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## THE SECONDARY MAN: "SALUR KAZAN KHAN"<sup>1</sup>

**Z. Görkem DURAN GÜLTEKİN**

*Research Assistant., Ankara Hacı Bayram Veli University, gorkem.gultekin@hbv.edu.tr*  
*ORCID:0000-000-3108-7474*

### ABSTRACT

Turks have an ancient state tradition. Throughout Turkish administration history, many leaders have left an impression with their understanding of administration and personal leadership traits. It is possible to follow the basic policies of the state tradition from the folk narratives, especially the epics. Because epics provide very important data about the religious, cultural, social, economic and cultural characteristics of the period they emerged. It is seen that the succession of the leaders was effected by those around in our written and oral literature. Moreover, the fact that supporting characters come before the main characters with their initiatives and policies is shown in some stories. This situation is exemplified in Dede Korkut Epics, which are considered the milestone of Turkish culture. In Dede Korkut's epics, Bayındır Khan is at the top of the hierarchical order. While Bayındır Khan, the leader of the Oguz beys, remains in the background, his groom Salur Kazan Khan plays an active role and shapes the future of the struggle between Turkish tribes. In this study, the concept of leadership in Dede Korkut Epics and similar stories in Turkish epics, which are specific to Bayındır Khan-Salur Kazan relationship, will be discussed within the framework of administration and political science.

**Keywords:** Administration, Leadership, Turkish Epics, Dede Korkut Epics.

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## INTRODUCTION

Throughout history, whether its organized state structure or the order of its tribal communities, understanding of Turkish administration has always preserved this system through developing within a particular system. We usually observe a charismatic leader in the featuring role and a community that always supports, develops him at the background and becomes prominent from time to time through taking initiatives. This community is comprised of leader's family, friends (his valiants, companions etc.) wise spouse that guides him with her knowledge and spiritual wisdom, an elderly or if such person does not exists, his horses as especially observed in epics.

In addition to historical resources, it is possible to observe the hints of this rooted understanding of Turkish administration within folk stories through most vibrant and richest scenes. Functions of the persons, whom are at the leader's side and that can be specified as deputy administrators/elements, are almost as important as leader. Such that, it is observed that from time to time, deputy administrators become more prominent than the main administrator with the initiatives they have taken. Mentioned situation can either occur under extraordinary circumstances where the leader had to temporarily leave his duty or it can occur as a result of the general administration procedure as seen in Dede Korkut Epics which stands at the core of our study. Even though Bayindir Khan, whom was recognized as "Khan of Khans", was at the top of hierarchy, he was always at the background in epics; the name became prominent in administration was his son in law- Salur Kazan.

Mentioned situation will be addressed in terms of history, administration and sociology through illustrating similar examples in history.

## TURKS' GENERAL VIEW ON UNDERSTANDING OF ADMINISTRATION

Even though there were various titles used for the administrators in Turks before Islam (tanhu, şan-yü, kan, yabgu, idi-kut etc.), the most commonly used title was "khagan" (emperor) (Kafesoğlu, 1997: 267).

Turkish khagan is a special person whom is the owner of "kut" and belongs to dynasty which is considered to be specially chosen by God. In addition to being the owner of happiness, the Khagan is also expected to be the owner of "ülüg, ülüş" (fortune, share) and "küç" (power) (Koca, 2003: 67-68). An ideal administrator rules his land with an understanding of administration based on justice, courage and merit in addition to the above mentioned qualifications.

Administration tradition of old Turks corresponds to "charismatic authority" within Weber's classification. The fact that dominance is linked to "kut" which is granted by God to the administrator and characterization of the administrator as the "God's shadow on earth", exactly coincides with charismatic authority system (Duran, 2013: 10).

On the other hand, since the khagan is responsible to “töre” in addition to God, ruling power of the Turkish khagan is based on a “legal foundation” (Koca, 2003: 68).

Understanding of administration during Islamic period continued to develop in line with same basic principles through shaping with Islamic sensitivities. This new system and understanding of administration made a peak during the Ottoman Empire period (Kafesoğlu, 1997: 365).

Understanding of centralized administration was adopted both during Pre-Islamic and Islamic periods. Nonetheless, understanding of dual organization was very common amongst Old Turks, especially during Pre-Islamic period. Supremacy was given to dominance of one party in this system which is based on the administration of the country’s land through classifying it as east-west, north-south and internal-external. Even this situation brings up the discussions regarding “dual kingdom” from time to time, amongst Turks, there is not a “parallelism” in dominance but the supremacy of one party (Kafesoğlu, 1997: 272,274).

Apart from this dual organization in the administration, administrators whom stands closest to khagan and the ones that can be specified as the secondary man, becomes more prominent from time to time whilst the khagan remains in the background. The most significant example of this amongst Turkish states is the Khazar Khaganship. “Khagan” has been the symbol of dominance of state; in other words, it became the “representative” of state dominance. However, the management of the country is present within the management of the “Bey” and in addition to being the head of all military force; all administrative operations were made upon his orders (Kurat, 2002: 35). As per Togan, the most remarkable qualification of Khazars’ state administration was that the khan, whom is the leader of the country, had a symbolic role since he was not directly involved in administration; and the main ruling power was held by the hakan whom was the regent of hakan but he can be discharged by him. Khazar padishah show up in public only once in four months. He was called as great hakan; he was the one whom guides the armies and administrates the country, declares war and keeps the neighbor kings under his obedience (Togan, 1993: 406).

Apart from the Khazar example, until the democracy was brought in Turkish administration system; in general, it is observed that one man has carried out the administration by actively participating in the process with absolute authority through receiving support from his community.

#### **UNDERSTANDING OF ADMINISTRATION IN DEDE KORKUT EPICS**

Dede Korkut Epics, which is one of the most valuable resources of Turkish culture and literature, narrates the struggles of Oghuzs within themselves and with other tribes. In accordance with the resources referring to Dede Korkut Epics, the geography is Syr Darya and the events reflect the struggles of Oghuzs with Pechenegs and Kipchaks during 9<sup>th</sup>- 11<sup>th</sup> centuries in Syr Darya (Ercilasun, 2002: 25). Those struggles also enlighten the social, cultural and political life in that era.

There is a hierarchal order amongst Oghuz Beys in Dede Korkut Epics. Bayindir Khan, known as “khan of khans”, stands at highest level in administration. Salur Kazan comes after Bayindir Khan in hierarchy. Kazan Bey is the son in law of Khan Bayindir and also he is the beylerbey. Moreover, all Inner Oghuz and Outer Oghuz were linked to Salur Kazan (Ergin, 2005: 23).

Bayindir Khan is known as “son of Kam Gan” and “khan of khans”: *“One day Bayindir Khan, the son of Kam Gan, stood up. Khan Bayindir, khan of khans, welcomed Oghuz beys once a year by giving a feast”* (Ergin 2005: 77). It is important to dwell on the term of “son of Kam Gan”. Dede Korkut Epics belong to Islamic period however; there are also hints of Old Turkish religion in the epics. The ruler has to be the owner of “kut” as per the traditions of Turkish administration. Kut is given to dynasty family which was specially selected and the Turkish khagan has to belong to this family. When read carefully, we can say that, with the impression of “son of Kam Gan”, which is frequently emphasized in the epics, indicates that the power possessed by Bayindir Khan have passed to him from his father.

Bayindir Khan has a unique council and this council has a specific seating arrangement: *“Kara Budak, son of Kara Göne, was standing in front of Bayindir Khan leaning to arch. Bey Yigenek, son of Kazılık Koca, was standing on his left side”* (Ergin, 2005: 116).

Salur Kazan was referred to as “bey of beys”: *“There was not any door or chimney for this in the council of Kazan whom is the bey of beys”* (Ergin, 2005: 225). Furthermore, it is seen that Salur Kazan has a council as Bayindir Khan, such that there is also a specific order in this council and not everyone can enter therein. Salur Kazan is also described as “khan” in epics: *“Khan Kazan, how can I not cry, not shout, I do not have fortune in son I do not have destiny in brother”* (Ergin, 2005: 116).

Oghuz beys first consult to Bayindir Khan for important decisions. Bayindir Khan is in charge for matters such as permission to carry out a raid and booty distribution. Delü Karchar, son of Kam Püre in the Bamsi Beyrek Epic, consults to Bayindir Khan upon not hearing of the fiancé of his sister for years:

“May the life of the Khan’s Majesty be long, if Beyrek had been alive all these sixteen years, he would have reappeared by now. If anyone brings me news that he is alive, I shall give that person a brocaded dress, golden coin. If anyone brings me news that he is dead, I shall give him my sister” (Ergin, 2005: 131). Bayindir Khan steps in to solve the disturbance which occurred due to a blood spilled shirt which is claimed to be belonging to Beyrek (Ergin, 2005: 132).

Permission to carry out a raid was granted to Oghuz beys by Bayindir Khan:

“There was a man there by the name of Kazilik Koja, who was the vizier of Bayindir Khan. When the strong wine had gone to his head, he fell to his large knees and asked Bayindir Khan for permission to carry out a raid on the enemy. Bayindir Khan consented to his request, saying: Go wherever you wish to go” (Ergin, 2005: 199).

Nonetheless, it is seen that Salur Kazan grants permission to raid from time to time: *"To these words of Ters Uzamish, Eghrek could not say anything. A few minutes later, he stood up and asked Kazan Bey's permission to make a raid. The permission was granted"* (Ergin, 2005: 225).

Oghuz beys ask for the approval of Bayindir Khan before starting to an important duty however, afterwards Salur Kazan is in charge of the execution of such duty.

Words and attitude of Salur Kazan is very important for Oghuz beys. Bayindir Khan gives the booties to Begil which were taken from Georgia. Whilst a conversation regarding whether the skill of Begil comes from the horse or in himself:

"Kazan Bey wondered aloud: Is this skill in the horse or in the man? Those present said: It is in the man, my khan. The khan insisted: No. If the horse does not do his work, the man cannot boast. The skill is in the horse. Begil was not pleased with these remarks of the khan. He said: You have pushed us into the mud with the crupper of our horse among all these heroes. He dropped the gifts he had received from Bayindir in front of him, he was offended, and then he left the council" (Ergin, 2005: 217).

Activeness of Salur Kazan reveals itself in every aspect of life. Such that, the house of Kazan Bey is plundered once a year and participating to it is a reputational matter:

"Whenever Üch Ok meets with Boz Ok, Kazan would have his house plundered. Kazan had his plundered again. However Tash (Outer) Oghuz did not come. Only Ich (Inner) Oghuz has plundered. Whenever Kazan had his house plundered, he would hold his wife's hand, leave the house and they would plunder afterwards. Aruz, Emen and other Outer Oghuz beys have heard this, and said, we have always plundered Kazan's house together, why not we would do it together now. Tash (Outer) Oghuz did not come, and became enemies" (Ergin, 2005: 244).

Bayindir Khan was very generous in feasts that he gave after a victory or other pleasant news. He grants beylik, thrones and horses to valiants. In the Epic of Bughac Khan, son of Dirse Khan: *"Bayindir Khan, khan of khans, granted a beylik to son"* (Ergin, 2005: 94). In the Epic of Emren, son of Begil:

"One day a messenger came from Bayindir Khan again asking him to report to the court right away. Begil went to Bayindir Khan's council, presented him his gifts and kissed his hand. The khan entertained him as his guest, rewarding him with a good horse, fine clothes and much gold. Begil was the khan's house guest for three days. One day, the khan said: Beys, let us entertain him now as our hunting guest and feed him with game for three more days" (Ergin, 2005: 216).

Moreover, as seen in the Epic of Bamsi Beyrek, son of Bay Bure, Salur Kazan becomes prominent in meetings and feasts. The conversation which occurred between Bamsi Beyrek and Kazan Bey upon Bamsi Beyrek's arrival to Oghuz lands after many years as a mad minstrel, is remarkable:

"When Kazan Bey heard this, he said: Ho, mad minstrel, what do you want from me? Do you want a tent, or slaves, or money, or gold? I shall give you whatever you wish. My sultan, I wish that you would permit me to go to the wedding feast, where I might have something to eat, for I am hungry, replied Beyrek. Kazan said: The mad minstrel has refused worldly goods, oh, princes. Let my princely authority therefore be his for today. Let him go here among us wherever he wishes" (Ergin, 2005: 145).

Even though Bayindir Khan stands at the highest level in hierarchy in accordance with the examples selected from the epics, it is seen that also Salur Kazan stands at a reputable level, at least as reputable as Bayindir Khan. Despite the Bayindir Khan, khan of khans, remains at the background, it is important that Kazan Bey is seen more actively. Besides, it is clearly seen that, from time to time Salur Kazan overtakes Bayindir Khan by taking initiatives and with his sanction powers on Oghuz Beys. While khan of khans remains in background all the time as a shadow character, how such activeness and effectiveness of the secondary man can be explained? There is a dual organization in Turkish state system. However, there is a main khagan and his effect always makes itself evident. Besides, system of administration in Dede Korkut Epics is different than dual organization. In other words, the state is not administrated through two arms. There is leader that is emphasized as khan of khans. However, the one whom actually carries out the administration with his family, activeness and attitude is the secondary man, in other words, Salur Kazan.

The fact that Bayindir Khan remained in the background also brought up some discussions. Bayindir Khan does not have any son or male relative. He does not step out of his room; moreover he could not be adequately recognized even therein. From this point of view, Faruk Sümer believes that, since the Akkoyunlu dynasties living in the geography of Dede Korkut Epics during that era are from Bayindir tribe, Bayindir Khan might be added to the epics later due to the effects of historical and political conditions. Besides, as per Sümer, it is also interesting that the name of Bayindir Khan's father is Kam Gan instead of a khan name (such as Gokhan). He considers that, it is not very possible for a yabgu family to rule the Oghuzs during XI. century (Sümer, 1999: 384). If Bayindir Khan was added to epics later, it might be considered that a spiritual power was given to him with the title of "son of Kam Gan".

A. Bican Ercilasun is another name supporting the opinion of Sümer. He believes that, the main leader of Oghuzs was Salur Kazan and Bayindir Khan was brought at a higher level due to the effects of historical and political conditions. This is the reason why Salur Kazan carries out the administration more actively in epics. Ercilasun also points out the fact that the Copy of Vatican manuscript is named as «Hikâyet-i Kazan Beğ ve Gayrı» (from the Interview dated 7.01.2016).

#### **AK PADISHAH AND SECONDARY MAN PROBLEM IN THE EPICS OF TURKISH WORLD**

Examples are observed in various epics of Turkish world, where the administrators at higher levels remain at the background as a shadow character. The struggles of Manas Khan and next generations are narrated in Manas Epic, which is the most important epic of Kyrgyz Turks. However, Ak Padishah was occasionally referred and it is emphasized that Ak Padishah stands at a higher level than everyone else. We observe another similar situation in Bashkir Turks' Kusek Bey Epic. In the epic, which narrates the story of Kusek Bey whom struggles to take the revenge of his father, the battles between the tribes end where everyone accepts the authority of Ak Padishah. Above mentioned situation is observed in various epics within the geography of Turkistan. However there is an important distinction therein; the policy of Bayindir Khan in Dede Korkut Epics is within the scope of Turkish töre regardless of the fact that he is a real person or added to epics later due to political effects. Bayindir Khan is a

Turkish khan and acts in a particular way typologically as expected from a Turkish administrator. "Ak Padishah" within other mentioned epics and similar examples is a result of direct interventions in folk texts due to the ideological attitude of Czarist Russia. Therefore, it shall not be relevant to include "Ak Padishah" in the mentioned epics into Turkish administration system nor the administrator model in the Turkish epics.

## CONCLUSION

We can say that the administration system in Dede Korkut Epics depends on charismatic authority as per the examples illustrated from the epics. Salur Kazan exactly portrays a charismatic leader profile with regards to the detailed descriptions and his attitudes in the epics. However, we do not have adequate data for Bayindir Khan whom is emphasized as the main khan.

Bayindir Khan, whom stands at the highest level in Oghuzs' administration hierarchy, is the protector of laws. Salur Kazan undertakes the execution mission and applies the decisions to practice. In addition to that, Kazan Bey's extensive leadership qualifications, his success in managing the crises and the sanction powers are remarkable. Such that, he can take initiatives as much as Bayindir Khan on many subjects and besides, he has a more active role in epics.

On the other hand, considering the dual organization structure in early Turkish states and especially policies of Khazar Empire and the position of khagan, it is observed that there is a system within the understanding of Turkish administration which is similar to the relationship between Bayindir Khan and Salur Kazan. However, the Dede Korkut Epics narrates the story of Oghuzs. When considered carefully, it is not expected to observe Khazar traditions in the organization of Oghuzs. Hence, it is highly possible that Bayindir Khan is added to epics later considering the data within the epics, criticisms regarding historical conditions and arguments in this regard. Such that, since Salur Kazan, whom was illustrated as a secondary man, actively carries out the administration, it is supporting the opinion advocating he is the main khan of Oghuzs.

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