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STUDIES AND ARTICLES

HISTORICAL AND CULTURAL INTERACTION AND COMMUNICATION KUMAN-KIPCHAK WITH NEIGHBORING NATIONS IN THE VIII-XII CENTURIES

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Abstract

The origin of all the nations of the earth, their history, their traditions, life style, language and culture had an influence to each other. Therefore, the study of ethno-cultural, historical ties between the East and the West, and Slavic peoples and Turkic world from the modern aspects of the review is very important. First of all, interested is paid for the process of cultural integration, national unity and culture similarity and national value features. Currently, the basis of the two main ethnic communities living in the territory of Kazakhstan and Russia is the relations between Turkic people and Slavic people. In this regard, in this article we will search for the issue of special region, especially the historical mechanisms between the two ethnic groups, the integration of ethnic and cultural history of Kipchaks and Slavs in the oldest historical sources. In this article we take a continuous historical dialogue between Slavic and Turkic people as historical experience, the issue inter-ethnic peace and harmony among nations in the region and the development of integration will be discussed.

The importance of this study and interdisciplinary relations is that it was determined that on the basis of archaeological and recorded data impact of the immigration of Turk people, especially Kipchak from the East to the West on the history and culture of European people. Along with that, it was clear that in the process of immigration back of Kipchak people from the West to the East there was influence of western culture on Turk people's life. As a result, in the article it was proved by examples that as a conclusion of immigration process of people between the West and the East there was cultural integration.

Key words: *Cuman, Kipchak, Slavs, Bulgarians, Khazars*

Introduction

It is common in the historical literatures to investigate the relations between Kipchak-Slavic peoples in the 8-12 centuries in accordance with the results of political events. Because as we know from the chronicle database that prove the Kipchak-Slavic relations, commonly the agreement between the Kipchaks and Slavs were established in order to protect themselves from the other state which cause the danger. But this does not mean

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that the problem is one-sided, this was a requirement of that time. However, research work is being done on the fact that relations of the nomadic Turkic and Eastern Europe local Slav people were made on the cultural, spiritual, economic, and sometimes trade basis. As a result the idea of Eurasianism considers that the cultural heritage of Turks and Kipchaks, Kaganates and associations which has an important part in the history of early medieval Kazakhstan covered the entire territory of the Eurasia and had a positive impact on the neighboring nations. It is obvious that Turks who converged East and West, played a role of the bridge and strong connection to exchange culture between the people and made an invaluable contribution to extend civilization treasures cannot be out of the world civilization.

That is, Turk people in Eurasian territory in the Middle Ages, especially migrational process of Cuman-Kipchak people from the East to the West had an influence on European people and nation's history and culture (Ilyushin, 2016: 15). Therefore, nowadays it is important to assess historical initiatives of relations between the West and the East based on the material we have in our hands.

One of these important topics is Kipchak-Slavic cultural relations. There is no any clear opinion about the cultural, linguistic, and economic impact of these two super-ethnics on each other. The topics of value of the Kipchak-Slavic symbiosis, the beginning of the cultural relations of the Turks and Slavs, the cultural impact of Turkic-speaking people included in the Slav people have not been explored yet till these days.

In general, taking into consideration that the record of the history is given the language of the database, recorded databases on this topic are rare, but there are some fragmented information about some nations, states, and ethnic groups, Khagans and masses etc (Omarbekov, 2015: 55-58). Considering by means of comparison of that little information with the data of archaeological research, it is possible to reflect the value of the relations of Kipchak-Slavic in terms of their language, politics, culture and trade. If we call the inhabitants of the heirs of the Western Turkish Kaganates in the 8-12 centuries, the origin people of Eurasian steppes such as Oguz, Kimak, Cuman, Kipchak, Bulgarian, Pesheneg, the people of the Khazar Khanate, and etc. the tribes Turkic people, then they have been directly, sometimes indirectly in the relations with the Slavs during the various stages of the history.

“Russia has one and a half thousand year history since it started establishing the relations with the Turkic world, and it is clear that in the beginning there were not peaceful relations between them” – wrote Gumilev. L.N. about the first relations of Turks with Slavs: (Gumilev, 2006: 10). But recorded database proves that along with the war there were the peaceful living, cultural exchanges, and marriages between their people. “Over the centuries, the history of the Slavic-Turkish relations is not only determined by the war, but vital symbiotic processes have been revealed as well. This trend has been saved until now. It ensures the preservation of civil peace and political stability in Eurasia” – said the famous scientists S.G. Klyashtorny (Klyashtorny and Sultanov, 2004: 5). Evaluating such viewpoints, we can firmly say that many cultures were formed as a result of Slavs and Turks relations.

The unit of the social structure of Eurasian states, their ethnical-cultural relations, the similarity of the political organizations the period when they lived – 8-12 centuries can be considered as a whole historical and cultural period (Habizhanova, 2015: 5).

The development of relations of people of South Russian steppes and the areas of

Early Russia, namely nomadic Kipchaks and Slavs, the early state structures, socio-political, cultural, psychological and economic relations can be considered on the basis ethno-geo-adaptation of two ethnic systems.

As the result of research of this article through a comprehensive review and study of available data, making interdisciplinary comparative and historical analysis, researching the relationship history between Kipchak and Slavic people on a basis of archeological databases, putting the historical parallel, finding ethnic, cultural and religious values, relations between Slavic peoples and Turkic and people of Kaganates in the land of Kazakh can be considered in the context of the historical civilization. The study gives the new data on the cultural influence of the Kipchak people on Slavs and their common values (Klyashtorny, 2013).

As a result, during the studies it was investigated that the influence was not only from the East to the West, but vice versa. It can be proved by the archaeological and recorded data used in the article. Moreover, Turk-Slav linguistic relations was proved by common words used in both Turk and Slav people. It is clear that two large ethnic groups had influence of each other in terms of culture and history (Köbdenova, 2015).

Overview of the history of the Turkic-Slavic relations

Experienced political events of the nomadic peoples of the Great Steppe had an impact on their western neighbors – Slavs in Eastern Europe. Until recently the history of the Turkic peoples and their government was considered as a part of the history of Russia and the USSR, and Turkic people were separated from their own national history. In order to study the relations of Turks with Slavs it is necessary to investigate the ethnic composition of the tribes included in two super ethnos and the historical case when these tribes were merged.

Medieval Turks were the leading state in the international arena; the European Empires would have a huge reputation if they were allies with Turks. For example, the Byzantine historian Menander Protector in his book titled “History” wrote about the relationship of the Palace of the Byzantine Empire with Turks, the life and culture of the Turks in Altai in the 6th century, valuable data about the mission of Zemarx. What is more he wrote that Menandr had reported that Turkic people were not “Varvars”, but they were equal nation with the Empire, and demonstrated that the kagan of the Turks was in equal level with the emperor (Protector Menander, 1860).

In the 6-12 centuries Turk people of Eurasia established a government masses in the Central and Middle Asia, South Siberia, Lower Volga and in the North Caucasus. In the mid-sixth century AD, a population of Turkic origin appeared in the steppe region of Inner and Central Asia, they came from the southern area of the Altay mountains and up to the eighth century AD they possessed political authority over a vast region in the steppe zone, forming the political entity known from Chinese sources as the Turkic Khaganate (Lyublyanovics, 2015: 9). Great Turkish Empire (552-605 / 630) occupied the territory from Manchuria to Kimmer Bosphorus. After Kaganat had collapsed several empires were established on its territory which kept the state's structure of Kaganat: in Mongolia the Second Turk and Uighur Khanates, in Yenisei – Kyrgyz Republic, in Irtysh – Kimak and Kipchak states, in Zhetisu Turkesh and Karluk Kaganates, in Volga and the North Caucasus in the form of such Turkic Kaganates – Bulgar Kingdom and Khazar

Kaganates (Pankova and Torgoev, 2012). States created by this Kaganats was the beginning of states composed by Turkic and Slavic nations today.

When analyzing Turkic-Slavic relations we can notice that while Slavs were first combined as a state structure Kimak then Kipchak States were the most prosperous states in the great steppes. Turkologists still cannot come to the same conclusion about the ethnogenesis of Cuman and Kipchak. The problem is that since the ethno names of Kipchak union have various names. Arabic, Persian, Georgian, Armenian, Mongolian, Chinese data has the name “Kipchak”, but in Byzantine and Latin data calls the western part of the Kipchak “Cuman”, and Hungarian and Latin letters annals call them “Kun”, and Russian chronicles called them “Polovtsians” (Ahinzhanov, 1993).

The cultural relations of Turks and Slavs can be considered as the cultural value of Turkic tribes who lived beside them and moved to the territory of the Slavs. So this issue of the migration of Turks to the land of Slavs is related to Bulgars. S.G. Klyashtorny in his “Heirs of Turkic ale” was against A.P. Novoseltsev’s assumption that Bulgarians came from Turkic Ogur tribes, and the ethno names of Bulgarian tribes which lived in the North of Kazakhstan, their language description has a mistake and is not chronologically correct, but subsequent in this study he wrote that according to fragments of Byzantine historian Prisk Paniskiy’s work Ogur, Saragur and Onogur emigrated from Asia on the Black Sea coastline in 463 (Klyashtornyiy and Sultanov, 2004: 146).

About Ogur tribes in Western Europe P. Golden wrote the following: “In 557 Avars conquered some of their tribes and they kept their Asian internal political structure elements. According to Byzantine and Latin sources, their rulers took the title “kagan”, later the title “tudun”, all terms has the start from Asian internal, protomongol tribes” (Golden, 2004: 114). As we see from the notes above Bulgars are the tribes which could indeed move from the Kazakh lands.

Today, in spite of belonging to Bulgars to Slavs, the initial Bulgars’ ethnic origin is still a controversial issue. The known scientist P. Golden writes: “The origin of the Bulgars has tight connection with Turks, later they were mixed with Slavs and became Slavs ... we know this from the early works of Muslim geographers who wrote about Volga’s Bulgars; Ibn Rusta in his work Bulgars’ land had bordered Burdas. They live near the river which goes into the Khazar Sea, it is referred to as Itil. They are located between the Hazars and Sakaliba and adhere to the religion of Islam” (Golden, 1992: 252-254).

There are many written sources of such information, for example according to the Arab data about the well-known the ethno name in the 9th century “Burtases”, which inhabited the territory of the Eurasian is written by al-Idris: “Burtas are neighbors with Khazars “Basjirt” are the Bashkirs now, their cities are Mastr and Castr” (Konovalova, 1999: 192).

About Rus conquered Bulgarian, Burtas, Hazars in Eastern Europe Al-Idris wrote based on the work of Ibn Xaukal the following: “When we wrote this book Rus conquered Bulgarian, Burtas and Hazars”. At the same time, the data on the Volga’s Bulgars is available in the records of the Arab traveler Ibn Fadlan in the 10th century, he wrote that Bulgars accepted Islam in 922, which means that in the 10th century Bulgars accepted Islam in accordance with their political and economic interests and in order to develop the trade relations with the Middle East and Central Asia, and he added that Suva (Savi) and Esgel (Oguz tribe) were their vassals (Fadlan, 1939). Also, he has a

number of information about Guz, Bashkir, Bulgarian, Khazars, Ruses' ethnography in his work.

There are some records that the second Bulgar State was Turkic one. In Uighurs' Runic record Basmyl, Yabaku, Chomuldar called as "forty tribes of Basmyl". Basmyl came from the tribe of Asen (Ashen-Ashina, Osen) formed in 1187 the second Bulgarian khanate (Kljashturnyj, 2013: 32). That is, on the basis of these facts that the initial Bulgars came from Avars, we can see that their origin was Turkic and later they joined Slavs.

Hazars' origin, location, and material culture are studied well today (Pletneva, 1976). "The ethnic name of their homeland – the land of North Caucasus in the Byzantine data is "Savir" – says Byzantine historian Prokopii Caesaria (Procopius of Caesarea, 1950, 168).

He also writes that "Varvars" invented closed light ram for sedentary work, which was not known for Byzantine engineers, as well as they constructed a high rock fortresses. About the fact that Hazars had the fortress P.V. Golubovskii wrote: the following "Khazars built the fortress on the river Khazar to protect from Oguz". In this work he calls Turks, as well as Peshenegs and Berendeys as "Kara kalpak" (black hat) (Golubovskii, 1884: 142) and their positive influence in shaping the culture of the southern Russian lands was mentioned as well. As we can see before the formation of the Slavic countries in the land of Eastern Europe the Turkic people lived along with Slavs, and taking into consideration the fact that the majority of people were Turkic Turks, it is obvious that Turk culture had an impact on Slavs.

With the collapse of Khazar Khanate the last Turkish Khanate collapsed in Eastern Europe, Western Eurasian, on the eve of the Mongol invasion there was not the Turk states in Eastern Europe, some of Hazars were included in Peshenegs and Kipchaks, and some adapted to the culture of the city were included in Kiev Rus (Golden, 1992: 243). In other words, Khazars being the biggest tribe for a few centuries in the East of Europe, with the dominant Turkic elements were integrated with different tribes and finally disappeared from the stage of history.

Rus has its origin in Kiev Rus, in the 9th century in Novgorod the eastern Slavic tribes were conquered by Viking-skandinav, and the knyazs of the dynasty Rurikov began their authorities. According to Russian Chronicles the base of Kiev Rus was formed by brothers Kiya, Shtet and Horeb in the 6th century: «Подем же жившемъ всобѣ и володѣющемъ и роды своими иже и до сеѣ братѣѣ баху Полане и живаху кождо съ своимъ родомъ и на своихъ мѣстѣхъ владѣюще кождо родомъ своимъ на своихъ мѣстѣ [и] быша г братѣ единому има Ки и другому Шцекъ, а третьему Хори въ [и] сестра ихъ Лъбедеъ» (Completed Collection of Russian Chronicles, 1926-1928: 10). In this period the nation lived near the Dnieper was called as Polyane. So, taking into account the fact that back to 6th century BC the Great steppe people as Scythians, Huns, and later Turks and Khazars crossed the Dnieper and lived on the surrounding areas of the Dnieper, we can see that the events of the twelfth century described in the Russian records are true.

Slavic having experienced the Great Migrations, sometimes joined other nations, sometimes they separated from the new ethnic groups which were formed by them, they did not lose their ethnic elements, but there was time when they adopted the culture of other tribes (Body of the oldest written notice about the Slavs, 1994). The similar situation took place with the Turk people. They also experienced the Great Migration. New tribes

and the khanates and new ethnic groups in the steppes of Central Asia were formed, but their historical roots were not cut off, their culture and way of life were delivered continuously from generation to generation (Klyashtorny, 2003).

By the time when Slav formed the state structure the power in steppe was in the hands of the association of Kipchak. Kipchaks gathered all Turkic people of the previous Turkic Khanates under their power and formed the greatest state ever; we know that even the Kipchak language has become international communication tool (Kudryashov, 1948).

As this Kipchaks were known as “92 cascade Kipchak”, a number of tribes can be hypothesized, the names of the main tribes are Cuman, Kipchak, Kimek (Imel, Kimak), Toqsoba, Shigil, Kangly, Yagma, Karluk, Oguz, Itoba, Elborili, Targil, Pesheneg, Targil, Terter and etc. (Kaziev, 2014: 315-326). Inheritance of power transmitted within the family members. The Russian Chronicles tell us that Kipchak association was governed by the Crown Prince and King inheritors. For example, in the mid twelfth century Kipchak was combined by two tribal alliances: Elborili and Toksoba.

The great rulers from Elborili are Bonyak and his son Sevench, Sharukan and his son Atrac are from Toqsoba, his son Konshaq, his son Yurgi (in Russian Yuri, George). The mentioned Yurgi in Russian chronicles «Бонакова брата а Сугра еша и брата его а Шаруканъ едва оутече... болише бѣ всех половецъ... и приведоша зань Юргевъну Кончаковича» (Completed Collection of Russian Chronicles, 1926-1928: 197). Later this tradition of hereditary transmission of power was continued in Russian Knyazhestvo.

Known specialist of Kipchak's history B.E.Kumekov wrote that Kipchak Kings were in close relationship with the East European countries. Bulgarian, Hungarian, Byzantine rulers were in desperate need of help of Kipchak, moreover Kipchak took an important place in the history of Russia, Poland, Germany, Czech Republic and Lithuania (Kumekov, 2013: 18).

For example, “in the 11th century in order to avoid the danger from Peshenegs the Byzantine Empire was allies with Kipchaks” wrote Anna Komnina in “Aleksiada”. The Emperor Alexei Komnin was ally with Kipchak rulers Maniak and Togortak against Pesheneg and won them: “The main leaders of Cumans warriors were Togortak and Maniak ...”, – she writes (Komnina, 1996: 233).

“As a result of the formation of Kipchak factor in Eastern Europe the Kipchak language dictionary” Codex Cumanikus “(13th century) (Figure 1) was written. There was a need to know Kipchak language as an instrument of international relations in order to control trade over the land and water Kipchak” (Kumekov, 2013: 18).