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THEMES ABOUT EDUCATION IN 'DIWAN LUGHAT AT-TURK'

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Abstract

'*Diwan Lughat at-Turk*' was written by 'Mahmûd al-Kashgharî' (1008-1105) during the 11th century. His goal of writing this book was both to teach Turkish to Arabs and also to show that Turkish is a rich language. *Diwan Lughat at-Turk* is the first lexicon and grammar book of the Turkish Language. This work, however, is not only a lexicon, but also an encyclopedic study which points out the characteristics of the Turkish Language, a grammar book which sets light to the structure and phonetics of the Turkish Language, and a source of person, tribe and place names.

While this work contains a broad knowledge of Turkish history, geography, mythology and folk culture; it also informs about the medicine and cure methods of the period. For these reasons, *Diwan Lughat at-Turk* is a significant reserve for culture, folklore, mythology, customs, traditions, philosophy and geography of Turks.

In this article from among the rich materials in *Diwan Lughat at-Turk*, those related to education will be analyzed.

Key Words: Mahmûd al-Kashgharî, Diwan Lughat at-Turk, Education, Teacher, Student.

Introduction

The 11th century when *Diwan Lughat at-Turk* was written, constituted the most brilliant period of Middle East Turkish World with respect to scientific and cultural movements. The Turkish World was politically represented mainly by Karahanids, Uyghurs, Bulgarians and Great Seljuks in this century, when all the Turks except Uyghurs were affected by Islam (Genç, 1997: 19).

In this period, a lot of Middle East Muslim Turkish cities such as Kashgar, Balasagun, Samarkand, Bukhara, Tashkent and Yarkent became the centers of science, art and education. In these centers, besides mosques, caravansarays, hospitals and similar institutions, a huge number of madrasahs where regular and planned activities were performed were founded as formal education centers (Bilhan, 1988: 13). Of those madrasahs, *Saciye* and *Hamidiye* were founded by Karahanids Emperor Satuk Buğra Khan (940-955) in Kashgar, which were also the madrasahs where 'Mahmûd al-Kashgharî' had received education (Akün, 2002: 11). The madrasah founded by Tamgaç Buğra Karahan Ibrahim (1046-1067) was also regarded as an important institution for our education history. According to the information we learnt from the act of this foundation¹, it was regarded as a complex of buildings adjacent to a mosque and

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¹ For the detailed information of period's family structure, see: Saffet Bilhan (1982). "900 Yıllık Bir Öğretim Kurumu Buğra Han Tamgaç Medresesi Vakıf Belgesi I", *Ankara Üniversitesi Eğitim Bilimleri Dergisi*, C. 15/2, s. 117-124.

besides being an education center, at the same time it was a meeting center of intellectuals. Lecturers and other personnel were regularly paid. Boarding school and scholarship opportunities were provided for the students.

Like the Karahanids, the Ghaznavids also supported madrasahs and education activities very much and founded important madrasahs in places such as Ghazna, Nishapur, Balkh and Huttalan. Finally, in 1067, scientific activities reached peak levels with the opening of "Nizamiya Madrasah of Baghdad" by Seljuks (Çelebi, 1983: 114; Akyüz, 1993: 39).

Mahmûd al-Kashgharî wrote *Diwan Lughat at-Turk* a short while after (1072-1074) the foundation of Nizamiye Madrasah (1066-67) in Baghdad (Kaşgarlı, 1998: 451-452)², which was also the city founded in about 1077 and then presented to Ebu al-Kasım Abdullah b. Muhammed el-Muktedi Biemrillah, the caliph of Abbasids (Caferoğlu, 1970: 15-16).

Mahmûd al-Kashgharî must have seen Nizamiya Madrasah of Baghdad and other science centers and met some of the intellectuals there. As above-mentioned, he received education at least in some of the madrasahs and after he left Baghdad, it was known that he educated students at Mahmudiye Madrasah, carrying his name in Opal, Kashgar till the end of his life (Akün, 2002: 11). But it is not seen that there is direct information about these and about formal education which is out of these. However, there are some records shedding light on the education perception.

Diwan Lughat at-Turk includes rich materials about Middle East Turkish communities related to socio-cultural cases, such as daily life, social relations, religious belief, education, medical science, custom and usage, mores, legend, social classes, family, relationship, house, kitchen, dress and finery, game and amusements and on the other hand, economical cases such as agriculture, livestock, trade, craft, hunting. In this article, only the ones concerning education will be investigated.

The Analysis of Educational Materials of *Diwan Lughat at-Turk*

1. Words and Concepts

The concept of "eğitim" (education) was used among the Turks at that time, which is similar to the present usage meaning "ikitmek/ikidmek" and it is seen that it meant "cultivate, educate and breed" (DLT, I: 213, 246). Similarly, for "öğrenme" (learning) and "öğretme" (teaching), "öğrenme" and "öğretme" were used (DLT, I: 252, 253, 260, 261, 385, 428; II: 140). In some accents, "bildüzmek" and "biltürmek" were also used for "öğretmek" (to teach) (DLT, II: 176, 202).

As for education, one of the main concepts in *Diwan Lughat at-Turk* is "bilig". *Bilig* means "science, wisdom, mystery, intellect and apprehension" (DLT, I: 385-386). In order to express the maturity of the intellect, "bilig yığıldı" was used and when it was said "oglan biligsiz", it was intended to say that "children cannot devise and understand". On the other hand, to express that the child wanted to grow in wisdom, it was said "oglan biligsemi" (DLT, I: 385-386; III: 81, 334).

In that period, Turks used to say "bitik/bitig" for book, writing, even letter and paper (DLT, I: 71, 156, 186, 197, 202, 212, 226, 232, 302, 384, 459; II: 7, 21, 39, 75, 88, 95, 113, 119, 127, 131, 133, 139, 140, 160, 298, 318, 320, 321, 325, 333; III: 59, 64, 94, 254, 305, 353, 434). To write these, the word "bitimek", to make somebody write, the word "bititmek", for the thing that was prepared to write on, the word "bitiglik", for the place of writing, the word "bititgü", for the clerk and writer, the words "bititdeci, bititeçi, bititküçi", for the courier and writer bringing and delivering envelopes, the word "yazıkçı", for helping each other or competing for writing, the

2 Kaşgarlı Mahmut (1998). *Divanü Lûgat-it-Türk*, Ankara: Türk Dil Kurumu Yayınları. [After this, all the citations for *Diwan Lughat at-Turk* will be from this reference and will be given with the abbreviation "DLT" (I-III)].

word “*bitişmek*”, for written writing and literature, the word “*bititmiş*” and for expressing that the book was written, the word “*bitik bitildi*” were used (DLT, I: 92, 508; II: 20, 88, 119, 139, 160, 298-299, 312, 318, 320, 321, 325; III: 55, 59). By the way, it is seen that the word “*yazmak*” (to write) was used at least in some of the accents (DLT, I: 92; II: 20; III: 59, 111).

For sealing letter (envelopes), books and things like writings with sultan’s signature, the word “*tugraglanmak*”, for the board and flat surfaced plates used for writing, the word “*yartu*” were used (DLT, II: 273; III: 30). It was understood that the pencil was made of tree called “*uç*” growing in mountains (DLT, I: 35) and it was seen that for writing material, ink holders made from beef horn called “*şütük*” and Turkish ink holder called “*bitügü*” were used (DLT, I: 390; III: 174). The noise coming from pencils or things like pencils during writing similar to the voice of cicada was called “*sır*” (DLT, I: 324).

In *Diwan Lughat at-Turk*, it was mentioned that a kind of ink, coming from China, and stated that Turkish manuscript was written with this ink called “*mekkeh*” (DLT, III: 424). The ink holder containing ink was called “*hafsi*” and the circle used at the point of the ink holder for not splitting off was called “*borı*” (DLT, I: 423; III: 220).

In *Diwan Lughat at-Turk*, information about calligrapher (hattat) and people dealing with ornamenting (tezhip) was also seen (DLT, I: 384). Within this context, for the punctuations and ornaments in the books, the word “*çekik*”, for the work related to this, the word “*çekik çekmek*” and to express that the work was done, the sentence “*bitik çekildi*” were used (DLT, II: 21, 133, 149, 181). To erase the errors in the writings, the sentence “*bitik yozmak*” was used (DLT, III: 70, 105, 434).

It was seen that to copy a book, “*bitik yolmak*” and “*bitik köçürmek*” and for the owner of the paper “*bitiglig*” were used (DLT, I: 511; II: 75; III: 64). Both for the leaf of the tree and the sheet of the book, the word “*yapurgak*” was used (DLT, III: 51).

To roll the book up, the words “*bitik türmek*” and “*bitik bürmek*” and for a kind of paper pulp to stick, the word “*minuy*” were used (DLT, I: 7, 39, 95, 107, 127, 145; II: 131; III: 241).

To read a book, similar to the existing Turkish, the word “*okımak*” (okumak) was used. When the book was read, the sentence “*bitik okıldı/okındı*” was used. To have somebody read, the word “*okıtmak*”, for the ones having somebody read very much, the word “*okıtgan*”, to want to have somebody read, the word “*okıtsamak*”, to help and compete in reading, the word “*okışmak*” were used (DLT, I: 156, 186-187, 197, 202-203, 212, 302, 359; II: 333; III: 254). To differentiate celestial books from the others, the word “*biti*” was used for each of these books (DLT, III: 217).

As it can be understood from the information above, there are some records in *Diwan Lughat at-Turk* indicating that activities about literacy were widespread among Turks in that period. The terms like “*ol manğa bilig öğretti*” (he taught me knowledge, good manners, wisdom) “*ol bilig öğrendi*” (He learnt knowledge), “*ol manğa bitik okıttı*” (he had me read a book), “*bitik okıldı/okındı*” (book was read), “*ol manğa iş biltürdi*” (He taught me work) give clues about the situation of literacy related activities (DLT, I: 197, 202, 212, 252, 261, II: 88, 298, 176).

2. Family

As understood from *Diwan Lughat at-Turk*, family was regarded as the corner stone of the Turkish community structure and children had respect for their parents in family life. The sayings like “*Eştıp ata ananğınñ sawlarını kadırma. Neñ kut bulup köwezlik kılup yana kuturma*” (Do not reject your parent’s advices and listen to them; when you become rich or access to a chance, do not spoil) indicate this understanding (DLT, I: 508).

The effect of parents was vital in the education and the situation of children being good or bad mannered. Father was the absolute chief of the family and mostly responsible for the manners of the children. In one of the sayings in *Diwan Lughat at-Turk*, when said “*Ata oğlu ataç*”

togar" (DLT, II: 81) that is, "child resembles his father", it was accepted that children resembled their fathers from the sides of morality and personal characteristics.

For people having bad manners or bad morality, "*katıgılığ er*" (DLT, I: 496) meaning milk was added to his breastmilk "bad descendance" was used similarly to the current usage and points out the importance of the mother.

Children call their fathers "*ata*", "*hata*" and in some of the Turkish tribes, the word "*aba*" was used for father (DLT, I: 32 86, 429; III: 210). To express love and conversance, children call their fathers "*ataki*" (DLT, I: 136; III: 212) in the meaning of "daddy". For mother, "*ana, hana, aba ve apa*", and in some of the tribes "*uma*" were used (DLT, I: 32, 86, 92, 93, 278, 508; II: 96, 175; III:18, 33, 210, 272). For the representation of love, "*anaki*" (DLT, III: 212) was used in the meaning of "mummy". However, for representing love, "darling" was used by parents to call children in the meaning of "*uluç/uluçım*" (DLT, I: 52; II: 250).

Especially in the wealthy families, it is understood that there were concubines, servants, governesses. In *Diwan Lughat at-Turk*, it is mentioned about "wet nurses", which was called "*awurta*", looking after children (DLT, II: 144). On the other hand, it was not mentioned grandfather and grandmother. At one place, "*dede*" (in modern Turkish "grandfather") was mentioned and it was understood that it was used in the meaning of "*baba*" (in modern Turkish "father") in Oğuz tribe (DLT, III: 220).³

For son "*oglan/ogul, urı/urı oglan*" (DLT, I: 74, 88, 143, 192, 251, 293, 319) and for daughter "*kız*" were used (DLT, I: 326, 291, 299). Asking "*tilkü mü toğdı azu böri mü?*" (It was born a fox or wolf/Is it fox or wolf?) when a child was born, saying "*tilki*" (fox) for daughter since she flatters and saying "*böri*"(wolf) for son depending on his bravery are interesting (DLT, I: 429).

The saying "*ewdeki buzağı ökiüz bolmas*" (house calf does not become ox) (DLT, I: 446) meaning although a man reaches a good point in respectability and career, he is still regarded as a child by his relatives, is still used extensively in Turkish community.

The man's responsibility in the family was to make a living and to obtain property (DLT, I: 264, 265, II: 176). For this reason, man dealt with his job, craft and other work. Horse and gun were also indispensable works for the man.⁴ Woman mostly dealt with housework. Besides daily housework, spinning wool and thread, needlework and sewing and especially child care were other important works that the woman performed (DLT, I: 178, 236, 253, 255; II: 85, 96; III: 301).

"*Beşik*" (cradle) culture and idioms related to it are mostly seen in *Diwan Lughat at-Turk* (DLT, I: 105, 276, 408, 106, 261, 236; III: 59, 78, 185, 196). Related to cradle, something called "*sibek*" was mentioned. *Sibek* was the name of tube or wattle which was located in the middle of the cradle where a hole was made in. According to the explanations in *Diwan Lughat at-Turk*, child pisses through this tube to a container and stays dry (DLT, I: 389).

It was mentioned again that women said "*balu balu*" as lullabies to make babies sleep (DLT, III: 232) and used the phrase "*abaçı keldi*" (DLT, I: 136) to frighten them, as similar to "öcü" (bogyman) word nowadays.

3. Teacher

In the social classes of Turkish community in 11th century when *Diwan Lughat at-Turk* was written, the class of scholars was at the top of the public (*kara budun*) coming after the rulers and managers in the government (Genç, 1997: 88, 112, 144). While ranking social classes in one

³ For the detailed information of period's family structure, see: Reşat Genç (1997). *Kaşgarlı Mahmud'a Göre XI. Yüzyılda Türk Dünyası*, Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları, pp. 55-80.)

⁴ For the detailed information, see: Reşat Genç (1997). *Kaşgarlı Mahmud'a Göre XI. Yüzyılda Türk Dünyası*, Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları, p, 121.

of the literary works “Kutadgu Bilig” in that period, the class of scholars was regarded at the top (Hacib, 1994, 314-324).

In this period, Turks used to call scholars “*bilge, biliglig er*” originating from the word “*bilig*” meaning intellect, science and wisdom (DLT, I: 385, 428, 510). The people who were wise, virtuous, ruling and intellectual were called “*yügrük bilge, terinğ bilge*” (DLT, III: 45, 370) and when mentioned clever people “*bügü/bükü bilge*” were used (DLT, I: 428; III: 228, 303). Calling Uyghur khan as “*Köl Bilge Han*” with the intention of indicating that his wisdom and intelligence were like a lake, has also this meaning (DLT, I: 428).

4. Student

Under this title, it will be focused on the human type that was wanted to be educated among Turks. In other words, what type of human wanted to be educated? Within the integrity of *Diwan Lughat at-Turk*, we can draw a conclusion and briefly say that answer is “virtuous human”. In that case, “what is virtue?”, “who is virtuous human?”

Virtue “*erdem*”, is one of the most common used words in *Diwan Lughat at-Turk* and has a rich content including “grace, decency, discipline, talent” (DLT, I: 51, 89, 103, 107, 252, 336, 428; II: 8, 97, 229, 243, 343, III: 41, 133, 143, 211, 303, 440).

The terms like “*yüzge körme erdhem tile*” (do not look at face, look for virtue) that is, do not look at the beauty or the ugliness of the face; look for decency and grace and “*erdemsizden kut çertilür*”, that is government, chance and fortune move away from the man who is devoid of decency and discipline, show the importance attributed to the subject (DLT, II: 8; 229; III: 143).

On the other hand, “virtuous human” is the perfect human consisting of the combination of the old warrior, world conqueror, hero type with war veteran and saint types which occurred with the effect of Islam.

The types of virtuous human being in *Diwan Lughat at-Turk* are as follows: “*alp, alpagut, sökmen, yiğit*” (warrior, hero, brave) (DLT, I: 41, 144, 388, 400, 444), “*tayuk*” (delicate, kind) (DLT, III: 166), “*ukuşlug, asurtguk*” (penetrating, intelligent, clever) (DLT, I: 62, 147; III: 442), “*udug köngüllü, kotki*” (unassuming, lowly) (DLT, I: 63, 427; II: 140), “*aki*” (bounteous, generous) (DLT, I: 90), “*tüzün, alçak, amuç, sun, açukluğ*” (easy going and good mannered, meek) (DLT, I: 41, 74, 100, 147, 221, 414; III: 131, 138), “*çın*” (confidential) (DLT, III: 138), “*bagırsak*” (gracious, pleasing) (DLT, I: 60), “*inanç*” (believable, trustable) (DLT, III: 450), “*agırlığ*” (respected by everybody) (DLT, I: 146), “*erik*” (dexterous, courageous) (DLT, I: 70) etc.

The types of undesirable human being in *Diwan Lughat at-Turk* are as follows: “*Çatur*” (bad mannered) (DLT, I: 363), “*ıssız*” (barefaced, abject, ungrateful) (DLT, I: 122, 386, II: 117), “*sok*” (greedy) (DLT, III: 130), “*kıyık, yayıg*” (fickle, dishonest) (DLT, III: 23, 167), “*ikki yüzliğ*” (double faced) (DLT, III: 45), “*tüşük, tezık*” (work dodger, laggard) (DLT, I: 387), “*ermegü*” (lazy) (DLT, I: 70), “*belinğ*” (very fearful, coward) (DLT, III: 370), “*saran*” (chary) (DLT, III: 345), “*arkuk*” (intractable) (DLT, I: 109), “*ungamuk*” (stupid) (DLT, I: 162), “*yanğsak*” (babbler) (DLT, III: 384), “*usayuk*” (unaware) (DLT, I: 160) etc.

Knowing the limits of one’s capacity and avoiding excesses were also regarded as virtue. To warn somebody not to overstep the limits and avoid excesses, “*öküş kılınma*” (DLT II: 156, 248) was said in the meaning of “do not go too far” and also with the sayings “*yogurkanda artuk adhak kösülse üşiyur*” (If the foot is extended more than the length of the quilt, it feels cold) (DLT II: 137) and “*karga kazga ötgünse butı smur*” [If crow (from the sides of flying and power) imitates goose, its leg is broken] (DLT, I: 254), it was stressed that everyone should know his limits and weaknesses. In fact, with the saying “*yılan kendi egrisin bilmes, tewi boynın egri ter*” (snake does not know its own curve and says to the camel that its neck is curve) (DLT, I: 127) it was said that one who did not know his weakness would deal with other’s faults.

In *Diwan Lughat at-Turk*, abundance of words expressing “blush” “decency” and “honour” attract attention. Main of these are: “*Utanmak, utanç, uwutlanmak, uyalmak, uyadmak,*

yaçanmak, ır, ıra, ırır, ır bolmak, ter bolmak, tewinmek, turkug bolmak, turkınmak, ufut bolmak, eymenmek" (DLT, I: 36, 39, 51, 55, 116, 131, 146, 160, 199, 216, 269, 270, 290, 291, 309, 322, 332, 462; 469; II: 147, 241, 255; III: 83, 208, 231, 377, 448). The word "ıssız" (DLT, I: 122, 386; II: 117) corresponding to "barefaced, brassy, ungrateful" reminds "arsız" (cheeky) which is currently used in modern Turkish.

5. The Relations Between Teacher and Student

In *Diwan Lughat at-Turk*, while telling how to behave intellectual/sapient/teacher, addressing to the student, it was said:

"Ogren anınğ biligin künde anğar baru. Kokulukın tapıngıl kodhğil küwez naru" (Go to the scholar/teacher everyday and learn information from him; serve him with modesty, leave pride) (DLT, II: 140)

"Bilge eriğ edghü tutup sözün işit. Erdhemini öğreniben ıška sura" (Please the scholar and listen to him, learn the decency and grace from him, use them at work) (DLT, I: 428)

"Oglum sanğa kodhurmen erdem öğüt xumarı. Bilge eriğ bulup sen bakkıl anınğ tabaru" (My son, I leave you grace and advice. When you find a scholar, get closer to him and benefit from him) (DLT, III: 440-441)

In *Diwan Lughat at-Turk*, one of the extensive methods used for discipline was "good advice" (güzel öğüt). The words "Öğüt, övüt ve ötlük" (DLT, I: 51, 89, 102, 299, 440; III: 46, 155, 440) were used in the meaning of admonition, advice, sermon and advices generally started with the sentences such as "Alğil öğüt mendin" (my son, get advice from me).

For instance; "Alğil öğüt mendin oğul erdem tile. Boyda uluğ bilge bolup bilginğ ula." (My son, get advice from me, wish for grace. Be a big scholar in the nation, spread your knowledge). That is; get advice from me, learn decency and discipline, until you become the scholar of the nation and let your discipline and virtue spread among them" (DLT, I: 51).

"... Bilge kişi öğüt berip tawrak ukar." (The hunt of the scholar is advice, whenever he hears it, he memorizes and understands it) (DLT III: 46). "Oglum öğüt algıl bilgisizliğ kiter. Talkan kiminğ bolsa anğar pekmes katar." (My son, get advice and remove your illiteracy; he who has sweet adds pectin to it). That is; clever man gets advices (DLT, I: 440).

It is thought to be useful to provide some parts of *Kutadgu Bilig*, which was written in the same period as *Diwan Lughat at-Turk* to show the importance given to the scholars and sapients. Here, it was said: "The knowledge of the scholars sheds the light on the way of public. Love them very much and mention them with all your respect...These are the people differentiating the useful and harmful things and choosing the right and clean way. If possible, learn their sciences and get their knowledge; Do favour and help them; do not sass. If they were not in the world, no crop would exist on the ground although planted...Do not use hard and coarse language, respect them. Listen to them, behave them according to their knowledge, do not make gossips about their behavior and manners...Get in touch with them and get along well with them; so you will achieve happiness and be happy in both of the worlds." (Kutadgu Bilig, II: 314)

6. Science Branches and Jobs

When set out with the information in *Kutadgu Bilig*, besides religious sciences like *Tefsir* (Tafsir-Commentary), *Hadis* (Hadith), *Fıkıh* (Fıqh-Canon Law), *Kelam* (Kalam-Islamic Theology), it is possible to opine about other common sciences in 11th century Turkish world. These can be listed as follows: *Nüccüm* (Nucum - Astrology), *Heyet* (Astronomy), *Hendese* (Geometry), *Hesap* (Mathematics), *Darp* (Multiplication), *Taksim* (Division), *Taz'if ve Tasnif* (Classification), *Aded Cezri* (Root Numbers), *Cem* (Combination), *Tefrik* (Segregation), *Mesâha* (Measuring), *Cebir* (Algebra), *Mukabele* (Interchange), *Oklid* (Euclid), *Tıp* (Medical science), *Dil* (Linguistics), *Belağat* (Declamation), *Şiir* (Poem), *İnşa* (Construction), *Hat* (Calligraphy), *Yabancı Diller* (Foreign

Languages), *Rüya Yorumu* (Dream Interpretation), *Hikmet* (Philosophy) etc. (Kutadgu Bilig, II: 166, 195, 199-200, 205-206, 316-317).

In these periods, both scholars and doctors, both keeper of a treasury, clerk, cash collector, state officials etc. and as well as chaplain, mufti, imam, orator and those who have religious service were all educated in madrasahs and similar institutions. When the conditions of the period are taken into consideration, besides education in madrasahs, it is thought that there could be other cultivated people educated in “*kalem*” (official institute/office) and in other private courses (Genç, 1997: 146-147).

In *Diwan Lughat at-Turk*, related with this period, it was mentioned about handicrafts and jobs such as *textile industry, knitting, carpet production, matting, pottery, ironworking, tanning, shoemaking, tailoring, carpentry, pots and pans repairing, hairdressing, butchery, bakery* (Genç, 1997: 371-388). It was understood that these were gained by master-apprentice relations (DLT, I: 253, 297, 451; II: 270).

In that period, the craftsman who was master in his work was called “*uz*”, the apprentice was called “*buşgut*”, having an apprentice was called “*buşgutlanmak*”, the apprentice, servant and workman helping in the work of farm and agriculture were called “*bala*” and “*udmak*”. In this context, having a servant and apprentice was called “*udmaklanmak*” (DLT, I: 46-47, 99, 313, 451; II: 270; III: 232). Wage paid both for this situation and for other work was called “*ter*”, it is also noteworthy to use a special name “*mançu*” (DLT, I, 418; III, 148) for the wage paid for the masters as a result of the importance and privilege given to them.

Conclusion

Although it was not given any information about the formal education in the related period in *Diwan Lughat at-Turk*, when the sources and documents about that period are analyzed, it was understood that the formal education was performed in madrasahs, which played a central role within a complex of buildings adjacent to a mosque, and madrasahs had an important role in education life.

Despite not being institutional, *Diwan Lughat at-Turk* comprises valuable materials about some words and concepts about education, the relations between teacher and students, Turkish tradition of knowledge and besides the science branches and jobs, information for the care and raising of children. In the analysis of these materials, beginning from the value given to the knowledge and scholar, the very important effect of Islam was seen at the main characteristics of the man that would be educated, at the understanding of value and at the meaning attributed to the world and hereafter.

Mahmûd al-Kashgharî wrote *Diwan Lughat at-Turk* with the sensitivity of an educator and using a didactic approach. In fact, *Diwan Lughat at-Turk* is not a lexicon written only for looking up unknown words. Moreover, it is an encyclopedic study prepared to show the richness of Turkish and to teach it to Arabs. In this educational dictionary; for teaching language not only the meanings of the words and rules of the language were given but also most extensively used sentences, expressions, sayings and written in verse were given as examples providing both easy understanding of the words and the application of reaching rules from examples. Regarding this situation, the language, methods and techniques used in the work should be analyzed in a special study.

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