



THE COMMON TYPES AND MOTIFS IN THE OGUZ KAGAN EPIC AND THE
SECRET HISTORY OF THE MONGOLS

Öğr. Gör. Dr. Zeliha TUĞUZ*

ABSTRACT

The epics are one of the basic referenced sources when the history of the nation is examined. They not only illuminate the history of the nation and transfer traditions of the nation, reflect the thoughts and beliefs, but also they are the treasure filled with historical information. When analyzed in this connection, “The Oguz Kagan Epic” is one of the most important sources of the Turkish history and literature. The Oguz Kagan Epic does not only reveal Oguz’s personality, characteristics and state management; this epic also reflects the history, worldview, statism and administrative system of the Turkish nation. It is considered to be the oldest and most important work known about the history and language of the Mongols, who shared the same geography for centuries with the Turks in Central Asia is “The Secret History of the Mongols”. This book is very important that elucidates Genghis Khan's role in Mongol and world history.

Turks and Mongols has been interacted with each other for many years by living in the same geographical, historical and cultural area. The aim of this study is detecting in these two works to evaluate the common types and motifs of Oguz Kagan and Genghis Khan. In this study, The Oguz Kagan Epic in was taken as basis, considering that the Uyghur text is more appropriate to the original. The data in the study were collected using by document analysis as the qualitative research techniques. The analysis of the data was evaluated primarily by content analysis and then by descriptive analysis.

Keywords: Oguz Kagan, Genghis Khan, The Oguz Kagan Epic, The Secret History of the Mongols.

ÖĞÜZ KAĞAN DESTANI VE MOĞOLLARIN GİZLİ TARİHİ'NDEKİ

ORTAK TİP VE MOTİFLER

ÖZ

Ulusların tarihi incelendiğinde destanlar başvurulacak ilk kaynaklardan biridir. Ulusların geçmişine ışık tutan, yüz yıllarca dilden dile aktarılarak o ulusun gelenek görenek, düşünce ve inançlarını yansıtan destanlar sadece edebi veriler değil, aynı zamanda tarihi bilgilerle dolu bir hazine olarak değerlendirilmektedir. Bu bağlamda incelendiğinde Türk tarihiyle ilgili en önemli kaynaklarından biri “Oğuz Kağan Destanı”; Moğol tarihi ile ilgili en kadim ve önemli kaynak ise “Moğolların Gizli Tarihi”dir. “Oğuz Kağan Destanı” sadece Oğuz’un şahsiyetini, özelliklerini, yöneticiliğini değil; Türk ulusunun tarihini, dünya görüşünü, devletçiliğini, yönetim sistemini de yansıtmaya bakımdan önemlidir. Yine aynı şekilde “Moğolların Gizli Tarihi”, yüzyıllar boyunca Orta Asya’da Türklerle aynı coğrafyayı paylaşan hem Moğolların tarihi ve dili hakkında önemli veriler içeren hem de Cengiz Han’ın Moğol ve dünya tarihinde oynadığı rolü anlatan bir başucu kitabı olmuştur.

Türkler ve Moğollar uzun yıllar aynı coğrafyada yaşayarak birbirleriyle tarihî ve kültürel etkileşim içinde olmuştur. Oğuzların ve Moğolların tarih sahnesine çıkışlarını, çevresindeki uluslarla olan ilişkilerini ve kendi kültürel yapılarını oluşturan değerleri anlamak için, Oguz Kaganın tarih sahnesine çıkışını anlatan “Oğuz Kagan Destanı” ve “Moğolların Gizli Tarihi”

*Mersin Üniversitesi Eğitim Fakültesi Türkçe Öğretmenliği Bölümü, zelihatuguz@gmail.com
Orcid ID: 0000-0003-0977-8858

incelendiğinde büyük ölçüde ortak unsurlar olduğu tespit edilmiştir. Uygurca metnin aslına daha uygun olduğu düşünülerek Uygurca Oğuz Kağan Destanı esas alındığı çalışmada nitel araştırma tekniklerinden doküman incelemesi kullanılmıştır. Veriler öncelikle içerik analizi daha sonra betimsel analizle değerlendirilmiştir.

Anahtar kelimeler: Oğuz Kağan, Cengiz Han, Oğuz Kağan Destanı, Moğolların Gizli Tarihi.

Introduction

Epic, as one of the oldest literary genres, is a type of literature that tells about great, extraordinary social and heroic events in a long verse (TDEA, 1977: c.2, 26). Elements that keep the society alive, such as the ideals and traditions formed by common consciousness, are expressed in the epic hero as a life view and philosophy in the epic, who comes from the noble. In this respect, epics are the first basic source of researches on the genealogical characteristics, social structures, ideals, national values, traditions and customs of nations (Yetiş, 1994: c.9, 202).

The Oguz Kagan Epic is one of the most important epics that enlightened Turkish history. There are two main sources about this epic¹. The first of these is The Oguz Kagan Epic written in Uyghur. This work whose author and date of writing is unknown, was translated into Turkey Turkish by W. Bang and G.R. Arat in 1936. It was written in Turfan towards 14th century and was rearranged in the Kyrgyz region in the 15th century by remaining faithful to the original. The text, which first part is missing, is in the National Library of Paris. The other work written by Reşideddin, who lived in the İlhanlı Palace at the beginning of the 14th century, was translated into Western and

¹ Gömeç listed the Oguz Kagan Epics by using Z.V.Togan as follows:

- 1- The manuscript of the Oguz History, which was copied while Reşideddin was alive and decorated with miniatures, later included in Hafız Abru's book "Mücmal at-Tevarih", registered at the Topkapı Palace Treasury, number 1653.
- 2- The manuscript of the same work, which was copied while Reşideddin was alive, decorated with miniatures, and registered at the Topkapı Palace Treasury, number 1654 with some missing pages.
- 3- The same manuscript was reproduced for Ulug Bey's library, Topkapı Palace III. Ahmed Library, number 2935.
- 4- The variant of the same manuscript in Topkapı Palace, Bağdat Mansion, number 282.
- 5- The variant of these manuscripts in Süleymaniye Damad Ibrahim Pasha Library, number 991.
- 6- Oguz-name in Ebu'l-gazi Bahadır Han's work named "Şecere-i Terakime".
- 7- The manuscript written in Uyghur letters and found in Paris.
- 8- Dede Korkut Stories, which are considered a kind of Oguz-name.
- 9- The Uzunköprü Narration written in Chagatay Turkish.
- 10- The Oguz Epic at the beginning of Yazıcıoğlu's "Tevarih-i Al-i Selçuk".
- 11- The Oguz Kagan Epic in the 14th century Mamluk historian Devadari's book "Dürerüt-Tican".
- 12- Oguz Kagan Epic written by Salar Baba in the 16th century.
- 13- The short Oguz-name at the entrance of the Neshri History written in the 16th century.
- 14- Oguz-name of Andalıp, one of the 17th century poets.
- 15- Oguz-name in Han-name written by Imami in the 17th century.
- 16- Oguz-name in Kazan.
- 17- Oguz Epic written by Seyyid Lokman in the 16th century.
- 18- Oguz-name recorded in Enveri's "Düsturnâme" (Gömeç, 2009: 142).

Eastern Turkish by Yazıcıoğlu in the 15th century and by Ebu-I Gazi Bahadır Han in the 17th century. Faruk Sümer stated that Reşideddin took these narrations directly from oral sources; Zeki Velidi Togan stated that Reşideddin benefited from written sources (Kaplan, 2005: 110-111). Pelliot compared the Uyghur Oguz Kagan Epic with the works of Reşideddin and Ebu-I Gazi and pointed out the main differences between the two. He stated that the Uyghur text does not contain elements belonging to the religion of Islam, Buddhism, Nestorian, Manism, and that the epic is more suitable for the old Turkish religion and Turkish qualities, therefore it is older (Pelliot, 1995: 95). When evaluating the Oguznames, the manuscript written in Uyghur, which includes pre-Islamic elements, is generally taken as basis (Gömeç, 2004: 121).

The Mongol Empire (1206-1294) established by Genghis Khan, who caused the reshaping of Asia, by uniting the Mongol tribes, became the largest empire with adjacent borders in world history. Genghis Khan, who was named Timuçin when he was born, established a strong army and went down in history as the world's most successful commander and leader. Before he became khan, he defeated many nomadic communities in east and central Asia, united them and make them have "Mongol" identity.

"Monghol-un niu'ça to[b]ça'an" The Secret History of the Mongols is considered to be the oldest known work about Mongolian history and language. The text completed after the death of Genghis Khan was written in Mongolian with Chinese letters according to the known manuscript, and translations of the words in Chinese characters were given right next to the Mongolian text (Ölmez, 2013: 377).

The work was written and completed at the Great Mongolian Congress in the seventh month of 1240. Although the original of this text in Mongolian has not been found, the scientific world became aware of the text which was written in Mongolian with Chinese letters, thanks to the Uyghur lettered. It was ensured that the work, which was written only for the Mongol Dynasty of the period, with a literary style and Uyghur letters, could not be read by anyone other than the Dynasty (Temir, 1986: XIV-XV).

The Secret History of the Mongols was first transferred to Modern Mongolian between 1915-1917 by the Mongolian researcher Tsen Gun (Duke Tsend) and translated into more than 30 languages, including Turkish. The first translation into Turkey Turkish was made by Prof. Dr. Ahmet Temir made use of Haenisch's German and Kozin's Russian translations from the Mongolian text (SHM, 24). The Secret History of the Mongols is very important not only because it tells the lives and wars of Genghis Khan and his sons, starting from the legendary genealogy of the Mongols, but also because it reflects the steppe life, folklore and ethnography of the Mongols (Gülensoy, 2007: 258).

In this study, The Oguz Kagan Epic in Uyghur that translated into Turkey Turkish by W. Bang and G.R. Arat was taken as basis, considering that the Uyghur text is more appropriate to the original. Since it is the last work of The Secret History of the Mongols, the translation of The Secret History of the Mongols by Mehmet Levent Kaya, who translated from the Mongolian original, was taken as a basis. The data in this study were collected using by document analysis as the qualitative research

techniques. The analysis of the data was evaluated primarily by content analysis and then by descriptive analysis.

1. Research

The belief and life of people show a strict adherence to epic motifs because, while epics are being formed, they are inspired by traditions, customs and beliefs that belong to the society. Epic heroes are ideal types of societies with their extraordinary qualities. For this reason, heroes have different characteristics from ordinary people, both psychologically and physically. The extraordinary qualities attributed to them are often expressed with various symbols. These features are seen in the Uyghur Oguz Kagan Epic and The Secret History of the Mongols, which are the prototypes of Turkish and Mongolian epics. Both of them give important information about the hero depictions, the symbols in these depictions, the meaning of these symbols, the reasons for using the symbols, nation's belief and value system, political and social structure, cosmic curiosities and the way they perceive the universe and things (Duymaz, 2007: 49).

1.1. The Nobility of the Ancestors of Oguz Kagan and Genghis Khan

The first common feature of the heroes who are chosen by God and who have the power to rule the nations is that they come from a noble family. At the beginning of The Oguz Kagan Epic, there is a sentence "Ay Kagan's eyes shone and she gave birth to a boy (OKE, 11)". Ancient Turks who had the belief in Tengri, the celestial bodies were loaded with divinity. With the name of Ay Kagan, it was aimed to show the relationship of Oguz Kagan's mother with the Tengri therefore, the relationship of Oguz Kagan with the Tengri is intended to be shown.

Since it is known that some parts of the text written in Uyghur are missing, it is thought that the information about the father of Oguz Kagan is missing. When The Oguz Kagan Epic written by Reşideddin was examined, Oguz Kagan's father was mentioned as "Kara Khan" in the sources. "Kara Khan" could be perceived as a title, not a name².

The Secret History of the Mongols begins with Genghis Khan's ancestry. "Genghis Khan's ancestry was a gray wolf and a female white fallow-deer by the grace of the almighty God. They came by crossing the sea. When they settled in the vicinity of the source of the Onan river and Burhan-Haldun (mountain), they had a son named Batachihan." Thus, it is stated that Genghis Khan's ancestry comes from a gray wolf representing the sky and a white fallow-deer representing the earth (SHM, 13).

² Color names such as white, black, yellow, red, and blue have symbolic meanings in many cultures. It is used with the names of tribe, people, places, mountains and rivers. Color names were also used in determining directions in Turks. *Black* points to west, north or east (Gabain, 1968: 107). The words *white* and *black* were used in bilateral organizations, especially among the Huns and Karakhanids. Considering that Kara Khan is the eldest son of Dib Yabgun and ascended to the throne after his father's death, *black* means "greatness" in this usage (Eraslan, 1989: 5).

The fact that both heroes come from a noble lineage, like the previous great ruler, is an indication that they will seize the dominance of nations in the future. In other words, the fact that the ancestry of the heroes is supreme gives them power to obtain the right to dominate in the future.

1.2. The Congenital “Kut” Seen on Oguz Kagan and Genghis Khan’s Bodies

The kut, which has a very important place in the Turkish belief system and is defined as a light, a light beam, is a privilege granted by God to some people, objects, especially khans/kagans. Many Turkish kagans from Mo-tun to Kultigin had stated themselves that they were blessed as “kutlu³”, “kutalmış⁴” (Duymaz, 2007, 51). The same belief has been identified in the Mongols, and it is believed that especially Genghis Khan commanded the Mongolian army, which changed the world history thanks to this sacred power (Pfeiffer, Woods, 2006: 34).

It is shown in the following lines that Oguz Kagan had this “kut” at his birth: “Again, one day, Ay Kagan's eyes shone and she gave birth to a boy. The color of that boy's face was like the sky, his mouth was fire red, his eyes were red, his hair and eyebrows was black (OKE, 11).” These symbols used in the depiction of Oguz were not just for analogy. With these descriptions, the divine blessing which is a privilege granted by God, Oguz Kagan gained at birth and manifested on his face, is told.

When looking at the Secret History of the Mongols: “At this time, while Yesühei Bahadır was bringing the Tatars Temüjin-üge, Hori-buha and others as captives, Öelün-üçin was pregnant. Genghis was born while she was in Delün-boldog next to the Onan river. When he was born, he was holding clotted blood the size of an anklebone in his right hand (SHM, 24).” sentences like these are remarkable. In a separate part of the text, Ücin Ana lamented about Genghis's cruelty after he killed his brother Belgüdei (SHM, 34). It was obvious he would do it, because he was born with a black (blood) clot as he came out of the warm womb⁵.

Oguz Kagan and Genghis Khan revealed the ideal type of the Turkish and Mongolian nation with their extraordinary qualities. The divine “kut” that appears on the bodies of both of them also reveals the accumulation of thoughts of these two nations about the universe and its order: There is only one power and that is God. The khan appointed by God on earth is the representative of God. For this reason, the miracles they show at birth show that they were chosen and came to the world for a certain mission.

1.3. Oguz Kagan and Genghis Khan’s Gathering the Distinctive Qualities of All Animals that Represent Power in Nature

Oguz Kagan's body was described as “His feet were like the feet of an ox, his waist was like the waist of a wolf, his shoulders were like the shoulders of a sable, and

³ sent by god, chosen by god; believed to bring auspiciousness

⁴ blessed, sacred

⁵ Apart from Genghis Khan, Turkish epic heroes such as Manas, Kaçoro and Külçoro were born in this way. Having blood clots in his palms indicates that the newborn child will be a brave man with extraordinary abilities (Aslan 1995: 24).

his chest was like the chest of a bear. His body was hairy from head to toe (OKE, 11).” The ox was used to describe the foot strength, the wolf was used to describe the strength and agility of the waist, the sable was used to describe the broad and hairy shoulder that symbolizes power again, the bear was used to describe imposing, strong and hairy chest⁶.

At the Secret History of the Mongols, Genghis Kagan describe as “Like a falcon that attacks a rock, like a noble lion that can't suppress its anger, like a dangerous giant that grabs a living creature, like terrible predators that attacks its shadow, like a pike that swallows its companion, like a gray bugra⁷ that bites a camel's calf, like a white wolf that attacks and intend to kill on a rainy day. Expressions describing Genghis Kagan, refer to spiritual resemblance rather than physical resemblance. Looking at the Turkish and Mongolian mentality and life, it will be seen that these animals have these virtues both in real and intellectual meaning. They were preferred not only because they were the strongest beings of nature, but also because they were connected with the sacred understanding of the people of this period (Duymaz, 2007: 53). These are not random comparisons, but the qualities that will make Oguz and Genghis a hero, a khan, with the power taken from nature and the kut from God.

1.4. The Eyes of Oguz Kagan and Genghis Khan's Being Fiery

Oguz's eyes were red, his hair and eyebrows were black (OKE, 11). When Genghis Khan was nine years old, he met Dei Setsen while traveling with his father to choose the girl he would marry from among the people of Olhunuud. Dei Setsen said “This son is a son with fiery eyes and a bright face.” and he wanted to give his own daughter to this fiery-eyed son (SHM, 24).

In some legends in the Altai region, it is also possible to see children with fiery eyes and believed to be sent by God (Ögel 1993: 136-137). Red is the color of the sun and war gods in mythologies. Red signifies strength, power and dominance (Çoruhlu 2002:186).

Considering the existence of people with red mouth or eyes in Turkish mythology, and even the existence of these motifs in epics (Duymaz, 2007: 52), it can be said that the color red symbolizes power and divinity, and therefore it was used in the face depiction of the Oguz. Likewise, the most distinctive feature of Genghis is to be red-eyed or fiery, a characteristic of those chosen by God in Mongolian mythology. Even Taichuuds envied and imprisoned Genghis because his eyes were fiery (SHM, 36).

⁶ The ancient Turks believed that the first human body was covered with hair. When they sinned against God, their hair shed off so human being could not get rid of illness and lost immortality. According to another rumor, while God was creating man, the devil came and spit on man, God had to turn the outside of the human being inside. Thus, the devil's filth and hair were left inside. Therefore, Oguz Kagan was not hairless like normal people, but was an extraordinary creature covered with hair all over (Ögel, 1993: 483,491).

⁷ male camel

1.5. The Faces of Oguz Kagan and Genghis Khan's Being Bright

The divine light, which has a very important place in Turkish narratives, is an indication of the "kut" given to the nation leaders by God. It is noteworthy that a metaphorical relationship is established between human thought and divine phenomenon. God has no allegory, no sign; but it has a symbol, namely its manifestation, which is light. Here, the limits of imagination are pushed to perceive God through mystical symbolism. Through the celestial objects that the ancient people knew least and had difficulty in dominating, the light from the celestial objects and the reflection of the light on the object were explained (Duymaz, 2007: 53). The divine light manifested on the faces of Oguz Khan and Genghis Khan are symbols that foretell that they can lead their own nations, according to Turkish and Mongolian mythology.

1.6. Oguz Kagan and Genghis Khan's Being Alp

Alp should have a strong heart, strength, power, effort, a good horse, a good sword, a bayonet, a bow (Yardımcı, 2007: 50). The most ideal of this type is found in The Oguz Kagan Epic and the Secret History of the Mongols. Bravery, prowess, fearlessness, superiority, heroism are the most distinctive features of Oguz Kagan and Genghis Khan.

Oguz Kagan and Genghis Khan, who were after the idea of conquering the world, became the property of their own nation and as a natural result of nomadic life, they became integrated with the strong sense of masculinity in which the element of movement was at the forefront. They were strong mentally as well as physically. Behaviors that were considered weak such as withdrawing, escaping, giving up were not seen in their struggle. For example, Oguz Kagan organized an expedition to the countries of the disobedient khans and continued his conquests without giving up no matter what came his way, after giving orders to his people and sending envoys to all directions. Likewise, Genghis Khan did not withdraw from any struggle at the cost of his life and did not find peace without realizing all his ideals.

The nomadic lifestyle in Turkish and Mongolian narratives and hunting, animal husbandry, warrior spirit, which are an important part of this life, are the main elements that create the personality of the heroes. It can be said that the nomadic lifestyle in Central Asia, which requires being active, has made it necessary for the heroes to be alp.

1.7. Oguz Kagan and Genghis Khan's Being God's Representatives on Earth

In the belief of Turkish and Mongolian peoples, there is a creative "Kök Tengri" that controls destiny, is the master of everything visible or invisible. Kashgarli stated that the non-Muslim Turks called the sky as "Tengri" and even the big mountains, trees, and everything that looked big to their eyes, so they prostrated themselves to these beings (Öztürk, 2009: 921). Likewise In Mongolian mythology, the gods were conceived as one large family, ruling 33 kingdoms and living in 17 heavens. "Tengri", which the Mongols also refer to as God, also means "sky". It is believed that he is the one who sees everything, sets the laws, but regulates the events on earth with his Khans as representative (Öztürk, 2009: 921).

Oguz Kagan and Genghis Khan believed in a spiritual power and God. They also believed that strength and power were given by God. Oguz Kagan said that "I have paid my obligation to the Sky God (OKE, 33)" and this is the expression of this belief. Genghis Khan also stated that he became a khan and defeated his enemies thanks to the love and help of God, not because of his valor (SHM 96, 97, 236).

1.8. Oguz Kagan and Genghis Khan's Being Fast and Active

The basic concepts connecting Oguz Kagan and Genghis Khan were bravery, heroism and the idea of conquering the world. These are also based on the idea of power and motion. Time was the transformation of power into motion. Oguz Khan's life was extremely fast. This speed was the reason why he suddenly exceeded normal childhood time. Oguz wanted to be alp as soon as possible. In the ancient Turkish society, after the child proved that he was strong and brave, he got a name and a social personality. Oguz was a hero who did not return to the past at any moment of his life, on the contrary, moves away from the past (Kaplan, 1996: 14). Likewise, Genghis Kagan was brave, a good hunter and a good warrior. Despite all the negativities he experienced, his childhood and adolescence passed quickly. Genghis Khan has not even a moment to lose. Wars were over just as quickly as his decision to fight. He surrounded and captured the cities in a few days, as there was no time to dwell on the details of the events.

"Speed" and "motion" forms were the basis of both narratives. The goal of both Oguz Kagan and Genghis Khan was to conquer not only Asia, but the whole world. The lines "More sea, more river; the sun should be our flag, the sky should be our tent (OKE, 17)." were the clearest indication of Oguz Kagan's idea of conquering the world. After both heroes prove that they were strong, they were declared as kagan/khan. Heroes who are declared kagan/khan, immediately call their nation to war and fight non-stop. In both texts, the battles of the heroes were listed one after the other. The wars they fought are described with incredible speed. Both heroes did not like to stop, they did not stop in the lands they have conquered. The important thing for them was not to own the lands they fought, but to capture. Obviously, according to Oguz Kagan and Genghis Khan to win meant victory. Moreover, the lands captured in the texts were not the place that settled, but the lands that was crossed over. For this reason, the lands taken were not described at all (Kaplan, 1996: 14).

1.9. Oguz Kagan and Genghis Khan's Naming of People Around

Oguz Kagan befriended Urum Kagan's brother Uruz Beg who begged him for mercy and named him "Saklap" because he protected the city well and accepted Oguz Kagan's authority (OKE, 23). He gave the name "Kipchak", meaning a carved tree, to Ulug Ordu Beg, who carved the inside of the trees to cross the Itil (Volga) river (OKE, 23). Kipchak Bey's lineage began to be known as Kipchak tribe from that day on. Genghis Khan captured the Tangud nation in one of his last campaigns and named Iluhu Burhan "Dürüst⁸" (SHM, 238).

⁸ Honest

Since Oguz Kagan and Genghis Khan guided their nation and were chosen by God, they gave names reflecting the Turkish and Mongolian worldview, beliefs, traditions and customs to people from their nation or outside of the nation.

1.10. Oguz Kagan and Genghis Khan's Dividing Their Country Between Their Sons

Oguz Kagan and Genghis Khan met the expectations of their nations, actualized the orders they gave while being kagan/khan and established a world state⁹. The way these two heroes, who were seen as authority figures, strengthen and maintain their authority was to have a son and to continue their lineage. Especially the expectation of the society was that sons would be born from the kagan/khan's descendants who would continue the father's name and authority.

Oguz Kagan had six sons from two women with supernatural features. The names of his three sons by his first wife were "Gün, Ay, Yıldız" and those from his second wife were "Gök, Dağ, Deniz". Oguz Kagan sent "Gün, Ay, Yıldız" to the east, and "Gök, Dağ, Deniz" to the west, based on the dream of Ulug Türük. "Gök, Dağ, Deniz" found a golden bow and "Gök, Dağ, Deniz" found three silver arrows and brought them to their father. Thereupon, Oguz Kagan named "Gün, Ay, Yıldız" as "Bozoklar¹⁰", and "Gök, Dağ, Deniz" as "Üç Oklar¹¹" (OKE, 29-30). Oguz Kagan gathered all his people and convened the great congress. He placed "Bozoklar" on his right side and "Üç Oklar" on his left, and shared his right of dominance among his sons before his death and left the state administration (OKE, 32-33).

In The Secret History of the Mongols, when Genghis Khan's wife Yesüi asked Genghis that who of his four sons would rule the state if he died, he was surprised as he has never thought of this before. When he asked this to Chuchi, the eldest of his sons, he said that Çağatay was not Genghis's son¹² and did not want him to have a say. He added that the state administration should give to the third brother Ögedei; he and Çağatay wanted to add their powers. Then, Genghis Khan said "What is being an addition? Mother Earth is huge and there are many waters and rivers. Let's conquer distant nations and leave. Expand your own homeland." and shared the imperial right to the two brothers (SHM 226).

1.11. The Light Motif

Light is mentioned as a religious motif that illuminates in the cultures of all nations. In all Turkish beliefs, the light is always in the foreground. In Shamanism, which Turks believed before Islam, the land of eternal happiness, heaven is a world of light. This world of light illuminates from the earth to the seventeenth floor (Yardımcı, 2007: 54).

⁹ As a reflection of the Oguz Kagan Epic, the ideal of world domination gained as a result of the successful wars of Böğü Kagan in Uyghur history, see Zeren 2015: 185, 187.

¹⁰ Gray Arrows

¹¹ Three Arrows

¹² Genghis's wife Börte was kidnapped by Mergidler. When Genghis rescued her from the Mergids, she was pregnant with Çuçi.

The great heroes of epics or the women they will marry were often born of a holy light. In The Oguz Kagan Epic, the woman Oguz married was born of a light descending from the sky (OKE, 13). The wolf that guided the armies of Oguz Kagan was also born from a light that descended on his tent (OKE, 19).

Genghis Khan's great-grandmother and Buyan Khan's daughter Alan-koa had two sons from Dobun Mergen. After Dobun Mergen died, Alan-koa had three more sons. Realizing that the other two sons were talking about this situation, she gathered her sons. She told them, a yellow person came in from the top of the tent like a bright light caressing her belly and the light seeping into her belly at night. At the border of the sun and the moon, this person went out like a yellow dog. Alan-koa said that she was pregnant from the dog in the light that entered the tent at night, and said that these children were the children of God. Her children were different from the black-headed people, and when they became a khan, then the people would understand why (SHM, 16).

According to many of the Central Asian epics, it is the God himself or his representative who takes the form of this divine light and symbolic animal. Children born of this divine light or symbolic animal were also children of God. These children become kagans/khans in the future and unite all nations under one flag. Because the khans who will rule the people can only be those who have the quality of God (Ögel 1993: 131-132).

1.12. The Dream Motif

Dreams have an important place in the narratives in terms of determining the action area of the heroes and helping them to be aware of future events. The first dream motif in Turkish epics was seen in The Oguz Kagan Epic. In the epic, Ulug Türk dreamed of a golden bow and three silver arrows. The arrows appeared northward and the bow stretched from east to west. He told this dream to Oguz Kagan (OKE, 29). The dream was a preliminary news about the future and organization of the Oguz tribes (Yardımcı, 2007: 56).

In The Secret History of the Mongols, Dai Setsen stated that when he met Genghis and his father, he had a dream that night, that the Aksungur bird took the sun and the moon and put it in his hand. The arrival of Genghis and his father was the explanation for this dream (SHM, 24). Furthermore, Genghis Khan dreamed that three hundred enemy soldiers were positioned in the yellow steppe beyond the high mountain, he told this dream to his six assistant commanders and he commissioned Shighutug to find out if this dream was true. Indeed, when the enemy soldiers were about to attack them just as Genghis Khan described, thanks to this dream, they were saved from being caught unprepared for the enemy attack (SHM 92, 93, 94).

The dreams in The Oguz Kagan Epic affect the whole epic and draw the action area of the epic hero, dreams in the Secret History of the Mongols ensure that the successes to be won or the disasters to be experienced were felt before their time. In both, dreams have the ability to determine the future of the heroes or their nation.

1.13. The Wolf Motif

In Turkish narratives, the wolf is the symbol of the power and freedom of Turkish nation. In addition, among Turks, the wolf is an important sign of vitality and strength to fight. Geography also has a great effect on attributing these meanings to the wolf.

Looking at Central Asia, where the hunter and the warrior nations rule, wolf has been the most symbolized animal motif in Turkish and Mongolian mythology because of its frightening, superiority in hunting other animals, speed, agility, living in packs and its majestic appearance. The wolf, which has been considered sacred by the Turks since prehistoric times, has also appeared on the flags of some Turkish tribes in various periods¹³. When the recent history of the Republic of Turkey is examined, it was declared a national symbol by Atatürk and used in coats of arms, stamps and money¹⁴.

In the Oguz Kagan Epic, the wolf came out of a light, spoke to Oguz and guided the army in three parts of the narrative as the spirit of the ancestors who guide the way (OKE, 19,23, 27). In the Secret History of the Mongols, Genghis Khan was descended from the wolf and Genghis Khan compared his successful men to the male wolf in the dark nights (Kaya 1995: 142).

1.14. The Horse Motif

The horse is an indispensable animal of the nomadic steppe nations due to the challenging conditions of Central Asia. The ancient Turks believed that horses were descended from the sacred stallions that came out of the sea, descended from the mountain or came from the sky, wind or cave therefore they regarded horses as a sacred being with magical and divine features (Esin, 2017: 1324).

The horse, which is the wing of the Turk (DLT I, 48-49), is the most effective force that leads the hero to victory. It protects its owners, guides them, warns against dangers. The role of the horse in the life of the Turks is also seen in the ancient tombs of the Turks in Central Asia. The horse skeletons found in the chamber next to the human skeletons show how sacred the horse is for the Turks (Kaplan, 1996: 13). The horses that were with their owners while they were alive, would not leave them alone when they died.

In The Oguz Kagan Epic; Oguz herded horses, rode and went hunting with his horse in his youth, which passed very quickly. Oguz Kagan felt almost alone, defenseless and friendless when his horse fled to the ice-covered mountain. He donated jewels to the fearless hero who found his horse and named him "Karluk" (OKE, 25).

Likewise, Genghis herded horses in his childhood. One day, nine yellow horses near their house were stolen by looters. Genghis was so stable to get the horses back, he even risked death. While following the trails of the horses, he met Boorçu, who will be his soul mate in the future, and they took their horses back together. When Genghis

¹³ See Gokturk State, Gagauz Autonomous Republic flags.

¹⁴ Millet Meclisi Tutanak Dergisi, 102. Birleşim. Dönem:5, Cilt:2, Toplantı:1, 07.02.1978, s.6-7.

Khan died, the car that pulled him stuck in the mud, Sönid Güligetei Bahadır revealed how important the horse was for the Mongolian heroes saying that "...your sons, your women, your lineage, your nation, your Delüün Boldog that you ride are waiting for you." in her lament for Genghis Khan. While the names of his sons and women were not mentioned, the name of his horse was mentioned and listed with his nation.

Results

When the Turkish epics are examined, The Oguz Kagan Epic has a special importance in terms of the information it gives about the social, political, cultural life and religious beliefs of the Turkish nation. The birth of Oguz Kagan, his childhood, youth, his marriage with the daughters of the sky and the earth, the fact that earthly and celestial beings were the sons of Oguz convey very valuable information from generation to generation about Turkish life and belief.

Likewise, The Secret History of the Mongols, which tells about the life of Genghis Khan, one of the emperors who left his mark on world history, has answered most of the questions about the Mongols and Genghis Khan in the minds of scientists who could only get limited information about the Mongols from the histories of neighboring nations. This book contains information about how the Mongols viewed the world and how they perceived it.

The partnerships seen in the history, culture and vocabulary of these two nations, which are sometimes confused with each other in historical studies, are also seen in their literature. Turks and Mongols lived side by side for centuries in various regions of a wide geography such as Central Asia. When the birth, struggles, wars, ideals and deaths of Oguz Kagan and Genghis Khan, who had a divine kut and were created by the tribes of Turkish and Mongolian nations are examined, many common features emerge.

The nobleness of the ancestors of Oguz Kagan and Genghis Khan, the fact that they gathered the distinctive characteristics of all animals that represent the sacred, power in nature that they were born with and manifested in their bodies, their fiery eyes, their bright faces, their heroism, their reign was given by God, that is, the representative of God are the common features of both. These depictions are the reflection of a certain mentality in Turkish and Mongolian religious beliefs. In order to emphasize the strength of the heroes and to show that they are not ordinary people, the heroes are identified with the animals that have the highest level of physical strength. Besides, being fast and active, giving names to the people around them, dividing their country among their sons are the main commonalities identified in this study. The light, dream, wolf and horse motifs also detected in The Oguz Kagan Epic and The Secret History of the Mongols which contain both mythological and historical data.

When these common features are examined, it is clear that both Oguz Kagan and Genghis Khan were personalities who ideally gathered the expectations of a nomadic society from a kagan and the features that carried him to the khan. Identified common types and motifs also show that Turkish and Mongolian cosmic conceptions

and the political, administrative, historical, cultural and social structure arising from these visions.

The Oguz Kagan Epic and The Secret History of the Mongols are not limited to reflecting only certain historical persons, a historical period, a certain geography, a certain level of culture and civilization. As they reflect all these, they contain the indicators of the common Turkish and Mongolian mentality that have survived through many landmarks and have survived to the present day, on structures that are considered variable for Turkish and Mongolian culture such as history, geography and civilized level. In other words, although The Oghuz Khan Epic and The Secret History of the Mongols seem to tell the genealogy and story of two great heroes who left their mark on history, they are two works that express the national spirit of the Turkish and Mongolian nation, equipped with Turkish and Mongolian ideals.

The common types and motifs contained in these texts, which continue to exist in a large geography and constitute the national identity and common culture, will undoubtedly have a high moral value in creating cultural, historical, political, scientific awareness.

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ABBREVIATIONS

TDEA	Türk Dili ve Edebiyatı Ansiklopedisi
SHM	The Secret History of the Mongols
OKE	The Oguz Kagan Epic