

## TWO HISTORICAL CLANS OF TURKS AND MONGOLS

When we examine the epics about the ethnic formation of Mongols who derived lots of things historical and cultural from Turks by living with them for a very long time, we meet two important tribes. One of them is Nirun, the other one is Dürülgün.

We see these two communities mostly at Ergenekun Legend's copies which are adapted to Mongols. The place where they are mentioned is Cami'üt-Tevarih which gives us information about the aforementioned legend. Therefore we'll first look relevant parts of this work of art over. About 'Turkish Clans Which Were Once Mongolian' at the fourth chapter of the book these things are told: "Mongol tribes divide into two parts: Nirun and Dürülgün. Nirun means the descendants of Alan-koa; and Dürülgün are the rest"<sup>1</sup> As it can be seen, Nirun are more important than Dürülgün.

By the way, we should talk about Alan-koa a little. When we examine famous Hanname<sup>2</sup> which is in a way the same sort of Oguz Kagan Legend and Çingiz-name; Genghiz Khan's grand grand mother and Buyan Khan's daughter Alan-koa wants a separate tent from her father when she grew up. When it is night she sleeps in her tent and a bright light comes in through the smoke hole of the tent. Then a wolf begins to come regularly to the place where she stays. After then Alan-koa finds herself pregnant. At the end she realizes that she was with child by the wolf in the light which came into the tent. Also, in **Moğolların Gizli Tarihi** it is written that Alan-koa gave birth to three sons without a partner after her husband Dobun-mergen's death. Finally she tells her secret to her mother but her mother suspects about this pregnancy's reason. When she controls her daughter she sees that her daughter is still a maiden and decides that this situation is caused by a Divine power<sup>3</sup>. Niruns are these very children to whom Alan-koa gave birth, they are the main ones, and the rest is Mongols<sup>4</sup>. Nirun are also called Kıyat-Börçigin and Genghis Khan is one of them. When we examine Cami'üt Tevarih again, we meet the sentence saying Dürülgün are

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<sup>1</sup> Reşidettin Fazlullah, **Cami'üt-Tevarih**, Tran. A. Gölpınarlı, İstanbul (without date), p.131.

<sup>2</sup> Most probably the records in **Hanname** and **Cami'üt-Tevarih** are derived from "Moğolların Gizli Tarihi".

<sup>3</sup> **Moğolların Gizli Tarihi**, Tran. A. Temir, 2<sup>nd</sup> Edition, Ankara 1986, p.7-8; O.Ş.Gökyay, "Hanname", **Necati Lugal Armağanı**, Ankara 1968, p.314-316.

<sup>4</sup> Reşidettin, **ibid**, p.131; R.Grouset, **Bozkır İmparatorluğu**, Tran. R.Uzmen, İstanbul 1980, p.190.

the descendants of those who increased in number at Ergenekun<sup>5</sup>. In addition to this, in the Mongolian adapted copies of the Ergenekun Legend, it is possible to see Dürülgün as a personal name. Here, Kıyat Khan dies after thirty years khanate and his son Dürülgün takes the place of him. And it is said that he too passes away after twenty years sovereignty<sup>6</sup>. The thing what we may call it interesting is the names of Nirun and Dürülgün don't take place in **Moğolların Gizli Tarihi**.

Actually, Oguz Kagan and Ergenekun Legends which are written by Reşideddin are changed in order to make-up a lineage for Mongolians and Genghis Khan. We can bring up the real forms of Oguz Kagan and Ergenekun (or Türeyiş/ to reproduce) Legends with the help of different sources. For instance: in the introduction part of the **Moğolların Gizli Tarihi**, a story, similar to the story in Oguz Kagan Legend about Oguz's children's breaking arrows first one by one, then as a body is told. According to this story, Alan-koa prepares a feast for her five sons on a spring day. At the meal she gives one arrow each of them and wants them to break it. They break the arrows without difficulty. Then their mother wants them to break five arrows after binding the arrows together. Although five children try to do this in turn, they fail. Afterwards, Alan-koa advises them like Oguz Kagan "You were born of me. If you act alone, you can easily be destroyed like those five alone arrows. But if you act as five arrows binded together, no one can harm you." After this event Alan-koa dies<sup>7</sup>. Hence, we can say: According to the made-up Mongol tradition, two tribes are discussed at the issue of Mongol tribe's formation and rising. One of them is Nirun, the other one is Dürülgün. Namely Nirun are the children of Bozkurt (Kök Börü ) and Dürülgün's are the descendants of Arslan (lion) who has an important place among Asian people.

If we meet two families called Nirun (Börü/ Wolf) and Dürülgün (Arslan/ Lion) at the Mongol adapted copies of Ergenekun Legend; there must be two tribes with the same names at Turks. And in order to prove this, we have to examine historical sources.

In ancient Turkish society, the first social community oğuş, namely the family, acts as the core of the society<sup>8</sup>. It bases on consanguinity. If Turks succeeded in preserving their existence, despite their dispersing all over the world, this is because their giving importance to family. A proof of this is that

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<sup>5</sup> Reşideddin, *ibid*, p.132-134.

<sup>6</sup> B.Ögel, **Türk Mitolojisi**, Volume 1, Ankara 1971, p.410.

<sup>7</sup> **Moğolların Gizli Tarihi**, p.8.

<sup>8</sup> For 'oğuş' see, S.Çağatay, 'İl, Ulus ve Yönetenler', **DTCF. Cumhuriyetin 50. Yıldönümü Anma Kitabı**, Ankara 1974, p.285; İ.Kafesoğlu, **Türk Milli Kültürü**, 2<sup>nd</sup> Edition, İstanbul 1983, p.215; A.İnan, **Makaleler ve incelemeler**, 2<sup>nd</sup> Edition, Ankara 1987, p.630-631.

Turkish language has much more kinship names than any other nations. When we examine the Turkish history and culture, we see that sometimes, some leaders became more important for Turkish State's raising and developing. For instance Bumın and Istemi, Bilge and Köl Tigin and then Tugrul and Çağrı. This is acceptable for the whole Turkish history. Sometimes people who is the leaders of the state and nation, and sometimes families take over this task: Yaglakar, Yagma, Çigil, Kınık, Kayı etc. At the Turkish historical sources before İslam we meet two state-founder families. One of them is Börülü (A-shih-na), the other one is Arslan (A-shih-te).

It is not focused on A-shih-te family very much till now, but we know that more or less some guesses have been made about A-shih-na's identity. In our culture, Turkish culture, there are two important animals. One of them is wolf (Börü), the other one is lion (or Bars=tonga) and Aşina's connection with wolf is accepted by almost everyone. And lion is very probably the symbol of A-shih-te (Aşite) family. In Turkish cultural life this is a very normal event, because we see animal names at the traditions of giving names to the Turkish tribes. ( Ak Koyunlu, Kara Koyunlu, Kara Keçili, Sarı Keçili, Ala Yuntlu, etc.)

When we look at Aşite (A-shih-te) who is always with Börülü (Aşina) and assist them, we can very easily consider them as relatives of Börülü. At Kok Turk period, A-shih-te leader, who declare Aşina Ni-shu-fu's khanate, is seen close to Kutlug with the help of Tunyukuk (Tonikök/ or Tonga-yukuk?). As it is known in Chinese sources Tunyukuk's name is written as A-shih-te Yüan-chen<sup>9</sup>. Therefore it is essential for the researchers to make grave investigations about this important family. After making such a short explanation, let us remember shortly two Aşite rulers' activities who were charged with important tasks at Kok Turk Khanate's re-rising and construction.

Kök Türk Khanate were in a mess from east to west, from South to North, in the middle of the seventh century. The state was experiencing inner and outer betrayals and the people was living in a terrible situation. But certainly this noble nation was not unclaimed. Above all, God was guarding and protecting it. Although God gave them some calamities in order to make them aware of the difficulties, according to inscriptions it is still only the God's will which will rise them again. At this point we see crazy men coming on stage who are ready to do anything for their state and nation. The more crazy men in a nation's existence take place, the greater that nation is. Certainly we use the

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<sup>9</sup> M.T.Liu, **Die Chinesischen Nachrichten zur Geschichte der Ost-Turken (T'u-küe)**, II. Buch, Wiesbaden 1958, p.596; B.Ögel, *Sino-Turcica*, Taipei 1964, p.30-35; Ögel, **Türk Mitolojisi**, p.79; S.G.Clauson, "Some notes on the Inscription of Tonyuquq", **Studia Turcica**, Budapest 1971, p.126; M.Mori, "A-shih-te Yüan-chen ve Tonyuquq", **İslam Tetkikleri Enstitüsü Dergisi**, Volume 5, İstanbul 1973.

word ‘crazy’ in a positive meaning. A-shih-te Feng-chi and A-shihte Wen-fu are among our history’s celebrated crazies as well.

In 671, from now on one of the Kok Turk elderly Aşina Tu-chi (maybe Tugçu?) begins to collect the people around him and in 676 declares his khanate. But, in 679, when he was trapped, he had to go to China as a captive. Aşina Tugçu behaved in an imprudent way. He couldn’t understand the intention of Chinese army. He supposed they were going to Iran. At last in 679 two leaders called A-shih-te Wen-fu and A-shih-te Feng-chih rebelled against China with their people and they declared the khanate of a Kok Turk chief who was a descendant of Börülü (Aşina) and whose name was written as *A-shih-na Ni-shu-fu* on Chinese sources. The other Kok Turk leaders supported this rebellion as well. Hence, the number of rebels reached thousands. But calamities didn’t let them live peacefully. The famine at Turkish lands continued without a break since İl-Kagan’s reign. The Chinese army which aimed to stop this movement was defeated by Turks. A-shih-te Feng-chih’s being taken as captive afterwards and A-shih-na Ni-shu-fu’s being killed at a disagreement among Kok Turks could not stop the rebellion. This time Aşina Fu-nien declared his khanate and by uniting A-shih-te Wen-fu he attacked China. They defeated the great Chinese army. Finally, by putting into practice its traditional policy, China succeeded in spoiling their friendship. Because of this they lost their power and arrested by Chinese soldiers<sup>10</sup>. Fifty four Turkish chief leading Aşina Fu-nien and A-shih-te Wen-fu were executed. Actually Emperor of China promised that nobody would be killed if they surrendered but he forgot his promise then. The movements which were ended by the death of Aşina Ni-shu-fu and Aşina Fu-nien are told on the inscriptions as: **Turkish nation says ‘I had a state, where is that state now? For whose state I am earning? I was a nation with a khan, where is my kagan now? Which kagan’s works I am fulfilling now?’ after saying so he become enemy of emperor China. But after this, for they couldn’t order their nation, they surrendered again**<sup>11</sup>.

As it can be understood from the inscriptions and as we said before Kok Turks, who arranged their life on behalf of China, were not without a leader. Although they were defeated by Chinese Empire, they could have kagans one after another and they survived<sup>12</sup>. Besides as we mentioned above, Nirun

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<sup>10</sup> S.Gömeç, **Kök Türk Tarihi**, 2<sup>nd</sup> Edition, Ankara 1999, p.39-40.

<sup>11</sup> See **Köl Tigin Inscription**, East side, 9-10; **Bilge Kagan Inscription**, East side, 8-9: Türk kara kamağ bodun ança timiş: “İllig bodun ertim. İlim amtı kanı? Kimke ilig kazanur men” tir ermiş. “Kaganlıg bodun ertim, kaganım kanı? Ne kaganka işig-küçig ebirür men” tir ermiş. Ança tip Tabgaç kaganka yağı bolmuş. Yağı bolıp itünü yaratunu umaduk yana içikmiş.

<sup>12</sup> S.Gömeç, “Türk Tarihinin Kahramanları: 14- İki Aşite Beyi”, **Orkun**, Sayı 65, İstanbul 2003.

and Dürülgün families in Mongol tradition, meet with Arslan (Aşite) and Börülü (Aşina) in Turkish and Chinese sources<sup>13</sup>.

Mongols, who lived with Turks for hundreds of years, and for they were lower than Turks in number and culture, they had no choice but to be affected by them, and they imitated Turks' structure of society and state organization after tenth century. Besides, they had nothing to do but to follow this way, because they had two perfect society and state organizations before them, that they were China and Turks. Their accepting Chinese system were against their nature. Considering the area they live in, their means of subsistence, and the people they reign, there is no sense in organizing in Chinese style. Besides, Kubla Khan's fault soon after Mongolian State's foundation proves this. At that time Turkish State organization and structure of society were the only example, because of this Mongols chose this structure.

For this reason many things that belong to Turks seen in Mongolian society as a reflection. First of all Genghis Khan's Mongols were very small in number when they were compared to Turks so he had to make himself known to Turks. Then, a lineage had been made-up for him probably by Uighur counselors, and that lineage was a copy of Turks' increasing in number and Oguz Kagan Legend. At this lineage registers' arranging statesmen and high officials meet two families in Turkish State's formation and rising. First of them is the manager tribe Börülü (Aşina) who is respected and liked by Turkish originated people, and the other is Arslan (Aşite) who always assist them and sometimes, for example after eighth century, succeeded in getting the position of being in power. Also Mongols, while they were forming their national legends took these two families as models and maybe created the families named Nirun and Dürülgün.

## BIBLIOGRAPHY

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When we examine Islam sources, it would be seen that especially the Western Turks' symbol is "arslan" ( see, İbn Bibi, **ibid**, Volume II, p.154).

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