

Similarities between “The Secret History of the Mongols” and Turkish Epic (“Moğolların Gizli Tarihi” destanı ile türk destanı arasındaki benzerlikler)

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ABSTRACT: *Many similarities existing in the epics of the Mongols and the Turkish allow to research common literary-cultural features in these works. The Book of Dede Gorgud and “The Secret History of the Mongols” as remarkable examples of nation’s heroic works both have similar and common ideas. The purpose of the research work consists of comparatively analyzing social-cultural life, abundant historical past, folk and ethnography of nations. The epics are linked to each other in terms of people’s views, condition of emergence, similar motives, features of characters, religious beliefs, and they allow us to compare those similarities. Main method of research work is comparative analysis.*

Common subject of the epics is heroism, protection of motherland and struggle against enemies. Motives regarding courage and bravery against attacks of other tribes are fully demonstrated in the tales. Heroism, capture, revenge are common themes used in the epics. And these themes are reflected in the stories of important characters and they stress loyalty and courage of those men.

Main character of Mongol epic is Temujin who is later named Genghis khan, conquerer of the world. Genghis khan governed his state thanks to his intelligence and wit, enlarged defence units of the country. In the example of Salur Gazan, Bamsi Beyrek, Ganturali from the stories of “The Book of Dede Gorgud” motives of heroism, devotion and loyalty are emphasized. Men of Oguz gained names for their deeds, courage, bravery.

Mongolian and Turkish epics are closely related to the events happened in the history and portray traces of ancient history of these nations. National-moral values and abundance of lifestyle of the Mongols and Oguz people are very evident in the mentioned epics

KEYWORDS: “The Secret History of the Mongols”; epic; Turkish; “The Book of Dede Gorgud”; comparison.

ÖZET: *Moğol ve Türk halklarının kahramanlık destanlarında mevcut olan çok sayıda benzer özellikler, onların ortak edebi ve kültürel değerleri üzerinde araştırma yapılmasına olanak sağlar. İki halkın da kahramanlık destanlarının en değerli örneklerinden olan, bunun yanı sıra Dünya folklor örnekleri arasında kendine has yer edinen “Moğollar`ın Gizli Tarihi” ve “Dede Korkut” eposu konu ve fikir açısından benzerlik teşkil eder. Çalışmanın amacı adı geçen destan örnekleri üzerinden halkların sosyal ve kültürel hayatının, zengin tarihi geçmişinin, folklorunun ve etnografisinin kıyaslanarak analiz etmektir. Araştırmada kullanılan temel metot analiz ve karşılaştırma yöntemidir.*

Destanların ikisinin de ortak ana fikri kahramanlık, vatanın birliğinin muhafaza edilmesi, düşmanlara karşı mücadeledir. Destanlarda tayfa baskınlarına ve düşmana karşı yürütülen mücadelede kahramanlık motifleri yansıtılmıştır. Kahramanlık, talan, esir alma ve intikam destanların ikisinde de yer alan ortak imgelerdendir. Bahsi geçen imgeler başkahramanların yer aldığı olaylarda anlatılmış ve karakterlerin cesaretini, sertliğini, sadakatini ortaya çıkarmıştır.

Moğol destanının başkahramanı Timuçin gelecekte Cengiz Han adını alan Dünya`nın Fatihidir. Cengiz Han akli, zekâsıyla devleti yönetmiş, savunma birliklerini çoğaltmıştır. “Dede Korkut” eposunun boylarında Salur Kazan, Bamsı Beyrek, Kanturalı gibi yiğitler aracılığıyla mertlik, erenlik, sadakat imgeleri anlatılmaktadır. Oğuz elinin yiğitleri gücü, yiğitliyi, cesaretiyle bilinir. Moğol ve Türk destanları tarihte gerçekleşen olaylarla ortak özellikler taşır ve halkların eski tarihi izlerini ihtiva ederler. Destanlarda Moğol halkının ve Oğuz elinin milli ve manevi değerlerinin, günlük yaşam tarzının zenginliği de açıkça görülür

ANAHTAR KELİMELER : “Moğollar`ın Gizli Tarihi”; destan; türk; “Dede Korkut”; karşılaştırma.

Introduction

As Turkish and Mongolian tribes have lived close to each other from geographical point of view, they have become blended together and mutually enriched each other’s cultures. Analogous traits belonging to these nations allow us to research their common cultural-literary values. Iranian historian Fazlullah Rashidaddin’s “Jame al-Tevarih”(2011, 540), historian of XVII century Abulgazi Bahadır khan’s Turkish and Mongolian books regarding Turkish ancestry and his book called “Shajareyi-terakima” bear profuse amount of information concerning the

common origin of both nations. One of the folk examples that covers ancient and rich history, progressive path, view, lifestyle and daily matters is a heroic epic. Heroic epics reflecting historical events in a literary way are manifestations of life story of that nation. Main theme of those epics includes some global virtues such as struggle against enemies, maintenance of solidarity of nation, patriotism and love for motherland. In these masterpieces we can see historical events related to the daily life of its people that turned to be traditional tendency in most of the epics. “Since the nature of Turkish people’s life, thoughts have been closely related to heroism or fighter spirit for centuries, epoch traditions have naturally portrayed heroism as a leading and striking motive of life” (Azərbaycan dastanları 2005, 5).

“The Secret History of the Mongols”, a masterpiece of Mongolian epic traditions is the most precious historical epic poem today that dates back to XIII century. “The Secret History of the Mongols” (Manghol-un Niucha Tobcha'an), one of the prominent historical works of medieval Mongol literature was written in Mongolian, in 1240. The author of epic poem is unknown. There are several assumptions regarding the author, some sources assume that it was written in accordance with laws enacted by Shigi-xutuxu, ruler of Mongol country of that time The Secret History of the Mongols Completion time of “The Secret History of the Mongols” coincides with Ogedei khan’s reign (1228-1241), who was son and successor of Genghis khan. This book was presented to Ogedei khan in Great Mongol Assembly (Kurultai). Some parts from “The Secret History of the Mongols” were included to epic works such as “Altan tobci”, “Shara Tudci” of XVII century and besides that three fourth of historic epics such as “Erdenin Tobchi” written by Sagan Sechen, “Gizil toplu” by Lubsan Dandzan comprises writings taken from this great epos (Бердников 1987, 546).

The epic poem reflects crucial historic occasions by presenting information about Mongol history of XII-XIII centuries, tribes, establishment of the empire, social-political situation, military tactics, reign of Genghiz khan and his personality. The epos states information regarding the period starting from ancient times of the Mongols until Ogedei khan’s reign and his westward expansion.

Main character of the work is one of the beys Temujin, the son of Yisugei-Ba’atur. The epic starts with the birth of Temujin and goes on with the narration of events about his childhood, then his youth and how he was captured by the Taychiuts. His skills, wisdom, courage had been obvious since his childhood and drew attention of neighboring tribes. Temujin gained the name “Genghis” right after he obtained victories in a short period of time thanks to his determination, bravery and eventually, he managed to found the Mongol Empire.

Genghiz khan had expanded security units by arranging administrative points while struggling with enemies in order to maintain territorial integrity of the empire. Mongolian army was considered powerful basis for well-organized government where strong regulation and orders were prevailing. Genghiz khan was ruling the empire with wit and wisdom, “Great Legislation” (Yasa) was established during his reign. The ruler emphasized the importance of order and laws in all types of situations. “If a person is able to sustain regularity in his home, he is able to ensure order in a state, as well. And if he is a good commander of ten men, it shows that he can be commander of a thousand and even ten thousand men” (Mövlud 1997, 82).

“The Secret History of the Mongols” and “The Book of Dede Gorgud” have common features in terms of their theme and main idea. Both of them bear similarities in the conditions of emergence, motives, natures of characters, their vision, religious beliefs and create opportunities for comparative analysis. The gist of the epics is heroism, protection of motherland and combat against enemies.

Characterization of female characters in “The Secret History of the Mongols” and “The Book of Dede Gorgud”.

“The Secret History of the Mongols” is a precious historical source which describes brave and industrious female characters as well as historical-social period and lifestyle of the Mongols. Characters such as Alan ho'a, Lady Ho'elun and Borte Fujin are portrayals of typical Mongolian woman. Lady Ho'elun, a character highly appreciating family values and traditions symbolically describes Mongolian woman who is a founder of hopeful future for children and her role is irreplaceable and undeniable. Both of the epics are abundant in terms of

analyzing common motives and eliciting similarities among female characters and comparing them.

“The Book of Dede Gorgud” is an epos in the example of ancient Oguz people involving traces of national culture of Azerbaijan and representing beauty and worthy dignity of a Turkish woman. In the land of Oguz, a woman is described as supporter and protector of family, if needed she is a brave fighter. In different series of the epic, in the example of tall and pretty Burla khatun and Seljan khatun women are appraised as protectors of hometown and courageous women who stand for their lands. “The Book of Dede Gorgud” is the best example of appraisal of sacredness of a mother and respect for a woman.

“The Secret History of the Mongols” portrays appearance of female characters in a poetic way. Beauty and esteem of girls and women there are described as a typical Mongol woman with certain qualities belonging to the Mongols. The women of Mongol-Onggirat nation were praised in the epic as they were considered extremely beautiful in comparison with other tribes’ women and they were supposed to deserve being queen in the kingdom:

“From old days, the Onggirat people
Have the qatuns as shields,
Have their daughters as intercessors.
We live thanks to the good looks

Of our granddaughters

And the beauty of our daughters” (The Secret History of the Mongols 2004, 15).

Inner world and beauty of women have been highly valued with the help of stylistic devices in “The Book of Dede Gorgud”. Female characters such as “tall and pretty lady Burla khatun”, “yellow-dressed Seljan khatun”, “queen of pretty girls, Banichichak” are appraised by Oguz men. Main and central character in the description of female figures in “The Secret History of the Mongols” is Ho’elun-ujin, the wife of Yisugei-Ba’atur, the mother of Temujin. She is a woman who is devoted to her husband, raised other children along with her own children with great love and care. She adopted a boy child found when they conquered Naratu-shitu’ of the Tatars. And 3 more children found in the army camp

of the Merkits, the Besuts and the Jurkins were adopted by Lady Ho'elun.

Hard-working Mongolian woman who tolerated hardships of wild fields has been portrayed in her example. After Yisugei-Ba'atur, her husband was poisoned she was very strong woman who overcame many difficulties thanks to her durable character. Abandoned by Tayici'uts brothers in the field, she brought up her children despite all challenges she faced, she was even deprived of joining sacrifice ceremony by Ambakhai-kagan's women.

“Lady Hö'elün was born

A clever woman

And she nourished her small sons thus:

Pulling firmly her tall

Over her head

Tying tightly her belt

To shorten o shorten her skirt,

Along the Onan River” (The Secret History of the Mongols 2004, 19).

This powerful woman is described as a big force who teaches her children to value integrity, mutual love, and to have feeling of revenge and anger only against enemies. A Mongolian woman who is able to protect her family and her home stays patient in all cases and conditions of the epic. She tried to bring Tayichut nation back who left her alone with children in the fields and showed great courage and later was able to bring the half of people back. So, our proverb, “It doesn't matter: Lion or lioness, it's still very powerful ?!” (Atalar sözü və deyimlər 2007, 37) is about actions of Üji.

Female heros who wrestle or fight against enemy with a sword in “The Book of Dede Gorgud” symbolize courage and bravery of women in Oguz land in the example of Seljan khatun (Kitabi Dədə Qorqud 1988, 183) who is ready to fight against enemy and Burla khatun (Kitabi Dədə Qorqud 1988, 174) who went to find Salur Gazan together with 40 girls.

Ho'elun is a powerful, durable female character of the Mongol epic who is able to overcome all challenging situations with her intelligence and bravery. By bringing back Tayichut people, Hoelun showed how determined and committed she is to her people. She supports unity of tribes and brotherhood among men. In the scene of argument among

Lady Ho’elun’s sons when Temujin and Khasar refused to live together with other brothers Bekter and Belgutay, Lady Ho’elun insisted to stop this disagreement. Hoelun is able to maintain family traditions and understands that discrimination among children is unacceptable. Her only concern is to sustain unity in the family and not to allow one of her sons to be eliminated by the enemy as a result of the discrimination. But her attempts could not prevent ill-mannered Temujin and Khasar’s act against her. Hoelun-ujin was hopelessly crying and blaming Temujin and Khasar in the murder of her son, Bekter, she strongly scolded her sons for their wrong actions.

Hoelun suffers great loss of her son, this can be compared to the situation when the wife of Dirse khan felt very frightened to lose Bugaj, her son in his first hunting experience in the story called “Bugaj khan, Son of Dirsa khan”.

“Hey Dirse khan, my eyes hurt a lot,
Let my vein be cut, it hurts a lot.
Without snake bite, my body swelling
My one and only son has left, it hurts a lot” (Kitabi Dədə Qorqud 1988, 136).

Hoelun-ujin had been kidnapped from her husband Merkit Great-Chiladun by Yisugei-Ba’atur in the epic. At first, Hoelun demanded her husband who had been pursued to stay away from her and to escape. She saved her spouse’s life and wished he survived. Although she knew that she would be alone in the end, she persuaded him to escape. She cried a lot for her husband who was followed by enemies:

“Whose tuft has never blown
Against the win,

Whose belly has never hungered

In the steppe” (The Secret History of the Mongols 2004, 12).

Loyalty and respect of Mongolian episode can be associated with the story “Deli Domrul, son of Dukha” from “The Book of Dede Gorgud”. The wife of Deli Domrul is also ready to sacrifice herself for her husband (Kitabi Dədə Qorqud 1988, 181). It is obvious that “to overcome hardships, to make impossible possible is a matter of intelligence and courage, it proves your wit and bravery. The women in “The Book of

Dede Gorgud” give advice to their men and always support them” (Əlibəyzadə 1999, 157-158).

Borte, a Mongolian girl from Olxunogut tribe who came with Temujin, the son of Yisugei-Ba’atur waited for her spouse and stayed loyal while Temujin was in captivity. Later, she gave him important advice in his hard moments. Borte-ujin informed Genghis khan about wicked actions of Khonkhotans and warned the ruler about the danger he could face. Genghis khan considered this advice reasonable and changed his mind (Monqolların Gizli tarixi 2011, 221-222). In the story called “Bamsi Beyrek, Baybere’s son” Banichichek, fiancée of Beyrek cried a lot when she was waiting for Beyrek who was hostage for 16 years (Kitabi Dədə Qorqud 1988, 150) In both epics female characters symbolize devotion to promises and determination as an essential moral quality.

Alan-hoa, a daughter of Barkhujin-ho and Khorilartay-merge is another female character in “The Secret History of the Mongols” and she represents a protector of woman dignity. She rejects alleged claims by her other children from Dobun-mergen and tells them all the truth. Alan-hoa stays patient despite all accusing and negative attitude towards her. She turns out to be pregnant in a magical way and claims to have a son of God and doesn’t accept any accusation regarding her dignity (Monqolların Gizli tarixi 2011, 61).

“The Book of Dede Gorgud” shows that woman’s dignity is superior than anything in the land of Oguz by showing episode about Burla khatun, the mother of Uruz, in the story called “Ravaged House of Salur Gazan”. In that episode Burla khatun shows how important her dignity is to her. Uruz, her son is ready to be killed by enemies, but he can’t allow them to take her mother. He says: “Let them make barbecue from my body, and give it all 40 women from our tribe. If they eat once, you must eat twice, don’t let them understand that you are my mother. Don’t surrender to them and don’t make them let my father down! No way!” (Kitabi Dədə Qorqud 1988, 145)

Female characters portrayed in the epics “The Secret History of the Mongols” and “The Book of Dede Gorgud” represent high moral values and behaviours, as well as internal and external beauty belonging to the typical woman from both nations. These women have common family values, heroic spirit and rich morality and intelligence.

Reflection of religious beliefs in the epics “The Secret history of the Mongols” and “The Book of Dede Gorgud”.

Relations between people and God, beliefs and views regarding religion can be observed in the works of the Mongols and Turkish nations. The epics with ancient history illustrate religious beliefs, perceptions of environment and worldview of nations.

“The Secret History of the Mongols” is a treasure which reflects religious preferences of the Mongols in the Middle Ages. Ancient beliefs of the Mongols included both shamanism and faith in Sky God. They believe that the land and the sky are controlled by supreme spirit - God and they also worshipped some nature spirits. As to them, nature has supreme power and they were worshipping nature spirits such as tree and mountains associated with Sky God. In the beliefs of people these spirits owned divine power. Tengrism of Sky God is reflection of beliefs connected with Turkish and Mongolian people’s views about shamanism. “Tengrism originated from divinising nature and people’s regard to spirits of their ancestors. The Turks and the Mongols worshipped not because of unknown fears or unawareness, but to express gratitude in return for care of and generocity of nature” (Безертинов 2004, 7).

Ancestors of Genghis khan are created from gray wolf and white doe with the order of God. This view has always existed and has been stated in the epics. “Wolf and deer, wolf and daughter of Hun shanyun, Hun princess and she-wolf have been considered the ancestors for the Mongols, the Teles and the Turks respectively” (Qumilyov 1993, 23).

Since ancient times Gray wolf has always been an important and sacred creature in beliefs of the Turkish. "It is not a coincidence that Azerbaijanis considered highly respected Gray Wolf and The Mother Doe their ancestors. A wolf is a symbol of bravery and courage, and doe is a symbol of abundance and loyalty” (Qafarlı 2010, 314). As Wolf is considered a good adviser in the views of the Turkish, it is widely reflected in the folk literature of the nation. The story called “Ravaged House of Salur Gazan” from “The Book of Dede Gorgud” has an episode where Salur Gazan learns what happened to his house from a wolf (Kitabi Dədə Qorqud 1988, 143).

One of the ancestors of Genghis Khan, Alan-ho'a had babies from a man entering with a light from the roof of the house in the Mongolian epic. The woman says to her sons Bugunotay and Belgunutay who are suspicious about their mother: "How can you talk about me in a such manner? If we discuss, it will be evident that they are sons of God. You can't compare your brothers with ordinary people" (Monqolların Gizli tarixi 2011, 61). The mother claims that her sons will be khans and then all people will be aware of truth that they are the sons of God. As it is understood from this story, newborn babies were considered the sons of God according to ancient beliefs of the Mongols. The epic has a realistic theme, and above mentioned topic is one of the two stories in the whole epic that contains supernatural, magical and legendary features.

It is observed from the epic that shamanism and worshipping to Sky God has an important role for the Mongols. Temujin, main character of the epic shows his strong belief to Sky God in most stories of the epic. According to Mongol beliefs mountains which maintained natural power had divine spirit, too. "As they were close to Sky God, ancestors of Mongol people imagined mountain as a crucial bridge between God and human" ("Dədəm Qorqudun kitabı" tədqiqat işığında 2015, 42). Worshipping Burkhan-Qaldun mountain and being rescued thanks to this praying is an evidence of ancient mythical views of the Mongols.

Temujin, after escaping Merkit enemies begged on the slope of Burkhan mountains and he believed that Burkhan-Qaldun mountains have divine power.

"Thanks to Qaldun Burqan
My life, a grasshopper's life,
Was indeed shielded!

But I was greatly frightened. Every morning I will sacrifice to Burqan Qaldun, everyday I will pray to it: the offspring of my offspring shall be mindful of this and do likewise!" (The Secret History of the Mongols 2004, 33) Gafarli Ramazan, a prominent folk scientist assumed that the name of Genghis Khan (Timujin) was taken from the name of mountain Demirdag, a part of World Mountain (2010: 326).

Beliefs about Sky God and traces of shamanism in "The Secret History of the Mongols" are also observed in the epic of "The Book of Dede Gorgud". Oguz tribes had religious views associated with shamanism in

the pre-islamic ages. And religious beliefs of Oguz people are described in connection with their traditions and lifestyle.

Mongol views regarding mountains coincide with mythological views of Oguz turks in "The Book of Dede Gorgud". According to Oguz turks a mountain is able to protect a person and it is a place where his wishes are realized by God. "This kind of respect and view toward mountain is related to antique views and ancient beliefs. And first of all, it is due to fact that mountain is considered as a productive place, close to the sky and protective natural power" (Abdulla 1999, 8). A mountain was like a respectful father-in-law for girls and women of Oguz, a center to worship for people. Epic story of "Bugaj khan, the son of Dirse khan" Bugaj speaks about his regard to the mountain (Kitabi Dədə Qorqud 1988, 137). A mountain has been symbolized as holyness, greatness, as well as known as a place for praise and curse.

The shaman witch is believed to be able to communicate with spirits and she is able to cure illnesses and predict events in advance. Tural, the son of Salur Gazan was deadly wounded. "According to Gamshaman views, his spirit left him and he was dead. But Dede Gorgud brought him back to life. This is called revival from death" (İsmayılova 2011, 120).

Men of Oguz land were shooting an arrow, then were marrying, this was based on Sky God beliefs and demands (Əliyev 2010, 15). The place of Oguz God is the fifth floor of Sky according to ancient mythology of the Turkish. One of the ancient beliefs of Oguz turks is connected with shamanism which is also reflected in the story of "Bugaj, the son of Dirse khan". In this part of the epic Bugaj is wounded and Khizir with grey horse approaches and says "you will not die from this wound. Mountaneous flower with mother's milk will cure you" (Kitabi Dədə Qorqud 1988, 137) that character Khizir is from ancient views of Turkish mythology. "It is believed that shamans get their power Sky greatness. Greatness approach to shaman as a cloud and enters his body like a rainbow. Shamans cure people with traditional and natural methods, with pray and praises (Babayeva 2013, 75-76).

Shamanism and beliefs in Sky God which come from lifestyle of the Mongols since ancient times have also affected religious beliefs of Temujin. Temujin was different from other children with his wisdom and wit and when he was pursued by the Tayichiuts, he was able to interpret

signs from God and acted accordingly. His behavior is a reflection of beliefs. Other characters in the example of Onkhan stated their religious preferences and believed to gain power thanks to God. "If we think about Temujin negatively and act unfairly against him, God will not help us". These words show that Onkhan beliefs are strong and he is loyal to his promises (Monqolların Gizli tarixi 2011, 142). He made a friendship agreement with Yisugei Ba'atur and promised to God to stay loyal.

It is observed in the epic "The Secret History of the Mongols" that main characters of the story win enemies with help of sky and land as a belief of Turkish people. The Merkits who besieged Burkhan-Qaldun were defeated thanks to Temujin and his friends Jamuqa and Togoril-khan. Temujin expressed his gratitude and stated that it was victory thanks to God and its power, so we were able to take revenge (Monqolların Gizli tarixi 2011, 103).

Baheddin Ogel interpreted the phrase mentioned by Temujin "Mother Etugen" as following: "Etugen is related to Otugen, sacred place of the Turks. It is reasonable that this place has holy spirit for Turkish people. Thanks to this spirit Genghis khan defeated his enemies" (Ögöl 2006, 289).

In the epic of "The Book of Dede Gorgud" khans and beys are praying to God, they pray about having a child and God listens and realizes their wishes. "The birth of Bugaj (the son of Dirse) and Bani Chichek (the daughter of Bay Bejan), stories emphasizing blessings are directly connected with shaman views" (Hacıyev 2017, 23). Dirse khan prays for having a son, so he does charity works, helps needy people, pays all debts of debtors. The woman of Dirse khan helps people, and believes that praise for kindness is very necessary. In return of prays and benevolent actions God gives them a son.

Dede Gorgud is a religious person from Bayat tribe who knows everything and can predict occasions in advance. He is a personality with precious values, elder of Oguz land and shaman. As an oldest respected man Dede Gorgud makes praises to God, Prophet Muhammad and Abubekr who does Namaz near the Prophet. Dede Gorgud defines Suras of Koran as a God's Science. He wishes Oguz land to be safe and protected from enemies and prays God to help his land. "From the "The Book of Dede Gorgud" we notice that Oguz-turks considered that if God

allows all they wish can be real and actions are carried out only if God lets them happen. When the Oguz start something, they only rely on God, they always address God in their talks, praise or even curses” (Abdulla 1997, 9).

Teb Tengeri character from the epic “The Secret History of the Mongols” portrays both shamanism beliefs and miraculous occasions (Monqolların Gizli tarixi 2011, 218). Considering the fact that the epic is about real events regarding heroism, the existence of Teb Tengeri is evidence of miraculous legend. During the reign of Genghis khan Teb Tengeri who owned super power as shamans, and influence on state regulations he was called as Kokochu. Teb Tengeri is a shaman who is able to foresee occasions, to convey God’s orders to people and to be miraculously aware of happenings. Teb Tengeri as a word means “superior and mighty God”, “the highest sky”. One of the sons of Munlik-echigen from Khonkhotat tribes Kokochu (Teb Tengeri) is a sacred man who has a magical skills and his words and power come from God. Teb Tengeri was granted divine gift from God, but he is evaluated as a negative character. He is a figure who triggers national rebellion. He abuses super powers and controls certain part of the nation. So, some tribes belonging to ninth category assembled around Teb Tengeri and pursued his way and this showed that people valued his mind. He managed to rule some people. According to story told in the epic there was argument between Shaman Teb Tengeri and Khasar, brother of Genghis khan, and Genghis khan scolded his brother for undetermined actions in the quarrel. At that moment Teb Tengeri informs Genghis khan about news that he had foreseen. Genghis khan as a follower of his religious views firstly supported Teb Tengeri and Khonkhotans against his brother. When Khan finds out that his position is in danger, he gives up supporting Teb Tengeri. According to shaman beliefs, Tebengeri’s body goes up to the sky after his death. He is punished by God, his spirit leaves him and rises to the sky. “Because Teb Tengeri laid hands on my younger brothers and spread baseless slanders among them in order to sow discord? He was no longer loved been seen in that part of the tent” (The Secret History of the Mongols 2004, 173).

The story of “Deli Domrul, the son of Dukha qoja” from “The Book of Dede Gorgud” coincides with Mongol epic in terms of reflection of

mythical and miraculous motives. Deli Domrul wants to see Azrael in order to help and rescue his men, and he is willing to fight with Azrael. "Who is Azrael that kills people? You mighty God, for the sake of goodness! Let me see him, fight, wrestle with him, I will not allow him take my men's lives" (Kitabi Dədə Qorqud 1988, 177). God doesn't like Deli Domrul's words and comes to take lives. Then he regrets to speak like that and escapes from Azrael thanks to a woman's sacrifice. God has been satisfied and forgives him by giving them one hundred forty years of lifetime.

Genghis Khan assembled all types of tribes from different religions under one religious belief when he established the Great Mongol Empire. As it is known from the history Genghis Khan didn't interfere nations' religion and ruling if they don't resist. Since he didn't have any religious beliefs himself, his attitude towards different religious groups was tolerant, he never discriminated certain people for their views and races, vice versa he highly appreciated scientist and religious people. And this tradition is pursued by the descendants of Genghis Khan. "V.V. Bartold noted that nomads brought by Hulaku Khan were committed to their traditions and views even after hundred years" (Piriyev 2003, 269).

Genghis Khan's belief about only God is reflected both in his lifestyle and in the first articles of "Code of Laws". This regulation bears the name of God as a creator of land and sky: "The creator of the universe is only one God. This must be done for the sake of God" (Mövlud 1997, 83). The document covers fields such as military and administration, hereditary power of the state and as well as religious views.

As a result of comparative analysis of "The Book of Dede Gorgud" and "The Secret History of the Mongols", it can be concluded that beliefs of these two nations include faith in Sky God, shamanism and traces of shaman views. Oguz epic bears Islamic views besides shamanism beliefs.

Ceremony motives (naming and interpretation of dreams) in "The Secret History of the Mongols" and "The Book of Dede Gorgud".

"The Secret History of the Mongols" and "The Book of Dede Gorgud" are abundant in sayings and descriptions of traditions. Oguz epic which illustrates national-moral views and customs overlaps with "The Secret

History of the Mongols” for its motives and plots such as naming, oath, interpretation of dreams.

a) Naming motives. Naming characters in the epic is considered for directing their future path and defined accordingly to their lifestyle or current conditions. In the epic of “The Secret History of the Mongols” newborn child is named accordingly to the present life conditions and situation. Remarkable moments regarding naming is in the episode with Temujin. Unlike Oguz epic, here main characters are called from different point of view. When the child was born, father named him after the hostages called Temujin-uge, Khoribuga who were brought from the Tatars by Yesigei-Ba’atur. As time passes, Temujin was declared the ruler of his country and he got the “Genghis khan” name that was recognized by the whole world.

Bodonchar with his brothers robbed the people living across the Tungelik river and they took a pregnant woman who had a baby in the lands of Bodonchar and they called this baby Jajiraday, because he was a child not from their tribe. Later that woman had the second baby from Badanchar, and they called this baby Bagariday, because his mother was captured in the battle (Monqolların Gizli tarixi 2011, 65). In another story a child was found during the Tatars’ invasion and they gave this child to Lady Hoelun and she named this child. “He must be the son of a man of rank; surely he is the offspring of a man of noble origins!The Mother named him Sigi Qutuqu and brought him up as the younger brother of her five children and as her sixth child” (The Secret History of the Mongols 2004, 58). “The Secret History of the Mongols” shows that naming children has been realized based on features of that time, lives of those men.

The epic of “The Book of Dede Gorgud” involves naming heros which is implemented due to actions of people and it is broadly portrayed in the form of ceremonies. “According to Turkish mythological views, one of the crucial ceremonies for this nation is naming children. The main condition for naming is showing heroism” (Əliyev 2010, 4). Heros were named when they defeated their enemies and showed bravery in front of all people. They were called and praised by Dede Gorgud who is an adviser and wise elder of the tribe. In the land of Oguz, men become

well-known and respectful for their heroism as they shoot an arrow, play with swords. The reason why children live without names until their teens is connected with gaining names after they do brave and courageous deeds.

Bravery and heroism of Oguz men is borderless. In the example of Beyrek, these men are able to fight in any situation. The story of the epic called “Bamsi Boyrek, the son of Bayboren” describes that Beyrek was named when he courageously fought against enemies, saved all their possessions, killed their foe. There Dede Gorgud says: “You call your son Bamsi; let his name be Bamsi Beyrek with Grey Horse!” (Kitabi Dədə Qorqud 1988, 152).

A man who gets named by Dede Gorgud becomes more respectful member of society. In the story of “Bugaj, the son of Dirse khan”, after Bugaj was named by Dede Gorgud he became respectful bey and gained crown and wealth. Generally, naming customs are illustrated in the most stories of the epic, and turned into national tradition of the people.

b) Interpretation of dreams. Predictions based on dreams are interpreted as a warning for Mongol and Oguz people, and they are told to check whether predictions come true. According to the epics, a dream is understood as a sign for specific occasion in the future and characters narrate those dreams. Predicting future occasions affects following actions of men and as well as shows that some of them are able to foresee the future. “Interpreting dreams” consists of several steps such as narrating subject of dreams, then interpreting and relating it to some events in life, warning some men about those events, at last introducing risks and challenges for main figures of the epics” (Kamal 2013, 32).

“The Secret History of the Mongols” shows that main figures can predict future happenings in the stories regarding meanings of dreams. And most of the cases confirm that meanings of dreams have been correctly understood and predictions have become real.

For instance, in one of the stories, Yisugei-Ba’atur wants his son to marry, he goes to Olkhunogut tribe and Dey-Sechen retells him his dream. The dream’s meaning appears to be positive. In the dream there was a falcon which kept the sun and the moon in its hands and came to him, all people interpreted this dream as something positive. Yisugei-

Ba’atur was informed about some signs regarding his visit: “This can be a positive sign that shows you are from Kiyat tribe” (Monqolların Gizli tarixi 2011, 73).

Another story of the epic describes a different dream about Jamuqa and Temujin and its interpretation. In the dream Khorchi sees that Jamuqa’s tent is attacked by white cow with big horns, at that moment one white ox says that Temujin must be Khan of the whole tribe. Khorchi interpreted that dream and assigned positive meaning to the dream and assumed that he is able to predict occasions, but in return he wanted to get more prizes: “What kind of happiness is it for me? The man who foretold so many great affairs? merely to become the leader of ten thousand?” (The Secret History of the Mongols 2004, 48).

It is observed in the “Book of Dede Gorgud” that men of Oguz land trust interpretation of dreams and follow instructions drawn from predictions. Besides the importance of these predictions, people feel sensitive about dreams. Because all tragedies for men are related to their dreams and are described in several stories. For example, one of the Oguz men, Ganturali was unaware of attack by enemy when he was asleep. His fiancée, Seljan khatun informed her fiancé about this attack and said: “My man, wake up! You are attacked by enemies, fight and defeat them!” (Kitabi Dədə Qorqud 1988, 189). In the story called “Uruz saves his father, Salur Gazan from being captured” Salur Gazan was captured when he was asleep, too. The epic shows that sleep means a short death for Oguz people. “In the epic the words such as “yukhu”, “dush”, “uykhu”, “vagea” are used in the meaning of “dream” (Tanrıverdi 2006, 241).

In the story of “Yeynek, the Son of Gazilig Goja”, the man sees occasions in his dream, tells that dream to his friends and his dream becomes true. Yeynek saw that he went to free his father from Duzmurd tower (Kitabi Dədə Qorqud 1988, 193). He consulted with Dede Gorgud in his dream and related his dream to actual events in Oguz land.

Oguz people had great trust to their dreams. They even changed their minds or plans according to the dreams they had. For instance, Salur Gazan believed the meaning of his dream and halted his hunt, returned home and saw that his house had been robbed, his son had been captured. So, this motive that is given in most stories of “The Book of Dede

Gorgud” has been one of the very important customs and daily habits of Oguz tribe.

Conclusion

“The Secret History of the Mongols” is a precious work of folk literature in terms of national-moral values, worldview, historical past of 199Mongol people. The epic describes social-political situation in XII-XIII centuries, their struggle and solidarity until the Great Mongol Empire was established, invasions and visits made by Genghis khan, the ruler of Great Mongol Empire. The Mongolian rules and laws, military strategies, unity of soldiers are clearly reflected in the epos. The Great Empire of the Mongols who own ancient roots and history was established thanks to the remarkable military tactics and determination.

“The Secret History of the Mongols” discloses that the Mongols struggled a lot until they formed united state. For that reason, illustration of social-historical events and historical figures are highly appreciated in the epic. In the background of other events, struggle, commitment, desruption of friendship, betrayal are also demonstrated. Military strategies of the Mongols have played an important role in gaining victories and invading new territories.

Comparative research between “The Secret History of the Mongols” and “The Book of Dede Gorgud” shows that Turkish and Mongolian nations have the same epic features. Both of the works are associated in terms of similar motives and their main theme is heroism. Similarities defined between two epics and reflection of common moral and material values confirm that these nations’ past is based on ancient historical roots.

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