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## Turkic Motives in English Eposes

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### Abstract

The contribution of Turkic tribes into the world development caravan was spoken about much this century. There are many sources about that the traces of brave soldiers of Turkic Kaganate inhabited in the Central Asia reached China, Europe, and India. One of them is English eposes with Turkic motives. There have been many talks about Turkic motives in English eposes. It is not because of the current ideas concerning the Turkic source; it is often used in the works of the last century ethnographer-writers. Turkic tribes from the steppe were called barbarous by European people from the wooden territory, the idea confirming the exception of the absence of nomadic civilization was privileged in the developed Europe. Nevertheless, in the history of English literature this heroic epos has an important role. The author of it was people, written in the ancient English-Saxon language; the origin of the work had been kept for centuries, but it was eliminated by the enormous fire in London. Used methods: comparative, applied, historical and integrative.

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### 1. Introduction

One of the writers who researched this subject was G.N.Potanin. (His "East motives in the medieval West European epos" is our proof to it). In his researches he widely showed the themes and plots common both the North and the East. According to the ideas of genius Potanin who didn't allocate the farther heritage, the topic of the European epos took its beginning from the centuries-old Turkic peoples' dastans. He was the scientist who

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confirmed that the poem "Tristan-Izolda" is like Kazakh people's love epos.

There are not such complex epos poems in the ancient time literature of European peoples. One of them is the national epos "Beowulf" which is considered to be the ancient epos of Celt, Dutch, or English Saxon (Beowulf, 2000, p. 142).

We know "Beowulf" has been stated as "barbarous poem" by some European scientists. Nevertheless, there are few works in the ancient time literature besides it. There are only several fables and fairy tales based on East peoples legends. (There are many sources that approve that the fables by Krylov are based on the works of Lofanten, Lofanten's works are based on eastern "Kalila and Dimna").

Turkic tribes from the steppe were called barbarous by European people from the wooden territory, the idea confirming the exception of the absence of nomadic civilization was privileged in the developed Europe. Nevertheless in the history of English literature this heroic epos has an important role. The author of it was people, written in the ancient English-Saxon language; the origin of the work had been kept for centuries, but it was eliminated by the enormous fire in London in 1971.

The name «Beowulf» means wolf man; it is connected with Turkic symbol. At first let's take the myth about the origin of Turkic tribe. Wolf is common cult of all Turkic peoples. This totem was subject of various legends; and in this way the significant of wolf was huge. Why is Mukhtar Auezov's best work is about the wolf? What about the characters of Akkanshyk and Tasshainar in Chingiz Aitmatov's works. Our neighbor relative Kirghiz hero Manas was called "Kok bori sultan" (wolf sultan). There is "Akh pur" "Ak bori" (white rescue wolf) in Hakas epos "Albynzhy". Kazakh people called the brave heroes "kokzhal" (brave wolf); praises like "swallowed the wolf's heart". Why one of the Turkic nations is called Bashkurt (the chief wolf)?

Once upon a time a Turkic tribe was invaded by enemies. Enemies killed all men, a six year old boy's hands and legs were cut off and he was left alone. Bitch wolf saved him and she was a mother of his children. Although it was popular as a legend, it has a base; it is proved by Chinese main annals according to it Mother of Gun tribe was wolf Ashina. The real proof of this legend is the life history of Turkic Kaganate in Mongol valleys is a mountain stone picture of hands and legs cut boy and mother wolf. There is no data about Ch. Kolumb's travel to Kazakh steppes. But why the other European travelers wrote "that Kazakh people liked to sing songs like wolf howling"? That means the idea of "wolf man" in the mentioned epos is taken from the Turkic. They say there are four variants of it common to English –Saxon, but only one has reached us; it consists of 3182 lines and was written from the philology lover in 1815. Even the epos is called by the name of the hero has proved that it follows the Kazakh eposes like "Kobylandy batyr", "Alpamys batyr".

The hero fights against the dragon with many heads, wins it, gives freedom to the oppressed people, all these ideas have been connected with the plot of Kazakh fairy tales. In general the most works describing the heroic actions of the hero include the fight with the dragon. Let's take the poem "Shora batyr" by Muryn zhyrau; its main character has a ghost in the form of dragon. Farkat looking for Shyrin wanted to win the dragon, in the poem by Shumer Gilgamesh fighting against dragon wanted to have a peaceful time; Kazakh legends also used the dragon characters mostly. One of them is "Samuryk" and "Er Tostik" fairy tales.

The president of Kazakhstan Nursultan Nazarbayev wrote about it in his book "Centre of Peace": "The life tree – Baiterek grows on the top of Koltube, on the side of the blue sea. Every year a holy bird Samuryk lays a golden egg in the nest on the branch of Baiterek. But every year its egg is eaten by the dragon-snake. This plot describes the change of the son and the night, winter and summer, good and evil, light and darkness. According to the legend Er Tostik kills the snake, and saves the golden egg of Samuryk. Grateful bird helps him to leave the underground kingdom" (Nazarbayev, 2002, p. 200). And S.Kondybaiuly stated that the word "Aidakar (dragon) means that it is a creator of all human, it is a grandfather, a grandmother, zhylan-baba (dragon father). Turkic "aidakhar" (azhdakha, azhi-dah, azhi-dan)" (Kondybay, 2004).

These very alike, alternative plots are used in Bashkurt or Tatar eposes, we can consider the Turkic bases, but never compared with Kazakh culture English Saxon poem – eposes confirm that they have Turkic motives.

Not only this, love stories in the poem, countries seeking peace, dreams of characters on good, problems of proud and this kind of facts are often described in the poems.

The popular scientist U.Kenesbayeva in her researches studied the deep history of dastan and stated: "Towards the year of 407... British were attacked by Scott and Pikt tribes from the North. Local people were defenseless. Being sick and tired of the importunate Scotts and pikts the British authorities had to call the soldiers from Germany, to help the English saxon and yut tribes. The famous legend "Beowulf" which described the heroism of wolf man Beowulf and his fight against evil dragon was based on these events. The pre-ancestors of Saxon were Sak

tribes who roamed from one place to another looking for better pasture, settled in Germany and Scandinavia in the North Europe (Kenesbayeva, 2010, p. 770).

There is a base to the scientist's brave idea. One of the famous authorities of Great Britain W. Cherchil who was the owner of Nobel Prize thanks to his large volume book on history of the country; there are the same ideas that the origin of Saxon came from Turkic sources. And U. Kenesbaeva has referred to Ernest Weekly explanations; she gives some examples of Turkic words in English «atavism» - ata (grandfather), «bow» - bau, «belt» - beldik, «good» - kut, «goose» – kus, kaz, «young» - zhana.

## 2. Method

In his researches M. Aji showed the reason of these works in the nomadic culture; in the research history of the mentioned dastan we can take the works of Sh. Hini, W. Morris (Beowulf, 1975, p. 342); but the main base of the poem has not discovered yet, they just say it was based on legends of various peoples inhabited in Europe. It approves their ideas on the absence of Turkic civilization.

There are some who doubt with plot combinations of the dastan (poem). Some scientists suspiciously consider the truth of the epos: “Established on fantastic actions, unreal this dastan is based on the North European peoples' legends. The main character had won the dragon with the fire from his mouth for three hundred years. There are no historical facts; there is no historical background after the tragic final” this can be the proof for It (Gvozdetsky, 2000, p. 65).

## 3. Conclusion

Dastan existed among the people and followed one direction from ancient times. When we research deeply the poetic space, there is evidence that dastan existed before adopting the Christian religion.

Turkic tribes have always had the civilization. Our research can approve it.

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