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KHWAREZMIAN: MAPPING THE KIPCHAK COMPONENT OF PRE-CHAGATAI TURKIC

DÁVID GYŐRFI

12/C Kempelen F. Str., H-1124 Budapest, Hungary
e-mail: gyorfid@gmail.com

In the present paper I aimed to identify and separate the Kipchak (Northwestern Turkic) elements in the 13th–14th-century Khwarezmian Turkic literary language, primarily drawing on the linguistic material of *Gulistān bi'l-Turkī* and *Nahǰu'l-Farādīs*. By comparing the grammars of several Khwarezmian Turkic writings and analysing the complete vocabulary of the above two works, the relationship between Khwarezmian Turkic and the Kipchak languages becomes more transparent than hitherto thought of. The results may contribute to better understanding the heterogeneous views concerning Khwarezmian Turkic that appeared during the last one hundred years.

Key words: Chagatai, Khwarezmian, Kipchak, Mamlūk, Oghuz, lexicon, *Gulistān bi'l-Turkī*, *Nahǰu'l-Farādīs*.

1. Introduction

Following the Mongol conquest of Central Asia the former Turko-Islamic literary idiom of the Karakhanids was discontinued in the 13th–14th centuries, and a new Turkic literary language appeared the place of formation and centre of which was Khwarezm (or Khorezm), a fertile region south from the Aral Sea. Serving as a bridge in time, Khwarezmian is an extraordinary source for understanding a split and a creation of Turkic languages and dialects branching off and utilising ancient elements as well as inventing new ones in a seemingly conscious way.

As my aim is to detect and separate the elements that could be categorised as Kipchak, I have made a comprehensive analysis of grammatical works and lexicons of the period. The main source of my data is the entire vocabulary of the two contemporary works, the *Gulistān bi'l-Turkī* and the *Nahǰu'l-Farādīs* (Argunşah–Yüksekkaya Sağol–Tabaklar 2010; Ata 1997; Bodrogligeti 1969, 1973).

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The early history of the Kipchak tribes is rather vague and satisfactorily not elucidated. They have been called as *Qifǰāq, Quman/Qoman, Polovci* (Russian Plural of *Polovec*) and *Ḫartešq'* (Armenian). First mentioned in the 8th century *Bayan Čor* inscription (Ercilasun 2004, p. 359), the Kipchaks had an adventurous history until the early 11th century when they had already spread throughout the enormous steppes of what today is Kazakhstan, South Russia and Ukraine. After the Mongol invasion the westernmost Tatar *ulus*, the Golden Horde was established on this vast stretch of land where formerly most of the Kipchak tribes had their habitat (Argunşah – Yüksekkaya Sağol – Tabaklar 2010; Karamanlıoğlu 1962; Vásáry 1986, 2003).

Well before the formation of the Golden Horde, Kipchak tribes started to migrate southward toward the Khwarezmian regions in the 11th century, together with other peoples of Turkic origin such as the Oghuz (whose migrations began already in the 7th century), the Kimek, the Pecheneg, the Uighur and the like. For long centuries this land had been inhabited mostly by Iranian peoples, but subsequent to the migrational waves of the 11th century, it has become a centre of Turkic culture and literature as well, without abandoning the more sophisticated, settled Iranian culture prevalent in the region. Even in the Mongol period the intellectual and cultural life continued flourishing in major cities like Ürgenč (*J̌urǰāniyya* in the Arabic sources). (Argunşah – Yüksekkaya Sağol – Tabaklar 2010; Eckmann 1956, 1996; Johanson – Csató 1998; Kurat 1972; Sinor 2008; Vásáry 2003).

2. The Historical Significance of Khwarezmian Turkic

The history of Khwarezmian Turkic language starts in the 13th century after the Mongols had mingled peoples by relocating their territories and breaking up their tribal ties. By this period, Khwarezm had already been a home of Kipchak and Oghuz peoples. After the Mongol invasion, Persian has ceased to be the only official language and an urgent need arose to *invent* a new Turkic literary language. This new literary language started flourishing in the 13th – 14th centuries not only in Khwarezm but also in Sarāy, capital of the Golden Horde, and in the Crimea. The contemporary written material from the Golden Horde displays a great similarity to the new Turkic literary idiom that emerged in Khwarezm. So the term "Khwarezmian Turkic" can be used without reservation for the literary language both in Khwarezm and in Saray. Moreover, it was not only used in the steppes, but also in Egypt, where the Mamlūks were slave soldiers from Central Asia and the Caucasus whose languages show a great similarity to the Kipchak idioms spoken in Eastern Europe and Eastern Asia.

On the one hand, an important attribute of Khwarezmian Turkic is its linguistic instability: alternating grammatical forms and changing vocabulary occur not only in different literary pieces and sources but sometimes inconsistencies occur even within a single piece of work. On the other hand, it is coherent in many regards especially when contrasted with other Turkic branches. A. Samojlovič (1928, p. 21) grouped the eastern Turkic literary languages as (1) Karakhanid-Hakani: 9th – 12th centuries (mostly referred to as 'Middle Turkic') (2) Oghuz-Kipchak (our Khwarezmian): 13th – 14th cen-

turies and (3) Chagatai: 15th–20th centuries (Samojlovič 1928). J. Eckmann refers to these language forms as 'Islamic Central Asian Turkish Literary Language' (Eckmann 1956) while A. Bodrogligeti separates two literary languages in the 14th century as (1) Azeri-Anatolian and (2) Khwarezmian (Bodrogligeti 1969). This fact becomes apparent if one analyses the morphology and lexicon of these written works. The only angle of separation seems to the Oghuz/Anatolian *versus* non-Oghuz/Anatolian. The Kipchak *versus* Oghuz or the Kipchak *versus* non-Kipchak oppositions are not applicable because some main attributes and shifts of the separations did actually take place in the period in question (Argunşah–Yüksekkaya Sağol–Tabaklar 2010; Eckmann 1966).

This leads us to the primal presumption of this paper, that modern Kipchak languages can be regarded as descendants of Khwarezmian. Of course this only concerns the literary languages, but still if Khwarezmian is contrasted with Chagatai there are certain traits Khwarezmian possesses and Chagatai does not. Thus, what once was a mere literary invention, after a gradual penetration it can be traced in the modern Kipchak languages and only in a significantly smaller ratio in the Turki languages (Uzbek and Uighur originating from Chagatai) (Argunşah – Yüksekkaya Sağol – Tabaklar 2010; Bilgin – Hacıeminoğlu 2002; Bodrogligeti 1973; Eckmann 1956, 1996; Golden 2000; Hacıeminoğlu 1968, 1997).

3. Written Records

Only a few works have come down to us from the 13th–14th centuries but what we have at hand is very useful and precious. There are some language-related works such as the *Muqaddimat al-Adab* (Yüce 1988), written between 1127 and 1144, which is a language learners' textbook with short and useful sentences translated from Arabic into Turkic, Persian and occasionally into Mongolian. Most of the texts are either translations or adaptations. The most important one of this kind is the *Qiṣaṣu'l-Anbiyāʾ* (Boeschoten – Vandamme – Tezcan 1995) written by al-Rabġūzī in 1310. It tells stories of the Prophet Muḥammad but covers other topics as well, such as nature and love. Possibly the most researched text is the *Ḫusrev u Šīrīn* (Hacıeminoğlu 1968; Zajączkowski 1958a), translated by Quṭb in 1341–1342 from the original Persian work under the same title, written by Niẓāmī. It is a very valuable source even though some parts were excluded.

The second most studied text is the *Nahǰu'l-Farādīs* (Ata 1998; Eckmann 1956, 1998) written by Maḥmūd bin ʿAlī before 1360. It is the translation of the *Forty Hadiths*,[1] most probably translated in Khwarezm, and its special value is the fact that it was written for simple people. While other sources tend to write in a highbrow style to make their text more literary, thereby affecting the reader, *Nahǰu'l-Farādīs* is simpler and applies many structures taken from the vulgar language. The other text for comparison is the *Gulistān* translated by Sayfi Sarāyī in 1391. According to the

[1] It is a popular collection of Prophet Muḥammad's life and teachings, written by al-Nawawī (1233–1277).

results of recent research, most probably the text was not translated in the Golden Horde or in Khwarezm, but rather in the Mamlūk Egypt. Considering that the Kipchak language used in the Mamlūk Empire was not too remote from the Kipchak idiom used in the Golden Horde and Khwarezm, it does not make much difference (Bodrogligeti 1973, p. 124). It is the first Turkic translation of Saʿdī's work and the entire vocabulary has been processed in the critical edition, similarly to the critical edition of the *Nahǰu'l-Farādīs* (Argunşah – Yüksekkaya Sağol – Tabaklar 2010; Eckmann 1956, 1963, 1996; Grønbech 1942).

4. Khwarezmian Turkic

This stage of the eastern Turkic literary languages is an actual turning point. Many important changes can be observed in these texts, such as the shift from Old Turkic *d̲ > y* like in *ad̲aq > ayaq* (leg) or the change of the old accusative *+(I)G > +nI / (+I)*, not to mention the shift of the suffix of the first person plural in simple past tense *-DImIz > -DIK* which took place in all the dialects. These changes are all noticeable in every Kipchak language, and virtually in all the Common Turkic languages.

The main linguistic traits that separate Khwarezmian from the previous Karakhanid are as follows:

- Illabial vowels might be labialised when found adjacent to labial consonants. E.g. *mināra > münāra* (minaret) or *zamān > zümān* (time), the first example is preserved in Kazakh as *мұнара* (mŭnara).
- The alternation of the initials *b- ~ m-*, which is preserved as *m-* (< *b-*) in almost all Common Turkic languages except for Turkish.
- Some of the case suffixes might alternate as well, e.g. locative can mean dative and accusative can mean genitive, e.g. *Räsūl**nï** andaγ düšmän erdi kim …* [*The Prophet+**ACC** so many enemy was, that …* = "The Prophet had so many enemies, that …"]. This is an ancient remnant first seen in the Orkhon Inscriptions.
- There are unique forms of the first person singular personal pronoun with case endings such as *mäniŋdä* (locative), *mäniŋdän* (ablative) and *mäniŋsiz* (privative). These forms only appear in Khwarezmian.
- The most quoted internal invention is the future-optative deverbial noun *-GU+Px* (+ *turur*), which exists in most of the modern Kipchak languages while absent in Oghuz languages (Argunşah – Yüksekkaya Sağol – Tabaklar 2010; Ata 1997; Bilgin – Hacıeminoğlu, 2002; Bodrogligeti 1969; Boeschoten – Vandamme – Tezcan 1995; Eckmann 1956, 1996; Golden 2000; Hacıeminoğlu 1997, 1968, 1996; Karamanlıoğlu 1962; Öner 1998; Toprak 2003; Yüce 1988).

5. Some Examples for Khwarezmian and Kipchak Grammatical Similarities

When investigating the cases it turns out that some of the archaic allomorphs occur as well as modern ones, which always tend to be similar to the Kipchak forms. For

instance dative after a third person possessive suffix usually takes the archaic *+ŋA* or *+ŋGA* but rarely takes the modern Kipchak *+nA*. Ablative is generally formed with had the allomorph *+DIn*, but in the 13th–14th centuries the modern form *+DAn* occurs too. Conjugated forms of the third plural personal pronoun in accusative tend to shift from the archaic *olarnï* to the Kipchak *alarnï* while the also archaic *olarïγ* does never appear in Khwarezmian texts.

Interrogatives represent an unquestionable case when the Oghuz branch diversified. Out of the three interrogative stems (1. *nä* inanimate, 2. *kim* animate, 3. *qañ/qay* which/how) the *qay* stem only appears in two interrogatives in Oghuz languages (e.g. Turkish *hangi* "which" and Azeri *hara+* "where"), while in Kipchak and Turki languages various forms exist such as *qay* 'how', *qayda* 'where', *qaysï* 'which' and the like.

The issue of negatives is quite problematic. Khwarezmian sources from Central Asia apply the archaic substantive verb *er-* in forms such as *ermäs*. On the contrary in Middle Eastern Middle Turkic sources such as the *Gulistān*, the modern *degül/dügül* is used as in modern Oghuz and Kipchak languages. Only the South Eastern languages kept the *er-* stem. An exception is Kazakh and Kyrgyz, which are Kipchak languages but *emäs/emes* is applied in predicate negations, owing to a Turki or Chagatai effect.

Adverbs can be clear markers too, inasmuch they help recognise a Kipchak text. Besides *ašnu+* 'before' all the Khwarezmian adverbs could be categorised as Kipchak, such as *ast+* 'below, under' which is registered as *alt+* in Oghuz languages, or *burun+* 'before, in front of' which in other sources occurs as *ön+*.

Gerunds also show a parallelism since Khwarezmian as well as modern Kipchak languages use much more gerunds than the Oghuz languages. There are only three gerunds that can be found in Khwarezmian and Oghuz sources (*-p, -mAdIn/-mAdAn* and *-A*). Khwarezmian and Kipchak have such gerunds in common as *-GAč, -GAndA, -ArdA* and the like.

Turkic languages have many ways to express actions happening in the present moment. A characteristic phenomenon for the Kipchak languages is the abundance of auxiliary verbs expressing various meanings such as how much effort is needed for an action, regularity and many other temporal-related meanings. Khwarezmian starts using the gerund *-p* or *-A(y)* combined with the auxiliary verb *tur-* (to stand) that remains in modern Kipchak languages (e.g. Kazakh *Ayžan söylesip tŭr* "Aizhan is talking") but not in any of the Oghuz languages. Non-Kipchak languages use either the general present tense *-Ar* or the conjoined auxiliary verb *-yür* or *-yor* 'to walk'. For expressing future actions the Oghuz *-IsAr* seldom occurs but in the majority of cases we find the suffixes *-GA* or *-GAy* which are absent in the Oghuz sources.

6. Lexical Analysis

The final part of the present research is a complete analysis of the vocabularies of the *Gulistān* and the *Nahǰu'l-Farādīs*. My aim was to collect and evaluate the lexical material of these two works, then to compare it with Kipchak and Oghuz lexical material

as known from other sources. As a result, only a small percentage of the lexemes can be definitely categorised as "Kipchak" and the rest is either regarded as "common" or "of unsubstantiated origin". Therefore, I sorted out 108 entries that are most probably of Kipchak origin and applied an evaluation system consisting of seven criteria (see Appendix).

Out of the 108 lexemes checked, 41 fitted all the criteria, e.g. *ayna-* 'to change', *čibin* 'fly, insect', *oγurla-* 'to steal', *qoyan* 'rabbit' and *čom-* 'to dive into water'.

An additional 39 lexemes fitted six of the criteria, e.g. *is* 'smell', *müŋüš* 'corner', *yïrla-* 'to sing' and *kölätkä / köligä* 'shadow'.

There are 11 lexemes that occur in the text, but usually (sometimes 50–100 times more) the corresponding Oghuz word is being used, e.g. *aša-* (Kipchak) and *ye-* (Oghuz) 'to eat' or *öt-* (Kipchak) and *käč-* (Oghuz) 'to pass or get through sg'.

There are lexemes that appear only in the *Nahǰu'l-Farādīs* and others that occur only in the *Gulistān*, but their lexicon seems to be quite stable and homogeneous. Knowing their background one would expect the *Nahǰu'l-Farādīs* to have more Kipchak lexemes, but the *Gulistān* in fact has somewhat more. Besides the areal effects, both of them might have inherited the same basic Kipchak lexicon mixed with Oghuz elements. By now most of these Oghuz elements have been replaced with their Kipchak equivalents (Abdrazkov 1966; Abdülbâki 1934; Ata 1998; Clauson 1972; Dankoff–Kelly 1982; Ercilasun 1991; Eren 1999; Ergin 1997; Ganiev 1997; Grønbech 1942; Houtsma 1894; Öner 2008; Shnitnikov 1966; Toparlı–Karaatlı–Vural 2003).

7. Conclusion

In the investigated period, i.e. in the 13th–14th centuries Turkic languages were at a different stage of diversification than today. Bearing this in mind various layers of grammatical elements and lexemes can be separated within the Khwarezmian literary works, the most plausible and reliable being the separation of Oghuz from non-Oghuz elements, and Kipchak features from non-Kipchak ones. All Khwarezmian works are idiosyncratic and their most stable common quality is their variability. In the diachronic comparison many of the grammatical and lexical elements showed that Khwarezmian as a literary language can be one of the sources of many subsequent Kipchak languages, or at least a source that considerably contributed to their formation.

As a matter of fact, Kipchaks and their dialects did exist well before the Khwarezmian age, and they were among the active creators of Khwarezmian Turkic. Thus it can safely be assumed that Khwarezmian Turkic forms a bridge between two, more or less separable developmental stages of the Kipchak languages.

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Apppendix

Comparative Analysis of the Lexicon of *Gulistān bi'l-Turkī and Nahǰu'l-Farādīs*[2]

In the following table I analyse the entire lexicon of Sarāyī's *Gulistān* (Bodrogligeti 1969) and the *Nahǰu'l-Farādīs* (Ata 1998). Prior to the analysis, on the basis of phonetic and some other criteria I sorted out the presumably non-Kipchak elements that are not part of the comparative table. The lexemes in the column "Kipchak word" have been evaluated according to seven criteria: (1) Do they display typical Kipchak phonetic markers? (2) Are they attested in the historical Kipchak sources? (3) Are they absent from the historical and modern Oghuz sources? (4) Are they listed in the *Codex Cumanicus*, which is not a primary criterion but the presence of the word there proves if the lexeme was being used in the 13th-century Kipchak spoken language; (5) Do

[2] Abdrazkov (1966); Abdülbâki (n.d.); Ata (1998); Atalay (1945); Bodrogligeti (1969); Clauson (1972); Dilçin (2009); Ercilasun (1991); Eren (1999); Ergin (1997); Ganiev (1997); Grønbech (1942); Houtsma (1894); Öner (2008); Rifat (1928); Shnitnikov (1966); Dankoff–Kelly (1982); Toparlı–Karaatlı–Vural (2003); Zajączkowski (1958b).

they survive and are they used in the modern Kipchak languages? (6) Are they attested in the *Tarama Sözlüğü*? If not, it verifies that they were not used in Anatolia after the 13th century; (7) Do they not appear in the *Dede Qorqut*, which is a 15th-century Oghuz source, but was not processed in the *Tarama Sözlüğü*.

The lexemes listed in the column "Other word" are the Oghuz or other corresponding elements and they might be listed even if they do not appear in the writings. Only one and the simplest form of a root is listed and I do not analyse the obviously common Turkic roots like *taγ* 'mountain', only if there are phonetic peculiarities worth mentioning.

Abbreviations

Words set in **bold** are attested in the writings (not bold: it does not appear in the writings).

Bash.	Bashkir
Bul.	*Kitāb bulġati'l-muštāq* (Mamluk-Kipchak) (Zajączkowski 1958b)
CC	*Codex Cumanicus* (Grønbech 1942)
Cl.	Clauson (1972)
Er.	Eren (1999)
Hou.	Houtsma (1894)
Id.	Kitābu'l-idrāk li-lisāni'l-atrāk (Mamluk-Kipchak) (Abu Hayyan 1931)
Kar.	Karachay-Balkar
Kav.	*Al-qawānīnu'l-kullīyya fī ḍabṭi'l-luġati't-turkiyya* (Mamluk-Kipchak) (Rifat 1928)
Kaz.	Kazakh
Kklp.	Karakalpak
Kyrg.	Kyrgyz
l.w.	loan word
Quṭb	*Ḫusrav u Šīrīn* (Khwarezmian Turkic) (Zajączkowski 1958c)
SW	South-Western Turkic languages
Tat.	Kazan Tatar
TLS	Ercilasun (1991)
Tuh.	*At-tuḥfatu'z-zakiyya fī luġati't-turkiyya* (Mamluk-Kipchak) (Atalay 1945)
#	not attested in Oghuz sources
##	attested only in non-Kipchak sources

Kipchak factors (last element of the first column)

1	suits the expected Kipchak phonetic criteria
a-b-c-d-e-f:	number of old Kipchak sources in which the element appears
3	the word does not appear in old and modern Oghuz sources (according to Clauson 1972)
4	listed in the *Codex Cumanicus* (Grønbech 1942)
5	survives in modern Kipchak languages
6	not listed in the *Tarama Sözlüğü*
7	does not appear in the *Dede Qorqut*

KIPCHAK WORD	REMARKS	NUMBER OF OCCURRENCES IN GULISTĀN/ NAHǰU'L-FARĀDĪS	OTHER WORD	REMARKS	NUMBER OF OCCURRENCES IN GULISTĀN/ NAHǰU'L-FARĀDĪS
abušqa *elderly man* 1c3467	CC 27, Hou. 24,16, Tuh. 20b. 3; 30b. 8, Cl. 6: #	0×/5×	see: qarï		
andaγoq *that way* 1a367	Id. 24 (*andawoq*), Cl. 177 (s.v. antağ): in all other sources *andaq* > #	0×/11×	**andaγ**	Cl. 177	0×/100+
anuq *done, ready* 1c3467	Quṭb 9, CC 38 (anuqla-), Id. 23, Tuh. 13b. 1, Cl. 182: #	0×/1×	**ḥāẓïr**	Arabic l.w.	43×/41×
äpči *woman, wife* 1a3467	CC 89, Cl. 6: # everywhere else *ävči*	6×/0×	**χatun**	CC 196, Quṭb 55, Cl. 602, Hou. 28,16, Tuh. 18b. 8	12×/100+
ar- *to get tired* 1e457	Quṭb 10, CC 39, Hou. 27,14, Id. 9, Bul. 37r, Tuh. 9b. 6, Cl. 193, Kaz. *arï-*	5×/4×	yorul-	TLS: ##	
aša- *to eat* 1b34567	Quṭb 13, CC 44, Hou. 43,9, Cl. 256: #, Tat./Bash./Kar. *aša-*	1×/1×	**ye-**	common word!, Quṭb 77, Hou. 43,9, Id. 90, Kav. 8,16; 62,16, Tuh. 5a. 11, Cl. 869	47×/100+
ašïq- *to hurry* 1b3457	CC 44, Quṭb 14, Tuh. 25b. 3, Cl. 259: (s.v. aṣuk.) no SW today, 2 times in Ottoman sources, #?, Tat. Bash. Kar. *ašïq-*	3×/0×	acälä et-, täz-	TLS: today *ašïq-* only Kipchak, everywhere else l.w. ##	
asra- *to take care, secure; feed* 1a457	CC 42, Quṭb 12, TLS: #, Kaz. *asïra-*	4×/0×	**bäslä-**	CC 56, Quṭb 31, TLS: ##	8×/0×

aya- *to pity, envy* 1b345	CC 31, Tuh. 90b. 12, Cl. 267: #, in Ottoman *to respect*, Tat. Bash. Kar. *aya-*	2×/0×	qïsqan-	CC 208, Hou. 36,7, Id. 72, Bul. 65r, Tuh. 8b. 4, Cl. 667: all SW	
ayna- *to change; go wrong* 1a3467	Quṭb 6, CC 32, Cl. 62: (s.v. aḏna:-) #, Kaz. *aynï-* (to feel sick; go wrong), TLS: modern Kipchak: *ališ-, almaš-…*	0×/3×	tägiš-	Quṭb 174–5, CC 239: "to present a gift to a superior", Tuh. 30a. 13 "to barter", Cl. 487: SW always *to exchange*, ##?	
balčïq *mud, clay* 1f45	common word!, CC 48, Hou. 24,13, Bul. 4,10: xv, Id. 36, Kav. 58,14, Tuh. 23b, 6, Cl. 333: Kāšġarī says it is Oghuz, Kaz. *balšïq*, Tat. *pïčraq*	5×/3×	(čamur)	TLS: only Azeri and Ottoman, #	
bar- *to go* 1e45	CC 50, Quṭb 27, Hou. 40,12, Id. 29, Kav. 8,16, Tuh. 90a. 12, Cl. 354: SW b->v-, meaning shift to *come*, #?, Tat. Bash. Kar. Kaz. *bar-*	19×/100+	**kit- /ket-**	common word!, CC 141, Quṭb 97, Hou. 40,12, Id. 78, Bul. 47v, Kav. 9,3, Tuh. 16b. 3, Cl. 701 (s.v. 2 két-)	48×/42×
barča *all, whole* 1c34567	CC 50, Cl. 356, Kav. 39,19, Tuh. 82a 4, #, Kaz. *barša*, Tat. *barča*	18×/46×	bütün	CC 50 (meaning *perfect*), Tat. *bötĕn*, Kaz. *bütin*	0×/1×
baγïšla- *to excuse* 1e4	CC 47, Quṭb 24, Hou. 44,7, Bul. 86v, Id. 33, Kav. 78,13, Cl. 321: l.w., all Kipchak sources mention. #? Kaz. *kešir-*, Tat. *kičer* ! TLS: today only Oghuz!	18×/16×	käčir-, ġafu et-	TLS: Kipchak uses these	
böri *wolf* 1e34567	CC 66, Hou. 11,3, Id. 30, Bul. 10,6, Kav. 62,7, Cl. 356, #, Kaz. *böri*, Tat. *büre*	5×/6×	**qurt**	CC, Id. 70, Hou. 11, 3, Bul. 11,5, Tuh. 15b 3, Cl. 648: ## "Purely Western word"	1×/1×

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čäkmän *robe, cloak* 1a4567	CC 74, Kaz. *säkmän* (textile made of camel's fur), Tat. *čikmän*	1×/0×			
čätük *cat* 1e5	Quṭb 42, Hou. 11,11, Id. 42, Bul. 10,10, Kav. 62,3, Tuh. 19a. 11, Cl. 402: l.w. Kaz. *mïrsïn*, Tat. *mäče*	2×/0×	pišik, mïsïq	TLS: today always these, except for Ottoman *kädi*	
čäynä- *to bite, chew* 1a45	CC 72, TLS: common word!, Kaz. *šayna-*, Tat. *čäynä-*	2×/0×			
čibin *fly* 1d34567	CC 75, Quṭb 43, Hou. 10,11, Bul. 10,16, Tuh. 16b. 3, Cl. 838 (s.v. siŋek): # Kaz. *šïbïn*, Tat. *čeben*	2×/4×	**siŋäk**	Cl. 838: ##, TLS: today only in Ottoman, in other languages *čïbïn, šibin*…	0× /2×
čïnuq *real, true* 1a345?67	CC, Kaz. *šïn*, Kyrg. Tat. *čïn*	1×/0×	gerčäk	TSL: today only SW, ##	
čïpčïq *sparrow* 1a34567	CC 78, Kklp. Kaz. *šïmšïq*, Tat. *čïpčïq*	0×/12×	särčä	TLS: only Oghuz, ##	
čom- *to dive into water* 1a3567	Quṭb 44, Tuh. 27a. 2, Cl. 422: #, Tat. *čum-*, Kaz. *šom-*	0×/2×	tal- **bat-** (only Sun)	Cl. 490: only Ottoman meaning shift	(bat-) 3×/4×
čömčä *soup ladle* 1d457	CC 76 *čömič*, Hou. 17,10 *čömče*, Id. 46 *čömči*, Tuh. 34a. 6, Cl. 422: *čömčä* is an l.w., but with open final syllable only Kipchak, #?, Kaz. *šömiš*, Tat. *čümeč*	1×/1×	common word!	TLS: ordinary phonetical changes, but with open final syllable only SW	

čöplä- *to collect* 1a3?4567	CC 75, Tat. *čüplä-*; *čüp ǰiy-*	1×/0×	1. qaldïr-, 2. topla-	2. Cl. 440: SW	
čulγa- *to wrap, cover* 1a457	CC 77 (čulγan-), Cl. 407: no Khwarezmian data, but: Tat. *čoγla-*	0×/6×	**sar-**	Hou. 43,17, Id. 57, Bul. 79v, Tuh. 32a. 5, Cl. 844: today Ottoman and Tat. *sar-*	0×/1×
ešik/išik *door* 1e345	CC 94, Quṭb 52, Hou, 6,5, Id. 14, Kav. 44,13; 59,10, Tuh. 25b. 5, Cl. 260: #, TLS: #, Kaz. *esik*, Tat. *išek*	23×/1×	**qapu/ qapuγ**	common word!, CC 188, Quṭb 126 – 7, Hou. 6,4, Id. 68, Bul. 14,11, Kav. 59,10, Tuh. 8a. 5, Cl. 583, TLS: only Oghuz, ##	3×/100+
ïčγïn-/učγun- *to leave* 1c34567	Quṭb 194; 205, CC 272 (*to escape*), Tuh. 9b. 1, Cl. 23: (s.v. ıçğın-) #, Tat. *ïčqïn-*	0×/4×	**bïraq-**	TLS: N/I	14×/22×
ig *disease, sickness* 1b3?67	Quṭb 57, Hou. 32,20, Id. 19, Cl. 98: rare in 20th-century Ottoman, #?	0×/15×	**ḫasta**	Persian l.w.	0×/13×
ïraq /**yïraq** *far away* 1d45	CC 274, Quṭb 91, Hou. 25,12, Id. 93, Tuh. 8a. 6, Cl. 214: all Kipchak resources with y-, without only SW. #, Tat. *yeraq*	12×/32×	**uzaq**	Cl. 283: ##, TLS: occurs in Kipchak languages, Kaz. *uzaq*, Tat. *ozaq*	0×/7×
ïrγaq *hook* 1c3457	CC, Id. 15, Bul. 5,3, Tuh. 18a. 2, Cl. 216: #, Kaz./Tat. *ïrγaq*	0×/4×	čäŋgäl, qanča	TLS: only SW, ##	
is *smell* 13567	Kaz. *yis*, Tat./Bash. *is*	4×/0×	qoqu	Id. 73, Tuh. 28a. 10, Cl. 609 (s.v. 1 kok-), TLS: today only SW	

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it *dog* 1f45	common word!, CC 108, Hou. 11,8, Id. 8, Bul. 10,10, Tuh. 30b. 10, Kav. 62,4, Cl. 34. Kaz. *it*, Tat. *et*	14×/21×	köpäk	Er. no source until Middle-Turkic, SW basic word, in Kipchak only *hound*, Kaz. *köpek it*	
ïvuq *deer* or *cow*1b367	Quṭb 207, Hou. 11,6, Bul. 10,7, Cl. 8: only in Kipchak sources, in other languages *ayraq*, #	0×/3×	**käḏik/käyik**	CC 136, Hou. 11,2, Bul. 10,7, Kav. 62,6, Tuh. 38b. 3, Cl. 755. TLS: only SW, in Kipchak *buγï; bolan*	4×/3×
käḏin *after* 13?567	Cl. 724: (s.v. ké:din) Kaz. *keyin*, Kyrgyz: *kiyin*, TLS: no SW today	0×/1×	**soŋ; soŋra**	common word!, Quṭb 158, CC 222, Id. 60, Bul. 13,10, Tuh. 3b. 10; 62b. 3, Cl. 832	7×;7×/100+;17×
keŋ *big, wide* 1e457	Quṭb 96; 98, CC 138, Hou. 27,15, Id. 85, Kav. 24,11, Tuh. 38a. 13, Cl. 724: today only Ottoman, otherwise #, Kumyk: *geŋ*, Kaz. *keŋ*, Tat. *kiŋ*	2×/6×	keŋiš	TLS: only SW, in Kipchak only monosyllabic form, ##	
kindik *navel* 1e34567	CC 148, Hou. 21,2, Id. 85, Kav. 61,6, Tuh. 18b. 11, Cl. 729: #, Kaz. *kindik*, Tat. *kendek*	0×/6×	köbäk	Cl. 729: ##	
kirpič *brick* 1e34567	common word!, CC 140, Hou. 24,13, Id. 80, Bul. 4,3, Tuh. 23b. 11, Cl. 737: no southern example, #, Kaz. *kirpiš* Tat. *kirpeč*	2×/0×	tuγla	Greek l.w. τουβλα, TLS: only Ottoman	

kiyiz *felt* 1d34567	Quṭb 98, CC 142, Hou. 17,4, Id. 82; 79, Tuh. 31b 10, Cl. 707: (SW: *käčä*) #, Kaz. *kiyiz*, Tat. *kiyez*	0×/1×	käčä	Cl. 694: ##	
kölätkä/köligä *shadow* 1f3457	CC 150 (kölägä), Quṭb 101, Hou. 7,14, Id. 84, Bul. 4,5, Kav. 58,8, Tuh. 24a. 10, Cl. 718 (s.v. köli:ge:) # Kaz. *kölökö*, Nogay: *kölätki*, Kumuk: *gölentki*	1×/11×	**kölgä**	TLS, Cl. 718: tri-syllable forms only in Kipchak and Turkmen, ##	4×/2×
köni *true, straight* 1a467	CC 151, Quṭb 101, Cl. 726: #	5×/5×	**toγrï**	common word!, CC 247, Quṭb 181, Hou. 28,6, Id. 64, Tuh. 29b. 7, Cl. 473 (s.v. toğuru)	4×/0×
köp *a lot, many* 1c3457?	CC 153, Quṭb 100, Id. 78, Tuh. 30b. 3, Cl. 686: # Kaz. *köp*, Tat. *küp*	24×/6×	**čoq**	TLS: only SW, ##	5×/0×
körgüz- *to show* 1d34567	Quṭb 101, CC 154, Id. 81 (köstär-), Bul. 27v (köstär-), Tuh. 6b. 2, Cl. 740: (s.v. körtgür-) many forms, but this is #, Kaz. *körgiz-/körset-*, Kyrg. *kördür-/körgüz-/körsöt/*, Tat. *kürsät-*	24×/17×	kördür-, köstär-	Cl. 740: (s.v. körtgür-) all old and Oghuz forms appear in Kipchak, TLS: ##	
körk *beauty* 1c45	CC 154, Quṭb 103, Hou. 19,12, Id. 80, Cl. 741: # , Kaz. *körkem, körkey-* (become beautiful) Tat. *kürkäm*	18×/31×	küzäl	TLS: common word!, sporadic in Kipchak	
mäŋü *eternal* 1c3457	CC164, Quṭb 110, Hou. 40,3, Id. 89, Cl. 350: (s.v. beŋgü:) #, Kaz. *mäŋgi*, Tat. *mäŋge*	1×/0×	TLS: in other languages l.w. (Arabic *äbädī*)		
müŋüš *corner* 1a3?4567	CC 167, Quṭb 113, Cl. 771: mediaeval word, Bash. *möyöš*	0×/7×	köšä	l.w., TLS: only SW	

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oram *street* 13?567	Er: Mongolian l.w., Tat. *uram*	0×/8×	soqaq	Er: Persian l.w. with arabic intercession, TLS: ##	
orna- *to be located*, 1a3?457	CC 179, Quṭb 118, Cl. 235: in SW only Turkmen, 2 times in Ottoman sources, #?, Kaz. *orna-*, Tat. *urna-*	0×/12×	yärläš-	TLS: only SW	
oltur- *to sit* 1f34567	Quṭb 116; 120, CC 177, Hou. 35,9, Id. 21, Bul. 71,5, Kav. 30,10; 75,2, Tuh. 29b. 11, Cl. 150: (s.v. olur-) all old Kipchak like this, but SW: *otur-*, #, Kaz. *otïr-*, Tat. *utïr*	15×/100+	**otur-**	Cl. 150 (s.v. olur-) since Karahanid to all Kipchak sources *oltur-*, SW always *otur-* but in all modern Kipchak languages *otur-/otïr-*	34×/0×
oz- *to leave behind;* NF: *to choose; leave behind* 1f3?4567	CC 181, Hou. 35,10, Id. 12, Bul. 48v, Kav. 47,7, Tuh. 28a i., Cl. 279: #, Kaz. *ozïp ket-*	1×/4×	**bïraq-** *to drop; leave behind*	Quṭb 39	15×/22×
oγurla- *to steal* 1e4567?	CC 173, Quṭb 114, Hou. 35,6, Id. 16, Bul. 48v, Kav. 74,18, Cl. 94, Kaz. *urla-*, Tat. *urla-* but in SW *oγrï* "thief"	3×/2×	čal-	Cl. 417: in meaning *to steal* only Ottoman, ##	
oχša- *to take after, being like* 1c3?457	CC 178, Quṭb 195, Kav. 28,9, Tuh. 44b, Cl. 97: 4 times in Ottoman sources, Kaz. *uqsa-*	5×/21×	**bäŋzä-**	CC, Id. 88, Bul. 16,4, Kav. 28,13, Tuh. 44b. 6, Cl. 352: ##, SW	0×/3×
öŋin *different* 1a367	Hou. 54,13–19, Cl. 170: (s.v. öŋi:) #	0×/100+	aḏru(q), ayru(q)	TLS: common word!, Hou. 54,13, Tuh. 34b. 12, Cl. 65 (s.v. aḏruk)	

ör- *to stand up* 1a356	Id. 10 (*to sprout*), Cl. 195: (s.v. 1 ö:r-) #, Kaz./Kyrg. *örü-*	0×/16×	qalq-	Cl. 619: (s.v. kaltur-) only SW, Rumelian form, ##	
öt- *to get through, cross* 1b45	CC 184, Tuh. 21b. 10; 37b. 2 Cl. 39: today in SW only Turkmen, sporadically in Ottoman until the 17th century Kaz. *öt-*, Tat. *üt-*	3×/1×	**käč-**	CC 135, Quṭb 92, Hou. 33,17, Id. 79, Bul. 62v, Kav. 9,8, Tuh. 12a. 7, Cl. 693:/TLS: ##	28×/100+
özgä *different, other* 1e457	CC 186, Quṭb 125, Hou. 54,13, Id. 13, Kav. 40,7, Tuh. 26b. 10, Cl. 285	18×/12×	aḏru(q)/ayru(q)	TLS: common word!, Hou. 54,13, Tuh. 34b. 12, Cl. 65 (s.v. aḏruk)	
qaraq *pupil, eyeball* 1c457	Quṭb 132, Hou. 20,4, Id. 71, Tuh. 36a. 9, Cl. 652: today in SW only Turkmen, Kaz. *qarašïq*, Tat. *bäbäk; küz qarasï*	0×/3×	**bäbäk**	Quṭb 29, Persian l.w.	2×/0×
qarï *old* 1e45	CC 194, Quṭb 133, Hou. 20,12, Id. 70, Kav. 44,17, Tuh. 20b. 3, Cl. 644: SW *elderly lady*, Kaz. *käri*	17×/6×	**yašlï**	Quṭb 74, CC (*eyes suffused with tears*), Cl. 978 (s.v. ya:şlığ)	1×/11×
qay(-da/-dan/-sï) *root of interrogative root* 1e457	CC 189, Quṭb 129, Id. 75, Bul. 15,12, Kav. 16,15, Tuh. 5a. 4, Cl. 632–633: (s.v. ka:ñu:) in SW only *qanqï* > Ottoman *hangi.* Kaz. *qayda, qaysï*... Tat. *qay, qaysï*	7×/100+	**ne(-čä/-čük/ -dän/-mä)**	CC 169, Quṭb 113, Hou. 56,15, Id. 89, Bul. 15,6, Kav. 16,8, Cl. 774–775: only occurs without suffixes	31×/100+
qayt- *to turn back, return* 1d45	CC 190, Quṭb 129, Id. 77, Kav. 10,8, Tuh. 17a. 10, Cl. 597, Kaz. *qayt-*, Tat. *qayt-*	19×/100+	**tön-**	Cl. 515: ## specifically Oghuz word	0×/1×
qočqar *ram* 1f34567	CC 198, Hou 14,23, Id. 69, Bul. 7,12, Kav. 62,1, Tuh. 30b. 13, Cl. 592: (s.v. qoçŋa:r) #, Kaz. *qošqar*	1×/2×	qoč	Cl. 592: (s.v. qoçŋa:r) SW, ##	

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qoyan *hare, rabbit* 1e34567	CC 198, Quṭb 138, Hou. 11,4, Id. 76, Bul. 10,6, Tuh. 4b. 8, Cl. 678: #, Kaz. *qoyan*, Tat. *quyan*	1×/0×	tavïšγan	Bul. 10,6,, Kav. 62,7, Tuh. 4b. 8, Cl. 447: it exists today in some Kipchak dialects but rare	
qumursaq *ant* 1b3567	Tuh. 36b. 2, Hou. 11,19, Cl. 662, Kaz. *qŭmïrsqa*, Tat. *qïrmïsqa*		**qarïnča**	Quṭb 134, Cl. 662: SW, Kipchak: *kumruṣka*	6×/1×
qutqar- *to save, rescue* 1b34567	Quṭb 145, CC 205, Tuh. 10b. 6; 14b. 13, Cl. 649: (s.v. kurtğar-) all similar in Kipchak – #, Kaz. *qŭtqar-*, Tat. *qotqar-*	0×/13×	**qurtar-**, **qurtγar-**	Cl. 649: (s.v. kurtğar-) all Oghuz forms similar to *qurtar-*, ##	1×;0×/1×;5× !!!
quvan- *to bost, show off* 1b347	CC 201, Quṭb 146, Id. 86, Cl. 690: (s.v. küven-) velar vocalisation only in Kipchak languages. #	1×/0×	küvän-	Cl. 690: (s.v. küven-) ##	
quyaš *Sun* 1f3?4567	CC 202, Quṭb 143, Hou. 5,2, Id. 77, Bul. 2,11, Kav. 58,8, Tuh. 20b. 1, Cl. 679: #, Kaz. *kün*, Tat. *qoyaš*	1×/0×	**kün** *Sun, day*	common word!, CC 158, Quṭb107, Hou 5,2, Id. 85, Bul. 2,11, Tuh. 20a. 13, Cl. 725	19×/18×
sämiz *fat, overweight* 1e3456	CC 216, Hou. 27,18, Id. 53, Kav. 24,10, Tuh. 18b. 3, Cl. 830: #, Kaz. *semiz*, Tat. *simez*	3×/3×	šišman	TLS: only in SW, ##	
sana- *to count* 1d3457	CC 213, Hou. 22,2; 42,5, Id. 60, Tuh. 25b. 13, Cl. 835: #, Kaz./Tat. *sana-*	0×/3×	say-	Quṭb 151, Id. 60, Kav. 64,18, Tuh. 25b. 13, Cl. 781: (s.v. sa:-) ##	

saqïn- *to be worried; think* 1?e3457	Quṭb 154, CC 211, Hou. 34,19, Id. 58, Kav. 29,5, Tuh. 10a. 13; 14b. 9, Cl. 812–3: meaning shift in SW, Ottoman in ~ meaning only once, #?, Tat. *sayïn-* (to be worried, miss sy)	0×/30×	düšün-	TLS: only in SW, ##	
šäš-/ šeš- *to untie, loose* 1d3457	CC 218, Quṭb 166, Hou. 39,15, Id. 55, Kav. 9,9; 77,9,Tuh. 13b. 2, Cl. 857: (s.v. seş-) #, Kaz. *šeš-*, Tat. *čiš-*	0×/4×	čöz-	CC, Quṭb 44, Id. 43, TLS: olny in SW, Cl. 400: (s.v. çöj-) today only in SW. ##	
sasï *smelly, stinky* 1c345	CC 215, Id. 58, Tuh. 84a. 1, Cl. 856: (s.v. sasığ) #, Kaz. *sasïq iyis*, Tat. *sasï*	0×/6×	Ottoman: *kötü kokuyor*	TLS: SW roundabout expression	
sayra- *to sing (bird)* 1a35	Quṭb 152, Tuh. 18b. 6, Cl. 860: #, in SW only Turkmen, Kaz. *sayra-*, Tat. *sayra-*	1×/0×	öt-	Quṭb 124, Cl. 29: (s.v. 2 öt-) in all SW, ##	
saγlïq *ewe* 1d3567	Quṭb 151, Hou. 15,10, Id. 59, Bul. 7,11, Tuh. 36b. 1, Cl. 809: SW *saγmal*, #, Kaz./Tat. *sawlïq (qoy)*	0×/2×	saγmal	Cl. 809: SW *saγmal*, in all other languages *saγlïq* ##	
sïsïqan *mouse* (hapax legomenon?)	in all sources: *sïčqan/ sïčγan*! CC 227, Quṭb 163, Hou. 11,12, Id. 56, Bul. 10,13, Kav. 5,17, Tuh. 83a 6–7, Cl. 796: in SW always *sïčan* > q falls off	1×/0×	sïčan	Cl. 796: in SW always *sïčan*	
sïz- *to melt* 1b456?	CC 228, Quṭb 165, Id. 57, Cl. 861: almost never occurs in SW. Kaz. *šïž-; yer-* Kyrg. *sïz-*, Tat. *er-*	1×/2×	**äri-**	CC, Id. 10, Tuh. 16b. 3, Cl. 198, TLS: common word!	0×/2×
susar *marten* 1a4567	CC 216, Kaz. *susar*, Tat. *susar*	1×/0×	Ottoman: *sansar*	TLS: common word!	

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tal *willow* 1b3567	Quṭb 168, Hou. 8,6, Tuh. 22b. 2, Cl. 489: in SW *branch*, in all other sources *willow*. #, Kaz. *tal*, Tat. *tal*	2×/1×	sögüt	Cl. 819: SW ##	
taŋ *miracle* 1b45	CC 234, Quṭb 170, Id. 65, Cl. 510: (s.v. 2 taŋ) today in SW only Turkmen, untill 18th century sporadically in Ottoman, Kaz. *taŋ*, Tat. *taŋ qal-*	3×/0×	common word!, l.w. used widely		
tap- *to find* 1d34567	CC 235, Quṭb 167, Id. 61, Bul. 88v, Tuh. 38b. 6, Cl. 435: (s.v. 2 tap-) #, Kaz. *tap-*, Tat. *tap-*	45×/5×	**bul-**	Cl. 332: early SW word, in Kipchak it is always *tap-*, ##	1×/41×
tart- *to pull* 1e3?45	CC 236, Quṭb 172, Hou. 35,4, Id. 62, Bul. 87v, Tuh. 37a. 13, Cl. 534, Kaz. Tat. Bash. Kar. *tart-*	3×/17×	**čäk-**	Id. 44, Kav. 9,7, Tuh. 12a. 4, Cl. 413, TLS: ##	27×/0×
tas et- *to lose* 1e3?467	CC 236, Hou. 41,17, Id. 63, Bul. 56r, Tuh. 23a. 12, Cl. 554: (s.v. 1 tas) survives in Azeri, otherwise in SW last occurs in the 11th century	1×/0×	qayb et-	Arabic l.w. *qayb*	
teg *like, such as* 1b45	CC 82, Quṭb 176, Id. 49, Cl. 475: in SW always *gibi*, #, Tat. *tik*	10×/100+	**kibi**	CC 142, Quṭb 97, Cl. 686: early Oghuz meaning shift	4×/0×
tïy- *to stop, restrain* 1b34567	CC 261, Quṭb 192, Tuh. 26a. 11, Cl. 450: (s.v. tıḏ-) #, Kaz. *tïy-*	3×/0×			

tona- *to undress* 13567	Cl. 517: (s.v. tonat-) originally *to dress up sy.*, Tat. *tuna-*, kar. *tona-*, Kaz. *tono-* (*to rob*)	0×/15×	**soy-**	Quṭb 158, Hou. 34,4,, Bul. 48r, Kav. 75,4, Tuh. 20a. 7, Cl. 858, TLS: only Oghuz, ##	6×/2×
töšä- *to lay out, stretch* 1e5	Quṭb 184, Hou. 34,7, Id. 39, Bul. 69r, Kav. 9,11; 74,3, Tuh. 28a. 13; 84a. 6, Cl. 561, Kaz. *töse-/tösö-*, Tat. *tüšä-*	1×/0×	**tüz-**	Quṭb 191, Id. 48, Tuh. 5b. 10, Cl. 572: sporadically occurs in old Kipchak, no example today, ##	3×/1×
töšäk *bed* 1e345	CC 251, Quṭb 185, Hou. 17,1, Id. 39, Kav. 64,5, Tuh. 23b 6; 84a. 6, Cl. 563: #, Kaz. *tösek*, Tat. *tüšäk*	2×/0×	yat(γ)aq	Cl. 888, TLS: ##	
töz- *to obey; bear* 1a3?4567	CC 252, Quṭb 185, Cl. 572: "Almost exclusively Kipchak", #, Kaz. *töz-*, Tat. *tüz-*	1×/1×	TLS: common word!, rare in SW		
tumšuq *beak* 1b3567	Hou. 10,15, Tuh. 33b. 8, Cl. 509: #, Kaz. *tŭmsïq*, Tat. *tomšïq*	0×/2×	Ottoman: *gaga*, Azeri: *dimdik*, Turkmen: *čüŋk*	TLS: ##	
tuturγan *rice* 1f3467	CC 258, Hou. 9,16, Id. 64, Bul. 6,15, Kav. 63,13, Tuh. 5a. 1, Cl. 460: #	0×/6×	birinč	Er: Persian l.w.	
tüb *tree-trunk* 1d345	CC 260, Quṭb 189, Hou. 7,11, Id. 47, Tuh. 29b. 4, Cl. 434: in SW with illabial 'i', Tat. *töp*, Kaz. *tüp* #	2×/11×	tib	Cl. 434: in SW always illabial vocalisation, ##	
tün *evening* 1f3?45	CC 259, Quṭb 190, Hou. 28,11, Id. 40, Bul. 13,7, Kav. 36,10, Tuh. 5a. 5; 32a. 3, Cl. 513: in SW always means *yesterday*. Occurs in Ottoman until the 16th century, Kaz. *tün*, Tat. *tön*	7×/54×	common words! **aχšam**, CC 16, Hou. 28,16, Bul. 13,13, Tuh. 35a. 10, Cl. 96: l.w. 3×/24× **kečä** CC 135, Quṭb 95, Hou. 28, 19–20, Id. 79, Kav. 36,13, Tuh. 32a. 3, Cl. 695: (s.v. 3 kéçe) 14×/100+		

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ulγay- *to grow up* 1b34567?	CC 265, Quṭb 197, Tuh. 14b. 11, Cl. 138: (s.v. ulğa:ḏ-) #, Kaz. *ülkey-*	2×/0×	**büyü-**	Tuh. 14b. 11, Cl. 299: (s.v. beḏü:-) today only SW and Tuvan, ##	1×/0×
urluq *semen* 1d3?4567	CC 266, Hou. 9,15, Id. 10, Tuh. 7b. 13, Cl. 229: Ottoman in the 20th century?, #. Tat. *orlïq*	0×/2×	Ottoman *atmïq*	no information	
uštmaḫ *Heaven* 1e4	Quṭb 194, CC 263, Hou. 8,20, Id. 8, Bul. 2,15, Tuh. 11a. 8, Cl. 257: (s.v. uştmax) SW: occurs in Ottoman until the 16th century Kaz. *užmaq*, Kyrg. *ujmaq*	0×/100+	**ǰännät**	common word!, Arabic l.w.	17×/0×
uyal- *to be ashamed* 1d457	CC 264, Quṭb 196, Id. 27, Kav. 76,9, Tuh. 6a. 10, Cl. 272: today #, occurs twice in Ottoman, Kaz. *uyal-*, Tat. *oyal-*	3×/4×	**utan-**	Quṭb 201, Id. 27, Bul. 25r, Kav. 76,9, Tuh. 6a. 10, Cl. 7: (s.v. uvtan-) today only in Kaz. *oftan-* and all SW *utan-*	1×/15×
uγra- *to approach, meet* 1b5	Quṭb 195; 114, Tuh. 22b. 7, Cl. 91: survives in SW, less occurrence in Kipchak	2×/0×	common word!	TLS: in Kipchak only the Volga region: Tat./Bash. *ura-*	
ündä- *to call, invite* 1e457	CC 270, Quṭb 203, Hou. 44,3, Id. 24, Kav. 9,17, Tuh. 16a. 9, Cl. 180: today in SW only Turkmen, Tat. *öndä-*	2×/67×	**čaγïr-**	CC 72, Quṭb 41, Hou. 34,13, Id. 43, Kav. 78,10, Cl. 410: probably originally Oghuz	4×/36×

üŋür *cave* 1365	Quṭb 123, Cl. 188: #, Kaz. Kyrg. *üŋür*	0×/5×			
yaḫšï *fine, good* 1e45	Quṭb 64, CC 114, Hou. 25,10, Id. 96, Kav. 23,8, Tuh. 33a. 4, Cl. 908. Kaz. *žaqsï*, Tat. *yaḫšï*	21×/79×	**äḏgü**	Quṭb 19, CC 85, Hou. 25,10, Id. 27; 86, Tuh. 14a. 9, Cl. 51, TLS: today only in Ottoman: *iyi*	13×/57×
yanč *to crush; pierce* 1b3?4567	CC 113, Tuh. 16a. 9, Cl. 944: occurs only once in Ottoman sources, #?, Tat. *yänčĕ-*, Kaz. *žanšu-*	1×/1×			
yarlï *poor* 1b34567	CC 115, Quṭb 71, Id. 71, Cl. 967: #, Kaz. *žardï*, Tat. *yarlï*	7×/0×	**yoqsul**	CC 126, Quṭb 83, Cl. 907: (s.v. yoksuz), TLS: ##	6×/0×
yaruq *light, bright* 1d34567	Quṭb 72, CC 116, Id. 93, Bul. 2,12; 3,2, Tuh. 20b. 1, Cl. 962: (s.v. 2 yaruk) #, Kaz. *žarïq*	0×/14×	aydïŋ, ïšïq	aydïŋ: Quṭb 6, Hou. 5,3, Id. 26, Cl. 268: only in Oghuz sources	
yasa- *to prepare* 157	Quṭb 73, Cl. 974: Mongolian l.w., no Ottoman data, Tat. *yasa-*	1×/0×	yap-	CC 113, Quṭb 63; 69, Hou. 34,3, Id. 90, Bul. 64v, Tuh. 27a. 12, Cl. 870: occurs in many meaning	
yasmuq *lentil* 13?57	Cl. 945: (s.v. yasımuk) only one Ottoman occurrence, Kyrg. *ǰasmïq*, Tat. *yasmïq*, Nogay *yasmoq*	0×/1×	märǰimäk	C§.945: (s.v. yasımuk) Bul. 7,1, *marǰamāq*, Persian l.w., TLS: ##	
yavuq *near* 1d34567	Quṭb 75, CC 119, Hou. 25,12; 32,6, Id. 99, Tuh. 28b. 8, Cl. 901: (s.v. yağu:k) #, Kaz. Nogay *žuwïq*, Kyrg. *ǰūq*	0×/53×	**yaqïn**	common word!, Quṭb 69, Hou. 25,12, Id. 95, Tuh. 28b. 6, Cl. 904: all SW like this, Kaz. *žaqïn*	13×/22×
yïrla- *to sing* 1d457	CC 274, Quṭb 206, Hou. 42,14, Id. 10, Tuh. 27a. 8, Cl. 230: (s.v. ırla:-) today #, Tat. *ǰïrla-*, Kyrg. *ïrda-*	1×/0×	soyla-	original Oghuz word (Dede Korkut)	

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yu-/yuw- *to wash, clean* 1f45	CC 128, Quṭb 84, Hou. 34,15, Id. 90, Bul. 66r, Kav. 10,4, Tuh. 27a. 3, Cl. 870: Kumyk *ǰuv-*, Tat. *yuw-*	7×/50×	yïqa-	TLS: only SW and Turkmen	
yüŋül *light* 1c34567	CC 122; 131. (*yäŋil/yüŋül*), Id. 99, Tuh. 14a. 7, Cl. 950: (s.v. yéŋil) the vocalisation fluctuates: Kaz. *žeŋil*, Tat. *ǰiŋel*	0×/3×	ḫafīf	Arabic l.w., only in Ottoman	