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NOTE ON SOME OLD TURKIC WORDS

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As a Turkolog of having studied the Qazaq language for more than 20 years (1952–1975), in the following I will give some notes on several Old Turkic words connected with the Qazaq language.

Key words: Old Turkic, Qazaq *qïd-*, *älp*, *kiyeli*, *ïγar*.

qïd-

After attending the 4th International Congress of Turkic Languages held in Izmir, Turkey in 2000, I went to Ankara and visited Türk Dil Kurumu (Society of Turk Language). There Prof. A. B. Ercilasun gave me some volumes of Yearbook of Turkic Studies Belleten. In the volume of 1993 (Published in 1995), I read his excellent paper 'Bir kiši Yaŋïlsar Oγušï Bodunï Bišükiŋe Tegi Kïdmaz Ermiš (KT, G6 = BK, K4) Ibaresi Üzerine'.[1] In this article he widely discussed the verb *qïd-* with the noun *qïdïγ* 'edge, border, limit' saying that "… *qïd-* fiiline herhangi bir šeye kïyï, kenar, sïnïr, hudut yapmak anlamïnï verebiliriz. Bu anlamï metnimize tatbik edersek, šu sonuču elde ederiz: Bir kiši yanïlsa, kabilesine, milletine, evine, ešiγine kadar kïyï yapmazmïš". According to my opinion, his viewpoint still does not hit the mark (I would not discuss the words *ev, ešik* in his translation).

We must say that in the past century many Turcologists wrongly understood and translated this verb. For example, Thomsen (1896, p. 116.): "Si un homme tombait en faute, ils *ne s'avançaient pas* jusqu'a … de sa race et de son." Here, Thomsen wrongly translated *qïdmaz* as '(not) advance, (not) go forward'. In his German translation[2] the sentence was translated basically the same like in the French: "und selbst

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[1] For technical reasons I changed some Turkish letters into International Turcological letters.

[2] Published in *ZDMG* 78 (1924), p. 141.

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wenn ein Mann (von uns) abfiel – die Besonnenen innerhalb seines Geschlechtes oder seines Volkes auf Abwege zu bringen, *haben* sie doch *nicht erreicht*."

I have not seen any of Radloff's translations (1894, 1895, 1897). Here I quote Radloff's German translation from Thomsen's above-mentioned French book (p. 168): "(selbst) der sich irrende Mensch *wagt sich nicht* an die Ehre (den Schmuck) ihrer Weisen und ihres Volkes". Radloff translated the verb as 'dare not'.

S. E. Malov's translation is as follows: "No ésli (otdel'nye lica) iz tjurkov (i soblaznjalis'), to celye rody (daže) do svojstvennikov (do bračnogo rodstva) *ne otklonjalis'* " (Malov 1951, Tekst: str. 28. Perevod: str. 34.).

That Malov translated the word *qïd-* as 'deviate' is not correct either.

H. N. Orkun's translation is: "Bir kiši yanïlsa soyu, kavmi, bišükine (?) kadar *ilerlemez imiš*" (Orkun 1987, p. 25).

Here it seems to me he made translation from Thomsen's French version.

Prof. Talat Tekin in his book *A Grammar of Orkhon Turkic* read it as *ïqïdmaz* and translated as 'to give shelter' (Tekin 1968, pp. 231, 262). This is a too far-fetched idea.

In the same author's book *Orhon Yazıtları* (Tekin 1988, p. 4) he transcribed it as *qï ïdmaz* and translated into modern Turkish as "bir kiši suč išlese, onun boyu(na), halkï(na) (ve) hïsïm akrabasïna kadar (herkesi) *öldürmezler ermiš*".

Here people cannot understand what the phrase *öldürmezler ermiš* 'they did not kill' means. It does not conform logically to the context. In his new book *Orkhon Türkçesi Grameri* (Tekin 2000, p. 219) he transcribed the text as *bir kiši yaŋïlsar, uɣušï bodunï bišükiŋä tägi kïdmaz ärmiš*, but there was no translation. Only in the glossary the author translated the verb *qïd-* as 'kïymak, öldürmek'. From the translation 'öldürmek' (to kill) we could conclude that the meaning of the verb 'kïymak' is a synonym of 'öldürmek' or is near to the latter in the meaning.

Prof. Maharrem Ergin in his *Orhon Äbideleri* (Ergin 1970, p. 2) translated this sentence as 'Bir insan yanïlsa, kabilesi, milleti, akrabasïna kadar barïndïrmazmïš'. Here, I guess that under the influence of T. Tekin's above-mentioned English book, he wrongly translated it as 'did not let (them) take shelter'.

In order to save place, I would not quote the opinions of Prof. A. von Gabain and S. Çagatay about this problem. According to the historic law of Turkic phonetics, *qïd-* corresponds to Qazaq *qïy-* (like *qod- > qoy-* 'to put, *käd- > kiy-* 'to wear', etc.). From the viewpoint of Qazaq language, the meaning of the verb *qïd-* is very clear. Among other meanings it also means 'to grudge, to take pity on'. So we could translate the whole sentence as 'when one person made error, they did not even take pity on his clan and people right down to (infants in) the cradle'.

älp

In the 1950s when I read the story about the hungry tiger in the famous Buddhist scripture *Altun Yaruq* in Prof. Malov's book (Malov 1951, p. 181), I found he gave a wrong translation for the following sentence: *'(ay, inim,) älp titgülük tawar älp iš*

näng inčip isig öztä ärtmäz' (O brat moj! Geroj – kto žertvuet svoim bogatstvom, gerojskoe éto delo (v otnošenii bogatstva), no éto ne to, čto rasstat'sja so svoej žizn'ju.) I do not have Radloff's German translation – published in 1930 – at my hand. I think Malov might have followed his translation. Malov understood the word *älp* only as 'hero'.

As we know, the Uighur version of *Altun Yaruq* was translated from Yi-Jing's Chinese version. The Chinese original here is '一切难舍无过己身' yiqie nan she wu guo ji shen'[3]. The English translation of Chinese original is: 'From all difficult (things) to give up, no one exceeds giving up one's own body'. Prof. J. Nobel's German translation is correct: 'Vom allem, was schwer himzugeben ist, geht keines über die Hingabe des eigenen Körpers hinaus' (Nobel 1958, p. 337).

So, we should translate this Uighur sentence into English like this: '(Ay, my young brother), (in the world) the difficult thing to abandon and the difficult matter to do is nothing more than giving up (our) own body.

In modern Qazaq the words *alïp, alpawït* have the same etymology like *älp*.

kiyeli

This Qazaq word means 'holy, sacred'. It comes from the Old Turkic '*küügälig*'. According to the historical law of Turkic phonetic development, the *-g-* between two vowels changes to *-y-*, e.g. *igä* > *iye* 'owner', *tügä* > *tüyä* 'camel'. The adjective suffix *-li* < *-lig*. But I cannot give a satisfactory explanation on the change *üü* > *i*. The adjective/noun *küügälig* is a word of common use in old Turkic books. Prof. P. Zieme translates it as 'Wunderbares Kommen, Zauberkräfte' (= Sanskrit *ṛddipāda* = Chinese 神通 *shentong*) (Zieme 1996, p. 220).

In *Altun Yaruq* this word appears many times. But in Ceval Kaya's new edition (1996) of this work he does not recognise this word, wrongly dividing it to two words: *kuo* and *kälig* without translation. When I compared the Uighur text with the Chinese original as well as with Nobel's German translation, I found that beside the above-mentioned meanings it also has the meaning 'Majestät' corresponding to Chinese 威力 *weili* 'power, might').

Generally speaking, Qazaq language still keeps some old Turkic lexical elements, e.g. *iygi* < *ädgü* 'good' used in constructing a kind of optative voice (*körseygi edim* 'if only I would see'), *izgi* 'good' < *ädgü/äzgü* (*izgi* would be a loan word from a *z*-Turkic language like Hakas or Sarigh Uighur), *iyis* < OT *ïdï-* 'to smell' + verb-noun suffix -s. Last but not least I would mention that when I was young, in Sinjiang I always heard Qazaq people say a phrase *ïγar körsetiw* 'to threaten'. The word ïγar already appeared more than thousand years ago in Kül Tegin's inscription East 29-line: … *ïγar elligdä [ïγar qaγanlïγda yeg qïltïm]*. I translate this sentence as 'I made them (live) better than the people who have strong countries and strong khanates'. But it is a pity that I cannot find this word in the Qazaq dictionaries published in

[3] Cf. Japanese Taisho Tripitaka No. 665, p. 451, II. column.

China and elsewhere. (After I had finished this paper I was happy to find this word in Prof. v. Gabain's article 'Irano-Turkic relation in the late Sasanian period' (Gabain 1983, p. 623. *ighar* 'strong' < Sogdian *ygh'r*).

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