

"Edigey" as the common heritage of the Turkic people: historical basis of the epos

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ABSTRACT

Today we know that the heroic epos "Edigey" remained among the Turkic people living in the south from Turkmenistan and Uzbekistan to Siberia, as well as in foreign countries: Turkey and Romania. "Edigey" epos has more than 40 versions, some of which consist of fifteen or sixteen thousand lines. Therefore, a narrow study is not enough for in-depth analysis of the nature of the epic. The archaic and contemporary versions of the epic, the diversity of its national versions contribute significantly to the study of the dynamics of the epic tradition of literature of Turkic-speaking people. The general laws of these phenomena in science were determined through a comparative analysis. However, a similar study of national versions of the epic, in our opinion, is currently being implemented or not implemented not so often. The development of this topic also meets the objectives of the state program "Cultural Heritage". "Edigey" epic allows us to consider the main literary traditions of the Turks, which connect real historical events and personalities, with fictitious hyperbolized scenes. It reveals the attitude of Turkic people to described historical realities, shows the impact of these events on the worldview of the Turks.

KEYWORDS

Literature of the Turkic people, Kazakh literature,
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Introduction

In 1944, the Central Committee of the All-Union Communist Party (bolsheviks) in its resolution "On the status and measures for improving the mass-political and ideological work of the Party organization of Tatarstan" on the activity of the Tatar Regional Committee noted that the national epos "Edigey" in this autonomous republic was subjected to harsh criticism, as it extolled the ancient era, justified an aggressive campaign. Prior to the 1944 versions, scientists expressed many opinions on the historical grounds of the epos tradition and storylines. However, most of the opinions were only short introduction to the publication of a version of the epic (Nurgaliev, 1991).

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After getting an independence, a study of the literary heritage of the Turkic people living in the territory of the Soviet Union from the point of view of modern folklore ideas became an actual problem (Ibatullina, 2016). One of the most important issues is to study the national language versions of the common heritage of the Turkic people – the epic "Edigey" (Zhirmunsky, 1974; Kaskabasov, 2002; Hasanoglu, 2016).

Heroic epic "Edigey" is included to the best works of world literature, and graces among the folklore, not only of the Kazakh people, but also of other Turkic people living in the territory of the CIS. In order to compare national versions of the stories, we defined historical grounds of epic, studied its character through the history, created a system of artistic images, discovered features of epic traditions inherent to the heroic folklore of Turkic peoples. Previously published studies, publications, publication of Edigey were extensively reviewed; different versions of stories about Edigey in different regions of Kazakhstan and the Commonwealth of Independent States were learnt. Kazakh, Nogai, Tatar, Bashkir, Karakalpak Uzbek versions of the epic "Edigey" were compared and features of these versions were identified. In addition, on the basis of the results of scientific research, historical personalities and events, which form the main content of the tradition, were established taking into account all national versions. Factual accuracy related to the epic "Edigey" was studied extensively (Niles, 2016; Jakubovsky, 2003).

Story "Edigey" has been the object of individual researches as a result of painstaking research in epic studies and folklore (Reichl, 2013; Kaskabasov, 2002; Hopkin, 2013). The paper comprehensively analyzes all opinions concerning the national versions of "Edigey" epic with or without class attitudes, the place and role of tradition "Edigey" among the Turkic people. It defines the nature of the "Edigey" epic genre, which became the historical and heroic literary creation of the common heritage of all Turkic people. The article also determines the ratio of fiction and historical facts for the purpose of knowing the meaning and significance of the epic images of the main characters, which are prototypes of Tokhtamysh, Edigey, Tamerlane, and considers poetics of the epic. As well as an attempt to establish the accuracy of the facts was made, the individual position on the study of "Edigey" epic by historical comparisons was reviewed; the genesis of the epic in connection with the ancient Turkic literature, ancient epics of nomadic peoples was thoroughly studied; historical and educational, artistic and aesthetic character of the heroic epic "Edigey" was scientifically proven.

Epic "Edigey" is not a work of one author; it is a collective work of different people, which has a plurality of variants and versions (Niles, 2016; Hozhabergenov, 1990). Although the epic arose in XIV-XV centuries, the study of "Edigey" started later. For the first time epic was published by a corresponding member of the Russian Academy of Sciences in the field of Oriental G. I. Spassky (1783-1864), who made a great contribution to the study of folklore of Turkic peoples. From 1818 to 1824, he published a journal "Siberian bulletin" in St. Petersburg. The journal contained articles on the ethnography and geography, folklore and history of the peoples of Siberia, Kazakhstan and Central Asia. The scientist wrote passages "Edigey" in prose and published in 1820.

Academician V. M. Zhirmunsky, considering the adaptation of G. I. Spassky and Nogai version recorded by A. Hodzky (which was published in 1842 in London) in the book "Persian folk poetry" appreciated these two versions: "Both these publications, although the earliest time, contain poorly preserved and later versions of the legend" (Zhirmunsky, 1974).

After this epic study, "Edigey" was reviewed and recorded by father and son Chingiz and Chocan Valikhanov in 1841.

During the period of the détente, some forbidden heritage had been published. For example, it is necessary to emphasize V. M. Zhirmunsky monograph "Turkic heroic epic" (Zhirmunsky, 1974).

V. M. Zhirmunsky began his scientific way with the study of the German language. He was one of the leading specialists in the field of classical German and English literature and Germanic folklore. During the war in 1941, he arrived to the city of Almaty. He studied Turkish language and began to explore the epics of other Turkic people. He consulted by S. E. Malov and A. K. Borovkov regarding this issue. H. T. Zarifov and M. O. Auezov strongly supported V. M. Zhirmunsky and assisted in his research, as they had friendly relations. After that, folklore of Turkic peoples has become a major topic in the scientific work of V. M. Zhirmunsky.

As a result of deep research, folklorist, linguist, expert in world literature and Western European epos V. M. Zhirmunsky writes a monograph "Epic tales of Nogai heroes in relation to historical sources" in 1950. Knowing the difficulty of the topic and the contradictory policies of the Soviet government, the scientist wrote a monograph without distortion. This is a landmark study on Edigey was published posthumously in 1974 in his book "Turkic heroic epic". His scientific works on Edigey as significant as those known in the world of research on folklore epic – "Alpamys Batyr" of Manas and Korkut and the song "Koroglu". In his study, V. M. Zhirmunsky regarded publication and collection "Edigey" epic as an ancestry of the hero. We made a review of historical documents on Edigey, Tamerlane, Tohtamysh, and Vytautas. The review compares the epic works of other countries, the stories of the Edigey's descendants, their historical basis.

The similarity of the epic heroes and historical figures persuaded V. M. Zhirmunsky to study their history, because there was a need to distinguish folklore descriptions and historical truth. The abovementioned scientific monograph "Epic tales of Nogai heroes in relation to historical sources" is devoted to this issue. Academician dipped into the history of the Nogai of XV century and the first half of the XVI century. The aim of his work was to study the military and political history of the Nogai Horde and the ruling elite. The scientist wrote the first complete Edigey biography. He noted that in the legends and tales about Edigey it was said that he possessed exceptional abilities. Scientific proof is that in 1391 Edigey arrived in the army of Tamerlane on the banks of the Volga and the Urals, and then separated from the troops remaining in his homeland. V. M. Zhirmunsky believed that formation of the Nogai Horde is the main event of XV century. Importance of the study is also in the scientific determination of Edigey's descendants, and the most famous of them is Musa. V. M. Zhirmunsky first elaborated the history of internecine struggle between Alshagyr and Sheikh Mohammed. Through this work, scientific area of research has grown towards the book of the chronicles of the Nogai Horde (Zhirmunsky, 1979). We generalized facts about the formation and development of the Horde, its degradation and decline. Thus, very important scientific arguments about Edigey studies were adduced. This special work of a scientist was a guide for further research and served as a methodological support.

Nevertheless, the scientist did not have the opportunity to explore the "Edigey" at appropriate level due to the political situation – mention of the names Edigey and his descendants was banned.

First of all, there is still no definite conclusion on consistent evidence of the uniqueness of the epic genre "Edigey". There are unsolved questions about historical events and historical figures, which caused of the birth of the epic.

V. M. Zhirmunsky conducted research on archaic variant of "Edigey" and proved that the epic is based national oral histories recorded by Ibn Arabshah (Zhirmunsky, 1974). V. M. Zhirmunsky first noted that the above-mentioned plot

is very similar to the adaptation of Chocan Valikhanov. In our view, a variant of the Nogay academic A. Sikaliev is approximate to a full last archaic variant.

Aim of the Study

Consider features of the epic "Edigey". **Research questions**

What historical events does the epic "Edigey" include?

Who are the lead characters of the epic? **Method**

The methodological basis of the work is a philosophical and comparative analysis and methodology of scientific-theoretical approach to Turkic epic (hermeneutic, linguistic, inductive and deductive methods).

Thus, the study of epic "Edigey" lies in methodological, ontological, epistemological, and ethical areas. In order to achieve the aim of the study, a set of principles developed in the history and philosophy was used. Namely, the principle of objectivism, the dialectical unity of the historical and logical, as well as the comparative-historical and historical-analytical methods were used.

Considered issue requires an interdisciplinary approach of literary studies, history, and philosophy. The article summarizes the experience of experts on the subject.

Data, Analysis, and Results

National versions of the epic

Among the peoples living in the territory of the former USSR, epic "Edigey" was found in the form of legends, epics, tales, legends, small epic. There are about fifty variants of this literary creation completed and preserved in the Kazakh, Karakalpak, Tatar, Uzbek, Nogai, Bashkir people. Demonstrative examples are the adaptation of Chocan Valikhanov, Muryn, Nurtugan of Kazakhs, adaptation of Erpolat, Kiyas, Oteniyaz of Karkalpaks, epic "Izukoy and Moradym" of Bashkirs, the epic "Tulym kozha" of Uzbeks, adaptation of A. Sikaliev of Nogai, a generalized version of the Tatars.

Comparative study of archetypical and subsequent versions of the national adaptations of epic allows us to review the evolution of the epic text and identify it with the story. There are some mythological and fairy elements in the epic "Edigey", compared to other epic works of the Turkic peoples. Events in the epic are close to reality. Historical ground of the epic is dominating. The historical grounds of the archaic variants are one of the features of this epic. Comparing subsequent versions with each other, distinctive features are visible. Examples of such features are large crowd of Orientals and fairy elements in the adaptation of Abubakir Divaev increase the epic scope of up to 30 thousand lines in Karakalpak, **introducing** major changes in the epic story of the Uzbeks, etc.

When comparing the national versions of the epic, the most voluminous variant is in Karakalpak, the shortest version has Tatars and Turkmen. Generalized version of the Tatars contains a song and prose, Turkmen version as well as adaptation of Abubakir Divaev, E. Jakypov ("Edigey – Kubyl Batyr") and the Romanian version are written in prose. Epic "Edigey" is a common heritage of the Turkic peoples. Heroes in the national versions are also common. Various characters (Edigey, Nuraddin, Tokhtamysh, Kenzhanbay daughters of Tokhtamysh) sound differently in different languages. For example, Ken Zhanbay, Yanbay, Kenzhembay etc. Moreover, the story line is common to all national versions. The differences between them are found in the motives of plots, their

location and the development of the action. Such heroes as Baba Tukti Shashty Aziz, Sypyra Zhyrau are common heroes of the Turkic peoples' epic.

Among the national versions of the epic "Edigey", the plot and the adaptations of Chocan Valikhanov, Muryn, Nurtugan, Erpolat, Kiyas, Oteniyaz, Nogay variant of A. Sikaliev, M. Osmanov, Tatar version of V. Radlov, N. Hakim occupy a special place.

There is also the adaptation written by a professor Anuar Mamutov from Nogai Dobroge, and a version recorded by professor of Ankara University Sagadat hanum Shagatay in 1953. The size of national versions varies.

Adaptation of Chocan Valikhanov has 1400 lines, Nogai version – 1500 lines, Bashkir variant – 5000 lines, Tatar variant – 7000 lines, Karakalpak version of Oteniyaz – 13680 lines, and the variant of Kiyas – 16296 lines. In all cases, the literary creation is praising the lead character, "Edigey was a hero, was a defender of the people".

First of all, "Edigey" is a heroic epic

Exploring the epic "Alpamys Batyr" scientist V. M. Zhirmunsky (1974) saw a common plot system and common motifs in its different versions. Renowned scientist A. A. Petrosyan in his "Problems of studying the national epic" indicates four characteristic of the heroic epic. There are:

1. The birth of the hero and his heroic childhood.
2. Tests before the wedding and the marriage of the hero.
3. Selecting a horse and horse training.
4. The heroic exploits in war and fight against Batyr [Petrosyan].

We considered the overall scheme of the epic story of Professor S. Kaskabasov (2002). Its structure is following:

1. Childless parents, their life.
2. Unexpected birth of the main character: a) son of ancestor-totem; b) help of hallowed spirits of ancestors; c) the birth of a child in an emergency (when father was not at home).
3. The growth of very strong and brave child: a) his special qualities (giantism, courage); b) actions, in order to prove the power of the child-hero; c) the first exploits of the lead character.
4. The journey of the hero in order to find a bride: a) acquaintance with the bride; b) events on the return path, hunting and friendship.
5. Search of favorite bride: a) the unnoticed arrival; b) the victory of opponent (escape, fighting, sniping); c) the arrival of his wife.
6. Protecting the homeland from enemies, heroic treks: a) robbery of his people; b) the fight against the invasion of the enemy; c) victory over the enemy, homecoming.
7. Joy, feast, peaceful life, the birth of the son of the hero.
8. The exploits of the hero's son (Kaskabasov, 2002).

Comparing the above-mentioned national versions of the epic "Edigey", it was determined that they met all the conditions that are typical to the heroic epic.

Historicism in epic "Edigey"

One reason for the existence of multiple versions, dozens of adaptations and proximity to the people, is not only the artistic language and skilful literary creations, but also the presence of historical events, stored in the memory of the Turkic peoples. We should not forget that the negative assessment of the history of the Golden Horde had an opposite impact on a study of the epic "Edigey". At the same time historical facts were recorded in saved annals, mostly they were about

large events, in fact the relationship between Edigey, Tokhtamysh, Tamerlane, which were more complicated, deep and complex. Without revealing these relationships, the epic "Edigey" would remain unclear.

There are motives inherent historical songs in the epic with the features of the classic heroic epic. In all national versions and variations, two stories were generally considered – the struggle between the khan of the Golden Horde and ruler Tokhtamysh and between Edigey tribe and Mauerennahra Emir Tamerlane at the end of XIV century – at the beginning of the XV century.

We cannot deny that fact, that certain historical events influenced the emergence of the epic. There are stories, which appear in national versions of "Edigey":

- friendship Edigey and Khan Tokhtamysh;
- dissatisfaction with each other and Edigey's escape to Satemir's country;
- troops of Satemir attacking people of Tokhtamysh;
- destruction of beautiful capital – Saray, murders, robbery, capturing of youth;
- end of irreconcilable feud between Edigey and Tokhtamysh, death of Khan;
- quarrelsome disposition of Nuraddin and his father;
- ruling of Kadyrberdiy;
- death of Edigey in war with Kadyrberdiy.

All these events had happened in the history. This reflects the fact that the narrators of the epic story knew their origins.

The image of Tokhtamysh is very intricate in the literary creation. Of course, the study of one of the two main characters of the famous work published outside of Turkic folklore is one of the best in world's folklore, and the image of Tokhtamysh is one of the most interesting and extremely essential problems. Since the national versions of the creation highlights historical events, only a comparative study of the artistic image and historical identity of Tokhtamysh promotes a disclosure of epic nature.

The "Kazakh Soviet Encyclopedia" gives information about the Tokhtamysh "after taking the throne Tokhtamysh eliminate encroachment for the throne for 25 years between the descendants of Genghis Khan. However, the Blue Horde, Khorezm, Haji Circassian, Astrakhan and Mamai Horde exert all powers towards restoration of the unity by powerful Jochi ulus" (Nurgaliev, 1991).

Truly, Tokhtamysh was one of the brave khans who strengthen the feeble foundations of the Golden Horde. Despite this, studies related to Tokhtamysh of Nogai, Kazakh, Karakalpak and Tatar scientists slander his name. There is even the view that epic "Edige" is the creation of a "Silly Khan and Smart Wazir". During the Soviet government, Tokhtamysh image was considered as "negative" and desecrate. It has historical reasons.

After the victory over Mamai, Tokhtamysh united peoples and lands belonging to the Golden Horde in a short time, and strove to strengthen the power of the Horde. Muni-ud-din Natanzi said about Tokhtamysh, "He was a gifted, brave, noble ruler. Everybody knew his justice and good nature" (Asfendiyarov & Kunte, 1997).

After the trek of Tokhtamysh to Moscow in 1382, Battle of Kulikovo was forgotten. Russian principalities had to pay tribute to the Golden Horde as before, and in 1384, Dmitry Donskoy delegated his son Vasilii II to Tokhtamysh. The

Khan of the Golden Horde was not pleased with that, received 8000 gold coins, and kept it, too, as a pledge. It would have continued for a long time, but the trek of the Golden Horde Tamerlane prevented this. Yu.V. Mizun wrote, "It seems that the Russian are doomed to perpetual slavery. However, God helped them with arms (swords). Tamerlane defeated the Horde and Rus got a repose, since the Horde has been busy with its internal problems. In this situation, the prince of Moscow in 1405 refused to pay tribute to the Horde" (Mizun & Mizun, 2005).

Following by the images of epic heroes, the chain of events and conflicts in the story line, and comparing with the historical facts, we can see that the epic was born in relation to real historical events, but it does not repeat a history exactly. If we look into the history of the main events of that time, we could observe consequences of devastating campaigns of Tamerlane at the global level. It is evident that inappropriate treks of the famous conqueror in 1389, 1391, and 1395 have led to complete weakening of the Golden Horde and the decline of its authority on the world stage.

In 1395, Tamerlane makes the third trek against the Golden Horde with 400 thousand warriors. To justify their inappropriate campaign, Tamerlane wrote a letter to Tokhtamysh in order to remind him being Tamerlane's debtor, "do you want peace or war? Choose. I'm ready for any of them, but, remember, at this time, there will be no mercy!.." (Gumilev, 2007). As it mentioned above, Tamerlan was not pitiful to Tokhtamysh. All researchers of biography of Tamerlane noted that it was originally used for the purpose of Tokhtamysh rulling the Blue Horde. This letter was written by Tamerlane to justify himself.

According to Nizam ad-Din Shami, khan of the Golden Horde at this time, he asked for forgiveness from Tamerlane and announced its readiness to agree. However, the emir did not stop there.

The great battle took place near Saray-Berke Terek River. According to historians, at the beginning of the battle the troops of Tokhtamysh prevailed and threatened Tamerlane. Therefore, the number of warriors of Tokhtamysh was not less than the number warriors of Tamerlane was. According to Ibn Arabshah records, a battle that began on 15 April lasted only three days. According to his opinion, the defeat of Tokhtamysh caused a disagreement between his emirs.

In fact, Tamerlane did not need any agreement. A. Jakubovsky explains, "War of Tamerlane and Tokhtamysh did not pursue land grabbing with the exception of a small group of Syrdarya cities that stood below Sauran. Tamerlane strove for a complete weakening of the Jochi Ulus" (Jakubovsky, 2003). The troops of the Golden Horde were completely defeated in 1395.

Tamerlane

The image of Tamerlane can be founded in the epic under different names: Satemir, Shah Temir, Barlas Amir Shah Temir. The Kazakhs and Nogai depict only Tamerlane's campaigns against Tokhtamysh, the Karakalpak version and the Tatar version clearly depict Tamerlane's brutal campaigns against the Horde. If Karakalpak version of these treks are justified, the Tatar version is burden.

Having defeated Tokhtamysh, Tamerlane had plundered and destroyed the capital of the Horde and Xaji Tarhan had murdered people. The veracity of this event is proved in the study of the famous historian M. Safargaliev, "These archaeological excavations made by A. V. Tereschenko in New Saray fully confirmed traces of the incredible atrocities committed by Tamerlane. Some stumps of human bodies were found lying across the roads; bones were chopped into small pieces, the city was littered with the remains of human bodies, some without skulls, and others without arms and legs. Such a picture was also in other cities of the Golden Horde: Old Saray, Baldzhimen, Majar, Azak (Tana), Solkhat,

Dedyakov, etc. Tamerlane had shown extreme brutality against the Golden Horde, and especially its urban centers. Destroying the city, bloodthirsty conqueror deliberately sought to maximize the undermining of the old caravan trade across the Crimea and Khorezm" (Safargaliev, 1960).

Witness of all events, Tamerlane's personal chronicler Sharaf al-Din Ali Yazdi marked "Sakhbikiran entered Xaji Tarhan, gathered the tax from people. In order to collect taxes for mercy, a town was robbed. The princes and lords went to river Itil on the ice. The victorious troops reached the barn, took it, burned the city, and the inhabitants robbed and arrested" (Sharaf al-Din Ali Yazdi, 2008). According to the chronicles of the historian, Tamerlane defeated, set fire and completely destroyed everything, not only the city but the district area, which reached his horses.

The Kazakh and Nogai versions do not mention the invasion of Tamerlane in the Golden Horde. This event is depicted in Karakalpak and Tatar versions. For example, in Karakalpak version Kiyasov said that Khan Satemir (Tamerlane) with big army attacked the Nogai and arrived at the river Edil. The arrival of the commander Tamerlan with a myriad of troops on the border of the Golden Horde is described in Karakalpak version of the epic, "Satemir settled on the border and counted the number of its warriors for three days" (Hozhabergenov, 1990).

Tokhtamysh defeat at the Terek River led to the final collapse of the Golden Horde. After this failure, many aristocrats and emirs left Khan. Such situation created the conditions for a quick conquest of Tamerlane. Devastating destruction of the Golden Horde is described in the Tatar version of the epic, and it is said that Tamerlan went to Samarkand with wealth, cattle, male and female slaves [Idəgə, p.171].

Tamerlane was very cruel man. Some versions of the national epic "Edigey" give us a clear indication of the name, resident city of Tamerlane and call him Amir Shah Barlas Temir (Идэгə, 1988).

After a campaign in Muslim India in 1398-99, Tamerlane arrives in Samarkand and goes to the battle against the Turkish Sultan Bayazit.

Edigey

V. M. Zhirmunsky writes about the main character, "Without doubt, during Edigey's lifetime his name became a legend. His personal courage, military success, credibility as a ruler, to maintain the unity and order in the country, earned him wide popularity and have kept his name in the memory of posterity" (Zhirmunsky, 1974). In the battle against the sons of Urus Khan Edigey participated with Tokhtamysh. After the offenses to the throne of the Blue Horde, Edigey helped Tokhtamysh to get all the power. Peaceful relations of Edigey and Tokhtamysh described in the Kazakh version of the epic (Magauin, 1993).

In 1391 when Timur went with a great army against the Golden Horde, Edigey was with him. His role in this campaign is described in such way, "They went back for six days and reached the river Samar. Outpost support of victorious troops went to the front, heard the voice of the enemy, who were talking with each other, and reported it to His Majesty. At this time, Mirza Sultan Muhammad captured one person from the enemy troops and sent to His Majesty. He was asked about the situation, and found positions and transitions. Tamerlane stopped for the night and in the morning, on the first day of Rajab crossed the river Yaik and went to the side of the enemy. Tamerlane waited until the whole army was carried across the river. At this time, they captured and brought three enemies. Being in captivity, they have not another choice, but tell the truth. Before this, two nukers fled from Edigey and came here; they reported Tamerlane's speech and said that he was with a great and countless army, compared it with the amount of sand in

desert and leaves on trees. Hearing this news, Tokhtamysh Khan got angry, he sent and gathered the forces of the right and left wing and sent envoys to the Kirk-Kul with a command to gather the troops" (Ishbulatov, 2004). Considering this information, it becomes clear that Edigey had saved Golden Horde from final ruin yet.

Vytautas wanted to escape with Tokhtamysh and decide the tide of battle in their favor. Countless Vytautas' troops and Edigey's army commander met at the river. On August 12, 1399, the troops of the Golden Horde had won in the great battle, and Tokhtamysh and Vytautas had escaped.

In XIV century, Lithuania and Poland had strengthened and possessed the lands of Western and Southern Russia, Ukraine and Belarus. Lithuania, Poland, Hungary, Sweden were going to divide the land of Rus. Central Russia remained intact thanks to the victory of Edigey. Historian L. N. Gumilev writes, "Moscow has the biggest win of the Battle of the Vorskla. The defeat of Vytautas saved it from the threat being captured by Lithuania and the Lithuanian prince even lost later at Smolensk (1401)" (Gumilev, 2004).

Following relations between the Golden Horde and state of Tamerlane, between Edige and Tamerlane are described by R. Clavijo, "Now ... I'll tell you how Tamurbek won Tokhtamysh, Emperor of Tartaglia, powerful and valiant man, stronger than the Turks, and how he rose a gentleman in Edigey, subservient of Tamurbek and now Tamurbek has no greater enemy than Edigey" (Clavijo, 2003).

Portrait of Edige is depicted in the book of Ibn Arabshah. "He was very dark (person), medium height, stocky, courageous, scary-looking, with high intelligence and generosity, with a pleasant smile. He had sharp look and ingenuity. He communicated with scientists and good people, pious men and fakirs, and talked with them affectionately and with humor" (Ibn Arabshah, 2005). The image of Edigey in epic matches his real personality in history, as he was courageous commander

Edige made the position of the state of the Golden Horde better. He was a far-sighted politician and a brave commander, who has strengthened the foundation and increased the authority of the state. This is stated in the national epic (*Идәгә*, 1988).

According to Russian chronicles, Shadibek (in Persian – Temir bey) married the daughter of Edigey (Zhirmunsky, 1974). After the death of his son, Shadibek Temir takes the throne with the help of Edige. After the coronation, Temir Khan wants to get rid of Edigey. Edigey finds shelter with Khorezm (Grekov & Jakubovsky, 1950).

In 1416, Edige finds a common language with sons of Tokhtamysh and sends a campaign against the newly reinforced Vytautas and crosses the border Lithuanian land. After defeating the forces of Vytautas, he comes to Kiev. Thus, once again saving Russia from the threat of Vytautas.

As a result, battle in 1399, in 1408 in Moscow and protection of Khorezm headed by Edigey have proved that he was one of great commanders in world history.

Some scientists believe that Tamerlane stopped Edigey by diplomatic means. In fact, Edige had an army of 200,000 warriors. This is recorded by R. Clavijo, "Edigey constantly in the Horde with more than 200,000 riders" (Clavijo, 2003). Therefore, Tamerlane had to reckon with Edige. As mentioned above, after 1391 their paths did not cross, as they hated each other. R. Clavijo writes, "... and the Emperor Tokhtamysh ran again. He plunged in gloom by the Tartars; they began to say that their senor was defeated because luck left him. The discord began between them. One, who had served Tamurbek, was Edigey. He noted the

disagreement, and conspired with the Tatars that who do not join to Tamurbek, those would be their enemies. And they made him lord; and he rebelled against Tamurbek and sought occasion to kill him; then Tartaglia passed into his ownership" (Clavijo, 2003).

After Edigey's death, the Golden Horde began to ruin. This situation is described in the Bashkir and Tatar versions of the epic (Идәғә, 1988). Historians of that time write, "He ruled all the affairs about 20 years. His reign was a bright spot of the centuries, and now it is time of the night" (Ibn Arabshah, 2005).

In Bashkir, Tatar versions of the epic, historians have written about Edige that he "Ruled of the Jochi Ulus", "Ruler Deshti, the real ruler of the Barn and the Crimea", "Emir Deshti and Kipchak Uzbeks," "He changed the kings by himself." In Russian chronicles he was called "the great prince" (letter of Musabey to Ivan III – Legation book, 1984, p. 39), and was considered along with the great Moscow and Lithuanian princes. The Europeans called him "Emir Deshti Kipchak", "Emperor of Tatarstan", "Ruler of the Golden Horde."

Name of Edigey stored in memory of Desht-i Qipchaq people for centuries. There is a legend that he was buried in Ulytau. Until now, people make sacrifices and pray at his tomb. He is sang in the epics as the example of prudence and generosity. He became a holy man of the Turkic peoples. According to historical documents, Edigey stopped selling children into slavery. This incident adversely affected the markets of slavery in Egypt and Syria, (Grekov & Jakubovsky, 1950).

A barrow in the Nogai district of Dagestan was called "Hill Edigey". In Kumkent in South-Kazakhstan, region people call their homeland "Edigey fertile land". There is a hill "Val Edigey" on the border of Aktobe region of Kazakhstan. There remained a place of residence, which was built for Edigey. There are cemetery with graves of "Tukti ata" (translated Grandfather Tukti) and "Alyp ana" (translated as the Great Mother) to the southeast of the river Sagyz. The indigenous people attribute these graves to Edigey's parents and spend the night there praying when they are sick, want to have children, or they having difficulties. There they make a sacrifice. **Discussion and Conclusion**

The article analyzes historical information regarding epic heroes: Tokhtamysh, Tamerlane and Edigey. Although there are a lot of documents, works of wellknown historians, in fact, the relations between three major figures are very complicated. Even a lot of researched do not fully discover the essence of these relations. Our aim was to review the implementation of the conversion of historical truth in artistic truth.

Well-known Kazakh scientist-folklorist S. Kaskabasov (2002) notes that, "The exploits of the hero in the minds of the people are the basis of a single scene or a small song, the creation is distributed among the people, and turns into a permanent plot. Including other motives, it gradually expands, increases the plot cyclization" (Kaskabasov, 2002). Based on this concept, we can determine the genesis of the epic storyline. From this perspective, we believe that the motive of Edigey's death, death of Tokhtamysh, the motive of destruction of the Golden Horde served as the basis for "Edigey" epic.

In versions of the epic "Edigey", mythical, fairy motifs, legends, historical figures are present. Some historical events are described, and it points to polystadiality of epic. The mixing elements of the archaic, heroic, historical epic are factors that determine the characteristic of the epic. In general, the epic "Edigey" segregated historical specificity. Perhaps, in this regard, some Tatar and Bashkir scientists include it in the historical works. In fact, heroic epic predominates in the work, so we believe that epic "Edigey" should be included to historical and heroic epics.

Despite the fact that the epic "Edigey" originated from the XIV-XV centuries, it will remain among the Turkic peoples because of its ideological and artistic value, the didactic value. The formation of the great power of the Turkic peoples – the Golden Horde influenced the history of the world, determined the general direction of history of the world for thousand years. After the attacks of Tamerlane, the power has changed. Epic "Edige" has a profound meaning, which is transmitted by artistic picture of those and hand down from generation to generation of Turkic people. This work that promotes Turks to learn a lesson from the past, calls for unity, solidarity, mutual respect.

Comparison of versions of the epic would help in determining options and archaic epic variant. Differences in the national versions of epic appeared properly according to change of time. The Kazakh, Nogai, Karakalpak, Tatar versions have more typological similarities.

Presence or absence of certain motives and themes in the national versions are not faulty, they complement each other. The proud spirit of the heroic epic is maintained in all versions.

Language of works shows some figurative, preserved traces of lexical uses of the epoch of the Golden Horde. From this point of view, especially the adaptations recorded by Chokan Valikhanov, A. Sikaliev, M. Osmanov and generalized version of the Tatar have great significance. The information about the beliefs and outlook of the people of the Golden Horde, which is figuratively characterized in the work, is useful for listeners. Nobility and welfare of the Turks are widely reported. We believe that it is necessary to include this work in the program of educational institutions, as the epic "Edigey" is one of the best in world folklore, is a common treasure, high informative, instructive, and aesthetic.

Implications and Recommendations

Epic is a unique genre, which shows significant historical events, with describing of everyday life of the people.

Epic is a significant cultural heritage of Turkic peoples. In particular, their heroic epic "Edige", which combines the fictitious and fairy side, but at the same time is a significant historical source, which describes the important changes in life of Turks in XIV-XV centuries. Major events related to the fall of the Golden Horde and the opposition of Tokhtamysh (its ruler and a descendant of Genghis Khan) and Timur, Asian military leader, founder of the Timurids state. In this war, Timur defeated and almost destroyed the Horde, but Edigey opposed him. Edigey regain the greatness of the Golden Horde, which is reflected in the epic.

Turkic epic and "Edige", particularly, were passed on by word of mouth. Taking into account the time it had transformed, but the fact of existing not having a written form emphasizes its importance for the Turkic people.

The study of Turkic epic would expand existing knowledge of their folklore and literary traditions, would allow exploring the everyday life of the Turks in the period described in the epic, and that, in turn, would give an opportunity to understand the history of the Turks statehood better. **Disclosure statement**

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