

The Concept "Tort Tuluk" in Turkic Languages and Perception of Wealth In Diwanu Lugat-It-Turk (Compendium of the Languages of the Turks)

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Abstract: Each nation has its own unique way of thinking and way of life, language, customs and traditions, values and rules of social features. World view of nations and their own particular characteristics were important in the past and they continue today too. It is also important to analyse the concepts of language and world view as one event not separately. On the basis of the relationship between the language and human, in this article we will try to explain the concept of "tort tuluk" which means prosperity and wealth. Tort tuluk is a phrase which includes horse, cow, camel and sheep-goat in it. Having all these four kinds of animals symbolize wealth and richness. These animals are everything for Turks because of their meat, milk and wool; also Turks used power of them, especially camel could pull all house (kiyiz-keche otađı 'nomad's tent') with its materials. Using 'four' kinds of animals which symbolizes wealth and richness relates with world view of Turks. There are some phrases with 'four' in Turkish (Turkey) like 'dort bashı mamur', 'dort dortluk' which represent perfection and completeness. In Divanu Lugati't-Turk tort tuluk it was not given as a concept, but we found many examples with those four animals and products which they give.

Key words: Turks perception of wealth • Divanu Lugat-it Turk (Compendium of the languages of the turks)
• Tort Tuluk

INTRODUCTION

Each nation has its values consisting of a specific way of thinking and living, language, customs and traditions, standards of judgment and rules. Specific features of the nations arising from their philosophies of life as well as customs and traditions maintain their value at present time as they bore importance for their existence in the past. While carrying out linguistic research, one must address the philosophy of life, specific values and spiritual origins of the nation that forms and speaks that language. It is important to study the concepts of language and philosophy of life as an event developing not 'individually' but 'collectively'.

Men always underlie such general issues as man and language, man and the world, man and the universe, place of a human being in culture and civilisation. And at a time when information and globalisation develop and are prevalent, one must study the language in the trio of "nature-man-society", associating it with the existence of men and their historical, cultural, political and social life.

We will address the *tort tuluk* concept which is the prosperity and abundance perception for Turks, basing upon the relationship between the language and man and man's philosophy of life in this article. As will be understood by the XIth Century work of Mahmud Al-Kashgari entitled Diwanu Lugat-it Turk (Compendium of the Languages of the Turks), animal husbandry, hunting, fishing, handicrafts, trading and agriculture were developed in Turks. It is known that from the very first eras of history, people who led a nomadic life placed a special importance on animal husbandry, including *horses*. It is therefore natural that nomadic societies primarily developed terms and concepts which are related to animals.

Tort Tuluk Concept: "*Tort tuluk*" concept means 'four wools'. However, what is implied here is not an animal with four wools but '*particularly four among those animals that are hirsute*'. That is to say, tort tuluk means four species of hirsute animals. From another perspective, it implies four animals that are of the same species.

This concept is an indication of prosperity and wealth in Turks. (There are other structures in this sequence in Turkish. For instance, the trio of 'flour', 'salt' and 'sugar' which are harmful for the body (when consumed too much) are called 'three whites'. 'To stay away from three whites' means to avoid three of the white foodstuff, i.e. flour, salt and sugar.)

The word *tu* has the following meanings derived from one another in the Diwanu Lugat-it Turk:

tu: wool, feather

tu: tint, horse's coat

tu: species, variety (*tu+desh neng*: similar objects, objects of the same variety [1, I, 406].

In Kazakh, the work *tulik* is not prevalent individually, but it survives in the '*tort tulik*' and '*azık tulik*' concepts. '*Tort tulik*' implies four animals as we refer to herein and is an indication of prosperity and wealth [2]. And '*Azık-tulik*' means food items [3]. These words and concepts in Kazakh are also seen in other Turkish literary languages.

In Kirghiz, we encounter the following uses: *tort tuluk* 'domestic animals (i.e., all the species thereof: horses, cattle, camels, sheep and goats)'; *tort tuluk shay*: '(He) lives prosperously and needlessly'; *tort tuluktun bashın kuradı*: '(He) acquired a great number of animals'; *azık-tuluk*: provisions [4].

In Uighur, *ozuk tuluk* means 'provisions' [5].

In Turkish culture, the animals comprising *tort tuluk* are *horses*, *camels*, *cattle* and *sheep-goats*. Although they are designated as four species of animals in Kazakh, Kirghiz and Uighur, they are sometimes called *besh tuluk* (five wools) by counting the sheep and goats individually [4].

'*Tort tuluk*', i.e. 'four species of hirsute animals', is an indication of prosperity and wealth in ancient Turks. Turks historically placed great importance on *tort tuluk* and associated it with their joys and concerns, philosophies of life and cultural life. Therefore, phrases, proverbs and idioms related to *tort tuluk* are often encountered in the Turkish language.

In the studies related to the Kazakh proverbs, those animals that are included in '*tort tulik*' have come to be given under a special heading: *Mal osirsen koy osir, onimi onıng kol-kosir*. "If you breed animals, breed sheep as they will bring more profits"; *Bakırvak demeseng, bağıalı kolik tuye goy*. "Do not complain of his voice, is not it the camel that is the most valuable mount?"; *Atıng jaksı bolsa, bul duniyening pırağı. Katıning jaksı bolsa,*

bul diniyening shırağı. "If your horse is good, then it is the wings of this world. If your wife is good, then she is the light of this world"; *Ogiz olgenshe osedi*. "An ox grows up until he dies" [6].

Tuvan Turks have *chedi chuzun mal* "seven species of hirsute animals" as an indication of prosperity. In Tuvan, the number of animals showing prosperity is not four but seven: *Aldı chuzun maldıg choraan Mool oranı chedi chuzun maldıg boldurduvus* "We have increased the species of animals which was four in the Mogul land to seven species and made it prosperous" [7].

Why 'Horses', 'Camels', 'Cattle', 'Sheep-Goats': The above-mentioned animals have great importance in the life of the Turks. *Tort tuluk* means everything in the life of the Turks. These animals are *food* for Turks' flesh; *beverage* for their milk, *clothing* for their hair and skin; *carrying* car, truck and tractor for their power. A camel may carry a whole house (kiyiz-a felt tent) with all its furnishings.

The characteristics of these *tort tuluk* animals are as follows:

Horse: It is everything for Turks. It is their mount, fighting vehicle, economic asset, meat for food, milk to make kumis. They include it into their calendar of twelve animals.

Camel: It is a mount, a vehicle that may withstand a long way and carry lots of load, it gives meat to eat, milk to drink and clothing made of its wool.

Cattle: It is milk to drink, meat, cheese, butter, yoghurt to eat and a machine to the field. Both clothing and cookware are made of its skin. Their dung is fuel and fertiliser.

Sheep-Goat: They are milk to drink, meat cheese, butter, yoghurt to eat. Clothing and rug are made of its wool. Both clothing and cookware are made of its skin. Their dung is fuel and fertiliser.

A horse is the most valued one of *tort tuluk*. *A horse* has been playing an important role in the political, religious, economic and social life of the Turks since the earliest times. *A horse* is the most intimate friend and comrade of the Turks. This is also used as a proverb in several historical or living Turkish dialects:

Turkey Turkish: *At yiğidin yoldashıdır.*

Kirghiz Turkish: *At adamın dosu.*

Tatar Turkish: *At yigitning yuldasıdır.*

Turkmen Turkish: *At yiğiding dostudur* [8].

Karachay-Malkars consider breeding a *horse* to be an indication of pomposity and breeding a *sheep* to be an indication of prosperity: *Koy kutgen baylıkga; cılık kutgen subaylıkga* “Breeding sheep is for prosperity and breeding a herd of horses is for pomposity” [9, 169].

And in the new Uighur, by saying *Yahshi atingni satgicha atingni sat* “Sell your father rather than your good horse”, it is emphasised that a *horse* is considered more valuable than everything [10].

In the language of some of the Turks, who place great importance on such animals, there is a special ‘sage’ for them: a *horse*’s sage is ‘*Kambar Ata*’ in Kazakh, ‘*Kambar Ata*’ in Kirghiz and ‘*Kember Veli*’ in Uighur; a *camel*’s sage is ‘*Oysilkara*’ in Kazakh, ‘*Oysul Ata*’ in Kirghiz; a *cow*’s sage is ‘*Zengi Baba*’ in Kazakh; a *sheep*’s sage is ‘*Shopan Ata*’ in Kazakh, ‘*Cholpon Ata*’ in Kirghiz and ‘*Koychi Gocam*’ in Uighur (a *goat*’s sage is ‘*Seksek Ata*’ in Kazakh, ‘*Chichang Ata*’ in Kirghiz).

Why ‘Four’: A great importance is placed on the number ‘four’ in all world cultures and languages. In her book entitled ‘Secret of Numbers’, Annemarie Schimmel shows the number ‘four’ as the “number of material order” and presented examples related to the way in which the number ‘four’ was and is perceived by a great many cultures in the past and present [11]. Number ‘four’ occupies an important place in the Turkish culture and language as well. It is possible to indicate multiplicity with numbers in various dialects of the Turkish language. If one will express ‘integrity, wholeness’ rather than ‘multiplicity’, it is the number ‘4’ which is usually used. When, in old Turkish, one meant ‘each side, each direction’, one said *tort bulung* ‘four sides’: *tort bulung kop yagi ermish* ‘there were enemies on four sides (all sides)’ [12]. Resit Rahmeti Arat, studies the structures that the Turks use to indicate the directions in his article entitled “*Concept of Direction in Turkish and Terms Related Thereto*”. In his article, he states that such words as ‘*smgar*’, ‘*yingak*’, ‘*yak*’ and ‘*yan*’ are seen as well as ‘*bulung*’. Arat:

“As, among the expressions used to determine directions, those related to ‘four directions’ are encountered more, these concepts may be more clearly and more expressly uttered. The expressions related to ‘eight’ and ‘ten directions’ which are less frequently used of course remain more obscure” [13].

In Turks, the number ‘four’ is one of the numbers with an interesting symbolism and denotes integrity. The number ‘four’ further symbolises the four elements (air-earth-water-fire). Four is the building block of the world as it is thought that the world will be no more without these four elements.

In her article in which she studies the numbers used to denote sacred beings, Mevhibe Cosar states that the use of such numbers is closely related with the faith base and provides examples in which those beings considered sacred in the pre- and post-Islamic world of faith identified: *bir, beshtashlar, uch tanrı, uch mukaba, dort can/dort sevgili, dort evtad/direk, dort kutlu kush, dort melek, dort peygamber, dort ana/ilk/unsur/nesne, besh, yediler/ yedi abdal/ yedi ulu ozan, altmış altı, on dort masum, on yedi kemerbest, kırklar/kırk abdal, doksan bin* [14].

In Turkey Turkish, the term ‘*dort dortluk*’ is used to state that something or someone is ‘full’, ‘complete’ or ‘perfect’; *dort dortluk: full, complete, perfect* [15]. Also, there is the idiom ‘*dort bashı mamur*’ in the Turkey Turkish, meaning to denote ‘completeness’; *dort bashı mamur: as required in all aspects, complete, perfect* [15].

Number four is frequently used in proverbs and idioms in Turkish world. Here are some examples:

Karachay-Malkar:

- *Tortev bir bolsa, tobedegin endirir, altav ayrı bolsa, aradagin aldırır* “If four people coalesce, they overthrow the one who rules; if six people fall apart, they give the one in their middle away” [9, 227].

Kazakh:

- ‘Desire’ is symbolised by four: *tort murat: Daw muratı – bituw; sawdager muratı – utuw; kız muratı ketuw; jol muratı jetuw* “Desire in debate is to end it; a merchant’s desire is to earn; a maiden’s desire is to marry; a traveller’s desire is to reach the destination”.

Kirghiz:

- *Tort olchop top keskin; tok eter sozdu bir aytkm* “Measure it four times and cut it accurately; say the word to satisfy once” [16].

Tatar:

- *Durt bagana kakkanda, kuk bilen yapkan* “When he erected four pillars, he covered them with the sky (he was too poor; he erected four pillar, but could not afford to construct the roof)” [17].

Tuvan:

- *Dort okpezi dortelev turaar* “dort ofkesi dordu birlikte kalkmak (to get very furious)” [18].

‘Tort tuluk’ in Diwanu Lugat-it Turk: As a concept, ‘*tort tuluk/tulug*’ is not mentioned in Diwanu Lugat-it Turk. The items *tu*, *tulug* and *tudesh* are given. Four animals contained in the *tort tuluk* concept are seen in many examples. Many things related to or derived from them (*kımız*, *kazı*, *yun*, etc.) are mentioned in Diwanu Lugat-it Turk.

Horse: The word *horse* is used 189 times. In the same meaning, *yund* is also available (11 times). Further, the word *yılki* which is the ‘general designation of the four-legged animals’ is used for a *horse* as well. In the present day, this word *yılki* only indicates a *horse* in many Turkish literary languages. It is thought that the word *yılki* was initially used for animal in general and that this meaning of the word narrowed and started to be used only for a *horse*.

- *Tay atatsa at tımur, ogul eredhse ata tımur* “if the colt grows up, the horse gets rest, if the son grows up, the father gets rest” [1, I, 206];
- *Kush kanatın er atın* “a bird with its wing, a brave man with his horse” [1, I, 34].

The word *yund* means ‘horse, horses, a herd of horses’ [1, IV, 815]. One of the months in the calendar of twelve animals of the Turks is called a ‘*yund yılı*’ [1, III, 7]:

- *Yund eti yupar* ‘horse meat smells like musk’ [1, III, 7];
- It is said that *yund kazısı yağ* means “the fat extracted from the abdomen of a horse”. This is the most favourable fat for the Turks [1, III, 223].

Data related to a horse in Diwanu Lugat-it Turk are not only comprised of the words ‘*at*’, ‘*yunt*’ and ‘*yılki*’. Neslihan Celik gives a lot of examples on the matter: Tints

of horses (*kashga at*, *chilgu at*, etc.), qualities (*kewel at*, *sagal at*, etc.), names of diseases (*childek*, *cılday*, etc.), products made from horses (*butık*, *kasuk*, etc.) [19].

Camel: One of the *tort tuluk* animals which are the indication of prosperity for Turks is a *camel*. It is normal that it is included in this quartet due to his endurance at long distance and his strength. However, a camel’s meat and milk further enhances his value. In Diwanu Lugat-it Turk, the word *camel* is shown 39 times with different vocal structures (*teve* once, *tevey* 3 times, *tewey* 20 times, *téwi* twice, *tewi* 12 times). Mahmud al-Kashgari states that the word *devey* is in Oguz language [1, I, 31]:

- *Oğur suruğ koy tewi yundı bile, yumurlayu erkenin sutin sağar* ‘if someone has herds of sheep, camels and horses, he gathers and milks them early’ [1, I, 389];
- *Tewey munup koy ara yashmas* One cannot ride a camel and hide among sheep’ [1, III, 60];
- *Tewi silkinse eshekke yuk chıkar* ‘if a camel shakes off, there will be cargo for a donkey [1, II, 246].

Sheep-Goat: They are stated in the form of *koy* 75 times and *kon* 4 times in Diwanu Lugat-it Turk. Most probably, the animal which Turks bred and regarded most next to *horses* is *sheep*. Geographers of the Xth century mention that almost every Turkish tribe bred herds of *sheep* as well as *horses*. As we have learnt from Mahmud al-Kashgari, Turks called the *sheep* ‘*koy*’ in the XIth century [1, III, 142]. We further learn from al-Kashgari that the Argus living in the cities between Taraz and Balasagun changed the ‘y’ sound to ‘n’ and called the sheep ‘*kon*’ [1, III, 140]. One of the months in the calendar of twelve animals of the Turks is indicated as ‘*koy yılı*’ in the Diwanu Lugat-it Turk [1, I, 346]:

- *Koy kedhrildi* ‘sheep’s meat was dried and made into pastrami’ [1, II, 237];
- *Er koyug soydu* ‘Man skinned the sheep; flayed the skin of the sheep’ [1, III, 244].

As will be understood from the examples in Diwanu Lugat-it Turk, Turks bred the *sheep* not only for its meat but for its milk, skin and hair as well in that era. Yoghurt is also made from its milk:

- *Ol koydan kurut sogdı* ‘He obtained dry yoghurt from the sheep’ [1 II, 15].

- And for 'Goats', the word *echku* (male goat) is used 5 times and *erkech* (female goat) once.
- *Erkech eti em bolur, echku eti yél bolur* 'a female goat's meat will be a remedy, but a male goat's meat will be a wind' [1, I, 95];
- *Ol koyka echku koshdı* 'He added goats to sheep and made them friends. This is also said if anything is made a friend of someone else' [1, II, 14].

Cattle: This is one of the *tort tuluk* animals. In Diwanu Lugat-it Turk, it is mentioned as *sıgır* (6 times), *ud* (twice) and *ingek* (twice). The fact that these words are less frequently encountered may indicate that *cattle* were bred less than *horses* and *sheep*. In particular, it may be thought that the Turks, who led a nomadic life, did not breed these animals in great numbers as they came across such challenges as building barns. One of the years in the calendar of twelve animals of Turks was called '*ud yılı*' [1, I, 346]. Al-Kashgari states that the word *ud* is a Chigil word [1, I, 45]. Examples:

- *Alın tupu yashardı / urut ? otın yashurdu / kolning suwın kusherdi / sıgır boka mungreshur* 'Summits of mountains have turned green, fresh grass has grown instead of dry grass; the lake has been filled with water; cattle and bulls are mooing' [1, II, 79];
- *Ingek buzaguladı* 'a cow's young one is called a calf; and this means a cow has given birth to a calf' [1, I, 91];
- *Ud yılı* 'ox year' [1, I, 346].

Despite nothing but the name of these animals are mentioned in this work, we may guess that the old Turks made use of their milk and meat as well as their power in various works. It is therefore natural that a *cow* is one of the *tort tuluk* animals. In the present day, courses made from the mean of a *cow* and such food as ayran, yoghurt, cheese, etc. made from its milk constitutes the basis of the meals of the Turkish peoples.

CONCLUSION

As will be understood from the examples given above, animal husbandry was one of the most important works of Turks, particularly, of those who led a nomadic life. In those times, prosperity was measured by the number of animals which could be acquired. Especially, the value of animals with multiple functions, which

represent abundance, in every day life it has also been reflected in the language of the Turks. The good *horse* that plays an important role in battles apart from its kumis and meat; the *camel* that may endure long distances and carry the goods of a *kiyiz uyin/felt house (tent)*; the *cow* whose meat and milk are used as well as its power in various works; the *sheep/goat* whose wool is used to make clothing and whose meat is used for food are very important in this aspect. Such animals that have been able to satisfy all needs of the old Turks for many centuries have an important place in their life and also affected their philosophy of life. We see that these four species of animals, i.e. '*tort tuluk mal*' has been stereotyped and come to be used as an indication of prosperity and wealth up to the present day in the Kirghiz, Kazakh, Uighur, etc. Turks over time while they were initially the basis of survival: Such phrases as *tort tuligi say* in Kazakh and *tort tuluk shay* in Kirghiz meaning 'with all four animals, perfect, rich, wealthy, prosperous' and the subjunctive sentence related thereto '*tort tuligin say bolsın*' in Kazakh and '*tort tulugun shay bolsun*' in Kirghiz meaning 'may you have everything, may you have everything in place, may you have nothing lacking' are still used. The term *azık-tulug* used to mean provisions which are still in use and are given in the form of *azık-tulik* in Kazakh, *azık-tuluk* in Kirghiz and *ozuk-tuluk* in Uighur. We see that the *tort tuluk* animals (horse, camel, cattle, sheep/goat) were extensively reflected into the language in all their aspects in Diwanu Lugat-it Turk, which is the work which reflects the life and philosophy of life of the Turks besides being the most valuable source of the Turkish language, culture, history and literature.

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