

**TURKISH WOMEN HISTORY BETWEEN 6 AND 10
CENTURIES
(PRE-ISLAMIC PERIOD)**



BAŐAK KUZAKÇI BÖLÜKBAŐI

MAY, 2018

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(PRE-ISLAMIC PERIOD)

BAŐAK KUZAKÇI BÖLÜKBAŐI

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HISTORY DEPARTMENT

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APPROVAL PAGE

Approval of the Institute of Social Sciences



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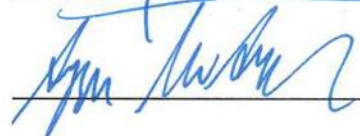
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ABSTRACT

In this research, it was tried to look at the place and value of woman in Turkish society before Islam from a historical point of view. For this reason, the role of women in the Turkish communities living in the 6th and 10th centuries, the position of women in Turkish customs, social and political life, tried to examine the value. In addition, in the texts in the inscriptions, female and male associations, reports of travelers, and female gravestones and sculptures were examined. The traditions and religions of the Turkish communities vary according to the geographical region they are in and the cultural changes of the women's perception are tried to be revealed. In evaluating the civilization levels of societies, the role of women, men and family has a very important role. It is suggested that the ancient Turkish communities are nomadic and therefore have no contribution to the history of civilization. But within the ancient Turkish communities the male-female associations will destroy this thesis.

Keywords: pre-Islamic, Turkish history, women's history, women's sculptures, family, epic, mythology, state organization, Turkish inscriptions

ÖZET

Bu araştırmada İslamiyet'ten önce Türk toplumunda kadının yeri ve değeri konusunda tarihi bir bakış açısı ile bakılmaya çalışılmıştır. Bu nedenle, 6.-10.yy'da yaşayan Türk topluluklarında kadının rolü, Türk törelerinde kadının konumu, sosyal ve siyasi yaşamlarda değeri incelenmeye çalışılmıştır. Ayrıca, yazıtlarda yer alan metinlerde kadın erkek ilişkileri, seyyahların raporları ve kadın mezar taşları ile heykelleri incelenmiştir. Türk topluluklarının bulundukları coğrafyalara göre değişen töre ve dinleri ele alınmış ve kadın algısının kültürel değişimleri ortaya konulmaya çalışılmıştır. Toplulukların uygarlık seviyelerinin değerlendirilmelerinde kadın, erkek ilişkileri ve aile yapısının oldukça önemli bir rolü vardır. Eski Türk topluluklarının göçebe olarak görülmesi ve bu nedenle uygarlık tarihine bir katkısı bulunmadığı öne sürülmektedir. Fakat eski Türk toplulukları içerisinde kadın-erkek ilişkileri bu tezi yok edecek niteliktedir.

Anahtar Kelimeler: İslamiyet öncesi, Türk tarihi, kadın tarihi, kadın heykelleri, aile, destan, mitoloji, devlet teşkilatı, Türk yazıtları

PREFACE

Pre-Islamic Turkish history studies have always brought along a challenging process for researchers. These difficulties can be portrayed as the lack of written sources and at the same time the necessity of learning more than one old language. Especially, the mistakes of translations of Western sources without knowing Turkish culture and history have caused great influence on our Turkish history.

Nowadays, it is very important for us to be able to correct the mistakes that have been settled to this day and to show the right information. The aim of this thesis is to examine the Turkish woman in pre-Islamic Turkish history. The information that is revealed at the end of these examinations is the compilation and examination of the studies done up to now on this field. Thus, it is important for the pre-Islamic Turkish women's history to be gathered under comprehensive investigation and to correct correct known mistakes.

This research has been realized for two years at the time of this research, which always feels support, teaches us everything we know correctly and directs us to reach the right information, when you consult with , you will spare your precious time and keep with great interest, I will need your precious, I am giving my thanks to thesis advisor Prof. Dr. Ahmet Taşagıl forever.

While my studies are still continuing to Prof. Dr. Okan Yeşilot, who shared his resources with me and showed me the way, working in the light of the scientific foundation Prof. Dr. Aydın Usta and Prof. Dr. İlyas Kemaloğlu, I always feel my back support to Prof. Dr. Tülay Alim Baran, Every day, patiently listening and sharing experiences, sharing useful information with me, when necessary, this research can reveal me understanding Assistant Professor Dr. Ahmet Büyükaksoy, Assistant

Professor Dr. Ayşen Müderrisoğlu Esiner and Instructor Aykut Kar, Neslihan Çelik and I would like to thank my friend Cihan Yalvar, who has been very helpful to me during my work in this process.

I would like to thank my dear wife Anıl Bölükbaşı who showed me understanding for every meal that we could not eat together for about 1 year and always felt all the difficulties and felt support in my life.

In this process, despite we can not attend with my husband family meetings but my big family understand to me and which they are my greatest chance in life and I would like to thank my sister Betül Kuzakçı and my friend Altan Atak who gave me the most support during the writing phase and did not leave me alone.

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INTRODUCTION

Some western research works on ancient Turkic communities have suggested that Turks are far from civilization level and they have mentioned that they have not made any contributions to the history of humanity. As a matter of fact, they regarded the old Turkish communities as a savage, barbaric nomadic tribe. Examining the periods in which these views are put forward, the antithesis of the antithesis is a very different reflection.

It would be appropriate to talk about a male-female sexism that emerged in the 6th and 10th century Turkish communities. Within these centuries, it has been argued that women are seen as being only a reproduction object by other tribes, that women and girls are buried alive, that women have no social rights and status, that they have no say in the family and that they are bought and sold like slaves. However, the value of women in Turkish communities has been tried to be investigated in detail and tried to be evaluated objectively.

Within these centuries, the cultural history of the Turks has been touched upon and it has come to the fore that to what extent they are advanced in mining, the development of state and military organization structures, and even women in this organization. These two main elements are an indication of the fact that the ancient Turkish communities took place in the concept of civilization in a way that gives a direction in comparison with the other tribes.

On the other hand, it is also mentioned that Turkish women have a say in the administration and can declare their ideas freely so that they have a say in childrearing, and they are very talented in handicrafts such as weaving at the same time.

RESEARCH METHODS

In the old Turkish Communities, there is an article of this field which is considered to be a considerable article. But it is useful to underline that a lot of information is of your own nature. One of the main reasons for this situation is the difficulty of pre-Islamic Turkish history studies and the importance of field examination. The aim of this research is to reveal the place and the importance of women in ancient Turks as a result of a detailed examination of this area. For this reason, not only research works of the historians but also works of linguists, turkologists, archaeologists, folklorists and art historians have been examined and included in this research. Thus, it has been attempted to approach the studied period in detail. While none of the sources in this study are primary sources, it is the compilation and interpretation of all the studies on the pre-Islamic Turkish women's history until now.

A. Archaeological Findings and Research Resources

One of the main building blocks of the Pre-Islamic Turkish History is archeological studies done on the sahada. As a matter of fact, it is necessary to accept that the documents that we are excited about as researchers and accept primary sources are shedding light on Turkish history. If we consider the periods in which archaeological finds are examined; The stone revolt, the copper age, the bronze age, the iron age confronts. It is also possible to say that Turks took an important place in these times. It would be right in the end of the archaeological finds to say that the Turks knew the sheep during the copper age and that they were confronted with the Andronova culture during the bronze age. Indeed, in the iron age, Turks developed faster than other tribes and this reflected their military organization as well as their daily life in their social life, such as plates, saddle sets, ornaments. As a result of archaeological finds, the researchers divided these periods into certain cultures, namely Tuva

Culture, Tagar Culture, Yesik Cultures, Taştık Culture, Pazırık Culture. One of the prominent ones in these periods was the presence of Göktürk in the remains of Yesik, It is the presence of a pot that is believed to belong to the after A.D. 5th century. As a matter of fact, small statuettes were found in Taştık culture while frozen graves were found in Pazırık culture due to geographical conditions. These findings provide us with a great deal of information about the graves of men and women of that period, the articles and clothes in the grave. Given the geographies of the ancient Turkic communities, there is a great deal of work from Mongolia to the north of the Black Sea, from Hungary to India. As a result of these studies it is possible to talk about the inscriptions, tombstones and sculptures that I have included in my research and which the ancient Turkish kaghans left as written works for us. At the same time, Turkish women's ornaments and fittings, woven carpets and clothes in the form of handicrafts, the effect of mining, horse harness, saddle, sword, knife, Findings were included in the research.

B. Oral Resources and Research Works

When we say verbal sources, the antiquities are undoubtedly legends and mythologies belonging to ancient Turkic societies. The Turks have long been members of many religions and have diversified their oral sources in parallel with the changes in religions that their cultures have changed. The traditions, customs and traditions of the ancient Turkish Communities are very much reflected in their oral literature. At the beginning of these works are the Türeyiş epics in Chinese sources and at the same time the inscriptions and the rocks which the Turkish communities sometimes painted their own epics and mythologies and painted from time to time. The reports of the travelers who visited the geographical regions where the Turks lived partly depicted the mythological items in the oral literature and they included them in describing their

cultures. According to some historians, history began with oral literature. It is worth noting that we can not accept the primary source of extraordinary narratives and mystical powers contained in oral literary works as well as providing us with information about the lives of the Turkish communities at that time, when the mythological heroes in oral literature were sometimes the rulers and sometimes the divine powers. But these works provide us with a lot of information about the social life of Turks and the geographies they are in. As a matter of fact, these epics have emerged in order to base the unity and existence of the people. It is necessary to say that epics which started with Alper Tunga and Dede Korkut stories are still important in today's Anatolian geography.

One of the most important research works that came to my mind in oral literature studies is Bahattin Ögel's books on Turkish Mythology. This research is still considered to be one of the main works in pre-Islamic Turkish history studies, while examining the work, epics and mythological heroes. For this reason, I have been quite involved in my research.

Oral literary works and female souls in research works and women's societies have been tried to be studied in this research and thus tried to shed light on the place of women in the social structure of Turkish communities.

C. Written Resources and Research Works

The most important sources of history are written sources. As a matter of fact, these sources are accepted as the primary source for your research. The written sources of the ancient Turkish communities are the Inscriptions, or books. At the same time travels are among these works. Geographical artifacts and geographical dictionaries are also included in the written sources. Historians and Turkologists have divided

these inscriptions into periods; The writings of the Göktürk Period, Uyğur Period Inscriptions, Türgiř Inscriptions, Altı-Bag Bodun Inscriptions, Oguz Inscriptions, Cumulus Inscriptions, Az Inscriptions, Peçenek Inscriptions, Bulgarian Inscriptions and Sekel Inscriptions. These inscriptions are sometimes made of stone stones in the size of a rock, as well as being stitched stones in lengths of several meters. Each of these inscriptions, which we will examine in detail in our research, was examined one by one and the lines passing through the words were tried to be interpreted by our research.

In addition to this, Kutadgu Bilig from our written works tried to be mentioned in our work. Because of the fact that the completion of the work has reached 1070 years, and since it coincided with a very small part of the century of my research, this work has been examined and included in the introduction of cultural changes.

Turkologists mainly examine written works of old Turkish communities. Wilhelm Radloff is the head of the research work on this field. while in Turkey Muharrem Ergin, Talat Tekin, Tuncer Gülensoy is the best-known names in this field. For this reason, these research works were emphasized by taking advantage of the translations of Turkologists in this area of my research.

Travels are the most important written works in which we can evaluate old Turkic societies from an external point of view. For this reason, travel histories are very important because pre-Islamic Turkish historical studies have few written works. Especially, the travel destinations of China stand out due to the geography that is experienced. During my research, I have included four Chinese travel names, a Byzantine travel name and an Arab travel name. I have reflected on my research by examining the reports on Turkish women's social life in these travelnames.

Ramazan Şeşen, Özkan İzgi and Kürşat Yıldırım's research works on travelnames are the best known. For this reason, I have tried to include the names of these researchers in other researchers' works.

Pre-Islamic Turkish History research works have been quite decisive for determining the direction of research and for presenting an objective work, and this area is made up of academicians who have announced their name and have proven the authenticity of their work.



1. TURKISH WOMEN'S TEXTS IN THE INSCRIPTIONS

The inscriptions are our first written examples of Turkish customs, religions, social life and state organizations. Turkish Inscriptions are mostly made of sculptures, sometimes rocks and rarely sculpted on wooden boards. It should be noted that while the 69 Turkish texts we can find today and the newly found inscriptions in Mongolia give us information about our past history, many of the inscriptions found were written and read as a few lines. It is worth noting that many of the inscriptions on the inscriptions are still unreadable due to the influence of geographical conditions and that the destruction result is unreadable, and that our inscriptions damaged in the archaeological work are also difficult to read. Among all the inscriptions found, we have included in the thesis 14 texts related to "women" in our correspondence. Bilge Kagan, Tonyukuk and Ash Tigin are more studied because of the more read lines available in the inscriptions than others. However, other inscriptions were made in the 2-3 th line of the texts and the thesis was included in the thesis. The 14 inscriptions examined were based on examining different research works. The primary source has been reached and studied in the field, not translated.

1.1. Kül Tigin Inscription

The Kül Tigin Inscription was written in the Gök-Turkish. It was built by Bilge Kagan in 732 in the name of Kül Tigin. Bilge Kagan personally oversaw the construction of the monument and the preparation of the bitig stone while he was striking this magnificent stone for his brother, who had a great service to the Gök Türk State. (Alptekin, 2017, p.68) The Kül Tigin Inscription is a one-piece stone made of limestone or marble, carved with care. The height of the stone is 3.75m. The eastern and western faces are 1.32m wide at the bottom and 1.22m wide at the top. (Tekin, 2017, p.11)

Despite the application of protection measures in 1997 by the Mongolian-Japanese science delegation to the Kül Tigin Inscription, the process of the process was damaged by the destruction of the letters on the inscription. On the upper left of the inscription on the east side, one of the pieces and the written pieces of the figure depicting the child sucking milk was removed by the Turkish-Mongolian delegation on 4 August 2000 against the destruction. (Alyılmaz, 2005, p.33)

The female texts in the Kül Tigin Inscription;

(Eastern Front 7th Line) Türuk bodun, illedük ilin ıçgını ıdmış, kağanladuk kapanın yitürü ıdmış, Tabgaç bodunka, beglik urı oğlın kul boltı, eşilik kız oğlın küng boltı. Türuk beğler, türuk atın ıttı; Tabgaçgı begler, Tabgaç atın tutupan Tapgaç kağanka körmiş. (Tekin, 2017, p.38)

English Translation: The Turkish people have taken away the state that they have established, and have lost the khan who sat on the throne. (Therefore) to the people of China, the male servant worthy of being a gentleman, was worthy to be a female daughter-in-law. Turkish nomads have left Turkish titles; The servants in the service of the Chinese have been subject to the Chinese khan by taking Chinese titles. (Tekin, 2017, p.39)

Eastern Front There are two important elements in the 7th line. First, the “oğul” word, is used for both girls and boys without sex. The second, küng (kü'en) is a word in the meaning of concubine derived from Chinese. It is clearly observed that the concept of caricature is not found in the Turkish steppe culture and that this concept is mentioned in terms of sadness.

At the same time, one of the sexless words is the word "kiři". The word is used in the sense of human in ancient Turks. When the sex has to be indicated, the antagonism is expressed as "person" or "person". When it is thought that the human language is derived from the male language in other communities, even in the human rights manifestation, male and female sexism is clearly observed in the old Turks when it is thought that men are written instead of man.

(Eastern Front 11th Line) Üze Türuk Tengrisi, Türuk ıduk yiri subı anca etmiş;
Türuk bodun yok bolmazun tiyin, bodun bolcun tiyin, Kagnım İlteriř Kağanıĝ öĝüm
İlbilge Katunung tengri töpüsinte tutup yüĝerü kötürmiş erinç (Tekin, 2017, p.40)

English Translation: The above Turkish God (and) the Turkish Holy Place and the water (spirits) have done this: My father, İlteris Hakan (and) my mother İlbilge Hatun, (Tekin, 2017, p.41)

Eastern Front As you can see in the 11th line, the understanding of Kut is clearly contradictory. First of all, Kut's understanding is that of the ancient Turkic beliefs and customs, and he is the representative of heavenly God on earth. Hakan was commissioned by God and was seen as his deputy. In this context, not only the hakan but also the sacrifice of the kut, is the greatest indication that the girl is as valuable as the khan. In addition, while the counterpart of the "*bodun*" word is not present in the present-day Turkism we are using, some researchers define it as the nation, and others also define it as the people. As we know, the concept of people is a concept emerged in the 19th century. But I would like to mention that I will take care to use my research in its original form without altering the chatter words as much as possible.

(Eastern Front 13th Line) Yeti yüz er bolmış. Yetiz yüz er bolup elsiremiş, kağansıramış bodunung, küngedemiş, kuladmış bodunung, Türuk törüsün içgınnı bodunung eçüm apam törüsinçe yaratmıl boşgurmış. Tölis Tarduş bodunung anta etmiş. (Tekin, 2017, p.40)

English Translation: There were seven hundred people, seven hundred people who remained without a statute, who was left without a ruthless bank, a concubine, a pauper, a man who left Turkish customs and customs, and the traces of my ancestors' grandfathers created and trained by Tölüs (and) Tarduş bodunu . (Tekin, 2017, p.41)

Eastern Front As you can see in the 13th line, the concepts of caring and servicing are again antithesis. It is also evident that the text describing re-existence after a destruction should use the concept of "*kul*" in the conclusion of every "*küing*" conception, as it is how bad it is to be concubines for women or girls and that the kagans regard their people with equality of men and women.

(Eastern Front 31th Line) Kagnım kağan uçdukda inim Kül Tigin yiti yaşda kaltı. Umay teğ ögüm katun kutınga, inim Kül Tigin er at bultı. Altı yeğirmi yaşınga, eçim kağan ilin törüsün anca kazgantı. (Tekin, 2017, p.44)

English Translation: When my father Kagan passed away, my brother Ash Tigin remained seven years old. Thanks to my mother Hatun's kut like Umay, my brother Kül Tigin got the name of masculinity. At the age of sixteen, my uncle succeeded for Kagan's state. (Tekin, 2017, p.45)

The Eastern Front The 31st line shows that the opposition is likened to the Umay Ana, which is a mythological depiction with the chanting of the lady. Umay Ana, the family, the child, the guardian of children. Umay Ana is known to have been a divine force within many destasies and mythologies, or in other words, as a goddess. Thus, the text that describes the woman's being both blessed and having the characteristics of Umay has also been greatly elevated.

Also, to be “*er at*”, to step into manhood, Karcubay Sartqocaoğlu believe that interpreted as being circumcised. It should be noted that the works on the inscriptions stand quite above this concept.

(Northern Front 9th Line) Kül Tigin öğsüz akın binip tokuz eren sançdı, orduğ birmedi. Öğüm katun ulayu öğlerim, ekelerim, kelingünüm, kunçuylarım, bunça yeme tirigi küng boltaçı erti, ölüği yurtta yolda yatu kaltaçı ertiğiz. (Tekin, 2017, p.48)

English Translation: The Kül Tigin ran into the orphanage, and the nine lanterns sprang, he did not give the headquarters to the enemy. My brother, daughter-in-law, my princesses, and those who survived would have been a slave (especially if I had not had Kül). The dead will remain in the foreign country. (Tekin, 2017, p.49)

It is mentioned that the possibility of being a concubine after the order of the mother, sister, bride and princess in the line of the 9th line of the North Front is thoughtfully anxious and sad and that the other dead will remain foreign in their own province. As seen in Kül Tigin's handicrafts, the mother or the chick, especially the family, was

mentioned in the inscriptions of other women and the concept of carrie was very common at that time.

1.2. Bilge Kagan Inscription

The Bilge Kagan inscription is written in the Gök-Turkish. On the eastern side of the inscription 41, on the north and south faces, there are 15 'thirteen lines of sky-turkish text. (Ergin, 2000, p.7) Tenri Kagan started to build it in 734 on behalf of his father Bilge Kagan. The turtle stood on a pedestal. It is an inscription made entirely of marble. Tenri Kagan has built a monumental tomb (in addition) consisting of bark, watchtowers, protection walls, path of glory, floors, altar stone, human and animal sculptures and stone balloons. (False, 2015, p.13) The inscription, which is about 3.69 m high, has four facades. It is 122-126 cm wide and is several centimeters longer than the Kül Tigin Inscription. (Tekin, 2017, p.12)

A new grave was discovered in the excavations of the Turkish-Mongolian Science Mission in 2001 at Bilge Kagan Külliyesi and a treasure of 2500 pieces was unearthed from this grave. The treasure of belt buckles, swords, gold and silver platters, precious stones, fabric fragments and ewers is today in the Ulaanbaatar History Museum. (Alptekin, 2017 p.78) The inscription and tortoise were moved to the warehouse along with the cauldrons. (Alptekin, 2017 p.78)

The female texts in the Bilge Kagan Inscription;

(Northern Front 10th Line) Türgiř Kağanka kızımın... ertingü ulug törün alı birtim. Türgiř kağan kızın ertingü ulug törün olguma alı birtim. ...ertingü ulug törün alı birtim. (Ergin, 1975, p.89)

English Translation: I took my daughter to Turgis Kagh ... with a great ceremony, and I took my daughter to the great daughter of Turgis with a great ceremony (fevkalede). (Ergin, 1975, p. 89)

As mentioned in the text on line 10 of the Northern Front, the marriage ceremonies of the Turks, that is, the splendor of their weddings, are mentioned. It is also possible to support this text with Oğuznameler in Dede Korkut. As is known, in Dede Korkut, men are mentioned such as dowry, asking for a girl, cutting a word, eating a wedding, giving gifts by a girl and a man's family, and arrowing. Moreover, as understood from this text, wedding ceremonies are also made as a result of political reasons.

(Eastern Front 17th Line) Bars beg erti Kagan atıg bunda biz birtimiz. Singilim kunçuyung birtimiz. Özi yazındı, kağanı ölti. Budunu küng kul boldı. (Ergin, 1975, p.80)

English Translation: It was Bars. We gave the name here. My sister gave me a prince. He has betrayed himself, killed his brother, he became a slave, a servant. (Ergin, 1975, p.80)

Eastern Front as you can see in the 17th line, political marriages are carried out as we have mentioned above. Bars have told their gentlemen about giving their sisters and coworkers and betraying them afterwards.

(Eastern Front 20th Line) İlgerü bardıġ, kurıġaru barġıma bardıġ. Barduk yerde edgüġ ol erinç: Kanınġ üġüzçe yüġürti. Sünkügüġ taġça yatdı: beġlik urı oġlungın kul kıtlıġ, eşilik kız oġlungın küng kıtlıġ. (Tekin, 2017, p. 62)

English Translation: You go to the east, you go to the west. Wherever you go, your earning is as follows: Your blood is as active as rivers, your bones are piled up like mountains. You made your boy's son a wife, you made a mistress your daughter's wife. (Tekin, 2017, p.62)

On the Eastern Front 20th line, as in the inscription of Ash Tigin, the concepts of concubine and servant were used and the son word was used without sex. The etymology of these words was taken from other foreign tribes and they were worried that they would use male sons of everybody outside their own states and sisters of their sisters as well.

(Eastern Front 21th Line) Ögüm katunuġ kötürüġme Tengri, il beriġme Tengri, Türuk bodun atı küsi yok bolmazun tiyin, özümin ol Tengri kaġan olurtdı. (Tekin, 2017, p. 62)

English Translation: God, who glorifies my mother, has given them (the province) the state of God, and the name of the people of the Tuk (booth) has risen to the throne of me as that God, Kagan. (Tekin, 2017, p.63)

The Eastern Front is located on the 21st line, an example of Hatun's prayer and appointment by God. It seems that the Turkish rosary is believed to have helped the mother-father's sanctity and the heaven-god for the continuation of the descendant.

1.3. Tonyukuk Inscription

The Tonyukuk inscription was written in the Gök-Turkish and was erected by him himself in his old age. The Tonyukuk Inscription consists of two large stones. The first inscription is larger than the second stone with a height of 2.43cm. The first stone has 7 on the western surface, 10 on the southern surface, 7 on the eastern surface and 11 on the northern surface. The second inscription is 2.17 cm high. The second stone has 6 on the western surface, 8 on the south surface, 6 on the east surface, and 4 on the north surface. (Ergin, 2000, p.5)

The Tonyukuk Inscriptions and Grave Complex have been under protection by the Turkish-Mongolian science delegation within the scope of the Turkish Monuments Project in Mongolia since 1997. (Alptekin, 2017, p.67)

The female texts in the Tonyukuk Inscription;

First Stone

(Northern Front 7th Line) Katun yok bolmış erti. “Anı yoglatayın” tedi. “Sü barıng” tedi. (Tekin, 2017, p.80)

English Translation: Your lady was gone. "I will do his funeral," he said. "Army you go," he said. (Tekin, 2017, p.81)

The first stone of the Tonyukuk Inscription mentions the "funeral ceremony" which is a subject we have not encountered up to now on the Northern Front 7th Line. As it is known, funeral ceremonies and ceremonies are very important in the old Turkish traditions. From this text we can say that not only the kagan, but also the funeral ceremony is performed in the same way and the same preface is shown.

The Tonyukuk inscription mentions war, state administration and kagan as it is in other inscriptions. For this reason, as a result of the examination in the second stone of the inscription.

1.4. Oznachennaya Inscription

Oznachennaya Inscription is written in the Gök-Turkish and consists of 7 lines in total. (Alptekin, 2017, p.91) Since the original text can not be reached, it will be given in contemporary Turkic translation.

English Translation: I left my wife from my friend. My name is Çekul Tutu. I have left my knowledge, my inn, from you, my golden arrow. I was thirty-five. (Alptekin, 2017, p.92)

As we have seen in the Oznachennaya Inscription, people in Turkish culture reflected in texts in direct proportion to their priority, importance and closeness. It is seen that the spouse has always been written first. Afterwards the friend speaks about the province, the state, the inn and the neck tion, a line about the woman did not coincide.

1.5. Suci Inscription

The Suci Inscription was written in Uighur period Gök-Turkish. There are 11 lines in Suci Inscription. Though there are claims that it has the characteristics of Mani

religion, no definite judgment has yet been reached by the researchers. Since the original text can not be reached, it will be given in contemporary Turkic version.

English Translation: I came to Yaglakar Blood Ata's Uighur state. I am Boyle Kutlug Yargan, a Kyrgyz son. Singing and fame reached the east and west. I was rich. On the fly, there were countless horse versions. I had seven little brothers, three boys, three daughters. I married my sons. I gave my daughters without dowry... (Alptekin, 2017, p.57)

"I gave my daughters without çeyiz/dowry" on line 8 of the Suci Inscription is very clear to the conclusion that the kagan married his daughters with a political marriage ceremony due to his wealth and glory. From here, it is seen that the concept of *"dowry"* has an important place in Turkish customs and customs.

1.6. Eleğüş Inscription

The Elecheat inscription is one of the Yenisey inscriptions written in Gök-Turkish. The inscription consists of 12 lines in total.

(12th Line) Kuyda konçuyıma, sizime yıta özde oğlım sizime adırıltım. (Alptekin, 2017, p.62)

English Translation: From my princess, what remained of you, my own son. (Alptekin, 2017, p.62)

In line 12 of the Eleğüş inscription, a text has been written according to the order of importance and priority as mentioned above.

1.7. Altıngöl II Inscription

The Altıngöl II inscription is written in Gök-Turkish and the stone in which this inscription is written is broken. He is still in Minusinsk. It is a grave and 4 lines.

(Alptekin, 2017, p.95) Since the original text can not be reached, it will be given in contemporary Turkish translation.

English Translation: I left my wife, my friend. Son, I did not feel my flesh. I was thirty-eight. My name is Eren Ulug, I have traveled my homeland four times. I went to the gold barn. He served as ambassador to the Tibetan Inn. (Gülensoy, 2001, p.65)

The Altıngöl II inscription speaks of a separation or death and starts with his wife as if it were in our other inscriptions.

1.8. Çakul IV Inscription

Çakul Inscriptions are grave stones written in Gök-turkish. The lines on the inscriptions range from 4-6.

Because the lines containing the women found in Çakul IV's writing can not be reached to their original form, they will be given in contemporary Turkic dialect.

English Translation: I am Alp Urungu Tutuk. From Ece, I separated from my two sons, my own daughter, and even you. I was only forty years old. I left my little sister, my big brother, my wife, my friend. I did not get a great homeland. I did not get to the head. I was not satisfied with Kimsel. (Alptekin, 2017, p.101)

In the Çakul IV inscription, the second line means "I left from my Ece", which means that in ancient Turkish, Ece is the queen. He mentions that he left his son, his daughter after him, and again he left his wife, his country, and his wife again. Since

the rank of importance of women is so high, we find texts that are very similar to each other in every death and separation article.

1.9. Çakul V Inscription

As we mentioned above, it is a grave stone written in Gök-Turkish. Since the lines can not be reached to their original form, they will be given in contemporary Turkic style.

English Translation: I am Tüz Bay Küç Pars Külüğ. I think I think of my woman.

To no avail! Tell your big brother, tell me your sister! Uyar, my lord, I have left my Uyar friends. (Alptekin, 2017, p.10-102)

Almost all of the inscription texts that we have examined so far can be seen without any gender hierarchy. There is no distinction between boys and girls, and in every inscription it is seen that the words of mother, spouse, woman and girl are always given priority. The Çakul V Inscription forms one of these inscriptions.

1.10. Çakul VI Inscription

It is a grave stone written in Gök-Turkish. It consists of only 3 lines. Since the lines can not be reached to their original form, they will be given in contemporary Turkic style.

English Translation: I'm Cor's sister. I left my brother, my brother. What a cure for my sad wife, my sons. (Alptekin, 2017, p.102)

It is clearly seen by the lines in the text that it is a tombstone written by a woman. Just like the funeral ceremony that we had previously mentioned in the Tonyukuk inscription, it is seen here that the antiquated inscriptions are written not only for state

officials but also rarely for women. This constitutes a basis for the existence of women in the state organization as they exist in social life.

1.11.Çakul X Inscription

It is a grave stone written in Gök-Turkish. Since the lines can not be reached to their original form, they will be given in contemporary Turkic style.

English Translation: They call me me. Neither my Ece doydum, nor angry; what bragging, what a friend. I left the world, more than forty years old (Alptekin, 2017, p.103)

The Çakul X Inscription forms the final inscription of the Çakul Inscriptions. The Çakul inscriptions are made up of tombstones with few lines; it would be correct to state that the word ece (queen) has been passed over in this period instead of the synonym.

1.12. Uyük Turan Inscription

It is a grave stone written in Gök-Turkish. Composed of 6 lines, a Tamgaya was found on the inscription. Since the lines can not be reached to their original form, they will be given in contemporary Turkic style.

(Front Side)

English Translation: My name is Üçin Külüg Tirig. I tied my golden arrow. The Supreme Court provided abundance. Tell me Ece in Kuy, Tell me son in the highway, Say comrades. Budunum, all my people: I am not satisfied with my province. I'm not

satisfied. I am not satisfied with you! ... And I have died. I was not satisfied with my love. (Alptekin, 2017, p.105-106)

As we have seen in other writings, the first line of the Uyük Turan inscription starts with ece. Afterwards, the text of goodbye, especially in the form of son, friend, family, people, state, dormitory continues.

1.13. Terin (Taryat) Inscription

This inscription, known as Terhin, Terkin, or Taryat, was written in the Uighur period with Gök-Turkish. Terhin Yazıtı has 4 pieces. This inscription is exhibited at the History Institute Museum of Sciences of the People's Republic of Mongolia. (Alptekin, 2017, p.117)

The female texts in the Terhin Inscription;

(West Side)

Tengride bolınıñ il etmiş Bilge Kağan İlbilge Katun kağan atıg katun atıg atanıp
ötügen kidin uçmta tez başmta örgin, anta yaratıtdım bars yılka yılan yılka eki yıl.
(Alptekin, 2017, p.120)

English Translation: Bilge Kagan, who was a god, was appointed Ilbilge Hatun and kagan, and at the western end of Ötüken, I set off at the beginning of the thesis. In Bars (750), in the year of the snake (753). (Alptekin, 2017, p.120)

On the western side of the Terhin inscription, it is mentioned that the concept of kut is mentioned and that Bilge Kagan and İlbilge Hatun have re-established the state and this is done with a divine power.

(Northern Front)

(1th Line) Tengrim kanım tikim teg eli tutdı... Kutlug çigşi kınçu alp bilge çigşi....kan aruk oguz bodun altı yüz sengüt bir tümen bodun kazgantı. (Alptekin, 2017, p.122)

English Translation: Kutlu Hanım dimdik ülkeyi tuttu (ruled).. Kutlug çigşi kınçu alp bilge çigşi....han. Yorgun took Oguz bodununu (his people). A hundred generals and a collective population won. (Alptekin, 2017, p. 122)

The lines on the north side of the Terhin Yazıtı are the lines mentioned by Kutlu who ruled the country. It is well known that katun, the fathers, may take place in the state administration, and they have been observed many times during the history of Turkish history.

(Northern Front)

(2th Line) Tengrim kanım atlığı tokuz tatar yiti yigirmi az buyruk tongra ediz(?) sengüt bmga bodum tigitimin bu bitidükde, kagamma turgak başı kagas ataçuk begzik er çigşibıla бага-tarkan üç yüz turgak turıtdı. (Alptekin, 2017, p.122)

English Translation: The most prominent of the Kutlu lady is the Nine-Tatar, seventeen few commands, Tongra and Ediz (?) Generals and majors, Uighur people. When I wrote this (inscription), they made Turgak Baş Kagas Ataçuk, Bezgikir çigşi (and) Billa (maybe clan) Baga Tarkan three hundred outposts. (Alptekin, 2017, p.123)

As mentioned above, the state administration of "Kutlu Hanım" on the Northern Front of the Terhin (Taryat) Inscription maintains information about who is the people who are subject to it and the military regime.

(Northern Front)

(4th Line) Tengrim kanım oğlu Bilge, Tölös Ulug Bilge Çad atlıgl.. odurgan buyroki çabış sengün bodum tokuz bayırku basmıl tokuz-tatar bunca bodun çad bodum. (Alptekin, 2017, p.123)

English Translation: The son of Kutlu Hanım is Bilge Tölös Ulug Bilge Chad. The jumpers are bleeding-dandy. The minister is the people of Çabış Sengün. Nine-gentleman, kayra, basmıl, nine-tatar are the people of the people. (Alptekin, 2017, p.123)

The last "Kutlu Hanım" line on the North Front of Terhin Yazıtı also gave information about her son Bilge Tölös Ulug and state administration. As you can see, it was not only when he was a wife, and when he was with his wife. The lady alone can receive a blessing for the state administration.

1.14. Uyuk Tarlak Inscription

Uyuk Tarlak Inscription is composed of two lines and one piece, written in Gök-Turkish. It was prepared on behalf of a lieutenant named Al-Togan Tutuk named Six-Bag Bodun. Hand Tongue Tongue is an ambassador who died at the age of sixty. (Alptekin, 2017, p.132)

The female texts in the Uyluk Tarlak Inscription;

Siz ilime, kunçuyuma, oğlanıma, bodunuma, sizimle altmış yaşında. Atım İl Togan. Tutuk Ben tengri ilimke ilcisi ertim. Altı bag bo-dunka beg ertim. (Alptekin, 2017, p.132)

English Translation: I left at the age of sixty, from my state, from my princess, my sons, my people, my people. My name is City Tozan. Tutuğum (military governor) was the governor of my goddess. I was six bag boys. (Alptekin, 2017, p.132)

In the Uyuk Tarlak inscription, like the ones we have seen before, the farewell texts are arranged as kunçuy (princess) ie wife and next relatives. Unlike other inscriptions, the province, the state, took first place this time. However, in Turkish inscriptions, words like mother (ögüm), lady (katun), lady (kanım), daughter (daughter oğlan), princess (kunçuy), sister (eke) and bride (kelin) are mostly on the top.

2. TURKISH WOMEN STATEMENTS AND TOMBS

One of the most concrete examples of women's place in Turkish society is the sculptures and tombstones in different parts of Central Asia. These sculptures and tombs also share information about the language, religion and social life of the period. At the same time, it presents data on the male-female relationship within the community.

2.1. Turkish Woman Sculptures

Compared to the culture of the other era, the woman who is in the life, the struggle, the first educator of her children, who is the sole owner of the old Turkish culture, is counted by her husband. When it is necessary, the horse riding, the sword and the Turkish woman who is carrying the arrow are interested in the housework when necessary. At the same time, he is a mythological hero who takes a blessing from God of Heaven, and partnership with the government and the government. In addition to these, it is also remarkable that when Central Asia is studying different regions, the names of places are women (katun). One of the main concrete examples of the values given to the women is the names of the graves given to the streams and mountains. (Katun Mountain, Katun River) (Alyılmaz, 2014 p.6)

The "three-parted crown" is quite frequently depicted in the depictions of Turkish female sculptures, which are examined in different parts of Central Asia. The three-parted crown sometimes represents the Umay Ana (mythological women-hero) and sometimes the hatunu (katun). At the same time, camels (men) and shamans (women) were also depicted with this three-parted crown. Rarely, it was recorded by archaeologists and researchers that sometimes there were three-parted crown in the sculpture of scorpion. The crown is a symbol of power. As a result of this situation, it

is possible to see that “*Taç*” is used in many sculptures and it is seen as much as possible in Turkish female sculptures. The three-parted *tac* is found in the front area of Umay Bird, which holds a ruby stone in its mouth. This information should be considered metaphorically as Umay Bird. There is no data yet to be proven and precisely identified with the name “*Umay Kuşu*”. The territories where the sculptures with the three-parted crown at the beginning took place in the territories surrounded by Kazakhstan, Kyrgyzstan, Uzbekistan In the past, the communities living in these regions were located in the center of the geographical regions ruled by the Western Köktürk Kağanlığın, consisting of Oguz, Türgiş and Karluks. (Tezcan, 2009, p. 417-428)

At the same time in the Turkish female sculptors “*bengü kadehi*” (infinity and eternity) are frequently encountered. It is believed that the Bengü goblet will come with eternity and eternal woman and her fertility because of the meaning she carries. The most basic point that distinguishes Turkish female sculptures from male sculptures is depicted by specifying the breasts in female sculptures. The arms are combined from under the chest, and the juice is kept in a glass. accessories are depicted.

Turkish female sculptures are depicted on their own, as well as on many rocks with their kagan and their children. In Bilge Kagan's monumental tomb, many animals and human figures were encountered. At the beginning of these sculptures, there is a statue of his wife and girl.

Sculptures are depicted in the tomb collections in connection with the degree of closeness and heroism. Now the information we will give will be a reminder of the concept of the civilization of the Turkish communities which is still controversial and

unacceptable to the West today, and the semi-nomadic Turks will be a sign that the level of civilization has reached a higher level than other communities inhabited most of the time. The clothes of the male and female sculptures depicted in the Bilge Kagan monument are depicted separately in detail. The male sculptures have the catches from the left to the right / right from the right, that is, the buttons are to the right of the dress; In women's sculptures, it is striking that the buttons are on the left of the dress. This is particularly important in terms of reflecting the level reached by Turkish boys and communities in terms of detailed clothing. (Alyılmaz, 2014, p.17)

In the light of this information, in the understanding of modern 21st century clothes, the buttons of the men's shirts are still on the right and the buttons of the women's shirts are made as the left.

Besides the male sculptures belonging to the Göktürk period, it is also possible to see the depictions of many female statues and statuettes. It should be noted that while the Kuman-Kıpçak female sculptures are depicted with a glass of water in women's hands similar to the Göktürk period sculptures in later periods, their bodies are more realistically detailed. In the Uighur period, the number of female sculptures decreased considerably. The most important reason for this is the magnitude of the influence of Uighurs' religious beliefs on society. It would be correct to say that in the Uighur period, as opposed to the depictions of descending female sculptures, the drawing of female images to the temples also increased. When this period is examined, women's paintings in the temples will provide us with information on the social change of the society, the belief systems and the place of the woman, and also to reach qualified results.

2.2. Female Gravestones

In the Turkish society, women's place, prestige, and the place where they take part in the administration of the state are always said. But these discourses are often not proven by a document or data. For this reason, the information based on the concrete examples of this research is based on the explanation and the conclusion of the figurative depictions of female tombstones and figurines placed in the tomb as the symbols on the female sculptures are explained in light. In this way, the emphasis was placed on exploiting the right knowledge, not with abstract concepts, but with material and accessible resources. Another element in the emergence of women's information is the graves. Likewise, inscriptions, tombstones and ornamental items buried in the tomb and female sculptures should be examined separately.

In the tombs of the distinguished and respectable men of the Köktürk era (kagan, kumandanlar, tiginler, şadların, aşkuları ...) there are "*balbal*" (standing in the direction of the east, representing the killed enemies). Women (katun, kunçuy, princess) belonging to the same period are not found in the graves. This is also the biggest difference between the women and men of the Köktürk era nobility. Although it is not considered to be a distinction between male and female graves during the Göktürk period, recent archaeological excavations indicate that some of the noble women 's graves have been found with camel and deer sculptures. Cengiz Alyılmaz (2003) suggested that deer stones found in women's graves were seen as symbol of fertility, productivity, motherhood, abundance and abundance in Turkish tribes and communities. It would also be correct to say that the Göktürk period female tombs were decorated with animal illustrations, plant motifs, geometric figures in the surroundings and archeological excavations.

A comprehensive excavation was carried out by the Turkish-Mongolian Science Mission in 2001 in the cemetery of Bilge Kagan monument; an anonymous grave was discovered in the north of the altar stone. In this potentially burial cemetery belonging to Bilge Kagan's wife, ornaments and utensils made of ornamentation stones, gold, silver, copper, iron and precious stones belonging to the altar table were unearthed. Today maintained under maintained at History Museum in Ulaanbaatar and approached in valuable works consisting of 2500 parts umay bird is depicted with a crest, pitcher, rituals vessels, statues, belt buckles, earrings, gold and silver plates, precious stones, and is located swatches. (Alyılmaz, 2005, p.167-175) As another example of this argument, it was thought that women were buried with their jewels, thus allowing for a comfortable life in the other world. (Kafesoğlu, 2016, p.92)

However, one of the issues to be emphasized is that the religious belief systems of Turkish communities played a very important role in their social lives. For this reason, it is not possible to see any sculpture in the gravestones of men and women due to religious differences during the Uygur period. This is a consideration for researchers engaged in archaeological excavation. Every grave that is not balbalized in the grave stone is not a Turkish woman grave of Göktürk period, but it can be a grave of male-female belonging to Uygur period.

3. TURKISH WOMEN BY TRAVELING

It is possible to summarize the reports or trips of the travelers from other nations who have gone to Central Asia for various reasons and have received everything they have witnessed under three main headings. These are Chinese-based travel destinations, Western-based travel destinations, and Arab-Iranian-based travel destinations. As it is known, travel properties are a feature. Even if a political mission has been set out with an official mission, those who have performed this task have not only prepared a report according to their duty, but also made reports that they gave very important information about the places along the way, and later created travel names, which are called by their own names. (Izgi, 2017, p.334) Tournaments provide us with information such as the social life, culture, religious beliefs and geographical features of the region in question.

3.1. Fa Hsien's Travels

The name of Fa Hsien's travels has been received and reached by a traveler from China who left China to complete the missing parts of Buddhism. Worker XI. From a hundred-year-old Ch'ung-ning-wan-shou Ta-tsang in China (1080), P'i-lu Ta-tsang 毗盧大藏 (1112), Szu-hsi-yüan There are early replicas such as Ch'i-sha-tsang 磧砂藏 (1225-1227). A copy of the 1400-year-old copy of the southern temple in Kyoto City is also important. (Yıldırım, 2015, p.46)

The sections about the Turkish woman in Fa Hsien Travel will be given in original text and contemporary Turkish.

Metin: 16

English Translation: Fa Hsien and the accompanying monasteries welcomed him and provided them. The name of the monastery was Gomati. This was the Great Car (Mahayana) worship. 3,000 monks all stood together for a meal (with the sign). When they entered the cafeteria, they were dignified and respectful (progressed) and sat. Together they were silent, no sound of tools and jaws. The clean men would not be allowed to make noise again when they were going to eat again, just pointed out with their fingers. Hui Ching, Tao Cheng, Hui Ta went to the Chieh Ch'a Hometown. They wanted to see Fa Hsien and the sculpture pedestal with him. Three months and a few days. In this country (Yıldırım, 2015, p.49)

Metin: 17

English Translation: there were four large and numerous small monasteries. IV. On the first day of the month the streets, streets and roads were swept and washed. This city has a large network and tent on the gate. (Over) it is adorned intensely. The ruler and his wife (Yıldırım, 2015, p.49)

Metin: 18-19

English Translation: (with) all the palace women are placed in the middle of this place. Gomati monks were affiliated to the Great Car (Mahayana) Mezhebi. The ruler kept it very high. The sculpture put them at the forefront. Two to four li (far) four-wheeled sculpture cars were built in the city. (Yıldırım, 2015, p.50)

From Fa Hsien Traveling, we can access the religious belief systems (Buddhism) at that time as well as information about the wife of the monarch, the woman side by side and the women of the palace. In addition, according to the translations of this travel, it is also stated that women put flowers under their heads.

3.2. Sung Yün's Travels

Sung Yün's reports after his travel to Turkestan. Sung Yün's travels related to Turkish women will be given in original text and contemporary Turkish.

Metin 5

English Translation: the part of the head hanging backwards was two ch'ih (1 ch'ih ~ 25 cm) long and the hanging part made of taft had a width of five ts (1 ts ~ 0.25 cm). Drums, horns, gold bells were played in state ceremonies. There were (again) a bow and octane team, two shields and five spears. To the right and to the left were the swordsmen who did not cross the face. At their disposal, married women wear pants and horses; They were different from their husbands. They burned their bodies and took their bones (and their ashes). (Yıldırım, 2015, p.291)

As can be seen in the above text, the married women in the 6th clan, wearing trousers and riding a horse and seeing that they were no different from their husbands, have been received because of the fact that they are not interesting and usual situation by the traveler. In this part of travel, an example of sexlessness in the Turkish communities came to the forefront.

Metin 54

English Translation: When it came to the place of assembly, a man called the guests first, then stopped and gathered. There was only this rule. There was no music. The wife of Yeh-ta (Ephtalit) Nation's wife also wore glazed silk dress. (Dress) was hanging around (and) three ch'ih long. The servants kept this (the back of the dress). (Women) (Yıldırım, 2015, p.298)

Metin 55

English Translation: A horn of 8 ch'ih length and coral in the length of 3 ch'ih (again). They decorated it with five colored pearls. When the reign of the rulers came (Yıldırım, 2015, p.298)

Metin 56

English Translation: it comes out with (and) the golden board sat. A six-stringed white elephant and four lions (in shape) were thrones. There were women's umbrellas all but the greatest. Their heads are again rounded with similar horns (Yıldırım, 2015, p.298)

According to the information in texts 54-55 and 56 Turkish women's clothing and jewelry were depicted. We also support the example of Turkish women using accessories from precious stones, as we mentioned in the section of grave stones. At the same time, the monarch's wife, the assistant of the woman, together with the golden meeting place where the meeting was held, and the strangers coming from the

outside, together with the ruler and the woman, This situation shows us the place and dignity of the woman in the state organization. Later in the text, it was mentioned that this community did not believe in Buddhism, believed in a divine spirit (the Gök god), and that the Heavenly Kingdom had customs similar to customs and traditions.

3.3. Xuan Zang's Travels

When the Buddhist priest Xuan Zang 玄奘 (596-664) returned to his country after his journey to India, he prepared a report titled "The Records of the Western Zones of the Great Tang Dynasty" to present it to the Chinese ruler of the time. (Kirlen, 2012, p.2) Since the original text can not be reached, it will be given with contemporary Turkish.

English Translation: When you exit Demirkapı, you enter the Tohara Country, where you pass a few hundred li and arrive at Kunduz after passing Fu-chu River (Amu Derya). [This is] the same place where Tong Yabgu Kagan's son Tardu Shad (Dan-du) lived. Tardu Shad is also the father of the Karahoco ruler [at the same time]. (The husband of the sister of the Karahoco ruler), Xuan Zanghemen is accepted as a grace. [But] Hatun is dead, Tardu Shad is sick. Tardu Shad, who heard that [Xuan Zang] came from Karahoco, received a letter [together with those who were there] and womensly manly cries ... (Kırılan, 2012, p.11)

Political marriage, which has come to the fore in Xuan Zang's Travels, is one of the topics we have already examined on the inscriptions. Among the Turkish communities, noble family members were carrying out political marriages in the name of strengthening the girls, the political unity and the state. At the same time, it is

mentioned in the text that the woman is dead and she is again confused that there is no difference between male and female status by saying "*women are men and women.*"

English Translation:... Although the rongs usually have the same customs, they are separated in a longitudinal way; They have drawn the boundaries of their land, they have shared their land. Most of them are settled, cities are established, they farm and grow animals; they have all kinds of richness. They are weak in terms of human and social relations. Girls do not do ceremonies [weddings] when they do. There is no order in the astro-parent [relationship]. [In family] the woman passes the word, your position is low. They burn their flesh, the length of their mourning period changes; [from behind the deceased] they draw their faces [bloody], they cut their ears. They tear their clothes off by putting their hair on their heads. In the ceremonies organized for the soul of death, the animal is severed. They are good at good works and bad ones. Different managers have different methods ... (Kırlıen, 2012, p.8)

It is a good idea to starting by noting that we are part of the travelogam in part of this text, but also letting us know that we have proven in the light of concrete examples and information in our research. It is necessary to examine how the expectation of a foreign traveler and how he sees a weakness, considering the conditions and conditions of the period, as well as not participating in the clause "*weak in terms of human and social relations*". Though the absence of a subordinate relationship within the Turkish society does not show that the community is weakened by human relations, the kagans, the rulers and the rulers of the sky have been sitting on the throne in order to serve and protect the people. "*The wedding ceremonies do not do*" in the above inscriptions section for the clemence.

The Northern Front of the Bilge Kagan Inscription. " *Türgiş Kağanka kızımın... ertingü ulug törün alı birtim. Türgiş kağan kızın ertingü ulug törün olguma alı birtim. ...ertingü ulug törün alı birtim*". (Ergin, 1975, p.89) (I took my daughter to Turgis Kagan with a great ceremony, and I took her daughter to the great (marvelous) grand ceremony. (Ergin, 1975, p.89)) is evidence that this information is a false interpretation. For this reason, the validity of this information raises doubt. It is also a clear doubtful statement that the phrase "*the woman in the family passes the promise*". Turkish communities, as well as patriarchal communities, respected and valued their women in society. Instead of measuring the weight of the word and the word of the woman, it is seen that they are equated and the subject of sex is not even mentioned. But it is quite common for the traveler to come to examine the Turkish community from another community and to make different conclusions with the reason that he does not know the structure of the Turkish culture, and to interpret it. I would like to state that I will be reminded to describe the social structure of the steppe cultures for the lines that describe the attitudes behind the deaths. Much of the information written in these lines is almost always the information put forward by historians, archaeologists, linguists and researchers.

3.4. Zemarkhos's Travels

The Byzantine emperor II Justinianus sent the Byzantine general governor Zemarkhos as the head of the delegation in 568 to make an alliance agreement with the Göktürks. (İzgi, 2017, p.336) is regarded as the first embassy delegation to Byzantium, and Zemarkhos Travelnames are seen as the most serious and most informed source. Since the original state of the text can not be reached, it will be given with today's Turkish.

English Translation: According to the travel of Zemarkhos, the Göktürks gave more value to the embassies than other communities. The donut came with either red meat or fermented mare's milk. In addition, the Byzantine embassies stated that many of the elements described to Turks were not true. It is emphasized that the scribes, food items and other valuable objects seen around by the ambassadors during the reception were not back from the Byzantine examples and that the Turks were not as rude people. (Chavannes, 2007, p.301) It can be considered as a legacy from the origin regarding the treatment of the embassies in the Turks, the encouragement with the ruler's wife, the fault of the catering and the appreciation of the guest right that we see in the Turkish family. (Ögel, 1971, p.98)

Although Zemarkhos Travel is a short travel name, this text contains a report giving information on the concepts that the rulers and their spouses meet in Turkish communities together and examine the Turkish family structure and social life. As we have already mentioned above, they should evaluate the periods of travels by taking into account the physical conditions of the region and the regions in which they are located. One travel name is claimed to have inadequate behaviors for Turks, while the other provides positive information about behaviors you see. When we deal with this by passing through the filter, it is necessary to objectively evaluate the texts of both travel names, even though they contradict each other.

3.5. Wang Yen-te's Travels

The Sung Emperor T'ai-tsung sent an embassy delegation to the Kao-ch'ang Uighurs. The Emperor T'ai-tsung brought a member of the palace Wang Yen-te to the

presidency of this delegation. Wang Yen-te and his friends Kao-ch'ang went and completed their travels and returned to China in 984. (Izgi, 1989, p.1)

English Translation: They produce sable fur posture, Po-tieh (felt) iso and Hsiu-wen hua-jui pu (dress with floral motifs). A large part of them [according to their customs] throw bananas and arrows. Women wear Yu-mao (heart, hat) to their heads. It is also known as Su-mu-ehe (Hu * dress). (Izgi, 1989, p. 68-69)

According to Wang Yen-te's travels, he also mentions that Turkish women have been riding their horses as if they were informed by their clothes, as we have seen before by another traveler. It is also mentioned that the marriage of Chinese princesses and Turkish kagans is mentioned in this travel and that these marriages are made in accordance with political, commercial and political agreements. Wedding ceremonies for the marriage of Chinese princesses and Turkish kagans are explained in detail.

English Translation: We then passed through 1-li W ang-tzu tribe. [Here] Ho lo-ch'uan (stream, stream) (Etsina River). This is where T'ang occupied the Uighur princes. The walls of the city are still standing. There are hot water lakes here. (Izgi, 1989, p.61)

The city mentioned in this text is the area where hot waters are known as "*Katun Bulay*" which is believed to live in princesses during the Uighur period (kunçuyların), or "*Hatun kaynağı / akarsuyu / pınarı*". As we mentioned earlier, one of the greatest examples of the value given to women is the naming of names of women and of nature.

3.6. Ibn Fadlan's Travels

Ibn Fadlan Travelogue is one of the most well known and translated travel destinations. A travel document covering the last century of the 10th century of my research was prepared by Ibn Fadlan, who was sent to the embassy by the Abbasi Caliph, by studying Turkish customs, traditions, customs, religious beliefs and social lives. As the text can not be reached to its original form, it will be given with today's Turkish.

(Oghuzs)

English Translation: They do not cover women because of their men and strangers. In the same way, women do not hide any part of their body from people. One day they came to a man's house (tent). We sit. The man's wife sat with us. When he spoke to us, his genital organ was opened and scratched. We saw, we covered our faces. We said "*Estagfirullah!*" Her husband is laughing. The interpreter says, "*Tell them, you open it with you, you see and you protect it. Nothing's happening to him. This is better than closing it and letting others do it.*" They do not know anything about adultery. If they see something like that in one, they split it into two parts. (Şeşen, 2017, p.10-11)

As it is seen in Ibn Fadlan's report, it is stated that women move freely because of the absence of any cultures for the discrimination of men and women that men sit next to their men, as they have not escaped from men, but that it is forbidden. It is worth mentioning that this is an unusual situation for the Iranian and Arab tribes. Because in Arabic culture and tradition, the girls were buried alive in the land and the woman would not have much say in the family.

English Translation: the marriage customs are as follows: This person can be someone else who is on the custody of her daughter, her sister. If that person accepts the offer, it will take the mihri patron. Sometimes the mihr can be camel, horse, cattle and something else. The girl can not approach her unless the middleman she understands is handed over to the girl. When he surrenders, he enters the girl's house comfortably, and takes her in the presence of her mother, her father, her brothers. Nobody does. (Şeşen, 2017, p.11)

According to the above text, a marriage is mentioned in Oghuz. It would be right to describe the concept of dowry as a title for today. In ancient Turks, women are entitled to "*inheritance*" in addition to these traditions.

(Bulgarians)

English Translation: Then they sent out the pearls (perfumes) sent to the gifts, the clothes, the ruler and the pearls sent to his wife. I was presenting one to the governor and his wife. When I finished this job, I put on a hilat in front of people. His wife sat next to the ruler. It is their custom and style. Dirhems (silver coins) on the women when they dressed in the hilat of the sons of the rulers. (Şeşen, 2017, p.22)

As it is known, the first Muslim Turks are Itil Bulgarians. As it is seen in this text, it is mentioned that although the woman is still influenced by Islam, she is still sitting next to her husband, other women are in the same tent, and this cult is not lost.

English Translation: Men, women wash down all together naked. They will not run away from each other. Nevertheless, they will never. Whosoever is an adulterous among them, they pierce four stakes and bind them to their stakes from their arms and

legs. They split it from the beginning to the foot with the ax. They give the same punishment for the woman. After that, they hang up each one of the parts of the forgiveness of women and men. I have struggled so much for the women to hide from the men while swimming. But I could not. They kill the thief like an adulteress. (Şeşen, 2017, p.31)

It is a document that explains that the nudity of male and female bodies can not be judged by adultery and that the punishment given to adulterers is described, but that Ibn Fadlan struggles and can not change this culture. From time to time, Fadlan suggests that Turkish men are impotent and impotent on this trip, and that this is the reason why women are so freely involved in society. Fadlan also mentioned that men are very courageous, because they believe in heaven God, shaman and kam rites and stones, geographies, dresses (silk, felt, sometimes wool), they are very fond of their horses and have not avoided fighting because they look after them well.

Indeed, as we have already mentioned in our other travel destinations, the information given in our travels is not always true, but sometimes it can contain erroneous information because of too much exaggeration and occasionally misunderstanding different cultures. For this reason, I tried to include my research on the travels of the different nations' embassies and different regions, written at different times.

In addition to our travelnames, I would like to add to this episode the words of Hippocrates and Galinos about the Turkish woman.

Galinos said that: These people fight women like men. All the forces go to their arms, their bodies lighten, and they cut off one of their females, so that they can leap on the horses. (Şeşen, 2017, p.77)

Hippocrates said that: It uses the word "amazon" for Turkish women. The meaning of this gym means only monsters. Because they cut off other mammals. The reason that they leave one of their memories is to breastfeed their children, to keep them alive. The goal of cutting one of your memories is to prevent obstruction as you make arrows on the horse. (Şeşen, 2017, p.77-78)

4. WOMEN IN TURKISH EPIC AND MYTHOLOGY

There are many literary products from archaic societies that are sunny. Perhaps the most meaningful of these are myths, legends, legends, or fairy tales, which are transmitted verbally to the enemy. Because these artifacts reflect the collective emotions and thoughts, and with this property, they provide an important source of information for the understanding of human behavior. Heleki is even more meaningful in traditional society structures (due to the collective consciousness and intense sense of collective action) that exhibit small-scale or subcultural character. (Nar, 2014, p.56) In ancient Turks this situation is mainly composed of myths and epics on creation, deity. On the other hand, we will examine the myth of "*Umay*", the female spirit, which we had previously written in the inscription. In Turkish epics and mythologies we will try to find the place of women and female spirits.

4.1. Female Spirits in Turkish Mythology

4.1.1. Umay Mother in Mythology

Umay is a female spirit that protects children and pregnant women from evil according to the beliefs of the ancient Turks. The Umay Ana's description is generally made as a female entity with silver long hair, three horns and a white long dress. It is

also mentioned that the Umay Ana is not only a female entity but also an image of a bird from time to time. Umay does not have a specific age, nor is the image old or young. Umay not only protects children and pregnant women, gives children to non-children and brings fertility. Umay is often seen as a female spirit doing good, but sometimes it gets angry and hurts people by scaring them. Often in the sky, the Umay descends from time to time on the earth and depicts an elegant horse next to it when it landed. In addition, Umay protects all other living puppies, puppies as well as children, and makes ownership (protective spirit) with them until they grow up. It is attached to a tree of life on earth and is depicted as a light on its descent.

The first records of Umay are found in the inscriptions. In the Tonyukuk Inscription: "*Tengri Umay is the place where we are,*" (God Umay the holy place, God gave them victory, why escape). (Bayat, 2007, p.49) Despite the many written researches on how Umay Ana came into being, Abdülkadir İnan made this interpretation essential by saying that translations are wrong. "At first we infiltrated our horses, and these two beech trees descended with Umay Ana (from the sky). (İnan, 1976, p.28) Umay believes that Umay is a mythological hero, a goddess, as well as some communities, a bad soul. For this reason, Umay's two soul features are Ak Umay and Kara Umay. Umay has been told of a villain who takes away his children and causes their children to die or become sick for the communities that depicted Karama. If the children die in succession in a house, "*Kara Umay*" was convinced that he was living in that house. In this case, a shaman is called. There was a ceremony to expel "*Kara Umay*" from that house. (Beydilli, 2005, p.299) The Karamay miti, which is still widespread in Anatolia, now appears as antagonistic Albasti or Al wife. In some regions, it is also observed that Kara Umay is called "*black night*", "*black albacan*". In addition, statements have been made in Anatolia that "*Omacı / Ummacı is coming*" to prevent

children from being frightened and mischievous. It is possible to say that Umay musi has begun to be remembered with its malevolence characteristics by losing its gender qualities over time.

In contrast, "*moving babies' smiles and hands in their sleep*" is expressed in today's society as "*the angels talk about the baby with the baby and talked with them*" in the semavi religions, in fact it confronts the meaning that Umay is talking about Umay with the babies in this ancient Turkish mythology. It is also believed that Umay comes from Ötüken, which is accepted as a sacred place, with frequent encounters with the Turkish communities and the expression of protecting them. Umay's light-colored rendering often caused him to be associated with the Sun. According to Yaşar Çoruhlu, "It is very interesting to call Umay as a yellow girl in some Turkish communities; The yellow girl must have a name for a girl who is not in the name of a girl who is blond, but in the protection of Umay. In this respect, the word "*bride*" in the "*Yellow Bride*" folk song points to Umay, which is probably related to the sun, not the blonde, but the guardians of children and women. "(Çoruhlu, 2014, p.43)

According to some researchers, Umay is an abstract concept and an ambassador who believes that people help them in bad times. In Islam, these embassies are defined as "*saints*". For this reason, Umay is sometimes referred to as "*Humayu*" or "*Humming Bird*" (state birds), as some of the regions can be put on bird sacks as mentioned above. It was believed that the Umayyad ruled the rulers when he ruled in the shadow of the Humming Bird, as he mentioned that he was instrumental between the sky god and the ruler. The word "*State Bird*", meaning the word of God, means "*good fortune, baht and fortune*." The word "*Kut*" has the same meaning and it is used in Kutadgu Bilig, which is one of the most important documents of Turkish statism. . (Beydilli, 2005, p.171-172)

As mentioned earlier in the inscriptions above, the Kül Tigin inscription East side of the Umay'in sacrifice mentality is located in the 31st row; "Kagumi Kagan flew to descend Kül Tigin was a child. The Umay Tiggile, the Kat Gun, the descent. (Tekin, 2017, p.44) (When my father Kağan passed away, my brother Kül Tigin remained at age 7. Thanks to my mother Hatun's kut like Umay, my brother Kül Tigin got the title of masculinity. At the age of sixteen, Uncle Kagan succeeded in winning the state (Tekin, 2017, p. 45). The information shows us that the mother of Kül Tigin is similar to Umay and has a basic belief in giving sacrifice.

As it is known, the sky belt was considered mythologically sacred for the ancient Turkish communities. According to Ibn Fadlan's travels, "*Tokuzoguzs were making festivals when they saw the sky.*" (Şeşen, 2017, p.66) In the Turkish world, they are known as the sky belt, the eclipse of sunlight, the salamat bridge and the ebb. (Turan, 2011, p. 54) The sky belt is seen in all Turkish communities as a kind of bridge connecting the chest, especially the bridge of God. For this reason, the emergence after the storm is interpreted as the sign of the anger of God. (Turan, F.A., 2011, p.54) Umay Ana is also associated with the sky belt. Hakas have adopted Umay Ana as a white bird giving blood and meat to the child. According to Teleutler, Sayan and Altaylar, Umay Ana, a young and beautiful woman with silver hair, went down along the sky belt and protected the children against the danger with her plateau. (Beydilli, 2005, p. 583)

Umay's names used according to geographical regions are; Omaci, Aysit, Aysiti, Humaci, Hommu, Humayu, Hummu, Umu, Imi, May-Ene, Pay-Ana and Mongols are Omısi. The name Umay is not only a name dedicated to women in the ancient Turkish communities, but it also emerges as a name used by men of antagonism. For this reason, it is important in Turkish society that the name to be used irrespective of

gender. Umay name kut is also used in men because it carries sanctity. Altıngöl I Text in the present day Turkish text supports this situation . “*Adım Umay Bey’dir.*

Kardeşlerim taşıyı dikti. Dört kardeşlik. Bizi kader ayırdı. Ne çare. Nice kardeşleri olan burgulayıcı kabus ruhu git! Bars ayrılma!” (Alptekin, 2017, p.94)

Umay Ana is both creator, creator and guardian. This conception is seen as helping women who are not pregnant. Gök God is connected to the belly, to the water and to the water. While Umay is also called a goddess, it is also a mythological hero, and also possesses adjectives such as ambassador, saint and haste. The evil spirit that is believed outside of Umay's good spirit is also considered "*the angel of death*". The fact that one of the most important mythological heroes in the ancient Turkic societies is accepted as a female being and that even today's influences are seen, the name of Umay is given as a name without discrimination between women and men.

4.1.2. Ak / Ek Mother in Mythology

Ak Ana is one of the female spirits found in Turkish mythology. Despite the fact that Umay is not a well known soul, we will also examine Ak Ana as a female spirit in this research. It is depicted at the beginning of the Ak-Ma as horns, just like in Umay Ana. In this case, it would not be wrong to say that the representation of the horn is a symbol of power. It is believed that in the description of the Ak main, there is a tail suitable for any marine living physiology, such as marine, instead of legs, and lives with fish and sea stars in the water.

"There was an Ak-Ana (Ak-Ene) in the water," he said to Ulgen, "if you want to create something, Ulgen," learn this holy promise as a creator!

"Say," I've got it! "Do not say anything! "When I created Hele," I did not make it! " "Ak-Ana said, and then disappeared," He went out to the sea, and

he knew it was not known. "This command never came out of Ulgen's ear," Mankind did not bother to convey this message: "Listen, O people! "Do not say there is not! "Do not say that there is no being, do not go away!" "Looking at the neck at the edge:" It is the place of creation! " "On this request, the sea has descended from the earth. "By looking at the neck of the ulcer:" Be made of sky! " "On this command, heaven is heavenly! (Ögel, 2010, p.444)

It is believed that for the Ak Ana, the creativity is introduced by the way of this text and the life cycle begins with Ak Ana. It is seen as an embassy of God. It would not be wrong to say that the white / white concepts in the ancient Turkish communities express paradise. For this reason, the attributions of sacredness symbolize myths, especially the female myths, with "*whiteness, astonishment*".

4.1.3. Tree Mother in Mythology

The birth of the tree in Uigur Tureyiş Epic is one of the greatest examples of what the former Turkish Communities regard as a tree sacred. In addition, the soul of femininity is added. The tree was a very important element in Maniheism, which was held among the Uighurs and spreading through Uighurs and other Turks. According to those who belonged to the Mani religion, there were five life and five death tree. (Ögel, 2010, p. 90) According to the Yakut Turks, not only the first man, Adam and Eve, all the other creatures were fed from tree (tree of life). One of the great gods, "*Goddess of Birth*" Kubey Hatun was also in this tree. Just like Umay Ana. He was also brought down from heaven by God by two beech trees. (Ögel, 2010, p.96) In the shamanism religion, "*Life Tree*" is called "Tree" and it is depicted in this way. In the Oguz Kagan Destan, the descent from the tree is described and the beech tree was considered sacred.

"The first person (probably Adam) thought about where he came from and began to tire his mind on this subject. I always thought about how I got here, how I came to the world. Now one day it began to be said to himself: "If I had fallen from the skies, then I would be a man covered with snow and ice and from the ice. If I came from one of the south, north, east, or west directions, then I would have traces of trees and meadows, and they flew with the winds. I would have come from the deepest part of the earth, of course, then you would remain in the dust of the mud. That's how the first person thinks. Finally, there is this decision. If I give birth to me, then the Great Mother Kubey Hatun should be born again. Milk flows from the chest of the tree that he is in. For this reason the first faith went to the Tree of Life and said, "You must be the mother who gave birth to me! You must be the mother who created me and brought me to the fountain. "The tree looked at the first man, the first man sagged, and finally the man realized that this tree was his mother and said," When I was an orphan, you raised me! When I was a little boy, you made me a man! "(Ögel, 2010, p.96-97)

The two souls in the tree are described in time. He was accepted as a death tree as well as a life tree.

4.1.4. Water Mother in Mythology

The main myth of water is the portrayal of an elderly woman who wanders around rivers and streams. It is believed to be the proprietor of all water resources. It is said that water is lost by being seen by the main people, and when it is seen, it is lost by jumping to the water. (Küçük, 2013, p.128-129)

4.1.5. Sun Mother in Mythology

Sun Mother, Mother of Kun in Turkish mythology or Sun (Sun) Mother. (Küçük, 2013, p.129) "... Hakan and his wife were his sons with the sky. Sun Mother and Moon Moon were their representatives in the sky. "(Gökalp, 2017, p.211)

4.1. 6. Earth Mother in Mythology / Ötügen (İtügen-Etügen)

Location Mythology is a female spirit that protects and nourishes everything connected to the earth. It protects the state, animals, vegetation. For this reason, we often see the illustration of "*The Ötüken Mother*". Moreover, as it is known, ancient Turkic communities were regarded as holy by their beliefs as the first region where the Ötügen / Ötüken Türk communities emerged. "*I saw some help from my Han dad, Toğril-Han and the remaining Camuka, as friends. With the help of the sky and the earth, quaking increased. I received the name of the powerful God. We came here with the management of our Master Etgügen. We got revenge for the Merkit men for this.*" It is very likely that the "Irony" Anamız, which is among the promises of Genghis Khan, is related to the "hornet", which is the sacred place of the Göktürks. This is a sign of the main soul of the Turks in a sacred place. (Ogel, 2010, p.282-283)

4.1.7. Wolf Mother in Mythology (Asena)

One of the most important symbols of Turkish mythology and mythology is "wolf" mythology. In the epics of Creation and Creation the main character is always "wolf". It is believed that God is the reflection of God on earth when it is sent by God for the sanctity of the Kurt mythology. That is why the Root Broom (Gök Börü) used the image. It is remarkable that the wolf motif is used as a female entity predominantly in Turkish epics, while we are studying the Epics section, indicating that we will place a lot of space in the wolf motif. In addition, the female actor who plays a part in the Türeyiş Epic is called "*Asena*". While examining the Epic section, it is remarkable

that the wolf motif is used both as a female and as a male entity in the Turkish epics, while indicating that we will place a lot of space in the wolf motif. The best example of this situation is; During the Kao-chi era, the ancestors of the Great Hun State and Uighurs, Kurt-Ata was a more or less male wolf. He is the man in the sacred "skywormed wolf" of Oguz Epic. The ancestors of the idolatrous tribes in North East Siberia were also male wolves. (Ögel, 2010, pp. 44-45) It is understood that the legends of Kurt-Ata related to Kurt-Ana in the older ages and the legends of the Kurt-Ata in the younger ages. Perhaps from the outset there were both Kurt-Ana and Kurt-Ata motifs. But apparently the peoples of Central Asia, especially the Turks, who formed great states, united on Kurt-Ana and Kurt-Ata gradually lost importance.4.1.8. Eagle Mother in Mythology (Semrük / Bürküt Ana)

Eagle Ana is the largest and most sacred bird species. For this reason, it is believed that it belongs to the sky, the Gök God. From time to time, the sun was also portrayed as a heart. The sacred mythology of the eagle has caused many of the Turks to attribute this symbol. As a matter of fact, the figure of a double-headed eagle was immortalized and dominated by the heavens, taking place in Turkish culture. Earlier on the tree mythology we mentioned above, he also won the double-headed eagle figure. It was also believed that the cams were taken from the eagles and that the eagle was a female entity in the shamanism religion. For this reason, it was suggested that the cam had contact with Eagle Ana during the ceremony and that he had been faint. (Ögel, 2010, pp. 111-113)

4.2. The Place of Woman in Turkish Epic

The Turkish epics, in which women are depicted, will be given below, and female figures or feminine elements will be examined. However, it should be noted that epics and mythologies can not be seen as the primary source for research. For this reason,

epics and myths have superhuman characteristics, exaggerated natural phenomena and elements that are unlikely to be realized. Nevertheless, one of the sources that analyze the society best before written texts and provide us with information about those periods is the epics and mythologies that are in the community. Epics and mythologies illuminate the cultural structure of a people, their religious beliefs, and the place where they live.

4.2.1. Kao-çı (Töles) 's Male "Pullulating From Wolf"

The Kao-çıs were a large community of tribes, starting from the Orhun River and extending to the Yolga River in southern Russia. From this community, A.D. 552, the Göktürk state will come to the scene. The Kao-chi, the Chinese, also gave the name T'ieh-le. (Ögel, 2010, p.16)

Pullulating From Wolf the text of the epic was taken from Bahattin Ögel's "Turkish Mythology I".

"Kao-chi Kagami had two very intelligent daughters. (Some sources say they had three daughters). These girls are so smart and so good that they have to come to a decision like this. Kagan said: "How can I marry these girls, people? They are so good that these girls can only marry God. "Kagan said, taking his daughters away and putting them on a hill. Here they waited for the girls to marry God. The girls stopped the gods waiting on this hill. It's been a long time since. But neither God came nor got married to them, while the girls stood waiting like that, an old and male wolf appeared around the hill. The wolf began to wander around the hill and did not leave the place. (Little) girl, when he saw this situation, he suspected and said to his brother:

"This wolf is God himself. I would go down and marry her. " Brother, do not go, she insisted, but she did not listen. She descended from the hill and married with wolves, and the people of Kao-chi have descended from the wives with the daughter of this ruler. " (Ögel, 2010, p.18-19)

In order to interpret this epic, it is necessary to investigate the mythological elements and the culture of Kao-chi in the epic. The Kao-chi religion is Shamanism. During the shamanic ceremonies, the songs were written by Chinese sources, which they say singing in the form of wolf. Shaman women were also present in these ceremonies for religious rituals. From this way, the wolf miti, who is on this deck, is the man. In other Turkish epics, the wolf mite was female. As told in epic, the magazine mentions the cleanliness, wellness and purity of the girls and thinks that they can not marry any human being for this reason. Thus, the kagan carries a superhuman character to her daughters. The mountain that is described in the epic passes through the sources as "*Sky Mountain*". The Kagan suggests that they will be able to marry God by giving sacredness to their daughters, and that their daughters marrying with wolves, and that the wolf's myth exists as the ambassador of God on this destiny. When the epochs of the Pullating from Wolf Epic are taken into consideration, it is very difficult to encounter such a superhuman narrative of women and girls in other tribes.

4.2.2. Gokturk's Pullating from Wolf Epic

Pullating from Wolf Epic, it is the legend of the emergence of the Göktürk State.

Kurttan Türeyiş There are two different narrations of the epic and two different origins. For this reason, two narratives of this epic will be given and interpreted by referring to the differences between them.

Epic of Pullating from Wolf texts were taken from Bahattin Ögel's "Turkish Mythology I".

The First Pullating From Wolf Epic;

"Gokturks (T'u-chüeh) comes from the words of the old Huns (Hsiung-nu) and they are a group of them. They themselves are descended from a family called Asina. They began to live in separate tribes (later multiplying). Later they were defeated by a country with the name of L. (Göktürks after the defeat), by this country, was killed in the genocide. (In the Göktürks completely killed), only a ten-year-old child remained. (Lin's country) soldiers saw that the child was too small, and they did not kill him. They just cut off the child's feet and left them in the grass in a swamp (they were gone). (At that time) there was a female wolf puddle around the child and gave him meat (the child). After the child grew up like this, the female wolf started life-and-husband life. Kurt was conceived by the child this way. (Lin defeated the Gokturks and snaked all of them), heard that this child was still alive, and sent his soldiers to kill him. The soldiers who came to kill the child saw the wolf (child) side by side. The soldiers wanted to kill it. But the wolf (seeing them) ran away and went to the mountain north of Kao-ch-'ang. There was a deep cave on this mountain. There was also a large plain in the cave. The plain was covered with grass and meadows from the beginning. The circumference was not more than a few hundred miles. The four sides were surrounded by very steep mountains. The wolf escaped into this cave and gave birth to ten children there. Over time, these ten children grew up and married to them, bringing in girls from the outside. The girls who were married in this way were conceived, and each of them was a descendant.

(here are the founders of the Göktürk state), and the Ashina family (this is the On-the-neck). Their sons and grandchildren multiplied. After a few generations, they all left the cave together. They were subject to Ju-ju (ie Juan-juan state). Altay (Chinshan) are located on the skirts. After that, Juan-juan State's ministers were killed... "(Ögel, 2010, p.20-21)

Second Pullating From Wolf Epic;

"Some people say: According to a custom (the Göktürks) they were sitting on the shores of the first ancestors, Hsi-Hai, the West-Sea. They were destroyed by a country called L in their women, men, (with their children), large, small, all of them. (As if they had killed all the Turks), they only hurt a child and gave up killing him. However, by cutting her arms and legs, she threw herself in the grass in the "Big Cucumber". In the meantime, a female wolf became a pawn and brought him meat and food every day. The child also came back to life after eating and did not die. (After a while), wolves with children, husband-wife life and wolves were pregnant with the child. (The former enemy of the Turks, L 's state, when he heard that the child was still alive), immediately ordered his children to kill both the child and the wounded. When the soldiers arrived to kill and die, the wolf was known and escaped before their arrival. Because the wolf was interested in the holy souls (and had heard of them before). The wolf, who escaped from here, went to a mountain east of (West) -Sea. This mountain was located to the north-west of Kao-ch'ang. Under this mountain there was a very deep cave. (Kurt, when he came here), he had just entered this cave. In the middle of this cave, there was a great plain. This plain was covered with grass and meadows from beginning to end. The circumference of the oven was also

more than 200 miles. "The wolf gave birth to ten boys here. The Ashina family (who founded the Göktürk State) came from the descendants of one of these children ". (Ögel, 2010, p.22-23)

The main unchanging main mythological items in the Two "*Kurttan Türeyiş*" Epic is that this time, as we mentioned above, it is a reed tooth and that it helps the child to have the Göktürk line by helping the child. We talked about how the Wolf mythology has already caused a perception as an embassy of God. In Turkish mythology, the cave is seen as an area to be protected and concealed. One of the unchanging main items of the two epics is the "*cave*" narrative. The "*mother womb*" is used for the cave display. We see that women's concepts are always used sacredly in their epics as in Turkish communities. The validity of the second epic is more widely accepted by historians. One of the main reasons for this is the geographical location reported to the destiny. The first epic is made up of a more fanciful narrative with less realistic information than the second epic. In addition, incorrect or missing information on the first destined has been rearranged on the second destined. This shows us that Wolf's Destiny Epic was a destiny with a high level of narrative among the people and the people believed this destiny.

4.2.3. Altaic Epic About Finding Fire

It is the belief that the destiny that is found in this destiny is not the human being but the daughters of God. The fire is believed to descend from the skies. God speaks of helping his daughters find fire. As you can see, when the physical features of men are added to God (like a beard), the saga of the epic always ends up tied to a female being.

The text of the Altay epic was taken from Bahattin Ögel's "Turkish Mythology I".

"When God created man, he thought:" I have created these people, but I have created them naked. The weather is too cold these days. How will mankind protect itself against the cold and how will it live? The best thing is to have a fire for them too, but they will warm up and live! "God Ulgen had three daughters. They were also trying to find a fire. One day God came out. Your god is too long. He walked into his beard and stumbled. When the girls saw this, they began to laugh and make fun of God. Then God was very angry and left, not even looking at the girls' faces. The girls who saw God's daughter were upset. But what God does is not neglecting to listen to the hole of the door to tell us what it is for us. At that time God was angry, being told to himself: the three daughters of God Ulgen ridiculed me, but I am much smarter than them. There is reason now! In order to find a fire, they must find a hard iron with a hard stone so that they can shoot at each other. There is no reason for them to find them! "The girls ran when they heard it. They found iron with a hard stone and they struck each other and invented fire. "(Ögel, 2010, p.66)

4.2.4. The Legend of Ak Kagan

Within the epics of the Akay Kagan, the women of the Altay region are also on the forefront with their heroism. Kyrgyz Mangza, Uighurs Nözügüm, Bashkirlar Zaya Tülek, Golden Arıǵ heroic women types of bars (Bars, 2008, p.172)

"In olden times, there is an old-fashioned old gentleman named Ak Kagan. His wife's name is Golden Arıǵ. Ak Kaǵan and the Golden Arıǵ have no children. Husband and wife are longing for childhood. They are worried about leaving their goods. Ak Kagan goes one day. Ak Kagan comes to the world with a son and a daughter. The old one is called the Golden Tana, the

boy is called the Golden Tiger. The boy and the girl grow up quickly. Al Tana goes to the Golden Tiger goods sum up. Gold Tana goes under ground, Golden Tiger comes to the world. The two siblings return by collecting enough goods to fit their homes. The Golden Tiger, the daughter of Golden Kagan, leaves home to marry the Golden Sabak. The Golden Tiger kills all the valiant men who oppose him, along with a pellet called The Furious Tiger. The Golden Kagan gives her daughter Golden Sabak to the Golden Tiger. The Golden Tiger returns to his home with the Golden Sabak, giving it a great toy. The Golden Tiger is abducted by two brave sisters at the time when they are not in the country. The Golden Tiger, the wife of Kolazi Kagan, is the wise man who paved the way to find the prairie with the recommendation of Pokay Sarıg. The Golden Tiger kills the golden stone called Gold Tas on the way. The Golden Tiger, who fights the Root Kagan, is killed by Root Kagan. Pokay Sarıg's daughter, Kara Purba, saw this event and had a fight with Root Kagan. He kills Root Kagan, he plunders the land, he gets the Golden Tiger's death. Kara Purba, when the Golden Tiger came to his home, the father of the Golden Tiger, Ak Kağan and the death of the golden Arıg, the kidnappers see the kidnapped. Meanwhile, the Golden Tiger's wife, Golden Sabak, gives birth to a boy. Kara Purba brings back his son to his father's house with his people and his possessions, with the Golden Sabak spreading from his country. The boy is called Aba Kulak by an old man like his father. Aba Ear also grows up quickly. The daughter of Ak Epidemic leaves home to marry Ay Sabak. Enes is friendly with the brave Enes Tayç who is on the way. Aba Kulak, caught by two girls and shot in the chain. Enes Tayci saves Aba Kulak from girls' hands. Aba Kulak

takes Ay sabak, returns to his home, makes a big toy. Aba Kulak, set out to find the Akay. Aba Kulak fights the Black Out with the Çaç Epidemic, which misses the white mule, and kills both. The Secret Death Girl will kill Aba Kulak. At that moment a brave emerges, the Secret killed the Death Girl. This beast is the son of Aba Kulak. He fights with Yigit, Crushy Turn, he is hit by the chain. He succeeds in getting rid of Yigit Kırğan Sılış's hand and returns to his home. The bride is called the Çaç Pilek by an elderly person. The Ridge Pilate goes to search for the Golden Tuna, sees his dead. Çaç Pilek, Çaç Married with the roots, returns to his home, makes a toy "(Bars, 2014, p.100)

As in all other epics, the figure of the woman in Ak Kagan Epic is also important. The Turkish female figure on this deck has warrior characteristics. Fighting and fearless. Ata bwin and battle for the family. We talked about these features earlier in our travel stories. One of the greatest features of the Turkish epics is that heroes reflect not only the power-based but also the equally female basis. This is a serious indication of gender equality in Turkish society. Epic heroes are ideal types of societies with extraordinary qualities. For this reason, epic heroes have different characteristics in psychological and physical sense than ordinary people. These extraordinary qualities loaded on the epic hero are often expressed in various symbols. (2007, p.50)

4.2.5. The Legend of Manas

Because the episodes of Manas Episode are longer than other epics, the sections related to Turkish women will be included.

Just like in the Ergenekon Epic, it is the second most important mythological symbol of the Turks. It is important for the Turks to be rebellious saints and iron craftsmen.

We will examine Manas Epic's iron and female perception together.

"We saw how much you care about your own iron mincer. Before he came to his knees, Manas went to his own miner, my swords repaired his fighters, my weapons, and he went on his way. After defeating the Nogai-Han Yoloy, he took his two daughters and brought them home. This inn gave one of the daughters to the mincer with a thank-you statement and the other married the son. Manas called his mincer, Tarkan, Tarkan, with a word of respect.

'Because of the very high superiority granted by the ruler of Tarkan, it was a title. The Tarkan people would not pay taxes and see no punishment. Their ranks also went on and on, from generation to generation. Manas did not find Nogay Han's daughter to be a gift to his great mincer. Ulu-Hatun Kamkey did not find a suitable ceremony, and he took her daughter and gave it to her husband Manas. "(Ögel, 2010, p.69)

As we have seen in this part of the Manas epic, Ulu Hatun did not accept the ceremony as a gift but gave it back to his husband. We see that even the decisions of the rulers are in your intervention. This shows both the prestige of the woman and the power in the state system.

The most distinctive features of the woman seen in the Turkish epics are the ideal partner or mother. The basic identity of society is related to the fact that the woman is a mother or a partner and that the status of the woman increases with her prestige.

From time to time, women who struggle for their husbands often become pregnant in epics with extraordinary forms of maternal sexual abortion, depicted in extraordinary

ways, and sanctified the concept of motherhood. The most important building block in the old Turkish social structure is the "family" and it is believed that the woman provides this family unity. The female representation, which is seen as despised and powerless in various communities, takes its place in the opposite direction of the ancient Turkish epics. Sometimes the woman is portrayed as having "*intelligent and supernatural powers*" when she is sometimes described as "*wise*".

5. THE PLACE OF WOMEN IN THE RELIGIONS ACCEPTED BY THE TURKS

Turks have adopted different religions throughout history. The belief systems of the oldest Turkic communities in Central Asia are composed of a triadic understanding of religion, including atheists, natural cultures, and Heavenly God cults. It can be said that one of the oldest and oldest beliefs among the various ancient Turkish societies of the ancestral cults. Turks, Shamanism, Totemism, Manichaism, Buddhism and Semavi accepted Judaism, Christianity and Islam in the last century of our research (Artun, 2012, p.1). The point of view of these religions to women will be examined in relation to religion and cultural reflection of women in Turkish society.

5.1. Women in Shamanism

Shamanism is a religious that is associated with a kind of magic and depends on nature events. Eberhard says that the first evidence of Shamanism, referring to its presence in Turks, remained from Saga in 519. At this time, a female shaman describes that she fasted and prayed for seven days by setting up a tent in the ovary during the autumn season. (Artun, 2012, p.3-4) Shamanism is a blizzard of the Sky

God in faith. According to Eliade, all human communities, no matter where in the world, believed in a creative supreme power. This supreme creative faith is often associated with "*the sky*". Therefore, it is normal for the belief in the God of heaven to be found among the human societies that lived in Siberia and Central Asia. (Uğurlu, 2012, p.331) There seems to be parallel loyalties within the Shamanistic religion with the Thunder God cult. As a matter of fact, the shaman rituals are also performed on the chest, and these two cults are in one another. Shamanism is related to the earth, under ground, sun and moon as well as religion is linked to the sky. The ancient Turks, along with other elements that constitute the system of belief in the Sky God, have been regarded as sacred as the Root Tengri. Yir-sub is sacred, Yağız-Yir is sacred because it is known to have been created by Tengri. (Uğurlu, 2012, p.331) It has been known since ancient times when the tribes of the Central Asia had sun and moon shrubs. The Altaic Shamanists swear by the sun, and in their ant formulas, "the kunda is the main blind." (İnan, 2017 p.25) As we mentioned earlier about the female spirits in Turkish mythology, in the shamanism religion, the woman has found a place in the main words and the expression "Mother of the Sun" took place. It is useful to note that the Sun is always "main" and the Moon is always "*ata*". The sun and the moon are important to shamanists to fight evil spirits. For this reason, they regard nature events such as sun and moon cliffs as war of good and evil spirits. The sky is the place where a good god named Ulgen lived and had good spirits for the shamanists. It is believed that it is the best place to live after death, the religions of heaven use the definition of heaven for this place. The shamanists thought that the womb had 17 kats and believed that there existed other lightning, lightning, sun and moon cults depending on the cult of the sky. The earth shrubbery is seen as a cult in which humans and other living things live, and for this reason they show respect for

all living things in the nature. As we mentioned in the mythology section, trees, soil, water, mountain, some animals are believed to be connected to this cathedral, and importance is given to them. Underground ash is the exact opposite of the sky cult, and it is believed that all evil spirits live there. The under ground shade consists of 14 kats and believes that bad people will go there after they die, and they accept the under ground culture as hell. Every cam / shaman believes that he has a special spirit or soul. (İnan, 2017, p. 73) There was always a drum in the lords of the shaman and cams and a bird motif in their clothes. This motif meant that they could fly between the other layers of the womb.

Shamanism took place in charming stone within the religion. According to Ibn Fadlan's travels, *"We were in the land of the Tokuzoglu people. They place strangled animal flesh, wear cotton and felt clothes"*. According to Ibn Fadlan, *"There was a white stone in the land of the Oguz that was good for the pain of the abdomen."* (Şeşen, 2017, p.66) , p.66) Sometimes these stones were believed to be able to influence the phenomena of nature occurring in the sky. According to the history of Tang Sülalesin, "The great ancestors of the Turks were in the region of So, north of the Huns. The head of the robe was Ananbu. These were seventy sisters. The first one was derived from the female coyote and the name was İçjini-nişibu. Nişibu was a natural property owner; it could rain and storm. (İnan, 2017, p.153) They also used herbs that they found herbal. All the mythological female spirits we mentioned above were part of this religion. Because shamanism religion was associated with "naturalism". For this reason, the respect and value of everything living on earth and in the sky was quite high. In these periods, it is possible to understand the place of the woman, Umay Ana, Sun Mother, Wolf Mother, Eagle Mother, Water Mother, Earth Mother, Ak Mother. At the same time, shamanic rituals included only cams, not men,

but also women, and it was mentioned that they were found in female shamans using these talismans.

In the Shamanism, rivers and mountains found on the earth were considered alive. They would have married and have children. The places where they were sacred were Alaç, Tannau, Hangay, Altay, Abakan, Kem (Yenisey), Katun, Bey, Sütgöl Irmakları (İnan, 2017, p.45) The reason why women are located in ancient Turkic communities is that many geographical regions We mentioned that their names were given. But, as you can see here, women in shamanists are considered sacred and one of the regions they are sacred is the "*Katun*" region.

5.2. Woman in Totemism

Totemism is a religion that links intellectuals with plants and animals in the nature. Everything that exists in nature is believed to be related to each other, and mythological items are conveyed to these languages by believers. An example of this is the belief that Turks come from the wolf generation and the beech tree. Thus, thanks to the sacredness that is transmitted to plants and animals, nature is divided into two, holy and unholy. (Artun, 2012, p.1)

It is worth noting, however, that Totemism, a religion parallel to the Heavenly(Gök) God religion, and the ancestor cults within the Heavenly God religion may sometimes be a totem cult within the totemism religion. It is also important to note that shamanism is a religion linked to nature above, and that these religions are symbols that are parallel to each other as well as distinct from each other.

Everything that looks like Totemcilik is not totemism. For example; The presence of an animal is not enough to be a totem. Because in non-totemic communities,

legendary animals are found. Totemcilikte no worship of animals. Totems are not gods. They are respected as a friend and relative. (Artun, 2012, p.1)

Within the Turkish Communities, the number of those who have adopted the Totemism religion has been very little, and it has always been a topic of discussion for researchers of the religions of the ancient Turkish communities. According to Gökalp, the old religion of the Turks is "*Toyunizm*". But Abdulkadir Inan said that there was no such religion; said that the Toyunism religion was Buddhism, and that the ancient religion of the Turks was shamanism. (Inan, 2017, p.1) In contrast, it was suggested that the Göktürks were supposed to be called "Gökbörü" in order to base their religion on Totemism. They say, "*It will be abundance, abundance, peaceful year*" (Şeşen, 2017, p. 28). It is claimed that it is a totem in the old Turkish society. Within the religion of Totemism, the word of the woman has always proved to be a religion seen in matriarchal communities, which is more prevalent than men. İbrahim Kafesoğlu said that in Turks, wolf is considered a respectable symbol for Turks*; but that he did not worship him, and that the main law was dominant in totemic family; whereas the Turkish family has a patriarchal structure. (Artun, 2012, p.2)

5.3. Women in Manihism Religion

The Mani religion rests on the basis of two opposing polar conflicts of everything; good-bad, beautiful-ugly, day-night, soul-matter, light-dark etc. They do not accept a third principle. (Tekin, 1962, p.2) It is believed that this religion is caused by the passing of light and darkness into each other, and for this reason the light and the darkness change in the world we live in. The task of the communities in the Mani religion is to be able to distinguish between good and evil in these contrasts. In ancient Turks, those who accept this religion are Uighurs. For this reason, there are plenty of "*light*" in Uighur epics. There are different opinions among the experts on

how long Manichaism has been accepted among the Uighurs, and in Turfan, X.-XI. archeological and written evidence about the decline of Manichaism in the face of Buddhism over the centuries. (Zeren, 2017, p.141)

Transitions of Uighurs to Manichaism Religion are found in Karabalsagun Inscription written in Sogdian, Chinese and Göktürk. In the Uighur capital, many Mani religious members were living in Sogd and dealing with trade. In this essay, they summarize the history of Uighurs who have chosen Manichaism and then describe the introduction to the religion of Mani and the benefits of the religion of Mani to the Uighurs and the world. (Alptekin, 2017, p.86)

After the adoption of Manichaeism, the divine root was based on the same as in the heavenly God's religion. However, this time, the box they have is given by the God of Light and the celestial powers around it. (Zeren, 2017, p.147)

Along with the adoption of the practices into Manichaism, changes in the structure of society have begun to be seen. In the Turkish Society, the kagans constitute a whole with their people. Kagan's duty is to serve the public well and is commissioned for it. However, in the Uighur community, kagan caused classifications to occur in the province because it permitted the formation of a religious class (the class of the priest). In addition, Kagan adopted the way Manichaism hears the clergy and governs the state.

Within the spiritual class of the Manichaeist religion, the priests were men, and the chiefs were women. On the contrary, this religion changed the old Turkish state conception and social structure. It is possible to say that women are no longer participating in war in Uighur affected by Manichaism, with the fact that women can

go to war together with their men in ancient Turkic societies. Women can reach the position of the elite, but they can not be formalized. (Bıyık, 2002, p.390)

In Manichaism's religious perspective, the woman: "*Eve is portrayed as a lustful woman trying to seduce Adam. Even Adam, before Eve, is unbreakable, Eve births his son, Kabul, from the father of his evil arkows who created himself, then enters his relationship with his son, Kabul, and brings Abel to the world. Kabul and Habil are the fruits of a forbidden relationship. Eve then deceived Adam with charm and gave birth to Shit, and after Adam Adam became a prophet Shit*" (Russell, 1999, p. 307), an impromptu and seductive, evil trait. This situation also takes place in the religion of Christianity. If the woman was not making a man's hand, it would not be sinful. '... Because first Adam and then Eve were created; the deceived was not Adam, the woman deceived and committed a crime...' (Topcan, 2010, p.48)

The Uyghurs formally accepted this religion, provided the urbanization of Turkish communities; sanctuaries, sewers, libraries. (Tekin, 1962, p.11) This was accompanied by science and culture in Central Asia. But from the same there has been a serious change in socio-cultural structure and the class differences between women and men have begun.

5.4. Women in Buddhism Religion

Among the foreign religions that the Turks have entered, one of the belief systems which affects them most is Buddhism originating from India. The most prominent feature is that Buddhism, which does not include a supreme being to be adored, is a doctrine or philosophy based on the essence of experimentation and examination of everything freely. (Artun, 2012, p.5)

In the period when a shamanism unique to Turks was widespread, To-Po Khan's acceptance of Buddhism caused the spreading of this religion among the Turks.

(Artun, 2012, p.6) Uighurs who settled in the Turfan region in the 9th century have adopted Buddhism in increasing quantities in this region, they have begun to leave their old religion, Manichaism; but some Uighur kings and their suits have continued to embrace Manichaism. (Berbercan, 2009, p. 102)

It is worth mentioning that the Uighurs are also intertwined in the teachings of both Manichaeism and Buddhism. Because these teachings also affected culture, the women began to change in the old Turkish communities. Indeed, despite the fact that Buddhism is a religion that rejects women, it clearly shows gender discrimination in its teachings. This is the case in the old Uighur text;

"When the princess is dead and the burhan bolt is in the dead," he said, found his power and was always Buddha, born between God and man, and after that he would shine the ore light as Cakravartin inn 84,000 times. (Tokyürek, 2016, p.303) As can be seen from the written texts, Buddhism is a religious woman, a woman who is not a woman of good health. and in the male social structure, many things have radically changed. Buddhism has caused not only the social structure of women but also the whole society. But we will draw attention to women's changes in our research.

In Buddhism religion, relate women with snakes and demons to keep them in the *"fertility-death"* twin. Though there is a lot of controversial information about how this relationship is founded, the common sense of researchers is that there are cultural elements of the people that have emerged on the basis of this religion. If a culture has a perspective on women in a culture, then the religion of that region is confronted with the same parallel point of view to the woman. This is not the existence of

religions but the effects of the factors involved in the spreading of those religions. As a matter of fact, when a religion spreads to other peoples it is seen that those who accept that religion are also influenced by the cultures of the religion-bringing people.

The changing female sense in Uyghur texts:

“Hanka yılan kiři tili üze ay teğri elig men erser sizni öğreki çizi atlıg hatununuz erür men öñdün men sizni birle esen erken bo idok ordotaki içindeki taşıntaki telerin kuvrag ırakdaki yakındaki tapıgçı udugçı kim bar erserler olarka barça küni kıvırkak övke kakıg köñül öritip agulug emgetmeklig köñülüm üze birer kor kem kelmiş sayu yalar oot teg atmış ok teg kılınıp üküş telim kişilerig korlug kunçlug kılıp ulatı ölüm adaka tegürmişke ol ayıg kılınımın kınamakıntın munı teg korkınçig agulug yılan etözlüg tınlıg tuğdum.”

(The ruling serpent, with the human language, "O my reign, I am your wife, the one before you, I have been completely jealous and angry with those in the holy palace and in the community outside, in the distance and near, while I was happy with you. I have suffered many people like a fire like every fire that is painful with heartburn, and when I die, I live as a horrible, poisonous snake-like creature like this because of the punishment of that bad act. ") (Tokyürek, 2016, p.303)

Again in the text of the Buddhist Uighur, "the daughter of the nose and the daughter of the nose" (this is the daughter of Māra). The expression 'Ma'ra daughter' in this sense, the Chinese món anlam means 'daughters of Māra, tempting men.' (Tokyürek, 2016, p.307)

As can be seen in the text, the female representation is no longer a goddess, as we have already mentioned, but a mistreatment of a woman who makes mistakes and is

thus turned into a snake to attract her punishment. There is a serious shift in the social structure, which believes women to be associated with the devil and punish them constantly, who regards fertility as ignorance in this world, and thus regards women as ignorant, prevents women from being Buddhists and likens women to snakes.

5.5. Woman in Judaism Religion

Although the Caspian State's choice of Jewish Religion is political and still a controversial matter, it is a common belief that they choose this religion to enter into Arab and Byzantine dominion in the geography where they are located. In the Caspian State structure, only the people of the palace became Jewish, Christianity, Buddhism, Gök God etc. It is also known that it is composed of religions.

In Judaism, women are interpreted as an invisible class and lack class representation. It is impossible to talk about true equality between men and women since it is supported as a sub-community within society. (Plaskow, 1991, p. 93) The most important thing that reveals that it is male-centered is that the Jews still read in their liturgy. "Thank You to the Great God who does not make me a woman, and to the Supreme Master of all the world." (Birnbaum, P., 1949, p. 15-17)

It is the foundation of Jewish religious organizations. He has the pen to hold important rites, form religious beliefs and write divine revelations. It is that which dictates the social and cultural roles of women and holds control of the uremia.

Religion is the male dominant system that gives very little freedom to women.

Women are confined to the private space as if they were taken to seclusion. It is the danger posed by their genders that restrict their freedoms and can be protected by being covered in public space. (Holden, P., 1983, p.2)

The effects of Jewish culture on Turkish culture are given in the following examples.

According to Ibn Fadlan's travels, "*When sent to the Khazars as ambassadors, they pass through Mesud, and there is a warning that the sister of the Hazar martyr is bending to the hungry Hazaras, who are asking for help from the maid*". (Artamonoff, 2008, p.359) It is seen from this way that the casualties such as kagan in the Caspian State are also influential not only in the court but also in public.

As the cults of the ancestors continued in the social structure of the Khazars, there were changes in the social life of the woman because different religions took place within the community. However, it is clear that the chieftain's rule continues even though the palace is Jewish. In addition to this, changes in women's perception have certainly occurred within the palace. Another key point for the Khazars to choose the Jewish religion is, according to Artmanoff, "*that the religion of Judaism is a nationalist religion and that it is believed that the descendants of the mother continue in spite of being assimilated*". (Artamonoff, 2008, p.345)

Among the Asian nomads, women have a higher social position than other urban tribes. (Kocarık, 2013, p. 71) Besides, according to Ibn Fadlan; It is up to the Hazar Khan to acquire 25 women. Each of these women is the daughter of one of the rulers around. Each one is very beautiful. These free women, the carousels, each sit in a separate palace. (Şeşen, 2017, p. 46)

It is worth remembering again that religions are intertwined with the culture of the people they are in. For this reason, the religions of the ancient Turkic communities have intertwined with the cultures of the people whom they have embraced, as well as intertwined with the ancient Turkic cultures. The best example of this is the continuity of Turkish ancestor cults within the religion of Judaism as well as the effects of shamanism still visible in Turkish communities that accept Islam. It is difficult and

controversial to evaluate these two main concepts. For this reason, an attempt is made to analyze as far as possible from the interpretation.

5.6. Women in Christianity Religion

It would not be wrong to say that the Turkish Communities have also interacted with the religion of Christianity, which is the religion of Sema, because of the immigration to the West and the north of the Black Sea. The influence of the Byzantine State, one of the strongest states in the period, is great. Bulgarians in Christianity in the state-state among Turkish Communities passed by Boris (Pars) Hakan in 864. In addition to this, there are also some transitions between the Turkish communities in Christian religions. Apart from the spreading of the acceptance of Christianity in the geography that we define as the balkans today; westward Pechenegs, Kipchaks and Uzs were exposed to Christianity propaganda while they were in contact with Mani and Islam after traditional Turkish religion. (Artun, 2012,p.8)

As a matter of fact, the raids of the Pechenegs in this period were carried out directly to the Byzantine lands, not to the Bulgarians, who were enemies of the Byzantine Empire. Byzantine power was not enough to overcome the nomadic masses that crossed the Danube to the country. For this reason, the Pechenegs were held in the state territory and started to be used in the border guard and military services to benefit from the harm they could suffer. (Ostrogorsky, 2011, p. 369) Pechenegs and Cumins have been exposed to Christian propaganda quite intensely in the regions where they are being held. These propaganda were also frequently seen during the Crusades for the Turkish people.

During the Crusades, women in the eyes of the clergy, who caused the anger of God for the human being due to disobedience, her holiness Eve's daughters are seductive,

and men are shaped as a sun-guiding object. The attraction of the woman who found her place in the literature of that period is a tool to attract the men of the devil to the sun, and is a good example of how the woman is treated. (Usta, 2011, p.285)

This belief is supported in a letter written in the Old Testament; *"Not a male woman, but a woman was created for a man, a woman for a man, but not for a male woman"* *In another holy text, in the same way*". Because men were created from men who is not women. Men were created for men, not for the women "(Kaval, 2016, p. 309)

These texts show us that Christianity is depicted in the religion depending on the woman man. Without commenting too much on the sacred texts, it would be right to say that Turkish communities also protect their own cultures, as well as affecting the cultures of the ancient Turkish Communities. Since Christianity and Islam took place in the second half of the last century of our research, the effects on both Semali religions will be less emphasized. As a matter of fact, the research topic of our research is not the investigation of the female perception in the holy books but the Turkish culture.

5.7. Woman in Islam

It is the Itil-Bulgarians who first accepted Islam. The Bulgarians were involved in Ibn Fadlan's travels concerning acceptance of Islam; *"Please greet you. When it comes to the accusation of "praise of Allah (praise), which is no other than Himself, I will return the salutation of the ruler" Emirulmu "minin"*. He and all the others are returned as *"Aleykumusalamam"*. (Şeşen, 2017, p. 21) Besides, *"Bulgarian women sitting beside their rulers"*, which we had previously included in the traveling section, acknowledged Islam, it shows that the cult has passed in.

"Muslims think that men are superior to females." Men protect and protect women. It is seen that the word "kavvâm" in the verse of (Nizâ, 4/34) is not well understood. At the beginning of the verse, the role of man as a protective role, as understood from his duty, is the power of the man who has power, force and socially different structure of the family. (Kaval, 2016, p.311)

(4477th Line) Kutadgu Bilig

Usa ev kızını al elig tegmedik, seningde adın er yüzün körmedik (Albayrak&Serin, 2015, p.23)

English Translation: Take the daughter of a family member, who has not been touched and has not seen another male face. (Albayrak & Serin, 2015, p.23)

(4513th Line) Kutadgu Bilig

Tişilerni evde küdezgil tuçı, tişining taşını teg bolumaz içi (Albayrak&Serin, 2015, p.24)

English Translation: Keep women at home at all times, not like a woman's inside. (Albayrak & Serin, 2015, p.24)

(4514th Line) Kutadgu Bilig

Yatıg evke ıdına çıkarma tişiğ, körüp yolda algan köz ol bu kişiğ (Albayrak&Serin, 2015, p.24)

English Translation: Do not put strangers in the house; The eye that sees these women on the street draws their hearts. (Albayrak & Serin, 2015, p.24)

(4517th Line) Kutadgu Bilig

Tişiğ katma erke yigü içgüde, kalı katting erse keçer keçgüde (Albayrak&Serin, 2015, p.24)

English Translation: Do not add women to men to eat or drink; if they do, they miss the measure. (Albayrak & Serin, 2015, p.24)

(4519th Line) Kutadgu Bilig

Tişi aslı et ol küdezgü etig, yıdır et küdezmese bolmaz itig (Albayrak&Serin, 2015, p.24)

English Translation: The woman is the original meat; meat must be kept; If you do not watch, meat smells; there is no need for it. (Albayrak & Serin, 2015, p.24)

(1165th Line) Kutadgu Bilig

Kiming boldı erse ogul kız kisi, negü teg kelir ol kişining usı (Albayrak&Serin, 2015, p.26)

English Translation: If anyone has a wife and girlfriend, how can he sleep comfortably. (Albayrak & Serin, 2015, p.24)

(4511th Line) Kutadgu Bilig

Aya koldaş erdeş söz aydım kese, bu kız togmasa yig tirig turmasa Albayrak&Serin, 2015, p.28)

English Translation: Ey friend, I will tell you a definite word; If this girl is born, it will be better if she is born. (Albayrak & Serin, 2015, p.28)

(1494th Line) Kutadgu Bilig

Ayama ogul kızka berge yitür, ogul kızka berge bilig ögretür (Albayrak&Serin, 2015, p.26)

English Translation: If necessary, the girl is beaten in the house ruthlessly, the beating girl teaches information in the house. (Albayrak & Serin, 2015, p.26)

Kutadgu Bilig was written after Islam, these examples are quite numerous and available. From these texts it is clear that the Turkish communities that have been influenced seriously by the Arabic culture of the Islamic period in the period of the Civilization adopted the effects of Islam, identified with Arab culture, aside from protecting their own cults. For this reason, pre-Islamic Turkish women have a higher status within their cult beliefs (Sky God), women are free to be sexually free, and that their value is higher. It is still controversial today, not in Islam, but in the misinterpretation of Islam, in the Arab culture, such as the murder of girls, the abandonment of women into society, the abuse of women and physical abuse.

The geographies in which the Turkish communities lived, their interactions with other peoples in that region, political changes, the adoption of different religions have been

influential in their cultural life and state administrations. Religions and cultures are intertwined with each other, and it is not right to judge the consequences of this situation solely on the basis of religion. Moreover, since it is not my question to interpret the texts in the sacred books, the effects of religions on Turkish women have been tried to be explained objectively. It is not right to evaluate religions from a single source. For this reason, both the positive and the negative evaluations were tried to be taken from the working sources in this area.

While some researchers have suggested that Islam leads a good life for Turkish women, some researchers suggest that Turkish women have a better status before Islam. At this point it is not explicitly mentioned whether Islam is referred to as a religion or the effects that intertwine with Arab culture. Within Islamic texts, it is seen that women are valued, it should be accepted that in Arab culture, woman is seen as a secondary being in these days from the period of the Irish.

The effects of Islam on Turkish culture are most prominent in our work Kutadgu Bilig.

6. TURKISH WOMEN IN STEPPE CULTURE

6.1. Family Structure and Women in Turks

As it is known, the Turks lived on Steppe geography in the early period of history and they brought the most important states of the transferring to the body. It is necessary to understand the family order of the Turkish society in order to make understandable the social subordination in the establishment of Hun, Gök Turk and Uyghur states in the first place. (Onay, 2012, p.348)

In Turks, he (family) passes in Orhun inscriptions; tribe, height, descent, relatives, generation and family. (Donuk, 2011, p.162), the family in ancient Turkic societies was told for people with blood ties. The concept of family is sociologically studied in two stages. These are the main law-based main constituent communities or the father-law based ancestral communities. In the family structure of the Turks, father's law was made essential, and as a result, ancestor was accepted as a community. It will be useful to examine some concepts in the family structure of the Turks. In the Turks, monogamy is essential but exceptional circumstances have also been observed. Especially, marriage is seen with more than one woman in ruling family structures. Although this is shown as political marriage, it would be correct to say that monogamy takes place within itself, not the sovereignty of monarchy. For this reason, according to Ibn Fadlan travels we have given above, we have mentioned that "*Hazar Kagan should have 25 spouses*". In Turks, there is tradition of marriage (*erogamie*), not kinship marriages. The brother who died in Turks is married to his wife (*leviratus*). Leviratus was a marriage made in the name of women in the Turks as a way of keeping a widowed woman protected and in a family structure. Dad, older brothers and others, such as the nephew, married the mother and the sister who were left behind. It is a cure for them and they are never considered dishonorable.

They only do this to show respect, they certainly do not think about sexuality. (Taşağıl, 2018, p.136) According to Ibn Fadlan's travels, "*when a man dies, his older son marries, provided that his wife is not born.*" (Şeşen, 2017, p.11) This is proof that this tradition has been maintained in the Oghuz.

The old Turkish family structure was accepted as a small family, not a large family. It is understood that the kang (father) and the mother (mother) used in the ancient Turks changed from the 9th century to the ancestor and main. The richness of the names of

relatives in Turkish family shows the importance given to the family. (Kafesoğlu, 2016, p.229) In the old Turkish communities, the woman sat on the left side of the woman's wife because she was kept in the quarry of the tent. When an oba was placed somewhere else, the tents were set up to bring a circle of fruit. In the north, in the south and in the other directions, the tents of the tents were established. Someone would be on the right and left of the tribe's head... It was obvious where the family head would even be in the tent. The Turks would say "*Tör*" instead of this honor in the tent. It was also known where the children of the family, relatives or farther people would live. (Ogel, 1982, p.274)

Within the old Turkish family structure, the woman had an important place apart. As a matter of fact, we met at the part of travels, mythologies and epics, above with the features of the place of the woman. The Turkish family consists of women, those who hold the responsibility of all family members, who build tents, raise their children, are interested in animals and make milk, yogurt, butter, garments and socks from their products. In ancient Turks, women were entitled to private ownership as they had the right to inherit. (Donuk, 2011, p.167)

According to Orhun inscriptions, it is possible to determine the structure of the Turkish Bozkir community as follows: *Oğuş* - family, *Urug* - family union, *Bod* - boy, tribe (*Ok* = tribe connected to a political organization), *Bodun* - (El) - independent community, state, empire. (Kafesoğlu, 2016, p.227)

It was always alive that the nomadic families and the individuals could take their belongings with them and save them as they wanted, with a sense of liberty and a tendency to act freely in them. This, in the old Turkish states, naturally prevented the navy from slavery and certain groups. In addition, the economic character of the

Bozkir culture was helping to develop the principles of justice, equality and human respect. (Kafesoğlu, 2016, p.238)

One of the basic reasons why the family is so important in the ancient Turks is that the family constitutes the state. The father of the family, the father of the family, trained the mothers of the boys and girls when they went to battle or hunt. These trainings were not just behavioral disciplines. As we mentioned in the travel guides, women gave this training to their children as they knew how to ride and tossing arrows. One of the things to note here is that these trainings were not only for boys, but also for girls and boys in pre-Islamic Turkic communities, as we mentioned earlier. This could be seen both as a girl's children who could build their own families in the future and as educated in spite of going to war. As mentioned above, adultery is certainly not found in the Turkish family structure and causes the most severe punishment. Apart from this, according to Ibn Fadlan travels, "*Homosexuality is a big crime in their crime*" (Şeşen, 2017, p.13) Although homosexuality is seen among the communities, this is strictly forbidden in the Turkish customs, and the punishment is death like adultery.

In order to better understand the structure of the Turkish family, it is necessary to briefly summarize the family structures of the other peoples living at that time. On this page, it will be clearly seen how women have a fair value in the family structure of Turkish communities.

Chinese Family Structure: The horse has an advantageous structure. The woman in the family was tied to her husband, father and son with no right to speak. He was not married only to the relatives of the father. (Donuk, 2012, p.148) Most of the time, girls are not given a name, "one, two, three". (Day, 2012, p.133) The woman was

unable to eat with her husband and children and did not have the right to divorce.

(Day, 2012, p.134) If a woman had come to a rich family and had not begun to have a boy, her coat would be one of her husband's chambers or chambers. At the same time, her husband had to bow to the insults he would make from various ways. (Johnson, K. A., 1983, p. 7-10) Traditional Chinese society is a society in which Confucian teachings dominate. According to this concept of thinking which does not give the necessary value to the concept of woman, woman is a mindless being, driven by her feelings. And the beauty that a woman possessed was a veil that hunted men. (Guisso, R. W., 1981, p. 59). For this reason, it was not pleasant to throw laughing loudly while she was happy and to express it when she was angry. Whether in the house or outside, women and men never come together. The woman who had to cover her face when she went out was not required to look around while walking. (Sung, M. H., 1981, p. 71) The superiority of men over women is based on the basic Chinese philosophy that prevailed in ancient China. This also describes the relationship between men and women in Chinese society. (Guisso, R. W., 1981, p.59) The definition of world within this philosophy is made with the concepts of "Yin" and "Yang". The shape in our tongue is "good and bad". While representing Yin, evil, darkness and femininity, Yang represents good, enlightened and masculine. In ancient China, this teaching adopted by philosophers is highly reflected in Chinese society and family structure, and women are required to lead a passive and spousal life.

Persian Family Structure: It had a patriarchal structure. The woman was seen as the husband's slave. Men can marry more than one woman, sometimes married to her own daughter or to her sister. (Gündüz, 2012, p.134) It is possible that one man may have many caravans by purchasing other women, so that he is not a legitimate wife of another. (Donuk, 2012, p.151)

Roman Family Structure: It had a patriarchal structure. The woman would remain under the yoke of her father until marriage, and the same situation would apply to her children. For this reason, he did not have the right to divorce. Women would be sold as goods when they were married. If the woman gave birth to a child and gave birth to a disabled child, her husband had the right to kill. (Day, 2012, p.134) The father may abandon the newborn child, throw it up, and when he grows he may shoot, sell or even kill. (Donuk, 2012, pp. 155) With this, he could not sell his wife "*pater familias*" who had the right to sell their children. (Kaser, M., 1938, pp. 70-71) In the event of such a sale, the husband was sacrificed by gods in accordance with religious law. When we look at the family-related sections of the Roman law, the absolute dominance of man, his wife and children in the family, and the slave outside the family is an issue. We see that the legal rights of women are limited. A guardian was appointed to those who were not under the protection of the family father or his spouse. In Rome, she was defining a right to public law. Rights in private law were limited. He did not have the right to be a guardian, for example. Heritage rights were limited in the field of law. (Mutlu, N., 2007, p. 100)

Greek Family Structure: It had a patriarchal structure. She was subject to her husband. While the women of the upper layer could never leave the street, the women on the lower level had the right to go out for the fields. Since women were not considered appropriate by society at this time, they would continue their lives at home. It was believed that female physiology, the dim and lightless structure of the home environment, was more appropriate than the sunlight and airy environment of the outside. (Sennett, 1994, p. 34) Women were excluded from all political rights. He did not have an inheritance. While married men can live with slaves and mistresses, deceiving married women by men results in divorce and is excluded from society.

(Day, 2012, p.136) When unwanted children are abandoned, the fact that girls are frequently abandoned does not mean that the girls are not wanted. Because the girls would not be contributing to the home economics, moreover the collectors would not be useful individuals. It was seen as an extra expense on this family budget that there were not more than two sons in the same house apart from the rich families. (Garland, 1993, p. 86) It was seen to marry close relatives. (Donz, 2012, p.152)

In addition, if a girl was considered a member of the family, she lived in a room reserved for women on the first floor of the house called "gynaikon" with the women in the house (Katz, 1992, pp. 82-83) According to Plato, "woman is a woman for man" (Gündüz, 2012, p.136). There is no better job for your man because he is a man ". Creation argues that both Cinstes are the same forces, and that women can do the same things as men. But I can not help but emphasize that a woman can not be as good as a man in any business. (Platon, 2011, p.157). Here the idea of gender equality is rejected, the real issue being treated as not being 'male'. In ancient Greek family structure, women always find themselves in the concepts of deprivation and lack. (Irigaray, 1985, pp. 68-69)

Slavic Family Structure: It had a patriarchal structure. Women are the products of their husbands. Women are buried with their dead fathers. (Gündüz, 2012, p.136) In the special phrase "*Zadruga / Zodruga*", the eldest grandparents were dependent on sons, women, children and grandchildren. (Donuk, 2012, p.161)

Mongolian Family Structure: The main virtue was a structure. It is understood that the Mongol family is based on blood dependence. In this respect, it is the outward marriage. (Donuk, 2012, p.152) Many marriages are prohibited for widowed women to marry again. (Day, 2012, p.136) Only sons benefited from Mirastan. (Donuk, 2012,

p.158) Moreover, in the ancient Mongolian society, kagan and noble acquisitions were regarded as normal events. Wives other than his wedded wife are called concubines. In the Mysterious Histories of the Mongols, "*Bodonçar taxed the wife who came to the maid of the mothers of the garden and bought (wife) ...*"

Arabic Family Structure: It has a patriarchal structure. The mentioned period is Arabic period. Since marriages have no numerical limit, men can marry as many women as they want. (Day, 2012, p.137) Sometimes when a husband divorces his wife, he can not get rid of the ex-husband's domination after a woman has been divorced. (Donuk, 2012, p.159) Those who have children and girls are embarrassed, and this baby is a disaster for the family. For this reason, it is common for girls to be buried alive in the soil. (Day, 2012, p.138) Men in the age of prehistory would prefer to marry young girls. Girls are usually married at age twelve, and only after the birth of the child they were included in the family. If she died without giving birth to a child, she would not wish for her husband's health. Various marriages were also seen in the Arabs:

İstibda Marriage: the wife of a man and a noble wife joined the noble, bring the noble child to the world. She never approached the idea that she was pregnant.

The fact that you had such a strange request was due to the desire to have a child with noble blood in his veins. According to the statement, this marriage / relationship was called as desire. (Öztürk, 2011, p.245)

Bedel Marriage: two men changing their wives for a mutually specific period,

Common Marriage: A few men, with fewer than ten, agree with each other and marry a woman. When the woman conceived and gave birth, after a few nights, she

called the men who had entered the relationship. When the men came together, the woman began to say, "You are the reason why this child comes to the world as you know." Then she called the name of the person she wanted and said, "Send me a child." (Öztürk, 2011, p.247)

Biga Marriage: A number of women should be with the men who came to their homes,

Makt Marriage: The father would have priority over the woman who was able to marry the dead children of the deceased children, and who gave the dressing on the widowed woman (usually the step son). If she had the opportunity to go to her father's house before the clothes were laid on the woman, she would be free. (Öztürk, 2011, p.246)

Mut'a Marriage: A marriage made between a woman and a man for a certain period of time, without any need for the welfare, in other words, one of the current wedding ceremonies in pre-Islamic Arab society was called mut. In Islamic sources, a woman and a woman were defined as life-and-death lives for a certain period of time in exchange for a fee or a price that the man would give to the woman. (Öztürk, 2011, pp. 241-242)

Sahih Marriage: An agreement based on marriage between a man and a daughter. (Donuk, 2012, p.161)

6.2. The Concept of Marriage in Turks

In the old Turkish communities, a woman and a man were given the name of "*marrying*" the family establishment. We have already mentioned many texts about wedding ceremonies and marriage in many inscriptions belonging to the Göktürk

period. The word here - the word - has been turned into a verse afterwards. At the same time, getting married comes to an antagonism in Uyghur poetry as "*reaching*".

(K. Çimen, 2008, p.123) As we mentioned in the Suci Inscription, Turks talk about

the "*dowry*" tradition. Dowry is made up of items that girls prepare for marriage.

These girls were regarded as private property and the husband did not qualify for a claim on these properties. For the boy to be married his father made a separate house and after that a wedding was held. Also, she was free to choose her own life partner.

(Donuk, 2012, p.165) In the epic of Manas; "*As we have seen in the myths about the marriage of Manas, Kan-key-Hatun came without bare (dowry). Because the girl was forcibly taken from Temir-Han, her father*". (Ögel, 1986, p. 528) is an example of the dowry's importance and the fact that it is counted as a daughter's trust even in the epics.

Death in the ceremonies, future marriages are also laid. Girls and men go to the grave with rich and fancy clothes. If the boy likes her, ask her family after the ceremony.

(Artun, 2012, p.18) One of the bloods we will get out of here is that the "*request for a girl*" is in Turkish customs and still continues. As we mentioned earlier, these examples are also found in Dede Kokurt. When a man is in love with a girl and has good emotions, she offered to give her a lot of objections to the girl's parents in order to get married. (Dowry, asking for a girl, cutting a wedding, eating a wedding, giving a gift to a girl's and a son's family. (Taşağıl, 2018, p.136)

Uyghur Turks were performing a ceremony when they married Chinese princesses.

"Kung-chu (Chinese princess) accepts the Uighur Hatunu. First, Hakan comes out of the tower and sits against the east. Beneath his head, set a felt tent and seat him in prison. ... The assistants, the princess will take out a parasol. Nine tribes of the Uighurs work together to carry this palanquin and turn it nine times to the right,

according to the sun, in the open square. After that, the princess descends from the palanquin and rises to the tower and sits with the Hakan against the east. "(Mori, 1968, p.223)

When the Altay Turks went to ask for the girl, they were kneeling in front of the housekeeper and said: *"I am now kneeling in front of the coffin. I came to your house, I am glad for your sisterhood. To ask for the head of the house, with unresolved ties, righteousness we bind, how the cheeks do not separate, how the armor is broken, the kinship ties with us, Wanted to win the handle. "(K. Çimen, 2008, p. 125)*

The wedding ceremonies of the couples to be married are as follows: *"The girl and the boy meet on horseback, and thus they are treated."* The Göktürks made their treaties, embassies and other official ceremonies on horseback. (K. Çimen, 2008, p. 125)

6.3. Divorce and Widows in Turks

Divorce in the old Turkish family was not welcome according to the customs.

According to Genghis law, it is considered that the divorce is met with the death penalty against the male, and if it is thought that the law has made the national

Turkish customs law, it is understood how much the man is registered against the

woman. (K. Çimen, 2008, p.134) Divorce was predominantly carried out by men in

the old Turkish society. But this does not show that Turkish women are not entitled to

divorce. As a matter of fact, women also have the right to divorce because of their

deceiving (adultery), impotence. For the divorce, if the woman was not guilty, she

would take her dowry and go back to the father's house, if the man was innocent, it

would be appropriate to leave the dowry to the man.

In the old Turkish society, the divorce concept was often used for women who had a widowed wife. According to Ibn Fadlan's travels, *"Then there was a tribe called Kutluk The woman can not marry more than one man during her life. If her husband dies, she can not marry someone else. They are owners of ideas, measures. There is no divorce between them. An article on the divorce and widowhood is included in the article "All the goods of the man are given to the mihri."* (Şesen, 2017, p. But that was only a ceremony for the Holy Sacraments. Indeed, among other Turkish communities, the marriage ceremony of one of the brothers was also included for the widow. Turkish customs were a legal concept in line with the needs of the society. For this reason, it was ensured that the widowed woman continued to live within the family so that she would not be alone and not fall under her status. In this way, a married widowed woman married a virgin woman in order to avoid being alone in the other world, because when she died, she was believed to join her first husband. (Dalkesen, 2008, p.446)

Kutadgu Bilig also has related parts for widows.

(5302th Line) Kutadgu Bilig

Çıgay tul yetimig baka tur körü, bularıg küdezse bolur çın törü (Albayrak&Serin, 2015, p.34)

English Translation: the poor, widows and orphans; to protect them is to apply the law correctly. (Albayrak & Serin, 2015, p.34)

(6487th Line) Kutadgu Bilig

Çıgay tul yetimig suyurkaglı yok, ajun tegşürüldi tangırkaglı yok (Albayrak&Serin, 2015, s.34)

English Translation: Poor, no widows and no compassion for orphans; There is no one who amazes those who put the world in another mold. (Albayrak & Serin, 2015, p.34)

From these texts it is clear how important the concept of "widow" is in the ancient Turkish communities.

6.4. Dead Burial (Mourning) Ceremonies in Turks

The ancient Turks waited for the foliage or the foliage of the trees for the ceremony of burial. Along the steppe path extending from the borders of China to Hungary, these kurgans are sorted. (Kocasavaş, 2017, p.1) It is believed that there is a life after death in the ancient Turks, so he was placed beside his loved ones while being buried.

"Death is sung in the Göktürks, with the promise of flying. They believed that the soul had flown to go to God. According to Göktürkler, one's son had always been mortal. For this, God lives and man dies." (Ögel, 1971, p.156)

According to Chinese sources, we see various burial customs in the Turkish nations at about the same time periods. Burning, grazing, hanging in the ground. The practice of burial, incineration and exhibition of the corpse is in association with the fact that they are mainly aimed at common purposes beyond differences of perception in terms of death, soul and other life. (Sümbüllü, 2004, pp. 63-64)

Funeral ceremonies were called "yuğ" ceremonies. In these ceremonies "sagu" (lament) was read. They were tired:

"At first, the giants placed a tent, after which sacrifices were made from horses, cattle, and sheep, and then the horses were turned around and the horse races were made, and when the horse races were over, all the goods were burned together with

the horses and the remaining bones were gathered. The noblest sacrificial ceremonies and other festivities were held after the bones of the dead were settled in. After that, horse races were held again. " (Ögel, 1971, p.156) According to the history records, burial ceremonies in the Göktürks were made as follows. First of all, the sons, the grandchildren, and all of the male and female relatives cut the horse and the sheep, presenting them in front of the tent where they died, and sacrificing the animals cut to death. (Lingan & Sarıtaş, 1999, p.221) As we mentioned before, the grave stones have erected small sculptures and inscriptions behind the dead ancestors. One of these statues was the "*balbal*" planting as well as the soldier killed in the wars.

For women at funerals, we mentioned that in these ceremonies the spouses were chosen and decorated for the ceremonies. Also according to Ibn Fadlan's travels, "*Women do not cry after death. Men are nets.*"(Şeşen, 2017, p.36). Funeral ceremonies were held not only for the monarch but for the ladies as we had in the Tonyukuk inscription. In ancient Turks, weapons of death, precious goods, sometimes full equestrian horses, burials with women's jewels are seen. (Kafesoğlu, 2016, p304)

6.5. Social Life in Turkish Women

6.5.1. Turkish Clothing

According to Chinese sources, Shi-wei mentioned that Turkish women chained their pearl beads into rows and put them on their necks. Likewise, as mentioned above, we have also mentioned that women are depicted as scapes in female tombstones and sculptures. Now we will examine this topic a bit more and discuss the social life of the woman in the ancient Turkish communities. As we have seen with many sources that Turkish women's clothes are mentioned, it is also possible to find out that

Byzantine and Chinese sources are the fashion of some of the fashions at that time.

The Turkish-style empress of the Emperor Cicekion (Flower) dressed in the

Byzantine court of the Hazarian prince Cicek wore when he came to the palace.

(Kafesoğlu, 2008, p.319) Turkish women's clothes were mainly felt, silk, fur and leather, depending on the geographical location they were in. The clothes were made with precious stones on them. These stones were a vehicle that showed their economic status. At the same time, the Uighurs also mentioned that they made weaving from floral fabrics. Asia is understood from the record of Priscos, which has been used by ancient Turkish women who used a kind of red paint (lipstick) to decorate even in the age of Hun (this paint was also fashionable in China) and whose hair smells good.

(Kafesoğlu, 2008, p.321) Uighurs love to wear fur and fancy hats: "*The fabrics decorated with sable dyes, white felts and flowers of Uighur country were also very famous.*" "*Women would wear hot hats.*" (Ögel, 1971, p. 127-128) According to the travels of Ibn Fadlan, "*Oghuzes wear linen and cotton clothes. They do not wear wool.*" (Şeşen, 2017, p.66) It is mentioned that the Karluks are dressed in silk dresses and the silk dress is a silk fabric patch on the clothes without the power. For the women of Pechenek, it is said that "*The cloth, spices, paint and the pecans from Byzantine are very fond of the worn wax, glue, precious leather and so on. was sold*" (Kafesoglu, 2008, p.182). As we mentioned in the section of Turkish women's

sculptures, two sculptures in Bilge Kagan's monument were found in shirts and the women's buttons were on the left while the men's buttons were on the right. In the old Turkish culture, trousers, shirts, boots, belt buckles, cloak which can be worn according to the hot and cold weather, "*the other Turks would use buttons and the jackets would open to the left, unlike the Chinese and Mongols*" (Kafesoglu, 2008, p.319) , saddle suits, and their fabrics were found to vary according to the geography

in which they were found. At the same time it is useful to note that sometimes the colors of women's dresses could be shaped according to their religious beliefs. For example, under Ulysses the preference of white clothing was also influenced by the influence of the Mani religion. As we talked about in Fa Hsien Travelname, we mentioned that they wore a flower motif made of gold under their heads, and also they went out of Turkish female sculptors and talked about wearing "three-parted crown with a jade stone". Hat were also preferred in Turkish communities. The Chinese ambassador who visited the Kagan said that Kagan was wearing a "red dress" and a "Uighur hat" on his head. The Turkish hippies were very ornate, especially the Turks probably did not neglect the "bird feathers" in their hats. (Ögel, 1971, p.148)

The Hun women said, *"In addition to the trousers that will make it easier to move on the horse, the Hun women are dressed in precious fabrics, silk and tulle made of embroidered fabrics, embroidered ornamented with gold, silver and various designs, earrings, crown, buckle, ring, gold bracelet, pearl, comb made from bone, white metal mirror which can be in gold and silver cover ."* (Ahmetbeyoğlu, 2001, p.57)

Turkish women use is found in the tombs, as a result of archaeological excavations. In particular, animal figures have been used as well as geometric figures in jewelry. Animal figures used in women's accessories, and men used in sword-shaped knives. Apart from these, the Turks are far ahead of other communities in mining, and they are able to use iron, bronze and steel, which is reflected in their understanding of daily goods and clothing.

According to Ibn Fadlan travels, the stones called "nazar bear" for Russians are very valuable. According to them, blue beads made of ceramics (Nazar stones / beads) are sold on the most reasonable goods of the vineyard. They value it very much, they take

a bonnet and a necklace to their women. (Şeşen, 2017, p.38) Nazar boncuğun has been influenced by Turkish culture and it has been seen that in the following periods Turkish women are wearing this bonus in the sense of expelling bad energies. As a matter of fact, the evil eyebrow superstition continues in today's Anatolian geography. This shows us that the cultural interactions among the communities living in close geographies are intense.

6.5.2. Household Goods and Handcrafts

In the ancient Turkish society, mining was also seen in the upper ages and at the same time in the handicrafts, the textile was seen in the future more than the other communities. Boilers, ewers, buckets, gates, cars, horse equipments in which hundreds of people live; saddles and harnesses show how crowded artisans and craftsmen are in the Steppe Turkish community. There are also carpenters, rugs, debbags, socks, socks, wrestlers, weavers, and tailors. (Kafesoğlu, 2008, p.321)

Among these handicrafts, women are directed to these areas because it is the professions that address the production of tents, felting, dyeing, carpets and rugs, weaving and embroidery, embroidery and various fabrics. (Gündüz, 2012, p.144)

Atilla's wife accepted the Eastern Roman Embassy delegation, who wanted to present her gifts as Arıkan elegant architecture, with its ornaments in her corner attracting attention. In this admission, the servants who served him around Arıkan, the women who sat in front of him, colored dresses, and the linen bands to decorate the dressers, attracted the attention of the Romans. (Ahmetbeyoğlu, 2001, p.56) They also lived in the Mongols, Kyrgyz, Kipchaks and Uighurs. Uighurs are very famous for their cotton and silk fabrics, woolen people, rugs and carpets.

In addition, items such as cups, boards, glasses, gold plates, spoons and forks, adorned with precious stones, flower-patterned glasses, various designs and figures adorned with figures were used. (Ahmetbeyoğlu, 2001, p.56)

From this information it would be correct to say that mining and fabric are of great importance in the social life of Turkish societies and that these kinds of materials are reflected in their daily lives, mainly weaving works and women are interested, and men are interested in mining works.

6.5.3. Turkish Sports and Musical Instruments

It is mentioned that the embassies coming before the Uighur kagans prepared great banquets and the music festivals were also included. Likewise, it is mentioned that the Hun girls are singing and singing while Attila is returning to every postwar country. Old Turkish Khanates would bring people together for all sorts of reasons and they would not neglect to feed and enjoy. Such festivals created a unity and solidarity. (Ögel, 1971, p.125) Since men and women in the Turkish society are not talking about sex discrimination, men and women will participate in such festivals.

Chinese sources talked about 28 kinds of Hun folk songs. The Chinese are Asian Hun instruments and some of them spread in China in the centuries of the K.ung-hou, Bi-li, P'i-p'a, Ku-sie and so on. with their names. These were stranded, breathable and coup d'état. In addition, military music was popular in Turks. In Gök-Türk and Uyghur bands, there were undoubtedly drums (kabürüg) and various pipe instruments. (Kafesoğlu, 2008, p.342) The most prominent musical instrument in Turkish culture is "*kopuz*". As if the music was in the epic, while the epics were being told, the kopuz was played.

In the old Turkish society, there are many phrases in Chinese sources about women riding, arrowing, wrestling and playing ball. Men, horse races, javelin, throwing, wrestling, innocent (hunting with predatory birds), and so on. the struggle sharpened. Various ball games (similar to soccer, golf and polo) that women have participated in are being played among Turks since Huns and spread to China in the age of Gok-Turks. (Kafesoğlu, 2008, p.287)

There are the following phrases in Chinese sources for football played by Turkish women. *"According to a rumor, boys have fun in the woods, reeds on the ground. The girl plays the ball with the hairs filled with the male into the balls. They drank from our horse milk and drank, singing and shouting."* (Taşağıl, 2018, p.137)

7. PLACE OF WOMEN IN THE TURKISH STATE ORGANIZATION

7.1. Women in the Structure of the State Organization

It is necessary to mention the place of the woman in the state organization and the prominent Turkish hero after we mentioned the place of the woman in the old Turkish communities in detail. As soon as we are talking about kagan, we encounter the word katun (Hatun). From time to time this queen (princess), occasionally Ece (*queen / mother*) is emerging as opposed. Also, as we were traveling on, we would sit with their wives in their tents or in their palaces and accept the embassies together. The example of the woman's place in the state organization; *"The fermans should certainly start with" Hakan and Hatun will say ... "*. Hatun sat on Hakan's left. In political talks, he was present at the acceptance of the ambassadors and participated in the war councils. (Çandarlıoğlu, 1966, p.22) In addition, he never would have accepted the

ambassador alone. As soon as the lady was near her, the adoption of an apostle took place. In the feasts, in the conventions, in the conventions, in worship and rituals, in the war and peace councils, and also in the chaplain. Women could be rulers, castle guards, governors, miserable. (Tellioğlu, 2016, p.212) For the first time in the time of Bumin Kağan, Hatun was given the name of a woman in Göktürks. After the victory of Bumin Kağan, the title of the province Kagan was taken and his wife's name was K'o-ho-tun. (Tasagil, 2018, p.22) At this point it is understood that the wife is a wife and the wife is a sign that the ceremony for men is done in women in the same way. As a matter of fact, when we talked about the writings, we talked about "*sacrifice*" as a hakan with the promise of "mother like umay" in the Kül Tigin inscription.

Turkish kagan had many political marriages with Chinese princesses and children from Chinese princesses did not have the right to claim the continuity of the state. According to the Turkish customs, only children of Turkish women could claim rights. Therefore, the title of "*hatun*" was given to the Turkish women. According to ancient Turkish traditions, the first wife of the ruler and the children born from it must be noble kandan, or Turk, because they are rulers of the future. (Tolan, 2014, pp. 99-100) There was no son who could be the ruler of Mo-Han Kagan's First Hatun.

Talobien (Tarban), born of one of the other Lords, had a great reputation with his youth and courage and organizationalism. But Talobien's mother was not noble enough. For this reason, there was no way he could have been a Kagan. (Ögel, 1971, pp.104-105) Mohan Kagan said, "*The bond between the father and the son is not like anything, but what should I do is to have my brother to rise to the throne instead of my son.*" (Ögel, 1971, p.105) But the influence of Chinese princesses on Turkish communities can not be denied. At the same time, it is also seen that the children of Chinese princesses are exceptional. According to the Huns, "*If you give your*

grandmother's princess the equivalent of Motun, and also send a load of dowry, Motun will surely make your daughter your great prince" yen-chih ". In the future, the son of the princess will be the crown prince and will continue to replace the Motun. (Baykuzu, 2012, p.52) The title Yen-chih means" *the wife of the ruler* ". As you can see, the Chinese empires have developed strategies by conducting political marriages over Chinese princesses and Turkish rulers. But these titles were not the Chinese empire but Turkish rulers. No Chinese princess, except the Wang Chao-chun chick on the Hun date, did not get this title. As a matter of fact this is an indication that the Chinese princesses can be the crown prince of their sons. It is not possible for the hierarchical straight chid to always be able to compete with a mentioned fellow and other eyes. (Baykuzu, 2012, p.51) The greatest indication of the value given to the fathers was the fact that they were the cities of the chickens during the time of Huns, Göktürks, Khazars and Uighurs. It is known that in the time of Uighurs there are four chickens. These were Kun-lun near Etsin-lake, K'o-tun Ch'eng around the northern bend of the Yellow Ridge, Tolgoy-balgas near the source of the Kerulen river, and K'o-tun Ch'eng in the Orhun region. (Tellioğlu, 2016, p.216-217) In the Hazars, the name of this city was Hatunbalıg. The most important legislative body, a member of the Assembly (toy), could act as a military ruler, commanding an army. There were ministers serving in the service of the ladies. (Tellioğlu, 2016, p.216-217)

7.2. Major Hatuns Who Lived In The 6th And 10th Centuries

The top maker of Turkish folks who can come politically The patriarchal ruler has got the Boğarık Hatun. VI. At the beginning of the century, Sabirler, who started to act independently in the south of the Caucasus, had a ruler named Belek. After his death, his sons were too small to be replaced by his wife Bullock. Byzantine sources write that he is a very mighty and cautious person. Bogarik Hatun was also the chief

commander of an army of 100,000 people. (Tellioglu, 2016, p.216-220) Indicates that Turkish fighters are at the same time an army of their own, and that these fighters have rights like kagans. As a matter of fact, it is worth noting that there are many of these examples in Turkish history, together with the mention of warrior women who went to war before.

As we mentioned earlier in the Bilge Kagan inscriptions, it is mentioned in the Ilbilge Hatun that *"My father will be raised up from the top of the chapel by climbing the mountain, and my father will be raised up from the top of the chapel"*.

Attila's wife Arik Khan (*clean princess*), whom we have mentioned above, accepted the Eastern Roman ambassadors. Attila's wife had a separate palace and her own servants. He was able to accept embassy delegations in his own mansion. (Tolan, 2014, p. 100) Presenting gifts to Arian Hatun, Priskos will be honored by the Han's wife the next day for dinner. (Tellioglu, 2016, p.210) At the same time, it is mentioned that Arikhan Hatunun is a village belonging to itself.

As we mentioned earlier, in the history of Hun, the ruler's wife is the only woman Wang Chao-chun who gets the title of the girl. Hu Han Hsieh states in his letter of thanks to the Khan ruler that it is no longer necessary for the Great Wall to be destroyed and that it would be good to return to the homes of soldiers and officials there. In this period, the Hun empire is weak but the Han empire is strong. This political marriage nevertheless caused a peace treaty between the two empires.

The Hun princess Tu-ku and the son of the North Chou Emperor Yu-wen Yu (T'u-wan-t'u) are married. In 558 he received the title of *"king"* while his wife Tu-ku received the title *"queen"*. (Baykuzu, 2011, p.359)

During the Gokturk period, there was the Po-fu line which accepted the Chinese embassy in Ötüken. Po-fu Hatun, mother of Tonyukuk's daughter, had an opportunity to interfere in government affairs. (Taşağıl, 2018, p.381) Hakan was in possession of the administrative mother Po-fu because she was about to be a child. The lady was unable to dominate the state, the members of the dynasty fell to each other, and the unrest spread throughout the country. (Kafesoğlu, 2008, p.128) Po-fu Hatun, the lady of Bilge Kagan, obeyed to the people with the people of course. Pin-kuo fu-jen (the woman who reconnected the country) was given the title by the Chinese empire. (Taşağıl, 2018, pp. 401-402)

One of the prominent hatuns during the Göktürk era is the L'cheng line. Emancipation of the East Gokturk is the choice of the kagan to go to the throne Ch'i-min Kagan. Since the time of the Lok cheng hat, Ch'u-lo's son Wo-she Sad in the land of the Gokturk is weak and ugly, Ch'i-min's youngest son Bagatur supported Shad. Bagatur Sad took the province (ilig) kagan title through the throne. Thus, the Chinese policy of Il Kagan was to keep China under pressure, but the effect of L'cheng was to reduce pressure on China. L'cheng is a rare princess, who, despite being a Chinese princess, took the title of a lady.

During the Gokturk period, the ruler Mukan Kagan's daughter A-shih-na Chih became the Turkish leader in the North Chou Empress. The Chinese tell the Göktürks that the roads are full of various hazards, and that the bride is not an ordinary bride but a daughter of Mukan Kagan, so she must be very careful and rushed. (Baykuzu, 2011, p.360) A-shih-na Chih played a very important role in the relations between China and Gokturk and had a temple built in China.

Ms. Tu-ku was married to Yang Chien. Tu-ku Lady later became the Sui empress. He watched all the meetings of his wife behind the scenes, and when the emperor made the wrong decision, he sent out the castration of the officials and warned him. Tu-ku Hanim, loved by the Emperor with a great love, does not like to decorate, she lives a simple and simple life, she loved to read. There was a great ability against politics. So the palace called it the "*second yang*". (Baykuzu, 2011, p.364)

The Uighurs strengthened in the time of P'u-sa (630), who defeated the Eastern Gok-Turk army under the command of Kagan Kei-li by collaborating with Tarduş's head, in particular P'u-sa's mother Vu-lo-hun 's seriousness and the rigorous practice of applying the provisions of the custom, the principal was fully engaged. (Kafesoğlu, 2008, p.131) As you can see, they were not just foxes, they had the same say in the motherland. Pusa's mother, who collected the Uighur postural after 630 years, played an important role in the state, and she even managed the courts. In addition to this, we can include the "*Main Sultans*" in Genghis Khan and the first Uighur emperor of the Hitay state. (Ögel, 1971, p.103)

The dress of the princess dressed as a bride to the Byzantine palace led to the ceremonial garment being given the name çiçekion. (Artmanoff, 2008, pp. 307-308). This lady, who was baptized later in the name of Irina, provided an alliance between the Byzantine and the Caspian states, and united against the influx of the Arabs.

In the inscriptions above we mentioned the funeral of a line in the Tonyukuk Inscription. To tell the importance and value of this funeral, "*Kapgan Kağan returned to Tonyukuk after leaving Kyrgyz to command the funeral ceremony upon the death of his lady while he was about to walk on Turgis*" (Tellioğlu, 2016, p.221) .

As you can see, the Turkish chicks and their mothers have had a say on the Turkish states and they have given direction to the state administrations from time to time. At the same time, the Turkish princesses have become sovereign in the coming states and have provided the relations between the two states. Apart from this, the fact that the rare Chinese princesses are the chicks and the sons of the sons are influential on Turkish State relations and Chinese state relations.



CONCLUSION

Pre-Islamic Turkish women In our historical research we tried to evaluate all the data objectively based on the sources. The writings and tombstones, especially the writings, were regarded as the main sources and all the texts that were passed through the women were examined. From these sources we have come to the conclusion that Turkish women have a much more free life than women of other communities and that women within Turkish communities can be seen as sexless and they can take part in men's positions.

We have also tried to examine women in the oral traditions that measure the place of women in the religions on the sanctity of the Turkish women and the people's pulse as the epic / mythology. As a consequence of these results, we have stated that there is no different treatment for the girls because of the holy view of the Turkish women in the religious foundations and that the mythological figures also have a lot of God concepts. In addition, the birth of a woman in the epics, or the granting of a godly power to the woman, shows us the position of the woman in Turkish communities.

While referring to the social lives of women in the Turkish communities, they also provided information about the fact that clothing is more fashionable than other communities. It would be correct to say that they are prominent in their warrior aspects as well as they stand out with their feminine features in this sense of jewelery use. As a matter of fact, Turkish chicks, mothers and princesses are also strong and knowledgeable in the political direction. During this period, the results of the archaeological site studies were tried to be used because of the lack of written resources. Grave stones and female sculptures are examples of these works.

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APPENDIX

Photograph 1: Image of the front of the Höl Asgat inscription depicted together with Kagan, katun and children (Mongolia, Photo: Cengiz ALYILMAZ)



Photograph 2: Umay birkin carrying a stone in his mouth (Golden Crest, National History Museum, Ulaanbaatar - Mongolia, Photo: Cengiz ALYILMAZ, arrangement: Onur ER)



Photograph 3: Image of one of the female sculptures depicted with three-sided crown at its head (Kazakhstan, Photo: DosImbaeva, 2012: 25, edited by Onur ER)



Photograph 4: Image of a woman and servant with a three-parted crown on his bone, with a head on it (Kubatbek TABALDIYEV Archives, Bishkek-Kyrgyzstan, Photo: Cengiz ALYILMAZ, arrangement: Onur ER)



Photograph 5: General image of sculptures belonging to Bilge Kagan (left side) and antique 4 (right side) (National History Museum Ulaanbaatar - Mongolia, photo: Cengiz ALYILMAZ, arrangement: Onur ER)



Photograph 6: The deer belongs to Bilge Kağan, a deer sculpture which is revealed in the excavation made in a very likely grave (considered as a symbol of dentition, motherhood, fertility, abundance and abundance) (National History Museum, Ulaanbaatar - Mongolia, photo: Cengiz ALYILMAZ)



Photograph 7: Image of one of the female figurines unearthed in a (Turkish) era turquoise grave (Zanabazar Museum, Ulaanbaatar - Mongolia, photo: Cengiz ALYILMAZ, arrangement: Onur ER)



Photograph 8: A female sculpture from the Kipchak period in Ukraine (photo: http://g.io.ua/img_aa/large/) (Cengiz ALYILMAZ)



Photograph 9: A woman's portrait on the wall of a temple room in the Beslan

(Photo: Cengiz ALYILMAZ)



Photograph 10: (Kün-Ay) Göktürk (Kök-Türk) sikkesi with Sun and Moon symbol (moon-star as the current saying).

(Photo: G. Babayar, 2007)



Photograph 11: Göktürk (Kök-Türk / Türk) The statue of a man and a woman made of stone on a burial. Kazakhstan, Merke (the headquarters of the Western Göktürks).

(Photo: A. Dosimbayeva, 2006.)



Photo 12: Goddess Umay depicted in the Archeological Museum in Taraz, Kazakhstan.

(Photo: Yaşar Çoruhlu)



Photograph 13: Stone sculptures representing the woman and man on the Göktürk Kurgani. Kazakhstan, Merke, Sulisay 7. Kurgan. Probably the 8th century.

(Photo: Ayman Dosimbayeva, 2013)



Photograph 14: Figures of women (mother goddess) made from soil which is a symbol of fertility (fertility) from Turkmenistan Golden Hill. Bronze devil.

Turkmenistan History and Ethnography National Museum.

(Source of photos museum guide Museum Guide (Historical))



Photograph 15: A silver plate containing a Turkic horse figure from the time of Göktürk.7. The end of the century is the beginning of the 8th century. St. Petersburg, Hermitage Museum.

(Photo: G.Pugaçenkova-E.Hakimov 1988.)