

MONGOLIAN WORDS AND FORMS IN CHAGATAY TURKISH (EASTERN TURKI) AND TURKEY TURKISH (WESTERN TURKI)

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I. The similarity between the Turkic language and Mongolian, and the exchange of words and grammatical forms have been studied by different scholars since the first half of the 19th century.

I. 1. The phonetic correspondence of Mong. *r* and Turk. *z*; Mong. *l* and Turk. *ş* has been known since Wilhelm Schott and much research has been done on the subject.

I. 2. Verb formation in Turkic and Mongolian was established by Gustav John Ramstedt (1912)¹.

I. 3. Parallellism and common words to Mongolian and Turkic were studied by Tuncer Gülensoy (1974)² and Aleksandr Mikhailovikh Shcherbak (1974)³.

I. 4. Vladimirtsov studied the influence of Mongolian on the Indo-European languages of Central Asia (1925)⁴ and Gerhard Doerfer elaborated on Turkic and Mongolian elements in New-Persian in his four volume work *Türkische und mongolische Elemente im Neupersischen* (1963-1975)⁵.

¹ G(üstav) J(ohn) Ramstedt, "Zur Verbstammbildungslehre der mongolisch-türkischen Sprachen", *JSFOu*, XXVIII : 3, Helsingfors 1912, 86 p.

² Tuncer Gülensoy, "Eski ve Orta Türkçede Moğolca kelimeler ve Moğolca-Türkçe müsterek kelimeler üzerine notlar", *Türkoloji Dergisi*, VI/1, Ankara 1974, p. 235-259.

³ Aleksandr Mikhailovikh Shcherbak, "O pričinakh strukturno-fonetičeskikh paralelyakh", *Issledovanija Po Vostočnoj Filologii*, K Semidesjatiletiju professora F. D. Sanjeeva, Moskova 1974, p. 340-350.

⁴ B(oris) J(akovlevič) Vladimirtsov, "Mongolica I. Ob otnošenii mongol'skogo yazıka k indoevropskim yazıkam Srednej Azii", *Zapiski Kollegii Vostokovedenov*, I, Leningrad 1925, p. 305-341.

⁵ Gerhard Doerfer, *Türkische und Mongolische Elemente im Neupersischen*. Unter besonderer Berücksichtigung älterer neupersischer Geschichtsquellen, vor allem der Mongolen- und Timuridenzeit. Band I: Mongolische Elemente im Neupersischen, Wiesbaden 1963; Band II: Türkische Elemente im Neupersischen alif bis tā, Wiesbaden 1965; Band III: Türkische Elemente im Neupersischen ġim bis kāf, Wiesbaden 1967; Band IV: Türkische Elemente im Neupersischen (Schluss) und Register zur Gesamtarbeit, Wiesbaden 1975.

I. 5. Vladimirtsov worked on Mongolian loan words in Arabic (1930)⁶ and Rerikh studied Tibetan loan words in Mongolian (1967)⁷.

I. 6. Turkic elements in Mongolian were established by Vladimirtsov (1911)⁸, Turkic elements in Middle - Mongolian by Poppe (1955)⁹, Turkic elements in 14th Century Mongolian by Sir Clauson (1961)¹⁰, Turkic elements in Buriat and Khalkha Mongolian by Rassadin (1969-1970)¹¹.

II. Mongolian elements in Turkic can be studied in three sections :

- a) Northern (Kuman - Kipchak) Turkish,
- b) Eastern (Chagatay) Turkish,
- c) Western (Ottoman, Azeri and Turkey) Turkish.

a) Mongolian elements in Northern (Kuman - Kipchak) were studied by Nikolaus Poppe in his article "Die mongolischen Lehnwörter in Komanschen"¹². In this article Poppe studies the following 49 loan words.

abağa, abra-, amraq, arçıla- asar-,
bağatur, baqış, bilev, bulov, büsre-/büsüre-,
çeber, çıray,
egeçi, elbek/elpek, emegen, eremsi-, erkelen-,
kenete, küsemek,
mağat, mahta-, mañglay,
noqta, nöger,
oba, olca,
öbüge,
qaburqa, qada-, qarañgğū,
sergek, serövün, silevsün, soyurğa-, solağay, soqur,
tekşi, tepsi, tornaquy, tothar, tovulğa, töle-, tuñga-,
udaa,
yada-, yırğa-, yege, yobap, yöpsen-/yöpsin-.

b) The earliest Eastern Turkish text where we find Mongolian words and forms is the *Oghuz Khaghan Epic*. In the following passage from this epic

⁶ B. Ja. Vladimirtsov, "Arabskie slova v Mongolskom", *Zapiski Kollegii Vostokovedenov*, I, Leningrad 1930.

⁷ J. N. Rerikh, "Tibetskie zaimstvovenija v Mongolskom Jazike", *Irbr. tr. Moskova* 1967, p. 248-257.

⁸ B. Ja. Vladimirtsov, "Turetskie elementi v Mongolskom Jazike", *Zapiski Vostochnago Otdelenija Russkogo Arkheologičeskikh Obşestva*, XX, St. Petersburg, 1911, p. 153-184.

⁹ Nicholas Poppe, "The Turkic Loan Words in Middle Mongolian", *Central Asiatic Journal*, I/1, 1955, p. 36-42.

¹⁰ Sir Gerard Clauson, "The Turkish Elements in 14th Century Mongolian", *Central Asiatic Journal*, VI, 1955, p. 36-42.

¹¹ V. I. Rassadin, "O Türkizmakh v Burjatskom Jazike", *K Izučeniju Burjatskogo Jazıka*, Ulan-Ude, Bur. Kn. Izd. - vo. 1969.

¹² Nikolaus Poppe, "Die mongolischen Lehnwörter in Komanschen", *Németh Armağani*, Ankara 1962, p. 331-340.

there are a number of Mongolian loan words and words common to Mongolian and Turkic.

men senlerge boldum kagan	"I have become khagan to you.
alalınġ ya takı <i>kalkan</i>	Let us take the bow and the shield.
<i>tamga</i> bizge bolsun buyan	May the seal be our fragrance.
kök böri bolsungıl <i>uran</i>	May the grey wolf be our pass word for war.
<i>temür cidalar</i> bol orman	May iron spears be like a forest.
av yirde yürüsün kulan	May the wild ass walk our hunting grounds.
takı <i>taloy</i> takı <i>mören</i>	May there be more sea more rivers.
kün tog bolgıl kök kurıkan	May the sun be our yak tail banners
(<i>Oghuz Khaghan Epos</i> , 96-102)	and the sky a tent".

Here, *kalkan*, *uran*, *cida*, *taloy*, *mören* are words of Mongolian origin. *Tamga*, *temür* are words common to Mongolian and Turkic.

Lutfi, a prominent Chagatay poet, has the following couplet in a poem on the Prophet Muhammed :

ey âyet-i rahmet yüzünġüz şânıda nâzil
bolgay *kaçarınġ* tek kaçan mihr mukabil

"Oh you, for the beauty of your face the *âyet-i rahmet* has been revealed!

How can the shine of the sun be compared to the splendour of your cheek"

In this couplet, the poet employs the Mongolian *kaçar* "cheek" instead of the Turkish *yanġak* "cheek".

Similarly, another well known Chagatay poet, Khaydar Tilbe, has the following lines in his *Makhzenü'l-asrâr* mathnawi.

Türk zuhûrıdur acunda bu kün
başlar ulug yır bile türkâne ün
râst kıl âheng-i nevâ vü hicâz
tüz *yatugan* birle *şudurgunı* sâz
Türk sürûdını tüzük birle tüz
yahşı *ayalgu* birle kügle kopuz

"Today is the day when Turks appeared in the world.
The voice of the Turks shall be heard with a mighty song.
Bring the *nevâ* and *hidjâz* mode to the *râst* mode.
Play the *yatugan* and the *shudurghu* as instruments.
Perform with a mode the joy of the Turks.
Play the kopuz with a pleasing tune".

The name of the musical instruments and musical terms are in Mongolian : *yatugan* and *şudurgu* are musical instruments and *ayalgu* is a musical term.

One could ennumerate such examples.

I think, I am the first to study Mongolian elements in Eastern (Chagatay) Turkish. I studied the Mongolian loan words in the following four works which are written in the Uighuric script :

1. *Sirâcü'l-qulûb* a work in prose copied in 835 in the Year of the Mouse (29th Receb 835/29th November 1431) in Yezd by Mansur Bakhshi. (SQ)
2. *Muhabbat - nâma* composed in poetry by Hôrezmî in 754/1353 and copied by Mansur Bakhshi in Yezd in 835 (6th Receb 835/6th November 1431). (MuN)
3. *Bakhtiyâr - nâma* a work in prose copied by Mansur Bakhshi in Yezd (?) in 838 in the Year of the Hare (1st Zilhicce 838/28th June 1434). (BN)
4. *Mi'râc-nâma* a work of prose copied by Ebû Mâlik Bakhshi in Herû (Herat) in 840 (10th Cumadi'l-âhire 840/21st December 1436). (MiN)

The words I specified in these four works are listed below :

The Mongolian word	Its Turkic equivalent	TMEN	EDPT	SQ	MuN	BN	MiN
abaka	:	2	5a	SQ		BN	
bosaga	: eşik/işik	_____	_____	SQ			
çiçek/çiçek	:	1073	400b	SQ		BN	
çibe	:	155	_____			BN	
çibilger	:	_____	_____				MiN
çidagan	:	_____	_____	SQ			
çiray	: yüz	_____	_____	SQ		BN	
çölge	:	163	_____			BN	
davis-	:	_____	_____		MuN		
gacir (kuş)	: ak baba	_____	_____	SQ			
igeçi	:	67	_____			BN	
kaburga	: eyegü	_____	272a	SQ			
kada-	:	_____	_____	SQ			
karaŋgu	: karanhk	_____	662b	SQ		BN	
karçigay	:	_____	397a	SQ			
			654b				
kec(i)ge	: eŋse	_____	_____	SQ			
kökeldes	:	343	_____			BN	
kögüz	: emçek/meme	_____	_____			BN	
kölege	:	_____	_____	SQ		BN	
kabul-	:	_____	_____				MiN
maŋgan	:	_____	_____				MiN

mundur	: tolu	————	491b	SQ	
nöker	: karabaş	————	774a	SQ	BN
oktas	: sakın	————	————		MiN
olca	:	27	————		BN
ögülge	: belek/bilek	23	————		BN
öndür/ündür	: yüksek	————	————	SQ	
şilen	:	————	————	SQ	
yasa-	: yap-; ört-	————	————		MiN

I have not included in my list such words as *bahşı*, *soyurgical*, *tepsi* which are Chinese loan words in Mongolian.

Words such as *karaṅgu* and *kökeldes* have a hybrid structure, they are half Turkic half Mongolian.

The word *kara-ṅgu* is formed with the Turkic *kara* "black" and the Mongolian *-ṅgu(y)* (the equivalent of the Turkic *-lık*) suffix.

The word *kökel-des* is formed with the Mongolian *kökel* "breast" and the Turkic *-des* (*-de+es*) suffix.

Apart from these two hybrid words, the list contains 27 words. Six out of these 27 words (*abaka*, *çiray*, *nöker*, *olca*, *kaburga*, *kada-*), were specified by Poppe in Northern (Kuman - Kipchak) Turkish.

The remaining 21 are words which are used in Eastern (Chagatay) Turkish.

The Chagatay words in their context :

1. *abaka* "paternal uncle"

Menü-çihri aydı y-ā vezir sizge ma'lüm turur kim meniṅ abakam kim perî-ler-niṅ pādş-ā-hı irdi "Menüchihri said, 'Oh councillor, it is known to you that my uncle was the king of the fairies'". (BN, 253/5-8)

taḳ-ı menü-çihri-î perî kim siziṅ abakaṅızniṅ oḡlı turur "...and Menüchihri Perî is your uncle's son". (BN, 238/7-8)

taḳ-ı eyüb-niṅ hatunı eyüb-niṅ abakaşı-niṅ kız-ı ird-i "...and Ayyüb's wife was Ayyüb's uncle's daughter". (SQ, 201/4-5)

2. *bosağa* "threshold"

taḳ-ı ol bāğ-tın nar-ı bardı irşe bir uluḡ kurgan kördi iki işiki sandal yıḡaç-ı-tın taḳ-ı bosağaşı kümiş-tin halk-a-ları altın-tın ird-i "... and when he entered the garden he saw a big building. Its two doors were made of sandal wood, its threshold from silver, and its loop handles from gold". (SQ, 107/5-9)

3. *çeçek* "small pox"

hündüştân ili-ni çeçek çıkıp harâb kılğay "Small pox shall appear and destroy the land of India". (SQ, 36/1-2)

4. *çeçek/çiçek* "flower"

tağ-ı her türlüğ mîv-e-ler gül-ler çeçek-ler kim düny-â-da bar turur
 "... and there were all kinds of fruits, roses, and flowers in the
 world". (BN, 143/5-6)

tağ-ı köp türlüğ gül-ler çiçek-ler mîv-e-ler yığaç-ları tağ-ı "... and many
 types of roses, flowers, and the trees of fruits, and...". (BN, 96/7)

5. *çibe* "weapon"

alar çibe-lerin yasatsa tağ-ı korğanın yasatsa ...

"If they prepare their weapons and shelters ...". (BN, 181/13-14)

6. *çibilger* "bit (of a bridle)"

sağrısı at sağrısı dik iyeri yaşıl zümür-rüd-tin çibilgeri inçüdin üzengüsi
fîrûzedin "Its rump like the rump of a horse, its saddle made of emerald,
 its bit made of pearls, its stirrup made of turquoise". (MiN, 3b/1)

7. *çidağan* (*çidağança, çidağınç-a, çidağanıça*) "as much as he could,
 so long as it is within power, to the best of his ability"

imdi siz melikzâde-din 'ödür-ler kılup çidağan-ça anğa yaşı-lık
kılınğız "Now you apologise from the Prince and do him good to the
 best of your ability". (BN, 111/1-2)

sekizinci vezîr ayd-ı men öz mertebem-ni çidağınç-a kişi-ge birmegey
men "the eighth councillor said, 'So long as it is within my power I
 do not hand over my post to anyone else'". (BN, 225/7-8)

'âkıbet ol kûç-e-ler-te tökülgen inçü-ler-tin cev-â-hir-ler-tin yumalak kılğan
yıpar-tın 'anber-tin çidağanı-ça ol işik-te bağlap koyğan tiv-e-sige
yükledi tağ-ı yolğa tüşüp yand-ı "In the end he loaded as much as he
 could his camel which he had tied to that door with those pearls and
 precious stones which had scattered to the streets, with fragrant musk,
 and with ambergris and set off and came back". (SQ, 109/11-15)

8. *çiray* "face, complexion"

rûh-efzâ melike bu söz-ni işit-ti irşe çirayı özge bolup titreyü başlad-ı
 "When Rûh-Efzâ Melike heard these words she went pale and began
 to shiver". (BN, 250/12-14)

ol oğlan tağ-ı yığlap çirayı sargarıp titreyür ird-i "And that boy with
 his complexion gone pale was crying and shivering". (BN, 278/13-14)

ol zamān bir heybet-liğ yaman çiray-liğ yaman yut-liğ kim irşe kelip ayıt-kay "Then an imposing, ugly faced, bad smelling person shall come and say :".
(SQ, 19/5-6)

9. *çölge* "meadow on the foot of a mountain"

tağ-ı bir öleñg-liğ çölge-niñg ortasın-da bir uluğ bulak bar ird-i
"... and there was a big spring in the middle of a grassy plain".
(BN, 228/5-7)

10. *davıs-* "to repeat (smt.)"

davıskınça ğazel şeh gūş kıldı mañga hil'at kiyürüp hoş tuttı
"When I repeated the lyric the Shah heard and rewarding we with a robe of honour he took me as an equal".
(MuN, Add. 7914, 292b/11)

11. *haçir kuş* "vulture"

yan-a haçir kuş aytur kim her kim az sözled-i barça bel-ā-lar-tın halās boldı "... and again the Vulture says: 'Whoever spoke little escaped from all trouble'".
(SQ, 85/13-15)

kaç kün-tin soñgr-a tört uluğ heybet-liğ feriş-te-ge yitti biri-niñg başı ādem-ī baş-ı teg yan-a bir-i-niñg başı arslan baş-ı teg yan-a bir-i-niñg baş-ı haçir kuş başı teg yan-a bir-i-niñg baş-ı uy baş-ı teg "After a few days he came to four big awe-inspiring angels; one with a head like the head of a human, and one with a head like the head of a lion, and one with a head like the head of a vulture, and one with a head like the head of an ox".
(SQ, 237/2-7)

12. *igeçi* "elder sister"

velikin sen öz hekāyetiñg-ni ayıtkıl kim ādem-ī mu sen y-ā perī kız aydı men ādem-ī turur men tağ-ı serendil meliki-niñg kıızı turur men tağ-ı biz üç igeçi siñgil turur biz "But you tell your own story. Are you a human or are you a fairy? The girl replied, 'I am a human and I am the daughter of the ruler of Serendil'".
(BN, 92/5-8)

tağ-ı şehzāde öz igeçi-sini mañga bird-i "And the Prince gave her elder sister in marriage to me".
(BN, 286/6-7)

13. *kaburğa* "rib"

tağ-ı biri havv-ā irdi kim hağ ta'āl-ā anı ādem-niñg sol kaburğa-sın-tın yarat-tı "... and one was Eve whom God, may he be praised, created from the left rib of Adam".
(SQ, 71/12-14)

14. *kada-* “to nail (to some place)”

circiṣni zindan-ga iltip tört iligin ayakın tört temür kazuk bil-e yir-ge kadatı-lar “They took George to prison and nailed his hands and feet all four to the floor with four iron stakes”. (SQ, 116/8-10)

15. *karaṅġu* “dark”, *karaṅġu-luk* “darkness”; *karaṅġu iv* “dark house, prison”

kaçan kim akşam boldı irşe melikzāde sevünç-lüg bolup şād-luk bil-e kopup öz çadır-ı-ğa bard-ı yan-a karaṅġu boldı irşe bedi’ül-cemāl kopup melikzāde-niṅ çadır-ı-ğa bard-ı “When evening came the Prince rejoiced, he got up with joy and went to his tent. When dark came Badî-ülcamāl got up and came to the Prince’s tent”. (BN, 137/9-13)

süleymān her yıl-ta on iki ay tamām rüz-e tutar irdi taht kim kiç-e bolup ‘ālem karaṅġu bolġaç süleymān iki ar-pa ötmek-ni alıp bir qar-a kilim-ni öz başıġa bürgep derviş-ler zāhid-ler katın-ğa barıp alar-niṅ birl-e yip rūzesin açar ir-ti “Solomon used to fast throughout the twelve months of a year in the manner that when night descended and the world became dark Solomon used to take two loaves of barley bread, cover himself with a black kelim, go to the company of dervishes and ascetics and break his fast with them”. (SQ, 66/4-6)

yan-a pādş-āh aydı kim bir kün taht üze olturur irdim nāgā(h) kaṭıġ yel koṗtı taḳ-ı ‘ālem karaṅġu boldı bir zamān-dın sonġr-a kördüm kim yit-i perī meniṅ tahtım-niṅ ileyin-de peydā boldı-lar “Again the king said, ‘One day I was sitting on my throne. Suddenly a strong wind broke out and the world became dark. After a while I saw that seven fairies had appeared before my throne’”. (BN, 75/12-76/2)

(Melikzāde aydı) ... nāgāh bir kaṭıġ yel keldi taḳı ‘ālem karaṅġu boldı ol karaṅġu-luk-niṅ arasin-dın bir uluġ kuş kelip meni tutup köterip hav-a-ġa çıkar-dı “(The Prince said) ... suddenly a strong wind broke out and the world became dark. Out of that darkness a big bird came and took me and lifted me to the air”. (BN, 92/15-93/3)

yan-a melikzāde yakasın-ı yırtıp karaṅġu iv-ge kirip yüzün tam sar-ı kılıp zār zār yıġlayu başlad-ı “Again the Prince tore his collar, entered the dark house, turned his face to the wall, and began to cry in chokes”. (BN, 80/4-6)

pādş-ā(h) yanıp şeheri-ġa keld-i taḳ-ı memleket-ni vezīr-ġa tapşurup özi bir karaṅġu iv-ge barıp tā‘at-ka sadaka birmek-ke meşġül bold-ı “The king returned to his city and trusting his country to his councillors he went to a dark house and busied himself with prayer and alms giving”. (BN, 85/5-8)

16. *karçığay* "falcon"
karçığay aytur kim subhân-e rabbi-yel 'azîm-i v-e bi-ğamdi-hi "The falcon said, "Subhâne rabbiyel 'azîmi ve biğamdihi". (SQ, 84/2-3)
17. *kec(i)ge* "back of the neck"
İsmâyîl . . . im-ti meni yüz töpen yatkur-ğul tağ-ı kecgem-tin boynum-nu bat kisgil tidi "Ishmael said, 'Now place me face down and quickly cut my neck, from the back of the neck'. (SQ, 79/15-80/1)
18. *kök(ü)s* "chest part"
(melikzâde) . . . bedi'ül-cemâl-nunğ sûret-i-ni ol ton-nunğ köksinde kördi tağ-ı yüz minğ köngül birl-e ol sûret-ka 'âşık boldı "(The Prince) saw the picture of Bediülcemâl on the chest part of that dress and with all his heart he fell in love with that picture". (BN, 70/7-9)
19. *kökeldeş* "foster brother"
sa'îd aydı kim bir melikzâde bar irdi seyfel-mülûk at-lıg tağ-ı men anunğ kökeldeş-i irdim tağ-ı meninğ atım sa'îd turur tidi irşe melikzâde bî-hüş bolup yıkıldı "Sa'îd said, 'There was a prince called Sayfal - mülûk and I was his foster brother', and when he said, 'My name is Sa'îd', the Prince lost his conscience and fainted". (BN, 114/10-14)
- melikzâde sa'îd-ni körd-i irşe kopup sa'îd-ni kuçtı tağ-ı ayd-ı kim y-â sa'îd korq-mağıl kim men seyfel-mülûk turur men tağ-ı sen meninğ kökeldeşim turur sen tidi irşe ol zamân sa'îd seyfel-mülûk-nunğ ayakın-ı öpti* "When the Prince saw Sa'îd he came and embraced Sa'îd and said, 'Oh Sa'îd, don't be afraid, I am Sayfal-mülûk', and when he said 'You are my foster brother', Sa'îd kissed Sayfal-mülûk's feet". (BN, 115/12-116/2)
20. *kölege* "shadow"
tağ-ı ol mergüzâr-nunğ ortaşın-da bir uluğ yıgaç kördüm kim uzun-luğ-ı iki yüz karı bolğay tağ-ı anunğ şâh-ları ol mergüzâr üze kölege sal-muş ird-i "I saw a big tree whose height must be two hundred palm's with in the middle of that grass; its branches had cast shadow over that grass". (BN, 271/4-7)
- ol yıgaç-lar-nunğ kölegeşi andağ kalın ir-ti kim ol taht öze kün tüşmez irdi* "The shadow of those trees was so thick that no sun lighth came over that throne". (SQ, 63/13-15)
21. *ķubul-* "to change shape"
yana cibr'ül ayttı min bu yirdin aşmas min dip ol yirde turup öz şüretiğa ķubuldı körer min ķanatların bir igni maşrık-da bir igni mağrûb-da

min ayttım yâ cibr'îl bu ne şüret durur dip cibr'îl ayttı bu minîng şüretim durur min bu şüret birle yaratılmış min “Again Gabriel said, ‘I will not cross this place’. He stood there and changed to his original shape. I saw that the end of one of his wings was in the east and one in the west. I asked, ‘Oh Gabriel, what shape is this?’ Gabriel replied, ‘This is my shape, I have been created with this shape’”. (MiN, 10/5-6)

22. *mañğgan* “thousand”

andın soñgra burakka mindim yirde yörüsem bir mañğımı munda bir mañğanı köz uçıda basar irdi kök sarı çılavdasam kuş dik uçar irdi “Then I mounted Borak. When Borak took one step here, it was equal to one thousand steps I would take on earth and he would step with one step the far point which my eye could perceive. If I were to spur it towards the sky it flew like a bird”. (MiN, 3/4-5)

23. *mundur* “hail”

tağ-ı kırk kün yam-ğur bil-e mundur yağ-ğay “... and for forty days it shall rain and hail”. (SQ, 48/11-12)

24. *nöker* “servant”

melik ‘abdullā(h)-nı bir neç-e zālīm nöker-leri-ge tapşur-tı “The Prince handed Abdullah to his numerous cruel servants”. (SQ, 188/4-5)

25. *oğtas* “on any account”

... dip toğsan miñg sözni mañga sözledi otuz miñg şerī‘at otuz miñg tarikat otuz miñg hakikat-ta yana yarlıg boldı kim otuz miñg şerī‘at-nı barçağa aytkıl tarikat-nı kim-ge tilesenğ aytkıl kimge tilesenğ aytmagıl hakikat-nı oğtas hiç kimersege aytmagıl tip “He recounted to me ninety thousand words saying that thirty thousand belong to the *sharī‘at* (orthodoxy), thirty thousand to *tarikat* (mystical path), and thirty thousand to *hakikat* (the truth). It was decreed that I could relate the thirty thousand points of orthodoxy to everyone, the thirty thousand points of the mystical path to whomsoever I wished and retain from whomsoever I desired, and (as for) the thirty thousand points of the truth I was not to relate to anyone on any account”. (MiN, 13/3-5)

26. *olca* “booty”

tağ-ı ol çerig-ni bast-ı-lar tağ-ı köp māl olca tutt-lar “... and they unexpectedly attacked that army and they got hold of many goods and booty”. (BN, 178/5-6)

27. *ögülge* “present”

hüsrev melik çirig yığıp il-ge ögülge-ler bird-i tağ-ı yürüp rüm meliki-ning köp memleketi-ni talađı tağ-ı harāb kıldı “Husrav Melik gathered soldiers,

he gave presents to the people and went and looted the entire land of the ruler of Rûm and destroyed it". (BN, 208/5-9)

pādş-āh sevünç-lüg bolup toy-lar kılıp barç-a uluş-ka ögülge birdi taķ-ı dervîş-ler-ge sadak-a-lar birdi "The king rejoiced, he gathered festivals and gave presents to all the people and alms to the dervishes". (BN, 65/7-10)

28. *öndür/ündür* "high"

fîr-avun hāmân athğ vezîr-i-ğa buyur-tı kim meniñg için bir andağ öndür imâret kıpart-kıl kim düny-a-ta andın öndür imâret bolmasun kim men anıñg öze çıkıp müsâ ayıt-kan teñgri-ni kök-te köreyin tip "The Pharaoh ordered his councillor named Hāmân saying, 'Build for me such a high building that there should be no higher building than that in the world so that I may go on top of it and see in the sky the god which Moses talked about". (SQ, 90/10-16)

29. *şilen* "table"

taķ-ı süleymân-nıñ şilen-in-te her kün on iki miñg uy on iki miñg koy on iki miñg kuş-lar öltürür iddiler "... and they used to slaughter twelve thousand oxes, twelve thousand sheep, and twelve thousand birds every day for Solomon's table". (SQ, 67/4-5)

30. *yasa-* "to build"

alar ayıttılar kim mescîd-ni anıñg için yırak yasadı turur biz kim şavâbımız köp bolğay dağı güristân-nı anıñg için yavuk kılıp turur biz kim ölümni unutmağay biz "They said, 'We build the temple far away so that our meritorious deeds may be abundant and we build the graveyard nearby so that we shall not forget death". (MiN, 22/12-13)

c) 100 Mongolian loan words in literary Ottoman (Anatolian) Turkish were established by Osman Nedim Tuna (1972–1976)¹³.

part one

- | | |
|------------|--------------|
| 1. alçı | 26. keleci |
| 2. barçak | 27. keşik |
| 3. bolçaş | 28. kevteval |
| 4. bor | 29. köyegen |
| 5. calasun | 30. kurultay |
| 6. cebe | 31. küren |

¹³ Osman Nedim Tuna, "Osmanlıcada Mogolca Ödünç Kelimeler", *Türkiyat Mecmuası*, XVII, İstanbul 1972, p. 209–250; "Osmanlıcada Mogolca Kelimeler", *Türkiyat Mecmuası*, XVIII, İstanbul, 1976, p. 231–314.

- | | |
|--------------|-----------------|
| 7. ceyren | 32. küse- |
| 8. cevüngar | 33. makta- |
| 9. cıda | 34. maral |
| 10. cılavu | 35. namla- |
| 11. cılkı | 36. nârin |
| 12. çandavul | 37. nohda |
| 13. çidam | 38. nöker |
| 14. dalda | 39. olcala- |
| 15. dapkur | 40. sadak |
| 16. dümük | 41. serün/serin |
| 17. dür sın- | 42. sicim |
| 18. ece | 43. sinci |
| 19. güm | 44. soyurgal |
| 20. kaburga | 45. şakak/şıkak |
| 21. kapçur | 46. şiltak |
| 22. karangu | 47. şilen |
| 23. karavul | 48. tepsi |
| 24. kecim | 49. toruntay |
| 25. kēkül | 50. yada- |

part two

- | | |
|------------------|-----------------------|
| 1. aga | 26. kadan- |
| 2. alak | 27. kalkan |
| 3. belek | 28. kancuga |
| 4. borcin/borçin | 29. kotan |
| 5. bosun/bos | 30. küregen |
| 6. böke | 31. mancuk |
| 7. büdre- | 32. mantu |
| 8. cankı | 33. mogolçin |
| 9. car | 34. nahille-/nakılla- |
| 10. cerge(len-) | 35. noyan |
| 11. çılbur | 36. oram |
| 12. çigre | 37. otaga |
| 13. çokmak | 38. salbur |
| 14. çokman | 39. salkum |
| 15. çokmar | 40. sırtak |
| 16. çomak | 41. sokur |
| 17. çoman | 42. şahram, şahrem |
| 18. çomar | 43. şarha, şerha |
| 19. dulda | 44. talu |
| 20. eme | 45. tavulga, tugulga |
| 21. göre | 46. tegele |

22. güderi	47. tegeltü
23. ılgadur	48. ulus
24. inçü	49. uran
25. iremek/iremik	50. yosun

19 Mongolian loan words in Azeri Turkish were studied by my late Professor Ahmet Caferoğlu in various years¹⁴.

cıda,
daruga,
gaçı, gadagan,
henir, hündür,
kantar, kotan,
keşik, küregen,
lap,
nemer, nohta, nohur, nöker,
şile,
tala, tongal,
yeke.

So far no study exists on Mongolian words in Turkey Turkish. Mongolian words in Turkey Turkish can be grouped as follows :

- a) personal names,
- b) surnames,
- c) names for institutions,
- 4) titles and positions,
- e) place names,
- f) Mongolian suffixes, and
- g) miscellaneous.

a) Among Mongolian loans for personal names are : *Argun, Bahadır* (< *Bağatur* "hero, warrior", *Batuhan, Berdan* (< *Bardan*), *Burçin* (< *Boroçin* "grey coloured"), *Cengiz* (< *Çiñggis* "sea"), *Cengizhan, Çağatay* (< *Çaga-*

¹⁴ Ahmet Caferoğlu, "Azeri lehçesinde bazı Mogol unsurları", *Azerbaycan Yurt Bilgisi*, Cilt I, sayı 6-7, 1932, p. 215-226; Cilt II, sayı 25, 1934, p. 3-8.

Ahmet Caferoğlu, "Der Ursprung der Wörter *tongal, kürükän* und *nämär* im aserbaischischen Dialekt", *Die Welt des Islams*, 1941, p. 53-60.

Ahmet Caferoğlu, "Türk dilinde *nöker* ve *nökerzâdeler* müessesesi", *IV. Türk Tarih Kongresi*, Ankara 1952, p. 251-261.

Ahmet Caferoğlu, "Azeri şivesinde *nohur* ve *lap* kelimeleri", *Rocznik Orientalistyczny*, XVII, Krakow, 1953, p. 180-183.

Ahmet Caferoğlu, "Azerbaycan ve Anadolu Ağzlarında Moğolca unsurlar", *Türk Dili Araştırmaları Yılığ - Belleten 1954*, p. 1-10.

Ahmet Caferoğlu, "Tarla kültürü ve etnografyasına göre "kotan", *Türk Dili ve Edebiyatı Dergisi*, XIX, 1971, p. 43-50.

dai), *Hülagu* (< *Hülegü*), *Kubilay* (< *Hübilai*), *Olçay* (< *Ölcei* “fortune, fate”), *Oktay* (< *Ögedei*), *Taluy* (< *Dalai* “sea”) etc.

b) Among Mongolian loan words for surnames are: *Celasun* (< *Cilasun* “youth”), *Ercilasun*, *Gürgân* (< *Küregen* “son-in-law”), *Müren* (< *Mören* “river”), *Nogay* (< *Nogai* “dog”), *Noyan* “commander, master” etc.

c) The Turkish language Research Society (*Türk Dili Tetkik Cemiyeti*) founded in 1932 (later, in 1936, the name of the Society was changed to Turkish Language Association (*Türk Dil Kurumu*) promoted a movement called “Öztürkçecilik (purism in Turkish)” where sometimes Mongolian words were mistaken for Turkish, and thus replaced certain Ottoman terms. *Danıştay* instead of *Şûrâ-yı Devlet*, *Sayıştay* instead of *Dîvân-ı Muhâsebât*, *Yargıtay* instead of *Mahkeme-i Temyîz*.

The word *Kamutay* was suggested for *Türkiye Büyük Millet Meclisi* but it did not gain acceptance, similarly *Kurultay* to mean “Congress, grand assembly” did not survive for long.

d) Among Mongolian loan words for titles and positions the word *subay* suggested for the Ottoman *zâbit* comes foremost. *Subay* was taken to be a compound of the Turkish *sü* “soldier” and the Turkish *bay*. Its Mongolian meaning was forgotten; in Azeri Turkish, however, *sübay* means “a batchelor”.

e) Among Mongolian loan words for place names we may mention *Cibali* (< *Cebe-Ali*), a well known quarter in Istanbul, *Bor* “grey” ((Turkish *boz* “grey”) a district in Nigde, *Aşağı Cungarlı* and *Yukarı Cungarlı* (< *Cungar* < *Con-gar* < *Cavungar*), names of tribes in the vicinity of Amasya.

f) Certain Mongolian suffixes are also used in Turkey Turkish :

1. *-ay* / *-ey* : by analogy to *Kubilay*, the words *çarp-ay*, *böl-ey* did not gain acceptance, *yat-ay*, *dik-ey* etc. are in usage.

2. *-tay* / *-tey* : by analogy to personal names such as *Çağatay*, *Oktay* (< *Ögedey*), in names for institutions such as *Danış-tay*, *Sayış-tay*, *Yargı-tay*.

3. *-al* / *-el* : *geñ-el*, *tüz-el*, *yer-el*.

4. *-l* : *tüke-l*.

5. *-ñgu(y)* : *karañu* < *kara-ñgu(y)*.

g) Apart from the above mentioned words, the miscellaneous vocabulary can be classified as follows :

1. *Words related to the parts of the body* : The Mongolian equivalent of the Turkish *emçek* / *meme* “breast” is *kökü* / *kökü*. The dual of *kökö* / *kökü* is made with the plural suffix *-z* : Mongolian *kököz* / *köküz* Turkish *gögüs*.

The Turkic *eyegü* > *egegü* “rib” corresponds to *kaburga* in Mongolian. We encounter both these words in *Dede Korkut Tales* : *eyegülü ulalur kapurgalu böyür*. The word *kapurga* / *kaburga* must have come to Anatolia with the *Dede Korkut Tales* and in time the word *kaburga* must have replaced *eyegü*.

The Mongolian *kĕkül*, occurs in Persian as *kākül*. This same word has passed into literary Ottoman and Turkey Turkish from Persian as *kākül* "fringe, lock".

The Mongolian *şerha* "wound, cut, sliced" occurs in Turkish with the same meaning but only in hendiadions as *şerha şerha* "in slices".

The Mongolian *nārin* "fine, delicate, well brought up" is used in Turkey Turkish with the same meaning.

2. *Words related to nature* : There are two words known to Turkic since the *Oghuz Khaghan Epic* : *taloy* and *mören*.

The Mongolian word *taloy* (now *dalay*) is used in the Köktürk inscriptions with the meaning "sea". From the 12th Century onwards the word was replaced by *tenġiz* / *tiġiz* > *deniz*. This word is now used as a personal name. Old Turkish *taloy* > Turkey Turkish *taluy*.

The Mongolian word *mören* corresponds to the Old Turkish word *ögüz* / *ügüz* in the Köktürk inscriptions. Mongolian *mören* "river" > Turkey Turkish *müren* is now used as a surname.

The word *bora* "storm, snowstorm, tempest" is used in the literary Turkish of Turkey. In the East-Anatolian (Âzeri) dialects the form *boran* occurs. A well known song begins with the line *Erzurum daġları kar ile boran*. The Mongolian form of this word is *borogan*¹⁵.

The Mongolian *serĭn* "clean (air), slightly cold (air)" is used in the dialects of Turkey Turkish with the same meaning.

The Mongolian *dulda* "shelter, shadowy shelter place" is used in the dialects of Turkey Turkish.

3. *Words related to animals* : The meaning of the Mongolian *maral* "gazelle" is forgotten but the word is used as a personal name. The Mongolian word *maral* > Turkey Turkish *Meral* is used as a proper name for women.

The Mongolian *ceyran* ~ *ceylan* "gazelle" is used to denote an animal as well as being a proper name for women.

The Mongolian *güderi* "thin layer of leather" has the same meaning in Turkish.

The Mongolian *Nogay* "dog" without recollection of its meaning is used as a tribe name (*Nogay çayı* "Nogay tee", for example).

The Mongolian *bota* "camel's offspring" is used with the same meaning (The word *bota* is the Mongolian *botogan*).

¹⁵ Denis Sinor, "An Altaic word for 'Snowstorm'", *Studia Orientalia*, 47, 1977, p. 219-231.

4. *Words related to the military* : The Mongolian word *cebe* “weapon, armour etc.” is used as a place name in Turkish *Cebeci*, *Cebe Ali* > *Cibali*. The word retains its original meaning in *cebe-hane* > *cephane* “ammunition”.

The Mongolian word *cıda* “spear” appears in the form *çita* “long thin flat stick”, *kalkan* “shield, cover, curtain”, and *tolga* ~ *tulga* (< *togulga*) “helmet, headgear made of iron and steel” are used with the same meaning.

Other Words : The Mongolian *sicim* “rope” is used with the same meaning and the Mongolian *şilen* “bouillon, stuff eaten with bouillon” has the enriched meaning “feast table” in the form of *şölen*.