

ON THE NAMES OF OGHUZ BRANCHES BOZ-OK AND ÜÇ-OK

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It is explained in the researches made on the Oghuz, based on the text of *Oghuz-nâme* written in Uyghuric letters and others *Oghuz-nâme*'s which were created in islamic period that, twenty four of Oghuz tribe has been divided into two branches by the names Boz-oks and Üç-oks.¹

As it is known, we come accross at first the names Boz-ok and Üç-ok in the part of *Oghuz-nâme* written in Uyghuric letters.² Those who, have published this text, have read and accepted these names in the form of Busuks and Üç-oks.³ These names are seen in the form of بوزوق - بزوق - اوچوق - اچوق in Arabic copy of *Oghuz-nâme*'s which had been written later in Arabic letters, and for example, in *Câmiü't-tevârih* of Reşîdu'd-dîn,⁴ in *Târîh-i Âli Selçuk* translated and enlarged from *el-Evâmiru'l-Alâiyye* of Ibn Bîbî by Yazıcı-oğlu Alî⁵, at the part of Cenghiz History of Cuveynî's *Cihân-güşâ* translated in Chaghatai Turkish⁶, and at last in *Şecere-i Terâkime* of Ebu'l-Ghâzi Bak hâdır Khan⁷. Karl Jahn, in his publication of Reşîdü'd-dîn's *Oghuz-nâme*, writes these names in the form of Bozuk (büzük), Üç-ok (Üğük).⁸

According to the informations given in *Oghuz-nâmes*, Oghuz Kagan, his old age, sends his three elder sons Kün, Ay and Yiltuz born by his first

¹ Bahaeddin Ögel, *Türk Mitolojisi I*, Ankara 1971, s. 127, 150. Faruk Sümer, *Oğuzlar (Türkmenler)*, Ankara 1967, s. 200.

İbrahim Kafesoğlu, *Türk Milli Kültürü*, İstanbul 1984.

Zeki Velidi Togan, *Oğuz Destanı*, Reşideddin Oğuznâmesi, İstanbul 1972, s. 50-51.

² Paris, Bibliotheque Nationale, Suppl. Turc. nr. 101.

³ W. Bang-G. R. Rachmati, *Die Legende von Oghuz Kaghan*, Sitzb. d. Preuss. Akad. d. Wiss. 1932, Phil.-Histor. Kl. XXVI, Berlin 1932 (Turkish translation : *Oğuz Kağan Destanı*, İstanbul 1936) st. 367, 368.

⁴ Reşîdü'd-dîn, *Câmi'ü't-tevârih*, Topkapı Sarayı, Hazine Ktp. nr. 1653, v. 375b-391-b (For the chapter of Oghuz-nâme : Karl Jahn, *Die Geschichte der Oghuzen des Raşid ad-din*, Wien 1969; Z. W. Togan, the same work, v. 377a).

⁵ Yazıcı-oğlu Alî, *Târîh-i Âli Selçuk*, Topkapı Sarayı, Revan Ktp. nr. 1390, v. 7b.

⁶ Cuveynî, *Târîh-i Cigân-güşâ*.

⁷ Ebu'l-Gâzî Bahâdır Han, *Şecere-i Terâkime* (Edited : A. N. Kononov, *Şecere-i Terâkime*, Moskova-Leningrad 1958; Photocopy : İstanbul 1937).

⁸ Karl Jahn, s. 43.

wife, to the east district of his country, and other three small sons K k, Tagh and Tengiz born by his second wife, to the west district of the country. His elder sons going to east find on the road a golden bow and the small sons going to west find three silver arrows and bring them to their father. Oghuz divides the bow in three pieces and give them to his three elder sons. In the same way he shore out the silver arrows among his small sons. In addition, he names his elder sons Boz-ok to whom he gives the bow, and calls his small sons  -ok to whom he gives arrow. Besides, he explains that sultanate belongs to Boz-ok and they will form the right wing of the army, and the  -oks will be depend on the Boz-oks, and at the same time will form left wing in the army, In this way, the places, responsibilities and duties of the twenty four Oghuz tribes who sprung up from 6 sons of Oghuz, become clear in the social, military and administrative organization. According to the Islamic version of *Oghuz-n me* Yengi Kentli Arkıl Hoca explains the marks and onguns (totems) and the shares of the Oghuz's tribes from the meat of sacrificed animal. He makes these, according to the Oghuz custom. Oghuz is very happy for this occasion.⁹

In our view, one of very important point in the legend, is that Boz-oks have a high rank more than  -oks and they inheritor to the throne, and form the right wing in the army. The second important matter is that the social and administrative structure of Oghuz is based on a double administration. In fact, this double administration in social structure of the Turks, is seen in all Turkish states and communities in different ways and manners since the foundation of the Hun state. For example there is an organization in Huns, Tabgaç and K kt rks, based on geographical principles as "east-west" or "north-south". Similar organization is found in Bulgar T rks on the base of "big-small" and in Huns and Karakhanids on the principle of colour like "white (yellow)-black".¹⁰

As for Oghuz Turks, we come accross an organization by name inner-outer as it is explained in Dede Korkud Stories.¹¹ On the other hand, in *Oghuz-n me* in Uyghuric letter, we see the organization which is called "Boz-ok- -ok".¹² In double administration, the element called "east, north, big, inside, white, right" always constitutes the ruling side (part). As for dependent element, it is explained with the words "west, south, small, outside, black, left". Apart from this, we come across, with a new organization form, in the text of *Oghuz-n me* with Uyghuric letters.

⁹ Yazıcı-ođlu Alı, v. 8b-10a.

¹¹ *Dede Dede Korkud Kitabı* (Publisher : Muharrem Ergin, *Dede Korkud Kitabı* I, Ankara 1958; II, Ankara 1963).

¹² *Ođuz-n me's*.

This kind of organization form, is based on the essence of arrow (tribe) which is explained in the sources as "Boz-ok Üç-ok". It is clearly seen in the Orkhun inscriptions that, arrow has the meaning tribe and some branches of the Turks are named according to the number of the tribe.¹³ The fact that, the arrow is used as a legal symbol, is known in Turkish states and communities since the foundation of the Hun state. Today also some custom connected with the arrow continue among the Turcoman.¹⁴

Superiority of the bow to arrow is important. Because it shoots arrows and directs them. For this reason, bow is a ruling and directing element. On the other hand, dependent namely the element which is administered is explained with the symbol of arrow. Apart from this, according to the custom which continues among the Turkish communities, elder son who represents the family has responsibility and the right to speak. Small son is dependent on his elder brother. In *Oghuz-nâme* it is said that the grand boys of Oghuz are symbolized with the bow and they claim ownership of the sultanate, and represent the right wing in the army. This information of the above mentioned work is connected with that tradition.

Now, after this explanation we can speak about the names of the branch which are called "Boz-ok" and "Üç-ok" in Oghuz-names. At once we must say that we have no any hesitation on the word arrow (ok) which constitutes the second elements of the names. It is the only first element in the names that, needs explanations.

In *Oghuz-nâme* written in Uyghuric letter. These names are written in the form of PWS WQ-L'R and 'WÇ 'WQ-L'R.¹⁵ As we mentioned above, those who published this text, have read these words as "Busoks" and "Üç-oks". But, their spelling give us the possibility of reading them in other way too. In the same way, the Arabic forms or spelling of these words, can be read in different way also. The fact that, three elder sons of Oghuz find a golden bow Oghuz divides it in three pieces (that is to say he destroyed it and divides among his three sons), and besides, his three small sons find three silver arrows and Oghuz divides them among his three sons, causes these names to be read in the form of "Boz-ok" and "Üç-ok". In addition, spelling of these names in Uyghuric and Arabic, give the possibility for these words to be read in the above mentioned way.

¹³ Talat Tekin, *A Grammar of Orkhon Turkic*, Indiana University Publications, Uralic and Alatic Series, vol. 60, Mouton and Co., The Hague, The Netherlands 1968.

¹⁴ Osman Turan, "Eski Türklerde okun hukukî bir sembol olarak kullanılması", *Belleter*, c. IX, sy. 35, Ankara 1945, s. 305-318.

¹⁵ Uyghuric *Oghuz-nâme*, st. 367, 368.

In fact, before everything, reading these words as "Boz-ok" and "Uç-ok" is far from reflecting the organization of the tribe of the Oghuzs. At the same time reading the word as "Boz-ok" is not appropriate for the grammar structure of the Turkish language. If the word Boz-ok had had relation with the verb boz, the word, should have been in the form of Bozuk-ok. As for the variation of Bozuk-ok > bozok, it is not a normal incident of sound for that period of Turkish. If the word "Üç-ok" expresses the number of the tribe sprung up from the three sons of Oghuz, the word "Boz-ok" must indicate the number of the tribe, therefore these two names should be taken into consideration in different way.

In my opinion, the second one of the names which was accepted in the form of "Boz-ok" and "Üç-ok" should read in the manner of "Üç-ok" Thus, with this name is pointed out the tribes of the frontier of the Oghuzs. That is to say, this word indicates the outer Oghuzs. From this point of view, the name "Boz-ok" also has a correct meaning. If we take into consideration the organization of the Oghuz tribes, this name (Boz-ok) should have a meaning expressing the inner Oghuzs namely the Oghuzs who take in hand the sovereignty. In spite of the fact that, its spelling is not clearly understood, we want to consider this word as Töz/Tös-ok that has the meaning "essential, real Oghuz tribes, central Oghuz, the Oghuz tribes who have nobility and sovereignty". As a matter of fact, similar structure of tribe is seen in the Mongols. We see in *Oghuz-nâme* that, the Mongols are separated in two branches as essential Mongols and the Mongols who came into being after wards. Essential Mongols live in Ergenekon. Other Mongols began to appear in the scene of history after the death of Dobun Bayan who was the husband of mother of Djengiz Alan-koa, and these Mongols also have been separated into two branches by the name Nirun and Harun.¹⁶

For the time being, we think proper that the names of the branches of the Oghuz tribe which had been accepted as "Boz-ok" and "Üç-ok" should be considered as "Töz/Tös-ok" and "Uç-ok". Because this point of view is more appropriate for the structure of organization of the Oghuz tribes.

¹⁶ Yazıcı-oğlu Ali, v. 4a-4b.