

SOURCES OF ORIENTAL LANGUAGES AND LITERATURES

7

Edited
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TURKISH SOURCES

VII

MAḤMŪD al-KĀŞĠARĪ

**COMPENDIUM
OF
THE TURKIC DIALECTS**
(Dīwān Luyāt at-Turk)

Edited and Translated with Introduction and Indices

by

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Part I

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In the Name of God the Merciful the Compassionate

— in Him there is Assistance —

Praise be to God, most lavish of bounty, and gracious of benefaction; Who sent forth Gabriel, with a detailed Exposition, a Revelation, setting forth clearly what is forbidden and what permitted; to Muhammad, who then followed the Way, and raised up the Lamp and the Guide; at a time when the heartiest was sickly, and the most eloquent was dumb; God bless him and his family, of most noble lineage, and grant them peace.

To proceed. The slave, Maḥmūd ibn al-Ḥusayn ibn Muḥammad [al-Kāšyarī] states:

When I saw that God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks, and set their Kingdom among the spheres of Heaven; that He called them "Turk," and gave them Rule; making them kings of the Age, and placing in their hands the reins of temporal authority; appointing them over all mankind, and directing them to the Right; that He strengthened those who are affiliated to them, and those who endeavor on their behalf; so that they attain from them the utmost of their desire, and are delivered from the ignominy of the slavish rabble; — [then I saw that] every man of reason must attach himself to them, or else expose himself to their falling arrows. And there is no better way to approach them than by speaking their own tongue, thereby bending their ear, and inclining¹ their heart. And when one of their foes comes over to their side, they keep him secure from fear of them; then others may take refuge with him, and all fear of harm be gone!

I heard from one of the trustworthy informants among the Imams of Bukhara, and from another Imam of the people of Nishapur: both of them reported the following tradition, and both had a chain of transmission going back to the Apostle of God, may God bless him and grant him peace. When he was speaking about the signs of the Hour and the trials of the end of Time,

and he mentioned the emergence of the Oγuz Turks, he said: "Learn the tongue of the Turks, for their reign will be long (*tuwāl*, transmitted with *raf'* of the *tā'*)." Now if this Hadith is sound — and the burden of proof is on those two! — then learning it is a religious duty; and if it is not sound, still Wisdom demands it.

I have travelled throughout their cities and steppes, and have learned their dialects and their rhymes; those of the Turks, the Turkmān-Oγuz, the Čigil, the Yaγma, and the Qirqiz. Also, I am one of the most elegant among them in language, and the most eloquent in speech; one of the best educated, the most deep-rooted in lineage, and the most penetrating in throwing the lance. Thus have I acquired perfectly the dialect of each one of their groups; and I have set it down in an encompassing book, in a well-ordered system.

1. MS. *ištīmāla*, read *istīmāla*.

I wrote this, my book, asking the assistance of God Most High; and I have named it *Dīwān Luḡāt at-Turk* ("Compendium of the Turkic Dialects"); in order that it be an everlasting memorial, and an eternal treasure; and have Dedicated it to:

His Excellency; of the Hallowed and Prophetic, Imamate, Hashemite, Abbasid line; our Master and Patron; Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh; Emir of the Faithful and Deputy of the Lord of Worlds. May God prolong his abiding in everlasting glory and felicitous life, and anchor the foundations of his authority in such glory that former splendors will abide in his courtyard. May He exalt the degrees of his Proof with such favors that mankind will draw life from the bounty of his hand; with Good Fortune the companion of the auspicious star, and Determination whose arrow hits the mark; with friend joined to glorious victory, and foe weakened by ignominious subjection. May the Muslims never be deprived of his Shadow and his Beauty, his Strength, his Favor, and his Splendor.

And I have set it out according to the order of the alphabet;

[I. 4/5]

4

and adorned it with words of wisdom and elegant speech, proverbs, verses of poetry, and sentences of prose. Thus did I soften its rough places, and make smooth its pits and hollows. I have spent long years of labor over it, causing each word to lie down in its proper place, and lifting each one out of obscurity; so that the one who seeks it may find it in its correct compartment, and the one who desires it may observe it in its allotted order.

I have comprised this entire language in eight books:

- 1st — Book of Words Vowel-Initial (*kitāb al-hamz*): we brought this to the fore, taking an augur from the Book of God Most High;
- 2nd — Book of Sound Words (*kitāb as-sālim*);
- 3rd — Book of Doubled Words (*kitāb al-muḍā'af*);
- 4th — Book of Words Initial-Weak (*kitāb al-miṭāl*);
- 5th — Book of Words Medial-Weak (*kitāb dawāt aṭ-ṭalāṭa*);
- 6th — Book of Words Final-Weak (*kitāb dawāt al-arba'a*);
- 7th — Book of Nasal Words (*kitāb al-ḡunna*);
- 8th — Book of Words Joining Two Unvowelled Consonants (*kitāb al-jam' bayn as-sākinayn*).

Each of these books I have divided into two parts, Nouns and Verbs; putting the nouns first, then the verbs, and dividing them further into chapters according to their stations, the first ones first, [etc. — i.e., according to length and pattern]. The titles of these books and chapters I have borrowed from Arabic, as technical terms, since people are familiar with them.

I originally intended to structure the book along the lines of al-Khalīl in his

[I. 5/6]

5

Kitāb al-'Ayn, recording together both words that are in use and those that do not occur, in order to show that the Turkic dialects keep pace with Arabic like two horses in a race. That method would have been more comprehensive. The present structure, however, is more to the point, since it is easily accessible, and people generally prefer it. Therefore I have set down only what is in actual use, and have ignored what does not occur, for the sake of brevity.

On What is Mentioned in the Book and What is Not

Of the names of mountains and deserts, and of rivers, lakes, and other bodies of water, I have mentioned

[I. 26/27]

20

those which are within the territories of Islam, since their names are on people's tongues. I have mentioned them because they are well known; but the majority of them I have left unmentioned, because of their obscurity. As for those that are in the lands of Polytheism, I have mentioned a few and have avoided the rest, since there is no profit in mentioning them.

Foreign words in this language are not mentioned.

The same for proper names of men and women, except that I have mentioned those that are well known and widespread, and which therefore require to be known exactly.

On the Classes of the Turks and an Outline of their Tribes

The Turks are, in origin, twenty tribes. They all trace back to Turk, son of Japheth, son of Noah, God's blessings be upon them – they correspond to the children of Rūm, son of Esau, son of Isaac, son of Abraham, God's blessings be upon them. Each tribe has branches whose number only God knows. I shall mention only the great tribes and leave the little ones, except for the branches of the Oγuz-Turkmān – their branches I shall mention, along with the brands of their cattle, since people need to know them [see 40-41 oγuz].

[In the following list] I outline the geographical position of each of their tribes in the eastern world.¹ They are listed in order [from West] to East, both pagan and Muslim, beginning with those closest to Rūm. First is: BAJANAK' bāčanāk, then: QIFJA'Q' qifcāq, then: 'UΓUZ' oγuz, then: YAM'K' yemāk, then: BAŠΓIR'T' bašyirt, then: YAS'MIL' basmil, then: QA'Y' qāy, then: YABA'QUV yabāqu, then: TATA'R' tafār, then: QIR'QIZ qirqiz. The last one is closest to Šīn.

[I. 28/28]

21

All of these tribes are opposite Rūm, extending toward the East.

Then: JIKIL čigil, then: TUXSY tuxsi, then: YAΓM' yaγma, then: 'ΓRA'Q oγrāq, then: JARUQ čaruq, then: JUMUL čömiül, then: 'UY'ΓUR uyγur, then: TANKUT tañut, then: XITA'Y xitāy which is Šīn, then: TWΓA'J tawγāč which is Māšīn. These tribes are middling between South and North.

Each of them is shown in the following circle (map).¹

20 1. I.e., excluding the conquests of the Turks in the Near East and Anatolia.

2. Y altered from B as throughout the text.

21 1. The map covers MS. 22-3. The original is in four colors, the key given in the four corners as follows:

Rivers are gray.	Seas are green.
Sands (deserts) are yellow.	Mountains are red.



The map covers MS. 22-23. In the original, the color key is given in notes each corner as follows: "Rivers are grey. Seas are green. Desserts are yellow. Mountains are red." In this translation of map, the original colors are indicated by shading.

[I. 29/29]

24

On the Turkic Dialects

The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands. Those who have two languages and who mix with the populace of the cities have a certain slurring (*rikka*) in their utterances — for example, Soγ-dāq, Kānčāk and Arγu. The second category are such as Khotan, Tübüt and some of Tangut — this class are settlers in the lands of the Turks. I shall now outline the language of each of their groups.

The language of the people of Jābarqa is unknown because of their distance and the interposition of the Great Sea between them and Māšin.

The people of Māšin and of Šin have a language of their own, although the sedentary population know Turkic well and their correspondence with us is in the Turkic script.

Also the language of Yājūj and Mājūj is unknown because of the Barrier and the interposition of the mountains and the sea that is near Māšin.

Tübüt have a language of their own. Khotan also have both a script and a language of their own. Both of these do not know Turkic well.

The Uighur have a pure Turkic language, and also another language which they speak among themselves. [And they have two] writing systems, one in the Turkic script composed of twenty-five¹ letters which I have enumerated above [6] and in which their correspondence is written, and another which they have in common with Sin and in which they write their scriptures and registers — no one can read it except their priests.

Those that

[I. 30/29]

25

I have named to this point are sedentary peoples.

Among the nomadic peoples are the Čömül — they have a gibberish (*raṭāna*) of their own, but also know Turkic; also Qāy, Yabāqu, Tatār and Basmil¹ — each of these groups has its own language, but they also know Turkic well.

Then Qırqız, Qifcāq, Oγuz, Tuxsi, Yaγma, Čigil, Oγrāq,² and Čaruq — they speak pure Turkic, a single language.

Approaching these is the language of Yemāk and Bašyirt.

24 1. MS. "twenty-four."

25 1. MS. YAS·MIL, Y altered from B.

2. MS. 'IFRA'Q; I by a later hand (dark black ink, thin pen).

As for the language of Bulyār, Suvār, and Bāčānāk, approaching Rūm, it is Turkic of a single type with clipped ends (?).³

The lightest of the dialects is that of Oγuz. The most correct is that of Yaγma and Tuxsi, and those who dwell on the rivers Īla, Ärtis, Yamār and Ätil, as far as the country of Uighur. The most elegant is that of the Khāqānī kings and those who associate with them.

The people of Balāsāγūn speak both Soghdian and Turkic. The same is true of the people of Tīrāz (Talas) and the people of Madīnat al-Bayḡā' (Isbījāb).

There is a slurring (*rikka*) in the speech of the people of the entire country of Arγu, which is considered to extend from Isbījāb to Balāsāγūn.

Kāshgar has villages in which Kānčāki is spoken, but in the main city [they speak] Khāqānī Turkic.

The main part of the lands of the Turks, from the area next to Rūm up to Māšīn, is five thousand farsakhs long by three thousand wide, making a total of eight thousand farsakhs [sic]. I have indicated all this in the circle (map) in the shape of the earth so that it may be known.

On Dialectal Differences

There is very little variation in the basic language (*aṣl al-luγāt* [lit. the root-form of the dialects]). Differences occur only in certain letters

[I. 31/31]

26

by virtue of alternation or elision.

Thus, the Oγuz and Qifčāq change every *yā'* at the beginning of a word, whether nominal or verbal, into *alif* or *jīm*. For example, the Turks say: YAL'KIN *yelgin* for "traveller"; they say: 'ALKIN *elgin*. 0 The Turks call "warm water": YILIF' SUVV' *yiliy sūw*; they say: 'ILIF' *iliy* with *alif*. Likewise, the Turks call "a pearl": YIN'JUV *yinčü*; according to them it is: JINJUV *jinčü*. And the Turks call "the long hair of a camel": YUFDUV *yoγdu*; with them it is: JUF'DUV *joγdu*. 0

The Arγu change every medial or final *yā'* to *nūn*. For example, the Turks call a "sheep": QUVY: *qōy*; they say: QUVN: *qōn*. The Turks call "a poor man": JIYFA'Y: *čiyāy*; they say: JI'FA'N: *čiyān*. And the Turks say: Q'YUV NA'NK *qāyu nāṅ* meaning "which thing?"; they say: QA'NUV *qānu* with *nūn*.

3. *maḥdūfa al-aṭrāf 'alā namaṭ wāḥid*. This has been translated as follows: "aber in ein- und derselben Weise verstümmelt" (C. Brockelmann, "Maḥmūd al-Kāšgharī über die Sprachen und die Stämme der Türken im 11. Jahrh.," *Körösi-Csoma Archivum* I.1, 1921, p. 38); "mit gleichmässiger Elidierung der Suffixe" (O. Pritsak, "Kāšgharīs Angaben über die Sprache der Bolgaren," *ZDMG* 109, 1959, p. 106); "bir düzüye kelimelerin sonu kısaltılmış" (Tercüme I, 30).

26 1. Originally SUVF, two dots added to F by later hand (brown ink).

The Oğuz, Qifčāq and Suvārīn change every initial *mīm* to *bā'*. For example, the Turks say: MAN BARDIM *mān bardim* meaning "I went"; these groups say: BĀN BARDUM *bān bardum*. 0 The Turks call "broth": MUVN_ *mūn*; this class call it: BUVN_ *būn*. 0

The Oğuz and those who follow them change every *tā'* to *dāl*. Thus, the word for "camel" is: TAWAY *tewe* but they call it: DAVAY *dāvā*. Also, the Turks call a "hole": 'UVT_ *ūt*; they say: 'UVD_ *ūd*. [However,] most *dāl*'s among the genuine Turks correspond to *tā'* in Oğuz dialect.² For example, the Turks say: BUGDA' *bögdä* for "dagger"; with them it is: BUKTA' *bögtä*. 0 The "service tree" is: YIKDA' *yigdä* in Turkic; in Turkmān-Oğuz it is: YIGTA' *yigtä*. What I leave unmentioned is according to this rule.

Every *fā'* produced between the points of articulation for Arabic *fā'* and sound *bā'* (i.e., w) in

[I. 33/31]

27

genuine Turkic is changed to *vāv* by the Oğuz and those who follow them. Thus, the Turks call "a house": 'AW' *āw*; they say: 'AV' *āv*. The Turks call "the hunt": 'ĀW *āw*; they say: 'AV' *av* with *vāv*. I shall write the genuine form of the word, and you should alter the letters for this class of alterers whom I have named. 0

The Yağma, Tuxsi, Qifčāq, Yabāqu, Tatār, Qāy, Čömül and Oğuz all agree in changing every dotted *dāl* to *yā'*. They never pronounce it *dāl*. For example, all those other than this class call the "birch": QADING¹ *qađin*; these groups call it: QAYING¹ *qayin*. 0 And "an inlaw" is called: QADIN' *qađin*; but by them: QAYIN' *qayin*.

Similarly, every dotted *dāl* in the speech of Čigil and other Turks is changed to *zāy* by some of Qifčāq, Yemāk, Suvār, Bulγār and those [in the area] stretching to Rūs and Rūm. Thus, the Turks call "a foot": 'ADAQ' *adaq*; they call it: 'AZAQ' *azaq*. The Čigil Turks say: QARIN' TUĐTY *qarin tođti* to mean "His belly was full"; they say: TUZDIY *tozdi* with *zāy*. You may form the other nouns and verbs by analogy with these examples.

In summary, the *dāl* of the Čigil dialect corresponds to *yā'* in the dialects of Yağma, Tuxsi, Oğuz, and part of Arγu going up to Šīn; and to *zāy* in the dialect of Qifčāq, etc., going down² to Rūm. We shall explain everything in its proper place.

The people of Khotan and Kānčāk change every *alif* at the beginning of a word to *hā'*. For this reason we do not consider them among the Turks, since they insert into the speech of the Turks what does not belong to it. For example, the Turks call "father": 'ATA' *ata*; they say: HATA' *hata*. And "mother" is: 'ANA' *ana*; but they say: HANA' *hana*. 0

The *rā'* may alternate with

2. In MS. this is turned around.

27 1. Final G altered from K by later hand (addition of three dots in brown ink).

2. MS. *mutasfilan*, read *musfilan*.

[I. 34/33]

28

lām -- this will appear in its proper place [e.g., 145 *arqa-*, 215 *tarqa*, *talqa*]. The *zāy* may alternate with *sīn*, and vice versa -- this too will be explained [e.g., 53 *āz*, *ās*, 510 *qāz/qās*].

The Oğuz change every *γayn*¹ in nouns of time and place to *alif*. Thus, the Turks say: BAR·TUV YIYR: *baryu yēr* meaning "A place of going"; the Oğuz change this to: BARA'SIY YIYR *barāsi yēr*. The Turks say: TUR·TUV 'UṬVR: *turyu uṭūr* meaning "The time for standing"; the Oğuz say: TURA'SIY 'UṬVR: *turāsi uṭūr*. 0

The *qāf* may alternate with *kāf*, and vice versa -- this will appear in its proper place, God willing.

This completes the topic of alternation of letters.

As for elision: the groups of Oğuz and Qifcāq agree in eliding every medial *γayn* in nouns and in the [de-]verbal form expressing continuity of action. An example in nouns is the word for "white-footed crow": JUMṬUQ *čumyuq* which they call: JUMUQ *čumuq* dropping the *γayn*. The Turks call "the gullet": TAMṬAQ *tamyāq*; they say: TAMAQ: *tamaq*. A [de-]verbal example :: 'UL 'AWKA' BAR-ḂḂAN: 'UL ol *āwkā baryān ol* "He is one who frequently goes home"; the Oğuz say: BARA'N 'UL *barān ol* with the same meaning. The Turks say: 'AR: QULINY 'URAFAN 'UL *ār qulini uryān ol* "That man is one who constantly beats his slave"; they say: 'URA'N: *urān*. They also drop *kāf* in nouns, for the sake of lightness; and, in verbs, the *kāf* which corresponds to *γayn* in the above meaning.

This is the scope of all the Turkic dialects. What remains will be mentioned in the course of [the sections explaining] rules.

For the sake of lightness and conciseness I have put together in a single line all the chapters of the *fath*, the *damm*, and the *kasr*.²

There is no power and no strength save with God
Most High.

[I. 37/34]

29

In the Name of God the Merciful the Compassionate

Book of Vowel-Initial (*hamz*) Nouns

Chapter of Biliterals

B

28 1. MS. *'ayn*.

2. This indicates the usual order of entries; e.g. 29-30: 'AJ (*ač*), 'UJ (*üč*, *uč*), 'IJ (*ič*); 95: 'AT- (*at-*), 'UT- (*ut-*, *öt-*, *üt-*), 'IT- (*it-*), 'IYT- (*ēt-*).