

SAADETTİN GÖMEÇ

(UNIVERSITY OF ANKARA, FACULTY OF LETTER, TÜRKİYE)

THE IDENTITY OF OGUZ KAGAN.  
THE OGUZ IN THE HISTORY  
AND THE EPICS OF OGUZ KAGAN

One of the most valuable treasures of the Turkish history is, undoubtedly is the Epic of Oguz Kagan or Oguz-nâme in another words. The Oguz-nâmes, which created an essential history and culture element in its contents, describes the conquests of the Turkish historical epic hero and the emperor Oguz Kagan. For that reason, it is beneficial to underline the identity of Oguz Kagan who has the lead role in the Oguz Kagan epics.

Who is this Oguz? A hero from the epic or is he a real person lived in the past? Many experts have tried to answer this question and some of them have accepted that he is the great yabgu of hunnish Börü Tonga (Mo-tun) whereas some say that he is a prophet sent to the Turks. Actually each group has right for their point of views.

In history, our oldest government established has been the Hun state so far known. One of the most mighty and most well-known emperors of the Turkish history is Börü Tonga (Mo-tun) Yabgu who brought this Hun State to the top and who laid the foundations of the states that The Turkish ancestry coming after him established (B.C. 209-174). His father chose his brother after him for the empty<sup>1</sup> and he got into action with a division under his rule and killed his father during a battle and he undertook the management of the Turks (B.C 209). Mo-tun, who re-organized the government organization, defeated Tung-hu as they demand lands all the time from them.<sup>2</sup> Börü Tonga (Mo-tun), who coordinated the government organization has defeated Tung-hu's as they have asked

---

1 – We know that Börü Tonga's (Mo-tun) father Tuman sent him as an hostage to Yüeh-chi and he managed to escape somehow and because of his heroic act he was given a division (See, B. Ögel, *Büyük Hun İmparatorluğu Tarihi*, Vol. I, Ankara 1981, p. 208).

2 – As soon as Chinese sources begin giving information about the Hun State they legendarily narrate a struggle between a father and a son. However, in Chinese history, real event are generally confused with myths. With the establishment of Hun State a force which will keep the China in a threat has been born. The Chinese pointed out this new state and they tell the events which are half legendary about the ruler with a great care and increasing excitement. But the reality is that a kagan named Börü Tonga (Mo-tun) in B.C 2 century, would come and took the control of the Asia. The events told about Börü Tonga (Mo-tun) and his father may be the adaptation of an event to Mo-tun happened thousands of years ago. See, B. Ögel, *Türk Mitolojisi*, Vol. I, Ankara 1971, p. 143-144.

for ground continuously,<sup>3</sup> and he has also defeated Yüeh-chi's in B.C 203.<sup>4</sup> As it is known the life of Börü Tonga (Mo-tun) has been described in a very colorful way in the Chinese documents. These stories in the Chinese documents are one of the first epic materials belonging to Turks.

After Mo-tun achieved the political authority in Asia, he started invasions towards Chinese domain and he easily went beyond the Chinese Wall. He even compassed (B.C 201) Kao-ti (B.C 206-195), the emperor of China and the empire could only be freed by giving annual tax.<sup>5</sup> When Börü Tonga (Mo-tun) Yabgu died in B.C 174, he had established the Turkish unity in the Central Asia and he took the rule of many strange tribes.<sup>6</sup> He was "Tengri Kut" and the source of the power was coming from the God; but he was not the son of God like Chinese emperors.<sup>7</sup> The borders of the state had reached to Korea in the

3 – Ögel, *Büyük Hun...*, p. 206-221; R. Grousset, *Büyük Hun İmparatorluğu Tarihi*, trans. R. Uzmen, İstanbul 1980, p. 45; W. Eberhard, *Çin Tarihi*, 2. ed., Ankara 1987, p. 87-88; S. M. Arsal, *Türk Tarihinin Ana Hatları. İskitler-Sakalar, Asya Hunları, Yüeciler, Avrupa Hunları*, Ankara (tarihsiz), p. 29-48; M. Mori, "Kuzey Asya'daki Eski Bozkır Devletlerinin Teşkilatı", *İÜEF. Tarih Enstitüsü Dergisi*, Num. 9, İstanbul, 1978, p. 212-224. There have been some uncertain claims that after defeated by Turks, Tungus had been divided into two groups; one of them was Wu-huan, the other one was Hsien-pi and that they spoke Turkish. See, S. G. Clauson, "Türk, Mogol, Tunguz", Ter. E. B. Özbilen, *Türk Dünyası Araştırmaları*, Num. 118, İstanbul, 1999, p. 10-11.

4 – After this defeat, Yüe-çi had been divided into two groups called as Great and Small Yüe-çi. The Small Yüe-çi stayed in Kansu whereas the Great Yüe-çi stayed in Ili Lake surrounding. But, in B.C 162 Börü Tonga's (Mo-tun) son Kök (Lao-shang) had beaten the Great Yüe-çi once again and chased them away to the west till Sogdinya. (See, B. Ögel, "Eski Ortaasya Kabileleri Hakkında Araştırmalar, I. Yüeh-chi'ler", *DTCF. Dergisi*, 15/1-3, Ankara, 1957, p. 248; S. Y. Ying, "The Hsiung-nu", *Early Inner Asia*, edited by D. Sinor, Cambridge, 1990, p. 127).

5 – B. Watson, *Record of the Grand Historian of China*, Volume II, Third edition, New York, 1968, p. 165-166; Grousset, *i.b.*, s. 45; Eberhard, *i.b.*, p. 89; İ. Kafesoğlu, "Türkler", *İslam Ansiklopedisi*, 12/2, İstanbul 1988, p. 149; Atsız, «Metem», *Türk Ansiklopedisi*, Vol. 24, Ankara, 1976, p. 68-70.

As for Chinese sources, he managed to get away from the ruler Börü Tonga (Mo-tun) by a different way. This was so humiliating and banal that it had been banished by the Chinese Government to mention about this. When the Chinese emperor who was besetted understood that his end was coming, he sent one of his men whom he trusted probably with the pictures of China's most beautiful girls and princesses. This man said to the dame that: "You caused trouble to our emperor but now the emperor wants to send these ladies to Khan". In this way he raised the jealousy of the dame and she suggested Börü Tonga (Mo-tun) abolish the blockade (See, Ögel, *i.b.*, p. 404-420).

6 – Börü Tonga (Mo-tun) sent another threatening letter to China before Yabgu had died. As far as we learn from this letter that he was busy with binding the Central Asia and the west. He took the control of the tribes which were eligible to use weapons (arrow and bow) and made them Huns (See, Watson, *i.b.*, p. 167-168; Ögel, *Büyük Hunā*, p. 435-442). See for further information, S. Gömeç, "Türk Tarihinin Kahramanları: 1- Motun Yabgu", *Orkun*.

7 – As usual, Western scientists have a general tendency that whatever belongs to Turks, they want to attribute it to a foreign source. For that reason we do not find it strange that they

east, to the Aral Sea in the west, to the upper channels of Yenisey (Eneseý/Anaçay) and to the north of India in the South.

As it can be seen, no one can deny the importance of this great Turk kagan in the history. Börü Tonga (Mo-tun) is not only important for Turkish history but also for the Central Asia folks. He contributed to the extinction of many states and helped the shapening of Asia. It is of course imposible to forget such a dignified person. This individual who has earned a place in the Turks' mind and his service have got about and they also lived by the writings. For that reason we can not ignore the opinion that Oguz and Börü Tonga (Mo-tun) might be the same person.

Apart from that, we also know that prophets have been sent to humankind to find the right way by God. And we also know that there had been sent a prophet to each clans and the number of them are numerous. Especially, in the versions of Oguz epistles which have Islamic characteristics, Oguz's connection with a religion (muslimism is foreground here) strenghtenes the possibility of his being a prophet. In the history, a prophet named as Oguz and his struggle he made with his nation of which he was a member, in order to spread his religion may turned into a heroic epic! As the battles and the events Muhammad went through while he was trying to spread the islam have been narrated in the form of heroic stories in a fancy writing, why do not we think the same thing for Oguz?

At this point we must underline another point; the name of Börü Tonga's sons' names. As it is known Tengri Kut (not the son of god like Chinese perception) Börü Tonga (Mo-tun), when died in 174 B.C his son Kök (Ki-ok in chinese) took his place. After this person whom he liked his father very much, his son Kün-içen (Chün-ch'en in chinese) became the ruler in the Turkish state in 160 B.C. We want you to pay attention to Tengri Kut Börü Tonga's (Mo-tun) son's and grand-son's names in real life. According to our binding, one of them is Kök and the other is Kün. That is, the names of two rulers' coming after Börü Tonga (Mo-tun), are the same with Oguz's two of the children in the Oguz epic. It must be a clue, which cannot be ignored about the similarity between Oguz and Börü Tonga (Mo-tun).

There is something last we want to point out about this discussion. In the beginning of the 5th century, the ruler of the Europe Huns was called as Yılduz Kagan. It is thought that he is the son or the grand-son of Balam-er. First and above all, the name Yılduz is the name of one of Oguz's sons name in the Oguz epic and accorging to the universal Turkish authoriyt he had this name. As it is known, Oguz Kagan is not only the ruler of the earth, he is also the ruler of the whole universe. For that reason his sons were named as Kün, Ay, Yılduz, Kök, Tag and Tengiz. It is also interesting that another Turkish Kagan; apart from the son of the hero of the Oguz epic and Yılduz, the son or the grand-son of Balam-er, has been called by such a name. (at least there is not any great Turkish

---

claim that this degree may come from the China (For this see, P.B. Golden, *Türk Halkları Tarihine Giriş*, trans. O. Karatay, Ankara, 2002, p. 47-53).

emperor called as Yılduz).<sup>8</sup>

By the way, it is also benefical to emphasize Oguz society at this point. We come across the name Oguz calling a person in the epics. However, there is also an ethnic community Oguzs or Turkmens, which is an important part of Turkish society.

There have been many studies done about the ethnical structure of Oguz so far, who has been accepted as one of Turkish Bodun in the masterpieces of Turkish history, Köl Tigin and Bilge Kagan inscriptions. The general view is that Oguz means “the unity of arrows”, which means tribe.<sup>9</sup>

Although some intellectuals claim that Kok Turk khans arose from Oguz, we think that this is still a suspicious thought. That is to say, we do not have enough information about the Börülü’s ancestry is Oguz. The sentence in the tablets: “*Tokuz Oguz bodun kentü bodunım erti*”,<sup>10</sup> is not enough to prove that Turkish Khans are also from Oguz society and it is also possible to comment this sentence as: “Oguz people also belong to me”. It is also said the Oguz to have been the clan of Tölös<sup>11</sup> which arose the clan of Tölös.<sup>12</sup> Oguz, indeed may have been a unity of tribes in order to protect their lives like Altı Bag Bodun,<sup>13</sup> which we see in the sources written in Kök Turkish when the Turkish state was going through chaos (this may also be in Huns period).

What we have learned from the tablets so far shows that the name Oguz is used on its own and it also lives under the unities which described in different numbers. In the inscriptions written in the Kok Turkish we see the Oguz as Tokuz (Nine) Oguz, Üç (Three) Oguz, Altı (Six) Oguz and Sekiz (Eight) Oguz. This brings the question: Did all these federations exist in the same era? If we look at the inscriptions, before Uighurs came into power Oguz were Tokuz Oguz. However, we learn from the Şine Usu Inscription in Uighur period that there was a tribe called as Sekiz Oguz in the era of Uighur. In addition to this,

8 – S. Gömeç, “Türk Tarihinin Kahramanları: 3- Yılduz Kagan”, *Orkun*, Num. 51, İstanbul, 2002, p. 44.

9 – F. Sümer, *Oguzlar*, 2. ed., Ankara, 1972, p. 1; İ. Kafesoğlu, *Türk Milli Kültürü*, 2. ed., İstanbul, 1983, p. 142; W. Bang, “La Version Ouigoure de L’Histoire des Princes Kalyanankara et Papamkara par Paul Pelliot”, *Keleti Szemle*, Tome XVII, Budapest, 1916/7, p. 198; J. Hamilton, “Toquz-Oguz et On Uygur”, *Journal Asiatique*, Tom. 250, Paris, 1962, p. 25.

Oguz < oq-og= ok, “boy, nesil (ög= anne) + uz/üz çokluk eki > oguz “boy”. See, L. Ligeti, “Kırgız Kavim İsminin Menşei”, *Türkiyat Mecmuası*, Vol. 1, İstanbul, 1925, p. 103; H. N. Orkun, “Oğuzlara Dair”, *Ülkü*, 5/26, Ankara, 1935, p. 102-103; O. Pritsak, “Stammesnamen und Titulaturen der Altaischen Völker”, *Ural-Altäische Jahrbücher*, Band 24, Wiesbaden, 1952, p. 59; A. N. Kononov, *Rodoslavnaya Türkmen*, Moskva, 1958, p. 40; M. T. Liu, *Die Chinesischen Nachrichten zur Geschichte der Ost-Türken (T'u-Küe)*, Vol. 2, Wiesbaden, 1958, p. 591.

10 – See, *Köl Tigin Inscription*, North side, 4. line: *Tokuz Oguz people were my own folk.*

11 – See for Tölös, S. Gömeç, *Kök Türk Tarihi*, 2. ed., Ankara, 1999, p. 7-8.

12 – V. Barthold, *Orta Asya Türk Tarihi Hakkında Dersler*, İstanbul, 1927, p. 6; Z. V. Togan, *Umumi Türk Tarihine Giriş*, 3. ed., İstanbul, 1981, p. 56; Kafesoğlu, *i.b.*, p. 91.

13 – See for Altı Bag Bodun, S. Gömeç, “Altı Bag Bodun”, *Türk Kültürü*, 31/358, Ankara, 1993.

there mentioned the war of Üç Oguz in the Inscription of Bilge Kagan. In that case, all these federations existed in the seventh and in the ninth century.<sup>14</sup> Nevertheless, in some texts from the tenth century we learn the existence of an Oguz Öge with his twenty-four generals. So it means that, Oguz constituted an alliance as a twenty-four tribe shape in the beginning of the tenth century.<sup>15</sup> But at this point it should be reminded that the number of Oguz federations in the inscriptions is twenty-six. But, today it is known that the Oguz belong to twenty-four tribes and they are divided into two groups; Boz Oks and Üç Oks. As it is seen the number of twenty-six confirmed in the tablets is short of the two members of twenty-four tribes in the tenth century. What we think about this matter is that: throughout the centuries many tribes joined in and left from the Oguz federation. And in the tenth century the federation got its last shape. After all these explanations, maybe there is no problem with saying that the Oguz came from the Tölös clans and from Turkish ancestries.

From the inscriptions of Kok Turkish we determine the location of Oguz's homeland in the east of Selenge. According to Islamic geographers it is said that Guz (Oguz) coming from the ancestry of Yafes located in the shores of Bulgarians. However, this information belongs to a later period and the beginning of Oguz's heading for the west happened after the second half of the eighth century.<sup>16</sup>

Similar to Kok Turk period, there is the rebellions of Oguzs in the Uighur period. For that reason they are a very interesting Turkish tribe. They even dissented the family states that they themselves established. We do not come across any information about the Oguz in the Kok Turkish inscriptions after the second half of the eighth century. And this shows us that they moved towards the west. Oguz who came to areas of Sir Derya in general, they kept a new country by displacing Peçenek into farther west. The struggle between Oguz and Peçenek in the Oguz Kagan epic probably has the evidence of this period. The Islamic sources record that there had been a yabgu as an authority in Oguz and their capital was Yengi-kent. This city includes the steppes between the rivers of Irtis and Itil and it contains the areas of Sir Derya and Ust-Yurt in the south.<sup>17</sup>

It is said that the Oguz was very powerful in the tenth century and there had been the role of Turk-Oguz's in the struggle between Arabic governors characteristically and is said the majority of them to be in the belief in Mani.<sup>18</sup>

14 – K. Czeglédy says that nine of the tribes are Uighurs whereas eight of them are Oguz (based on Sekiz (Eight) Oguz in the Uzun Inscription) from the seventeen tribes of Oguz in the Asian geographers. See, K. Czeglédy, "On the Numerical Composition of the Ancient Turkish Tribal Confederations", *Acta Orientalia*, Tom. 25, Budapest, 1972, p. 278.

15 – S. Gömeç, *Uygur Türkleri Tarihi ve Kültürü*, 2. ed., Ankara, 2000, p. 65.

16 – R. Şeşen, *İslam Coğrafyacılarına Göre Türkler ve Türk Ülkeleri*, Ankara, 1985, p. 32-33.

17 – H. N. Orkun, *Türk Tarihi*, Vol. III, Ankara, 1946, p. 40; Sümer, *i.b.*, p. 24; Kafesoğlu, *i.b.*, p. 144; A. İnan, *Makaleler ve İncelemeler*, 2. ed., Ankara, 1987, p. 556; T. Banguoğlu, "Oğuzlar ve Oğuzeli Üzerine", *Türk Dili Araştırmaları Yıllığı*, Ankara, 1959, p. 4.

18 – Barthold, *i.b.*, p. 47; V. Barthold, *Four Studies on the History of Central Asia*, Vol. I, Leiden, 1962, p. 91; V. Barthold, *Mogol İstilasına Kadar Türkistan*, trans. H. D. Yıldız, İstanbul,

The Oguz, who came to Anatolia and Syria in large groups in the beginning of the eleventh century, caused very important developments in the history of the world. After accepting the Islam, the Oguz had been started to call as Turkmen. The Oguz, who established their first great empire in the history based on the Kınık clan the Selçuk State, had influence for the weakening of the Selçuk ancestry and after that they delivered the authority to Kayı through the Osmanlı (Ottoman) Dynasty. Moreover, being the leader of Turk and Islam world for six hundred years they were also entitled to be one of the powerful countries in the world.

Now we want to emphasize the epic and the Oguz Kagan epics. The epics which come into existence in the course of time, include many mythological elements later on. The epics which are one of the most important remainings of the Turkish language and literature, has the characterictis of the source for the Turkish history. The epics begin with the appearance of Turkish people's in the history field and in our literature, which has been developing so far, it is seen as a most frequently mentioned kind. In the large timetable by means of history or the elements it takes, it means a story of life. The epics are poetical works equipped with national ideals. These epics continuing for ages symbolize the national spirit. It is witnessed that many contries have made up epics in order to keep the national spirit alive and even to create the national history. Today the survival of Persian community as a tirbe entirely depends on the ehname written by Firdevsi who is their national poet. It should not be forgotten that heroism, religion, virtue, and all the good and the bad things that a society went through also have an effect to the development of the epics.

We can call Turkish epics as some kind of folk history. Apart from the different responses of the word "epic" in Turkish idioms written as "olonho, ölon, koşug, yır, cır, sab, irtegi, comok etc.", this term which came from the Persian language to us might mean "story, tale, legend, history, event, adventure, quest, anectode, sermon, poetical story, biography, rumor and old heresay". And the ones who read the epics with insturements or lutes and the ones who collected epics were called conditionally as "ozan, bakşı, yırçı, comokçu, manasçı, oyun and kam".

The first scientist who worked on the turkish epics is Ziya Gökalp. A poem that he wrote titled as "The Turkish Flood", which appeared in a weekly magazine published for children formerly, is a changed version of The Oguz Kagan epic. Later on, Z. Velidi Togan tried to classify our epics with his knowledge of the geography and the idioms where the idioms existed; he also took the advantage of standing among them and he enlightened some dark points.

It is agreed that in order to the existence of a national epic there must be three milestones:

1- National poets tell the adventurous lives of an legendary society which ocured in various periods in little pieces.

---

1981, p. 257-258; El-Belazuri, *Fütühu'l-Bıldan*, trans. M. Fayda, Ankara, 1987, p. 627-628.

2- An event which considering the the whole society, gather these various epic pieces around one center.

3- In the end, there happened a civil movement in the society and a foresighted national poet collects these pieces and creates the national epic.

There was also some studies for the epics in order to shape them in verse style. And the ones who made this were; Ziya Gökalp as we mentioned before, Rıza Nur and Basri Gocul. Rıza Nur who formed the Oguz Kagan epic in verse style produced a great work passing 6100 lines.<sup>19</sup> Finally, one of the people who also made this study was N. Yıldırım Gençosmanoğlu.<sup>20</sup>

Today we have many Oguz-epistles which belong to different geographies, to different people and to different Turkish tribes. But the one real thing is that; all their origins is the same. Nowadays, as the source of Oguz Kagan epic which was put into writing, it is accepted the *Tarih-i Oguzân ve Türkân* part which is in the second book of *Camî'üt-Tevarih* written by Ilkhanid Vizier Reşideddin. Although he celebrates Turkish historians while mentioning about the Oguz Kagan epic, this shows that he also relies on a source. What is important in here for us is that, the rising Turkish consciousness in the Ilkhanid palace. In this respect we have some Oguz Kagan epics. We can arrange them in numbers by referring the late Z. V. Togan as:

1- The manuscript of the Oguz history which was copied when Reşideddin was still alive and decorated with miniatures and which was taken into the book of Hafız Abru named as *Mücmal at-Tevarih* is recorded in treasury 1653 in the Topkapı Palace.

2- The version of the same work which was copied when Reşideddin was alive and recorded in the treasury 1654 was also decorated with miniatures but some of its pages are missing.

3- The edition of the same work which is in Ahmet III library in the Topkapı Palace and which is numbered as 2935 was multiplied for the library of Ulug Beg.

4- The version of the same book in the number 282 in the Bagdad Chalet in the Topkapı Palace.

5- The version of the copies mentioned above numbered as 991 in the Süleymaniye Damat Ibrahim Pasha Library.

6- The Oguz-epistle of Ebu'l-gazi's work named as *Secere-i Terakime*

7-The copy written in Uighur letters located in Paris.

8- The Dede Qorqut stories which are also some kind of Oguz-epistle.

19 – N. Atsız, *Türk Tarihinde Meseleler*, 6. ed., İstanbul, 1980, p. 147-173; Ş. Elçin, "Türk Dilinde Destan Kelimesi ve Mefhumu", *Türk Kültürü*, Num. 63, Ankara, 1967, p. 158-167; A. Öztürk, *Çağları İçinde Türk Destanları*, Ankara, 1980, p. 18-19; F. Köprülü, *Türk Edebiyatı Tarihi*, 3. ed., İstanbul, 1983, p. 41-42; N. Yıldız, *Manas Destanı (W.Radloff) ve Kırgız Kültürü ile İlgili Tespit ve Tabliller*, Ankara, 1995, p. 3-8.

20 – See for further information about this topic, S. Gömeç, "İslam Öncesi Türk Tarihinin Kaynakları Üzerine", *DTCF. Tarih Araştırmaları Dergisi*, 20/31, Ankara, 2000, p. 51-61.

- 9- The Uzunköprü Tale of the Oguz epic was written in Chagatay Turkish.<sup>21</sup>
- 10- The Oguz epic of Yazıcıo lu in the beginning of the work “Tevarih-i Al-i Selçuk”.<sup>22</sup>
- 11- The work of Devadari, who is a Memluk historian in the 14th century, named as “Dürerü’ t-Tican” the Oguz Kagan epic is in hand.
- 12- There is a Oguz Kagan epic written by Salar Baba in the sixteenth century.<sup>23</sup>
- 13- Again in the sixteenth century there is a short Oguz-epistle in the introduction of the Ne ri history.<sup>24</sup>
- 14- There is another Oguz-epistle written by Andalıp who is one of the poets of the seventeenth century.<sup>25</sup>
- 15- There is also an Oguz-epistle in the work of Imami written in the seventeenth century.
- 16- There found an Oguz-epistle in Kazan in 1998 that the exact issue of it was made in Turkey.<sup>26</sup>
- 17- The Oguz epic of Seyyid Lokman belongs to the sixtennth century.
- 18- There exists a damaged Oguz-epistle in the “Düsturnâme” by Enverî.<sup>27</sup>

However, apart from them we believe that there are Oguz-epistles in different places and in different works.

Among them the Oguz-name written in the Uighur letters, carries the motifs belonging to pre-islamic period. This verison of Oguz-epistle is more plain than others. All the events develop around the Oguz. But, the others reflect the features of a creation legend with the history of Çingiz, the history of Selçuk and the history of the Ottoman State fromtime to time.

It may be useful to emphasize the points below after what we have mentioned so far:

- 1- Oguz Kagan is most probably Börü Tonga (Mo-tun)Yabgu.

21 – H. N. Orkun, “Bir Oğuz Efsanesi”, *Ülkü*, 6/34, Ankara, 1935, p. 267; K. Eraslan, “Manzum Oguznâme”, *Türkiyat Mecmuası*, Vol. 18, İstanbul, 1976, p. 169-236.

22 – Z. V. Togan, *Oğuz Destanı*, İstanbul, 1972, p. 13-14.

It has been mentioned that Ottoman historians has used this Oghuz-epistle. See, F. Sümer, “Oğuzlara Ait Destani Mahiyette Eserler”, *DTCF. Dergisi*, Num. 17, Ankara, 1961, p. 386-387.

23 – Salar Baba, *Oguznama*, trans. R. Godarov, Aşgabat, 2001.

24 – See, Mehmed Neşrî, *Neşrî Tarihi*, Vol. I., trans. M. A. Köymen, Ankara, 1983, p. 12-16.

25 – O. Ş. Gökyay, “Hannâme”, *Necati Luğal Armağanı*, Ankara, 1968, p. 75-329; M. Aça, *Oğuznamecilik ve Andalıp Oğuznamesi*, İstanbul, 2003.

26 – *Oğuzname Destanı*, 1998.

27 – Enverî, *Düsturname-i Enverî*, Publi. M. H. Yınanç, İstanbul, 1929, p. 6-9; N. Öztürk, *Fatih Devri Kaynaklarından Düsturnâme-i Enverî*, İstanbul, 2003, p. 1-74; O. Ş. Gökyay, *Dem Korkudum Kitabı*, İstanbul 1973, p. LXIV; Aça, *i.b.*, p. 32.

In additon to this, although F. Sümer says that the *Oguz-name* can not be used as a historical source, we are disagree with this statement. See, Sümer, “Oğuzlara Ait Destani...”, p. 386.

2- We can confirm some of Oguz's children in the historic documents. That is to say they had ruled in real sense.

3- The organization of the Oguz tribe might have developed in ages and the tribe must have taken its last form in the tenth century.

4- For us, while analyzing the Oguz-epistles, first of all the Uighur Turkish copy which has the pre-islamic characteristics in itself must be used as base.

### BIBLIOGRAPHY

- Aça, M., *Oğuznamecilik ve Andalıp Oğuznamesi*, İstanbul, 2003
- Arsal, S. M., *Türk Tarihinin Ana Hatları. İskitler-Sakalar, Asya Hunları, Yüeciler, Avrupa Hunları*, Ankara
- Atsız, "Metec", *Türk Ansiklopedisi*, Vol. 24, Ankara, 1976
- Atsız, *Türk Tarihinde Meseleler*, 6. ed., İstanbul 1980
- Golden, P.B., *Türk Halkları Tarihine Giriş*, trans. O. Karatay, Ankara. 2002
- Bang, W., "La Version Ouigoure de L'Histoire des Princes Kalyanamkara et Papamkara par Paul Pelliot", *Keleti Szemle*, Tome XVII, Budapest, 1916/7
- Banguoğlu, T., "Oğuzlar ve Oğuzeli Üzerine", *Türk Dili Araştırmaları Yıllığı*, Ankara, 1959
- Barthold, V., *Orta Asya Türk Tarihi Hakkında Dersler*, İstanbul, 1927
- Barthold, V., *Four Studies on the History of Central Asia*, Vol. I, Leiden, 1962
- Barthold, V., *Mogol İstilasına Kadar Türkistan*, trans. H. D. Yıldız, İstanbul, 1981
- Clauson, S. G., "Türk, Mogol, Tunguz", Ter. E. B. Özbilen, *Türk Dünyası Araştırmaları*, Number 118, İstanbul, 1999
- Czegledy, K., "On the Numerical Composition of the Ancient Turkish Tribal Confederations", *Acta Orientalia*, Tom. 25, Budapest, 1972
- Eberhard, W., *Çin Tarihi*, 2. ed., Ankara, 1987
- El-Belâzurî, *Fütûhu'l-Bıldan*, trans. M. Fayda, Ankara, 1987
- Elçin, Ş., "Türk Dilinde Destan Kelimesi ve Mefhumu", *Türk Kültürü*, Number 63, Ankara, 1967

- Enverî, *Düsturname-i Enverî*, Ed. M. H. Yınanç, İstanbul, 1929
- Eraslan, K., “Manzum Oguznâme”, *Türkiyat Mecmuası*, Vol. 18, İstanbul, 1976
- Gökyay, O. Ş., “Hannâme”, *Necati Lugal Armağanı*, Ankara, 1968
- Gökyay, O. Ş., *Dedem Korkudun Kitabı*, İstanbul, 1973
- Gömeç, S., “Altı Bag Bodun”, *Türk Kültürü*, 31/358, Ankara, 1993
- Gömeç, S., *Kök Türk Tarihi*, 2. ed., Ankara, 1999
- Gömeç, S., *Uygur Türkleri Tarihi ve Kültürü*, 2. ed., Ankara, 2000
- Gömeç, S., “İslam Öncesi Türk Tarihinin Kaynakları Üzerine”, *DTCF. Tarih Araştırmaları Dergisi*, 20/31, Ankara, 2000
- Gömeç, S., “Türk Tarihinin Kahramanları: 1- Motun Yabgu”, *Orkun*, Number 48, İstanbul, 2002
- Gömeç, S., “Türk Tarihinin Kahramanları: 3- Yılduz Kagan”, *Orkun*, Number 51, İstanbul, 2002
- Grousset, R., *Bozkır İmparatorluğu*, trans. R. Uzman, İstanbul, 1980
- Hamilton, J.R., “Toquz-Oguz et On Uygur”, *Journal Asiatique*, Tom. 250, Paris, 1962
- İnan, A., *Makaleler ve İncelemeler*, 2. ed., Ankara, 1987
- Kafesoğlu, İ., *Türk Milli Kültürü*, 2. ed., İstanbul, 1983
- Kafesoğlu, İ., «Türkler», *İslam Ansiklopedisi*, 12/2, İstanbul, 1988
- Kononov, A. N., *Rodoslavnaya Türkmen*, Moskva, 1958
- Köprülü, M. F., *Türk Edebiyatı Tarihi*, 3. ed., İstanbul, 1983
- Ligeti, L., “Kırgız Kavim İsminin Menşei”, *Türkiyat Mecmuası*, Vol. 1, İstanbul, 1925
- Liu, M. T., *Die Chinesischen Nachrichten zur Geschichte der Ost-Türken (T'u-Küe)*, Vol. 2, Wiesbaden, 1958
- Mori, M., “Kuzey Asya'daki Eski Bozkır Devletlerinin Te kilatı”, *İÜEF. Tarih Enstitüsü Dergisi*, Number 9, İstanbul, 1978