

Woman in Dede goorgood

Ebrahim Estji¹, Javad Sadigi Lighvan², Moslem Rajabi³

¹. PhD of Persian literature, Hakim Sabzevari university-faculty of foreign language and literature- Persian literature group

². PhD student of Persian literature, Hakim Sabzevari university-faculty of foreign language and literature- Persian literature group

³. PhD student of Persian literature, Hakim Sabzevari university-faculty of foreign language and literature- Persian literature group

Email: javad.sadigi@gmail.com

Abstract: The epic and heroic book, Dede goorgood, is one of the exquisite and immortal Turkish works that moreover be historical valuable is noticeable and paramount in folklore literature. This book depicts epic and exciting life of nomadic through who moves in to contemporary Azerbaijan lands at historic time. Women are on equal eminent and laudable terms with men in the Dede goorgood tales.

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1. Introduction

The Dede goorgood tales as a sample of epic heroic tales with historical value among the Azerbaijan folklore literature fecund treasure have found a special position and also the Scientific Cultural Educational United Nation (UNESCO) registered the name of Dede goorgood tales year in 1999. Also this book is introduced as human being cultural and historical relic by the UNESCO director general in the Dada Qorqod international meeting (Baku 1379).

The Dede goorgood tales not only in Azerbaijan but also among all Turkish countries is known as a exquisite and immortal Turkish works and it is accredited one of folklore works which had been generated centuries ago and then have been written so that is gotten by our era. These tales by a new method recount the panorama scenes of epic life and exciting events of some nomadic throughs moved in to contemporary Azerbaijan lands and gradually went to the adventurous historic expanse of this region. In the fact this epic historic work depicts some tales of women and men epic life of Uqoz tribe who had nomadic life and upon animal husbandry they had to live in tent and their life times condition considers belligerent and courage being better than any other honors.

Uqozhes, relate to Uqoze, are famous as the oldest Turkish folks. The Uqoze's character and life merged in vague and amalgamated with legends and fables along the history. The majority of Uqoze tribe were nomadic next to the commencement of AD 11 century that the name of 24 its component tribes is recited in the Kasheqri Turk Alqiyat Poetical works. The Uqoze of Seyhon region emigrated to

different locations in flocks and some of them came to contemporary Azerbaijan lands in AD 10 century. The Islam prevalence have begun among Uqozes since AD 960 but it have been located as prevalence religion in 11 century.

The Dada Qorqod tales are created magnificent epics and adventures, in the new regional condition of Azerbaijan and in this way these new and exquisite achievements were linked with history and folklore literature of Azerbaijan. So this connection and tie make these tales be in contradiction with other Uqoze papers of Center Asia Turkish folks in the point of compound, style, and language and took native and national texture and alongside change and transition of folklore Azerbaijan in later periods have been the genesis of national, epic, and lyric tales in this territory. The Dede goorgood in despite of its true and paramount cultural and historic have been unknown for science and culture and its it has known just a half century and gotten its material under research.

Its oldest manuscript have been found when Fleischer, the librarian of German Dersodn library, intended to get a list of library books that it included the name of Dede goorgood and register among the library manuscripts for the first time. This prescription title is Dada Qorqod Ali Lesan Tayefeh Oqozan and it was written in 154 pages and there is no author's name and date of publishing and because its delivery date back to Ahmad Pasha Library, Osmani King, which is in 10 century, Fleischer classified it in this era works. Other its copy have been found by OtoRozi, Italian scientist in the Vatican library in 1950. This copy like the past

one had any author's name and publishing date and was written in 109 pages.

It's German copy includes one introduction and 12 Boy, tales, however the extant copy in Vatican includes just 6 tales of that 6 tales. Scholars surmise the Vatican copy is a little bit older and refer to this that Vatican copy used diacritics representing vowels for all texts but German copy didn't makes it possible. In the introduction of book is quoted matters about DadasQorqod character and some samples of his philosophically speech which were very well known .More of these speeches is mentioned among people as AtlarSozi,proverb. Each of 12 tales quotes the story and heroic adventure of one of brave men or women of tribe and tale is named by the name of it's hero. The final parts of all tales are the same and verse sentences praise it's heroes, good prayer for parents, and mention prophet's name that Ozan,Ashiq, and patriarchal sing and end the tale. From the total 12 story,8 of them have fighting panorama ,2 tales have romantic contents, and 2 tales have epic view. The name of tales is expressed here that Vatican copy includes 1,2,3,4,7,12. The DomrolDivaneSar (5) and TiheGoz(8) have singular place because of their legendary value and scholars constantly compare them with Greek ancient mythos :

1-Dirse Khan UqloBoqajinBuyu (Boqaj's tale ,the son of Dirsekhan)

2-Qarachoq ChopaninBuyu (a shepherd's tale, Qarachoq)

3- Bay BoraninUqoloBamsibiereh Yin Buyu (Bamsibiirek's stale, the son of Bay BUra)

4-Borla KhatononBuyu (BolarKhaton's tale)

5-Dokha QojaUqliDeh Li DumrulBuyu (mad Dumrul's stale, DokhaQoja's son)

6-Qanli QujaUqluQanTurali Nin Buyu (QanTurali's stale, DukhaQuja's son)

7-Qazliq QujaUqlulyineh Yin Buyu (Yiink's stale, QaziliqQuja's son)

8-Busat uldurdogiTiehGuzonBuyu (Tieh's tale , who is killed by Busat)

9-Bkil UqloomrAninBuyu (Omran's stale,Bikil's son)

10-Ushon QujaUqloSgrkinBuyu (Sgrk's stale, UshonQuja's son)

11-Urozon buyu(Uroz's tale)

12-Salor QazaninBuyu (SalorQazan's tale)

Dede goorgood tales like all Azarbayjanfolklore literature tales is made of two prose and poetry section. Their prose is simple and fluent, close to speech language and rhythmical phrases andpoetic and short sentences. Their poetry sections differ from current poetry in the point of rhythm and rhyme and they are more like free poetry express emotions, wishes, and wants apart from any artificiality or in the most natural way. In the whole their poetry

section contains 2000 bits and makes nearly 30 percent of it.

H.F.VonDies, a German easterly direction, deducted a copy from original book for Berlin library and published an analytic of it by TiyehGoz's German translation.

Mr. Dies compared TiyehGoz ofDede goorgood with unieye monster tale of Odise and Homer's epic and popular bookand said homer adapted with Dada Qorqod when write it or at the least knew it's theme. Dies say:" In all aspects TiyehGoz resembles others monsters and even Homer's monster but Oqoze's monster doesn't back to Greek rather Greek monster is imitative").Also TiyehGoz reminds other tales. TiyeGoz , an monster entered to the Oqoz'slife, assailed ,and eat them ,finally agreed with getting 2 men and 500 sheep every day so that restrained himself to assail others. As you know Zahakis, in the Firdausi king paper ,ate two young men's meat brain and sheep meat too. Moreover Ashil is invulnerable hero in the ancient Greek mythos and also this attribute is assigned to Esfandiar and in Dede goorgood tale TiyehGoz has it. If compare these works to know which one would be oldest and which one would be imitated so we should say Dede goorgood tales include folklore works and people tales that means the base of these tales is generated by general people of society and transferred from generation to next one and changed, however Firdausi to write King Paper utilized extant historic and legend sources. After Diesother German easterly direction, TheodorNoldeko, deducted the whole of book and tried to translate it but he couldn't grasp some parts of work and deserted it. AnywayBartold ,scholar and Russian famed easterly direction 1894-1910, could publish texts of 4 tales by their Russian translation in cultural and literary publications of his period from the prepared text by Noldeko.He strive implacably to translate all tales of book but it was impeded to publish in his time and it have been printed and published by the Arseli and M.H.Tahmaseb in Azarbayjan 1950. MoharamArgin , Turkish linguist and writer, prepared the most explanatory research of Dede goorgood.Healwayes insist on the connection of tales with realm and people of Azerbaijan in his research. BolotQarachorlo(Sahand) , precious poet and Azerbaijan writer in 1345, write poem collection of some Dede goorgoodwich are called "Sazminsozo(a message from my musical instrument mouth),DadamineKitabi(the noble), and QardeshAndi (Yiman brother).the extant copies in iran is preapred by Mohammad aliFarzane from the origin texts of German Drsedn and Vatikan and it is written and printed in current Azerbaijani language by Esmailzade in 1999. All epic tales of DadahQrqod

collection is generated in a long period by continuously stages and in various cultural and historic condition by the sequential generation and so quoted and memorized. In the other hand creation of these kind works that the folklore and people aspect are more noticeable than individual innovation, the innovation and emergence work and creating and writing date are different matters .As mentioned prior each folklore work had an announcer and a creator but after innovation is quoted among people and change along with social and historical revolutions and have been written down by someone.

Women roles

Women are on equal eminent and laudable terms with men in the DadahQorqor tales. IN despite of critical status of women in more east mythos, a woman in these tales are impressed by all her human emotion , moral dignity brave, and motherhood high position .there wasn't any polygamy in families and a woman always and everywhere were on equal terms with men and one tradition way to choose spouse compete with each other in wrestling technique , horsemanship ,archery, fencing. BorlaKhaton ,one of woman character of tales, inside her duty as a mother and wife has a very active presentation in society and leadership of tribe women societies was one of her social roles. These women have social rights and freedoms .They didn't spend more their life times in the tent rather like men took part in different social ,economical, and political fields of life and even in wars. Surely among Turkish society always women had a special position and laudable merits. Consider historical sources one thousand brave women and girls of this realm participated in the battle field to face Eskandar attack and also six thousand belligerent women fight in Chaldoran war and even so many Azerbaijan's women and girls wore men's clothes and came to belligerent fighter men rows in parliamentary system revolution.EbneBatote ,historian of Islam period wrote in his travel account :."what took by surprise in this realm was how men respect their women .the position of women was more higher than men.

When peruse this book find a deep ocean of human's pure and true meanings that are necessary for human beings life. By a little notice get to eminent sides of our culture and civilization. Fewer civilization and culture there is these points and we pride more to be Turkish and Azarbayjanian .Such as profitable view of Dede goorgood to women:

With out doubt the most important point in this book is it's attention to women and obvious theme in it is her role and opinion about her. In this book which is the presentation of authentic Turkish culture never look at girls and women as creature in lower position

toward men in this book and in the other words in our culture women never called as creatures for men. Women limitations never been debated and not discuss about lecherous men about women. In this book no women be addressed by curse or swear words and no man permits himself to insult a woman. No man don't oppress his wife and no Turkish woman tolerates cruelty and a woman doesn't forced stay at home because of her gender rather in this book the most important women attribution is their heroic and belligerent character so that women have to attend in society aside men presentation ,in this book a women is called as a counselor and spouse for a man and a man always talk about his problems with her. Here mentioned some points about woman:

- 1) Heroic and belligerent spirits among our women is the most important part.

If read the book find it full of women heroic and to achieve to this attribution no different will locate between men and women, also she should attend free in society so that she can learn and practice fighting ,the point of view about her must be so valuable that she can war like men what have been in the true Turkish nation culture, but unfortunately because of different culture mix together ,the Turkish woman unsociable (but not so like as others)

For instance:

In the first section of Dede goorgood book Dirse Khan is derided because he doesn't have any child in a party but he didn't blame his wife rather consulted with her and listen to her advices and found the achievement way of his wish to have a child in feeding hungry men, pay back the debt of debtors and by this philanthropy doing achieved to his wish and could have a child.

In Dede goorgood book both daughter and son are revered .Fatherhood who doesn't have daughter is prayed by chivalrous of tribe as the same man who doesn't have son to achieve their wishes. In the pesar bay bora(BamsiBireh K) in Dede goorgood read "Bay Bora" was a moaner because he didn't have son after all the leadership of tribe pray to God for giving him a son at the same time "Bay Bijan" another leadership of tribe asked people to pray to exalted God for giving him a daughter .

In the second tale of Dede goorgood enemy took Bolarkhaton and her daughter captive in their camp. She got they are looking for herself among prisoners to take her in a debauchery gathering and taint her reputation and dignity ,she made plans for being unknown ,so they couldn't know her so played a trick to find her, they decided cut her son's throat , "Uroz" , to

captives ' face and coerce them eat his meat and surely if a woman refused to eat would his mother and Qazan's wife ;When she learned it went next to her son and reveal the fact and he told: mother,I sacrifice my life for my honour you should eat my meat so they can't enforce you to serve them drink and contaminate my father's and my dignity.

She prevented her honour at the cost of eating her son's meat .In this book in the exigent conditions woman be armed by a man and draw sword in the battel field and even rescue their husband from foe's captivity and siege.The fourth tale of this book,roles of" BolorKhaton " and" Saljankhaton", confirms this claim.

In Dede goorgood's tale intention of marriage of two men with two women is quoted twice times and in both case feminine beauty and elegance weren't a scale rather heroic and belligerent were the scale of men's choices that shows the high view of our ancestor about woman because there isn't any sing of capriciousness and lust and present the high status of women.In the" QaniQojaUqlo" in the Dede goorgood of Fantorali to take someone in marriage say the feature of his ideal wife:

Man yirimdnqalkhanatak/yerdeh n dura/man qaraquchbdowata/minehnehtakatinmineh Qanlikaferolrineh/mndeh n qabaqhujumaideh/qilinjchala,bashgtireh

In the tale of Bay Bora's son , "BamsiBireh K", BaniChichak ,a famouse heroic woman of Dede goorgoodbook,acceptBamsiBireh K's marriage proposal on condition that win horsemanship and wrestle race from her.

In Dede goorgood's tale the most faithful one to a man is his wife. Exactly this subject is tangible in the fifth and tenth tales. In the fifth tale (DokhaQojaUqloDeh Li Domrul story) is quoted the faithful and true love of woman to her life's hero,Azrael (the angel of death)came to seize the life of" Deh Li Dumrul" face with her entreaty finally it by the command of God give back his life on condition that give his another relative's life.His parents reject to die instead of their son ;disappointedly tells his secret to his wife and his wife with true heart ,confirms her utmost faithful in marriage pledge and freindship and makes an entreaty to God:

Ojlardanojasan san God, who are more magnificent than any magnificent

Kimsehbilmznijeh san san No one know how you are

Jan alirsanbirirdeh al If you take life
Ikimizinjanimizi take both of our life

Jan almirsanbaqishlirsan and if you give life

Birbaqishlaikimizi give the life to both of us

Abruptly a woman's love and faithful overcomes God's wrath and he grants them 140 years life.As we know self-sacrifice is easy for no one and just someone who achieve to utmost human being ranks, attending this attribution to a woman here is the sign of a very high view of Dede goorgood book about woman.

In this book woman and man have equal right. And no polygamy affirms this fact clearly,a man never can marry two women for instance in the third tale when a leadership's daughter of foe falls in love with a youth of Uqoz folk and asks him to get married with her and survive.Uqoz hero knew swear falsely curses the man and brings precocious death,apparently to secure himself agree with her proposal but after he was released return back next to his wife, in despite of hebelives in false pledge of ill omen, he prefers precocious death to betrayal to his wife.

Conclusion

The epic-heroic Dede goorgood book is the pattern of Azerbaijan folklore literature fecund treasure includes exciting tales that is noticeable and paramount in the side of literary and historical. Women are on equal eminent and laudable terms with men in the Dede goorgood tales. . IN despite of critical status of women in more east mythos, a woman in these tales are impressed by all her human emotion , moral dignity brave, and motherhood high position. there wasn't any polygamy in families and a woman always and everywhere were on equal terms with men and one tradition way to choose spouse compete with each other in wrestling technique , horsemanship ,archery, fencing. In this book which recount the true Turkish culture and never suppose woman and girl's position is lower than man rather several times quotes the equal right of man and woman in various ways

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