

Study on the “Man” as a Core Word in “Qutadğu Bilig”*

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Abstract—From the perspective of core words, this paper discusses the core word of "man" in "Qutadğu Bilig" for the first time. This paper makes a detailed search of the relevant ancient documents and inscriptions, uses the theory of semantic field to make a detailed synchronic description of the member words under the same concept, adopts the synchronic comparison method to make a comparison of the early forms of these words and tries to make clear the earliest written record time of these words.

Keywords—“Qutadğu Bilig”; core words; man; semantic field

I. INTRODUCTION

The concept of core words was put forward by the Western linguists. Many linguists believe that the concept of core words is reasonable and indisputable. However, some scholars have different understanding of the concept of core words from different perspectives. Generally speaking, the core words are the basic words in the basic vocabulary, which are included in all languages. The core words have good stability. In a long history of evolution, these words have relatively stable phonetic form and accurate meaning.

Many languages in the world began to study core words very early, and made a lot of achievements in the research. The study of core words plays an important role in the study of national language vocabulary. The study of Uyghur core words is one of the important works in the study of Uyghur history. However, up to now, the research on the core words has never been carried out or been ignored, whether it is the research of ancient Uyghur literature language or the modern literature language research. In the process of investigating the relevant materials, it is found that the study of core words is the weakest point in the study of Uyghur vocabulary. This paper introduces the concept of "core words" into the study of Uyghur words for the first time.

It's not easy to set standards to determine the core words. At present, the popular core vocabulary in academic circles was proposed by the American scholar Morris Swadesh in 1952. Swadesh believes that the speed of change of root words and basic everyday words in any language is always fixed. To this end, he first screened out 200 vocabularies and compiled the "Two Hundred Vocabulary". The principle of his choice of words is as the following: "The morpheme project must be a common, non-cultural, and easily identifiable broad concept in most languages. There is a word that can correspond to, that is, choosing some basic root morphemes that are not related to different living environments, different material and cultural conditions, and are not easily affected by another language" (Xu Tongyu, 1991: 414). Later, Swadesh made a further selection of the thesaurus to be used in various languages. On the basis, the thesaurus of hundred words formed. Despite its shortcomings, "One Hundred Vocabulary" is still an internationally accepted form with universal applicability in most languages. The concept of core words is not explained in detail due to the length of this paper.

The core word "Man" ranks the seventh in the "One Hundred Vocabulary".

II. THE CORE WORD "MALE" AND ITS SEMANTIC FIELD

"Man" ranks 17th in Swadesh's "One Hundred Words" and is one of the most core words in the language. In "Qutadğu Bilig", all the words that express the concept of "man" use "er" as the upper word. The member words in "Qutadğu Bilig" that related to the "man" semantic fields are as shown in "Table I":

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TABLE I. THE MEMBER WORD RELATIONSHIP OF CORE WORD "MAN" SEMANTIC FIELD IN "QUTADĠU BILIG"

Er (male)						
General	address sb. respectfully	Specific	Relative title			plural form
			elder	younger generation		
er	beg	ersig	ata	oğlan	yigit	eren
erkek			qad n̄	oğul	ur i̇	
			eçi	k üdeg ü	ini	

A. General Meaning: Er, Erkek

1) Er: "male"

This word is one of the most frequently used words in "Qutadġu Bilig", which is equal to "male" in semantics and opposite to "female". "Kutadgu bilig indeks" explains it as the meaning of "man".

In "Qutadġu Bilig", "er" refers to man in general, such as:

Uquşluġ ked er övke özdin yırat 明智的男儿呀，要抑制火气
(Keeping your temper in check, wise man)

Biliklig beg er puşma edġ üq ĩ at (322) 切莫轻易动怒，要把美名长留 (Do not be angry easily, keeping a good name)

Although the word is generally used to refer to all men, its usage is the same as "er". From the perspective of the relevant sentences in "Qutadġu Bilig", its meaning tends to refer to adult men.

This word is also frequently used in other ancient documents. As for "er (man)" (DLT, Vol. 1 / 40), the earliest record of this word was found in "The Tonyuquq inscription" in the early 8th century A.D. and the "Maitrisimit" with the Uighur language written in the 8th-9th century A.D. "qaġani alp ermiş, Khan is brave (male)." (ton, South / 10); "ulġatdı beltrüdi ..alqu er erdemin boltı, with the morality of man (MS, first morality, 5a / 29). From the ancient materials, the word initially means "man, human", and later only refers to "man". Clauson: "er (male)" originally means "human, male", and later specifically refers to "male", as opposed to "female" (ED, P. 192). In Uyghur, the word has the same sound and meaning. In modern Uyghur, it only means "man".

2) Erkek: "male"

In "Qutadġu Bilig", it refers to adult male. There are only three cases of this word in the literature.

It can be seen from the relevant sentences in b"Qutadġu Bilig" that it means "adult male". Such as:

Tişike bir erkek bolur kör eri 女性只须一个男性为偶 (A woman needs only one man)

Anıñdın toġur toġsa iki urı (980) 生下一对孩子，月圓花好
(Giving birth to a pair of children is the best thing.)

In "Kutadgu bilig indeks", there are words such as "male, adult man"; in another work of the Kalahan Dynasty, the word can also be seen in "Turkic dictionary": "male, male of various animals." (DLT, Vol. 1 / 120); "erkek oġul toġurdi (giving birth to a boy)" (oġ, line 4); "ERKEK (male), eyitmaklik erkek turur, asking is like male (QB, 979)" (ED, P. 224). In addition to the documents belonging to the Kalahan Dynasty, the word was not found in the earlier documents

and inscriptions. In Uyghur, the word has remained synonymous with homonym until now. It is often used to praise boys, meaning "manly".

3) Beg: addressing sb. respectfully

Beg: in "kutadgu bilig indeks", "Mr." used after the male name specifically refers to the "Sir, husband, Lord, emperor".

In "Qutadġu Bilig", it represents "monarchs, burke, men, husbands, lords, emperors". There is only one example here. Such as:

Oduq beg sözi kör böke yolqılıġ

Kör arslan münügli qılıċ qamçılıq (2354)

倾听一位清醒的伯克是怎么说的，他骑着雄狮，以刀为鞭，由巨龙引路。 Listening to the words of a sober burke, he ride on a lion and led by a dragon with a knife as a whip.

"yavlaq tıllıq begden kerü yalıñun tul yeg" 跟上恶言恶语的男入，不如寡居好。 (Better be a widow than staying with a man who says bad language) (DLT, Vol. 3/129). This word is used most frequently in the literature, with the meanings of "man, gentleman, husband, emperor". It can also be seen in "the Legend of Uyghus Khan": "urus beg degen erdi, (urusberg)." (oġ, line 172); the earliest record of this word can be found in "Stele of Kul-tegin" in the 8th century A.D. and "Maitrisimit" in the 8th-9th century A.D., "biriye şadapıt begler, yıraya tarqat buyuruq begler 右边的诸失毕官，左边的诸大官梅禄官。 (Taking the right as the top and the left as the bottom" (KLTG, South / 1); "beg işi bodun 男女百姓 (men and women)" (MS, 2a / 7). In Uyghur, the word has been retained as homonym and synonym, but it is rarely used.

B. Ersig: Specific Meaning

1) Ersig: "male, man, warrior"

In "Qutadġu Bilig", the word appears more often, and it appears in sentences related to men. In most sentences, it is used as an adjective, and in front of the word "man", meaning "being brave and heroic", and it is used as an attribute. In a few sentences, from the perspective of its usage, the word refers to the brave and generous man as a noun. Such as:

Edi yakşı aymış biliklig sözüġ 有知识的人这话说得真好 (It is well said by a man of knowledge)

Ay ersig küdezgil k ħn ü ġ k öz üġ (2796) 勇士啊，要把心灵和眼睛管牢 (Keeping the heart and the eye, warrior)

The word is not found in earlier documents and inscriptions.

C. Kinship Terminology: Ata, Qad ın, Eçi, Oğlan, Oğul, KÜDegÜ, Yigit, Ur ı

1) Ata: father

The word is often associated with children in "Qutadğū Bilig", which means "the father of children". Such as:

Idi kečki söz ol meşelde kelir (There is an old saying)

Ata ornı atı oğulqa qalır (110) (The father's reputation and position is inherited by the son.)

The term can be found in other relevant literature. "ata oğlı ataq tuğar, 生儿像其父 (son is like his father)" (DLT, Vol. 2/77); "meñe atam bu baluqni berüp turur, 我的父亲把这座城堡交给了我 (my father gave me the castle)" (Oğ, line 183); The earliest written record of this word in the relevant ancient documents people have investigated is in the "WengJin tablet", 731 A.D.: "atačim ölti, 我父死了 (father is dead)". (ONG, upper on the right/19). In the uyğur language, this word retains the same pronunciation and meaning to this day.

2) Qadın appears only once in the "Qutadğū Bilig"

"Brother-in-law, brother-in-law, one's wife's elder brother, husband's younger brother, one's husband's elder brother". It means "father-in-law" in the literature. Such as:

İki qad ın erdi küdeg ü iki 二位是岳父，二位是女婿 (They were father-in-law and son-in-law)

Bular erdi ödrüm bodunda iki (50) 他们都是人间的精英 (They are the cream of the crop).

"Clauson" originally refers to "father-in-law". Later, the phonetic form changed to "qayin ". Now, the word "qadin" is rarely used." (ED, P. 602). This may be the reason why the word is only found in "Qutadğū Bilig". The word is not found in other literature.

3) Eçi: brother

This word is seldom used in "Qutadğū Bilig".

Qalı umdusın bulsa ol umduqı 贪婪之徒若能获益 (If a covetous man can make profit)

Atağay seni ol ini ya eçi (4215) 他会和你称兄道弟 (he will call each other brothers)

The word also appears in other related literature: "ol tiginñ bar erti eçileri, 那个王子有兄 (the prince has a brother)." (AY, Vol. 10, 16 a/ 20); "içi means brother, and other older male compatriots." (DLT, Vol. 1 / 94). In the "Turkic dictionary", there is a slight change in pronunciation, that is, the letter "e" changes to "i", and the meaning of the word remains unchanged.

In his dictionary, Clauson explains as the following: "eçi refers to the male compatriot smaller than his father and larger than himself." (ED, P. 20). Among all the ancient documents investigated, the earliest written record of this word can be found in "the tablet of Pijia Khan", which was established around 735 A.D.: "inili eçili kiksürtükün üçün, 由于他们使兄弟相仇 (brothers hate each other because of them)." (BLQ, East / 6). According to the usage of the word, as explained in the dictionary, the word does not specially refer

to the brother, but also refers to the male compatriots and relatives older than themselves, such as: "eçim qağan birle ilgerü yaşıl ügüz, 我同我叔可汗一起，前面一直征战到黄河 (I went to conquer along the Yellow River with my uncle Khan)" (BLQ, East / 15).

4) Oğlan: "boy, virgin, child, minor, young man" (ED, P. 84)

According to Clauson's description in his dictionary, the word "oğlan" initially means "children, boys", and later the meaning of the word narrows only to "boys". (ED, P. 84).

Yigit erdi oğlan qılınçı amul 月圓是位好男儿，性情沉静， (Yuanyuan is a good man, being calm temperament)

Uquşluğ biliklig hem öglüg könül(463) 他聪颖博学，又智慧过人。 (He was intelligent and wise)

The term "boy" is intended to appear in other relevant ancient documents:

"oğlan eretti, 男孩儿长大成人了 (the boy has grown up)". (DLT, Vol.1 / 226); "aşçı oğlan könli tapsız bolmış, 派青年厨子去求要肉汤 (sending the young to ask for broth.)" (MS, Jingzhang Wuyue, 5b/13).

It is found in the relevant literature that the earliest written record of the meaning "boy" of the word can be found in "the stele of Que Teqin" in the first half of the 8th century: "ulayu iniyigünim oğlanım, 首先是我的诸弟和诸子 (first is my brothers and sons)". (KLTG, South / 1).

5) Oğul: "boy, virgin, child, minor, young man"

Clauson explained in his dictionary: "the word "oğul" originally means" child, boy ", and there is no clear distinction between genders. In a sense, it tends to refer to "boy ", and then the meaning of the word is shrinks to the meaning "boy". (ED, P. 83).

The meaning of the word is similar to or synonymous with the word "oğlan".

The meaning "child, boy" appears in ""Qutadğū Bilig". The meaning "boy" is as follows:

Yeme yaqşı aymış bu türk buyruqı 有一位突厥梅禄讲得真好 (One Turkic melu spoke very well)

Koru köz yaruqı oğul qız oqı(1163) 子女是父母闪光的眸子 (Children are the shining eyes of their parents)

The word "boy" can also be found in other related literature.

"oğul means the son and boy, or an unborn boy is also called "oğul". For example, bu oğul ne ter, 这男孩儿说什么 (what does the boy say?)" (DLT, Volume I / 80); "alqu sansar içinteki qunčular sizni osuğluğ oğul bulup, 愿所有轮回中的夫人都能有你这样的儿子 (I wish all the wives in the samsara could have sons like you." (MS, Sanye Liupin, 6b / 5).

The earliest written record of the meaning "boy" of the word can be found in "the stele of Que Teqin" in the first half of the 8th century: "on oq oğlim türğış qağanta maqarač tamğačı 从十箭我子突骑施可汗来了掌印官 (my son suddenly

rode back with being the palmprint officer." (KLTG, North / 13).

6) *Küdegü: bridegroom and son-in-law*

This word can be found only in one instance in "Qutadğu Bilig", meaning son-in-law. Such as:

İki qad ñ erdi küdegü iki 二位是岳父，二位是女婿 (They were father-in-law and son-in-law)

Bular erdi ödrüm bodunda iki (50) 他们都是人间的精英 (They are the cream of the crop).

Clauson interpreted the word in his dictionary as: "küdegü means son-in-law, and is the husband of a daughter." (ED, P. 703); the use of this word can also be found in other relevant literature: "qizli küdegülike, 向你的女儿和女婿 (to your daughter and son-in-law)." (TT, VI/344) 1; The earliest written record of this word can be found in the "Maitrisimit" in Uyghur language, which was written in the 8th-9th century A.D. "ol oğurda bişar yüz yaşlıg qızlarağ taşğarip küdegüke birürler, 那时候，五百岁的姑娘才出家 (At that time, a girl of 500 years old left home.) 2 (MS, Vol. fourth1b/24) In modern Uyghur, "küyoğul means son-in-law, may be composed of two root words³ such as 'küt' + oğul 'male'. The word "waiting" in modern Uyghur is written as "küt", which is due to the phenomenon of "y, d, t" replacing each other in ancient Uyghur.

7) *Yigit means "young man, boy, bold, brave, underage" in the literature*

The difference is that it means a brave, handsome, generous young man.

sevinçin yorıǵlı ay edgü yigit 哎，置身于欢乐之中的俊杰 (Ah, a person of outstanding talent in the midst of joy)

sözümni yava qılma könlün eşit(359) 仔细听吧，莫要辜负我的心意 (Listen carefully. Don't let me down)

The word also appears in other documents of the Kalahan Dynasty: "yigit means young man and the youngest of anything." (DLT, Vol. 3 / 6); the word also appears in "the legend of Oghuz Khan": "künlerden soug keçelerdeu song yigit boldi, 过了许多白天，过了许多夜晚，他长成为一个青年 (after many days and nights, he grew up to be a young man)" (Oğ, line 17-18);

In the relevant ancient Uyghur literature, the earliest written record of this word can be found in "Maitrisimit" in the 8th-9th century: "qayu işiler tülinte yigit urı yaña minip, 如有妇人梦见男儿骑着大象 (if a woman dreams that a man is riding an elephant.)" (MS, grade 11, Sanye, 3A / 25). In Uyghur, the word has remained homonym.

¹ REŞİD RAHMETI ARAT: KUTADGU BILIG INDEKS (1) [M], 1979, page150.

² Sir Gerard Clauson: An Etymological Dictionary of Pre-Thirteenth-Century Turkish[M].Oxford at the Clarendon Press. 1972. P. 703.

³ Although the meaning of "küdegü" is not shown in the translation, the author has written "küdegü (son-in-law)" in the post-book list. Geng Shimin. A Study on "Maitrisimit" by Uyghur script (Kumul edition) [M]. Beijing: Central University for Nationalities Press, 2008. p. 566

8) *Ur i boys and the male children*

There are 9 records of this word used in "Qutadğu Bilig".

Tişke bir erkek bolur eri 女性只须一个男性为偶 (A woman needs only one man)

Anıñdın toğur toğsa iki urı (980) 生下一对孩子4，月圆花好 (Giving birth to a pair of children is the best thing.)

The word has also appeared in other ancient Uyghur documents: "tünle bulit örtense evlük urı keldürmişçe bolur, 晚上云霞如火燃，好像妻子生了男孩儿一样 (At night, clouds burn like fire, as if his wife had a boy.)". (DLT, Vol. 1 / 273); Clauson explained in his dictionary that "urı means boy, is different from oğul." (ED, P. 197); "ur - boy, ay ersig ur - my brave man! (QB, 3832) (ED, P. 197).

In the ancient documents examined, the earliest written record of this word can be found in the "stele of Que Teqin" built around 732 A.D. and the "Maitrisimit" in the Hami script of the Uyghur language from the 8th to the 9th century: "tabğaç bodunqa beglig urı oğlın qul boltı, 高贵的男儿成为唐人的奴隶 (the noble man became a slave of the Tang people)." (KTLG, East / 7); "kiturmani atlağ braman urışın qutğaqañır üçün, 为了拯救名叫奇吐摩那的婆罗门之子 (in order to save the son of Brahman named qitumona)." (MS, Jingzhang Siye, 4b / 6).

9) *Ini: "brother"*

This word appears in two places in "Qutadğu Bilig".

Ata bardı eş tuş eçi ya ini 你父亲逝去，朋友兄弟死去 (Your father died, your friends and brothers died.)

Ana bardı oğluñ qızın kör qanı (3784) 你母亲逝去，儿女去了哪里? (and your mother died. Where did your children go?)

In another work of the Kalahan Dynasty, the Turkic dictionary, the word also appears in the same phonetic and semantic form: "ini means younger brother and younger male compatriot." (DLT, Vol. 1 / 99); It also appeared in "the legend of Oghuz": "ay, iniler oqlar bolsun senlernün, 喂，三弟兄，银箭归于你们 (Hello, three brothers, silver arrow belongs to you)." (Oğ, line 352).

Clauson explained in his dictionary, "ini means younger male compatriots." (ED, P. 170).

The earliest written records of the word can be found in in the "stele of Que Teqin" and the "Maitrisimit": "inisi eçisin bilmez, 弟弟不认识其哥哥 (younger brother does not know his brother)." (KLTG, East / 21); "inimiz il suñqut, 我们的弟弟伊勒·宋古 (our younger brother, Illes Koo)." (MS, Jingzhang 1a / 6). The word has the same pronunciation and meaning today.

D. Eren: Plural Form

The word "eren" is often used in "Qutadğu Bilig" to express the meaning of "men". Such as:

⁴ Sir Gerard Clauson: An Etymological Dictionary of Pre-Thirteenth-Century Turkish [M]. Oxford at the Clarendon Press.1972.page701.

Seringil serinmek eren qıqıol 忍耐吧，忍耐是男儿的美德
(being patient, and being patient is a male virtue)

Serinse bulur er meşel kökke yol(1322) 忍耐着的道路直达
天庭 (the way of being patient to the middle of the forehead)

The meaning "man" of this word is intended to appear in other relevant literature, such as "men". "er" is a rare plural form. (DLT, Volume I / 83).

Clauson explained the word in his dictionary as: "eren means man, same as 'oğlan'. The early form has long been forgotten. "üç erenler" means three men (TT, II / 16). (ED, P. 232).

The earliest written record of this word can be found in "the tablet of Pijia Khan" and "Maitrisimit": "maña lisün tay seǵün başadu biş yüz eren kelti, 李佺大将军率五百人到我 (General Li Quan led 500 troops here." (BLG, South/11); "tümen eren işiler 成千上万的男女 (thousands of men and women)". (MS, second product, 6b/16). In many examples, the word means the singular, indicates the plural form with an affix. In Uyghur, the word has the same pronunciation and meaning, such as "erençe kiyim, 男士衣服 (men's clothes)".

III. CONCLUSION

There are 14 words related to the semantic field of "man" in "Qutadǵu Bilig". Among these words, "er", "beg", "ERKEK" and "Eren" are polysemy words, which include the original meaning and the related derivative meaning. This paper does not analyze the derivative meaning of these words because of the consistency between the text and the topic.

The three words "oǵul", "oǵlan" and "yigit" in the literature are synonyms, especially "oǵul" and "oǵlan". According to Clauson's explanation in his dictionary, the word "oǵul" originally means "child", without clear gender difference. Later, after the word "qız (female)" appeared, the word "oǵul" only means "man". This paper makes a detailed search of the relevant ancient literature, and gives examples and synchronic analysis of the above problems and the subtle differences between the words.

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