

ABSTRACT
of thesis for a degree of philosophy doctor (PhD) majoring in
«6D020300-History»
«Ethno-historical ties of Koman-Kipchaks with neighboring peoples in VIII-
XIII centuries»
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The relevance of the research topic. The significance of the topic is characterized by the fact that the Kipchak ethnic community played a significant role in the history of the formation of Turkic speaking peoples.

The ethnogenesis of the Kazakh people and their ethnic ties originate from the era of antiquity. The Kipchak ethnic community, the collective name of which is worn by the Kazakhs, is one of the largest medieval tribal associations that determined the course of historical events of the great belt of the Eurasian steppes in the period spanning more than one and a half millennia. In this regard, the study of ethnic processes that took place among the Koman-Kipchaks, the determination of their ethnohistorical contacts, their role in the history of neighboring peoples continue to remain the focus of the interests of scientists and young researchers. This topic is also of interest in terms of studying the features of the formation of a nomadic civilization, the prominent representatives of which are the Koman-Kipchak tribes that have entered the historical arena far beyond the Great Steppe. It is no coincidence that they received their name in various historical sources. This fact reflects the high degree of penetration into the history of not only the nomadic but also the settled agricultural worlds. However, the specifics of the study of the historical period studied in this research leaves many questions unresolved, including the topic of this thesis.

The study of interethnic connections and historical and cultural relations that arose as a result of the migration of the Koman-Kipchaks from East to West, one of the Turkic speaking peoples who lived on the territory of the Eurasian steppe in the VIII-XIII centuries, is one of the important issues of historical science. All aspects of the economic, political, social and spiritual development of medieval nomadic society are closely related to the migration process and ethnic factor.

In the Middle Ages, the ethnic composition of the indigenous peoples of the Eurasian steppes underwent changes under the influence of migrating nomadic peoples. Obviously, these factors had a profound impact on the ethnic education, self-knowledge and spiritual life of the Koman-Kipchaks. Therefore, it is considered very important to study the issues of the ethnic origin of the Koman-Kipchaks and their political, ethnohistorical ties with neighboring peoples. Despite the relevance of this problem, as well as the abundance of research on Kipchak studies, the presented topic is poorly studied and has no analogues in the sense of the lack of comprehensive research. Currently, the problem of identifying the names of "Koman", "Polovtsian" and "Kipchak" remains debatable.

In this regard, one of the important research tasks was to substantiate the Komans as a separate ethnic group of the Kimeko-Kipchak Association in the ethnic history of the Kipchaks. This provision is based on the point of view first expressed

earlier by academician B.E. Kumekov on the issue of the identity of the Kumans and Kipchaks. According to the famous scientist, initially the Komans, like the Kipchaks, were part of the Kimak Khaganate, and in the XI century with the arrival of the Kipchaks to power, they together with the kimeks were subject to the Kipchaks. On the basis of Arab sources, B. E. Kumekov also described the habitat of each of these tribes. The Kimeks were located on the territory of the Irtysh, East Kazakhstan and Western Altai, the Kipchaks - respectively on the territory of modern Central Kazakhstan, and the settlement of Komans - to the North of the Aral sea, reaching the foothills of the southern Urals. Taking as a basis these definitions, this work was significantly developed and supplemented them with a comparative analysis of historical sources and new, currently accumulated materials of scientific research.

The object of study. A comprehensive study of the ethnohistorical relations of the Koman-Kipchaks with neighboring peoples in the VIII-XIII centuries.

The subject of study.

Studying the processes of interaction in the ethnic, political, cultural, religious, trade and economic sphere of the Koman-Kipchaks with neighboring peoples in the VIII-XIII centuries.

The purpose and objectives of the thesis. The purpose of this research is to study the ethnohistorical relationships of the Koman-Kipchaks with neighboring peoples in the VIII-XIII centuries in terms of changes and new approaches that have emerged over the years of independence in the system of historical thinking.

To achieve this goal, the following **objectives** are identified in the research work:

- to consider interdisciplinary approaches and concepts of studying the history of relations of the Koman-Kipchaks with neighboring peoples;
- to analyze the data of sources and new research approaches concerning the resettlement of the Koman-Kipchaks to the West and the establishment of their ethnic name;
- to study ethnic contacts of Koman-Kipchaks with Turkic speaking peoples in the period of their residence in the southern Urals;
- to determine the place of the Koman-Kipchaks in the ethnohistory of the peoples of the Volga-Ural region;
- to study the history of political and ethnic relations of the Koman-Kipchaks with the peoples inhabiting the medieval Caucasus;
- to study the history of relations of the Koman-Kipchaks with the princes of Russia on the basis of new scientific research and data sources;
- to determine the main reasons for the establishment of political and economic relations of the Byzantine Empire with the Koman-Kipchaks;
- to analyze the prerequisites and consequences of the resettlement of the Koman-Kipchaks to the Kingdom of Hungary.

The chronological framework of the study. The chronological framework of the study covers the period of VIII-XIII centuries. Since the VIII century, the Union of the Sir (Se) and Oguz tribes became known as Kipchak-Oguz or Kipchaks. In the same historical period, the Kipchaks moved from their historical homeland of Northern Altai to the territory of modern Central Kazakhstan, where the Kimek

Khaganate arose. The process of migration of Koman-Kipchaks, which began in the VIII century, ended in the XIII century as a result of the Mongol invasion of Eastern Europe.

However, according to historical sources, the influence of the Koman-Kipchaks as a subject of international relations in Eastern Europe continued to persist, although on a more limited scale than before, up to the XIV century. At the same time, at the end of the XIII century, the tradition of installing stone statues disappears on the territory of the settlement of Koman-Kipchaks, as new types, and traditions of burial complexes occupy their place. The results of genetic studies and archaeological materials confirm the stages of the six-century nomadic history of the Koman-Kipchaks, beginning in the territory of the Northern Altai and stretching to the lands of Eastern Europe. According to archaeological research, the loss of the tradition of erecting mounds, stone or wooden sculptures in the western part of the steppes, where the Koman-Kipchak tribes lived then, is based on a change in the social status of their aristocracy.

The source base of the research.

The source base of the study, along with the classical types of sources, includes materials from related disciplines. According to the classification of sources used in Russian medievalism, they were divided into "external" (medieval written sources) and "local" (internal) sources (oral sources: legends, epics, pedigrees, etc.). The sources are divided into the following groups:

The first group consists of written Muslim (Turkic, Arabic, Persian) and Syrian sources.

Ethnic history of the Koman-Kipchaks, the territory of settlement, relations with neighboring peoples, described in the works of M. Kashkari "Divan lugat at-turk" in the Turkic language, in Arabic in the works of Ibn Khordadbeh "Kitâb al-masâlik wa'l-mamâlik", "al-Kitab ar-Rujari" by al-Idrisi, the book of al-Yaqubi "Kitab al-Buldan", "Kitab masalik al-mamalik" by al-Istahry, "Murib an bad agaib al-Magrib" by Abu Hamid al-Gharnati, "Tarikh al-kamil" by Ibn al-Athir, in Persian in the geographical work "Hudud al-Alam" by Ahmad Ibn Fadlan and Marwazi, in the works of Persian historians, such as "Tarikh-i Jahangushay" by Juvaini and "Jamie al-tawarikh" by Rashid al-Din, became the scientific basis of the thesis.

Information about the beliefs of the Koman-Kipchaks, language, habitat, their relations with Byzantium are contained in the "Chronicle" of Michael Bar-Saum (Syrian). It should be noted that some of these sources tell about the Koman-Kipchaks from the position of tendentiousness and subjectivism.

The second group consists of medieval Georgian, Armenian, and Russian chronicles dating back to the period when the Koman-Kipchaks inhabited the North Caucasian and South Russian steppes.

The resettlement of the Koman-Kipchaks to the territory of Georgia is described in the work "History and praise of the crowned kings". In addition, medieval Georgian sources describe the influence of the Koman-Kipchaks on the formation of ethnic history, the language of the Balkar and Karachai peoples.

In Armenian sources, there is evidence that the Cuman-Kipchaks waged war with the Georgians, as a result of which the Koman-Kipchaks moved to Gandzak.

According to the "Chronography" of the Armenian historian Matthew of Edessa, it follows that the Koman-Kipchaks migrated to the West in 1051.

Relations of the Kipchaks with Slavic peoples are described in Russian chronicles.

The third group consists of translated and published Chinese sources.

These sources were used in this study to justify the origin and habitats of the Koman-Kipchaks, in particular, the works of R. Khrapachevsky, who translated "Yuan-shi" (the official chronicle of the Yuan dynasty) and Russian Sinologist N.Y. Bichurin's "Collection of information about the peoples who lived in Central Asia in ancient times" are of great value. After the independence of Kazakhstan, a new group of sources appeared. Among them, "The history of Kazakhstan in Chinese sources", prepared by the XUAR Academy of Social Sciences in China, contains rich material on the history of the Turkic peoples of Central Asia from ancient times to the middle of the IX century. The indicated sources contain information about the ancestors of the Koman-Kipchaks of the period of the Turkic Khaganate and Seyanto.

The fourth group consists of Hungarian, Latin and Byzantine sources.

The stay of the Koman-Kipchaks in Hungary is described in the chronicle "the Deeds of the Hungarians", which also indicates their habitat.

The chronicle of the historian Jan Dlugosch, written in Latin, is the only source that contains information about Hungary calling the Kipchaks to the war against Byzantium, also about the King of Hungary Chalamon in 1063-1074, his family and mother, daughter of the Russian prince Anastasia.

The Byzantine sources used in the study are given in the translation by M. V. Bibikov.

The victory of the Byzantines over the Pechenegs, won with the help of the Koman-Kipchaks, as well as the history of the Koman-Kipchaks on the territory of Byzantium were described in the work "Alexiad" by Anna Comnena.

Western European sources include the works of travelers G. Rubruck and P. Carpini, French historians Jean de Joinville and Jacques de Vitry, "The Great Chronicle" of the English chronicler Matthew of Paris.

The next **fifth group** consists of archaeological and ethnographic materials. In order to study the ethnohistorical relations of the Koman-Kipchaks with neighboring peoples, in the context of comparative analysis, such important sources in terms of content, volume and informational content, related to the so-called "internal" species, as monuments of oral historiography, legends, and pedigrees were used.

The results and materials of the archaeological excavations provided not only information about the culture of the Kipchaks but also helped to determine the places of their localization.

In addition, published ethnographic materials and collections, preserved samples of oral literature, epics, legends, legends on the history of such peoples as the Kazakhs, Altai-Kumands, Bashkirs, Bulgars, etc., played an important role in the analysis of information for this study. At the same time, sources from the pedigree "Turkic family tree" of Abulgazy, "Family tree of Turks, Kyrgyz-Kazakhs, and Khans" by S. Kudaiberdyuly, "Family tree of Kazakhs" by S. Tolybekova, "Oral history of Kazakhs" by A. Seydimbek and other works were used in this study.

The last **sixth group** of sources consists of the results of genetic research. To determine the identity of the ethnic group of the Koman-Kipchaks, as well as their habitats, the results of DNA analyses published by geneticists were used in the work.

The scientific novelty of research.

- The place and role of Koman-Kipchaks in ethnohistorical processes of the early middle ages were determined in the course of the study from the position of interdisciplinary approach and methods of comparative analysis;

- On the basis of theoretical propositions on the nature of interethnic relations formulated as a result of the analysis of migration processes of the Koman-Kipchak tribes to the West, the reasons for resettlement and the habitat of this ethnic Association were determined;

- Based on the results of genetic studies (Zh. Sabitov, B. A. Muratov, R. R. Suyunov, V. G. Volkov), comparative analysis of written sources, and monuments of oral folk art, the influence of the Koman-Kipchaks in the formation of ethnic appearance of Kipchak speaking peoples - the Bashkirs and Kipchak-Bulgarian community of the Volga-Ural region was studied;

- On the basis of these sources and analysis of studies, ethnogenetic and ethno-cultural relations of the Koman-Kipchaks with the peoples of the North Caucasus (Alans, Adyghe, Karachai, Balkars, Karaites, Kumyks) are concretized;

- The work substantiates the position on the political and cultural influence of the Koman-Kipchaks in the history of Kievan Rus;

- Features of mutual influence of Komans-Kipchaks and Hungarians in the South Ural region and in the territory of the Kingdom of Hungary in the XII century are revealed.

The theoretical and practical significance of the thesis.

The conclusions and results of the presented work can be used in research devoted to the problems of studying the relations of Turkic peoples in the middle ages, as well as the key issues of the theory of interaction between nomadic and sedentary civilizations. The materials of this research can be used for the development of general and elective courses in universities, in the preparation of textbooks, educational and methodological manuals on the ethnic history of the Turkic peoples. The historiographical and source base of the thesis will facilitate researchers to find the necessary materials on the history of the Komans, Kimeks, Kipchaks. The results of the work may contribute to the emergence of new research on Koman-Kipchaks.

The main positions to be defended:

1. The study of problems of interethnic relations requires the study of social, genetic characteristics, as well as internal contradictions of the formation of the ethnos itself. During the resettlement of ethnic groups in a certain historical period, there is a process of their internal consolidation. In this case, the community, which has lost the landmarks of its spiritual development and ethnic identity, breaks away from its historical roots. A nation that has stood the test of the challenges of history and preserved the character given by nature is determined by the integrity of spiritual and material culture. From this point of view, there is reason to believe that despite numerous migrations and development of new lands, the Koman-Kipchaks retained their ethnic integrity. This is confirmed by the special signs of their ethnic culture

preserved in the new habitats: it has become a kind of marker of the burial tradition - the erection of high barrows and stone gravestones-sculptures, sacralization of places of sacrifice, i.e. the continuity of interconnected generations with the threads of traditions and customs, the beliefs of ancestors.

2. Nomadic farming, changes in natural and climatic conditions, natural disasters, as well as the struggle for pastures determined the frequent change of habitats of Koman-Kipchaks. In the IX century they moved to the territory of modern Central Kazakhstan. In the period of IX-XIII centuries, the Koman-Kipchaks, being a part of the Kimek-Kipchak Confederation, had numerous contacts with the tribes of Pechenegs, Oguz and Kangly inhabiting the territory of Kazakhstan. These relationships were predetermined by the community of ethnic and historical origin, the unity of the formed ethnic identity, as well as territorial proximity, similarity of economy and culture.

Currently, there are no comprehensive studies devoted to the problem of migration processes associated with the movement of Koman-Kipchaks on the territory of Kazakhstan. To determine the starting point of their movement, it was necessary to determine the original habitat of the Koman-Kipchaks. In the course of the study, based on medieval written sources, archaeological, ethnographic materials, the results of genetic research findings and samples of oral folk literature, the conclusion is substantiated that the first settlement of the Koman-Kipchaks was the area of the Northern Altai.

3. The presence of ethnohistorical interactions between the Koman-Kipchaks and the Bulgar, Bashkir, Chuvash and Finno-Ugric tribes living in the steppe zone of the Ural-Volga region in the first half of the XI century is confirmed by both written sources and the results of modern genetic, archaeological, linguistic and cultural studies. As a result of the increased military and political authority of the Koman-Kipchaks, various tribal associations belonging to the Kipchak-speaking group were formed in the Volga-Ural steppe corridor, as well as ethno-cultural features that became the basis of the ethnic characteristics of the later Bashkir people.

4. In the middle of the XI century, the Koman-Kipchaks moved to the West as the vanguard of the Kipchak Association and settled in the Crimean, Caucasian and South Russian steppes. From this moment they are described in Russian Chronicles as "Polovtsy" and as "Komans" in Western European and Byzantine sources.

The Koman-Kipchaks had a strong political and military influence in the Caucasus. Due to their deep penetration into the environment of the local population, they occupied an important place in the history of ethnic formation of peoples such as Karachai, Balkars and Kumyks. Currently, the Kumyks consider themselves one of the branches of the Koman-Kipchaks.

5. To date, the vast majority of studies based on Russian chronicles have considered the relationship of the Kipchaks with the local population that came to the southern Russian steppes in the middle of the 11th century as having a one-sided conflict character.

In the course of the conducted researches, and also based on the data of the involved indirect sources it is defined that the relations between two peoples initially developed on the basis of the peace agreement, but later in connection with the

changed geopolitical situation they assumed conflict character. At the same time, in peacetime, the processes of cultural exchange developed, as well as marriages between representatives of the two peoples were concluded. Noting the high level of political influence of the Komans-Kipchaks, it is necessary to point out their significant role in the processes of the collapse of the old Russian state and the centralization of power in the Russian principalities that began later.

6. The participation of the Koman-Kipchaks on the basis of their Alliance with Hungary and Byzantium in the political events of Eastern Europe in the XI-XIII centuries contributed to the further migration of these tribes to the West and influenced the political and ethnic history of the peoples in the new territories occupied by nomads. As a result of the development of ethnic, cultural and social relations between the Komans and the settled peoples, a new cultural environment and new ethnic groups were formed.

Discussion and approbation of research work.

The thesis was discussed at the Department of history of Kazakhstan of the Kazakh national University named after al-Farabi.

The main conclusions and results of this research were published in 14 articles. Of these, 7 articles were published in journals recommended by CCESS MES RK (Committee on control in education and science sphere of the Ministry of education and science of the Republic of Kazakhstan), 6 articles - in collections of domestic and foreign international scientific conferences and 1 article - in a journal included in the Scopus database.

The structure of the thesis. Structurally, the work consists of an introduction, three chapters, a conclusion and a list of references.