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THE DEVELOPMENT OF THE /d/ CONSONANT OF
OLD TURKIC IN UZBEK

The development of /d/ > /δ/ > /y/ in the history of Turkic languages is regarded as one of the fundamental criteria in the classification of these languages. How did this consonantal development occur in Uzbek which is a language still bearing many vocal characteristics of Old Turkic? In the classification of Turkic languages Uzbek is included in the /y/ group; but has this development occurred in every word carrying this consonant? The aim of this article is to answer these questions.

Key words: Old Turkic, Uzbek, *adaq* / *aδaq* / *ayaq*

THE DEVELOPMENT OF THE /d/ CONSONANT OF
OLD TURKIC IN UZBEK

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The /d/ sound of Old Turkic has entered a development process as /d/ > /δ/ > /y/ beginning from the Middle Turkic period. This process can be observed from written texts. The differentiations displayed by the sound are considered as an important element in classification of the Turkic languages and dialects.

It can be seen that this development has taken place in different words of historical and contemporary languages. For instance Turkish *kuyu* "well" appears as *quduq* in Uzbek. Likewise general Turkic *ördek* "duck" has developed as *üyrek* in Kazakh.

The aim of this article will be to designate the developments this sound has displayed in contemporary Uzbek taking *Özbek Tilining İzâhli Luğâti* as a basis. Consequently words listed in this work can

be traced in this dictionary. However infrequently examples are given from colloquial language.

Uzbek along the lines of Uyghur still preserves many vocal characteristics of Old Turkic: either preservation or *-G* > *-K* development of the *-G* sound at the end of words⁶⁴; the preservation *-G-* at the beginnings of internal syllables⁶⁵; mostly preservation of *K-*, *t-*, *b-* at the beginnings of words; non-correlation of the /t/ and /ç/ allophones between two vowels; frequently the lack of sonorisation of the unvoiced consonant /t/ at the beginning of suffix when added on words ending with /n/ or /l/. e.g. *yāmāq* "patch", *sānçiq* "griping pain", *tāy* "mountain", *beg* "lord", *uluy* "great, exalted", *sāriq* "yellow", *āyiq* "bear"; *algān* "the one whoe takes", *quryāq* "dry, rainless", *köz* "eye", *kül-* "to laugh", *toy-* "to become satisfied", *tāş* "outside, exterior"; *ber-* "to give", *bürgä* "flea", *bār* "existing, in existence, present"; *etil-* "to be done", *āçi-* "to hurt, to give pain", *bozil-* "to go bad", *keçik-* "to be late", *oçāq* "stove"; *kiyintir-* "to dress, clothe", *āvuntir-* "to soothe", *siltä-* "to shake", *yönältir-* "to direct", *yältirä-* "to shine" etc.

The /d/ sound of Old Turkic appears in Uzbek in different forms. However it is seen that this sound has generally evolved into /y/ similar to many other Turkic languages. As a matter of fact Uzbek is classified in the group displaying /d/ > /y/ as a result of this characteristic.

Before looking at other forms which the /d/ sound has evolved into in Uzbek, it has to be mentioned that some verbs present in Uzbek are not attested Old Turkic texts. It is possible that some of these words are not attested as they were simply not used in written language. On the other hand some of them must be borrowed from Mongolian or shared with Mongolian. In these words the /d/ sound either has been preserved or has undergone the mentioned changes.

⁶⁴ However sometime it is seen that in colloquial language /k/ sounds at the end of words are pronounced as /g/: *issiq* / *issiy* "hot", *bāliq* / *bāliy* "fish", *bātqāqlik* / *bātqāylik* "swamp" ect. (X. Äbdurähmānov – Ä. Rāifev – D. Şādmānqulova: 34).

⁶⁵ Even the word *qıraq* "coast" of Chagatai appears as *qıryaq* in contemporary Uzbek.

Explanations will be given on these words further in the article where ever appropriate.

1. Preservation of /t/

As it was mentioned before no change is seen in words originating from Old Turkic and bearing the /t/ consonant: *otun* "wooden", *xâtin* "lady, woman", *butä-* "to prune, to trim", *butâq* "knot (in timber), branch", *ötä-* "to pay", *tit-* "to card", *otâv* "tent", *tin-* "to stop, cease", *tinglä-* "to listen" etc. Additionally unlike Turkish no change occurs when suffixes beginning with vowels are added on words ending with /t/.

et-i-l- > *etil-* "to be done"

yet-ek > *yetäk* "spare"

ât+a- > *ata-* "to name"

tört+i+nçi > *törtinçi* "fourth"

However this situation has its exceptions and can be classified as follow:

Words which have gone under *t- > d-* development during the Chagatai period: *de-* "to say", *dek / dāy* "like", *dudâq* "lip", *kündüz* "daytime", *yulduz* "star" etc⁶⁶.

t- > d- which has taken place with the influence of Kipchak and Oghuz tribes constituting the Uzbeks: *dälä* "field, uncultivated country", *dengiz* "sea", *dolmä* "dolma", *dol* "hail", *dön-* "to return" (probably from Oghuz), *dâvuş* (dialectical) "sound".

/d/ sound in onomatopoeia: *dorillä-* "make a deep irritating noise", *däränglä-* "make a clattering or clanging noise", *dikillä-* "to hurry", *diydirä-* "to shiver", *doq* "behaviour done or remark made in order to frighten somebody", *dong* "swollen, puffed up" etc.

It would be appropriate to look at Uzbek suffixes bearing /t/ or /d/ in addition to these examples. In written language flexional suffixes in particular do not comply with vocal harmonies. Causative, locative, ablative, direct past tense suffixes and the copula which

⁶⁶ Interestingly the contemporary Uzbek word *täyin* "even, also, yet, still" was *dayı* in Chagatai.

bear /t/ or /d/ are usually written with /d/: *etdir*- "to have someone to do or make something", *kökdä* "in the sky", *sütdän* "from milk", *yoqdir* "there is not", *bitdi* "it's finished". However these words are pronounced with /t/ harmonious with the general Turkic consonant harmony⁶⁷.

After these explanations one can say that the /d/ sound which the exact pronunciation of is unknown in Old Turkic is pronounced as a normal /d/ in contemporary Uzbek. Now let's look at some examples still preserving this sound:

ädäş- "1. to loose ones way. 2. to be mistaken. 3. to become separated. 4. to change something with something else without being aware.

adak of Old Turkic lives in Uzbek in two different forms but with semantic changes:

adaq > *âyâq* "foot"

adaq > *âdâq* "end, conclusion"

The proof of the common root of *âdâq* and *âyâk* is the Kyrgyz verb *ayakta*- "to end, to conclude".

buyday > *buydäy* "wheat"

id > *hid* "smell, scent, odour"

This word is also present as *is* which will be touched on further in the article.

idla- > *hidlä*- "to smell, to sniff"

idiş > *idiş* "cup, vessel"

çida- > *çidä*- "to be patient"

qadu- > *qädä*- "to stick or thrust something sharp into something, someone"

This verb is not present in Sir G. Clauson's dictionary; however it is seen in Tatar and Bashkir as *qaza*- / *qada*-⁶⁸. Also it exists in contemporary Mongolian as *hada*- with the same meaning and is in D. Lessing's Mongolian Dictionary which is translated into Turkish

⁶⁷ X. Äbdurähmānov – Ä. Rāifev – D. Şadmānqulova: 48.

⁶⁸ See. *Karşılaştırmalı Türk Lehçeleri Sözlüğü I. sapa*l-.

by Günay Karaağaç. Therefore it does not seem to be wrong to say that this verb is borrowed from or shared with Mongolian.

qıdır- "to look for, to seek, to search"

müdrä- to doze"

quduq "well"

sıdır- "1. to have someone strip or skim something off. 2. to draw (a sword)

südrä- "to drag"

This verb has developed in Kazakh as *süyre-* and in Kyrgyz as *süyrö-* (see *Karşılaştırmalı Türk Lehçeleri Sözlüğü I*, *sürüklemek*)

yulduz > *ildiz* "root"

2. /d/ > /t/

Rarely the Old Turkic /d/ sound has developed in Uzbek as /t/:

izde- > *istä-* "to want; to seek"

eşid- > *eşit-* "to hear"

küd- > *küt-* "to wait"

sürd- > *sürt-* "to rub"

yed-ek-le- > *yetäklä-* "to bring along"

yıqıd- > *yıqıt-* "to demolish, to destroy"

The verb *yıqıt-* is not attested in Old Turkic; but the lack of causative connotation in Modern Uzbek verb proves that this suffix is the Old Turkic intensive verbal derivational suffix *-d-*.

yoqad- > *yoqât-* "to lose"

3. /d/ > /z/

The /z/ sound which came into existence as a result of the /d/ > /ð/ development is marked in Karakhanid, Khoresmian and early Chagatai texts with the Arabic ذ. Therefore it must have been an interdental consonant. Whereas Uzbek words bearing the /d/ > /ð/ development are pronounced with a normal /z/:

edgü > *ezgü* "good, beneficial"

yad- > *yâz-* "to spread" (also present as *yây-*.)

qodu- > *qozı-* "to provoke"

The parallel of the Uzbek verb *qozi*- "to provoke" is present in Mongolian as *hudhu*-. Therefore it is possible to say that this verb is shared in Mongolian and Uzbek and has undergone /d/ > /z/.

The verb *bezä*- "to decorate" should also be mentioned here as it is known that the verb has developed as *bediz*+e- > *beðze*- > *bezze*- > *beze*-.

tözim "patience"

This word originates from the root *tö:z*- present in Clauson's dictionary. It is controversial whether this /z/ originates from an older /d/ sound. But the presence of the word in Anatolian dialects as *döy*- at least points out a /ð/ > /y/ development⁶⁹.

4. /d/ > /y/

As it was mentioned before the development displayed by the /d/ sound in Uzbek is mainly in this direction. It can easily be traced in historical texts that this development has occurred as /d/ > /ð/ > /y/:

Old Turkic *qadγu* and *adaq* have preserved the /d/ sound in Yusuf Has Hacib's renown *Kutadgu Bilig* which was completed in 1069/1070^{70 71}. In *Nehcü'l-Ferādis*⁷² which is probably written before 1358 by Mahmūd b. Alī in Khorasmian Turkic the word *ayaq* "foot" is present as *adaq* whereas *qadγu* "anxiety, worry" is present in one place as *qayγı* and in many other places as *qadγu*; derivatives such as

⁶⁹ In the *Tarama Sözlük*, *döymemek* is explained as *dayanamamak*, *katlanamamak*, *tahammül edememek* "not be able to stand, bear or put up with" and is related to the root *döy*- (< *töz*- < **töd*-); and *döyümlük* as *dayanma gücü*, *sabır* "patience" (volume 4).

⁷⁰ See. R. Arat, *Kutadgu Bilig I Metin*, pg. XXIII.

⁷¹ See. Kemal Eraslan – Osman F. Sertkaya – Nuri Yüce, *Kutadgu Bilig III Index*, pg. 4 and 213.

⁷² See. J. Eckmann, "Harezmi Türkçesi", In *Tarihi Türk Şiveleri*, pg. 177.

qaḍyur-, *qaḍyurt-*, *qaḍyusuzluq* are also present⁷³. Likewise in the poems of the early Chagatai poet Harezmlî Hafîz which is believed to live in the 15th century these words appear with interdental /z/ as *aḍaq* and *qaḍyu*⁷⁴. Eckmann notes in his article named "Harezmlî Türkçesi" that the word *ayaq* "foot" existed as *aḍaq* as an archaism before Nevâî⁷⁵. Again Eckmann in his article named *Küçük Çagatay Grameri* notes that the /ð/ sound of the Karakhanid and Khoresmian periods has developed into /y/ in the Chagatai period with a few exceptions⁷⁶. These words have developed into *ayaq* and *qayyu* with Nevâî.

adȳır > *äyyır* "stallion"
ad-ı-n+ı- > *äyni-* "to change, to be spoiled"
adıy > *äyiq* "bear"
adır- > *äyir-* "to separate"
badraq > *bäyrâq* "flag"
bedük > *büyük* "big, great"
bıdık > *bıyıq* "moustache"
bod > *boy* "height, stature"
bodu- > *boyä-* "to paint"
kidin > *keyin* "later"
küdegü > *küyâv* "son-in-law, bridegroom"
qaḍyu > *qäyyu* "anxiety, worry"
qadın > *qäyin* "in-law"
qıdın > *qıyın* "difficult"
qıd- > *qıy-* "to mince"
qod- > *qoy-* "to put, to place"
quдруq > *quyruq* "tail"
saryad- > *säryäy-* "to turn yellow"

⁷³ See. J. Eckmann – Semih Tezcan – Hamza Zülfikar, *Nehcü'l-Ferâdis I, Metin*, pg. 14; Aysu Ata, *Nehcü'l-Ferâdis III Dizin – Sözlük*, pg. 5, 195, 208.

⁷⁴ See. Recep Toparlı, *Hârezmlî Hâfîz'in Divanı*, pg. 31.

⁷⁵ See. J. Eckmann, *Harezmlî, Kıpçak ve Çagatay Türkçesi Üzerine Araştırmalar*, pg 12.

⁷⁶ Ibid. pg. 116.

sid- > *siy-* "to urinate"

tıd- > *tiy-* "to obstruct, to prevent"

tod- > *toy-* "to become satisfied"

uluy-ad- > *ulyäy-* "to grow up"

yaday > *yââyâ* "on foot, pedestrian"

ıda ber- > *yubâr-* "to send"

This verb which appears in Uzbek dialects as *yiber-*, *yuvâr-*, *iber-* is explained by Mehmet Tulum in his doctoral work titled *Özbekçe'de tasvir Yardımcı Fiilleri* as *ıd-a ber-* > *ıya ber-* > *ıyeber-* > *yiber-*.

However when it is taken into consideration that the back vowel /ı/ is shorter living the other vowels in Turkish and its disappearance in initial position in Kazakh⁷⁷ it is possible to suggest that this verb has evolved as *ıd-u ber-* > *ıyu ber-* > *'yubar-* > *yubar-* > *yubâr-*.

5. /d/ > /c/

This development is observed only in a few examples. As it is known Uzbeks are mainly composed of Qarluq, Qipchak and Oghuz tribes. This /d/ > /c/ development is probably a legacy of the Kipchak tribes.

The development of /d/ > /c/ is a controversial issue. Has it evolved as /d/ > /δ/ > /y/ > /c/ or as /d/ > /δ/ > /c/? The existence of the Uzbek *bezä-* verb also in the *becä-* form may suggest the development to be as /z/ > /c/. Also the following examples can be given:

adır-a- > *äcrä-* "to be separated"

adırıq > *äcriq* "couch grass"

bediz+e- > *bedze-* > *bezze-* > *becä-* "to decorate"

6. /d/ > /g/

The author of these lines suggests that the process for this development has to be as /d/ > /δ/ > /y/ > /g/. This situation can be observed in the following Turkish words:

⁷⁷ A similar situation is present in Kazakh as well. For instance *nanuv* "to believe, to trust" (< *ınan-*); *senüv* "to believe" (< *ısan-*) (*Karşılaştırmalı Türk Lehçeleri Sözlüğü I. güvenmek*).

Old Turkic	Modern Turkish
<i>eder</i> >	<i>eğer</i> ⁷⁸ "saddle"
<i>ödle</i> >	<i>öğle</i> "noon"

Uzbek examples for this group are:

eder > *egär* "saddle"

idi > *egä* "owner"

kidiz > *kigiz* "felt"

kidin > *kegin* "later"

kegin is only present in colloquial language.

7. /d/ > /s/

This development must have occurred as /d/ > /ð/ > /s/. As it is known one of the fundamental characteristics of Chagatai was the *-mAz* > *-mAs* suffix. Therefore a similar development is seen in the following word as an exception:

ıd > *ıð* > *ıs* "smell, scent odour"

ıdka- > ? *ıðkä-* > *iskä-* "to smell, to sniff"

Compare these two examples with aforementioned *hid* and *hidlä-*.

Eventually it would not be inappropriate to suggest that the historical /d/ sound has developed into modern Uzbek in seven different ways. This sound frequently is /y/ but the original form is also considerably preserved. In the classification of Turkic languages Uzbek always has been classified as a /y/ language. However the preservation of the original /d/ form in many examples still should not be disregarded.

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⁷⁸ This word is written as *eyer* in Standard Turkish but is put down as *eger* / *eğer* in *Kâmûs-ı Türkî* and *Yeni Tarama Sözlüğü* (*Kâmûs-ı Türkî*: 144; *Yeni Tarama Sözlüğü*: 78).

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РАЗВИТИЕ ПИСЬМЕННОСТИ ДРЕВНЕТЮРКСКИХ ЯЗЫКОВ НА УЗБЕКСКОМ

Развитие /d/ > /δ/ > /y/ в истории языков тюркской группы расценено в качестве одного из фундаментальных критериев классификации этих языков. Развитие согласованно происходило на узбекском языке. Обладает ли этот язык множеством тех специфических вокальных особенностей (гласными, согласными, мелодией речи), присущих языкам древнетюркской группы? В классификации языков тюркской группы узбекский язык включен в /y/ группу. Но вот только возникает вопрос: протекало ли это развитие в каждом слове, обладающем этими согласными? Цель этой статьи состоит в том, чтобы ответить на все эти интересующие нас вопросы.