

**Barbara Kellner-Heinkele
Elena V. Boykova
Brigitte Heuer (eds.)**

Man and Nature in the Altaic World

**Proceedings of the
49th Permanent International Altaistic Conference,
Berlin, July 30 – August 4, 2006**



KLAUS SCHWARZ VERLAG • BERLIN

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STUDIEN ZUR SPRACHE, GESCHICHTE UND KULTUR DER TÜRKVÖLKER

*Herausgegeben
von
György Hazai*

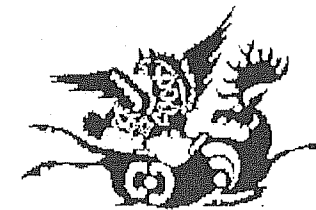
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Some Religious Terms in Qarakhanid Turkic

Ersin Teres

This article is an attempt to investigate some religious terms in Qarakhanid Turkic. Said more clearly, the usage of religious terms in Qarakhanid Turkic, their etymologies, and comparisons with texts in Qarakhanid Turkic constitutes the content of this article.

Before all else, I want to address religion in the Qarakhanid period. As it is well known, in the Qarakhanid period religious belief changed greatly, because the Turks rapidly started to become Muslims. The first texts showing the effect of Islamic culture were written during the Qarakhanid period. In addition to interlinear Qur'an translations, three important texts remain from this period. These are Kâşgarî's great dictionary *Dîvânu Lugâti't-Türk*, Yusuf Has Hacip's *Qutadgu Bilig* and Edip Ahmet Yükneci's *Atebetü'l-Hakayik*. In my opinion, the terms connected with religious belief in all these texts can give information about the place of religion in society during periods in the past.

No great and detailed studies of the religious terms in Turkish historical texts have so far been done. There are two significant articles on this topic by Saadet Çagatay. The first article was published under the title of *Türkçe'de Dinî Terimler* (1968).¹ In this noteworthy article, some religious terms used in certain historical periods were analyzed. These include *teyri* 'God', *idi* 'master, owner', but in Moslem texts often 'the Lord (God)', *ugan* 'God', *çalab* 'God', *bayat* 'God', *savcı* normally 'messenger', used by early Moslem Turks for 'the Prophet', *elçi* the modern meaning is 'ambassador, representative of government in foreign countries', but it was used for the prophet, *yalavaç kirtü* 'the true prophet', *kirtgünç* 'belief, faith; believing'.

The second noteworthy article by Saadet Çagatay was published under the title of *Divânü Lügât-it-Türk'te Dinî Terimler* (1972).² The title reveals that this article is connected with religious terms in *Dîvânu Lugâti't-Türk*. The article deals with such words as *teyri* 'God', *nom* properly meaning *nomos* 'law', but early Moslem Turks applied it to religious law, *toyn* 'an infidel among the pagans', *burhan* 'idol', *yükün-* 'to pray, to worship', *kirtü* 'true; truthful; loyal; truth', *buyan* 'merit; meritorious deeds'. He also lists terms remaining from old

religions such as *yagış* 'sacrifice for the idols', *yada* 'rain stone', and *yek içkek* 'devil'.

When we examine texts of the Qarakhanid period in detail, the terms connected with religious belief are generally not loanwords from Arabic. These terms generally use Turkish words. This aspect is quite clear in *Dîvânu Lugâti't-Türk* and *Qutadgu Bilig*. On the other hand, we see many religious terms borrowed from Arabic in *Atebetü'l-Hakayik*.

The words which I will dwell on are *alkış* 'to pray', *yalavaç* 'prophet', *yükün-* 'to worship', *yükünç* 'ritual of worship centered in prayer', *arınçu* or *érinçü* 'sin', *nom* 'law, religious law', *toyn* 'the people who believe in Buddha', *burhan* 'Buddha', *ıduk* 'sacred, blessed', *tamu* 'hell', *uçmak* 'paradise', *tapug* 'worship', and *yazuk* 'sin'.

1. *alkış*

The first religious term that I will consider is *alkış*. It means 'to pray, express one person's goodness (*tana*', *du'a*', *dikr ayadi*, 'add *manaqib*)' in texts of the Qarakhanid period. Kâşgarî, in his dictionary, gives the following explanation and examples:

alkış: *al-tana* 'wa'l-du'a wa *dikr ayadi*'l-racul wa 'add *manaqibihi* 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says *ol begke: alkış bé:rdi*: 'he praised (*atna*) the beg', and *yala:waçka: alkış bé:rgil* 'bless (*salli 'ala*) the Prophet' (DLT I, 97); *Begke alkış alkandı* (DLT I, 249), 5 (*alkal-*); 284, 5 (2 *arka:-*).

The general view regarding this word's etymology is that it is derived from the verb *alka-* 'to praise, to exalt' (*alkış* < *alka-*) with a suffix *-ş*. This word was common in pre-Islamic texts. The opposites of *alka-*, *alkış* are *kargā-* 'to curse' and *kargış* 'curse'. With Islamic culture, this word gained the meaning of 'pray'. Now, it has lost its religious meaning and has become a word for appreciation. In DTS, it is given as 'khvala, blagosloveniye, proslavljeniye'. There is no alternative etymology in DTS.³ Marcel Erdal leans *alkış* on *alka-*.⁴

kişi edgü atın kör alkış bulur 'a man earns praise by his good reputation' (QBN 18₂₅), *ilig birdi alkış kör ay toldıka/ayur tünle kündüz maya tur baka* 'The Sultan praised Ay Toldı and said: Serve me day and night' (QBK 32₃).

2. *yalavaç*

Another religious term is *yalavaç* 'Prophet (*rasul*)'; it is a version of *yalawaç* meaning 'ambassador'. In Qarakhanid Turkic it was used for God's Prophet. This term is very common in DLT and QB, but is not used in AH.

1 Çagatay, S.: „Türkçe'de Dinî Terimler“. In: *Necati Lugal Armağanı*, Ankara 1968, pp. 191–198.

2 Çagatay, S.: „Divânü Lügât-i't-Türk'te Dinî Terimler.“ In: *Türk Dili Kurultayı*, TDK, Bilimsel Bildiriler, Ankara 1972, pp. 385–391.

3 Nadelyaev, V. M.; D. M. Nasilov, E. R. Tenishev, A. M. Shcherbak. *Drevnyurkskiy slovar*. Leningrad 1969, p. 38b.

4 Erdal, Marcel: *Old Turkic Word Formation. A Functional Approach to the Lexicon*, vol. I, Wiesbaden 1991, p. 262.

teñri yalavaç ıdtı 'God sent the Prophets' (DLT III, 438).

bayat kullarında eñ ödrüñdüsü/yalavaçlar erdi kişi edgüsi 'To God the outstanding persons among all humans are prophets and they were the best of people' (Arat, 2598).

Concerning the etymology of this word, Clauson says that *yala:vaç* /*yala/waç/yala:var* is an Iranian loanword; *-va:ç/-wa:ç* is an Iranian word meaning 'voice', see *sanduwa:ç*; *-var* is also an Iranian Suffix, but the first part is not yet identified and the word has not been found in any Iranian language. It might be (Iranian) Xwarazmian. Originally 'a diplomatic ambassador from one ruler to another, ambassador'; adopted in Manichaean and Moslem terminology for 'Prophet', i.e., God's envoy to mankind.⁵ In DTS, it is given as 'gonets, posol'.⁶

In Qarakhanid Turkic, *yala:vaç al-rasûl*; *yala:waç* alternative form (*luğa fihî*); *yala:var* the word used for 'royal ambassadors' (*rusulu'l-mulûk*) in Uygur.

I want to cite some usage of this word in QB: the Prophet is called *yalavaç* in the heading, *YALAVAÇ 'ALEYHI 'S-SELAM ÖGDİSİN AYUR* (Arat, QB Chapter II 34 ff), but *savçı, sevüç savçı ıdtı bagırsak idi/budunda talusı kişide kedi* in (*ibid.*); ('Atiq) *yalavaç sevinçi tiledi köni* 'desired the happiness of the Prophet' (Arat, 52); *bilirsen sen siziksiz ajun begleri/yalavaç ıdur ildin ilke özi* 'Doubtless you know that the world's Sultans send the ambassador from one country to another' and the reasons for sending these *yalavaç* 'ambassadors' are discussed in 2593 (Arat, 2593 ff), and also their functions and privileges, *yalavaç söz iltür yanutı kolur/yanut söz eşittin tegür ay unur* 'The ambassadors convey the word and want an answer; Hey, mighty person! You heard the answer, send it' in 3814 (Arat, QB 3814 ff).

3. yökün-

The word *yökün-* was used with the meaning of 'to pray, to worship' in Buddhist texts. Similarly, it occurs with the same meaning in DLT (DLT III, 84), *kul täñrikä yökündi* 'The slave bowed to God (*sajada*)' (DLT III, 84), *toyin burxan-qa yökündi* 'Toyin worshipped Buddha' (DLT III, 84), *ol maña yökündi* 'He bowed (*ta'ta'a*) to me' (DLT III, 84).

In Old Turkic, the verb *yökün-* means 'to bow, worship, to pray'. In Islam, this verb gained the meaning of 'worship', and the word *yökünç*, which is derived from *yökün-* gained the meaning of 'prayer'.

We can see the usage of *yökünç yökün-*: *teñri'ke yökünç yökündi* 'he worshipped God'; *ol begke yökünç yökündi* 'He bowed his head to the beg' (DLT III, 375). There, the meanings of 'worship' and 'to bow to someone' are given.

5 Clauson, G.: *An Etymological Dictionary of Pre-thirteenth Century Turkish*. Oxford 1972, p. 921 a.

6 Nadalyaev, V. M. et al. *Drevnetyurkskiy slovar'*, p. 228 a.

This word is found in QB, too. *yana koptı terkin töşektin turup, ma yundı yökündi köñül tüz urup*: 'He got up from his bed rapidly and made ablutions, and then worshipped sincerely' (Arat, QB 5452).

4. yökünç

This word means 'prayer (*salat*)'. According to Kâşgarî, it belongs to the Qifçaq dialect. Thus *täñrikä yökünç yökündi* 'He prayed to God (*salla*)'. *ol begkä yökünç yökündi* 'he bowed (*ta'ta'a*) his head to the beg' (DLT III, 375).

yökünç, derived form of *yökün-* 'to pray, to worship'. According to Clauson, the word *yökünç* 'an act of worship or obeisance' is derived from the verb *yökün-* 'to pray, to worship'. In DTS, we read for this word 'pokloneniye, soversheniye obryada pokloneniya, soversheniye molitvy'. According to Erdal, *yökünç* 'an act of worship' is clearly related to *yökün-*, q.v. among the *-Xn-* verbs, and not to a hypothetical shorter base.⁷

5. irinçü

This word means 'sin, fault'. Clauson regards its morphology as uncertain. At first sight, it bears the same relation to *irinç* as *ögrünçü*: to *ögrünç*, but those two words are synonymous and these are not.⁸ Marcel Erdal says that *erinç* comes from *er-in-*. *erinçü* can be explained directly from (y)*er-*, taking one of the original meanings of this verb as 'to find something loathsome'. *er-in-* (and, because of it, also *erinç*) moved away semantically from (y)*er-*. *erinçü* (very frequently used in a binominal with *tsuy*) is an object nominal, then originally signifying 'something loathsome, a thing to be condemned'. Erdal claims that the alternation *yer-* ~ *er-* is compared with *yerinçüllig* ~ *erinçüllig*. In DTS we read for this word 'grekh, prostupok'.⁹

In DLT, *irinçü al-itm* 'sin' (DLT I, 134). It is not found in *Qutadgu Bilig* and *Atabetü'l-Hakayik*.

6. nom

Before Kâşgarî, the word meant 'religious, religious law' in the Uighur period. In light of more recent information, its origin is explained by the old Greek word *nomos*, not by Chinese roots. We see that some old words were preserved by non-Muslim Turks, Shamanists, and Lamaists. For instance, in the Tuba dialect, *nom* 'book', *nom dılı* 'book's language', *nomçulga nomu* 'reading book', *nomçugas* 'small book', *nomçu-*, *nomçuur-* 'read', *nomnal* 'education' may be

7 Erdal, Marcel: *Old Turkic Word Formation*. Vol. I. Wiesbaden 1991, p. 279.

8 Clauson, G.: *An Etymological Dictionary of Pre-thirteenth Century Turkish*. Oxford 1972, p. 236 b.

9 Nadalyaev, V. M. et al. *Drevnetyurkskiy slovar'*, p. 52 b.

counted among them. Yet, this word is found as *lom* (n-l variation) and *nom* in Yellow-Uighur.¹⁰

According to Clauson, *no:m* is a Greek word. It means *nomos* 'law' and was a loanword in Syriac. It had been adopted by the Manichaeans as a technical term with a wider meaning 'law, doctrine'. From this, it passed to Sogdian as *nwm* and was used in Buddhist texts to translate the Sanskrit *dharma*. In Old Turkic, it is used for both Manichaean and Buddhist texts with a similarly wide range of meanings. It is not connected with Tokharian A *ñom* mentioned in TT X 58 note; that is a purely Tokharian word meaning (and cognate to the English word) 'name'. It became an early loanword in Mongolian where it came to mean 'law; scripture; religion; book'.

When we look at Qarakhanid texts, in DLT this word is given as *no:m al-milla wa'l-şarî'a* 'religion; religious law'; hence one says *teñiri: no:mu:* 'God's religious law and faith' (*dîn*). Similarly all religions (*al-milal*) are called *no:m*. This is a word from the Chinese (*luğatu'l-Şinîn*) (DLT III, 137). We cannot see this word in any other Qarakhanid texts.

For *nom*, the DTS gives these meanings: 1. religioznoye ucheniye, zakon, 2. kniga, pisaniye, sutra, 3. rel. element, darma.¹¹

7. toyin

In DLT, Kâşgarî explains this term as follows: *al-'ilc min ummati'l-kafara* 'an infidel among the pagans'; he has the same position among them as an '*âlim* or *mufî*' among us; he lives constantly with the idols and reads the books and legal pronouncements of the pagans; God protect us from them. (DLT III, 169). For this term, Clauson says that it means '(Buddhist) monk'; loanword from (< Çince *dao rên* ED 569) the Chinese with the same meaning (*Giles* 10,780 5,624). We cannot see this word in any other Qarakhanid text, only in *Dîvânü Lugâti't Turk*.

For *toyin*, the DTS gives "Buddist monk" under the word TOJIN I.

8. iduk

This word means anything 'blessed (*mubarak*)'. With the meaning of 'blessed, sacred' the word is derived from the verb *id-* (send off, get back). This verb has two forms as *ı-* and *id-* for the oldest Turkish texts and it is quite common. For the term *iduk*, Clauson says that it is derived from the verb *id-* (send, get back) with the suffix *-uk* and he explains the term *iduk kut* as 'the sacred favour of heaven' (*tanrının gizli lütfu*) (ED, p. 46). When we are looking for the meaning of 'send', the term *iduk* 'sacred, consigned by God' should be derived from the verb *ı-* with the participle suffix *-duk*.

10 Çağatay, Saadet: "Divanü Lügati't- Türk'te İnançla İlgili Sözcükler". In: *Türk Dili Kurultayı*, TDK Bilimsel Bildiriler 1972, pp. 385-391.

11 Nadalyaev, V. M. et al. *Drevnetyurkskiy slovar*, p. 360 a.

We can see this word in many Turkic dialects with these meanings: 'sacred, blessed'; *ızık* (Sag., Koy., Kaç.), *ıyık* (Alt, Tel, Leb, Kkir) 'sacrifice, offering', *ıdik* (Tuv.) 'sacred, blessed', *ıdik askır* 'sacred stallion', *ıdik ok* 'sacred arrow', *ıdik çurtum* 'my sacred county', *ıdikta-*, *odiktaar-* 'to bless'.

Kâşgarî gives the meaning of this word as anything 'blessed (*mubarak*)'. Its root-meaning is that any animal that is set free (*yusayyabu*) is called: *iduk*. One does not burden its back nor milk its udder nor shear its wool, because a curse might befall its owner.

By this definition, we see the word *iduk* 'sacred, vow' as derived from the verb *ı-* participle suffix *-duk*.

kut and *iduk* were used with the meaning of *consigned sacredness* as *ıdikut* (< *ı-duk* + *kut*). *Idukut* was the title for a king. The reason for taking such a title is that the king wants to find support from God for his kingdom. When we look at the monarch's regime, an effort is made to prove his divine sovereignty by saying 'I took my mission from God'. In *Qutadgu Bilig*, Yusuf Has Hacib defining his works' character, Aytoldı: 'Aytoldı is a vizier and he symbolizes *kut* 'sacred'' as follows:

basa aydın amdı bu Aytoldı'nı

anıñdın yaruyur iduk kut kiini (Arat, QB 354)

('Then, I defined Aytoldı, the sun of sacredness [*ıduk kut*] glimmered from him.') In QB, because Aytoldı symbolizes the *kut*, it is necessary for the continuation of the sovereignty of the king that the person who brings the light of *ıduk kut* to the king is his vizier Aytoldı.

In *Qutadgu Bilig*, the kingdom is godlike kindness. This is explained with Ögdülmiş's words. He symbolizes wisdom, as follows:

ıduk ol bu beglik arıǵlık tiler

arıǵlık bile ilde saklık tiler (Arat, QB 1960).

9. uçmak

This word means 'Paradise (*al-janna*)'. In DLT, *uçma:k al-canna* (DLT. I, 118) (verse); a.o. III 374, 7: *uštmax* (QBN)/*uštmax* (QBN)/*uçmak* (QBW) 63; in 3503, 3522 (*evin*), 3656 all MSS. have *uçmak*.

According to Clauson, it is a loanword from Sogdian '*wštmy*, same sound and meaning. Not noted in Uygh. but adopted at an early date by Moslem Turks to translate Arabic *canna* 'paradise'. The Sogdian form was rarely used; the word became corrupted to *uçmak*, presumably owing to a false etymology from *uç-*.

In DLT, this word is seen in some verses as follows:

türlüg çeçäk yazıldı

barçın yadım kerildi

uçmak yeri körüldi

tumlıg yana kelgüsüz

Describing springs: "Varieties of flowers have split open, (as though) a brocade carpet has been spread, and the land of Paradise has been seen; (the season has become so temperate that) cold will never return."

This term was used both in the *uřmak* and *uřmak* forms in QB. In DLT, we find only the *uřmak* form. We cannot find this word in AH. In Ottoman texts, it was very widespread as *uřmak*, but then the word *cennet* became more common and *uřmak* was forgotten.

tapug kodsı dınya tilese tamug
yime kalmagay erdi bu uřmak kurug (Arat, QB 3656)

"If they discontinue their worship, desire the world and, for all these reasons, go to hell, anyway the paradise will not stand empty."

10. tamug

This word means 'Hell'. In DLT, a name for 'hell' (*cahannum*) (DLT III, 234): *tamudın yırar* 'it is far from hell' (Arat, QB 292); *soluğdın tamu oru uřmah oğ ol* 'hell is on your left and paradise on the right' (Arat, QB 917); *iki ev yarattı bu hıkkı kamug biri atı uřmak biriniñ tamug* 'he created two dwelling places for all these people, the name of one is paradise and of the other hell' (Arat, QB 3654).

According to Clauson, it is a loanword from Sogdian *tmw*; in the medieval period, the form *tamug*, possibly borrowed from some other Iranian language, appeared. It is one of the few pagan religious terms taken over by Islam. See Doerfer II 936.

This term was widespread in Old Turkic. It was used in the form of *tamu* in Ottoman texts, but then instead of *tamu*, the word *cehennem* became popular and *tamu* was forgotten. This term is not found in AH.

11. burhan

In DLT, *burha:n al-řanam* 'idol'; and 'a painted idol' (*al-dumya*) is called *bediz burhan* (DLT I, 436); *furxan evin yıktımız burhan üze sıçtımız* 'we destroyed the idol house and defecated on the idols' (DLT I, 343).

According to Clauson, this word is borrowed from the Chinese for the term Buddha (ED, p. 360). Regarding *burhan*, G. Doerfer says that the origin of this word is Buddha, but with the passage of time, it was used for Buddhist or even Manichaeen priests. The origin is Sanskrit. **bud* > Chinese **bur* > Turkish Khan (lord). The form *burhan* is derived from these three forms (TMEN, 2. 732). In *Qutadgu Bilig*, we can find it only once with the meaning of *Buddha*, *Buddha's sculpture, idol*:

evin barkın örte sığıl burhanın
anıñ oru meřciđ cema'at kılıñ (Arat, 5486).

"Set on fire your home and belongings, break the idols; instead of all these, build small mosques and collect people in there."

12. kam

The word means 'sorcerer, soothsayer, magician'. It is used with the meaning of oracle, magician, and the person who cures people by his mystical powers in DLT (*al-kahin* 'soothsayer' (DLT III, 157) and QB. Shamans continue their work in different ways, but soothsaying and curing various illnesses are not their job. In *Qutadgu Bilig*, we can find this word in four verses with the function of curing illnesses.

kerek tut otaçı kerek erse kam 'get a physician or, it may be, a sorcerer' (Arat, QB 1065); *bu dınya kamu* 'the sorcerer of this world' (cannot cure it) (Arat, QB 2002); *otagıl daru birle bolgıl kamu* 'Be a doctor for them, give medicine, and then cure them' (Arat, QB 5244).

kamuğ igke ot ol emi belgülig
ol ig emlegüçi kamu belgülig (Arat, QB 3873).

"There is a cure for every illness; and is found a sorcerer who will cure this illness"

According to Doerfer, this word is a loanword from the Persian (Doerfer III 1409).

13. tapug

The word means 'obedience (to God)'. In DLT, *tapug al-xidma* 'service': *tapug al-ta'a* 'obedience (to God)'; hence one says *teñri: tapuğı*: 'obedience to God' (DLT I, 373; III 252 (öte:-); *kayusı yıldı birle tapnur tapug* 'some (flowers) show their respect with their perfume' (Arat, QB 97). *bu gařlet yok erse kiřike kamuğ / fiřiřte bolup kılğay erdi tapug* 'If the human being had not made a mistake inadvertently, he would have become an angel and merely worshipped'.

As we know, the verb *tap-* means to serve or to serve someone. *tapug* 'service' is derived from the verb *tap-* and it means service. With Islam, worship was accepted as a service to God. On this account, the word took a new meaning as *tap-* 'to worship', *tapug* 'worship', but it did not lose its old meaning. Semantically, there is a difference between *ibadet* and *tapug*. The difference is that the word *ibadet* is derived from the Arabic word *'abd (kul)*, but *tapug* is derived from the verb *tap-* "to serve someone".

14. yazuk, yazukluk

These terms used with the meaning of *sin* and *sinful* are derived from the verb *yaz-* 'to make a mistake'. In Old Turkic, there are three *yaz-*. Clauson lists them as three different words: 1. *yaz-* 'to spread, to solve'; 2. *yaz-* (*ya:z-*) 'to be mistaken, make a mistake, commit a sin'; 3. *yaz-*: 'to write' (ED 983-984).

Before the Islamic period, the verb *ya:z-* which means to be mistaken, make a mistake, and a derivation *yazuk* 'fault', and the word *yazukluğ* 'guilty' were widely used. With Islam and its culture, the verb *yaz-* 'commit a sin', *yazuk* 'sin', *yazukluğ* 'sinful' took new meanings.

In DLT, we find this word with its two meanings. *ol yazukıya öküindi* ‘He regreted his sin’ (DLT I, 203.); *anuy yazukın ertürdi* ‘He abandoned his sin’ (DLT I, 220); *Ot tüüisüz bolmas/yigit yazuksuz bolmas* ‘There is no fire without smoke, there is no young without sin’ (DLT I, 400); *Bu beg ol yazuk keçürge* ‘This is a lord who forgives’ (DLT I, 521). *yazuk* and *yazukluğ* are common in QB and AH with their two meanings.

In addition to these terms, we can list the following words as religious terms: *kirtü* ‘adjuration, attestation’ and ‘reality, honesty, accuracy’; *mayan* ‘good works’; *yulug* ‘sacrifice’; *yagış* ‘sacrifice’; *yada* ‘rain-stone’.

General Table for Religious Terms in Qarakhanid Turkic

<i>Dîvânu Lugâti't-Türk</i>	<i>Qutadgu Bilig</i>	<i>Atebetü'l-Hakayık</i>
<i>alkış</i>	<i>alkış</i>	—
<i>yalavaç</i>	<i>yalavaç</i>	—
<i>yükiün-</i>	<i>yükiün-</i>	—
<i>irünçü</i>	—	—
<i>nom</i>	—	—
<i>toyın</i>	—	—
<i>yükiünç</i>	—	—
<i>ıduk</i>	<i>ıduk</i>	—
<i>uçmak</i>	<i>uçmak</i>	—
<i>tamug</i>	<i>tamug</i>	—
<i>burhan</i>	<i>burhan</i>	—
<i>kam</i>	<i>kam</i>	—
<i>tapug</i>	<i>tapug</i>	—
<i>yazuk</i>	<i>yazuk</i>	<i>yazuk</i>

Abbreviations

AH	<i>Atabetü'l Hakayık</i>
Alt.	Altai Turkic
Arat	<i>Qutadgu Bilig</i> , published by Reşit Rahmeti Arat
DLT	<i>Dîvânu Lugâti't-Türk</i>
DTS	<i>Drevnetyurkskiy Slovar'</i>
ED	<i>Etymological Dictionary of Pre-Thirteenth-Century Turkish</i>
Hak.	Hakani Turkic
Kaç.	Kaç Dialect
QB	<i>Qutadgu Bilig</i>
QBK	<i>Qutadgu Bilig</i> (Cairo Manuscript)
QBN	<i>Qutadgu Bilig</i> (Fergana Manuscript)
QBW	<i>Qutadgu Bilig</i> (Wien Manuscript)
Koy.	Koybal Dialect
Leb.	Lebed Dialect
MSS	Manuscript
Soy.	Soyot Dialect
Tel.	Teleüt Dialect
TT X	<i>Türkische Turfantexte X</i>
Tuv.	Tuvan

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