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Investigating the Terms "O'rdu, Ulus/sh, Baliq/gh, Kend/t" Which Mean City in the Turkish Language

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Abstract: The Turks have had political, social, and cultural relations with the Sogdians, Mongols, and Persians throughout history. As a result, some occasions are linked together. Therefore, the Turks, Mongols and Sogdians in different periods of history, used terms such as "Urdu, Baliʿg, Ulus/Ulush, Kand / Kent" which means "city, fortress, defense center, army" , Khaganate, place, capital. They used these terms (Beshboliq, Khaganatebaliq, Janbaliq, Gʿubaliq, Inchkand, O'zkend, O'rdukend, Quzo'rdu, Toshkend/t, Semizkend, Tunkend, Yorkent, Chimkent, Quzulush) instead of those one. Therefore, in this research, the history and nomenclature of these terms has been examined in a library form.

Keywords: *army, people, city, capital, Turkish, Mongol*

Introduction

It is known that in ancient works we often come across city names containing the words "Balıq/'g, O'rdu, Ulush, Kend/t". For the purpose of the review, in order not to allow complex toponyms with all these words to fit here, several of them are shown as examples, and most of the time, attention is paid to the roots.

We see city names containing the word O'rdu in city and geographical names such as Quzo'rdu (Kashgari, 1384, p.131), O'rdukend (Kashgari, 1384, pp.134- 221).

Dīwān Lughāt al-Turk mentions the name of two different cities with the word "O'rdu". The city named "O'rdu" is a city between Mirqi and Haran in Ospijob region and near Balasaghun. they lived in the city during the government of the Turkmen Khaganate (Şahin, 2006, p. 133). And the city named "O'rdu kend" is a city located at the domain of Chin and was the center of the Afrasyab Khaganate, or it is a name of another Kashgar land. (Kashghari, 1384, p. 134, 221, 503).

Kashghari also says that Kashgar the capital of the Khaganate, is called "O'rdukend". The term "O'rdukend" of Kashghariʿs also comes from this terms (Kend) and explains the concept of

"residence of the Khaganate ". Because that have beauty and freshness air, Afrasyab goes there. This logic probably took place at the domain of Chin (Kahsghari, 1384, p. 503).

From the above concepts, it is known that two cities are mentioned with the term O'rdu, one is a city named "O'rdu" alone, and the other is another name of the city of Kashgars, "O'rdukend". Here "O'rdu" is the name of the city in the sense of a place (Ercilasun, Akkoyunlu, 2015, pp. 777, 778) and the term "Kend", which is the second element of the name of "O'rdukend", in the sources also means "city". For example, " Tashkant/kent, O'zkend, Samarqand/kend (Kashghari, 1384, pp. 222, 277, 503).

From this point of view, if we interpret "O'rdukend" from the dictionary view, we see that it means "city" and also it is illogical from the point of view of meaning. On the other hand, if we have attention to Kashghari's reference here, we can see that the term "O'rdu" alone means "place/city" and "O'rdu" used in "O'rdukend". We know that the term "military/regular" has one concept.

In the old Turkic contexts, instead of the term Askar/O'rdu, words like "Su, (Ata, 2011), Cherik/Cherig/Cheri (Gulensoy, 2001, p. 14), Er, Olp" were used (Bashqaban, 1402, p. 85).

Also in the inscriptions of Urhun, the word of "army" is not used instead of a term and it is used in the meanings of palace and army residence.

The term of "Oˈr", used such as "palace, shelter, den, cave, the middle residence, camp, army" (Starostin, Dybo, and other, 2003, p. 1062).

In the dictionary of the old Uyghur language, "Oˈr", throne, castle; According to Khamiltun, it is "noble field/ main field" (Şahin, 2006, p. 134).

In Dīwān Lughāt al-Turk , it seems with this expressions: O'rdu: the city where the Khaganates lives; O'rdu: a nest/home of other animals such as blind mice that live underground; O'rdulanmoq: to make one's land a city to her/his self; O'rnamoq: to setting down, to take up space, to take up land; Oˈru: a pit dug to keeping wheat, turnips and other things; Oˈrun: earth; ortu: the middle, the middle of something (Ercilasun, Akkoyunlu, 2015, pp. 777,778); Sahin, on the other hand, uses the Oˈrdu terms as "a visible, clear land" and also with the names of Urdukend/Urduboliq, "known by everyone and having a camp means "city" (Şahin, 2006, p. 134). On the other hand, defines Kanar: the terms "O'rdu" as "troop, soldier" (Kanar, 2016, p. 1122).

In the old and modern Turkic dialects, " with the meaning of place, it is seen the forms and pronunciations such as: O'run, O'rdu, O'rtu, O'rto, O'rdo, O'rin, virin, Uydo (Starostin, Dybo, Mudrak, 2003, p. 1062).

Looking at the above concepts, the term "O'rdu" is a Mongolian term, not used in the sense of a city, "place/dwelling=residence/camp", "ruler's residence/palace" . And now shows the concept of "soldier/troop".

There are two forms of the word " Ulush and Ülüsh " in Turkic languages; its first form (Ulush), have means "country, city"; the second type "Ülüsh", have mean "part, vulue share, portion,

amount, destiny..." (Clauson, 1972: 153). This form (share) and Dīwān Lughāt al-Turk appear in Qutodgubi's works in the sense of city (Zieme, Doğan, 2012, p. 205. Kashgh'ari, 1384, p. 109).

According to the sources, the word "Ulus" or " Ülüsh" has the meanings of both country and city. Kashghari says about the word "Ulus" or " Ülüsh" meaning "city": "Ulush: according to Chigil Turkic language have meaning village. The city is also called "Ulush" by the people of Bolosogun city and south side of Orgu city. According to this view, the city of Bolosogun is called "Kuzulush" (Kashghari, 1384, p.109). And other Kashghari shows, the city of Bolosogun with the name of Kuzo'rdu (Kashghari, 1389, p. 413).

According to Kashghari's opinion, the term "Ulush" have means "village" by the Chigils; and a "city" by Bolosogun and Orgu region. In this regard, the city of Bolosogun is called Quzulush.

Now, the word "people" in the old Turkic language have mean Kun [Khun/Qun] (day); The old meaning of the word "Il" was in the meanings and concepts of "independent society, state, empire" and "harmonious, allied, union"; now the above terms have lost their first and main meaning, so the word "Share" does not mean "land, country/country" (Kafasoğlu, 2013, P. 223, 227, 219).

The word "Ulush" like the Mongolian term "Urdu" which has lost its first and main meaning. that is shows the meanings of "country", then "city" and now "people, nation, population"(Krueger, Kaçılan, 2002, P. 213; Gülensoy, 2011, P. 2).

"Boli'g or Baliq", Beshboliq, Jonboliq, Yangibolik (Kashghari, 1384: 129) and several terms such as Garboliq/Guboliq/Guzboliq (Juyini, 1389, p. 575) and Khaganateboliq (Astarabadi, 1384, p. 80), It is also seen in the names of cities and in the Kʿok Turk inscriptions (Güllüdağ, 2015, p. 55). (Kashgarii, 1384: 236). According to Koshgari, the root "Bolig'/q" came to mean "fortress, city and shelter" long before Islam (Kashgari, 1384, p. 236).

In the old Uyghur language, it was used in the sense of "fish (animal) and city" and in Qutadghubilik it means "to be wounded" and not "city" (Güllüdağ, 2015, p. 56-57).

Astarabadi shows the pronunciation of the word "Baliq" in the form "Boliʿg" and explains it with this expression: "Boliʿg" [Boliq] has two meanings; 1- city and region, so there are famous cities such as "Khonboliʿg" and "Beshboliʿg"; 2- fish (an animal that lives in water) (Astarabadi, 1384, P. 80).

The word "Boliq", mentioned in the text of the Chaghatay period in the means of "city, province", can be seen in Turkic dialects with forms such as "Boliq, Baliq, Baluq, Bolig' Balig", and it term belongs to the ancient Turkic language (explanatory dictionary of Ozbek language; Güllüdağ, 2015, P. 57-58).

The word Balig combines the meanings of "city, Khaganate's palace and defense center"; After the Turks accepted Islam in the tenth century, in the course of changes in their cultural environment, the word "Bolig" was forgotten, and instead the words "kent" and "ulus" and later the term "city" were used (AnaBritanica, vol. 3, P. 238).

The word "kand/kend/kent" also means a city, and we see several city names such as "Inchkand, Uzkend, O'rdukend, Tashkend, Tunkend, Yenkend, Yarkent, Shymkent..." (Bashqaban, 2023, p. 213, 248, 250, 301, 380, 390).

Kashghari shows that the word "kend" came to mean "village" at first, and later "city" (Kashghari, 1384, p. 222). And also indicates that the word "kend" belongs to the Turkic language and its means "town/city" (Kashghari, 1384, p. 53).

Like Fikry Sertkaya, several scholars such as Gabian, Clauson, Poppe, Rasane, Doerfer, Tenishev, and others emphasize that the word "Kend" belongs to Sughdian, not toTurkic languages (Eker, 2009, p. 26; Sertkaya, 2009, p. 35).

Conclusion:

Its be known that during of history, Turks, Mongols, Sugdians, Persians, had political, social, commercial and cultural relations with each other. Regarding this, "O'rdu, Baliq, Ulush, Kend/Kent" used in common form.

In general view, in old times, some terms like "O'rdukend, Quzo'rdu, Beshboliq, Xonboliq, Conboli'g Quzulush, Inchkend, O'zkend, Toshkend/t, Semizkend, Tunkend, Yorkent, Chimken" lands, were used instead of "city, castle, palace, comp" have meaning" o'rdu, boliq, ulus/ulush, kend/kent".

In the old Turkic texts, the word "O'rdu" did not come to the concept of military and army. in Turkic languages, instead of soldier and troops the terms of "su, cherik/cherig/cheri, er, elp" were used. Accordingly, the term "O'rdu" comes from the base "or" and comes to the toponymical, and is a term with a Mongolian root meaning "safe and protected land, den, nest, it means residence, camp, capital".

Tow kind of terms "Ulus/ Ülüsh" seen here. First "Ülüsh" (portion, part, share, and other one "Ulus" like "O'rdu ", became a Mongolian term and lost its first and main meaning.

That means, at first it came to means "country", then "city" and now "people, nation, population".

In Kuk-Turk inscriptions, Dīwān Lughāt al-Turk, Qutodgubilik and the other reffernces came "Boliq/Baliq /Baluq/Bolig'/Balig", used to means "city, and fish a type of animal living in water, wound.

about the root of the word "Boliq" did not one comment and not clear. Moreover, the term "Boliq" is the meaning of the word "Bolgosun/Bolgosun/Bolkhasun" in Mongolian, and the element "Bol" appears at the beginning of the root in both languages; As seen in the words "Bol" (honey), Bola(child), bolta(axe), boldoq(handle), baldiz(sister in law), its unclear which the root come from Turkic to Mongolian or from Mongolian to Turkic languages.

The word "Baliq" is one of the ancient Turkic words, and after the Turks region accepted Islam in the tenth century, the word "Boli'g" was losten in during of evolution of their cultural and political environment, and instead of "Boli'g" the words "kent" and "ulus" and later the term "city" were used.

Kashghari calimed the root of the word "kent/kent" in the meaning of the city, its refers to the Turkic languages, but Gabian, Clauson, Poppe, Rasane, Doerfer, Tenishev, Sertkaya and other deny that "kend/kent" word is not have Turkic origin, and that its belong to Sugdian.

At al, from the terms "O'rdu, Ulus/sh, baliq, kend/t" the word "Baliq" was belong to Turkic languages, the word "O'rdu",Ulus/sh" to Mongolian, and the word "kend" to Sughdian.

At first all of them were related to toponymy, and the words "O'rdu, Ulus/sh, Balık" lost their old meanings.

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