

ISSN 1226-4490

*International
Journal of
Central
Asian Studies*

Volume 11 2006

**Editor in Chief
Choi Han Woo**

**The International Association of Central Asian Studies
Institute of Asian Culture and Development**

On the Use of the Title “Beg” among the Turks

A. Melek Özyetgin*
Ankara University, Turkey

I. Beg can be considered as one of the basic words that reflects the layers of the historical process in the structure of Turkic culture. In one sense, it is one of the key words vital to understanding the heritage of the Steppe state tradition of the Turkic Steppe aristocracy. With its many forms, it holds a characteristic and interesting place in Common Turkic vocabulary. Beg has a wide scope of use ranging from that of a high level title, a modern term used among relatives to a simple call or a form of address.

This article will not enter into the discussions regarding the origins of beg. The focus of the stance we take on the word beg, which some researchers have tied to or based on Chinese or Persian roots, is that this word has been in the Turkic language for about 2000 years with its lively and widespread use and that it entered many languages via Turkic language.¹

The oldest possible occurrence of beg is documented in Chinese sources where it is used as the name of a ruler or his title. However, reading and correctly recognizing these words written in Chinese ideograms is an extremely difficult task. For this reason, the validity of some words that are thought to be beg has been debatable. For example, in Chinese sources, the II. Korkut king, Kapgan is referred to as Mo-ç'o (Mochuo). Pritsak (1985: 207), Pelliot (1929: 152), and Bombachi (1971: 111, 117) explain the word mochuo (默噉) as bāg çor. However,

* Assoc.Prof.Dr., Ankara University, Faculty of Letters, Department of Turkish Language and Literature (TURKEY).

¹ TMEN II, 403; ED 322b ; E. Blochet, “Introduction a l’histoire des Mongols”, GMS, XII (1912), 93; W. Kotwicz “Contributions aux études altaïques”, A.B. Collectanea Orientalia, Vilno 1920, nr. 2, 38-54.

Beckwith (1987: 58, n. 23) indicates that Mo’ translated as “beg” is not correct, stating that in Chinese the syllable fu (匐) is normally used for beg. The title of Uigur Böğü Khaghan is Mouyu kehan in Chinese, and occurs as ‘bug chor in Tibetan. Here, the first form of both of these is bögü in Old Turkic and represents “wise”. Rybatzki thinks that Mo’ (默) in Chinese is the shortened variant of Mouyu’ (牟羽). (Rybatzki 2000: 223). Likewise in the T’ang dynasty yearbooks when the ideogram 匐, pronounced as po and fu, is pronounced as Po, the T’ang dynasty reading is “b·k”, which is considered as the equivalent of the Old Turkic word ‘beg’ (Togan 2006: 208).

From the first written texts in the field of historical and modern Turkic language, we can recognize the widespread use of beg (b/p; e/ä/i, -g/-k/-y) with its basic phonetic changes.² This variation, demonstrated in its form, can generally be observed as having the semantic similarities of beg from region to region in different social structures.

Actually beg, used as a title to mean “the head of a group, clan or tribe, the second in command” was used in various Turkic sates in both the Islamic western and eastern Turkic areas in various languages in equivalent forms: beg = Ar. emir~ mir = Fa. mirza.

It is possible to explain the historical and modern process of beg and its derivatives, within the framework of its function and use in the Turkic political, military and social structure as follows:

1. The use of *beg* and its derivatives in the highest level of state hierarchy to mean “khan, ruler”³.

² Historical: Kok. Uig. *beg*; Qarakh. Kharezm. *beg*, CC. *beg* ~ *bey*, Kipc. *beg* ~ *bey*, *bi*, Ott. *beg* ~ *bey*; Modern: Turk. *bey*, Gag. *bey*, Az. *bäy*, Trkm. *beg*, Crm. Tat. Kar.(K), *beg*, *bey*, Kum. Nogh. KKlp. Kzk. *bek*, Tat. Bask. *bi*, Kirg. *bek*, Alt. *piy*, Alt.(dial.) *peg*, *pig*, *biy*, Uzb. Uyg. *bek*, Uyg. (dial.) *beg*, *bég*, Uzb. (dial.) *biy*, Khak. *pig*, Yak. *bi*., Çuv. *pi* (“manager, administrator”).

³ From the oldest periods to the periods before and after Islam, the Turks used a variety of titles for ‘ruler’. According to Chinese records, the oldest known titles for the Asian Hun Emperor Khan were *tanhu* and *şanyü*. Moreover, during the same periods *yabgu* was used. The Old Turkic era employed *kagan*, *kan*, *idi-kut*, *ilteber*, *erkin* (*kül erkin*, *ulug erkin*). Post-Islamic Turkic states used forms such as *hakan*, *han* and *ilig*, *ilçi beg* (during the Kharakhanid era), Arabic forms were *sultan*, *melik* and the Persian forms were *şah*, *padişah*. In addition to these titles, the highest level of administrators in certain periods

2. The use of *beg* in state hierarchy, as the independent leaders beneath the ruler to mean “a tribe or clan leader”⁴.
3. The use of *beg* as a noble title to mean prince, crown prince and princess.
4. The use of *beg* as a form of address to mean “respect, reverence, honor, elevation, glorification”⁵.

and certain areas were called *beg*, which was equal to “ruler”. Like such large dynasties as the Kharakhanids and the Seljuks whose rulers went by such titles as khan, sultan and emperor, there were some rulers and princes of small Turkic dynasties that appeared to use the title of *beg*. The first Ottoman rulers, the Qara Quyunlu ve Aq Quyunlu, used the title *beg*. For example, the people that founded the Seljuk Empire held the title of *beg* (*Tugrul Beg*, *Çagri Beg*). The title of *beg* was used in place of “sultan, ruler” in the Ottoman State up to the time of Sultan Mehmed the Conquerer, Murad II called himself *beg*. It is possible to say that it was the preferred title especially during the periods after Islam just as the transition from the principality to state and to the empire was in process. In fact, Tamerlane was one of the rulers who used the title of *beg* instead of khan. On the other hand, in *Kutadgu Bilig*, the word *beg* (300) was the second most frequently used word for “ruler”, besides *padişah*, *hakan*, *han*, *melik*, *ilçi*, after the word *ilig* (800). (Tekin 2001: 111).

⁴ In the Old Turkic period, *beg*, was the title of people who headed small tribes or large communities comprising various tribes and was a lesser title than the title of khan. In İ. Kafesoğlu’s formulation of *uğuş-urug-boy-bodun-il* as the structure of Turkic life in the steppes, at the head of the clans made of both families and urugs, there were *boy beg*’s assigned to protect the internal solidarity of the clan, to improve justice and rights and to protect the interests of the clan, with guns, if necessary a nation comprised of the union of clans was led by leaders who had titles such as *yabgu*, *şad*, *ilteber* (Kafesoğlu 1997: 230-231). In administration, begs were the greatest assistants of the khan. In the Old Turkic period, we can witness *boy beg* in the phrases in the Kokturk inscriptions.

⁵ Likewise, we can cautiously interpret *beg* as ‘God’s emissary’ in a Manichaean text, meaning the one who represents God, *tāngri*, with the word, “to extoll, to honor”, and with the word “venerable” as a form of address. It could be considered as: *Ölügüg tırgırlıgı beg ay teyrice* “the moon god, the lord who brings the dead to life” (M. I, 24, 27-8) and *bilge beg teyrı Mar Nev Manı* (M. I, 12, 19). Furthermore, *begrek* “a form of address denoting respectability” < *beg+rek* “superior, more than an (ordinary) beg” (ED 328b). The word *beg* is a derivation of a comparative suffix. The suffix *+rAk* is usually only added to adjectives and adverbs, which is why the word, *begrek* is an exceptional form (Erdal II, 63). In Uigur-Manichaean texts the word appears: *teyrım alpım begrekim* “my God, my strength, my power, my lord” (M. II 7, 6) It is seen here as an elegant address form expressing respectability and glorification. *Siz kişide adruk begrek er közüñürsiz* “You appear as a distinguished person among people” (KP66, 4-5). Here the meaning can be considered as an intensification and glorification. Gabain gave *begrek er*

5. The use of *beg* as a title is for responsible civil servants in the political, administrative and military fields of the Turkic state system⁶.
6. The use of *beg* and its derivatives to denote names of kinship⁷.
7. The use of *beg* and its derivatives in the contemporary Turkish language as a respectful expression of a form of address or a call.⁸

the meaning of “bey, highly ranked man”. A. Caferoğlu gave the word *begrek* the meaning of “bey, crown prince” (1993: 25).

⁶ The term *beg*, when joined with various words to form compounds, was a title that expressed specific regional responsibilities in the political, administrative and military echelons of the Turkic state. *Begs* were the leaders of the ruling class. Actually *beg*, besides being a title by itself, is first and foremost the title of a distinguished and appointed person. A *beg* can take on many offices, duties such as in the army or in the state civilian administration. In short, officials of any large or small population that have responsibilities generally had this title. In historical periods, in various Turkic states, the number of instances of the word *beg*, appearing in administrative and military offices, is quite large (*atabeg*, *ilbegi*, *on begi*, *yüz begi*, *biñ begi*, *tümen begi*, *beglerbegi*, *inçü begi* etc.) When taking a general look at the examples of the above-mentioned terms, it is remarkable that they reflect the changing structure from state to state.

⁷ In losing its value as a ‘title’, the word *beg*, can possibly be seen in examples of the concepts of kinship in the field of historical and contemporary Turkic language studies. *Beg* and its derivatives were terms of kinship used for both men and women. For example, *beg* was used for “spouse, husband”, *bike* for “sister-in-law”, *biçe* for “married woman”, and *ağabey* for “older brother”, etc.

⁸ It is remarkable that especially in the Turkish spoken in Turkey, *beg* ~ *bey* and its derivatives in this above-mentioned function represent quite an interesting and rich area of use. The word has lost its value as a title through a historical process or an expression of respectful address in simple and variable compounds, and instead it is used for interjection, address, and sometimes has slang and figurative meanings. Today the word represents respect when used as *bey* after male names and as a form of address (*Ahmet Bey*). In its simple uses in the language the word represents a man (*Do you know this man?*). In Turkish and its dialects, *beg* and its derivatives that are used as a form of address almost always refer to men. An example in which it is used for women can be noticed in the form of *bey abla* ~ *billa*. Moreover, *bey amca* is “A word used for men, generally older males, as a form of address”; *beyefendi* < *beg+efendi* are further examples of “esteem employed after male names or in place of names to denote respect”, etc.

As is exemplified above, there are a large number of derivatives of beg. In its rich area of use, determining and recording the use of beg in historical texts will without a doubt provide important and remarkable results, both for the history of language and the history of culture. In this article, while this topic requires a wider scope of examination, within a general framework, we have attempted to dwell on the philological aspect of some terms that are beg's derivatives and that are also from the Old and Middle Turkic areas. Here, out of the approximately 50 terms we found in our scanning of texts, we selected a few examples that were remarkable, that were represented in the text and that needed explanation. Without a doubt, it is possible to do a study of a wider scope of all the terms that would encompass all the characteristics of beg that is effective in all levels of Turkic aristocracy.

II. 1. *ilig beg*

As a hendiadys *ilig beg* has an interesting usage. *İlig beg* is “ruler” (TT IV. 36, 50, Wind. 250, 31) < *il+lig beg* (ED141b). The term *ilig beg* is found in Manichaean and Buddhist texts: Man. *illig begler* “lords who are in control of their own country” (Wind. 250, 31); *ötrü ol aşçı er söklünçüsin ilig begke kelürüp üskinte urdı* “later that male cook brought the fried food and left it in the presence of the ruler” (T III 84-60); *ilig beg burhan kutın yügerü qılıp* “The Ruler, elevated in Buddha's felicity...” (U III 41.7).

Here, the first element of the hendiadys, *ilig*, is equivalent to “khan” in the Manichaean and Buddhist texts. In the Islamic period text, *Kutadgu Bilig*, the term is used more than 800 times and besides this, is present in other Islamic sources. (Tekin 2001: 113, 106)⁹. The second element, *beg* is used in a similar or the same sense as *ilig* so that the hendiadys, *İlig beg*, again from the standpoint of formation, can be

⁹ Kafesoğlu says that in the Turkic state organization, there was a strong possibility that the term *ilig-beg* meant “crown prince” and that in those ages, *ilig* generally meant “ruler”. Although *beg* was found to be the head of a specific social unit (clan), he claims that the term *ilig beg*, denoting prince, could be crown prince (1997: 270).

compared with *ilig han* (U.I 6) found in Uigur documents, meaning “ruler”.

2. İlçi beg

One can discover the use of *ilçi beg* in the area of historical Turkic language in *Kutadgu Bilig* to mean “administrator, manager, ruler”: KB (2020) *aya ilçi begler ilig kolsa sak, bu saklık bile sen tözü ilge bak* “Hey, ruler of the kingdom, if you want to your country to be protected, take precautionary measures all over your land.”; (KB 5250) *negü tir eşitgil bügü ilçi beg, bu beglik işini bilir yolçı beg* “Listen to what the magistrate ruler running the country and the administrator giving advice in these managerial affairs, have to say”.

On the other hand, we see *İlçi beg*, as a managerial office in the 13th-14th century Turfan-Uigur civil documents: [*Iduk*] *kut t(e)ngrikeni[m(i)zke] ülcey tümen ilçi beg[lerke] m(e)n yıgmış [bitig birür m(e)n.]* “Felicitations to the venerable Iduk-Kut, to all the Tümen ilçi rulers, I am Yıgmış (I am presenting the deed)” [T. (140a/055) = U. 5947]

In this document about the census, it starts with a salutation to İdikut, meaning the Uigur rulers, after which the addressee, an employee, of the given document, is mentioned as *tümen ilçi beg*. O. Fikri Sertkaya translated this phrase as ‘regional tax officials’¹⁰. If we think that the this document is an individual declaration and that the document’s addressee is the person responsible for the census and tax collection, we see that in the Turk-Mongol administration system, this job was done by *darugas*. As a result, it is possible that the use of *ilçi beg* is an equivalent of *daruga*. The Golden Horde *yarlıq*’s use of *daruga begi* is interesting. The word *daruga* is usually used with the title of *beg*¹¹. The *darughas* in the Golden Horde, as the representatives of the great central khan, are the

¹⁰ Osman Fikri Sertkaya, “Eski Uygar Türklerinden Hukuk Belgeleri Örnekleri”, *Türklerde İnsani Değerler ve İnsan Hakları (Başlangıcından Osmanlı Dönemine Kadar)*, Türk Kültürüne Hizmet Vakfı Yay., İstanbul 1992, 134.

¹¹ A. Melek Özyetgin, *Altın Ordu, Kırım ve Kazan Sahasına Ait Yarlık ve Bitiklerin Dil ve Üslûp İncelemesi*, Türk Dil Kurumu Yayınları, Ankara 1996, 112, 115.

most important civil chiefs, ‘governors’ of the provinces, responsible for the census procedures¹². The basic meaning of the word *İlçi* (< *elçi*)¹³ was ‘the ruler’s representative in a foreign area’. The word *ilçi* is part of all of these terms and points to the direct representative power of the ruler. According to this, the term *ilçi beg*, which is in our text, possibly shows that this person is an appointee of the central ruler to represent and to be the regional, divisional administrator and governor.

3. beg işi

This expression comprises *Beg+işi*. R.R. Arat explains that although the meaning of this combination, which he believes belongs to the Turkic clans organization, is clear, it’s roots are obscure (1991: 358). He also states that it is remarkable that the word is used only by administrators, and only with *beg* and has the same meaning. The word *işi* must mean “the leader’s spouse”. Likewise, in DLT, the word *işiler* means “woman, upper level women” (I, 117). It was natural for the spouses to accompany the rulers in the Turkic state organization. However, it is not very clear how much say the spouse had in the administration (ED 256a, TMEN II 645). R.R. Arat considers the term *beg işi* to be used more in clan organization than in state organization (1991: 358).

The term *beg işi* occurs in Buddhist Uigur religious texts and here it is always used with compounds about state and public management. In *Sekiz Yükmek* it is seen in this form: *İnçip yana yirke tengrike burkanka ilke kanka begke işike yirinür övkileyür kut birmez igidmez tip* “thus again he will get angry with the earth, the sky, the

¹² As military governors and tax collectors, Darughas held an important place in the Turk-Mongol administrative tradition. Among the duties of the Darughas, were general census taking organization, recruiting solidiers for the local military, establishing postal stations and collecting taxes and sending them to the ruler. For more detailed information see: Beatrice Forbes Manz ‘The Office of Darugha Under Tamerlane’, *Türklük Bilgisi Araştırmaları (Journal of Turkish Studies)*, Vol. 9, 1985, 59-69; István Vásáry, ‘The Golden Horde Term Darugha and Its Survival in Russia’, *Acta Orientalia*, XXX (2), 1976, 187-197.

¹³ See *elçi* ED129a, TMEN II 656.

crippled, the country (people), the ruler, the man and the woman, he will not bring us happiness or provide us with work it says” (TT VI, 1934, s.16); ...*üntedeçi til agız tapgay beg-ke işi-ke mangıl.. beg-tin işi-tin körser sn saw-qa kirkelir sn..* (T II Y, 108-109, 168). Also see (TT VII, 12, 7-8), (Suv. 192, 8-9). Also, in a poem written in the Buddhist Uigur area, the term is cited as follows: *kadır yavlaq tınlıg-larıg yavaldurğu için, qağıl bağısal eriglig il kan beg işi bolup*. “To be an official, a leader, a ruler with a stick, a whip to punish cruel and bad creatures...” (Arat 1991: 76-77).

This *beg işi* expression is frequently found in Uigur civil documents and must be a hendiadys used for a high level administrative position under the actual governing ruler or khan because in any kind of agreement between persons, in case there is an objection to the agreement put to a high level official and his spouse (trusting and relying on his influence), it mentions the fines that the guilty party will pay. The phrase below which is a recurring expression, is always in Turfan Uigur civil documents¹⁴:

apam birök erklig beg işi küç-in tu | up alayın tep çamlaslar-lar bu ögän üzä suvak-lig bu yir t(e)nginçä iki yir birip yulup alzun-lar “If the influential bey, or spouse uses his power to say that he will take it and object to it, they should buy and provide two places like this place on this river, surrounded by water.” [SJ Kr. IV/699 (Inv. 1952g. 3446), Clark 37, Yamada Sa09, Sayit-Yusup 9 (1-9)]

alınçım birinçim kim kim m-e bolup çam çarım kılzar-lar bu men satmış kişi-ke miñ yıl tümen kün-ke tegi bedrüz erklig bol] un t(a)plasar özi tutzun t(a)plamasar adın kişi-ke ötkürü satzun bu kişi-ke çam çarım kılmazun apam bir-’ök erklig beg işi ilçi yalavaç küçin tutup yulayın alayın tiser-ler bu kişi t(e)ng iki kişi birip m-e söz-leri yorımazun “whoever objects to this transaction, the said person to whom I sold the item, (will get) up to a 1000 years, 10,000 days of Bedruz ownership. If he wishes, he will take it himself, if he doesn’t, he can directly sell it to someone else. That person should not object. If the influential bey and spouse use their power to say that they will take (this woman), they should get provide two people equal to this one person and not object

¹⁴ A. Melek Özyetgin, *Eski Türk Vergi Terimleri*, Köksav: Tengrim Türklük Bilgisi Araştırmaları Dizisi:4, Ankara 2004, 221, 223-224.

again.” [SJ M/6, Inv.1952g. 4176, Clark 57; Yamada Sa29, Sayit-Yusup 29 (1-29)]

4. Begeç < beg+eç “prince”

It is well-known that in the vocabulary of Common Turkic, the words *tigin*, *oglan* are common and used for “prince, crown prince”. With the examples of the derivatives made with *beg* that are used as names directly for the concept of “prince, crown prince”, the examples thought to be used as noble titles for princes are actually quite limited in number as determined by the document. For this reason, this meaning of the term has to be interpreted with caution. On the other hand, the derivatives of *beg* that are titles used for noble women (such as *begim* ~ *begüm*) are more distinctive functionally.

The word *begeç*, *beg* is a derivative form of the suffix *-(e)ç* indicating diminutive, love: *beg+(e)ç*, *bk.* ED 325a *begeç*. The basic meaning is little bey. It’s first historical discovery was in DLT: *begeç* (I, 352-58) “Tigins (princes) reputation, title.” As a matter of fact “*Begeç Arslan Tigin*” is used. Kaşgarlı says that when this word is pronounced with a soft ‘k’, it expresses the diminutive “little *beg*”. The meaning of the word used for “prince” is only found in DLT. However, this word in the area of modern Turkic, has also been a term for kinship. The root of the kinship meaning of this unit is formed as *beg* “bey”+ *eçe* “older sister” > *begeç* (Tenişev 1997: 322). We think that the explanation of the word’s root appears to be more correct. Clauson also combined this similarly written form in DLT and the kinship name *begeç*. Probably it could be said that these two elements became the same name.

The word generally is a kinship term that occurs in Kipchak dialects meaning “the husband’s little sister”: Kzk. *bikeç* “the husband’s little sister”; Tat. *bikeçe*, *bikečem* “husband’s sister (the husband’s little sister)”; Tat. *bikeç* “young woman, fiancée”; Bask. *bikes* “husband’s sister”; Kzk. *biykeş* “husband’s sister”; KKlp. *Biykeş* a manner of addressing “the husband’s sister; young girl; the husband’s little sister and younger, little ladies”; Uzb. *bekeç* “(Tar.) beg’s wife, beg’s daughter; (old.) a respectful way of addressing a woman” (Li 1999: 293-294).

5. Begüm

Among *beg*’s derivatives, there is the notable word *begim* ~ *begüm* used as a noble title and having one of the most widespread uses for women of noble heritage. The word *beg* has also taken the first person singular possessive suffix meaning “my beg”. This form was later used as a form of address and after that was used as a title. Actually while being used primarily for men as a title, this term began to be used for women too. This word can also be compared to the Old Turkic’s *Tengrim* < *Tengri+m* which adopted the first person singular suffix “used as a title for the daughters and spouses of the ruler; princess.” (ED 524a) .

In Old Turkic texts, *beg* was determined to be used for “spouse, woman”. P. Zieme gave the meaning of the word *begim* in the text to mean “my spouse” used for women. (1987: 307): ...*qızım bağag xatun-qa begim qutadmış ...bört-ke oglum bağag-ga begim ödüş-ke qızım iliçük-ke...* “...for my daughter bağag xatun, for my wife Qutadmış Bört.. for my son bağag, for my wife Ödüş, for my daughter İliçük...” (A.T. III M (144) (Mainz 858, T III Mtq 144).

The word *begim* ~ *begüm*, which takes the first person singular suffix, was later used especially in the Turkic-Indian Empire. In the *Baburname*, Babur’s father used *begim* for women relatives of the Timür family. In the *Baburname*, besides *begim* as among the titles used for women, there were again derivatives of *beg* such as the words *bî*, *begi* ~ *bigi*, *bike* (Arat 1987: 587-589).

On the other hand, A. Bican Ercilasun corrected the name of the girl, Fakim, who married the famous ruler of the Sassani’s of the Kokturk Khan İstemi Khan, Nuşirevan, as *Begim*. If this is accepted, then it appears that the use of the name, *Begim* ~ *Begüm*, as a personal name can be traced much further back in time (Ercilasun 2004: 808).

This word, which is found in Eastern Turkic area, meaning “a title given to women of noble heritage”, was taken from Turkistan to India during Babur’s time there. Moreover, especially in Pakistan today the word *begüm* is a variant of *begam*, used as an equivalent of “lady”. In Indo-Persian sources, this title was *begam*, and was only used during

the Mongol domination of India, as a word of reverence only for official princesses. Before Pakistan was established (1947), Indian Moslem women of noble heritage were called *begam*. Now all the married women in Pakistan, outside of those members of the poor class, are called ***begam***, which is equivalent to the word “lady” meaning woman (Ansari 1949: 1161).¹⁵

Abbreviations

Alt.: Altay
 Ar.: Arabic
 Az.: Azerbaijanian
 Bask.: Baskhir
 CC: Codex Cumanicus, see Grønbech (1942)
 Chin.: Chinese
 Crm.: Crimean Tatar
 Dial.: Dialect
 DLT: Divanu Lugati't-Turk, see Atalay (1985-1986)
 ED: see Clauson (1972)
 Gag.: Gagauz
 Kar.: Karaim
 KB: Kutadgu Bilig, see Arat (1991)
 Khak.: Khakas
 Kharezm: Kharezmian
 Kipc.: Kipchak
 Kirg.: Kirgizh
 KKlp. Karakalpak
 Kok.: Kopturk

¹⁵ Urd. *begam* “the feminine of Beg; lady, queen, the title or name given to Mogol women” (*A Dictionary of Urdu, Classical Hindi and English*, John T. Platts, Lahor 1994, 210.); Urd. *begam* “(Turk.) Queen, lady, emir-zadi (for women princesses), wife of the emir; Previously *begam*, was used for women from the seyyid zadi heritage. Later it began to be used for *emir-zadî*. Now this term has begun to be used for all women.” (*Nur-ul-Lugat*, Mevlevî Nuru'l-Hasan Neer Merhum, C. I, Lahor 1989, 754).

KP: Kalyanamkara Papamkara, see Hamilton (1998)
 Kum.:Kumyk
 Kzk.: Kazakh
 M: Manichaika, see Le Coq (19129)
 Man.: Manichaeon
 Nogh.: Noghay
 Ott.: Ottoman
 Pe.: Persian
 Qarakh.: Qarakhanid
 Tar.: Taranchi
 Tat.: Tatar
 TMEN: see Doerfer (1963-75)
 Trkm.: Turkmen
 TT: Türkische Turfan Texte, see bibliography
 Turk: Turkish
 U: Uigurica, see Müller (1908, 1920)
 Uig.: Uigur (Old Turkic).
 Urd.: Urdu
 Uyg.: Modern Uygur
 Uzb.: Uzbek
 Wind.: see Bang (1928).
 Yak.: Yakut

Bibliography

- Ansari, A.S. Bazmee, “Begum”, The Encyclopaedia of Islam, Vol. I, 1949, 1161.
 Arat, Reşit Rahmeti, (1987). Gazi Zahirüddin Muhammed Babur, Vekayi Babur’un Hatıratı, C.I-II, Ankara: Türk Tarih Kurumu Yayınları.
 ---, (1991). Eski Türk Şiiri, Ankara: Türk Tarih Kurumu yayınları.
 ---, (1991). Kutadgu Bilig 1, Metin, Ankara: Türk Dil Kurumu Yayınları.
 ---, (1936). Türkische Turfan-Texte VII, SPAW. Phil.-hist. Kl., 12, Berlin.
 Atalay, Besim, (1985-1986). Divanü Lugati’t-Türk Tercümesi, C. I-IV, Ankara: Türk Dil Kurumu Yayınları.

- Bang, W., A. von Gabain, (1929). Türkisch Turfan Texte-II, Manichaica, Berlin, SPAW. Phil.-hist. Kl. 22.
- , Annemaria von Gabain, (1928). Ein uigurisches Fragment über den manichäischen Windgott, Ungarische Jahrbücher, 8, 248-256.
- , Annemaria von Gabain, (1930). Türkisch Turfan Texte-III, Der große Hymnus auf Mani, SPAW. Phil.-hist. Kl., 13, Berlin.
- , Annemaria von Gabain, (1930). Türkisch Turfan Texte-IV, Ein neues uigurisches Sündenbekenntnis, SPAW. Phil.-hist. Kl., 24, Berlin.
- , Annemaria von Gabain, G.R. Rahmeti, (1934). Türkische Turfantexte VI. Das buddhistische Sūtra Säkiz yükmäk, Berlin (SPAW. Phil.-hist. Kl. 1934, 10. 93-192)
- Beckwith, C.I., (1987). The Tibetan empire in Central Asia, New Jersey: Princeton.
- Bloch, E. (1912). "Introduction a l'histoire des Mongols", GMS, XII.
- Bombachi, A., (1971). "Husbands of princess Hsien-li Bilgä", Studia Turcica, Ed. By L. Ligeti, Budapest, 103-123.
- Caferoğlu, Ahmet, Eski Uygur Türkçesi Sözlüğü, 3. Baskı, İstanbul: Enderun Kitabevi, 1993.
- Clark, V. Larry, (1975). Introduction to the Uyghur Civil Documents of East Turkestan (13th - 14th cc.). Dissertation of Indiana University (Bloomington), Ph.D., 1975, X+488+3p. University Microfilms International, Ann Arbor (Michigan) & London.
- Clauson, Sir Gerard, (1972). An Etymological Dictionary of Pre-thirteenth-Century Turkish, Oxford.
- Doerfer, G., (1963-75). Türkische und Mongolische Elemente im Neupersischen, I-IV, Wiesbaden.
- DS: Türkiye'de Halk Ağzından Derleme Sözlüğü, XI C., Ankara: Türk Dil Kurumu Yayınları, 1993.
- Ercilasun, Ahmet Bican, (2004). Başlangıçtan Yirminci Yüzyıla Türk Dili Tarihi, Ankara: Akçağ.
- Erdal, Marcel, (1991). Old Turkic Word Formation, A Functional Approach to the Lexicon, Vol. I-II, Wiesbaden.
- Grønbech, K., (1942). Komanisches Wörterbuch, Türkischer Wortindex zu Codex Cumanicus, Kopenhagen: E. Munksgaard.

- Hamilton, James, (1998). Budacı İyi ve Kötü Kalpli Prens Masalının Uygurcası, Kalyānamkara ve Papām̐kara, Çev. Ece Korkut-İsmet Birkan, Ankara: Türk Dilleri Araştırmaları Dizisi, Simurg.
- Kafesoğlu, İbrahim, (1997). Türk Milli Kültürü, İstanbul.
- Kotwicz, W., (1920). "Contributions aux études altaïques", A.B. Collectanea Orientalia, Vilno 1920, nr. 2, 38-54.
- Le Coq, A. von, (1912). Türkische Manichaica aus Chotscho I, (AKPAW. Phil.-hist. Cl. 1911), Berlin.
- Li, Yong-Song, (1999). Türk Dillerinde Akrabalık Adları, İstanbul: Simurg.
- Manz, Beatrice Forbes, (1985). 'The Office of Darugha Under Tamerlane', Türklük Bilgisi Araştırmaları (Journal of Turkish Studies), Vol. 9, 59-69.
- Müller, F.W.K., (1908). Uigurica-I, 1. Die Anbetung der Magier, ein christliches Bruchstück. 2. Die Reste des buddhistischen "Goldglanz-Sūtra", AKPAW. Phil.-hist. Cl. 2, Berlin.
- , (1920). Uigurica III, Avadāna-Bruchstücke (I-VIII), APAW. Phil.-hist. Kl. 2, Berlin.
- Nur-ul-Lugat, Mevlevî Nuru'l-Hasan Neer Merhum, C. I, Lahor 1989.
- Osman Fikri Sertkaya, (1992). "Eski Uygur Türklerinden Hukuk Belgeleri Örnekleri", Türklerde İnsanî Değerler ve İnsan Hakları (Başlangıcından Osmanlı Dönemine Kadar), İstanbul: Türk Kültürüne Hizmet Vakfı Yay., , 131-148.
- Özyetgin, A. Melek, (1996). Altın Ordu, Kırım ve Kazan Sahasına Ait Yarlık ve Bitiklerin Dil ve Üslûp İncelemesi, Ankara: Türk Dil Kurumu Yayınları.
- Pelliot, P., (1929). "L'édition collective Des oeuvres de Wang Kuo-wei", T'oung Pao 26, 113-182.
- Platts, John T., (1994). A Dictionary of Urdu, Classical Hindi and English, Lahor: John T. Platts.
- Pritsak, O., (1985). "Old Turkic regnal names in the Chinese Sources", Journal of Turkish Studies, 9, 205-211.
- Rybatzki, Volker, (2000). "Titles of Türk and Uigur Rulers in the Old Turkic Inscriptions", Central Asiatic Journal, 44/2, 205-292.
- Sayit, Muhemmetrehim, İsrail Yusup, (2000). Qadimqi Uygur Yeziqidiki Vesiqiler, Urimçi: Şıñcan Halk Neşriyatı.

- Tekin, Şinasi (2001). “İl kelimesi ve İştikaklarının hikâyesi”, İştikakçının Köşesi, İstanbul: Simurg.
- Tenişev, E.R., (1997). Sravnitel’no-İstoričeskaya Grammatika Tyurkskih Yazıkov, Leksika, Moskva.
- Togan, İsenbike, Gülnar Kara, Cahide Baysal, (2006).Çin Kaynaklarında Türkler, Eski T’ang Tarihi (Chiu T’ang-Shu) “Türkler Bölümü”, (Açıklamalı Metin Neşri), Ankara: Türk Tarih Kurumu yayınları.
- TTS: Tarama Sözlüğü, 6 c., Ankara: Türk Dil Kurumu Yayınları, 1963-1972.
- Vásáry, István (1976). ‘The Golden Horde Term Daruga and Its Survival in Russia’, Acta Orientalia, XXX (2), 187-197.
- Yamada, Nobuo, (1993). Sammlung uigurischer Kontrakte. Hrsg. von Juten ODA, Peter ZIEME, Hiroshi UMERÄ und Takao MORİYASU. 1-3. Osaka.
- Zieme, Peter, (1987). “Some Remarks on Old Turkish Words for Wife”, Türk Dilleri Araştırmaları Yıllığı-Belleten, Ankara: Türk Dil KurumuYayınları, 1992, 305-309.