INTERNATIONAL BLACK SEA UNIVERSITY

FACULTY OF EDUCATION AND HUMANITIES

TURKISH PHILOLOGY PROGRAM

ANALYSIS OF MOTIFS IN THE

MAHTUMKULU LEGENDS

Mustafa SERBES

Extended Abstract of PhD Thesis in Turkish Philology

Tbilisi- 2017

Academic Supervisor:

Associate Professor Ahmet Gökçimen (Erzurum Atatürk University, Turkey)

_____

(Signature)

Experts (Name, surname and Academic title):

1. Prof. Dr. İlyas Üstünyer   _____

2. Assoc. Prof. Dr. Muzaffer Kır   _____

Reveiwers (Name, surname and Academic title):

1.   Assoc. Prof. Dr. Marine Shonia   _____

2.   Assoc. Prof. Dr. Elene Javelidze   _____

INTRODUCTION

The well-known poet of Turkmenistan, Mahtumkulu, is the guiding spirit of the Turkmen people with his poems that he wrote and his exemplary life. Poet Mahtumkulu, who lived in the 18th century, was born in Haci-Govsan, around the Etrek Creek of Turkmenistan. The poet received his first education from his father Memmet Azadi, who was a scholar and poet, just like himself. He studied at the schools of Bukhara and Hive that used to be the best educational institutions in his era and geography he was living in. He knew Arabic and Persian very well and he had the comprehensive knowledge of the Eastern Turkish (Biray, 1992, p. 8-13).

As a thinker and sufi, Mahtumkulu can be placed on thin line between classical and folk poetry. The poet touches on the political and social events of his time in his poems, while continuing his Turkmen tradition. However, he gives place to the themes of daily life and the tribal fights. Influenced by Ahmet Yesevi's teachings, he wrote poetry with the contents of morality, virtue, Allah and the belief of Hereafter, unity and solidarity and love for country (Biray, 1992).

He spent most of his life among Turkmens and tried to guide them so he is appreciated by the Turkmen. The researches, conferences, articles and books written about him show how famous and significant character for the Turkmen. It will be useful to introduce him to the humanity and to make a research on him concerning the fact that he has been loved and appreciated very much by the Turkmen for a very long time. Depending on this reason, it has been decided to make a study in which the legends told about the famous poet are analyzed.

The process starting with the disintegration of the Soviet-Russia has laid the groundwork for the independence of some Turkish peoples and for some to gain the autonomy. The relations of Turkey and other Turkic peoples that started with this process have increased. In this context, the scholars in Turkey have started to focus on the scientific studies related to the Turkish world. These studies have mostly produced the works in the field of language and culture. Oral literary products related to the Turkish world such as legends, fairy tales and epics have been traslated into Turkey's Turkish accent. Later on, these texts have been scientifically studied. These studies are important in terms of revealing the Turkish cultural heritage.

Legend is a short kind of oral narrative tradition. In its esence, there is faith and acceptance. The legends are extraordinary, sacred and mysterious. Legend narrators and audience believe that it is built on the truth (Seyitoğlu, 1997, p. 13).

Legendary resources can be take from the world of history, religion, daily life and imagination. In these traditions, there are the traces of thoughts, beliefs and imaginations about the past. Researches on the legends play an important on revealing the Turkish cultural heritage.

Research Question

There is not much written information about the life of Mahtumkulu, one of the 18th century Turkmen poets. It has been known for a long time that the information about his life is included in public statements. These public statements are compiled in a single book in Turkmenistan. Additionally, a small number of academic studies have also been carried out on Mahtunkulu legends and text analysis of these studies have not been performed.

There are differences between the poet's actual life and the life in the poet's legendary texts. It is necessary to identify the differences between actual one and the life in the legendary texts. To do this, text analysis needs to be done as one of the document examination methods.

It requires a complete expertise to analyze the texts in Mahtumkulu legends; to detect the motif richness; to extract a motif map and to understand how and why these motifs are used. In this context, it is significant to investigate the harmony of Mahtumkulu legends with the work by Stith Thomson's Motif Index of Folk Literature in terms of motif detection.

Goal of Research

The main theme of this study is to determine the motifs in the texts of Mahtumkulu legends. It is one of the main purposes to study the harmony between the actual life and the motifs in the legend texts. However, this study aims at introducing a historical personality of Turkmen culture in general. In addition to these, it is possible to list other purposes of the research as follows:

1. This study aiming at examining the texts in Mahtumkulu legends have targete at introducing the method of motif investigation that the people in the region do not use.

2. At the same time, the textual evaluation studies in the Mahtumkulu legends help to understand the motif concept in the literature and to determine the function of the motifs.

3. Explanation / teaching of the texts of Mahtumkulu legends is important in terms of bridging the past and present and examination or analyzing it in the context of literary theory.

Significance of the Research

So far, there have been many scientif motif analysis studies on the literary texts such as papers, thesis and book. This study focuses on the motif examination by making use of the method of document inspection under qualitative observation. In the study, motif examination studies were carried out on Mahtumkulu legends. The motifs found in the legends of Mahtumkulu were obtained by comparison with the motif classification method given in Stith Thomson's work entitled Motif Index of Folk Literature.

So far, there has not been performed any motif analysis study in Turkmenistan on Mahtumkulu legends. However, it has not been witnessed any study concerning motif analysis on any other work. Because of this reason, it is thought that this study will contribute a lot to the scholars in the region in terms of applying motif analysis method.

Research Assumptions

1. The events referred in Mahtumkulu legends coincide with real events. When the origins of the legends are examined, the motives related to religion and daily life are frequently seen.

2. While in Mahtumkulu legends, there are no fairy motifs such as mythological motifs, death, giants and humor; the motifs like animals, prohibition, magic, and abnormal persecutions are touched very little.

3. As the Mahtumkulu legends are a reflection of real life, the motifs types mostly existing in the legends are the society, examinations, reward and punishment, the smart and the fool, and finally the characteristics of the characters.

Research Methodology

Methods such as examination and analyzing the available sources related to the topic, motif detection, comparison, statistical analysis of obtained data will be used.

Research's Novelty

There have been many studies on Mahtumkulu legends and still are done. In the Turkmen field, text compilation and publishing studies have been carried out. However, there is no text analysis studies on these compiled texts. In this study, the motif examination on the texts of Mahtumkulu legends in Turkmenistan has been treated. On the other hand, the method of analyzing the text that the people in the region do not use has been presented to them via this thesis.

Research's Value

Motif examination method helps the researchers to determine whether or not oral literary products belong to a recent past or an earlier past, to reveal whether they are embroidered with real or fantasy artifacts, whether they are from a particular culture or from another culture. From these findings, it is envisaged that this method can be applied to reveal the meronymy.

PART I

Works conducted on the issue

Researches that were conducted on legends in Turkmenistan

During the Tsar's rule in the Russian Empire alongside with the intensification of researches on the folk literature of the Eastern peoples in order to obtain more information about them, studies on Turkmen folk literature have also started. For that purpose, Oriental Studies departments had been opened in various universities.

Orientalist researchers were writing scientific articles on the folk and written literature of the Eastern nations. From the Russian orientalists, the following researchers should be mentioned: A. N. Samoylovich, V.V. Barthold, F. A. Bakulin, I. N. Berezin, I. A. Belayev and others. They had great contributions. After the 1917 Bolshevik Revolution, the Soviet government facilitated researchers in the field of oriental studies in order to spread the spirit of revolution in the Eastern nations which was a tool for achieving certain political goals.

After 1920s, more attention was paid to the collection of folklore materials. In that direction works were conducted by the following Russian folklorist-orientalists: A. N. Samoylovich, V.V. Barthold, F. A. Bakulin, I. N. Berezin, A. A. Potseluyevski, I. E. Berteles, L. I. Klimomvich, M. A. Sakali. From the Turkmen researchers, the following ones should be

mentioned as the great contributors: M. Kyosayev, A. Govshudov, B. A. Garriyev, K. Berkeliyev, B. Ahunov, R. Nazarov, S. Annanurova, P. Kichigulov, B. Mammetyazov, N. Shukurov, Amanmurat Baymuradov and others who were guided by the Russian orientalists. After collection of folklore materials in 1960's, researches have been conducted. Researches were made on Turkmen and Russian languages.

Of course, a study of Turkmen Folklore is not limited to the above-mentioned authors and works. They only help us in obtaining the necessary information regarding the Turkmen legends. Considering the aspects of political and social phases of development of the Turkmen Nation, legends can be divided into three categories.

Researches that were conducted on legends between 1881- 1917 years

In 1881 the Tsarist Russia (Russian Empire) conquered the Turkmen territory. After the Bolshevik Revolution in 1917, the Russian Empire deceased to exist. During the following period – before the formation of the Soviet Union various researches were conducted in the mentioned field.

The first works on Turkmen legends were conducted in the last quarter of the nineteenth century. Those works have been published in journals and newspapers. The very first article written on the Turkmen legends is M. Gate's research entitled "Tekke Turkmens" which was published in 4th and 7th volumes of the journal Step (Ergun, 1997, p. 75).

On 24 January of 1908 at the meeting of members of Orientalist Association of the Russian Archeologist Society A. N. Samyolovich presented his work entitled "The Legends of Dede Korkut and Koroglu" where he analyzed an information regarding the mentioned legends. After that a researcher presented the contents of each legend. According to those legends Koroglu saw Prophet Ali in his dream. Prophet Ali orders Koroglu to spread Islam. For that reason, God took all wealth and glory from the Shah of Iran and gave it to Koroglu. Samyolovich in his report notes, that Koroglu's Father's name was Kurdhal; according to another source (Iranian) Koroglu was born in a dead woman's grave (Şahin, 2011, p. 13-14). The information mentioned is presented in the work entitled Zapiski Vostonochnogo Otdeleniya İmperatorskogo Russkogo Arheologicheskogo Obshestva, pages 4-5 (Berkeliyev, 1980, p. 14-15).

In 1910 Samyolovich publishes an article entitled *"Tri Turkmenskie skazki v russkom perevode"* (Russian Translation of Three Turkmen Legends) where the author mentions, that Turkmen Folklore is not sufficiently studied. In the mentioned work, the legends and stories are presented in Russian (Berkeliyev, 1980, p. 14-15).

Samyolovoch got acquainted with Hodjali Molla, who was known by the name Muratberdioglu. Samyolovich got the materials on Turkmen literature and folklore from the mentioned person. Hodjali Molla gave Samyolovich the following literary works: Djenname, Oguzname, Koroglu, Dede Korkut, Shedjeret-Ul-Terrakime. Also, Samyolovich was given the works of such important Turkmen writer/poets as: Azadi, Mahtumkulu, Kemine, Seydi, Talibi, Miskinkilich and others (Nuralıyev, 1971).

In the Tsarist Russia, researches which were conducted on the Eastern Nations were published in the journal entitled *Zakaspiya Turma Gazeta.* Almost all texts/works sent by Hodjali Molla had been published in the journal mentioned. The majority of texts provided by him to the journal were examples of the Turkmen Folk Literature. Also, biographies and stories regarding Turkmen writers/poets have been included in those publications. As the editor of the journal was requesting works of Turkmen Folk Literature from Hodjali Molla, the latter was sending literary works predominantly of that genre to the publishing house. The mentioned journal started publishing in Turkmenistan in 1914 (Nuraliyev, 1971).

Samyolovich concludes, that the Turkmen Literature was formed with the introduction of the poem of "Dede Korkut" which happened during the Abbasid dynasty rule. According to the researcher Dede Korkut lived 95 years and during different periods of time he was appointed as an advisor of rulers of three countries. According to the same source, Dede Korkut lived during the period of the Seljuk Sultan - Melikshah (Nuraliyev, 1971).

In 1915 I. A. Belyayev published a work entitled *Grammatika Turkmenskogo Yazıka* (The Turkmen Language Grammar) which was published in Russian. To illustrate the rules of Turkmen grammar the author gave samples from different Turkmen legends and stories.

A work entitled *Protokolı Zasedaniy I Soobsheniya Chlenov Zakaspiskogo Krujka Lubiteley Arheologii I Istorii* Vostoka consists of eight articles which are dedicated to history, archeology and folklore. The mentioned book was published in 1915, in Russian. In the following year the second volume of the book was published. The same topics were discussed in that volume. The same number of articles were published in that volume, too.

The story of the conquering of the Ahal region is being elaborated on in an article entitled *Skazanie o Zavoevanii Tekintsami Ahala* written by O. D. Mikhailova in the first volume of the above- mentioned journal. The legend says: "The Ahal region was ruled by Ogurly Khan. Keymir Kor sent his spies in the form of salt merchants to the Ahal region in order to gather some information regarding the city. The spies spread the rumors that the daughter of Khan was going to be married soon. Keymir Kor took his warriors and kidnaped the Khans daughter. When Keymir Kor was returning back home all the wells were filled with

sand after the storm. When Ogurly Khan learned about the kidnaping of his daughter, he immediately gathered his soldiers and chased the kidnappers without taking any food and water with them. On their way, they discovered that all of the wells were dried and they struggled with thirst. The chasers reached the well called Tung Gelen and they felt exhausted by thirst. There they engaged with the soldiers of Keymir Kor and lost it "(Mikhailova, 1915, p. 9-11).

In the same volume, I. A. Belayev elaborates on the Ramazan songs of the Turkmen Nation in his article entitled *Turkmenskiy kolyadnıya ptsni*. The author also gives an information about how Muslims' feast, what are the songs collectively sang during the Ramazan celebrations.

In the second volume of a journal called *Protokolı Zasedaniy I Soobşeniya Çlenov Zakaspiskogo Krujka Lubiteley Arheologii I Istorii Vostoka* an article entitled *Iz Proşloy Jizni Turkmen* (Regarding the Past Life of Turkmens), A. Aliyev elaborates on the legend of war between Turkmens and the Khan of Hive Muhhamet Emins, by Saransky (Aliyev, 1916).

In an article entitled "Kala-i-Dabu" by L. Zimin the story of the attempt of conquering the castle of Dabu Kala by Altunshah Khan of Harezm and the defense of the castle by Ali Teg is being elaborated (Zimin, 1916).

In an article entitled "Iz Istorii Turkmen zakaspikoy oblsati" by I. A. Belyayev, the suggestions of Keymir Kor to the Turkmens who liked to live a nomad life are being elaborated on (Belyayev, 1916).

The legend given in the second article named "Iz Istorii Turkmen zakaspikoy oblsati" by I. A. Belyayev, mentions that Persian King Nadir Shah hosts Keymir Kör. Shah asks about the population of Keymir's people. Keymir says that he is going to respond to the question next time when he is back. It has been mentioned the method of calculation of population and moral lesson give (Belyayev, 1916, p. 3-6).

The legend given in the third article named "Iz Istorii Turkmen zakaspikoy oblsati" by I. A. Belyayev, mentions that Persian King Nadir Shah hosts Turkmen Khan Ogurli Khan and some other old men; Shah Nadir asks one of the old Turkmen man about the Turkmen clans. The man answers the questions by praising the Turkmen. Nadir Shah responds back to the old man by insulting and humiliating the Teke Turkmens. Ogurli Khan is frustrated with the answer. The article states the legend talking about the struggle between Ogurli Khan and Nadir Shah about the response given by Shah Nadir (Belyayev, 1916, p. 6-10).

In Zimin's article named "Iz Istorii turkmen zakaspikoy oblsati", there are legends about Tamburlaine's son. The legend of war started by Tamburlaine's son Ömer Şeyh Emirzade against Kashgar, Fergana and Mongolia.

In another timeline, the legend changes into some other events in which Tamburlaine's son Ömer Şeyh Emirzade sets out to conquer Kashgar and the events he faces some problems during his conquer journey. (Zimin, 1916, p. 3-6).

Finally, we can say that the main work done by folklorists during 1881-1917 period was collecting and publishing of Turkmen legends and stories.

Orientalists, who were collecting folklore materials used to send them to Moscow and other cities where they were published in different journals and newspapers. In that particular period of time the works of folk literature have been recorded. A. N. Samyolovochs expedition to Turkmenistan and collecting Turkmen Folklore materials, providing different folklore materials by Hojali Molla to A. N. Samyolovoch are considered to be first attempts of researching of the Turkmen Folk literature.

PART II

What is Legend?

Before the definition of the term legend, the etymology of this word should be mentioned. The term *'legend'* that comes from the Latin word *legendus*; the expression of it is as follows: in English *legend*, in French *légede*, in German *legende*, in Italian *leggenda*, and in Spanish *leyenda* (Sakaoğlu, 2009, p. 19).

In addition, the concept of legend in Turkey and in the Turkish world is given as follows:

Among the Anatolian Turks, the terms *efsane, menkıbe, esâtir ve mitoloji* are very popular. Among the Turks living outside the Anatolia, Azerbaijan calls *esatir, mif, efsane*; the Turkmen use *epsana, rovayat*; Uzbeks prefer *efsane, rivayet*; Karakalpaks utter *epsana, legenda, anız, anız-engime*; Kazakhistan uses *anız,anız-engime, epsane-hikâye*; Bashkurts say *rivayat, legenda*; Crimea Tatars choose *efsane*; Kazan Tatars use *rivayat, legenda, ekiyet, beyt*; Altay Turks say *kuuçın, kep-kuuçın, mif-kuuçın, legenda-kuuçın*; Hakas Turks express *kip-çooh, legenda, çooh-çaah*, and rarely *nımah*; Tuva Turks mention *tool-çurga çugaa,töögü çuğaa*, and generally *toolçurgu bolgaş töögü çugaalar*; Shor Turks use *purungu çook, kep-çook, erbek*; Karachays say *aytıv, tavruh*; Uyghurs use *rivayet, epsene*; Yakhuts say *kepsen, sehen, kepsel, bılırgı sehen*; Doldans say *çukçah* ; Tofas prefer *uleger*; Cuvhasistan says *halap, mif, legenda*, and rarely *yumah*; Kyrgyz says *ulamış, mif, ılakap, como* (Ergun,1997, p. 1-2).

PART III

Research Methodology

As a research method, document analysis method which is available in qualitative research method was used. The method of document review is the method used to analyze a number of written materials, such as books and magazines published on works bearing the traces of past events (Karasar, 2008, p. 13). In this research, document analysis which is the qualitative research methods in the direction of the researcher's goal was used in order to examine the documents recorded in written format containing the information about the case or the event that was aimed to be examined, diversification of the research area, and to enable the researcher to deal with various aspects. The motifs in the Mahtumkulu legends are handled as motif classification.

These legends have been examined by comparison with the motifs given in "Motif Index of Folk Literature" by Stith Thompson. The motifs that do not overlap with the motifs in the relevant index have been placed in the catalogue by adding letter 'T' as a motif peculiar to the Turkish Folk Literature.

Sampling

In order to obtain the data in the survey, the work entitled *"Mahtumkulu Hakında Rovayat ve Legendalar"* written in 1983 by Amanmirat Baymıradov about Mahmutkulu, the famous poet of Turkmenistan, has been used. There is a total of 86 legends related to Mahtumkulu in the book. The Mahtumkulu legends having been compiled until 1983 were collected in this book. Bahsi geçen eserde Mahtumkulu ile ilgili toplam 86 efsane bulunmaktadır. 85 of these compiled legends have been to study. Some of the legends mentioned in the source have been compiled; one part has been taken from the book named *"Mahtımgulı Hakında Halk Rovayatları"* by Mehti Kösayev about Mahtumukulu and the remaining legends are from the journals and the newspapers. After detecting the motifs in the legends about the poet, it has been analyzed if it is compatible with Stith Thomson's "Motif Index of Folk Literature". It has been observed that there is generally a compatibility between the motifs in the legends and the motifs in Stith's index. The motifs existing in Mahtumkulu

legends but not existing in the index have been given with the letter 'T' symbolizing Turkish motif.

The texts belonging to the legends on which we study have been given in the "Appendix" in Turkish translation and Turkmen language.

Scope and Limitations

On this stduy, we have dealt with the legends of Mahtumkulu that were created in Turkmenistan. The motifs have been detected by moving from the written texts. We have made use of one Turkmen work. It is Amanmırat Baymıradov's work entitled "Mahtumkulu Hakında Rovayat ve Legendalar". We have detected 85 legends in total from this work for the dissertation thesis.

Data Collection and Analysis

During our research, we have collected and examined materials from different journals, books, articles obtained from the various institutes and archives of Turkmenistan. According to the information obtained, it was determined that the legends formed around Mahtumkulu were gathered around two sources. The data has been collected in accordance with the information obtained. After receiving the expert opinion, the collected data was examined with the motif of Stith Thomson's "Motif Index of Folk Literature" by the method of document analysis method with qualitative observation.

The compatibility of the motifs in the Mahtumkulu legends with the motifs in the catalog of Thompsonhas has been investigated. As a result of the research, the Turkish translations of the Mahtumkulu legends have been resolved by the method of classification mentioned in the catalogue by Thompson. The results have been obtained by comparing the solutions obtained from the data. Values have been interpreted in the direction of these results.

Introduction of Motif Index of Folk Literature

In this dissertation thesis, six volume motif catalogues by S. Thompson's have been used. This catalogue's name is Motif Index of Folk Literature. This catalogue was published between 1932 and 1936. The printing of the catalogue has been done many times until today. Considering the 1955 publication of Thompson's work, it is seen that the motifs have been

listed under 23 main topics. The motifs in the work have been firstly classified into classes according to their subjects and then classified.

In Thompson's 6-volume catalogue, the motif distribution according to the volumes, is as follows:

First volume: A. Mythological Motifs, B. Animals, C. Prohibitions;

Second volume: D. Magic, E. Death;

Third volume: F. Extraordinariness, G. Giants, H. Exams;

Fourth volume: J. Wisdoms and Fools, K. Deceptions;

Fifth volume: L. Reversion of the Destiny, M. Determination of the Future, N. Chance and Fortune, P. Society, Q. Reward and Punishment, R. Prisoners and Escapees, P. Unsusual Persecutions, T. Gender, U. Nature of the Life, V. Religion, W. Characteristics of Personality, X. Humor, Z. Various Motif Groups. The motifs have been systematically arranged in alphabetical order on the first five volume of Stith Thomson's work.

Sixth volume: Index of motifs have been given according to alphabetical order.

The motifs in the mentioned catalogue have been divided into 23 classes. Accordingly, each title is divided into sub-sections within itself. These subdivisions are systematically labeled with the letters and numbers that symbolize the pattern of the motifs, on their sides. As an example we can give the following classification:

P. Society

P200-229: Family

P251. Brothers

P251.5. Two brothers

P251. 6.1. Three brothers

P251. 6.3. Six or seven brothers

P252. 2. Three sisters

P252. 3. Seven sisters (Alay, 2005, p. 104).

In Stith Thomson's work, it is sometimes witnessed that the motif numbers are omitted. The reason for this is that he intended to allow the adaptation of new motifs to be detected in the future that could not be determined in the period when he wrote his work.

Research Novelty

Many researches have been conducted regarding the life and works of Mahtumkulu and the research is still in progress. Textual analysis has been made in Turkmenistan and it has been published. However, it has not been examined yet. We discuss Mahtumkulus legends as well as other Turkmen stories. The research and analysis methods used by us has not been used in Turkmenistan by researchers.

Research Model

Using the Motive Index in Research of the Folk Literature

The aim of the given research work is to analyze the motives of the legends that exist regarding Mahtumkulu. For this purpose, it was necessary   make definitions of the concept of legend that are relevant in Turkmenistan. The first important work done on motive analysis in Turkey belongs to Saim Sakaoglu. We have used the mentioned work in our research. We can bring the following definitions of a concept of motive:

According to Max Luth: "motive is the smallest part of a narrative".

Vesselowsky: "The smallest particle of a narrative that can be no longer divided into other narratives".

Stith Thompson: The smallest plot of a story is the most convincing when compared with other plots. Majority of motives are divided into three groups:

1.   Tale characters/heroes, gods, fantastical creatures, magicians, giants, humans, small innocent children, evil mother in laws…

2.   Themes in between the main plots: miraculous objects, strange traditions, strange believes…

3.   A major motive group encompassing all other motives in itself *(Atanur, 2002:127).*

We have used the six-volume catalogue of the motives by Thompson. The mentioned catalogue was first published in 1932-36 years. After that, it was published many times. We have used the 1958 edition, which gives the following definition of motives:

1. Mythological motives, 2. Animals, 3. Taboos. The second volume: 4. Magic, 5. Death. Third volume: 6. Supernatural skills, 7. Giants, 8. Challenges. Fourth volume: 9. Smart

and fool ones, 10. Deceptions. Volume Five: 11. Bad luck, 12. Predicting the future, 13. Good luck, 14. Community, 15. Punishment and reward, 16. Hostages and runaways, 17. Excess violence, 18. Erotic affairs, 18. Life's rule, 19. Faith, 20. Character features, 21. Humor, 22. Different motive groups. Volume six: includes indexes. Motives in the mentioned catalogue motives are divided into 23 categories. Each category is divided into six sub-categories. Each sub-category is designed with relevant signs.

We have identified the motives of Turkmen legends of Mahtumkulu. After that, we applied those motives to the motive index of the Folk Literature. Results have shown us that the majority of identifies the motives applies to the mentioned motive index. Those motives which do not comply to the index are designated with the letter (T). Motives identified in Mahtumkulu legends were applied to the mentioned index.

We have used definitions of Saim Sakaoglu, as well.

PART IV

In terms of motif analysis, a total of 85 legends were taken from Amanmirat Baymıradov's work entitled "*Mahtumkulu Hakında Rovayatlar ve Legendalar*" which was published about the legends that were told about Mahtumkulu. There are 86 legends related to Mahtumkulu. In the work mentioned, there are 86 legends related to Mahtumkulu. One of these does not carry the specification of the legends so it is not included in our study. The rest 85 legends given in Baymuradov's work have been subjected to examination.

Analysis of Mahtumkulu Legends according to the motive index of the Folk Literature

Adı Garrı Molla Olsun
J610. Thriftiness

The family that adopted Mahtumkulu married him to the daughter of the older brother

of the family in order to make him a full member of their family.

J1010. Importance of thrift

Mahtumkulu is loved by the people; for, he is thrift and hardworking one.

L123. Poor hero

People love Mahtumkulu for he helps poor ones.

L140. Bad luck turns into a good luck

Mahtukulu's life changed into a happy one as he became a member of a Gishiklar family.

N134. Good fortune depends on individual's attempts

Mahtumkulu became closer to Gishik family. Later the family adopted him.

N200. Grace of the fortune

Mahtumkulu was married to the daughter of the older brother of a family.

N203. A lucky one

Mahtumkulu was living with Gishik family. The older brother of a family adopted him.

N820. Helping people

Mahtumkulu was adopted one of the families of Gishik's.

P10. A king (Han)

Mahtumkulu visited Ataniyaz Kadir Han.

P12. The king's character

Ataniyaz Kadir Han wanted to get rid of Mahtumkulu so he gave him to Gishik family.

P411. A peasant

Mahtumkulu asked Ataniyaz Kadir Han if he needed a peasant.

P453. A shoemaker

Mahtumkulu makes shoes at his spare time.

P460. Other professions

(T) P460.1. A goldsmith

After marriage Mahtumkulu started to make jewelry.

(T) P460.2. Thong master

After marriage, Mahtumkulu started to make things.

P600. Traditions

A newborn child is given a name.

T100. Getting married

A family which adopted Mahtumkulu married him to a daughter of an older brother of a family.

T121. Unequal marriages

A family which adopted Mahtumkulu married him to a daughter of an older brother of a family.

T131. Marriage terms

Mahtumkulu was to marry the daughter of the family that adopted him.

T596. Naming a newborn child

Mahtumkulu named his son Garrimola.

W10. Graceful one

Mahtumkulu is appreciated by people because his gracefulness.

W28. Selflessness

After marriage Mahtumkulu starts to do different jobs in order to support his family.

W31. Obedience

Mahtumkulu agreed to name his first son as Garrimola.

W35. Righteousness

MAhtumkulu always tries to be fair.

Z10.1. Primary formulas

Ordinary starting from

Mahtumkkulu came to Gerkez in times of Ataniyaz Kadir Han rule.

Z10.3. Conjunction forms

Conjunction forms used in similar plot

Portraying a character

Mahtumkulu was a very wise and hardworking man**.** He does not look at girls and does his business.

Z64. Saying

(T) Z64.1. Stories

When Mahtumkulu became a father in his old age, he celebrated it by ringing the bells.

Locations: Gerkez, a mountain

Interpretation of Findings in Mahtumkulu Legend Table

4.1. The distribution and total number of motifs determined in the Mahtumkulu legends according to the classes.

Motif Types According to the Motif Idex of Folk Literature	Motif Quantity	Frequency	Total Motifs %	Total Frequency %
Mmythological Motifs	0	0	0.00%	0.00%
Animals	2	2	0.53%	0.10%
Prohibitions	7	13	1.84%	0.68%
Magic	6	8	1.58%	0.42%

Death	0	0	0.00%	0.00%
Extraordinariness	27	40	7.11%	2.10%
Giants	0	0	0.00%	0.00%
Examinations/Tests	37	124	9.74%	6.51%
The Wise and the Fool	27	115	7.11%	6.03%
Deceptions	16	57	4.21%	2.99%
Reverse of Destiny	13	71	3.42%	3.73%
Determination of the Future	8	48	2.11%	2.52%
Chance and Fortune	19	154	5.00%	8.08%
Society	70	480	18.42%	25.18%
Reward and Punishment	29	61	7.63%	3.20%
Prisoners and Escapees	14	75	3.68%	3.93%
Unusual Tortures	5	9	1.32%	0.47%
Gender	24	57	6.32%	2.99%
Nature of the Life	3	23	0.79%	1.21%
Religion	18	39	4.74%	2.05%
Features of the Character	24	278	6.32%	14.59%
Humor	0	0	0.00%	0.00%
That contain several motif groups	31	252	8.16%	13.22%
Total	**380**	**1906**		

A. Mythological Motifs: No class of mythological motifs has been detected in Mahtumkulu's myths. This shows that the Mahtumkulu legends are not myth-based. The fact that myths are non-mythical is related to belonging to a recent time and related to beliefs. This situation can be understood by the motifs in the legends related to the Islam.

B. Animals: The animal motifs are rarely seen in Mahtumkulu legends. The reason for this is that the legends are not myth-based, like the mythological motifs. For example, 'Phoenix' is not a popular myth motif type and it just occupies 0.10% ratio in total. This motif type existing in the legends is compatible with the motifs given in the Motif Index of Folk Literature by Thomson Stith. One of the motifs in the legends could not be detected in the index.

C. Prohibitions: This motif type is rare in the legends because the myths of Mahtumkulu belong to a recent history and talk about the cases to be likely to see within the society. Under normal circumstances, "prohibition", in other words 'taboo' is myth-based and covers the archaic times. In the ancient times, when the prohibitions were broken, then the individual were breaking them used to be punished accordingly. The periods in which the prohibitions revealed are generally the archaic times. That is why this motif type only occupies 0.68% ration out of total. This motif type existing in the legends is compatible with the motifs given in the Motif Index of Folk Literature by Thomson Stith. One of the motifs in the legends could not be detected in the index.

D. Magic: This motif type is rare in the legends because the legends of Mahtumkulu contain a recent timeline. In the tales and legends in which magic occupies a large place as a motif, the target is to refer to a period which is known as the golden age in the mythology. "Primitive societies, in order to reach at this period, renew the things done by the heroes, ancestors and the gods. The reason for this is to turn back to that golden age and renew the world. They will have the secrets of this golden age only by magic. The ones who wish to reach at the unknown and the golden age with this aim, serve the good and the bad by using the power of magic" (Atanur, 2004, p. 256-257). Everybody cannot have these secrets. There are special rituals to obtain them. This motif type occupies 0.42% ration in total. These motifs are not totally compatible with the Motif Index of Folk Literature. 4 motifs detected do not exist in the work.

E. Death: This motif type is not present in the legends. The reason is that it is related with the legend type itself and these motif types are myth-based.

F. Extraordinariness: This is not also very popular in the legends and just occupies 2.10% ration in total. The reason is that this type is myth-based and belongs to fairy-tale period. It complies with the Motif Index and we have seen one motif type not given in the index.

G. Giants|: We have not run into this group, because this is myth based and of fairy-tale period.

H. Examinations/Tests: Analyzing the motifs related to the subject, although the legends are of the recent times, it is understood that they belong to the archaic era in terms of the source. Besides the daily motifs, we also some motifs from the Islam. In other words, they belong to the mythical period. The ratio of this motif in comparison to the others is 7%, so it is frequently seen in the legends. It complies with the Motif Index and we have seen 7 motif types not given in the index.

CONCLUSION AND SUGGESTIONS

Conclusion

The legends that have important place among the genres of Turkmen people narrative tradition are one of the verbal literary genres that have fulfilled the Turkmen people's story needs for centuries. It is important for the Turkmen Folk Literature because it contains the genres like poetry, proverbs, idioms in its structue.

Also, the legends that are also important in terms of the protection of the Turkmen cultural assets will help to protect cultural heritage and the studies performed on these legends will contribute to transfer this heritage from generation to generation. So, our study on the "Motif Analysis of Mahtumkulu Legends" has been based on legends to serve this purpose. As a result of this study, the following data have been reached:

1. We have detected 380 different motif types. These motifs have been mentioned 1906 times in 85 legends. This data shows that these legends are rich in motif.

2. According to the findings, the most frequent motif class is the "**P** Society". We have detected 70 different motifs in total from this group. These **70** motifs are repeated **480** times in 85 legends. It is important that the "**P** Society" motifs come first in terms of number because it belongs to the legends' type chosen and is related to the community life. This situation is

significant because it shows that the legends has come to life at first in daily life, religion (Islam), fairy tales and in the historical periods.

3. The following motif classes have not ever been witnessed in the motifs examined: "**A** Mythological Motifs", "**E** Death", "**G** Giants", "**X** Humour". Non-existence of the motif classes of "**E** Death", "**G** Giants", "**X** Humour" is related with the feature of the legends chosen. Mahtumkulu myths are the legend types that have taken place in the recent times. Because of this reason, the motifs given above are the ones that are generally popular in the archaic and mythical legends. Some of the reasons why there is no mythical motifs in the legends are that a) people have started a settled life; b) they have accepted Islam.

4. One of the characteristics of the legends is that they can be formed around a historical or religious personality. The most common motif classes that are found in the myths examined are "**H** Tests", "**Q** Rewards and Punishments", "**J** Wisdoms and Fools", "**W** Features of the Character ". This ultimately overlaps the legends of historical personalities. For this reason, in such legends, individuals are different from their true character.

This result also overlaps with the legends concerning the historical personalities. For this reason, in such legends, individuals are different from their true character. Regarding the historical personalities, this shows us that the myths bring to the fore the imaginary personalities rather than the the true personalities of those individuals. Mythical hero is not like other regular people because he is intelligent, protector of the justice, and keeps the interest of the community above the individuals.

5. There are no imaginary and extraordinary motifs in the 66 legends examined. In real, there are present imaginary features in all legends. However, in 19 legends, we have met imaginary and extraordinary motifs. This situation shows that the legends contain archaic and mythological elements, so they are myth-based.

6. Al religious motifs detected in Mahtumkulu myths are of Islam. This states that theses legends belong to recent history.

7. Mahtumkulu efsane motiflerinin kökenleri incelendiğinde daha çok gündelik yaşama ve dine dayanmaktadır. Mahtumkulu efsaneleri belirli bir tarihî şahsiyeti anlattığı için yereldir. Günlük ve yaşanılabilir gerçeklikte kurgulandığı için milli ve mahalli kültürle bezenmiştir.

Katman oluşturulduğunda gündelik yaşamla ilgili tespit edilen motifler üzerinde yoğunlaşılmaktadır. Ayrıca bazı efsanelerde taşınılabilir motifler bulunmaktadır.

8. As the legends that have appeared in the past brings the past into the present, so the legends that will appear today will carry the present to the future. The motifs of daily life in Mahtumkulu legends arise from this perspective.

9. In Mahtumkulu legends, the events mentioned in 21 of the legends are coincided with plot of actual event. Turkmen folklorists include these narration types in the hearsay class. These carry all the features of the legends. It should be remembered that the fact that it was done with real event fiction does not necessarily mean that they are real.

10. In Mahtumkulu legends, it has been detected the existence of numerical forms of 3, 4, 5, 7, 9, 40 as well as the color forms such as black, black, red, blue, green, yellow and red. On the other hand, in some of these legend texts, it has been witnessed a simple introduction forms, binding / transition forms, forms used to change the place of the event or the hero, forms and proverbs used to express the long term briefly

11. The motifs in the Mahtumkulu legends have been compared with the motifs in the Motif Index of Folk Literature by Stith Thompson. The results have shown that the motifs in the legends are compatible with the ones in the index. The fact that the motifs in the Mahtumkulu myths are in harmony with the Motif Index of Folk Literature shows that this work has entered the category of folk literature studies and represents this field competently.

Suggestions

1. Mahtumkulu legends not only have the function of increasing the functionality of the verbal narrative but they also provide the survival and rooting of this tradition. In this direction, our study will open doors to new studies.

2. Turkmen folklorists accept legends (*legenda*) and hearsays as different species, but there are problems in their definition. This has also led to the concept complexity. In addition, they have accepted the cases conating the events that may occur in real life, as *hearsay* (*rivayat*); and those as legends (*legenda*) in which the events cannot happen in real life.

Despite the fact that there is a theoretical separation between *legenda* and *rivayat,* the researchers have used different names while giving examples from the texts. This concept conflict should be solved and it should be agreed upon a specific definition.

3. In order to classify types of legends and legendary motifs in Turkmenistan, it is suggested to perform similar studies to this one which is the motif analysis of Mahtumkulu legends because it is necessary to make use of the local features of the legends to be able to make such a study like this or similar. As such studies have increased, a motif and type catalogue of Turkmenistan will come out.

Publications:

1. Gökçegözoğlu, A., Serbes, M. (2015) "Episode Examination of the Turkmen Saga of Varka-Gülşa" *International Journal of Social Sciences & Educational Studies,* Erbil: By Ishik University, Vol 2 (2), p. 24-33.

2-Serbes, M. (2016) Erzurum in the Turkmen Version of Koroglu Legend, *International Journal of Social Sciences & Educational Studies,* Erbil: By Ishik University, Vol 2 (3), p. 27-36.

3. Serbes, M., & Gökçegözoğlu, A. (2016) A Motıf Analysıs On Avıcenna's Legends That Have Been Detected in Turkmenıstan Area, *Journal in Humanities,* Tbilis: By International Black Sea University, Vol2 (5), p. 45-62.