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Çağdaş Türk Lehçeleri ve Edebiyatları Bölümü

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Modern Türklük Araştırmaları Dergisi

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Editör
F. Sema **Barutcu Özönder**, Prof.Dr.
Ankara Üniversitesi
Dil ve Tarih-Coğrafya Fakültesi
Çağdaş Türk Lehçeleri ve Edebiyatları Bölümü
Sıhhiye . Ankara
Tel.: (+90 312) 310 32 80 / 1285 Faks: (+90 312) 310 57 13
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ARTICLE

The Traces Concerning The Sedentary Culture of Turks in The Story of Prince Kalyanamkara and Papamkara in Terms of Vocabulary

Emine Temel

İstanbul Üniversitesi (İstanbul)

ÖZET

Uyghur Turks comprises a part of the Turkish tribes who lived around Orkhun and Selenga rivers at the time of Köktürks (552-745 A.D), referred as Kao-ch'ê, Ting-ling, T'ie'lein Chinese and Töles in Turkish sources. Having been themselves composed of 9 families Uyghurs are in total composed of 11 families by the integration of Karluks and Basmils. Following their putting an end to II. Köktürk State in 743, and Basmils in 744; they regained their independence and established their own dominion in the city of Ötüken, also named "Uyghur State of Ötüken" (745-840 A.D). Consisting in cultural fabric of the steppes, when Uyghurs were defeated by Kyrgyzs, one branch emigrated to South Asia, the city of Kansu (Kan-Chou, Sarıg Uyghur State) in north-western China by compromising the Chinese rule, another branch headed to the west, gradually changed their lifestyle with regard to the adoption of Manicheism and it led to their permanent settlement in the cities of Beshbalık, Hoço and Turfan (East Turkistan, Turfan, The Uyghur State of Kao-Ch'ang). Uyghurs integrated several new words to their vocabulary after the beginning of their settled life. Those words shed light upon their daily lives, and are reflective of their current culture. Having been gained by the settled life, one also comes up with those words in the Old Uyghur Turkishin different world types (noun, adverb, verb etc.) and functions (subject, verb, sentence adverbial). In this article, we will provide a

detailed analysis concerning the Old Uyghur words (*tarıy, kemiçi, böz bertät-, satıyçı, il-, içgärülüg*) that are obtained from the vocabulary in the stories of Prince Kalyanamkara and Papamkara (The Story of Good Prince and Evil Prince), where Buddhist faith has been influentialin its relation to language and culture. The study will be grounded on the second edition of Vedat Köken's translation (2011) of James Russell Hamilton's publication.

ANAHTAR SÖZCÜKLER

The Uyghur State, nomadic life, settled life, The Story of Prince Kalyanamkara and Papamkara, vocabulary

ABSTRACT

Köktürk Devleti zamanında (MS 552-745) Orhun ve Selenga nehirleri civarında yaşayan ve Çin kaynaklarında Kao-ch'ê, Ting-ling, T'ie'leTürk kaynaklarında Töles adıyla bilinen boyların bir kısmını Uygur Türkleri oluşturmaktadır. 9 uruktan meydana gelen Uygurlar, Karluk ve Basmılların da dâhil olmasıyla 11 uruktan müteşekkil hâle gelirler. 743 yılında II. Köktürk Devleti'nin 744 yılında da Basmılların hâkimiyetine son veren Uygurlar, bağımsızlıklarını kazanıp Ötüken'de (MS 745-840) bir devlet (Ötüken Uygur Devleti) kurarlar. Bozkır kültürü ile kurulan Uygur Devleti'nin Kırgızlar tarafından yenilgiye uğratılınca bir kısmı Çin'in hâkimiyetini kabul ederek Asya'nın güneyine, Çin'in kuzeybatısına Kansu şehrine (Kan-Chou, Sarı Uygur Devleti) diğer bir kısmı da batıya göç ederek Beşbalık, Hoço ve Turfan şehirlerine (Doğu Türkistan, Turfan, Kao-Ch'ang Uygur Devleti) gider ve Maniheizm inancını benimsedikten sonra değişmeye başlayan hayat tarzları tamamen yerleşik yaşam şeklini alır. Uygurların yerleşik yaşama geçmesiyle birlikte sözvarlığına pek çok sözcük dâhil olur. Uygurların günlük yaşamını ortaya koyan bu tür sözcükler, mevcut kültürün yansıtıcısı vasfını taşırlar. Yerleşik kültürün kazandırmış olduğu bu sözcükler(tarıy, kemiçi, böz bertät-, satıyçı, il-, içgärülüg), Eski Uygur Türkçesi metinlerinde farklı tür (isim, zarf, fiil vs.) ve görevlerde (özne, yüklem, zarf tümleci vs.) karşımıza çıkmaktadır. Bu makalede Eski Uygur Türkçesi ile kaleme alınmış Buddhist çevre metinlerinden olan Prens Kalyanamkara ve Papamkara Hikâyesi, sözvarlığında yer alan yerleşik kültür hayatı ile ilgili sözcükler açısından ve dil-kültür ilişkisi bağlamında ele alınıp incelenecektir. Bu çalışmada, James Russell Hamilton neşrinin Vedat Köken tarafından yapılan ve 2011 yılında 2. baskısı olan çevirisi esas alınacaktır.

KEY WORDS

Uygur Devleti, konar-göçer yaşam, yerleşik yaşam, Prens Kalyanamkara ve Papamkara Hikâyesi, söz varlığı.

1. The Definition of the Noun "Uyghur"

The noun "Uyghur" was for the first time mentioned on Bilge Kaghan Inscription, referring to "those who headed to the east with their disclamation of Köktürk rule (Emet 2002: 406): *Uyğur il[t]eber yüzçe erin ilg[er]ü t[ezip bardı?...]* "Uyghur(s) ruler fled toward the east his one hundred soldiers…" (BK/D 37).

Uyghurs are also mentioned on the following sources other than Orkhun Inscriptions:

(b)u tenriken (in) tenride k(u)t bulmış al(p) bilğe ten(r)i Uygur ka(ganın bitiği) (KB 01-05) "Here is the inscription of the Wise, Godly, Valiant Uyghur Khan who is blessed by God in heavens"

Uygur yirinte yaglakar kan ata kel[tim] (Sc 01) "I, as Yaglakar kanAta(?), arrived at the Uyghur domain."

Su[b?]…..nda kalmışı budun on Uygur tokuz oguz üze yüz yıl olurup (ŞU/K 03) "Water… On Uyghurs (who) stayed there, over Toquz Oghuzs they (ruled) for a century…" (Orkun 1994: 85, 156, 164).

The noun consists in variety of ways in the Chinese sources such as: *Yüen-ho, Hoei-ho, Hui-hu*, *Heui-hu*, *Hu-ho*, *Wei-hon* (Orkun 1994: 924), *Wei-Wu-rh* (Kafesoğlu 2001: 182).

There are different perspectives regarding the etymology of the noun "Uyghur":

1. Ebu'l Gazi Bahadır Han, explicates the noun in *Şecere-i Terakime* as follows:

No expected that they would detach themselves from Kara Han. They all came to Oghuz Khan. Oghuz Khan named them Uyghurs. Uyghur is Turkish language. It is said: "Süt uydu." While it is milk, it dissolves. When it turns into yoghurt, it sticks together. It is also said: "İmama uydum." When imam sits down, they sit, too. When imam stands, they stand up, too. Isn't that sticking together? They came to Oghuz Khan and firmly stuck to his dress by their two arms. Thereupon Khan said to them Uyghur, "What is it to stick" (Ergin 'Tarihsiz': 39).

2. Reşidüddin defines "Uyghur" in Oğuz Destanı as follows: "Subsequently of those battles, when Oghuz dismounted from the horse, he ordered the setting up of the golden house and there he has done a toywith his supporters and companions. He gave the name "Uyghur" to a people who adhered to him so as to aid. He defines as "those who follow one's lead, those who comply" in Turkish language (Togan 1972: 20).

3. Vecihe Hatiboglu relates the root of the noun "Uyghur" to "gur" as so in the nouns *Oghuz*/*ghuz* and it is held to respectively took its current form by prosthesis and metathesis (Hatiboğlu 1979: 46).

4. James Russell Hamilton mentions the word uyathat is derived from verb stem **uy*- (to reach on agreement- , ally with -) by suffix *-a*, which composed the noun Uyghur that eventually amounts to "close sibling, ally".In the Old Turkish, the word "Uyghur" is related to the prefix *-ud* (to trace, to watch) and besides the fact, the prefix *-uy* (to ally with, to stick) is composed with -ġur, which derived Uyghur by meaning "allied, colligative" (1977: 218).

5. Mahmoud al-Kashgari defines "Uyghur" in Divânü Lugati't-Türk as a state that consists of five cities (Sülmî, Koçu, Canbalık, Beş balık, Yenği balık) and he explicates the people as "Those (people) make their living on their own, they do not look to anybody, because no prey can escape their crutches, they can hunt and eat at anytime they want." (Atalay 2006: 111-113).

6. Besides all, the noun "Uyghur" is defined as "those who wander and attack at a hawk's pace" in the Chinese source *Kiu Wu Tat* (Kafesoğlu 1997: 130).

2. The Uyghur State of Ötüken (745-840 A.D.)

Uyghur Turks comprises a portion of the Tölös tribes who lived around Orkhun and Selenga rivers, who are known to be composed of nine families (Hi-ye-vu, Ko-sa, Yaglakar, Tu-lo-vu, Hu-vu-su, A-vo-çö, Hu-tu-ko, Yo-vu-ko, Mo-ko-si-ki). They took the name of Ten Uyghurs (On Uygur) by integrating Toquz Oghuzs (A-pu-sse, P'u-ko, T'ung-lo, K'i-pi, Ku-lun-vu-ku, Hun, Pa-ye-ku, Sse-kie) who lived under their rule; afterwards Karluks and Basmils have joined their coalition, too (Kafesoğlu 2001: 183).

Although Uyghurs in alliance with Karluks and Basmils defeated the Khan of II. Köktürks in 742, they did not succeed in establishing their own rule and it resulted in the transfer of the Khaganate to Basmils. By that time Uyghurs comprised the eastern yabghu domain whereas Karluks got the western yabghu domain. Afterwards Uyghur Yabghu defeated Basmil Khaganate in 745, seized Ötüken where he claimed his own khaganate. Kutluk Bilge Kül became the first khagan following his regain of independence (Çandarlıoğlu 2004: 11-13). However Uyghur power gradually loosed by the influence of Manicheism and Kırgızs started waging attacks on Uyghurs lands in the year 840. Thereafter some of Uyghurs began to head towards the south and settled in Kansu and founded The Uyghur State of Kansu (Kan-Chou, Sarıg Uyghur), and whose who went to the west settled in Hoço, Beş Balık and Turfan (**fig. 1**), by establishing the The Uyghur State of Hoço (East Turkestan, Turfan, Kao-Ch'ang) there (Taşağıl 2002: 380-382).

3. Migrant-Settler and Nomadic Culture

Turks as a migrant-settler nation are referred to as nomadic, *yörük*, *göçer* and Turcoman tribes in various sources (Gündüz 2002: 161). However one should note the distinction between the terms "migrant-settler" and "nomad". İbrahim Kafesoğlu defined the nomadism as a societal entity whose social content is unknown besides

the economic activities and points out the false attributions to Turks stemming from narrow-minded perspective having focused solely on economic affairs. By assuming that Turks arbitrarily commuted between their seasonal pastures (*yaylak/kışlak*), Ibn Haldun historically pioneered a considerable amount of those evaluative falsehoods (Kafesoğlu 1997: 33-34).

Nomadism is a constant state of movement in search of pasture lands for the animals (goats, sheep, camels and horses) regardless of time and geography. Nomadic people do not have any home or homelandand those nomads who fall short of collective consciousness are also deprived of constant livelihood.

In *Kamus-ı Türki*, "nomads" and "migrant-settlers" are defined in such a way that they can be used interchangably; nomad "those who are not setlled and those who settle and move with their tents" and migrant-settler "bedouin, hayme-nişin, nomad, yoruk" (Şemseddin Sami 1317: 1191). However the term migrant-settler does not signify arbitrary movement between pasture lands, on the contrary, these movements are largely regulated based on certain routes and seasonal changes (**fig. 2**). Migrant-settlers commute between seasonal pasture lands and in order to provide their animals with enough nutrition (Yılmaz, Telci 2010: 17). Unlike nomads, migrant-settlers always have certain pasture lands that they use in summer and winter at two different times in a year. They used various types of tents such as: yurt, alacık, topak ev, kıl çadır, kara çadır (Gündüz 2002: 163). This (yaylak/kışlak) life style also provided a basis for the flourishing of architecture (small houses and shelters) (Baykara 1975: 75-104). Despite their main source of livelihood was animal husbandry; there were other sources of revenue such as: weaving, leatherwork, mine-processing (Tolun-Denker 1977: 39). Thus having a deeply rooted history, it is not correct to classify Turks as nomads in terms of socio-economics. Before Turks adopted the settled life, they kept on representing migrant-settler (*göçer-konar*)[1] culture in terms of economics, geography and social structure for a long while.

4. The Sedentary Lifestyle in Uyghur Turks

Faruk Sümer holds that the emergence of settled life in Turkish culture corresponds to around a millennium after the beginning of entire Turkish history. Although the idea of founding cities seemingly started at the end of the 4th century in Köktürks, it was not carried into effect and it remained unrealized before Uyghurs started

[1] This idiom is used by Halil Sahillioğlu and Ali Rıza Yalman in their work *Cenupta Türkmen Oymakları* where they dealt with the daily lives of Yoruks.(Yılmaz, Telci 2010: 25).

building Ordu Balık near Orkhun River (Sümer 1984: VII-VIII).

It has been argued that under the rule of Western Köktürk Kaghans many cities and villages were already there before the time of Uyghurs. Yet we may not argue for the existence of settled life in that era because of the political concerns that administrative and military leaders might have lost their power if such a transition had taken place (Sümer 1984: 21). On the other hand, Uyghurs kept on going with their migrant-settler life style for while after they claimed their khaganate. In fact, on the western side and 4th line of the Inscription of Taryat that is erected by Moyun Çor himself in 753 and mainly concerns the era of Moyun Çor and is composed of 30+1[2] lines, it indicates the continuation of migration-settler (*yaylak/kışlak*) culture:

> *Tört bulungdakı bodun iş güç ebirür yagım bölük yok boltı ötüken eli tegresi ikin ara ılgam tarıglagım sekiz selenge Orkun tolga sebintürdi kargu burgu ol yirimin subımın konar köçer ben.* "The peoples on all four sides can see (my) preoccupations. My enemy Bölük evanished. I am a settler migrant in Ötüken, its surroundings and the fields between them and in my places in Sekiz-Selenge, Orkhun, Togla, Sebintürdü, Kargu (and) Burgu and my waters." (Gömeç 1995: 71-84).

Kutluk Bilge Kül Kaghan was the first Kaghan of the Uyghur State that was established in the year 745. After his death, he was succeed by his son Moyun Çor (747-759 A.D.) and gained the title Tengride Bolmış İl İtmiş Bilge Kaghan (Taşağıl 2002: 374-375). Karabalgasun (**fig. 3**) was the capital city which is in Orkhun Basin, Mongolia where they ruled for a century (Togan 1981: 56). İl İtmiş Bilge Kaghan was the first Turkish ruler who established a city (Sümer 1984: 33).The greatest inscription erected by Uyghurs for the name of Moyun Çor, namely the Inscription of Şine-Usu that consists of 51 lines touches upon how the Second Köktürk Kaghanate was replace by Uyghurs and the inscription, on the 5th line, indicates Uyghurs' establishment of a city: ……sugdak tabgaçka selenede bay balık yapıtı birtim. "I had Sudaks and the Chinese built up a wealthy city (Bay-Balık) in Selenga" (Orkun 1994: 180).

Uyghurs' preoccupation with trade and handcrafts besides founding cities and animal husbandry shows how they had already been transformed to adopt that new settled way of life. The transition process already started in the era of Bögü Kaghan (759-780 A.D.) when they adopted Manicheism, it was essentially the shift of faith accelerated the transition toward sedentary life (Gömeç 2015: 107-108). The principles

[2] The Inscription of Taryat is composed of 31 lines besides the phrase written on a stone turtle as *Bunı yaratıgma böke tutam.* "Made by Böke Tutam."

of Manicheism were explained in the Chinese translation of the Inscription of Karabalgasun as follows:

> "(08)It has been possible that this true faith took place among Uyghurs. Principally, carnivore diet and heavy drinks were forbidden. …(10) And thou must adopt the faith of light! Only by giving way to drinking warm blood and reaching at cooking art by giving up on their vicious habits it may become a city and there emerges a virtuous land when reciprocal killings are disposed of from the city" (Orkun 1994: 234-235).

This faith system proved to be incompatible with the warrior identity of Turks, reason for banishing carnivore diet and banishing harm to any creature. The adoption of the new faith that prompted Turks to idlenessled Turks to transition toward settled life and thereby Turks showed various advancements in trade, science, art and literature (Koca 1994: 94).

This transition and endeavours in trade, arts and even agriculture also resulted in the generation of new words in the Uyghur Turkish vocabulary in several kinds and functions.

5. The Story of Prince Kalyanamkara and Papamkara

In this article, we will make an in-depth analysis of an Old Uyghur Turkish manuscript, a *çatik* (*jātaka*) text in terms of its vocabulary; the text consists of 80 pages and 8 lines for each, which found in Tunhuang Cave, China; supposedly written in the 10th century (Hamilton 2011: 1).It has been argued that the name of the text whose copies are more than 10 and in at least four languages (Sanskrit, Chinese, Tibetan, Turkish) is reconstructed by the examination and restoration of its Chinese and Tibetan versions (Tulum, Azılı 2015: 15).

The Turkish version of the work has been covered in the form of texts from three distinct manuscripts. Two of the texts were found in Tunhuang and classified in Paris Bibliotheque Nationale by the code Pelliot Chinois 3509. The text that supposedly cover missing parts of the work is registered in British Museum by the code Or. 8212. The third part is in Yarxoto, covered in the Turfan Collection (Barutcu-Özönder 2002: 492).

The work tells about a compelling voyage of a good-hearted prince in search for a precious jewel in order to help all the creatures and secondly about his brother, the evil prince who steals the jewel by scratching his brothers eyes out. Although the two princes are the ones on the stage of the story, the underlying theme is the principles of Buddhism and some key issues concerning the faith.

Some self-contained studies regarding the story are enumerated as follows:

1. M. Clement Huart (1914) "Le conte bouddhique des Deux Frères en langue turque et en caractères ouïgours". *Journal asiatique*, XIème série: III, 5-57.

2. Paul Pelliot (1914) "La version ouigoure de l'histoire des princes Kalyāṇaṃkara et Pāpaṃkara". *T'oung Pao*, XV, 225-272.

3. Édouard Chavannes (1914) "Une version chinoise du conte bouddhique de Kalyânamkara et Pâpamkara". *T'oung Pao*, XV, 469-500: It is the French translation of the Chinese of the text.

4. Hüseyin Namık Orkun (1940) *Prens Kalyanamkara ve Papamkara Hikâyesinin Uygurcası.* İstanbul: Türk Dil Kurumu Yayınları.

5. James Russell Hamilton (1971) *Le conte bouddhique du bon et du mauvais prince en version Ouïgoure. Manuscripts ouïgours de Touen-Houang.* Paris: Klincksieck.

6. James Russell Hamilton (1998) *Dunhuang Mağarası'nda Bulunmuş Buddhacılığa İlişkin Uygurca El Yazması İyi ve Kötü Prens Öyküsü*. Çev. Vedat Köken, Ankara: Türk Dil Kurumu Yayınları.

7. James Russell Hamilton (1998) *Budacı İyi ve Kötü Kalpli Prens Masalının Uygurcası.* Çev. Ece Korkut, İsmet Birkan, Ankara: Simurg Yayınları.

8. Semra Alyılmaz (1998) *Kalyanamkara ve Papamkara Hikâyesinin Uygurcasının Söz Dizimi.* Atatürk Üniversitesi, Sosyal Bilimler Enstitüsü, Yayımlanmamış Yüksek Lisans Tezi, Erzurum.

9. Duygu Yavuz (2011) *Prens Kalyanamkara Papamkara Hikâyesi, Metin (Çeviriyazı ve Aktarım), Dil İncelemeleri (Cümle Bilgisi ve Sözcük Yapımı), İndeks.* Mimar Sinan Üniversitesi, Sosyal Bilimler Enstitüsü, Türk Dili ve Edebiyatı Anabilim Dalı, Eski Türk Dili Bilim Dalı, Yayımlanmamış Yüksek Lisans Tezi, İstanbul.

10. Mehmet Mahur Tulum, Kenan Azılı (2015). *Eski Uygurca Edgü Ögli Tigin Anyıg Ögli Tigin (İyi Niyetli Şehzade-Kötü Niyetli Şehzade) Burkancı Seyirlik Eser.* İstanbul: Doğu Kütüphanesi.

The study will be grounded on the second edition of Vedat Köken's translation (2011) of James Russell Hamilton's publication Dunhuang Mağarası'nda Bulunmuş Buddhacılığa İlişkin Uygurca El Yazması İyi ve Kötü Prensi Öyküsü that came forward by the examination of the manuscript numbered Or. 8212 in the British Museum and Pelliot Chinois 3509 in Paris Bibliothèque Nationale.

6. The Cultural Elements of Settled Life in the Story of Prince Kalyanamkara and Papamkara

Having founded and settled down in the cities such as Ordu Balık[3], Bay Balık[4], Uyghurs that originally adopted Manichaeism at the time of Bögü Khagan thereafter integrated themselves into settled culture. Uyghurs who were once quite keen on fighting, carnivore diet and kımız dramatically put a distance between themselves and old habits and took a step forward to settled life from migrant-settler culture.

We come up with 35 new words 7 of which are lexical bundles brought into the language by settled life in the Story of Prince Kalyanamkara and Papamkara.

6.1. The Words Whose Conceptual Fields are Agriculture

The cultural historian W. Koppers classifies Turks as a nation that has always had a nomadic life and has always been far from agriculture and mining. Zeki Velidî Togan, on the other hand, states that prehistoric excavations in Central Asia, especially in Anav, illuminate the character of settled and semi-nomadic life by revealing the agricultural life and artificial irrigation culture in the lowest strata of ancient cultures (1981: 25).

Although migrant-settler Turks constantly had to find pasture for their animals due to hardships come by winter, they had a little preoccupation with agriculture around kışlak neighborhoods. When these small settlements next to barns and shelters started turning into villages, the migrant-settler lifestyle ended over time (Gündüz 2002: 162). In their migrant-settler lifestyle, Turks who earn their livelihood from livestock mainly began to develop a new economic model in correlation with sedentary life starting with agriculture and afterwards trade, crafts, industry as such. In parallel with these developments, several new words were lexicalisedand brought into Turkish vocabulary following their leaving off migrant-settler life at the time of the Uyghur State of Ötüken (745-840 A.D).

In the vocabulary, words that reflect the agricultural preoccupation first emerged. Besides their migrant-settler life, Turks also attached importance to agriculture under Köktürk rule.

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[3] It is near Karabalgasun city.

[4] G. Ramsedt and N. Poppe, Bay-Balık (wealthy city) is said to be in Russian borders, up to the zone where Orkhon River flows into Selenga River. (Gabain 1944: 692).

Especially Kapgan Khagan of II. Köktürk State (692-716 A.D) demanded one million bushelcorn, three thousand agricultural tools and several pieces of iron from the Chinese in order a peace treaty to be concluded (Sümer 1960: 568). Alongside with their nomadic life, Ziya Gökalp states that the ancient Turks always had a piece of farmland where they seeded wheat, barley, corn etc. and also several drain-furrows for irrigation. Additionally he claims that as for the ancient Turks were in need of wheat for bread, barley for feeding their animals and corns for producing drinks, they necessarily involved in agricultural activities (1922: 306-307).

Soil and climate had to be suitable for agriculture. It was hardly possible for the migrant-settler communities to keep on doing agriculture as a permanent source of livelihood. For this reason, the period of croppers started with the adoption of settled life at the time of the Uyghurs, in this regard for the first time new words such as tarıγ, tarıγçı, tarı- emergedin Old Uyghur Turkish vocabulary.

♦ **tarıγ, tarıγçı, tarı-**

Sir Gerard Clauson explains in two ways the word *tarı-* from the root of "cultivation" (ekip biçmek): 1. cultivation area 2. cultivated crop, grain (1972: 532, 538).

V.M. Nadelyaev describes the word tarïγ that rooted in *tarï-* as "grain, cereals, bread." (1969: 537).

Ahmet Caferoğlu, taking the root meaning in the lexical entry as *tarımak* which correspond to the root of *tarıġ* as well, defines it as "to plow the field, to seed, to cultivate"; as for the word *tarıġ* he explicates itin three different ways, parallel to Clauson as 1. cultivated area, field 2. Corn, cereals and also 3. Origin (the third of which was added by Caferoğlu) (1968: 226).

The word *tarıg ~ tarığ* whose verb stem was taken as *tarı-* in *Divânü Lügati't-Türk* took place in separate lexical entries is defined in multiple ways such as "crop, plant, barley, wheat, grain, corn." (Atalay 2006: 577).

Hasan Eren defines the word which rooted in *tarı-* (to seed/plant) and derived by the suffix *-ğ* as "crop/harvest" and it is claimed to be used thereafter as "corn" which also show the Hungarian word "*dara*" rooted in this Turkish word (1979: 20).

We come up with this word 4 times and in three versions the Story of Prince Kalyanamkara and Papamkara that we have been dealing with:

1. "to seed, to spread seeds" in three different lines as verb functions.

2. *tarıγ* derived by suffix *-γ* from the root tarı- which means "seed, cultivation area" is used in two different lines not in singular form but rather as a noun in a compound verb. We see in a line that "*yerig*" (PKP I/04) is used as a synonym of *tarıγ*

which means "field, soil".

> … ölyerig ***tarıyu*** *quş quzγun suqar yorıyur sansız tümän özlüg ölürür* (PKP I/04-06) "While cultivating moist soil, (he) shoots down birds, moves, bringing death upon tens of thousands of creatures."[5]
>
> ***tarıγ tarıyu****, ämäri* tınlıγ-larıγ quşçı* keyikçi ….. ayıγ qılınç qılur…tınlıγ-laraγ ölürür.* (PKP I/06-08, PKP II/01-02) "Ploughing fields, other creatures, birdman, deerhunter… as they do evil unto other creatures, bring death and destruction."
>
> *biri ayur qazγanç näŋ* ***tarıγ tarımaqda*** *ädgü yoq kärgäk* (PKP XIII/02-03) "One thus spoke: 'There must be no better way to earn than cultivating lands."

3. *tarıγçı* which means "farmer, cultivator" is used only once:

> *…balıq taştın tarıγçı-laraγ körür erti* (PKP I/02) "(He) saw the farmers outside the city."

In contemporary Turkish, *tarım* stands for the whole of the works on the soil for growing useful plants, agriculture, cultivation", and tarla is defined as a specific soil area that is suitable for agriculture (Türkçe Sözlük 1988: 2139-2140).

♦ taluy, suβ, kemi, ögüz, suβa-, kemiçi

Uyghurs were careful to build their cities around irrigation canals, rivers and lakes (**fig. 4**), close to the favorable lands that could be used for agriculture. If they were away from the irrigated and fertile soil, they would open up drain-furrowson these in efficient soils and make irrigated farming (Ligeti 1988: 37). In the reports drawn after his return from the Uyghur cities such as Koço and Beşbalık, the official ambassador of China Wang Yen-te wrote in 981 - 984 (A.D):

Uighurs built dams on the river passing through the plain, opened irrigation canals and make irrigated farming. They are watering vineyards and orchards, vegetables, melon and watermelon plants and extensive crop fields. I saw many mills working with water on the edge of the river passing through the plain and grinding flour. I passed through the extensive vineyards in Turfan. They especially planted pea, bean, pod and coriander (Ögel 1972: 120).

The river, which emerges from the Chin-ling mountains, circulates around the whole city (Kao-ch'ang), waters the fields and orchard sand keeps water mills going on. In this place Wu-ku (five cereals) are grown (İzgi 1989: 57).

We can see that the Turks are doing irrigated agriculture in the vocabulary of

[5] We endeavoured to give the contemporary Turkish meanings of the quotations of the story throughout the article rather than taking them from J. Hamilton's work directly.

Prince Kalyanamkara and Papamkara Story. In the manuscript, there are frequently used words such as *suβa-, taluy, ögüz, suβ, kemi, kemiçi* which mean "to irrigate, to cultivate, sea/ocean, river, water, ship, sailor". Among those words with the exception of *suβa-*[6] , *kemi* and *kemiçi*[7] we contextually come up for the first time with them in Old Uyghur Turkish vocabularyas for *suβa-* as well we see its use in context of making agriculture around moist soils surrounding rivers and in such a way it reflects that cultural emergence for the first time here.

In Prince Kalyanamkara and Papamkara Story, there used 14 times *taluy*, 10 times *suβ*, 9 times *kemi*, 7 times *ögüz* and only once *suβa-* and *kemiçi* words. The frequently used words in the story will be exemplified per one sentence below:

> *tegin alqunı taplamadı täk** ***taluy ögüz****kä kirmişig tapladı.* (PKP XV/02-04) "…The prince (among these ways) did not approve all of them, but he only approved to go to the river of ocean."
>
> ***suβ****da* ***suβ*** *önlüg tayлar bar* ***kemi*** *süsüp*[8] *sınur kişi alqu ölür.* (PKP XVII/04-06) "..in the water there are mountains of water color, when the ship knockes against these mountais and disintegrates, people all die."
>
> *…quruy yerig* ***suβa****yu öl yerig tarıyu kuş kuzqun suqar.* (PKP I/03-05) "Watering dry soil, seeding the moist field, (he) shoots down birds."
>
> *kim yerçi suβçı* ***kemiçi*** *bar ersär yemä kälzün…* (PKP XXII/04-06) "If there is any sailor capable of guiding, he shall come forward".

6.2. The Words Whose Conceptual Fields are Artisanship

Ibn Khaldun gives a special value to the craft among the ways of livelihood, as an important measure showing the marital level of that society. He claims that the more non-agricultural sectors grow and diversifythe production increases, the more wealth of the people will flourish and he provides three subcategories of crafts in terms of socio-economic needs as: 1. The crafts that are vital for the people: tailorship, butchery, carpentry, iron-forging, weaving etc. 2. The crafts corresponding to the higher needs like science, politics, arts are classified as: stationery, book-bindery, singing and poetry

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[6] We see this word for the first time by the meaning "to cultivate, to irrigate" in Old Uyghur Turkish. It also takes the forms such as: *sıba-/suba-/sıva-/suva-* (Clauson 1972: 785).

[7] Sir Gerard Clauson claims that there are the terms kemi which he defined as "ship, boat" and *kemiçi* which he defined as "sailor, waterman" for the first time in the Old Uyghur Turkish vocabulary (1972: 721-722).

[8] Mehmet Mahur Tulum and Kenan Azılı's work has been used for the reading and meaning of this word (Tulum, Azılı 2015: 81).

etc. 3. Military service (Kozak 1999: 4).

Handicrafts also play an important role in pre-Islamic Turkish communities. In particular, migrant settler Turks were developed in iron-working (**fig. 5**) and produced sword, shield, pike, spear, base and the hilts of the swords were decorated with precious stones. In addition, there were master carpenters who make tables, chairs, wardrobes and master wood carvers among migrant settler Turks (Kafesoğlu 1987: 109). We may point out to two professional groups of artisans in the period of Köktürks: 1. Those who build stone houses and decorate them: *Bark itgüçiler*, 2. Those who carve stones, make writings: *Bediz taş itgüçiler* (Ögel 1971: 108).

The Chinese envoy Wang Yen-te noted his observations of Uyghurs as follows: "The people are master craftsmen. They are mastered in forging gold, silver, copper and iron pots and pans. They also know how to process jade very well. They produce sable coat, Po-tieh (felt) (**fig. 6**) and Hsiu-wen hua-jui pu (dress with flower motifs) (**fig. 7**)" (İzgi 1989: 58, 66). Furthermore, Saadettin Gömeç states that we come up with ornaments made by Uyghur masters, belts (**fig. 8-9**), harnesses, tumbrels, damasked wood, ornamental works on bows (**fig. 10**), swords (**fig. 11**), blades, ornamental saddlery pieces of lake art on linens, wax paintings on wooden surface covered by plaster, pieces of illuminated manuscript on papers and silk, paintings on hemp, book miniatures and pieces of wood printing (**fig.12-13**) (2017: 52).

Some changes occurred in the economic life of Turks with the transition to settled life. The changes in their social life also reflected upon their dressing as well as their handcrafts. Thus we see six new concepts in old Uyghur Turkish for the first time:

- **çıyarı äŋir-** "to spin wheel"
- **yuŋ[9] äŋir-** "to spin wool"
- **kentir äŋir-** "to spin hemp"
- **ip äŋir-** "to spin skein"
- **böz bertät-** "to process/spin cotton woof"
- **qars toqı-** "to weave wool fabric"[10] (**fig. 14**)

[9] The earliest mention of the word yün is to be found in the source of our article, namely The Story of Prince Kalyanamkara and Papamkara.(Clauson 1972: 941).

[10] Sir Gerard Clauson explicates those words whose earliest examples were obtained from the Old Uyghur Turkish and The Story of Prince Kalyanamkara and Papamkara by him as following: 1. *çıyarı* did not take place in a lexical entry and its definition is claimed to be indeterminate in the entry of "*çekrek*" which he defined as "a woolen loose dress that is worn by slaves" where Clauson suggests the first syllable of *çıyarı* was misread. (p. 146). Mahmoud

ämäri tınlıγlar ***çıγarı äŋir****är* ***yuŋ äŋir****är* ***kentir äŋir****är.. **böz bertä**tip* ***qars toqı****yur.* (PKP II/03-05) "Other creatures spin wheel, spin wool, spin hemp and weave cotton and wool fabric."

qapaγda ekki arıγ qızlar turur elgi ärdinilig ***yıp äŋir****är* (PKP XLI/01-03) "There were two quite clean girls standing at the door, whose hands were spinning the ropes with jewels."

What those lexical bundles that are shown respectively above share in common is their indication of the settled life and their taking place for the first time in Old Uyghur Turkish. By contrast, it would be unreasonable to assume the same time management for the activities like spinning wheels or wool or hemp in migrant-settler culture in which people necessarily had to commute between seasonal pastures in order for the survival of the state. On the other hand, in the settled culture, the people could sell the fabrics they woven, the silk, the cotton clothes, and they made a living with the money they obtained

6.3. The Words Whose Conceptual Fields are Trade

In migrant-settler Turkish communities, while the foundation of the economy was based on livestock, trade (**fig. 15**) and agriculture was also of a considerable importance. It is possible to follow the importance of trade in their liveson the Orkhon Monuments [11].

The trade in early Turkish periods was largely based on exchange.[12] Migrant-settler Turks exchange their commodities with their settled neighbors for the basics such as grain, spices, rice etc (Diyarbekirli 2002: 1535). They most of the time used their horses in exchange for other goods. Then, as a means of payment in trade, money and precious metal-made containers were introduced (Koca 2002: 26).

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al-Kasghari mentions that word in the lexical entry *çıgrı* and defines it as "spinning wheel, mill, wheel, all types of spool, fate". (Atalay 2006: 146) 2. *yuŋ* (ñ-) in early periods "cotton" and in some dialects "feather". (p. 941) 3. *kendir* "hemp" (p. 729), (Nadelyaev, 1969: 298) 4. *äŋir-* to encircle, to spin, to rotate, to turn" (p. 113) 5. *böz* "cotton fabric" (p. 389), "cotton" (Nadelyaev 1969: 118) 6. *kars* "a certain kind of dress, cloth" (p. 663) 7. *tokı-* "to weave" (p. 467), "to hit" (Nadelyaev 1969: 576).

[11] *Ötüken yir olurup arḳış tirkiş ısar neŋ buŋuġ yoḳ.* (KT/G 08) "No problem if you send a caravan, a convoy while dwelling in Ötüken" *Yigirmi yaşıma Basmıl Iduḳ [ḳu]t oġuşum budun erti, arḳış ıdmaz tiyin süledim* (BK/D 25) "In my twenty, I sent an army toward Basmil Iduk Kut who was of the same descendants of my nation, reason for his unwillingness to send caravans."

[12] In the earliest versions of trade, namely barter (trampa) method, commodities are exchanged for other commodities or commodities in return for service. It is generally seen in Uyghurs' trade warrants that commodities were exchanged for other commodities (İzgi 1986: 77).

The commercial relationship between the Turks and the Chinese began in the period of Bumin Kagan (545-552 AD) (Gömeç 2014: 191).Turks gave away their precious belongings like gold, silver (**fig. 16**) by having deluded by the fancy words and silk fabrics introduced by Chinese traders.[13] The same situation continued during the period of Uyghurs and attracted the attention of the Chinese envoy, Wang Yen-te: "The price of a good horse is one P'i silk (1 P'i equals to 12.44 meters). Weak and neglected horses are only one chang (1 chang 3.11 meters) silk and normally they are only eaten." (İzgi 1989: 66). In the notes of a Muslim combatant named Temîm b. Bahr el-Muttavi'î who visited the Uyghur state, he says:"The ruler of the Toquz Oghuz is the enemy of the Chinese ruler and the Chinese ruler sends him (Khagan) five hundred thousand pieces of silk annually." (Minorsky 1948: 305).

After Köktürks, in the Uyghur period as well, the commercial relations continued with the Chinese (Gömeç 2014: 193). The cooperation of the Uyghurs in the political and economic sphere with the Chinese can be traced in borrowing (money, corn, wheat, wine, cotton, cotton fabric), trading (field, son, slave), renting (field, animal), pledge and foundation documents. Moreover, one may also see in those documents that Uyghurs respectively used exchange methods first, secondly money and lastly their negotiation skills in these commercial activities (İzgi 1987: 66-97, Caferoğlu 1934: 1-43, Orkun 1936: 533-548, Arat 2002: 1607-1615, Özyetgin 2014).

In the Story of Prince Kalyanamkara and Papamkara, the words whose conceptual fields are trade are used as following: *ärdini* (20 times), *ayı barım* (4 times), *satıγçı*, *kümüş* (2 times), *sat-* (only once), *satıγ* (only once), *kümüşlüg*.

♦ **ayı barım, satıγçı, sat-, satıγ yuluγ, ärdini, kümüş, kümüşlüg**

Here we will give some examples of those words that are used in the Story of Prince Kalyanamkara and Papamkara for the first time (exception of kümüş) in Old Uyghur Turkish vocabulary:

> *elig törüg* ***ayı barım*** *tutar* ***ayı barım*** *alqınsar el törü näçük tutar biz* (PKP IX/02-03) "The State and its institutions are to be maintained by their wealth and richness. How can the state and institutions remain without *wealth* and *fortunes*?"
>
> *…bu yarlıγ eşidip beş yüz* ***satıγçı*** *ärän-lär* terilip içgerü ötüg berdi-lär.* (PKP XXII/08, XXIII/01-02) "Five hundred *merchants* who heard this order gathered and presented their suggestions in the palace."

[13] *Bu yirde olurup Tabġaç budun birle tüzültüm. Süçig sabıŋa yımşaḳ aġısıŋa arturup öküş Türk budun öltüg.* (KT/G 04, 06) "I arrived here and made an agreement with the Chinese. Having been deluded by their fancy words and silk clothes, The Turkish nation was dead."

*'ätin qanın **satar** anın öz egidür* (PKP III/04-05) "They would make a living by *selling* their (others) flesh and blood."

biri ayur öŋtün kedin **satıγqa yuluγqa** barsar bay bolur.* (PKP XIII/07, XIV/01) "And one thus spoke: One may only obtain wealth if he heads to the East or West for *trade*."

Besides the reduplication groups such as *satıγ yuluγ* "buying and selling", *aγı barım* "bricks and mortar" and the words *satıγçı* "merchant" and sat- "to sell/trade"; we also see some names of precious metals, which are indications of settled culture. The minerals that are generally used in place of money in trade took place as transaction units in the text: [14]

*lö qanlarınta çintämäni **ärdini** bulsar bar kim ülüglüg qutluγ kişi ol **ärdini** bulsar qamaγ tı[n]lıγ-larqa asıγ tusu qılur.* (PKP XXI/02-05) "There is çintämani jewel in the Dragons' inn. A fortunate one can serve the interests of all creatures if he could find it."

*ol ödün ädgü ögli tegin yerçi aβıç-qa qolın yetip yetti kün belçä boγuzça suβda yorıp **kümüşlüg** otruq-qa taγga tägdi . . . yeri qurnı alqu **kümüş**.* (PKP XXXVI/01-06). "Thereafter the Good-Hearted Prince hold the old guide's arm and they together walked through the waters in the levels of their waists and necks for seven days and eventually arrived at the *silver* Mountain. The whole ground and the sand was made of *silver*."

6.4. The Words Whose Conceptual Fields are the City (Outdoor)

One of the key elements of settled culture is urbanization. One first city-establisher leaders in the Turkish history is Teŋride Bolmış İl İtmiş Bilge Khagan who is the Khagan of the Uyghur State of Ötüken (Sümer 1984: 33).

The Chinese envoy Wang Yen-te sheds light upon the settled life of Uyghurs in his notes regarding the city of Kansu: "It does not rain or snow in the city of Kao-ch'ang. The residents excavate the soil at the time of summer heat and make themselves caves to dwell. The flocks of birds fly all along the river. We went through I-chou town later on. There are wild silk worms in this place." (İzgi 1989: 52, 56-57).

Temîm b. Bahr el-Muttavi's observations of the area illuminates the presence of

[14]It might be the case that silver (*kümüş*) was used as raw material of an object whereas the jewelry was for the three main concepts in Buddhism such as Buddha, Dharma and *sangha* (community).The jewelry (*ärdini*) that the good-hearted Prince was using for saving his people from poverty and agony would be nothing else than Buddha himself; Kemal Yunusoğlu 2016: 191) **Dharma*: It is the second jewelry of Buddhism, which includes all the doctrines of Buddha and their explicatings (Kemal-Yunusoğlu 2016: 204).

an active urban life of Uyghurs as in the following lines: Temim's travel in prosperous area took twenty days in total. By the end of twenty days, he arrived at Khagan's city. Muslim traveler saw that this city was surrounded by big and magnificent walls, and there were festive towns and adjacent villages (Minorsky 1948: 275-305). Between the 10th and 13th centuries, cities began to be surrounded by stone castles and they became centers of art, trade, culture and politics (Togan 1981: 26).

In the Story of Prince Kalyanamkara and Papamkara, we see the words *balıq, il-, qaram, bältirdä* whose conceptual fields are outdoor as a result of transition to settled life. *Balıq* is mentioned 10 times, *il-(inçükä)* one time by meaning "to go out, to have fun", *qaram* by meaning "ditch" and *bältirdä* as "crossroads". We will pick a couple of examples of those words that are mentioned in the text several times.

♦ **balıq, qaram, il-, bältirdä**

Sir Gerard Clauson claims that the term *balıq* (city) has been borrowed from the Mongol language and took place as *balağasun* (plural form: *balağad*). As of the Middle Ages, he holds that the words şehirand kentwere integrated into the vocabulary (1972: 336-337). The term *balıq* by meaning "city" firstly mention in the Orkhun Inscriptions.[15] V.M. Nadelyaev mentioned this term in four different entries and defined as "city" and "fish" and as for the other entries, he introduced the lexical bundles exemplifying this word: *baj balïq, balčïq balïq, baranas balïq* (1969: 80).

> …***balıq*** *taştın tarıγçı-laraγ körür erti* (PKP I/02-03) "(He) saw the farmers outside the city."

The term *qaram* by meaning "ditch" is another telling example about Uyghur architecture besides the settled culture (Nadalyaev 1969: 424). The concept is put forward in the lines concerning the settled culture in Turfan - Karahoca: "By ten miles south of Karahoca, small arched rooms, basements and many rooms that are rowed in a disordered way were found in the ruins of Cong-hisar (great citadel). This type of structure was protective against cold, wind and sun." (**fig. 17**) (Özerdim 1958: 97-121).

> *Ol* ***balıq*** *tägrä* yemä yetti qat* ***qaram**** *içintä alqu* aγu-luγ lö-lär yılanlar yatur.* (PKP XXXIX/04-07) "It lies on all sides, poison dragons and snakes, in the seven-level ditch around the city."
>
> *taşγaru* ***ilinçükä*** *atlanturdı erti* (PKP I/01-02) "(The Prince) had the people surrounding him got onto horses while he was going out to have fun

[15] *Taşra yorıyur tiyin kü eşidip balıḳdaḳı tağıḳmış, tağdaḳı] inmiş* (BK/D 10-11) "He climbed the mountain thereupon hearing the sound that (he) walks outside, and the one on the mountain descended."

(entertainment)".

anta uduzup ***balıq*** *ortusınta* ***bältirdä*** *qalın qoβraγ ara olγurtı.* (PKP LXX/05-06) "(He) took (the prince) from there and (he) made (the prince) sat in the middle of a crowd in crossroads.

6.5. The Words Whose Conceptual Fields are Indoors

With the commencement of city life in Uighurs, many words concerning indoors are derived. The notes taken by the Chinese envoy Wang Yen-te illuminates the reflections upon indoorsin relation to the settled culture of Uyghurs very clearly:

"Houses are whitewashed. In 968 (A.D), due to too much raining, many of the houses were destroyed. There were many two-storey buildings in the city." (İzgi 1989: 57, 66).

In the period of Uyghurs, there were houses whose walls are adobe, roofs are covered by reed and branches and also the ones with brick wallsand tile roofing (fig. 18). Many buildings, palaces (**fig. 19**)and temples (**fig. 20**) had two floors, domes, arches (**fig. 21**), staircases (**fig. 22-23**) and spacious halls. The cities were designed by a geometric plan in which big streets consisted. Hand looms, foundries, dairies all contributed to the living nature of cities (Ögel 1962: 351-353).

The words whose conceptual fields are indoors in the Story of Prince Kalyanamkara and Papamkara are as follows: *aγlıq, aγıçı, içgärü, içgärü-lüg, ordu, qapaγçı, qapaγ, borluq, borluqçı*. We will exemplify some words that are used in the text several times.

♦ **aγılıq, aγıçı, içgärü, içgärü-lüg, ordu, qapaγçı, qapaγ, borluq, borluqçı**

The first example is the term *aγılıq* that stands for the place where precious belongings are held, treasure, treasure room; and it is one of those rooms which can be counted as indoor. *Aγıçı* means the person who is authorized to protect *aγılıq*s. In the story *aγılıq* is used 3 times, and *aγıçı* 4 times in total.

Ol ödün ***aγıçı*** *uluγı qanqa inçä ötünti.* (PKP VII/06-07) "Then head of treasury submitted to the Khagan as such".

küninä ayıŋä munçulayu berip ***aγlıq taqı*** *aγıbarım azqına* qaltı…* (PKP VII/04-06) "The wealth in the treasury melted down as a result of relentless spending for days and months."

The verb *içik-* is derived from *iç* which is defined in the Old Turkish as "in, inside", and the verb stands for "to surrender, to submit, to obey" (Clauson 1972: 25). It is written in the Orkhun Inscriptions about Turgesh people who submitted to the Turkish state and the Turkish people who let their khagan down and submitted to

the Chinese.[16] The term içre stands for various levels of authority in Old Turkish, including not only the palace of khagan, military post and surrounding layers (*içreki*) of bureaucracy (Ögel 1971: 132). It is traditionally the same reason for submission that a guest must receive the permission to leave home from the host whom he/she pays visit to, because the visitor simply submits to the host.

In the story, the term *içgärü* meaning "the palace of the ruler" is used 9 times, and *içgärülüg* meaning "what belongs to the palace" is used only once.

> *tegin özi barıp qolın yetip* ***içgärü*** *qanı qan tapa kigürdi* (PKP XXV/01-03)"The prince has gone and got him by pulling him arm to his father who is the Khan of the palace."
>
> ***içgärü-lüg*** *ädgü yemişig quş-lar artatır üçün…* (PKP LXXXII/07-08, LXXIII/01) "For birds looted the fruits that belong to the palace…"

The meaning of the term ordu evolved from "ruler's tent" to "the capital, the center of the state" over time in Old Turkish language (Clauson 1972: 203).[17] Old Turks did not have any substantial distinction between civil and military bureaucracy, as for Khagan was the head of the state and also the commander in chief. Hence, *ordu* signifies the place of the dynastasy, the middle (orta) and center of the state's authority. So the center (orta) of the state is at the same the capital of it (Ögel 1971: 128).

In the Old Uyghur language period, the noun ordubegan to refer frequently to "the palace" which is the symbol of sovereignity and khaganate (Clauson 1972: 203).

This word is used 3 times in the Story of Prince Kalyanamkara and Papamkara, standing for "palace".

> *lö qanı ärdinilig balıq-qa* ***ordu-qa*** *täggäy siz…* (PKP XXXIX/02-04) "You will arrive at the city with jewelries and palace of Dragons' Inn."

Another word that is derived in the period of settled life is qapaγ (**fig.24**). Temîm b. Bahr el-Muttavi notes that Uyghur cities (Karabalgasun)had 12 glorious gates, there living a huge and dense population where the commercial life and bazaars are very active (Minorsky 1984: 275-305).

In the story, *qapaγ* is used 8 times in the meaning of "door/gate", and *qapaγçı* 4 times, which means "palace guard". We will again give examples one for each:

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[16] *Ḳara Türgiş budun ḳop içikdi.* (KT/D 38) "Turgesh common people have always been liable". *Ḳanın ḳodup Tabgaçḳa yana içikdi.* (T/B 02) "He became subject to the Chinese again thereafter giving way to the Khan."

[17] *Oġuz yaġı orduġ basdı.* (KT/K 08) "An enemy Oghuz(s) swampted on center".

ol qızlar ***qapaγçı*** *biz tep tedi.* (PKP XLI/05-06) "Those girls said "We are the guards of the gate".

Biz ***ordu qapaγ*** *közätçi biz* (PKP XLIII/05-06) "We are the guards of the palace gate".

In Old Turkish, *borluq* means vineyard/garden and *borluqçı* is "viticulture/ viniculture/gardener" (Clauson 1972: 366) and in the Story of Prince Kalyanamkara and Papamkara, they are used in the meaning the field where all kinds of fruits and vegetables are grown, which is somehow close to its modern use. Gardens/fields are referred concurrently with houses and they are included in the territory of houses. That is the reason why they are considered as in doors. We will suggest the following example which includes both of these words:

borluq*ta tägmiş-tä* ***borluqçı*** *ärkä inçä tep tedi.* (PKP LXXIX/01-04) "(He) said to the gardener as such when (he) arrived at the garden".

7. Conclusion

The Uyghur State of Ötüken played a key role in Turks' transition from migrant-settler culture to settled life. This cultural transformation has also been reflected in the vocabulary, namely the emergence of new words in the context of settled life. The derivation of those words which have various conceptual fields was related with the need for expressions that would supposedly stand for the new preoccupations in settled culture.

In this article, we have examined those words by classifying them under various conceptual fields:

Agricultural: *tarγ, tarγçı, tarı-, taluγ, suβ, kemi, ögüz, suβa-, kemiçi,*

Craft: *çγarı änjir-, yuŋ änjir-, kentir änjir-, böz bertät- qars toqı-* ,

Trade: *aγı barım, satıγçı, sat-, satıγ yuluγ, ärdini, kümüş, kümüşlüg,*

The ones concerning outdoors: *baluq, il-, qaram, bältirdä,*

The ones concerning indoors: *aγılıq, aγıçı, içgärü, içgärü-lüg, ordu, qapaγçı, qapaγ, borluq, borluqçı.*

The settled cultural life, which started with the acceptance of Manichaeism by the Uighurs, reached at a higher level with the fall of the Uyghur State. Animal husbandry as the main livelihood was taken over by firstly agriculture and secondly artisanship and trade. Several new words were derived by the change of mode in economic life.

Despite of the presence of some words in Old Uyghur Turkish, their meaning

and content have shifted by the settled culture.

The presence of the words in the Old Uyghur Turkish is a key indicator of how the settled culture was reflected onto the written sources. The fact that those words were derived as a result of the settled culture and in such a wide range in terms of their conceptual fields show that both economic and social dimensions of life were diversified and proved to be vitalized.

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Abbreviations

Abbreviations of work

BK/D	Bilge Kağan Âbidesi/ Doğu Yüzü
KB	Karabalgasun Yazıtı
KT/D	Kül Tigin Âbidesi/ Doğu Yüzü
KT/G	Kül Tigin Âbidesi/ Güney Yüzü
KT/K	Kül Tigin Âbidesi/ Kuzey Yüzü

PKP	James Russell Hamilton, Dunhuang Mağarası'nda Bulunmuş Buddhacılığa İlişkin Uygurca El Yazması İyi ve Kötü Prens Öyküsü, Çev. Vedat KÖKEN, Türk Dil Kurumu Yayınları, Ankara, 2011.
Sc	Suci Yazıtı
ŞU/K	Şine Usu Yazıtı/ Kuzey Yüzü
T/B	Tonyukuk Âbidesi/ Batı Yüzü

Other Abbreviations

C.	Cilt
Çev.	Çeviren
Der.	Derleyen
Haz.	Hazırlayan
M.	Milâdî
Or.	Oriental
p.	page
pp	page to page
S.	Sayı
Vol.	Volume
Yay. Haz.	Yayına Hazırlayan

Figures



Fig. 1. An Uyghur residue in Turfan



Fig. 2. Migration to the plateau (yayla) in Anatolia



Fig. 3. An image of Uyghur capital Karabalgasun

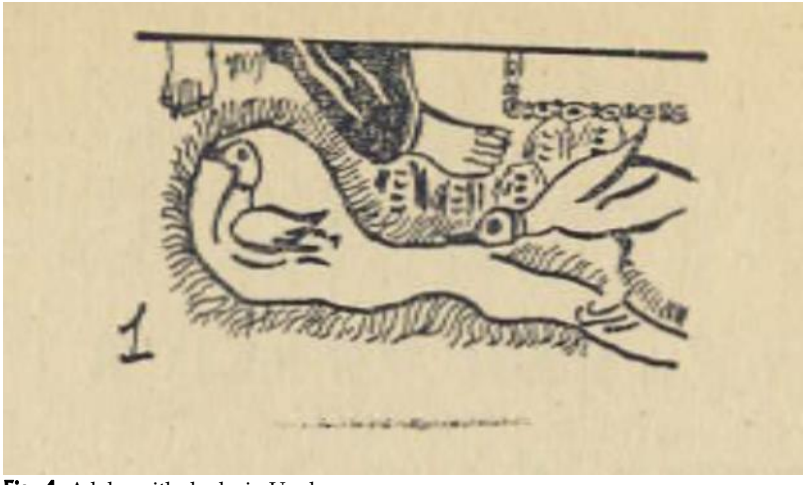

Fig. 4. A lake with ducks in Uyghur area



Fig. 5. Ironsmiths in Uyghur wall-paintings



Fig. 6. Felt-weaving in Central Asia



Fig. 7. The floral dress of an Uyghur Beg



Fig. 8. Various Uyghur belts

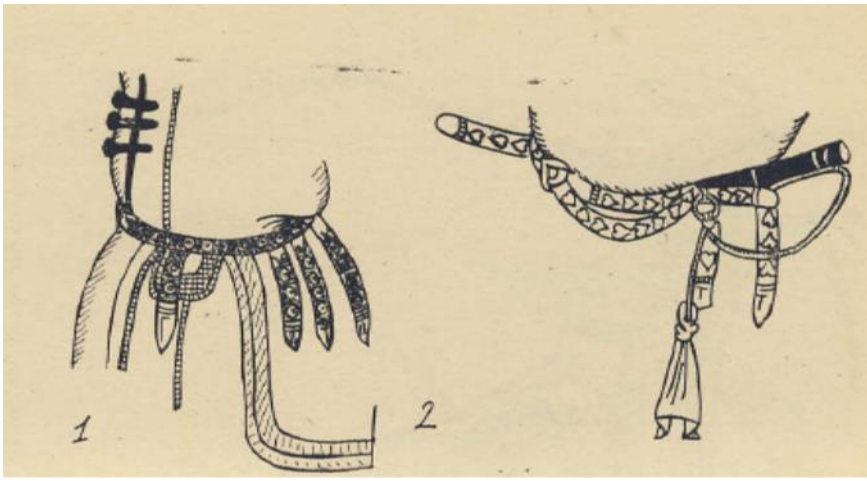

Fig. 9. Some Uyghur belts



Fig. 10. Dresses with long sleeves in Uyghur period



Fig. 11. An elaborate woman in Uyghur wall-paintings

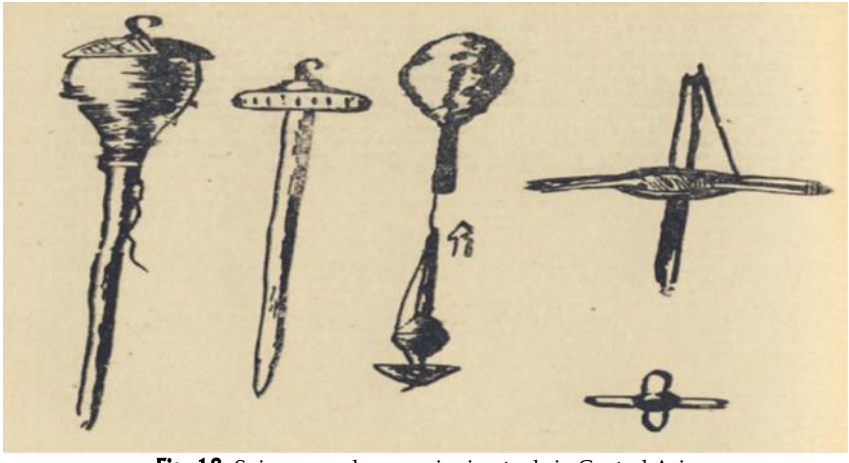

Fig. 12. Spinners and rope-spinning tools in Central Asia



Fig. 13. The caravan holders performing displays on top of Himalaya Mountains in Uyghur

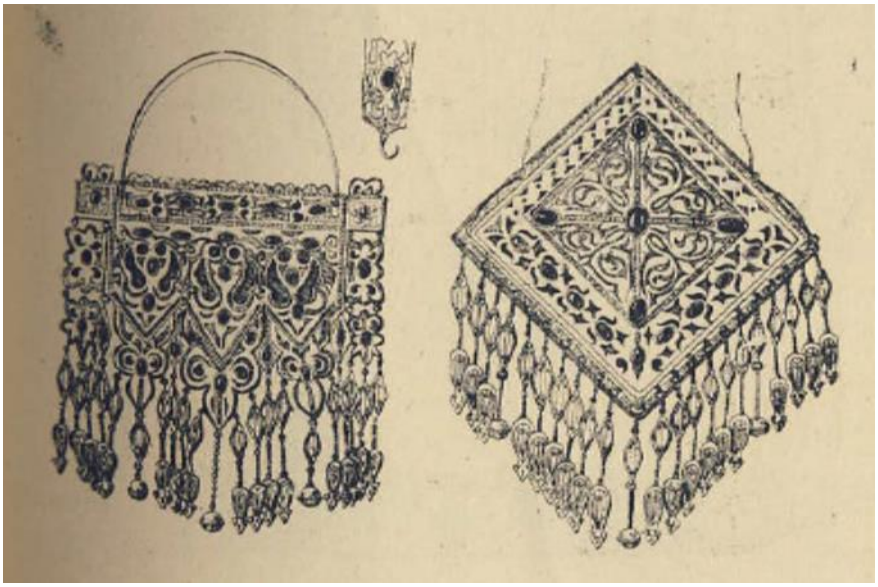

Fig. 14. Silver ornaments in Central Asia



Fig. 15. Residues in Uyghur cities

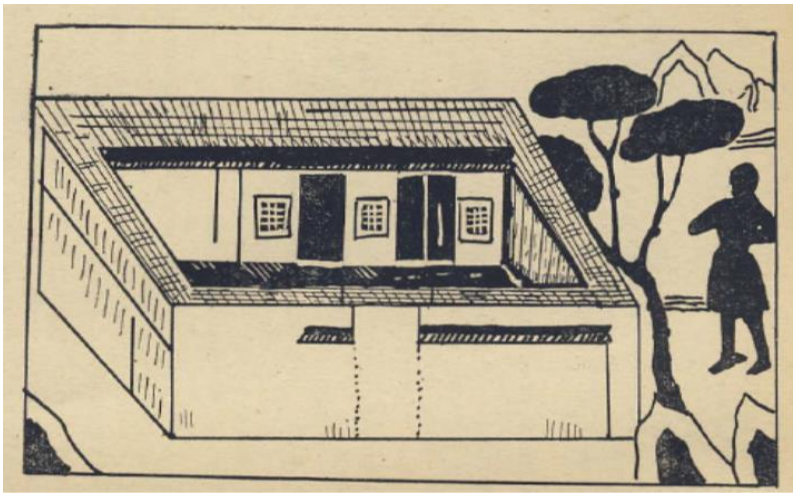

Fig. 16. A walled Uyghur house with a garden in Uyghur frescoes

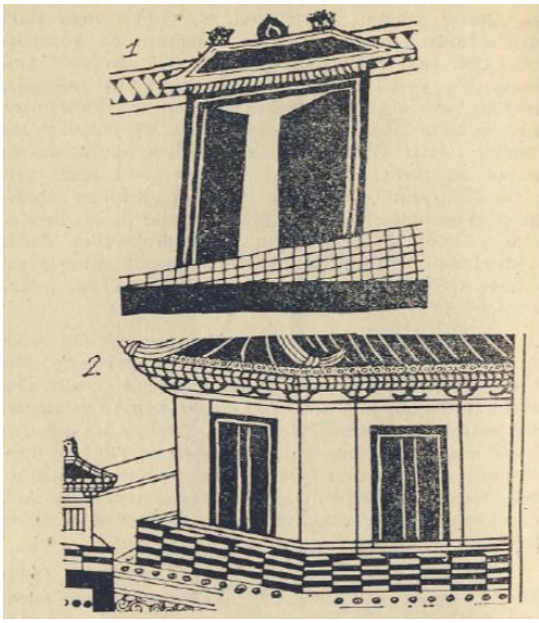

Fig. 17. Divisions of palace in Uyghur wall-paintings

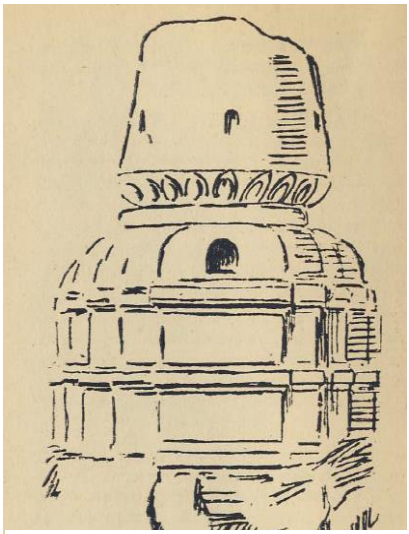

Fig. 18. The residues of a temple in Idikut city, Turfan



Fig. 19. An Uyghur arch and the ceiling

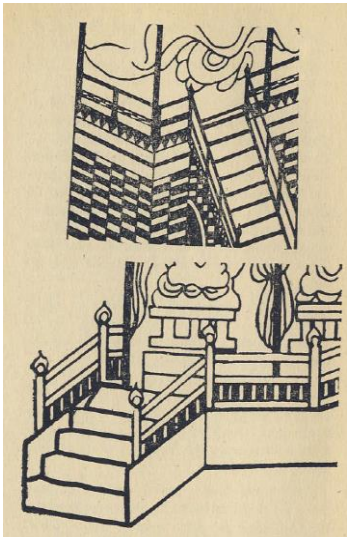

Fig. 20. Types of stairs in Uyghur wall-paintings

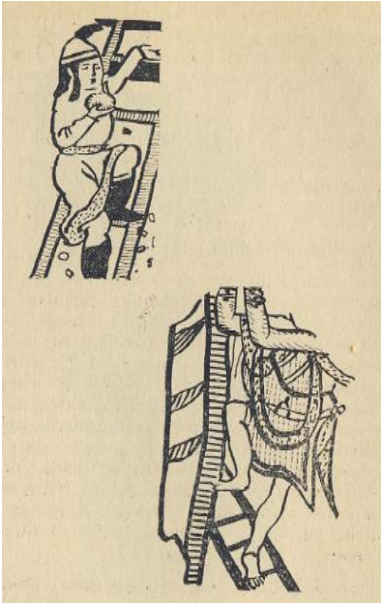

Fig. 21. Stairs of mansion houses and the bars in Uyghur wall-paintings

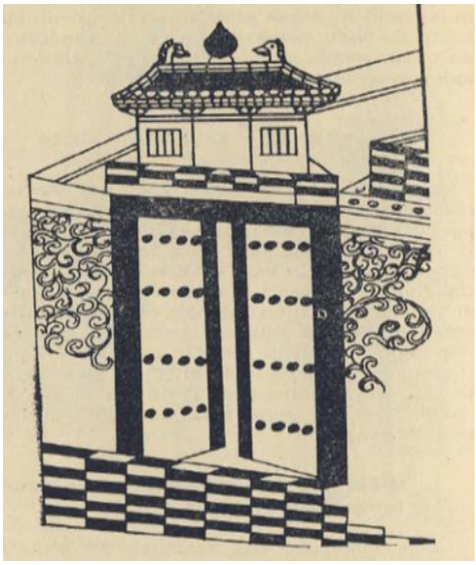

Fig. 22. A palace and its gate in Uyghur wall-paintings

Emine TEMEL https://orcid.org/0000-0002-5575-8615

Araş. Gör. Dr., İstanbul Üniversitesi, Türkiyat Araştırmaları Enstitüsü, Türk Dili ve Edebiyatı Bölümü, İstanbul-Türkiye.

Adres: İstanbul Üniversitesi, Türkiyat Araştırmaları Enstitüsü, Horhor Caddesi, Kavalalı Sokak, 5/4, 34080, Fatih, İstanbul - TÜRKİYE

e-posta: emine.temel@istanbul.edu.tr

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