

Which one is the Basic Source! The Cyclop of Homer or the Cyclop of Dede Korkut (Tepegöz)? The Second Part*

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Abstract

Background: The Book of Dede Korkut is one of the most important sources reflecting our own culture to the present day. For now, there are two samples of these due epics conveyed to our present day. One of them is Ettore Rossi's Vatikan Sample and the other Heinrich Friedrich von Diez's Dresden Sample. Diez was the first person realizing the first detailed study, putting the copy of this study in the Library of Berlin and translating Tepegöz into German after having identified the due sample in the Royal Library of Dresden.

Diez had translated Tepegöz from the language of the Ottoman's into German and compared Tepegöz and Homer's Epic of Polyphem in utmost detail in his work called *Denkwürdigkeiten von Asien*. As a matter of fact, this present text is the translation of Heinrich von Diez's work named *Denkwürdigkeiten von Asien*.

Objective: The handwritten work known as the Dresden Sample was named such because of being found in the Royal Library of Prussia being the old name, The Public Library of Dresden being the new name of the library today. At the beginning Diez had introduced the due sample with a manuscript and published the first part of his work called *Denkwürdigkeiten von Asien* in 1811 and later in 1815 he published the second part of it in "Kitab-ı Dede Korkut Âla Lisân-ı Tâife-i Oğuzan" in other words, in the 8 th chapter of the Dresden Sample "The Epic where Basat killed Tepegöz" takes place. Here Tepegöz was narrated from his birth to death. Alike this due epic there is also the Polyphem Epic belonging to Homer. This work of Homer is more superficial. In his argument Diez claimed that the Polyphem Epic was inspired by the Tepegöz of the Oghuz by putting forward the evidences. All the claims he had put forward had very serious and strong background.

Results: In the Dresden Sample, in other words in "Kitab-ı Dede Korkut Âla Lisân-ı Tâife-i Oğuzan" there are twelve epics. And one of the twelve epics is the one ordered in the 8 th place called "The Epic Where Basat Killed Tepegöz". The due epic had been the center of arguments. Because there was another epic alike this and this was the Polyphem Epic of Homer. Diez had compared both of the works, put forward all their details and at the end had come to the conclusion that the Tepegöz of the Oghuz was more original from his birth to death, that it had much stronger roots and eventually had proven that Homer claimed the work as his own by giving all the necessary evidences.

Key words: Heinrich Friedrich von Diez, Tepegöz, Homer, Cyclop, Polyphem.

INTRODUCTION

Tepegöz or Cyclop? Part II is the continuing part of the work we published before (the first part of it was published by us again in the same journal). The due part was presented as a report at the place footnoted below. By translating an argument of a foreign language into Turkish personally it has been achieved to inform the Turks and especially the Turkish academic staff about this subject. In the same way all the information gathered and the opinions of the experts on the subject had to be translated again into foreign language as a matter of necessity. Only in this way would the foreign academic staff learn about what the Turkish people and the Turkish academic staff think and how they evaluate the events related. Because it cannot be expected from a foreigner to understand our own unique culture perfectly. So as a matter of fact we will also have something to say about this.

For this reason, it has become very important for this work to be translated into the foreign language. Because of this we wrote the second part of the manuscript, (the first part was published before by us) after having improved it and having given a lot more details.

Now, if we consider the contents of the narration, which is the subject matter of today's literature, they will find it rather strange to face a Tepegöz under the Oghuz's in the rear parts of Asia; in other words, beyond Amu Darya, because this was considered as a fable creature that was sought only in ancient Greeks.

The Greeks mention three types of Tepegöz which is assumed to have one round eye in the middle of their foreheads. They are introduced to us as extraordinary two-hundred-foot giants like in Polypheme as holding sticks longer than the highest mast. They are described as very wild and brutal human beings who respect no laws or traditions or religion. In actual fact, due to these features, the expression "living like Cyclop" was derived for merciless humans who did not respect laws, traditions and religion; and this expression has become a proverb through time. This feature was the one single common feature of the three Cyclops, more or less.

In the first of these three Cyclops in question, three Cyclop examples are mentioned as Arges, Brontes and Steropes. According to the narrations, Coelus and his spouse Earth God gave birth to them. These were not considered as gods but were equal to gods. They were bound by their father Coelus, and were thrown to Tartarus; however, Jupiter saved them. In turn, they showed their gratitude by beating the wand that stroke a thunderbolt Jupiter. These three Cyclops, which were also known as Arges, Brontes and Steropes, served as voluntary ironmonger apprentices for the volcano. They even had a workshop on the Lypara island. However, since they had prepared the lightning-striking wand, they were killed by Apollo.

However, we do not have anything to do with these mythological Cyclops here. No one knows what they should think about this narration, and how to make a deduction from it though. These were merely used as empty names by Greek poets. The Greeks used these names as they wanted in various times -in the same way as the Roman poets- who succeeded them. This is obvious in his works. No doubt, certain traditions and traces are hidden beyond these, which were brought by them or by their descendants to Greece from the occident in their travels. However, these traditions and the traces are not recognizable any more, partly due to the changes in names, and partly due to the new forms that are transferred from the Greek language, and arbitrary additions and aberrations by authors. For this reason, trying to convert the ancient events or personae into their initial forms in our present day would be a vain effort. Therefore, it is necessary to leave the issue of what should be understood by the so-called giants that were traitorous in human form mentioned in this narration should be left in the form that was indicated by Macrobius and Cicero. Namely, they were perceived to replace gods because they denied them and were therefore killed.

The second type Cyclops that are mentioned in Greek Mythology is the construction employees that built gigantic structures. There was a city that was named Tirynthis in the country of Argos. According to the narrations, this city was built by seven Cyclops that were brought by Proatus from Lycien. Even the smallest parts of the walls that surrounded the city were made from stone, which could not be pulled even by a couple of strong animals. It is also accepted that the walls of the city of Mycene were also built by them. In addition to this, Strabo named even the three labyrinths that were built within the caves of Nauplia as Cyclop's works and assumed that this labyrinth was also made in this way. In this sense, when something extraordinary, admirable and surprising occurs, this is called "*playing the Cyclop*." Nothing was mentioned about the monstrous side of these humans or creatures or about their single-eyed sides. It seems that these were merely considered as giants. This is the only side they have in common with the Cyclops in mythology.

The Albanians, who lived between the west of Iberia and the east of the Caspian Sea may also be taken into account. Because of their being tall and living on farming and livestock, they were given the title "*Living like Cyclops*". As a result, as the Cyclops were considered as eaters of human flesh, many of the Scythens who lived in the north were also named as eaters of human flesh and were accused for this only because they lived in the north. Only for this reason, many of these people were called as "Cyclops". As the narration is merely about the general ideas that were left by certain people, the Cyclops that are mentioned in the second narration are more related with the names rather than the events. For this reason, the work of one single person comes to the forefront with which a comparison may be made with the Tepegöz of Oghuz people, which is the third one of Homer's Cyclop, which was named as "Polypheme". When this Cyclop, and the other Cyclops that are considered to have lived on the islands of Trinacria or Sicilian are brought side by side, these may be thrown into second class as they were not defined by Homer and were not depicted as "*creatures*" by any other author. According to many previous news, the Sicilian Cybopes were the first inhabitants of the island, and it was possible that they came from Peleg in Italy approximately one hundred years later, and then they were the oldest natives (*aborigines*) in the island by the Phoenicians, which overlap with these opinions. These locals that were mentioned above continued to live around Mount Etna in the cliffs of Lillybae¹ bays. They adopted the idea of melting iron due to the eruption of Etna volcano. In this way, it is generally accepted that volcanoes were the first blacksmith apprentices, in other words, they were the Cyclops that processed iron for the first time as seen in Cyclop examples. Although it is not accepted by many people, the only thing that is extraordinary about their outer look is the enormous leg bones of them that were found in different graves. At least this situation, in other words, their being in gigantic size, caused that they were named with the same name as the Cyclopes given in the second type of example. The cliffs, which were called as *Cyclopus scopuli*, where Cyclops lived, are called as Faraglioni today. These are the three rocky cliffs located on the eastern coast of Val di Demone towards the north of Catania.

The Cyclop of Homer or the Cyclop of Dede Korkut (Tepegöz)?

In this respect, let us analyze on which points these two Cyclops of Oghuz and Homer overlapped, and on which point Homer should be completely silent. Because we have more knowledge on Tepegöz than Polypheme here.

1. One day, a shepherd arrives with his herd at a water source where fairies come together (with the word "shepherd" we should consider a man who was respected much in ancient times) and has an intercourse with one of the fairies by force. The fairy gives birth to a male baby who had a gigantic size and a giant eye on his head, who was therefore called as Tepegöz.

Homer did not report anything about Polypheme's family tree other than his being the son of Neptune. Some people claim that Cyclop was born from a fairy that was called Neptune, Thoosa or Amphitrite, while some people say that Elatus was born from Stilbe or Amynone. Although the son of Elatus was one of the Argonauts, he must be a human just like any others as he found a place in the ship.

2. When the Oghuz Beys found the newborn boy, i.e. Tepegöz, by the water source where his fairy mother wrapped him after birth, one of them, Aruz Koca, took him to raise with his son Bissat. Even the nannies to whom the boy was given to feed died with his strong sucking. In this respect, they had to feed him in other ways. When he grew up, he started to eat the noses and ears of other boys when they were playing. Tepegöz were then exiled from his home. This period was completely skipped in the Polypheme of Homer and by the others.

3. After Tepegöz was banished from his home by the Oghuz's, his mother appeared to give him a ring to be worn on his finger to make him invulnerable to wounds that would be caused by swords or arrows. Left to his own destiny, he then resided on the high mountain that was called Karadag and made a living with waylaying.

In Polypheme, on the other hand, nothing is known about his being invulnerable. The common point shared by Tepegöz and Cyclop is that Cyclop lived in the mountains like him and was illegal or lived a life *that was specific to Cyclop*.

Plato believes that Cyclops were placed in high mountains mainly because they lived in the tops of these mountains because of the fear of being caught in the floods in the Great Deluge. He also believes that they were settled on the outskirts of the mountain and then on the coastal areas of the sea. However, this belief of Plato contradicts with the flow of history. If we are to name the reasons of this contradiction; we must state that, if Cyclops had been inhabited on inaccessible mountains to protect themselves by the chase of people, then we were to look for their lifestyles only in the wild nature (not on the coastal areas).

4. Tepegöz attacked people and animals and ate them to feed. The Oghuz's came together to destroy him seven times. However, every time they came together, they were all defeated. With one single tree, which he took off the ground, he killed between fifty or sixty people at one time, just like the case in Greek Cyclop, who had a wand made from a mast in his hand. The arrows, swords and spears were very ineffective and were torn away when they hit his body.

These attacks were never mentioned in the Polypheme. Rather, the other residents of the island of Trinacria were introduced as his friends. With his companions, even Ulyases did not have the dare to make such an attack against him.

5. Since the Oghuz's were not able to find a solution about Tepegöz, they tried to negotiate. At the beginning, Tepegöz asked for sixty people a day to eat. However, later, as a result of bargaining between them, he consented to two people and five-hundred sheep provided that they were handed to him on the island every day. It was also necessary that they appointed two Oghuz people as servants to cook these people and animals they gave him.

On the other hand, we do not have any information other than the usual feeding of Polypheme. Namely, nothing is known on this side other than the narrations that were recorded by Homer; innumerable sheep and goat herds, and especially that he fed on milk and cheese, drank wine, and ate the grains that were grown on the island, and the privilege of eating two of Ulysses' twelve friends in the morning and evening each time they came to his den without waiting for them to be cooked.

6. This agreement was obeyed and fulfilled by Oghuz's until one day an old woman was asked to sacrifice his second and last son to Tepegöz although she had sacrificed the first son to Tepegöz previously. This woman in question complained to Bissat, who was grown up with Tepegöz for some time, and who was raised by a lion before. He decided to save Oghuz's from this monster despite the oppositions of his mother, father and all Oghuz Beys. He wore his arrow and sword and went to the cliffs where Tepegöz lived. He approached Tepegöz from behind and started to throw arrows. However, he was throwing his arrows in vain. Tepegöz did not see him until the last arrow fell before him. Soon he took Bissat and took him into the cave enthusiastically to fry for dinner.

Ulysses, on the other hand, had entered the cave only because of curiosity when he was traveling with his friends when he came to Trinacria when Polypheme was not around. However, no one had dared such a malign action against Cyclop. Only this side of Ulysses coincides with Bissat. Namely, the fact that they were kept in the cave and had to think only about salvation was common in both narrations.

7. After Bissat fell to the position of being a defender rather than an attacker, he learnt from the two servants of Tepegöz that he could only be injured through his eyes. He heated up a large knife (a war knife) on the fire and waited till Tepegöz slept to burn and remove his eye. Tepegöz screamed in such a way that the mountains echoed.

Here, we are able to see the aspects which overlap with what Bissat and Ulysses did. Because we see that when Ulysses was imprisoned in the cave, he put an olive branch to the fire, and when it was almost burnt, he put it into the eye of Polypheme when he was sleeping, and Cyclop echoed on the cliffs.

The thing that seems really typical for Cyclops and Polypheme in Tepegöz is that both of them did not feel any pains after the first one, in other words, after the burning and taking out of the eye, which made both of them to scream.

A question was put forward asking why Ulysses did not kill Polypheme instead of removing his eye. The answer of this question is kept as a secret in Homer himself. Because, since they knew that Ulysses and his friends were not able to lift the rock covering the entry of the cave, Polypheme was expected to be alive. However, there were no rocks like this in front of the door of Tepegöz. For this reason, since Tepegöz was only vulnerable through his eye, Bissat first had to take the sword of Cyclop, and then kill him to avoid that he reacted.

8. For the purpose of not losing the pleasure to eat Bissat at least, Tepegöz had removed the door of the cave, and placed his one foot on one side of the cave and the other foot on the other side, and called the rams. He kept each ram's head and took it out of the cave to avoid that Bissat escaped from the cave. In this way, he wanted to avoid that Bissat escaped from the cave.

Polypheme, on the other hand, sat at the entry of the cave, and stretched his hands to sides, and touched the backs of the rams, which is a similar way to catch Ulysses and his friends if they tried to escape together.

9. For the purpose of cheating Cyclop, Bissat slaughtered a ram, removed its skin without separating its head and tail, and entered beneath the skin. When Bissat came before Tepegöz, he gave the head of the ram to Tepegöz's hands and jumped through his legs and escaped.

Ulysses, on the other hand, tied the three rams to each other side-by-side to save the remaining six friends of his. He tied one friend in the middle of three rams. For himself, he chose the biggest ram to hide through its woolen belly. In this way, they were able to escape from the cave.

Some were amazed by how Ulysses and his friends were carried by one single ram. On the other hand, some stated that there were so big rams, which could carry a horse-load, in Sicily. I would like to leave this issue without dealing with it too much. However, I do believe that Bissat had a better issue in terms of escaping, although it does not fit seven people. Actually, this situation explains why Homer did not choose this route.

10. Many interviews that aimed to startle were made between Tepegöz and Bissat. However, these were successful. Because Tepegöz kneeled and had to surrender and could not resist the removal of his head by Bissat with a sword. This, you will be able to read more about in the following part.

It is no longer possible to make any further comparisons about Polypheme from now on. Because Ulysses took the rams to his ship as soon as he was saved, and sailed in his ship without even looking back. Only when he reached open sea did he say sarcastic words about Polypheme. Upon these sarcastic words, Polypheme threw pieces of rocks behind him and wanted new dangers for him. This action of Ulysses was not found to be logical. I can only add that after being blinded, Tepegöz also made a similar power show, and destroyed a rocky arch with a treasure box in it with one hit, and hoped to bury Bissat there. Again, while Polypheme still had his eye, he asked Ulysses his name, and Ulysses told him a false name. Tepegöz, on the other hand, asked this question after he lost his eye, and Bissat told him his real name. He, too, mentioned that his family imposed several things in an unfair manner.

After these comparisons, it would be difficult to deny that -no matter what the name is- the author, who is a member of the Oghuz's, and Homer, mentioned one and the same monster, or one single material (source) was taken as the basis for both narrations. Because no matter how perfectly the events were narrated, it is not possible to describe these events that were given in different settings and times in a similar way. Of course, the reason for this similarity may not be determined based on clear evidence and with undisputable events. Yet, there are serious reasons why I cannot persuade myself that the Oghuz Cyclop was copied from the one of Homer's. These are:

Firstly, the oriental countries never came together with Greek mythology. For this reason, they cannot have translated the narrations of Homer. Only because of the mythology would these things be completely meaningless for them. Even the Asian languages would be inadequate to find the necessary expressions for this. Though Aelian wrote that Indians and Persians wrote the poems of Homer in their own mother tongues. Yet, even himself (*Aelian*) did not find this convincing, and added in his narrations that the people who mentioned about this could not be convincing sources. Abulfaradsch mentioned a translation into Syrian language. However, these texts were nothing more than the first two books on epic poem of Iliad, which were claimed by Theophilus Astronomus of Edessa in later periods, and which was mentioned by Abulfaras in page 148. Yet, no traces were found about these small fragments as mentioned by Fabricius in Syrian book indices. Dio Chrysostomus mentioned an Indian translation of this epic poem. However, he confused his own claim by saying that many Brahmans had heard about Homer without even knowing whether he was an animal or a plant or an object. As a result, when Labbé² claimed a Persian Homer, who was not seen by anyone in the manuscripts of the Vatican Library, it is necessary that we see this as a clear fabrication. For this reason, since Asians did not know Homer from translated works: then, naturally, they did not know about the narrations about Polypheme.

On the other hand, the life of Cyclop of Oghuz was narrated in detail from birth to death. Yet, Homer's expressions on Polypheme appeared only as quotations and copies. For the purpose of proving that the personae are exactly the same, claiming more than necessary similar points does in fact prove this. Although it is not possible to prove his name, it is obvious that the Oghuz author had more knowledge than Homer on this issue. However, although we do not have any information at hand on who this person was, and even though we do not have the opportunity to prove him by name, and even if the otherwise situation cannot be proved, how could this person think about narrating Oghuz tales orally in their present form until the time of Dede Korkut with no missing parts without living in Oghuz nation and without this work was transcribed?

For this reason, I believe it is possible that Homer had heard the Tepegöz fable in his trips he made to Asia. It is understood that there were missing points because he had to speak through a translator. However, the information he obtained -although it had missing points- constituted the source when he laid down the basic characteristics of Polypheme character. Perhaps he (Homer) heard this story in the area nearby Ionia. Who knows, perhaps one of the branches of Oghuz nation whose name is not known became somehow allied with Priamus, and during the siege of Troy against the Greeks, they fought together on the same front: for this reason, through them, namely, through Oghuz branches, the Tepegöz fable spread through Asia Minor, and maintained its freshness in minds at times when Homer lived. However, Homer interpreted it in the way he wanted. In this respect, it becomes certain that the Cyclop-Fable was common among the so-called barbaric peoples of the ancient times independently from Homer, and unfortunately, as it is also mentioned in their own writings, huge injustices were made like claiming everything to belong to Greeks. I proved previously that the Greeks took many scientific concepts and information from the orient countries and adopted to themselves.³ Here, we see a story that was transformed into a completely inter-connected or fabricated tale called Cyclop, which was taken from the rear parts of Asia or which was claimed by Greeks without mentioning any connections. Because, if we place the three Cyclops mentioned by them on top of each other, these cannot make up a whole compared to that of the Oghuz's.

In the light of this information, I believe that I felt the urge to collect the old scientific studies on people under the title of "*the events that cannot be deleted from the memories in Asia*" (*Denkwürdigkeit aus Asien*). Nothing has been mentioned about this issue in Europe so far. I will include the original text together with the *mot-a-mot* translation. By doing so, I facilitate the work of one who has a good grammar in following Oghuz's Tepegöz in the manuscripts of other Eastern countries and in making closer associations about the Tepegöz in terms of the similarities with Asian and Greek manuscripts. I believe that, clarifying the darkness of antiquity will never be a futile effort especially if there will be people who will make use of this, and who will thank us for this, although rare. Since old texts, i.e. manuscripts were written by many people, such texts are full of mistakes, which is not possible to think otherwise. For this reason, I printed the text in its current form, as I had it in the past. However, there are some mistakes in this work, which change its meaning or make it totally meaningless, and which make it difficult even to make guesses about the actual meaning. I have added the corrected pronunciation of such mistaken words in brackets. People who have a deep understanding in language will easily see that some minor errors arise from my own translation.

CONCLUSION

Heinrich Friedrich von Diez introduced the Book of Dede Korkut with his work “Denkwürdigkeiten von Asien”.

How is it possible that the work called “Denkwürdigkeiten von Asien” by Heinrich Friedrich von Diez, bearing so much importance in the name of the Turkish Nation, bearing uncountable traditions and conventions would have remained untranslated into our own language since 1811 and 1815. This is a self – criticism of my own.

As a matter of fact, I have the honor to have translated the work “Denkwürdigkeiten von Asien” by Heinrich Friedrich von Diez after 200 years into Turkish. And besides, Diez had sent us a message 200 years ago ending as such “For the probability of the presence of people who might wish to benefit from this work and may wish to deliver their thanks coming much after my own generation, though they might be quite a few in number”

The due message is very important and meaningful for us. Heinrich Fiedrich von Diez, I thank you so very much on behalf of my nation and on behalf of myself.

Diez expresses that “Kitab-ı Dede Korkut Âla Lisân-ı Tâife-i Oğuzan”, that is the Dresden Sample including twelve epics in it, is original, and he especially focuses on the fact that the part about Tepegöz is the original source. In other words, he expresses that the Epic of Polyphem was inspired from here and proved this fact by the below given arguments of him. First of all, I have to express that the Greek have a common and unjust tendency in claiming everything to be of Greek origin as they expressed this also in their own writings. I had also proven before the fact that the Greek had taken a lot of scientific notions and information from the Eastern Countries and had claimed them to be their own (Buch des Kabus S.441 Not 2. 515. Not 1. ve 824. Schrift von königlichen Buche S.20. Not 1. Denkwürdigkeiten von Asien Cilt 1. S.1.2.). In saying so Diez, expresses the fact that;

- Homer might have heard the fable of Tepegöz in the journeys he made to Asia;
- Homer most probably had to speak with the aid of a translator and so as a result there had been some lacking items within the epic. But even though there have been some lackings, this information he had gathered might have formed the sources for the basic features of his Polyphem character,
or
- He had might have heard about the due epic nearby Ionia individually himself. A boy of the Oghuz (a clan of the Oghuz) whose name is not known, might have become the ally of the Priamus in this or that way and fought with them on the same battlefield against the Greek: so he expresses that via them, that is via the boy of the Oghuz, the Epic of Tepegöz had been moved to little Asia and in this way it might have reached Homer.
On the other hand, Diez expresses the fact that the Oghuz might have had no relation at all with the Greek, with these words of his:
- First of all, The Eastern Countries had never come together with the Greek Mythology at all. For this reason, they could not have translated Homer’s writings. Just even because of the Greek Mythology, they might never have come together, that must have been quite impossible. As a matter of fact, some notions present in the Greek mythology and the system of belief arising from this source would have been completely meaningless for the Oghuz or even the Asian languages would not have been sufficient in finding the necessary expressions for this.

In fact;

Aelian writes about the fact that the Indians (American Indians) and Persians had sung Homer’s poems as songs in their native languages. But however, even himself (Aelian) didn’t find it believable at all and added an expression into his writing where he claimed that the people who expressed this, could not be taken as believable sources.

Also Dio Chrysostomus mentions about an Indian translation of the due epic. But he acts contradictory to his thesis himself in expressing that most Brahmins used the notions of Homer without knowing whether they are animals, plants or objects.

So, as because of the Asians did not know Homer from the translated works, we can come to the conclusion that they naturally could not have known the narrations about the Polyphem.

On the other side, the Tepegöz of Oghuz had been narrated from his birth to death in a very detailed way. But unlike this Homer’s narrations occurred just to be citations and copies.

The arguments whether Diez put forward in his work “Denkwürdigkeiten von Asien” or Walter Rüben put forward in his work named “Ozean der Märchenströme. I. Die 25 Erzählungen des Dämons. (Vetalapancavimsati.) Mit einem Anhang über die 12 Erzählungen des Dede Korkut. 1944. FFC 133” are quite serious and are important facts that have to be dealt upon very sensitively.

In his work “Denkwürdigkeiten Von Asien” Heinrich von Diez says “Even though we put together the three Cyclops mentioned by Homer we cannot obtain a whole coherent meaning compared to that of the Oghuz.” And we have the very strong belief that the Tepegöz of the Oghuz is the most ancient form (Urform) and that it formed a source for the Polyphem of Homer after all the justifications and details put forward by Diez.

Notes:

1. It is known as “Marsala” in our present day and is located in the west of Sicily. It is possible to translate it as “*Lilybäischen Meerbusen*”; “Lillybae Sea Breast” in the work of Diez. These were mentioned in this way because the rocks on the beach were similar to the breast of a women.
2. nov. Bibl. Mss. p. 257. (quoted as is).
3. S. Buch des Kabus S.441 (The Book of Kabus) The note in 2. 515. The note in 1, and in 824. Schrift von königlichen, Buche P.20. Note 1. Denkwürdigkeiten von Asien Vol. 1. I.1.2. (quoted as is).
4. In the translation of the work we took assistance from Nadide Güneş

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