

## Mongolian Loanwords in the Works of Navai III

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**Abstract:** This work, first time, began by examining the Mongolian words in Chagatai language in 2007, then limited by the works of Ali-Shir Nevâyî. The first work with this title was published in 2014. Words take place in this work are discussed in alphabetical order. I examined the words *cada*, *car*, *cavangar*, *cerge* in this work. The form and meaning of the words in Chagatai texts also Mongolian form and meaning of the words were examined.

**Keywords:** Ali-Shir Nava'i, Chagatai Turkic, Mongolian, borrowings, Turkic

**Özet:** İlk kez 2007'de Çağataycadaki Moğolca sözcüklerin incelenmesi ile başlayan çalışma, daha sonra Ali Şir Nevâyî'nin eserleriyle sınırlandırılmış; bu başlıkla ilk çalışma ise 2014'te yayımlanmıştır. Alfabetik sırayla ele alınan sözcüklerden bu çalışmada *cada*, *car*, *cavangar*, *cerge* sözcüklerine yer verilmiştir. Sözcüklerin Çağatayca metinlerdeki biçim ve anlamlarıyla birlikte Moğolca biçim ve anlamları incelenmiştir.

**Anahtar Sözcükler:** Ali Şir Nevâyî, Çağatayca, Moğolca, ödünçlemeler, Türkçe

There are especially more Mongolian loan-words in Chagatay Turkic than in other Turkic Languages. There have been very few studies on the subject<sup>1</sup>.

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<sup>1</sup> Osman Fikri Sertkaya, 'Mongolian Words and Forms in Chagatay Turkish (Eastern Turki) and Turkey Turkish (Western Turki)', *Türk Dilleri Araştırmaları Yıllığı Belleten* 1987 (1992), pp. 265-280; Éva Kincses Nagy, 'Mongolian Loanwords in Chagatay', *Historical and linguistic interaction between Inner-Asia and Europe, Proceedings of the 39th Permanent International Altaistic Conference (PIAC) Szeged, Hungary: June 16-21, 1996*, Edited by Árpád Berta with the editorial assistance of Edina Horváth, Szeged 1997; Ayşe Gül Sertkaya, "Ferîdeddîn-i 'Attâr'ın Tezkire-i Evliya'sının Uygur Harfleriyle Yazılan Çağatay

Approximety ten years ago I decided to do a research on Mongolian words in Chagatay Turkic and eventually to prepare a book on this subject. In accordance with this project, the first study was done by the name of “Mongolic Words in the Works of Navai”. In the *Anatolia Melting Pot of Languages Symposium*<sup>2</sup>, Mongolic words in Nevai’s only four works, with examples given from texts, was analyzed. In this article, Mongolic words, which belong to the classical period of Chagatay language and literature will be examined. But, because of the poorness of works belonging to this period, only the following works are examined: Mahbûbu’l-kulûb, Leylî vü Mecnun, The Dîvan of Hüseyin Baykara The Dîvan of Şeybânî Han, Bâbürnâme, The Dîvan of Babür, Ubeydullah Han (Ubeydî)’s poems. In these works, Mongolic words have been generally given by the researchers who studied on these works, but sometimes they are skipped. The purpose of the main study is to collect all Mongolic words in Chagatay. As a result of this research, we found about one hundred words in our analyzed texts belonging to the classical period. Because of the fact that in our main study all Mongolic words will be examined and given information without a classification, in this study, the list of Mongolic words in texts belonging Navai will be given and a part of these words will be analyzed. So far the following articles was published:

1. “Mongolic Words in Classical Chagatay Period”, *Türk Dilleri Araştırmaları, Festschrift in Honor of Andras Bodrogligeti Armağanı*, cilt: 17, İstanbul 2007, s. 229-236.
2. “Ali Şir Nevâyî’nin Eserlerindeki Moğolca asru Sözü Hakkında”, *Türk Dilleri Araştırmaları/Researches in Turkic Languages, Kış/Winter*, 21. cilt, 2. Sayı, İstanbul 2011, s. 161-169.
3. “Çağataycadaki Moğolca Sözcükler”, *VI. Uluslararası Türk Dili Kurultayı, 20-25 Ekim 2008*; Ankara 2013, s. 3371-3377.
4. “Ali Şir Nevâyî’nin Eserlerindeki Moğolca Sözcükler -I-”. *Eski Türkçeden Çağdaş Uygurcaya Mirsultan Osman’ın Doğumunun*

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Türkçesi Çevirisinde Moğolca Kelimeler”, *Cengiz Kağan ve Oğullarının İcraatlarının Türk Dünyasındaki Akisleri*, 7-8 Aralık 2006 İstanbul, Türkiye.

<sup>2</sup> Zühal Ölmez, “Mongolic Words in the Works of Navai”, *Anatolia Melting Pot of Languages Symposium*, May 27-29, 2005, İstanbul (unpublished paper).

85. *Yılın Armağan*. (Ed.: Aysima Mirsultan, Mihriban Tursun Aydın, Erhan Aydın). Konya: Kömen Yayınları, 2014: 195-202.
5. “Ali Şir Nevâyî’nin Eserlerindeki Moğolca Sözcükler – II”, *Türk Dilleri Araştırmaları*, 25. 1, *Festschrift für Uwe Bläsing*, İstanbul 2015, 183-206

I began to study the words in alphabetic order in 2014 and 2015. Now I will continue to examine the words beginning with *c*. There are a lot of words beginning with *c* that’s why I examine only four words in this article.

The first word which I will examine is *cada*.

**19. *cada* “Rainmaking by use of magic spell”**

The word occurs in Ali Şir Nevâyî’s only one work. It takes place in the following verse in *Fevâyidü’l-kiber*:

*Katık könlüñdin aktı halk yaşı  
Ki yamğur bā’isidür **cada** taş (FK 770)*

It is meant as “rainmaking by use of magic spell” with the help of meaning in text and by looking Chatagay dictionaries by the researcher who studied in this work.<sup>3</sup>

On the other hand, there is *yada* in some Chagatay texts, for example *Lütfi Divanı* and *Gara’ibü’s-sıgar*.

The word has the following meanings in various Chagatay dictionaries:

In *Abuşka*, *yada taş* “Yağmur boncuğı dërler bir nesne olur, ki aña kurban kanı sürtülmeg-ile yağmur yağar aña dërler, ki Ğarā’ibü’s-sıgar’da gelür. Beyt:

*Yada taşığa kan yetkeç yağın yağkan dëk ey sākī  
Yağar yamğur dëk eşkim çün bolur la’liñ şarāb-ālūd<sup>4</sup>.*

In *Luğat-ı Çağatay*, it has *cada taş* and *yada taş*: *cada taş* “yada taş, yağmur için üzerine efsün okuyup suya atdukları bir nev’ taş,

<sup>3</sup> Önal Kaya (1988): *‘Ali Şir Nevayi Fevayidü’l-Kiber*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü, *unpublished dissertation index*, pp. 826.

<sup>4</sup> Mustafa S. Kaçalın (2011): *Niyāzi. Nevâyî’nin Sözleri ve Çağatayca Tanıklar*, Ankara, pp. 792.

hacerü'l-matar. Kāşğar tarafında meşhûrdur” (ŞSE, 140b). And *yada* ve *yada* “hacerü'l-matar, yada taşı, seng-i yada”. There is example from GS. (ŞSE, 290b).

In **Dictionnaire turk-oriental**, *cada taşı* “rainmaker stone. *Cada* is in Mongolian” (DTO, 283) and *yada* “charm, spell, enchantment” (DTO, 519)

In **Senglah**, *cada taşı* “seng-i yada/yada stone” (Clauson, 1960: 205r-21) and *yada taşı* “rainmaker stone, stone used in the rain prayer” (Clauson, 1960: 327r-15). In this dictionary there are another verse from *Bedāyi 'u'l-Vasat*:

Seyller kim töker közüm yaşı

Sayınıñ taşıdur *yada taşı* (BV, 598)<sup>5</sup>

*Cada* is only seen at FK and except Abuşka, all dictionaries have *cada* form. *Cada* is a Mongolian form. According to Clauson “the history of this word, which is extremely complicated....it became a Second Period loanword in Mong. as *cada* and found its way back into Turkish in this form and as *yada* (see Chagatay). It has at one time or another been connected with ‘jade’ and Persian *cadu* ‘magic’, but these are certainly errors. There is some evidence of the existence of a word in sogdian. Çd, which might mean ‘rain stone’ but there is no reason to suppose that this is a loanword in Turkish, though the reverse might be the case” (EDPT, 1972: 883a).

The word occurs in DLT as *yat*, it means “ A type of divination (kahāna) using special stones with which one brings on rain, wind, etc.” (CTD II, p. 147).

*Yada* is first seen in Chagatay. We have given examples above. Doerfer is discussed at length in TMEN I, § 157. According to Doerfer, in Turkish, we find this word in two forms: One of them is an Old Turkic form *yad*. It comes from Pre-Turkic *\*jadā*. Later this form became *yay*. In Uighur *yadçı* “magician”. Old Turkish *-d* > Contemporary Turkish *-y*: Chagatay *yayçı*, Tobol *yayçı*. The second one, is a reborrowing from Mongolian in *yada* form. Doerfer, explains, “Pre-Turkic *\*jadā* → Mo. *jada*, sogdca *jad*; *\*jadā* > *yad* > *yay*; *jada* form in Mongolian is a

<sup>5</sup> Kaya Türkay (2002): ‘*Alī Şīr Nevāyī, Bedāyi 'u'l-Vasat*, Ankara, pp. 432.

reborrowing. Turkified form is *yada*". (TMEN I, §157, s. 288-289).

In this situation, we can say these explanations

1. *cada* form in native language remained as *cada* in Mongolian. However, in Turkish it was previously *yad* but it was transformed into *yada* later. *Cada* form in Chagatay is a reborrowing from Mongolian.
2. The "çd" borrowed from Sogdian obtained the form of *yad* first and than it became *yada*. It passed into Mongolian in the form of *cada*. However, the forms of *cada* in Turkish were reborrowed from Mongolian. We can see that this word is borrowed into Chagatay from Mongolian.

Furthermore see Schönig, 2000:105

Mongolian data:

In **Secret History** *jada* "rainstorm" (Haenisch, 84)

In Mongolian *cada* "rainmaking by use of magic spell" (Lessing, 1021a).

In Kalm. *zad*<sup>6</sup> "rainstone" (Ramstedt, 1935: 462b).

In **Ordos Džada** "rainstone" (Mostaert, 178a)

The second word is **car**.

**20. car** "news from the army for a time by the Sultan"

This word occurs only in *Sedd-i İskenderi* and *Ferhad u Şirin*:

*Sedd-i İskenderi*:

*çü el fikrini könlidin tındurup*

*yörüş hükmini elge car yetkürüp* (Sİ, LXVIII)

*Ferhad u Şirin*:

*çerikke eyleben mi'ād u bolcar*

*tavacı her taraf yetkürdi ol car* (FŞ, XX, 77)<sup>6</sup>

The word has the following meanings in various Chagatay dictionaries.

<sup>6</sup> Gönül Alpay-Tekin (1975): ALÎ-ŞİR NEVÂYÎ. *Ferhâd ü Şirin İnceleme – Metin*, Ankara, pp. 196.

In **Abuşka**, *car* imale ile. habar ma'nāsınadır. Amma mutlak pādşāh cānibinden sefer için leşkere olan habere derler<sup>7</sup>

In **Luġat-ı Çaġatay**, *car* “news, to deployed troops”

In **Dictionnaire turk-oriental** *car, cer* “noise, appeal, convocation; messenger; sparrow species (DTO, 274)

In **Senglah**, *car* “nida ve avaz bud (cheep, whoop,)” (Clauson, 1960: 205v7).

The word has the following meanings in Mongolian:

In **Mongolian**, there are three *car*.

- (1) “written order or instruction; announcement, advertisement”;
- (2) “onomat. describing chattering or chirping of birds”;
- (3) “without space” (Lessing, 1037a).

The meanings cited in DTO include all that are cited in Lessing but this word in Chagatay is essentially used to denote “news, advertisement”.

In **Kalmuk**, there are only a *car. dżar* “onom. describing chattering or chirping of birds” (Ramstedt, 1935: 108a).

In **Buryat**, *zar* “to announce, to inform” (Çeremisov, 1973: 251a).

In **Ordos**, *dżar* “notification to the public, new” (Mostaert, 1941: 186b).

As for its origin the word is associated to Turkish *yar* which is the root of *yarlıg* “order, decree” (TMEN I, p. 278). Doerfer gives a detailed explanation on the word claims that the word *carçi*, in Persian passed into this language from Mongolian (TMEN I, § 146, 147, p. 277).

“*yar*”, the root of *yarlıg* is encountered only in languages cited in Radloff's dictionary within the context of its aforementioned meaning: *yar* (Kkir, Alt., Tel., Kumd, Çağ., Osm.) “rumor; news, message; proclamation” (R III, 100).

This word that passed into Mongolian has obtained the form of *car* was re-borrowed later into Turkish from this language. For getting

<sup>7</sup> Mustafa S. Kaçalın (2011): *Niyāzi. Nevāyi'nin Sözləri ve Çaġatayca Tanımlar*, Ankara, pp. 508.

information about its status in Ottoman vocabulary please look at Schönig, 2000: 107.

The third word is *cavangar*

**21. cavangar** “left wing of an army” < Mo. *je’ün, jegün* “left”+ *gar* “hand, arm, side (right or left), wing (of an army)

This word occurs in only *Sedd-i İskenderi* and *Lisanü’t-tayr*:

*Hem barangar hem cavangar kîn-sigâl*

*Hem yana gül u herâvelde bu hâl* (LT, 2723)<sup>8</sup>

*cavangarda magrib eli bir sarı*

*yana sarı burtasî vü berberî* (Sİ, XXVII, 2065)<sup>9</sup>

The word has the same meanings in various Chagatay dictionaries:

In **Abuşka**, *çöen gar* “leşkerde sol kola derler” (Kaçalın, 2011: 551)

In **Luğat-ı Çağatay**, *ceven-gar, ceven-kal* “meysere, leşger ve çerigün sol cenahı” (ŞSE, 141a).

In **Dictionnaire turk-oriental**, *cavangar, cavankol* “left wing of an army” (DTO, 289).

In **Senglah**, *cöve’ün kol* “left wing, now *cövangar* form is known” (Clauson, 1960: 215v6).

Mongolian Data:

In **Secret History**, *jao’un har* “left hand” (Haenisch, 1939:86).

In **Mongolian**, *zegyn* “east, eastern, oriental, left” (Lessing, 1960: 1044a) + *gar* “hand, arm, side (right or left), flank, wing (of an army)” (Lessing, 1960: 350a).

In **Kalmuk**, *zü:n g.ar* “left hand, left wing (in army)” (Ramstedt, 1935: 485b).

In **Buryat**, *züü(n) gar* “same meaning” (Çeremisov, 1973: 270a)

In **Ordos**, *Džu.ŋng.ar* (<~~stmb gar~~>) “same meaning” (Mo. *jegün gar*) (Mostaert, 1941: 219b).

<sup>8</sup> Mustafa Canpolat (1995): *Ali Şir Nevaî Lisanü’t-tayr*, TDK Yay., Ankara, pp. 213

<sup>9</sup> Hatice Tören (2001): *Ali Şir Nevâyî. Sedd-i İskenderî. (İnceleme- Metin)* Ankara, pp. 186.

According to Doerfer this word passed into Persian [*juwānghār u barānghār* “the left and right wing of an army” (Steingass 1892: 376b) and Manchu also apart from Turkish. (TMEN I, §165, s. 297).

This word which is not encountered *Tarama Sözlüğü* and *Kamus-ı Türkî* has the form of “juwanger and juranger” in this field (Redhouse, 1890: 686b-688a). The works done on Mongolian words in Ottoman Language cite it as: *javunggar* < *je’ün gar* “left wing” (Schönig, 2000: 113); *cevünger* “left wing, left hand” (Tuna, 1972: 218).

Furthermore, this word is also used as a proper name or title in Mongolian (see Rybatzki, 2006: 299a).

The final word is *cerge*

**22. cerge:** “train, mockery, division; glory, honor; degree, rank, grade”

This word takes place in the following text: *Sedd-i İskenderi, Gara’ibü’s-Sıgar, Münacat, Vakfiyye, Mahbubu’l-kulub*. The word has different meanings in these texts.

1. “drive (shooting)” meaning

*Sedd-i İskenderi:*

*Tüzüp cerge salsunlar ol nev’-i şür*

*Ki ol deşt ara kalmasun cins-i mür* (Sİ, LXVIII, 5588. beyit)<sup>10</sup>

*Gara’ibü’s-sıgar*

*Añladım kılmış közi alğan köñül saydığa kasd*

*Her tarafdın cerge*<sup>11</sup> *tüzgen hayl-ı müjgânın körüp* (GS, 61-4, p. 70)<sup>12</sup>

2. “train, mockery, division; glory, honor; degree, rank, grade” meaning

*Münacat:*

<sup>10</sup> Hatice Tören (2001): *Ali Şir Nevâyî. Sedd-i İskenderi (İnceleme- Metin)* Ankara, pp. 421.

<sup>11</sup> It is written with *çim* in the text.

<sup>12</sup> Günay Kut (2003): *‘Alî Şîr Nevâyî. Ğarâ’ibü’s-Şıgar. İnceleme-Karşılaştırmalı Metin*, Ankara.



*İlahi, yok erdim bar ettin, tıfl erdim uluğlar cergesige kattıñ* (369, 2b)<sup>13</sup>

*Mahbubu'l-kulub:*

*İtñi pāklar cergesige kattı* (MK, P1 73b-13, p. 252)<sup>14</sup>

The word has the following meanings also in various Chagatay dictionaries:

In Abuşka<sup>15</sup>, *cerge* 1. “Gaf-i °Acemi ile. halk birbiri yanına turup av sürmege dërler ki Sedd-i İskenderi’de İskender mürarı şikâr etdügi mahâlde bir beyitte gelür ki [LXVIII, 421, 5588] “*drive (shooting)*”

2. Ve yine katâr ve alay ve bölük manasına gelür ki Münâcât-nâme’de gelür [369, 2b, 5 (IV,10, 14] “*train, mockery, division*”

3. Ve yine ‘izzet ve rif’at ma’nâsına. Vakfiyye’de gelür [753a, 13]. “*glory, honor*”

*Her-âyine, kim saltanat kâr-hânesidağı manâsıbdın her müvecceh emrğa lâyık ferâset-âyin hüşmendlerni ve her cergege muvâfik kiyâset-tezyin hired-peyvendlernni.*

Ve yine Sedd-i İskenderi’de [XXVIII, 205, 2360]

*Nê tutsa uluğñı kaşıda kiçik*

*Nê kılşa kiçigni uluğ cêrgelik*

4. Ve yine Vakfiyye’de kadr ü merâtib ma’nâsına gelür [753, 19] “*worth, degree, rank*”

[Nesr]

*Uyguri cergelik bahşılar*

As seen, there are four meanings in Abuşka.

In Luğat-ı Çağatay, *çerge*, “saf, katar, şadervan, hayme, hargah, bir nev’ şikar ki avcılar halka kurarak vuhuş, sülün, kırgavulı ortaya alurlar; şikar-gahda ‘asker halkası ve alaman avı, koşun ve leşker saydı” (ŞSE, 161a).

<sup>13</sup> Mustafa S. Kaçalın (2011): *Niyâzi. Nevâyi’nin Sözlere ve Çağatayca Tanıklar*, Ankara, pp. 509.

<sup>14</sup> Zühal Ölmez (1993): *Mahbûbü'l-kulûb (İnceleme-Metin-Sözlük)*. Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü Yayınlanmamış Doktora Tezi, Ankara.

<sup>15</sup> Mustafa S. Kaçalın (2011): *Niyâzi. Nevâyi’nin Sözlere ve Çağatayca Tanıklar*, Ankara, pp. 508.

In **Dictionnaire turk-oriental**, *çerge* “water jet; tent, small tente called kalenderi; hunting group; line-up; lane; group; honour; elevation; quantity; degree; place” (DTO, 274)

In **Senglah**, *çerge* “1. line, class, rank, 2. (metaphorically) drive (shooting)” (Clauson, 1960: 218r18).

The word has the following meanings in Mongolian:

In **Secret History**, *jerge* “rank, order, hierarchy, sequence (Haenisch, 1939: 89).

In **Mongolian**, *zerge* “a) Sort, kind, category; class, rank; level; order, degree; stage”, b) *adverb* together, simultaneously; as soon as, c) And so on, and others, d) special uses (Lessing, 1045b).

In **Kalmuk**, *zerg*<sup>o</sup> (*çerge*) “1) rank, order, series, dignity”, 2) as title name, ‘his majestic-dignity, his Reverend” (Ramstedt, 1935: 473a)

In **Buryat**, *zerge* “1) line, class, rank, 2) degree, grade (Çeremisov, 1973: 273b).

In **Ordos**, *Džirge* “line, class, rank; degree, grade” (Mostaert, 1941: 201a).

This word gained several new meanings in Chagatay which are different from its denotations in Mongolian. As I mentioned above the textual data in Abuşka Dictionary proves this clearly.

In his research Doerfer also claimed that the word passed into Turkish from Mongolian. He gives an extensive information on the subject by citing examples from Babürname (TMEN I, §161, p. 291-93). In Ottoman domain *çerge* and its derivation *çergelen-* are both used (Furthermore see Schönig, 2000: 116).

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