

## OGHUZ KAGHAN THIOGENIC GENEALOGY IN AZERBAIJANI LEGENDS: THE SUN AND THE MOON PARADIGMS

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**Abstract.** The paper deals with the Azerbaijani folklore containing transformative traces of the thiogenic-mythological views about Oghuz Kaghan. It is noted that the legends about the Moon and the Sun are directly related to thiogenic views about Oghuz Kaghan and in the texts of the legend the reasons of changing the elements such as the Moon, the Sun, the Sky, etc. within the family roles are connected with the myth of Oghuz Kaghan.

**Keywords:** thiogony, Oghuzname, Oghuz Kagan, God, the Sun, the Moon, epic, epos, mythology, cosmogony.

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### AZƏRBAYCAN ƏFSANƏLƏRİNDƏ OĞUZ KAĞAN TEOQONİK ŞƏCƏRƏSİ: GÜNƏŞ VƏ AY PARADİQMALARI

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**Abstract.** Məqalədə Oğuz Kağan haqqında tiogen-mifoloji baxışların transformativ izlərini ehtiva edən Azərbaycan folklorundan bəhs edilir. Qeyd olunur ki, Ay və Günəşlə bağlı rəvayətlər bilavasitə Oğuz Kağan haqqında tiogen baxışlarla bağlıdır və əfsanə mətnlərində Ay, Günəş, Göy və s. kimi elementlərin ailə rolları daxilində dəyişməsinin səbəbləri Oğuz Kağan mifi ilə əlaqəlidir.

**Keywords:** thiogony, Oghuzname, Oghuz Kagan, God, the Sun, the Moon, epic, epos, mythology, cosmogony.

### ГЕНЕАЛОГИЯ ОГУЗ-КАГАНА ТИОГЕНА В АЗЕРБАЙДЖАНСКИХ ЛЕГЕНДАХ: ПАРАДИГМЫ СОЛНЦА И ЛУНЫ

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**Резюме.** В статье рассматривается азербайджанский фольклор, содержащий преобразующие следы тиогенно-мифологических представлений об Огузе-Кагане. Отмечается, что легенды о Луне и Солнце напрямую связаны с тиогенными представлениями об Огузе Кагане и в текстах легенды рассматриваются причины смены таких стихий, как Луна, Солнце, Небо и т.д. внутри рода связаны с мифом об Огузе Кагане.

**Ключевые слова:** тиогония, Огузнаме, Огуз-каган, Бог, Солнце, Луна, эпос, эпос, мифология, космогония.

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### 1. Introduction

In mythological thinking the concepts “family” and “genealogy” are very important. It is connected with the structure of mythological thinking.

The factor of ethnic generality is at the basis of the organization of each people, tribe, kin and collective, in general, as a social system, its existence as a whole. It means all members of the collective are able to unite within a single society in terms of belonging to a common ethnic root or a beginning. The same common root, the beginning is the original ancestor, the first progenitor of the people. In mythological thinking each ethnic unit is considered descended from the original ancestor. The first ancestor is the bearer of the status of God as the first Creator.

In mythology the whole world of creation is formed from two parts such as sacral (sacred) and profane (ordinary). The creation of the first ancestor himself and his family, who was also considered the God, forms the sacral scheme. This sacral scheme is based on the profane creation, that is, the creation of all other people. Sacral creation and profane creation are united with each other by a genealogical/genealogical system. Sacral creation and profane creation are united with each other by a genealogical/generation system. The creation of human society appears as a continuation of the creation of the family of God [24, p. 178-193; 19, 168-180]. In the theogonic genealogy of Oghuz Kaghan the Oghuz people, consisting of 24 tribes, are descended from 24 descendants of Oghuz - the son of God.

## 2. Study

Myth about the first ancestor Oghuz Kaghan/Khan has preserved itself in the epic called "Oghuzname". This epic with many variants [1; 5; 8; 9; 10; 11; 12; 14; 15; 16; 17; 20; 21; 22; 23; 25; 26, etc.] according to its type of epic-mythological information is divided into two parts: the Muslim Oghuzname and the pre-Islamic Oghuzname. All Oghuznames are based on the same theogonic concept. In the epic "Oghuz Kagan" pre-Islamic version of the epic "Oghuzname" all the important thiogenic details of the origin of Oghuz himself, born as the son of God, his family and descendants are reflected. "It is known from the epic that Oghuz Kaghan, born from the eyes of Ay Kaghan (Moon God), first marries to a girl who descends from the Sky in the form of a ray and then a girl who sits inside the ward of a tree in the middle of the lake. He has six sons from these two marriages: Gun (Day) Khan, Ay (Moon) Khan, Ulduz (Star) Khan, Goy (Sky) Khan, Dagh (Mountain) Khan, Deniz (Sea) Khan [5, p.124-127]. Each son also has 4 sons (24 grandchildren). Thus, the whole Oghuz people are descended from these 24 grandchildren of Oghuz Kaghan: 1 Oghuz – 6 sons – 24 grandchildren – 24 tribes.

It should be noted that this scheme was extremely relevant in the Middle Ages among the Oghuz Turks, even as it can be seen from the work of the ruler and historian of the 17<sup>th</sup> century Abulgazi Bahadir Khan "Genealogy-tarakima", the Oghuz Turks in this century also adhered to the genealogical tradition of their Oghuz Khan and they considered its protection a serious socio-political phenomenon [8, p.46; 18, pp.41-42]. No doubt, that in modern Turkmenistan, where the traditions of "Oghuzname" are still alive in the epic memory, the old people know exactly which of 24 Oghuz tribes they belong to and advise the younger generation to know about it.

The genealogical information about Oghuz Kaghan has been transmitted from generation to generation through epics and legends. It was not accidental and it is connected with two factors:

Firstly, folklore plays the role of information system, where knowledge about ethnic-social values is preserved, experienced and passed on to future generations in traditional societies.

Secondly, the initial thiogetic thoughts based on epics, fairy tales, legends, rumors, etc. in the period, when mythological thinking lost its relevance over time and gave way to historical thought, are transformed. In this regard, the initial theo-informative thoughts of the Oghuz have passed into epic folklore texts, including legends [13, p.577; 7, p.66].

Azerbaijani folklore is rich with legends about the Sun and the Moon. There is one main point that expresses the connection of these legends with thiogetic views on Oghuz Kaghan. This is the preservation of the elements in the legends that make up the structural scheme of Oghuz Kaghan's family model and the relations among those elements. In order to clarify our point of view let's consider a few of those numerous legends. In the text of the myth called "The Sun and the Moon", written in the Sheki region of Azerbaijan, it is indicated that the Sun and the Moon were the children of a family. They lived happy and always traveled the world together. One day their mother Sky called them and said:

- My children, I always send you on a trip in pairs, but loneliness gets on my nerves. I want one of you stay with me, let the other go and travel the world. Then let the other of you go. I also need a caretaker. Hey, Moon, stay with me during the day, let your sister Sun walk. When she returns in the evening, you can go on a trip.

Moon disagreed:

- It is profitable for me only during the day.

Mother Sky tried to explain her son:

- Be kind, Sun is a girl, if she leaves at night, she will be scared.

The Moon protested:

- No, I'll walk only in daytime.

Mother Sky got very angry and slapped her son in the face with her doughy hand. They say that the Moon had a dark spot in his face since that time. Because of his spotted face he had gone on a trip only at night. But the Sun, as soon as it got light, she opened her long hair and hold it in front of the Moon hiding the spots on her brother's face [2, p.46].

Here there are two main points that attract attention due to the topic:

1. Mother Sky, brother Moon and sister Sun are members of the same family.

The fact that the astral elements form the members of a single family is directly related to the thiogetic tradition of Oghuz Kaghan in the mythological views of the Oghuz Turks. As we mentioned at the beginning all the elements contained in epic-mythological thought and the relationships among them act as paradigms of its meaning, repeating the first ancestral sacral example. In this regard, "the family archetype" of Oghuz Kaghan is on the base of the family model in the mentioned legend text.

2. The members of the family in the legend (Sky, Moon and Sun) are the same as the family members of Oghuz Kaghan. It is true that the Sky, the Moon and the Sun are his sons in Oghuz Kaghan's family. However, it should not confuse us at all. Proceeding from the poetic nature of folklore-mythological thinking the same image can be a carrier of different functions in different texts. However, in the legends about the Moon and the Sun they are sometimes

presented as brothers and sisters, sometimes as young couple who love each other. Or if in one legend the Moon is a boy, the Sun is a girl, in the other legend the opposite happens.

In all legends about the Moon and the Sun the poetic point of view is the explanation of the spot on the face of the Moon. In the above mentioned legend the Sky mother slaps with the raw hand her son-the Moon in the face, who does not fulfill the promise and the place of that slap remains forever as a stain on the boy's face.

In another myth text the spot on the face of the Moon is described differently. In the legend it is shown that the two brothers were gathering grass in the field. One of them said that he was hungry and asked to have lunch. But the other brother answered that it would be good to pray first and then to eat. The first brother got angry and attacked to his brother with a pitchfork and raised him to heaven. The Moon in the heaven is that brother raised by the pitchfork. The spot on the face of the Moon is the sign of the pitchfork [3, p.30].

In these legends our attention is attracted by the different roles of the Sun and the Moon within the family according to the subject. In the first text the Sun and the Moon are members of the family as a sister and a brother, but in the second text they are brothers. Let's remember that in the family of Oghuz Kaghan the Sun and the Moon are brothers. In this regard, it becomes necessary to clarify the relationship between kinship in the legends and kinship in the family of Oghuz Kaghan.

In this matter, first of all, it is necessary to consider the question of the transformation of myth into folklore. After the myths are transformed into folklore texts they are subject to corresponding changes according to the regularities of folklore poetics. If in the age of mythological thinking all myths were united in a single mythological world model, then after the mythological epoch is replaced by the epoch of historical thought, the unified world model loses its imperative (commanding) function. This, it allows "free change" to folklorized (legendary) myth texts in turn. One of the reasons is the incurrence of the different changes of the family image of Oghuz Kaghan in the legends. However, it should be noted that the folklore texts do not break away from the model of the mythical world completely, the connections among them continue in a hidden form. Here our task is to restore those hidden contacts. In order to do it, firstly, it's necessary to look through the structural elements of the Oghuz Kaghan myth:

*Ay kaghan (the Moon kaghan) – mother;*

*Oghuz kaghan – son;*

*6 sons of Oghuz – Oghuz Kaghan's sons, Ay Kaghan's (the Moon Kaghan's) grandchildren;*

*Oghuz Kaghan's 24 grandchildren are Ay Kaghan's (the Moon Kaghan's) 24 great-grandchildren.*

Now let's look through the relationship of the Moon-the Sun legends with the Oghuz Kaghan genealogical system.

In the first above mentioned text:

Ay (the Moon) – a boy;

Gunesh (the Sun) – a girl;

Goy (the Sky) – mother;

All three characters coincide with the elements of Oghuz Kaghan's family, but although Gunesh (the Sun) and Goy (the Sky) are boys in Oghuz Kaghan's family, they represent the female gender in the legend. Only Ay (the Moon) represents the male gender both in the legend and in the family of Oghuz.

But in the text of the second legend Ay (the Moon) and Gunesh (the Sun) are two brothers and this relationship is the same in the family of Oghuz. However, other texts allow us to study the relationship among the legends and the Oghuz family in a deeper context.

In one of the legends it is shown that Ay (the Moon) was a boy and Gun (the Sun) was a girl. Ay (the Moon) loved Gun (the Sun). He followed her every day, Gun (the Sun) didn't answer his love, but Ay (the Moon) did not give up. One day again Ay (the Moon) began to follow Gun (the Sun). It was impossible to run from Ay (the Moon), Gun (the Sun) bent down and took a handful of mud from the ground and threw it to his face. Ay (the Moon) stopped, but Gun (the Sun) went on her way. From that time Ay's (the Moon's) face was full of dark spots [6, p.47].

This legend once again confirms that the arrangement of the faces of the family in the myth of Oghuz presents the most different configurations in the legends. And it also requires us to investigate the texts in details. According to our opinion, the image of Goy (the Sky) mother in the legends is not Goy (the Sky) khan, the son of Oghuz Kaghan, but the image of Goy/Sema (the Sky) in the myth about Oghuz Kaghan.

It is necessary to remember that Oghuz Kaghan is born from the eye of his mother Ay (the Moon) Kaghan: in this aspect, Ay (the Moon) Kaghan represents Goy (the Sky (dark sky)).

However, as Gunesh (the Sun) is the girl in the last text we present, the first wife of Oghuz Kaghan, who descended from heaven to the Earth in the form of daylight, represents Gunesh (the Sun):

*Yene gunlerde bir gun*

*Oghuz kaghan bir yerde*

*Tanriya tapinirdi.*

*Garanlig chokdu.*

*Goyden bir shua dushdu.*

*Guneshden ishigli, Aydan parlag idi.*

*Oghuz kaghan ona sari getdi, gordu ki,*

*Bu shuanin ichinde bir giz var.*

*Yalgiz oturmushdu.*

*Gozel bir giz idi.*

*Onun alninda ateshli parlag khal vardi.*

*Dan ulduzuna benzeyirdi.*

*Giz o geder gozel idi ki,*

*Gulse, Goy Tanri gulurdu,*

*Aghlasa, Goy Tanri aghlayirdi* [16, p. 13-14].

(Translation: *In one of the days Oghuz Kaghan worshipped God, darkness fell. A ray fell down from the sky. It was light from the Sun and bright from the Moon. Oghuz Kaghan went to it and saw that, there was a girl in that ray. She was sitting alone, she was a beautiful girl. She had a fiery bright spot on her forehead and looked like a star. The girl was so beautiful that, if she laughed, the Sky God was laughing, If she cried, the Sky God was crying*).

Narmin Babayeva, who analyzed this fragment from the point of view of the etiological (explanatory) function of the myth, writes that "... The first girl married to Oghuz is connected with light. She descends from the sky in a ray of the Sun and she looks like the star. She is not an ordinary girl: she is connected with the Sky God. When the girl laughs – Goy (the Sky) God laughs and when she cries – Goy (the Sky) God cries. This information allows us to assume that the girl is the daughter of the Sun. So, Oghuz is the son of Ay (the Moon) Kaghan's son, but the girl he married is the daughter of the Sun" [6, p.52]. It is clear from this that in the last legend, Ay (the Moon) loving Gunesh (the Sun) is the epic transformation of Oghuz Kaghan, but Gunesh (the Sun) is the epic transformation of the first wife of Oghuz Kaghan.

In the legend, in which Goy (the Sky) is presented as mother, the image father is not shown. This is also connected with the myth of Oghuz Kaghan. Although in the Uyghur version of the "Oghuzname" his mother is shown as Ay (the Moon) Kaghan, there is no information about his father.

**Conclusion.** The study allows us to draw the following conclusions:

1. Azerbaijani folklore contains transformative traces of the theogonic-mythological views about Oghuz Kaghan.
2. Legends about the Moon and the Sun in Azerbaijani folklore are directly related to theogonic views about Oghuz Kaghan.
3. In the texts of the legend the reasons of changing the elements such as the Moon, the Sun, the Sky, etc. within the family roles are connected with the myth of Oghuz Kaghan. Thus, in the myth of Oghuz Kaghan the same element has different roles. In this aspect, if the element of Goy (the Sky) is on the one hand, the son of Oghuz (Sky khan), on the other hand Ay (the Moon) is the mother of Oghuz (Sky mother) Kaghan. He is also considered the father of Oghuz (father Goy (the Sky father). Or the Sun element represents the first wife of Oghuz, as well as the eldest son of Oghuz Kaghan (Gun Khan). In this case, the Sun acts as both a girl and a boy. This is based on the fact that the Sun and the Moon represent different genders in the legends.

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