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"DEVONU LUG'OTIT-TURK" - ANALYSIS OF THE PHONETIC FEATURES OF THE ANCIENT KIPCHAK LANGUAGE

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Abstract: This article analyzes the phonetic features of certain words attributed to the Kipchaks in Mahmud Kashgari's encyclopedic work "Devonu lug'otit-turk" ("Compendium of Turkic Words") in the context of studying the history of Turkic languages.
Keywords: Kipchak language, Oghuz language, Mahmud Kashgari, Devonu lug'otit-turk, historical phonetics.

Mahmud Kashgari's encyclopedic work "Devonu lug'otit-turk" ("Compendium of Turkic Words") is of immeasurable importance in the study of Turkic language history. This work is not only the oldest and most comprehensive dictionary of the Turkic language that has survived to our time, but also a unique source providing rich information about the languages, dialects, history, ethnography, geography, and oral traditions of the Turkic tribes of that era.

Along with some words attributed to the Kipchaks in "Devon," Mahmud Kashgari also pays attention to certain phonetic features of the Kipchak language. His observations are often made by comparing the Kipchak language with other Turkic languages, especially the Oghuz language. The scholar cites the word *čumğuq* (chumg'uq - a type of crow with red legs and beak, and white feathers on its wings) and explains: "The Oghuz, dropping غ the(g'), چمق say*čumuq* (chumuq)." Then, generalizing this phenomenon, he adds: "In every noun غ with(g') or in every four-letter word ک with(k), [the Oghuz] ک omit the(k) غ and(g')." This observation is one of the oldest written testimonies about an extremely important historical-phonetic phenomenon - the preservation (or weakening) of the voiced velar consonant /ɣ/ between two vowels in Kipchak languages, and its omission or transition to another sound (lenition) in Oghuz languages. This feature is still one of the main distinguishing characteristics (isoglosses) between the languages of the Kipchak and Oghuz groups (for example, Kipchak *tag'* - Oghuz *dag'/da:* 'mountain').

First and foremost, it is crucial to analyze the words clearly marked as *Kipchak* in "Dīwān Lughāt al-Turk." The indices developed for various editions of the work, particularly the Tashkent edition prepared by S. Mutallibov and the indices in the English translation by R. Dankoff and J. Kelly, provide immense convenience for such comparative studies. Below, we will attempt to analyze the information provided by Mahmud Kashgari from the perspective of modern Turkology:

1. aliğ (alıɣ) - the repetition or return of something (Oghuz, Kipchak). According to Kashgari's record, it's Kipchak. This indicates that both Oghuz and Kipchak tribes used this word. Thus, in the 11th century, this word was either common to both groups, or Kashgari did not observe a significant difference in its pronunciation between them. The word is most likely a noun formed from the verb al- (to take) with the suffix -ığ. The suffix -ığ was one of the productive suffixes that formed action nouns in the ancient Turkic language (such as bitig 'writing', bilig 'knowledge'). Thus, alığ initially meant "taking" or "what was taken," and later evolved to mean "what is returned," "substitute," or "compensation." The sound /ɣ/ at the end of the word indicates that it existed in both Oghuz and Kipchak languages during Mahmud Kashgari's time (although in other words this sound tends to drop in Oghuz). In modern languages, the preservation of this word in this exact form is rare, but words like almashish (exchange) and alish-verish (give and take) can be traced back to this root. This example demonstrates that in the 11th century, there was a common lexical layer between the Oghuz and Kipchak groups. This example shows that in the 11th century there was a common lexical layer between the Oghuz and Kipchak groups.

2. *ariq I (arıq I)* - thin, weak (Oghuz and Kipchak). According to Mahmud Kashgari, this adjective belongs to both Oghuz and Kipchak languages. This word is derived from the common Turkic verb root *ari-* 'to become thin, to get tired, to be exhausted' with the adjective-forming suffix *-q. The word ariq* has been preserved with very little phonetic change in almost all modern Turkic languages (Turkish *arık,* Azerbaijani *arıq,* Tatar *arıq,* Kazakh *aryq,* Uzbek *oriq,* Kyrgyz *arık,* etc.). N. Kilichev extensively analyzed its etymological and derivational scope. During the time of Mahmud Kashgari, vowels (harmony) and consonants (/r/, /q/) in this word were stable for both groups. It is a word belonging to ancient and stable common Turkic vocabulary, and Mahmud Kashgari confirms that it was used equally by both Oghuz and Kipchaks in the 11th century. During the time of Mahmud Kashgari, vowels (harmony) and consonants (/r/, /q/) in a word were stable for both groups.

3. *Bün (bün)* - soup. Mahmud Kashgari indicates that this word belongs to the Oghuz, Kipchak, and Suvar (Suvar) peoples and contrasts it with the form mün *(mün)* used by other Turks. *The form Mün* (or *mün*) is an original Turkic word found in ancient Turkic monuments (for example, in the Orkhon-Yenisei inscriptions) meaning soup or liquid food. The scholar's observations show that in the 11th century, the initial *sound m-* of this word was replaced by *the sound b-* in the Oghuz, Kipchak, and Suvar (Bulgar group) dialects *(mün > bün).* The word itself has not been widely preserved in most modern Turkic languages *with the exact meaning of "soup";* it has often been replaced by words borrowed from Persian-Tajik *like shorva* (Turkish *çorba)* or other words. However, the phonetic phenomenon indicated by Mahmud Kashgari through this word is extremely important. This example served not simply to show different forms of the same word, but as a basis for Kashgari to explain broader phonetic patterns. Here he sets out two important rules: This example served as a pretext for Kashgari not to simply show different forms of the same word, but to explain broader phonetic regularities.

1) Substitution of *m- > b-* at the beginning of a word: Kashgari writes: "The Oghuz, Kipchaks, and Suvorins change the letter م *(m)* at the beginning of a word to ب *(b).* For example, while the Turks say من بردم *(men bardım),* they say بن بردم *(ben bardum)...* where the Turks say *mün (mün)* for soup, they say بون *(bün)."* This is a very precise and important observation. The transition of initial *m-* to *b-* is indeed one of the main phonetic features distinguishing the Oghuz, Kipchak, and Karluk group languages from some Turkic languages in Siberia (for example, the Yakut language). The fact that Mahmud Kashgari noticed this phenomenon as early as the 11th century and attributed it to specific tribal groups testifies to his exceptional linguistic insight.

2) Substitution of *t- > d-* at the beginning of words: According to Mahmud Kashgari, "The Oghuz and their neighbors transform ت *(t)* into د *(d).* For example, while others call the camel *tewəy (tewe),* the Oghuz call it *dewəy (dewe).* While the Turks call 'bile' أوت *(öt),* they call it أود *(öd)."* Here, Kashgari also notes an important phonetic phenomenon - the transformation of the voiceless plosive sound at the beginning of a word into a voiced one. *The* example *tewe > dewe ('camel')* illustrates this rule well. However, in the second example, there is a slight inaccuracy: in your text, *öt* is translated as "hole," but in Kashgari's own work (and in Dankoff/Kelly's commentaries), the word *öt* here means "bile," and the Oghuz form is indicated as *öd [17,].* The word meaning "hole" *is tešik,* in which *the vowel e* comes after *t-.* Thus, Kashgari demonstrates *the t- > d-* alternation in the examples *tewe > dewe* and *öt* (bile) *> öd.* Although this voicing phenomenon is indeed more characteristic of Oghuz languages, it is more complex than *the m- > b-* alternation and is not equally universal for all Oghuz or Kipchak dialects. In some Oghuz (for example, Turkmen) and Kipchak (for example, Karakalpak) languages, the *word-initial t-* is often preserved. Nevertheless, Mahmud Kashgari's observation of this tendency and his attribution of it mainly to the Oghuz ("and those close to them") demonstrates his keen observation skills. The significance of this example is not limited to the history of the *word bün.* Here, Mahmud Kashgari rose above ordinary lexicography and attempted to identify phonetic regularities (or at least regular sound correspondences), which are an important element of comparative-historical linguistics.

His *recording of the m-/b-* and *t-/d-* correspondences remains significant in the study of the historical phonetics of Turkic languages and their classification even today.

4. *tozdы* (tozdy) - became hungry, starved. This verb itself *(toz-* 'to become hungry') existed in the ancient Turkic language, but its etymology is currently considered unclear. The main reason for its citation here is related to the fact that it was used as an example by Mahmud Kashgari in the phonetic discussion considered below. Specifically, the scholar indicates that a certain form of this verb *(tozdы)* belongs to the *z-group* (Kipchak and others). Now we turn to Mahmud Kashgari's observation, which is of great importance for the historical phonetics of Turkic languages. Now we turn to Mahmud Kashgari's observation, which is of great importance for the historical phonetics of Turkic languages.

Mahmud Kashgari provides a detailed description of *the* pronunciation of the voiced sound δ, which existed in ancient Turkic and was articulated through the teeth (Kashgari represents it with the Arabic letter ذ /ḏāl/), in the languages of various Turkic groups in the 11th century in three different ways: 1) δ > y: According to the scholar, the tribes of Yagma, Tukhsi, Kipchak (which are also included in this group), Yabaqu, Tatar, Kay, Chumul, and Oghuz always pronounce this δ sound by changing it to y (ى /y/). Examples: qaδıŋ ('birch tree') > qayıŋ; qaδın ('relatives, in-laws') > qayın. 2) δ > z: Other groups, including the Kipchak (mentioned again here), Yamak, Suvar, Bulgar, and the tribes living in the regions extending to Rum (Byzantium) and Rus, convert this δ sound into the z (ز /z/) sound. Example: aδaq ('foot') > azaq. 3) δ (preservation): The Chigils and some other Turkic peoples (the group to which the scholar himself belongs) retain this sound in its original form (δ). Examples: aδaq ('foot'), qaδıŋ ('birch'), qaδın ('relative').

To further clarify this difference, Mahmud Kashgari also cites the verb *toz-:* the Chigils (δ-group) say *qarın tozti* (stomach emptied) or *aδaq tozti* (feet emptied, possibly meaning "became exhausted"), while those in the z-group (those who say *azaq,* that is, the Kipchaks and others) use this verb in the form *tozdı (tozdy).* This observation is of fundamental importance for the historical dialectology of Turkic languages. It is the earliest written testimony indicating that the sound *δ* subsequently evolved into sounds such as *y, z, d, t* in various branches. Modern linguistics also confirms this: *the correspondence δ > z* is characteristic of the Kipchak and Bulgar groups, *while the correspondence δ > y* is characteristic of the Oghuz and Karluk groups. The Kipchaks themselves, known to Mahmud Kashgari, were divided into different dialectal groups, with some exhibiting *δ > y* and others *δ > z.* This discussion shows that Mahmud Kashgari attempted to group Turkic languages not only lexically but also on the basis of phonetic laws. Although there are some contradictions, his observations on the different pronunciations of the sound *δ* provide valuable information for the historical phonetics and classification of Turkic languages. *The association of the verb toz- with the z-group* in the form *tozdı* also serves to determine the phonetic and morphological features of this group (including the Kipchaks).

5. *öylä (öyla)* - noon, midday (Oghuz); the Kipchaks change ى*(y)* to ز*(z)* and say ***özlä (özlä).*** Mahmud Kashgari here provides two dialectal variants of the word denoting a specific time of day (noon), clearly showing the regular sound correspondence between them. The original Turkic form traces back to the *word öd* ('time', 'moment', specifically 'midday'). The *form öd-lä* derived from this root subsequently underwent different phonetic developments in various Turkic groups. According to the scholar (and this is confirmed by modern research), the interdental voiced consonant *δ* (or similar *d*) in the ancient Turkic language became *y* among the Oghuz and *z* among the Kipchaks: *öd-lä* > Oghuz *öylä,* Kipchak *özlä.* This *(δ > y / z)* is one of the most important phonetic features (isoglosses) used in the classification of Turkic languages. The fact that Mahmud Kashgari clearly distinguished this phenomenon as early as the 11th century once again proves that he was a perceptive linguist. In modern languages, the *form özlä* of this word is not widely preserved, but the *δ > z* phenomenon it exemplifies is characteristic of the Kipchak group languages (for example, the *ancient adaq* > Kipchak *azaq* 'foot'). The Oghuz *form öylä* is preserved in the Turkish word *öğle* ('noon'). This example reflects not only the lexical difference but also an important phonetic regularity in the historical development of Turkic languages. The Oghuz *form o'ylä* is preserved in the Turkic word *o'g'le* ('noon').

Through these analyses, we examined a number of words and phonetic phenomena attributed to the Kipchak language in Mahmud Kashgari's work "Dīwān Lughāt al-Turk." These examples serve to illuminate certain phonetic features of the 11th-century Kipchak language (or the dialects known to Mahmud Kashgari). They provide an important foundation for the historical study of later Kipchak written monuments and modern Kipchak languages.

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