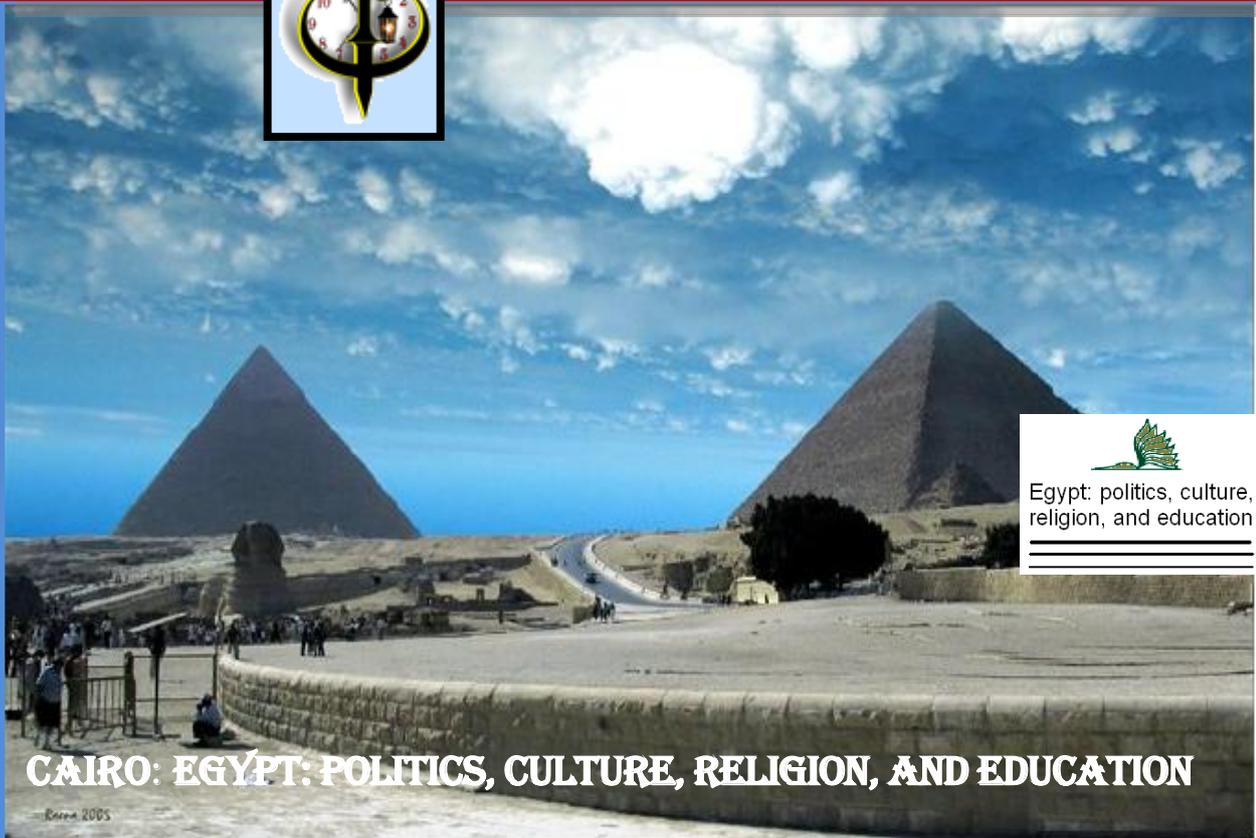


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Egypt: politics, culture, religion, and education

(Египет: политика, культура, религия, образование)

№4 (56) 2014/26/04




Egypt: politics, culture,
religion, and education

CAIRO: EGYPT: POLITICS, CULTURE, RELIGION, AND EDUCATION

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Oleksandr Lukyanenko

ARABIC TRACE IN UKRAINIAN HISTORY

أوكرانيا يا ب ولد تافا ،
 الأوكرازي ال تاريخ في ال عرب يةأثر
 ال تاريخ في دك تورا ، وك يان يذكو ك سندرأول



Eastern culture has always charmed the people between the Dnieper and the Don. Sometimes this interest was combined with enthusiasm, sometimes the Eastern history examples were cited with obvious negative connotations. Let's find out the amplitude of such appeals.

One of the oldest chronicles of the land, The Tale of Bygone Years by Nestor, monk of Cave Monastery in Kiev has the first calling on the history of the Arab peoples, woven into the ancient history of the Ukrainians [1]. Thus, in the beginning the author recalls how the three sons of Noah divided the Earth after the Flood, referring to Syria, Arabia and Egypt as countries that were under the control of Shem and Ham, as opposed to Rus, coming from the kin of Japheth.

The second time, he fails to the east by analogy, showing the time of dependence from the Khazar Khanate (8-9 centuries). A direct parallel with Moses, the Jewish slavery in Egypt and the rule of the Pharaoh is found in the chronicle. The same parallel is present during the year 957 in the history of the baptism of Princess Olga. Patriarch blesses the princess to hold faith as Moses held it in front of the Egyptian pharaoh. On the one hand the ancient population of Ukraine perceived Eastern cultures only within antagonism. And let's not forget that the land was also inhabited by other peoples.

From the 10th century one of the most numerous inhabitants of ancient Ukrainian lands are Pechenegs known for close contact with the Muslim world. Thus, the Arab writer Al- Bakr said that

there was a captive - Muslim scholar, theologian, in the state of Pechenegs at the Danube after 400 of Hijra. He offered one of the hordes to convert to Islam. Probably it happened not as it was not specified in the source – in 400 of Hijra (1012/1013), but in the year 300 of Hijra (912/ 913) [2]. Later Islam in Ukrainian history was intimately connected with the history of the Crimean Khanate with Islam as the state religion, which is not terminated yet.

However, this is only a spiritual connection, religious strings that connect Ukraine with the Arab East in the past. What now? According to official data of census 2001 in Ukraine there were 6 thousand 575 Arabs. With most of them lived in Kiev, Odessa, Kharkiv, Dnipropetrovsk and Donetsk regions. Dynamics of growth of the Arab population

in Ukraine in the twentieth century is interesting. For example, in 1926 there were only 3 of them, in 1939 - 26 people 1959 - 30 people, in 1970 – already 796. During the nine years, to 1979 – already 1 thousand 352 people, and on the eve of independence - 1989 – 1 thousand 240 people. In view of the general population, percentage of Arab blood is 0.01 % of 48 million people. [3]

However, interest in Eastern culture is great. And even more deeper questions of “Arabic track” in the history of Ukraine opened a DNA genealogy. According to available data , the from 3% [4 , p.3] to 9.1 % [5, p.291] of population of Ukraine carry Y- haplogroup E1b1b And this is no small number: from 1 million 447 thousand to 4 million 390 thousand people. For now - Y- haplogroup E1b1b - Ukrainian carriers are genetic relatives of

the population of Northeast and East Africa (Egyptian Arabs and Copts, Western Sudanese, Somalis and Ethiopians) and to a lesser extent, western Asia (the Turkish Cypriots, Arab Druze and Palestinian Arabs) [5, p.267].

Genetics explain the migration of representatives of this haplogroup in the African region and in the territory of Asia. However, it turns out to be rather high figure for Ukraine. It turns out that only from 0.13 to 4 % (6 thousand people) of those who bear the purest Arabic haplogroups (from 1 to 4 millions) called themselves “conscious Arabs” in the blood itself. Why were lost generation connections not only in religious but also in physical spheres? And when it started?

Professor, linguist Konstantin Tishchenko long studied the problem of linguistic and genetic saturation of Ukrainian national space. According to his works, Arabian blood joined to the cocktail, which we now call the Ukrainians, in the 9th century. [6] The author suggests a hypothesis about the relationship of the Board of Caliph Hisham ibn Abd al-Malik with the penetration of Arab soldiers to Ukraine. The study of place names in the region led to these searches. Ukraine map has many ancient villages, bearing titles such as Arabka (Zaporozhye region), Arabivka (Luhansk region), Arabovychi (Chernihiv region) and others. There were other interesting linguistic parallels made by academic. Yes, he believes entirely in Arabic nature of many Ukrainian

words. For example, the name of the city Colomyia author deduces from the Arab heritage (ال كلمة – “word of God”). Where are tied to the meaning and Ukrainian word “kolomyika” - ritual and ceremonial song. This includes other lexical items. For example, the existence in Ukrainian culture of the belief in merciful righteous Rahmans – closest to God in the day of Easter (Arabic رحيم - merciful).

Further scientific research must find tangible artifacts to support this theory. However, the best of the blood and DNA, nothing can bring a close Ukrainian blood ties with the Arab East. There remains only the least: to recreate the chronological and geographical map of the relocation of the Muslim people to the banks of the Dnieper.

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