

OSMANLI ARAŐTIRMALARI VI

Neşir Heyeti — Editorial Board

HALİL İNALCIK — NEJAT GÖYÜNÇ

HEATH W. LOWRY

THE JOURNAL OF OTTOMAN STUDIES VI

İstanbul - 1986

THE TURKISH ELEMENTS IN URDU

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The Turkish lingual and literary influence on the Subcontinent of India can be divided into the following four major parts :

- 1 — Pre-Islamic Period
- 2 — From Mahmud of Ghazni to Babur
- 3 — From Babur to Shahjihan
- 4 — From Shahjihan to the 19th century and onwards.

1 — *Pre-Islamic Period* : It cannot be denied that there had been a close contact between the ruling Turkish tribes such as Kushans and the White Huns who got mixed up with the local communities of India. Uigurs having accepted Buddhism were influenced by the Sanskrit religious literature. Today, we find countless words of Sanskrit origin in the Uiguric vocabulary¹. Similarly, some Turkish words are found in Sanskrit². Since a few written texts of these periods come down to us, it is difficult to say precisely what Turkish elements affected the local Indian languages of that time.

2 — *From Mahmud of Ghazni to Babur* : As pointed out by Amir Khusrau Dehlevi (1253-1325 A.D.) the great Persian poet of Turkish origin, Turkish came first to the Subcontinent of India. In his 'Nuh Sipihr' he says :

1 For example see A. Caferoğlu, *Eski Uygur Türkçesi Sözlüğü* (the Old Uiguric-Turkish Dictionary), Türk Dil Kurumu (Board of Turkish), Ankara 1968.

2 For some words see Prof. Dr. Abidin İtil's article «Türkçe-Sanskrit Arasında Linguistik Paraleller», *Doğu Dilleri*, Dil ve Tarih Coğrafya Fakültesi, Ankara 1970, I, No. p. 139-150.

کاغلب شه ترک بر آمد بر زمین	شهرت ترکی هم از آن شد بیقین
عامه گرفت و بمجهان گشت سمر	شد سخنش خاصگیانرا چو زر
هندوی بود در ایام کهن	هند همین قانده دارد بسخن
پارسی بود بیدار نهان	غوزی و ترکی آمد شانرا بدهان

«Surely Turkish got its fame because the Turkish king appeared on the earth first. The favourite friends of the king learnt his words (language) while from them the public picked it and like the moonlight spread all over the world. So it happened in India. There was Hindi here in the old days. Ghuzi (the Oğuz dialect) and Turkish came to their mouths (they started speaking it). Persian was yet out of sight»³.

Here Khusrau refers to the early Turkish rulers Mahmud of Ghazni, his dynasty, Ghories, Kutub al-Din Aybek, Shems al-Din Iltutmush, Ghiyas al-Din Balaban and Khiljies who recruited a large number of Central Asian Turks that migrated to India specially at the time of Mongolian onslaught.

When Turks embraced Islam, Samarkand, Bukhara, Khorasan and Transoxania became the centres of Islamic new culture. Arabic was taught for religious purposes while Persian became the lingua franca of the Turkish and Afghan tribes. Immigrant Turks brought this culture along with their own to India which has become a part and parcel of the present Indian civilisation. Turkish being from an entirely different family i.e. from the Ural-Altaic group, remained peculiar and difficult for the natives of India who welcomed Persian which was much closer to their own Aryan culture and languages. However, Turkish continued its importance as a private language of the royalties until the English invasion.

The number of Turkish immigrants never decreased since the arrival of Mahmud of Ghazni and his descendants. As reported by Minhaj Saraj⁴, there were 4000 Turkish soldiers at the court of Mahmud alone. The number of the soldiers at large can be assumed as

3 Amir Khusrau Dehlevi, *Nuh Sipihir*, Hekimoğlu Ali Paşa (HkM.) No. 661, folia 139a.

4 Minhaj Saraj, *Tabakat-i Nasri*, Merkezi Urdu Board Lahore 1975, p. 413.

ten times more. When Chengiz Khan invaded Central Asia, the number of Turkish immigrants increased in Iran, Turkey and India. Sultan Shems al-Din Iltutmush (1210-1236) showed great sympathy towards the newcomers and helped them to form colonies near Delhi and Lahore. The migration continued for centuries to come and revived after Babur's conquest.

From Mahmud of Ghazni until Babur, Persian grew fast as a literary language and like the Ottoman Sultans of Turkey, Indian Sultans also wrote poems in Persian. Many scholars and poets used Turanian Persian, so called by Blochmann⁵, to please their rulers. There can be seen similarities between the Indian and Turkish Persian which was looked down upon by the proper Iranian native speakers⁶. It is probably due to this reason that the Ottomans turned towards the Ottoman Turkish and Indians towards Urdu. The Turko-Indian Persian literature coming from the same root is more realistic and close to nature. Although, this literature ultimately got mixed up with the Indian elements and ended up with highly ornamental 'Indian Poetical Style (Sabk-i Hindi)'⁷ that also influenced the great Turkish mystic poet Sheikh Ghalib (1757-1799). Impressions of free thinking as well as realistic ideas are found in the poetry of Asadullah Khan Ghalib who came from a Turkish family.

Turkish, despite its being a royal language was taught at schools and we find 'Nisab-i Türki' of Khusrâu as everlasting memory of those days⁸. Since we fail to find the Hindi Divan of Sa'ad bin Salman (Died 1121 A.D.) it will not be incorrect to say

5 H. Blochmann, *The Prosody of the Persians*, Philo Press, Amsterdam 1970 p. XVI.

6 The reason why Iranians disliked the Indian Persian is discussed in details by Prof. Jamil Jalbi (see his book *Tarikh-i Edeb-i Urdu*, Majlis-i Tarakiyyi Edeb, Lahore 1982, vol. II, p. 22).

7 For further information see Jan Rypka, *History of Iranian Literature*, D. Reidel Publishing Co., 1968, p. 295-297 and 713-717.

8 An early mention of such a work is made in the MS No. 18 found at the Khuda Bakhsh Library Patna fl. No. 2b and a copy of the work is available at the Punjab University library A pi 11 No. 6.

that Khusrau Dehlevi was the one who laid the foundation of Urdu⁹.

After Khusrau it became customary to mix Hindi (Barj Bhasha) with Persian. Turkish came in either directly or via Persian by means of the Turkish immigrants. At this period many Muslim and even Hindu scholars and saints used Hindi mixed with Persian vocabulary to address the public. However, the proper Urdu was yet to appear much later at the Timurid era.

As no fixed date can be given for the birth of any language so is the case with Urdu. Some estimates can be made under the light of historical facts. The early seeds of the language were sowed in the Western part of India where Pakistan exists today as discussed in details by Mr. Mahmud Shirani¹⁰. His assumptions seem to be true because when we travel from Delhi to Afghanistan the Turkish effects on language and culture become more and more visible. Turkish foods i.e. 'kebab', 'kavurma' 'pilav', 'açar (appetizer)', 'dolma (stuffed vegetables); dresses: 'şalvar', 'şal'; weapons: 'top', 'topçu', 'tüfek', 'tamança', military terms: 'haravel (karakol)', 'tümen', titles: 'beg', 'han khan', 'uluhan (the great khan)', 'kutlu han (an auspicious khan); relations: 'anne', 'bacı', 'apa' etc; marital customs such as 'henna night'; riding of bridegroom on horse-back draw our particular attention and we all of a sudden find ourselves in a Turkish atmosphere. Same is the case with Punjabi. In Punjabi many Turkish words are used in daily conversation the most striking ones are: 'baji'=sister; 'apaji'=an elder sister; 'jiji' or 'çiçi'=sweet things. Pashto has more Turkish words than Punjabi¹¹.

Delhi, however, remained as a cradle of the new born baby, Urdu and many saints, specially of Chestiye sect such as: Mu'in ud-din Cheshti (1143-1235 A.D.), Baba Ferid Sheker Ganj (1186-1265 A.D.) wrote mystic verses in the language. Non-muslim saints like Kebir (died 1450 A.D.) and the great leader of Sikhs Baba Guru Nanak (1469-1539) used a lot of Persian words in their poems.

9 See my article «Emir Husrev-i Dehlevi'nin Urduca'nın Doğuşundaki Rolü» (Amir Khusrau Role in the Birth of Urdu), *Edebiyat Dergisi*, S.Ü. Fen Ed. Fak., 1983 p. 21-32.

10 See his book *Punjab men Urdu*, Nasim Book Depot, Lucknow 1981.

11 A separate article is being written on the subject.

In 1311 A.D. Ala al-Din Khilji (Kalach in Turkish) and in 1325 A.D. Muhammed Tuğluk conquered the southern part of India upon which the Turko-Indian army took the newly growing language with them. Many Turkish kings ruled in the Southern part of India and they gave importance to Turkish, although Persian dominated as a literary language. It was at the time of Kutub Shahs, the Turkoman tribes, that Urdu started to take literary shape. Kuli Kutub Shah (1581-1611) wrote the first great divan of Urdu¹². A Turkish-Persian dictionary containing 1183 foliae written by Muhammed Taki Beg son of Kuvam al-din Beg Karakoyunlu (Türkmen) in 1727 is an evidence of our statement¹³.

3 — *From Babur to Shahjihan* : After Babur, Urdu started to develop further under the name «Rekhta»¹⁴. He revived and encouraged the tradition of mixing Hindi with Persian and Turkish by uttering the following verse :

«Muchku na huva kuyi heves-i manik u muti
Fakr ehliga bes bulgusudur pani ve ruti»

(I have no great desires for diamonds or pearls; but for a mystic bread and water suffices)¹⁵.

Babur's sons Kamuran and Humayun wrote poems in Turkish while their vezir Bayram Khan and his son Abdurrahim Khan-i Khanan played an active part in mixing Turkish elements with Hindi. As a result, cultural as well as literary amalgamation reached its climax.

At the time of Humayun, migration of Turkish tribes increased and new comers used more Turkish vocabulary in their Persian works¹⁶, a large part of which transferred later to Urdu. Ekber

12 Muhammed Kuli Kutub Shah, *Kulliyat-i Kuli Kutub Shah*, composed by Dr. Muhyuddin Kadri Zor, İbrahimiye Mission Press, Haydarabab 1940.

13 MS at the Oriental Manuscript Library and Research Institute Tarnaka Haydarabad No. 89.

14 «Rekhta» is a Persian word that means 'poured out from the mouth as it comes' actually it was a name given to the mixed Perso-Turkish music of India.

15 For the verse vide Denison Ross, *Divan-i Babur Padishah*, journal of the Asiatic Society of Bengal, Calcutta 1910, p. 21.

16 For a list of such scholars see M.A. Ghani, *A History of Persian Language and Literature at the Mughal Cohurt*, Part I, Allahabad 1929, p. 149.

Shah's (1555-1605) racial as well as religious intermixing policy is not devoid of interest. He fully realised that it was not possible for the Turkish races to return to Central Asia. India had become their homeland. So, Ekber tried to find a common language and joint religion to attain homogeneity. In religion, he was not successful at all, but the common language 'Rekhta' flourished a great deal. At the time of Jihangir (1605-1627), Ghuwasi wrote his Tutiname¹⁷ in the mixed language.

When Shah Jihan moved his capital from Agra to Delhi, the new capital was called 'Shahjihan Abad' and the army centre 'Urdu-yi Mualla'¹⁸ = 'the royal camp or court, the court language'. The shopping centres were called 'Urdu Bazar'¹⁹. It is from the 'Urdu Bazar' or 'Urdu-yi Mualla' that the short form 'Urdu'²⁰ comes. It shows clearly that Urdu was born by the mixing of Turkish and Indian soldiers who came in close contact at the army shopping centres and used each other's languages for trade.

Like his ancestors Shahjihan took great interest in the improvement of the new language. He appointed secretaries (Delal) who would note down the words spoken at the markets (Urdu Bazars). The position became customary later²¹. Finally, Urdu took a literary shape and began to spread as the lingua franca of India. In accordance with the statement of the Pakistani scholar Dr. Melik Hasan' the first poet who used the word 'Urdu' for the language is Murad Shah Lahori (1789 A.D.) and following him is Mushafi (1790 A.D.). However, the name Urdu was used earlier than the 18th century. It shows that Urdu improved under the supervision of Turkish Sultans of India. Soon after the English invasion in 1857,

17 The work had been translated from Sanskrit into Persian by Ziya al-Din Bakhshi Bedayuni and into Urdu by Kadri, into Turkish by Abdullah Sabri (see Hamid Hasan Kadri, *Destan-i Tarikh-i Urdu*, Agra 1938, p. 45-47).

18 Vide Mir Amin Dehlevi, *Bagh u Bahar* (preface), Urdu Bazar Lahore 1975, (first published in 1775) p. 10.

19 For the meaning of the word «Urdu» see here the list of the Turkish words.

20 See Urdu Lughat, vol. I, Preface p. II, Taraki Urdu Board, Karachi 1977.

21 Asfiye, I, p. 21 22- See Melek Hasan, *Tarikh-i Edeb-i Urdu*, University Book Agency, Lahore 1979, p. 33.

the Indian and Indianised Turkish scholars left Persian aside and embraced their self produced language. Thus, Shahjihan's period can be called 'the Dawn of the Modern Urdu' spoken by more than four million people of Pakistan and India.

4 — *From Shahjihan to the 19th century and onwards* : Many Turkish tribes along with their traditions immersed in the deep sea of the huge population of India at the time of Aurang Zeyb and his Indianised ancestors. Today, their traces are found under such titles as : 'Mirza', 'Beg', 'Türki Banjara', 'Ghori', 'Khoja', 'Joja', 'Chaghatay', 'Khilji'. The word 'Turk' was used for the Muslim and many Indians called their beloveds "Turkova"²². In the southern part of India they call Urdu "Turki Mata (the Turkish words)". The Turkish language once taught at the Indian schools disappeared, for ever, after the English invasion. The deeply rooted Persian also faded away. The English tried to change the name of Urdu into 'Hindustani' and attempted to replace Turkish and Persian with English. As Urdu was based on the strong Islamic ground, it was not easy for the English to unroot it.

Some documents are found at Indian libraries to prove that Turkish went side by side at schools India²³. For example a large Turkish - Persian Dictionary containing 1183 foliae was composed by Muhammed Taki Beg son of Kavam al-Din Beg Türkmen in 1727 and numerous Nisab-ı Türkiyes (The Turkish course books) were scribed in versified form for young students, a copy of which is found at the Punjab University Library²⁴. In Hazinetü'l Lughat of Rani of Bhopal, a dictionary of Urdu with Persian, Turkish, Arabic, English and Sanskrit equivalentents written in the year 1886 we come across this verse :

Ger Rekhta zuban ka hey ustad-i hoshmand
Amuz gar-i kamil-i Tazi zuban hey wo
English men Sanskrit men abr-i mutir hey

22 Vide preface of Asfiye p. 19.

23 Kindly see my article for some Turkish MSS at the Indian Libraries «Hindistan Kütüphanelerindeki Bazı Türkçe Yazma Eserler» Türk Kültürü Araştırmaları, Ankara Üniversitesi Basımevi, Ankara 1985, p. 479-499.

24 Punjab University Library, Lahore No. 6 APİ II.

Türki men Farsi men behri revan hey wo²⁵
 «If he is a wise teacher of Rekhta,
 He is also a perfect teacher of Arabic
 He is like a flying cloud of English and Sanskrit
 In Turkish and Persian he is like a flowing river».

Why one has to be like a flowing river in Turkish? is the question to be studied further. The Indian Turks did not only influence the Urdu language but they also played an outstanding role in the improvement of its literature. The Turkish scholars who migrated to India during the 17th and 18th centuries were not small in number. Their Indianised ancestors such as: Mirza Bedil (1720-1644); Mir Taki Mir (1713-1724); Khuvaja Mir Derd (1720-1784); Mirza Muhammed Refi Sevda (1713-1780); Inshaullah Khan Insha (died in 1817); Saadet Yar Khan Rangeen (1756-1835) and the king of Modern Urdu poetry Asadullah Khan Ghalib (1797-1869) perhaps did not know Turkish well, yet they had Turkish minds that reflected in the Urdu poetry. Last Timurid kings Muhammed Shah, Alemgir-i Sani, Shah Alem Sani²⁶ and Bahadur Shah Zafer tried their hands successfully on the Urdu poetry.

As far the language itself is concerned, there are some grammatical similarities between Turkish and Urdu²⁷ that, however, require further scientific study. To draw our reader's attention towards the subject we give a summary of these similarities and then pass on to the Turkish words that entered Urdu either directly or via Persian. Some words that are not of Turkish origin but are given as Turkish²⁸ have been deleted from the list.

Despite the fact that Urdu belongs to the Indo-European group and Turkish to the Ural-Altaiic, some similarities are seen as follows :

25 See Mevlevi Seyyid Ahmed Dehlevi, *Hazinetü'l-lugat*, Bhopal 1886 A.D., p. 523.

26 See Dr. Jemil Jalbi, *ibid*, p. 21.

27 For details vide Prof. Dr. Halide Dolu's article «Some Similarities in the Turkish and Urdu Languages», University of Peshawar Magazine, 1974.

28 For example see the words enlisted by Dr. Akmel Ayyubi in his article «Urdu ke Turki Anasir», *Aks-i Jamil*, Islamiye University Aligarh 1984, p. 17-18. Some such words are Paycha, sodagari, nagha, nakab, sipahi, shalvar etc.

a) Syntactic similarities :

I — O ekmeği yedi (Tur.)		
1 2 3		
II — Us ne ruti khayi (Ur.)		He ate bread (Eng.)
1 2 3		1 3 2
III — O nan khurd (Per.)		
1 2 3		

Persian, Turkish and Urdu have the same sentence structure i.e. Subject+object+verb.

b) Possessive and adjectival constructions :

I — Kızın gözleri (Tur.)		
1 2		
II — Larki ki ankhen (Ur.)		The eyes of a girl (Eng.)
1 2		2 1
III — Cheshmi dukhtar (Per.)		
2 1		

and;

I — Güzel kız. (Tur.)		A beautiful girl (Eng.)
1 2		
II — Khubsuret larki (Ur.)		
1 2		1 2
III — Dukhtar-i ziba (Per.)		
2 1		

Following is the list of the Turkish words that managed to live on in Urdu. Some diachronical details have been given to prove the origin of the words while semantic differences have also been given :

*Turkish words and
its meanings in Urdu*

Meanings in Turkish

آپا (āpa)
Elder sister, sister (As., I, 98)

apa : «sister, elder sister (Uyg. 18; ŞS., 3; DT., I, 87; Rad., I 612)» aba, apa : »sister, elder sister, mother» (DS. I, 1).

اتا (ata)
1 - Father 2 - respect worthy
old man (Fer., 61).

ata : «father» (Uyg., 24); «nick name title, father» (DT. Diz., 47); «any of the grand parents» (TS., 57).

اتاق (utak)
Tent, house (Fer., 61 the
word is shown as Per.).

otağ : «tent» (KB., 347; DT. III, 208) «big and decorated tent» (TS., 575).

اتالیک (atalik)
1 - Master 2 - Teacher of cul-
ture, trainer (As. 1 103).

atalık : «God father, a man who is trusted by a king and regarded as father, a rank in Turkistan, a person whose duty is to listen to the complaints of people and thus advise the king about it (ŞS., 4; Rad. I, 458). Not used in MT.

اتگا (atga)
Husband of child's nurse
(Fer. 63).

ataka : «same as 'atalık', a rank in the Central Asia» (ŞS. 4); «an uncle who trains» (Rad. I, 842); composed of the words : 'ata' = father and 'eke' = elder brother. For other details see Vekayi, 579.

آتو آتون (atun or) (atu)
Lady teacher, a lady who
teaches reading and writing
(As. 1, 108).

katun : «lady» (DT, I, 138); «wife of a religious man» (Rad, I, 463); «wife of a king, head wife» (atun and khatun, TL, I, 25).

اجاغ (ucag)
Stove, hearth (Fer., 67).

«stove» (oçak DT., I, 67).

اچا (acha)
1 - Father or grand father
2 - Old servant, aged nurse of children (As. 1, 119).

aça : «mother, old woman» (§S. 5); «a word that indicates any member of relatives» (ETY., IV, 3) «elder sister» (eçe, DT., I, 85).

اردو (urdu)
1 - Army, an army camp
2 - A name of the language spoken in Pakistan and India. It was also called 'urdu-yi mualla'. The most efficient form is of Delhi and Lucknow (As. 1, 143).

ordu : «The city where the royal camp or Khan is found» DT. I, 124); «The palace or a place where the royalty is found» (Cl., 203 and Uyg., 142); «a place where the army settles, the tent of an emperor (Khan (Rad. I, 1072); «The whole of the army of a government» (TS., 903).

ارمغان (armaghan)
«A gift, a new object, a rare thing» (As., 1 148 gives as Per.).

armağan : «a gift brought from a journey, a gift» (DT. I, 140 and Cl., 232).

آش (ash)
1 - Soup 2 - Dish with plenty of water in it (Fer., 21).

aş : «food, feast given on the occasion of festival of sacrifice, animal to be sacrificed» (Uyg., 23); «food, rice (piláv)» (§S., 13); «cooked food» (TS., 54).

اشاك (ushluk)
Slander, backbiting (Fer., 93; As. 1, 175).

uşak : «backbiting, slander, slanderer» (DT. I, 123 and Cl., 16). Does not exist in MT.

آغا (agha)
1 - Master, owner 2 - elder brother 3 - husband 4 - judge and a gentleman. (Fer. 22 and 24).

ağa : «elder brother» (Uyg. 6); from the verb 'ağmak' = to rise from some-where; to climb up (Cl. 77); «a title given to a person who is respected by people and has influence» (TS., I, 16).

- آكا (aka) aka : «elder brother» (Uyg. 9); «mother and father, elders» (Rad., I, 676); «father, elder brother» (DS., 1135).
- 1 - Elder brother, friend
2 - A word for addressing «my friend, O, my friend» (As. 1, 89).
- آل (al) al : «red colour» (DT. III, 162) and (Cl., 120). Also used in MT.
- A root from which red colour is obtained, red colour (As. 1, 208).
- الغ (ulagh) ulag : «chain, line, connection» (Uyg., 264); «an animal for carrying goods, source of water, or a small boat» (ŞS., 38); «any horse which an express horse rider takes by order of an emir (i.e. beg) and rides until he finds another (Cl. 136 DT., I, 122).
- 1 - A post horse 2 - A donkey used for carrying load 3 - a small boat (Fer., 106).
- آلتامغا (altamgha) al+tamga : «A piece of land presented by a king» (for detail see Bayur, II, 442).
- 1 - Red seal (fig. a signed royal order); 2 - A title-deed; land certificate issued by a king for the land estate presented by him (As., 1, 209).
- الغارون (algarun) In MT. it does not exist. The form in use was «yelgar» in old Turkish.
- Too much, in excessive amount (according to As. it is compound noun i.e. 'elgar' (Tur.) + -un (Arabic suffix for plural, (As., 1 215).
- الش (ulush) ülüş : «remnant of meal», «remnant of meal of a Khakan presented to a person who handles swords or fights
- Remnant of meal, remnant of meal of a rich man. (As.

1, 215).

أنا (anna)

Nurse of a child, nurse who gives a suck to a child (As. truly states that it is from the word «ana» p. 233).

successfully against enemy» (Rad., I, 1853); «hare, morsel» (DT. I, 62 and Cl. 153). Not in use in MT.

ana : «mother» (Uyg. 14); a woman who has a baby or an animal that has a baby» (TS., 38).

اولما (oyulma)

To pluck skin by softening it in hot water; to cook intestine by stuffing mince meat in it (As. 1, 312).

yolma : from the verb 'yolmak' = to pluck, to put a skin in hot water for the process of plucking (DT. III, 64); Cl. gives as 'yulmak' (p. 918); «to pluck by pulling» (TS., 810).

اياغ (ayagh)

A cup, goblet (Fer., 135).

ayak : «goblet» (Uyg., 27); «a cup, goblet, wine glass» (§S., 54); «pot, goblet, cup» (DT. Dizin., 53).

ايبك (aybek)

1 - A slave 2 - messenger
3 - beloved, idol (Fer., 135).

aybek: «ay» = moon + «bek» = big, therefore «aybek» = a big moon (see also An., I, 514); «servant or messenger» (An. I, 514) No more used in MT.

ايلچي (elchi)

1 - Ambassador 2 - Messenger
(As., 1, 334).

elçi : «ambassador, representative of a government in foreign countries» (l. 129 and §S. 58).

باجي (baji)

1 - Sister 2 - Elderly woman
3 - Woman who has become mother at an early age (As., 1, 346).

bacı : «elder sister, sister» (§S. 67 and DS. II, 457).

بخشي (bakhshi) بشي (bakshi) bahşi : «Music player, singer lover»
 1 - A person who distributes (ŞS., 74); «a secretary» (AŞN., IV, the salaries of soldiers 2 - Com-IV, 278); «secretary, clerk that deals with accounting, a doctor» (Vekayi, 585).
 1 - A person who distributes (ŞS., 74); «a secretary» (AŞN., IV, the salaries of soldiers 2 - Com-IV, 278); «secretary, clerk that deals with accounting, a doctor» (Vekayi, 585).

بچه (bukcha) بچہ (bugça) boğ : «baggage, saddle-bag» (DT. Anything wrapped in a piece Dizin 98); «a square wrapper for a bundle» (TS., bohça p. 114).
 of cloth. (As. I, 399).

بکاول (bekavul) bekavul : «Head of the council of state, chief taster at the Sultan's court» (ŞS. 75); «one who supervises the royal kitchen, a group of soldiers that serve meals during feasts» (Vekayi., 590). Not used in MT.
 Cook, a rank (Fer., 187 gives it as Per.).

بلق (bulak) bulak : «water fountain, a nazal ring worn by women» (An. I, 754 and Cl. gives only «the spring of water» (ibid, 336).
 1 - A nazal ornament 2 - A nazal ornament with bead placed by babies' mother as a protection against death (As. I, 408).

بوز (boz) boz : «white of horses, mules and asses» (Cl. 389); «white horse, red horse, grey horse» (DS. II, 750).
 Horse, specially white horse (Old Urd. 50).

بہادر (bahadur) bahatur : «a Hunnish proper name, picked warrior» (Cl. 313, bağatur); «A person who is renowned for being successful in wars» (TS., 90).
 1 - A young man 2 - A strong man 3 - Courageous, brave 4 - A title used for the governmental officers. 5 - Something precious like pearls (As. I, 425).

بِگ (beg)
1 - Master, a prince or commander. 2 - A title given to the Turks of India (Mughals) (As. I, 467).

بِگم (begum)
A lady (Fer., 215).

پاشا (pasha)
Title given to the Turkish chiefs, governor, lord, chief of army (Fer., 233).

توتک (tutuk)
Curtain, tent (Fer., 309).

توزک (tuzuk)
1 - Order 2 - law 3 - principle 4 - police regulations 5 - grandour 6 - The diary of a king (Fer., 324).

تامغا (tamga)
1 - A stamp on gold or silver 2 - royal seal 3 - sign 4 - impression burnt on animal's back 5 - trade mark 6 - title-deed 7 - gold or silver medal given as present 8 - coin 9 - receipt of tax 10 - stamp of a degree (Fer., 346, As., I 626).

beg : «a prince, the head of a clan, husband, a married man» (DT. Dizin-78). «chief of a clan, a man, husband (Uyg. 37 and Cl. 322). «A rich man, a noble or head of a kingdom, Mr.» (TS., 100).

bige or bigim : «a lady» (AŞN, II, 236) Not used in MT. Female of 'beg'.

Probably a short from of 'baş' = head and 'ağa' = master i.e. 'head master' «a title given to high rank officer or clerks at the Ottoman time now it means 'a general' (TS., 948).

tutuk : «overcast sky, tongue-tied ; paralysed, closed» (Cl. 453); «curtain, veil, a lady's veil, covered and closed» (Yeni Tar., 215).

tuzuk : «well arranged, proper, appropriate, right, good and marvellous» (ŞS., 119); Tüzük : «ordinance» in MT., see Vekayi, 659.

tamga : «the stamp of a king or an emperor» (DT. Dizin., 567); «impression burnt on animals, stamp etc. (Cl. 505); damga : «a tool for stamping a paper, a mark made by burning or heatening up a stamp» (TS. 182).

- تۈمۈن (tumen) tümen : «large in number» ('tümen tümen' DT. Dizin 670); «ten thousand» and «an in definitely large number» (Cl. 507); 1 - a large heap 2 - division 3 - ten thousand soldiers» (TS., 749).
- توپ (top) top : «a cannon» (see 'topık' DT., Dizin 640) : «things somewhat round in shape, cannon» (TS. 738).
- توشاك (toshak) töşrek : «mattress» (DT. Dizin 647); «mattress, bed, a pillow» (ŞS., 119); For its Turkish origin see Cl., 563 and Doerfer II, 967.
- تۈرۈ (tura) töre or törü : «a traditional law» (Cl. 53) «order, ordinance, tradition» (DT. Dizin, 647) also see Vekayi. 657; «Tradition or customs of a group of people» (TS. 742).
- جڭرات (joghrat) yoğurt : «Yogurt, coagulated curdled milk» (Cl. 905 and TS., 808).
- چادر (chadir) see «Çatr».
- چاق (chak) çak : «exactly, precisely» (Cl. 404); «action of a violent character, physi-
- 1 - Ten thousand 2 - A group of soldiers 3 - Team of soldiers in hundred each. 4 - Golden coin (Fer., 346 and As. I, 626).
- 1 - Gun, cannon 2 - A fat man (Fer., 353). 'Topgu' and 'tophane' also exist in Urdu.
- Cotton mattress (As. I, 638).
- 1 - Islamic tradition, Islamic law 2 - Royal order 3 - Division or section 4 - Food distributed a few days before a nuptial day 5 - pride, richness 6 - rank (Fer., 354, As., I, 636).
- Coagulated or curdled milk, yogurt» (Old Urd. 93).
- 1 - Red cover, sheet 2 - A cover on tomb (As. II, 88).
- 1 - Strong, healthy 2 - Active

- (As. II, 92). cal or mental, e.g., to strike fire, to bite, sting, to slander, decry, betray» (Cl. 405) Not used in MT.
- چاقو (chaku) çaku : «knife» (Rad., IV, 1834) «a small knife. knife (As. II, 92). foldable pocket knife» (TS., 148).
- چاوش (chavush) çavuş : «sergeant, guard; a person 1 - A guard who has a club who keeps the soldier's line in order in his hand 2 - A leader (Fer., 473). during war and protects them from torture» (DT. Dizin, p. 139). In MT it means only 'sergeant'.
- چپقالش (chapkalish) çapkalış : «turmoil, crowd, mass, a group of people» (§S. 159); from the verb 'çapmak' = to hurry up, to raid, plunder, to strike with a sword, to wound, to sever with a single blow» (Cl. 394); «turmoil» (Rad., III, 2153) not used in MT.
- چتر (chatr) çadır or çatır : «loan word ultimately derived from sanskrit 'chatra' 'a royal umbrella» (Cl. 403); «a tent, a curtain for bed» (Rad., III, 1898). «a tent, a room, a large room» (TS., 147).
- چق (chik) çik : «a reed curtain» (Cl. 404); «a curtain made of reeds (As. 11, 111, mat made of reeds» (DT. III, 1206).
- چقاچاق (chakachak) çakaçak : «a sound produced by the Sounds produced by the clashes of swords (Fer., 487). clashes of metallic things» (Yeni Tar 49).

- چاقماق (chakmak)
1 - Flint 2 - Flintlock used
in guns (Fer., 487).
çakmak : «any means for burning
fire» (DT. Dizin, 132). «a lighter,
steel for triking on a flint» (DT. I,
469) Same in MT.
- چاقار (chukar)
Water pool (Fer., 484).
çukur : «a hallow, pit» (çakör : Uyg.
60) ; «a pit» (TS. 175).
- چىكىن (chikin)
Handicraft, an embroidered
piece of cloth. (As., 11 113).
çıkın : «embroidered piece of cloth»
(An. II, 1446). «Shawl usually
embroidered» (Sami, 514) ; «gold
emroidery» (Cl. 416).
- چىقندىر (chukundar)
Red beat (As. 11, III).
çükündür (çukundur, çükündürük)
«beat, carrot or cabbage» (DT., III,
1307).
- چامچاق (chamcha)
1 - A spoon, an object used
for drinking soup or syrup.
2 - ladle (Fer., 92 and As., II,
119).
çömçe : «ladle, scoop» (Cl. 422). «a
large wooden spoon or ladle» (DT.
Dizin 158) ; «a large carved wooden
cup for drinking water» and «a large
wooden spoon» (DS. III, 1266, 1284).
- چوماق (chomak)
A stick, club (Mir Aman,
Bagh u Bahar, 1976 p. 251).
çomak : «stick, baton» (DT., Dizin
157) ; «a stick» (TS., 173).
- چىچىك (chechek)
Smallpox (As., II, 150) shown
as Per.).
geçek (çiçek) : «flower, hence metph.
«a skin eruption especially 'smallpox'
(Cl. 400) ; «smallpox» (Doerfer III,
1073).
- خاتون (khatun)
1 - Wife, woman 2 - daughter
of a lord 3 - lady 4 - daughter
of an 'emir' (As., II, 173).
katun : «woman, lady» (DT. Dizin.,
281, 602) ; «lady, queen (Uyg. 171) in
MT 'hatun' (TS., 330).

- خان (khakan) hakan or kağan : «an independent ruler of a tribe or people» (Cl. 611); «sultan, emperor» (TS.); «descendant of a royal family» (Rad, II,
- 1 - A big king, emperor 2 - A title of the Chinese and Turkish kings (Fer., 531).
- خان (khan) Han (xan) : «It was synonym of 'Kağan' but later it was used for a subordinate ruler, the Turks' supreme ruler, emperor» (Cl. 630); «a title given to the descendants of Afrasyab» (DT. Dizin, 212). «King, a ruler of a nation, head of a household, ruler» (§S. 166); «a title given to a subordinate ruler who is independent or affiliated to an emperor, a title adapted by the Ottoman kings» (TS., 322).
- داغ (dagh) dağı : «brand made with hot iron on horses or cattle, act of such marking» (DT., III, 153); «burn, scald, sign, mark made with hot iron» (§S., 168). «brand with hot iron or metal, such impression made for medical treatment» (TS., 178).
- دادا (dada) dada : «grandfather, grand parents, mother's father» (§S., 168); 'father' (Oğuz., DT., III, 221); «Grandfather» (Cl. 451; Deorfer III, 1179); «uncle» (Rad, III, 1640).
- دوله (dulma) dolma : «any kind of food prepared by stuffing rice or other objects» (TS., 214). From the verb 'doldurmak' = to stuff.
- 1 - Chief 2 - Head 3 - A title given to Afghan tribes (Fer. 532; As. 178, Fer. shows as Tur., As. as Per.).
- 1 - Spot, sign 2 - impression made by hot iron 2 - Wound 3 - worry 4 - to stain the character of somebody (As. II, 222 gives as Per).
- 1 - Grand father 2 - Master 3 - Elder brother 4 - An old man (Fer. 552, Hindi).
- Dish prepared by stuffing mince meat in eggplant or carrot (As. II, 264).

- ساجق (sachak)
Presents sent to bride's house by bridegroom one day before wedding called «henna night» (Fer., 693).
- سراغ (suragh)
1 - Sign 2 - Traces 3 - Search 4 - foot prints 5 - hints or traces (Fer., 722).
- سرمه (surma)
Collyrium (Fer., 725 gives as Per.).
- سوغات (soghat)
Present, gift (Fer., 747).
- طغرا (tughra)
1 - Mark 2 - Imperial signature 3 - A ring with stamp (Fer., 795).
- طوی (tuy)
1 - An embroidered ribbon esp. used on the occasion of wedding (As., III, 253; I, 640).
- غول (ghul)
1 - A group of people, crowd
- saçuğ : «money and goods sent from the bridegroom's house to the bride's house on the occasion of a wedding» (Cl., 796); «jewels, money and food distributed on festive occasions» (Cl. 796); «dress and suit» (§S 178 not used in MT).
- surag or sorak : «asking, information, news, investigation, test» (§S. 188); in Türkmen dialect 'surag, or sorak = «inquiry, news, questioning» (Cl. 848).
- sürme : «antimony, collyrium», «something rubbed (on the eyebrows)» (Cl. 852 and TS. 685 from the verb 'sürmek' = to rub).
- savgat or soğat : «a present, gift» (Abuşka, 290, 273); «Present, gift, mercy» (Yeni Tar. 182).
- tugrağ : «tuğra and tura : a royal sign manual, the seal and signature of a king» (Cl. 471, DT., I, 462).
- toy : «wedding ceremony» (§S. 17) not used in MT.
- gul : «lined up soldiers, the special group of Khan's soldiers» (TL, III,

2 - Headquarters, the centre of army (Hazinetü'l Lugat, I, 4 and As. III, 318).

كَاآن (ka'an)

1 - A great justice 2 - A wise king 3 - A generous king (Fer. 847).

كَاب (kab)

1 - A large cup 2 - A large plate 3 - A round large tray (Fer., 847, As. III. 359):

كَابُو (kabu)

1 - chance 2 - control 3 - ambush 4 - revenge 5 - ruler (emir) (As. gives as Tur. III, 363; Fer., gives as Per., 847).

كَابُوْجِي (kabuji)

1 - A door keeper 2 - used for belittling someone, «mean, egoist, opportunist, unthankful» (As. III, 361).

كَاش، قَش (kash)

Slice of fruit, piece (As. III, 362).

كَاز (kaz)

A goose (As. III, 362).

595) not used in MT. It is probably Persianized form of 'kol' = a small group of soldiers (TS., and Doerfer, I, 307).

See 'hakan'

kap : «cup, sack, bale, envelope or amion» (DT. Dizin, 262); for other details see Cl. 582 'kabak'.

kapu : «chance, aim» (SS., 212); «goal, reason, source, opposite» (TL. III, (683). Not used in MT.

kapucu «from 'kapi' = door (Cl. 583); «A person who keeps door» (TS., 407); kapğuci : «snatcher, one who snatches cattle» (DT., II, 50); kapçı : «hunter, snatcher, usurpation» (SS., 213); to grasp or seize with hands, teeth etc». (Cl. 580).

kaş : «eyebrow» hence metaph. «the edge or side of a thing» (Cl. 669). «side of a thing» (DT. Dizin 276). Not. used in MT as 'Slice'.

kaz : «goose» (DT. Dizin., 287); (TS., same, 427). For other details see Cl. 679.

كك (kak)
Dry meat, metaph. a very thin person (Fer., 849).

kak : «a dry thing or an object, dry fruit such as plum or apricot» (DT. Dizin., 251); «a place dried up by sun or fire where water may accumulate» (§S. 200). Not used in MT.

ككوم (kakum)
Ermine fur, or an animal like ermine (Fer. shows it as Tur., 849).

kakum : «ermine, lynx, bobcat, or any kind of animal for fur» (§S., 221) but Sami and TS gives it as Arabic.

كوتي (kuti)
1 - A small box 2 - a small grape box (As. III, 372 and Fer., 85 gives it as Tur.).

kuti : «small covered container, a small box» (Cl. 596 and Doerfer, III, 1569); Sami and TS gives it as a Greek word.

كادغان (kadghan)
1 - Great care 2 - Warning 3 - Information 4 - Respect shown to a king (Fer., 853; As., III, 374).

kadagan : «forbidden, break, cessation from work» (§S. 227 and Doerfer I, 270) Sanglax p. 268r where كادغان and كادغان are shown as the same words mean «warning».

كاراوان (karavul)
See here 'haravul'.

كورك (kurk)
1 - Prevention 2 - to forbid 3 - to stop from (Fer., 885; Old Urdu, 165).

koruk : «guarding, a meadow or pasture that is protected from grazing for the sake of the cattle of the Sultan's overseers» (Cl. 652).

كورمساق (kurumsak)
1 - One who offers his wife to others, pimp. 2 - Unwise person. (As, III, 381).

kurumsak : «pimp, whore» (§S., 234); Sanglax gives the similar meanings for detail see ibid p. 286r.

- قازاق (kazak) kazak : «adventurer, independent, rover» (Rad., II, 364); «Fighting horse-men who have a different class in Russia and Iran, A Turkish clan living in Central Asia, a man who has full control over his wife» (TS., 428).
- 1 - One who waylay on the road 2 - Cossack, the Cossacks (Fer., 856).
- قىشلاق (kishlak) kışlak : «winter quarters» (DT. Dizin. 323) and Cl. 672). «a place where a tribe dealing with cattle growing come to stay during winter from normal pasture.
- Winter quarters of kings (Fer., 857 gives as Ar.).
- قوشون (kushun) koşun : «soldiers, army, group of people, «(ŞS., 237); «troop of soldiers army headquarters» (Stein., 9717); «army, line of people» (TS., 466).
- 1-A troop of soldiers 2-Camping site of an army (Fer., 857).
- قىلاچ، قىلاچ (kulanch) or (kulach) kulaç : «the distance between the 1 - A distance between two hands. 2 - A measure for cloth 3 - Springing or jumping of a horse, deer or rabbit (As. III, 393).
- finger tips of two outstretched arms» (Cl. 618; DT. Dizin, 375). Same in the MT.
- قىپاق (kalpak) kalpak : «a pointed cap, a cap» (KS., 391, Rad., 268); «a cap made of fur or of cloth like fur» (TS., 400).
- A kind of high cap (Fer., 860).
- قولى (kuli) kul : «slave» (DT. Dizin, 375). The form 'kuli' is not used in the MT.
- 1 - Slave 2 - porter (Fer., 862 also gives the plural from 'kullar' = The royal body-guards.

- كَمْچى (kamchi) kamçı : «a whip» (UYG., 162; DT. Dizin 257).
 1 - A whip 2 - a stick 3 - flexible branch of a tree (Fer., 862).
- كانات (kanat) kanat : «A covering of a large tent» (KS., 396) for other details see Bayur. II, 424 and Cl. «the fly of a tent» p. 635.
 Side curtains or sheets of a tent (Fer., 862).
- كور (kur) kur : «belt, a sash or girdle, to sit in a circular form on the occasion of wedding, weapon forbidden thing, trap and armoury» (ŞS. 233); not used in MT.
 1 - Weapon 2 - A ribbon or sash for the edges of cloth (Fer., 863) also 'kurcu' and 'kurbeyi' (see Vekayi., 625).
- كورمه (korma) kavurma : «fried meat» (DT. Dizin, 390); «aspoon, wooden spoon» (ŞS., 234); «to bake and roast (Cl. 612, 'kuğur-'); «to fry something» (TS., 242).
 Fried meat (Fer., 863 and As., 401).
- كويماق (koymak) kuymak : «a kind of bun baked with butter or oil, oily bread in layers» (ŞS., 242); «a kind of omlet with egg, flour and cheese» (DS., VIII, 3020).
 A special bread made with onion, butter and white of egg (Fer., 864).
- كَيْمَه (kiyma) kıyma : «minced meat» (DT. Dizin., 325) «chopped beaten or minced meat» (ŞS., 249) also see Doerfer III, 1608 and Cl. 677. From the verb 'kıymak' = to chop.
 Minced meat, chopped meat (As. III, 410 shown as Ar.).
- كَمْچى (kenchi) kayçı : «scissors, beams' of a roof» (Stein 999), kayçı = «scissors» (DS. VIII, 2700 Not commonly used in MT).
 1 - Scissors 2 - An iron fence around a house (Fer., 866).

- كولچه (kulche)
A kind of bread baked in oven (Fer., 908 gives it as Urdu).
- كولتاش (kotval)
1 - Chief of police station
2 - Guard of a citadel (Fer., 923 gives as Per.).
- كوج (kuch)
1-Migration or parting 2-Leaving a place 3-To transfer (Fer., gives as Per., 924; As. as Tur).
- كوچك (kuçek)
A small child, small (As. III, 584; Fer., 924 both give as Per.).
- كوكلتاش (kokultash)
A foster brother of a king (Fer., 926).
- كوكه (koka)
1 - Foster brother 2 - Child of a foster mother (Fer., 926 gives as Per. As. 593 gives as Tur.).
- külçe : «a kind of round small bread. a bun» also used in the expression 'cheeks like külçe' (§S., 254); külço : «a small Özbek bread» (KS. 535); külçe : «A bun or bread made of maze or wheat without yeast in a tray or on a sheet iron» (DS., VIII, 3033).
- kötavul (Kütval) : «warden of a citadel or castle» (§S., 256); «Guard, a military rank» (Rad. II, 1481). Not used in MT.
- köç : «migration» (DT. Dizin, 354); Loan word in Per. (Doerfer, III, 1660); «migration» (UYG. 113 and TS., 'göç').
- kiçig : «small, little, young» (UYG. 109); «puppy, a small child» (§S., 257) for other details see Cl. 697-98. «small» (TS. 486).
- kökültaş : «foster brother» (Abuşka., 361); from 'kökül' = a nurse and-taş: a suffix for showing noun association.
- köke : «a woman's breast, foster brother, a short form of 'kökültaş» (Hüm., 20); «kökül or koka» = milk nurse (§S., 260).

کورنش (kurnesh)

1 - To salute by bending
2 - Bending 3 - Bending due
to respect (Fer., 925).

نوکەر (nokar)

A servant (As. IV, 617 shows
as Per.).

وئشاق (vushak)

1 - Slave 2 - Servant 3 - A
Turkish slave or a young boy
(As. IV, 649).

هاراول (haravul)

1 - A gun- man 2 - Vanguard
keeping watch on enemy
(Fer., 855 and 1245).

يابو (yabu)

A small horse (Fer., 1266)

ياغ (yagh)

Oil (Fer., 1267).

يارغا (yarga)

A trotting horse. (Fa., 1268).

görmüş : «to see a king or to be seen
by a king, e.i. to access him» (Bayur,
II, 416); from 'körüş' = «meeting
face to face, look, sight, eyesight,
appearance etc. (Cl. 747); «görü-
nüş» = appearance of a thing (TS.,
299).

nöker : «servant, orphan» (ŞS., 283);
«clerk, servant, comrade» (Rad. III,
695) It can be a loan word from
Mongolian (see Cl. 774), however it
is not used in MT.

uşak : (uvşak) «small, little» (DT.
Dizin, 700); «a small child, a small
object» (Cl. uvşak p. 16); «child, boy
servant» (TS, 757).

karavul : «A sentinel, watchman»
(Sanglax., 271 v); «A sentinel, spy,
guard, the vanguard; a game keeper,
hunter» (Stein., 962); «watchman,
guard, vanguard» (Hüm., 19; ŞS.,
287).

yabu : «an horse, house for carrying
load» (ŞS., 289); yabağı (yabağa,
çabağı) : «colt, newly born horse»
(Cl. 874); «useless horse» (Rad., III,
284). Not used in the MT.

yağ : «grease, fat or oil» (Cl. 895)
and (DT. III, 159).

yoriga : «a horse that ambles or goes
at a jog trot» (Cl. 964) and (DT. Di-
zin, 802).

- ياراق (yarak) yarak : «weapon» (ETY., IV, 133);
 1 - A weapon 2 - Tools for «weapon like gun, sword etc.» (ŞŞ-
 war (Fer., 1268): «saz-u ya- 303); «A tool, weapon metph. penis»
 rak» (M. İqbal, Zarb-i kelim, (TS., 789).
 Ghulam and Ali and Sons,
 Lahore 1966 p. 24).
- يزك (yezek) yezek : «Vanguard troop» (DT. Di-
 1 - Night watchman 2 - Gu- zin, 778); «advance guard» (Cl. 986);
 ards for protecting soldiers Not used in the MT.
 3 - reconnaissance troop (As.
 IV, 782).
- ياسال (yasal) yasal : «line, a row, a row, to stand
 Soldiers on guard or guards in a row» (ŞŞ., 303 and Deorfer II,
 of soldiers (Fer. 12693). 1791); «wing of an army» Stein.,
 1531).
- ياساول (yasavul) yasavul : «Otto. Hist. official char-
 1 - Messenger 2 - Royal mes- ged with the arrangement of state
 senger 3 - police (Fer., 1269) processions, guard» (Red. 1245);
 «protector, guard» (Yeni Tar. p.
 237).
- يالغار (yalgar) elgar : forwards» (UYG., 92); «to
 1 - To attack enemies 2 - A run; acceleration» (DS. V, 1713);
 speedy horse (As. IV, 786). «to run or attack towards enemies»
 (An., VII. 4684) and (Deorfer., I,
 70).
- يال (yal) yal : «a horse's mane, hence the
 1 - Neck 2 - A horse's mane place where mane grows» (Cl. 916);
 (As. IV, 780). «horse's mane» (DT. Dizin, 821); in
 MT it is used as 'Yele' (TS., 797).

- یوزوش (yurush) «an assault, attack, storm» (Stein, 1537) : «to attack» (Rad., III, 603);
 1 - to attack enemies 2 - the act of attacking enemies (As. IV, 787).
 yürüyüş : «to walk, practice of walking» (TS., 817 from the verb 'yürümek' = to walk or metph. to attack enemies).
- یوز (yuz) yüz : «a hundred» (DT. Dizin, 827) and (Cl. 983). «a small panther or ounce specially used in hunting deer» (Stein, 1537) and (Sanglax., 343r).
 1 - One hundred 2 - Tiger also 'yüzbaşı' = rank of captain. (Fer., 1271).

In addition to the above vocabulary there are quite a number of words formed with the Turkish suffix - ci (جی) by attaching to the Persian and Arabic nouns, adjectives or even adverbs. The suffix denotes persons who are professionally or habitually concerned with or devoted to the object, person or quality denoted by the basic word. For example, topçu (gunner); hazançi (treasurer); afimçi (one who is edicted to opium etc.).

Bavurçu (باورچی) = As. shows that the word is formed from Per + Tur. 'Baver' = trust + - ci e.i. One who can be trusted thus metaphorically «A cook». Stein. says «An officer who attends to a great man's table and whose duty is to taste his master's food, a cook» (p. 153). Radloff gives as «a relative or friend» (Rad., I, 82).

Darugha (دروغه) : Both As. and Fer. show it as a Per. word (see As. II, 221 and Fer., 552) «a director, police officer and a guard». However, Prof. Fuad Köprülü (see Turkish Encyclopedia of Islam, III, 1774) gives the meaning as, «a policeman, a little clerk, superintendent of police or a representative of a Mongolian Khan». The word can be either of Mongolian or of Turkish origin.

Consequently, the Arabic and Persian elements in Urdu are more dominant than the Turkish ones because the Turkish immigrants adapted Persian as an official language. The author of *Asfiye* gives the number of the Turkish words as 105, of Arabic as 7584 and of Persian as 6041 and of English as 500 (see *ibid.*, vol. IV, 794). Our list above covers around 118 words of Turkish ori-

gin. There are still a number of words that require further study because either they have been changed totally, for example: 'kuch' (کُخ) from «küçük or küçük = 'small' or they have been invented in India; for instance, 'Achar' = an appetizer, from the Turkish verb 'açmak' = to open, thus metaph. an appetizer (literally 'an appetite opener').

We have tried briefly to throw light upon some possible similarities between Turkish and Urdu. Further detailed study is yet required specially in the field of literature and linguistics.

ABBREVIATIONS

- An. Muhammed Padishah Shad, *Ferheng-i Anandraj*, Kutuphane-yi Hayyam, Tehran.
- Ar. Arabic.
- As. Mevlevi Seyyid Ahmed Dehlevi, *Ferheng-i Asfiye*, Taraki Urdu Board, Dehli (first published in 1896, new edition 1974).
- AŞN. Agah Sırrı Levend, *Ali Şir Nevai*, TTK., Ankara 1965.
- Bayur. Hikmet Bayur, *Hindistan Tarihi*, TTK., Ankara 1946.
- Cl. Sir G. Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish*, Oxford 1972.
- Doerfer. Prof. G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen* I, 1963; II, 1965; III, 1967; 1975 Wiesbaden.
- DS. *Derleme Sözlüğü*, TDK (Board of Turkish), Ankara 1963.
- DT. Mahmud of Kashgar, comp. by Besim Atalay, *Divanü Lugat-it-Türk*, (finished in 1077 A.D.), TDK., Ankara 1940.
- DT. Dizin. Besim Atalay, *Divanü Lugat-it-Türk Dizini* (Index), TDK, Ankara 1943.

- ETY. H. Namık Orkun, *Eski Türk Yazıtları*, TDK., İstanbul 1938.
- Fer. Mevlevi Feruz ul-Din, *Feruz ul-Lugat*, Feruzsons Ltd., Lahore 1975.
- Hüm. Gülbeden, *Hümayunnâme*, TTK, Ankara 1944.
- KB. Reşid Rahmeti Arat, *Kutadgu Bilig* (Index), Türk Kültürünü Araştırma Enstitüsü, İstanbul, 1979.
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