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**CULTURAL CODE OF EURASIA,
OR TO THE INTEGRATION REASONS QUESTION**

In the analysis of geopolitical and geo-economic factors of the Eurasian economic integration, the modern home and foreign scientists rarely mention some other objective circumstances - cultural, civilizational and historical. Our common soviet past is mostly mentioned only. The lack of attention to this aspect has several explanations, one of them - some methodological inertia.

The same structural approach, which is still often criticized by our academic environment, is manifested in the modern scientific interpretations. Among other things, this is the total politicization of history and the historical science.

Despite on the growing of the multi-genre research interests, yet still the history of Kazakhstan, of the entire Eurasia region is seen more as a political history. And even primarily as a political history.

The marxist methodology, failure or necessity of refusal which is declared more than twenty years, in fact often remains supporting research tool - as the history of the state, of the rulers, history of political struggle and events.

Another important aspect, which is updated in this regard, the history of the steppe culture. The range of its distribution, of course, does not coincide with the modern

state borders in Eurasia. Meanwhile, the history of material and spiritual culture, the history of the people, the humanity history, and their every day life need deep study, not only as the actual study object, but also as an important factor of Eurasian integration. That, in turn, identifies the significance, role and influence of the Kazakh culture on the development of the Eurasian region¹.

Clearly, the cultural roots of the people are much deeper and wider than the current borders of the Republic of Kazakhstan. Other peoples culture of the region is also formed across the breadth of Eurasia, under the direct influence each other.

The Kazakh history, the history of their culture did not begin in 1991, as sometimes discussed our speakers themselves, involuntarily accompanying the foreign policies. Its not began 200 years ago, what brings our history to the period of the Russian colonization, and even not in the FIFTEENTH century, when Kazakh statehood is started.

The whole series of times and ages, penetrating the territory of Kazakhstan and a large part of Eurasia, are the culture history. It started from the domestication of the horse 5.5 thousand years ago in the Botai settlement and finished by the world first manned flight into space from our land.

The politicization of the history and its perception as a series of invasions, the liberation struggle, wars and treaties provokes the politicization of the modern phenomena also, including the formation of a Eurasian economic Union. That often causes misunderstanding and, consequently, the denial of his need.

Just an anthropological analysis, not political, of the history of our civilization, nation, region, its culture is quite explains the logic of economic integration in Eurasia.

As you know, the nomadic Kazakh household and their ancestors in the vast territory were inseparable from the cultural contacts and the interactions. All the great steppe, from Altai to Pannonia, from the modern Mongolia to Hungary through Siberia, the Volga region, Northern Caucasus to Central Europe were

¹ Послание Президента Республики Казахстан - Лидера нации Н.А. Назарбаева народу Казахстана «Стратегия «Казakhstan-2050» - Новый политический курс состоявшегося государства». Astana, 2013.

covered by the permanent displacements. This, of course, affects on the ethno genesis of the peoples, their life and spiritual culture of the old ethnics inhabited the forest-steppe zone.

A brief overview of cross-cultural influences begins with the late Neolithic. According to the historian, the Eurasian steppes and plateaus of Asia is the birthplace of cultural breeds of horses, the domestication of the horse caused the first major people movement.

Later, in the Bronze Age the tribes' trajectory promotion of hunters and breeders has become a major trade route between the civilizations of the East and the Steppe.

The production of copper, tin and other non-ferrous metals reached million tons and exported to the outside.

Extraordinary art works created in Saks period – the zoomorphic style gold objects that is found throughout the steppe zone – are another confirmation. Just as the female stone sculptures, *balbal*, are the identical in Mongolia, in the Eastern Eurasia, and in Ukraine, in the Western Eurasia too. The Museum of Dnepropetrovsk (Ukraine) has the whole exposure time.

At the beginning of the I Millennium BC, as we know, there were such similarities of material culture as a Yurt, harness, suit, etc. They remain almost unchanged throughout the subsequent history of the middle Eurasia everywhere. For example, the famous Russian Monomakh's cap is absolutely native for the Kazakhs. Because this is one of the varieties of the Kazakh men's headdress, called *boryk*, here the hats are still.

In the Hun era the great migration from the East transformed the appearance of a resident of the Central steppes. A Mongolian facial feature of the all inhabitants of Eurasia is indisputable evidence of the mixing of the ethnic groups and the cultures at that time. Well, the relationship is obvious! The ethnographic scale, which has been suggested by L.Gumilev: Mongols, Altai, Kazakhs, Bashkirs and Tatars, Chuvash people, Ukrainians, Russians, Belarusians² - in itself is a common cultural heritage and wealth.

² Гумилев Л.Н. Ритмы Евразии: эпохи и цивилизации. Moscow, 1993.

Early Turkic period was rich in writing and literature, developed urban culture, transcontinental trade /the Great silk road and Meridian road/the passion of the Turks of different religious systems. The Central core of Turkic culture are powerful stories, images of the wise and prophetic storytellers seeking immortality of the human spirit in General, all that is characteristic, first of all, for the great Steppe.

At the same time comes the greatest epic of Kozy-Korpesh and Bayan, which is found in almost all Turkic peoples of Central Asia. The well-known Siberian social anthropologist G.Potanin hypothesized the migration it on the Western European soil.

In the first Millennium a General religious-philosophical system Tengri created in Eurasia. It was as a common spiritual core along the entire steppe range. According to Dr. Burkitbay, "the world and the way of life formed a unique attitude of a nomad, still not well investigated. They worshipped mainly the sky, Tengri."³ This is becoming a common spirituality throughout Eurasia. So, the Kazakhs and the Russians worshiped of the sky and the sun, the fire. And the ancient russian *Jarilo* is a sun and modern adjective "*jarkii*" (bright) sounds almost Kazakh - *jarik*, which translates a bright, light, shining sun. And as a continuation - many Slavic and Turkic names that contain the same root, which is the sun: Russian *Yarygin*, Ukrainian *Yaroshenko*, Polish *Jarowski*, and also *Jarikov*, *Jarkinbekov* etc. So, where does a fabulous *Jar-ptytsa* (Firebird) come from?

Runic letter of the ancient Turks appeared on the banks of the Yenisei river, reached Bulgaria and Hungary across Eurasia. It has influenced national runic of these peoples.

The most important stage of cultural Genesis in Eurasia was the turn of the first and the second millennia. Ethno-cultural diffusion of a thousand years ago, completing the process of homogenization, leads to the creation of a unique civilization of the universe. On the vast Desht-and-Kipchak space the tribes related by origin and languages have formed the main peoples living in the area of the

³ Буркитбай А.Г. Рассветы и сумерки казахской степи .Almaty, 2014. P.26.

great steppe at over time. Cultural interaction of forest and steppe, Turkic and Slavic peoples is reflected in the written texts, oral traditions and sources.

And here, of course, not to mention the famous Kazakh linguist and culturalologist Olzhas Suleimenov, according to him the X-XII centuries Russian Chronicles testify to the bilingualism of the inhabitants of contemporary Eurasia. Still not knowing of publications of the Russian Eurasianist S.Trubetskoy about the ethno-linguistic common region, O. Suleimenov and his followers dispelled the myth about just "some" Turkisms in the Russian language. There are many more, I'll write it later⁴. Followed the Mongol conquest enriched the Eurasian dictionary by adding a new military-political vocabulary.

Most Slavic toponyms and ethnonyms have a common turkomongolic or Persian roots understandable for any Eurasian. At the same time, for example, the etymology and the meaning of such famous names as the Kremlin, Kamchatka, Baikal, Volga, Ural, Siberia, sapsan, etc. in Russia itself known only to specialists. While, as for any Kazakh-speaking the meaning of these words is clear immediately. And the list is endless. The most common language in other segments is too common and understandable. Here are just a few examples. Russian/Kazakh words of the domestic sphere: *dengi/tenge* (money), *kazna/kazyra* (the Treasury), *khozaiyn/khozha* (the owner), *kucher/koshir* (coachman); a social vocabulary: *otets, otche* (father)/*ot, otchi* (fire, hearth holder, head of house), *baba* (grandma)/*baba* (ancestor, forefather), *maidan* (square in Ukrainian)/ *maidan* (battlefield, place of battle); in the art: *balalaika* (russian music instrument) /*bala* (child), *Bayan/ bayau* (to report, to inform), *domra/dombra* (music instrument), etc.

There are the same similarities in the grammar. Many matches were found in the Russian and Kazakh word formation. The word suffix-SHI in the both languages, for example, the Russian words "*igrayshii* " (playing), "*pishushii*" (writing) like Kazakh words *oinaushi* (player, gamer), *jazushi* (writer, the one who writes) indicates the person busy. And L.Gumilev indicated the Turkic end of the

⁴ Сулейменов О.О. Аз и Я. Alma-Ata, 1974.

Ukrainian surnames⁵. So, *Petrenko* - owned by Peter, son of Peter, Kazakh (and other Turkic languages) will be *Petrinki*.

What diverse and deep common Eurasian culture roots! Ethno-chronological panorama of Eurasia covers the history from the Hunnish or Scytho-Saka through the Kipchak-Cuman and Turko-Mongolian to Russian-Tatar and Kazakh. State Association of Eurasia by the Mongols changed, increased the political culture of the region. Further, as is known, this contributed to the formation of national States after the Golden Horde. The institutionalization of power, a clear system of horizontal administration also became universal for our Eurasian countries.

The new history of Eurasia records the radical changes in the cultural and humanitarian development. Interaction and penetration of the achievements of the civilizations of the South Kazakhstan region continued through Saryarka steppe to the North of the country. At the same time, started by Emperor Peter 1 and increased at the end of the EIGHTEENTH century the Europeanization leads to qualitative changes in the material and spiritual culture of the entire region, and first of all, in Russia itself.

On the one hand, the destruction of the Russian community has led to reduced efficiency, to agriculture extensification. Additionally, the simultaneous regeneration of the Central Russia community farming grew into the severe serfdom, which will provoke the Russian people migration to Siberia and South.

On the other hand, started following Europe industrialization of the economy required an additional resource.

Finally, the new Russian Empire policy and the old Eurasian movements and gathering lands traditions generated again the centripetal tendencies.

The social upheavals and wars, the colonization and internal strife couldn't stop the objective culturally process. On the contrary, this accelerated it. The twentieth century finds a new stage of universalization - uniformity of material culture, exploration of other ways of managing the combination of different structures. There was the materialization of achievements in the form of widespread use of

⁵ Гумилев Л.Н. Черная легенда. Друзья и недруги Великой степи. Moscow, 2007.

products of industrial production, universal literacy, scientific publications and literature. Moreover, it applies to the entire Eurasian region.

The ethno-cultural convergence continued in the Soviet Eurasia. The different peoples and Nations have become the one country citizens. For many decades they lived by the same laws, adhere to similar ethical rules, moves freely. From the second half of the twentieth century, with the growth of education, the advent of "lingua Franca", a significant social privileges and material wealth is the formation of a similar mentality, approximate scale of values and in some cases even the accretion regions of Eurasia.

It is therefore not surprising that the post-independence leaders, the citizens of the Commonwealth, cultural and professional communities continued informal contacts and communication. Active development of their own cultural world, the spiritual life of sovereign countries developed yet not excluding the General history. New Eurasia kept traditional complementary nature, the desire to maintain the communication and to be clear throughout the Eurasia.

Nowadays of the global economic crisis, globalization, local and regional threats force to join forces again. We will again help our common historical platform – the cultural code of Eurasia.

A clear understanding of the reality and awareness of the common Eurasian cultural phenomenon puts Kazakhstan in the category of the most advanced countries in the region. Restrained 1994 skepticism after 20 years was replaced by the institutionalization of the Association: the formation of the Eurasian economic Union. The truth is that the regardless of the day conditions, the historical and cultural roots of Eurasia unity determines the positive prospects of the region people and countries integration.

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