



Women's Gender Roles in Traditional Nomadic Society

Yesimova Anarkul Elmuratovna

M.Auezov South Kazakhstan University, Shymkent, Kazakhstan

DOI:

<https://doi.org/10.47134/bai.v1i4.3306>

*Correspondence: Yesima Anarkul Elmuratovna

Email: yesimova.anar@bk.ru

Received: 19-08-2024

Accepted: 20-09-2024

Published: 21-10-2024

Abstract: *The purpose of this study is to study the role and status of women in nomadic society, to identify the specifics of understanding the image of a woman in the traditional philosophical worldview. Attention to the study of the role of women and their image in philosophy is of constant interest, since this issue has both ideological and practical significance. In the context of the constant transformation of the structure of modern society under the pressure of various aspects, the image of a woman, her functions and role in society are undergoing changes.*

Keywords: *The Role of Women, Nomadic Society, Social Structure of Nomads, Traditions*



Copyright: © 2024 by the authors.
Submitted for open access publication
under the terms and conditions of the
Creative Commons Attribution (CC BY)
license
(<http://creativecommons.org/licenses/by/4.0/>).

Introduction

Discussions about the role and place of women in society date back to ancient times and continue to this day, as gender studies remain one of the most relevant and pressing topics of our time. Issues related to gender studies are still being actively raised both in the West, as well as in Kazakhstan and Central Asian countries. The peculiarities of the position of women in the society of the ancient nomads are clearly visible on the example of studies of the nomadic peoples of Central Asia and the Turkic-speaking states. The place of women in the society of the Turks of Central Asia was reflected in the forms of social dependence, with the social structure of the nomads.

Literature analysis.

Gender studies remain one of the most relevant and pressing topics of our time. Issues related to gender studies are still being actively raised both in the West, as well as in Kazakhstan and Central Asian countries. They were reflected in the studies of Marco Polo. "The Book of Marco Polo: translations", in a number of studies by Russian scientists Andreeva I.G. Description of the middle horde of Kirghiz-Kaysakov, Andreev I.G.; Levshin A.I. Grodekov N.I., Grodekov N. I. Kirghiz and Karakirgiz of the Syr Darya region/ Kubarev G. V. Culture of the ancient Turks of Altai (based on materials of funerary monuments),

Bernshtam A.N. Socio-economic system of the Orkhon-Yenisei Turks. Turkish researchers Gokalp Z., Türklerde Milli İktisat Devreleri. In: Gokalp, Kazakh scientists Z., Tolybekova S.E. The nomadic society of Kazakhs in the XVII - early XX century.

Methodology

Analytical and phenomenological methods are used in this study. The object of the research is to reveal the phenomenon, analyze the role and status of women in nomadic society. The article analyzes the literature of nomadic culture as an understanding of the metaphysics of the concept of the place and role of a woman, attitudes towards her and a phenomenological analysis of the historical experience of a nomad, which helps to identify the specifics of a woman's place in society.

The indicated materials complement each other in many ways, help to comprehensively reconstruct the gender history of the ancient Turks in this aspect. The author uses the method of comparative historical analysis, data from archaeological research. A comparative approach was applied to the analysis of Western European and domestic philosophical traditions of understanding the essence and purpose of women. When studying the value of a woman, an axiological method was applied, which was justified in particular in Kazakh philosophy.

Result

Even females wear military armour and go to fight because these people are so brave. Johann Schiltberger, "A Journey through Europe, Asia, and Africa from 1394 to 1427." "A Tatar woman named Sadur-melik, accompanied by a retinue of 4,000 females, materialised in front of him and Edigey when I was at the Chakra.

This noblewoman begged Edigey to assist her in driving out a Tatar monarch who had killed her husband in order to get retribution. It must be known that this woman, along with the ladies who joined her, rode and controlled an arrow just as well as a man, and that she fastened a sword and a bow to either side (horse or saddle) in preparation for combat. "Now I have avenged myself!" she said as she forced the cousin of the king who killed her husband to kneel after he was captured in a fight with the Chakra. She then pulled her sword and hacked off his head in a single strike. I'm speaking about it here as an eyewitness since it happened in my presence."

The primary Oguz epic "The Book of my grandfather Korkut" features a number of strong female characters, including mothers, spouses, khans' brides, and heroes. The XI century, when the Turks ruled over all of Near Asia, is when this epic takes place. (Kitab-i dede Korkud) "The book of my grandfather Korkut" "She put forty slender maidens on horses, ordered a black stallion to be brought, sat on horseback herself, girded herself with a sword and went [in search of her son]" are some of the stories that Kazan-Bek's wife heard about Burla-khatun. "Tall Burla-khatun cut the black banner of the Giaours with a sword, threw it off (him) to the ground."

The graves of Kazan Bek and his wife Burla Khatun in Azerbaijan were described by Adam Olearius, a member of the German embassy to Persia in the 17th century. He

even mentioned the unusual length of her tomb, indicating that Burla Khatun's permanent nickname "tall" was not an accident. Adam Olearius, "Description of the journey of the Holstein Embassy to Muscovy and Persia". "Following his own demise, King Kassan was laid to rest along the Aji River near Tavriz. This mausoleum is still visible there.

The Urmia stronghold is where his wife, Queen Burle, is buried. The grave is about 40 feet long. Locals assert that individuals in this past country were significantly taller and more powerful than those in the present. The wife of Kazan Bek from the Salor tribe (Salor-Kazan-alp) was tall and one of the seven women who took control of the Turkic kingdom (il), according to the 17th-century Khiva historian Abu'l-Ghazi. Apparently, we are referring to Burla Khatun once more. Abu'l-Ghazi's "The genealogy of the Turkmens" (1603-1664).

History-savvy Bakhshi and nobles from the Turkmen tell us that seven girls became Beks for a long time after conquering the whole Oguz il. Altun—Gozeki, the tall wife of Salor-Kazan-alp and the daughter of Sundun-bai, was the first of them.

(Kitab-i dede Korkud) "The book of my grandfather Korkut""Kan-Turaly opened his eyes, raised his eyelashes, and saw his bride on a horse, and the horse and herself in armour, with a spear in her hand, not a princess, but a king-maiden!" is the tale of the Turkic hero Kan-Turaly Seljan-Khatun's marriage. About the battle of Seljan-khatun: "When Seljan-Khatun saw this, a fire lit up inside her; like a falcon flying into a flock of geese, she let her horse attack the Gyaurl; crushing the Gyaurl from one end, she went out to the other end."

"Here, Seljan-khatun surrendered her horse, having vanquished the adversaries; she did not hunt down those who escaped or murder those who pleaded for forgiveness. She believed that the adversary had been vanquished, and she arrived at the tent with the sword's blade in her blood. The gupba, which resembles the top of a war helmet, is most likely the foundation for the female headgear worn by Turkmen tribes. It is a decorative replica that was created to preserve the memory of the time when Turkic women wore defensive weaponry.

Excerpts from "Forty girls" ("Kyryk Kyz"), a lyrical tale from Karakalpak. The poem describes the valiant Gulaim's and her female team's 18th-century battle against the Persian Nadir Shah and the Dzungars. The concept of female soldiers themselves is certainly older, having originated in the ninth and tenth centuries, when Turkic ethnic groups first appeared in Central Asia.

Valuable and interesting information about the role of women in a nomadic society is contained in L.Gumilev's book "Ancient Turks", where the researcher showed on a large historical material that there were many legendary women in history who participated in battles, led villages, raised famous personalities. According to the scientist, the restriction of women's rights in the nomadic world is a later phenomenon and may be related to the general decline that befell Central Asia in the post-Mongol period (Gumilev, 1999).

Nevertheless, in general, a respectful attitude towards a woman is characteristic of the nomadic culture of antiquity. After all, the position and role of women in the social structure of nomadic societies was determined by the very form of nomadic cattle breeding.

The social status of a woman was initially set by her role in the economic team, functional relationships. The place and role in the system of the way of life of the nomadic society. At the same time, the available materials reflect the general rather high status of women in ancient Turkic society.

Discussion

What was the attitude towards a woman in the traditional steppe society? The opinion about the high position of women among the nomads of Central Asia has been confirmed in the works of many researchers. The traveler Plano Carpini noted: "Their wives do everything: sheepskin coats, dresses, shoes, boots and all leather goods, they also drive carts and repair them, pack camels and are very agile and quick in all their affairs"[2]. Another traveler Rubruk: "The duty of women is to drive carts, put houses on them and take them off, milk cows, make butter and cattle, prepare skins and sew them....They also sew sandals, shoes and other dresses...." (Rubruk, 1957).

Chinese sources say: "They exclusively have women pulling and installing felt tents, receiving and unloading riding horses, carts, packs and other things." "Wives, they will tell you, both sell and buy everything that their husband needs, and do household chores. Husbands don't care about anything; they fight and hunt animals and birds with falcons" (lu, 1975).

As a rule, in patriarchal cultures, a woman was not a member of the public sphere and could only act through a man. She was assigned the sphere of household and everyday life. However, this did not mean that she was not doing a purely male job. Russian researchers Andreev, Levshin, Meindorf, Bolotov, Makovetsky, Ovchinnikova hold about the same opinion: when migrating from place to place, wives should remove and put up yurts, saddle a horse for their husband and put him on it, spin wool and weave Armenian, roll felt, sew silk, look after the house and raise children. A woman is the only labor force in a Kyrgyz family, a man's duty is limited to looking after herds, obtaining livelihood, producing household equipment and weapons (D., 1957). A woman was considered as an indispensable labor force in the household and as the mistress of a house (yurt), as a housekeeper, a woman in labor and a teacher of children, and a man as a breadwinner. As you can see, the woman had many more family functions than the man

Therefore, it is hardly possible to agree with the negative assessment of the status of women among nomads, which some authors have. The latest research convincingly refutes this assessment. (S, 1866) Despite similar opinions of researchers, nomadic culture as a whole was characterized by a particularly respectful attitude towards women. The traditions of maternal law have defined the social foundations of many nomadic states of the world. As is known, the Scythians were the first progenitors of the aesthetics and culture of the nomad, and later the Huns, Turks and Mongols became their heirs. It should be noted that only in the Kazakh land did the Turks create statues of the deity in female form, the person who created the Zher-Su.

It is noteworthy that portraits of Katun women, co-rulers of the kagans, were also depicted on Turkic coins, since not only the kagan, but also his wife, had the right to

supreme power among the ancient Turks. This also led to the sacralization of their clans, Kagan and Katun. In the writings of H. Argyunbayev, it is said that in the absence of her husband, Kazakh women "had to solve all everyday issues on their own." "The woman actively manifested herself inside the nomadic society.

She gave birth and raised children, milked cows and mares, sewed clothes, cooked food. And the man had to protect and protect his family, provide food supplies, that is, he represented a nomadic society in communicating with the outside world," says Z. Kodar. – "All this was determined by the peculiarity of a nomadic society, built not on accumulation and accumulation, but on the momentary waste of what was acquired.

And the role of a woman in a nomadic society was all the more important because she was the only cumulative beginning in a nomadic lifestyle designed only for extensive development," Z. emphasizes. Kodar. Despite the conservatism of the society itself and the obvious male dominance, it is believed that elements of matriarchy were strong in it.

The researchers note that the role of women in traditional Kazakh society was relatively high, despite the obvious male dominance. Kazakh women "always ride camels, horses, and bulls, and the great ones are horsewomen; they were not inferior to men in riding, they were ready to participate in the defense of the village (The book of Marco Polo, 1997)." A woman could not be so easily offended, her family stood behind her, which had to be reckoned with.

Scientists note that Kazakh women had relatively greater independence and freedom compared to representatives of other Central Asian peoples. This can be seen as a relic of gynococracy, or maternity law. Indeed, as A. Kodar writes, "the women of the Steppe differed from the women of other Eastern peoples in that they possessed much greater independence and freedom, often taking a direct part in the fateful decisions of the people.

The steppe gave birth to such types of women as a companion friend, an adviser to the khan, a parent, a witty woman and, finally, a warrior woman. At the same time, it is striking that the nomads did not provide women for entertainment. According to the steppe code of honor, a tribeswoman could only become a wife in the future." The status and prestige of both men and women was determined by belonging to a tribe, a juz, and, in addition, position in the property and political structure.

The image of an ideal wife for a nomad is drawn in the Oguz epic collection *Kitab -i Dedem Korkut*. She is a caring housewife: The pillar of her house, this is the one who, when a guest comes to the house in the steppe, when her husband is hunting, she will feed, water, respect and let that guest go" (I.G, 1998). The wives of the Mongols and Kazakhs had inalienable property from them under no circumstances-yurts (dwellings) with all their contents.

They were properly protected against their husbands, sometimes much more than modern women in most countries of the world. Among the pre-Islamic Turks, women had the right to participate in meetings of the nobility, *toi*, *kurultai*, and the kagan made decisions together with his wife Khatun (okalp Z., 1981). The issues related to the role of female relatives in the social life of the Turks have repeatedly attracted the attention of scientists. It should be noted that they remain undeveloped due to methodological

difficulties. Andreev I.G. and Levshin A.I. note the characteristic for Kazakhs settlement of wives in different yurts. A.N. Bernshtam believes that such a dispersion of wives in different yurts reflected the division of the ancestral economy into a number of individual, family farms, each of which was subordinate to a woman and through her was indirectly controlled by the head of the family (A.N, 1946). Each yurt with a female-owned household was a segment of the general household owned by a man. (S.E, 1971)

It must be assumed that such a measure was of exceptional practical importance due to the instability of the property situation in the conditions of environmental dependence of the nomadic economy. The distribution of rates across different sections of the family's economic territory, firstly, facilitated the care of large livestock (S.E, 1971)), and secondly, increased the chances of preserving livestock in the event of some local disasters. The nomads have recorded the customs of having a yurt in the bride's dowry. Among the Kazakhs, if a widow does not want to get married again, but prefers to stay with her father, then he allocated her a yurt.

The number of women in the family is directly related to the vital activity of the household - as S.E.Tolybekov pointed out, polygamy was a condition for having many children, and the presence of polygamy of sons implied the presence of many shepherds and warriors (Grodekov N.I., 1889). The number of women in a man's family was a kind of indicator of his social level, since it demonstrated the ability to provide for them, automatically raising the prestige of a person in the eyes of his fellow tribesmen.

Materials from different periods allow us to see the division of labor in a nomadic family, when a woman was mainly engaged in household chores, and a man in hunting, war, and grazing, which women also did (A.D, 1980)

Interesting facts from the sources studied are cases of the creation of memorial steles in honor of women, such as steles with an inscription. Despite the obvious relevance of the reconstruction of gender relations in Nomadic society, no purposeful study of this issue has been undertaken on the materials of the burial complexes of the Turks of Central Asia.

Nevertheless, researchers note a high degree of similarity between the male and female burials of the Turks, noting the difference between them only in the composition of the things accompanying the burial. (Kubarev). The position of a woman entirely depended on the ethnically social status of her husband, – emphasizes Zamza Kodar. – Strict endogamy has been established for Torah women: She was not supposed to marry a man from karasuyek (“black bone”), and if she violated the ban, she was deprived of all the privileges of her clan.

And, on the contrary, if a woman from the “karasuyek” became the wife of a representative of the Torah, she was automatically counted among the Torah and gained all the privileges of this class, but, of course, on the scale of her gender identity.

This, of course, shows the possibility of vertical mobility of women of this class – both ascending and descending. But at the same time, this custom emphasizes the fact that the central gender figure of the nomadic Kazakh society was a man.

Of course, Tore women had a very high social status: after all, they stood not only above all women of other clans and tribes, but also above the Zhuzov stratification in

general. However, this was not the case at all because they are women, but because they belong to the upper class of "aksuyek" – the Torah class. Marriage, especially of the nobility, was a political act, and a woman played the role of the highest value, the possession of which gives the right to kinship and protection.

But, going beyond her class, in particular, choosing a representative of the "black bone" for her husband, she immediately acquired all the characteristics of that zhuz, and inside it – of the tribe to which her chosen spouse belongs. Its social devaluation was taking place. Researchers pay attention to the Kazakh epic, the main content of which is the search for a bride and heroic matchmaking. Childlessness in the epic is often condemned. "The main function of a Kazakh woman is to give birth to children and protect the interests of the family.

A woman does not claim equality with a man, because she understands perfectly well that she was created for another, namely, for what a man was not created for," emphasizes Zamza Kodar. With an in-depth study of sources, familiarization with historical materials, one can find many examples of when steppe politics was largely determined by the presence of women in it. For example, some Kazakh women took part in the Khan's council.

The fact that women from an aristocratic family participated in the government of the state is well shown by M. Dulati in the essay "Tarikh-i-Rashidi", when he describes the political events that took place after the death of Kasim Khan in the Kazakh Khanate and the role of his wife Sultan Nagir Khanim, who was an intermediary in solving important state affairs between the khan Moghulistan Sultan Said and Khan of the Kazakh Khanate Tagir (A, 1997).

All this speaks about gender competition in the Kazakh traditional society, which is possible only with a nomadic lifestyle, where a woman acts as the main civilizing principle. A woman in politics is an important factor in the quality and level of international relations. Thus, among the factors of spiritual, cultural, and ideological cohesion of the peoples of Central Asia, dynastic marriages among the sultans and khans of Kazakhstan and Central Asia occupied an important place. Marital diplomacy sometimes had a decisive influence on the formation and disintegration of individual states and dynasties. These lines imply that a woman who married a khan of another state had to remember her family and people even after she left for a new life, regardless of the bride price or levirate. Limited contact after her marriage should not have meant a complete break with her family.

The belief that female fighters are descended from the civilisations of nomads who speak only Iranian, mainly Sarmatians, is a solid one. The Amazons' enormous presence among other nomadic peoples, such as the Turks and Mongols, is surprisingly frequently overlooked. Additionally disregarded is the continuity of the civilisations of the ancient Iranian-speaking nomads with those of the later Turkic and Mongolian nomads.

These passages from epic stories and historical records describe the enormous number of warrior women who lived among the Turks and Mongols.

As is well known, women held a higher social position than that of agricultural peoples in practically all nomadic societies. This resulted from the nomads' lifestyle, which promoted some degree of gender equality. "The History of the Mongols" by Plano Carpini

highlighted that women and girls are just as adept at riding horses as males are. We also seen them with bows and quivers. And both sexes are capable of lengthy, gruelling rides. According to the Burton Monastery's Annals (*Annales Burtonenses*), women rode, fought, and used bows much like men. They are nearly impervious thanks to their thick leather armour. "Tavarikh" (Chronicle) by Seifi Celebi (XVI century) "The Kalmyks who lost the battle are robbed and their armour taken away, and they find out they are girls." Findings

Conclusion

Of course, a woman in a nomadic society has never claimed a dominant role in society. And no one belittles the responsibility and role of women themselves in shaping their hearth and raising children at all times. After all, it is known that Genghis Khan himself is credited with the saying: "When her husband is hunting or at war, a wife must keep the house clean and organised so that when a visitor stays there, he can see that everything is in its proper place and that she has prepared delicious meals and everything a guest could possibly require.

Such a woman enhances her husband's status and elevates his name, causing him to ascend to prominence at public gatherings. The positive traits of a woman are a reflection of the positive traits of a husband. The woman knows the husband if he is a nasty, irrational, dissolute, and dishonest person!" [6] The folk proverb echoes this saying: "Zhaksy ayel - Zhaman yerkektin basyn turge suyredi, zhaman ayel zhaksy yerkektin basyn korge suyredi" ("A good woman drags a bad man uphill, a bad woman drags a good man into the grave"). Folk wisdom conceals a deep philosophical meaning of the culture and morality of the people, the formation and upbringing of future generations. After all, as the classic claimed: "The height of culture is determined by the attitude towards a woman."

In the understanding of Eastern thinkers, the emancipation of a woman is, first of all, enlightenment and a change of consciousness. This is a process of inner transformation and elevation, when a woman becomes a reasonable and morally beautiful person. The rest is already derivative (of course, it was assumed that to a certain extent clothes, lifestyle, etc. are changing). In the context of changing socio-economic relations of society, it is time to rethink and create new ideals.

As S. Sultanalieva notes: New approaches to nomadic existence are needed and can pave the way for a Central Asian rethinking of the problem of women in general. (Sultanalieva, 2023) After all, we must not forget that the attitude towards a woman is an indicator of the state of culture in society at all times.

References

- Anne F. Broadbridge, *Women in Steppe Society*, Published online by Cambridge University Press: 10 July 2018.
- Andreev I.G. 1998, pp.62-63; Levshin A.I. 1996c.335,338; Grodekov N.I. 1889, - p.47
- Andreev I.G. Description of the middle horde of the Kirghiz-Kaysaks. - Almaty, 1998, - pp. 65, 66;

- Bernshtam A.N. The socio-economic system of the Orkhon-Yenisei Turks in the VI-VIII centuries. – L., 1946,- pp.94-98
- Bolotov S. From the Syr Darya. In: Russian Bulletin. 1866, No. 3, - p. 184.
- Garifolla Esim. Adam-zat. Almaty, 2002. -312 b.
- Grodekov N.I., Grodekov N. I. Kirghiz and Karakirgiz of the Syr-Darya region/ N. I. Grodekov. - Prizhizn. ed.T. 1 : Legal life - 1889.Tashkent : typo-lithography of S. I. Lakhtin, 1889 - 205 p.
- Grach A.D. Ancient nomads in the center of Asia.-M.;GRVL.1980.-256 p
- Gokalp Z.,Türklerde Milli İktisat Devreleri. B: Gökalp, Z., *Makaleler VIII*. Ankara: Gündüz Matbaası,1981,- s. 90—91.
- Guillaume de Rubruk. Travel to the Eastern countries. A journey to the Eastern countries of Plano Carpini and Rubruk. - M., 1957, pp. 100-101; Makovetsky P.E. Materials for the study of the legal customs of the Kyrgyz. Issue 1: Substantive law. Semipalatinsk Regional Statistical Committee. Omsk, 1886, p. 32.
- Gumilev L. Ancient Turks. - Alma-Ata, 1999. – p. 125.
- Kubarev G. V. Culture of the ancient Turks of Altai (based on the materials of funerary monuments). Novosibirsk: Publishing house of IAET SB RAS, 2005. -400 p. 17.
- Guillaume de Rubruk. Travel to the Eastern countries. Journey to the Eastern countries of Plano Carpini and Rubruk. -M., 1957, - p. 101.
- Klyashtorny, S. G. Historical and cultural significance of the Sudzhinsky inscription. Problems of Oriental Studies 5: 1959. - pp.162-169.
- Li, *Alchemist*, trans. Waley, Also Noriyuki Shiraishi, “Avraga Site: The ‘Great Ordū’ of Genghis Khan,” in *Beyond the Legacy of Genghis Khan*, ed. Linda Komaroff (Leiden: Brill, 2006), 83–93 and esp. 84.
- Meng-da bei-lu ("A complete description of the Mongol-Tatars"). Monuments of the writing of the East. XXII.-M., 1975, - p. 80.
- Secret History, §64, de Rachewiltz, Commentary, 332; Isenbike Togan, “The Qongrat in History,” in *History and Historiography of Post-Mongol Central Asia and the Middle East: Studies in Honor of John E. Woods*, ed. Judith Pfeiffer, Sholeh A. Quinn, and Ernest Tucker (Wiesbaden: Harrassowitz, 2006), 70–2; see also the Altan Tobci, 12–13.
- Patrick Scott Smith, M.. "[Scythian Women](https://www.worldhistory.org/article/1783/scythian-women/)." *World History Encyclopedia*. Last modified June 30, 2021. <https://www.worldhistory.org/article/1783/scythian-women/>.
- Plano Carpini J. D. The History of the Mongols. A journey to the eastern countries of Plano Carpini and Rubruk. -M., 1957, - p.
- Plano Carpini J. D. History of the Mongols. A journey to the eastern countries of Plano Carpini and Rubruk. -M., 1957, - p. 37.
- Rashid al-Din book 2,,1952, - p.261
- Sultanalieva, Syinat . (2023). "Nomadity of Being " in Central Asia. Narratives of Kyrgyzstani Women’s Rights Activists Politics and History in Central Asia, Singapore. The book of Marco Polo: translations. - M., 1997, - p. 236.

-
- The past of Kazakhstan in sources and materials //Edited by Prof. Asfendiyarova S.D. and Prof. Kunte P.A. / Collection 1: (V century BC - XVII century AD) –Almaty: 1997. - 383 p.
- Tolybekov S.E. The nomadic society of the Kazakhs in the XVII- early XX century [Text] : Polit.- econ. analysis. - [Pererab. and expanded edition]. - Alma-Ata : Nauka, 1971. - from 536.;
- Women and the Making of the Mongol Empire, pp. 101 - 134 DOI: <https://doi.org/10.1017/9781108347990.005>[Opens in a new window] Publisher: Cambridge University Press, Print publication year: 2018
- Энн Ф. Бродбридж, Women in Steppe Society Published online by Cambridge University Press: 10 July 2018