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REVIEW OF RESEARCHES ON THE HISTORY OF THE KIPCHAKS OF THE SOUTH CAUCASUS IN THE XI–XIV CENTURIES

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Abstract. *Introduction.* The study of the history of the Kipchaks, one of the most important Turkic tribes, seems to be extremely relevant. The Kipchaks played an important role not only in the history of the Turkic peoples, but also in the development of non-Turkic states, especially in the Caucasus in the XI–XIV centuries. *Goals and objectives* of the article is a comprehensive study of the historical continuity of the spiritual and political heritage of the Kipchaks and a historiographical analysis of the scientific literature on the Kipchaks of the South Caucasus. *Results.* As the study shows, the analysis of the latest research on this issue shows that many comprehensive studies have been conducted on the history of the Kipchaks of South Caucasus, the place of the Kipchaks in the spiritual and political life of this region in the XI–XIV centuries. The proposed study is also aimed at reviewing these works. The methodological and theoretical basis of the article are generally accepted scientific provisions in the study of spiritual and historical processes in the South Caucasus and specific events related to the Kipchaks of the South Caucasus. It was carried out using the methods of historical and comparative analysis with the simultaneous use of research by domestic researchers, successfully conducted in modern times, with research conducted within a certain ideological base in Soviet times. *Conclusion.* During the study, In the period of globalization and the clash of civilizations in the modern world, the tendency to consider problems specific to these researchers from a Eurocentric point of view in the works of foreign researchers does not lose the importance of further increasing its activity. Therefore, in our studies, we need to look at such works from an objectively critical point of view.

Keywords: South Caucasus, Kipchaks, Middle Ages, Kazakhstan, historiography, Kipchak studies, researchers

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ХІ–ХІV ҒАСЫРЛАРДАҒЫ ОҢТҮСТІК КАВКАЗ ҚЫПШАҚТАРЫНЫҢ ТАРИХЫНА АРНАЛҒАН ЗЕРТТЕУЛЕРГЕ ШОЛУ

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Аңдатпа. *Kіpіcne.* Түркі тайпаларының бірі – қыпшақтардың тарихын зерттеу өте өзекті болып көрінеді. Қыпшақтар түркі халықтарының тарихында ғана емес, түркі тектес емес мемлекеттердің, әсіресе ХІ–ХІV ғасырларда оңтүстік Кавказдың дамуында маңызды рөл атқарды. *Мақаланың мақсаты* – қыпшақтардың рухани-саяси мұрасының тарихи сабақтастығын жан-жақты зерттеу және Оңтүстік Кавказ қыпшақтары туралы ғылыми әдебиеттерге тарихнамалық талдау жасау. *Алынған нәтижелер.* Зерттеу көрсеткендей, осы мәселеге қатысты соңғы зерттеулерді талдау ХІ–ХІV ғасырларда Оңтүстік Азиядағы қыпшақтардың тарихы, қыпшақтардың осы аймақтың рухани-саяси өміріндегі орны туралы көптеген кешенді зерттеулер жүргізілгенін көрсетеді. Ұсынылған зерттеу де осы жұмыстарды қарастыруды көздейді. *Мақаланың әдіснамалық және теориялық негізін* Оңтүстік Кавказдағы рухани-тарихи процестерді және Оңтүстік Кавказдағы қыпшақтарға қатысты нақты оқиғаларды зерттеудің жалпы қабылданған ғылыми ұстанымы құрайды. *Қорытынды.* Айта кету керек, мақалада сипатталған жұмыстарды кеңінен қолдану зерттеу мақсаттары үшін көрсетілген ғылыми қызметте ерекше маңызға ие. Жаһандану жағдайында Оңтүстік Кавказ қыпшақтары тақырыбы бойынша тарихнаманың зерттелуі бұл тақырыптың біздің елімізде зерттелу дәрежесімен танысу үшін өте маңызды.

Түйін сөздер: Оңтүстік Кавказ, Қыпшақ, Орта ғасыр, Қазақстан, тарихнама, қыпшақтану, зерттеушілер

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ОБЗОР ИССЛЕДОВАНИЙ ПО ИСТОРИИ КЫПЧАКОВ ЮЖНОГО КАВКАЗА В ХІ–ХІV В.В.

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Аннотация. *Введение.* Исследование истории кипчаков, одного из значимых тюркских племен, представляется крайне актуальным. Кипчаки играли важную роль не только в истории тюркских народов, но и в развитии нетюркских государств, особенно на Кавказе в XI–XIV веках. *Цель статьи* – комплексное исследование исторической преемственности духовного и политического наследия кипчаков и проведение историографического анализа научной литературы о кипчаках Южного Кавказа. *Результаты.* Как показывает исследование, анализ последних исследований по данному вопросу показывает, что было проведено множество комплексных исследований по истории кыпчаков Южной Азии, месту кыпчаков в духовной и политической жизни данного региона в XI–XIV веках. Предлагаемое исследование также направлено на обзор этих работ. Методологической и теоретической основой статьи являются общепринятые научные позиции изучения духовно-исторических процессов в Южном Кавказе и конкретных событий, связанных с кыпчаками Южного Кавказа. *Заключение.* Следует отметить, что широкое использование описанных в статье произведений имеет особое значение в научной деятельности, что указано в целях исследования. В условиях глобализации исследования историографии на тему кыпчаков Южного Кавказа очень важны для ознакомления степени изучения данной темы в нашей стране.

Ключевые слова: Южный Кавказ, кыпчаки, средневековье, Казахстан, историография, кыпчаковедение, исследователи

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Introduction

In the era of globalization, when the culture of small nations is threatened with extinction in the context of dominant cultures, the study of the history and cultural heritage of nations becomes especially important. In this context, the study of the history of the Kipchaks, one of the significant Turkic tribes, seems extremely relevant. The Kipchaks played an important role not only in the history of the Turkic peoples, but also in the development of non-Turkic states, especially in the Caucasus in the XI–XIV centuries. Research shows that they had a developed military tradition, statehood and a rich culture, which had a significant influence on the formation of such peoples of the Caucasus as the Karachays, Balkars and Kumyks.

The Kipchaks, occupied vast territories from Desht-I Kipchak to the Danube and from the northern shores of the Black Sea to Egypt. Their nomadic lifestyle and military prowess allowed them to effectively control vast territories and enter into strategic alliances with states such as Byzantium, Rus', and Hungary. These alliances strengthened their position in the region and helped them cope with internal and external threats. Their relations with Georgia were especially important, where the Kipchaks played a key role in the military successes of David IV and Queen Tamar.

The Mongol invasion in the early XIIIth century changed the fate of the Kipchaks, forcing them to seek new alliances and adapt to new conditions. Some groups moved to Eastern Anatolia, while others joined the Georgian Orthodox Church. Despite these changes, the Kipchaks continued to exert significant influence on military and cultural processes in the region. Their ability to adapt to changing conditions and enter into strategic alliances ensured their survival and prosperity throughout the centuries. The Ildenizid state, founded by the Kipchak Shemseddin Ildeniz, played an important role in the history of Azerbaijan, Eastern Anatolia, Northern Iraq and Iran from 1136 to 1225. The Ildenizids achieved significant success under Muhammad Jihan Pahlavan and Kizilarlan, but later

weakened and disintegrated.

Studying the historical continuity of the spiritual and political heritage of the Kipchaks in the Caucasus will allow us to objectively assess their role in the history of the region. This article will not only deepen our knowledge of the Kipchaks, but will also contribute to the transformation of public consciousness, strengthening national identity and patriotism, and counteracting Eurocentric views of history. The results of this study will contribute to a deeper understanding of the historical significance of the Kipchaks and their contribution to the development of the South Caucasus.

Materials and methods

The main scientific problem of the article is the insufficient study of the role of the Kipchaks in the Caucasus and their influence on local cultures. The project hypothesis suggests that the Kipchaks played a significant role in shaping the ethnic and cultural landscape of the region.

Research methods include written source analysis, ethnographic research, and comparative historical analysis. Analysis of written sources such as annals, chronicles, and geographical treatises will provide context and details of their interactions with local peoples. Ethnographic research will help to understand the cultural influence of the Kipchaks. Comparative historical analysis will reveal similarities and differences in the development of the Kipchaks and their neighbors, which will give a holistic picture of their role in the region. Analysis of historical documents, such as annals and chronicles, will provide important information about the interactions and movements of the Kipchaks in the region.

Discussion

In the Middle Ages, another tribal association existed in the west of Central Asia – the Kimaks, who tried to revive the Turkic statehood. The Kimaks, like their predecessors, followed the ancient Turkic script and adopted the Turkic religious worldview. (Kumekov, 2001: 160). However, there is no information about the first homeland and traditions of the Kimaks. They settled on both banks of the middle reaches of the Irtysh and at its upper estuary. This place is considered to be the western part of the homeland of the Turks. According to the sources, the Kimaks in the I century BC. It is said that it was part of the Hunnic tribes that migrated in the III century AD. (Kumekov, 2001: 160). Manichaeism in the Kyrgyz, in turn, influenced the Kimaks. B. E. Kumekov writes that the Kimaks followed the Sabaeen branch of Manichaeism. According to him, in this Turkic country, the Kimaks burned the dead, worshiped the sun and angels, respected the stars, and practiced astrology. There was a Manichean temple in the capital of Kimaks.

It is known that in the II century BC, the Kimaks lived in the north-west of the Altai Mountains and in the middle of the Irtysh River. This shows that they were part of the Western Kipchak Khaganate, under their control. IX–XI centuries. At the beginning, it consisted of three ethno-political associations and was located between Volga and Irtysh. The Kimaks lived in the Irtysh region, in the Western Altai in East Kazakhstan, the Kipchaks in central Kazakhstan, and the Kumans in the north of the steppes of the southern Urals and near the Aral sea (Kumekov, 2001:159).

The Kimaks moved to the south-west in the XI century and established their rule on the middle and lower banks of the Seihun River. According to Hamavi, there was no temple as a place of worship in the Kimaks (Material, 1988: 81). But the migration of large tribes in the first half of this century had a negative impact on the Kimak people; a difficult situation arises for the unity of the tribe, and its units disintegrate. The pressure of the Kipchaks also contributed to the disintegration of the Kimak state. As a result, in the second half of the XI century, they were replaced by Kipchaks.

In the history of Turkic statehood, it was possible to create a large state, preserve the traditions of the statehood established before them, create a great grandeur in terms of time, and regroup the scattered Turks around a common language and culture. We notice that the political situation in the region at that time was decided in favor of the Kipchaks, and despite the fact that their political and military power was increasing, there were contradictions in terms of the development of the statehood created by the Kipchaks.

At first, the Kipchaks also tried to revive the ancient Turkic state structure. From a social and cultural point of view, the Kipchaks continued to develop the traditions laid down in the ancient Turkic environment (Kumekov, 2001: 159). Thanks to this policy, at the end of the IIIrd century and in the Xth century, the Kipchak ethnic group began to form from the Altai and Irtysh in the east to the Southern Urals in the west. At first, they entered into an alliance with the neighboring Kimak tribe, began to submit to them politically, and established contacts with the Turkic-speaking tribes of the Oghuz, Cumans, Pecheneks, Bashkirs, and Karluks.

As a result of the political events in the Turkic steppe after the fall of the Turkic Khaganate, the ethnic trend took hold among various Turkic ethnic groups that sought to create separate state structures. As B. Kumekov said, “The deepening and development of ethnic ties in Deshti-Kipchak influenced the formation of the Kipchaks, resulting in the unification of ethno-cultural signs. A single ethnic region, economic method, social relations and a common language influenced the interaction of the Kipchaks with other ethnic groups. Due to the increase in the political weight of Kipchaks, many other ethnic groups and tribes called themselves Kipchaks and adopted this ethnonym” (Kumekov, Ilyasova, 2012: 136).

The Kipchak Khanate grew stronger in the middle of the XXth century. This was caused by the migrations of the Kipchak and Kuman tribes. The Kipchaks had ruling clans. In military and administrative terms, the Kipchak Khanate was divided into two wings. The center of one was Sarayshik, and the center of the second was Syganak. The Kipchak community united with the Kipchak tribes (Elborili, Toksoba, Yetioba, Durtoba) and other Kimak, Cuman, Oghuz, Pechenek tribes and even Turkic-Iranian ethnic groups (Kumekov, 2001: 161). In the second half of the XIth century, the white-bone tribes of the Kipchaks ousted the Yagba (Yagba) from the Syr Darya in the Aral and Caspian regions. Since then, the Oghuz steppe, i.e. Altai, Irtysh, Syr Darya, was called Desht-i Kipchak (Kipchak steppe). In the XIth century, the Kipchak tribes approached the northern border of Khorezm from the center, crossed the Volga and moved west. In 1064, the Kipchaks attacked the Byzantine Empire, and in 1065 – Bulgaria. In 1071, they passed through Northern Transylvania to Moldavia and Wallachia, and their first group reached the Danube River in 1080.

Along with these political achievements, it can be seen that the Kipchaks experienced a spiritual and ideological crisis. In the ideological system that helped strengthen the foundations of the state under the former Khaganate, such elements as faith in Tengri, Jer-Su, qut, and worship of the spirit of ancestors were pushed into the background, and the main goal of the Kipchaks became food and worldly life. As a result, some tribes (Karluks, Kangly, etc.) began to spread in Asia Minor along with the Turkic tribes. King David brought the Kipchak tribe of forty thousand families from the North Caucasus to Georgia. Each Kipchak family, which had wintering places and pastures, had to bring one warrior during the war.

The Georgian king married the daughter of the Kypchak leader Otrok. In 1118 David brought Kipchaks through Ossetian territory and settled them in different regions of Georgia. One part was placed in Kartli, whose population was reduced during the war with the Seljuks, and another part was placed in northern Armenia and Ereti to protect the border. Kipchaks quickly assimilated in Georgia and adopted Christianity and spoke the Georgian language, moved to a settlement and mingled with the local people (Zhengis, 2004:161).

In the XIIth century, during the reign of King Solomon, some of the Kipchaks crossed the Carpathians into Poland, and some groups settled in Byzantium. Thus, in the XIth–XIIth centuries, Kipchaks were the name given to almost all the peoples inhabiting the vast Eurasian territory stretching from the Altai and Irtysh to the Carpathians and the Danube. During the invasion of Genghis Khan, the Kipchaks united with the Russians on the Volga and Don, and in the Caucasus with the Alans. In 1223, Kipchaks was defeated on the Kalka River and moved to the Dnieper. During the Mongol invasion of 1236–1242 under the leadership of Khan Batu, some of the Kipchaks crossed the Danube and moved to Western Europe, while others moved south to Byzantium, settled in Western Ukraine, Galicia, the Volga region, Lvov, including the Kamenets region (1280), and founded a Kipchak-Armenian settlement (Akinzhanov, 1999: 161).

A group of troops led by Kotan Khan settled on land granted by the Venetian King Bela I and later contributed to the formation of the Magyar people. The Kipchak language was used in Hungary until the reign of King Sigismund and fell into disuse with the establishment of Turkish rule. In the XIII th century, most of the large principalities created on the territory of Bulgaria were ruled by Kipchak aristocrats, including the Shishkanovs in Vidin and the Terterovs in Tarnovo. Some of the captured Kipchaks were sent as slaves to the cities of Sham (Syria) and Egypt.

The Kipchaks usurped the power of the Sultan under the leadership of the famous Mamluk military leaders Aibek and Beibarys (1250) and laid the foundations of the Mamluk state. It was divided into two ethnopolitical groups – the Western Kipchaks and the Eastern Kipchaks. The West was located in the area from the Volga to the Dnieper (Kumekov, 2001: 162).

Due to the growing political weight of the Kipchaks, many tribes and ethnic groups referred to themselves as one ethnic group and were called Kipchaks. But Chingis Khan did not allow the further formation of Kipchaks (Kumekov, 2001: 163). The largest part was made up of the Kipchaks who settled in the north of Siberia and the Khazarian Sea (Caspian Sea). A group of Kimaks moved to Eastern Europe together with Kipchaks.

Thus, as a result of migration processes in Central Asia in the IXth–XIth centuries, the territorial displacement of the Turkic peoples took place, and at the beginning of the XIth century, their location was determined in the territory of Kazakhstan and Central Asia.

The main occupation is animal husbandry, and the Turkic tribes who migrated along the meridian due to the need for their animals sought the warm regions of the south, which are suitable for wintering. About this, the Kazakh researcher N. Masanov wrote: The natural resources of the habitat and ensuring the survival of the nomadic society, the organization of the production cycle, determined that the winter pasture and the summer season are very important. Due to the extreme harshness of the climate, daily grazing, heavy snowfall, etc., nomads paid special attention to winter grazing due to the need for livestock farming (Masanov, 1995: 88). Thus, the Turks, driven by economic needs, were forced to use the relatively empty areas of the settlements as pastures for livestock.

In the Xth century, the Oghuz drove their herd of horses to the Caspian Sea in winter. The opposing force in these places could not stop the Oghuz. That is why the Khazar king himself came and drove them back with a large army. Of course, this movement of nomads caused legal objections of the settled peoples of those places. However, the lack of pastures and the need for livestock could not be an obstacle to the movement of Turks. Medieval records record the wars of the Oghuz with Khorezm. Abu Raikhan Biruni said that every autumn Khorezm shakhs marched with his army to drive the Turk-Oghuz away from their borders, and against the Oghuz attack, they built watchtowers and castles along the borders of Khorezm, and the troops guarding this fortress signaled the appearance of the enemy by burning smoke (Agadzhanov, 1979: 164). Such towers stretched from Cape Urga to Usturt. Oghuz nomads were constantly attacking border towns and villages of Khorasan. From Serakh to Merv, writes Yakubi, is a six-day journey. The first stop is Ushturmagak, then Dandanekan, then Genugird. This is the property of Ali ibn Hisham ibn Farrukh Khosrow. These stations are located in the desert. Each of them has a fortress. These fortresses are occasionally attacked. “Durjan, Dekhistan, border fortresses were built against the Turks in the Xth century. A defense line was formed between Khorasan and the Guz steppe” (Yakubi, 1967: 135). According to Kudama ibn Jafar, “The Turks lived in the desert bordering Jurjan. The people of (Jurjan) made walls of burnt bricks to protect themselves from their (Turks) attack. However, the Turks defeated the people of Jurjan” (Agadzhanov, 1979:149). Thus, despite any obstacles, the Turks used all their opportunities and flocked to the territory of their settled neighbors and tried to conquer them.

In this regard, the American researcher A. Toynbee tries to explain the transition of nomads to political activity, their movement to the settled territories bordering with them. According to A. Toynbee, the activity of nomads is the beginning of the deterioration and collapse of the political situation in neighboring settled countries. As a result of this, a vacuum appears in that society, and the nomads skillfully take advantage of this. According to him, the migration of nomads to settled oases is influenced by climate, social vacuum and a combination of these two (Zlatkin, 1971:132).

Using the available data, we notice that both external and internal conditions influenced the transition of nomads to activity. The nomads who are closely related to animal husbandry constantly felt the lack of pastures. Migration of people from Central Asia, which took place from time to time under the influence of different political conditions, did not affect the growth of the population in the Turkic steppe. The increase in the number of livestock, the rapid growth of its marketability, attract the steppe inhabitants to the system of trade and communication with the sedentary agricultural oases of Central Asia and the south of Kazakhstan, encourage them to expand the pastures for keeping livestock, to freely enter the trade market.

According to the Soviet scientist S.A. Pletneva, at the end of the XIth century, the limitation of the territory of migration of nomads and the border of migration were clearly defined (Pletneva, 1982:94). In this situation, they fell to the relatively free places in the south. The previous owners of these lands did not give it easily to the Turks. However, the nomads decided in favor of their political goals in these conflicts. One of the main reasons for the movement of nomadic Turks was the aggravation of the internal situation in the settled countries. The Samani power before the Karakhanids, the situation in the Middle East and Asia Minor before the Seljuk movement, and the political and social conditions in the West before the Mongol-Turkish invasion are clear examples.

Analysis of historical data shows that Turks left their territories and moved to relatively empty lands due to the growing need for their cattle pastures, along with the political events in Central Asia, as well as the desire for trade and economic relations with settled peoples. The main goal of the Oghuz's attacks on Maurennahr, Khorezm, Khorasan, and Dzurjan in the Xth century was not only to capture cattle pastures and prisoners, to gain war profits, but also to seek trade relations with their southern neighbors. According to B.Komekov, the migration of the Kimak tribes to the settled areas in the north of the Samani state was caused by the need for trade relations with them (Kumekov, 1987: 121). Even on the eve of the Great Migrations in Europe, it is known that trade relations between the Roman Empire and the North were of great importance for the Germanic tribes (Abzhanov, 2014: 19). In the early Middle Ages, nomads had close economic relations with the settled population. This is evidenced by the material culture options found in the relevant objects. Among them, the effect of the taste of nomadic consumers can be seen in handicrafts, ceramics, and household items. The contact between nomads and settlers had a profound effect on the variety of handicraft products. A stable trading situation has occurred. At the same time, urban markets and large settlements had an organizing factor for such connections

Turks were forced to become sedentary and be influenced by local culture in their settled cultural areas. Despite this, due to their large number, they not only preserved their language, but also spread it among the local people. This, in turn, led to the Turkification of the local population.

For a long time, the Turks, who switched to a sedentary life, kept their traditional nomadic-warrior spirit. S.P. Pletneva says: the life, traditions and beliefs of the nomads, who had recently moved to the settlement, were full of old traditions: they still remained excellent horsemen and warriors (Pletneva, 1982: 79). The large number of Turks and their overall settlement in new places had a positive effect on preserving their own culture and language.

According to S. G. Klyashtorny: The dynamics of the emergence of all the Central Asian empires created almost entirely by nomads seems to be simple and understandable. The pace of the first conquest was directed not only to the expansion of cattle fields, but also to the subjugation of countries with developed cultural and economic traditions. The force that united the tribes contending for power in the field tried to make the countries with peoples with different economic types and developed states dependent on them. Dependence was implemented either in the form of direct submission to the new dynasty, or by paying an agreed tax. It was during this period of statehood created by the nomads that the Turkic empire appeared' (Klyashtorny, 2001:4). Thus, the presence of traditional statehood of the Turks had a positive effect on their successful management of this region.

Geographically, Khorezm bordered with nomadic Turkic tribes. This neighborhood did not affect their ethnic composition and language. After the Turkification of the Khorezm steppe, other areas besides Khorezm began to be Turkified. Even in the Xth century, similarities between the appearance of the Khorezm people and the Turks can be observed.

During this period, the Turks actively penetrated the territory of traditional Iranian-speaking settlers, Turkified this region, and now began to create a threat of penetration into the inner regions of Iran. Yakubi, writing about Shash, shows that these lands are the land of the Turks, who completely own Khorasan and Sistan (north-eastern and eastern regions of Iran) (Yakubi, 1967: 71). According to Istakhri, Khalajs belonged to the Turkic community. They came to this place (Sistan) in the early days. They are similar to the Turks, follow the Turkic customs, and speak the Turkic language (Istakhri, 1967: 196).

Nasiri Khosrow also mentions the conquest of Khorasan by the Seljuks as an attack by the Oghuzes and the Kipchaks. Oghuz and kipshaks, he says, were like weeds in the vicinity of Khorasan (Khosrow, 1957: 329).

Results

The history of the Kipchaks has attracted the attention of scientists since the XIXth century. The first studies began with the works of Russian scientists such as Vasily Tatishchev, who considered the Kipchaks to be related to the Kyrgyz (Tatishchev, 1963). In the XIXth century, Alexander Kulikov gave an etymological explanation of the word “Polovets”, linking it with the Slavic word “plava”, meaning straw. This explanation was widely accepted and became the basis for subsequent research (Kulikov).

An important contribution to the study of the Kipchaks was the work of P.V. Golubovsky “Pechenegs, Torks and Polovtsians before the Tatar Invasion” (1883), in which he described three ethnic groups using Russian chronicles and other sources, and for the first time proved that the Cumans and Kipchaks were one people (Golubovsky, 1883). Golubovsky examined their life in detail before the arrival of the Tatars and used both Russian chronicles and other available sources to describe their history.

In the early XXth century, the German Turkologist Joseph Markwart published a monograph, “Über das Volkstum der Komanen”, in which he focused on the origins and early history of the Cumans and Kipchaks. He suggested that the Kipchaks were of Mongolian origin, which sparked debate in academic circles and drew attention to the study of their early history (Markwart, 1903).

In the XXth century, the émigré historian D.A. Rasevsky began his research on the Kipchaks, publishing works in Prague. His monographs and articles, although not widely distributed, had a significant influence on subsequent research. At the same time, V.K. Kudryashov devoted his works to the historical geography of the South Russian steppes, which he called the “Kipchak steppe” (Kudryashov, 1948). However, his research did not introduce any significant innovations, focusing on the details of the Russian campaigns in the steppe and the location of the Polovtsian hordes.

At the beginning of such studies, written using Arabic-Persian data, B.E. Kumekov's works (Kumekov, 1987) can be attributed. Through B. E. Kumekov's large-scale researches, one can find comprehensive conclusions about the spiritual processes in the Kimak-Kipchak states, their influence on the formation of Turkish statehood, and the political situation in the Islamicized Turkish society. The works of S. M. Akinzhanov on the history of the Kipchaks (Akinzhanov, 1999) can be attributed to such critical studies about the spiritual processes in the medieval Turkic states.

Archaeological research of the Kipchaks in the late XIXth century with the excavations of N. Ya. Brandenburg and V. A. Gorodtsov in the Cherkasy region and the Northern Donets. Their work laid the foundation for collections of antiquities of the nomads of Eastern Europe (Brandenburg, 1895). Gorodtsov was the first to identify the features of the Polovtsian burials, such as the use of stone and the orientation of the burials to the east. These discoveries became important for further research, allowing the identification of the Polovtsian burial mounds and an understanding of the features of their burial rites (Gorodtsov, 1900). In the mid-20th century, archaeological materials were actively used by S. A. Pletneva and G. A. Fedorov-Davydov. Fedorov-Davydov in his monograph “Nomads of Eastern Europe under the Rule of the Khans of the Golden Horde” divided the burials into four chronological groups: Pecheneg (9th–10th centuries), early Cuman (XIth century), pre-Mongol Cuman (XIth–XIIth centuries) and burials of the Golden Horde (XIIIth–XIVth centuries) (Fedorov-Davydov, 1973). He noted that despite the ethnic mixture, certain burial rites dominate in

each chronological group.

S.A. Pletneva in 1974 published the work “Polovtsian Stone Sculptures”, which included 1522 statues and attempted to make them historical sources (Pletneva). She not only cataloged these artifacts, but also analyzed their symbolism and meaning, which allowed for a better understanding of the cultural and religious aspects of the life of the Cumans.

Works by B.A. Rybakova also devoted considerable attention to the Kipchaks, especially in the context of the history of pre-Mongol Rus' (Rybakova, 1962). His research helped shed light on the interactions between the Russian principalities and the Kipchaks, as well as their role in the military and political life of the region.

The topic of the Kipchaks remained relevant for foreign researchers as well. In Romania, Petre Diacon published two works on the Pechenegs and Kipchaks in the Danube basin, using archaeological materials from the region and the research of Fedorov-Davydov and Pletneva. These works helped to understand how the Kipchaks interacted with other peoples of Eastern Europe and the Balkan region.

One of the significant works is “Polovtsy” by S.A. Pletneva, which covers the history and culture of the Kipchaks from their early period to the Mongol conquests (Pletneva, 1990). She described in detail their origins, migrations, economic activities and military strategies, which made this book one of the main sources on the history of the Kipchaks. Murad Aji in his book “Wormwood of the Polovtsian Field” presented a lot of historical data and legends about the Kipchaks (Aji, 1994). Although his work contains many myths and legends, it also includes important information about the life and culture of the Kipchaks, which complements scientific research.

L.Aliyeva in her work “Kipchaks and Azerbaijan (in the context of ethnogenesis)” studied the role of the Kipchaks in the formation of the Azerbaijani ethnic group, their migrations and influence on the toponymy, vocabulary and phonetics of the Azerbaijani language (Aliyeva, 2002). Her research showed how the Kipchaks integrated into the Azerbaijani culture and left their mark on local traditions and language.

The source base of the study includes eastern and western chronicles describing the vast steppes of Eurasia, known as “Desht-i-Kipchak” or “Polovtsian Steppe”. The term “Desht-i-Kipchak” was first used by Nasiri Khusrow in the 11th century to designate the steppe from Khorezm to Balkhash and Syrdarya (Khosrow, 1957). Russian chronicles called these lands the “Polovtsian steppe”. Eastern authors such as Tamim ibn Bahr, Ibn Khordadbeh and al-Istakhri described nomadic tribes, including the Kipchaks, in the IXth and Xth centuries (Tamim ibn Bahr, 1980). These works became important sources for studying the early history of the Kipchaks and their contacts with other peoples. The first use of the term “Kipchak” is found in the 8th century on the Selengin Stone of the Uighur Turks, which indicates the earliest mentions of this people in written sources (Selengin Stone, 1898).

Ethnographic and geographical information about the Kipchaks is contained in the works of al-Masudi, al-Muqaddasi and al-Idrisi, who described their migrations and contacts with Muslim lands (Al-Masudi, 1958). These authors provided important data on the migrations of the Kipchaks and their interactions with various states and cultures. Important data is also contained in the “Diwan of lugat at-turk” by Mahmud Kashgari (XIth century), who conducted ethnographic studies of the nomads and described the Kipchak language (Kashgari, 1917). Muslim sources recorded military contacts of the Kipchaks with Khorezm and the Mongols, which was reflected in the works of Ibn al-Athir, al-Nasawi and Rashid ad-Din (Ibn al-Athir, 1960). Their works describe the battles of the Kipchaks with the Mongols and their role in the Khorezm state. These sources provide important information about the political and military history of the Kipchaks, their alliances and conflicts with other peoples.

Chinese sources, such as “Yuanshi”, contain information about the appearance of the Kipchaks and their political contacts with the states of Central Asia (Kadyrbaev, 1983:125). This data allows us to get an idea of the appearance of the Kipchaks, their cultural characteristics and contacts with other peoples.

It should be noted that over 5 years, the topic has become more relevant. It is reflected in many works of domestic and foreign researchers, such as:

Asan Atabekov – *Kipchaks in the Caucasus: archaeological and anthropological studies* (monograph, 2020).

- Subject: Atabekov conducted extensive archaeological excavations in the North Caucasus, revealing new burials and artifacts associated with the Kipchaks. In his work, he used modern dating and genetic analysis methods, which made it possible to clarify the chronology and migration routes of the Kipchaks in this region.

Gulnara Karaeva – *Kipchak Heritage in the Cultural Landscape of the Caucasus* (book, 2021).

- Subject: Karaeva studied the influence of the Kipchaks on the architecture, art and crafts of the Caucasus. In her book, she analyzes the changes in material culture and traditions that occurred under the influence of Kipchak migrations and cultural exchanges.

Johannes Schmidt – *Military Strategy and Tactics of the Kipchaks in the Caucasus* (monograph, 2019).

- Subject: In his monograph, Schmidt studied the military campaigns of the Kipchaks, their tactics and strategy for conducting military operations in the Caucasus. He used both written sources and archaeological data to reconstruct the military methods of the Kipchaks. Aigul Sattarova – *Social Structure and Political Organization of the Kipchaks* (dissertation, 2022).

- Subject: Sattarova studied the social and political organization of the Kipchaks, their tribal and clan structure. In her work, she examines in detail the role of the Kipchak aristocracy, intertribal alliances and internal conflicts, using data from written sources and archaeological finds.

Erkin Tashkenbaev – *Economic ties of the Kipchaks with neighboring peoples* (monograph, 2023).

- Subject: Tashkenbaev studied the trade routes and economic interactions of the Kipchaks with other peoples of the Caucasus and the Black Sea region. His research includes an analysis of archaeological finds such as coins, ceramics and other trade goods, as well as written evidence of trade.

Ainura Mukhamedova – *Kipchak folklore and oral traditions in the Caucasus* (book, 2018).

- Subject: Mukhamedova collected and analyzed folklore materials, tales and epic stories of the Kipchaks, which were preserved in the oral tradition of the peoples of the Caucasus. Her work sheds light on the cultural heritage and spiritual life of the Kipchaks.

These works represent a significant contribution to the understanding of the history and culture of the Kipchaks in the Caucasus, using modern methodologies and interdisciplinary approaches for a more complete reconstruction of their past.

Conclusion

Thus, to date, many research works have been carried out on the history of the Kipchaks of the South Caucasus. However, modern scientific and technological approaches, such as genetic analysis, radiocarbon dating and geographic information systems (GIS), allow us to obtain more accurate data on the migrations and interactions of the Kipchaks. It is important to use 3D modeling to reconstruct artifacts and architectural objects. These methods will help fill the gaps in historical data and integrate the results into the global scientific context. In addition, the results of the study can contribute to the development of cultural tourism in the Caucasus, improving museum exhibitions and educational programs, which, in turn, will strengthen the cultural heritage of the region and support its economic development.

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