

The Ethnotoponym “Abdalanli” of Gubadli Region

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Abstract: *The article is about “Abdalanli” toponym, appeared on the basis of abdals and abdale toponym.. The Abdals is a very ancient Turkish generation, being the reflection of the name of Ephtalites (the white Hun) were expanded not only through the territories of Azerbaijan but also whole Turkish areal as well. As the result, it was clear that since the collapse of White Huns (Ephtalites) Abdals were assimilated to Afghans. This tribe is similar with nomadic and sedentary “abdals” and being their followers they inhabited in the territories of Azerbaijan, Iran, and Turkestan. The origin of toponym is under the investigation and the structure is identified. Meanwhile, it is given the distributed geographical area of toponym.*

Keywords: historical research, local population, toponyms, ethnography, dictionary, language

1. Introduction

“Abdanli” is the name of village of Gubadli region in the 11 km from the center of the region in the left coastal of Bergushad river, which is include into the collection of “Qayali” rural area representatives. Until 1993 (until the occupation) the population of the village was consist of 10 families and 42 people. Afterwards, they had been moved to the area “Yazi Duzu”. The name of the village had been mentioned in the documents of 19 century as “Ojagishlaq”. Such a name was given because of this area is winter camp of local people. The basis of “Abdanli” oikonym is consisting of Abdale toponym, which is distinguished of its richness among the whole Turkish world and Azerbaijan as well. The name “Abdal” initially was occurred in the writings of 6th century as “Abdel”. G.Geybullaiev has noted in his ethnographic-historical research, named by “Toponym of Azerbaijan” that, the Syrian historian Zakharia Mitilenski has mentioning the name “Abdel” in the province of Hun of Great Caucasus. [1.53]. The word “Abdal” had been mentioned in the writing “Saffat as -safa”, related to the 14th century and the meaning is given as “Saint” and “Well-wishing” person. The writing “Tarihi-aləm-ara-yi” by IskanderMunshi of 17th century is about the Land Shamli and its tribe.

The majority of researches are guess that the “abdals” is generated from the Ephtalites, the western branch of Hun. The Ephtalites was mentioned in the Byzantine, Arabian and Persian sources as heptal, haptal, ephtalite, nefalite, heyatila, hebatila; In the Indian and Chinese sources is given as sveta-huna, akhun, huna, eftalite, abdal, yetha; in the Armenian sources is given as heptal. Since the Great Hun Empire’s collapse were established The White Hun Empire, which lands are along the Tokharistan region – passing through the river “Volqa” to the Western Afghanistan, Persia and coastal strip of Caspian sea, as well as from the “Gobi” wasteland of south-eastern China to Kazakhstan steppes. In the middle of the 6th century Gokturks allied with Persians destroyed the Empire of Ephtalites and divided their lands among themselves. Moving from the East Turkestan to the North of India, the White Huns had lost their nationality since some centuries and integrated to local population and wholly assimilated.

It is said about the Ephtalites in “The History of Albania” by M. Kalankatuk: He (saint Meshrob) revives and strengthens the Christianity and propagates the Bible in the Udsin province, Albania, Lipinia, and the lands along the Chola passage and among the tribes of Gargar and Kamichik Ephtalites, which were sent to these lands as the captives by Alexander the Great. [2.35] Since they are made the Christians by him, he teaches the last memories, traditions and the rules of praying. The historian and the folklorist, the scientist B. Shaverdiev clarifies accordingly that the “kamichik” means “obey to voodoo” in the ancient Turkish language and the author gives a description of “kamichik” as Ephtalites in the reason that the “abdals” (Ephtalites) were the shamans at that time. “Gargars” as well as the “Abdals” lived not only in Albania, but also in Central Asia and took an active part in the ethno generation of Turkish people. [3.22] In the second part of 8th century, the historian of Byzantine Theophanes Bizantios describes “Ephtalite” by “Ephtalanos”, the King of Hun, who defeated Firuz, the Persian Imperator. He identified this name description with Hephtalkhione, mentioned on Ephtalite coins and supposed the first component as the generation name and the second one is related to a tribe. [4.544] There are abdal tribes among the Bashkirs, Karakalpak, Kazakhs and Turkmen. B.B. Bartold and V.A. Gordlevski considered the Abdals as the followers of Hun. Due to Gordlevski, The Abdals had a great public-social power in Anadolu area in the middle of the Centuries and were popular with names of “Taifei-abdalan”, “Abdalan Rum”. Saim Ayata wrote with reference to Zeki Velidi that the Heaven created in the southern foothills of the mountains the tribe called heptal or abdal, and that tribe is the generation of “garlug” and “kanjina” Turkish. [5.6] Meanwhile, the researcher notes that Kharezmsah dynasty is the generation of Abdals, which were living before Islam. The author, F.Koprulu insists that afghan abdals, which were lived at 6th century in the western part of Afghanistan, are the generation of Turkish, the local inhabitants and the founders of Ephtalites’ state. [5.7] S. Ataniyazov and S. Korpulu, the authors are present the ethnonym of abdals as the generation of Turkmen and to relate it with White Huns. Ataniyazov is mentioning the names of tribes, inhabitants of Stavropol and Astrakhan such as “ata”, “arsari”, “chovdur”, “sarik”. [6.9]

Ideas in connection with abdalethnonym by F. Kirgizoglu are the mater of the interest as well. The author notes that

one of the Garlugs' branches was called Abdal, which is mean "to live in snowy place". Garlugs had a role in the Talas fight in order to defeat China and established the state along the lands of Southern Turkestan to Afghanistan. In the ancient times Garlugs were called as "Uch Oghuz" (tree generations). [7.4-7] Garlugs are the followers of Onokhs' generation. Being established in the western Turkestan and existed until the Talas fight with Chinese (751 y.), and hereinafter The Garlugs were appeared in the history as Garakhans . Mahmud Gashgarli, The founder of Turklogy linguistic mentioned about Garlugsin the writing "Divanilugati-it-turk" as follows, which one of the basis of Turkish world: one of the generation names of nomadic Turkish people; they are separate from Okhuz people; they are Turkmen as well as Okhuz people [8.459]. The information regarding the word "Turkmen" is great of interest in the writing: 1) Another name of Okhuz generation 2) The common name of nomadic Turkish generations [9.443]; they are Okhuz. "There is a story about their name of Turkmen. Zulgarneyn came to see them haired with Turkish marks and said without any questions: -"turkmanand" (which means "similar of Turkish"). This name had been preserved for them till now [8.360]. As it seems, the author presents by under this name not only Okhuz people, but also all Turkish nomadic generations. However, the ethnonym turkman, being the name of one of the generations among Oghuz people, were used as the common name of nomadic Turkish tribes as well (the synonym of word "migrant").

In the Middle Centuries, the people in the Central Asia and Middle East having to spend irresponsible life, aware of happenings, with stick in the hand, informing of unknown and with long beard were called "abdals". From this point of view in some several Turkish languages it was used similar to the word "foolish", expressing lacking of the mind and it was taken as similar as nonsense words. It was given in the "Oghuzname" by Rashidaddin (the author) as follows: "Be abdal and the people looking at you to say follish". [10.65] Currently, there is a popular saying in the Turkish of Turkey as follows: " abdal, when rises on the horse is supposing of himself as noble man and oil, when shalqam (syrup of turnip) is mixed with pilaf". As it seems, such kind of sayings usually is related to the foolish without culture, which occasionally is reached undeserved point and it is used against the greedy one, to be proud of himself/herself. There are sufficient number of such proverbs and sayings about abdals in the folk art of Azerbaijan as well:

Abdal, it is snowing! I am standing to be shiver
Abdal is dancing while it is snowing
Abdal doesn't avoid of wedding parties
Abdal cannot be Pasha, as well as the fire iron from the wood
Abdal keeps the embers by the door while his stomach is getting full
Abdal is unknown that the quince is unripe.

In some dialects of Azerbaijani language the word abdal carries the same meaning. For instance, in the dialect of Zagatala and Gakh (North-western part of Azerbaijan) is given as follows: "abdal does not know the damage and the profit.

The word "abdal" is described in Turkish religious literature as the person to swim out of the world blessings, devoting himself to pray to Allah and by enlightening own spirit, heart and desire occupies one of the high levels on the way "ricalul-qeyb", which leads to perfection. Meanwhile, it is given as the person to lead the people in a right way. From this point of view, some researchers are claim that the word abdal carries Arabian origin and describe the meaning as the "abd+al" –"slave" (slave of God). The element "al" is used as the article in front of the proper nouns and formulates the possessive case of noun. Thus, in order to express the word "slave" (slave of Allah) is used an article "ul" instead of "al".

Meanwhile, it is supposed that the word "abdal" takes its origin from the word "badal". It is given of several meanings to the word "badal" in dictionaries of Arabian-Persian content in the "Classic Azerbaijan Literature".

Badal: 1) meaning = equivalent, to be equivalent 2) value; cost 3) the mud or iron statue of the ill child in order to eliminate the devil 4) to turn into[11.37]

It is likely that those to claim the word "badal" as the basis of the abdale toponym are focusing on the last given meaning in the dictionary. In the mysticism, abdals the creature does not obey to time, disappears at any time and appear to the people they wish. Generally, the meaning of the word is given as "hermit", "wise", "pious". There also were the writers under "Abdal pseudonym", creating the poems in the Turkish Religious Literature. For instance: Pir Sultan Abdal, Abdal Musa, MiskinAbdalskhakh. In the "bayati" (kind of poem) by Ismayil Khatai is said about Abdal:

*I am mystic in the sect,
I am abdal in real [12.356]*

The protection by Abdals of ancient Turkish belief, some rituals of shamanismtogether with the Islam ideas and the given meanings "gam" and "shaman" for "abdal" in sakha Turkish language do not justify likelihood of its Arabian origin. In the Turkish onomastics the name Abdal is also used as anthroponomy.

In the southern part of Caspian sea was existed the tribe called Abdal among the local Turkmen tribes. Due to the legend, 6 of 12 tribes, which makes the origin of Turkmen was related to the generation of Gay's sun. The leading one of them is the abdal tribe with the moon stigma. Currently, the abdals, which are living in the territory of Anadolu, are the followers of Asanabdals.

In the territory of Turkey, namely Adabazar, Antalia, Bingol, Erzincan, Middle Anadolu, Silifki, Tercan, Toroslar, Tunceli are inhabited by the Abdal tribes in common, which are speaking Kurdish and Zaza languages and related Garlugs, which are dwelling under the name "heptal" in Afghanistan. The abdals, speaking in "Zaza" and "Kurman" languages and the abdals the native speakers of Turkish, generated from Turkmen are both the branch of Garlug-Oghuzabdals (haptals). [7.7]

2. Result

The Abdalanliethno toponym was appeared from the word “abdal” and morfo-format “an”, distinguished with its productivity in morphology of Turkish languages, which is given in the meaning of “number of quantity” and the space”. There are several names of regions in Azerbaijan, which have been formed on the basis of Abdal toponym. For instance: abdal mountain in Ordubad; Abdal castle in Tovuz, Abdal settlement, Abdal valley and river- the branch of Zeyem river; AbdalGulabli village of Gulabi administrative area, Agdam region; Garikhaha administrative area, Lachin region: Abdal valley, Abdal hill, Abdal mountain; Khachmaz administrative area, Oghuz region: village-Abdal; Aghdash region: Abdal village; Gabala region: village-Nich-Abdanli; Khanlar region: village-ChobanAbdanli; Dashkesen region: river-Avdalli; Jabrayil region: spring-Avdal. The name of Lachin region was Abdalli until 1923.

Not only in Azerbaijan, but also out of the boundaries of our Republic you may witnessed of Abdal toponym and toponyms, based on etnonym, expanded in the Turkish territories, where were inhabited by our ancestry.

Georgia: the village Abdal in the region of Borchali, The villages Abdal and Bozabdal in Agdjaqala, Abdalli village in Bolnisi region.

Iran:the villages Abdal and Abdals

Uzbekistan:Hydronym of Abdalbulak, the settlements- AbdalKishlok Kara-Abdal; Khocaabdal, AbdalZarafshan and etc.

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