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CEREMONY “TUOM” IN THE “BOOK OF DEDE GORGUD”

AFZALADDIN ASGAR, Ph. D

Azerbaijan National Academy of Sciences Institute of Folklore, The head of the department
of Folklore of Turkic Nations

ABSTRACT

The meaning of a word “toyum” used in the “Book of Dede Gorgud” is of special importance to be acquainted with a possibility of the epic text to keep in memory the archaic institutions. As a formula, this expression is brought into circulation in the epic text after a victory of Oghuz’s over enemy in the second, fourth, tenth and twelfth Oghuzname’s. The researchers (H.Arasli, S.Alizade, M.Jirmunski and M.Ergin) explained this expression in a form meaning “loot”, “robbery” or “gladness”, as well as “satisfaction”. But the notion “loot”, “robbery” is expressed by the meaning “robbing” and the notion “gladness” and “satisfaction” mainly by “rejoice”, “to be glad”, “joy” or “jubilation”. From etymological point of view, this word may be related to the etymon “toy” (wedding). But we know that this word is used in the eposes for the purpose to express “wedding”, “celebrate a wedding”, “festival”, “name of the marriage ceremony” and finally “a feast”. As to the word “toyum”, it appears only after a victory over the enemy.

As the researches prove, this word is a “petrified memory” of a ceremony “*tuom in the epos Dede Gorgud*” held with the purpose to score a victory over the enemy. The traces of this ceremony are preserved amongst the Yakuts (Sakha’s). The matter is that the ancestors of Yakuts called the feast of sacrifice provided for *Ilbis*, the god of war as *tuom* before the battle. The sound combination “uo” in the word is pronounced in the Yakut language as a sound long “o”. The similar functional meaning (military victory), in addition to the phonetic similarity between “toyum” and “tuom” prove that they are phonetic versions of the same word. It becomes clear that the ceremony “*tuom*” was also organized by the Oghuz, the close relatives of Kurikans’, who were ancestors of Yakuts. On the other hand, we know that the Book of Dede Gorgud is a product of type of thinking consisting of a synthesis of traditional outlook with Islamic mindset.

Despite the Islamic thought has eliminated the traditional ceremony “*tuom*”, the word’s meaning related to the military victory was not deleted from the memory of the epos.

Keywords: Ceremony Tuom, Toyum Oldi, Military Victory, Ilbis Khan, Tele

INTRODUCTION

As “The Book of Dede Gorgud” represents the verbal traditions as archaic texts they preserved several social institutions and ethnographic events in its memory existing in the ancient Turkic society. It is noted that the researches have been conducted in this direction in the field of studies of Dede Gorgud texts and there were obtained many valuable results. These researches reveal many characteristic features of our epic thinking history that promoted to understand correctly the epos text. From this point of view, the word “*toyum*” met in Dede Gorgud Oghuzname’s is of great interest.

The word “*toyum*” in Dede Gorgud epic texts and related notions

The word “*toyum*” is repeated in 4 times in Dede Gorgud Oghuzname’s. For the first time, in the second story in the form of (“*Galın Oghuz begleri toyum oldı*” The Book of Dede Gorgud., 1988), for the second time in the fourth story (“Oghuz begleri toyum oldı”, - Book of Dede Gorgud., 1988), for the third time in the tenth story (“Galaba toyum oldı”, Book of Dede Gorgud., 1988) and for the fourth time in the 12th story in the

form of (“Yigit begler toyum oldı” Book of Dede Gorgud., 1988).

The textual scholars interpret this word in the sense of “loot”. H.Arasli interprets the word read by him both in the form “*toyum*” and “*doyum*” as “loot” (Book of Dede Gorgud., 1977). F.Zeynalov and S.Alizade have expressed the word “*toyum*” while translating the text into the modern language in the form of “loot and plunder” in 1988 publication of the Book (Book of Dede Gorgud., 1988). As to the 1999 publication accompanied by several corrections, in this version, the textual scholar S.Alizade expanding the meaning scope of the word, made it more substantial with his addition, as, “loot, happy, joy, merry and secured” (Book of Dede Gorgud., 1999). V.V.Bartold refers to the Russian version of the aforementioned word (“*dobicha*” - booty) (Bartold V.V.,1999). M.Ergin has also interpreted this word in similar way as Bartold (Ergin M., 1997). As to the scholar O.Sh.Gokyay, he keeps dead silence in relation to the mentioned word’s interpretation (Gokyay O.Sh.,1980).

Unfortunately, the textual scholars didn't explain why they have accepted the meaning of the word "toyum" in form of "loot" or "happiness, joy and satisfaction". Perhaps, the textual scholars were obliged to accept the mentioned version for the reason that "toyum" has been used namely after military scenes.

It should be noted that the concept "loot" and "rob" is expressed through the verb "robbing" (Book of Dede Gorgud., 1988) and the concept "happiness, joy and satisfaction" in the form of "rejoice", "to be glad", "joy", "jubilation", and "pleasing". (Book of Dede Gorgud., 1988).

From etymological point of view, this word may be related to the etymon "toy" (wedding). But we know that this word is used in the eposes for the purpose to express "wedding", "celebrate a wedding", "festival", "name of the marriage ceremony" and finally "a feast". As to the word "toyum", it appears only after a victory over the enemy.

Relation of a word "toyum" with the ceremony "tuom"

To our mind, the aforementioned expression is a petrified residue of an ancient military ceremony in Dede Gorgud stories. The memories kept up to present as regards this ceremony are preserved in Sakha legends and Olonkho's (heroic epics). The name of this

ceremony was soaked up to the memory of Sakha's as *tuom*. The ceremony "tuom" in the Sakha historical legends is described in various versions, but in similar form. The ceremony is organized before the military march. In this legend, the ceremony *tuom* held in honor of Ilbis, the war god is described as follows: (Ksenefontov T.V.,1977). "The soldiers were lined in the form of rings. There was a horse in the center attached to the pole. Shaman read a prayer. When he has given a sign, soldiers attacked the horse from all sides plunged their swords into the horse body up to grips. The horse flinched in a hurry and died instantly. Then, Gunney separated his soldiers into nine regiments and ordered them to attack nine homelands of Ureken all at once. They attacked suddenly and killed all people living in these homelands" (Ksenefontov T.V.,1977). In the other legends touching upon the said ceremony, an aged soldier or a child is given as a sacrifice to the War God before the battle. The soldiers, participating in the battle, killing the chosen sacrifice by their arms, satisfied the War God being greedy for it (Historical legends and stories of Yakut's.,1960; Okladnikov A.P., 1960). In the Sakha olonkho's, the heroes call Ilbis khan for help before the battle and give something as sacrifice for him after the

victory (Yemelyanov N.B., 1983; Stroptiviy Kulun Kullustuur., 1985).

L.Gumilyov remembers that the people Khitan keep in memory the ceremony of human sacrifice to the ancestors up to present (any criminal before the battle and enemy after the battle as a sign of gratitude). He pays attention to the fact of availability of a similar habit in the mentioned people and compares it with the ceremony *tuom*. Based on this comparison, the author comes to a conclusion that in the last ceremony the sacrifice was not given to Ilbis, the War God, but to the ancestral spirits (Gumilyov L.N., 1993). The similar attitude towards this matter has been demonstrated by J.P.Roux. The mentioned author, touching upon the habit of human sacrifice in ancient Huns wrote: "This matter shed light on a close or distant relation between fathers and the Earth protector God" (Roux J.P.,1999).

This ceremony came into sight in the sacrifice to the flag just before the battle. The matter is that the Oghuz people, killing something as a sacrifice, spread its blood on a flag (Ogel B., 1991). The ceremony of making sacrifice to the flag existed also in Khitan's, Mongols and Ottomans (Ogel B., 1991). In the archaic through, the flag is a space of spirit of ancestral lineage, the creator of the state. Therefore, the state flags

of Goyturks and Uigurs reflected the description of gold wolf (Gipchag M. Asgar A., 2004).

In all cases, the aforementioned ceremony was held with the purpose of gaining victory in the battle. Besides, we can introduce an alternative idea that this ceremony would be organized both before and after the battle. We know that the ceremony held with the aim of victory and after the victory is called in the jakha tradition as *tuom* and this fact is very interesting for our research. In the Sakha language this word is only the name of the ceremony we touched upon and is not remembered in any other contexts. And the concrete notion of the word is not clear. The particle "uo" in the word "tuom" is pronounced as a long "o" and shows itself as its phonetic version. It means that we can restore this word in the form of "toom". If we take into account that the words "toom" and "toyum" are similar by appearance and are related to the military victory, we can prove that they were derived from the same root. *Hence it can be concluded that the word "toyum" is a petrified memory of the tuom ceremony organized with the aim of scoring victory over enemy in the stories of Dede Gorgud.*

Resting upon the aforementioned comparison we can think that the ceremony “*toom/toyum*” was organized by the Oghuz people too. We know that the Kurikan people, the ancestor of Sakha’s were in the same ethnic group called “tele” with Oghuz’s ancestors (Groom-Grijimaylo T.E., 1926). The conclusion is that spreading out of the mentioned ceremony both amongst Oghuz and Sakha people is not strange.

At this moment we would like to touch upon a matter interesting for us. In the Sakha Olonkos’, the hero asks the War God for help before the battle with a special magic melody called “*Ilbis iriata*”. And after the victory he gives the heart and liver of the enemy killed by him to him as sacrifice (Historical legends and stories of Yakut’s., 1960; Vernadskiy T.V., 2000). As it is known, the epic texts drawn up about the Oghuz people is a product of Turkic-Islam thought. For this reason, asking for help from the War God before the battle is realized in conformity with Islamic thought. «Arı sudan abdəst aldılar. Ağ alınlarını yerə qodılar. İki rükət nəmaz qıldılar. Adı görkli Məhəmmədə salavat götürdilər» (Book of Dede Gorgud., 1988). *Translation*: “They make ablution with the clean water. They put their white foreheads to the ground and performed ritual worship. They took blessing for famous

Muhammad” (Book of Dede Gorgud., 1988). The ceremony of asking the God for help before the battle is used in various stories as an epic repetition. But there are different kinds of asking for help before the battle. “In the story Ganli Goja oglu Ganturali” the hero appeals directly to the God: «Sana sığındım comərdlər comərdi, ğəni tənri, mədəd», *translation*: “I have taken refuge in you, the brave of braves, help me, please!” (Book of Dede Gorgud., 1988). This story in “The Book of Dede Gorgud” turned into a whole tirade (Book of Dede Gorgud., 1988).

Asking for help from God by the Oghuz heroes in the form of tirade reminds of calling the War God for help by the heroes in the Sakha Olonkho’s by a special magic melody. We may conclude that the ceremony of asking for help from the God before the battle in pre-Islamic Oghuz texts was realized in strict conformity with *toom//toyum* ceremony as it was contemplated in the Oghuz eposes. Despite the islamisation lead to the transformation of the ceremony *toom//toyum* in conformity with Islamic thought, it has preserved the traces of the ceremony of victory over enemy.

The concept “victory” in “Dede Gorgud” stories is expressed in other forms

as well: “the enemy was defeated” (Book of Dede Gorgud., 1988), “the enemy was defeated, the enemy was offended” (Book of Dede Gorgud., 1988) and so on. Nevertheless, the formula “*toyum oldi*” is not seen in the context of aforementioned facts. It expresses all stratum of the concept of a victory existing in the archaic thought and it is very difficult for a modern mankind to understand all aspects of this concept.

The victory means an annihilation of an enemy from material and spiritual point of view. The homeland of the enemy is destroyed and its riches are plundered. In the battle, the human skulls serve as a castle and the dead flesh – walls. Graves of dead bodies are pulled down, their bones destroyed, enemy’s blood is drunk and his head serves as a goblet. All these facts mean well known concepts in the archaic thought and are understood as cruelty only from the civilian point of view. Fighting with enemy and scoring victory over him is an estimation given by the God. J.P.Roux wrote: “The main order given by the God is a fighting; otherwise it will mean only betrayal” (Roux J.P., 1999). Genghis Khan says that the greatest pleasure for human kind is a victory; score a victory over enemy, to chase them, to sack their cities and villages, to oblige them sobbing, riding enemy’s horses and to

embrace their girls and wives (Vernadskiy T.V., 2000).

In the fourth story, the formula of the concept “holy victory” derived from the Islamic outlook and its formula derived from Turkic thought became the components of a parallelism peculiar to the nature of the poetic text: “Gəza mübarək oldu, Oğuz bəgləri *toyum oldi*” (Book of Dede Gorgud., 1988). The first component of the parallelism is derived from Islamic and the second from Turkic mode of thinking. From the historical point of view, the second component is the most ancient. The creative ozan, understanding the functional semantic parallelism between old and new one turns the both formulas into the parallelism components.

At the end we have to note that the word “*toyum*” may be interpreted in the form “robby”, “gladness” and “satisfaction” as it was done by many textual scholars. But these means of the word doesn’t deny the relation of *toyum* with *toom*. In all cases, this word is used in connection with the military victory according to its archaic semantics.

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