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SOME OPINIONS ON THE INFLUENCE OF THE STEPPE PEOPLES ON THE DEVELOPMENT OF RUSSIAN HISTORY

Abstract

The emergence of Russia as a great power in Eastern Europe due to the dissolution of the Golden Horde at the end of the 15th century is one of the most important events in contemporary history. In the 16th century and the following period, Russia not only replaced the Golden Horde Khanate, but also became one of the greatest actors in European history. The position Russia has today in terms of its spread in Eurasia is the result of Russia's interaction with the Steppe peoples and the stepp World. This article discusses the history of the formation of the Golden Horde, its ethnic and political influence on such peoples as Russia, as well as its influence on the statehood of the Golden Horde and the subsequent formation and development of the Russian state. Based on historical data and modern research, some opinions about the influence of nomadic peoples on the development of Russian history, historical significance and difficulties in revival are analyzed. The article evaluates historical sources from a critical point of view and discusses their role in historical reconstruction. The historical influence of the Golden Horde in the Eurasian steppes on the rise to the stage of history of other states, such as Russia, is considered from the point of view of scientific works.

Keywords: Steppe peoples, Russia, development, interaction, Eurasia, Eastern Europe.

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НЕКОТОРЫЕ ВЗГЛЯДЫ НА ВЛИЯНИЕ СТЕПНЫХ НАРОДОВ НА РАЗВИТИЕ РОССИЙСКОЙ ИСТОРИИ

Аннотация

Становление России как великой державы в Восточной Европе в результате распада Золотой Орды в конце XV века является одним из важнейших событий новейшей истории. В XVI веке и в последующий период Россия не только заменила Золотоордынское ханство, но и стала одним из величайших действующих лиц европейской истории. Положение России сегодня с точки зрения ее распространения в Евразии является результатом взаимодействия России со степными народами и степным миром. Далее в данной статье рассматривается история создания Золотой Орды, ее этническое и политическое влияние на такие народы, как Россия, а также ее влияние на государственность и формирование, развитие последующего русского государства. На основе исторических данных и современных исследований анализируются некоторые мнения кочевых народов о влиянии на развитие русской истории, историческое значение и трудности возрождения. В статье проводится оценка исторических источников с критической точки зрения и обсуждение их роли в исторической реконструкции. Историческое влияние Золотой Орды в степях Евразии на восхождение других государств, таких как Россия, на историческую сцену рассматривается с точки зрения взглядов в научных трудах.

Ключевые слова: степные народы, Россия, развитие, взаимодействие, Евразия, Восточная Европа.

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КӨШПЕЛІ ХАЛЫҚТАРДЫҢ ОРЫС ТАРИХЫНЫҢ ДАМУЫНА ӘСЕРІ ТУРАЛЫ

КЕЙБІР КӨЗҚАРАСТАР

Аңдатпа

XV ғасырдың аяғында Алтын Орданың ыдырауы нәтижесінде Ресейдің Шығыс Еуропадағы ұлы держава ретінде қалыптасуы соңғы тарихтағы маңызды оқиғалардың бірі болып табылады. XVI ғасырда және одан кейінгі кезеңде Ресей Алтын Орда хандығын алмастырып қана қоймай, Еуропа тарихындағы ең ірі мемлекеттердің біріне айналды. Ресейдің Еуразияда таралуы тұрғысынан қазіргі жағдайы Ресейдің дала халықтарымен және дала әлемімен өзара әрекеттесуінің нәтижесі болып табылады. Бұл мақалада Алтын орданың құрылу тарихы, оның Ресей сияқты халықтарға этникалық және саяси ықпалы, сондай-ақ оның Алтын Орда мемлекетігіне және кейінгі орыс мемлекетінің қалыптасуына, дамуына әсері қарастырылады. Тарихи деректерге және заманауи зерттеулерге сүйене отырып, Көшпелі халықтардың орыс тарихының дамуына әсері туралы кейбір пікірлері, тарихи маңызы мен қайта жандандырудағы қиындықтары талданады. Мақалада тарихи дереккөздерді сыни көзқарас тұрғысынан бағалап, олардың тарихи реконструкциядағы рөлі туралы талқылаулар жүргізіледі. Еуразия даласындағы Алтын Орданың Ресей сияқты басқа мемлекеттердің тарих сахнасына көтерілуіне тарихи ықпалы ғылыми еңбектердегі көзқарастар тұрғысынан қарастырылады.

Кілт сөздер: дала халықтары, Ресей, даму, өзара іс-қимыл, Еуразия, Шығыс Еуропа.

Introduction.

An Overview of Russia's Relationship with the Steppe in Russian Thought.

The effect of Russia's relationship with the steppe on the formation of the Russian identity is a subject that is highly emphasized all over the world. In this regard, we can give an example of Orlando Figes, who has recently been the owner of remarkable studies on the history of Russian culture. He devoted Chapter 6 of his book to this period with the title "Descendants Genghis Khan" [1]. Another name to remember is the French Hélène Carrère d'Encausse [2].

This effect, which reached its highest level especially after the 13th century, is possible to see the Tatar influence in matters that concern the entire society, such as tax collection in Russia, trade rules, and management of local people for 250 years. In connection with this, the problem of how to look at the steppe effect is a fundamental issue that divides the Russian intellectual life and has continuity. As it is known, Westernists and Pan-Slavicists in Russia see the steppe as a disaster threshold that has a deadly effect on Russia. The famous poet Pushkin said that "Russia was given a high mission... its vast plains swallowed the power of the Mongols and stopped their invasion at the very edge of Europe; the barbarians did not dare to leave enslaved Russia behind and returned to the steppes of their east. The nascent Enlightenment was saved by a fragmented and dying Russia..." [3]

The basis of research on the history of the Golden Horde dates back to the 18th century. V.N. Tatischeva, M.M. Sherbatova, P.A. Richkova etc. researchers are among the first representatives of historical studies on the Golden Horde. Nikolay Mikhailovich Karamzin (1766-1826), a Russian writer, poet, historian and critic, was the name that came to the fore with his works. Karamzin, who is considered the founder of the Russian history school, was the first person to emphasize the effect of the Golden Horde domination period, which lasted for 250 years, especially from the 13th century, in the history of Russia. Karamzin is known for his work "The History of the Russian State". Although this work of Karamzin is quite subjective, it has been a source of inspiration for Russian historians and the interest in the history of the Golden Horde has increased in this period. He described this period when Tatar influence was clearly seen in financial, commercial, spiritual, political issues; he defines as "Tatar yoke". Although Karamzin saw this period as the reason for Russia's authoritarian regime, he did not hesitate to state that it had positive aspects: "The invasion of Russia by Batu Khan deeply shook our country, but this disaster contained the seeds of a goodness and our unity. Moscow owes its greatness to the khans" [4].

The historian Sergey Solovyev (1820-1879), one of the leading figures of the westernist movement, is another of those who view Russia's relationship with the steppe negatively. He named the 4th volume of his basic work titled "History of Russia from Ancient Times to the Present", which was published in 29 volumes, as "Russia Under the Tatar Yoke". Solovyev sees this relationship as a fatal one that led to Russia's disaster. However, unlike Karamzin's subjective approaches based on conquests, Solovyev, who gave importance to the development line of civilization, wanted to see the Norman and Tatar periods as a part of Russian history [5].

Nikola Trubetskoy (1890-1938), one of the architects of the idea of Eurasianism, shared the same view; he argued that Russians inherited their empire from the sons of Jochi. Trubetskoy, said, "For our – that is, the Russians – correct national self-realization, we have to take into account the existence of the Turanian element in us. (...) We owe our Turani ancestors as much gratitude as our Slavic tribes" [6].

The history of relations with the steppe peoples is a topical issue that is frequently brought up in Russian political and scientific life, as seen in Vladimir Putin's comparison of the Kovid virus to the Pechenegs. This issue manifests itself in sometimes positive and sometimes negative approaches. Russian Foreign Minister Sergey Lavrov's article, published in 2016, in which he describes the historical background of Russian foreign policy, has evaluations that make the subject more interesting for us.

"However, the Russian people have always had their own cultural matrix and spirituality and have never been completely blended with the West. It would be appropriate here to recall a tragic and largely significant period of the Mongol invasion. Alexander Pushkin made the following notes on the subject: "The barbarians did not dare to leave an enslaved Russia, they stood behind the line. They returned to the eastern steppes." This means that the Christian enlightenment has been saved by a devastated and dying Russia. There is also an alternative view expressed by Lev Gumilyov, who wrote that the Mongol invasion facilitated the emergence of a new Russian ethno and that the great steppe gave an additional impetus to our development" [7].

Gumilev and the Peoples of Eurasia. The fact that Lavrov used Lev Gumilev's name as a second opinion here is very important. Because Gumilev is an inspiring thinker who left his mark on the 20th century. Gumilëv, who was held under pressure and sentenced to prison due to being seen as an opponent of the system during the Soviet Union, gained great fame in Russia after the collapse of the state. It even began to be seen as the counterpart of famous historical philosophers such as Herder, Spengler and Toynbee. Gumilev drew on Russian and German natural sciences; He studied history through geography because he studied disciplines such as history, culture, ecology, biosphere and astronomy simultaneously and in interaction. It is possible to say that Gumilev's theory of history emerged from the synthesis of humanities and natural sciences. Gumilëv's two theories draw attention to explain the birth and evolution of ethnic structures: Passionary Theory and Ethnogenesis Theory.

Passion, which expresses the highest level reached by the expansion activities of the tribe, sparked by a leader, bears great resemblance to Ibn Khaldun's concept of "irritability". Like Ibn Khaldun, he claims that every ethnic community develops like a living organism, and that great conquests take place at the highest level of national passion. Gumilev published his thesis on Ethnogenesis and the Earth's Biosphere in 1983, as a product of Passionary Theory and Ethnogenesis Theory. With this thesis, Gumilëv has connected the formation, rise and fall of peoples to certain principles.

Gumilev, developing the views of Konstantin Leontyev and Nikolay Danilevsky, sees the Russians as belonging to the Eurasian steppes. He described the Russians as a "super ethnos", similar to the Turko-Mongol peoples. He reinterpreted the periods of intensifying relations of the Russians with the steppe peoples as the periods of consolidating the Russian power with the steppe forces in order to protect the Russian presence against the destructive influences from Catholic Europe. In line with his Eurasianist views, he supported the national movements of the steppe peoples, especially the Turkic and Mongolian peoples. Thus, his views spread easily among Tatars, Kazakhs and other Turkic peoples, and he gained a well-deserved reputation. All of his works, which reflect his views, which are especially appreciated in Eurasianist circles in Russia, have been republished by the 'Gumilyov World Foundation' established in his name after his death. Gumilev's books have been translated into many languages [8].

Gumilëv's work, in which he directly deals with the effects of steppe peoples on Russian ethnic formation, is *Ancient Russians and the Great Steppe Peoples (Vol. I-II)*. The work consists of seven main parts. Each main section is divided into subsections within itself [9].

Ancient Russians and the Great Steppe Peoples (Vol. I-II) is a study of ethnic history. The work, in time, BC. I millennium-AD 15th century; As a place, it covers the Eurasian geography. Gumilev examined the ethnic history of peoples living in this time and place, such as Russian, Slavic, Khazar, Pecheneg, Guz, Hungarian, Jewish, Mongolian, Tatar, in the light of his Ethnogenesis Theory; He used his own wide-area scanning method to illuminate the issues that remained in the dark. Gumilev, in his work, read the historical events through geography.

In Gumilev's work, it is seen that he benefited from the eastern and western sources and the research works of the leading scholars of the field, used a scientific and fluent language, and did not allow for conceptual confusion. In his work, in which he glorifies the steppe peoples and their cultures, he emphasizes the similarity of interests between the Turkish and Mongolian tribes and the Russians. Gumilëv draws attention to Turkic and Mongolian influence in the transformation of Ancient Russia into Greater Russia and the formation of the Russian Super-Ethnos.

Results. As a result, the Russians, who formed their political and spiritual unity during the Golden Horde, were also culturally influenced from music to dance, from statism to linguistics and mythology. I would like to conclude these evaluations with a striking example.

Ivan IV Vasilyevich had appointed the former khan of Kasim, Simeon Bekbulatovich, to head Zemshchina. He was declared the tsar of all Russia with the title of "Grand Knez and Tsar", and Ivan himself was to become only the Knez of Moscow. Ivan IV would bow respectfully in his presence and use the signature "Ivan your slave" in his correspondence with him. Ivan had married him to the sister of Boyar Feodor Mitislavich. Although this behavior, which is said to have lasted until 1577, is considered as a political farce and not considered serious, we have good reasons to take it seriously considering Russia's long relationship with the Golden Horde. This event is important in terms of showing the influence of the Golden Horde legacy on the formation of this policy and Russian state traditions during the reign of Ivan IV, when the Russian imperial policy was formed. In this regard, we should also consider that Ivan suddenly dominated most of the lands of the Golden Horde (Great Horde) [10].

In addition, the high aristocracy of Russia, the boyars, who were the representatives of the old Udel order, had received all their privileges and legitimacy from the khans of the Golden Horde during the Golden Horde domination of nearly two and a half centuries. Declaring one of the Jochi generation as grand tsar during the terrorist acts against the Boyars also means recourse to the old ways of legitimacy for these actions. At the end of this process, most of the boyars were destroyed and the old feudal order was broken in Russia, and a new aristocratic class was formed, which took its legitimacy from the tsar and the Russian state. The large landowners, the boyars, will gradually be replaced by the small landed the dvorians. This process, which started with Ivan IV, found its final form in the time of Peter the Great. The Kasim Khanate had an important role in the Russian state and religious ideology.

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