The role of Old Turkic place names in teaching history
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Abstract

Since Kazakhstan achieved independence, it has become necessary to reconsider the national history. Historians have been charged by the government with revising the history from ancient times up to independence. The problem is that the many modern history books overwhelm readers with bare statistics such as dates and numbers, without significantly increasing their level of substantive knowledge. In this respect history should not be limited to the presentation of dry facts concerning historical events, but should also inform the reader about the ethnos’ world-view; it should be regarded as a course, diachronically observing and showing the development of ethnos mentality. The purpose of this qualitative study is to develop additional systematically selected information about mental peculiarities of Turkic people and show its historical development through analysing the functionality of place names in ancient Turkic period. The linguistic and general scientific methods (comparative, descriptive, component analysis, etymological analysis) we have applied gave us: 1) the comprehension of the ancient Turks’ mentality, world-view through the prism of place names in which they put the important information; 2) the picture of historical events linked with the given place names. The sources (Orkhon-Yenisei written monuments, historic, linguistic, ethnographic, geographic works and scientific literature on toponyms) we used are completely related to the content of the given research. This research can be useful for the group of scholars developing new historian books and contribute to the further study on the ancient Turkic place names.

Keywords: Turkic Studies; history; history teaching, Toponymy, Onomastics;

1. Introduction

From the beginning of 2013 the Ministry of Education and Science of Kazakhstan was instructed to develop new

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books on history. A group of scholars began their work on preparing basic books on the national history from ancient times up to independence, as well as recent history of Kazakhstan. Kazakhstan Secretary of State Marat Tajin shared his opinion that many of modern books on history do not increase the level of students’ knowledge. He mentioned that books should be backed up with specific reading-books supporting by the real facts, comments, explanations and visual elements: chrestomathy, graphics, drawings and maps [1]. In this case for developing such historian books which would answer all demands and be really useful for students, we should find a new approach.

In one of articles Dursun Dilek and Ramazan Alabash looked for the answers to the questions “What is history?” and “How historical teaching should be?” The authors suppose that the history teaching isn’t aimed on students memorizing the factual information or transferring the views of the writer of the course book. We totally agree with the fact that the real aim is to make the students acquire appropriate thinking forms and basic skills of the discipline of history. They even exampled in their article what kind of skills should be developed in order to make history teaching to contribute the students’ cognitive development: historical sensitivity, historical understanding and critical thinking [2]. But we also want to add that student’s cognitive development also depends on collected qualified interesting material history should have. And there a question arises “What materials should be used in historical teaching?”. In our opinion for better historical understanding materials should be all-inclusive and conclude data gathered by integration of related science as linguistics, archaeology and geography. That is why in this article we present multipurpose analyses, which could be used as additional data giving more interesting information for history.

Every ethnic group has its own individuality formed by their own language. People define themselves through language. And all linguistic analyses are aimed to reveal information about ethnos used this language. It is also related to place names, as they are a part of the language. Place names are one of means through which people express their linguistic, cultural individuality and experience of national attitude. Toponymy as a branch of Onomastic is closely linked with history subject. Place names are not just named points on the map. For a man who is able to understand this particular language, it is the story of place, people who lived in these places hundreds of years ago, a story of the great distress and great conquers as places are the good evidence of the historical events. They draw us the picture of the past and tie up with the present. We can clearly visualize past events through place names. The most of place names are founded by the desire of name-giver to create the consciousness being necessary for the achievement of a common objective. The ancient Turks put an abiding interest into each of place names, an interest that might be religious, cultural, historical, picturesque and domestic. In this instance the place names of the respective feature can describe a feature physically as well as provide insights into how the community of specific group of people treats to its environment and express their emotional attachment to their surroundings. Thereby the study of ancient place names of Old Turkic period has an actual significance nowadays in Kazakhstan and could contribute to the history subject of ancient period.

The study of Turkic place names has already been progressed in the investigation of ethno-genesis problems and the movements of ancient peoples. For example, the place name data support the hypothesis put forward by anthropologists that in the 14th-10th centuries BC on the territory of the Volga region and Ural there were settled Iranian-speaking tribes [3]. Hungarian place names also show the existence of Turkic-Kipchak elements in Hungarian ethno-genesis [4]. The complex investigation of multilingual place names of West Siberia region led Dulzon to the conclusion that Ket people were lived along Irtysh River before Mongols and in Minusin Basin before Turks [5]. All of these facts say us what important role place names play in history. Many of the Old Turkic place names are preserved in modern Turkic languages particularly in unchanged form and meaning. But some of them haven’t been identified with modern place names and for many place names there are different points of view. The purpose of the given study is to identify the mental peculiarities of ancient Turkic tribes through analysing the functionality process of place names in the ancient period. This analysis can help to open the history events linked with the ancient place names as well as mental peculiarity of Old Turks in nominating process, giving the functional feature to the geographical object.

2. Methods and results

For this analysis we used Orkhon-Yenisei written monuments as a source from which we found Old Turkic place names. The runic written monuments are presented by six big inscriptions: Kul-tegin monument (732 AD), Bilge Kagan monument (735 AD), Ton-ukuk monument (between 712 and 716 AD), Ongin Monument (approximately 731 AD), Kuli-chor monument (721 AD), Moin-chor monument (759 AD), but not only. These monuments are
situated on the north of Mongolia along the Orkhon River and often called as Orkhon inscriptions. The runic written monuments found along the Yenisei River and Tuva took the name of ‘Yenisei inscriptions’, they are less large having about 80 texts. These monuments are the evidence of historical events, the ethnical contacts, social and economic development, conquists and defeats, territorial bounds and influential power of Turkic Khanate. All of these historical processes are connected with place names. That is why the role of studying place names as a striking illustration of historical events is great; it allows us to review and reconstruct the history.

We regarded some of place names from ancient Turkic written monuments and analysed its functionality by the help of descriptive, component, comparative method and etymological analysis. Comparative method and etymological analysis are the effective tools for diachronically tracing ideological aspect related to functionalization of the ancient Turkic place names in modern Turkic languages. Comparison is closely related to the synthesis and analysis, therefore in this article we show a holistic view of the ancient Turks about the surrounding world. Etymological analysis has helped to restore the original primary meaning and the origin of place names. Typically, the functionality meaning is usually hidden in the lexicon which is found in place names. This is due to the fact that the ancient Turks named geographic area according to its usage. Descriptive method detects analytical essence of a phenomenon. In this case collection, cataloguing, typology, ordering data of the ancient Turkic place names have made it possible to investigate characteristics of geographical objects, as well as the most common relationship between them. It helped us to give a description and systematization of information about place names found in written runic texts. The component analysis is conducted to identify the main components, i.e. basic functionality features of ancient place names used in different situations in ancient period. Using this method we revealed definite features, parameters and characteristics of the ancient place names’ functionality. We know from linguistics that the primary function of place names is denominative function, and the secondary is informative. The main purpose of denominative function is to name, highlight and differentiate between objects of the same type; to address. The informative function of place names is that it has to orient people in the surrounding area and inform about the characteristics and special features of the geographical object. Minutely surveying the texts of Orkhon-Yenisei written monuments we mentioned the special informative characteristics of place names’ functionality in the ancient Turkic period.

3. Discussion

Discussing the ancient place names as the cultural heritage, it is necessary to take into account that in the society the place names are part of the language. And the modern as well as the ancient place names have its functional property taken place in the communication system of the society. Thus applying aforesaid methods we made an attempt to categorize the functionality of ancient place names in ancient Turkic period in the following way:

a) **Place names, functioning as the spatial parameters** (orientation points and delimitation indicators of the ancient Turkic territory). The concept of space is one of the important criteria in the life and mentality of the Turks. The spatial representations of the ancient Turks explicated naive idea of the scope of the world, empirical, experimental knowledge about environment. One of the factors determined orientation and delimitation concept of space is a physical space, a vast territory that ancient Turks had to hold, to win from different tribes, to protect against external enemies. Historical records show that the ancient Turks ruled the vast Eurasian subcontinent, borders of which were stretched from the Khingan in the east up to the Volga and Ural Mountains in the west, from the Great Wall of China in the south to the Lena River in the north [10]. The worldview and the process of categorization and conceptualization of the world of the ancient Turks get reflection in the texts of Orkhon-Yenisei written monuments, showed in language aids. The texts’ common expression is tört buluŋ ‘four quarters’ denoting the picture of settlement, movement of the ancient Turkic tribes, the power spread on the vast area as well as the naive geography and naive pre-scientific views about shape of the earth. There exist some approvals that the earth was conceived by the ancient Turks in the form of four-quartered space, inhabited on the edges by the peoples hostile to Turks [7]. These representations were historically accumulated and passed from generation to generation. The conception of natural spatial orientations, expressing four light quarters of the world as the East, West, North and South comes from the idea of ‘four quarters’. But it wasn’t the only way of orienting in the space. There was also another way - the usage of place names, which played a big role in showing and delimitating the territory of the ancient Turks. Mostly the place names go together with the natural spatial orientations in the texts of Orkhon-Yenisei written monuments, both they give the deeper information about territory and emotive sense of character to the geographical object. The ancient Turks knew the territory they inhabited very well and some of those place
names still kept their names up till now. The interesting fact was that in spatial dimensions for Turks reference point served the man himself [8].

In the texts of the ancient Turkic written monuments we mentioned the place names functioning as the spatial parameters, orientation points and delimitation indicators of the ancient territory. In this study we regarded some of them as Temir Qapığ, Qadıırqan yışi, Böklü qayğan from the following texts of Kul-teğin (KT) written monument:

KT 1st side (2): tört bülüh jayy ermal sū silepen tört bulunçaq bodunış qap almış qap baz qilmış başlıyey jükdürmirüs tızlıqg sökmürüm ilgerii qadıırqan jişqa teğii kerii temir qapığça teğii qondurmüs. – From all four corners there were enemies. They sent there lance-bearing armies to conquer all those people in the four sides (quarters) of the world and made them still. They made bow those who had heads and made kneel those who had knees. To eastwards up to the Kadıırqan mountain forest and westwards as far as the Iron Gate they went on campaign [10].

KT 1st side (7-8): qayğanladuq qayğanın jütürür idmiş tabyač bodunça beglık urı oylın qul boldı silık qız oylın kün boldı türük begler türük atın ittı tabyačıq begler tabyač atın tutpan tabyač qayğanı qirmış elig jî isig kúcığ bermis. Ilgerii kûün tüşüqda böklü qayğanı teğii sülıjü bermis qûrîyar temir qapiyça teğii sülıjü bermis tabyač qayğanı elin türüsü n ali bermis. – The Kagans were exiled. Chinese people made your kind son slave; made your beautiful daughters servant. The Turkish lords forgot their Turkish titles. Those lords held Chinese titles and obeyed the Chinese emperor for fifty years, and gave their deeds and services. They went on campaigns up to the Böklı kagan in the east as far as Iron Gate in the west. They gave to Chinese people to rule the state and lordship [10].

These texts inform us that they were surrounded on all four quarters by enemies, and also fact that they went to war against them. The ancient place names show us the spatial parameters of their resettlement as well as Qadıırqan yışi was situated in the east and Temir Qapığ in the west. Qadıırqan yışi tentatively identified with the Kihing Mountains located in the north-east of China [10]. Consequently their territory reached the north-east part of China. And we suppose that these places might belong to the ancient Turks as Qadıırqan yışi was Turkic place name. The appellative yışi gives the meaning of ‘mountain forest’ [11]. It is rare used in modern Turkic languages but preserved in Kazakh in the form of jiş or jînîs, which give the same meaning ‘forest in mountain area’ [10]. Qadıırqan or Kadıırqan consisted of two Turkic words kadir and kan. kadir denotes ‘grim, brutal, oppressive, dangerous’ [12]. There exist phrases qadıır yer denoting ‘difficult place’ that is the mountains where there is much snow and ice and kadir kiş stands for ‘severe cold’ [12]. The second one kan–xan is practically synonymous with xâğan, gives two meanings: 1) ‘blood’ and 2) ‘a title of a great antiquity taken over by the Turks in the specific sense of ‘an independent ruler of a tribe or people’ [12]. We see evolitional link kan (blood)–xâğan (a royal title). In Turks’ representation the blood associates with father and ancestors. According to the historical events ancestors of the ancient Turks were powerful and Turks used to idealize and respect them. The connection of the meanings kan (blood) and kan or xâğan (a royal title) is in that representative of the noble blood of royal family might become emperor blessed by Tengri. Xâğan was Arabicized as xâğan at an early date and in that form remained one of the imperial titles until the dissolution of the Ottoman Empire. Xâğan–Xangan is very common; it is used of the Türkü ruler himself, but also of the emperor of China ‘Tavğač xagan’ as well as the king of Tibet ‘Tüput xagan’[12] and the ancient north Korean state of Koguryo ‘Böklü xagan’ [13]. ‘Emperor’ associates with the power, strength and something high, inaccessible. It might be that this mountain forest was so dangerously powerful and hazardous for the campaigns and fights they used to do. For these reasons they named this mountain as Qadıırqan yışi. If Qadıırqan yışi was easterly part of the ancient Turks’ territory, Temir Kapiğ was the most westerly edge of the Turkic Khanate. In history Temir Qapığ is known as ‘Iron Gate’. It is because Temir gives the meaning of ‘iron and metal’ [12] and preserved almost in all modern Turkic languages in the same meaning. Qapığ or Kapiğ denotes ‘door or gate’ in majority of Turkic languages saved in the same meaning. Thomsen identified Temir Qapığ as a pass on the road between Samarkand and Balkh in Uzbekistan; exactly it is a Buzgala pass in Baisountau Mountains [14]. Some scholars associate Iron Gate with Derbent in Dagestan which is located on a narrow passage between the Caspian Sea and the foothills of the Caucasus. Derbent consists of two Iranian words der ‘gate’ and bent ‘barrier’. Three-kilometer Derbent pass was blocked by two rows of strong walls, reinforced with towers and mountains in the west at fortress Naryn-Kala. And then over the mountains further to the west stretched another one nearly 40-kilometer-long, which was also built to defend against nomadic incursions. When the Iron Gate of the Caucasus was built is unknown. Anyway, it was pre-Scythian times. The legends relate the first mention of Derbent to the era of Macedonian Alexander. The first information about the Iron Gate refers to the beginning of 7th century. Chinese traveler Xuan Zang reported in his book it was the valley between two parallel mountains in Soghdia and Tocharistan. According to Chinese chronicles "Tanshu" Iron Gates was called so because the mountains around them were the iron color, in this place was a city that was locked up by the gold key [27]. Later, this pass is
repeatedly mentioned in the Arabic and Persian literature. The geographical work of al-Yaqub ‘Kitab al-Buldan’ contains the reference to this pass in the name of the Persian ‘Dar i-Achani’ which means ‘Iron Gates’. Probably the Turkic Temir Qapıği was a loan translation of the local place name [7]. Whether Temir Qapıği was in modern Uzbekistan or in Caucasus the role of it was the great in history. For it was an important border fortress of the Middle East in their struggle with the nomads. It was located in one of the most strategically important and topographically convenient place linked Eastern Europe and Southwest Asia. But in the Kultegin text Temir Qapıği symbolizes the achievement of the most far limits and realization of their dream which was a victory. Geographical knowledge of the blue Turks were much wider of militant attacks. In the east except the ancient Mongolian tribes of Manchuria as Khitans, Tataps and Otuz-Tatars the ancient Turks also knew about Amur people Mukri. Mukri refers to the Tungusic group that was called in Chinese Mohe (Mo-ho). In the ancient runic texts we met the place name Bököli sounds as Mukri (Mo-ho). Usually it is considered by scholars that under this place name the ancient Turks knew Old Korean kingdom of Bohai (Mo-ho), or Koguryo [13]. It evidences that they were in close contact with them and ancient Turks’ territory reached up to the territory of ancient Korean people.

b) Place names, functioning as the sacral places of the ancient Turkic people. Sacralization phenomenon was rooted in the depths of history when the religious consciousness only had appeared. The ancient people living with religious mythological worldview gave supernatural feature to the things they faced in everyday life. Sacralization is considered to be holy or connected with God and religion [8]. The sacred things can be closer to human perception only through a special ceremony with its symbols and ritual actions, known as ‘worship’. With the help of worship they could easily establish the communication with heaven and God. In that way the worship process became the important part of sacralization. The direction and significance of worship might be differ in different cultures and religions, but meaning and purpose of the worship action, that means the ability to directly appeal to God was unchanged. When the primary religious ideas associated with the cult of nature, the cause is in its unique character of landscape. The sacralization was depended on the impression of people toward objects and its properties which were valuable for the society. But not all objects could be sacred. There were sacred only those objects in which people could see something sacred. It was revealed as something different from usual things, something of other reality. For other cultures it seems strange when people see in some natural objects something sacred (for example, in stone, or trees). But the sense is not in these stones and trees; it is in their differential properties that shows us something of other nature.

The sacralization of the objects, even geographical was the characteristic feature of Turkic people too. It is related to religious consciousness of the ancient Turks. The ancient Turks had monotheistic religion – Tengrism. This religious system was born in the depths of Eurasian nomadic society before Christ. Tengri was the supreme omnipotent, omniscient deity, the organizer and creator of the world, an abstract force that controls the world. Kagan ruled by the will of Tengri thought the ancient Turkic people and preserved these thoughts in the texts of the Kül-tegin written monument in the following way:

KT 2nd side (10): ōd tegrity kisi oluq qop oglgi törürmis. – Tengri creates death. Human beings have all been created in order to die [10].


The mountains in ancient Turkic representation were the only place they could contact with Tengri. That is why the sacral importance of the mountains was so great. The differential feature of these places was the highness of mountains, the higher mountain looked the better place it was. These places were the centers opened to the heaven, functioning as the altars were they could sacrifice the animals to Tengri and pray for the prosperity of people. One of these sacred mountains was Tamay idug baš.

KT 2nd side (1): birle qaş tutuq birle süünüşmuş erin qop olirmiş ebin barımın qop kelirii külegen jeti otuz jaşiŋa garluq budum erir barur erikli yayı bolṭi tamay iduq bašta süünüşdümüz. – We fought with … against Qosu Tutuq. He (Kultegin) killed many of their brave men. He brought a lot of their properties and belongings. When Kultegin was twenty seven years old, he went to Karluk people. They became (our) enemy. We went on campaign to Tamaq yduk headwaters [10].

Tamay iduq baš was a place where Kultegin fought with Karluk people. Tamay iduq baš was a mountain or place situated in the west of Altai Mountains, one of the parts of Dzungaria [15]. This place also can be a source of the river. Some scholars argue that it was the top of the mountain [15]. Tamay gives the meaning of ‘throat, pass’ [12]. In the modern Turkic languages it preserved as ‘tamak’. There is also opinion that tamay–tamak–damak is used as a geographical name denoted ‘the beginning or starting point of the river’, ‘strait’ [16]. But we are inclined to think
that it is a mountain. The fact that two lexemes of this place name insure us that it is more mountain than the river: baš properly denotes ‘head’ in anatomical sense, but also in the earliest period used metaphors in the sense of ‘the beginning’ and for geographical terms; ıdıq gives the meaning of ‘holy, sacred’ [12]. And sacralization feature was given only to mountains.

Another one sacred place which we met in Kul-tegin written monument was Ötüken yüş. As we said previously yüş denotes ‘mountain forest’. Therefore we include this place name to the sacred forest mountains.

KT 1st side (23): öken körząğün ısıq iğdenişi bile qayının ğermişi barımış edgı eliŋ kentü yanğılıyi yablaz kəğrətq yaraqlıq qəntan kəkip yanaeltədi sinqülüq qandan kəqip səre əltədi ıdıq öęukan ər budun bardış ilğeri bərəýma. – Because of your unruliness, you yourselves betrayed your wise kagan, who had supported you. And you yourselves betrayed your good realm, which was free and independent. And you caused discord. Where did the armed (people) come from and dispersed you? Where did the lancer come from and carried you away? You people of sacred Ötukan Mountains, it was you who went away [10].

KT 3rd side (3): qop etdim ulamttı aŋıq yuq türük qayın öüukan yüş olursar elte buŋ yoq. – I made you more. There is no false in these words. If the Turkish kagan rules from the Ötukan mountains, then there will be no trouble in country [10].

KT 3rd side (8): ol jergerü barsar Tüürük budun ölteçisen ötukan jər olurup arqış tırkış isar neŋ buŋıq yuq ötukan yüş olursar bengü el eluta olutarcısıı türük budun toq arqışısın açıq toşiq ümüzzen. – If you go toward those places, Oh Turkish people, you will die! If you stay in the land of Ötukan and send caravans from there you will have no trouble. If you stay at the Ötukan Mountains you will live forever dominating the countries! Oh Turkish people you always regard yourself as satiated. You do not think of being hungry or satiated. Once satiated you forget of being hungry [10].

As we mentioned below in the representation of the ancient Turks, which was reconstructed on the basis of the written sources, the earth was seen by them almost four-quartered space. All sides were surrounded by four seas. This kind of symmetrical model suggests the presence of the absolute center of the universe - Ötukan. It was also residence of Turkic Khanate from where they went to war and conquer the four quarters of the universe. This district was strategically advantageous [17]. For example, in 694 Turks raided the borders of China, beat and took prisoners. Qapagan Kagan offered to Empress Wu to take him to citizenship. This would mean direct recognition of their government by Chinese Empire. China could not so easily accept it. And they were made the campaign against Turks but returned without anything. Turks were saved from destruction by Ötukan [22]. Chinese had to go on the defensive [18]. It is said that this area was clearly known by the ancient Turks. If we take into consideration the appellative yüş ‘forest mountain’ perhaps it was the dangerous place for enemies because of its dense vegetation. There are some opinions about its location. Some scholars identified it with Khangai Mountains in the east side of the southern Altai [14]. Other ones identified with the name of the modern mountain range Utugan at the Yenisei River [19]. According to Chinese sources, it was located in the mountains Dugin (Ötukan) [20]. The sacral of the place didn’t allow them to defile the military actions. The holy of the place was mentioned even in the lexeme Ötüğ- 'to pray' and it was considered as ‘the place for praying or holy place’ [21].

c) Place names, functioning as the evidence of historical facts in which the ancient Turks showed their heroism and power. History is a footprint of the culture and civilization, reality of the different kind of processes taking place in the past. It has always great importance in people’s life every time as well as in ancient period. The past time and time in general was perceived by ancient Turks as a succession of generations. For each person it was important to know their genealogy. Progenitor of a certain culture was considered as a hero, historical person. The antiquity of the genus was defined by social significance of its representatives. The ancient Turk felt himself as a continuation of a long line of ancestors of his family and had his own continuation in progeny. All this suggests that mechanistic perception of time as a simple sequence of events was very strange for the ancient Turks. Through the memory about their great heroes and ancestors, military battles history always had been in theirs memories. The time had a sacred sense and space spiritualized the harmony of human and nature. Because tradition prescribed the ancient Turks to live in harmony with nature, to honor ancestors, observe the customs of his people. This collective memory in the form of tradition allowed resisting chaos. For informing every Turk they used to write on the stones edifying words about their genealogy and heroic ancestors as well as military battles. The hero was a person, the battle was an action and the place name was an object of action. If you consider the text you will note that all battles scenes are accompanied by place names. Perhaps it was done for giving more reality and more information to the texts about battles. We tried to analyze some of the Kultegin’s battles in which we note the ancient place names functioning as the evidence of historical facts.
KT Second side (4-7): bir yilça beş yolı sinişdümüz en ilkı toyu balığıda sinişdümüz...ekinti qušläyqagda ediz birle sinişdümüz...ucunč bolčuda oğuz birle sinişdümüz...Učuš başında sinişdümüz...besinči ezgenti qadızda oğuz birle sinişdümüz. We fought five times in a year. First we fought at Toyu balığı...The second time we fought against Ediz at Qušläyqaq...The third time we against Oguz at Bolçu...We fought at Učuš headwaters...Fifthly we fought against Oguz at Azginti Qadız [10].

The text says when Kultegin fought at the first time in the Toyu Balığı he rode a white horse Azman and attacked. He stabbed six men with a spear. The seventh one was struck with a sword. The text clearly shows the heroism of Kultegin and Toyu Balığı plays the role of additional information giving more reality and witness of historical facts. Toyu Balığı was the place where they fought against Toquz Oguz, the tribe which was the part of Turkic Khanate. There is a suggestion that Toyu Balığı was a Tu-wei-chien mountain situated in the southern part of Tula River in Siberia [26]. The second time he fought against Ediz people at Qušläyqaq. Kultegin attacked them on the dark red horse named Az. All people were killed in this war. Qušläyqaq is unknown place. But there are some opinions: it was a place where two rivers met together [23]; the place is near Tula River in Siberia [24]. The third time the war was against Oguz people at Bolçu. In this war Kultegin rode his horse Azman. Bolçu was Urungu River, which fell into Fu-hai Lake in the south-east side of Buluntogoy village [15]. There are also some hypotheses of location of this toponym: Bolçu was identified with the place situated in the western part of Irtysh River in Altai [25]. The fourth time they fought at the source of Učuš River against Tonra tribe, whose ruler was Tona tegin. There is no full information about it because of the absence of direct narratives. And it is difficult to identify its location. The fifth time the war was against Oguz people at Ezgenti Qadız. But result of the war wasn’t successful. Ezgenti Qadız was a valley between Čilka and Onon Rivers [24]. The war against Toquz Oguz was held near the Tula River in the Ulan Bator region [15]. All these aforesaid place names are the evidence of hostilities and historical facts.

4. Conclusion

Based on the results obtained, a few inferences can be made. The first these analyses undertaken here reveal how the ancient place names reflected the interaction between humans and nature in ancient periods of time; the second how the worldview of ancient Turks impacted on place names’ functioning; and the third what was the role of place names in the history of ancient Turkic people. In this respect we see that the formation of the ancient Turks’ worldview was under the influence of various factors: habitat, type of economy and cultural dialogue with other nations. The nomadic way of life defined the characteristics of the ancient worldview of Turks. If the world of the sedentary peoples was limited to the community, nomadic people were unlimited by widely huge steppe. And this fact had affected on the representations of the ancient Turks. Space was designated by place migrations, pastures, for religious rituals of past battles. Consequently the huge space was well utilized by them. This territory had a great diversity and each part of territory had a special significance related to the emotionally charged perception. Therefore psychological type of the Turks was formed under the impact of the inherent way of life and spatial sensations which were reflected in place names.

Concluding we can say that these multifaceted and detailed material should be used for history subject and help teachers in organizing the teaching-learning process of history subject and preparing didactic moments in order to develop the research procedure of students. We totally believe that integrated approach in developing historian books can raise the general competences on geography, history, linguistics and philosophy of Turkic people in general because of the fact that they are closely linked with each other.

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