

Kazakh-Kumyk interethnic communications: some issues of language and culture.

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Abstract

In this article was investigated the history of Kumyks' settlement in Kazakhstan, becoming the Kumyk people as part of the Kazakh people, as well as different aspects of historical, linguistic development. As source were used materials from field expeditions conducted in 2014 within implementation of the international project "Interaction of Turkic Languages and Cultures in Post-Soviet Kazakhstan" which was carried out at department of a tyurkology of international relations faculty at the Eurasian National University named after L. N. Gumilev.

Key words: Kumyk turks, Kumyk language, Kumyk culture in Kazakhstan.

Kumyk Turks which formed as a nation in the X-XI centuries is one of the Turkic-speaking people of Dagestan. The main area of living of these people is the Republic of Dagestan in the Russian Federation, more precisely Khasavyurt, Babayurt, Kyzlyyurt, Buynak, Derbent, Kaitag, Kayaket in Karabudagkent area, besides there are villages in Ichkeria, North Ossetia, Stavropol, and Kumyk diaspora living in Turkey, Iran, Syria, and in the southern region of Kazakhstan. At this time, the number of this nation is about 505,000 people, including 503,060 people who live on the Russian territory [1], 1113 Kumyks are registered on the territory of Ukraine, Belarus and Latvia, according to the last census (2009) 734 representatives of Kumyk population live in the Republic of Kazakhstan [2].

The problem of ethnogenesis and ethnic history of the nations of Dagestan is not solved to date, and requires further investigation. Today there are two points of view about the Kumyks' origin, some scientists consider Kumyks as migrants (S.M. Bronevsky, I.Klaprot, A.Vamberi), while others consider them to be local by origin (V.V. Bartold, S. Tokarev). The recent scientists consider a local ethnos as a base of ethnogenesis in which came Turkish element. Some of them consider as crucial impurity Savirs – Hun - Bulgar and Khazar tribes, others - Kipchak [3, 3.]. Both of them need more reliable source-base. This fact gave a rise to the works of researchers like K.S. Kadyradzhieva [4], M. Adzhieva [5], A. Kandaurova who are looking for Kumyk ancestors among the Sumerians, Cimmerians, Scythians, Huns, Khazars, Kipchaks. The problem of ethnogenesis and ethnic history of Kumyks was

full studied in works of J.A. Fedorov [6], A.V. Gadlo [7] and G.S. Fedorov-Guseinov [1].

Anthropological belongings of Kumyks - Caucasian ethnicity, Balkan-Caucasian group of Caucasus. This also included Azeris, Kurds of Transcaucasia, Tsakhurs, Tats-Moslems. Caspian type is usually considered as a kind of Mediterranean race or the Indo-Afghan race [8, 118 p.]

According to the classification of the Turkic languages by N.A. Baskakov Kumyk language along with the Karachay-Balkar, Nogai belongs to Kypchak-Polovtsian subgroup of Kipchak's group [9, 18-19 p.]. Kumyk language distributed in the Republic of Dagestan, north part of Chechnya, near Mozdok, North Ossetia as well as in Turkey and several Middle Eastern countries. Kumyk Turks speak their native Kumyk language and it is a nation with established national literary language. Their literary language, which is one of the six literary languages of Dagestan, is formed on the basis of Buynak and Khasavyurt dialects [10, 320 p.]. According to the 2010 census, 426 212 people speak in Kumyk language [11].

The periodization of Kumyk language has not been established to date. It is believed that the language has developed around the XIII century. Some researchers, for example, A.N. Samoylovich, N.K. Dmitriev, refer it to the Kipchak language, which was formed in the pre-Mongol period, before the XIII century [10, 320 p.]. From the XVII century Kumyk language is used as a language of international communication, and became an official language of the negotiations with the Russian authorities. Prior to the beginning of the nineteenth century Kumyk language was used as the language of interethnic communication of lingua franca in the mountainous areas of the north of Dagestan. Kumyk language continued to be the lingua franca language after the collapse of the Golden Horde [12]. Numerous nations of Dagestan and the North Caucasus in the communication between each other used Kumyk language. Visitors from Russia also have been forced to learn the language. It is surprising that the language of a numerically small people of today was the language of international communication.

Until 1928 Kumyks used Arabic script. Between 1928-38 - the Latin alphabet and since 1938 - the Cyrillic alphabet.

In kumyk alphabet there are 38 letters and 6 additional letters: ГЪ (Ғ/ Ғ), КЪ (Қ/ қ), НЪ (Ң/ Ң), ОЪ (Ө/ ө), УЪ (Ү/ ү), Ж (ДЖ/ Җ). The Kumyk language has 8 vowels: а, е, ы (ә), и, о, оь, у, уь, in some borrowed words can be vowel ә (æ).

Tabulation №1 [10, 320]

Raise	Line			
	Front		Back	
	Nonlabial	Labial	Nonlabial	Labial
Upper	и (i)	уь (u')	Ы (y)	у (u)
Lower	е (ie)	оь (o')	А (a)	о (o)

Kumyk language has 23 consonants.

By forming method			By forming place						
			Labials		Predentals		Middle-dentals	Back-linguals	Glottals
			Bilabial	Labio-dental	Dental	Dental-alveolate			
Noisy	Stops	Sonorous	б (b)		д (d)		Г (g)		
		Voiceless	п (p)		т (t)		К (k)	къ	
	Fricative	Sonorous	в (v)		з (z)	ж (zh)		гъ	
		Voiceless		ф (f)	с (s)	ш (sh)		х	гъ
	Affricative	Sonorous			д(д) ж (zh)				
		Voiceless			ч (ch)				
Sonorous	Nasal		м (m)			н (n)		нг	
	Lateral					л (l)			
	Tremor					р (r)			

Kumyks language consists of five dialects: khasavyurt, boynak, kaitak, tauli and ter. Dialect ter occurs in the Republics of Chechnya, Ingushetia and Ossetia. Different from the others is the kaitak dialect. In some dialects found Caucasian languages' lasting impact, most notably in the case of the "caucasian long consonants" [10, 321 p.].

Founder of Kumyk dialectology is a well-known scientist-turkologist N. Dmitriev. [13] The big contribution to development made I.A. Kerimov [14], N.H. Holmes [15] and other scientists.

The theme "Kumyk-Kazakh interethnic communications" can be developed since ancient times, from the time of Kipchaks. However, it is impossible to accommodate such a vast subject in one article. Therefore we will stop only on some of the problems of the topic.

It is interesting that Kumyks in Armenian sources are designated as "Kazakhs" [16, 93] Here are the ethnonymic, socionomic and toponymic parallels between the two relative nations: Kazakhs have name Argyn from middle zhuz; and Kumyks have a river and the town named Argun, close to the Kumyks' settlement of the Grozny and Gudermes districts of Chechnya; Nogais who speak Kumyk language also have such races as Kazakhs like alash, kongurat, uigurs, majar, naiman, uisun, as and kipchak. [17, 93]. The same can be an example to the toponymic parallelisms of kipchak era the name of the village Manas, Bekenez creek, ridge Carcar in central Kumykiya. In East Kazakhstan correspond to them:

toponymic parallels wintering Manas. As an example can use [18, 125 pp.], the river Bakanas and the mountain Karkar. With the name of the ruling kipchak tribal union Kangly from North Aral Sea region can be associated with the name of the two farms Kangals that existed prior to the 1970s in the Buinaksk district.

Kazakh-Kumyk folklore parallels are also interesting. The batyr Ayr-Targu mentioned in folklore of Kumyks has twin brothers in the person of the main character of the Kazakh epos Er-Targyn [19], Kose – the hero of the narts' legends, corresponds to Kazakh Aldar-Kose [20], at Kumyks also exists the legend about "kgyrk kyz" (forty girls) occurring in Central Asia. The largest period of epic songs in Kumyks called "Canna Cossack yrylar" ("Short kazak songs"), and their heroes are not only in Dagestan, but also in the area between the rivers Don and Volga. [17] The name of the founder of Kumyk classical literature is Yyrchi Kazak.

Speaking about interethnic relations, we can not ignore the fate of one of the founders of Kazakh statehood, deputy of the II-nd State Duma, Prime Minister of Kokand autonomy and builder Turksib Mukhamedzhan Tynyshpayev, whose third wife was Amina, the daughter of General Ali Sheikh Ali. After her husband's arrest she gave her maiden name Sheikh Ali to their son under the urging of Tynyshpayev [17]. It should be noticed that the ancestor Davlet Sheikh Ali Tynyshpayev Devlet-Murza Ali Sheikh (Shikhaliyev) is one of the founders of the Kumyk ethnography [21].

Kazakh-Kumyk interethnic family relations between two nations settled on both sides of the Caspian Sea have strengthened with the mass migration of Dagestani. Due to political repression Dagestan people began to move to Kazakhstan at the end of the nineteenth century. In 1944 Kumyks survivors of mass deportations, were settled in the southern regions of Kazakhstan. They did not immediately adapt in a foreign country. And yet, thanks to the hospitality and the similarity of religious beliefs and life Kumyk Turks have adapted to a new life. Now they are working in all areas and can freely communicate with local population. In Kazakhstan the first Dagestani cultural center was opened in 1996. At present time there are five such centers. Kumyks have complied with all the rights, as well as all other ethnic groups living in Kazakhstan.

It is difficult to give an exact number of Kumyks in Kazakhstan. As we said before, the number of officially registered Kumyks - 734. For a discussion of the theme of the Kazakh-Kumyk ethnic relations will take as a base records from field expedition ruled by professors, leaders of the international project "Cooperation of Turkic languages and cultures in the post-Soviet Kazakhstan" I.A.Nevskoy and C .A.Tazhibaevoy in 2014 and some of the materials which published in the media. Representatives of Kazakh Kumyks, informants of record - a married couple living in the area Merke in Zhambyl region. Their parents lived next door in the Kumyk area of Kutan. Because of the religious views were deemed as enemies of the people, and in 1935 one of the families was deported to the Kazakh steppes, and the other on the Kyrgyz land. [22] Most Kumyks are adherents of Sunni Islam. They adhere maskhaba Shafi'i.

Kumyks family which was deported to Kazakhstan gave in marriage their son to a girl from a family which forcibly resettled to Kyrgyzstan. Now they raise their

four daughters and one son. The report information about Kumyks on the Kazakh land will be provided on the basis of the family stories.

In Kumyk families young adults married according to parents' choice. There is also a tradition of bride stealing. A feature of the match-making tradition is that the groom's side a few times should ask for the hand of the bride. In Kumyks it is called "kalym". The girl decided to marry with a dowry. Dowry is called "qyznyn yi dynyasy» (qəznəŋ ɣj dɔnjasənə) [23]. And in Dagestan Kumyk language it is called sep (kyzga berilegen mal opurak) [24]. In the dialect of the southern regions of Kazakhstan dowry is also called "sep."

On the seventh day after the birth of the child they cut a ram, and meat is distributed to seven neighbors, and other part of meat cooks at home and give "ha• klyk". The adhan is read and give name to the child. Names generally have the Arab roots because of influence of Islam. For example: Mukusym, Rukiyat, Madina, Moustapha, Mahomed, Haji etc. Recently also felt influence of Russia: Lena, Emma, Klara, Zoya, Elvira, Roza, Marat, Elmira, Zarema, Renat etc. The baby is stacked in besik. But contain cradles read "nazuma" or "zikr". Both of them are considered as praise of Allah and prophets. The Kumyk besik differ in furniture from the Kazakh besik [25].

They celebrate circumcision of boy. However Kumyks in all kinds of events there are no music and dances. Men and women sit separately, and each group is reading zikr, thus honoring God.

They are engaged in cattle breeding and agriculture. Basically they bred horses and sheep. Overall Kumyks as the rest of the adherents of Shafi'i maskhaba do not eat horse meat. However Kumyks who live in Kazakhstan, as well as the Kazakhs slaughter horses for Sogym . Accordingly they are addicted to kokpar and even from childhood play alchiks. Kumyks struggle is called "sunna". In Dagestan, it is called "tutush".

Kumyks do not make a Kumys. They make Airan in "Kuvera" (kybi), shake for a long time and from it separate oil. The national dish "mantzhaprak", "khinkali" and "Kurz" take a special place in their lives.

Kazakhstan Kumyks start their day with a morning prays [26]. After prayer Kumyk women long read dua, asking for all the prophets starting with Adam and ending with the Prophet of the Prophet Muhammad. These give us know how much Kumyks knowledgeable about the history of Islam, and to understand how important it is for Kumyks religion. Their children study in Russian schools. International language for Kumyks from Kazakhstan is Russian, as well as in the rest of the ethnic groups living in Kazakhstan. Therefore, in their everyday life there are many words borrowed from Russian. Accordingly observed impact of the Kazakh language, which is similar to the Kumyk's sound structure.

Summing up, we can say the following.

- Kumyks and Kazakhs are very closely related ethnic groups based on genetic and linguistic characteristics and their relationships have a very deep roots;
- Parallels that occur between Kazakhs and Kumyks ethnogeneses explain the similarity of the two ethnic groups.

- Kazakhstani Kumyks observed linguistic, and cultural influence of domestic Kazakh and Russian;
- Kumyks comply with their linguistic peculiarities, traditions, culture, faith;
- In comparison with other ethnic groups in Kazakhstan Kumyks firmly adhere to the faith and try to live under Sharia law.

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