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GENGHIS KHAN'S LEGACY IN SAKHA CULTURE: MYTHS, NATIONAL IDENTITY, AND POST-SOVIET NARRATIVES

Abstract

The Chingissid are descendants of Genghis Khan. In addition to the Mongolians, Kazakhs also consider themselves Chingizids, not by bloodline but because they were part of the Genghis Khan empire. Nevertheless, it is a little-known fact that the Sakha people in the Russian Far East see themselves as descendants of the great Mongol ruler. In my paper, I will explore historical myths, cemented with some ethnographical and archaeological facts, on how this narrative came to life. I also give an overview of how this myth (sometimes to absurdity) is used in theatre, cinema, and even in advertising. Ethnographically, Sakha people are different from other indigenous people of the region, and their interaction with nature is different; which has led to the creation of a different national narrative. I also explain how the history of being under Russian colonization contributed to such beliefs. At the end of my paper, I show how this myth was utilized in the post-Soviet period, to demonstrate Sakha superiority over other Indigenous groups in their republic, and how this is channeled into the ideology and activities of today's Sakha nationalists.

Key words: Chingissid, Genghis Khan, Sakha people, Mongolian empire, Ethnography, Historical myths, Archaeology, Cultural heritage, Indigenous groups, Nature and culture, Ideology.

Introduction

The Republic of Sakha (Yakutia) is a republic in the Russian Far East, one of the 21 internationally recognized republics within Russia. Moreover, with three million square kilometers, this republic is the biggest administrative unit of the Russian Federation when it comes to territory. The republic is very sparsely populated, having less than one million inhabitants. The republic is important for its diamonds, providing nearly 99% of Russian diamonds. There are also other mineral resources, like coal, natural gas, oil, and gold, on the territory of Sakha. Climatically, the Sakha live in one of the harshest places on earth. Turkic-speaking Sakha are the northernmost cattle breeders, and traditionally they lived in small settlements in the polar forest – taiga. As well as cattle, Sakha also keeps horses. Later in the text, I will use Sakha and Yakutia as equal toponyms, whereas people who gave their name to the land are also known as Sakha.

There is some confusion as to when the Sakha people exactly appeared in South Yakutia and began to spread over the vast territory almost to the northern tundra. Some researchers claim it happened as early as the 13th-14th century, others 14-15th century B.C. [1]. Since the Sakha were a feudal society with nobles and their warriors, and were able to produce iron tools, the Sakha groups drew in indigenous nomadic reindeer hunters and herders from Evenki, Eveni, and Yukaghir people. When Russian Cossacks arrived in the region in the 17th century, they flourished and conquered the vast territory relatively easily. After several military conflicts, Sakha nobles decided to collaborate with the Russians. To compete with Russians, wealthy Sakha gave their children a Russian education, some even sent their children to university in St. Petersburg. This was the time when the first Sakha intellectuals appeared, who started to write intensively about the Sakha culture, identity, and history. As a result, some of these people created a Sakha alphabet and established Sakha literacy [2]. By the beginning of the October Revolution, Sakha elites supported the whites, but when they understood that the Bolsheviks would win, they switched sides [3]. The Sakha elite became ardent Communists, loyal to the Soviets and Communist Party. As it was recounted during my fieldwork in 2001, in some regions of today's Sakha Republic, Sakha

Communists and Komsomols (members of the Young Communist League) led the sedentarisation and collectivization of nomadic indigenous Evenki and Eveni reindeer herders. Slowly but firmly, the Sakha elite moved upward into the high echelons of the Soviet elite. Since then, ethnic Sakha have steadily dominated the political elite, whereas ethnic Russians have for a long time controlled the local economy. In recent decades, ethnic Sakha have also established more influence on the economic sphere, and these days big state-owned regional diamond, coal, or oil companies have ethnic Sakha as directors or other leading cadres.

Materials and methods of research

This study was based on ethnographic fieldwork and qualitative research methods conducted in the Republic of Sakha (Yakutia) over several years, including in-depth interviews, participant observation, and document analysis. Fieldwork spanned from 2000 to 2019, with a focus on significant sociocultural events, such as the Yhyekh midsummer celebration, local conferences, and religious ceremonies. Observations included events related to Sakha's national identity, such as festivals, blessing ceremonies (algys), and gatherings of nationalist groups like Ys Tymsy.

Additionally, the study included participant observations at sites and institutions symbolically important to Sakha identity, such as the House of Tengri, Yakutsk's House of Algys, and the Ministry of Culture's activities. Visual and literary materials, such as the film *The Secret of Genghiz Khan* (2009) and commercial advertisements depicting Sakha warriors, were analyzed to understand the role of national mythology in shaping Sakha's identity. Secondary sources were examined, including historical texts by Vasili Ian, theories by Lev Gumilev on Eurasianism, and contemporary Russian texts and studies on post-Soviet masculinity.

The primary data analysis focused on the following areas:

Mythology and National Identity: The role of Genghis Khan's warrior myth in Sakha identity.

Cultural and Religious Practices: Practices tied to Sakha spirituality, such as Tengrism and animistic traditions.

Nationalist Movements: The rise of Ys Tymsy, its ideological roots, and its use of cultural heritage as a tool for identity and solidarity.

Political and Economic Contexts: The influence of post-Soviet socioeconomic transitions on Sakha gender roles and ethnic identity.

This combination of ethnographic fieldwork and content analysis provides a comprehensive view of how Sakha's identity has evolved and the influences that have shaped its modern interpretation.

Results and its discussion

The findings reveal that Sakha's identity is deeply intertwined with mythology, national pride, and a blend of cultural and religious traditions. The myth of descent from Genghis Khan's elite troops serves as a powerful foundation for Sakha's self-identity, linking the Sakha to both regional power dynamics and a warrior ethos. This myth, while scientifically tenuous, is embraced by a wide spectrum of Sakha society, from ordinary individuals to intellectuals, providing a shared narrative of historical strength and independence.

The national myth of the origin of Sakha people and Genghis Khan.

The Sakha national myth of origin contains several very often contradicting narratives that are unexpectedly scientifically tenuous. In a nutshell, most Sakha people believe that Sakha used to be steppe warriors who moved to the north where they established a Sakha empire. I started my fieldwork in the Republic of Sakha in 2000 when I spent one year on my PhD dissertation research. Already then I encountered these very popular and widespread narratives about the ancient Sakha empire. On a popular level, there also exist several theories and myths that try to prove various narratives of the Southern origin. One much-recounted argument for the steppe origins of Sakha is that the Sakha language contains Indigenous words for animals like a lion (*khakhai*) and camel (*tebien*), creatures not living in the harsh Arctic polar forest. There are also linguists, who say that

in the Sakha language can be found ‘strong influence of the Mongolian language’ [4]. A.P.Okladnikov, a famous Sakha historian and archaeologist, claimed in the 1950s that in Sakha clothing, material culture, and military technology can be observed “remnants of the Steppe” [5].

One common point in all these different narratives is about the origin of Sakha, and where they came from before reaching their homeland and establishing the very questionable empire. All the various narratives agree that the Sakha people are descendants of the elite troops of Genghis Khan’s warriors. Apparently, after the death of the great Mongolian warrior emperor, his best and fiercest troops moved to the north and conquered the lands where the Sakha people lived. This myth is so popular among Sakha I have met, that even professional historians or ethnographers with a history degree, firmly believe it.

The relationship to Genghis Khan is for Sakha, especially with the intellectuals, related to their “otherness” in the region. The Sakha, as mentioned above, have traditionally been cattle and horse breeders in a region where the main livelihood before their migration related to the reindeer – either domestic reindeer herding, or hunting wild reindeer. Today, most Sakha people feel that their form of economy is more ‘civilized’ and ‘more developed’ than an economy based on hunting and reindeer husbandry. This thinking has been without a doubt supported by the Soviet Marxist evolutionary social ideology, where different cultures were hierarchically related to each other – ‘more’ developed cultures having a higher status than ‘less developed’. So, in Soviet evolutionary thinking, at the bottom of that hierarchy were gatherers’, nomadic hunters’, and pastoral tribal kin-based societies; whereas feudal societies, especially sedentary, were seen as more developed and therefore higher in status [6]. This is important to note because the Sakha consider themselves superior to the Evenki, Eveni, and Yukaghir people. Another reason for that feeling of superiority is that in the Siberian context, the Sakha is a ‘big’ nation. Numbering roughly half a million, the Sakha are the biggest indigenous ethnic group in Russian Siberia and the Far East, and one of the few that overwhelmingly still speak their native language as a first language.

Genghis Khan’s presence.

The myth of being descended from Genghis Khan’s warriors has been presented visually and also in literature [7]. The most prominent example is probably a film made by the Ministry of Culture and the director of the national Sakha Theatre Andrei Borisov, ‘The Secret of Genghiz Khan’, from 2009. This is the perfect example of how the Genghis Khan myth is incorporated into contemporary Sakha mythology. The film itself is quite mediocre, but very illuminating as a fantasy embodying a wish mentality so widespread among Sakha. Part of the film was shot in Mongolia, to provide authenticity with Mongolian landscapes and yurts, but the main actors were Sakha, mainly important theatre actors. The costumes and weapons are a mixture of Sakha and Mongolian clothing and weaponry. For instance, Genghis Khan’s warriors used a typical Sakha short spear *palma* that has become iconic in the painting and other visual art, as a symbol of the warrior past of the Sakha. Most likely, the main story stems from the iconic Soviet-era book written by Vasili Ian, “Genghis Khan” but also inspired by some films dealing with the topic. The film is a US-Mongolian-Russian co-production, a fact that added some importance to ‘The Secret of Genghiz Khan’, at least for the Sakha people.

The most surreal image that connects the Sakha with Genghis Khan, was a street advertisement I photographed a few years ago. This was an advertisement for chicken meatballs (*kurinnye kotlety*). On the advertisement are depicted three men, dressed as medieval Mongol warriors who are ethnically Sakha. One of the warriors wears the Mongols’ fur hat that Sakha does not wear. Behind these men one can see the head of the fourth man, and a few spear tops, giving the impression of an entire army. On the right quarter of the advertisement is the name of the company or product, written in a runic style, and the shadows of mounted warriors, one of them is holding a spear with a flag. These men have either arrows or *palmas* tied to their belts. The text at the bottom, written in big letters says “Maintaining the tradition” (*Sokhranyaya traditsii.*) The melange of different meanings of the advertisement is interesting, paradoxical, and even ironic.

First of all, there is an unproven theory that in medieval times the Sakha had their writing using runes. The irony of the advertisement is in its message. Poultry is not a traditional Sakha food. As I was told by many people during all the years I visited the republic, Sakha rural people kept chickens only to sell poultry to Russian industrial workers, especially miners. Chickens were considered 'dirty' because they also ate garbage. Sakha people started to consume chicken meat in the late 1980s and early 1990s when salaries were not paid, and many Soviet-era enterprises bankrupted.

As demonstrated by the examples above, the myth of being descendants of Genghis Khan's elite warriors is flexible and non-codified, allowing the addition of different, sometimes contradictory, elements. Very often, pan-Turkic elements are added, in this way creating a link to Central Asian steppe nomads like Kazakhs, Kyrgyz, or Turkmens. In the Summer 2013 I participated in a huge conference in honor of the Sakha national epic, *Olonkho*. *Olonkho* is one pillar of the Sakha national myth providing a framework for their perception of history, and how the Sakha traveled to the north and settled in their present homeland. As it is with such monumental works, I have met only a few Sakha who have read *Olonkho* carefully and can cite it, however, *Olonkho* is symbolically important for Sakha identity; and even more important for Sakha intellectuals. Therefore, the conference I attended (paired with the celebration of Sakha's midsummer celebration – *Yhyeakh*) was huge and luxurious. Among the delegates were scholars from Western countries, and also from Uzbekistan and Kyrgyzstan. Surprisingly, Uzbek and Kyrgyz scholars in their speeches raised the topic of the 'Turkic world' and its 'contribution to world culture that remains largely unrecognized'.

Eurasianism.

An ideology that helps glue these different elements together is the pseudoscientific theory of ethnogenesis by Russian historian, ethnologist, and philosopher Lev Gumilev. Because Russian is still the main language of communication, science, and reading among the Turkic-speaking people of the former Soviet Union, it is no wonder that Gumilev's works are prominent and beloved among intellectuals and ordinary people of Turkic origin from the same region; which we can call a Russian speaking Turkic world. Gumilev's book "The Ancient Turks" [8] is a pseudohistorical reading of the great conquerors, the Turkic people of the medieval Steppe. In another book – *Ethnogenesis and Biosphere of the World* [9] – Gumilev ties the geography with the 'life energy' of people and argues that Eastern people, especially Russians and steppe tribes, can be 'less civilized and developed', but manifest a robust energy to defend themselves and conquer new lands. Gumilev depicts Western nations as weak, having low 'life energy' and will. He turns culture hierarchies upside down, arguing that 'Steppe' people are stronger, natural-born conquerors, and makes a virtue out of the notion of 'wild people'. Moreover, as shown by Shnirleman and Panarin [10], Gumilev exploits little studied or even 'black holes' in history and creates the myth that Turkic people indeed had great empires, arguing that Turkic people have a glorious history, unrecognized by Westerners. First of all, Gumilev's take on Eurasianism gave the Tatar, Kazakh, and Sakha academics an intellectual tool to assert themselves in the face of Russian nationalism and imperialism. Gumilev argues that Turkic peoples are, with the Russians, part of the Eurasianist world on an equal basis. Moreover, I have seen how Sakha scholars use Gumilev's terminology to justify and give a scientific dimension to their racism and prejudices toward small Indigenous minorities or Central Asian migrants, describing them as people with low 'life energy' (*passionarnost'*) or parasitic people who live at the cost of others (Gumilev's notorious *khimera*). Using Gumilev, Sakha intellectuals define the 'mentality' of the Sakha, arguing that it distinguishes them from other people of the region. The differences in mentality are explained by the history and culture of the Sakha. Moreover, Gumilev delivered a model for how to link 'ethnos and geographical environment' [11].

Tengrianstvo.

I remember during 2014 fieldwork in the Verkhoianski district, a northern part of the Republic of Sakha, one school teacher told me: “We, Sakha, have two religions. The Russian Orthodoxy and our religion.” It is difficult to define what the Sakha “religion” is, but religious beliefs are one cornerstone when it comes to the Genghis Khan mythology. To generalize, the religion of the Sakha people is a loose combination of shamanism and animism. Among the Sakha exist various religious groups and ideologies. These leaders, healers, and shamens are “organic philosophers” [12], people who create their religious worldview by combining vernacular beliefs and practices. The main function of these priests and shamens, according to my observations, is healing and organizing blessing ceremonies.

In recent years, some intellectuals and nationalist leaders have described the ‘religion’ of Sakha as Tengrianstvo (Tengrism). Originally, Tengrism was seen as a monotheistic religion practiced by Mongols and Turkic people [13]. In Sakha versions of Tengrism, I have not noticed the monotheistic worship of the god Tengri. Tengrianstvo is rather a description of Sakha non-Christian beliefs, which are, as stated above, a mixture of various animistic and shamanistic beliefs, rituals, and practices. The term is used, among others, to connect Sakha people with steppe culture. Different people have different interpretations of the Tengri cult, but Sakha widely believe that it is a religion of nomadic people where they worship heaven. Knowingly or not, similar to the Kazakhs, Sakha people prefer to use blue in their designs and decorations. It is argued that since blue is the colour of heaven, it is a holy colour and symbolizes a relationship with Tengri.

There are some temples of the Tengrianstvo located in the Republic of Sakha where various religious leaders cultivate their version of that belief system. Tengrianstvo, however, includes certain well-known ceremonies, known to all Sakha people, like a blessing ceremony (*algys*) or ritual feeding of fire. Tengrianstvo, as Sakha culture in general, also references horses, underlining the ancient steppe warrior's myth of the Sakha. For instance, using *kymyz* (a fermented mare milk drink) in various ceremonies is in accordance with public and private rituals in Sakha culture. In front of a temple I visited on the outskirts of Yakutsk, a small building called the House of Tengri (Tengri D'ie), were *serge* - wooden poles that were used to tie up horses and cattle. *Serge* has lost its original function and is largely used as a symbol of Sakha's identity. Now they are erected in vast sizes, being 3-5 meters long and used to celebrate weddings, births, or other important events in people's lives. Moreover, some Sakha activists use Tengrianstvo as a link to their Mongol origin. Sociologist Yury Zhegusov told me in 2018 that the Sakha version of Tengrianstvo is the oldest of existing Tengristic belief systems, and while the Sakha have maintained the original steppe version of Tengrianstvo, other nations have undergone changes over the centuries. This approach connects Sakha symbolically to the medieval Mongol empire and its warriors.

Ys Tymsy.

In March 2019 anti-migrant pogroms broke out in Yakutsk. What sparked these events was the alleged rape of a Sakha girl by a migrant man. It is hard to say what role Ys Tymsy played in these events, but the anti-migrant agenda is part of the movement's ideology and some involvement cannot be excluded. Habeck (2023) [14] links the birth of Ys Tymsy with the post-Soviet “crisis of masculinity”, especially among the Sakha and, indeed, masculinity plays a great role in what Ys Tymsy is, and the grounds for anti-migrant sentiment in the republic. To start with the latter, the influx of young migrant men and their alleged popularity among Sakha girls has upset Sakha men for as long as I can remember. On the other hand, as Tarasova (2021) [15] has shown, there is also the belief that Muslim migrants are “more powerful”, i.e. trustworthy, caring, and reliable, due to the fact that they are religious, do not drink, and can work hard. Therefore, one can find concerns in the republic that Sakha women prefer to marry Uzbek, Kyrgyz, and Tajik men. However, the problems with fragile masculinity are broader, as Habeck (2023) rightfully points out. Literature on the “crisis of masculinity” emphasizes that the collapse of the Soviet Union also caused a rupture in gender roles and social hierarchies [16]. In the Soviet era, men were the main breadwinners, then in many cases in the 1990s or later, women became the main earners

of the household. Nevertheless, when talking about masculinity, the Russian Arctic has been a place where male toughness has been somewhat of a cult for a long time. The Soviet and post-Soviet narrative of the industrial mastering (*science*) of the North included lore about how tough men worked in a “harsh climate” establishing settlements, building roads, and working in mines. In the mid-2000s such jobs were in decline, often being replaced with office work. The shift to highly skilled office jobs introduced what scholars call “soft masculinity” [17] or a perception that dismissed the cult of the heavily trained powerful male body who earns his income through heavy physical work. The rise of Ys Tymsy derives from complex reasons that are linked in one way or another to a conservative view of Sakha's identity and nationhood. Members and supporters of the movement are worried that the Sakha people might lose control of their homeland and that their conservative understanding of Sakha culture and tradition (i.e. social and gender hierarchies, rooted in traditional spirituality and the rural Sakha lifestyle) are in danger.

Summing up Ys Tymsy's ideology, it is more focused on Sakha spirituality than the male body and sports [18]. Sakha spirituality is expressed in a communal male *allies* (traditional blessing ceremony) in Yakutsk's House of *Algys* which was established in 2015 as a place for the revitalization of Sakha traditional culture. This is a place where concerts of traditional Sakha folk music take place, as well as various spiritual ceremonies led by different *august* and *emchit* [19]. On Ys Tymsy's Instagram page, there are photos of communal male *algys* ceremonies in the House of *Algys*. There are also photos of gatherings with old, respected Sakha cultural figures like actors, scholars, and artists. These meetings aim to transfer cultural norms and knowledge to younger generations. One very important part of Ys Tymsy's agenda is to emphasize family solidarity and rootedness in Sakha traditions.

Currently, Habeck argues that Ys Tymsy has some 2000 members but the number of supporters is much bigger [20].

When the Ukrainian-Russian war broke out, Ys Tymsy joined the ranks of supporters of President Putin and the war. Members of the Ys Tymsy joined a big pro-war rally in Yakutsk where another all-male *osuokhai* took place [21]. There are videoclips of pro-war *algys* ceremonies, reports of Sakha soldiers who have committed “heroic deeds in defence of the homeland”, and videoclips of Sakha conscripts serving with Russian troops fighting in Ukraine. These are group videos in which soldiers send greetings home while holding the flag of the Republic of Sakha.

What makes Ys Tymsy remarkable is their affection for the Ghengis Khan myth. Ys Tymsy, on social media platforms, uses pictures of medieval Sakha mounted warriors, dressed partly like Mongol warriors. In such images, the Sakha masculinity is linked to the mythical history, to the legends of the Sakha empire. By participating in war, men from the Ys Tymsy also ‘defend’ the tradition and identity of the Sakha. In one way or another, Ys Tymsy takes the Genghis Khan myth and intertwines it with Sakha identity.

Conclusion

The fact that the Sakha, an ethnic group living in the Arctic, claim to be Chingissid or descendants of the Ghengis Khan, is probably unexpected to many. Nevertheless, Sakha intellectuals have created multiple myths over time, that argue that Sakha people are related to the ancient Genghis Khan empire, being the offspring of Mongol elite troops who moved to the North and established their own state. This narrative is reproduced in films, theatre plays, books, and even street advertisements. Currently, this myth is part of Sakha identity.

Myth making and identity more than often belong together. Sakha people are here no exception, rather a rule. What makes the Sakha case interesting is that people living in the Arctic polar forest claim a steppe warrior identity. The purpose of this pseudo-historical belief is to distinguish Sakha from other indigenous people, who the Sakha tend to look down upon. The case of a pro-Kremlin nationalistic movement Ys Tymsy shows how the Mongol steppe warrior myth is instrumentalised to emphasize Sakha masculinity, and organically tied to a conservative take on

Sakha identity. Interestingly, in case of Ys Tysmy, the belief in the Genghis Khan myth takes a civilisational dimension. By participating in the Ukrainian-Russian war on the side of the Russian Federation, Sakha nationalist participate in the conflict of civilisation of Gumilev, protecting Eurasian identity and ‘culture’ against the ‘weak West’.

The Chingissid narrative is not a coherent and one dimensional story. Over decades Sakha intellectuals have merged it with the pan-Turkic and Eurasianist ideas. There could be controversial elements in the mixture but the myth remains flexible. Ideologists can add these elements, narratives, or facts which suit their world view, whereas ignoring others.

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ШЫҢҒЫС ХАННЫҢ САХА МӘДЕНИЕТІНДЕГІ МҰРАСЫ: МИФТЕР, ҰЛТТЫҚ БІРЕГЕЙЛІК ЖӘНЕ ПОСТКЕҢЕСТІК НАРРАТИВТЕР

Андатпа

Чингизидтер - Шыңғыс ханның ұрпақтары. Моңғолдардан басқа, қазақтар да өздерін Шыңғысхан деп санайды, бірақ туыстық жағынан емес, олар Шыңғыс хан империясының құрамына кіргендіктен. Соған қарамастан, Ресейдің Қиыр Шығыстағы саха халқы өздерін Ұлы Моңғол билеушісінің ұрпақтары деп санайды. Мақалада әңгіменің қалай пайда болғаны туралы кейбір этнографиялық және археологиялық фактілермен расталған тарихи мифтерді зерттеледі. Сондай-ақ мифтің театрда, кинода және тіпті жарнамада қалай қолданылатынына шолу жасалады. Этнографиялық тұрғыдан алғанда, Саха халқы аймақтың басқа байырғы халықтарынан ерекшеленеді және оның табиғатпен өзара әрекеттесуі басқаша жүреді, бұл басқа ұлттық әңгіме құруға әкелді. Сондай-ақ ресейлік отарлау жағдайында болу тарихы осындай идеялардың қалыптасуына қалай ықпал еткені түсіндіріледі. Мақаланың соңында мифтің посткеңестік кезеңде Саханың республиканың басқа байырғы халықтарынан артықшылығын көрсету үшін қалай қолданылатынын және оның қазіргі саха ұлтшылдарының идеологиясы мен қызметінде қалай көрінетіні көрсетіледі.

Негізгі сөздер: Шыңғыс, Шыңғысхан, Саха халқы, Моңғол империясы, этнография, тарихи мифтер, археология, мәдени мұра, байырғы халықтар, табиғат пен мәдениет, идеология.

НАСЛЕДИЕ ЧИНГИСХАНА В КУЛЬТУРЕ САХА: МИФЫ, НАЦИОНАЛЬНАЯ ИДЕНТИЧНОСТЬ И ПОСТСОВЕТСКИЕ НАРРАТИВЫ

Аннотация

Чингизиды - потомки Чингисхана. Помимо монголов, чингизидами себя считают и казахи, но не по кровному родству, а потому что они входили в империю Чингисхана. Тем не менее, малоизвестным фактом является то, что народ саха на Дальнем Востоке России считает себя потомками великого монгольского правителя. В статье исследуются исторические мифы, подкрепленные некоторыми этнографическими и археологическими фактами, о том, как этот нарратив появился на свет. Дается обзор того, как этот миф используется в театре, кино и даже в рекламе. С этнографической точки зрения народ саха отличается от других коренных народов региона, и его взаимодействие с природой происходит иначе, что привело к созданию другого национального нарратива. В статье объясняется, как история пребывания в условиях российской колонизации способствовала формированию таких представлений. В конце представлено, как этот миф используется в постсоветский период, чтобы продемонстрировать превосходство саха над другими коренными народами республики, и как это воплощается в идеологии и деятельности современных националистов из числа саха.

Ключевые слова: чингизид, Чингисхан, народ Саха, Монгольская империя, этнография, исторические мифы, археология, культурное наследие, коренные народы, природа и культура, идеология.

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