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Paremiological Units in *The Divanü Lügati't-Türk* by Mahmud al-Kashgari

Abstract

This study explores the paremiological units in Divanü Lügati't-Türk, a Turkish-Arabic dictionary compiled by Mahmud al-Kashgari in the 11th century. The work is not only a linguistic reference but also a cultural archive that reveals the moral and philosophical outlook of Turkic societies. Unlike earlier approaches that analyzed proverbs in isolation, this study adopts a holistic perspective, examining them within their textual and semantic context. It highlights the structural and explanatory functions of proverbs in defining Turkish lexemes through Arabic parallels. The paper also addresses the difficulty of categorizing proverbs due to the lack of a universal definition, emphasizing the importance of analyzing both Turkish and Arabic components. This dual-layered approach reveals deeper didactic and intercultural meanings. By reevaluating the role of proverbs in the Divan, the research contributes to a richer understanding of early Turkic linguistic heritage and the cross-cultural nature of medieval lexicography.

Keywords: Paremiology, Mahmud al-Kashgari, Divanü Lügati't-Türk, Turkic lexicography, proverbs.

Mahmud al-Kaşgari'nin Divanü Lügati't-Türk Adlı Eserindeki Paremiolojik Birimler

Öz

Bu çalışma, 11. yüzyılda Mahmud al-Kaşgari tarafından derlenen Türkçe-Arapça sözlük Divanü Lügati't-Türk'te yer alan paremiolojik birimleri incelemektedir. Bu eser yalnızca bir dilbilimsel kaynak değil, aynı zamanda Türk topluluklarının ahlaki ve felsefi bakış açılarını yansitan kültürel bir arşivdir. Daha önceki yaklaşımların atasözlerini metinden bağımsız olarak ele almasının aksine, bu çalışma onları metinsel ve anlamsal bağlam içinde bütüncül bir yaklaşımla değerlendirmektedir. Çalışmada atasözlerinin, Türkçe sözcüklerin Arapça karşılıklarıyla açıklanmasındaki yapısal ve açıklayıcı işlevlerine dikkat çekilmektedir. Ayrıca, evrensel bir tanım eksikliği nedeniyle atasözlerinin kategorize edilmesindeki zorluklara da değinilmektedir. Hem Türkçe hem de Arapça unsurların birlikte analiz edilmesinin gerekliliği vurgulanarak bu çift katmanın didaktik ve kültürlerarası anımları açığa çıkardığı belirtilmektedir. Divan'daki atasözlerinin konumunu yeniden değerlendiren bu

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arastırma, erken dönem Türk dil mirasının ve ortaçağ sözlükçülüğünün kültürlerarası doğasının daha kapsamlı anlaşılmasına katkı sunmaktadır.

Anahtar Kelimeler: Paremioloji, Mahmud al-Kaşgarî, *Divanü Lügati't-Türk*, Türk sözlükçülüğü, atasözleri.

Introduction

Among the ongoing challenges in the study of the classical cultural heritage of the peoples of the East, the exploration of proverbs continues to hold a place of vital importance. As Yu. Abramova observes, “*proverbs are an integral part of the spiritual heritage, as well as of the language, which in turn acts as the most truthful mirror of any culture*” (Abramova, 2009, p. 31). Proverbs, by their very nature, encapsulate collective wisdom, social norms, and philosophical insights accumulated over generations, making them essential tools for understanding the worldview and value systems of different societies.

For centuries, proverbs have attracted the attention of linguists, philologists, and cultural historians. They have been collected, classified, interpreted, and analyzed not only as linguistic phenomena but also as reflections of cultural identity and oral tradition. In this context, particular significance is attached to the work of Mahmud al-Kashgari (1008–1095), the prominent 11th-century Turkic scholar and encyclopedist. His monumental Turkish-Arabic lexicon, *Divanü Lügati't-Türk*, stands as a cornerstone in the history of Turkic linguistics and ethnography.

Compiled with the aim of documenting and promoting the richness of the Turkic languages and culture, *Divanü Lügati't-Türk* offers not only lexical explanations but also numerous proverbs, poetic verses, and cultural notes. Through this work, Mahmud Kashgari not only preserved the linguistic structure of various Turkic dialects but also recorded the socio-cultural fabric of the Turkic world in the 11th century. As such, the *Divan* remains an indispensable source for scholars studying the early intellectual, moral, and literary heritage of the Turkic peoples. In the contemporary era, revisiting classical sources like *Divanü Lügati't-Türk* is not only a matter of linguistic analysis but also a way of reconnecting with deep-rooted traditions and understanding the historical evolution of thought in the East.

The bilingual explanatory dictionary "Divanu Lughat at-Turk" by Mahmud Kashgari

According to the first translator of the *Divanü Lügati't-Türk* into Turkish and its publisher, Kilisli Rifat—also known as Rifat Bilge (Ahmad Rifat bin Abdul-Kerim) (1876–1953)—“Turkish scholar and bibliophile Ali Amiri acquired this manuscript in Istanbul around 1333 (1914–1915) in the old book market known as *Sahhafler Çarşısı*, and presented it to him (Kilisli – Ch.M.)” This unique copy is currently preserved in Istanbul at the National Library

named after Ali Amiri (1857–1924). It is also known that the manuscript was transcribed by Muhammad ibn Abu Bakr ibn Abul-Fath as-Sawi ad-Damashqi, who is referred to by Besim Atalay as “Şamlı Mehmet.” According to the translator, this scribe reproduced the extant version directly from one of the four lost original manuscripts of Mahmud al-Kashgari, on the title page of which the following note was recorded: **محمد بن الحسين الكاشغاري كتاب ديوان لغات الترك** (Kaşgari) Among the numerous translations of the manuscript, the most significant is widely considered to be that of the renowned orientalist, Professor Besim Atalay (1882–1965). His translation, published between 1934 and 1943, and reissued by the Turkish Language Society in Ankara between 1939 and 1943 in five volumes (Atalay, 1939–1941, Vols. 1–3), laid the groundwork for subsequent interpretations of *Divanü Lügati't-Türk*. Many scholars conducting later translations and commentaries have relied extensively on Atalay's version due to its philological rigor and comprehensive linguistic analysis.

The Turkish-Arabic dictionary *Divanu Lughat at-Turk* by Mahmud al-Kashgari is considered one of the earliest and most foundational works in the field of historical linguistics. As Azerbaijani scholar M. Garayev emphasizes, "*Divanu Lughat at-Turk* is, first of all, an encyclopedia of language, a dictionary of dialectology, and a compilation of lexical-semantic, functional-grammatical, as well as phonological-morphological studies" (Xəlil, 2001, p. 8).

However, it is crucial to note an additional layer of significance: the dictionary, originally compiled to assist Arab scholars in learning Turkish, stands as a deliberate and sophisticated comparison between the Turkish and Arabic languages. Arabic, as the dominant and revered language of the Islamic world, was placed on equal footing with Turkish by al-Kashgari—a remarkable linguistic and cultural assertion at the time. The scholar's lasting contribution lies in his ability to align these two esteemed languages on a common intellectual and structural platform.

Al-Kashgari's profound knowledge is evident in his method of semantic exposition. His approach reflects an encyclopedic mind capable of systemic linguistic analysis. Particularly notable is his nuanced strategy in translating Turkish terms into Arabic: he consistently selects the most precise equivalents, ensuring that the semantic richness of the original is preserved. This includes direct Turkish-Arabic interpretations, contextual nuances, incorporation of folklore, references to the Qur'an, and, most significantly, the use of proverbs—demonstrating the multi-layered cultural and linguistic dimensions embedded in the vocabulary.

Paremias in the *Divan*

Numerous scholarly works have been dedicated to the study of paremias (proverbs and proverbial expressions) in Mahmud al-Kashgari's *Divanü Lügati't-Türk*. Among the most notable contributors to this field are Nihat Sami Banarlı, V. V. Bartold, Ahmed Caferoğlu, H. Zeynalli, Z. Əlizadə, K. Vəliyev, P. Xəlilov, and A. Fitrat. These scholars have explored the *Divan* from various perspectives—primarily structural-semantic and historical-comparative approaches.

In the context of Central Asian Turkish history, V. V. Bartold highlights that the adoption of Islam did not immediately eliminate pre-Islamic beliefs. For instance, he references the deity Umai mentioned in the Orkhon inscriptions as a cultural continuity. Similarly, in his analysis of the proverbs in the *Divan*, Kamil Vəliyev focuses on 19 paremias for which he identifies direct or near-equivalent counterparts in Azerbaijani folklore (Vəliyev, 1986).

The Structure of Paremiological Texts in the *Divan*

At first glance, the paremiological content in the *Divan* may appear structurally complex, with sequences that blend together and are difficult to segment. However, upon close reading, it becomes clear that these texts are methodically constructed and follow a consistent pattern. The structure of a typical paremiological entry can be outlined as follows:

**The Turkish lexeme and its Arabic equivalent* – establishing a bilingual lexical correlation.

**The Turkish proverb* – provided as a usage example within context.

**An Arabic translation or interpretation of the proverb* – sometimes literal, sometimes adapted for clarity.

**An explanatory note in Arabic* – offering cultural or contextual insight for the intended Arab readership.

This layered structure not only facilitates semantic understanding across languages but also preserves the stylistic and folkloric richness of Turkish oral tradition. Al-Kashgari's method demonstrates a keen awareness of the value of proverbs as linguistic, cultural, and social tools.

Kashgari (Kaşgarlı, 1990)

بوز الجمد بالاشباع و في المثل بوزدن سوف تمار اي انما يقطر الماء من الجمد بضرب هذا فيمن يشبه اباه في خلقه

Text analysis: Turkish word and its Arabic equivalent

بوز الجمد بالاشباع

Turkish proverb

و في المثل بوزدن سوف تمار

Arabic translation of the proverb

أي إنما يقطر الماء من الجمد

that is: water drips from melted ice¹ Additional explanation in Arabic

يضرب هذا فيمن يشبه اباه في خلقه

This is an example for those who are similar in character to his father (Ch.M.).

Another example: Kashgari (Kaşgarlı, 1990).

قاتون اسم كل من كانت من بنات افراسياب و في المثل خان ايشى بلسا قاتون ايشى فلير معناه اذا كان امر الخاقان يترك له امر الخاتون و هذا منزلة قولهم اذا جا نهر الله بطل نهر عيسى.

Text analysis:

1. Turkish word and its Arabic equivalent

قاتون اسم كل من كانت من بنات افراسياب

2. Turkish proverb

و في المثل خان ايشى بلسا قاتون ايشى فلير

3. Arabic translation of the proverb

معناه اذا كان امر الخاقان يترك له امر الخاتون

its meaning: when the sovereign commands, the command of the empress is suspended (Ch.M.).

4. Additional explanation in Arabic

و هذا منزلة قولهم اذا جا نهر الله بطل نهر عيسى.

As the Arabs say: When the river of Allah flows, the river of Jesus stops (Ch.M.).

As can be seen from the above, if in the first case M. Kashgari gives an additional explanation to the text of the Turkish proverb, then in the second case the scholar cites a corresponding parallel from the Arabic language.

Regarding the inaccuracies in the “Divan”

It should be noted that the manuscript has been copied, in general, carefully, but there are many cases where the edition contains inaccuracies and errors. Most of them can be grouped under the rubric of incorrect placement of diacritic dots and inaccurate vocalization. According to Besim Atalay, this is the fault of the calligrapher, who, being of Persian origin (Shamil Muhammad), had a poor knowledge of both Turkish and Arabic, hence the inaccuracies and errors in context. For example:

Kashgari (Kaşgarlı, 1990).

¹Here in after the translation was made by Chimnaz Mirzazadeh (Ch.M.).

اوْتْ تِيسا اغِيزْ كِيمَاسْ معناه من قال النار لا يحترق به الفم يضرب هذا فيمن يعتذر عن كلام تكلم اوْتْ النارو في

المثل

Besim Atalay (Atalay, 1939)

Ot – an-naru. Şu savda da gelmiştir: ot teşa ageş koymes=ateş demekle ağız yanmaz. Bu sav, söylediği sözden cayan kimse için soylenir.

Text analysis:

Turkish word and its Arabic equivalent

ot – an-naru

اوْتْ النار

Turkish proverb

و في المثل اوْتْ تِيسا اغِيزْ كِيمَاسْ

Arabic translation of the proverb

معناه من قال النار لا يحترق به الفم

its meaning is, saying fire, the mouth will not catch fire (Ch.M.).

additional explanation in Arabic

يضرب هذا فيمن يعتذر عن كلام تكلم

This is an example of someone who apologizes for a word spoken (Ch.M.).

The incorrect spelling of the verb, يعتذر instead of يعتذر, speaks in favor of the above.

Terms in the "Divan"

A closer examination of the manuscript showed that each time the scholar begins a paremiological text, he turns to the Turkish ساف [sav], contrasting it with the Arabic equivalent في المثل [fil - masal].

Some researchers have attempted to classify paremias in *Divanü Lügati 't-Türk* according to their subject matter and semantic content. A notable example of this approach can be found in the Azerbaijani translation of al-Kashgari's dictionary by R. Əsgər. In his translation, rather than using a single fixed term for all paremiological entries, R. Əsgər offers a variety of interpretive labels based on the conceptual nuances of the Turkish word *sav*—a term historically used to denote a saying, maxim, or proverb.

In rendering the *sav* into Azerbaijani, he employed several terms to better reflect contextual and stylistic distinctions, including "deyim" (expression), "ibarə" (phrase, figure of speech), "hikmətli söz" (wise saying), "ifadə" (expression), "kəlam" (word or saying), "təbir" (phrase or interpretation), and "beyt" (couplet). This multi-faceted translation strategy aimed to preserve both the semantic depth and the stylistic variety found in the original text (Kashgari, 1333/1915). Kashgari (Kaşgarlı, 1990).

ارمکو الکسلان و في المثل ارمکوکا بلت يك بلور معناه ان ظل السحابة يكون حملًا على الکسلان
ermek - əl-kəslənu; in the proverb ermeküke bulut yük bolur; its meaning: even the shadow of a cloud is a burden for a lazy person (Ch.M.).

ارمکوکا بلت يك بلور: Besim Atalay (Atalay, 1941). ermegü eringen. Şu savda da gelmiştir: ermegüge bulit yük bolur = eringene bulut yük olur.

ارمکوکا بلت يك بلور R. Asker (Kaşgari, 2006). ərməgü eringen, tənbəl. Bu deyimdə də işlənir ərməgügə bulit yük bolur = təmbələ bulud da yük olar. Another example:

M. Kashgari (Kaşgarlı, 1990),

ترکی المائده و في المثل ثلن تركى كاتكير معناه بالكلام اللطيف ينال المائده يضرب فيمن يومر ان يعرف فضله بالكلام و هذا كما قيل المرء مخبو تحت لسانه

tırkı – əl-məidətu: in the proverb tiliu tergige tegir; its meaning is: with beautiful speech [one can] be admitted to the table. This is an example for those who are ordered to express their intentions with words. As the [Arabs] say: a person hides behind his speech (Ch.M.) Besim Atalay (Atalay, 1939). tergi - sofra. Şu savda dahi gelmiştir: ثلن تركى كاتكير tilin tergige tegir = dil ile sofraya erişilir. (İyi söyle insan nimete erişir). Bu sav, faziletini sözleriyle المرء مخبو تحت لسانه bildirmekle emrolunan kişi için söylenir; nitekim Arapçada denilmiştir, “kişi dilinin altında gizlidir” demektir - a person hides behind his speech (Kaşgari, 2006). terge, süfre, dəstərxan. Bu kəlamda da işlenmiştir: ثلن تركى كاتكير tilin tergegə təgir = dil sayəsində süfrəyə çatmaq olar, (xoş söyle insan nemətə çatar). Bu söz fəzilətin sözlə izhar etməyin faydası barədə söylənir. Ərəb dilində də buna yaxın belə bir atalar sözü mövcuddur: المرء مخبو تحت لسانه yəni “insan öz dilinin altında gizlənir” deməkdir - a person hides behind his speech.

It should be noted that paremias are multifaceted and, depending on the paremiological text, carry completely different meanings. Therefore, it is difficult to determine the genre of proverbs, as there is no exact or universally accepted definition of the concept of a "proverb." One cannot but agree with the statement of O. T. Dubrovskaya, who argues that the phenomenon of the proverb is so complex—both semantically and structurally—that it seems impossible to define it once and for all (Dubrovskaya, n.d.). A detailed study of the structure of the dictionary under consideration shows that M. Kashgari's main goal was to grasp and convey the meaning of a word. Therefore, the paremias he collected—guided by the scholar's broad outlook—were carefully selected examples used to explain the meaning of a word in both Turkish and Arabic.

It is noteworthy that M. Kashgari proposed a rather extensive interpretation of the

Turkic: ساف:

ساف المثل

ساف القصة

ساف الحكاية

ساف الرسالة

ساف الكلام

(Kaşgarlı, 1990).

Speaking about paremias, M. Kashgari begins the example with the word *sav*, which, as A. Khalil correctly noted, encompasses several forms of the paremiological genre in the Azerbaijani language, such as *atalar sözü* (proverb), *zərb məsəl* (saying), *məsəl* (parable), *təmsil* (fable), and *kəlam* (word, saying) (Xəlil, 2001, p. 47). The parallelism between the terms *sav* and *al-masal*—the latter grammatically meaning “proverb, saying, fable, parable” in Arabic—is evident in their semantic proximity. Based on the above, it can be assumed that M. Kashgari does not differentiate the paremiological units, he cites by genre specificity, but conveys them under the general Turkish term ساف [sav] contrasting it with the Arabic المثل [al-masal].

Repetition of paremiological units in the Divan

There are different opinions regarding the number of paremias in the explanatory dictionary. So, according to K. Brockelman, there are 264 of them. Ferit Birter increased this number to 290. Ali Haydar Bayat also agrees with this number. Turkish researcher T. Tekin gives the figure of 289. Uzbek scholar Salih Mutallibov recorded 247 paremias. A.T. Abdurakhmanova and Sh. Sh. Shukurova agree with this opinion. According to N. Asim, there are 266 of them in the dictionary. The author of the translation of "Divan" into Azerbaijani, A. Khalil indicated 300 proverbs. According to R. Asker, the number of paremias in the specified dictionary is 318. Our collation of the text of the dictionary with the translation of Besim Atalay showed that there are 290 paremias in the "Divan", and some of them are repeated two, or more rarely three times.

There is no scholarly consensus on the number of paremiological units (proverbs) in *Divanii Lügati't-Türk*. According to Karl Brockelmann, the dictionary contains 264 proverbs (as cited in Molotova, 2017). Ferit Birter increased this figure to 290 (Bayat, 2006), and Ali Haydar Bayat also supports this number. Turkish linguist Tuncer Tekin reported 289 paremias (Tekin, 1994), while Uzbek scholar Salih Mutallibov identified 247, a view shared by A.T. Abdurakhmanova and Sh. Sh. Shukurova (Abdurahmanov, 2024). According to Nihad Asim,

the number is 266 (Asım, 1950). The Azerbaijani translator of the *Divan*, A. Khalil, suggested there are 300 proverbs in total (Xəlil, 2001). R. Asker, on the other hand, listed 318 paremias in his critical edition (Əsgər, 2006). Our comparative study of the original text with the Turkish translation by Besim Atalay (1939–1941) confirms that the *Divan* contains 290 proverbs, some of which appear two or, more rarely, three times.

The analysis of the factual material showed that, depending on the contextual and situational conditions, the same proverb can act as both a warning and advice. Thus, the proverb “ان راس المنقبة اللسان ” “Truly, the head of a smart person [is his] tongue” is repeated twice: when explaining the meanings of the words اردم [erdem] sheet 34 a and تل [til] sheet 85b. Kashgari (Kaşgarlı, 1990).

اردم الادب و المنقبه و في المثل اردم بشى تيل معناه ان راس المنقبة اللسان فمن عرف حسن الكلام ينال به الشرف.

Text analysis:

1. Turkish word and its Arabic equivalent

اردم الادب و المنقبه

2. Turkish proverb

في المثل اردم بشى تيل

3. Arabic translation of the proverb

معناه ان راس المنقبة اللسان

its meaning: truly the head of a smart person [is his] tongue (Ch.M.).

4. additional explanation in Arabic

فمن عرف حسن الكلام ينال به الشرف

the one who has an excellent command of speech receives honor (Ch.M.).

In another place of the dictionary of Kashgari sheet 85 b we read:

تل اللسان يقال في المثل اردم بشى تل معناه ان راس المناقب اللسان يعني به الكلام الحسن كما قيل المرء مخبو تحت

لسانه

Text analysis:

1. Turkish word and its Arabic equivalent

تل اللسان

2. Turkish proverb

في المثل اردم بشى تل

3. Arabic translation of the proverb

معناه ان راس المناقب اللسان يعني به الكلام الحسن

its meaning: truly the head of a smart person [is his] tongue, that is, he has beautiful speech (Ch.M.).

4. Additional explanation in Arabic

كما قيل المرء مخبو تحت لسانه

As the Arabs say: a person is loved for his language (Ch.M.).

In this case, the above paremia is somewhat different from the previous one, although they are similar in meaning.

Let's consider another example:

The proverb “كوكا سذسا يوزكاشور” “whoever spits at the sky will receive [spit] on his own face”, which is cited by the author when explaining the meaning of the words “[sagurdi] sheet 155 b, “[kok] sheet 251 b and “[suzti] sheet 317 b – 318a.

Kashgari (Kaşgarlı, 1990).

و يقال ال يقارو يارن سغردى اي انه برق نحو السماء و في المثل كوك كا سغرسا يوزكا تشور معناه من برق نحو السماء يقع على وجهه يضرب هذا لمن يريد مكافحة من هو اكبر منه فيقع فيه

Text analysis:

1. Turkish word and its Arabic equivalent

ال سغردى اي انه برق

2. Turkish proverb

و في المثل كوك كا سغرسا يوزكا تشور

3. Arabic translation of the proverb

معناه من برق نحو السماء يقع على وجهه

its meaning: the one who spits on the sky will receive [spit] on his own face (Ch.H.).

4. additional explanation in Arabic

يضرب هذا لمن يريد مكافحة من هو اكبر منه فيقع فيه

This is an example for someone who, having committed a bad deed towards his elders, will himself be subject to the same (Ch.M.).

Kashgari (Kaşgarlı, 1990).

كوك بالكف الصلة السماء كوكا سذسا يوزكا تشور معناه من برق نحو السماء وقع في وجهه يضرب هذا في رجل فعل فعل لغيره قبيحا يقع هو فيه

Text analysis:

1. Turkish word and its Arabic equivalent

كوك بالكف الصلة السماء

2. Turkish proverb

و في المثل كوكا سدسا يوزكا تشور

3. Arabic translation of the proverb

معناه من برق نحو السماء وقع في وجهه

its meaning: whoever spits on the sky will receive [spit] on his own face

4. additional explanation in Arabic

يضرب هذا في رجل فعل فعلاً لغيره قبيحاً يقع هو فيه

this is an example for those who, having committed a bad deed towards others, will themselves be subject to the same (Ch.M.).

The same proverb is given in another place:

Kashgari (Kaşgarlı, 1990).

يقال ارسونتي اي برق الرجل و في المثل كوكا سدسا يوزكا تشور معناه من برق نحو السماء يقع في وجهه يضرب
هذا فيمن يعادى من هو اكبر منه في الجاه

Text analysis:

1. Turkish word and its Arabic equivalent

ارسونتي اي برق الرجل

2. Turkish proverb

و في المثل كوكا سدسا يوزكا تشور

3. Arabic translation of the proverb

معناه من برق نحو السماء يقع في وجهه

its meaning: the one who spits on the sky will receive [spit] on his own face (Ch.M.).

4. additional explanation in Arabic

يضرب هذا فيمن يعادى من هو اكبر منه في الجاه

This is an example for those who are at odds with someone older than them (Ch.M.).

As can be seen from the above examples, when repeating the paremias, the Arabic explanations offered by Kashgari at the end of each context differ somewhat from each other.

The proverb “سبندا سترش بلسا ارتكوندا ارتش بلماس” “if there is a quarrel during plowing, there will be no fighting during threshing” is repeated three times when explaining the meaning of the word:

”سبن“ [saban] sheet 102 b, ”سنرشدى“ [sanruşdî] sheet 187 6 and ”سندرش“ [sandruş] sheet 313 b.

Kashgari (Kaşgarlı, 1990).

سین فلاحة الارض و في المثل سبندا سندرش بلس ارتكن دا ارتشن بلماش معناه اذا وقعت الملاحة او ان الفلاحة لا يقع المشاجره في حالة الصبره والكدس يضرب هذا لمن يومن باحكام الامر في ابتدآ المعاملة كيلا يظهر المخاصمه في الانهاء

Text analysis:

1. Turkish word and its Arabic equivalent

سبند فلاحة الارض

2. Turkish proverb

و في المثل سبندا سندرش بلس ارتكن دا ارتشن بلماش

3. Arabic translation of the proverb

معناه اذا وقعت الملاحة او ان الفلاحة لا يقع المشاجره في حالة الصبره والكدس

its meaning: if there is a quarrel during plowing, then there will be no fight during threshing (Ch.M.).

4. additional explanation in Arabic

يضرب هذا لمن يومن باحكام الامر في ابتدآ المعاملة كيلا يظهر المخاصمه في الانهاء

This is an example for those who are told [to make] the right decision [already] at the beginning of a relationship, [so that] a quarrel does not occur at the end (Ch.M.).

We read in another place in Kashgari's "Divan" sheet 187 b

و يقال اسرك لار قمغ سترشدى اي هذت السكارى و في المثل سبندا سندرش بلس ارتكوندا ارتشن بلماش معناه اذا

و قعت الملاجة او ان الفلاحة لا تقع المخاصمه حالة الكدس

Text analysis:

1. Turkish word and its Arabic equivalent

اسرك لار قمغ سترشدى اي هذت السكارى

2. Turkish proverb

و في المثل سبندا سندش بلس ارتكوندا ارتشن بلماش

3. Arabic translation of the proverb

معناه اذا وقعت الملاجة او ان الفلاحه لا تقع المخاصمه حالة الكدس

its meaning: if there is difficulty during plowing, then there will be no clashes during threshing (Ch.M.).

The third case of using this proverb:

Kashgari (Kaşgarlı, 1990).

سندرش المعاتبه و المجادله و في المثل سبندا سندرش بلس ارتكوندا ارتشن بلماش معناه اذا وقعت المعاتبه و المجادله

او ان الفلاحة لا تقع المخاصمه وقت الكدس يراد به ان الامر يدبر قبل وقوعه

Text analysis:

1. Turkish word and its Arabic equivalent

سندرش المعاتبه و المجادلة

2. Turkish proverb

و في المثل سبnda سندرش بلسا ارتكوندا ارتش بلماس

3. Arabic translation of the proverb

معناه اذا وقعت المعاتبه و المجادلة او ان الفلاحة لا تقع المخاصمة وقت الكدس

its meaning: if there is a quarrel during plowing, then there will be no fight during threshing (Ch.M.).

4. additional explanation in Arabic

يراد به ان الامر يدبر قبل وقوعه

The decision should be made at the beginning of the relationship (Ch.M.).

Conclusion

"Divanu Lughat at-Turk" by Mahmud al-Kashgari is not only the first comprehensive Turkish-Arabic dictionary but also a rich source of cultural and linguistic data, particularly through its inclusion of numerous proverbs (*paremias*). This study has shown that the proverbs in the *Divan* cannot be analyzed in isolation, as they function as integral parts of broader paremiological texts constructed to explain the meaning of specific words.

Our analysis highlights the need for a systematic approach to interpreting these texts, one that takes into account both the Turkish and Arabic elements embedded in the structure. We argue that each proverb in the *Divan* serves as a carefully chosen illustrative tool, selected by al-Kashgari to clarify a particular semantic field. Thus, understanding the full meaning of these paremiological units requires reading them as unified wholes.

Moreover, the repetition of certain proverbs within the *Divan* should not be seen as redundancy but rather as a reflection of their versatile rhetorical function—used to express different communicative intentions in various contexts.

Ultimately, this approach allows for a more accurate and comprehensive interpretation of al-Kashgari's work and offers new insights into the linguistic and cultural complexity of medieval Turkic thought as preserved through proverbial language.

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