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INFLUENCE OF MEDIEVAL OGHUZ TRIBES ON FORMATION OF AZERBAIJAN PEOPLE

The article is written to show significant place of Oguz in the history of medieval West Asia and East Europe as other nomad tribes of Eurasia. The fact that Oguz took a place in the world history scene is closely related to many events. It took place during collapse of Samanid and Buwayhid states, Ghaznavid dynasty, and Byzantine Empire. One of the important events of that period is formation of Seljuk Empire and beginning of Crusades, therefore historical fate of Oguz is closely connected with many regions of Middle East, Western Asia and Asia Minor. Oguz tribes in their turn, had ethnical, political, and social influences on the history of neighboring countries. Significant influence of Oguz had been made in the history of Black Sea, South Russian territory, and Balkan.

Migrated Oguz tribes had role in formation of many nations as countries. There are many debatable and unresolved issues of ethnical formation of Oguz tribes, which attract interests of many scientists. In the article the role of Oguz tribes in formation of Azerbaijan people on ethnical-linguistic and ethnical-toponymic basis is analyzed.

Key words: Oguz, azerbaijan, toponymus, tribes.

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Әзербайжан халқының қалыптасуына ортағасырлық оғыз тайпаларының ықпалы

Мақала Еуразияның өзге көшпелі тайпалары секілді оғыздардың да ортағасырлық Батыс Азия мен Шығыс Еуропа тарихында айтарлықтай орын алғандығын ашып көрсетуге құрылған. Оғыздардың әлемдік тарих сахнасына шығып орын алуы көптеген оқиғалармен тығыз байланысты. Ол өз кезегінде Саманидтер мен Буид мемлекеттерінің өмір сүруін тоқтатуымен, Газневидтер әулетінің құлауымен және Византия империясының да құлдырауымен сәйкес келеді. Бұл дәуірдің өзіне тән ерекше оқиғалары қатарына Селжұқ империясының құрылуы мен крест жорығының басталуы жатады, сондықтан да, оғыздардың тарихи тағдыры Таяу Шығыс, Алдыңғы және Кіші Азияның көптеген аумақтарымен тығыз байланысты. Оғыздар өз кезегінде көрші елдер тарихына этникалық, саяси және әлеуметтік тұрғыдан да ықпалын тигізбей қоймады. Оғыз тайпаларының тарихи айшықты ізі Қара теңіз, Оңтүстік Орыс өлкесі, Балқан түбегі тарихында да қалды.

Қоныс аудара көшкен оғыздардың көптеген халықтардың халық болып қалыптасуында да өз орны бар. Этникалық қалыптасу тұрғысынан көптеген ғалымдардың қызығушылығын тудырған оғыздар мәселесінің даулы әрі шешілмеген тұстары көп-ақ. Мақалада әзербайжан халқының қалыптасуындағы оғыздар рөлі этнолингвистикалық және этнотопонимдік негіздемелер арқылы сарапталады.

Түйін сөздер: оғыз, әзербайжан, топонимдер, тайпалар.

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Влияние средневековых огузских племен на формирование азербайджанского народа

В статье показано, что огузы, как и другие племена Евразии, играли значительную роль в истории средневековой Западной Азии и Восточной Европы. Место огузов на арене мировой истории тесно связано со многими событиями. Это, в свою очередь, совпадает с приостановлением существования государств Саманидов и Буидов, а также с падением династии Газневидов и распадом Византийской империи. Уникальные события этой эпохи включают в себя начало империи сельджуков и начало крестовых походов, поэтому историческая судьба народа огуз тесно связана со многими частями Ближнего Востока, Передней и Малой Азии. Огузы, в свою очередь, оказали влияние на этнические, политические и социальные аспекты соседних стран. Исторический след огузских племён сохранился в истории Чёрного моря, южнорусского региона и Балканского полуострова.

Переселившиеся огузы имеют своё место в формировании многих народов. Существует много противоречивых и нерешённых аспектов огузской проблемы, которая вызвала интерес многих учёных к этнической принадлежности. В статье анализируется роль огузов в формировании азербайджанского народа по этнолингвистическим и этнополитическим основам.

Ключевые слова: огуз, азербайджан, топонимы, племя.

Introduction

It is clear that during the research of ethnogenesis issue historical, written and archeological data information are taken as a basis. Moreover, ethnography, anthropology, linguistics, and other sciences will help in this case. Yet we cannot confidently say that using the colossal data sources, such important issue with difficult and complicated parts will find its solution in history science soon.

When it comes to the ethnogenesis issue of Azerbaijan people, there is no theoretical viewpoint of either its researchers of Azerbaijan or historians-researchers from other nations who are investigating this issue. Therefore, we can state that the topic of formation of ethnogenesis of Azerbaijan people still needs deep research to be done. G.A. Geibullayev is the only one researcher, who expressed his opinion on this topic in his work called «To ethnogenesis of Azerbaijan people». While reading his viewpoint on it, one can make a certain conclusion. However, according to the author, in 11-12 centuries in the same territory Azerbaijan was formed long before Seljuk and Oguz tribes. According to him, Oguz people increased the population of Turkic people in Azerbaijan and mixing with Azerbaijanis participated in medieval ethnogenesis (Gejbulayev, 1991).

Description of ethnical process of Azerbaijan people has been discussed actively as one of the considerable issues of history science in 20th

century. One of the important and debatable issues was turkification. According to viewpoints of some researchers, people of ancient Azerbaijan (Caucasian Albania) were from Turkic language group (Drevneishie gosudarstva..., 1985:13).

J. Buchan states that invasion of Seljuk people who settled on the land of Azerbaijan in 11 century only increased the number of population of Turkic people in Shirvan, Arran, and Mugan (Buchan, 1923:229).

While investigating ethnical history of any nation the name of that country, history of ethnonym has the most important role. Every researcher uses various methods and determines aims to investigate such issue.

Ethnonyme relations

According to research of Azerbaijani toponymist G.A. Geibullayev, we can see that the meanings of ethnotoponymes in Azerbaijan give a direction to Turkic ethnonymes, which has significant importance in investigation the topic of history of ethnical processes in this area (Gejbulayev, 1987).

In the middle of 11th century Azerbaijan was invaded by Seljuks, who were part of Oguz, nomad Turkic tribes from Central Asia. As a result, new Turkic names came to Azerbaijan toponymes. According to Mahmoud Kashkari, Oguz were composed of twenty two tribes, including Kynyk, Kaiyg, Baiundur, Iua – Yiua, Salghur, Afshar,

Baktili, Bugduz, Bayat, Yazghyr, Aimur, Karabuluk, Igdir, Uragir – Yuragir, Tutyрка, Ulaiundlug, Tugar – Tigar, Bazhanak, Chuvuldar, Chabni, Charuklugh (Mahmud Qashqari, 1997: 85-87). While Rashid ad-Din includes Karyk and Karkyn tribes to them, stating there were twenty four tribes, and later during the Oguz invasions Uigur, Hallaj, Kypshak, Kangly, and Karluk tribes were included to them and participated in their invasions (Fazlullah Rashid ad-Din, 1960). According to A. Huseinzade, we can see from the history that among abovementioned tribes Afshar, Bayat, Baiundur, Baktili, Chabni, Chuvuldar, Aimur, Salghurs made contribution to Azerbaijan toponymes. However, we cannot say that this list is completed, as apart from toponymes in Azerbaijan territory, 17 Turkic ethnonyms such as Hallaj, Kangly, Karabuluk, Chepne, Salor, and etc. Turkic ethnonyms. This means that research of Oguz and Azerbaijan history has to be conducted more deeply.

Such comparative analysis can be found in the work of G.A. Geibullayev «Toponymes of Azerbaijan» (Gejbullaev, 1987). He draws attention to Oguz and Seljuk ethnonyms according to names of tribes shown in the work of Mahmoud Kashkari.

Abovementioned information let us conclude that Oguz had to certain extend their influence on people who lived in the territory of Azerbaijan. Because if there wasn't any ethnical, political, etc. influences of Oguz in that area, the names of Oguz tribes wouldn't be saved.

The aim and main reasons of medieval migration process, especially among nomad people, is connected with invasions. In the future the issue of migration of Oguz to Asia Minor, North Caucasus, Balkan forced by Kypshaks and influence of Oguz on ethnical processes and formation of nations on mentioned territory needs to be researched. In turn, on the basis of migration processes using names of tribes as toponymes is a frequent case. A.R. Ageeva in her work «Countries and people: origin of names» states the following: Investigating Turkic ethnical names in toponymes of Dagestan helps to research ethnogenesis, geography, and ethnography, as well as migration process of Dagestani Turkic people. For example, ethnonyme of Terkeme came from Azerbaijan; this term related to migrant (name of area called Ulu-Terkeme in Great Derbent region) groups. Presence of Dagestan migrants-ethnonyms in Turkic toponymes shows that Turkmens and Karabaghlians migrated from Azerbaijan. This fact proved by elderly people as well. Number of settled Turkmens and Karabaghlians is a few, therefore they were in foreign Turkic environment under

influence of Kumyks and Russians, thus lost their language and traditions. However, toponymes saved ethnonyms» (Ageeva, 1990: 17-18).

A. Huseinzade in his paper called «Parallels of Oguz ethnonyms in the modern toponymes of Azerbaijan USSR» about Oguz components in the toponymes in Azerbaijan territory, noting about Oguz tribes in data of M.Kashkari and Rashid ad-Din stating «that some phonetic changes in Transcaucasus toponymes reached us today and eleven of them are from Azerbaijan territory», concludes that Turk-Seljuks and Oguz outnumber Turkic inhabitants in Azerbaijan territory on 11-12 centuries (Gusejnzade, 1977: 47). CHI authors estimate that the movement of Turks, that is migration results took place in 4-6 centuries during the Great Migration of People (The Cambridge History of Iran, 1986).

These toponymes are names of nomadic and military settlements and villages that were formed in the period of Seljuks or Ildegizids. Some of these tribes in 12 century had significant role in the military and political history of Azerbaijan. For example, the following tribes played important role: Kynyk, Bektili, Afshar, Iyve, and Kypshak. Kyzyl Arslan in 1191 organized a coup in Iraqi Seljuks' state and declared himself self-formed Azerbaijan Sultanate ruler, therefore military forces of Iyve had to rely on him (Sumbatzade, 1990: 148-149). N.N. Shengeliya had the similar opinion: «Seljuks entering Georgia, took important place in strategic and administrative points... Settling process of Turkic tribes on the territory of Georgia started. Seljuks who came to rob the country never went back home» (Shengeliya, 1968). Stating abovementioned words of N.N. Shengeliya, V.L. Gukasyan wrote the following: «Settling Oguz and Kypshak tribes on East Georgia can be seen from the following ethnical toponymes: Tekeli (Marneul region), Mugaily (Dmanski, Bolniski, and Marneul regions), Saatly (Dmanski region), Akkullar, Borchalu (Marneul region), and etc. (Gukasyan, 1980: 25).

As we can see any tribe during migration had influence on their way to some extent. One of the authors in Russia who wrote on toponymes N.I. Nadezhdina called «Experience of historical geographical Russian world» (1837) says the following: Toponyme is a land name, and land is a book, where geographical nomenclature of a human history is written» (Entsiklopediia). We can see from it, that many nations have one root and one history. For example B.S. Koshym-Nogay analyzing the origin of city called Nahchyvan in Azerbaijan and place «Nakozgan» in Ulytau region of Zhezkazgan

oblast in Kazakhstan states the following: «...In Azerbaijan, which one of the closest heir of an ancient Oguz tribes, there is a city called «Nahichevan». ... If to research them, we can see that «Nahchyvan» and «Shobanak» toponymes have same meaning: «Nah+chyvan» = «Shoban+nak» (Qoshym-Nogai, 2003: 140).

Certainly, in terms of literature, it is easy to make conclusion using pronunciation of such words. However, it is obvious that behind every place names there is a hidden history.

The word «Nak» is not only used as a suffix, but also can be used as a morpheme in some toponymes in Kazakhstan. There is a place called «Nakozgan» in Ulytau region of Zhezkazgan oblast. In this name we can see one heritage of Oguz period: Nak+Ogyz+Kagan=capital of Ogyz Kaganate (settlement, summer place, etc.) or settlement of Ogyz Kagan» (Qoshym-Nogai, 2003: 140-141). Research of such toponymes will help to determine ethnical relations of Turkic people.

Ethnical-linguistic (ethnical-cultural) relations

Along with the issue of reflection of ethnical names in toponymes, the national origin of the historical heritage «Korkyt Ata Book», which is common to many Turkic people nowadays has importance. Because, the artifact «Korkyt Ata Book» which raise the interests of Azerbaijan and Turkish scientists, belongs to Azerbaijan, Turks, Turkmens, and other Turkic language speaking people.

The debate on the origin of the epos and the territory was expanded is reasonable. Many scientists believe that the place where this epos came from is Azerbaijan. These scientists are G. Arsly, A. Demirchizade, M. Erkin, F. Kepryal, A. Dilachar, etc.

The author explains this viewpoint as follows: «The correctness of this viewpoint is proved by certain logic. Firstly, we can find in the epos some Azerbaijan toponymes such as Alyndzha (Nahichevan fortress), Glyandzha, Barda, and other cities. Researching the latter A. Demirchizade notes that Ogyz and Kypshak elements in Kitabi Dede Korkud language were used as much as majority of Ogyz elements» (Demirchizade, 1959: 28). Mixong Ogyz and Kypshak elements could take place only in regions where Kypshak and Ogyz families of Turkic language speakers lived and influenced each other long time (Sumbatzade, 1990: 155). Such closeness and similarity is reasonable, because when Ogyz moved from Syrdarya, they brought with them to a new territory their epos and

myths which are considered as folklores. Probably opinions that «Korkyt Ata Book» was written on Azerbaijan territory is connected with those cases. However, such opinions in historical works show some connection of people. For example, father of Korkyt Ata Karakozha was from Bayat tribe of Ogyz, while mother was from Kypshak tribe. This shows the origin of historical epos and continuation of researches on historical personality of Korkyt.

Generally, formation of tribes into nations and ethnical assimilation, consolidations is one of the issues required to be investigated theoretically. Nation is a result of a complex ethnical process. It is a process of collapse of state structures or formation of new tribal unities on that territory and their economic relations.

Consolidation (grouping) is divided into ethnical evolution and ethnical transformation. Ethnical evolution consolidation is consolidation of tribes and tribal groups, assimilation of ethnographical groups of people and cultural and traditional features during the process. All of these processes are done after formation of nation. Ethnical transformation consolidation is joining process of relative tribes in terms of language and culture. That is, in this period the process of ethnical changes take place, when one ethnos is demolished, while another ethnos is formed, and the latter leads to ethno-genesis process. This case can be seen in the history of Azerbaijan. Tribes living on their territory didn't disappear from the history scene, but assimilation process between migrants and locals took place. The result is language features and cultural and spiritual closeness of these people. For example, we can conclude that ethnical evolution and ethnical transformation consolidation of ethnical process took place, as it can be seen from closeness of persons and toponymes and names of tribes in the common heritage of all Turkic people «Korkyt Ata Book».

Moreover, if take into consideration the role of language and letter in formation of a nation, debatable issues (to which nation it relates to) in «Korkyt Ata», which is popular composition among Turkic people, can prove that there is closeness and connection between any Turkic medieval nation originated from Ogyz (accepted any component). Because one of the last process of formation of nation is common language and culture, that is letter, tradition and etc.

R. Fray notes that the result of settlement of Turkic on Azerbaijan land is replacing their language (Frye, 1986: 660). With the invasion of Seljuks Turk-Oguz became main ethnical and political factors in South Caucasus and Western Asia. Thus process of

formation of Azerbaijan, composed mainly from Turk and Oguz people, completed. Azerbaijani Turk language replaced Arabic and Persian languages, thus became common language in Azerbaijan (Mahmudov, 2005: 17-26). This opinion P. Golden confirms as follows: «Turkic tribe Ogyz moved from Central Asia to Azerbaijan and brought many ethnical and linguistic changes. Here we can state that «turkification» took place (Gusejnzade, 1977). Moreover, L. Johansson believes that ethnical turkification of Azerbaijan started with migration of Seljuks in 11 century (Johansen, 2006: 166).

If to consider that common territory and language as a condition to form a nation, then formation of a common territory can be explained by necessity to develop common economy and cultural relations. One thing to note is that there is a territorial relation between Oguz, who influenced formation of ethnical genesis of Turk people and Gagauz, Azerbaijan, Turkmen and Turks, as well as Kazakh and etc. In other words, abovementioned nations' historical territory expanded from territory of Ogyz Zhanbghu state structure from Syrdarya, west of Great Steppe and further. On this issue E.D. Smith in his work called «Ethnical sources of nation» says the following: «General conclusion on the issue of formation of nations today is that these nations had territory, ethnical principles and components in common. Any nation cannot live without a territorial homeland and myth on formation of society» (Smit, 2000: 93). In terms of linguistic structure and relativity abovementioned nations relate to Ogyz group. Formation of letter shows formation of common language, which becomes language for communication of many non-relative tribes who live on that territory. Arutiunov S.A. and Cheboksarev N.N. in determining term ethnical genesis shows that information plays a role of language. The authors explain the usage of mother tongue and maintaining it, renewal of spiritual

traditions as basis of ethnical self-recognition (Arutyunov, 1989: 20). Moreover, language saves ethnical and cultural and ethnical historical memory, and plays role of connector between generations.

Researchers who supported the idea that migration movement have no influence on ethnical genesis of nation do not take into consideration that migrated Ogyz tribes influenced locals' culture, religion, ethnicity. Before Ogyz migration Azerbaijan people were considered as Persian language group people, after their migration they brought changes to language. Nowadays it is proved by relation of Azerbaijan people to Ogyz group of Turkic language.

Conclusion

It is clear that migration of Ogyz to the west had many directions. It is important to research history of Azerbaijan, that is Caucasian Albania to determine their location in Caucasus. Determining Ogyz component in the ethnical structure of Azerbaijan people helps to determine not only the origin of that nation, but influence of the Ogyz group of Turkic language people on people who lived far from them. In this term, it is vital to find out how Ogyz influenced on Azerbaijan ethnical structure on the basis of actual data. Therefore, we tried to analyze how medieval Ogyz tribes influenced on formation of abovementioned Azerbaijan, researching names of lands and lakes, that is toponymes, and common linguistic and cultural values. We can see from toponymic sources how Ogyz and Seljuk had important influence on the structure of Azerbaijan people. In conclusion, comparative analysis of history of Azerbaijan and ancient local autochthon people of Caucasus and migrated Ogyz influence shows that history of Ogyz has many issues that still need systematic continuative historical research.

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