

## The role of historic-linguistic factor in development of Turkic civilization in middle ages

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**Abstract.** The process of world globalization requires Turkic-speaking nations of common root to unite in social-economy, cultural-spiritual points. Unification of intellectual values of the Turkic world will roll general Turkic mind and being, consolidate spiritual balance and historical integrity between Turkic nations, raise social-cultural potential of modern Turkic nations, strengthen historical roots, and justify special place of the Turkic civilization among human civilization. Additionally, if we don't hold historical root of Kazakh nation in the situation of encountering of international civilizations there is a risk of spiritual-cultural development's going wrong way. There are nations who couldn't follow caravan of time and step into new era with the rest of the world. This worldwide process which can have good or bad influence on the future of our independent country requires us to be exceptionally responsible for every action related to our nation. The independence of our country gives us opportunity to restudy common cultural heritage of Turkic nations, as well as to know its true nature, use them for the benefit of nation, reconsider and analyze spiritual values based on those relics. Turkic languages which had been provoking researchers' interest at all times including Kazakh language's establishment, specific path of development, active role in formation of national world view requires deep investigation of historical root of national cognition and entity together with special research methods of modern time.

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### Introduction

Despite wonderful heritage proving writing culture of Turkic peoples which is considered to be a precondition of advanced civilization, Soviet system allowed to investigate it only as language data. Scholar J. Tuymebayev wrote about condition of turkology at this time: «As well as social-humanitarian subjects developed under Soviet Union's political-ideological principles turkology's restrictions were in not spreading wings of its intersubjective complex property. If this matter is open, there will be a necessity to note special place of Turkic nations in world history. However, Turkic history that was on main track during antiquity and Middle Ages did not respond to imperious voice of Soviet ideology. That is why history of Scythians, Sakas, Huns, and even Göktürks wasn't considered in one line, in one correlation with Turkic nations. Political standing of society used to limit methodological and procedural orientation of turkological science. During this period scientific results of turkology were not entered into curriculum of subjects like language, history, art and philosophy. In fact, they existed only in memories of turkological scientists. Besides, strongly formulated fundamental theoretical investigations of turkology used to emerge mostly in researches related to European scientists»

[1]. And independence which is considered to be the most valuable of all precious longings for any nation gave an opportunity to consider such important values in a new way. Since recently, Turkic-speaking countries often hold meetings together with congresses and conferences at government level directed on research of mutual written monuments, history and ethnography. What such gatherings give is suggestion of complex research corresponding to modern society's demand on the basis of that historical kinship.

Any time the advantage of science is to base on exact facts rather than on nations, race or politics.

The works of European scientists such as V. Tomsen, V.V. Radlov, P.M. Melioranski, A.N. Samoylovich, S.E. Malov, M. Nasilov, K.K. Yudahin, etc. who contributed to research of monuments of ancient Turkic writing and writing heritage are still important to this day. These turkological researches were supplemented by later tide of works of scientists. During last century group of Turk scientists by both blood and soul entered turkology which was allotment of mostly European scientists. Turkology achieved great heights last century. Altaic and ural-altaic theories were formed, many monuments of ancient and medieval Turks were found and processed scientifically. Along with

world-known turkologists Kazakh scientists greatly contributed in attaining such achievements. The works of academics A. Qaydar, R. Syzdyq, M. Zholdasbekov, professors G. Aydarov, A. Ibatov, A. Quryshjanuly, A. Amanzholov, B. Saghyndyquly, etc. are especially notable among them. Basing their researches on research of language heritage Kazakh turkologists indicate that language is an important factor showing history and everyday life, custom and culture of native nation, and writing is an indicator of nation's civilization.

If language dies nation's entity will die as well. There is no big, small or petty matter in the matter of nation and language. That is why we can strengthen our language's step into the future by researching each historical period of Kazakh language, deeply analyzing written monuments, investigating duration and connection between ancient and modern times in the course of development of language.

In general, society's past and future, formation and development of historical identity, perception of the world are eternal matters of entire humanity. The matter of language which has always been a tool of interrelations among humanity is the heart at any time. We can see our how our nation's spiritual development significantly matures through language units of vocabulary which are clear facts of every period of language development, some piece of certain historical conjuncture saved in scrolls, or research of complex of written monuments showing safe characters of each era. That is why exploring language from every small part to developed set phrases, texts and written monuments in historical-cultural-cognitive-linguistic unity will expand the scope of other scientists as well as language study, and deepen language history and significance of turkology.

Kazakhs officially emerged in history as an independent state in XV century. New state system unique in history emerged. Autonomous Kazakh nation was part of Turkic world of that time. Establishment of Kazakh state was natural continuation of social-political changes and historical-ethnic processes happening in Eurasia in Middle Ages. National spirit woke up, character emerged, life style formed.

All researches related to history of nation and language can't go on without looking into medieval history. What is the benefit of Middle Ages in Turkic culture and world civilization? Who are the Kipchaks who became an impulse in building modern Turkic-speaking nations of modern Central Asia occupying space from Great Wall of China to Black Sea? Why turkologists singled Kipchak group out of modern Tatar, Bashkir, Karachay, Kumyk,

Karakalpak, Nogai, Kyrgyz, Kazakh languages among Turkic languages? What is the value of Middle Ages that was the reason of uniting, dividing and reuniting of Turkic peoples? Answers to other similar questions are the main goals of our research.

### Material and methods

*Part 1. Hard periods in Turkic history of Middle Ages. Method of research – historical-comparative method.*

According to historians, there were ethnic changes in Eurasia during 1st millennium. These changes are characterized by domination of Turkic-speaking tribes in region. The name "Turk" was first mentioned in Chinese chronicles and belonged to 542 year. Chinese called Turks the Xiong-nu Huns. Early Turkic state – the Turkic Khaganate was founded in 552. Its founder was Bumin Qaghan who died in 553. His successor Issik Qaghan died after reigning less than a year. During the reign of Muqan Qaghan (553-572) the Turkic Khaganate reached political dominance in Central Asia. They conquered Khitans in Manchuria, Yenisei Kirghiz; North China paid them taxes-and-duties. In 563-567 they conquered the Hephthalite Empire. So, after that their lands extended from Caspian Sea to North India and East Turkestan.

After conquering Central Asia Turks captured the Silk Road reaching the Mediterranean Sea. Waging their journeys they allied with the Byzantine Empire against Persia; in 571 Turkic warlord Istemi conquered the North Caucasus and reached the Strait of Kerch (the Cimmerian Bosphorus). His son Turksanf conquered Kerch and crossed into the Crimea in 576. However, after Istemi's death in 582-593 internecine feud started. Internecine wars and social conflicts greatly weakened khaganate. Persia that grew strong won a victory over Turks in 588 near Herat. The Byzantine Empire won the Cimmerian Bosphorus back in 590. Internecine feuds, social contradictions weakened khaganate and led to its dividing into Eastern and Western Turkic Khaganate in 603. The Khaganate owns the lands from the East Turkestan to Amu Darya and from Volga Region to the North Caucasus [2].

As for the Kipchaks that are considered to be a branch of Turks, there are a lot of historical data about them. The name "Kipchak" is named in ancient Turk runes in 760. This name is mentioned in the list of Turkic tribes by Arab geographer Ibn Khordadbeh (9th c.).

In the beginning of the first century, after the breakup of the Kimek Khanate military and political leadership over the region of the Kimeks, Kipchaks and Cumans passed into the hands of the Kipchak

khans. They forced out the Oguz tribes from middle and lower sides of Syr Darya, and steppes near Aral and Caspian Sea. Now, "Steppe of the Oghuz" (Mafazat Al-guz) was called "Desht-i Qipchaq" (Steppe of the Kipchaks). In the 11th century the Kipchaks moved along the Volga towards the West. The historical-geographical territory of the Cumania that ranged from the Irtysh River to the Dniester River can be conditionally divided by Volga into two large ethnic-territorial units:

The West Kipchak union led by Toqsoba tribal dynasty and the East Kipchak khaganate headed by El-borili tribe's khan dynasty.

The process of establishment of the Kipchak ethnicity on Kazakh land was quite long and divided into three periods:

1.VII-VIII c. The Kipchaks in the Kimek Khaganate;

2.VIII-IX c. The Kipchaks who settled and dominated in region from Altai mountains to Volga River;

3.XI-XIII c. The valiant Kipchaks of the East peoples.

From the second part of XI c. The Kipchak ethnicity consisted of some main tribes such as Kimeks, Bayandurs, Bayauds, Qanly, and Urans. According to Abu Al-Ghaziz, Qanly tribes from shores of Issyk Kul and Talas also was part of them.

According to recordings of Rashid al-Din, Uran tribe had significant authority in Kipchak society. The reason was that the mother of Khwarezm-Shah Muhammad II, Turkan Khatun came from the Uran tribe. On the threshold of Mongol invasion the relationship between the Kipchaks and Khwarezm-Shah seemed to be good. Besides, most of Kipchak military leaders were from the Uran tribe.

The neighbouring Turkic-speaking tribes also joined the Kipchaks. As a result of the Kipchaks' from day to day growing political influence, tribes and ethnic groups consciously adopted the Kipchak name feeling that they belonged to one ethnicity.

In the mid of XI c. The Kipchaks spread and freely settled on wide territory from Altai and Irtysh in the east of modern Kazakhstan to Lake Balkhash in the south and forest steppes of South-West Siberia in the north.

Expanding the borders of their state, Kipchak khans reached environs of South Taraz and built Qanzhek Sengir fortification bordering with the Karakhanids.

The Kipchak state politically strengthened and significantly raised in history in the mid of XI century.

The Middle Ages are known to be the period of difficult historical changes for peoples inhabiting

in Eurasia. The Great Steppe of Eurasia laying between the Hwang Ho River of China and the Danube River in the center of Europe is not only a large bridge connecting West and East throughout all history of mankind, but a great cradle of Turkic peoples. According to Persian data, the Great Steppe became world-known as "Desht-i Qipchaq" at the beginning of Middle Ages (XI c.). This name proves the Kipchaks' historical activity among nomadic tribes. Moreover, Kipchaks played significant role in historical events in bounds from the Balkans to China, Egypt and India, Russian and Siberia in XI-XV c. Hungary and the Byzantine Empire called them the Cumans, while Russians called them Polovets and Turkic speakers called them the Kipchaks. This nation became well-known in medieval history of human civilization and left a significant mark in culture and ethnogenesis of all interrelated nations from the center of Eurasia due to their historical activities. Moreover, they laid down the foundations of modern Turkic-speaking nations such as Tatars, Uzbeks, Kyrgyzs, Karakalpaks, South Altai, etc. [3].

Many European countries, Russian knyazs, and even aristocrats of Kaf Mountains wished to live in friendly relationships with the Kipchaks who turned into a true symbol of heroism, courage and valour on stage of history of that time. Trying to achieve this opportunity, rulers of various countries exerted to politically and militarily ally with the Kipchaks, and marrying daughters and sons in order to develop in-law relationships. It is also known that they tricked in order to save themselves from the Kipchak invasion and used the opportunity to rely on their army power and military skills, and to resolve own internal and external political problems if necessary. The Kipchaks dominated not only in politics, but also established great spiritual-cultural seats to spread their traditions and mentality, religion and language. These cultural seats intensely developed ethnic mentality and ideology, ethnic language and mind, ethnic morals and manners, literature and art of the Kipchaks. The Kipchaks' cultural space especially expanded during the rule of the Golden Horde [4].

Despite of great variety of methods in research of history of the Kipchaks it is difficult and complicated thing. Today many peoples wait for the decision on true history of the Kipchaks, because the key to a secret of formation of many languages and ethnicities is tightly connected with Kipchak history. Besides, Kipchak history that forms a significant part of Turkic civilization was known by emergence of such large states like Mamluk Sultanate of Egypt and Khwarazmian Empire in Middle Ages. Moreover, there are views that after Mongol invasion the

Kipchaks associated with local land-owning nations and laid the foundations of establishing the Uzbek people [5]. Basing on Arabic and Persian historical chronicles, researchers consider that ethnic group of the Kimeks who formed a state in Middle Ages also consisted of the Kipchaks [6]. Archaeological excavations and written monuments prove that south regions of West Siberia were main in Kipchak ethnogenesis. This indicates Kipchak influence on formation and development of people in this region.

S.G.Klyashtorny and T.I.Sultanov describe the role of these tribes in I millennium: «The dominance of the Kimeks and the Kipchaks at first in Altai, Irtysh region and East Kazakhstan, and later in Ural region and Central Kazakhstan during 8-10 c. became a determining factor in such large steppe region» [7].

The historical truth about the Kipchaks is also very important for Kazakhstan, one of the largest countries of Central Asia. Being one of the Turkic language, Kazakh language was part of Kipchak group, and this makes us to consider our language history in association with the Kipchak people. Furthermore, it is known how greatly the Kipchaks like other large Turkic-speaking tribes influenced on the formation of Kazakh nation. Moreover, the role of Middle Ages during Kipchaks' developing and ruling periods is special in the formation of Kazakh language and Kazakh worldview which is considered to be part and parcel of Turkic civilization. This period in general was decently investigated by Kazakh historian, archeologist, linguist and ethnographer.

Complicated investigations of Soviet scientists such as "Ancient Khwarezm" (1948) by Tolstov, "Ancient Turks" (1967), "Searching for an Imaginary Kingdom" (1970) and "The Hsiung-nu in China" (1974) by L.Gumilev reveal the secrets of development specifics of Turkic tribes throughout centuries, their periods of ethnic formation and state. The work "The Hsiung-nu in China" by L.Gumilev describes the relation of Huns, the main tribe that in antiquity inhabited on lands of Kazakhstan, Altai and Central Asia to the Turkic Khaganate [8]. The work of S.Vasilyev devoted to research of Chinese civilization (Problems of Genesis of the Chinese State. M., 1983.) also contains valuable information about the relation of northern tyu-kyu, the Turks to the formation of this civilization, while the work of Kazakh scientist A.K.Narynbayev «Turan – the cradle of civilizations», conclusion of the works named «Arkaim» says: «Proto-Turks, Turks who gave the mankind innovations and brought weighty contribution to world civilization are within their rights to take a decent place in world history!». This is not a groundless statement.

Most of information about Turkic people is found in Greek, Persian, Arab and Chinese manuscripts. We know from Greek chronicles that Turks came to Eastern Europe in VI c., and conquered Byzantine city of Bosphorus and Strait of Kerch. According to Persian data, Turks conquered south-east coast of Caspian Sea from the Persians. The Pechenegs were the westernmost Turkic nation. They first inhabited east of Volga, then in IX c. they migrated to South Russia.

Western scientists conjecture that Turks are kindred to the Saka or part of that tribe. Curtius (History of Alexander the Great) mentioned Cartasis, the brother of Scythian king who lived on other side of Jaxartes. Chinese considered the Turks were descendants of The Hsiung-nu (the Huns).

In Qian Han shu, a story about ally between Chinese Emperor and ruler of the Huns in 47 B.C is mentioned where the word "hun" is said meaning "magnificent sword of the Huns" (in Chinese transcript "jing-lu", earlier "jing-luq"). The word "kingirak" (double sword), according to Radlov dictionary, is close to Teleut and East Turkestan word "kingirak – big sword".

As eastern neighbours of the Huns, Chinese monuments mention the Xianbei who dislodged the Huns from Mongolia in the end of I century AD. Some time later the Xianbei like the Huns founded several dynasties in China; among the Xianbei dynasties Northern Wei dynasty (386-534) was particularly noticed. The Xianbei are usually considered as the Tungus people. But well-known French explorer Paul Pelliot declared in his lecture in autumn 1925 in Leningrad that there was "Xianbei dictionary" saved in Chinese literature which indicated that the Xianbei were Turkic-speaking people. There is nothing found in press about that dictionary; if such manuscript were found it would resolve the matter of people's origin and emergence. The Xianbei people were first mentioned in Byzantine dictionary and Armenian monuments in 463, last mentioned in 558. However, there is no information about the Xianbei's migration to west.

Though there is no documentary information about emergence of Turks, the Hunnic Empire is considered to be the earliest Turkic state.

According to Russian scholar N.A.Aristov, Huns used to speak Turk in III century B.C. Among Huns' contemporaries there are Kangoys, Wusuns and Saka (Sak in Chinese) forced out of Zhetysay. The Yenisei Kirghiz of that time mention Huns' era (201 B.C) in Chinese manuscripts. In ancient Chinese transcription the word "Kirghiz" is Tszyan-kun.

To mention the Kyrgyzs of VII century Chinese transcription used “Xiajiasi”; one of Turkic origin nations was later called Khakas.

According to Chinese, besides Turkic Khaganate in the east there was one more Turkic Khaganate in the north, in our opinion Turgesh Khaganate in the west. Nevaket city is mentioned. It was located on the shore of Chu River, according to Chinese monuments. Its people were called by number of clans “ten bullets”. The third Turkic Khaganate was Yenisei Kirghiz Khaganate. Orkhon manuscripts write that khan himself gave the title of Khagan to Kyrgyz knyaz.

The Karluks who are undoubtedly of Turkic origin lived to the east of western Turks, between Altai and upstream Irtysh. In 766 they took possession of lands inhabited by western Turks; their knyaz alike knyaz of the Oghuzsin Syr Darya owned the title of Yabghu similar to title of king in Orkhon writings.

Eviction of Turks-Oghuz from Mongolia, and later eviction of Uyghurs resulted in growth of Turkic elements in East Turkestan.

Most of information about later Turkic can be found in Muslim manuscripts. Western manuscripts supplemented early writings about Turks and Chinese chronicles. We know from Byzantine written monuments that in 576 Turks conquered Tavian Bosphorus. In 581 they reached Chersonesus, but their rule in Tavian peninsula didn't last for long, in 590 the Byzantine reign rehabilitated. Aforesaid is little information about history of Turk peoples, though there were researches in the world about Turks many things are still unknown for today's generation. A well-known historian R. Rahmanaliyev says about it: Turks connected their destiny with the destiny of all nations of the Ancient World. Although, history of mankind is not explored evenly and there are many gaps in history of Eurasian steppe, the fact that Turkic history is rich for exceptional events that radically changed the world view can be noted with confidence: Attila and the Huns, the Tabgach Empire in the North China, building Samarra, the Abbasids, peaceful coexistence of all major religions in the Uyghur Central Asia, the Seljuqs of Iran, Genghis Khan and Turk-Mongol hegemony, the Mamluks of Egypt, the Golden Horde, Rusen slaved for two centuries, Emir Timur, Timurid renaissance in Samarkand and, Herat, Babur and establishment of Great Moghuls, the Ottoman Empire - leading world power of XVIc., Ataturk and national revolution in Turkey[9].

Major historical events and establishment of state consolidations were direct reasons for strengthening and spreading of various Turkic languages. For instance, when first Turkic Khaganate

was established Karluk languages prospered and developed, Kipchak languages developed during the Golden Horde, while Chagatai languages during Turan Emirate and Seljuq languages during Ottoman Empire. Later, when Islam spread they were replaced by Arabic language, and then by Russian language during recent colonization. Historians indicate that significantly prosperous era passed by influence of the Tabgachs in China, the Seljuqs in Iran, the Mamluks in Egypt and the Mughals in India.

Most of Turks are Muslims by religion, particularly Sunni (except Azeris and Iranians who are Shia). As for the Turks in north-east whom faith of Islam didn't reach, they kept ancient shamanic beliefs. Partially, some Lama (Tuvans) and Judaism followers (Karaims and Bukharans). The Chuvash, Sakha, Gagauz, Altai and other peoples were recently baptized and converted to christianity.

Resuming, the Turks who directly influenced such historical majors like Empires of Sumer, Babylon, Akkad, Hunnis Empire in Europe and Mamluk Sultanate in Egypt, Golden Horde, Great Mughal and Desht-i Qipchaq should have significant place among world civilizations. Runic manuscripts and Sakan tumulus of the Great Steppe, remains of Sakan and Sarmatian warriors – three “Golden Men” (in 1970 in Issyk kurgan, in 1999 in Atyrau, in 2002 in Eastern Kazakhstan) each of whom was found in Kazakh land informing about high culture of own time proved by respectable historical relics and archaeological excavations; the Turkic civilization that built hundreds of cities along with Egyptian Pyramids and Indian Taj Mahal shouldn't stay in the background of Eurocentric opinion.

*Part 2. Turkic language and writing – civilization indicator*

*Method of research – method of analysis*

Can language and writing be an indicator of civilization? We think yes. Because most of valuable heritage made by mankind reached us due to language and writing. History, culture, struggles and spiritual renovations of centuries reached generation by generation with the help of language. Each civilization has main language specific to it. Wonderful vital values of ancestors reached us through writing. Writing is not only a collection of conditional symbols; it is first of all a great achievement of human mind, civilization indicator showing general level of cultural development.

During Turkic era (VI – XII c.) It is proved by turkology that clans and tribes that lived on the territory of Kazakhstan used to speak Turkic. Archaeological investigations showed more than 200 writing facts in ancient Turkic language among monuments on lands of Turkic-speaking tribes.

Among them writings of “golden stone book” from Kul Tigin and Tonyukuk on sides of Orkhon and Yenisei rivers, and writings found in Kazakh land of Terensai on Talas River.

Turkic peoples of the Middle Ages left much spiritual heritage behind. Great part of this heritage is writings recorded in various alphabets (runes, Orkhon-Yenisei, Goth, Armenian, Manikhei, Sogdian, Arab, etc.) and reached our days.

Writings in Turkic language are called runes in linguistics. In Scandinavian peoples’ language it means “secret”. Professor V. Tomson, a well-known Scandinavian linguist from Danish University was first who could read these writings. Then turkologist V. Radlov translated Orkhon writings into Russian language. So, in the end of XIX c. discovering runes showed that ancient Turkic-speaking peoples also had own specific writings.

From XI century the authority in the region passes to the Kipchaks. And from now lands between Volga River (Itil) and Altai will be called Desht-i Qipchaq (Steppe of the Kipchaks) in Persian-Arab literature. Kipchak era started and Kipchak language spread. Later, the Kipchaks will migrate to other side of Volga, up to coasts of Black Sea. That is why, modern science relate Kazakhstan territory to East Desht-i Qipchaq. In XIII century, on the threshold of Mongol invasion (both Mongol and Turk tribes took part in it) Kipchak language consolidated, turned into language of conquerors and spread more despite of breakup of Kipchak state.

During their era Kipchaks held lands from Eastern Europe and Danube to Central Asia, coast of Sea of Azov, Crimea, North Caucasus, Egypt, and even Great Wall of China in east; they truly were the most powerful Turkic state that contributed to world history, civilization and culture that shook the world. Our opinion is specified by a well-known historian in Turkic world engaged in turkology and Kipchaks’ matter Murad Adji: «To the end of V century, the Kipchaks occupied half of Europe and entire Central Asia. Turkic speech drowned any other on Eurasian continent. The Turks were the most powerful and numerous nation on Earth ... The cultures of East and West met on Idel (Volga). Due to efforts of Kipchaks ancient world united in one single area that was called Eurasia» [10].

The Middle Ages were full of important social events for Turkic peoples. Each of them started forming individual nations, took their shares. The main feature of this era is that Turkic language common for all started separating and forming independent languages. The reason for that is people’s level of social development, geographic location, language independence, religious beliefs and other motive powers. Such factors had a great influence on

development of medieval Turkic tribes. Nowadays there are many monuments known in turkology considered to be specific to Middle Ages. Namely, in traditional literature works: "Qissas-ul-Anbiyyah" by Rabguzi, "Qusirau wa Shirin" by Qutb, "Muhabbatnama" by Rawandi, "Nahj-al-Faradis" by Ali, "Gulistan bit-turki" by Saif Sarai, "Tashuqnama" by Sidi Ahmed, "Translation of Shahnama" by Khwarizmi, "The gift of truth" by Ahmed Yugeneki, "Oghuznama" by Abilghazi; and works by unknown authors "The book of Qorqyt Ata", "Siraj al-Qulub", "Rahat al-Qulub", "Mihrajnama", "Dastan-i-Jumjuma Sultan", "Miftah-ul-Adil", "Tafsir", etc. As for local monuments in Kazakh language – "Diwani hikmet" by Khoja Akhmet Yassawi, "Hikmet" by Suleyman Baqirghani, etc. The writings of Kipchaks’ conversational speech: "Diwani lughat-it-turk", "Codex Cumanicus", "Kitab al-Idrak li-Lisan al-Atrak" (Abu Hayyan), "Kitab Bulghat al-mushtak fi-lughat at-turk" (Jamal al-Din at-Turki), «At-tukhfat az-Zakiah fi-l-Lughat-at-Turkiyah», "Al-Qawanin al-Kulliyah li-dabt al-lughati-t-Turkiyah", "Kitab ad-Durra al-Mudiyyah fi-l-Lughat at-Turkiyah wal-Kamal", "Ashudur ad-dhahabiyah wal-qita al-ahmadiyah filosofia-lughat-at-Turkiyah" (Mullah ibn Saleh), "Khulasa", "Mani al-ghuzat", "Kitab Muqaddima" (As-Samarqandi), "Kitab ad-Dagha", etc. Treatises, dictionaries, historical writings, etc. in Armeno-Kipchak language also belong to this group. There are about 10 works in Mamluk Kipchak language. Many Kipchak written monuments were written in Kipchak language influenced by Oghuz language (Mamluk, Central Asian heritage), and very few were written in Oghuz language influenced by Kipchak (Khwarezm sampses)» [11]. These medieval documents need modern complex research.

Written monuments dated from V to XV centuries, i.e. before modern nations started establishing are considered to be common heritage for all Turkic nations.

Well-known epic poems of Turkic era inscribed on stones such as “Kul Tigin” and “Bilge Qaghan” that left are translated into Turkic languages today. People welcomed these poems as their own. The main reason of it is samples of customs and rituals, traditions, religious beliefs, proverbs and sayings, heroic epos written in them; it all is so similar to our nation’s lifestyle.

During their development Turkic peoples used several scripts. With spreading faith of Islam on Kazakh land in X century Arabic script was adopted by Turks.

Famous scientists, poets and writers from among Turks such as al-Farabi, Yusuf Balasaguni, Mahmud Kashgari and Akhmet Yassawi wrote their

works in Turkic language in Arabic script. And from XII c. Turkic script slowly vanished. Many works of our world-known compatriot Al-Farabi were written in Arabic [12].

According to a well-known turkologist A.Quryshjanuly, during Middle Ages Kipchak language served as a “golden bridge” interconnecting Western and Eastern peoples, Far East and Asia Minor, Mongolia and Chinese inhabitants, nations of Caucasus and Crimean steppes [13]. All peoples from these named lands having trade and economic relations were passing through Kipchak state. For example, it was flooded by ambassadors (Plano Carpini – 1246, William of Rubruck – 1254, Marco Polo – 1264), travelers, traders, caravanners, messengers, etc. going to the heart of Genghis Khan’s empire Karakorum. Kipchaks served them as guides, translators, assistants, conductors, or guards. How important was French language in XVIII c. to travel to Europe, so important Cuman language was to build relations with Eastern countries. [14]. G.G.Kun wrote: «... if Italian merchants of that time wanted to trade in vast «Pontic-Caspian» region (Caspian Sea area), they had to know Cuman language» [15]. As V.V.Kun says, Franciscan monk «Fra Pascal de Victoris went to ancient city Sarai on river Volga for learning Turkic language in 1337, and stayed there for whole year studying language diligently. So, we see that Cuman language hadn’t vanished that time yet; moreover, one of western missionaries had to learn Turkic conversational speech from Cumans» [15].

In A.Zayonchkovskiy’s opinion, «Arab philologists showed great interest in Turkic language since Middle Ages, which is explained by that large value that it had in that state. Besides, ethnic and tribal origin of Turkic-speaking Mamluks was dissimilar. Kipchaks probably were the main ethnic element in the Mamluk Sultanate, since a lot of them came from the Kipchak steppes (Desht-i Qipchaq)» [16].

It is known that in this very period of history range of using Kipchak language and its social importance increased. From XI century until Mongol invasion and during Golden Horde founded by powerful descendants of Genghis Khan Kipchak language stayed as a strong widespread language of international level mentioned in writings of European orientalist and travelers, and Arab scientists. Moreover, Mongol conquerors themselves assimilated to local Kipchaks and spoke their language, and Egypt, Levant, India and Caucasus peoples learnt this language, which is directly related to political dominance of Kipchaks that time. Kipchak language was used in writing orders and rulings, various letters by Khans of the Golden

Horde, in writings of Arab scientists and Egyptian sultans, in historical-linguistic and law works of Armeno-Kipchaks conquered and inhabited in Georgia and Armenia lands, in monuments of Indian sultans of that time.

Medieval written monuments were relatively explored. These researches were headed by J.H.Klaproth, V.V.Radlov, P.M.Melioranskiy, A.N.Samoilovich while during Soviet period later researches were made by E.N.Najip, A.K.Borovkov, E.Fazylov, A.M.Scherbak, and other scientists. There are also Kazakh scientists who make researches in this field such as A.Quryshjanov, B.Saghyndyquly, A.Ibatov, E.Kerimov, A.N. Garkovets, etc. These scientists are supplemented by later researchers working in mentioned field such as S. Qudasov, M. Sabyr, S. Dyisenov, R. Dosjan and others.

Written monuments of Middle Ages are the only linguistic materials that saved information about languages spoken by ethnic groups of that time. There are many opinions about the language of written monuments of that time. Analysis of these written monuments shows that before Oghuz and Kipchak languages were classified they were in common Turkic description, i.e. Kipchak-Oghuz and Oghuz-Kipchak. The separation of Kipchak languages by independent quality in medieval Oghuz-Kipchak mixed language system didn’t happen in one century period, early times of development of Turkic languages shows that Oghuz or Kipchak symbols were in use. As researches show among modern Kipchak languages Kipchak tint is dominant in Kazakh, Nogai, Karakalpak languages and Tatar dialects. The fact that languages of Kipchak-speaking ethnicities have elements of Oghuz, Karluk, Bulgar languages indicates that establishment of languages of Turkic peoples was complicated and contradicting linguo-ethnic and linguo-evolutional development process.

However, there is a tendency of ascribing medieval written monuments as a heritage to some modern individual nation. Anyway, it is doubtless that history of the Kipchaks who occupied the Great Steppe for long period of times, caused historical development of many nomadic people, made neighbouring countries to conduct policy convenient to them, formed economic and cultural relationships in East, built large Central Asian cities brought specific contribution to writing culture of its time. That is why we need to look at medieval written monuments in terms of Kipchak language and culture, and through it we can consolidate the stem of Kazakh nation that was founded as an individual state later in the history of Middle Ages. A notable turkologist E.N.Najip considers that common historical heritage, all modern Turkic languages, their

dialects and accents should be comprehensively compared, and every nation should take active part in it. Otherwise, researches will not give desired result. In order to realize these goals we should try to thoroughly compare and analyze monuments of Kazakh language. It is important to stop at each language category and make thorough study. The Middle Ages give an opportunity to comprehend the language of literature monuments in detail in the scope of Kipchaks, to clarify and distinguish the level of relation of those monuments to modern Kazakh language.

Written monuments of the Middle Ages are the only linguistic materials that saved information about languages spoken by ethnic groups of that time. That is why by investigating them closely we can get clear information about history of Turkic languages including Kazakh language. There are many opinions about the language of written monuments of that time. For example, the work of notable Turk linguist of XI century Mahmud Kashgari «Diwani lughat it-turk» was written in language of Oghuz tribe, besides, it contains Kipchak, Pecheneg, Kimek, Bulgar dialects along with elements of Turkic literature language. Concerning the language of monument «Diwani Hikmet» written by Akhmet Yassawi, R.Syzdyq supported the opinion that it was in «Kipchak-Oghuz»; moreover, he came to the conclusion that «Yassawi's hikmets... are pertained to solely Kipchak or Oghuz or Karluk group, there are different Turkic written monuments, all their samples (units, elements) existed, but Yassawi's language origin is Kipchak» [17]. E.N.Najip considers that Yusuf Balasaguni's epos «Kutadgu Bilig» (1069) was written in Karluk-Uyghur language while explorers write in their works that the language of epos of XIV century «Yusuf-Zuleyha» by Durbekis close to Akhmet Yassawi's «Diwani Hikmet», and «Qissas-ul-Anbiyyah» by Rabguziis similar to language of «Tafsir». As for the language of Kipchak heritage of the end of XIII and beginning of XIV «Codex Cumanicus», then V.V.Radlov relates it to Tatar-Mishar language while A.N.Samoilovich considers linguistic affinity between Kumyk and Karachay-Balkar languages [18]. Among later explorers N.A.Baskakov supposes Kipchak language as main language of «Cuman dictionary» and relates its language in one group along with modern Karaim, Karachay-Balkar, Kumyk languages, Crimean Tatars and Mamluk Kipchakslanguages[19]. T.I.Grunin notes the affinity between language of this monument and Armeno-Cuman language [20]. A.N.Garkovets supported this opinion and considered the language of «Codex Cumanicus» and language of written monuments of Armeno-Kipchaks as compound language forming a complex of Kipchak-Oghuz

dialects mixed with Crimean Tatar and kindred Kipchak-Polovets, Kipchak-Nogai, Kipchak-Bulgar, Oghuz languages» [21]. It is known that P.M.Melioranskiy considered the language of medieval dictionary monument «Kitab bi mejmu-u tarjuman turki wa ajemi wa mogholi wa farsi» (Turkic-Arab dictionary) as a heritage of Kipchak language close to the language of «Codex Cumanicus». Exploring the language of «Turkic-Arab dictionary» written in Mamluk country in 1245, A.Quryshjanov says that it doesn't particularly differ from general Turkic lexis [22].

The texts of written monuments give much information about Turkic entity and tradition. For instance, «Quttu bilik» poem written during prosperous period of medieval Karakhanid Empire gives a lot of information about medieval social-political life, history, science, literature and creed and beliefs of Turkic peoples. Political, public, social, educational problems were narrated by a scholar in the scope of that time. Yusuf Balasaguni who lived in XI century and earned the title of «Khas Hajib» due to his well-known didactic work «Kutadgu Bilig» was a prominent erudite scientist who mastered many scientific fields. Ancient Turks understood that true wealth was in knowledge, that happiness, intellectual development and life delight were in knowledge, and this understanding was tightly connected with religion.

The Turks' understanding of matters of humanity and ethics in society, fugacious nature of life, meaning and purpose of life, secret of existence is values that give experienced and complete edification to human of any time. During the Middle Ages these values developed to a new high level. One of those values is art of word. Since language is special biological sign that differs mankind from other life forms, every great civilization starting from ancient Greeks paid a specific attention to art of word. Nomadism also understood the virtue of word and paid special meaning to art of word. This value was kept for centuries from generation to generation, and medieval Turkic writings assumed greater importance and reached our time. Almost every of written heritage is art of word. For example, in dictionary «Diwan lughat it-turk» there are «Head of education is language», «What is done by tongue cannot be resolved by teeth», «Good deed starts from word», «Art starts with language», «Until human child speaks horse child neighs», etc.; in «Quttu bilik» it says «Decide hundred word by one word», «Good comes from tongue», «When talking much happiness leaves», «Tongue is sharper than sword», «Word shows thought», «Life passes quick, word stays forever», «A word can make human great or disgraceful», «Knowledge inflames good word», etc.,



in monument «The gift of truth» there are «Mindful word wins, mindless word kills», «Base of ethic is watching your words», «Foolish tongue is enemy of head, causing bloodshed and many deaths, who talks much will regret in the end, don't bristle up and keep in check», «What comes from tongue comes to head, and either good or bad name falls onhead», «Tongue can heal some, and can kill some»,etc., in written monument «Khosrow-Shirin» there are «Speak good if speaking», «A good word is whole point, speak it at suitable place», in «Gulistan bit-turki» monument «Heart can be hurt by one word of punishment», «Wise will speak and wait for answer», «It is better to stand quietly than speak and regret», in chronicles «Tarihi-Rashidi» it says «Serious word doesn't come back, unserious word doesn't come back», in ruba'i of Nawai «The lock of soul's treasure is tongue, the lock of mind's treasure is word (know it!)», «Who cannot control his tongue will have no respect», «Do not speak useless words, do not stop useful words», «True word is example, true word is short»,etc., in«Qissas-ul-Anbiyyah» written monument «prophet said «Silence is consent»,etc. The winged words about art of word found in written monuments can go on and on. Word that was main base of this Turkic cognition continued through winged words in proverbs and sayings, medieval scripts, and later oratorical reflections, and reached modern era showing continuation of entity and culture. All Turkic peoples, Turkic civilization contributed spiritual benefit to humankind which is art of word. That is why Turkic art of word should be cultivated in minds of young generation as one of the main values and form base of modern education.

Entry of Islam into Turkic entity that was forming for centuries and consolidated in Middle Ages, its mixing, binding and seamless uniting of Turkic entity and Islamic rulings can be clearly seen in monuments of Renaissance period. Wise thoughts about rules of people's relationships, behavior, educating posterity, marriage, manner of eating, manner of language interconnected with Turkic perception and religion.

One of the significant values in world's civilization is good behavior, humanity, human's precious qualities, and good character. Features like knowledge, dignity, generosity, and avidity, impatience, selfishness and insatiability alien to humanity can be found in any medieval text. For example, we notice that Islamic idea laid behind these words of A.Yugeneki «Allah multiplies good for modest, and takes bliss from arrogant», «Malice should be suppressed, people should be forgiven», «Allah loves who does good»,etc.

Happy and just society which is eternal problem of humankind is also glorified in medieval

poems. For instance, the main purpose of «Quttubilik» is giving happy life to people, building happy and fair society. A blessed society starts from building right family and every step of development made by this family leads to development of country; that is why Yusuf Balasaguni, who described that plain living, every relation in life should be realized regularly, mindfully and patiently, inscribed his name and the name of Karakhanid state that wished happy life into history of mankind, science and turkology forever by writing his wise and sincere thoughts in «Quttubilik» monument.

The epos considers that just person is full of humanity, and justice is the way to reach prosperity and happiness. Balasaguni himself considered the world as mercy and sincerity, and being merciful and sincere is the sign of high humanity. Balasaguni connected all good characters and qualities in human, his high morals and ethics with family and society education. The poet who regarded family education as the first step to forming high morals in human supposed that parents' example can greatly influence on generation; if parents had high morals, high standards, taught their children good traditions, then that child would be useful to society; if society members knew ethics and good manners, and their words, deeds were modest and true, then people would spiritually enjoy such society. The poet noted that child should learn good manners since his birth, that parents should be example of morals and ethics in and out, should teach their child good traditional lessons, to respect elders, to honour society's customs and traditions, to relate with different people, to understand and respect the past; and wrote:

«Teach your children customs,  
And they will be happy in both words».

Understanding that education starts from the cradle, the poet paid attention of young generation to the importance of knowledge:

«Pass your knowledge to your child  
Give them your sun on chest  
Then your child will not abandon humanity  
They will be on straight path and will be happy».

We can see our how our nation's spiritual development significantly matures through language units of vocabulary which are clear facts of every period of language development, some piece of certain historical conjuncture saved in scrolls, or research of complex of written monuments showing safe characters of each era. That is why exploring language from every small part to developed set phrases, texts and written monuments in historical-cultural-cognitive-linguistic unity will expand the scope of other scientists as well as language study,

and deepen language history and significance of Turkology.

*Medieval written monuments are precious values letting us know about people's life, history and culture, literature and language, morals; they are legitimate part of great Turkic civilization.*

### Conclusion

Ancient times history show that any nation once had great civilization of its time. Some of them attract attention of explorers while others wait for deeper analysis. There always were different opinions about civilization concept. Some main points of them can be collected and classified as below:

1. Culture and civilization are one, they are synonyms (J. Herder, E. Taylor).

2. Civilization is the end of culture, its old age and antipode of spirituality (J.J. Rousseau, C. Fourier, O. Spengler).

3. Civilization is a set of methods and ways of life of people, expressed in the material life, intellectual life, moral life, political and social organization of the group. (A. Nichiforo)

4. Civilization is culture's progress, aspiration for future, reasonable level of society (F. Voltaire, J. Bell).

5. Civilization is a historical and cultural level after wildness and barbarism (L. Morgan).

6. Civilization is an isolated kind of culture typical to ethnicities and countries (A. Toynbee, N.Y. Danilevskiy, etc.).

7. Every civilization is a set of ideas and political institutes, material and cultural living conditions, production power and social relations, religious, intellectual and artistic actions (M. Kruze).

As can be seen, defining civilization concept is not limited by measures. Social and political factors along with spiritual values, especially dominant language and written monuments in that language are important factors determining civilization of that society. Because writing is not just an artwork heritage, but important factor in determining condition and social, cultural, political relations in state and nation. In this regard, researches about Turkic civilization and its essential part – medieval Kipchaks will enrich its content. As a well-known explorer S. Klyashtorny said «A factor of imperial tradition in history of establishment of ancient Turkic civilization still waits for exploratory attention. Meanwhile, everything that we can distinguish as signs of civilization (first of all, well-developed writing and historical memory imprinted in this writing) was direct consequence of establishment of Turkic state. This is how Turks themselves called their state which we call Turkic Khaganate or Turkic Empire» [23], - it is clear that

Turkic civilization deserves a special place among world civilizations.

There is no doubt that Turkic civilization which has history full of contradictions and wonderful monuments and archaeological heritage justifying it has a strong inner immune system. When it is a matter of present and future of one or another specific civilization, particularly Turkic, then we should constantly keep both internal and external prerequisites of its full functioning and renaissance in our field of vision. As for internal prerequisites of Turkic civilization, then we can certainly say that they are favorable in general. Firstly, during their centuries-old history Turkic peoples outlived infinite number of social drama, cataclysms, and not only kept, but even strengthened their civilized identity. It became their genetic code. Therefore, its resistance to external negative influence is very strong [24].

A. Toynbee who explored world civilization links civilization to natural environment, and calls Chinese and Indian civilizations continental. If we consider Eurasian civilization in this regard, then it becomes clear that Turks are owners of steppe civilization in Great Kipchak Steppe as M. Adji supposed: «And no matter how this culture was called – Polovets, Pecheneg, Bulgar or some other, the root is one, because one nation lived in steppes – the Kipchaks speaking one language – Turkic. They lived in one cultural traditions – Turkic and professed one intellectual values – Turkic» [25].

Own world outlook and writing, original calendar and military system, marvellous architecture and oral literature, steppe democracy and morals – it all are specific signs of Turkic civilization.

Linguistic heritage should also be named among factors justifying general civilization. First Turkic Khaganate interconnected with China, Iran and Byzantine civilizations primarily used Sogdian language while runic writings spread in Second Turkic Khaganate. Over 200 stone monuments written in ancient Turkic alphabet of VII-VIII c. left in Mongolia and Altai, Khakassia and Tuva, East Turkestan and Zhetysay. Scientists proved that 13 out of 17 letters in Issyk-Kul writing of V c. B.C belonged to ancient Turkic runic alphabet. It follows therefrom that human's alphabet writing proves its viability even after long time. History without written facts is dark. That's why Turkic peoples who had own alphabet sourcing from antique times of ancient history and great literary heritage written in that language should take their deserved place among world civilizations.

Professor A. Quryshjanuly said: «It is known that our ancestors made writings called runes or engraving during ancient Turkic era along with using various scripts such as Sogdian, Uyghur, Brahmi,

Manikhei and Tibetan, and finally came to Arabic alphabet. Many Turkic written monuments made on the basis of these scripts clearly show most of their history. And these documents are written heritage of their life image full of numerous breathtaking events, i.e. they can prove their complex spiritual history, decent standard of cultural examples showing individual high civilized level specific to them». This statement defines priority of our historical entity, and imposes a responsibility to have Turkic mark in modern era of globalization as a generation inheriting that culture.

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