

Comparative Analysis Of The Section Of “Sky And Related Words” In The Manuscripts Tarjumon Turki And Bulghatil Mushtaq

Ganiyeva Barchinoy

Independent researcher, Namangan State University, Uzbekistan

Received: 30 June 2025; **Accepted:** 29 July 2025; **Published:** 31 August 2025

Abstract: This study presents a detailed comparative analysis of two significant medieval Turkic manuscripts: Bulghatil mushtaq, authored by Jamaliddin at-Turki in the 14th century, and Tarjumon Turki, an anonymous work whose author remains unknown. Both manuscripts function as scientific dictionaries intended to assist Arabic-speaking learners in acquiring the Turkic language, thereby reflecting the historical significance and widespread use of Turkic language in the 14th century. The research explores a range of linguistic features, including vocabulary selection, semantic nuances, lexical differences, and the cultural contexts embedded within the texts. By examining these manuscripts in parallel, the study provides meaningful insights into the development of medieval Turkic languages and scholarly practices of the era. It affirms the enduring relevance of these texts for modern researchers in linguistics, history, ethnography, and cultural studies, demonstrating how medieval lexicons serve as vital windows into the intellectual and social landscapes of the past.

Keywords: Celestial words, turkic language, kypchak dialect, comparative analysis, linguistic features, phonological variations.

Introduction: Manuscripts are unique sources that reflect the social, political, linguistic, and cultural characteristics of their time. They provide opportunities to observe the development of language and literature and to identify connections between different historical periods. Manuscripts are especially invaluable in the fields of linguistics, history, philosophy, and art. These written monuments shed light on the scientific views, linguistic phenomena, and translation traditions of a particular era. Manuscripts preserved in various libraries around the world are still being thoroughly studied by scholars today and continue to serve as a foundation for modern research. Therefore, analyzing written heritage and transmitting it to future generations is considered one of the key scholarly tasks. The 11th–14th centuries hold special significance in the development of Turkic languages, as evidenced by the works and scholarly manuscript sources produced during this period. In particular, Bulghatil mushtaq by Jamaliddin at-Turki, dated to the 14th century, and Tarjumon Turki, an anonymous

manuscript from the same period, were written to teach the Turkic language to Arabic speakers. This indicates the high status and importance of Turkic languages during that time. Many of the words used in these manuscripts are still present in the modern Uzbek language.

MATERIALS AND METHODS

The Tarjumon Turki manuscript is preserved in the Leiden Library in the Netherlands under the catalog number 517. R.Dozy(1851) has mentioned that two other copies of this work also exist in Oxford. However, the manuscript housed in the Leiden Library is considered a rare copy(YunusovA., 1980, 5p.). This particular version originates from the collection of Levin Warner (ca. 1618 – 22.VI.1665), an orientalist and ambassador of the Ottoman Empire in the Netherlands(Vroljik A., Schmidt J., etc., 2012, 5p.).

Today, one copy of the manuscript Bulghatil mushtaq is preserved in the National library of France (Bibliothèque nationale de France) in Paris under the

number of 293. It has been studied by numerous scholars and also serves as one of the primary sources for our research.

Another copy of the manuscript was discovered in the city of Kastamonu, Turkey. This version is not registered in any official catalog and is currently kept in the private collection of Mahmud İslamoğlu from Kastamonu. İslamoğlu acquired the manuscript from an antiquarian in Çankırı and requested his retired teacher, Tunçay Sakallıoğlu, who resides in Kastamonu, to examine the work. After reviewing the manuscript, Sakallıoğlu concluded that it is a dictionary of historical Kipchak Turkic and reached out to scholars specializing in this field. It was later confirmed that this is indeed another copy of the Bulghatil mushtaq manuscript. Although it was found in Çankırı, this version is referred to as the "Kastamonu copy" since it is currently housed in Kastamonu and is planned to be submitted to the official regional archive in the future (Salan M., Karagozoglu S., 2022).

Many scholars have studied various aspects of the Bulghatil mushtaq and Tarjumon Turki manuscripts. Among them, notable contributions include those of the Polish scholar A. Zajaczkowski (1954, 1958), who was the first to study the monument Bulghatil mushtaq, the Uzbek scholar A. Fayzullayeva (1969), the Kazakh scholar G. Gaynutdinova (2005) and the Turkish scholar Al-Turk Gulhan (2012). All of these researches are of significant scholarly value.

The Tarjumon Turki manuscript has also been studied extensively by scholars such as M. Houtsma (1894), P. Melioranskiy (1900), and Yashio Saito (2006), who focused on the Mongolic section of the work, as well as A. Garkavets (2019), A. Yunusov (1973, 1980), and A. Kuryshzhanov (1970). Of particular note are the works of the Uzbek scholar B. Jafarov (2021), who conducted comparative studies between the Codex Cumanicus and Tarjumon Turki.

ANALYSIS

Both Bulghatil mushtaq and Tarjumon Turki manuscripts contain a chapter titled "Sky and Related Words", which appears as the first chapter in each manuscript. The vocabulary and order of presentation in both are nearly identical, differing only in the translation approach and in a few individual terms.

The Bulghatil mushtaq manuscript is composed of four main chapters, each containing several sub-chapters and sections. In the First Chapter, 47 terms related to the sky are presented. This chapter begins with the following seven terms: Tängri – tangri, God; Yavloq – The Great (an attribute of God); Arzū berüçi – The Provider (an attribute of God); Kurrasa – the Qur’ān; Payg’ambar – Prophet; Yalavoç – Messenger, prophet; Färiştalar –

Angels.

The same tradition is followed in Tarjumon Turki, though the presentation of these terms differs slightly. In Tarjumon Turki, these words appear in the introductory part of the text, embedded in praises and glorifications directed toward Allah, and are given in the form of explanations. For example:

“The Exalted and Great Allah – Tängri (in the Chagatai dialect, there exists the rarely known term Oğan, meaning God). The Creator – Yaratqan; the Merciful – Yarlığançlı; Angels – ferıştelär, with the singular form being ferıştä (angel), a word borrowed from Persian. The Prophet, peace and blessings be upon him, is referred to as Payg’ambar, also a Persian loanword meaning ‘one who brings a message.’ Generally, the word for ‘messenger’ appears as yalavaç (messenger, envoy) and elçi (delegate, representative)” (TT 2b – 3a).

The words given above primarily includes three core concepts—God (Allah), angels (farishta), and prophets (payg’ambar), the remaining words consist of grammatical variations, synonyms, and alternative expressions of these three concepts. Among these, the terms Tängri, Payg’ambar, yalavaç, and ferıştelär appear in both manuscripts with the same meaning and form. Terms such as Yavloq – The Great (an attribute of God), Arzū berüçi – The Provider (an attribute of God), and Kurrasa – Qur’ān are found exclusively in Bulghatilmushtaq. In contrast, Oğan – God, Yaratqan – The Creator, Yarlığançlı – The Merciful, ferıştä – singular form of “angel,” and elçi – messenger or delegate, appear only in Tarjumon Turki.

Additionally, Tarjumon Turki frequently provides information about the etymological origins of certain words, particularly indicating which ones are borrowed from other languages. In Bulghatil mushtaq, such explanations appear only in a few places. Through comparative analysis of the two manuscripts, it is possible to identify the etymological roots of many words found in Bulghatil mushtaq. For example, Tarjumon Turki explicitly states that the words ferıştelär and ferıştä are of Persian origin, while Bulghatil mushtaq includes only the plural form ferıştelär without providing this information. Similarly, the word Payg’ambar is explained as Persian in Tarjumon Turki, whereas in Bulghatil mushtaq, only its translation is provided. Consequently, it becomes clear that the terms ferıştelär and Payg’ambar in Bulghatil mushtaq are of Persian origin.

The word Yavloq appears in Bulghatil mushtaq with two different meanings in two separate contexts: in the first chapter, it is presented as a noble attribute of God, meaning “The Great,” while in the section titled “Chapter on Adverbs,” it appears with the meaning

yavloq – very (20b/1.3).

Following the discussion of these nine words, Tarjumon Turki includes a table of contents outlining how the work is divided into chapters and sections. Unlike Bulghatilmushtaq, whose first chapter begins with theological terms, the first chapter of Tarjumon Turki begins with the word Kök – “sky.”

In Bulghatil mushtaq, the word Kök – “sky” (BM8b/4.2) is given solely with the meaning “sky.” In contrast, Tarjumon Turki provides multiple meanings for the same term: Kök – “sky, the color blue, gender, root, base, origin, lineage” (TT5a/13). Additionally, Tarjumon Turki includes a synonymous word qiyir – “falak” (TT5b/2.1), which is not attested in Bulghatil mushtaq.

The manuscript Bulghatil mushtaq predominantly translates words using only their primary meanings. This likely reflects the author's deliberate alignment of the chapter topics with the meaning of included terms, and an aesthetic effort to maintain symmetry and stylistic balance—particularly in forming word pairs written in alternating black (Arabic terms) and red (Turki terms) inks in a decorative zig-zag format. This stylistic choice may explain the consistent use of singular definitions.

For example, Kün – “sun” (BM8b/4.3) appears only with this singular meaning in Bulghatil mushtaq, while in Tarjumon Turki, it has a dual translation: Kün – “sun and also day” (TT5b/2.2).

The word Quyaş is defined in both manuscripts as “the light of the sun” (BM8b/4.4; TT5b/3.1). However, Tarjumon Turki also provides the synonym günäş (TT5b/3.2), which the author identifies as a Turkmen term.

Ay – “moon” (BM8b/4.5) is defined in Tarjumon Turki with two distinct meanings: ay – “Moon” (as the celestial body) and “month” (as a calendar unit) (TT5b/4.1). In Bulghatil mushtaq, it refers exclusively to the celestial body.

Both manuscripts contain words with similar meanings such as yariq (BM8b/4.6) and aydın (TT5b/4.2), which are translated as “moonlight, radiance of the moon.”

Furthermore, Tarjumon Turki expands the lexical field related to the moon by including additional entries: yañi ay – “new moon” (TT5b/5.1) and ay tolun – “full moon” (TT5b/5.2), entries not found in Bulghatil mushtaq.

Yälduz or Yäldız (‘star’) are attested in Bulghatil mushtaq in two phonetic variants—yälduz and yäldız (BM 8b/5.1)—reflecting possible dialectal or phonological variation. In contrast, Tarjumon Turki contains only a single form: yulduz (TT 5b/6.1), without indication of alternative pronunciations.

Bulghatil mushtaq further expands on celestial terminology by listing various named star constellations and celestial phenomena, including:

- 1) Tämır qazuq – identified with the Pole Star. This word’s Arabic translation corresponds to Sagittarius its Turkic variation is rendered as “Pole Star” in some sources. (Atalay, 2006: III/40-13; Zajăczkowski, 1965 (I): 80)
- 2) Ikki böz ot – corresponding to Ursa Minor refers to a constellation located near the North Pole.
- 3) Yetkan – corresponding to Ursa Major, also known as “Bolshaya Medveditsa” in Russian, is another prominent northern constellation.
- 4) Çolban – identified with Venus (Morning star)
- 5) Quş yöli – the Milky Way
- 6) Yağır soğın – Taurus
- 7) Ariqtoq – Orion, the reference is to a group of three aligned stars in the northern sky – Mintaka, Alnilam, and Alnitak – part of Orion’s Belt.
- 8) Oq Ayğır – Sirius, constellation’s “alpha” star is the brightest star in the night sky.
- 9) Ülkär – the planet Venus

The celestial terminology in Bulghatil mushtaq reflects a rich Turkic astronomical tradition combining metaphorical imagery and precise identification of key stars and constellations. Terms like Tämır qazuq (“iron stake”) aptly describe the Pole Star’s fixed position, while Ikki böz ot and Yetkan denote the Ursa Minor and Ursa Major constellations, respectively, likely referencing their distinctive shapes or prominence. The name Çolban for Venus as the morning star and Ülkär for Venus more generally illustrate Turkic lexical variations for this bright planet. The poetic expression Quş yöli (it is not translated as “bird’s path”) refers to the Milky Way with the word Quş holds significance in Turkic astrology, symbolizing celestial omens and astrological forecasts used by astrologers. Other terms, such as Yağır soğın for Taurus and Ariqtoq for Orion, suggest cultural associations with strength or seasonal cycles, though their precise etymologies warrant further study. The bright star Sirius is vividly named Oq Ayğır (“white stallion”), symbolizing nobility and brightness consistent with Turkic naming customs. Overall, these terms demonstrate the manuscript’s sophisticated blend of astronomical knowledge and linguistic artistry, preserving both scientific understanding and rich cultural symbolism within Turkic medieval star lore.

Additionally, lexical items such as quş – astrological correlation, horoscopic indication and tutulmaq – solar or lunar eclipse are attested exclusively in Bulghatil

mushtaq and are absent in Tarjumon Turki.

The term Ülkär, denoting the planet Venus (BM 9a/1.1; TT 5b/6), appears in both manuscripts in an identical form and semantic context, illustrating a point of lexical convergence.

The lexeme Uçmaq ('Paradise') exhibits variation in placement and thematic categorization between the manuscripts. In Bulghatil mushtaq, it appears under the chapter on celestial phenomena (BM 9a/2.1). In Tarjumon Turki, however, it is included within the "Fourth Chapter," specifically in the subsection dealing with flora and domestic gardens, and is glossed as "Paradise, paradisaal garden" (TT 9b/4.2). Furthermore, the compiler of Tarjumon Turki explicitly notes the Turkmen origin of the term.

In Tarjumon Turki, the word Bulut – "bulut" (TT5b/7.1) appears, while in Bulghatil mushtaq the equivalent is given as bälut (BM9a/2.2), suggesting a phonological variation between the two manuscripts.

The term Tuman – "fog" (BM9a/2.3; TT5b/7) appears in both sources with the same form and meaning. However, Tarjumon Turki also includes an alternative lexical item, ças, which encompasses broader meanings: "fog, dew, rainfall, frost, cold, and light precipitation." The compiler notes that this variant is specific to a particular dialect.

The word yamğur / yağmur – "rain" is presented in two variants in Tarjumon Turki, where yağmur is explained as the Turkmen form. In contrast, Bulghatil mushtaq includes only the form yağmur (BM9a/2.4).

Although the word yel – "wind" holds the same form and semantic value in both manuscripts, Tarjumon Turki renders it explicitly as "general wind." In Bulghatil mushtaq, a related term yelesir – "breeze" is also attested.

The expression of the concept "storm" (bo'ron) through various lexical items in the manuscripts is of particular linguistic interest. In Tarjumon Turki, two separate terms are used: tipi (TT6a/3) – referring specifically to a snowstorm, and qasırqa (TT6a/4) – meaning "storm" in a general sense. In contrast, Bulghatil mushtaq uses the term yek (BM9a/3.2) with a metaphorical nuance. While yek literally means "devil," it is used here to denote a storm—likely as a metaphor emphasizing the destructive and terrifying nature of storms.

This metaphorical use is reinforced by the Arabic translation provided in the manuscript: "az-zawba'a" (الزَّوْبَعَة), a term that likewise means both "storm" and "devil" in Arabic. Notably, the word that follows yek in Bulghatil mushtaq refers to a rainbow, and its Arabic equivalents further support the metaphorical pattern:

"bağī ash-shaytān" (بَغِي الشَّيْطَان) – literally "Shaytan's loop," and "al-qaws quḏāḥ" (القوس قزح) – meaning "arched rainbow." The Turkic equivalent in the manuscript is the unique idiomatic expression Anam eçkisini qoştur – "My mother tied up her goat."

While both the idiom and the Arabic expressions refer to a rainbow, they do so through metaphor and metonymy rather than literal description. Thus, Anam eçkisini qoştur and "bağī al-shaytān" are not employed in their direct senses, but are instead figurative expressions linked to the visual form of the rainbow. This same figurative approach appears in the metaphorical designation of yek – "storm" as "devil," demonstrating a consistent use of imagery and semantic extension throughout the manuscript.

Furthermore, there are deeper lexical connections within this cluster of terms. For instance, both the Turkic yek and its Arabic translation az-zawba'a share dual meanings – "devil" and "storm"—which presents a rare and noteworthy semantic overlap. That the subsequent term also begins with a metaphor involving shaytan underscores the compiler's linguistic skill. This reveals that Bulghatil mushtaq systematically employs metaphorical language and idiomatic expressions, indicating an advanced level of semantic layering in the manuscript.

The words Qar – "snow," Buz – "ice," savuq – "cold," issi – "hot," yaşın – "lightning," gökramak – "thunder," Duz – "dust, powder, or salt" appear in both manuscripts with identical form and meaning.

In Tarjumon Turki, the word yaşın – "lightning" is accompanied by its synonym yuldirim or yildirim, which is identified as a Turkmen word. Interestingly, the compiler also notes that this word additionally carries the meaning "glass, glass container," and that "glass" in Turkmen is referred to as sirça. Although "glass" is thematically unrelated to the chapter, the author nonetheless highlights homonyms and synonyms when relevant.

In Bulghatil mushtaq, terms closely related to yaşın include Yaraq – "flash of lightning, its brightness," and Şın – "the light or glow of lightning." Additionally, Tarjumon Turki records an alternate form of gökramak – "thunder" as dökramak.

In Tarjumon Turki, another word related to Qar – "snow" is burçaq – meaning "hail," which is also noted to mean "pea." This dual meaning is emphasized by the author. In contrast, Bulghatil mushtaq presents burçaq in the context of food-related terminology, where it denotes a type of "pea."

Terms such as Çiq – "morning dew," Tom – "to drip," and Tomçiq – "droplet" appear in Bulghatil mushtaq

but are not found in Tarjumon Turki. The sequence of these morphologically related words—Tom, Çiq, and Tomçiq—demonstrates the compiler's attention to word formation and etymology. A similar lexical awareness can also be observed in the entries Şin – “glow of lightning” and yaşın – “lightning.”

The words çalqın – “rainy or cloudy weather, cool” and Esmas – “calm air” are also found in Bulghatil mushtaq, but do not appear in Tarjumon Turki.

RESULTS

The lexical divergences observed between Tarjumon Turki and Bulghatil mushtaq manuscripts reflect distinct linguistic, cultural, and functional orientations inherent in each text. Fundamentally, Bulghatil mushtaq appears to prioritize theological and cosmological terminology, structured with an emphasis on primary meanings and semantic precision, as evidenced by its presentation of 47 sky-related terms in a systematic manner. For instance, terms such as Yavloq (“The Great,” an attribute of God), Arzū berüçi (“The Provider”), and Kurrasa (Qur’ān) are unique to BulghatilMushtaq, suggesting a specialized lexicon with a strong focus on divine attributes and Islamic theological concepts. In contrast, Tarjumon Turki includes a broader semantic scope, integrating etymological notes, synonyms, and dialectal variants such as Oğan (“God”), Yaratqan (“The Creator”), Yarlığançlı (“The Merciful”), and alternative forms like ferıştā (singular “angel”), indicating a pedagogical approach designed to explain and contextualize terms, often highlighting Persian and Turkmen linguistic influences.

This difference likely stems from the distinct purposes and target audiences of the manuscripts. Tarjumon Turki functions partly as a didactic lexicon aimed at clarifying foreign loanwords and local usages for Turkic speakers learning Arabic or Persian religious vocabulary, hence its emphasis on etymology and multiple semantic fields (e.g., Kök meaning “sky, blue, gender, root, lineage”), as well as extended meanings and synonyms not found in BulghatilMushtaq. For example, the inclusion of qiyir (“falak”) and multiple meanings for Ay (“moon” and “month”) demonstrate Tarjumon Turki’s broader semantic mapping compared to BulghatilMushtaq’s singular, primary-meaning focus.

Additionally, the two manuscripts reveal regional phonological and lexical variations. The presence of Turkmen-specific forms in Tarjumon Turki, such as yağmur (rain) alongside the more general yamğur, or yulduz versus the dual variants yälduz/yäldız in BulghatilMushtaq, illustrates dialectal diversity influencing word choice and phonetic representation.

Morphological awareness is also evident, particularly in BulghatilMushtaq, where the compiler arranges morphologically related words (e.g., Tom, Çiq, Tomçiq) sequentially, underscoring an analytical interest in word formation.

Stylistically, Bulghatil mushtaq employs a distinctive aesthetic approach by pairing words in alternating black and red inks and maintaining semantic symmetry through singular, focused definitions. This contrasts with Tarjumon Turki, which favors explanatory prose and semantic richness. Metaphorical and idiomatic language further distinguishes BulghatilMushtaq, exemplified by the use of yek (“devil”) as a metaphor for “storm,” paralleling the Arabic az-zawba’a, and the figurative phrase Anam eşkisini qoştur (“My mother tied up her goat” – direct translation) for “rainbow,” highlighting an advanced semantic layering absent in Tarjumon Turki.

CONCLUSION

In conclusion, the lexical and semantic differences between Tarjumon Turki and Bulghatil mushtaq manuscripts arise from their differing linguistic traditions, target audiences, regional influences, and authorial intentions. Bulghatil mushtaq emphasizes theological terminology with a stylized, metaphorical lexicon oriented toward precise, primary meanings and poetic structure, while Tarjumon Turki adopts a more explanatory, etymologically rich, and semantically expansive approach, accommodating dialectal variants and loanword origins to serve as a practical linguistic guide for learners.

The lexical discrepancies between Bulghatil Mushtaq and Tarjumon Turki can be explained by several philological and contextual factors. First, regional and dialectal variation plays a significant role, as each manuscript likely reflects the linguistic features and vocabulary preferences of different Turkic-speaking regions or communities. This accounts for the presence of distinct theological and religious terms such as Yavloq, Arzū berüçi, and Kurrasa in Bulghatil Mushtaq, and Oğan, Yaratqan, and Yarlığançlı in Tarjumon Turki. Second, the intended audience and didactic purpose of each manuscript may have influenced lexical choices. Bulghatil Mushtaq seems to employ more descriptive and metaphorical expressions—possibly to facilitate comprehension among learners of Arabic or religious terminology—whereas Tarjumon Turki often relies on more concise and possibly standardized expressions drawn from common Turkic usage. Third, the scope and focus of each work differ slightly: Bulghatil Mushtaq tends to include culturally embedded expressions and metaphorical extensions, suggesting a broader semantic and stylistic range, while Tarjumon Turki is

more limited to direct and systematic lexical correspondences. Lastly, authorial intent and scholarly background may have influenced lexical selections, reflecting differing levels of exposure to Islamic theological discourse, Arabic terminology, or Persian literary conventions. These factors together help account for the divergence in religious and cosmological terminology observed in the two texts.

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