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## **THE IMAGE OF THE GREAT LEADERS: A COMPARATIVE ANALYSIS (ATTILA, ALYP ER TANA AND GENGHIS KHAN)**

**Abstract.** This scientific article is devoted to the study of mythological and typological similarities of the image of great personalities in antiquity, with an emphasis on Attila, Genghis Khan and Aлып Ер Тана. Mythological representations and historical legends about these historical figures attract the attention and interest of many researchers. The purpose of this study is to identify common features and typological similarities in the images of great personalities in different cultures and eras. To achieve this goal, a comprehensive methodological approach was applied, including a comparative analysis of mythological and historical sources, as well as a literature review. Materials and data, such as ancient texts, epics, chronicles, archaeological finds and the results of previous studies, were used to analyze the images of Attila, Genghis Khan and Aлып Ер Тана. The study revealed mythological and typological similarities and peculiarities in the representation of images of great personalities, emphasizing their important role in the formation and regulation of the behavior of people and communities. The analysis of images of great personalities in antiquity helps to reveal the mechanisms of formation of social ideas and ideals, as well as their influence on cultural and historical processes. The results of this study are important for the comparative analysis of cultural and historical phenomena, allowing to identify common features and establish typological similarities. They contribute to a deep understanding of the historical and cultural context in which the images of great personalities were formed, as well as their influence on people's consciousness and behavior. Thus, this article presents an up-to-date study that expands our knowledge about the mythological and typological aspects of the image of great personalities in antiquity, their sphere of influence and significance for the socio-cultural development of humanity.

**Keywords.** Mythological similarities, typological similarities, the image of personalities, ancient personalities, Atilla, Genghis Khan, Aлып Ер Тана

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## **ҰЛЫ ҚОЛБАСШЫЛАРДЫҢ ТҮЛҒАЛЫҚ БЕЙНЕСІ: САЛЫСТЫРМАЛЫ ТАЛДАУ (АТТИЛА, АЛЫП ЕР ТҰҢҒА ЖӘНЕ ШЫҢҒЫС ХАН)**

**Аңдатпа.** Бұл ғылыми мақала ежелгі дәуірдегі ұлы тұлғалар бейнесінің мифологиялық және типологиялық ұқсастықтарын зерттеуге арналған, Атилла, Шыңғыс хан және Алып Ер Тұңға баса назар аударылады. Осы тарихи тұлғалар туралы мифологиялық түсініктер мен тарихи аңыздар көптеген зерттеушілердің назарын аударады және қызығушылық тудырады. Бұл зерттеудің мақсаты әртүрлі

мәдениеттер мен дәуірлердегі ұлы тұлғалардың бейнелеріндегі жалпы белгілер мен типологиялық ұқсастықтарды анықтау болып табылады. Осы мақсатқа жету үшін мифологиялық және тарихи дереккөздерді салыстырмалы талдауды, сондай-ақ әдебиеттерге шолуды қамтитын кешенді әдіснамалық тәсіл қолданылды. Ежелгі мәтіндер, эпостар, шежірелер, археологиялық олжалар және алдыңғы зерттеулердің нәтижелері сияқты материалдар мен деректер Аттила, Шыңғыс хан және Алып Ер Тұңға танның бейнелерін талдау үшін пайдаланылды. Зерттеу ұлы тұлғалардың бейнелерін ұсынудағы мифологиялық және типологиялық ұқсастықтарды анықтауға мүмкіндік берді, олардың адамдар мен қауымдастықтардың мінез-құлқын қалыптастыру мен реттеудегі маңызды рөлін атап өтті. Ежелгі дәуірдегі ұлы тұлғалардың бейнелерін талдау әлеуметтік идеялар мен идеалдарды қалыптастыру тетіктерін, сондай-ақ олардың мәдени және тарихи процестерге әсерін ашуға көмектеседі. Бұл зерттеудің нәтижелері мәдени және тарихи құбылыстарды салыстырмалы талдау үшін маңызды, бұл жалпы белгілерді анықтауға және типологиялық ұқсастықтарды анықтауға мүмкіндік береді. Олар ұлы тұлғалардың бейнелері қалыптасқан тарихи және мәдени контекстті, сондай-ақ олардың адамдардың санасы мен мінез-құлқына әсерін терең түсінуге ықпал етеді. Осылайша, бұл мақала ежелгі дәуірдегі ұлы тұлғалар бейнесінің мифологиялық және типологиялық аспектілері, олардың әсер ету саласы және адамзаттың әлеуметтік-мәдени дамуы үшін маңыздылығы туралы білімімізді кеңейтетін өзекті зерттеуді ұсынады.

**Кілт сөздер:** мифологиялық ұқсастықтар, типологиялық ұқсастықтар, тұлғалар бейнесі, ежелгі тұлғалар, Аттила, Шыңғысхан, Алып Ер Тұңға

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## **ОБРАЗЫ ВЕЛИКИХ ВОЖДЕЙ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ (АТТИЛА, АЛЫП ЕР ТАНА И ЧИНГИЗХАН)**

**Аннотация.** Данная научная статья посвящена изучению мифологических и типологических сходств образа великих личностей в древности, с акцентом на Аттиле, Чингисхане и Алып Ер Тана. Мифологические представления и исторические легенды об этих исторических фигурах привлекают внимание и вызывают интерес многих исследователей. Цель данного исследования заключается в выявлении общих черт и типологических сходств в образах великих личностей в разных культурах и эпохах. Для достижения этой цели был применен комплексный методологический подход, включающий сравнительный анализ мифологических и исторических источников, а также обзор литературы. Материалы и данные, такие как древние тексты, эпосы, хроники, археологические находки и результаты предыдущих исследований, использовались для анализа образов Аттилы, Чингисхана и Алып Ер Тана. Исследование позволило выявить мифологические и типологические сходства в представлении образов великих личностей, подчеркнув их важную роль в формировании и регуляции поведения людей и общностей. Анализ образов великих личностей в древности помогает раскрыть механизмы формирования социальных представлений и идеалов, а также их влияния на культурные и исторические процессы. Результаты данного исследования имеют значимость для сравнительного анализа культурных и исторических феноменов, позволяя выявить общие черты и установить типологические сходства. Они способствуют глубокому пониманию исторического и культурного контекста, в котором формировались образы великих личностей, а также их влияния на сознание и поведение людей. Таким образом, данная статья представляет актуальное исследование, которое расширяет наши знания о мифологических и типологических аспектах образа великих личностей в древности, сфере их влияния и значимости для социокультурного развития человечества.

**Ключевые слова:** мифологические сходства, типологические сходства, образ личностей, древние личности, Атиллы, Чингизхан, Алып Ер Тана

## **1. Introduction**

Mythological stories and legends about great personalities in ancient times have always aroused our interest and admiration. However, it often turns out that many of these stories have amazing similarities and common features in the image of great personalities of different eras and cultures. The names of such historical figures as Attila, Genghis Khan and Aлып Ер Тана attract the attention and admiration of many researchers. It should be noted that mythological representations and images of great personalities in ancient times played an important role in the formation and regulation of the behavior of people and communities. Myths were the primary form of normative regulation, the impact on people's behavior. Man resorted to myths to find protection from the hostile forces of nature and neighboring tribes. Mythological prescriptions, embodied in the images of gods, demigods and heroes, became a standard for imitation.

The study of mythological and typological similarities of the image of great personalities such as Attila, Genghis Khan and Aлып Ер Тана is important not only from a cultural, historical, but also from a social, and psychological point of view. Understanding what images and ideals were formed around these historical figures will help to reveal the mechanisms of formation and regulation of social behavior and ideas in antiquity. In addition, this study is relevant for the comparative analysis of cultural and historical phenomena. The comparison of mythological stories and images of great personalities of different cultures and eras allows us to identify common features and establish typological similarities. This contributes to a deeper understanding of the historical and cultural context in which these images originated, as well as their impact on people's consciousness and behavior.

Mythology turned out to be an integral and important part of influencing the consciousness and subconscious of people, directing their behavior. From the earliest times, myths have become a powerful means of normative regulation in primitive societies. However, mythology was not limited to this, it continued to exist for thousands of years, undergoing changes in its content and methods of creation, as well as in the resulting stimuli for the desired behavior. Humanity, unconsciously, continuously created new myths that aimed to consolidate society and develop rules of purposeful behavior that would contribute to the formation of a certain mentality within the community, people, state and even civilization as a whole. Mythological stories and legends not only inspired and gave meaning to life, but also served as the basis for the formation of collective values, norms and traditions (Lukasheva, 2012:5-6).

Thus, the study of mythological and typological similarities of the image of great personalities in antiquity, with a focus on Attila, Genghis Khan and Aлып Ер Тана, is an urgent research direction that expands our knowledge of ancient cultures, their ideas of greatness and their influence on the formation of social norms and values.

The purpose of this article is to examine the mythological and typological similarities in the images of Attila, Genghis Khan and Aлып Ер Тана, great personalities from different

eras and cultures of antiquity. By analyzing mythological and historical sources, as well as a literary review, we strive to identify common features and images that have formed around these historical figures.

## **2. Materials and methods**

### **2.1 Research methods**

In this study, a comparative analysis of mythological and historical sources was applied, as well as a literary review to identify typological similarities and images of great personalities in antiquity, including Attila, Genghis Khan and Aлып Er Tana. In the course of the literary review, previous studies on Attila, Genghis Khan and Aлып Er Tana were studied, the analysis of the most significant works and theories related to the mythological and typological aspects of the studied personalities was carried out, and similarities and differences in the representation of images of great personalities in various cultures and historical periods were revealed. Archival sources containing ancient texts, epics and chronicles, literary works telling about the life and work of Attila, Genghis Khan and Aлып Er Tana, as well as archaeological finds and artifacts related to the studied personalities were used as materials and data for the study.

### **2.2 Material description**

Mythological representations and legends about great personalities in ancient times played a significant role in the formation of cultural and historical narratives. In various civilizations of antiquity there were images of outstanding personalities who became a source of inspiration, wisdom and heroism for their compatriots. These images embodied the ideals and values of society, and their mythological legends and legends were passed down from generation to generation, strengthening the identity and consciousness of people.

The theme of mythological and typological similarities of the image of great personalities in ancient times is the subject of interest of many researchers. In his work, White J.J. (White, 2015) explores common mythological themes and symbols that are found in various cultures of the world. He describes the concept of a "hero-traveler" and analyzes mythological stories, including biographies and exploits of great personalities such as Hercules, Odysseus, Buddha and others. This work is a classic study of mythological archetypes and their connection with great personalities.

The role of myth as a means of influencing people's consciousness is confirmed in the words of B. Malinovsky, who believes: "Myth is not fiction... this is a living reality that... it originated and existed in primitive times and has since continued to influence the world and human destinies" (Borko, 2005:10-18). B. Malinovsky considers myth as an integral part of human civilization, a pragmatic charter of primitive faith and moral wisdom. Mythological representations and images of great personalities, such as Attila, Genghis Khan and Aлып Er Tana, become a powerful tool with which mythology influences people's consciousness and forms their moral attitudes and values. They penetrate into the very depths of the subconscious, influencing the perception of the world, the formation of behavioral models and cultural attitudes.

Professor Slantchev B.L. (Slantchev, 2005) gives examples of raids by steppe peoples-horsemen, such as Attila and the Huns, Genghis Khan and the Mongols, as well as Tamerlane, who terrorized various regions and empires. He notes that although these great

personalities were cruel and bloodthirsty, they were not just mindless destroyers. They used strategic coercion to force their opponents to surrender unconditionally. The professor notes that Genghis Khan, for example, showed tactical flexibility and strategic coercion. He devastated cities that resisted, but spared those that capitulated. Sometimes he even made diplomatic attempts before the attack. This observation indicates that brute force was an instrument of influence and demonstration of power, which helped him achieve his strategic goals.

It is interesting to note that the Mongols also used the tactic of withdrawing prisoners from previous raids in front of their army to prevent further resistance. This allowed them to subdue and control their opponents, strengthening their position in the conflict.

Thus, considering the mythological and historical examples of great personalities, such as Genghis Khan, allows us to see how strategic coercion and the use of brute force can influence the outcome of conflicts and influence the behavior of opponents. This opens the way to a deeper understanding of the role of mythology in shaping the images of great personalities in antiquity.

### **3. Discussion**

The mythology and history of ancient peoples are shrouded in mystery and romance, and their legendary heroes have left traces in the cultural heritage, permeating sagas and poems. One of such epic sagas is "Alyp Er Tana" - a work that tells about the bravery, greatness and martial art of the ancient Turkic tribes. Only fragments of this saga have reached us from mythical and historical sources, but even they allow us to immerse ourselves in the ancient world and understand the art of words and epic images inherent in that time. The saga "Alyp Er Tana" is a heroic poem that tells the chronicle of ancient Turkic tribes based on legends and historical sources. Only the plot and individual fragments of this saga have reached us. Nevertheless, from the verse lines preserved in the form of an excerpt, you can tell a lot about the art of the word of that era. The main character of the saga - Alyp Er Tana - is a legendary historical figure. In the saga, he is a visionary leader of ancient Turkic tribes, a brave hero led by thick hands.

In honor of the commander of the Turanian army Er Tan, the ancient Turkic word "alyp" ("giant") was added to the saga. "Alyp" is an official title assigned to military heroes in ancient Turkic times. In the concept of Turkic tribes, the word "alyp" is er, batyr, hero. It is known that this military title was widely used, especially under the Turkic Khaganate. The Turks used the word "giant" to address their heroes.

Analyzing the saga of "Alyp Er Tana" and studying historical sources, we can notice interesting typological similarities with other great personalities of antiquity, such as Attila - "emperor, king of the Huns", and Genghis Khan - the great conqueror and organizer.

"Since the beginning of 435, Attila officially assumed the title of emperor and began to call himself "tsar emperor" or "emperor, king of the Huns." With this title, he showed that he considers himself as the founder and leader of a large federation of autonomous countries and peoples created under the auspices of the Huns. All the khans subject to him, the kings of the vassal Germanic peoples, the kings of the Scythian peoples and the leaders of other vassal tribes swore a solemn oath of allegiance to him. But Attila soon had the opportunity to once again be convinced of the treachery of Theodose and his advisers (Tomskey, 2014).

This testifies to his desire to become the founder and leader of a large federation of autonomous countries and peoples, under the auspices of the Huns. The khans, kings and leaders of other vassal tribes subject to him swore an oath of allegiance to him, just as Aлып Ер Тана was the commander of the Turanian army and received the honorary ancient Turkic title "алып" - giant. Both heroes embody military qualities and leadership abilities, led by which they led their peoples to victories and successes. Just like Genghis Khan, Aлып Ер Тана became a symbol of valor, devotion and perseverance. Genghis Khan, as a great organizer, attached great importance to moral requirements, such as loyalty and devotion, and despised treason, betrayal and cowardice. Aлып Ер Тан, in turn, was the embodiment of the same virtues that he valued and encouraged, and the vices that he despised were treason, betrayal and cowardice. Both heroes singled out and rewarded those who remained faithful to the end, proving their belonging to a certain psychological type.

For instance, while Genghis Khan is widely recognized as a significant historical figure, scientific and literary works diverge in their portrayal of his legacy. One of side literature idealizes the Great Khan, emphasizing his strategic prowess, leadership, and historical significance. Conversely, other sources critically assess his power, characterizing them as acts of extreme violence and depicting him as a cruel and ruthless conqueror (Shokaev, 2023:163).

Kazakh historic writer M.Magauin, who asserts that `there is no doubt that Genghis Khan was the first quarter of XIII century, restructured the entire Eurasian space under his authority and whose consolidated and strategically directed legacy laid the foundation for a radically different configuration of the known world in subsequent eras – is one of the most exceptional figures in human history` (Magauin, 2023). In other version of work `the fault of Genghis Khan` of M.Shakhanov, he wrote about his cruelty and he killed even toddlers, women and old people. We consider that every nation or person can comprehend every detail in order to their mindset and vision.

"Genghis Khan was not only a great conqueror, he was also a great organizer. Like any large-scale state organizer, he was guided not only by the narrowly practical considerations of the current moment, but also by well-known higher principles and ideas combined into a coherent system... (Trubetskoy,1999).

Genghis Khan made certain moral demands on his subjects, starting with the highest nobles and military leaders and ending with ordinary soldiers. The virtues he most valued and encouraged were loyalty, loyalty, and fortitude; the vices he most despised and hated were treason, betrayal, and cowardice... after each victory over some king or ruler, the great conqueror gave the order to execute all those nobles and confidants who betrayed their master... Conversely, after the conquest of each new kingdom or principality, Genghis Khan showered rewards and brought closer to himself all those who remained loyal to the former ruler of this conquered country until the very end, loyal even when their loyalty was clearly unprofitable and dangerous for them. For by their loyalty and steadfastness, such people proved their belonging to the psychological type on which Genghis Khan wanted to build his state system. People of such a psychological type valued by Genghis Khan put their honor and dignity above their security and material well-being (Kokumbaeva, 2020:62-69).



Of the common features that unite the images of Attila, Genghis Khan and Aлып Er Tan, it can be noted that they have names originating from the people, which adds a mythological shade and connects them with the history and culture of their peoples. Attila, the leader of the Huns, became a real disaster for Europe, hastening the process of the fall of the Roman Empire. Contemporaries called him "The Scourge of God" and "The Destroyer of Europe." There were legends about his cruelty, which he strongly supported. Genghis Khan is a title that Temujin appropriated to himself in 1206 after the unification of the Mongol tribes. "Genghis Khan" comes from the Mongolian language and means "great Khan" or "lord of water." This name speaks of his role as the unifier and head of the Mongolian people. It is known that "Aлып Er Tana is a legendary ruler, hero of the Turkic country, whom the Persians also call Afrasiab"" During the war between the Turanian and Iranian countries, the giant ER Tonga led the Turanian army many times and won amazing victories many times. Firdousi talks about this extensively in his famous "Shahnama". The hero of the Turan country, "Aлып Er Tana, was named by Afrasiab in his saga the great smar (Khamidova, 2022:1-6).

Thus, the presence of names originating from peoples reinforces the mythological significance of these personalities and asserts their role as significant and influential figures in the culture and history of their peoples.

According to the first Kazakh historian Haidar Dulati, the chronicle of Atatek Aлып Er Tan batyr, Afrasiab, looks like this: "Afrasiab's father is Pishen (Beshen), Pishen is the son of Dada Nishin, Dad Nishin is the son of Tura, and Tursa is the son of Afriddun." These data are given according to the book "historical-and guzida". This was taken from the work of Khoja Rashidaddin Fazlallah "Majma tovarich".

Aлып Er Tana had four children. These are: Barshan, Karakhan, Shide, Alak. Speaking about the fact that the atatek Aлып Er Tanai descended from ancient Turkic tribes, N. Ya, Bichurin said: "... Tun Shehu Khan was a hero whose every war ended in victory. Well, his grandson Nishu was crowned in the 630s, nicknamed Tun aleu (Tonga alp) Valiba Dulu Khan".

Attila figures, and is also one of the main characters of the Scandinavian sagas and in the German epic. Western epic tales reflect real historical events and personalities, such as the Great Migration of Peoples and the Huns. "In eddic songs, in particular, The Saga of the Velsungs, the Saga of Tidrek, Atli appears more often as a negative person." Unlike the Scandinavian sagas, Attila is a positive hero in the Germanic epic tales, especially in the "Song of the Nibelungs" (Behjat, 2021:53-78). In this work, he is shown as a rich, powerful, kind, hospitable ruler, which is characteristic of a courtly hero, but at the same time, Etzel is passive and not interested in what is happening, pushed into the background.

According to R. de Haas (2018), medialised poetry can affect the content, form, and performance space of oral recitations, potentially prompting reinterpretation and re-enactment of the original poem. P. Middleton (2019) observed that poetry written and disseminated in the 21st century depends on digital media, with profound consequences for every aspect of its composition, performance, and reception. He argued that understanding this influence, alongside studying earlier transformations in communication technologies, could facilitate better digitalisation of both contemporary and classical texts. (Zhao, 2024)

Analyzing the above images of great personalities of antiquity, such as Atilla, Genghis Khan and Aлып Er Tana, it is possible to identify some mythological and typological similarities.

1. All three personalities were great conquerors and emperors who sought to create and expand their empires. Atilla considered himself the founder and leader of the Hunnic empire, Genghis Khan conquered vast territories and created a powerful Mongol empire, and Aлып Er Tana led the Turanian army and won victories in the war with the Iranian countries.

2. All three personalities possessed great organizational abilities. They controlled not only the army, but also the political and social structures of their empires. Genghis Khan, for example, built his state system on certain principles and ideas, and Aлып Er Tana was a legendary ruler and hero of his country.

3. A common aspect for all three personalities was to attach great importance to loyalty, devotion and perseverance. Genghis Khan made moral demands on his subjects, valued loyalty and despised treason and betrayal. Aлып Er Tana was also known for his loyalty and devotion to his country.

4. Mythological associations, since Aлып Er tan was named Afrasiab in the saga about him, which indicates his legendarity and connection with mythological representations. It is also mentioned that Aлып Er Tana and his descendants descended from ancient Turkic tribes, which may relate to mythological legends and traditions.

The images of Attila and Aлып Er Tan have similarities in that they are both legendary leaders, personifying strength, cruelty and conquering intentions. Their names and origins are associated with the people from which they came, and add a mythological connotation and symbolic significance to their images. Both Attila and Aлып Er Tan are portrayed as powerful generals ready to shed blood in battles, and their brutality becomes part of legends and historical lore, reinforcing their reputation as relentless destroyers.

Thus, these great personalities of antiquity demonstrate similarities in their role functions as conquerors and emperors, as well as in their leadership qualities, values and connections with mythological representations.

#### **4. Results**

The mythological and typological similarities of the images of great personalities in antiquity, such as Atilla, Genghis Khan and Aлып Er Tana, are an interesting topic for research. Although these historical figures belong to different cultures and eras, they have some common features and symbolic meaning.

Atilla, also known as Atilla the King of the Huns, was a great military leader whose name is associated with unrelenting strength and cruelty. His image in mythology became the personification of fear and horror associated with invasion and destruction. Attila's magnificent military prowess and his ability to unite the tribes of the Huns under his rule made him a legendary leader (Chernykh, 2008:36-53).

Genghis Khan is one of the greatest and most famous historical figures in the world. He was the founder and the first khan of the Mongol Empire, which became the most extensive empire in the history of humanity. The image of Genghis Khan is associated with his extraordinary charisma, military genius and the ability to unite disparate tribes under one banner. His personality and achievements embody strength and greatness.



According to his legend, Alyp Er Tana is the ruler of the Turan country and a symbol of the Saka saga. He also represents power and heroism, the defense of his people and the battle with enemies. Although historical information about Alyp Er Tana is limited, his image embodies courage and fearlessness in front of enemies, like other great personalities of antiquity.

These images of great personalities in ancient times reflect common mythological and typological motifs associated with the concepts of strength, courage and leadership. They become symbols and heroes, inspiring their peoples and transmitting values and traditions through generations. The study of these images allows us to better understand the history and culture of ancient peoples, their ideas about the greatness and influence on the development of human civilization. It is important to note that history and mythology are complex and multifaceted aspects of the culture of each nation. Research in the field of mythological, typological similarities and images of great personalities requires a deeper analysis, taking into account various sources and opinions and are based on reliable facts and evidence.

## **5. Conclusion**

In conclusion, it can be noted that the mythological and typological similarities of the images of great personalities in antiquity, such as Atilla, Genghis Khan and Alyp Er Tana, represent a significant research topic. Despite the fact that these historical figures belong to different cultures and epochs, they have common features and symbolic meaning.

Atilla, Genghis Khan and Alyp Er Tana embody the ideals of might, power, charisma and leadership. Their images are associated with greatness and military exploits that have left an indelible mark on history and mythology. They have become symbols of strength and courage, inspiring their peoples and influencing the development of their cultural and social structures.

Studying the mythological and typological similarities between these great personalities allows us to better understand the common motives and symbols that are present in different cultures and eras. These images serve as an important component of the collective memory of peoples, helping to preserve and transmit their historical heritage and values.

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