

ISSN 1024-3143



An International Annual of Mongol Studies
Vol. 20 (41), 2007

A SPECIAL ISSUE CONTAINING THE PAPERS OF
THE 9TH INTERNATIONAL CONGRESS OF MON-
GOLISTS CONVENED UNDER THE
PATRONAGE OF
N.ENKHBAYAR, PRESIDENT OF MONGOLIA
(8-12 August, 2006, Ulaanbaatar)

Ulaanbaatar

Secretariat of the International
Association for Mongol Studies

**MONGOLIAN WORDS IN THE CHAGATAY TURKISH TRANSLATION
OF FARİDADDİN-I ATTÂR'S TAZKIRA-I AWLIYÂ
IN THE UIGURIC SCRIPT**

Assoc. Prof. Dr.
Ayşe Gül SERTKAYA
(İstanbul University)

- 1 bolçar : "meeting point, meeting place, location of appointment". < Mo. *bolçağur*.
- 2 çağlık : "like, as many as".
- 3 cêr cêbelik : "armed, dressed as military, equipped with armament".
- 4 cerge : "align, line, array, side". < Mo. *cerge*.
- 5 çergelik : "aligned, in line, in array, on the side of".
- 6 cida- : "to be able to provide, to endure". < Mo. *cida-*.
- 7 cilavı : "bridle, strap that is connected to bridle directing the horse". < Mo. *cilğa*.
- 8 çıray : "face, visage". < Mo. *çıray*.
- 9 egeçi : "big sister". < Mo. *egeçi*.
- 10 êsen : "life, health / lifetime". < Mo. *esen*.
- 11 kaburğa : "rib". < Mo. *kabirğa*.
- 12 karanğgu : "dark". < Mo. *karanğgu (y)*.
- 13 karanğguluk : "dark / darkness".
- 14 mañğlay : "forehead". < Mo. *mañğlay*.
- 15 nöker : "servant, attendant, armed soldier". < Mo. *nökör*.
- 16 oqtas : "ever, never".
- 17 öleng : "meadow, green field". < Mo. *öleng*.
- 18 tēbşi : "tepsi, large plate". < Mo. *tebşi (n)*.
- 19 yasavul : "watchman". < Mo. *yasavul ~ yasağul*.
- 20 yoçın : "visitor, guest, guest of honour". < Mo. *coçın*.

The official language of the Chagatay Empire was "Eastern Turkish", in other words, "Chagatay Turkish"; yet, it is known that some source works were written in Persian. While Mongolian was not used as a language in the Chagatay Empire, a lot of Mongolian words were used in literary works. However, there is no detailed monograph written on this subject as yet.

Three researches were published regarding Mongolian words in Chagatay Turkish. The first two are the two writings titled "Eski Üzbek tili âbidalarida müğulça sūzlar" published by Hamidullah Dadabayev in 1986¹ and 1998². Though having the same title, the researches study different words.

¹ *Üzbek tili va Adabiyeti*, 1986/6, s. 32-37.

² *Adabiyet Küzgüsi. Üzbek Adabiyeti Tarihidan Tadkikat va Materiallar*, İlimiy Tüpləş, Tāşkent, 1998/4, s. 126-135.

The third research is the paper titled “Mongolian Words and Forms in Chagatay Turkish (Eastern Turki) and Turkey Turkish (Western Turki)”³ presented by my spouse Osman Fikri Sertkaya at the Fifth International Congress of Mongolists in 1987 at Ulaanbaatar. In his paper, Osman Fikri Sertkaya discussed 30 Mongolian words that he had found in the literary works *Sirâcü'l-kulûb*, *Muhabbet-nâme*, *Bahtiyar-nâme* and *Mi'râc-nâme*, written in Chagatay Turkish with Uighur letters.

Here, in my paper, I would like to discuss 20 Mongolian words in the Eastern (Chagatay) Turkish translation of Ferîde'd-dîn-i Attâr's *Tezkire-i Awliyâ* for which two manuscripts are known to exist in Uigur and Arabic letters.

While such words as *çağ*, *cêr cêbe*, *cerge* and *karânggu* became part of the Turkish language through the Turkish affix *-lık/-lik*, I have included them among Mongolian words due to their word stems.

As etymological expositions of the Mongolian words are discussed in depth by such researchers as G. Doerfer, O. N. Tuna, A. M. Şçerbak and Claus Schönig, here I will attempt to show their usage in sentences by giving an example for each word from the sentences they are mentioned in, rather than providing etymological expositions.

* * * * *

1. *bolçar* : “meeting point, meeting place, location of appointment” < Mo. *bolçağur*.⁴

The word is also mentioned as *molçar* in Babur's *Vakayi*, through the phonetic change of *b-* > *m-*.

[A151=88b] *yana yahyâ<-yî ma'âz> bitig yiberdi kim: 7“menîng bir sırrım bar, senîng bile. velikin bolçarımız uçmağ-da tûbâ yıgaçı-nuñg tûbinde durur”.*

= Yahya-yî Ma'âz sent a letter again: I have a secret but our meeting place is underneath the Tuba tree in Heaven”.

2. *çağlık* : “like, as many as”.

It is the form of the word *çağ* which became Turkish through the affix of *-lık*.

[A25= 25b] ¹²*yana dört bês yüz çağlık körklük kızlar her biri-niñ eliginde* ¹³*bir têtşî altun, kümüş, lâ'l, yâkût, firûze, ênçü türlük nêmeler bile kêlip ol çadırtı evrülüp bardılar.*

= Four-five hundreds of beautiful girls each of whom holding a tray with gold, silver, garnet, yakut, turquoise, pearl and assorted objects in it came and circumsambulated that tent.

³ *Olon Ulsın Mongolç Erdemniy V İlç Hural (Fifth International Congress of Mongolists)*, <September 14-21, 1987, Ulanbator / Mongolia>, 3, Ulaanbaatar, 1992, 297-305 = *Türk Dili Araştırmaları Yıllığı-Belleten* 1987, Ankara, 1992, 265-280.

⁴ TMEN I, § 107, s. 229-232; Schönig, s. 70-72.

3. *cêr cêbelik* : “armed, dressed as military, equipped with armament”.⁵

The first word *cêr* means “leather used in making sword straps, gloves etc.”⁶ The word *cêbe*, not mentioned in Turkish texts during the Old and Middle Turkish periods but seen in the texts after the Ilkhanate period, means “armour, arms made by interlocking small rings”.⁷ *cêr cêbe* has the meanings of “armed, dressed as military, equipped with armament”.

[A25= 25b] ¹⁵*ol vezîrdin sordum kim: ‘bu nê hâl durur’” dēp. vezîr ayttı: kayşar melik-niñ bir oğlu bar êrdi. [A26= 26a] ¹beğâyet körklük hünerlik oğlan êrdi. bu pâdişâh oğlu-nı bîhâd sêver êrdi. nâgâh bu oğlan hâste bolup ²vefât boldı. êmdi ol oğlan ziyâreti bu çadır içinde durur. dağı her yıl-da bir katla anuñ ziyâreti-ğa kêlür<-ler>. ³yana ol *cêr cêbelik* kalın çerik kêlip ol çadırnı êvrülüp ayturlar.”*

= I asked that Vizier “What is going on?”. The Vizer narrated: “The Ruler Ceaser had a prince son. He was a very pretty and skillful boy. The Ruler used to love his son very much. All of a sudden, the prince died of a disease. The grave of that boy is in this tent and his grave is visited once in a year. The military group equipped with their entire armament circumbulate the tent”.

4. *cerge* “align, line, array, side”.⁸ < Mo. *cerge*.

[A68=46b] ⁵*‘abbâse-i tûsî aytur: rahmetu l-lâhü ‘aleyhi kim: “kayâmet küninde ferîsteler têngri ta‘âlâ-niñ ⁶fermânı bile çarlagaylar kim, yâ êrenler! bir *cerge* tutuñguz” dēp. “evvel kimêrse kim êrenler *cergesinde* kâdem urğay, ⁷meryem bolğay”.*

= Abbâse-i Tûsî said “May God’s mercy be upon him! In the Judgement Day, the angels upon the mandate of the noble God will call ‘The saints! form a line’. The Virgin Mary will be the first to join the line of the saints”.

5. *cergelik* “aligned, in line, in array, on the side of”.

This is a *hybrid* word formed by the Mongolian word *cerge* and the Turkish affix *-lik*, and became part of the Turkish language.

[A4=15a] *yana bir sebep ol êrdi kim bu meşâyih-larınıñ sözini kur ‘ân sözi-ge hadîs-ğa münâsib ²söz kördüm êrse, ol sebep-din özümni alarınıñ sözi-ge meşğül kıldım kim eger mên alar *cergelik* ³bolmasam, alarnı sêvgen kişi-lerniñ *cergesinden* kalmış bolmağay-mên.*

= Another reason was that: “I occupied myself with the statements of these sheikhs since I ignorantly equalled their statements to the Quran’s and the Prophet’s. If I were not on their side, I will not be on the side of the people that like them”.

⁵ TMEN I, § 170, s. 301, Schöning, s. 113.

⁶ Ziya ŞÜKÜN, *Farsça-Türkçe Lügat, Gencine-i Güftar-Ferhengi Ziya*, II, İstanbul, 1984, s. 672.

⁷ TMEN I, § 155, 284-286, ğebâ; § 156 ğebâñi; ONT I, § 6, 217-218; Şçerbak, 204; Schöning, 266; TS II, C-D, 756-757; T. Gülensoy, “Cebe adı hakkında”, *Atsız Armağanı*, İstanbul, 1975, 257-265.

⁸ TMEN I, § 161, s. 291-293; ONT I, § 10, s. 288-289, Schöning, s. 116.

6. cida- : “to be able to provide, to endure”.⁹ < Mo. *cida-*.

[A154=90a] *yana bāyezīd devrinde bir gavur-ğa* ¹¹*ayttı-lar kim: “müsülman bolğıl!”* *dêp. ol gavur ayttı: “eger müsülmanlık bu dur kim bāyezīd kılur, mên cidamas mên.* ¹²*eger bu tavr kim, siz kılur siz, maŋga kerekmes.*

= During the sovereignty era of Bāyezīd, a non-moslim was invited to Islam with the words “be a Muslim”. That non-Moslim said “If the Islam is what Bāyezīd acts, then I am not able to provide it; if the Islam is what you act, then I do not need it”.

7. cılavı “bridle, strap that is connected to bridle directing the horse” < Mo. *ciluga*.¹⁰

[A43=34b] *yana ayttı: “‘ākıl ol durur kim nefsi başığa katık yügen urğay. ‘dağı cılavı-nı bérk saklağay”.*

= The smart person is the one who takes a hard grip on himself and grabs his rein strongly.

8. çiray : “face, visage”.¹¹ < Mo. *çiray*.

[A133=79b] *mên ayttım: “‘ādemī ‘za ‘īf durur. dağı tēngri ta‘ālā kavī durur. anıñ dergāhında da ‘vī kılmaq küfür durur”* *dêp. ol pādşāhzāde* ¹⁰*bu sözni işitip, çirayı özge bolup, sordı kim: “haq-ka barur yol neçük turur?”*

= I said “The mankind is weak and the noble God is mighty. It is curse challenging in the God’s place of worship”. The prince having his face turned into pale asked “Which is the way leading to the noble God?”.

9. êgeçi “big sister”¹² < Mo. *egeçi*.

[A69=47a] *kaçan rābi‘a uluğ boldı érse, atası anası* ⁹*öldi. dağı başrada katık kaht-lıg peydā boldı rābi‘a-nıñ êgeçi-leri barçası ayrılıp ketti-ler érse,* ¹⁰*rābi‘anı bir ‘ālim kişi “kenizekim durur” dêp sattı.*

= When Rabia grew up, Her mother and father died. Meanwhile, starvation occurred. After the big sisters of Rabia left, an intellectual person traded Rabiâ calling her as his “servant”.

10. êsen “life, health / lifetime”.¹³ < Mo. *esen*.

[A124=75a] *yana ibrahim-i muṭayyab ayttı kim: “il yatur çağda büsr-i ḥāfī-ni kördüm kim: bağıdād suvidın narı kēçip,* ¹¹*ma ‘rūf-ı kerḥī bile şöḥbet tutup, yana saḥur vaḳti-de suvnu bēri kēçip keldi. mên büsr-i ḥāfī-niñ ayagı-nı öpüp* ¹²*ayttım: “mēniñ*

⁹ TMEN I, § 188, s. 316-317; Şçerbak, s. 202, Schönig, s. 79.

¹⁰ TMEN I, § 164, 296-297, ONT I, § 10, 219-220; Şçerbak, 125, 205; Schönig, 117-119; TS II, 768. *cılav* (*cılavı*) : Gem, dizgin, yular.

¹¹ TMEN I, § 187, s. 315-316; Schönig, 81.

¹² TMEN I, § 67, s. 191; Şçerbak, s. 35.

¹³ TMEN II, § 478, s. 58; Şçerbak, s. 116.

üçün bir du'a kılğı!" *büşr-i hāfī* ayttı: "bu iş-din hiç kimêrse katında âşikâre kılmağı!"
dêp. mên dağı ¹³*büşr-i hāfī êseni-de âşikâre kılmadım*".

= İbrahim-i Mutayyab said: "I saw Büşr-i Hafî after the people slept. He walked across the Tigris River, chatted with Marûf-ı Kerhî and came back by walking the same way. I, kissing the foot of Büşr-i Hafî, said 'pray for me' and Büşr-i Hafî said 'dont tell anyone what you saw'. I did not tell anyone anything during the lifetime of Büşr-i Hafî".

11. **ķaburķa** : "rib".¹⁴ < Mo. *ķabirķa*.

[A72=48b] *şeyh 'ali fārmidī rahmetu l-lāhi 'aleyhi nakl kılur kim, hac vakti boldi êrse, ⁸rābī'a bādiye-ķa yüz koydı, dağı ķaburķası bile yumalanıp yetti yılda ka 'be-ķa yetti.*

= Şeyh Ali Farmidî, May God's mercy be upon him, said: After the pilgrimage agreement and allowance to Meca, Rabia put her face on the ground, tumbling on her ribs reached the Kaaba in 7 years.

12. **ķaraŋķķu** : "dark"¹⁵ < Mo. *ķaraŋķķu* = Türk. *ķaranlık*.

This is a word formed by the Turkish and Mongolian word *ķara* and the Mongolian affix *-ŋķķu(y)* which is equivalent to the Turkish affix *-lık*.

[A106=66a] ²*yana ayttı-lar: "nê üçün pādşāh-lıķ-nı memleket-ni koyduŋķ?"* dêp. *ibrāhīm* ayttı: "bir kūn taht ūze olturup ³kōzķūģe baķtım. kōzķū içinde ōz āķir yêrim-ni kōrdüm. bir *ķaraŋķķu* ğur êrmiş.

= They asked "Why did you leave the sovereignty and the country?" İbrahim said "Sitting on a throne I looked at a mirror, I saw my final place, it was a dark grave".

13. **ķaraŋķķuluk** : "dark, darkness".

Although the Turkish affix *-lık* is equivalent to the Mongolian affix *-ŋķķu* in the word *ķaraŋķķu*, the word became part of the Turkish language by taking again the affix *-lık*. There are also other known examples to the appending of affixes that belong to separate languages but have the same function. The Persian word *ķaydan* "container used to make tea with", formed by the Persian affix *-dan*, equivalent to the Turkish affix *-lık*, which was appended to the Chinese word *ķay* also became part of Turkish in the form of *ķaydanlık* by taking the affix *-lık*.

[A120= 73a] *rêcā atlık ķişı aytur kim: ⁴"ibrāhīm bile ķême içinde êrdük. nāģāh deryā mevc urup andaķ ķaraŋķķuluk boldı kim, tamām ķême ğarķ bolurķa yavuştı. ⁵ol zamān bir ūn işitildi kim: "yā ģalāyık! kōrkmaŋģiz kim, ibrahīm-i edhem sizinģ bile durur" dêp. ol zamān yêl turup ⁶dünyā yaradı. mevc têk turdı.*

¹⁴ TMEN I, § 267, s. 392; ONT I, § 20, s. 226; Şçerbak 207; Schönig, s. 147; EDPT 272a.

¹⁵ TMEN III, § 1448, s. 437; ONT I, § 22, s. 227; Şçerbak, 134; Schönig, s. 152; EDPT 662b.

= A person called Reca said "I was with Ibrahim in the same ship. The sea suddenly turned out to be rough, it became dark around and the ship was about to sink. Someone shouted 'People! Don't be afraid. Ibrahim-i Ethem is with you'. Upon that the wind stopped and light appeared around, the waves calmed down".

14. **maṅglay** "forehead"¹⁶ < Mo. *maṅglay*.

[A135=80b] *yana zü n-nün zindāndın çıkarda yıķılıp maṅglayı sindi. velikin zü n-nün-niṅ tonı-ğa özige [A136=81a] ¹hiç kan tégmedi. dağı her nêçe kan kim, yerge tamsa, yok bolur êrdi.*

=Zünnün upon getting out from the dungeon fell down and slitted his forehead but no blood spread on his dress and himself, the dripping blood disappeared on the ground.

15. **nöker** : "servant, attendant, armed soldier".¹⁷ < Mo. *nökör*.

[A29=27b] *ḥasan-ı baṣrî bir kün va'az aytur êrdi. nāgāḥ ḥaccāc ibn-i yūsuf ¹²köp nökerleri birle kılıç-lar tartıp mescidge kirip keldiler. bir uluğ kişi anda oturur êrdi, ayttı: "bu kün ¹³ḥasan-ı baṣrîni sinamış kerek kim ḥaccāc-dın eyemenür mu?"* dēp.

= Hasan-ı Basrî was preaching some day. All of a sudden Yusuf's son Haccac and a crowd of soldiers drawing their swords came into the Mescit. There was an old man sitting there. He said "Is the noble God putting Hasan-ı Basri on test whether he is abstaining from Haccac".

16. **oḳtas** : "ever, never".¹⁸

In Mongolian it is used in negative sentences only.

[A104=65a] *ibrāhīm-niṅ oğlu atasıǵa utru keldi. ol oǵlan körklüg oǵlan êrdi. ⁶ibrāhīm ol oǵlan-ğa êttik êttik baķar êrdi. ... barça yārānları ayttı-lar: "yā ibrahīm! siz bizge aytur êrdiṅiz kim, oǵlan-larǵa ⁸ḥatunlarǵa oḳtas baķmaṅǵız dēp. nêçük êrdi kim siz ol amrad oǵlanga baķar êrdiṅiz?"* dēp. *ibrāhīm ayttı: "mēn belḥ ṣehrindin ⁹çıķmış-da bir sūt emer oǵlum bar êrdi. körṅlümde kêçer kim: "bu mēniṅ ol oǵlum bolǵay" dēp.*

= The son of Ibrahim stood up to his father. He was a handsome boy. Ibrahim used to look after him. The followers of Ibrahim said: "Ibrahim!, you used to tell us never look after the children and the women so why did you look after the boy?" Ibrahim replied: "I had a milk sucking son when I left the city of Belh. I feel like thinking that he is my son".

¹⁶ TMEN I, § 369, s. 501-502; Şçerbak, s. 42, 206; Schöniġ, s. 134.

¹⁷ TMEN I, § 388, s. 521-526; ONT I, § 38, s. 235; Şçerbak, 207; Schöniġ, s. 141; EDPT 774a.

¹⁸ Bk. O. F. Sertkaya, § 25, s. 274.

17. **öleng** : “meadow, green field”.¹⁹ < Mo. *öleng*.

[A35= 30b] ¹¹kêçe boldı érse, at-nıñ égesi tüş-te kördi kim uçmağ içinde ¹²bir ölenğ-de bir at otlap yörür. dağı tört yüz boz kulanı bile yörür. bu kişi sordı kim: “bu at kim-niñ ¹³durur” dep. bir neçeler ayttı-lar: “bu at evvel sening érdi, emdi hasan-ı başrı-niñ durur”.

= When the night settled down, the owner of the horse dreamt of a horse pasturing together with its 400 young colts on a meadow. This person asked: “Whose horse is this?” People replied “This horse was yours beforehand. Now it is Hasan Basri’s”.

18. **têbşi** : “tepsi, large plate”.²⁰ < Mo. *tebşi* (n).

[A135=80b] büşr-i hâfî-niñ siñgili ayttı: “yâ zü'n-nün! sên bilür sên kim bu etmekler ¹⁴helâl érdi. ne üçün yemediñ?” zü'n-nün ayttı: anıñ için kim **têpşi-si** arık ermes érdi. yana zindancı-nıñ ¹⁵êligi tégip érdi.

= The younger sister of Büşr-i Hafî asked: “Zünnun! you know these breads were permissible by God, why did not you eat them?” Zünnun said: “The tray was not clean. The dungeon keeper’s hand touched it. That is why I did not eat them”.

19. **yasavul** : “watchman”.²¹ < Mo. *yasavul* ~ *yasagul*.

[A99=62b] tañğlası <kün> ibrahîm taht üze olturdı. her kün-deki dek barça il ulus: ⁵nökerleri yığılıp yerlik yerinde olturdı. nâgâh ibrahîm kördi kim bir heybet-lig uluğ kişi il içinde peydâ bolup ⁶kêlür. andağ kim hıç **yasavul-lar** nökerler anı körmes érdi.

= The next day İbrahim sat on the throne. His people and servants, as usual, sat on their places as well. All of a sudden, he saw a majestic and a sublime person appear among the people but the watchmen and the soldiers did not see him.

20. **yoçın**: “visitor, guest, guest of honour”.²² < Mo. *coçın*.

The Mongolian word *coçın* became part of Turkish by taking the form of *yoçın* through the phonetic equivalence of Mongolian c- = Turkish y-.

[A60=42b] ³hasan ayttı: “yâ habîb! sen yağşı kişi durur sen. velîkin bir pâre ‘aqlıñg’ ilmiñg bolsa, yağşırağ bolğay ⁴érđi. munça-nı bilmes mu sên kim etmek-ni **yoçın** ileyindin kötermemiş kerek, yâ bir etmek-ni dervîş-ke bérıp ⁵birisini koymağınğ kerek érđi” dep.

= Hasan said “Habib! you are a good person but if only you had some wisdom and knowledge. Do not you know that it is not fair grabbing the bread of the guest while eating? Or you should have given a whole bread to a dervish and put the other one back on its place”.

¹⁹ TMEN, II, § 620, s. 161-162; Şçerbak, s. 165, 197.

²⁰ TMEN, I, § 123, s. 249-251; ONT I, § 48, s. 242-243; Şçerbak, 155; Schöniğ, s. 179, EDPT 445b.

²¹ TMEN, IV, § 1863, s. 166-172; Şçerbak, s. 204, 224; Schöniğ, s. 112.

BIBLIOGRAPHY

- Hamidullah Dadabayev, "Eski Ūzbek tili ābidalarida mūgulça sūzlar", *Ūzbek tili va Adabiyeti*, 1986/6, s. 32-37.
- Hamidullah Dadabayev, "Eski Ūzbek tili ābidalarida mūgulça sūzlar", *Adabiyet Kūzgūsi. Ūzbek Adabiyeti Tarihidan Tadkikat va Materiallar*, İlmīy Tūplaş, Tāşkent, 1998/4, s. 126-135.
- Tuncer GÜLENSOY, "Cebe adı hakkında", *Atsız Armağanı*, İstanbul, 1975, 257-265.
- Nikolaus POPPE, "Das mongolische Sprachmaterial einer Leidener Handschrift / Mongolskiy yazikovoy material odnoy Leydenskoy rukopisey" Erster Abschnitt, *İzvestiya Akademii Nauk SSSR*, 12-14, Leningrad, 1927, 1009-1040; Zweiter Abschnitt, *İzvestiya Akademii Nauk SSSR*, 15-17, Leningrad, 1927, 1251-1274; Dritter Abschnitt, *İzvestiya Akademii Nauk SSSR*, 1, Leningrad, 1928, 55-80.
- Osman Fikri SERTKAYA, "Mongolian Words and Forms in Chagatay Turkish (Eastern Turki) and Turkey Turkish (Western Turki)", *Olon Ulsın Mongolç Erdemtniy V İh Hural (Fifth International Congress of Mongolists)*, <September 14-21, 1987, Ulanbator / Mongolia>, 3, Ulaanbaatar, 1992, 297-305 = *Türk Dili Araştırmaları Yıllığı-Belleten* 1987, Ankara, 1992, 265-280.
- Şçerbak Aleksandr Mihailoviç ŞÇERBAK, *Rannnie Tyurksko-Mongolskie Yazıkovnie Svyazi (VIII-XIV vv.)*, Sankt-Peterburg, 1997, 291 s.
- ONT, I Osman Nedim TUNA, "Osmanlıcada Moğolca Ödünç Kelimeler", *Türkiyat Mecmuası*, XVII, İstanbul, 1972, 209-250.
- ONT, II Osman Nedim TUNA, "Osmanlıcada Moğolca Kelimeler", *Türkiyat Mecmuası*, XVIII, İstanbul, 1976, 281-314.
- Schönig Claus SCHÖNIG, *Mongolische Lehnwörter im Westoghusischen*, Wiesbaden, 2000, s. 210 s.
- DS Türkiye'de Halk Ağzından Derleme Sözlüğü. Ankara 1963-1982. I (A) 1963, (I-XII) LV+444; II (B) 1965, VIII+445-835; III (C-Ç) 1968, VIII+837-1310; IV (D) 1969, 1311-1648; V (E-F) 1972, 1649-1880; VI (G) 1972, VIII+1882-2244; VII (H-İ) 1974, 2245-2576; VIII (K) 1975, 2577-3056; IX (L-R) 1977, 3057-3506; X (S-T) 1978, 3507-4018; XI (U-Z) 1979, 4019-4402; XII (Ek-I) 1982, XV+403-4842.
- DTS *Drevnetyurkskiy Slovar'*, Leningrad, 1969, XXXVIII+676 s.
- EDPT Sir Gerard CLAUSON, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*, Oxford, 1972, XLVIII+989 s.
- ESTY Yervand Vladimiroviç SEVORTYAN, *Etimologičeskiy Slovar' Tyurkskih Yazıkov, (Obşçetyurkskie i mejtyurkskie osnovi na glasnie)*, I, Moskova, 1974, 767 s.; (*Obşçetyurkskie i mejtyurkskie osnovi na bukvu "B"*), II, Moskova, 1978, 349 s.; (*Obşçetyurkskie i mejtyurkskie osnovi na bukvu "V", "G" i "D"*), III, Moskova, 1980, 395 s.; (*Obşçetyurkskie i mejtyurkskie osnovi na bukvu "C", "Ç", "Y"*), IV, Moskova, 1989, 292 s.; (*Obşçetyurkskie i mejtyurkskie osnovi na bukvu "K", "K"*), V, Moskova, 1997, 363 s.; (*Obşçetyurkskie i mejtyurkskie leksiçeskie osnovi na bukvu "K"*), Moskova, 2000, 259 s.; (*Obşçetyurkskie i mejtyurkskie leksiçeskie osnovi na bukvu "L", "M", "N", "S", "M"*), Moskova, 2003, 446 s.
- S-iGYT *Sravnitel'no-istoričeskaya Grammatika Tyurkskih Yazıkov, Leksika*, Moskova, 1997, 800 s.

- TMEN (I-IV) Gerhard DOERFER, *Türkische und Mongolische Elemente im Neupersischen, I, Mongolische Elemente im Neupersischen*, Wiesbaden, 1963, XLVIII+557 s.; *II, Türkische Elemente im Neupersischen alif bis tā*, Wiesbaden, 1965, V+671 s.; *III, Türkische Elemente im Neupersischen ġīm bis kāf*, Wiesbaden, 1967, XLVIII+670 s.; *IV, Türkische Elemente im Neupersischen (Schluss) und Register zur Gesamtarbeit*, Wiesbaden, 1975, 640 s.
- TS (I-VIII) *XIII. Yüzyıldan Beri Türkiye Türkçesiyle Yazılmış Kitaplardan Toplanan Tanıklarıyle Tarama Sözlüğü, I, A-B*, Ankara, 1963, XCI+746 s.; *II, C-D*, Ankara, 1965, LXXII+747+1381; *III, E-İ*, Ankara, 1967 LXXII+1383-2142 s. *IV, K-N*, Ankara, 1969, LXXII+2143-2902 s.; *V, O-T*, Ankara, 1971, LXXII+2903-3877 s.; *VI, U-Z*, Ankara, 1972, LXXII+3878-4814 s.; *VII, Ekler*, Ankara, 1974, LXXII+296 s.; *VIII, Dizin*, Ankara, 1977, VIII+419.
- UW (I-VI) Klaus RÖHRBORN, *Uigurisches Wörterbuch, Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien, Lieferung 1, a-agrig*, Wiesbaden, 1977, 72 s.; *Lieferung 2, agriglan- -anta*, Wiesbaden, 1979, 1-72 s.; *Lieferung 3, anta-asanke*, Wiesbaden, 1981, 149-224 s.; *Lieferung 4, asankelig-ayat-*, Wiesbaden, 1988, V+225-298 s.; *Lieferung 5, ayatıl- -ämgäklig*, Wiesbaden, VI+1994, 299-372 s.; *Lieferung 6, ämgäksin- -ärügäk*, Wiesbaden, 1998, V+373-446 s.