Turkic Languages and Turkish Dialects according to Evliya Chelebi

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In addition to the thirty non-Turkic languages which Evliya Chelebi noted down in the course of his travels,[1] the *Seyāḥat-nāme* contains rich materials on Turkish as well. Evliya was trained in the science of Koran recitation, and he also exploited the resources of Ottoman-Turkish orthography to the full.[2] He was thus able to note phonetic nuances of the kind that Turcologists generally despair of finding in Arabic-script texts.

Evliya's standard, of course, is the Turkish of Istanbul. While growing up, Evliya heard all around him the speech peculiarities of the various groups settled in the capital.[3] In volume I -- his vast panorama of Istanbul -- he records samples of the street-cries, the cant and banter of different traders: Albanian sweetmeats' cooks, Greek tripe-cooks, Laz copperware merchants, Armenian sewer-cleaners, etc. (See below) He was also sensitive to dialect diferences according to social class. Thus, at the top of the hierarchy, the Ottoman ruling house apparently had some peculiar speech-habits of their own, such as referring to "wine" by the archaic (or Azerbaijani?) term **çaqır**.[4] At the bottom of the ladder, the tanners and rebellious artisan types used such expressions as **bizi begnemediñ mi** ("Don't you like us?" =*begenmediñ*), and **öldi** ("Kill!" =*öldir*).[5] Evliya even gives a sample of the fractured Turkish spoken by someone raised in Europe ("*Fireng lehcesi*"): **xünkārcı** (=*xünkār*), **Muḥammed efendici** (for the Prophet, =*efendi*).[6]

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In the course of his travels, Evliya employs different methods to convey the varieties of Turkish speech:

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[1]See Robert Dankoff, "The Languages of the World according to Evliya Chelebi," *Journal of Turkish Studies/TUBA*, forthcoming.

[2]See Robert Dankoff, "Evliya Çelebi'de Imlâ Hususiyetleri," paper read at the Sixth International Turcology Congress, Istanbul, 1988; M. van Bruinessen and H. Boeschotten, *Evliya Çelebi in Diyarbekir* . . . (Leiden: Brill, 1988), 71-99.

[3]Note I 144a.10 where Evliya states that most of the populace of Üsküdar are settlers from Anatolia and therefore speak rustic Turkish (*Etrāk lisānı*). References to volumes I-VIII of the *Seyāḥat-nāme* are to the autograph MS as follows:

Bağdat 304	vols. I and II	Revan 1457	vol. VI
Bağdat 305	vols. III and IV	Bağdat 308	vols. VII and VIII
Bağdat 307	vol. V		

References to volumes IX-X are to:

Bağdat 306	vol. IX	İÜTY 5973	vol. X

Other page numbers, without *a* or *b*, refer to the Istanbul printed text, 10 vols., 1886-1938. (In these footnotes, references to the printed text are not included for the linguistic material; see Appendix F.)

[4]I 69b.20. Throughout this paper, standard Turkish is indicated in italics, non-standard or dialectical forms in bold.

[5]III 103b.7,20, V 6a.14.

[6]I 132b.2f.

(1) Where the speech is sufficiently close to the standard to be readily understood, he is content to give a few samples, without translation, just to indicate phonetic or morphological peculiarities. Thus, of Üsküp dialect (Macedonia), he remarks: "It lies between the Anatolian and Albanian dialects" (*Rūm ve Arnavud lisānı arasında*), e.g.: **Ya biz size demişmiz, çelepi efendimize varamız, ve anlar pizim efentimizdir.**[1] Of the Turkish dialect spoken in Buda (Hungary) Evliya reports that it is basically Bosnian (*Boşnaq*), since the (Turkish-speaking) populace are all from Bosnia; e.g.: **Muḥaşşal-i çelām, zāhirā, demişüm, şāyed gelmeyesün, sinqocibi** (?) **sevmişüm, ya dahi şağmısun.**[2] In Amasya (Anatolia) he says that the speech of the upper classes (*çelebiler*) is very elegant (*feṣāḥat ü belāġat üzre*) but the lower classes (*sāyir re'āyāları*) use such expressions as: **Şuña çoquşraq iş qayralım, şu işi alatlayı görelim, oñatca er imiş.**[3] And for various places in Greece he just signals the dialect by two or three words: **varmisik, gelmisik** (Drama), **varmışıq, gelmışıq** (Siroz), **varmişik, gelmişik, almişik** (Vodina), etc.[4]

(2) Sometimes he does not bother with a formal section on the local dialect, but rather introduces samples of local speech in his description of manners and customs. Thus, discussing *hamsi* fish in Trabzon -- **xapsi paluġı** -- he remarks that when the fishmongers cry their first wares of the seaon, even the imams in the mosques break the ritual worship and run out in the streets with their handkerchiefs crying: **Babañ canıyçün olsun, axçacuġumla bir maqrama xapsi ver** ("By your father's life, give me a handkerchief of *hamsi* for my little asper"). People joke that they are sorry to see the brine dripping from the wrapping, and say: **Bire, palığıñ şuyın yana aqıdırsın, şuyına bir plavcıq şalsana** ("Hey, you're letting the fish juice drip out, why don't you toss in a little pilav"). Evliya also records a *tekerleme* with which the Trabzon sophisticates taunt the simple townsfolk (*Çiçu re'āyāları*):

Ṭrabuzandır yerimiz
axça dutmaz elimiz
xapsi paluq olmasa
niçe olurtı xalumuz

("Our place is Trabzon, our hand can't keep an asper; if not for *hamsi* fish, what would be our state?").[5]

By the way, the same phonetic peculiarities revealed in Trabzon also characterize the street-cry of the Laz copperware merchants in Istanbul: **Ṭavalar tençereler paqur avadanlıqlar xurtavatlar alırım** ("I buy pots and pans, copper vessels and utensils").[6]

Evliya records another taunt-song in Toqat -- here the town wits making fun of the Armenians' Turkish dialect:

Erzingandan inç xabar
Toxatuñ çaşmaları axar mı
axar amma şir-mir axar

("What news from Erzincan? Do the fountains of Toqat flow? They flow but they flow **şir-mir**").[7] Similar phonetic features mark the street-cries of the Armenian whitewashers in

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[1] V 171b.23.
[2] VI 88a.9.
[3] II 281b.33.
[4] VIII 218a.14, 220a.30, 232a.35.
[5] II 252b.end.
[6] I 185b.15.
[7] V 20a.15; cf. Robert Dankoff, "Evliya Chelebi on the Armenian Language of Sivas in 1650," *Annual of Armenian Linguistics* 4 (1983), 47-56, p. 55.

Istanbul: **Seksen axçañı alup ağırdırım, yatmiş axça disan olmaz** ("I'll take your eighty aspers and whitewash, but if you say seventy I won't"); and of the Armenian sewer-cleaners: **Şurada bir kāriz vardır, açup ayırdlasax, çox kāriz badamı çıxardı, xarnımız acdur, badam yésax** ("There is a sewer, let's open it and clean it out; many sewers brought up the almonds (?), we are hungry, let's eat almonds").[1]

(3) Where the speech includes elements rather distant from the standard, Evliya may give a full-blown specimen, listing words and phrases with their standard Turkish counterparts -- the same method he employs with the non-Turkish languages. In two cases, Diyarbekir and Bitlis, these lists are appended to poems composed by local poets in order to illustrate the dialectal peculiarities of their respective cities.[2] Elsewhere in Anatolia, Evliya gives extensive specimens of three dialects: that of the Bolu region, recorded in Gerede; that of Gördes in western Asia Minor; and that of the Türkmens of Mar'ash.[3]

Because the Bolu and Gördes specimens resemble each other so strikingly, a comparison is in order. Evliya's Bolu materials date from 1646 and consist of ninety-one terms and their standard Turkish equivalents.[4] The Gördes materials, collected (ostensibly) in 1671, consist of thirty-one items, exactly reproducing the first half of the Bolu list (with a few gaps and one word out of order). The conclusion is inescapable that Evliya borrowed from the first list in order to produce the second.

It seems that Evliya was determined to find traces of archaic speech in this part of western Asia Minor, where his own forefathers had settled.[5] For, immediately following the Gördes list, he states: "This is truly the speech of our ancestors, although there is no trace of it in Kütahya and Demirci, where our own forebears settled."[6] At any rate, the spurious nature of the Gördes materials should serve as a warning not to treat anything in the *Seyāḥat-nāme* in isolation, and not to take anything at face value. On the other hand, we should also not deny the real value of Evliya's materials for linguistic investigation.

The Mar'ash specimen, gathered in 1649, in addition to single terms, contains entire phrases. (See Appendix B.) For Rumelia, the only similar lists are those for the Chıtaq dialect in Silistria and in the Dobruca.[7] (See Appendix C.) All these materials deserve a separate study.

(4) Finally, Evliya records a great deal of everyday conversation, and often, not without comic effect, notes the dialect of the speaker. For example, one of his close associates during the years 1650-55 was a certain Qudde, the major-domo (*ketxüdā*) of his patron and kinsman Melek Ahmed Pasha. Qudde was from Diyarbekir, and in pressure

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[1] I 205a.20, 205b.23.

[2] For Diyarbekir, see *Evliya Çelebi in Diyarbekir* , 100-02, 172-77, 198-200; for Bitlis, see R. Dankoff, *Evliya Çelebi in Bitlis* (Leiden: Brill, in press), 18-26, 84-89.

[3] For BOLU (II 278a.30f.) and GÖRDES (IX 28a.7f.) see Appendix A; for MAR'ASH (III 62a.23f.) see Appendix B.

[4] Eren's article mentions only nineteen of these. Hasan Eren, "Evliya Çelebi ve Anadolu Ağızları," *I. Türk dili bilimsel kurultayı . . . 1972* (Ankara, 1975), 113-119.

[5] Evliya tells us that his forebears came from Mahan in Transoxania with Ertoghrul, the proto-Ottoman chieftain, and settled in Kütahya and in Demirci. See IX 11a.9 (21), 14a.1 (28), 24a.13,18 (49), 39a.17 (80), 39b.18 (81).

[6] IX 28a.15 (57): *Gerçi ābā ve ecdādımızıñ lisānıdır, ammā bizim cedlerimiz sākin olduġı nefs-i Kütāhiyye ve Demirci şehrinde bu güne kelāmlar yoqdur.*

[7] III 120a.19-21, 125a.25-36. Note also Chıtaq of Megre and Qaracıq at VIII 207b.26.

situations his dialect would out. Thus, when threatened by a rival, he quotes a proverb: **Her qansı ṭaş qatıdır başıñı aña urgilen** ("Whichever stone is hard, strike your head on it"). And when, at the end of his life, he is being put to the torture, he cries out to Evliya: **Evliyacıx, menim ḥālime pes**, etc.[1]

Some prominent Ottomans with whom Evliya came in contact were of Bosnian origin, and spoke in *Boşnaq lehcesi*, such as Varvar Ali Pasha[2] and Isma'il Pasha. Others were from the Caucasus, and spoke in *Abazaca* or *Çerkes lisānı*, such as the Abkhazian Seydi Ahmed Pasha. Evliya is fond of quoting the latter's barbarisms, e.g., his exhortation to the troops before a raid on the cossacks at Günye in 1647: **Allaxım hem seni kerīmdir hem beni kerīmcidir**; or his reply to Sultan Ibrahim who warned him not to strike any of his courtiers with the *cerid* javelin: **Valaḥa padişaḥım, onlar beni vururdur, beni de onları ḥap vururdur, cilide ḥorta yoqidir, onlar beni baş vurursa ben onları diş vurur.**[3] Evliya even records a conversation between the Bosnian Isma'il Pasha and the Abkhazian Seydi Pasha, shortly before the latter's execution in 1661:

Isma'il: **Baqa cānum Seydüm Aḥmed Paşa, sen benüm dünyā ve ahiret buraderümsün.** ("Look here my dear Seydi Ahmed Pasha, you are my brother in this world and the next.")

Seydi: **Ben köpek ile qardaş mı olur? Yoqdur valaḥa, olurum yoqdur.** ("Can I be brother to a dog? No, by God, I can't.")[4]

Isma'il Pasha's rounded suffixes recall those of the Bosnians in Buda, cited above. Other examples are the Bosnian and Croatian frontier warriors, who in the course of Evliya's narrative say such things as: **Bire cele canum Hoco Çelu qazi yigit, bir manca yeyelüz** ("Come on my dear ghazi, Hoca Chelebi, let's have something to eat"); **Hemān bir iş görelüz, dönelüz, gidelüz, çoq oṭurup oşurup qoqmayaluz** ("Let's go raiding right now and return, let's not sit around farting"); **Ya sen şafā celdun, ya şağ mısun, ya sen bu dağlarda nişlerisun** ("Welcome! Are you well? What are you doing in these mountains?").[5]

The Ottoman armies had warriors from the Caucasus as well on the Austrian and Venetian frontiers, and Evliya recalls a conversation among some of Melek Pasha's Abkhazian night-guards in Livno in 1660, trying to dissuade a would-be assassin who demanded that he be allowed to present the Pasha with a petition: **Baq baq 'adamdır, bu qaralıq gecedir davacı 'arż-ı ḥaldır olur mıdır** -- which Evliya glosses: *Baqa baqa adam, bu qaranlıq gecede da'vācı 'arż-ı ḥāli olur mı* ("Look here man, is this dark of night any time to present a petition?").[6]

One of the most colorful dialogues which Evliya records is from Chorum in north-central Anatolia. Some samples: **Avanlıqlarında qurtulaq. . . . İslambol vezīri çalab Allāh qılıcına duş gele, rāḥatlığınıñ ve qızañlarınıñ ve kendiniñ devri döne, bu yaṭan gerçek erdemine hu deyelim hu. İmām saña bulamac ve yalamac ve gülemec aşı getirmiş, qapul edüp aşamışsın, paşañı da seni**

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[1] III 98b.32; 184b.24.

[2] Examples of his speech at II 363b.25: **Qatlana bir qaç cun** ("Wait a while"); V 20a.28.

[3] II 329b.12; 335a.9.

[4] V 184b.18.

[5] V 146a.3; 161a.22; X 124a.18. Note also VI 185b.20: **Varmışuz ve gelmişüz, yüriye durmayaluz, varalum ve vilāyetleri vuralum, yaqalum ve yıqalum, varaluz kāfirleri qıraluz, esīrler alaruz.**

[6] V 143a.19.

de Allāh qaradan qadadan ve yavunculu düşden ve aşup yorudduğuñ yerde yaramaz aşdan sizi Allāh ṣaqlasun . . . issi dama girüp şarāb horpuldadırlar ve ol qızıl kekremsi başlarına birer çanaq çeküp . . . etc.[1]

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The dialect group for which Evliya provides the most extensive materials is that of Eastern Anatolia and Azerbaijan -- although he does not use these names for it. He sometimes calls it "Kurdish" dialect, as in Diyarbekir and Bitlis. In Tebriz he specifies it as the language of the Türkmens, Avshars, and Gök-dolaq. Aside from the Bitlis and Diyarbekir materials, mentioned above, he gives a few samples from Erzurum, Van, Mosul, Hamadan, and Tebriz.[2]

Much richer materials can be gleaned from the lengthy conversations Evliya had with the Safavid governors ("khans") of Urmia, Tebriz, Shamakhi and Yerevan, and with other officials, in the course of his missions to Azerbaijan in 1646 and 1655. The following examples will give the flavor of these conversations:

I 70b.17 **Sen daxi o ḥurr-ı şehīdiñ qanın xāke şalanlaruñ 'ırqını cuymadın mı**

II 292a.27 **Endek ḥālime merḥamet etgilen, bir danışığım vardır deyem**

301b.32 **Qansını dilersen saña cabalaram mu**

303a.22 **Yaxşı danışıq édersen**

314a.6 **Hey Evliyā Aqa, mine heze Revān Xānı geledir**

IV 291b.2 **Evliyā Aqayı dükeli yedi ṭop atmışıx**

296a.13 **Meni āzād étgilen göyindürüpsen**

299a.6 **Her danışıqda meni Xāna yaxşı maxṭayasın**

302a.4 **Bunın elbette gözlerine milçe ve başına ṭaşça geçiriserdir ve ödün şınıxdırasardır**

Evliya uses the word **kend** ("village") as an isogloss marker for this dialect group. When he first enters the Caucasus region from Turkey in 1646 he remarks that this is the term used here for "small town."[3] Twenty years later, when he is again travelling in the Caucasus and leaves Circassian country for Daghistan, he remarks that villages are now called **kend** and not **qabaq**.[4] Such linguistic finesse, of course, does not prevent Evliya from using the word **kend** for variety's sake elsewhere in his travels, even as far afield as Translyvania and Egypt.[5]

Evliya was a better linguist than a historian; but among his antiquarian interests, as we have seen, was following the traces of the early Turkish settlers in Anatolia. One of the stopping-points of the proto-Ottomans between Central Asia and Western Anatolia was Akhlat, on the western shore of Lake Van. And among the many ruins of Akhlat, Evliya remarks particularly on the mosque of a certain Emir Qay who covered the walls with inscriptions detailing the flourishing state of the city in his time. There was one inscription, up near the roof, in tall letters, which Evliya could only make out (so he tells us) using a

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[1] II 352a.9-10,16-25.

[2] Erzurum (II 288a.21): **ḥaradaydıñ, bixeyriyi göyndür** *ocaġı yaq*; Van (IV 252b.31; 258a.31): **yemişix, vermemişix; pisix** *kedi*, **bixéri** *ocaq*, **ḥaradaydıñ** *nereye vardıñ*, **apargilen** *getirseñe*, etc.; Mosul (IV 403a.18 -- *"Kürd lisānına qarīb"*): **varmışıx, haradaydıñ**; Hamadan (IV 310b.5): **harada idiñ, heze telisemen**, etc.; Tebriz (II 300a.4): **heze tanmamışam** *henüz görmedim*, **darcıxmışam** *darıldım*, **yavu baxmışam** *düşmen oldum*, **apargilen çaqırı** *getir şarābı*.

[3] II 293b.13: *kend lafẓı bu diyārlarda qaşabaya derler.*

[4] VII 161b.4: *bu vilāyetde köylere şimdengerü Çerkezistān gibi qabaq ta'bīr etmezler, cümle kend derler.*

[5] VI 27a.13 (II *qurā*); X 360b.27 (776) (II *köy*).

spyglass; it was composed in an unusual dialect reminiscent of Chagatay and Mongolian.[1] Evliya reproduces it in the text, carefully vocalized and punctuated (punctuation, indicated here as commas, presumably setting off phrases that Evliya could pick out with his spyglass), and with some glosses:

İşven, gitmişven, görumıza varmışmız, bizim Qay gibidir, boğaz eyitdi, dükeli geleserlerdir, meni şuncamışdır, şād [u] bay kişidir, ayıtdım şol kişi menfadınadır, şavular şayladım *ya'nī ağlaya qaldım*, **barımız uruş kişisimiz** *ya'nī cümlemiz ceng adamıyız*

This is a remarkable amalgam of Turkish dialecticisms and archaicisms. It mirrors nothing except Evliya's heated imagination; and it is not, as we shall see, unique in the *Seyāḥat-nāme*.

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If the dialect spectrum from the Danube to the Caucasus south of the Black Sea can be subsumed under the rubric "Turkish," the language of the Crimean court and its hinterlands north of the Black Sea was known as "Tatar," and Evliya has a great deal of information about it. His Tatar materials are based on his contact with the Crimean Khan and with Tatar raiding parties in the Ottoman armies during the Polish campaign in 1657, and on his extensive travels in the Crimea and beyond in 1665-66.

Evliya gives two lists of Crimean Tatar words and phrases, one (TATAR) in the old capital of Aq-mescid near Baghche-saray, the other (NOGAI) in the fortress of Choban.[2] There is little to distinguish the language of the two lists.[3] Both illustrate the mixture of southern and northern forms characteristic of the Crimean dialects,[4] plus downright Ottomanisms, compounded by Evliya's hypercorrections (**bursun** = *vursun*, **düşger** = *düşer*, **bızqa** = *boza*).[5] The same features mark the several extended passages in Tatar that Evliya gives, of which the following is a sample:

V 43a.18 **Bu qadar cıldır derd-i belā çekermiz, şimdi māldan ve cāndan ulaq ṭoyum bulmadan Qırıma nice barup biyimlerimize bögeclerimize ve şura ve mirzalarımıza ve qar kişilerimiziñ betine beñzine ne yüz ile baqaq? Alaydan revā bolamı? İmdi xānım biz bugün barımız da qırılırmız, şu ṭaburdaki qavurnı şoqamız, barımız da qavurı ṭalava urup doyum olup bay kişi olğanda Qırıma gitemiz**

43a.22 (Crimean Khan) **Qaracılarım qoşdaşlarım ve qardaşlarım, aşıqmañ** *ya'nī 'acele etmeñ* **aqrın aqrın édiñ, alatlamañ, şāllah doyum bolursıñız**

52a.31 (Crimean Khan's letter to Melek Ahmed Pasha) **Benim aqaçay vezīrim atalığım, carlığımız ilten Dedeş şurañız ile depter mücibine şol qadar uruş mālından doyum bolduğumuzca hedāyālar şaldıq, "Es-sexī mā melek." Seper üzre bolunğan şolqaydır. Alay bolursa vilāyetimiz Qırımğa bardıqda Qaya Sulṭān aytılan efendimize elli Çerkes ve elli Abazğa ve elli Gürci ve elli Urus devgeleri ve şılğaları ve**

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[1] IV 239b.33: *Cāmi'iñ süṭūḥına qarīb olan 'ālī xaṭları dür-bīn ile qırā'at édüp terqīm etdim, ammā lisān-ı çağataya ve lisān-ı moğola qarīb bir lehce-i ğayr-ı mükerrerdir.*

[2] VII 133b, 147b; see Appendix D.

[3] Evliya calls the language of a letter by the Crimean Khan (see below) *lisān-ı Tatar* (V 52a.31) and also *lisān-ı Noğa* (52b.3). He claims to know several varieties of Nogai (VII 175b.4 [845]: *lisān-ı Noğayuñ envā'ın bildigimden*); also states that there are twelve Nogai dialects requiring interpreters for mutual comprehension, and that he himself has memorized many Tatar expressions (*luğāt*) (VII 133b.30 - 134a.2).

[4] Cf. Gerhard Doerfer, "Das Krimtatarische," in *Philologiae Turcicae Fundamenta* I (Wiesbaden, 1959), 369-90, p. 370.

[5] Cf. **fırğın** = *fırın* in a Badraq Tatar *tekerleme* (VII 128b.34); and, in the texts below, Abazğa = Abaza.

adıqalarına ḥüsündār er ü qızlarında gönderemiz, ve cenāb-ı şerīfiñiz xidmetine lāyıq bolmaq içün yaxşı ṣadaq ṭaşığan zor cigit köleler ve ağırmaq yorġalar ve elli çift qarçığalardan ṭoyqunlar ve ṣonqurlar göndermemiz muqarrerdir inşā'llāh. Bende Meḥemmed Xān

VI 19b.5[1] Bir yarlığ (?) verseñiz şu şehre bir çapul civerüp şu şılġa qızlardan ve devgelerden alup Qırımġa doyum varsaq öltürdigimizge ġam yemezdik

VII 105b.6 Eger Xānım qādirseñ bizi Qırımġa götür, seniñle uruş édüp barımız da qırılup seniñ leşkeriñi ve seni ṣoqamız . . . Mına *ya'nī işte* Noġay ve yalı Tatarlarınıñ barı da (?) aṭlanup ṣadaqlı ve ṣavatlanup xānımıñ üstüne cav düşmege ḥāẓır kitdiler

107b.27 Ekmek necikdir qanda olur? . . . Ekmek çöpekde pi(yé?)tgendir, degirmeniñde un yaşadup ḥamur édüp bişgendirüp āteşde köyündürürler ekmek olur. . . . Adam Atayı cennetden çıqarmaġa sepep şol çöpekde bilen ötmek midir? Behey atañ anañ cavlı bolayım, özüm soqulursa da ben onı aşamamdır *ya'nī ben ölürsem de ben ekmegi yemem*

113a.32 Cügür kişi Alay coluq bersin *segird adam Allāh yol versin*

115a.2 (the Khan urges on his soldiers) Aman çuralarım *oġullarım* aman baṭır cigitlerim *bahadır yigitlerim* ve qaracı *iş erleri* qardaşlarım, gün bugünki gündür, dīn-i Muḥammed 'aşqına ve ceddimiz Cinqız Xān cānın şād yaşadıñ *ya[p]dıñ*, çalap *Allāh* Allāh qorsa bizge *bize* pırşat *fırṣat* ve nuşret berirse *verirse* doyum bolġanda *zengin olanda* barıñızıñ *cümleñiziñ* qollarında olan şuralar ve devgeleriñizden carım ṣavqa *yarım 'öşri* alayım ve size semmür ṭon ve semmür şıpırtma qalbaqlar vereyim. Ve benim qaraçılarım, şaqınıñ doyum *zengin* olmaġa aşıqmañ *'acele*, burun qavuruñ arısın şoqup *öldürüñ* cuyuñ *yoq édiñ*, ṣoñraten *ṣoñrası* balını aşayıñ. Qop *çoq* māl ṭapmaġa *bulmaq* tüşmeñ *düşünmeñ* ve kelepüre *şikāra* derilüp *cem'* üşmeñ, qop ülgen 'asker doymaġa aşıqırken *'acele* bozulup qaytavul etüp *dönek édüp* şınġanlardır *bozulmuşlardır*

144a.5 Eger Xānım sen 'Oṣmānlıya cügürüp kitersen seniñ ve olanlarıñıñ barısın da şoqup öldüre, hemān cügür 'Oṣmānlı ile bozuşup uruş édemiz

VIII 196a.31 (complaints to the Khan concerning the Shirin Begs who tried to exact a toll [*ṭamġa behā*] on their cossack captives) Neçik ola şolay temeçik ola, Qırım yurdında altı kerre yüz biñ casir qazaqnı yazmışlar, qana şunuñ qopna kişgene şuraları ve qana şunuñ marya defgeleri yazdır, nişin yazarlar, ẓulum yaşayup ṭamġa alırlar, Alahung emri şolay mıdır, Qırımġa alay ẓulm bolsa 'Oṣmānlı kişisi erse yaşadıqları ẓulmı bili[ri]zdir

200a.12 (51) Esrik olġanmız ("We are drunk" -- what the Tatars say when they smoke tobacco!)

Evliya's Tatar materials deserve a separate study. Here we must be content with putting together a list of Tatar words in the *Seyāḥat-nāme* (see Appendix E). It adds up to an impressive glossary, comparable to others of the period.[2]

* * *

[1]Some of the text from volumes VI and VII lack diacritics; several erroneous ones were inserted by a later hand; the printed text is not reliable.

[2]Cf. I. Baski, "A Crimean Turkic-Tatar Glossary from the Seventeenth Century," *Acta Orientalia Hungarica* 40.1 (1986), 107-72.

On several occasions Evliya gives the texts of what purport to be ancient Tatar or "Chagatay" grave inscriptions. Thus, in volume I, while commenting on the patron saint of the parade sergeants of Istanbul, the Prophet's companion Malik Eshter, Evliya states that during his sojourn in the Crimea in the year 1076 H. (1665-66) Mehemmed Giray Khan excavated some ground in the royal cemetary at Eski Yurd in Baghche-saray in order to construct a tomb for himself, and uncovered a white marble slab with a Chagatay inscription as follows:[1]

Ey sü'āl étgen şolqay merqadnı eyesin, Ṣalṣāl qavurnı şoqqan Mālik Eşter ölüdür, şol ----- [blank] **ṣaḥābesi kişilerindendir, cılğası üçyüzki cıldır** ("Oh you who inquire as to the owner of such a tomb: it is the corpse of Malik Eshter, killed by the infidel Salsal; he was one of the companions of the Prophet and died in the year 300")

Evliya goes on to say that the Crimean ulema performed a calculation and concluded that 770 years had passed since Malik Eshter had fallen victim to Salsal's arrow.[2]

Similarly, from the extensive graveyard of the Dadiyan kings near Tarkhu in Daghistan, are the following:[3]

Ey sü'āl étgen şol merqadnı ṣāḥibini, Boğa Bay kişi men, ikiyüz yaşqa yetgen nā-murād yigit men idim, ekmek yeyüp yüregime ekmek yapışup ölgenmen, sebeb-i mevtim şolqaydır ("Oh you who inquire as to the owner of this tomb: I am the man Bogha Bay [or, the wealthy man Bogha], I was a warrior who reached the age of 200 but did not attain my desire, I died while eating bread and a piece stuck to my heart -- that is the cause of my death!")

Ey sü'āl etgen bu merqadnı eyesin, ikiyüz qırq beş yaşqa nā-murād Ḥurma Bike Xānım Xatun idim, yüz beş yaşında qız olan iken qocaya barup bir uşaq doğururken şu içüp öldüm, sebeb-i mevtim şudur ("Oh you who inquire as to the owner of this tomb: I was Hurma Bike Khanım Khatun, who reached the age of 245 but did not attain my desire; I married when I was a virgin 105 years old, and died when I drank water while giving birth -- that is the cause of my death!")

Ey sü'āl étgen şol meşhetnı ṣāḥibini, üçyüz yaşqa yétgen Quba Alp zor batır yigitken Ejderxān şavaşında oq paşağı poşuğalanda *oq temreni doqunanda* **özümi** *beni* **oq şoqup ölgenmen, sebeb-i ölgenim şolaydır, özüm için patiḥa** *fatiḥa* ("Oh you who inquire as to the owner of this tomb: I was a champion warrior [named] Quba Alp and had reached the age of 300 when I was struck by an arrowhead during the battle of Astrakhan and died -- that is the cause of my death! [Recite] a Fatiha for me")

Finally, along the Volga near Astrakhan Evliya "discovers" the tomb of the ancient Iranian king Tahmuras Khan son of Hushang Shah. It is seventy-seven paces tall and made of porphyry. The inscription, recounting his feats and inventions, ends: **ve Türkistānda Yesu şehrini ve Şāpūristānı ve cümle Türkistānı binā étgendir, raḥmet-i İzid bolğandır.** The language of such inscriptions is said to be *Çağataysı lisān.*[4]

Evliya places these "inscriptions" in their (quasi-)historical context while discussing another ancient text, this from the time of Alexander the Great, located in Strumica (Macedonia). He fancifully connects the inscription with the etymology of the Turkish

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[1] I 153a.35. Evliya neglects to record this incident in his description of Eski Qırım at VII 136b.23f. (657).

[2] Mālik al-Ashtar actually was killed by the *logistarius* of al-Qulzum in the year 37 H. (658); see *EI*[2], s.v.

[3] VII 160b.33f.

[4] VII 170b.8,33.

name of the town -- Üstirumca -- by saying that of the six lines of text, the three on the bottom are Turkish and the three on the top are Greek (*altı üç satır türkçe ve üsti üç satır Rūmca xaṭlar taḥrīr édüp üsti Rūmca olmuş olur*).[1] He goes on to say that although two thousand years have passed since this inscription was composed, apparently Turkish was spoken in those days. As confirmation, he cites the ancient grave inscriptions in Daghistan. He also notes that the Prophet sent letters to several peoples in the Caucasus and beyond, including the Turks, who responded in their own languages and accepted Islam. Furthermore, the Koran commentators maintain that Husheng, and others who boarded the arc with Noah, spoke Turkish; when asked what language it was, Noah replied: "It is the language of the future world conquerors."[2]

Elsewhere Evliya states that "Turkish, which is the language of the Tatars, became widespread with the prophet Esau."[3] We find more "information" about the Turkic languages in the sections before and after his specimen of Mar'ash Türkmen dialect (see above and Appendix B):

> In these mountains and villages dwell the Türkmens, who speak an ancient tongue deriving from that of the Tatars of Bukhara and of ----- [blank]. The true language of the Turks (or, the language of the true Turks [*lisān-ı Etrāk-i ṣaḥīḥ*]) has twelve branches. Originally they came from Mahan in Transoxania. They set foot in these regions of Anatolia along with the Danishmendids, the Aq-qoyunlu, and the Seljuks. Each group occupied a given territory, and each has its own peculiar dialect. The ancient Turkish language is the language of the Tatars, which also has twelve dialects, and this Türkmen dialect is derived from them. . . .
>
> These Türkmens have hundreds of dialects which are mutually incomprehensible without interpreters. But the most elegant is that of the Chagatay Turks. Many peoples -- Moghol, Boghol, Etrāk-i Quzaq, Heshdek, Daghistan, Lezgi, Qumuq, Tatar of Bukhara, Nogai Urumbet, Ulu Nogai, Kichi Nogai, Shidaq Nogai, Haydey, Badraq of Crimea, etc. -- speak the old Turkish or Tatar language. The Türkmens and the Ottomans derive from these. But the Kalmuck Tatars, Chin, Faghfur, Khita, Khoten, and all the Kalmucks extending beyond Muscovy as far as the Land of Darkness -- these are a different kind of Tatars.[4]

This murky passage is Evliya's longest statement on the subject of Turkish origins. What is clear is that he regarded the language of the Kalmucks -- the only Mongolian that he had wide acquaintance with -- as belonging to a very different branch of the Tatar family, more akin to Chinese than to Turkish.[5]

As is the case with all information in the *Seyāḥat-nāme* -- whether linguistic, historical, geographical, architectural, etc. -- with regard to the Turcological data as well, we must develop criteria by which to separate the factual from the spurious, the bogus from the true. While recognizing that a good deal of the material is only a tribute to Evliya's creative literary powers, we should not lose sight of the residue that may be genuinely useful for scientific inquiry.

Appendix A

BOLU (II 278a.30 - 278b.20) GÖRDES (IX 28a.7-14)

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[1] VIII 374a.13.

[2] 374a.29: *Bu lisān ṣāḥibi anlardır kim bu cihānıñ edīm-i arżı anlar cümle qabża-yı tesxīre alacaqdır.*

[3] II 256a.16 (99): *Ḥażret-i 'Īşdan lisān-ı türkī şāyi' oldı kim lisān-ı Tatardır.* For the larger context of this quote, see "Languages of the World . . ." (see footnote 1). In his treatise on the devil (IV 395a.18) he gives the common Turkic (*lisān-ı Etrāk*) name of the devil as Elbiş -- an obvious invention based on *Iblīs*.

[4] III 62a.17-21, 62b.13-20.

[5] On Kalmuck (and Qaytaq), see "Languages of the World . . . ."

azıq	*ekmek*	azıq	*ekmek*
ţahıl	*buġday*	ţahıl	*buġday*
dehle	*gözet*	dehle	*gözet*
ẓıbar	*yaţ*	żıbar	*yaţ*
ġafılı	*araba*	ġafılı	*ʿaraba*
ün	*āvāz*	ün	*āvāz*
rāḥatlıq	*ʿavret*	rāḥatlıq	*ʿavret*
yumı (?)			
gitmec (?)	*qız*	gitmec (?)	*qız*
qızafı	*uşaq*	qızafı	*oġlan*
cılız	*küçük*	cılız	*küçük*
cıbar	*arıq*	cıbar	*arıq*
merd	*adam*		
Şafā yalavaç	*Ādem peyġamber*		
Çalab ḥaqqı	*Allāh ḥaqqı*		
yalavac ḥaqı	*peyġamber ḥaqqı*		
Eşe yalavac	*ʿĪsā peyġamber*		
çebu faqı	*çelebe xvāce*		
heleci	*söz*		
aydıcı	*şeyx*		
bañlayan	*mü'ezzin*		
şalā	*namāz*		
mezgit	*mescid*		
eyne damı	*cum'a cāmi'i*		
şavu yeri	*mezārlıq*		
sin yeri	*mezārlıq*		
ẓāhırlıq	*ḥammām*		
şavu	*aġlamaq*		
göblez	*yavru köpek*	göblez	*köpek yavrusı*
ţula	*zaġar*	ţaraş	*zaġar*
çomar	*qoyun köpegi*	çomar	*qoyun köpegi*
mastı	*fino köpek*	maştı	*fino köpek*
yetegen	*ţazı*	yetegen	*ţazı*
çınaq	*arslan*	çınaq	*arslan*
şaplıca	*kirāz*	şaplıca	*qızıl kirāz*
dik dük	*kirāz qurusı*	dik dük	*kirāz qurusı*
kişne	*vişne*	kişne	*vişne*
ballı darı	*incir*	ballı darı	*incir*
kelem	*laḥanā*	kelem	*laḥanā*
qızıl ağaç	*ḥavuç*	qızıl ağaç	*ḥavuç*
yer şapı	*ḥavuç*		
pürçüklı	*ḥavuç*		
ḥınza	*kereviz*	ḥınza	*kereviz*
sepüger	*ţurp*	yelli şaz	*ţurp*
çoğaç	*güneş*	*çoğaş	*güneş*
oğlan babucı	*armud qurusı*	oğlan babucı	*armud qurusı*
tüglice donbaq	*dikenli kestāne*	tüglice donbaq	*dikenli kestāne*
tülice yumru	*şeftālü*	tülüce yumru	*şeftālü*
dombaq	*kestāne*		
qaplıca burqa	*yumurţa*	qaplıca burqa	*yumurţa*
beg aşı	*yumurţa*	beg aşı	*yumurţa*

BOLU (continued) **çullu çücük** *ţavuq* **meşatlıq** *mezārlıq* **göynümiş** *olmış meyve* **qaq** *quru* **qaqac** *paşdırma* **faqı** *xoca* **zili** *sini* **zirfe zağrı** *qaşıq* **mavmav** *kedi* **çelezdi** *baqdı* **ḍizıqdım** *darıldım* **palaţıq** *şāhnişin* **qırañ** *daşra* **ḥayad** *avlu* **yığma depe** *pilav* **şaraş** *erde* **qarış qatış** *aşır* (?) *aşı* **çaqal maqal** *qalye būrānī* **şıqı** *bulġur* **çoluq** *dutmaç* **ţoqmağı** *herse aşı* **şarığı burma** *baqlava gibidir* **havayi dızlıq** *börk gibidir* **döngel** *muşmula* **boduç** *ağaç*

* In the text this entry appears at the end of the list.

budaq **yilip** (?) *pälüde* **kekremsi** *şarāb* **hörpüldädir** *içer* **ziveñ mi** *gider misin* **zilib** *ḥalı* **ḍıqı** *qarın aġrısı* **söykenenek** *yaşdıq* **söyken** *yaşdan* **çıraq** *mūm* **apışdı** *şac ayaq* **üç başdı** *şac ayaq* **maqrıq** *mundar* **muşmul** *temiz* **çep** *göç* **ţoq ţoq** *ḥavān* **sümeke** *fāydasız* **qaqaq** *egseri* **kirman** *ig* **çığlıq** *şadā* **İse ḥaqı** *İsā xwāce* **cavvaq** *lebbey* **ne yalıñ** *nedir ḥāliñ* **oñat gat** *eydir ey* **çizgindi dedim** *aġrıdı başım* **efelim** *qardaşım* **setlek** *āferim*

Appendix B: MAR'ASH

(III 62a.23-25) **çelep (çalap?)** *Allāh* **yalavaç** *peyġamber* **yüce çelep** *'āli Allāh* **heykel** *ţılsım* **eyne** *cāmi'* **mezgit** *mescid* **faqı** *imām* **ünlen** *mü'ezzin* **qancarıdaydıñ** *nerede idiñ* **acarlı** *yeñi* **arvana** *dişi deve* **darcıqma** *darılma* **oñat düz** *eyi eyle* **qancarı yılığañ** *nereye gidersin* **be** *bire* **gömeç** *ekmek* **levaşe** *ekmek* **pişi** *ekmek*

(III 62a.35 - 62b.12) **ballı ġara** *ḥarnup* **kekremsi** *şarāb* **dutuq** *duvaq* **helat** *ḫil'at* **muhidi geyeñ mi** *ferrāce geyer misin* **barġım yavıncıdı** *qarnım aġrıdı* **çöngeldim** *qocadım* **bu ġaz ancılayın düz neccār** *bu kerre şöyle yap dülger* **qırañda şarlı kekremsi hörpüldädir** *ţaşrada şehirli şarāb içerler* **ırmağa çimeñ mi uşaq** *şuya girer misin oġlan* **naşı avanla heleşi mi ideñ he mi uşaq** *bilmediġiñ adamla söyleşir miydiñ oġlan* **eyne damınıñ faqı mużallıqıdır şu kişi** *cāmi'iñ imām-ı kebīridir o kişi* **ham halet** *çerçi esbābı* **şarıqdı** *şehirli oldı* **şındı** *maqāş* **emcik** *meme* **dam dazlaq** *çırçıplaq* **derimde baña oyañ mı diyeñ be uşaq** *çadırda baña beñzeye yi (?) mi dersin bire oġlan* **ġıllı ġışlı şarlı ġara hörpüldädirler** *kīnli kibirli şehirli qahve içerler* **alat şamat** *tiz fevrice* **öyküneñ mi kişi** *uyar (?) mısın adam* **be nideñ şu çepeli** *bire neylersin şu murdarı* **belki dehleye geñ yerden** *belki gözede uzaq yerden* **el bizi de dañlayalar kişi** *xalq bizi 'acebleye adam* **gözgü** *ayna* **ţuşuma geldi** *fikrime geldi* **gökcek** *güzel* **cıllıqdırır bağrım** *oynadır yüregim* **ţahıl** *buġday* **dehle** *gözet* **birikdi alañ yére cum cumat** *bir yére geldi meydāna cümle cemā'at* **çoquşmañ qızañ** *üşmeñ oġlanlar* **ţaraş** *zaġar* **göblez** *küçük zaġar* **yitgen** *tazı* **ţula** *zaġar* **maftıl** *bāzü-bend* **avnadım** *yuvarlandım* **haşal it** *uyuz köpek* **şanqı** *bengī*

Appendix C: CHITAQ

(III 120a.20-21) **alatla** *tiz ol* **qavra** *getir* **ocaq getir** *āteş getir* **hışır** *qavun* **hışırqa** *qarpuz* **çoğaç** *güneş* **alaf** *şaman* **qalayıq** *cāriye* **bayţalı aqıţ** *atı şola* **qopayın** *dibelik* **ne apayın** *ne işleyim* **defge** *qız* **çalma** *şarıq* **meçikli** *ţā'ün* **börk** *qalpaq* **üg beni** *bekle beni* **aydı ver** *söyleyi ver* **ocaq qa[v]ra** *āteş getir* **keremiñ aydı vereyim** *eyliġiñ söyleyeyim* **selām ayıtdım** *selām 'aleyküm* **çorbacı ne apar ayd** *aġañ nişler söyle* **ţahırla** *bekle* **çıdı ver** *eyi ver* **şikaşt oldum** *xasta oldum* **yundum qolunı** *qışraġım ţayı* **örp** *at ţaşaġı* **bayţal cavı** *at siki*

(III 125a.29-35) **hışır** *qavun* **hışırqa** *qarpuz* **çoğaç** *güneş* **qalayıq** *cāriye* **qavra** *getir* **bayţal** *at* **bayţalı aqıţ** *atı şola* **qopayın** *dibelik* **napayın** *ne işleyim* **defge** *cāriye qızı* **çalma** *şarıq* **meçikli** *ţā'ün* **börk** *qalpaq* **üg beni** *bekle beni* **aydı ver** *söyleyi ver* **ocaq** *āteş* **göyün** *ocaq*

ocaq qavra *āteş getir* **keremiñ aydı vereyim** *eyligiñ söyleyi vereyim* **selām ayıtdım** *selām 'aleyküm* **çorbacı ne apar ayd** *ağañ ne işler söyle* **ţahırla** *te'xīr eyle* **şikaşt oldum** *xasta oldum* **yundum qolunudır** *qışrağım ţayıdır* **örp** *at ţaşağı* **bayţal cavı** *at zekeri* **çıdı ver** *eyi ver*

Appendix D: TATAR and NOGAI

TATAR (VII 133b.5-27) **çalap** *Allāh ismi* **yalavac** *peyġamber ismi* **kömec** *ekmek* **potğa** *lapa* **oyan** *çorba* **may** *yağ* **kemertme** *ahlad armudı* **çom** *qızılcıq* **şalabcı** *legen* **qumğan** *ibrīq* **çömlek** *bardaq* **ayaq** *çanaq* **bulduq** *meşrebe* **melenrek** *orta bardaq* **qoş qulaq** *iki qulplı bardaq* **ţupan** (?) *şaman* **çepeç** *ţavuq* **köykenek** *kerkes* **qarğı** *atmaca* **bükterek** *delice quş* **ţopalken** *çaylaq* **laçin** *şāhin* **qarçığa** *doğan* **büdene** *bıldırcın* **ţorğay** *serçe* **kücügen** *oq yelegi quşı* **bural alaşa** *çil at* **çapdar at** *qula at* **ceyren at** *al at* **boz at** *qır at* **ağırmaq** *küḥeylān at* **alaşa** *beygir at* **ţaylaq** *ţay* **cügürgen** *segirdicidir* **ereş** *çavdar* **aqay** *ağa* **abı** *ana* **şura bar mı** *köle var mı* **devge** *qız* **marya** *qarı xalāyıq* **ţoxţa** *dur* **yaxşı** *eyi* **caxşı** *eyi* **yaman** *fenā* **caman** *fenā* **atmaca bursun** *tā'ūn vursun* **batır cigit aş bolsun** *yarar yigit aş çoq olsun* **qart kişi** *qoca adam* **çöngelgen** *egrilmiş* **neyleyek köngül düşger** *neyleyeyim gönlüm düşer* **özümge** *bana* **seni severmen** *seni severim* **köp** *çoq* **ţalqan** *qavrulmış darı unı* **qımız** *qışraq südi* **yazma** *yoğurd ayranı* **bızqa bar mı** *boza var mı* **qonaq** *yoldaş* **cügür** *git* **tileyim** (?) **bar aytıyım** *isteyecegim var söyleyem* **bir şadaq berçi manga cigit** *bir tirkeş veriñiz bana yigit* **şıdaqnı bile bolsun** *qamçısı bile olsun* **kirman** *qal'e* **xān** *pādişāh* **carlıq** *emr-i şerīf* **yarlıq** *emr-i şerīf* **şalay** *köğler* **beceneyk** (?) *şarp ormanlar* **bar kişi** *var adam* **batır kişi coluq bolsun** *yarar adam yoluñ āsān olsun* **alay bolsun** *eyle olsun* **qızılğa** *altun* **aqına barup doyum bolğanda bergenim bar** *sefere varup māl bulursam verecegim var* **çalap ţanığandır** *Allāh görücidir* **caxşı devgeler tilerseñ qoşumuza kelçi** *eyice qızlar isterseñ ordumuza geliñiz* **özüñ bilir batır** *sen bilirsiñ yigit* **qayda barasın tentek** *nereye gidersin köpek* **özüñi şoqarım** *seni öldürürüm* **özüñi atmaca ţapsın bursun** *seni yumurcaq bulsun vursun* **özüñi şoqar mıltıq cügürme cigit** *seni öldürür qurşum gitme yigit* **quţaq** *edebde ţaşaq* **kötlek şura** *puşt köle* **azıngı burnuñı çom yemiş yite oşatırım seniñ özüñi** *ağzıñı burnuñı qızılcıq yemiş köpege beñzedirim seniñ kendiñi*

NOGAI (VII 147b.3-13) **pir** 1 **ikiz** (?) 2 **üş** 3 **tört** 4 **beş** 5 **altı** 6 **cedi** 7 **sekiz** 8 **ţoquz** 9 **on** 10 **çalap** *Allāh* **caradan** *Allāh* **yalavaç** *peyġamber* **coluqduq** *rāst geldik* **şadaqlap** *tirkeşli* **şavat** *puşat* **kübeli** *zırxlı* **zor cigit** *quvvetli yigit* **batır cigit** *bahadır yigit* **çapul civer** *sefer qoyver* **qoş qazan** *ağırlıq yüki* **şura** *oğlan* **muna cıvıqdır** *işte yaqındır* **bir baş urtım** bir ricā etdim **ţuvalar yaşadım** *du'ālar yapdım* **aytım bar ayţayım** *sözüm var söyleyim* **cügür kişi** *segird adam* **alay col bersin** *Allāh yol versin* **şuralarım bar** *oğullarım var* **qaraşılarım** *iş erlerim* **ţoyum bolğanda** *doyum olanda* **aşıqmañ** *'acele étmeñ* **potğa aşı** *lapa ţa'āmı* **tirek** *ağaç*

Tekerleme: **Osurğanıñ orunbolsun / qol söykede baran bolsun / qo dılağa pindirsin / qol möykede sendirsin / cavul atqa pindirsin / xān söykede sendirsin / tamuq taqış qan çatlasın / ţava içki aylasın**

Tekerleme: **Ay Noğaylı Noğaylı / arpacığı ţuğalı / kötürüp şoqmağa qolaylı / valaylı vay valaylı**

Appendix E: Tatar Vocabulary*

abı mother (=*ana*) VII 133b.11 (T)
adıqa (slavegirl? || **devge, şılğa**) V 52a.34
ağaçay ~ aqaçay elder brother (=*ulu ağa qarındaş*) V 39b.16, 52a.31, VII 129a.5
ağırmaq thoroughbred horse (=*küḥeylān at*) I 107b.35, II 262b.24,33, III 28b.25, V 42a.13, 52b.1, VI 112b.19, VII 114b.17, 133b.11 (T), 181a.33

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* References marked T and N are to the TATAR and NOGAI specimens (see Appendix C). Excluded are references to the "Chagatay" inscriptions; references to the untranslated (obscene?!) Nogai *tekerlemes*; and words orthographically congruent with Turkish (e.g. **kör-**).

alacıq tent V 42b.19, 43a.17, VI 126b.14, VII 105b.16
alaşa gelded horse (=*beygir at*) I 107b.31, III 28b.25, V 35a.25, 41b.15 (**alaça**), 50a.33, VI 126a.6, VII 115a.21, 133b.11 (T), VIII 191a.9
alatla- to hurry (genuine or Evliya's borrowing from Anatolian dialects ? [cf. *DS*, 181]) V 43a.23
alay thus V 43a.20, 52a.33, VII 133b.21 (T), VIII 196a.33
alay God (=*Allāh*) V 43a.20, VII 113a.32, 147b.8 (N)
alğan- calğan- (?) VII 143b.33
aqay (title [=*aġa*]) VII 133b.11 (T), 142b.30
aqın raid, campaign (=*sefer*) VII 133b.21 (T)
aqrın slowly V 43a.22: **a. a.**
arqan rope to tie down horses V 41b.24, VI 128b.25, VII 116a.15
arqanla- to tie with a rope (a horse, =*ipile bağla-*) VII 114b.17
aşğul antelope (=*yaban şığın*) VIII 189b.18
aş- to couple (=*çiftleş-*) VII 177b.14
aşa- to eat (=*ye-*) VII 107b.30, 115a.6, 128b.12, 155a.21, 169a.24
aşıq- to hurry (='*acele et-*) V 43a.22, VII 115a.5,7, 147b.8 (N), 165b.21
ata father, grandfather, forefather VII 133a.19, 143a.27 Yağub Ata = Ya'qūb Dede
atalıq (title) V 48b.1, 51a.23, 51b.17, 52a.31, VII 109b.25
atmaca plague, boil (=*ṭā'ūn, yumurcaq*) VII 133b.13,25 (T)
avna- to roll in the dust (horse) V 42a.19, VI 128b.25, VII 125b.27
avnat- (causative of **avna-**, =*yuvarlandır-*) VII 114b.17
ayaq bowl (=*çanaq*) VII 133b.7 (T)
ayine damları Friday mosques VII 131b.18
ayt words (=*söz*) VII 147b.6 (N)
ayt- to say (=*söyle-*) VII 105a.25, 133b.17 (T), 147b.6 (N)
aytıl- to be called V 52a.33
bala child VII 177b.5, 178a.23
bar there is (=*var*) VII 133a.18, 133b.17,19,21 (T), 147b.6,8 (N)
bar all (=*cümle*) V 43a.20, VI 126a.5, VII 115a.3, etc.; **barısı** VI 149a.25, VIII 258b.28; **bardası** ("*lisān-ı Noğay üzre*") VIII 375a.14
bar- to go (=*var-, git-*) V 43a.19, 52a.33, VII 133b.21,23 (T)
baş ur- to request (=*ricā et-*) VII 147b.6 (N); to accede (=*baş eg-*) VII 113a.31
batır warrior, champion (=*yarar, yigit, bahadır*) V 38b.2, 103a.16, VII 115a.2, 133b.13,21,23 (T), 147b.4 (N); **zor b.** V 67b.4, VI 112b.16, 129b.10, VII 105b.12
bay wealthy V 43a.21
beceneyk (?) rough forest (=*şarp ormanlar*; cf. *DS*, 592: **becene**) VII 133b.19 (T)
ber- to give (=*ver-*) VII 115a.3, 133b.17,21 (T), 147b.8 (N)
beş baş raid (=*sefer, çete*) V 36b.20, 37b.17, 44b.4, VII 109b.26, 112b.17 (explained)
biyim, bögec (titles, officers) V 43a.19, VII 118b.14, 123b.34, 126a.28, 130b.1, VIII 196a.13
bızqa millet beverage (=*boza*; genuine or Evliya's hypercorrection?) VII 107b.26, 133b.17 (T)
bol- to be (=*ol-*) V 43a.20,23, 52b.1, VII 133b.13,19,21 (T), 147b.8 (N), VIII 196a.33
boz grey (horse, =*qır*) VII 133b.11 (T)
bögec (see **biyim**)
böre wolf V 54a.2 (Böre Moyın = *qurd boynı*)
bulduq large cup or mug (=*meşrebe*) VII 133b.7 (T)
bur- to strike (=*vur-*; genuine or Evliya's hypercorrection? cf. **baş ur-**) VII 133b.13,25 (T)
bural speckled (horse, =*çil*) VI 112b.19, VII 113a.21, 133b.9 (T)
burun first, former (=*ön*) VII 115a.5, VIII 197a.22
büdene quail (=*bıldırcın*) VII 133b.9 (T)
büke lady (=*xatun qadıncıq*) VII 106b.16 (Büke Bulağı)
bükterek hobby (falcon, =*delice quş*) VII 133b.9 (T)
caman (see **yaman**)
car şal- to announce an order VII 112a.14, 131b.17, 143b.29
caradan God, creator (=*Allāh*) VII 147b.4 (N)
carım half (=*yarım*) VII 115a.4
carlıq (~ **yarlıq**) imperial order (=*emr-i şerīf*) V 38b.2, 52a.31, VII 133b.19 (T)
casir captive (< Ar. *asīr*) VIII 196a.32
cav düş- to attack (see **çav**; cf. *DS*, 865: **cav** (II) 1. Savaş. 2. Düşman) VII 105b.8
cavlı bol- (?) VII 107b.29
caxşı (see **yaxşı**)

cedi seven VII 147b.3 (N)
ceyren chestnut (horse, =*al*) VII 133b.11 (T)
cıl year V 43a.18
cıvıq near (=*yaqın*) VII 107b.33, 147b.6 (N)
cigit (~ yigit) warrior VII 133b.13,17,25 (T); **zor c.** V 52b.1, VII 147b.4 (N)
cilo cilo (?) I 84a.8 **c. c. depüp**, V 43a.17 (|| *yaman yaman*)
cirgi saddle-blanket (=*tügülti*) VI 112b.20, VII 125b.31
civer- (see **çapul**)
col (~ yol) way VII 147b.8 (N)
coluq way VII 113a.32: **Alay c. bersin** = *Allāh yol versin*, 133b.21 (T): **c. bolsun** = *yoluñ āsān olsun*
coluq- to meet (=*rāst gel-*) VII 112a.17, 113a.4, 147b.4 (N)
conq no (=*yoq*) VII 133a.17
cöngel- to be bent or crooked (=*egril-*) VII 133b.15 (T)
cumran a type of squirrel VII 167b.13,18, 169b.29
cuy- to break off (= *qopar-*) VII 107b.34; to destroy (=*yoq et-*) VII 115a.6
cuyıl- ~ cuyul- to be broken, to collapse II 320b.14, VII 125b.14
cügür- to go, ride (=*git-*, *segird-*) VII 113a.32, 133b.11,17,25 (T), 144a.6,20 etc., 147b.8 (N)
cüyen (? horse-trapping) VI 112b.20 (|| **cirgi, dapqır, dartı**)
cüyenle- VI 126a.5
çalap God (=*Allāh*) VII 107b.33, 115a.3, 133b.5,21 (T), 147b.3 (N)
çalma turban VII 105a.25
çapdar dun (horse, =*qula*) VII 133b.9 (T)
çapul raid (=*sefer, aqın*) III 129b.12 (|| **qaytavul**), 149a.15 (|| **yorţum, qaytavul**), VI 5a.25 , 10b.8, VII 111a.29; **ç. biraq-** I 85b.11, VII 112a.26 (=*ılġar ile git-*); **ç. civer-** II 263b.27, V 42a.11,17, 46a.32, 60b.17, 102b.32, 104b.2, VI 6b.29, 19b.5, 115a.13, 126a.15, VII 103b.21, 111b.32, etc., 147b.4-6 (N)
çav hostile, enemy (see **cav**) V 38b.32 **Qavur çav qatı caman**
çekman a type of cloak V 104b.23, VII 117b.1,14
çepiç hen (=*ţavuq*) VII 133b.7 (T)
çın true V 51b.10
-çi (imperative): **berçi** VII 133b.17 (T); **kelçi** VII 133b.23 (T), 142b.30
çit- (**cét-** ?) to attach VII 113a.6
çom bastinado (=*qızılcıq*) VII 133b.5,27 (T)
çömlek cup (=*bardaq*) VII 133b.7 (T)
çura son (=*oġul*; cf. **şura**) VII 115a.2
dartı girth buckle (? horse trapping; see **ţarţıla-**) VI 112b.20
dapqır (? horse-trapping, see **cüyen**; cf. ? **ţapqır**) VI 112b.20
depter register (= *defter*) V 52a.32
devge ~ defge girl (=*qız*) V 52a.34, VI 19b.5, VII 115a.4, 133b.13,23 (T), VIII 196a.17,32
doyum (see **ţoyum**)
dutmaş a type of noodles VII 108a.3 (**d. çorbası** = *un çorbası*)
emildeş (title) V 51a.23, 51b.17, VII 109b.25 (so read)
ereş rye (=*çavdar*) VII 133b.11 (T)
ergen west (=*ġarb*) VII 109a.31
esrik drunk, intoxicated VII 118b.33, 177b.1, VIII 100a.12
eşim pit, well (=*quyu*) VIII 189b.32, 200b.5
eye ~ eğe owner, master, lord (=*şāhib*; only with **yurd ~ vilāyet** or Qırım) II 262b.34, VI 112b.11, 113b.22, VII 109b.24, 117b.16, VIII 198a.23
heleci word VII 144a.3 (|| *keleci, sözler*)
ılısı hot bath (=*ılıca*) II 345b.22, III 139b.36
ikiz (?) two VII 147b.3 (N)
in cave (=*maġara*; --> **İn-kirman**) VII 119b.30, 120b.11
indi now VII 107b.34
kālive matron (? -- cf. Tk. *kālime*) VI 114b.7 **k. 'avretler**, VII 105b.23 **k. xatunları**
kelepür prey (=*şikār*) VII 115a.6
kemertme wild pear VII 133b.5 (T)
-ken perhaps VII 113a.22 **'acaba Qalmaq qavuru mı-ken?**
kefleş council (=*müşāvere*) V 41b.15, 42a.11, 101b.13, 102b.31, VI 127b.6, VII 109b.27, 126a.15, 143b.30, VIII 196a.3

keş qurut dried curds VII 125b.25
kirman fortress (=*qal'e*) II 255b.11, 296a.8, IV 340a.5, V 35b.19, 55b.20, etc., VII 133b.19 (T), 168a.5, X 443b.13 (971)
kişi man (=*adam*) V 43a.20,21, VII 113a.32, 133b.15,19,21 (T), VIII 196a.33
kişkenek small inn (?, ll *xāncıq*) VII 145a.30
kişkine little VI 126a.29, VIII 196a.32
kömec bread (=*ekmek*) VII 133b.5 (T)
köp much (=*çoq*) VII 133b.15 (T)
körünüş audience at court (=*dīvān-xāne*) VII 125a.5, 143b.30, 162b.3, VIII 195b.30
köşer cart, wagon (='*araba*) VII 171a.7,8
kötlek pederast (=*puşt*) VII 133b.25 (T)
köykenek vulture (=*kerkes*) VII 133b.7 (T)
köyündür- to burn VII 107b.27
kübe chain-mail (=*zırx*) I 181b.2, II 260a.18, IV 247a.8, VII 125b.3, 147b.4 (N), 157b.13, 163b.12, 165a.end (--> Kübeçi)
kübelen- to put on chain-mail V 67b.2
kücügen a bird whose feathers are used for arrows (sparrow-hawk, =*oq yelegi quşı*) VII 133b.9 (T)
küren çat- to draw the carts into a defensive circle (='*arabaları qal'e gibi ţabur yap-*) VII 114a.10, 187b.8, VIII 189b.17, 200a.30
küşünle- to be offended VIII 196b.14
laçin peregrine falcon (=*şāhin*) VII 133b.9 (T)
-lap (=*-li*): **atlap** V 43b.22; **ayaqlap** VII 106b.18, 151a.18; **buzlap** VII 173b.34, VIII 192b.18; **şadaqlap** VII 147b.4 (N); **şulap** VIII 192b.2
laxşa a type of noodles (=*lākişe*) VII 108a.2,143a.32, X 253b.23 (540)
maqsıma mead (=*ţaţlı bal*) VII 118a.2, 128a.24 (**m. bozası**); I 213a.8 (*Qırımda* **maqşıma** *derler bir güne yine quţu bozasına beñzer bir bozadır*)
marya slavegirl (=*qarı xalāyıq*) VII 133b.13 (T), VIII 196a.18,32
may oil or fat (=*yaġ*) VII 106b.13, 133b.5 (T)
mayaq oily or fatty (=*yaġlı*) VII 106b.3 (--> Mayaq Baba)
melenrek medium-sized cup (=*orta bardaq*) VII 133b.7 (T)
men, mañia I, me (=*ben, bańa*) VII 133a.18, 133b.17 (T)
mıltıq musket, musket shot (=*tüfeng, qurşum*) VII 108b.10, 133b.25 (T)
moyın neck (see **böre**)
muna ~ mına there! (=*işde*) VII 105b.7, 113a.21, 133a.18, 147b.6 (N)
neçik what? VII 107b.27, VIII 196a.31
nişin why? VIII 196a.32
noqrad a coin VII 123a.15, 167b.25
oba large tent VII 105b.17,21, 147a.7f.
obur witch, ghost (= *cādū, siḥirbāz 'avret, mezārda dirilen*) VI (? -- reference lost) (--> Oburça [in Bulgaria])
ol son VII 105a.26: **olum** (< *oġlum*)
olan toyal title ("prince," < *oġlan*) V 51a.23, 51b.18, VII 109b.25 (=*Xān xışımları*), 144a.6 X 22b.23-25: *Boy beglerine Şirin ve Manşūr ve Sicivit ve Olan derler;* **olan** *oldur kim meşelā xanım qızlardan tevellüd etmiş beglere* **olan** *derler*
or trench, moat (=*xandaq*) VII 107a.17, 109a.6 (--> Or), 175a.18 (--> Türk Orı)
orcasına gel- to stand on end (hair, =*ülper-*) VII 177b.19
oşat- (ovşat- ?) to liken (=*beñzet-*) VII 133b.27 (T)
oţar farm (=*çiftlik*) III 94a.9, 129b.36, 146a.20, V 37a.14, 48a.34, VII 116a.23,29, 125b.7,13, VIII 192b.16, 258b.33
oţav herd of a thousand horses VIII 198b.4-5
oyan soup (=*çorba*) VII 133b.5 (T)
ös- to grow up (=*perveriş bulup büyü-*) III 173b.13, V 18a.34, VII 129a.7
öt- to cross VII 114b.22, 142b.30, 155a.3, X 396a.28 (852)
ötdür- (causative of **öt-**) VII 114b.26
ötrük lie VII 116a.30,31
özek stream VII 186a.34
özüm, özüñ I, you (=*ben, sen*) VII 107b,29, 133b.15,23,25 (T)
paçıla- (?) to strike the fingernail (=*tırnaq ur-*) VIII 190a.13
paşdırma roasted millet (=*qavrulmış darı* [sic; confusion with **ţalqan**?] VII 125b.25
pırşat opportunity (=*fırşat*) VII 115a.3

pifi- to mount (=*biñ-*) VI 126a.6
pir one VII 147b.3 (N)
potġa gruel (=*lapa*) VII 107b.19, 133b.5 (T), 147b.8(N)
qama- to besiege I 84a.6, V 42a.28, VII 113a.11
qaman- to barricade oneself V 43b.1, 144a.28, VII 113a.10,12, VIII 197a.13
qañlı caq cart path (='*araba yolı*) VII 117a.15 (--> Qañlıcaq)
qana where? (?) VIII 196a.32
qansı which? VII 117b.16
qaracı ~ qaraşı (title, officer =*iş erleri*) V 43a.17;22, 51b.18, VII 105b.5, 115a.2, 117a.20, 119b.2, 147b.8 (N), VIII 196a.27, X 22b.25 (48)
qarçıġa hawk (=*doġan*) I 190b.7, V 52b.2, VII 133b.9 (T), 158a.17, VIII 190a.8
qardaş ally (=*barışıq*) V43a.22, VII 111b.1, 115a.2
qarġı sparrow-hawk (=*atmaca*) VII 133b.7 (T)
qart old (man, =*ixtiyār, qoca*) III 53a.1, V 42a.11, 43a.19, 47b.30, 51a.23, VII 109b.25, 113a.19, 117b.17 (so read), 133b.15 (T), 185a.29, VIII 198a.9
qaşa- (?) to freeze (=*doñ-*) VII 172b.31
qaş- to flee (=*qaç-*) VII 105b.16, 160a.12 (--> Qul Qaşqan)
qavur infidel (=*kāfir*) V 38b.32, 43a.21, VII 113a.22, 115a.6
qayda, qaydan where? (=*nereye*), whence? VII 105a.27, 133b.23 (T)
qaytavul return (raid, =*dönek*; see **çapul**) VII 4a.3 (14: so read), 114a.4, 115a.7
qazaq freebooter (?) VII 117b.17 **yoldaşım qart qazaqım** (so read?!)
qazaqdaş companion III 28b.25, VII 105a.26, 109b.25, 150b.25, 175b.8 (|| *muṣāḥib*)
qazaqlanmış (horse, see **qoş qol**) V 103a.28, VII 113a.21
qazı ribcage (horse, =*egeği kemikleri*) V 104a.34, VII 147a.33
qılış sword (=*qılıç*) VII 116a.28
qımız mare's milk (=*qışraq südi*) VII 107b.23, 128a.24, 133b.17 (T), 176a.3
qışţa? qışţav? winter quarter (?) VII 132b.27 *Xān ḥaẓretleri daxi Or qal'esi muḥāfaẓasında olup şehri ve vilāyeti* **qışţa verdi** (?), *anuñiçün Bāġçe-serāyda durmayup Xān Or* **qışţavından** (?) *gelince Qırım vilāyetin temāşā etmege teveccüh etdik*
qışţa- to press (?) VII 128b.12 **bañā ne minnet qışţarsın?**
qızılġa goldpiece (=*altun*) VII 117b.18,20, 133b.21 (T), VIII 195a.15, X 197a.21 (419), 278b.7 (591)
qocalaq (title?) VII 117b.16 **iş erleri q.lar**
qol hand (genuine or Evliya's borrowing from Azeri?) VII 115a.4
qonaq guest, wayfarer (=*yoldaş*) VII 133b.17 (T), 155a.21
qop much (=*çoq*) VII 106b.28, 107b.34, 115a.6, VIII 200a.33 (--> Qop Quyu)
qopna child (=*küçük evlādlar qızları, nā-bāliġ ġulām*) VII 125b.9, 196a.17,32
qoş retinue, regiment, army (=*ordu*) II 263a.1, V 42b.34, 43a.24, VI 27b.20, VII 105b.__, 112a.33, 125b.24 (=*yüz adam*), 133b.23 (T), VIII 200b.8
qoşdaş comrade-at-arms V 43a.22, 48b.16
qoşun regiment, army VII 125b.23
qoş qazan baggage-train (=*aġırlıq yüki*) VII 147b.6 (N); 113a.20 **q. q. tübi** (=*aġırlıqda geri qalan*)
qoş qol (horse) III 28b.25, V 42a.11, 60b.17 (|| **qazaqlanmış**, <--> *çatal*), VI 125b.33, 126a.5, VII 105b.12, VIII 197a.7
qoş qulaq cup with two handles (=*iki qulplı bardaq*) VII 133b.7 (T)
qumġan pitcher (=*ibrīq*) VII 133b.5 (T)
qurud dried curds (see **keş, ţalqan**)
qutaq testicle (=*ţaşaq*) VII 133b.25 (T)
qutmen a type of fur V 38a.25
şadaq quiver (=*tirkeş*) (generally coupled with **şavat**) II 260a.18, 362b.12, III 28b.24, 120a.16, IV 247a.9, V 17b.1, 37a.28, 38b.10, 67b.2, etc., VI 112b.16, VII 105b.12, 112b.34, 125b.31, 133b.17 (T), 147b.4 (N), X 187a.6 (399)
şala village (=*köy*) VII 133b.19 (T)(**şalay**), 143a.32, 143b.2, 146b.33, VIII 199b.33
şalabcı bowl for washing hands (=*legen*) VII 133b.5 (T)
şalġaq standard (='*alem*) VII 113a.21
şava- (?) VII 155a.21 **cānı şavasın** = *cānına degsin*
şavat armor (=*puşat*) (see **şadaq**) VII 115b.34, 147b.4 (N)
şavġa a tax on captives V 52a.7, VII 115a.4 (='*öşr*), 117b.10 *cümle 'asker-i islāmıñ esīrlerinden* **ş.** *içün esīr başına beşer ġuruş alınup*
sepep cause (=*sebeb*) VII 107b.29
seper raid, campaign (=*sefer*) V 52a.32

şın- to be broken, routed (=*bozul-*) VII 115a.7
şıyla- to host, to honor (=*i'zāz u ikrām et-, doylayup ri'āyet et-*) VI 54b.27, VII 128b.7,10, 152b.10
şopu dervish (=*şofu*) VII 133a.17
şoq- to kill (=*öldür-*) V 43a.21, 105b.6, VII 115a.6, 133b.23,25 (T), 144a.6
şoqul- to be killed (=*öl-*) VII 107b.29
şallah God willing (=*inşā'llāh*) V 43a.23
şap- to strike, raid VII 105b.5
şılğa slavegirl (II **marya**) V 32a.34, 52a.34, VI 19b.5 **ş. qızlar**
şıdaq whip (=*qamçı*) I 194b.29, IV 247a.9, V 37a.13, 45a.2, 81a.25, VI 112b.24, VII 125b.23,34, 128a.13, 133b.19 (T)
şıpırţma Tatar hat I 193b.19 **ş. mirzāyī qalpaqlar**, III 127b.17 **ş. çalma börk**, IV 247a.9, V 43a.17 **ş. qalpaqları**, 48b.29, 52a.28, 81a.24, VI 24a.33, 112b.21 **Āl-ı Cingiz ţarzı ş. börk qalpaq**, VII 58a.34, 111b.6, 115a.4, 117b.1, 135a.2, VIII 195b.22
şolay ~ şolqay thus (=*öyle*) V 52a.33, VII 107b.28, 143a.12, 158b.4, 177a.28, VIII, 196a.31
şura slaveboy (=*köle, oğul*; cf. **çura**) V 43a.19, 52a.31, VI 126a.29, VII 115a.4, 133b.11,25 (T), 147b.8 (N), VIII 196a.32
ţalava ur- to plunder (=*yağmā et-*) V 43a.21, VII 106a.18, 175b.31 (N)
ţalqan roasted millet flour (=*qavrulmış darı unı*) (generally listed with **qurud** and **yazma** as Tatar foods) I 213a.15, V 42a.20, 104a.34, VI 10b.11, VII 107b.23, 110a.4, 128a.33, 133b.15 (T), 171a.32
ţamğa tax VIII 196a.33
ţanığan witness (=*görüci*) VII 133b.21 (T)
ţap- to find (=*bul-*) VII 112a.15, 115a.6, 133b.25
ţapqır a formation of twelve when marching on campaign VII 109b.33, 112b.2 (described)
ţarţıla- (see **dartı**) VI 126a.5
ţaşla- to remove (hat, etc., =*yére bırağ-*), to leave II 361b.34, IV 241b.6, V 17b.1, 43a.17, 48b.29, VII 105a.25, 144a.20
ţav mountain (=*dağ*) VII 158a.33 (--> Beş Ţav)
ţava ~ ţuva prayer (=*du'ā*) VII 105a.25, 113a.31, 117b.15, 147b.6 (N)
ţavuşla- to hear (= *işit-*), to learn of IV 404a.16, VII 133a.19 (so read), 158b.4, VIII 190b.4 (?)
ţavuşqan hare VIII 189b.7
ţayaq a type of tent V 55b.31 **qara ţ.** = *Noğay Tatarları obaları*
ţaylaq foal (=*ţay*) VII 133b.11 (T)
temeçik (n- ?) VIII 196a.31 **neçik ola şolay t. ola**
tentek dog (=*köpek*) VII 133b.23 (T)
tile- to want (=*iste-*) VII 133b.17(?),23 (T)
tilmaş interpreter (=*tercümān*) V 42b.17, 161b.10, VII 108a.4, 112b.20, 133b.30, X 252b.1 (537: Tetmas [to be corrected])
tirek tree (=*ağaç*) VII 147b.8 (N)
ţopalken kite (bird, =*çaylaq*) VII 133b.9 (T)
ţorğay sparrow (=*serçe*) VII 133b.9 (T)
ţoşţağan large bowl with handle (=*qulplı qadeḥ; çömçe ve çapçaq*) VII 128b.11, 185b.1
ţoxta- to halt, rest (=*dur-*) VII 109b.32, 110a.34 (--> Ţoxtamış = *durmuş*), 113a.22, 133b.13 (T)
ţoyqun falcon V 52b.2
ţoyum ~ doyum booty, enriched with booty (=*doyum, zengin*) V 43a.19,23, VII 115a.3, 133b.21 (T), 147b.8 (N)
tört four VII 147b.3 (N)
ţupan (?) straw (=*şaman*) VII 133b.7 (T)
ţuva (see **ţava**)
tüp bottom VII 112b.33 **qazan tüp**, 143a.30 (--> Tüp)
tüş- to think (=*düşün-*) VII 115a.6
tüşün ver- to camp I 9a.33
uruş battle V 52a.32, VII 105b.6, 144a.6
üş three VII 147b.3 (N)
ülen dry grass from previous year (=*qurumuş bıldırdan qalan; geçen yıldan qalan otluq*) VII 125b.27, 171a.28, 178b.24
ülgen eldest (son, brother, etc.) IV 344b.19, VII 115a.7, 130b.11,22, 132a.29, 136b.28, 137a.22, 145b.4, 154b.12, 178b.31,VIII 199b.28
xān sultan V43a.20, VII 133b.19 (T)
yalavaç prophet (=*peyğamber*) VII 133b.5 (T), 147b.4 (N)

yalda- ~ yaldad- to cross a river on horseback (see **yıldır-**) VI 171a.31, VII 106a.3, 111a.13, VIII 192b.3
yaman ~ caman bad (=*fenā*) V 38b.32, VII 133b.13 (T)
yanġ part, side (=*ṭaraf*) VII 107b.34
yaşa- ~ yaşat- to do or make (=*yap-*) IV 294a.1, 301a.17, V 48b.24, VII 107b.33, 114a.2, 114b.21, 115a.3, 123b.5, 147a.4, 147b.6 (N), 156b.30, VIII 196a.33, 281a.15
yaxşı ~ caxşı good (=*eyi*) V 52b.1, VII 133b.13,23 (T), 142b.30
yayşılı (?) (=*yaycılı*) VII 118a.3: Yayşılı
yazma dairy beverage (see **ṭalqan**) III 142b.2, VII 107b.25 (=*qaymaq*), 128a.24 *yaġı alınmamış yoġurd* **yazması** (so read), 133b.17 (T, =*yoġurd ayranı*)
yıldır- to cross a river on horseback (see **yalda-**) II 263a.2, V 35a.26, 39a.7, 48b.23, 54a.21, 62b.28, 63a.9, VI 72b.27, 100a.3, 104a.12, VII 106a.9, 112b.18,20, 117a.13, 181a.31, IX 41a.9 (84), X 370b.26 (797)
yıldıraq ~ cıldıraq bright VII 178a.32-178b.4 (--> Y. ~ C. Taq)
yıltırav bright VII 177b.16
yılqı herd (horses) VII 113a.20, VIII 198b.4 (|| **oṭav**)
yit dog (=*köpek*) VII 133b.27 (T)
yorġa ambler (horse) V 52b.1
yorṭ- to ride, to raid V 42a.14, VI 126a.6, VII 109b.32
yorṭum raid III 149a.15 (|| **çapul**), VII 110a.3, 180a.7
yorṭuş yorṭ- VIII 200a.32
yurd province, country (see **eye**) VIII 196a.32
zor strong (=*quvvetli*) (see **baṭır, cigit**)

Appendix F: Conspectus of Turkic Languages and Turkish Dialect Materials*

I 69b.17, 70b.17,20 (251: omitted), 110b.27 (373) Azeri
132b.2-10 (441: omitted) Fireng
153a.35 (512) "Chagatay"
170a.34 Albanian sweetmeats cooks: **aa'ā çelepi . . .**
170b.8 Greek tripe-cooks: **Al-a iki axça Axmet Beşeden**
180a.9 Manavġat: **Ġuluña nahnu gerek nihnu**
185b.15 Laz copperware merchants
205a.17,20 (629-30), 205b.23-25 (632) Armenian ass-drivers (**andira xalası**), stone-draggers, whitewashers, sewer-cleaners
II 231a.24 (34) Bursa: **Memet Çebu** (=*çelebi*), etc.
249b.21-31, 252b.34f. (84, 92) Trabzon: **Xuta-verti Peşe**, etc.
278a.30-278b.20 (175) Bolu
281b.33 (190) Amasya
288a.21 (214) Erzurum
292a.27f. (227), 301b.17f. (258), 314a.6 (299) Azeri
300a.4 (253) Tebriz (Azeri)
324b.16 Qars: **. . . olaq** (333: *olalım*)
329b.12, 335a.9 (350, 365) Seydi Ahmed Pasha (Çerkes, Abaza)
352a.9-10,16-25 (413-14: mostly omitted) Çorum
362b.25 (447) Varvar Ali Pasha (Boşnaq)
III 13b.8 (22: omitted) Qonya
62a.22f. (171-73) Mar'ash
65b.10 (182) Qayseri: **Ebbe bire alatla bire götü beri**
94b.9 (251) Çefa: **yılıq-, ıvan-**, etc.
98b.32 (266) Qudde Ketxüda (Kürdish = Diyarbekir)
99b.29 a rebel soldier sings quatrains (Eastern Anatolian): **kesipsen, etgilen, menim** (270: *kesdiñ, eyle ki, benim*)
103b.17 (285) Laz
120a.19f. (338: omitted) Silistre (CHITAQ)

* Includes a few examples not given in the text above.

125a.25f. (358) Dobruca (CHITAQ)
165a.26 (468) Edirne: ***fişarlan-*** *zevq et-* **sinbaz** *mezārlıq* **afatla-** *gül-*
184b.24 (530) Qudde Ketxüda (Diyarbekir)

IV 194b.27 (12) Malatya: **helemet şoğayı getir** *elbette bardağı getir* **hemesi puzandadır** *cümlesi bāğdadır*
207a.33, 207b.4-26 (50-51) Diyarbekir
216b.8 (71: omitted) Ali Faris (Diyarbekir)
221b.f., 226b.9f. (82f., 96f.) Bitlis (Rojiki = Kürd)
239b.34 (138) "ancient Turkish inscription" in Old Akhlat
252b.31, 258a.31 (172, 186) Van
289b.18,22, 290a.34-293b.19, 296a.13,35, 298a.16f., 299a.5-300a.24, 301b.13-303b.15, 304b.10, 335a.33f., 355b.28, 365a.14 (284f.) Azeri
310b.5 (348) Hamadan
403a.18 Mosul

V 20a.15 (56) Toqat: Armenian taunt
20a.28 (57) Varvar Ali Pasha (Boşnaq)
43a.18, 52a.31f. (137, 169-70) Tatar
96a.7 (319) Ece in Gallipoli: **cömerdim qaldım** *baqa qaldım*, **ebbe** *te'accüb etmek* **keremçeli** *eylik édici*
116a.1 (382) Belgrade
143a.19f. (477-78) Melek Ahmed Pasha's guards (Abaza)
146a.3f. (486: omitted) frontier warriors (Boşnaq)
161a.22 frontier warriors (Croatian): **görelüz**, etc. (527: *görelim*, etc.)
171b.23 (559) Üsküp
178a.26 (576) Göl-i Kesri
184b.18, 186a.9 (593, 597) Isma'il Pasha (Boşnaq)
184b.19 (593) Seydi Ahmed Pasha (Çerkes)

VI 19b.5 (64) Tatar
80a.30 (231-32) Jews of Buda: **yalayalum ölelüm mi yoqsa qurtulalum mı**
88a.9 (247-48) Buda (Boşnaq)
90b.18,26 (255: omitted) Pest: **dövletli vezīr bozmaya Ġāzī Süleymān Xānun qānūnın . . .**
185b.20 frontier warriors (Boşnaq): **durmayaluz**, etc. (544-45: *durmayalım*, etc.)

VII 105a.25 (495), 105b.5 (496), 107b.27f. (509), 112b.34, 113a.20f., 115a.2f. (545), 128b.12,34 (616,618), 133a.17 (639), 133b. (641), 144a. (693-95), 155a.21f. (750), 158b.4f. (766), 159a.8 (769), 165b.21f. (799), 172a.16 (829), 196a.27,31f. Tatar
147b. (712), 152b.30 (739) Nogai
160b.33f. (779), 170b.8 (822) "Chagatay"

VIII 196a.33 (35), 200a.12 Tatar
207b.26 Megre and Qaracıq (Axiryan Çıtaq): **hululama** *'acele etme* **gilimiz de bile misik** *cümlemiz bile idik* **şaryığa édelim acayur** *müşāvere édelim nice olur* **şulubayımız neçik buyuramış eylece édesik** *voyvadamız her ne emr éderse eyle édelim* **an qolayına** (filler in speech)
218a.14 (125) Dirama
220a.30 (133) Siroz
231a.7 (173) Vardar Yeñicesi
232a.35 (179) Vodina
235a.17 (191) Alasonya
236b.31 (197) Yeñişehir
237b.6 (199) Ermiye (= Urumça)
239b.24 (207) Tirhala (= Urumşa)
259a.1 (280) Corinth: **görmişik**, etc.; **qaqomir** *bed-baxt, zavallı* **helefuş şünepe** *nāpāk* **qalımbuq** *Mışır buğdayı*

IX 28a.7-14 (57) Gördes

X 42b.10,28 (96), 43a.11 - 43b.6 Azeri
73b.19 - 74a.12 (159-60) Egyptian Mamluk
124a.18 (271) Boşnaq