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The role of Oghuzes in the VIII-XIII centuries in the formation of ethno genesis of Turkic peoples

ANNOTATION

To the dissertation prepared to get PhD degree in “History” – 6D020300

General description of the dissertation. The dissertation paper explores the place of Oghuz in the ethnogenesis of the Turkic peoples in the context of the history of the Kazakhs, Azerbaijanis, Turkmen, Kyrgyz, and Turks.

The relevance of the research. The studied problem reflects one of the topical issues that has a peculiar place both in national history and foreign historiography. Due to the antiquity and deep historical roots of the ethnogenetic process of the formation of the late Turkic peoples, the researchers recognized the direct involvement of the Oghuz clans and tribes in the history of the Kazakhs.

During the study of the ethnogenesis of a single Turkic people, the process of its formation, development paths and features, you can see how great the role of migration and assimilation processes in the content of ethnic mixing of the autochthonous population and alien tribes, which determined the future ethnic composition, language, culture, and this circumstance allows us to consider this factor as the leading one. Therefore, the history of the Oghuz-speaking peoples who inhabited Central and Asia Minor, the Caucasus, from a modern point of view, must be investigated in close connection with the history of the Kazakh people, which makes it possible to obtain valuable scientific results.

The history of the Oghuz originating in the VIII century from the territories of the Mongolian plateau and the northeastern part of modern Kazakhstan, which as a result of mass movements occupied the Syrdarya valley, then the territory of modern Turkmenistan, then Azerbaijan and Anatolia, which led to dramatic changes in ethnic processes in these regions, it is necessary to consider taking into account the historical and genetic continuity. The second phase of the resettlement of the Turkic peoples from the Altai region to the steppe expanses of Eurasia was of great historical importance in the fate of the peoples living in the territory of present-day Kazakhstan, Eastern Europe and Central Asia, since with the resettlement of the Oghuz tribes to new areas, a new period began in the Turkic population of the Eurasian states. space.

State structures that emerged in those times can be considered historical predecessors and the source of the ethnic, later and national identity of the current Turkic peoples. It is necessary to take into account the fact that the early stages of the ethnogenesis of the Turkic peoples of these regions, the ancestral homeland and the initial ranges are directly related to the Kazakh territory. Therefore, a holistic and interconnected consideration of all aspects of history makes it possible to reveal the multifaceted history of the formation of modern Turkic peoples. Thus,

the issue of determining the place and role of Oghuz in the formation of Turkic peoples, taken as an object of research, is of high relevance for historical science.

We take into account that, after gaining state independence, the study of ethnic relations and kinship of Turkic-speaking peoples was recognized as an important priority in the context of the policy and cultural initiatives of Elbasy - First President of Kazakhstan N.A. Nazarbayev. The ideas and initiatives of the First President, which often recalls the common historical origins and importance of Turkic unity, are aimed at bringing the Turkic peoples closer in the context of global integration processes. This leads to the conclusion that the themes of the ethnic history and ethnogenesis of the Türks are not only of scientific and historical relevance, but also come to the plane of the social and ideological problems of our time. In the era of globalization, the Turkic world seeks to preserve the ethnic identity and cultural characteristics of its constituent peoples. Disclosure of new facets of Oghuz problems in the history of the Turks.

Object of the research. Ethnic processes with the participation of the Oguz element in the history of the Turkic peoples of the medieval era, namely Turkmen, Azeri, Anatolian Turks, Kyrgyz and Kazakhs, reflecting the issues of ethnic proximity, continuity, political and ethnic interconnection.

The subject of the research is the Oghuz component of the VIII-XIII centuries, which influenced the formation of Turkmen, Ottoman Turks, Yenisei Kyrgyz, as well as certain clans and tribes, like the Zhalayir, Naiman, Konyrat, Aday, Kangly, who became part of the Kazakh people.

The purpose of the dissertation is to study the role of the Oghuz component in the content of the ethnogenetic relations of the Turkic peoples, who have historical continuity with the Oghuzs of the 8th – 13th centuries.

In connection with the goal of the research, the following **tasks are solved**:

- to substantiate theoretical premises in the analysis of ethnic processes of the Turkic peoples;
- comparing the results of interdisciplinary and archaeological research with the data of oral historiography, determine the place of the Oghuz component in the ethnogenesis of the Yenisei Kyrgyz;
- the disclosure of the Oghuz influence in the formation of medieval Turkmen, Azerbaijanis, Ottoman Turks through migration, spiritual and cultural ties and ethnic traces left by the Oghuz tribes through the analysis of toponymic data;
- to determine the ethno-historical continuity of the medieval Oghuz with the tribes of the Zhaliyr, the Kangly, the Oshakts on the basis of a comparative analysis with folklore and geneological information;
- by studying the ethnogenetic relations of the Oghuz with the tribal associations Naiman, Konyrat, to assess the degree of mutual influence and continuity of ethnic communities;
- in order to identify the historical connection of the Oghuz with the ethnogenesis of the Adai, Sherkesh, Zhappas genera, comparatively study the data of archaeological research in the form of tamgha signs and information from written sources.

Chronological framework. Covers the period of VIII-XIII centuries. AD In determining the lower boundary of the study, data from fragments of Orkhon runic monuments (Kultegin, Bilge kagan, Tonyukuk, Eletmish (Bilge atachim), Yabgu), giving specific information about Oghuz of the 13th century, especially about Toguz-Oghuz, were taken as criteria. The ethnic history of the Oghuz beret began from the VII century, as part of the Turkic kaganates. Detailed and historically accurate information about that time is given in the specified monuments of the runic letter.

The XIII century is defined as the upper boundary of the studied epoch, for the reason that most of the special studies on the Oghuz theme, belonging to famous scholars, point to this time as a kind of frontier. In written sources there is information by which one can judge the important role played by the southern part of the Oghuz, who settled in the 13th century in the South Caucasus and Asia Minor, in the ethnogenesis of Azeris, Anatolian Turks. Of course, the consequences of the influence of certain alien components on ethnic processes will be felt for a long time. At the same time, one can speak of the time for the extinction of the main, system-forming features of the ethnic process of consolidation. Thus, the XIII century can be taken as a well-defined period of time to determine the activity of the Oghuz component in the ethnogenesis of the Turkic peoples.

Source basis of the dissertation. Due to the fact that the thesis is devoted to the problem of the Oghuz in the ethnogenesis of the Turkic peoples, the sources are very extensive in their types and content. The main sources can be divided into the following groups.

The first group of sources consists of oral sources (oral traditional history), the second group - medieval written sources, the third - materials of archaeological and interdisciplinary research. In the classification of sources and their characterization, we have taken for leadership the new approach of domestic researchers, who propose to call oral historical sources "local" (internal), and medieval narrative sources to qualify as "external".

– The first group of sources consists of the oral history of the Turks. These include: "Oguz-name", "Kitabi dede Korkud", "Pedigree of the Turkmen", "Pedigree of the Turks" Abulgazy Bahadur, "Diواني lugat at-Turk" by Mahmud Kashgari, "Jami at-tavarih" Rashid ad-Din, "Chingiz-name "Utemis-haji," Collection of Chronicles "by Kadyrgali Zhalayiry," Pedigree of the Kazakhs, Kyrgyz and Khan's dynasties "by Shakarim Kudaiberdiuly, also mythological and geneological information concerning the origin of the Turks, and, finally, sources such as geneological sources, such as geneological, geneological figures, geneological and geneological information about the origin of the Türks legends, samples of the heroic epos from m "Babalar sözi" ("Words of Ancestors") fingernail shop, published as part of the "Madeni Mura" ("Cultural Heritage") program.

– The second group of sources consists of written sources. Based on their information, we have the opportunity to fully disclose the history of states, clans and tribes of the past. Medieval narrative sources provide valuable information and

are thus an important support in research, shedding light on the ethnic history, relations and attitudes of the Turkic polities, the state tradition of each of them, the personalities of the rulers, the internal and external policies of the people. From the point of language and content, we qualified external sources for Arab-Persian, Armenian, Syrian, Byzantine Seljuk-Ottoman, Chinese writings.

Arab-Persian sources.

“Kitab masalik al-mamalik” al-Istakhri, a work by an unknown Persian author “Xyudud al-alam min al-Mashrik illa-l-Magrib” (“The book about the ends of the world from east to west”), “Jahan-name” (“The Book of the World” or “Description of the World”) by Muhammad ibn Najib Bekran, “Hudood al-alam”, “Kitab at-tanbih v-l-ishrafy” by al Masoudi, “Aksan at-takakim fi-ma'riphat al-Aqalim” Al-Maqdisi, the work of Al-Idrisi “Nuzhat al-mushtak fi-yhtirak al-afak” or “Kitab-Roger”, “Information about the countries” by Ibn al-Fakih, “On the advantages of the Turks and other troops of the caliphate” production Abu Uthman Amr ibn Bahr al-Zhahiza, al-Isfahani “Kitab al-Nusra zubdat nuhat wa al-usra”, “Tarija-al-Kamil” Ibn al-Athir (complete set of stories), and others.

Armenian, Syrian and Byzantine sources.

It is necessary to mention Aristakes Lastivert of the XI century, Matthew of Edessa, Mkhitar Ayrivansky (XIII c.). Armenian information is presented in the work of H. D. Andreasyan. A number of Syrian records supplement the information of Mikhail Syrian, the works of Constantine Porphyrogenitus of the X century, Anna Komnina, etc.

The group of Seljuk-Ottoman sources include “Siyasat-name” by Nizam al-Mulka, “Selcuk-name” by Zahir ad-din Nishapur, “Tavarih al-Saljuk” (chronicle of the Seljuq type), the work about the Seljuk state Ibna Bibi and “Book of Travel” Evli Chelebi.

Chinese sources: Information from Chinese sources about the tribes, their formation, localization and ethnic composition can be obtained from N. Ya. Bichurina, N.V. Kuhner, Yu.A. Zueva.

– **The third group of sources** as an additional source of information consists of the results of archaeological and interdisciplinary research (for example, DNA expertise, etc.). The results of archaeological research include information about the settlements and cities of the Oguz tribes, tamgas, considered symbols and an important marker for the identification of each tribe. All species and groups of sources in aggregate are able to provide us with their original information, which is necessary for us a picture of the historical and ethnic events that took place in Central Asia.

The scientific novelty of the dissertation.

1. Guided by new conceptual approaches to the study of ethnic processes, the importance of migration theory in the ethnogenesis of the Turkic peoples, the basic concepts and features of this theory is proved.

2. The decisive role of the Oghuz component in the formation of the Yenisei Kyrgyz as a result of a comprehensive analysis and comparison based on information from interdisciplinary studies, data from genetic studies, as well as information from oral sources of the Turks.

3. The study implemented a new approach when the ethnic history of the Turkic peoples with ethnic continuity with the Oghuz (Turkmen, Ottoman Turks, Azeris, etc.) was considered in connection with and compared with the ancient periods of Kazakh history; and this perspective is first conceived as an object of complex research. On the basis of oral sources on the history and culture of Oghuz, a commonality of cultural roots of a number of Turkic-speaking peoples, their historical and genetic ties was revealed.

4. In the content of the study of the ethno-historical relationship of the medieval Oghuz tribes with the tribal associations of Zhalayyr, Kangly, and Oshakty, the importance of ethno-linguistic information from written sources and their correlation with folklore and geneological information was established;

5. In revealing the ethnic connection of the Naiman, and Bozhban clans (from the Konyrat unit) with the Oghuz tribes, conclusions have been obtained that make it possible to put forward a number of hypotheses about the historical community of the late Turkic-speaking peoples with ancient clans and tribes.

6. In the context of determining the ethnic connection of the clans Aday, Zhappas, and Sherkeshe with Oghuzes, the significance of tamgas and battle cries, which are considered important markers of identity, is substantiated.

Scientific and practical importance of the dissertation. Materials of the thesis can be used for further study of the ethnic past, spiritual culture and political events of the medieval history of the Kazakhs and other Turkic peoples in the III-XIII centuries. Also, the scientific results of the thesis can be applied by students and applicants, lecturers of universities in the content of special courses of lectures on the topics of ethnogenesis, ethnic relations of the Turkic peoples.

The main provisions submitted to the defense

1. It is very important to study all aspects and facets of the emergence and evolution of the Turkic peoples, ethnogenesis and its actors, ethnic components, the exceptional role of migration, the characteristics of different phases and steps of the origin and consolidation of ethnic community. In this regard, in the study of ethnic processes in the Turkic world, it is necessary to more carefully and correctly evaluate concepts based on the migration theory, comparing and synthesizing this methodology with the autochthonous theory. The content of the dynamic history of the Türkic tribes of Eurasia suggests that, by their nature and socio-cultural consequences, the migration of nomads de facto could serve not only destructive, but also ethno-integration and ethno-consolidating tendencies. Therefore, the importance of studying and evaluating mobile and prone to large migrations of nomadic Turkic tribes of the medieval epoch is increasing not as a chaotic accumulation of elements, but as regularly moved by the unifying force of ethnic structures.

2. Oghuzes fulfilled the mission of a link between their ethnic predecessors - the ancient tribes of dakho-massagets with a cultural-ideological history of medieval clans and tribes. Therefore, it is impossible to consider the history of the Oghuz separately from the history of the ancient Türks, which existed during the times of the Türkic Kaganates. In turn, this proves the thesis about the antiquity of the historical roots of the modern Turkic peoples.

3. In historical studies in determining the ethnic relations of the Turks, the issues of establishing commonality of different versions of samples of Oghuz folklore, which are built on common mythological plots common among Ottoman Turks, Turkmen, Azeris and Kazakhs, are not sufficiently studied. This concerns the identification of heroes of epic and other works, parallels and similarities of myths and legends from different regions. The unity and commonality of ethnogenetic plots, folklore versions of the past that are widespread among Turkic peoples is explained by the presence of the unifying Oghuz component and the Oghuz factor in their ethnogenesis.

4. Domestic historiography does not pay enough attention to the problem of Oghuz migration from east to west, which passed through the steppes of modern Kazakhstan. The history of Oghuz is described schematically and one-sidedly, without a deep connection with the events and processes of the Kazakh history itself. The dominance of the controversial opinion that the ethnic origins of the Kazakhs are associated only with autochthonous tribes prevented the study of the Oghuz issue and the Oghuz “trace” in Kazakh history. This approach also resulted from the lack of a comparative study methodology of the ethnogenesis and ethnic history of the Turkic peoples, as well as their contact links. In this regard, some aspects of the problem raised by us need further scrupulous research.

5. The results of a comparative analysis of linguistic sources with written sources in the study of ethnonyms and toponyms showed a significant role of the Oghuzes in the ethnic formation of such Kazakh clans and tribes as Naiman, Bozhban (as part of the Konyrat tribe).

6. Signs of common ethnogenetic origins in the ancient history of the Turkic peoples are especially pronounced when studying their ethnocultural relations, relationships between tribal unions. For example, we can point out that the clan tamgas of clans such as Adai, Zhappas have a direct resemblance to the clan tamga of Turkmen-salor. Such facts testify to the common historical fate of the Turkic peoples, the presence of close ethnic ties.

Discussion and testing of the dissertation. On the topic of the thesis published 14 articles. The main provisions of the work were published in 2014 in the following collections of conference materials: the international scientific-practical conference “The World Community and Kazakhstan in the context of modern globalization and integration”; the international scientific-theoretical conference “Kazakh Khanate: history, theory and today” (2015), the international scientific-methodical conference “New global update of Kazakhstan: the ideas of “Alash” and “Magilik el”, the international scientific-methodical conference “Modern methods and approaches in the study of the historical and cultural heritage of Kazakhstan and neighboring countries”, conducted as part of the “IX Orazbayev Readings”, dedicated to the 95th anniversary of A.M. Orazbayeva in 2017; The VII International Conference “Peoples of Eurasia: History, Culture and Interaction Problems” (Prague, 2017), the XV International Scientific and Practical Conference “Current Issues of Scientific Research”. The articles were also published in republican journals recommended by the KKSON: “KazU Khabarshyssy. Tarikh Seriasy” and “Kazakh Tarikhy”, as well as in international

journals included in the base of SCOPUS “Milli Folklor”, ”Analele Universității din Craiova” (SJR - 0.123).

The structure of the dissertation. The work consists of a list of terms and abbreviations, introduction, 3 chapters, 10 sections, conclusion, list of references and applications.