Exploring the Core Word "Hair" in Qutadğu Bilig
by Yusuf Khass Hajib

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ABSTRACT
The study of core words in a language mostly depends on various classical resources. This article investigates the core word "Hair" in one of the classic masterpieces- Qutadğu Bilig (Wisdom of Glory) within the framework of semantic field theory. Through studying the literature, we found that there are two types of “Hair” in the Qutadğu Bilig, which include human hair and animal hair. There are some different specific names for the hair both of human and animal. Although undergone some changes in the long history, most of them still retain the same sound and meaning.

Keywords: Core word, Qutadğu Bilig, "Hair".

1. INTRODUCTION

The study of core words has long been practiced in many languages globally. The People's Republic of China is a large family of 56 ethnic groups, with rich linguistic and cultural resources. The language and culture of each ethnic group in China is an integral part of Chinese culture. The cultural landscape of the north western China has always been one of the coexistence and exchange of multiple cultures and civilizations.

In the course of the long-standing intermingling of the languages and cultures of various ethnic groups, the Qutadġu Bilig can be considered a classic masterpiece. It was written in 11th century by Yusuf Khass Hajib, a famous scholar of middle ages. Qutadğu Bilig is a long admonishing poem with 13290 lines, which written in fresh, symbolic and vivid language. Its content involves major social issues such as politics, economy, military and law, and occupies an important position in the history of Uyghur literature.

Qutadğu Bilig is one of the best materials for investigating the core words of Uyghur and some other related languages. This paper discusses for the first time the word 'Hair' in Qutadğu Bilig from the perspective of the core words.

In order to explore the changes of core words in Qutadğu Bilig, we need to employ some other related literature, such as “Dictionary of Turkic” (DLT), “Legend of Ugus Khan” (Oğ), “Maitrisimit or Maitreya-samiti” (MS), “An Etymological Dictionary of Pre-Thirteenth-Century Turkish” (ED) and some other historical inscriptions. On the one hand, these resources help us to further understand the meaning of the core words appearing in Qutadğu Bilig, and on the other hand, they also help us to know the changes that have taken place in the long history.

2. THE CORE WORD "HAIR"

American linguist Morris Swadesh believes that a language has a core set of words. These core words are more important than other words in the language, it is stable and don’t change easily. And he also believes that the core vocabulary in all
languages is the same or quite similar. It is possible to trace the relationship between different languages by studying core vocabulary. He initially proposed 200 core vocabulary, which was later reduced to 100.[1]28

His "100-item basic vocabulary list" (see Table 1) is an internationally accepted form with universal applicability in most languages. In this paper, we select "Hair" as a core word for discussion.

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<td>neck</td>
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<td>water</td>
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<td>name</td>
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</table>

"Hair-毛" is ranked 37th in the "100-item basic vocabulary list". Compared with "feather-羽毛" which is biased towards birds, "hair-毛" usually refers to the hair on humans and beasts. There are at least 9 words related to "毛" (hair) in Qutadğu Bilig: yuŋ, sač, zülfi, ğalbaš, saqal, qaš, yülüg, küj (ž) ek, yal.

Yuŋ: 毛. There is only one case in Qutadğu Bilig.

Qimiz süt ya yuŋ yağ yuŋ yuŋ qurut. 奶酒、乳发.

Yadım ya kiziz hem ere evve yet. (4442)[2]使居室舒适的毯被也来自他们。(The blankets that make the room comfortable also come from them).

Judging from the usage in the literature, "yuŋ" refers to the hair on animals.

The appearance of the word in related literature is shown as following:

"yuŋ- 毛, 骆驼毛或羊毛, (Camel hair or wool)" (DLT, vol.3).[3]352

The term has only appeared in these two literature. However, the word retains the same sound and meaning to this day.

Sač: 头发 (Hair).

Yalîŋ yüzülg ölün tolun teng yuŋ. 他们有满月似的脸庞 (They have moon-like faces).

Bodî tal qara sač bediz tengan ci. (2914) 细腰黑发，象画中人一般。 (With thin waist and black hair, just looks like the person in the painting).

This word is seen in Qutadğu Bilig five times, and it means "头发" (hair) and is only used for human.

Its appearance in related literature is shown as following:

"arsal sač": 褐色的头发 (brown hair) (DLT, vol. 1).[3]114

"közleri al, sačlari qašlari qara erdlı erdî. 眼睛是鲜红的，头发和眉毛是黑的。 (Eyes are bright red, hair and eyebrows are black)" (Oğ, line 6).[4]29

"…önlüg kökü sačlı, 青色头发. (Cyan hair)" (MS).[5]123

"bunça bodun sačın qulqaqdın. 这么多的百姓剪去了头发. (So many people have cut their hair...)" (BLQ, line 12).[6]166

"sač- hair: Only refers to the hair on the human head[7](ED).[7]794

In the modern Uyghur language, this word is used in two phonetic forms, "sač" and "čać". The pronunciation and meaning have not changed, and it is also a basic word.

Zülfi: 毛、鬓发、头发. (hair on the temples, hair).

Qodî iddi kesme yaruq yüz tudi. 天空散开秀发，低垂于地面. (The sky spreads its hair, hanging down on the ground).

There is only one exception to this term found in Qutadğu Bilig, and it has not appeared in other related literature. However, the phonetic form of "zulfı" is still used in modern Uyghur, generally referring only to "hair on the temples".

**Çalbaş:** 花白的头发 (Gray hair).

**Yusuf çalbaşı yigillikke ökünüp.** (C80) 头发已花白的忧郁面对往日的遗憾. (Yusuf, who has gray hair, regrets the past).

There is only one case of this term in Qutadğu Bilig, and it has not appeared in other related documents.

**Saqal:** 髭须 (Beard).

**Yalïŋ yüzlüg erdim pütürdi saqal.** (DLT, Vol. 1.) 美丽面孔, 大胡须. (Beautiful face, white hair like goose feathers).

There are 10 cases of "saqal" in Qutadğu Bilig, all of which refer to the "beard" of a person.

Its appearance and meaning in related literature are as following:

"aŋ saqal ed. 白胡子老人 (old man with white beard)" (DLT, Vol. 1.).

"yanida aŋ saqalluğ muz sačluğ uzun uzluğ bir qart kişi turur. 在他身旁有位白须老人. (There was an old man with silver beard and bright hair beside him)" (Oğ, line 312.).

"saqal: Beard, whiskers" (ED).

The word retains the same sound and meaning to this day.

**Qaş:** 眉毛 (Eyebrows).

**Begi yarlığı bolsa edgü söze, 君王的旨令若是金玉. (The king's decree is the golden saying).**

**Qulî köňî yûkser yazar qaş köze.** (1809) 臣仆眉开眼笑, 欢喜欲放. (The servants' eyebrows are open and smiling, and are wild with joy).

Its appearance in related literature:

"qaş- 眉毛 (Eyebrows. The eyebrows above the eyes)" (DLT, vol. 3.).

"közleri saçlıq qara qara, 眼睛, 头发和眉毛是黑的. (Eyes, hair and eyebrows are black)" (Oğ, line 6.).

"qaş- Eyebrows (眉毛)" (ED).

This word also has some other meanings, such as "Jade", "side of a river" and so on. The word retains the same sound and meaning to this day.

**Yülıg:** 美丽的须眉 (Beautiful beard and eyebrows).

**Yüzü körk kürklü gerek xem yülıg.** (C80) 君王的旨令若是金玉, 大臣还应须眉堂堂, 仪表非凡. (The minister should be dignified and handsome).

Qilihanî köni tegse helqe yülıg, (2208) 行为正直，博得人们喜爱. (Be upright in behaviours to gain people's favour).

There are 8 cases of this term in Qutadğu Bilig, all of which mean "beautiful beard and eyebrows".

In addition, it has not appeared in other related literature.

**Küşek:** 一团头发, 一缕头发, 辫发 (a ball of hair, a strand of hair, braided hair).

Küşek yazdı rumi qızı örtti yüz, 东罗马姑娘垂散了秀美的长发。 (An Eastern Roman girl left her beautiful long hair untied.).

"Qara saçu boduğï ažun toldï tüz. (4885) 遮盖白发, 大地和发色溶为一体. (Covering the beautiful face, and the earth and hair colour melt into being as a whole).

There are 2 cases of this term in Qutadğu Bilig, which means "辫发, 一缕头发 (braided hair, a strand of hair)".

The appearance of this word in the related literature is as following:

"küzik- 髭发, 髭角 (hair on the temples, sideburns)" (DLT, Vol. 1.).

"küjek- a strand of hair or something similar" (ED).

**Yal:** 眉毛 (Temple hair). There is only one case in Qutadğu Bilig.

Tümen arzu nimet yedinq inqlenip. 映衬着秀丽, 养尊处优. (You enjoy times of the blessing and the fortune, pamper yourself).

Boyun yal bedüttüŋ buqa teg qilip. (5801) 公牛似的勃颈肥硕无比. (Being as fat as a bull).
The meaning of the word "鬓毛(sideburns)" is not expressed in the translation, and this meaning can be seen in the sentences in the relevant literature.

Its appearance in related literature is shown as following:

"马鬓也叫 'yal'. (It is also called 'yal' when referring to the horse temples)" (DLT, Vol.3)\(^{[3]}\)

"ya: l- Horse's temples(马的鬓毛)" (ED).\(^{[7]}\)

In modern Uyghur language, the same pronunciation and meaning have been retained to this day.

3. CONCLUSION

The words under the concept of "毛 (hair)" in *Qutadğu Bilig* include two types of words, human hair and animal hair. The words "sač, zülfī, čalbaš, saqal, qaš, küj (ż)ek" are related to the hair on the human body, among which the four words "sač, zülfī, saqal, qaš," have been retained with the same pronunciation and meaning to this day. The three words "yuŋ, yülüg, yal" are related to animal hair, among them two words "yuŋ, yal" have the same pronunciation and meaning to this day.

AUTHORS' CONTRIBUTIONS

Sufeinuer Saifuding wrote the some part of the main text; Yidayati Yanitake wrote the abstract, introduction and some part of the main text, meanwhile, contributed to revising and editing; Aibibula Tuersun collected the materials.

REFERENCES


