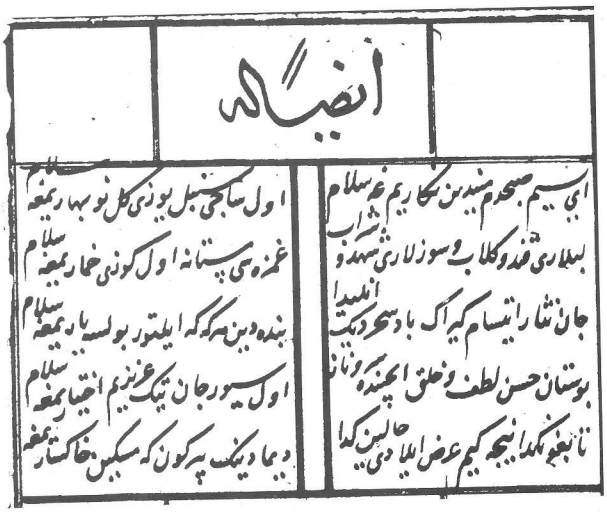
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Mongolian Loanwords in the Classical Chagatay Period

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The similarities between Mongolian and Turkic languages in the areas of lexicon and syntax have long interested scholars in the Altaic field. There have been several studies on the subject. These studies actually started in the second half of the 19th century. The existence of quite a number of Mongolian loanwords in historical and modern Turkic Languages is well known to scholars. Although in Chagatay Turkic the number of Mongolian loanwords is more than any other Turkic language, historical or modern, there have been very few studies on the Mongolian loanwords in Chagatay.

Sertkaya was the first scholar to study the Mongolian loanwords in Chagatay.[1] Data presented in this article was taken from four sources, all written in the Uyghur script: *Sirâcü'l-kulûb*, *Muhabbât-nâme*, *Bakhtiyâr-nâme* and *Mi'râc-nâme*. However, the words like *bahşı*, *soyurgal*, *tepsi* that were borrowed into Mongolian from Chinese via Old Uighur were not cited in this work. In his short article Sertkaya cites and focuses on 30 lexemes in total. These words were grouped together in the following semantic categories: a) personal names, b) surnames, c) name for institutions, d) titles and positions, e) place names, f) Mongolian suffixes and g) miscellaneous.

The second scholarly study on the Mongolian loanwords in Chagatay was undertaken by Eva Nagy.[2] She describes her field of interest as follows: "I am not interested in the New Turkic material of Central Asia from the turn of the century often called Chagatay. As to the source language, in my investigations I have primarily examined Middle Mongolian materials,

1 Osman Fikri Sertkaya, "Mongolian Words and Forms in Chagatay Turkish (Eastern Turki) and Turkey Turkish (Western Turki)", *Türk Dilleri Araştırmaları Yıllığı Belleten* 1987 (1992), 265-280.

2 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 editoral assistance of Edina Horváth, Szeged 1997.

which are quite scarce, so I have also included various Mongolian dictionaries in the research. I believe these findings will be important for Mongolian Studies."[3] Nagy examines loanwords with three aspects namely: semantic, historical, and etymological.

Due to the increased interest on Chagatay studies in recent years almost all of the Chagatay texts have been studied and/or published. Thus, the Chagatay lexicon and the Mongolian loanwords it contained became known indirectly. It is important to study these Mongolian lexical elements in Chagatay in context as well as in their dictionary forms.

This prompted me to do a research project on the Mongolian words in Chagatay Turkic eventually to appear in a book form. The first study within this project was presented at the *Anatolia Melting Pot of Languages Symposium.*[4] The paper entitled "Mongolic Words in the Works of Navai" focused on the Mongolian loanwords in Nevai's four books. Examples were given from these texts and words were analyzed. In this article, however, Mongolian loanwords taken from the texts belonging to the classical period of Chagatay literature will be examined. Due to the scarceness of works that belong to the Classical Period, only the following works have been included: *Mahbûbu'l-kulûb*, *Leyla vü Mecnun*, *Hüseyin Baykara's Divan*, *Şeybânî Han's Divan*, *Bâbürnâme*, *Babür's Divan*, *Ubeydullah Han (Ubeydî)'s poems*. Scholars who have studied these works have in general noted the Mongolian loanwords they contained. However, some of these loanwords were missed. About one hundred Mongolian loanwords were encountered in the Chagatay texts that belong to the Classical Period. However, in this article only five of them will be analyzed. These words are *aldara-*, *daban*, *alban*, *cüldü*, and *çagdavul*.

aldara-: The word occurs in Ali Şir Nevâyî's two works. It takes place in the following verse in *Fevâyidü'l-kiber*:

Rūḥ ḫaylı *aldarap* öz ḥāliġa tapmas şuʿūr
Çun ḫırām itse revān-āsā ḳad-i raʿnāsı ḫoş (FK 261/5)

The word takes place in the following verse of *Nevâdirü'ş-Şebâb*:

3 --, ibid., p. 140.
4 Zühal Ölmez, "Mongolic Words in the Works of Navai", *Anatolia Melting Pot of Languages Symposium,* May 27-29, 2005, İstanbul (unpublished paper).

Bir ḳadeh mey birseler veh gāyet iflāsdın
Nice la'l ḳıymeti tapġan gedā dik *aldaray* (Atalay, p. 23)

The word contextually means "to be happier" or "to be suffered".[5] The word is also encountered in *Leyla vü Mecnun* in the form of *aldarat-* which is a derivative of *aldara-* with a causative suffix *-t*. The word which means "to be suffered" takes place in the following verse:

ḳış *aldaratıp* hümümı ėlni
yaz ilbaratıp semümı ėlni[6]

The word has the following meanings in various Chagatay dictionaries:

In Abuşka, "ıztırab ve infial eyleyen demektir ve sevinmekten hilaf âdet va'zetmeke derler...."[7]

In Lugat-ı Çağatay, "bihad sevinmek, ızdırap etmek" (Kúnos, 10)

In Dictionnaire Turk-Oriental, "to hurry up" (de Courteille, 31)

In Ćagataische Sprachstudien, "to hurry up, to run, to act without thinking" (Vambery, 213a).

In Senglah, (*aldara-*) "to be suffered, (*aldarat-*) "to be suffered" (Clauson, 47r-8, 48r-13).

The word has the following meanings in modern languages:

In Mongolian, (*aldara-*) "to become loose, to untie, to come off; to be freed from; to disappear, to vanish; to lose courage or strength or to weaken physically" (Lessing, 30b).

In Kalmuk, (*aldrxa-*) "to measure with step, to pace; to miss, to be solved, to leave to be saved" (*alda-ra-*) (KWb, 6b). *Kalmükisches Wörterbuch* notes that the word is derived from the Mongolian *alda-*.

In Ordos, (*alɒara-*) "to lose, to fall, to weaken, to break off its tie; to loosen, to let go, to spoil" (Mostaert, 14a)

In modern Turkic languages, the second vowel of the word is narrowed: Uzbek *åldıyra-*, Turkmen *alzıra-*, Kyrgyz *aldıra-*. (VEWb. s. 17a).

It has to be noted that the meaning of the word changed when it was borrowed into Chagatay. The word means "to spoil, to pace" in Mongolian. The following meanings were given in Chagatay dictionaries and the studies

5 Önal Kaya, *ʿĀlī Şīr Nevāyī Fevāyidü'l-Kiber*, Ankara Üniversitesi Sosyal Bilimler
6 Enstitüsü, *unpublished dissertation index*, p. 749.
7 Ülkü Çelik, *Alī-şīr Nevāyī Leylī vü Mecnūn*, Ankara 1996, p. 84.
Besim Atalay, *Abuşka Lûgati veya Cağatay Sözlüğü*, Ankara 1970, p. 23.

on the Classical Chagatay texts: "to be happy, to be suffered, to hurry up." However, I think that *aldara-* means "to leave, to be far away, to be saved" in *Leyla vü Mecnun*, one of the texts I have studied.

daban: In Bâbürname, it means "mountain pass" as in the following sentence:

Erte köçüp, oşol dustur bile ḳar tepip, yol yasap *daban* üstige çıḳtuḳ (195a-1)[8]

In Mongolian, *dabag-a(n)* "mountain pass; mountain range; difficulty, obstacle; victory in contest" (Lessing, 211).

In Buryat, (*dabaan*) "mountain pass, obstacle" (BurRus.Sl., 179a)

Kalmükisches Wörterbuch gives the following forms for various dialects: Ölöt and Tangut *dawan*, Dörböt *dawn* "mountain pass" (Mo. *daba-gan* > Çag. *taban* mountain pass) (KWb, 80a).

In Ordos, (*dawa*) "slope, narrow pass, rising to slope" (Mo. *dabagan*) (Mostaert, 130a).

The word is derived from the Mongolian verb *daba-* "to climb over, to cross over, to ascend" with a *-gan* suffix; it became *daban* in Chagatay through the narrowing process of the *aga* sound group.

The word occurs as *daban* in Yakut and as *dåwan* in Uzbek. In Uzbek the same narrowing process of the *aga* sound group took place.

alban: It is a well-known Mongolian loanword that is encountered in most Turkic Languages. It means "a kind of tax which is with service." It takes place with this meaning in Şeybânî Han Divanı.

Ay moġul başıŋ üçün yaġmaçı kāfirdür közüŋ
Yaġmasındın ne ʿaceb salġıl maŋa *alban* yasaḳ (79a-2)[9].

The word carries the following meanings in Mongolic languages:

In Mongolian, (*alba(n)*) "compulsion, coercion; official obligation or service; tax, impost, tribute; corvee (Lessing 27b).

In Buryat, (*alban*) "office, service; official" (BurRus Sl., 40).

8 Mesut Şen, *Babürnâme*, *unpublished dissertation*, İstanbul 1993, p. 125.

9 Dr. Yakup Karasoy, *Şîbân Han Divanı (İnceleme-Metin-Dizin-Tıpkıbasım)*, Ankara 1998, p. 160.

In Kalmuk, (*alban*) Ölöt (*alwa*), Dörböt (*alwn*) "compulsion; duty; tribute, tax", (*alban* > tü. dial.) (KWb, 9a).

In Ordos, (*alba*) "tax, dues, corvee" (Mostaert, 13a).

According to Räsänen, this word which is not in the Chagatay Dictionary, means "corvee, land tax" in East Turkic. It only occurs in the *Divan* of Şeybani Han, but it is difficult to understand why it means "a kind of tax which is with service." It is enough to give the meaning of "tax."

cüldü: This word occurs in *Babürnâme* and *Mahbûbu'l-kulûb*:

In *Babürnâme*:
Kasım Begge bu iş üçün Bengeşni *culdu* (=*cüldü)*verildi.
Her ḳaysıġa bile *culdu (= cüldü*) vaʿda boldı

In *Mahbubü'l-kulüb*:
Anıŋ iltifātıdın köŋlide *culdu (=cüldü)* ṭamaʿ artḳay.

For this word, the following meanings were given in these sources "gift or reward (this can be governing of a city, money or clothes) promised to a soldier or lord (bey) for his successes" in *Babürnâme*[10] and "reward, prize" in *Mahbûbu'l-kulûb.*[11]

In Mongolian, *cildü* means "head and heart of a slaughtered domestic animal" (Lessing, 1055a).

Doerfer gives some examples for Turkish forms of the word taken from *Dede Korkut* and *Babürnâme* and he says that this word takes place with a *ç* in Kunos, Courteille and Radloff, but in R IV 43, the form *caldu* is an error (TMEN I, 162).

Abuşka Dictionary mentions that the word occurs in *Garâibü's-sıgâr* and *Ferhad ü Şirin* and it means "şol inama dirler ki bir dilaver cenkde bahadırlık eyleye ya da fenninde mahir bir kişi nadir iş eyleye mukabelesinde ihsan ideler" (Atalay, 247)

Dictionnaire Turk-Oriental has the meaning "gift" for this word. (de Courteille, 298)

In *Senglah*, it has the same meaning, however, the word is mistakenly stated as *coldu* in the Mongolian section of the index.

10

11 Mesut Şen, *Babürnâme*, *unpublished dissertation*, İstanbul 1993, p. 46 ve p. 118.
Zühal Ölmez, *Mahbûbü'l-kulûb (İnceleme-metin-sözlük)*, Hacettepe Üniversitesi

In Zenker, the Chgatay form of this word is cited as *cildü* "gift" (Zenker, 363bc)

çagdavul: It takes place as *çagdavul /çeŋdavul* in the Şeybani Han's *Divan*; and as *çagdavul* in Babürname. It means "a group of soldiers coming from the rear of the army"

In *Babürnâme*, it occurs in the following sentence: *Oşbu (=Uşbu) cıhatlardın Muḥammed Burunduḳnıŋ ma'ḳūl rāyı bile amal ḳılmay, nė ḳorġan işini mażbuṭ ḳılıptur, ne uruş yaraġını marbūṭ; nė ḳaravul, çaġdavul kim yaġı kėlüridin āgāh ḳılġay* (205a-12)[12].

In Şeybani Han's *Divan*:

Daḫı bilgil uşbu yataḳ yaḫşı
Oḳlamasa *çaġdavul* köpdin ozar (50a-11)[13]

For this word, the following meanings were given in modern languages:

In Mongolian, *çagdagul* "guard, sentinel; informer, spy" (Lessing 159b). In Mongolian *çagda-* means "to keep watch, patrol."

In Kalmuk, the verb *tsagda-* means "to take up a duty, to keep watch." There is also a noun form derived from the verb *tsagda-* with a *-gUl* suffix in Kalmuk (KWb, 419b).

In Ordos, *tşagda-* means "to keep watch" and *tşaGDul* means "tracker, spy" (Mostaert 692b).

This word occurs in the Chgatay dictionary as *cagdavul* (Abuşka 227), *çagdaul* (Vámbéry 278, Radloff III 1850). According to Tuna and Schönig, it occurs as *çandavul* in Ottoman Turkish. According to Tuna, the process of change is as follows: *çagdavul* > *çaŋdavul* > *çandavul*. There is another opinion put forward by Schönig. He says that the form in Ottoman Turkish formed with the composition of *yandavul* and *çagdavul*. Thus, the word is formed from the verb *yanda-* which has a derivative form of *yandaş-* "to stop side by side" with a Mongolian suffix *-(A)vUl* in Chgatay (Schönig, p. 78).

In addition to the words cited above, there are many Mongolian loanwords that belong to various meaning groups such as the parts of body, nature, warfare, family, animals, etc. and they occur in the texts belonging this period. During the research undertaken to write this article the following

12 Mesut Şen, *Babürnâme*, unpublished dissertation, İstanbul 1993, p. 102.
13 Dr. Yakup Karasoy, *Şîbân Han Divanı (İnceleme-Metin-Dizin-Tıpkıbasım)*, Ankara 1998, p. 127.

words, which had been excluded from our previous study, can be listed:

cöp, çıda-, darı-, daruga, konalga, suyurgal, çag, maŋlay, uçra-, maqta-, yada-, aral, axta, arca, argamçı, çerge, çıray, çurpa, dulga, egeçi, eke, erevül, gırgavul, gol, guma, irevül, etc.

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On Mongolian *asara-* "to nourish" and Turkish *aşa-* "to eat" From Middle Mongolian to Modern Turkic Languages

Mehmet Ölmez
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The lexical similarities between Turkic and Mongolian languages have always been exciting and were the topic of ardent discussions. These languages and borrowings that occurred between them at different times have been notably gripping especially for the young researchers who have just started to learn and study both languages. This topic provides an opportunity for leading researchers of this field for comparing the phonetical and lexical equivalences. General studies on this topic can be found in the bibliography section of the study I compiled on the phonic **d-* of Altaic languages in 1991. In particular, discussions among Poppe, Clauson, Doerfer and Tekin are relevant to what I mentioned above. The correspondence studies between these languages had been carried out until the early 20th century. The works of Clauson (1962), Poppe (1965) and Tekin (1976) provide ample relevant information on this topic.

The first significant and frequent lexical exchanges started to be seen in the mid-13th century when Genggis Kagan gained hegemony in Central Asia. The borrowings between these two languages were reviewed at three stages in Clauson's work. (For details, see *Studies*, p. 217, 220 and 221.)

The Turkish borrowings in Middle Mongolian were listed by Poppe in 1955. The two subsequent studies on this topic belong to Clauson (*CAJ* IV 1958 and *CAJ* V 1959). In particular, the study of Clauson, entitled "The Turkish Elements in the 14th Century Mongolian" includes the phonetic equivalences substitutions in these borrowings.