

NAME GIVING RITE IN THE EPOS "KITABI-DEDE KORKUD"

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[한국어 초록]

키타비 대대 고르구드 서사시에서 나타나는 명명 의식

고대 튀르크 사회에서 남성 청년들은 명명 의식에서 이름을 부여받은 후 비로소 사회에서 인정받는 구성원 자격을 얻었으며 그 이름으로 살아야 했다. 튀르크 민족 문화에서 이름은 연령대 뿐만 아니라 사회적 지위, 즉 개인이 사회 및 정치적 위계에서 차지하는 위치에 따라 변경되었다. 하늘과 소통하는 무당은 명명 의식 이후 무당으로서의 이름을 받았으며 이는 서사시에서 영웅들이 새로이 명명되는 것과 유사한 측면이다. 젊은 전사의 의식을 반영하는 명명 의식은 '키타비-대대 고르구드(Kitabi-Dədə Qorqud)' 서사시에서 머리를 자르고 피를 흘리는 방식으로 제시된다. 오구즈 사회(Oğuz cəmiyyəti)에서 오구즈 영웅들은 상대의 목을 베고 피를 흘리게 해야만 이름을 얻고 사회 속에 자리 잡을 수 있었다. 이와 같은 명명 의식은 키타비-대대 고르구드 서사시의 첫째, 셋째 그리고 여덟 번째 장에서 확인할 수 있다. 키타비-대대 고르구드 서사시에서 명명 의식은 영혼의 세계와 연결된 무당인 대대 고르구드(Dədə Qorqud)가 수행한다. 대대 고르구드가 청년에게 이름을 부여하며 높은 신분이 될 것을 요구했다는 사실은 명명 의식이 귀족 신분으로의 이행과 연결되어 있음을 보여준다. 키타비-대대 고르구드 서사시에서 오구즈 영웅들이 피를 흘려 이름을 얻었다는 사실은 분명하며, 그 인물의 이름을 알면 그의 정체성에 대해 의견을 제시할 수 있다. 대대 고르구드가 서사시 내 신성한 세계와 관련된 3개의 장에서 이름을 준 영웅들은 기적적이고 특이한 탄생으로 다른 사람들과 구별된다. 오구즈 청년의 성인 남성 사회 진입을 표상하는 명명 모티브는 서사시 전통에서 영웅에게 주어지는 마법과 같은 축복이다.

주제어: initiation, 의식, 명명, 사회적 지위, 사회, 피 흘리기, 영웅, 대대 고르구드, 무당, 덕담

1. Introduction

It is known that all the rituals, traditions, ceremonies associated with name giving, connection of the name with the person's appearance, character, behavior, the influence of the name on the fate of a person take an important place among the Turkic peoples. These traditions rooted in antiquity are reflected in the epos "Kitabi-Dede Korkud". Before turning to the main subject of the article we consider it appropriate to make a historical excursus.

Dividing life into such transitional stages as childhood, maturity and old age, primitive man created various rituals and ceremonies associated with these periods. Such a complex and responsible process as name giving ceremony had a sacred character in the Turkic ethnic culture. According to the ancient Turkic faith, children are meant to perpetuate the name. The person's name must live only in his child. In general, the attitude to names was quite different during the different periods. Let us recall some of the distinctive functions of names in society:

1) According to the beliefs of primitive man, as there is an inextricable link between the person's name and person himself changing the name is impossible.

2) In the era of the tribal system, names designated belonging of a person to a certain clan or tribe, etc.

The primitive man who considered the name to be the essence, being, the focus of personality believed that with a change of name a person changes his personality, destiny, as if reborn starting a new life [Agaeva, Askerova, Agaeva, 1997:p. 59]. In the mythological

thinking, the name is identical with the object or person. That's why the destruction of the name leads to the destruction of the personality. The main purpose of these initiation ceremonies conducted in accordance with the transitional stages was to provide an individual with an opportunity to move from one social status to another [Tendryakova, 1992, number 4: p. 29-30]. Having confirmed his new birth - his "I" in the physical plane at maturity stage the teenager received the real name.

In the ancient Turkic society, each person occupied his own place depending on the age status and gender. Since being a face to face with nature, with threats from other peoples Turkic ethnos realized that one can survive only by force, murder and bloodshed became the life credo of the nomadic people. Heroism, courage were integral attributes of the nature of the Turkic society, that is why their manifestation for the sake of glory - "receiving a glorious name" - became the eternal ideal of this society [Asker, Gypchag, 1996: p. 10]. Generally, in the ancient Turkic society, the authority of a person was characterized mainly by his courage, militancy, mastery of combat weapons. Having received a new name after the initiation ceremony, the neophyte as if confirms his new birth, belonging to the caste of "Real husbands" [Artemova, 1987: p. 97]. Change of neophyte's name during initiation means not only the achievement of physical perfection by him but also acquaintance with the exoteric (secret) knowledge preserved by spirits of ancestors in another world. Receiving during the initiation ceremony knowledge about sacred history of a clan, tribe, about the first ancestors and heroes, neophyte turns into the protector of this sacred story, he is

responsible to society for this.

In the ancient Turkic society, every young man who Got the name not only became a full member of society but also must live up to that name. Touching upon the problem of the ancient Turkic onomastics L.N. Gumilev wrote: “Unlike the Europeans, the Turks did not bear the same name from birth to death. Turk's name always reflected his position in society. As a child, he had a nickname, he had a rank in youth and a title in maturity. When this person became a khan his title also changed according to the graduated system of names” [Gumilev,1967:p. 90]. In the ancient East, including Mann, Media and Albania names which were given to the boys consisted of the name of the deity (meaning tribal deities) and thanks for the birth of this child or request for patronizing him (for example: Allahshukur – glory to Allah, Allahverdi – given by Allah, Allahyar – patronized by Allah, etc.). Gratitude to a deity or goddess and addressed to Him or Her or a prayer to her sounded from the lips of the parents or the child himself. For example, such names existed in Sumerian in the III millennium BC. The names sonded from the lips of parents include the name Uti-Mansum which means “god Uti gave it to me (boy) ” or Nanna-man-sum –“ Goddess Nanna gave me him”. The name Nanna-gat-il corresponds to the address on behalf of the child –“Nanna, I will live”, etc. Use of the word “baba” (grandfather,ancestor) in the names given to boys is associated with the ancient Turks' worship to the spirits of their ancestors. For example, the name Babak is the diminutive form of the Turkic word “baba” – “father”, “grandfather”, “ancestor” in Turkic languages [GeybullaeV, 1994: p. 86].

2. Basic conditions of naming in the epos “Kitabi-Dede Korkud”

Naming ceremony reflecting the ceremony of a young fighter in the ethnic Turkic traditions is represented in the epos "Kitabi-Dede Korkut" in connection with the killing of the enemy, spilling his blood. In the Oghuz society, the main requirement for naming was also the acquisition of fame by the individuals a public person along with heroism and courage. A young man who was not able to draw a bow and shoot an arrow, handle a saber, ride a horse, was not considered a brave man by Oghuz people. Neither parents nor clan and tribe are proud of such a fellow. In the chapter "How Prince Uruz Son of Prince Kazan was Taken Prisoner" when Uruz asks his father why he cried at a meeting of the society looking at him, he answers:

“You turned sixteen ...

You have not pulled bowstring, you have not shot an arrow,
You have not cut off any heads, you have not spilled blood.
You have not received any awards in the Oghuz society”[Kitabi-Dede Korkut, 1988: p. 167].

In the Oghuz society, a brave man could get a name, take his place in the structure of society and power only through the manifestation of his courage on the battlefield. A direct indication of this is present in several chapters of the epos "Kitabi-Dede Korkut". In the chapter "Segrek Son of Ushun Koja" it says:

“... My Khan, once, when Ereke leaving the Beks went to the head of the table, an Oghuz brave man named Tersuzamysh said: “Hey,

son of Ushun Koja, each of the beks sitting here deserved his place with sword and bread. Have you ever chopped off heads, shed blood, fed the hungry, clothed the naked?"

Eirek said: "Hey, Tersuzamysh, is chopping off heads and shedding blood heroism?"

He replied: "Yes, of course, it is heroism! ..." [Kitabi-Dede Korkut, 1988: p. 208].

A direct indication of obtaining a name through the specified way is also in the chapter "About the son of Baybure Bamsi Beyrek": "In those days, the guy was not given name until he cut off (the enemy's) heads, shed (the enemy's) blood"... [Kitabi-Dede Korkut, 1988:p.151].

The name giving ceremony in the epos is performed by Korkut who is associated with the world of spirits. The Elders of tribe, beks, shamans who first performed the function of naming the young fighter were also worshipers. This custom is connected with the ancient worldview of the tribal system, with the era when only the tribe itself had the right to name. In a number of heroic epics ("Manas", "Alpamysh", etc.) a hero who received the magic name during the name giving ceremony having the sacred essence acts according to this name; however, in the epos "Kitabi-Dede Korkut" the hero gets a name for his actions and activities.

Many primary sources indicate that most Turkic peoples, including the Oghuz, had two names. The first one was given a child at the request of parents or close relatives. A person got his second, real name only for his activities in the name of society, heroism and courage on the battlefield or in another area, for a significant act

[Seyidov, 1983: p. 48-49]. Hence, the primary name given to the child by the parents, relatives was not considered final.

The outstanding Turkish researcher A.İnan notes that in the Turkic tribal unions of Altai and Yenisei, persons who did not show courage and bravery were not given a name and lived under a common tribal name. For example, among the Yakuts the young man got his real name only after he pulled the bowstring, shot an arrow [İnan, 2013: p. 173-174]. This meant that the young man became a full member of society only getting a name after the manifested heroism, courage. In the Turkic ethnic culture, the name changes not only with age but also depending on social status, i.e. position held in structure of society, power.

As the Orkhon-Yenisei monuments illustrate, Bilgya Kagan's younger brother got the name "Kul Tigin" for courage shown at the age of 16. Bilgya Kagan himself was called Mogilyan from the period when he became Shah of the Tardush (Tardush is a term found in the Orkhon-Yenisei monuments and denoting one of the two divisions of the Turkic Kaganate - M.M.) at the age of 19 until 716 [Asker,Gypchag,1996: p.51-52]. A man named Temuchin began to be called Chinghis Khan immediately after standing at the head of the Mongolian state [Zhukovskaya, 1980: p. 9-10].

In our opinion, the custom of changing the name is rooted in ancient time. It was once associated with the prohibitions of shamans who pursued a goal of deflecting attention of angry spirits from the bearers of these names. With amplification of class stratification in Mongolian society, this ancient custom led to the emergence of titles among the aristocracy and became a system of naming a new name

in connection with the healing of serious illness among the common people [Zhukovskaya, 1980: p. 10]. In Egypt, India, Australia, the name known to parents, kept secret, and the other name is known to everyone. Apparently this custom which is one of the types of taboo is based on the belief about the connection of the name with spirit [Agaeva, Askerova, Agaeva, 1997: p. 124]. It should be noted that girls of a number of peoples [Kalmyks, Mordvins, etc.] have different names in maidenhood and marriage [Shor folklore, 1940: p. 181].

The epos "Kitabi-Dede Korkut" shows that the Oghuz heroes got names shedding their blood, and knowing the name of a person one can judge his character. Garagyune who came to the rescue of Gazan Khan in a difficult moment, who, in a moment of anger, turned into dust a black stone that opened steel gates of Derbent, who raised the enemies on his huge spear, who knocked Gazan Khan out of the saddle of Gyan three times in one battle, Seljug oglu Delhi Dondar who destroyed the fortress of Amida with Mardin, Gypchag Melik, the son of Garagyun Garabudag, who made Gypchag Melik spit blood, who was greeted by The Elders of Oghuz, who defeated the enemy of Bayandur Khan without permission, who made 60 thousand infidels bleed, Gaflat Gozha oglu Shir Shamsaddin and other heroes were the support of the people.

In the epos "Kitabi-Dede Korkut", the achievement of certain semiotic values in social hierarchical structure by the heroes who killed the enemies shedding blood is clarified by the following words of Dede Gorgud who was connected with the divine world:

"Hey, Dirsar Khan! Give the guy the title of bek,
Give him the throne, he is strong, courageous!"

Give him a fast horse
 Let him saddle, he is brave!
 Give a ram from a summer pasture,
 For a kebab, it's huge!
 Give him a golden camel,
 Let him be in the shadows, he is so courageous!
 Give him a decorated caftan,
 Let him wear it, he is brave! " [Kitabi-Dede Korkut, 1988: p.134]

3. The magical-mythological nature of the naming ceremony, which reflects the ceremony of the young warrior

According to scientists who linked the magical mythological characterization of the motive of naming with shamanism, the transformation of those who got a name after the initiation process and became the gifted person into shaman coincides with the acquisition of a new status in the epos. It is also confirmed by the place occupied by the Oghuz heroes (Bugaj, Basat, Bamsi Beirek and others) in the Divan (presidium - M.M.) of Bayandur Khan or Gazan Khan.

Let us recall the words uttered by Dede Korkut in the part of the chapter "About the son of Baybure Bamsi Beyrek" related to the name giving : "... You caress your son saying My Bamsi! Let his name be Bamsi Beyrek with A Gray Stallion! I gave him a name, let Allah determine how long he will live!" [Kitabi-Dede Korkut,

1988:p.152].

In our opinion, here the researchers have overlooked a few points. First, from the expression You caress your son saying "My Bamsi" it follows that this name is the first name given to the child at the request of the parents or close relatives among most of the Turkic peoples. Secondly, Dede Korkut not only gives the real name to the Oghuz hero but also determines the color of his horse. Generally, in the epos "Kitabi-Dede Korkut", when mentioning the names of heroes the color their horses are also noted (the owner of the brown stallion is the son of Ulash Salur Gazan, Gaflat goja oglu Shir Shamsaddin on whose white-gray stallion snow was falling, etc.).

It seems that there is a semantic similarity between these characters and heroes from Altai who were determined by the Elders and gods not only by name but also by the color of their horses [Verbitsky, 1893: p. 145-146].

In the Shor epics, the Elder (shaman) living off the grid, at first, drank a cup of kumis (traditional Kumis is a fermented mare's milk, which has a slightly sour taste and a small percentage of alcohol - M.M.) from the hands of the hero who demanded to give him the name and only then named him [Radjabov, Mamedov, 1993: p. 13], but Dede Gorgud, who is the bearer of the semantic load identical to the load of the mentioned Elder (shaman) not only gave a name according to the courage, the work done, the activity but also, how it is indicated in the epos, "... solved the problems of the Oghuz people ..." [Kitabi-Dede Korkut, 1988: p. 31].

The name giving ceremony occurs in chapters I, III and VIII of the epos "Kitabi-Dede Korkut". It will be appropriate here to emphasize

one peculiarity. So, the heroes that are glorified and named by Dede Korkut who is associated with the divine world in three chapters of the epos are remarkable for their unusual, magical birth. Prof. M. Seyidov emphasizes that this is not an ordinary event and it is associated with the ancient beliefs of the Turkic peoples: "Mythological relationship manifests itself in the mythological characteristics of the Sun, the Sun God. Dede Korkut is associated with the Sun, the Fire both by his name and ancestors. That is why the ancient myth-maker endowed Korkut such abilities of the Sun, the Sun God as naming, endowing power, omniscience. Due to this, Dede Gorgud foresees the future, gives names to children, requires awards and ranks for heroes, assigns an honorary position Vekil (Vekil means "legal representative", "proxy", or "delegate" - M.M.) ... "[Seyidov,1983: p.180-181].

Agreeing with the researcher's opinion we should note that Dede Korkut has the right to give name to a child, and this fact testifies to his connection with the divine world. So, the expression "Let Dede Korkut come and give a name to this boy" in the epos is based on the belief that the name is given by the Creator through gam-ozan (shaman) who is connected with the world of spirits. In our opinion, naming which is connected with the initiation ceremony from the ritual-mythological standpoint is presented in the epos "Kitabi-Dede Korkut" with the transition from the period of childhood, adolescence to the period of manhood, heroism. In the epos we learn that the ancient Oghuz boys were given an official name at the age of 15-16. In the monument "KulTigin", it is indicated that Mogilian's younger brother got the name KulTigin at

the age of 10 precisely because of his courage [Radjabov, Mamedov,1993: p. 81]. Turkish scientist Baheddin Ögel notes that the naming ceremony associated with the transitional stage is carried out between 7 and 17 years [Ögel, 1989: p. 312].

In Azerbaijani tales and epics, the naming that occurs in the form of a special ceremony, ritual is carried out by din, ascetic, dervish (fairy tales "Prince Mutalib", "Seyfalmulk", "Shams-Gamar", "Yusif and Sanubar", the epics "Latif Shah", "Gul Mahmud", "Mahmud-Alif", etc.).

Associated with the divine world, Dede Gorgud gives names not only to people who have committed heroic deeds. One common, popular folklore passage says that it was Dede Korkut who gave names to all subjects:

I, Dede Korkut, did not call a daughter-in-law a homewrecker.

I, Dede Korkut, did not call ayran satiating.

I, Dede Korkut, did not call the needle stitching.

I, Dede Korkut, did not call a thorn tearing [Kitabi-Dede Korkut,1962: p. 9].

This is a confirmation of the fact that Dede Gorgud had divine origin and possessing the status of a cultural hero, created the whole world by the power of the word. It should be noted that AkAn's words to Ulgen "say, I did it, it was created, do not say I did not, it was not created!" in Turkic myths about the creation of the world in the version of V. Verbitsky or the words of Kairakan (Gara Khan) "Let there be earth!" in V. Radlov's version indicate creation by the power of the word, i.e. the following of words and deeds one after another [Ögel, 1989: p. 433; p. 452].

The Gospel says about the power of the word: “In the beginning was the Word. The word is it was with the Lord, and the word was the Lord.” The meaning of the last part of this expression (“the word was the Lord”) is that like the Creator, the word also creates [Seyidov, 1998: p. 77].

For mythological thinking, that which has no name does not exist itself. According to the ancient people's logic, for the existence of something it should get a name. Sumerian myths say that in the beginning nothing had a name. Then the deity of wisdom and water Enki gave a name to everything, and the world arose [Kramer, 1977: p. 120-127].

4. Consequence

Name giving ceremony is presented by cutting off the head and shedding blood in the epos" Kitabi-Dede Korkut In the epos, the mission of name giving is carried out by Dede Korkut who is connected with the world of spirits. The motive of name giving reflecting inclusion of the Oghuz fellow in society of men is a magical blessing given to the hero in the epos “Kitabi-Dede Korkut”. In general, based on the opinion of many scientists relating the mythological characteristics of the naming ceremony to shamanism, it can be said that getting a name means assigning a young man to society of men.

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[ABSTRACT]

**NAME GIVING RITE IN THE EPOS “KITABI-DEDE
KORKUD”**

Mahammad Mammadov

The main purpose of the initiation ceremonies held in the transition period is to enable the individual to move from one social status to another. Every young person named in the ancient Turkic society was not only a full-fledged member of the society but also had to live by his name. Name in Turkic ethnic culture is not only an age category, it also changes depending on the social status, i.e. its position in the structure of society, power. The shaman who has the gift, after the initiation ceremony, gets a name and becomes a shaman, and this coincides with the new status of the hero in the epos.

Name giving ceremony reflecting the ceremony of the young warrior is presented by cutting off the head and shedding blood in the epos “Kitabi-Dede Korkut”. In the Oghuz society, the Oghuz hero got his name only by beheading and shedding blood and could take place in the power structure. Name giving ceremony occurs in the I, III and VIII chapters of the epos “Kitabi-Dede Korkut”. In the epos, the mission of name giving is carried out by Dede Korkut who is connected with the world of spirits. Dede Korkut demands the title of bek for the young man to whom he gives a name, and this shows that such naming is associated with the transition to the social class of beks. It is clear from the epos “Kitabi-Dede Korkut” that Oghuz warriors got their real names at the cost of their blood and by knowing the person's name it is possible to express an opinion about his identity. The heroes that were named and praised by Dede Korkut connected with the divine world in three chapters of the epos differ from the other heroes by

their miraculous, unusual birth. The motif of name giving reflecting inclusion of the Oghuz fellow in society of men is a magical blessing given to the hero in the epos "Kitabi-Dede Korkut".

Key words: initiation, ceremony, name giving, social status, society, bloodshed, courage, Dede Korkut, shaman, blessing