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Author(s): H. W. Bailey

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## A Turkish-Khotanese Vocabulary

By H. W. BAILEY

AMONG the unexpected discoveries from the treasure of Central Asian manuscripts found in Tun-huang is a manuscript now belonging to the Fonds Pelliot in the Bibliothèque Nationale, numbered P 2892. This manuscript contains 184 lines of text in the cursive Brahmi script usual in Khotanese manuscripts. In lines 1–165 (mid-line) is written an excerpt in Khotanese from the medical text Siddhasāra corresponding to 5 v 4—14 v 4 of the Siddhasāra published in facsimile in *Codices Khotanenses* (1938), of which a transliterated text has been in print since December, 1941, in *Khotanese Texts I*. From the middle of line 165, after an elaborate mark of punctuation, there follow 19 lines of text in a Turkish dialect. It contains a vocabulary of ninety-seven Turkish words concerned with archery and parts of the body. Some of the words are glossed in Khotanese, and for some of these words the Turkish supplies the meaning. The date of the vocabulary may be the ninth or tenth century A.D. It would appear to be written down by a Khotanese scribe who wanted to learn Turkish.

My transliteration of the MS. was made in Paris in the Christmas vacation of 1937–8. A photograph which I had asked for in 1939 did not reach me.

Turkish in Brahmi script has the peculiar interest that it indicates the vowels of Turkish words. It will be seen by comparing this list with the Turkish text studied in *BSOS* 9. 289 ff. that the two orthographies entirely diverge. Evidently no uniform system of writing Turkish in this script had been adopted.

Besides this vocabulary isolated Turkish words occur in other Khotanese texts. A list of titles and ethnical names was printed in *JRAS* 1939, 85 ff. Many personal names have also been found. An edition in transliteration of the documents containing this Turkish material has been in the hands of the printer since early 1942. To the titles already quoted it is interesting to add *hattuma*, which occurs once in P 2024.48, that is *ḫatum* 'lady'.

Besides these two types of Turkish in Brahmi script some Turkish in Tibetan script was found, from which Professor Paul Pelliot supplied the word *arḥa* 'ārya, noble' to M. Hackin, who quoted it in his *Formulaire sanscrit-tibétain* (1924), p. 102 (see *BSOS* 8. 919).

In the present paper the Turkish list is first given, with its Khotanese gloss if any occurs, then the identification of each Turkish word as far as this has been achieved. It will be seen that nos. 6, 51, 53, 88, and 92 are still unexplained. A reverse index of Turkish words will enable the words in Brahmi script to be easily found. In the margin the numbers from 165 to 184 indicate the lines in the manuscript. The transliteration is the same as adopted in earlier publications for Khotanese. The Turkish words are quoted from Radlov, *Opit Slovarya Tyurkskix Narečii*, and from Kāšghari's *Dīwān Lughāt al-Turk*. 'Deny' refers to Deny, *Grammaire de la langue turque* (1920).

## P 2892

- (165) 1. | **kyesä**, *hūlaihä: hame*, *käš* quiver. Khot.: It is *hūlaihä*: This Khot. word (only in this text) is certainly a foreign loan-word. It would represent \**χuliy* or \**χoliy*.
- (166) 2. **ttūpi**, *hūlaiha: hīvī<sup>1</sup> bānq* | *hame*, *tīb-i* its root. Khot.: It is the bottom (= *buna*) of the quiver.
3. **kūrñālūkā**, *byihq dūnai hame*, \**qurγuluq* bow (?); not found elsewhere, but a derivative with suffix *-γuluq*, see Deny p. 930, from *qurmaq* to bend a bow. Khot.: It is a hunting-bow.
4. **yasikā**, *ñveysdyā hame* *yasiq* bow-case. Khot. only here.
- (167) 5. | **kapāhā:kā**, *hūlaihä: hīvī tturakā hame*, *qapyaq* cover. Khot.: It is the mouth (*ttura-*) of the quiver.
- (168) 6. **yihā:rāhā:kā**, *hūlai | hä: mūñūkā hame*, Not identified: \**yīγīrγuq*? Khot. *mūñūka-* (only here) is a foreign loan-word.
7. **kyesä yūki**, *paraiškārā bamdā hame*, *käš* quiver; *yük* load or *yök* feather (of arrow) with pronoun *-i*? Khot.: It is the . . . of the receptacle (Sansk. *pariškāra*). *bamda-* fastening (?) for Sansk. *bandha*?
- (169) 8. | **baḡ:rai**, *dynā hīvī thānā hame*, Cf. *ya bayri* middle of the bow. Khot.: It is the . . . of the bow. *thānā* only here, perhaps *thamna-* < *thatana-* from *thanj-* draw, stretch.
9. **sadi**, *brānā hame*, *sal-i* its handgrip. Khot. only here.
10. **ttuttasī** \**tutasī* handle (?), from *tutmaq* with suffix *-asī*, *-esi*, see Deny p. 500.
- (170) 11. | **yūḡuna**, *yūḡin* bridle.
12. **ttīna**, *tin* bridle.
13. **ttīysḡina**, *tizḡin* bridle.
14. **yaiḡā:**, *yig* bridle-bit.
15. **aḡ:ysi**, *aḡiz-i* its mouth.
16. **sakalā drrūkā** *saqal* beard. Khot. hair, cf. *dro*, *drauka* a hair.
- (171) 17. | **īḡaihä:** *ilik* marrow of bones or *ilig* hand ?
18. **adrrāmā** *adrīm* felt saddle-cloth ?
19. **yapī**, *yap-i* its woollen rags ?
20. **ēmāysihā:**, Osmanli *āmzik*, Turki *āmček*, Altai *ömčäk* breast.
21. **kāmülā drrāysi**, *kōngül* breast (for *m*, *ng* see no. 39 *infra* and cf. Osmanli *donguz*, *domuz*). Khot. only here.
- (172) 22. **kālūnā** | **ttākā**, *qolan*, *qolon* girth-strap. Khot. only here.
23. **ttīdi**, *tīl-i* its tongue.

<sup>1</sup> *hī* below line with a cross + above.

24. **ūtuhä:** , *ottuq* flint (for kindling fire).  
 25. **kiraihä:** , *qīraq* whetstone.  
 26. **kūdāsāḥḥä:nä** , *quisqan, qosqan* crupper, see Bang, *Túrán* 1918, 307 note 36.  
 27. **tterkākä** *tīryaq* nail, claw ; *taryaq* comb.  
 (173) 28. | **tteḥa:kä** , *skai*<sup>1</sup> Cf. Teleut *teyäk* fish-hook. Khot. only here.  
 29. **ülünä** , *gahe ulun* arrow-shaft. Khot. *gahaa-* occurs also in the official document Ch evi. 001 (facsimile in Stein, *Serindia*), 12, 18 ; verso 4.  
 30. **keysä rahā** *kāz* notch of arrow. Khot. only here.  
 31. **ttāḍai chaskām** *talai* forehead. Khot. *chaska*, of uncertain meaning, occurs also three times in official documents.  
 32. **ttomau** , *ttāra* *tügmä* top, head. Khot. *ttāra-* forehead.  
 33. **aḍinā** , *hamḍrrāmḡä* *alīn* forehead. Khot. *hamḍrrāmḡi* renders Tibetan *dpral* forehead.  
 34. **ttulünä gīsana** *tulung* braid of hair. With Khot. *gīsana*, only here, cf. *gīsai* rope, NPers. *gēs* lock of hair.  
 (174) 35. | **kašī brraukalā** *qaš-i* its eyebrow. For Khot. see BSOS 9. 70.  
 36. **kaḡakä** , *tcīmülä* *qapaq* eyelid. Khot. only here.  
 37. **kirāpikä** , *hāne* *kirpik* eyelash. Khot. only here.  
 38. **yītti karakä** , *jastā* *qaraq* eyeball. *yiti* sharp is used of eyesight but here, in view of no. 39, a word meaning black would be more suitable. Perhaps *\*iki* two should be read. Note that the Khotanese has a plural. Khot. *jastaa-* occurs in the Siddhasāra, 148 r 4 *haryāsye jaste bimḍä* on the black part of the eye, and 148 r 5 *tcīm hī šīye jaste bimḍä* on the white part of the eye. *jastā* plural.  
 39. **yūrümä kārakä** , *šīyi tceṇ* *yörüng qaraq* white of eye. Khot. white eye. For *m*, *ng*, see no. 21 *supra*.  
 40. **ḡnä** , , *halasā* *yīng* slime (rheum ?). Khot. only here.  
 (175) 41. | **yūñakä** , *vateä* *yüñg* hair, wool, cotton, with suffix *-äk*. Khot. *vatca-* with diminutive suffix *-kya* occurs in P 2956.45 *vatcakya pḡysaṇvakyä khīnai būsä vetäkye*.  
 42. **ttīsättahḡ:** , *ysīmä* Cf. *taγ-tiš* molar tooth = Chin. 大牙 in the Uigur-Chinese vocabulary. Khot. *ysīmä* < *\*zambya-* occurs in E 25.515 *kañāre nä tturrna hamtsa hūñe jsa ysīmä* they dig out from their mouth, with the blood, the teeth.  
 43. **aysaihä:** , *haskä* *azīy* tusk. Khot. *haska-* tusk is used of elephants.  
 44. **yīnakä** , *āngäk* jaw.  
 45. **kaḡaihä:** *qasīy* inside of mouth, jaw.  
 46. **ēhī:nä** , *āḡin* shoulder.

<sup>1</sup> Subscript, as all Khotanese words from here to the end.

- (176) 47. | **auyūārūhā** , *wruy, uyruy* joint.  
 48. **səñāraikā** , Read initial *a* for *sa* and identify with *āngraik* finger.  
 49. **cattakirā** , \**čatqir* joint, not traced elsewhere, from *čatmaq* to join, build, with suffix *-qir*, see Deny, p. 931 ; Osmanli *čati* joint.  
 50. **yīdādi** , *vahaiysā ildi* it descended. Khot. : descent or it descends (optative 3 sing.).  
 51. **cattā** , *šakye* Both unknown.  
 52. **ūvunā** , *sarba ön* rise. Khot. : rise (imperative 2 sing.) or for *sarbā* it rises (optative 3 sing.).
- (177) 53. *arthā*<sup>1</sup> | **ärttā āyai** , *namūsthām* Both unknown. *ay-ī* its moon ?  
 54. **ēñā** , *phatanai*<sup>2</sup> *äng* face, complexion. Khot. *phatana-*, as Ossetic *fātān* broad, breadth, NPers. *pahan* broad < \**paθana-* ; Khot. *phaṃna-* palate of mouth. Cf. also Turk. *ān* broad, breadth.  
 55. **tīmāhəkā** , *tamyāq* throat, palate.  
 56. **cikīnā** , *čikin* part between neck and shoulders.  
 57. **yarīnā** *yarīn* shoulder.  
 58. **ēšunā** , Altai *ōžūn* collar-bone.
- (178) 59. | **kādai** *qil-ī* its hair ?  
 60. **biḍakā** , *bilāk* forearm, wrist.  
 61. **iya** , *aya* palm of hand.  
 62. **yūysi** , *yüz-i* its face.  
 63. **būhā:sakā** , *boγaz, boγuz* throat, with suffix *-aq?*  
 64. **kākuysā** , *köküz* breast.
- (179) 65. **sə** | **nārāsahā** , Cf. *singir* sinew ?  
 66. **yañā** *yan* side, socket of hip-bone. See no. 92.  
 67. **ärttānā yūysā** , *orton yüz* middle of the face.  
 68. **tīysā** , *tiz* knee.  
 69. **bauḥū:nā** , *buγun* finger-joint.  
 70. **yāda** *yoda* upper part of thigh.
- (180) 71. | **bakañākā** , *baqanuq* flesh in hoof, *baqanaq* hoof.  
 72. **ēḥu:cakā** , *ökčā* heel.  
 73. **aúpāka** , *öpkā* lung.  
 74. **yūrakā** , *yüräk* heart.  
 75. **bahaj:rā** , *bayir* liver.  
 76. **tīḍakā** , *tīlaq* vulva.
- (181) 77. **əūtā** , *öt* gall.  
 78. **sūvācā** , bladder (?), cf. *suw* water ; with suffix *-cā* Turk *-ču?*  
 79. **karnai** *qarīn-ī* its belly.

<sup>1</sup> *arthā* crossed out. <sup>2</sup> *ta* not clear.

	80. <b>bidi</b>	<i>bit-i</i> its face.
	81. <b>bañḡ:nä</b> ,	<i>boyun</i> joint, limb.
	82. <b>yümürä</b> ,	* <i>yumur</i> fist. Cf. Osmanli <i>yumruq</i> , Chuvash <i>šmâr</i> fist.
	83. <b>karāḡā:kä</b>	<i>kärgük</i> rennet-bag (of sheep).
(182)	84.   <b>sarkāñakä</b> ,	<i>sarqanîq</i> , <i>sarqayîq</i> rennet-bag.
	85. <b>bañḡ:räsāhā</b> ,	<i>bayirsuq</i> bowels.
	86. <b>ḡuysa etti</b> ,	<i>öz ät-i</i> flesh of the body : <i>öz</i> body, self ; <i>ät</i> flesh.
	87. <b>aúysanä</b> ,	<i>özän</i> breast and belly.
	88. <b>yürägakä</b>	
(183)	89. <b>í   ḡapacākä</b> ,	Cf. <i>yälpazä</i> bellows.
	90. <b>aññacä</b> ,	<i>öngöç</i> windpipe.
	91. <b>bañḡū:rä</b> ,	<i>buyur</i> spittle.
	92. <b>yañättai</b> ,	Cf. no. 86.
	93. <b>kausārai</b> ,	<i>küsri</i> sides of breast.
	94. <b>éyā</b> ,	<i>üyägü</i> , <i>üyäg</i> rib ?
(184)	95. <b>bañkî   nä</b> ,	<i>büqin</i> flank.
	96. <b>ttḡusä</b> ,	<i>töš</i> breast.
	97. <b>sapāha:kä</b>	<i>saqaq</i> chin ?

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### Appendix\*

Here should come a reference to the Turkish text discussed in *BSOS* 9. 289 ff. I had not then heard of M. Lewicki's paper in *Rocznik Orientalistyczny* 12 (1936) 194 ff. entitled *O tekście sanskrycko-tureckim w pismie brāhmī* On the Sanskrit-Turkish text in Brahmi script. After learning of it from Professor Tadeusz Kowalski in 1938 it was still a considerable time before I could obtain a copy of it. M. Lewicki could for the Khotanese only repeat Professor Konow's views. After reading my paper in *BSOS* 9 Professor Konow wrote to me accepting the view there put forward that the disputed *akşara* had the value of a palatalized *g* (*gy* or the like) in the Maralbashi texts. This alone will satisfy the Khotanese evidence, and this problem may now be considered settled.

One word in the Turkish text which I had not then been able to identify was *kyowtyolyar* in line 26. I had thought that, since the MS. is broken before *lya*, a letter might have been lost, but it is now clear that the word is \**köwtölär* bodies, rendering Bud. Sansk. *kaḍeparāṇi*, and corresponds to Nogai Turkis *kevede* body, Osmanli *gövde*, *göyde*. M. Lewicki's reading *küvrä*, which Kāşghari explained as an eviscerated animal body, is excluded by the *akşara wtyo*, of which the *t* is certain.

A better explanation can also now be offered of the phrase (line 29) *tyoñyorkya üyüqyundhyä* rendering Sansk. *citāyām* on the funeral pyre. The word *ügündä* means on the heap, and *tönörkä*, though not traced in this precise form, may be explained from *töngörök*, *tögürök* round, and *töngök*

tree-stump (Radlov, loc. cit., iii 1247). Then *tönörkä* will be a derivative in *-kä* (see Deny, p. 575) from *\*töngör-* meaning both round and tree-stump. Hence we get *tönörkä ügün-dä* on a log heap to render on the funeral pyre.

Further to the list of words must be added *awinilip* rendering Sansk. *lalita-* sporting, corresponding to a form of Turkish *oina-* play (quoted by F. W. K. Müller in *Uigurica* ii p. 26, note 1).

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