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**Choi Han-Woo**

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# *hapax* in Rylands Manuscript Interlinear Translation of Koran into Turkic

## Aysu Ata
Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi

**Abstract:** The subject of this paper covers the nonce words, in other words *hapaxes* (or *hapax legomenons*) encountered in Rylands manuscript. This is issue is also important for indicating the productivity and reliability in words derivation in terms of words presence of the Koran translations. Turks demonstrate this diligence and endeavor not only in Koran translations. The fact that they carry on the same diligence when they accept other religions is explained in many researches. Another interesting aspect of this diligence is that they do not show any hesitation in adopting the alphabet of the religion they accept. A nation, which consent so easily to the alphabet of the accepted religion, shows diligence on the words with which they translate their beliefs. Another significant point is that they show this diligence neither in arts nor in literature. In short, while behaving fairly apathetic in translating emotions, they can derive new words in order to protect their language while translating their beliefs. In my opinion, studying or pondering on the reasons of this fact fall in the field of sociologists and culture historians.

Especially the interlinear, word-by-word Koran translations gain more importance in this issue. Including the first Persian Koran translation, the Rylands manuscript has its own special place among the Koran translations. I suppose, this translation attempt is at the same time the work of art which motivated Mahmud of Kašgar to write a dictionary such as *Divanü Lügati't-Türk*. Mahmud of Kašgar, who saw that Turkic is by no means inferior to Arabic and Persian, should have produced his Divan after reading this work of art.

**Özet:** Bu makalenin konusunu ilk defa Rylands nüshasında geçen kelimeler yani *hapax*'lar (veya *hapax legomenon*) oluşturmakta. Bu konu, aynı zamanda Kur'an tercümelerinin söz varlığı açısından sözcük türetimindeki zenginliğini ve güvenilirliğini de göstermesi bakımından önemli. Türkler bu özen ve çabayı yalnızca Kur'an tercümelerinde göstermiyorlar. Diğer dinlere girdiklerinde de aynı özeni gösterdikleri birçok araştırmada açıklanmıştı. Bu özenin bir başka ilginç yanı girdikleri dinin alfabesini alırken hiç tereddüt göstermemeleri. Kabul ettikleri dinin alfabesine bu kadar kolay evet diyen bir millet inançlarını aktaracağı sözcüklere özen gösteriyor. Bir başka önemli noktada da bu özeni sanatta ve edebiyatta hiç göstermemiş olması. Kısacası duyguların aktarımında oldukça umursamaz davranırken inançların aktarımında dilini, korumak adına yeni kelimeler türetebiliyorlar. Bunun nedenlerini araştırmak ya da düşünmek kanımca sosyologlar ve kültür tarihçilerinin işi.

Özellikle satırarası kelime-kelime yapılmış Kur'an tercümeleri, bu konuda daha bir önemli duruma gelmekte. Farsça ilk Kur'an çevirisini de içermesiyle Rylands nüshası, Kur'an tercümeleri arasında özel bir yere sahiptir. Bu tercüme girişimi, öyle sanıyorum ki Kaşgarlı Mahmud'a *Divanü Lügati't-Türk* gibi bir sözlüğü yazdıran eserdir aynı zamanda. Türkçenin Arapça ve Farsçadan hiç aşağı olmadığını gören Kaşgarlı, Divan'ını bu eseri okuduktan sonra ortaya koymuş olmalı.

**Anahtar kelimeler**: Rylands nüshası satırarası Türkçe Kur'an tercümesi, *hapax legomenons, kiḍit-, erked- (u-), eske-, ataşık, azaġu, ançaḳlı ...teg, toḳsuġlı, ürger-, turılan-*

* * *

**kiḍit-** "to postpone, leave to the end" 26/45b3
(Ar. te'ḫīr, Far. bā sipes ewgenden)

İḍimiz-ā nelük bitidiऩ bizिऩ üze toḳuşmaḳnı, nelük kiḍitmez sen bizni yaḳın rūzgārḳa tegi? 4:77 (KKvAM 89: Rabbimiz! Savaşı bize niçin yazdın! Bizi yakın bir süreye kadar **ertelesen** (daha bir müddet savaşı farz kılmasan) olmaz mıydı? [Our Lord! Why hast Thou ordered us to fight! Wouldst Thounot grant us respite to our (natural) term, near (enough)?])

*kiḍit-* The first time we encounter in the ancient resources (*hapax legomenon*). In the first look this word resembles to come from the same root with *kiḍin*. For the use of word *kiḍin* in both the historical and contemporary Turkic languages, please refer to EDPT 704, ESTYa. V:23, Radloff II:1176.

Clauson shows the root of *kiḍin* as *\*ké* and suggests that it can be compared with *öऩdün* and *kündün* in terms of structure. Sevortyan suggests the root *\*ke* to the word *kiḍin* which he considers to come from the same root with words *kesrü* and *kerü*. In his book entitled *A Grammar of Old Turkic* (GOT 179, footnote number 308) Erdal lists these words sequentially by joining the affixes which make nouns based on this root: *ke+n, ke+din, ke+ç, ke+çe, kerü (< \*ke+gerü)*.

Another word related with *kiḍit-* is the word *kétirti*, to which Clauson gives the meaning "behind, in the rear". The root of this word is shown as *\*ke* in EDPT 706. This word which is encountered in the sentence TT I 122: *kiḍirti tebremiş küçlüg yaḡı kitdi öngdürti tebremiş oot yalını öçti* is read as *kidirti* by Bang and Gabain.

When we consider the contemporary Turkic languages, the word *kidir-* II, "to delay, to defer" in Kirghiz (KrgSl. 472) and the words *kidirtüv-*"to delay", *kidirüv* "to be late, to wait, to stop", *kidiris* "delay, interlude", *kidirissiz* "without being late, without stopping, without interludes", *kidirüsüv* "to wait together" in Kazak (KzkSl. 149) are other derivatives which we can trace to the root *\*ké ~ \*ki* found in these Turkic languages.

There are also other derivates which are formed by joining a different verbal noun affix to the root other than the word *kiḍit-* found in the Translation and the verb *kidir-* in Kirghiz and Kazak (OTWF II:

487-495): *kenäd-, kénik-, kinil-*. ETŞ 13: 184 *kinetmetin oğadmatın kin yaḳın barzunlar* ; KB 4652 *körü bar tözüke aş içgü tegür / kinikmiş bar erse yime aş yitür,*; KB 4389 *tükel işte aşnu tusulur bilig / kinilse bilig işke yetmez elig.*

*    *    *

## erked- (u-) "to have enough strength or power, to be capable of" 30/68b2

(Ar. kadr, Far. tevānā şoden)

*Urdı Taṅrı bir meṣel, bir kul alınmış, erkedmes umas nerse üze.* 16:75 (KKVAM 274: Allah, hiçbir şeye **gücü yetmeyen** başkasının malı olmuş bir köle ... ile misal verir.) [Allah, gives an example ... through a slave which does not have enough strength or power to anything and is a property of someone else.]

This verb which is formed by appending verbal noun affix *+ed-* to the root of the noun *erk* is another example for the *hapax* words found in the Translation. It can be understood from *u-* that this word bears such a meaning. In this manuscript on which we are working, we see that double, even triple Turkic equivalents are given in many examples in this manner while making the translation. This should have been done with the worry to be apprehensible. There are many verbs derived with *+(A)d-* affix in the ancient Turkic period; however, *erked-* is first encountered in this text (see OTWF II: 485-492 *äd+äd-, är+äd-, ken+äd-, kırgıl+ad- ...*)

In addition, there is also a *hendyadyoin*, which we cannot omit: *erk kural*. This repetition is a structure which we did not encounter in the texts and dictionaries we scanned up to now:

## erk ḳural "influence, effect, power" 30/25b1

(Ar. sulṭān, Far. ber gümāştegī ve ḥuccetī)

*Yoḳ saṅga olarnıṅ üze erk ḳural meger ol kim saṅga uḏsa yolsuzlardın.* 15:42 (KKvAM 263: Şüphesiz kullarım üzerinde senin bir **hakimiyetin** yoktur. Ancak azgınlardan sana uyanlar müstesna.) [For over My servant no authority shalt thou have, except such as put themselves in the wrong and follow thee.])

In the *erk ḳural* repetition *ḳural* is not found in the texts and dictionaries of the historical written languages which we studied. In the contemporary Turkic languages we studied, we encountered the meanings "weapon, supplies" for the word *ḳural* in Kazak, Kirghiz and Anatolian dialects: DS VIII 3004, KrgSl. 523, KzkSl. 181. Besides, in the

Chagatai dictionary of Sheikh Süleyman Efendi (LÇ) the word having the meanings "weapon, arm, tools of war" is stated as *ḳuran,* and the word having the meaning "musketeer" is stated as *ḳurçı.*

It is important to establish a connection between the *ḳural* found in the *erk kural* phrase in the Translation and the word having the same pronunciation in contemporary Turkic languages. And this connection is obvious. As it is today, weapon is, in a way, an indicator of power, influence, and effect. Therefore since the word *erk* meaning "dominion, having influence and effect, might, power, having enough strength or power" and the word *kural* which means "weapon" are accepted as words having similar meanings, such a *hendyadyoin* takes place.

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**eske- "to crumble, to crumble and winnow" 31/70b2**
(Ar. nesf, Far. pergerden)

*Sorarlar saⁿğa tağlardın, ayğıl: eskegey anı meni İdim, eskemek.* 20:105 (KKvAM 318: (Resülüm!) sana dağlar hakkında sorarlar. De ki: Rabbim onları **ufalayıp savuracak**.) [(My prophet!) they ask theeb concerning the Mountains: say "My Lord will uproot them and scatter them as dust.])

One of the words encountered for the first time in the ancient resources is *eske-.* We understand the relation of this verb, which is encountered only in the above sentence in the Translation, with es- from the equivalents of Ar. *nesf* and its derivatives (see El-Mevarid 1510). In his article where he introduces Eckmann's work (Tezcan 1981, 284), S. Tezcan states that it forms by adding –KA- consolidation affix, which is not showed in the grammar of Ancient Turkic, over the verb root *es-*, and compares *yayḳa-* and *çayḳa-* with this one. For *yayḳat-* and *çayḳat-* found in the Translation, please refer to ESTYa. III 77.

Semih Tezcan have written this article in 1981. This issue is also discussed in Marcel Erdal's books on word formation and grammar of the Ancient Turkic, which were authored in 1991 and 2004.

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**ataşıḳ "namesake, similar, common" 31/26a1**
(Ar. semiyy, Far. hem-nām)
**teⁿğeşik "match, partner" 33/50b2**

(Ar. nidd / endād, Far. mānend/ān)

The word *ataş* has been encountered in many examples such as *ataş, attaş, adaş, addaş*, from the first written texts of Turkic language (EDPT 72). The *+da+eş* etymology for the +dAş affix in the word was first suggested by W. Bang (W. Bang, "Turcologische Briefe aus dem Berliner ungar. Institut", *Ungarische Jahrbücher*, Bd. VII, 1927, p. 41 (note number 3). Also see. A. Caferoğlu, "Türkçede '-daş' lâhikası", İstanbul 1929. B. Atalay, *Ekler ve Kökler*, İstanbul 1941, p. 82.) A. İnan states that the "namesake" meaning in today's Turkish is not the real meaning and the word is used for "friend, confidant" in the contemporary Turkic languages as it is in historical Turkic languages ("Adaş" ve "Sağdıç" Kelimelerinin En Eski Anlamları", *Türk Dili-Belleten*, Seri: III, Sayı: 1-3, Ankara 1945, p. 41-51). However, in *Komanisches Wörterbuch* (KW 42), Grønbech notes the word *ataş* with its "namesake" meaning.

The word *ataşıḳ* is found in a single place in the Translation: *Sergil aṅgar sunmaḳlıḳḳa, hīç bilür mü sen aṅgar ataşıḳ* (Koran 19:65). The same verse is stated in this form in the Commentary (p.62): *héç bulur mu sen aṅgar at taşı.* Borovkov considers this word, which is also provided by the original writing, under item *at II* in the form of *at taşı* and gives the meaning "namesake" to it. This verse is as follows in the manuscript recorded in number TİEM 73: *näk bilür mü sen aṅar adaş.* (KKVAM 309: Onun bir adaşı (benzeri) olduğunu biliyor musun? (Asla benzeri yoktur). [Knowest thou of any who is worthy of the same Name as He?])

In these examples I would like to underline that both *ataşıḳ* in the Translation and *at taşı* in the Commentary is used for Allah and Borovkov considers the word in the form of *at taşı*, not *at taş* (or *attaş*).

Another word structurally similar to *ataşıḳ* is *teṅgeşik*. This word is also used for the "matches, partners" attributed to Allah: *Ançada fermānladıṅgız bizke, tansa-miz Taṅgrıka ételim aṅgar teṅgeşikler.* 33/50b2=34:33 (KKvAM 431: O'na **ortaklar** koşmamızı bize emredersiniz. [Ye (constantly) ordered us to be ungrateful to Allah and to attributeequals to Him.]) The word *teṅgeş* in *teṅgeşik* takes place both in

noun and verb root in our texts. The single example in our ancient texts for the use in noun form is KB and it is used in the meaning of "equal" (KB III 436). te*ñg*eş- "being equal, being match" takes place in many works of art, especially in the Qarakhanid Turkic.

In this case a question regarding the origin and function of the *+IK* affix in the *ataşıḳ* ve te*ñg*eşik words may be asked. In our opinion, the *+ıḳ / +ik* affix in both of the words comes on the 3rd person singular possessive suffix and is formed by stereotype process of consolidation particle *oḳ ~ ök: at + taş + ı oḳ > > ataşıḳ* ve te*ñg*eş *+ i ök > > te*ñg*eşik.* The form found in the Commentary for *ataşıḳ* supports our assertion: *héç bulur mu sen a*ñg*ar at taşı ve ḳılmadımız a*ñg*ar anda ö*ñg*din at taşı.* It is obvious that, in these two sentences, the *+ı* suffix in *at taşı* is the possessive suffix and the modifier is concealed, in other words Him (i.e. Allah). In our opinion, since what corresponds to the words *ataş* and te*ñg*eş is Allah, *oḳ / ök* is used for the purpose consolidation while saying his *ataş+ı*  te*ñg*eş+i.*

These two words are found in the Koran translation in TİEM 73 in the form of *adaşık* and te*ñg*eşik.* However, they completely refute the above explanation because these two words are used for Allah and are found in different verses: *ay zäkäriyyā biz säwünç berür miz saŋa bir oġul birlä anıŋ atı yaḥyā turur. ḳılmadımız aŋar munda öŋdün aḏaşık (! adaşık)* 19:7 (Kök 221). (KKvAM 304: (Allah şöyle buyurdu:) Ey Zekeriyya! Biz sana bir oğul müjdeleriz ki onun adı Yahya'dır. Daha önce ona kimseyi adaş yapmadık. [His prayer was answered: "o Zakariya! We give thee good news of a sons: His name shall be Yahya: (John) on none by that name have we conferred distinction before.[1]]). *aġırlıġ ay aġırlıġ ay birlä. Aġırlıġ aylar tüz teŋeşig (! te*ñg*eşik) 2:194 (Kök 21) (KKvAM 29: Haram ay haram aya karşılıktır. Hürmetler (dokunulmazlıklar) karşılıklıdır. [The

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[1] There is a note inserted to the translation of this verse. Here is the note: "The final sentence of the verse is explained as "We did not render an equal to him before"; because a sterile mother giving birth to Prophet Yahya (John the Baptist) is an unequaled event, in other words a miracle."

prohibited month for the prohibited month, -and so far all things prohibited- there is the of equality.]

In my opinion, even the fact that *ataşıḳ* is found in the form of *adaşıḳ* proves that the manuscript in TİEM 73 is written after the Rylands manuscript. Thus, it is proven that the real manuscript which Zeki Velidi Togan states in his articles is the Rylands manuscript (Togan 1971, 20). Muhammed bin el-Hâcc Devletşâh eş-Şîrâzî, the replicator of TİEM 73 and the person who read the Rylands manuscript, has written these words without paying attention to the use of the words *ataşıḳ* and *te n͠geşik*.

In addition, an analogy to the words *ulaşıḳlıḳ* "relative", *tartışıḳ* "debate", which we reduced down to a verb root such as *te n͠geş-* found in our text, and to the verbal noun affix *–ıḳ* may be considered in the formation of the words *ataşıḳ* and *te n͠geşik.*

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### azaġu "a little, a small amount" 26/38a3
(Ar. ḳalīl, Far. endek)

*Ḳılmazlar anı meger azaġu olardın.* 4:66 (KKvAM 88: İçlerinden pek azı müstesna, bunu yapmazlardı. [With the exception of a little group among them, they would not do this.])

In addition the *azḳına yaʿnī azaġu* phrase takes place in the following sentence in the Traslation:

*Udġatı n͠gız yekke meger azḳına yaʿnī azaġu.* 26/51a1=4:83 (KKvAM 90: … pek azınız müstesna şeytana uyup giderdiniz. [… you would obey the devil and go with it, with the exception of a small group.])

The structure of *azaġu* is obvious: *az + aġu*. Although many words are derived with *+AGU* community affix during the period of the Ancient Turkic (OTWF I 93-97), the *azaġu* example is not one of them.

The functional similarty between the *+kına* and *+aġu* affixes, which are added to the same root word in the *azḳına yaʿnī azaġu* phrase found in the second sentence above, is significant in terms of tracing the position of *+(A)GU* affix in our history of language.

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### ançaḳlı … teg "like, as if" 26/41b1

(Ar. ke-enne, Far. gūyī ki)

The first part of the *ançaḳlı ... teg* phrase which is not encountered in other texts, i.e. *ançaḳ*, passes in a single place in the Translation with the meaning "as much as". This word is used frequently in either the historical or the contemporary written Turkic languages with close meanings (EDPT 174). However, the single witness for the *ançaḳlı ... teg* structure and the *ançaḳlı* structure encountered in three places in the Translation with the same meaning. Eckmann compares this phrase with *andaġ ḳalı ... teg* found in TİEM 73, which is another Koran translation in Qarakhanid (MTGR 43).

The part which follows the first syllable of this word, i.e. *çaḳlı < çaḳlıġ* having the meaning of "like, similar, as much as", is a particle which is encountered starting from the texts in ancient Uighur Turkic. The word *çaḳlı* with the meaning of "like, as much as" is found in the Commentary (p. 356): *anın͡g ṭaʿāmı ... öz ʿayal ferzendler yéyür çaḳlı erdi.* 81:9

The first part in the word must be *anı*. Because the during the Ancient and Middle Turkic periods, some particles was used with an accusative affix (such as *anı üçün*), whereas certain stereotype formations can be seen in some of them via *haplologie* such as *antaġ < anı teg, muntaġ < munı teg*. Therefore anı should be *çaḳlıġ > anı çaḳlı > ançaḳlı*.

However, the phrase *ança çaḳlı* found together with *ança* in *keçer çaḳlı* found in Codex Cumanicus (KW 73), makes us think that *< ança çaḳlıġ* development may have occurred for *ançaḳlı*.

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### toḳsuġlı "what occurs, what will occur" 37/83b2

(Ar. vāḳiʿ, Far. būdenī)

*Bütün ed-dīn toḳsuġlı.* 51:6 (KKvAM 519: ... ceza mutlaka vuku bulacaktır. [... punishment definitely will occur.])

This word which we observed together with the participle *-ġlı* is encountered neither in the historical, nor the contemporary Turkic languages.

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**ürger- "whiten, to turn white" 30/6a2**
(Ar. ibyiżāż, Far. sepīd şoden)

*Ürgerdi anıŋ iki közi ḳaḍġudın, ol öwke siŋürgen ol.* 12:84 (KKvAM 244: ... kederini içine gömmesi yüzünden gözlerine boz geldi. [... his eyes became white with sorrow, and he was suppressed with silent sorrow.])

The relation of this word, which we did not encounter in none of the dictionaries or texts, with the ürüŋ, i.e. "white", is obvious. For this reason, it could be said that the word is formed by the elision of the middle syllable in the form of *ürüŋ + er-* and with *ŋ > g*. Tezcan suggested this opinion before in his abovementioned article (Tezcan 290).

The *ürüŋer ~ yürüŋer-*, which has the same structure near *ürger-* that is not encountered in texts other than the Translation, is found in the Uighur and Qarakhanid area (EDPT 237, OTWF 503).

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**turılan- "to treat tough, merciless" 38/95b3**
(Ar. ġılẓat, Far. dürüştī kerden)

*Ey yalavaç, ḳatıġlanġıl kāfirler birle iki yüzlüglerke, turılanġıl olar üze.* 66:9 (KKvAM 560: Ey Peygamber, kafirlere ve münafıklara karşı cihad et, onlara karşı sert davran. [O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be harsh with them])

The word is not encountered in the resources in its verb form. The verbal noun, i.e. *turı*, of the word which we explain as *turı + la - n –*, is explained as "a person having a tough nature is called a "turı person"" in DLT III 220, whereas in KB III 469 it is explained with the meanings "tasteless, having astringent taste" and "harsh". Atalay reads this word in DLT as *türi* and this form is corrected by Clauson and J. Kelly, and R. Dankoff as *turı*.

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