

EPOS AND HISTORIES
(on the example of national versions of the epic "Edige")

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Tayanch so'zlar: doston, tarix, Edige, Oltin O'rda, To'xtamis, Amir Temur

Ключевые слова: эпос, история, Едиге, Золотая Орда, Токтамыс, Амир Темур

Key words: epic, history, Edige, Golden Horde, Toktamys, Amir Temur

The epos "Edige" is widely spread among the Turkic people and from time immemorial has been of great interest and presented with special frugality and love.

The value of this dastan (epos), the high degree of artistry makes it possible to put and evaluate it along with the best examples of the classical epic of the peoples of the world. Since it utters with special pathos and artistic skill the ideas of the struggle that was jointly waged by the Turkic-speaking peoples who lived in the XIV-XV centuries under the rule of the Golden Horde, against the arbitrariness of the Mongol invaders, for a free and comfortable, self-governing, independent Motherland, for the creation of a single Turkic state.

The main events that served as the basis for the plot of the epic, namely: discord and feuds between the Golden Horde Khan Tokhtamys and the ruler of Maverennahr Amir Temur, the battles that Amir Temur and Edige fought against Tokhtamys, the defeat of Tokhtamys in these battles, the fact that Edige with the help of Temur separates half of the territory on the banks of the Edil (Volga), where he forms an independent Mangit-Nogai ulus and rules it with brilliance, further discord and strife between Edige and Tokhtamys - all this is striking as an artistic reflection of historical reality.

The typological homogeneity of the content of the motives of national versions and the characteristics of the images of their heroes is also confirmed by their correspondence to historical reality, that is, examples of their historical typology. For example, the content of the motif of the birth of Edige, that his ancestors were holy people beloved by the people, is embodied in most national versions in a form close to historical facts.

It is quite possible that in view of the fact that Edige comes from the aforementioned Mangit clan and gained popularity as a biy (leader) of the same clan, the Nogais and Karakalpaks recognize him as their ancestor. As Nogai historians point out, Edige is recognized as the ancestor of the Nogai people, the leader of the Mangit family, and the Nogais themselves call their state formation the Mangit country, and themselves - Mangits. Edige and his sons Kazyi, Nuratdin were considered the first khans of the same Mangit country [1].

Most Russian scholars who have studied Karakalpak history say that the Nogais, including the Mangits, are closely connected with the ethnogenesis of the Karakalpak [2].

The motives of growing up and maturation of Edige, his participation in the life of the people, marriage, becoming ruler, a courageous batyr (hero) are embodied in the epic folk, by the power of winged fantasy it is described in the form of fiction.

Traces of such a reality can be found in the motive of public service Edige as an emir (commander) in the palace of Tokhtamys, which correspond to historical reality. For example, Ibn Arabshah in the book "History of Amir Temur" writes that Edige was the leader of the left wing of the Tokhtamys army [3], and V.V. Bartold in the article "Father Edige" mentions that Edige first served Tokhtamys, and then Amir Temur [4].

The facts of the harmonious combination of artistic and historical reality in the epic are also clearly seen in the motives of the quarrel between Edige and Tokhtamys, because of which Edige is forced to leave his homeland and go in search of asylum to the country of Satemir (Amir Temur).

If we consider in a generalized form the origins of the quarrel between Edige and Tokhtamys from all versions, then the epic gives us a certain idea of the political and moral consequences of the reign of Tokhtamys even before the collision with Amir Temur.

In the Tatar version of the epic, Shah Temir, referring to Tokhtamys, says: "But it was I who nurtured (made a man, a khan – A.K.) you" [5]. Tokhtamys, indeed, in the late 70s of the XIV century (in 1378), thanks to the support of Amir Temur, ascended the throne of Sygnak (White Eagle). And before that, he was persecuted by Oryskhan, in 1376 he arrived in Samarkand, to receive Amir Temur, the ruler of Maverennahr, and finds refuge with him. In those days, Amir Temur, who persistently fought for the unification of individual regions of Central Asia into a single centralized state, was plotting to avert the threat that could come upon him from the khans of the Golden Horde with the help of Tokhtamys. To this end, he planned to capture Otrar and Sauran, even Sygnak (the capital of the White Horde) and transfer them to the possession of Tokhtamys [6].

No matter how much he supported his ward khan, Tokhtamys did not find it easy to wrest these cities from the hands of Oryskhan and his sons. As V.V. Bartold points out, in the above-mentioned possessions he (Tokhtamys - A.K.) was attacked by Oryskhanov's sons. Despite the fact that Kutlug Buga, the son of Oryskhan, died in the first battle, Tokhtamys failed to win. He returns to Amir Temur for help. Tokhtamys, who again returned to Otrar with military assistance received from Amir Temur, is dealt a crushing defeat this time by another son of Oryskhan, Tokhtakiya. After nothing came of the battles of Tokhtamys against the sons of Oryskhan, Amir Temur himself was forced in 1377 to personally intervene in this battle, during which the enemy troops were defeated, and Oryskhan himself would soon die. In the future, the khanate was ruled by his sons, first Tokhtakia, and after his death, Temir Malik. Although in 1376 Amir Temur proclaimed Tokhtamys the khan of Sygnak, the latter could not ascend the throne of this khanate for a long time. Only after learning through Amir Temur about what reckless drunken revelry Temir Malik began to indulge in, Tokhtamys enters the last battle with him, and having killed Temir Malik, finally seizes his throne.

Inspired by the victory, Tokhtamys in March 1378 captures the western part of the territory of the Golden Horde. After the defeat that Dmitry Donskoy inflicts on September 8, 1380 on the Kulikovo field to the legitimate Khan of the Golden Horde Mamai, Tokhtamys finally defeats him (Mamaia - A.K.) not far from the Sea of Azov. Tokhtamys, who since 1381 became the new Khan of the Golden Horde, seeing that the Russians refuse to submit to him, in 1382 enters into a bloody battle against Russia. On August 26 of the same year, he subjects Moscow to a devastating robbery and finally subjugates it to himself. After all this, Moscow for as much as 100 years is under the yoke of the Mongol rulers.

Having become the Khan of the Golden Horde, having achieved the realization of his cherished plan, Tokhtamys from now on turns away even from his benefactor Amir Temur and begins to cast predatory glances at the possessions of Maverennahr. To satisfy his predatory harassment, Tokhtamys returns Khorezm, which had previously fallen into the possession of Amir Temur, to the rule of the Golden Horde and from 1383 begins to mint coins with his name there.

The open transition of Tokhtamys to enmity with Amir Temur is clearly manifested in his military campaigns against Tabriz, Azerbaijan. In those days (in 1386-1387) Amir Temur introduced fierce battles for the conquest of these regions - Iran, especially Azerbaijan, and, as V.V. Bartold points out, did not pay serious attention to these enemy attacks from Tokhtamys, partly because who was completely absorbed in these battles.

Tokhtamys, who instinctively realized that Amir Temur would someday raid the Golden Horde through the Caucasus, does not stop his hostile actions against the ruler of Maverennahr. At the moment when Amir Temur was busy with a military campaign against Persia (at the end of 1387), Tokhtamys began to betray the devastating robbery of the possessions of Maverennahr: it reached the Amu Darya, turning the outskirts of Bukhara into a deserted area [7].

Not even limited to this, Tokhtamys comes into an agreement with the last representative of the Sufavid and Khorezm dynasty, a native of the Kungrad clan, Sulaiman Sufavid, organizes a big rebellion against Amir Temur. Only after that did Amir Temur realize that the time had come to take decisive action against Tokhtamys.

The culminating moment - the quarrel that broke out between Edige and Tokhtamys, which is narrated in the versions of the epic, falls precisely at these times. Judging by the allegorical narration in the epic, Edige, apparently, could not get along with Tokhtamys precisely because of his cruel campaigns undertaken by him against the Turkic-speaking peoples.

The forced departure of Edige to the country of Amir Temur was caused not only by the confrontation between Edige and Tokhtamys, but is also the fruit of the friendship that existed between Edige and Amir Temur for a long time. As Ibn Arabshah points out, Amir Temur has long been aware of the authority, popularity and influence of Edige - he (Edige - A.K.) was one of the forty friends of Amir Temur tested in battles back in those days when the latter had not yet become the ruler of Maverennahr, and having become the ruler, Amir Temur appoints Edige as the ruler of Kerman (the center of the province of the same name in Iran) [8].

All national versions of the epic adhere to the same plot content and in the motives of how Edige persistently calls Satemir to war against Tokhtamys, how a military campaign is carried out, how a victory is won in a battle. The positive qualities inherent in the images of Satemir and Edige are more and more striking in these motifs. For example, there we imagine Satemir and Edige as the great benefactors of the Turkic peoples, outstanding catalysts for their friendship, as historical figures who were unanimous and adhered to the same goal in this direction.

In the words: "When the people joined the people, this is the sake of the people," Yerpolat zhyrau, from the people's point of view, very aptly assesses such a friendly, fraternal unanimity of the two great commanders.

Indeed, it was dangerous for Amir Temur to immediately start hostilities without loyal people - against a strong enemy - Tokhtamys. Only after persistent persuasions and exhortations from Edige did Amir Temur begin the preparation for war that is depicted in the epic. Thus, in order to test the loyalty of his commanders and officials, Amir Temur convenes a large kurultai (meeting), at which in the fall of 1390 he declares war against the bloodsucker Tokhtamys, who never ceased to covet the lands of Maverennahr.

As you can see, both the epic and history assess from the same point of view the war waged against the Golden Horde by Satemir (Amir Temur) and Edige: if this war was waged by Satemir for the protection of his state from the aggressive policy of Tokhtamys, for the final liberation of his from the threat of external attacks, for helping his Turkic-speaking friends from the banks of the Edil (Edigeev uly), then it is also carried out by Edige for saving his uly,

his people from the oppression of Tokhtamys, so that his country heals, like the state of Maverennahr, regardless as an independent ulus, people. Edige perfectly understood that for the successful implementation of this goal, it was necessary to enlist the friendly support of the peoples of Maverennahr.

Consequently, the military campaign of Satemir and Edige against Tokhtamys should not be assessed as a war of conquest, but as a struggle that they waged for the liberation of their people, fellow tribesmen, the entire Turkic world from almost two hundred years of despotic oppression of the Mongol conquerors, as a joint action of the entire Turkic world against the conquerors.

These positive actions and aspirations of Satemir and Edige on the way to protecting the happiness, freedom of the people and their native land, to uniting the Turkic world into a single centralized state, especially such qualities of Amir Temur as devotion to friends, loyalty to his word, reflected in the epic, are not denied by historical sources.

V.L.Egorov of all the cities of the former Volga Bulgaria, which remained untouched during the campaign of Amir Temur in 1395, indicates only two - Saraishik on Yaik and the city of Sarai, the first capital of the White Horde, and suggests that Amir Temur did not touch these cities, apparently, from the fact that by that time winter had already come [9].

He, in all likelihood, did not touch these cities only out of a desire to remain true to the end to the word given to him by Edige - to separate the Nogai Horde from the Tokhtamys possessions and transfer it to his ward ally (Edige - A.K.). And since history admits that Amir Temur did not touch the Edige Horde, then the attempts of other literary scholars and historians to consider Edige's transition from serving Amir Temur to ruling his own country as "treachery" are completely inappropriate. In this regard, the epic itself is much more complete and truthful than historical sources reflect this historical reality:

My Edil and Yaik,
My Chulman and Nocrates,
When there are my edges, like you,
that separated you from me,
that separated me from you,
Who enslaved my rich people,
Doomed to hunger my well-fed people,
To destroy Tokhtamys,
To regain their country again,

I came to you, native land [10]/(translated by author into English).

It is in this form that the Tatar version of the epic tells about these dramatic moments from the life of Edige.

According to the Karakalpak version of the epic, Satemir, having defeated Tokhtamys and having achieved his desires, separates that opposite side of the Edil (Volga) from the Golden Horde, transfers it to the possession of Edige and returns back to his country (Samarkand). In particular, this corresponds to historical reality. These deeds of Satemir contributed not only to Tokhtamys ascending the Kipchak throne in 1386, but at the same time it was his contribution to the fact that after the defeat of Tokhtamys in 1391, Edige returned to the country of Edil, began to rule the Nogai ulus (Mangit people), and also this subsequently had its impact on the fact that after the last defeat of Tokhtamys and in 1395, most of the Zodoghorde khans occupied the throne thanks to the support of their Edige.

Thus, these historical facts show how close to historical reality the images of the heroes and the main plot motifs from the Edige epic are. This, in turn, gives us a wide opportunity to conclude that the Edige epic is that valuable literary and historical heritage that originated on the basis of the events that took place in the second half of the 14th - early 15th centuries in the Golden Horde and the Nogai Horde.

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- РЕЗЮМЕ.** Ushbu ma'ruzada "Edige" dostonining milliy variantlarida o'z ifodasini topgan milliy istiqlol g'oyasining qiyosiy tipologik tahlili berilgan.
- РЕЗЮМЕ.** В данном докладе даётся сравнительно-типологический анализ идеи национальной независимости, которая находит отражение в национальных версиях эпоса «Едиге».
- SUMMARY.** This report provides a comparative typological analysis of the idea of national independence, which is reflected in the national versions of the Edige epic.

QORAQALPOQ XALQI VA JAHON XALQLARINING OG'ZAKI IJODIDAGI MUSHARAK JIHATLAR

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Tayanch so'zlar: folklor, turkiyshunoslik, tarjimalar, Pinar Fedakar, tahlil, genezis, umumiy jihatlar.

Ключевые слова: фольклор, тюркология, переводы, Пинар Федакар, анализ, генезис, общие аспекты.

Key words: folklore, Turkic studies, translations, Pinar Fedakar, analysis, genesis, general aspects.

Qoraqalpoq xalq o'zaki ijodi, umumturkiy, shuningdek butun dunyo xalqlari folklori bilan ham musharak jihatlariga ega. Bugungi kunda qoraqalpoq folklorini mazkur nuqtai nazardan o'rganish, tahlil qilish muhim masalaga aylanmoqda. Shu masalalar doirasida turkiyal olimlar qoraqalpoq og'zaki adabiyoti namunalari bo'yicha tarjimalar ishlash bilan birga, maqolalar, kitoblar e'lon qildi. Masalan, "Qirg' qiz" dostoni Turk tilida ilm-fan doktori Jeyxun Vedat Uygur tomonidan 2007-yili Ankara shahrida nashr qilingan bo'lsa, Biroq, Turk olimlari tomonidan bu boradagi maxsus ilmiy-tadqiqot ishlari endi qo'lga olinmoqda. Xususan, Turkiyal olimlardan Chise Sulver Rahmani «Go'rug'li» dostonining qoraqalpoq varianti Avezxan bo'limi (izohlar-matnlar)» [4], Zeynep Begum Ok «Ko'rug'li» dostonining Avezxan, Arabiy -Rayhon, Qirmandali, Bazirgen bo'limlari (izohlar-matnlar)» [6], Mehmet Serdar Kaygısız «Qoraqalpoq turklarining Er Ziywar dostoni (izohlar-matnlar)» [2] bo'yicha doktorlik dissertatsiyalarini himoya qildi. Shu jumladan, Pamukkale universiteti Turk tili va adabiyoti shu'bası to'yanish doktoranti Sheyma Gurleyen qoraqalpoq xalq dostoni «Maspatsha» dostonining tili masalalari bo'yicha ilmiy-tadqiqot isharini olib bormoq [5; 16-21]. Tenizli shahrida joylashgan Pamukkale universiteti tadqiqotchilaridan Ismayıl Gökçe-qoraqalpoq jumboqlari, Ayshegul Imez va Behiye Kafa qoraqalpoq maqollari, Sezgiy Balı qoraqalpoq afsonalari va anekdotlari, Sebel Dolı «Yusup Zilyxa», Okan Akkaya «Jahansha», Osman Atalay «Er Ziywar», Aliy Chetin «Dawletiyarbek», Ishilay Dorgı ham Awren Özdamarlar «Qirg' qiz», Shabnem Dönmez «Qanshayım ham Qurbanbek», Umrın Erdemir ham Yashar Gezel «Edige», Bakiye Qaragöz «Alpamis», Ayshe Sawran «Qoblan», Fayiza Turgut «Yusup-Axmet», Chetin Yalchin «Maspatsha», Arapat, Yirtji «Hurliha-Hamre», Suna Akar «Munliq-Zarlıq» dostonlarining variantlari bo'yicha tarjimalar bo'yicha ilmiy-tadqiqot olib bormoqda [1].

Dengizli shahrida joylashgan Pamukkale universiteti tadqiqotchilari tomonidan qoraqalpoq folklori namunalari bo'yicha yigirmaga yaqin ilmiy faoliyatlar ishlandi. Belgili jurnalist va folklorshi Seydin Amrannın «Erkin Qoraqalpog'iston» gazetasi muxbiriga bergan suhbatidagi ma'lumotlarga qaraganda ilmiy faoliyatlar olib borgan olimlardan Ismayıl Gökçe-qoraqalpoq jumboqlari, Ayshegul Imez va Behiye Kafa qoraqalpoq maqollari, Sezgiy Balı qoraqalpoq afsonalari va anekdotlari, Sebel Dolı «Yusup Zilyxa», Okan Akkaya «Jahansha», Osman Atalay «Er Ziywar», Aliy Chetin «Dawletiyarbek», Ichilay Dorgı va Awren O'zdamarlar «Qirg' qiz», Shabnem Dönmez «Qanshayım va Qurbanbek», Umrın Erdemir va

Yashar Kezel «Edige», Bakiye Tiyragöz «Pahlavonamis», Ayshe Sog'lomran «Qoblan», Fayiza Turgut «Yusup-Axmet», Chetin Yalchin «Maspatsha», Arapat Yirtji «Hurliha-Hamre», Suna Akar «Munglik-Zarlıq» dostonlarining variantlari bo'yicha tarjimalari va ilmiy faoliyat olib bormoqda.

Turkiyaning Izmir shahridagi Egey universiteti qoshidagi Turk dunyosini tadqiq qilish instituti dotsenti, doktor Pinar Fedakarning 2016-yili Anqarada "Amerika Yerlilari ve Karakalpak Türklerinin Efsaneleri. Karşılaştırmalı Bir İnceleme" (Amerikalik hindular va Qoraqalpoq afsonalari. Qiyosiy sharh) nomli kitobi chop qilindi. Ushbu kitob keng jamoatchilik o'rtasida katta qiziquvchilik uyg'otdi.

Pinar Fedakarning 2008-yili bosmadan chiqqan "Karakalpak Efsaneleri (inceleme-metinler)", ya'ni, "Qoraqalpoq afsonalari (sharh-matnlar)" nomli kitobi ham bosmadan chiqqandi. Tan olish kerak, bu safar "Muallif nima uchun qoraqalpoq afsonalari bilan amerikalik hindular afsonalarini qiyosiy tadqiq qilgan ekan?" degan savol ko'pchilikni qiziqtirib qo'yan edi [3].

Fedakar xonimning fikricha, amerikalik hindular afsonalari va qoraqalpoq afsonalarining bir-biriga mos jihatlari ko'p. Masalan, qoraqalpoqlarda (balki ko'pchilik turkiy xalqlarda ham – Ye.Q.) "Yilga talashuv" afsonasi motivlari hindularning "Mavsumlarni aniqlash" afsonasi bilan nihoyatda o'xshash. Ikkalasida ham hayvonlar yilga yoki mavsumga talashadi. Kitobda bunday misollar juda ko'p. Bu esa, ikkala xalqning mifologik qarashlari bir-biriga monandligidan dalolat beradi.

Endi haqli bir savol tug'iladi: modomiki, shunday ekan, bizning amerikalik hindular bilan yaqinligimiz bo'lganmi?

So'nggi paytlarda turkiyshunos olimlar "Amerikaning tub aholisi qadimiy turklarmi?" degan katta bir gipoteza ustida bosh qotirishmoqda. Ushbu farazga ko'ra, bundan 10 ming yillar muqaddam Oltoy o'lkasida yashagan turklarning qadimiy ajdodlari (prototurklar) ovga chiqib, muz qotgan Bering bo'g'ozı orqali Alyaska yerlariga o'tib ketishadi. Keyin muzlar erigach, ortga qayta olishmaydi, qolaversa, yangi yerlarda yovvoyi hayvonlar va qushlar ko'p bo'lgani sababli o'sha hududlarda umrbod yashab qolishadi.

Boshqa bir manbada turklarning qadimiy ajdodlari u tomonlarga bir necha asrlar davomida asta-sekin ko'chib o'tgani tilga olingan. Ba'ziları Sibirda yashab qolgan bo'lsa, ayrimlari Bering bo'g'ozı orqali o'tib ketgan. Ular 25-50, hatto 100 ming yillar avval ko'cha boshlagan, degan ilmiy taxminlar ham mavjud.