

# Turkic Ethnic Realities in the Medieval Manuscript of Kipchak Origin

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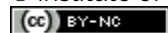
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## ABSTRACT

*The purpose of our work was to analyze the ethnic realities of the Kipchak language in order to establish its similarities and differences with modern Turkic languages for which this medieval language was a proto-language. The written medieval manuscript in Arabic "Al-Tuhfa al-Zakiyya fi al-Lugha al-Turkiyyah" (Genuine wonder about the Turkish language) was one of the most important and most valuable source for studying the Kipchak language. The main feature of the work was that the original version was written in the Kipchak, as the anonymous author pointed out on the first page of the manuscript, stored in Istanbul, in the Beyazit state library. When studying objects that were far apart from each other in a temporary sense, such as medieval and modern languages, we used the comparative-historical method, and as a result concluded that in some cases there were only phonetic differences, while the syntactic and semantic commonality of lexical and phraseological units persisted. To classify ethnic realities, the statistical method of analysis was used. Ethnographic, cultural and mental realities testified to direct kinship and a single nomadic culture of the speakers of the languages of this group and provided an opportunity to restore the historical stages of the development of the Turkic languages from the Middle Ages to the present day.*

**Keywords:** Kipchak language, manuscript, Turks, ethnic realities

## Introduction

In the Middle Ages the Arabic language played a significant role in the cultural history of many countries and peoples. The great scientists of Turkic origin Abu Nasir al-Farabi, Mahmud Kashgari, Ahmet Yugneki and others wrote their works in Arabic, as it was the language of science, religion, culture, communication for representatives of Islamized Turkic peoples. One of such intellectual works is the object of our study - the medieval monument "at-Tuhfa al-Zakiya fi-l-Lughat al-Turkiyah" (further will be given as "al-Tuhfa"). This treatise was written in the XIV century by an unknown author for Arabic-speaking readers in order to familiarize them with the medieval Turkic language.

This monument became known to a wide circle of scholars since 1922, when the Hungarian scientist M.F. Koprylyu wrote about it in his article. The original manuscript is stored with number 3092 in Turkey in the Sultan Bayazit mosque in the library of Valieddin Efendi. To date, several translations of this work have been made: in 1940, the translation of the Hungarian scientist H. Kun into French "La langue des kiptshaks", in 1945 Besim Atalay translated it into the Turkish language "Türk dilinde temiz". After 20 years, Salih Muttalibov translated the "Turkic Til (kipchak tili) hakkid noob tuhfa" into Uzbek, this happened in 1968, and finally, M.T. Ziyaeva and E.I. Fazylov edited by A.N. Kononov released the translation of the monument "al-Tukhfa" under the title "Exquisite Gift to the Turkic language" in Russian in 1978. It was published in the city of Tashkent [1]. The manuscript "al-Tuhfa" is well preserved, easily read by specialists who know Arabic and one of the Turkic languages that make up the Kipchak branch. It consists of three parts: phonetics, grammar and dictionary of Arabic and Kipchak languages. Until now, the language of this monument has not been fully explored, although the lexicological studies of M.T. Ziyaeva and E.I. Fazylov should be mentioned, as well as articles by Kazakh scientist T.T. Arynov.

In this paper, we will consider a group of ethnic realities that are common to Turkic languages. We are interested in the question of whether these realities have been preserved in the modern vocabulary of Turkic languages and whether their original meanings remain. Taking into account that realities are words that describe the life, culture and tradition of a certain people, it can be concluded that their formation depends on the geographical location, climate, historical context, the specific nature of a particular people. The main goal of this article is to describe a certain set of realities from the Kipchak language and compare their meanings with the realities of modern Turkic languages. As a result of the performed research, the semantic and phonetic differences of these realities will be revealed.

## Materials and Methods

This article is a theoretical study, therefore, mainly theoretical methods are used, among which we can distinguish the historical-comparative, lingua-factual methods and applied methods of processing, and translation of sources. As a research material, the data from the manuscript dictionary "al-Tukhfa", from the "Old Turkic Dictionary", from the translation dictionaries in 16 Turkic languages (Kazakh, Karakalpak, Nogai, Tatar, Bashkir, Kumyk, Turkmen, Azerbaijani, Turkish, Uzbek, Uighur, Kirghiz, Altai, Tuvan, Khakass, Chuvash) was gathered and analyzed.

## Results

Twelve word-realities of the medieval Kipchak language, connected with the everyday life and economy of the nomadic ethnic groups were chosen for analysis. These realities were of the great importance in the past and

have mostly retained their content to this day. It was their household prevalence that gave them linguistic stability and the ability to survive in a changing world.

A comparative historical analysis of the realities of the Kipchak language with modern vocabulary of Turkic languages was made. As a result of the analysis, phonetic and semantic differences between medieval and modern Turkic vocabulary were revealed. The realities were tested for the complete or partial correspondence in the lexical body of 16 Turkic languages.

Below, we offer a list and tables of correspondences of the realities collected from the medieval manuscript “al-Tukhfa”.

The list of realities:

|                                                       |                           |                                          |
|-------------------------------------------------------|---------------------------|------------------------------------------|
| قَان – قَان                                           | qaan –                    | khan, sultan;                            |
| قِيمِيَز – قِيمِيَز                                   | qimiiz –                  | mare's milk;                             |
| يُورْت – يُورْت                                       | yuurt –                   | dwelling of a nomad;                     |
| قِشْلَاو – قِشْلَاو                                   | qishlaaw –                | winter pasture;                          |
| يَايْ لَآو – يَايْ لَآو                               | yaaylaaw –                | summer pasture;                          |
| كُوِيُوز (كِيَز) وَخَالِي – كُوِيُوز (كِيَز) وَخَالِي | kuuyuuz (kiyiz), haalii – | carpet;                                  |
| كَايْن – كَايْن                                       | kaabin –                  | bride price;                             |
| كِيَز – كِيَز                                         | kiz –                     | felt;                                    |
| يَاَرْمَا وَكُوجَا – يَاَرْمَا وَكُوجَا               | yaarmaa, kuuzhaa –        | a dish made from wheat;                  |
| تُونْكُلُوك – تُونْكُلُوك                             | tuungluuk –               | felt cover of a yurt;                    |
| كَالِي – كَالِي                                       | kaalii –                  | mortar;                                  |
| جُونَاق – جُونَاق                                     | zhuunaaq –                | a person or animal with his ear cut off. |

Medieval Kipchak realities with complete semantic coincidence with modern Türkic languages of the Kypchak group:

**Table 1 – Kipchak group of languages**

| Al-Tukhfa                     | Kazakh                          | Tatar        | Karakalpak          | Nogai   | Bashkir | Kumyk    |
|-------------------------------|---------------------------------|--------------|---------------------|---------|---------|----------|
| قِيمِيَز – qimiiz             | qymyz                           | kymyz        | kyshlaw             | kymyz   | kymyz   | k'ymyz   |
| قِشْلَاو – qishlaw            | qystaw                          | kyshlaw      | qyslaw              | kyslav  | kyshlaw | k'yshlav |
| يَايْ لَآو – yaaylaaw         | zhailaw                         |              |                     |         | yaylaw  |          |
| يُورْت – yuurt                | üy,<br>qonystanghan<br>üy atawy | yort         | zhay, tam, üy       | uy      | yort    | uy       |
| قَان – qaan                   | han                             | han          | han                 | han     | han     | han      |
| كِيَز – kiz                   | kiyiz                           | kiyiez, tula | kiyiz,<br>tekiyment | kiyiz   | keyez   | kiyiz    |
| دُومَرِي – duumri,<br>duuduuk | dombyra                         | dumbra       | domra               | dombyra | dumbyra | dombyra  |

Medieval Kipchak realities with complete semantic match with modern Türkic languages of the Oguz group:

**Table 2 – Oguz group of languages**

| Al-Tukhfa                     | Turkmen  | Azerbaijan | Turkish  | Translation         |
|-------------------------------|----------|------------|----------|---------------------|
| قِيمِيَز – qimiiz             | gymyz    | gymyz      | kymyz    | mare's milk         |
| قِشْلَاو – qishlaw            | gyshlama | gyshlag    | kyshlama | winter pasture      |
| يَايْ لَآو – yaaylaaw         |          |            | yaylak   | summer pasture      |
| يُورْت – yuurt                | öy       | yev        | yev      | dwelling of a nomad |
| قَان – qaan                   | han      | han        | han      | khan, sultan        |
| كِيَز – kiz                   | keche    | keche      | keche    | felt                |
| دُومَرِي – duumri,<br>duuduuk | domra    | dombra     | dombyra  | dombyra             |

Medieval Kipchak realities with complete semantic match with modern Türkic languages of the Karluk group:

**Table 3 – Karluk group of languages**

| Al-Tukhfa               | Uzbek              | Uigur    | Translation         |
|-------------------------|--------------------|----------|---------------------|
| قیمییز – qimiiz         | qimiz              | qimiz    | mare's milk         |
| قیشلاو – qishlaw        | qishlamog, qishlov | qishlash | winter pasture      |
| یایلاو – yaaylaaw       | yaylov             | yaylaq   | summer pasture      |
| یورت – yuurt            | uy                 | öy       | dwelling of a nomad |
| قان – qaan              | han                | han      | khan, sultan        |
| کیز – kiz               | kigiz              | kigiz    | felt                |
| دومری – duumri, duuduuk |                    |          | dombyra             |

Medieval Kipchak realities with complete semantic match with modern Türkic languages of the Uigur group:

**Table 4 – Uigur group of languages**

| At-Tukhfa               | Khakas   | Tuvin   | Translation         |
|-------------------------|----------|---------|---------------------|
| قیمییز – qimiiz         | hymys    | hymys   | mare's milk         |
| قیشلاو – qishlaw        | hystagh  | kyshtag | winter pasture      |
| یایلاو – yaaylaaw       | chaylagh |         | summer pasture      |
| یورت – yuurt            | churt    | bazhyng | dwelling of a nomad |
| قان – qaan              | han      | haan    | khan, sultan        |
| کیز – kiz               | kiis     | kidis   | felt                |
| دومری – duumri, duuduuk |          | domra   | dombyra             |

Medieval Kipchak realities with complete semantic match with modern Türkic languages of the Kirghiz-Kipchak group:

**Table 5 – Kirghiz-Kipchak group of languages**

| Al-Tukhfa               | Altai  | Kirgiz                  | Translation         |
|-------------------------|--------|-------------------------|---------------------|
| قیمییز – qimiiz         | kymys  | kymyz                   | mare's milk         |
| قیشلاو – qishlaw        | kyshtu | kyshtoo, kyshtap chygoo | winter pasture      |
| یایلاو – yaaylaaw       |        | zhayloo                 | summer pasture      |
| یورت – yuurt            | ayil   | üy                      | dwelling of a nomad |
| قان – qaan              | han    | han, kah                | khan, sultan        |
| کیز – kiz               | kiyis  | kiyiz                   | felt                |
| دومری – duumri, duuduuk |        | dombra                  | dombyra             |

Medieval Kipchak realities with complete semantic match with modern Türkic languages of the Bulgar group:

**Table 6 – Bulgar group of languages**

| Al-Tukhfa               | Chuvash            | Translation         |
|-------------------------|--------------------|---------------------|
| قیمییز – qimiiz         | kāmās              | mare's milk         |
| قیشلاو – qishlaw        | hěl kasmalli vyrän | winter pasture      |
| یورت – yuurt            | surt               | dwelling of a nomad |
| قان – qaan              | han                | khan, sultan        |
| کیز – kiz               | кёççe              | felt                |
| دومری – duumri, duuduuk | dombra             | dombyra             |

## Discussion

Let us consider the meaning and function of the above realities.

“قیمییز – qimiiz” – a national fermented drink made from milk of a mare [2].

In the Old Turkic dictionary, we find the definition: Qimız: qimız süt ja jöñ jay ja joyrut qurut - milk or one part of butter or irimshik [3].

In the manuscript "al-Tukhfa" the name of the drink is transmitted in the Arabic version as “qimiiz”. Since this word is a purely Turkic ethnic reality, which has no analogue in Arabic, it is not translated, only a description is given. This term is also found in other medieval dictionaries, for example, in Kutta Bilik (Qutadghu Bilik).

“Kumys” is closely connected with the national tradition and way of life of the Turkic peoples, which for a long time were engaged in cattle breeding. Cattle was the basis of nutrition and life of the Turkic people, milk of cattle was a favorite drink, meat was their main food, skin was used clothing. Even the litter was used as fuel for fire under the kazan. In modern Turkic languages, the word “kumys” retained the same meaning as it had in the Middle Ages. In the structure of the word all sounds are kept, and in writing - all letters. However, in the language of the Khakas and Tuvians, the first deaf consonant “k” in the word is replaced by a deaf “h”, and in Turkmen and Azerbaijani languages the same sound is replaced by the sonorous sound of “g”. “قشلاق” – qishlaw”- wintering, that is, a place where there is pasture for cattle in the winter. As wintering nomads mostly choose places where in summer no one passed, where there is a thin layer of snow, there are sources of water and a lot of vegetation [2]. Since the livestock's life depends on the choice of wintering, and hence the animal husbandry, this reality and the notion designated by it played a vital role among nomadic peoples.

In the chronicle of the historian of the 16<sup>th</sup> century, K.Zhalaiiri “Zhami al-Tawarikh” there are also variants of the pair realities “wintering-summering” with different phonetic peculiarities: Yaylaq, qyshlaq – zhaylaw, kystaw [6].

In Old Turkic Dictionary: in the article “ışlay kystaw”, wintering: jaşıl qaja jajlayım qızıl qaja qışlayım - A green cliff is my summering, and a red cliff is my wintering [3].

In the studied manuscript and in the dictionary of Mahmud Kashgari, the reality of kystaw is transmitted alike – qshluu which completely matches its analogues in the Tatar, Bashkir languages of the Kipchak group of modern Turkic languages. In Karakalpak, Nogai, in the word “Kyshlau,” the deaf, sibilant consonant “sh” is replaced by a deafening “s”. Such a phonetic transformation is typical for a group of Kipchak languages.

“ياايلاو” – yaaylaaw – zhaylaw”– summer pastures of cattle [2]. In Old Turkic Dictionary: Jajlay jailau: jayaq ıyaç jajlayım - my summer summering - in the middle of walnut trees [3].

Phonetically, yaaylaaw in the manuscript “al-Tukhfa” completely coincides with this reality in the modern Bashkir language. In the Kazakh language, there is a process of replacing the voiced consonant “zh” with a soft consonant “y”. In the group of Karluk languages, such as the Uzbek and the Uyghur the first consonant also has a mild version of the pronunciation of “ya” [4].

The Kipchak word يورت “yurt” - people, country - matches in meaning and sound in modern Turkic languages with the Bashkir, Tatar languages. It means that the word has not been preserved in all languages, but only in the Kypchak-Bulgarian subgroup. In Chuvash and Khakass languages this reality underwent a phonetic change, namely, the first consonant was replaced. In other modern Turkic languages, this reality is transmitted in other words.

”قآن” - qaan – Khan” - supreme ruler, monarch; head of the tribes [6].

Practically in all modern Turkic languages, this word-historicism matches semantically with the medieval Kipchak variant. However, there are phonetic differences such as replacing the deaf consonant “q” with a deaf “h”. Only in the Kyrgyz language, which is part of the Kirghiz-Kipchak group, the back-lingual variant of the consonant is replaced by a mid-lingual “k”.

“كاابن” – kaabin” - bride price, redemption for the bride. One of the most enduring traditions of many peoples. In the Old Turkic Dictionary: Qabīn - a kind of a natural tax [3].

In modern Turkic languages, this word has undergone significant phonetic changes:

Kazakh – qalyng mal; Khakass - halyng, halyh; Tatar - kalym; Turkmen - galyng; Uzbek – qalin puli; Kirghiz qalyng mal; Karakalpak – qalyng; Tuvan - kalym; Kumyk – k’alyn; Azeri - kalym, bashlyg; Turkish - bashlyk parasy; Chuvash - hulam uksi, tupra.

In the manuscript “al-Tukhfa” the word “kalym” is transmitted only by the word “kaabin”. In Turkish and Chuvash other words and expressions are used to denote this tradition. The reality “kaabin – gebin” was preserved and prescribed by the Shariah, and the amount of the gebin was determined and depended on the financial possibilities and the desire of both sides [7]. This word occurs in combination with the word “cut”: gebin kyyimak means, “to cut the bonds of marriage”, that is, “to register the marriage (according to the Shariah)”. This phrase is part of the stable constructions in the modern Kumyk language. According to the Kumyk tradition, during the matchmaking, the size of the kalym (bride price) and gebin (“gebin gyak”) were

defined - nowadays this is the insurance of a woman in case of divorce or death of her husband. Adat and Shariah prescribe the payment and value of kalym and gebin. Gebin-gyak in other Turkic languages is transmitted by Persian term “nikah”, which means, “to legalize marriage”, the word gebin was replaced by Persian borrowing. Based on this, we can assume gebin word meaning as “marriage” and the identification of the origin of this word requires further research.

“كۆز – kiz, kiiz, kigiz” – felt, made from sheep's wool, is used in the household. In the life of nomads, felt played an important role, as it was widely used for making outerwear, shoes, and other household items, for covering yurts and for interior decoration [8].

In Old Turkic Dictionary: felt, carpet is denoted by the word “Kidiz”, quite recognizable variation of the word “Kiz”. In modern Turkic languages, in this word, with the preservation of the general structure, new vowel sounds appeared – “i, e, yi”, which were absent from the beginning in the word. In the group of Kipchak languages, the medieval version of reality is the closest to the original.

Term “جړن – گالي – kaalii” means “mortar”, which is a tool for grinding millet, wheat and other cereals. [8].

In modern Turkic languages, it is also available, but sometimes with a different root base:

Kazakh - keli, but also yukkish; Khakass - soghah, sokhpa; Tatar - kile; Turkmen - soky; Uzbek - ughir, also khovoncha; Kirghiz - soku, also a zhanchuur; Karakalpak - keli; Uygur-khavancha, also oghur; Tuvinian - soghaash, soktaash; Nogai - keli; Bashkir - kile; Altaic - soky; Kumyk - keli; Azerbaijani - havenkdeste; Turkish - havan; Chuvash – kile.

We see that in some modern languages the medieval version of this reality has been preserved, sometimes with some phonetic variations. However, words of a different origin are used in languages such as Khakass, Turkmen, Uzbek, Uighur, Azerbaijani, and Turkish. Another widely used reality is “دومری - duumrii, d̡yuduuk” – dombra”- a popular stringed musical instrument [9].

The form of dombra in different regions of the Turkic world could differ somewhat, as well as the technique of playing on it. Perhaps because of these regional differences in the manuscript there are two terms. According to the author, the word “duuduuk” is used among Turkmens. In modern Turkic languages, the name of dombra is similar, there are only small phonetic differences.

The word “shunak” stands for a person with a severed ear. The Turks had a custom - if a famous, revered person died, then because of sorrow, one of his close relatives cut off his ear, and others tore their hair. This was the expression of the extreme degree of sorrow. The existence of this custom in the Middle Ages was mentioned by the Kazakh scientist T. Arynov in his research on the manuscript “al-Tukhfā” [5].

However, the semantics of the term “shunak” has changed somewhat, now it is applied to animals with notched ears. In other medieval sources this word is not given.

## **Conclusion**

Of the realities chosen from “al-Tukhfā”, most of the words are used today, some have become historicalisms, such as “khan” and “shunak”. The word “kalym” can also be found in modern vocabulary, since the tradition, that characterized the medieval way of life, has been preserved, but the original Kipchak form of “cabins” has not survived in any of the Turkic languages. Many realities describe the economy that the Turkic peoples were engaged in. The most common of these is cattle breeding. Kumys, kurt, irimshik, colostrum, etc. all were made from milk of cattle. The life of the Turkic people is described by such words as felt, tunduk, etc. There are very few words that describe a settled life, and therefore it can be safely asserted that the Turks in the Middle Ages also continued their nomadic life. Some words of the manuscript no longer function in the modern Turkic languages.

As for the phonetic differences in the names of the realities, they are insignificant, which once again confirms the view that the Turkic languages are unshakable. Minor changes in consonants in Turkic languages are explained by the tendency to save physiological efforts, sounds with complex articulation were simplified or subjected to qualitative reduction, that is, they turned into sounds of a different quality.

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