkirs were met with great enthusiasm and appreciation<sup>21</sup>.

Later, Bashkirs started to carry rifle and pistol in addition to their military installations of arrow, bow, spear and sword. Bashkirs who were very good at horse riding, were capable of defeating Kyrgyz warriors and gaining an easy victory although the Kyrgyz were much more crowded. Even the Russians, to punish Kyrgyz because of their attacks to caravans, used Bashkirs who were accustomed and resistant to difficult conditions<sup>22</sup>. Heroic epics of Bashkirs were famous<sup>23</sup>.

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<sup>18</sup> *The Penny Cyclopædia of The Society for The Diffusion of Useful Knowledge*, Vol. III, Charles Knight, London 1835, p. 530.

<sup>19</sup> Xavier Hommaire de Hell, *Les Steppes De La Mer Caspienne, Le Caucase, La Crimée et La Russie Méridionale*, Tome I, P. Bertrand, Paris 1843, p. 162.

<sup>20</sup> *Once A Week An Illustrated Miscellany of Litarature, Art, Science & Popular Information*, Vol. V, Bradbury&Evans, London 1861, p. 21.

<sup>21</sup> *The Popular Encyclopedia*, Vol. I, Part II, Glasgow 1836, p. 437.

<sup>22</sup> *Histoire Des Decouvertes, Faites Par Divers Savans Voyageurs*, Tome V, Chez François Seizer et Comp., Berne 1787, p. 228.

<sup>23</sup> In Bashkir epics the most well-known is undoubtedly the Epic of Ural Batır. This epic goes back to the times when Bashkirs appear on the stage of history. Bashkir land, the Ural Mountains, the creation of the sky and creatures and the sanctity of nature is narrated in this epic. The hero, Ural Batır, sought for immortality struggling against all the malevolence haunted mankind. See M. Ergun-G. İbrahimov, *Başkurt Halk Destanı Ural Batır*, Türksoy Publications Gen Matbaası, Ankara 1996.

It should be stated that Bashkirs were charged in the army and the trains in the country provided logistic support during the invasion of Russian in Khiva Khanate<sup>24</sup>. In some sources it is stated that the Bashkirs hated the Russians, and they even regarded this as a social duty<sup>25</sup>. Besides this, the Russians were very cautious against the Bashkirs and they didn't want them to live on the mountains because it would be hazardous for their strategy when the Bashkirs were out of control and chased them in the highs<sup>26</sup>.

### Religion

Bashkirs lived as Muslims probably from the very old times. They had their own mosques, schools and mullahs to teach their religion. Some pilgrims emphasized that witchcraft was the most feared for Bashkirs and they also stated that although Bashkirs were Muslims, some traces of the paganism were still seen<sup>27</sup>. In spite of this, the only religion among Bashkirs was Islam. Each village had at least one mosque. The elderly were more loyal to their religion compared with the young. Their burial customs were the same as it was in other Muslim societies; the body was washed, was taken to the grave and was buried in the direction of qibla. On the fortieth day and in the first year following the death the family held a meeting and gave dinner in memory of the deceased<sup>28</sup>. In the 19<sup>th</sup> century and in earlier times Bashkirs made a great effort for the surrounding communities to be a member of the religion of Islam. Some of the communities in relation with them adopted Islam over time<sup>29</sup>.

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<sup>24</sup> *A Narrative of The Russian Military Expedition to Khiva, Under General Perofski in 1839*, Calcutta 1867, p. 99, 101,117, 127.

<sup>25</sup> A traveller experienced a very interesting incident. When Bashkirs learnt that Russians fought with the Turks, they questioned Ujfalvy. Bashkirs discovering the victory of the Russians were upset "although they were happy under the rule of the Russins." See Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ...", p. 91.

<sup>26</sup> David Brewster (Ed.), *The Edinburgh Encyclopedia*, Vol. III, Printed For William Blackwood, Edinburgh 1830, p. 316.

<sup>27</sup> *Histoire Des Decouvertes, Faites Par Divers Savans Voyageurs*, s. 233 In the 9th century Ibn Fadlan stated that Bashkirs adored crane because they thought it saved them from their enemies. See İbn Fadlan's Itinerary, Translation: R. Şeşen, Bedir Publications, İstanbul 1995, p. 47.

<sup>28</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ...", p. 90.

<sup>29</sup> T.W.M. Marshall, *Christian Missions; their Agents, And Their Results*, Vol. II, New-York 1864, p. 76.

When they were sick, the Bashkirs never needed witches as seen in the pagan societies. They appealed to the healers or used the herbs which were thought to heal them. Most of the wounds were caused by the attacks of the domestic animals<sup>30</sup>.

### Woman

Bashkir womens' faces were open in their homes like the Kyrgyz women. These very beautiful women wore a long dress in the form of blouse. There was a white scarf covering part of their hair<sup>31</sup>. When going out of their homes, Bashkir women wore a big and large Hilat, and put on a belt. Some of the women used their Hilats to cover their heads but with an uncovered face. This sort of dressing was seen especially in Tatars and in the Middle East. But this Hilat was generally worn on the shoulders. Their outfits were completed by a scarf on their heads. Pilgrims noticed that Bashkir women liked fancy clothes. Even the poorest women had the jewelery called "Mardji"<sup>32</sup>. It should be emphasized that the quality of these clothes was appreciated by the authors<sup>33</sup>. Young girls had their hair loose on their shoulders. These women were very naïve with their dark skin, well-rounded body shape and they were nicely tall<sup>34</sup>. Pilgrim Ujfalvy-Bourdon depicts a Bashkir woman as follows: *'A very nice Bashkir women carrying her child in her arms proudly and standing at the trashold of her house, drew the attention of all caravan on herself. This is a magnificent creature. She is tall, she has got smoky black eyes and her skin is so beautiful as Andalusians skins. It is impossible for a queen in the palace to display such a noble standing as this women standing trashold of an house that is in the middle of this fertile plains.'*<sup>35</sup>.

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<sup>30</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 90.

<sup>31</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand Le Ferganah, Kouldja et La Sibérie Occidentale", *Le Tour Du Monde*, 1879 Deuxièmes Semestre, Libraire-Hachette, Paris-Londre 1879, (p. 81-96), p. 86.

<sup>32</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 90.

<sup>33</sup> Charles F. Partington (Ed.), *The British Cyclopædia of the Arts, Sciences, History, Geography*, Vol. III, Amer Corner, London 1838, p. 238.

<sup>34</sup> John Dundas Cochrane, *Narrative of A Pedestrian Journey Trough Russia and Siberian Tartary*, Second Ed., Vol. I, Printed for Charles Knight, London 1824, p. 151.

<sup>35</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 94.

Those who came to the area for a reason or some travelers contributed to the social life. The marriage of Doria from a Russian family and Aphanassi who was a Baskir is a good sample for these. The Russian girl loved Wasilli. But her family insisted on her marriage with Aphanassi. Doria met a French officer on a melancholic day and they became friends. In time this officer fell in love with Doria but never uttered his love. The story in which the lovers couldn't be together was told in the book of the French officer<sup>36</sup>.

Compared to women of other communities in Central Asia, it was observed that Bashkir women were freer. They served to their guest with great pleasure<sup>37</sup> and they undertook all the responsibility in the absence of their husbands. They could also bargain with foreigners for accommodation and care of horses<sup>38</sup>. Another pilgrim described Bashkir people and indicated that social life, moral environments, delicious food were all in here. And he also stated that Bashkirs were happy, hardworking and honest people<sup>39</sup>. In November 1883, Russians set up a girls' school in Orenburg depending on the Bashkirs. These schools were continuity of the Russian State education policy<sup>40</sup>.

### Ornaments and Jewellery

The travelers informed about the jewelery of Bashkirs. Traveller Ujfalvy-Bourdon's husband told that they wanted to have Bashkir ornaments in the house where they spent the night. Upon this a young boy came with a jewelery of his mother. This is a kind of jewelery that covered womens' breast from their necks. This jewelery was a unique work of art accessorized with red coral and old money from the time of Catherine. The young boy told that he could sell it for 50 rubles but Ujfalvy replied that he wouldn't give more than 30 rubles. After a long bargain they bought this wonderful jewelery for 30 rubles. The

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<sup>36</sup> Robert Guillemard, *Mémoires de Robert Guillemard, Sergent En Retraite Suivis de Documents Historiques, La Plupart Inédits de 1805 a 1823*, Tome I, De La forets, Paris 1826, p. 284-307.

<sup>37</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 92.

<sup>38</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 87.

<sup>39</sup> John Dundas Cochrane, *Narrative of A Pedestrian Journey Trough Russia*, 2. Ed., Vol. I, London 1824, p. 151.

<sup>40</sup> D. Gouzevitch- I. Gouzevitch, "The Difficult Challenges of a Man's Land or the Russian Road to the Professionalization of Women's engineering (1850-1920)", *Quaderns D'Historia De L'Enginyeria*, Vol. IV, 2000, p. 138.



pilgrim stated that the other jewelery that completed this plastron was a head-dress. He also explained that these velvet head-dresses were also decorated with coral and money and they led to belt<sup>41</sup>.

### Man

All people living in Russia had their unique physical characteristics. Strahlenberg indicated that Bashkirs were red-haired; he also highlighted that they had blueish eyes<sup>42</sup>. The travelers agreed in the beauty of the men. But an author depicted Bashkir men very ugly and tried to prove it drawing a man next to an Armenian woman<sup>43</sup>. Heights of Bashkir men are above the average. These people with brown hair had very sharp and trustful eyes. These men were light and nice-faced and they had healthy bodies. Their cheekbones were distinctive like the Kyrgyz. The Bashkir were honest and wise people<sup>44</sup>. Atkinson stated that they had sensitivity of a gentleman<sup>45</sup>. But sometimes it was imposible to get a clear response because in those circumstances they had to be suspicious and so their answers were not very exact. Men wore long, baggy shirt and trousers that were made of thin fabric. Common in Asia, Hilat could also be seen here. This outfit which covered entire body was made of thin fabric for summer and of felt for winter. Rich Bashkirs used hilat thickened with fur and also there were reserves attached to their shirts as accessories, pants button was used in poors' shirts. The young wore a red hat like a turban on their head. The men gave great importance to the marriage of their sons to proper girls. When the candidate was decided Khalim (wedding present) was sent to make the arrangement official<sup>46</sup>.

### Climate-Fauna

As it is known, the location of the Bashkirs was near to mountainous regions and there were vast forests and steppes in this site. The most common

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<sup>41</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 92.

<sup>42</sup> M. Baron de Strahlenberg, *Description Historique de L'Empire Russien*, Tome I, Desaint-Saillant, Amsterdam 1757, p. 255.

<sup>43</sup> Isaac Taylor, *Scenes In Asia, For The Amusement And Instruction of Little Tarry-At-Home Travellers*, Third. Ed., London 1822, p. 10.

<sup>44</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 90.

<sup>45</sup> Thomas Witlam Atkinson, *Oriental And Western Siberia*, Harper&Brothers, New-York 1858, s. 129.

<sup>46</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand ....", p. 90.

animals around here were classified by pilgrims as horse, sheep, dog, cat, geese, chicken, rooster, turkey, ducks, squirrels, wolf, deer, marten, bear and crane. Most of the authors emphasized on Bashkirs' taming eagles and hawks. Bashkirs fed and raised a kind of eagle known as "Aigle Royal". Kyrgyzs, who purchased these eagles, used them for chasing wolves, foxes and other wild animals. Besides, hawks and atmecas were raised by Bashkirs to be used to hunt geese and coot and these were sold to Kyrgyzs for high prices<sup>47</sup>. Pallas the Traveller<sup>48</sup> pointed out that a great number of squirrels were hunted. Its fur was exported in high prices. Besides, the fur of the weasels in this area was the most expensive of all. Zibeline could be seen on the Ural Mountains but their fur was not of worth. Canadian deer and karacas were come up with on the peaks of the mountains around Ufa<sup>49</sup>.

### House

Houses in Bashkir villages were usually made from wood with low and flat ceiling. These houses contained only one small window to enlighten inside. Those in which the rich lived were with wider windows and higher ceilings. These houses were generally with one room; houses of the rich consisted of an entrance and two rooms. The traveler stated that Bashkirs were very clean and they didn't live with their animals in the house like the Kyrgyz did. There was a fire in the middle of the house. The rooms were surrounded with a kind of sofa on which there were cushions called "kochmas" and "chalets" and these were used for both sleeping and sitting. The fire in the middle of the room was used for cooking, enlightening and heating. A tea urn was kept ready on the corner. Houses were surrounded with a fence.

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<sup>47</sup> Marie De Ujfalvy-Bourdon, "D'Orenburg A Samarkand Le Ferganah, Kouldja et La Sibérie Occidentale", *Le Tour Du Monde*, 1879 Deuxièmes Semestre, Libraire-Hachette, Paris-Londre 1879, (p. 81-96), p. 90-92.

<sup>48</sup> Pallas, who became famous as a professor in the era of Catherina II, was one of the most well-known naturalist in this period. Pallas spent the whole winter in Ufa between 1769-1770. After observing and examining the climate and fauna in Ufa, he presented the facts elaborately in his book. See *Histoire Des Decouvertes, Faites Par Divers Savans Voyageurs*, Tome V, Chez François Seizer et Comp., Berne 1787, p. 240-242. We weren't able to find the book, but we used the book mentioned above in which a part of Pallas' book was published. His own book which was translated into English is Pierre Simon Pallas, *Voyages and Travels in Asiatic Russia and in The North Pacific*, Paris 1789-1793.

<sup>49</sup> *Histoire Des Decouvertes, Faites Par Divers Savans Voyageurs*, Tome V, p. 249.

## Music

Pilgrims depicted Bashkirs as sentimental and melancholic in their nature and this feature was reflected in their songs. Sad melodies possessed the songs. Ujfalvy confessed his deep feelings about the songs. Their dances were performed by jumping nearly in the same place<sup>50</sup>.

## Ufa

Some of the pilgrims in the 19th century didn't admire Ufa. They thought it was a very badly constructed city. The city was built on a sloped area and as far as the struggles were considered the area was mischosen because of its undefendable and disorganised layout. Inhabitants were settled scatteredly on the right bank of the river Belaya. In the city the castles were completely ruined because Bashkirs led a peaceful and happy life and they didn't feel any need for them. It was recorded that there were 6 churches at the time. The stone cathedrals and other official buildings were located in the most distinguished place.

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<sup>50</sup> Marie De Ujfalvy-Bourdon, “D’Orenburg A Samarkand ....”, p. 90.

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İSMAIL MANGALTEPE

**PHOTOGRAPS**



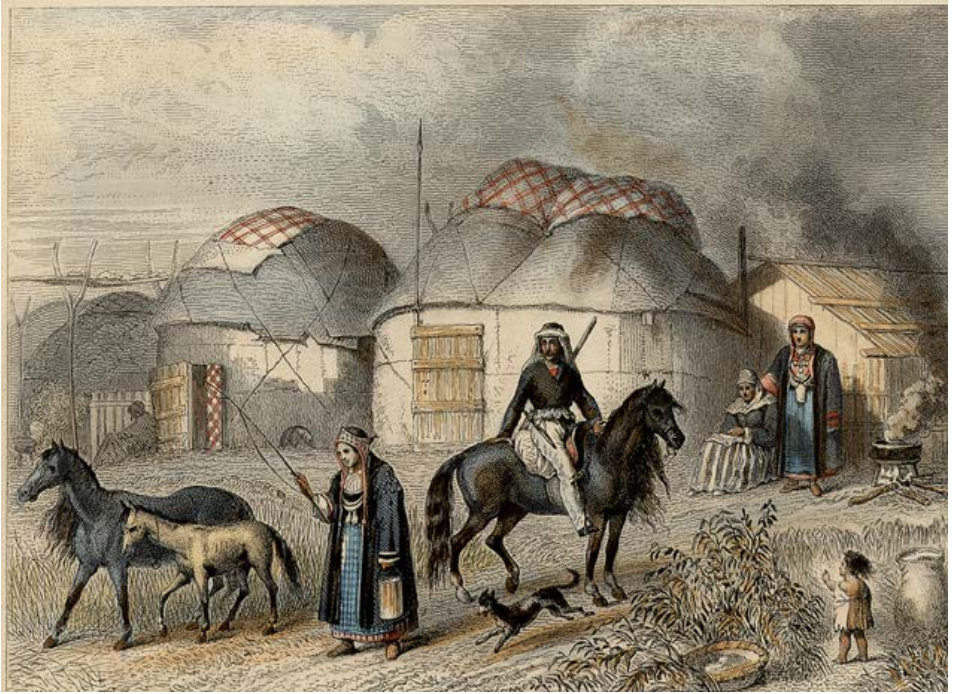
**photo 1**

**Bashkir Gentlemen  
G. Fisher, Orenburg 1892**



**Photo 2**

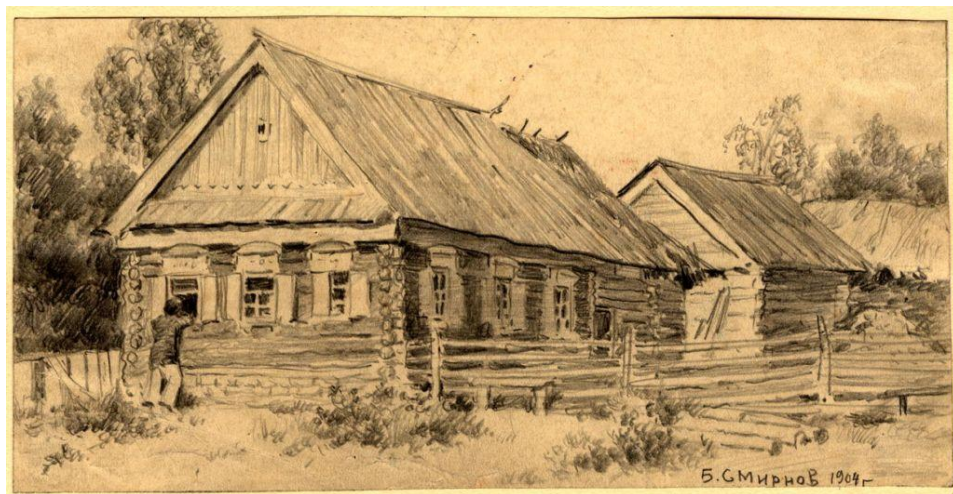
Bashkirs  
Michael Bukar, 1872



**Photo 3**

Campement of Bahkirs





**Photo 4**

Village Of Bashkirs, 1904



**Photo 5**

Alexander Orel, Bashkir 1808



**Photo 6**  
Plastron and Bonnet