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### “TURKS, TATARS AND RUSSIANS IN THE 13<sup>TH</sup>–16<sup>TH</sup> CENTURIES”: EXPLORING THE INTERACTION ACROSS EURASIA

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**Abstract.** Research objectives: This article, through the review of István Vásáry’s book, published in 2023 as part of the Variorum Collected Studies Series (digital) by Taylor & Francis, aims to explore the interactions among Turks, Tatars, and Russians within the Eurasian region, as well as their broader political, economic, and cultural influences.

Research results and scientific novelty: The book that forms the basis of this article consists of a total of 21 articles by the Hungarian author published in different years, including the revised and translated English version of two articles previously published in Russian. This work of Vásáry, a veteran researcher in the field of Turkic, Mongolian, and Tatar history, as well as Turcology, explores the interaction among societies spanning vast territories from the Steppes to the Balkans and further across Eastern Europe. It exposes with great skill the political, military, administrative, social, economic, diplomatic, religious, linguistic, literary and cultural aspects of the interaction in question through specific case studies and facts. This view is a challenge to the general one that ignores the contributions of the people in the mentioned territories to world civilization. From this aspect, this book beckons scholars to reevaluate historical documents not merely as repositories of the past, but also as critical lenses through which to discern and interpret contemporary realities.

**Keywords:** Turks, Tatars, Russians, History, Historical sociology, Interaction, Cultural exchange

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Turks, Tatars and Russians are the ancient and ascendant communities of the Eurasian geography. Therefore, there exists a good deal of studies in the literature on the history, language, and culture of these nations. However, since these studies are primarily based on Russian archival documents, they are subject to criticism in several respects [5]. Perhaps the most significant reason for this criticism is the knowledge and

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materials created in the fields of language, history, and literature, which were seen as a tool for the sustainability of Russian colonialism and later as an instrument of ideological propaganda for the USSR administration [7]. This naturally gave rise to a one-sided view in the existing literature.

On the other hand, there is another issue described as Eurocentrism in front of regional studies, which often prioritizes European perspectives, methodologies, and theoretical frameworks that may not be entirely applicable to the diverse contexts of Eurasia [3]. Eventually, while stating that two incompatible perspectives known as Russocentric or Eurocentric have various handicaps, it should be acknowledged that the literature based on Russian sources is more comprehensive and explicative in understanding the history and current dynamics of Eurasia.

However, it should be noted that there are also various studies dealing with the interaction in the regions extending from Asia to the Balkans and Eastern Europe, which Vásáry wishes to show in this book. Among these, "The Horde: How the Mongols Changed the World" by Marie Favereau delves into the history of the Golden Horde, or Qipchaqs, focusing on its political, social, and economic impacts. The book explores how the Horde, originating from the Mongol Empire, became a powerful and enduring regime that influenced the trajectories of Russia and Central Asia until the sixteenth century [1]. Further, the author emphasizes the Horde's dominance in Eurasian continental trade, its complex governance involving khans and begs, and the sophisticated social organization that allowed it to flourish independently from the Mongol center. "The Turkic Peoples in World History" by Jo Yup Lee, recently published also, considers the history of Turkic peoples as a whole process of fusion and integration rather than a chronological and geographical classification [6]. Another book worth mentioning is "The Turks in World History" by Carter V. Findley. Published by Oxford University Press, the author discusses the journey of the Turks, which started 2000 thousand years ago and extended to Eurasia and Europe, their interaction with the people there, and eventually the modern states they formed [2]. Finally, within the scope of this article, the encyclopedic work titled "Turks," published in 21 volumes under the editorship of Hasan Celal Guzel and Halil Inalcik also be mentioned. Published in 2002, this encyclopedic collection spans 21 volumes and covers various aspects of Turkic history and civilization from ancient times to the present day [4].

Vásáry's book, which will be examined in detail under the sections below, offers very detailed information as a result of his many years of accumulated knowledge. Furthermore, it reveals the place and importance of Tatars and Turks in Russian history, highlighting the political, economic, intellectual, and literary interactions and cultural exchanges among the peoples in the vast Eurasian space through some certain events and facts. More importantly, the author underlines the role of the Turks in preserving the multicultural structure of the region, as experienced during the Golden Horde period [8].

#### 1- The Role of the Turkic Peoples in the Ethnic History of Eastern Europe

At the beginning of the book, Vásáry underlines the important differences between ethnicity and nationalism. He claims that nationalism is an ideological phenomenon created to respond to the political expectations of the modern age, aligning with the widely accepted view in the literature. In the historical context, The Turkic peoples, including Bulgars, Khazars, and later the Cumans and Tatars, played a pivotal role in shaping the ethnic and cultural landscape of Eastern Europe. In the chapter, where Bulgarians and Cumans are shown as two obvious examples, it is stated that these two Turkic peoples were primarily effective in the establishment of the First Bulgarian Empire in Eastern Europe and subsequently in the Bulgarians regaining their independence. On the other hand, The Magyars, who established Hungary, were significantly influenced by Turkic

tribes through intermarriages and cultural exchanges. Hungarian language and society integrated many Turkic elements, which are still evident today. The Turkic influence in Bulgaria and Hungary, including Romania, is seen in the ethnogenesis of their populations. However, modern nationalism often overlooks or minimizes these contributions in favor of narratives that emphasize Roman or Slavic heritage. By providing a detailed account of how Turkic groups influenced Eastern Europe this chapter not only highlights the significant role of Turkic peoples in European history but also challenges the often mono-ethnic focus of national histories in Eastern Europe.

## 2- Origins and Possible Cuman Affiliations of the Asen Dynasty

Chapter 2 discusses the contested origins of the Asen dynasty, which played a pivotal role in the medieval history of Bulgaria. The scholarly debate revolves around three main perspectives: whether the founders of the Asen dynasty, brothers Peter, Asen, and Kaloyan, were of Bulgarian, Vlakh (Romanian), or Cuman origin. Vászary critically examines each of these theories, offering a nuanced understanding of the ethnic and political complexities involved. Stating that Byzantinologist F. Uspenskii's approach to "Bulgarian" was replaced by other names, including "Vlakh," in historical records, and that the brothers Peter, Asen, and Kaloyan were Bulgarian in origin, has been refuted by other scholars, Vászary also considers F. Uspenskii's view to be largely inconsistent. Vászary points out that the second main theory, that the Asen brothers were of Vlakh origin and spoke the Roman language, is far from sufficient scientific evidence. According to him, the documents cited by this approach are bolstered by references in papal letters and other documents which hint at a Roman (or Vlakh) heritage. The author, who clearly shows his distance from the first two theories, draws attention to the interaction of the Asens with the Cumans, showing the Cuman origin of the name "Asen" and the political and military support that the Asen brothers received from the Cumans, as the most compelling argument. However, in the first chapter of the book, the author points to a synthesis that he essentially tries to do throughout the book, and says that it is difficult to draw definitive conclusions about the ethnic origins of the Asen dynasty based on the available evidence.

## 3- Cuman Warriors in the Fight of Byzantium with the Latins

This chapter, delves into the significant role of Cuman warriors in the geopolitical shifts in Byzantium during the early 13th century, focusing on their involvement in battles following the Fourth Crusade. The chapter meticulously examines the strategic implications of Cuman alliances and their profound influence on the outcomes of several key conflicts during this tumultuous period. One of the central events discussed is the Battle of Adrianople in 1205, where Kaloyan and his Cuman allies decisively defeated the Latin forces. This battle is particularly noted for the strategic use of typical nomadic tactics by the Cumans, including feigned retreats and sudden, fierce counterattacks, which overwhelmed the Latin knights. emphasizes the dual nature of the Cumans as both catalysts for change and agents of destruction in the medieval Balkans. Their role as mercenaries who shifted allegiances according to opportunity had long-lasting effects on the region's historical trajectory. The legacy of the Cumans, while marked by military prowess and significant victories, also includes the instability and devastation brought to the areas where they operated.

## 4- The Hungarians or Možars and the Meščers/Mižers of the Middle Volga Region

This chapter starts with the arrival of the Hungarians in the Carpathian Basin at the end of the 9th century from the east. A segment of these groups did not partake in the westward migratory waves and stayed closer to their original homeland. Notable is the

differentiation between the 'Eastern' and 'Western' Hungarians, who, despite geographical separations, maintained connections for a period. Over time, however, these connections weakened and eventually ceased. The document also contemplates the current implications of these historical dynamics, discussing how these past interactions have shaped modern national identities and ethnic compositions in the region. It calls for a nuanced understanding of these historical interactions to appreciate the complex ethnic and cultural heritage of the Middle Volga and its peoples. In summary, Vásáry's work provides a detailed examination of the historical and cultural interactions between the Hungarians and the peoples of the Middle Volga region, highlighting the complexities of migration, identity, and assimilation in shaping the historical narratives of Eastern Europe.

#### 5- The Golden Horde Term *Daruga* and its Survival in Russia

Chapter 5 explores the profound impact of the Mongol invasion on Russian history, emphasizing the long-term influence of the Golden Horde's administrative practices on medieval Russia. Vásáry specifically focuses on the term "daruga", tracing its origins, functions, and how it integrated into Russian administrative language and practices. The term "daruga" originates from the Mongolian word 'daru-' meaning 'to press', similar to the Turkic term "basqaq" used to denote a similar administrative position within the Golden Horde. This term was widely adopted across the Mongol Empire and persisted in various forms across regions historically under Mongol control. Chapter concludes that the term "daruga", its functions, and its integration into Russian administration exemplify the profound and lasting influence of Mongol governance on Russia. The adaptation of this term signifies a broader integration of Mongol administrative practices into Russian state structures, which has been a subject of interest and study for both Russian and Western scholars. Overall, the text offers a detailed exploration of how a single Mongol term reflects broader historical processes and influences, contributing to our understanding of the Mongol legacy in Eastern European historical and administrative contexts.

#### 6- The Institution of Foster-Brothers (*Emildas* and *Kokaldas*) in the Chingisid States

Chapter 6 examines the place and importance of the foster-brotherhood institution in the social structure and social relations in the Chinggisids and their successor states. Foster-brotherhood is a practice that existed in Turks and other societies before Chinggisids. However, this institution, known as "emildas" and "kökaldas", became a more formal institution with social and political roles in the Chingisids and their successor Turkic states. During the Ilkhanids, as well as the Crimean, Kazan and Nogay Khanates, this institution became more confined, and "emildas" or "kökeldas" became confidants and advisors of khans, sultans and their families, and furthermore, they rose to leadership positions in important military posts. Making evaluations on the etymology of "emildas" and "kökeldas", the author also provides a broad overview of the practices in the Golden Horde state, Crimea, Kazan, and Nogay Khanates compared to those in other communities.

#### 7- The Role of *Basqaq* and *Daruga* in Mongol and Turkic Administrative Systems

After examining the foster-brotherhood's social role in Chapter 6, this chapter explores the functions of *basqaq* and *daruga* in Turkic and Mongolian administrative systems. *Basqaq* (Turkic) or *daruga* (Mongol) used in the Turkic and Mongolian administrative system has changed functionally over the period from the 13th century to the 16th century. *Baqaqs*, who are initially responsible for the complete and timely collection of taxes and partly have local administrative duties, have become an important

institution of the central administrative system over time. Similar to *emildas*, *basqaq* – first mentioned in Kutdgu Bilig and part of the Turkic administrative system – was adapted into the administrative systems of the Chinggisids and their successor states following Turkic-Mongolian interactions.

The roles of *basqaq* and *daruga* illustrate the complexity of governance in the Mongol and Turkic empires. These terms encompassed the authority and responsibilities assigned to officials within the expansive Mongol administration, reflecting the empire's approach to local governance and bureaucratic control. The evolution of these terms and their functions underscores the adaptability and pragmatism of Mongol imperial strategies, contributing to the administrative efficiency that supported their vast empire.

#### 8- *Susun* and *Süsün* in the Middle Turkic Texts

In this chapter, the author traces the interaction between Mongols and Turks through the word *susun* or *süsün* written in Arabic letters in middle Turkic texts. Furthermore, the author deepens his research into "Husrav u SİRİN," and the words *susun* used in the yarliks of this period. The word *susun* can mean "thirst," "drink", "beverage," "wine," "wet," and even "buttermilk", "curdled milk", "fresh koumiss". He emphasizes that the prefix "*suw*" might be of Turkic origin, while the suffix "*-sun*" might be of Mongolian origin. In doing so, he highlights the significance of contextual analysis, linguistic comparisons, and historical documentation in unraveling the complexities of Middle Turkic texts.

#### 9- Notes on the Term *Tartanaq* in the Golden Horde

Using the term *tartanaq* as a case study to illustrate the complexities of medieval Turkic administrative terminology, this chapter explores the term *tartanaq* within the context of the Golden Horde, highlighting its historical and linguistic significance. The text delves into how *tartanaq* was used in administrative records to denote specific types of duties or taxes associated with the weighing of goods. Vásáry explains that *tartanaq* likely referred to a fee or duty levied based on the weight of merchandise, which aligns with the administrative practices of the Mongol Empire and its successor states, where such fees were common. Overall, Vásáry's examination of *tartanaq* contributes significantly to our understanding of the Golden Horde's administrative terminology and the complexities involved in interpreting historical documents from this period.

#### 10- Remarks on Uighur Literature in the Golden Horde and the Timurid Period

This chapter delves into the use of the Uighur script in the Golden Horde and among the Timurids, examining its role in cultural and administrative contexts during the 14th and 15th centuries. The chapter also discusses the historical significance of two important Uighur-scripted documents preserved in the Austrian National Library. Vásáry's exploration of the Uighur script in these historical contexts shows its significant impact on the administrative and cultural developments in the Golden Horde and Timurid empires. His work sheds light on the broader implications of script and language in the governance and cultural life of Central Asian empires, providing insights into how these tools were used to consolidate power and culture across diverse populations. This chapter also underscores the importance of script and language in historical governance and cultural transmission, contributing to our understanding of medieval Eurasian history.

#### 11- Mongolian Impact on the Terminology of the Documents of the Golden Horde

Chapter 11 deals with the significant influence of Mongolian terminology and administrative practices on the documents of the Golden Horde, focusing on how Mongolian administrative and legal concepts were incorporated into the Eastern Turkic language and chancellery practices of the Horde during the 13th to 15th centuries. The

Golden Horde, a state formed from the western part of the Mongol Empire, utilized a chancellery system deeply influenced by Mongolian administrative practices. Unlike its counterpart in Persia (the Ilkhanids), which continued to use Mongolian in official documents, the Golden Horde adopted the Eastern Turkic literary language for its documentation, albeit heavily borrowing Mongolian vocabulary and phrases. In brief, this chapter provides a detailed exploration of the Mongolian impact on the terminology and administrative practices of the Golden Horde, offering insights into how conquerors and conquered peoples can exchange and integrate cultural and administrative elements, leading to a unique synthesis that characterizes an empire.

#### 12- Immunity Charters of the Golden Horde Granted to the Italian Towns Caffa and Tana

In this chapter, Vászary analyzes the immunity charters granted by the Golden Horde to the Italian towns of Caffa and Tana, focusing on the historical context, the significance of these documents, and the challenges faced by historians in studying these sources. The chapter outlines how, from the 13th to the 15th centuries, these towns were granted special charters by the khans of the Golden Horde. These charters provided various privileges, including fiscal immunities and trade concessions, which were crucial for the development and operation of these bustling mercantile hubs. Vászary's work highlights the importance of these charters not only as tools of medieval diplomacy but also as vital sources for the study of the economic and political history of the Golden Horde.

#### 13- Oriental Languages of the Codex Cumanicus: Persian and Cuman as Linguae Francae in the Black Sea Region (13th–14th Centuries)

This comprehensive chapter examines the linguistic intricacies and historical significance of the Codex Cumanicus, focusing on the use of Persian and Cuman languages during the 13th and 14th centuries in the Black Sea region under Mongol rule. Alongside Persian, Cuman, a Turkic language, was widely spoken across the Golden Horde and was included in the Codex for similar practical reasons. The inclusion of Cuman catered to the needs of the local populations and the Italian merchants who interacted with them, particularly in regions like Crimea and the lower Volga where Turkic languages were predominantly spoken. The use of these languages in the Codex highlights the Mongols' pragmatic approach to governance, emphasizing communication and administration over cultural assimilation. This policy fostered a diverse and multi-ethnic empire where linguistic skills were highly valued as political assets.

#### 14- A Contract of the Crimean Khan Mängli Giräy and the Inhabitants of Qırq-yer from 1478/79

Chapter 14 provides a detailed examination of a unique historical document – a contract between Crimean Khan Mängli Giräy and the inhabitants of Qırq-yer, dated 1478/79. This document is significant for its insights into the urban culture, political arrangements, and multicultural interactions within the Crimean Peninsula during the late 15th century. This particular contract not only reaffirmed the privileges of Qırq-yer's inhabitants but also secured their loyalty amidst the political upheaval following the Ottoman conquest of nearby Kaffa in 1475. Mängli Giräy's contract with the town's inhabitants illustrates the complexities of local governance and the khan's efforts to stabilize his rule by securing the support of key urban centers.

#### 15- The Impact of Uralic Elements on Tatar Language and Culture

This chapter aims to show the significant influence of Uralic elements on the Tatar language and culture, focusing on historical interactions and linguistic integrations between the Tatar people and Uralic-speaking communities. The Uralic languages,

encompassing a diverse range of linguistic groups including Finnish, Hungarian, and various languages spoken by indigenous peoples across northern Eurasia, have historically been in contact with Turkic languages such as Tatar. Vászary traces these interactions back to ancient times, when these groups coexisted or neighbored each other, leading to significant cultural and linguistic exchanges. Beyond language, Vászary emphasizes the exchange of cultural practices between the Tatars and Uralic-speaking peoples. This includes shared myths, music styles, and even religious beliefs to some extent, reflecting a rich tapestry of interaction that has contributed to the ethnogenesis of the Tatar people. He highlights how these exchanges are manifested in traditional Tatar art, folklore, and societal norms.

#### 16- Orthodox Christian Qumans and Tatars of the Crimea in the 13th–14th Centuries

In this chapter, Vászary examines the presence and influence of Orthodox Christianity among the Quman and Tatar populations in Crimea during the 13th and 14th centuries, shedding light on the complex interplay between religion, ethnicity, and political power in this pivotal region. The Byzantine Church's missionary efforts aimed at converting these nomadic peoples, who migrated frequently across the steppe regions of Crimea. This resulted in the establishment of several eparchies (ecclesiastical districts) dedicated to these groups, reflecting the church's strategic approach to integrating these communities within the Christian fold. The conversion of these Turkic groups to Orthodoxy also had significant political implications, particularly under Mongol-Tatar rule. Vászary discusses how these conversions may have facilitated smoother governance and enhanced the socio-political integration of diverse ethnic groups within the Crimean part of the Golden Horde.

#### 17- History and Legend in Berke Khan's Conversion to Islam

Chapter 17 analyzes the historical and legendary accounts surrounding Berke Khan's conversion to Islam, emphasizing the intricate blend of factual and mythical narratives that have shaped our understanding of this significant event. Berke Khan, a pivotal figure in the Golden Horde, was the first Mongol ruler to officially embrace Islam, an act with profound religious, cultural, and political implications. Berke's adoption of Islam was not merely a personal transformation but also a strategic act that had significant political and cultural ramifications. It allowed for alliances with Muslim states and facilitated the integration of Islamic culture and religion into the governance and daily life of the Golden Horde. This move also distanced the Golden Horde from other parts of the Mongol Empire, particularly the Ilkhanate, with whom Berke's relations were often tense.

#### 18- Trade and Diplomacy on the Volga: Russians and Crimean Tatars in the Late 16th Century

This chapter provides an in-depth analysis of the complex interactions between Russian and Crimean Tatar groups along the Volga River in the late 16th century, focusing on the nuanced dynamics of trade and diplomacy. This period marks a critical juncture in Russian expansion and Tatar resistance, shaped significantly by both confrontation and cooperation. Vászary concludes that the interactions along the Volga in the late 16th century highlight the complexity of Russian-Tatar relations, characterized by a continuous negotiation between conflict and cooperation. The period ultimately laid the groundwork for the further integration of the Volga region into the Russian state, significantly impacting the cultural, economic, and political development of the area. Overall, the text provides a nuanced understanding of how trade and diplomacy functioned as tools of statecraft and survival in a region marked by constant flux and competition. This contributes

to a deeper understanding of the intricate relationship between the Russians and Crimean Tatars during a pivotal era in the history of Eastern Europe.

#### 19- Russian and Tatar Genealogical Sources on the Origin of the Iusupov Family

In the chapter, Vászary's extensive research delves into the complex genealogical history of the Iusupov family, a prominent Russian princely family of Tatar origin, illustrating the intertwining of Russian and Tatar historical narratives and the significance of genealogical studies in understanding broader historical contexts. The Iusupov family, notable in Russian history, is traced back to the Nogay princes Yüsuf and his brother Ismail's son, Urus. Their descent is emblematic of the integration of Tatar aristocracy into Russian nobility, particularly after the imperial decree of 1799, which officially recognized the Iusupovs as part of the Russian princely clan. This incorporation reflects a broader historical trend of merging diverse ethnic elites into the Russian aristocratic framework during and after the Mongol-Tatar period. The chapter concludes with a reflection on the importance of genealogical research in Russian history, particularly for understanding the integration of diverse ethnic groups such as the Tatars into the Russian aristocratic structure. Vászary's research not only sheds light on the historical significance of the Iusupov family but also on the broader implications of genealogy as a tool for historical analysis.

#### 20- Clans of Tatar Descent in the Muscovite Elite of the 14th–16th Centuries

Examining the role of Tatar clans among the Muscovite elite from the 14th to the 16th centuries, this chapter offers an in-depth analysis of the integration and influence of these groups on the development of Russian autocracy and bureaucracy. This historical investigation illuminates how the descendants of Tatar princes and nobility became woven into the fabric of Muscovite society, affecting its political and social structures. The chapter discusses how the Tatar aristocracy, initially outsiders, increasingly became part of the Muscovite administration. Tatar customs, administrative techniques, and military tactics were absorbed into the Muscovite system, playing a crucial role in shaping the emerging Russian autocracy. This process involved both the assimilation of Tatar individuals who converted to Christianity and those who retained their Muslim identity but pledged loyalty to the Russian princes. The incorporation of Tatar clans into the Muscovite elite not only altered the social landscape but also had profound political implications. Vászary discusses how these Tatar elements within the elite could maneuver to achieve high ranks and substantial influence, illustrating the fluidity and permeability of social boundaries in Muscovite Russia.

#### 21- Muscovite Diplomacy with the States of the Orient

The last chapter of the book discusses the diplomatic relations between Muscovite Russia and the states of the Orient from the late 15th to the late 17th century. It begins by contextualizing Kievan Rus' as a European state with Byzantine Christianity, but its feudal disintegration and subsequent Tatar invasion led to a halt in European trends and the emergence of Russian autocracy under Moscow's guidance. The Tatar Yoke period, spanning roughly from 1240 to 1480, ended symbolically in 1480, coinciding with the rise of the Muscovite autocracy. This chapter concludes by emphasizing the importance of publishing and researching the extensive archival material related to Muscovite diplomacy. It underscores the need for ongoing scholarly efforts to explore and make accessible this valuable historical data, which provides insights into Russia's diplomatic history and its interactions with neighboring states in the East.

In conclusion, it should be noted that the primary aim of all the articles collected in this book is to highlight the interactions among Turks, Tatars, and Russians across the regions extending from Asia to the Balkans and Eastern Europe, and to elucidate



their political, military, commercial, and cultural influences on the peoples of these regions. Secondly, the book in question can be regarded as a work of historical sociology, which demonstrates how societies across the vast Eurasian geography have changed or transformed through specific institutions and events, employing an approach that is rarely seen in historical studies. The final and perhaps most significant point concerning the book is that the author highlights the contributions of Turks, Tatars, including the Mongols, to world civilization. These contributions are frequently overlooked in Eurocentric research, yet the author substantiates them through the presentation of concrete historical documents and case studies. Apart from Vásáry's works, many studies, some of which are mentioned in this article, clearly reveal the contributions of Turks and Tatars to today's Eurasian geography and world civilization, utilizing a wide range of sources, including imperial orders, diplomatic letters, coins, and archaeological findings.

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#### ТУРКИ, ТАТАРЫ И РУССКИЕ В XIII–XVI ВЕКАХ: ИССЛЕДОВАНИЕ ВЗАИМОДЕЙСТВИЯ В ЕВРАЗИИ

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**Резюме.** Цели исследования: Эта статья, основанная на обзоре книги Иштвана Вашари, опубликованной в 2023 году в рамках серии Variorum Collected Studies (цифровое издание) издательством Taylor & Francis, ставит целью исследовать взаимодействия

между турками, татарами и русскими в Евразийском регионе, а также их более широкое политическое, экономическое и культурное влияние.

Результаты и научная новизна: Книга включает в себя 21 статью автора, опубликованных в разные годы, в том числе две статьи, пересмотренные и переведенные на английский язык из оригинальных русских версий. Работа Вашари, опытного исследователя в области истории тюркских, монгольских и татарских народов, а также тюркологии, раскрывает взаимодействие обществ на пространствах от степей до Балкан и далее по всей Восточной Европе. Она мастерски раскрывает политические, военные, административные, социальные, экономические, дипломатические, религиозные, языковые, литературные и культурные аспекты данного взаимодействия через конкретные кейс-стади и факты. Это видение представляет собой вызов общепринятому мнению, игнорирующему вклад народов данных территорий в мировую цивилизацию. С этой точки зрения эта книга призывает ученых переоценить исторические документы не только как хранилища прошлого, но и как критические призмы, через которые можно распознавать и интерпретировать современные реалии.

**Ключевые слова:** тюрки, татары, русские, история, историческая социология, взаимодействие, культурный обмен

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