

# Kinship Loanwords in the Turkic Languages

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## ABSTRACT

Turkic kinship terminologies represent a mixture of words of native and foreign origin, and the proportion of loanwords reflects the degree of linguistic and cultural interference between the Turkic and other Eurasian languages. As the intensity of socio-cultural relations between languages and communities increases, the proportion of loanwords in kinship vocabulary also increases. This paper provides an overview of historical, linguistic, and cultural aspects of kinship loanwords in the Turkic languages.

The paper covers the following eight kinds of kin types in the Turkic languages: (1) parents, (2) siblings, (3) cousins, (4) children, (5) grandparents, (6) uncles/aunts, (7) nephews/nieces, (8) grandchildren. Due to the fact that in the conventional Turkic system of kinship, which is especially well-represented in pre-modern Turkic languages, two or three of these kins may be merged in one single term on the basis of generation and lineage branch, kinship loanwords examined are ordered by this criterion.

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## KEYWORDS

Kinship, family, loanwords, Turkic languages, language contact.

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INTRODUCTION

The Turkic family originally was an extended family organized around the FF and including three or more generations. Kinship is reckoned patrilineally, so members of the mother’s family are clearly differentiated from the consanguineal line. In this system, cousins from paternal uncle and cousins from paternal aunt form two opposite groups as well. The former are considered consanguineal and are equated with siblings. Besides, paternal collateral relatives are classed according to sex and juniority to the speaker rather than to generation and are terminologically equated with each other as follows: FF = FoB, FyB = oB, FBCh = yB = BCh, FyZ = oZ, FZCh = ZCh etc. In this respect, the conventional Turkic kinship system reflects the characteristics of the Omaha-type in many ways.

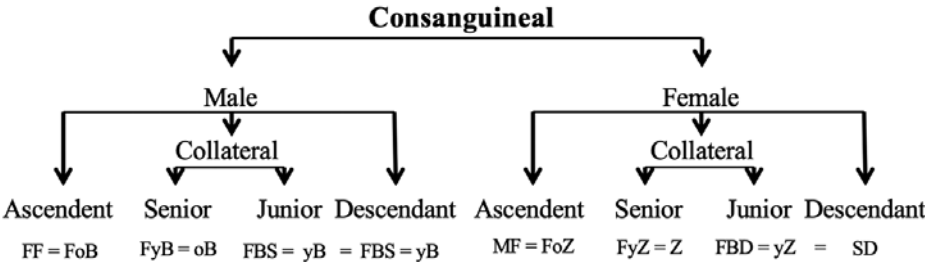


Diagram I: Consanguineal kins in the conventional Turkic kinship system

Turkic peoples today are distributed throughout a vast area in the Eurasian region, where they brought into contact with many different cultures and peoples. These contacts have given rise to considerable variation in their kinship structures and social organizations. Thus, Turkic societies today can be characterized by different kinship systems with different terminologies and structures. For instance, Turkish employs the Sudanese system, while Kyrgyz, like many other Turkic languages spoken in Central Asia and Siberia, follows the Omaha system. These variations in kinship systems under the influence of linguistic and cultural contacts may be traced through loanwords.

Loanwords have been borrowed in different ways from different languages and for different reasons. Chinese, Bulgarian, French, Armenian and Dargin loanwords were borrowed as a result of local and bilateral contacts. On the other hand, Mongolic, Russian, Persian and Arabic have a wider area of influence in terms of the distribution of kinship loanwords. Mongolic and Russian loanwords are generally used in the northwestern and northeastern Turkic languages. The latter have been borrowed in two main periods characterized by different historical events. (1) the Russian colonization of Central Asia and Turkic-Russian contacts, (2) the Soviet period and Turkic-Russian bilingualism. Persian and Arabic loanwords are concentrated mainly within the southwestern and southeastern branches of Turkic languages. In addition to this, some Mongolic languages could have spread to almost the entire Turkic linguistic area since they belong to the older layer of the kinship vocabulary.



## THE LEXICON

## Father / grandfather / uncle / brother

<i>abaya</i>	FB	<i>birader</i>	B	<i>papa</i>	F
<i>adzu</i>	MB	<i>čiču</i>	FB	<i>peder</i>	F
<i>aqa</i>	F, oB, FB	<i>dädu</i>	FF, MF	<i>pō</i>	FoB, FF
<i>batü</i>	oB	<i>emmi</i>	FB	<i>tata</i>	F
<i>biraat</i>	yB	<i>öbüge</i>	FFF	<i>uyču</i>	MB

**1. *abaya*** ‘paternal uncle’ (< Mng. *abaya* abara ‘id.’)

This word, was first attested in Middle Turkic, the language of Quman (of the Codex Cumanicus) (Grønbech 1942: 23), due to the rise of the Mongol Empire in the 13<sup>th</sup> century. In the following periods of Turkic, the word *abaya* and its phonetic variants are today limited to some (especially Siberian) Turkic languages and used to refer to ‘paternal uncle’ or ‘elder brother’, e.g. Yak. *abaya* ‘father’s elder brother’, Khak. *abaa* ~ *abaan*, Kyr. *abayay* ‘elder brother’, Alt. *abayay* ‘father’s brother’.

There are two hypotheses on the origin of the word *abaya* ~ *abaqa* (see Nugteren 2011: 263; Starostin *et al.* 2003: 310). The first is that it is a word of Turkic origin (see Pokrovskaya 1961: 30; Sevortyan 1974: 65). The second is that it is a loanword borrowed from Mongolic (see Doerfer 1963: 107–108; Poppe 1962: 334). In this respect, the greatest difficulty arises from the fact that the first component (*aba*) of this compound word (see Starostin *et al.* 2003: 310) has spread in all Altaic languages. However, the assumption that the word *abaya* is of Mongolic origin is supported by the fact that the Turkic kinship system typically does not have a separate word to refer to ‘elder brother’ and ‘paternal uncle’, instead it merges these two kins in a single term (cf. Old Turkic *eči* ‘uncle, elder brother’), and the word is presented in a wider area in Mongolic than in Turkic. It is only attested in Turkic influenced by Mongolic.

- (1) a. *Ayam söbüleebete, abayam buoyda* (Yak.)  
‘My father did not like it, my (paternal) uncle pulled me’  
(Dalan 1993: 23)
- b. *Tokhta, abaan*, — *tidir İnas* (Khak.)  
‘Wait, elder brother!’ says İnas  
(Butanayev & Butanayeva 1996: 26)
- c. *İya, ataydın abayayı bele oşol?! (Kyr.)*  
‘Oh, is he your father’s elder brother?’  
(Kasyimbekov 1990a: 588)

**2. *adzu*** ‘maternal uncle’ (< Chin. *ā jiù* 舅舅 ‘id.’)

This word, borrowed from Chinese into the Salar language, is observed with different variants such as *adzusun*, *addzu*, *atsü* (see Li 1999: 135; Lín 1992: 12; Tenišev 1976: 280, 300). Due to the fact that Chinese has a descriptive kinship terminology in which maternal and paternal lineages are distinguished, the Salar language has preserved the original meaning of the word. The Salar language shares this Chinese loanword with neighboring Mongolic language Monguor (see Mgr. *āpziū* (*āddziū*), de Smedt & Mostaert 1933: 2). In addition to being a kinship term, Salar people use the word *aču* to denote the friendly and warm attitude toward Tibetans. These two peoples



living in the region of Amdo Tibet designate each other as ‘maternal uncle’ due to their common heritage (see Dwyer 2007: 12; Hille *et al.* 2015: 90; Ma *et al.* 2001: 3).

(2) *Pu avu Vusün-adžunige sačinī a'tnigi kur<sup>a</sup>guna payladži* (Sal.)

‘The boy tied Uncle Vusin’s hair to the horse’s tail’

(Tenišev 1964: 14)

**3. aqa** ‘father, elder brother, uncle’ (< Mng. *aqa* ‘elder brother’)

According to Doerfer (1963: 133–140), this word was borrowed from its Mongolic form *aqa* ‘elder brother’, and thence into Persian as *āya* ‘sir, lord’. It is found in historical texts with the unvoiced consonant (*aqa*) while modern Turkic languages have just the voiced counterpart (*aya*). The word *aqa*, first recorded in the documents written after the Old Turkic period, was borrowed into Turkic with its original meaning ‘elder brother’. However, over time *aqa* has undergone some semantic changes to refer to other male relatives or titles such as 1) uncle, older man; 2) father; 3) older male relative; 4) Mr., sir, an official title; 5) big (Sevortyan 1974: 70–71).

Clauson (1972: 20) considers that in the medieval period, *aqa* replaced the synonymous *eči* ‘elder brother’ in almost all Turkic languages. Contrary to other borrowings from different languages, kinship loanwords of Mongolic origin go back to the earlier stages of Turkic. Although these loanwords were mainly borrowed after the Mongolian expansion at the end of the 12<sup>th</sup> century (Clauson 1960: 301) if we take into account ‘*aqa*’ and its phonetic variants with different meanings have spread in all Turkic groups other than Chuvash, it can also be assumed that the word was borrowed at the time when the Common Turkic and Proto Bulgar branches had already linguistically separated.

(3) a. *Ayatīn tuyayīn xatarīhi* (Yak.)

‘He will be worthy of his father’

(Sleptsov 1972: 30)

b. *Aidana menen ayama qoštoşuu qatīn yazayīn* (Kyr.)

‘Let’s write a farewell letter to my father with Aidana’

(Aytmatov 2008a: 320)

c. *Ayam Moskwa gitdi* (Trkm.)

‘My elder brother went to Moscow’

(Hamzayev 1962: 15)

**4. batü** ‘elder brother’ (< Bulg. *bate* *bate* ‘id.’)

One of the typical features of the Turkic kinship system is the fact that the distinction between ‘elder brother’ and ‘younger brother’ are lexically marked. In the Gagauz language, this distinction is expressed by the words *aga* ‘elder brother’ and *kardaş* ‘younger brother’. *Batü* borrowed from Bulgarian, is used to refer to ‘elder brother’ both in the source language and in the target one. Russian ethnographer Moškov (1901: 6) who first recorded the word noted that *batü* does not only mean ‘elder brother’, but also was used to define the younger one of male cousins older than ego, whereas the older cousin is called *aga*.



(4) *Batümnan kakum o vakıt işlärdilär kolhozda* (Gag.)

'At that time my elder brother and elder sister worked in kolkhoz'  
(Çebotar 2016: 15)

5. *bīraat* 'younger brother' (< Rus. *brat* брат 'brother')

This word was borrowed from the Russian language to replace the indigenous Yakut term *ini* 'younger brother', and in accordance with the Yakut kinship system, is used also for younger male relatives on father's side such as 'nephew', cousin etc. The word *bīraat* provides an example of how a loanword replaced the native equivalent completely, and hence the latter has fallen out of use. For instance, the native term *ini* 'younger brother' is not used in everyday conversations nowadays. Instead, the loanword *bīraat* 'id.' is commonly used. The word *ini* is labelled as an archaic word in modern Yakut dictionaries (see Sleptsov 2006: 681). In the source language, *brat* is a neutral term for 'brother' regardless of age. The Yakut system of kinship, however, does not use a generic kinship term to address both 'older brother' and 'younger brother'. Instead, it distinguishes them according to gender and age. According to conventional kinship terminology, the 'younger brother' is addressed as *ini* ~ *bīraat*, while the 'elder brother' is called *ubay*.

(5) *Uonna össö kira bīraattar, balıstar baallar* (Yak.)

'And also I have a younger brother and a younger sister'  
(Kirişcioğlu 1994: 118)

6. *birader* 'brother' (< Per. *birādar* برادر 'brother')

Turkic languages have typically no age-neutral term for 'brother' (see Teniřev & Dybo 2006: 543, 547) unlike in the contact languages such as Russian, Persian etc. Instead, the kinship terms referring to 'brother' are usually distinguished by relatives' age, e.g. Kyr. *bayke* 'elder brother', *ini* 'younger brother', Yak. *ubay* 'elder brother', *bīraat* 'younger brother', Uzb. *ākā* 'elder brother', *ükā* 'younger brother'.

The word *birader* is a loanword that has a new concept which did not exist in Turkic before. It is used in Turkish, Uzbek, Uyghur, Azerbaijanian and Crimean Tatar languages (see Li 1999: 153). The word, attested in the texts of the Middle Turkic (see *Dīvān-i hikmat*, Bice 2010: 72), as in the case of many Iranian loanwords, must have been inherited from Ottoman and Chagatay into modern descendants, e.g. Tur., Ctat. *birader*, Az. *bāradār*, Uzb. *birodār*, Uyg. *buradār*. Sometimes, *birader* was pushed to a narrow semantic area by the native words such as Tur. *erkek kardeş*, Az. *qardaş*. In Turkish, the word is usually used as a euphemism for 'brother' or limited to literary usage. However, it is preserved within the compound *kayınbirader* 'brother-in-law'. Likewise, even though *birader* is seldom heard in everyday conversations, still used in other Turkic languages along with its native counterparts such as Ctat. *aya-qardaş*, Uzb. *ākā-ükā*, Uyg. *aka-uka* 'brothers'.

(6) a. *O işleri biraderlerinle yap! Ben öyle işleri bilmem!* (Tur.)

'Do these things with your brothers! I do not know of such things!'  
(Pamuk 2012: 46)



b. *Bəradərim Cəmil ilə məsləhəti bu yerə qoyduq ki, qabaqca o getsin* (Az.)  
 ‘I and my brother Cemil decided that he should go first’  
 (Axundov 2006a: 280)

c. *Sorədilärkim: «Birodäring xayotmi?»* (Uzb.)  
 They asked, ‘Is your brother alive?’  
 (Qaxxor 1995: 84)

d. *Buradär! näččä kündin bəri qayerlerde bolduñ* (Uyg.)  
 ‘Brother, where have you been these days?’  
 (Yaqup *et al.* 1990: 492)

### 7. *čiču* ‘paternal uncle’ (< Bulg. *čičo* чичо ‘id.’)

The word *čiču*, like most of the Gagauz kinship terms, is of Bulgarian origin, e.g. *babu* ‘grandmother’, *tätü* ‘father’, *batü* ‘elder brother’, *kaku* ‘elder sister’, *dädu* ‘grandfather’ etc. The Bulgarian kinship loanwords coexist with the Turkic equivalents in the Gagauz language. However, kinship terms with Turkic etymology are not active in everyday language. Instead, as in many bilingual societies with strong influence from a dominant culture, kinship terms of foreign origin are rather preferred.

The word *čiču* is used with the meaning ‘paternal uncle’ in the Gagauz language as in the source language. Like most Turkic languages, the Gagauz language distinguishes between ‘paternal uncle’ and ‘maternal uncle’. The word is also employed in this distinction marked by two word pairs consisting of loanword and its native counterpart, e.g. *uyçu* (< Bulg. *vuyčo*) ~ *dayka* ‘maternal uncle’, *čiču* ~ *amuja* ‘paternal uncle’.

(7) *Yaşamamız diişildi, bobam hem Jora çičum başardılar düzmää evimizi, edendik inek, domuz, tauk* (Gag.)  
 ‘Our life changed. My father and my (paternal) uncle Jora furnished our house and we got cows, pigs, and chickens’  
 (Kurdoglo 2014: 4)

### 8. *dädu* ‘grandfather’ (< Bulg. *dyado* дядо ‘id.’)

Unlike most Turkic languages, which have borrowed certain kinship terms from different languages, the Gagauz language has borrowed the equivalents of most of the kinship terms that it has already (see Moškov 1901: 6). The word *dädu* is used to describe ‘grandfather’ in the Gagauz language, while its native equivalent *dede* is still available in the language, to be used in certain circumstances.

As in the case of other kinship terms from Bulgarian, the word *dädu*, simple meaning ‘grandfather’, may also be used as a fictive kinship term to address the oldest generation of adults outside the family.

(8) *Dädu Yörgi bilärdi biraz rusça, çünkü rus ıarlında askerlik etmişti* (Gag.)  
 ‘(My) grandfather Yörgi knew Russian because he had served in the Russian tsarist army’  
 (Kurdoglo 2014: 4)



### 9. **emmi** ‘paternal uncle’ (< Ar. ‘*amm* عم ‘id.’)

This loanword was borrowed into Turkic languages directly from Arabic or through Tajiki Persian mediation. It is used in the languages, which are more influenced by the Islamic culture sphere. The word, in these languages, is attested either in inflected or in derived form, e.g. Tur. (dial.) *emmi*, Az. *ämi*, Khal. *amu*, Uzbek *ämäki*. The inflected forms of the word were probably borrowed with the first singular suffix. The form *ämäki* was absorbed into Uzbek through the intermediary of Tajiki Persian, which displays different dialectal variants of the word, e.g. *amak*, *amaki*.

The word did not appear in Old Turkic texts, but is observed in Middle Turkic sources (see Li 1999: 127–128). This loanword denotes a concept (paternal uncle) that does not exist in both historical and contemporary Turkic languages. The traditional Turkic system of kinship typically lacks distinct terms for ‘paternal uncle’ and ‘elder brother’, employing instead a polysemic term merging lineal and collateral kins, e.g. Ork. *eči*, Tuv. *akij*, Kyr. *bayke* ‘paternal uncle, elder brother’.

(9) a. *Beni tanımadın mı Osman Emmi?* (Tur. dial.)

‘Do not you recognise me, Uncle Osman’

(Kemal 2007a: 22)

b. *Fərəc xan Bağır xanın əmisi oğlu və damadıdır* (Az.)

‘Fərəc Han is cousin (paternal uncle’s son) and Bağır Han’

(Axundov 2006b: 112)

c. *Hosäynävača bi xurda amumgilčä yördux, vardux Xurxur* (Khal.)

‘In Husayn-Abad we sat up a bit with our uncle’s family and went to Qurqur’

(Doerfer & Tezcan 1994: 329)

d. *Otämning, äkämning, ämäkim va opämning ölimi meni ulyaytdi* (Uzb.)

‘The death of my father, brother, paternal uncle and elder sister has made me grow up’

(Murod-Ali 1991: 64)

### 10. **öbüge** ‘great-grandfather, ancestor, old man’ (< Mng. *ebüge* ‘id.’)

This word was first attested in the first decades of the 14<sup>th</sup> century, in the Codex Cumanicus with the meaning ‘grandfather’ (Grønbech 1942: 181). The use of *öbüge* is today geographically confined to Siberia where the Turkic languages came into closer contact with Mongolic languages. Clauson (1972: 451), Doerfer (1963: 110–111) and Räsänen (1969: 34) considered this term as a Mongolian loanword. The word, in the Turkic and Mongolic languages, is generally used to refer to common paternal ancestors. In addition, it is used as a fictional term to address older men as ‘grandfather’, e.g. Alt. *öbökö* ‘ancestor’, Khak. *öbeke* ‘surname (dial.), ancestor (arch.)’, Tuv. *ögbe* ‘ancestor, great-grandfather’, Yak. *öbüge* ‘forefather, ancestor’ (see Li 1999: 93).

(10) a. *Ol öbökölörin jeti üyege jetire biler* (Alt.)

‘He knows his ancestors seven generations back’

(Čumakayev 2018: 513)

b. *Öbekeleribis Üüste odırgannar* (Khak.)

‘Our ancestors lived in Üüs’

(Butanayev & Butanayeva 1996: 58)



- c. *Meenj ögbem* (kırğan-açamnıñ açazı) *Ada-čurttuñ Ulug dayınıñ kiržikčizi maadiri* (Tuv.)  
'My great-grandfather (my grandfather's father) is a real hero of the Great Patriotic War'  
(Norbu 2015: 7)
- d. *Kiniler öbügelere biir* (Yak.)  
'They share the same forefather'  
(Sleptsov 1972: 282)

### 11. *papa* 'father' (< Rus. *papa* папа 'id.')

The word *papa*, borrowed as a result of the contacts between the Slavic and Turkic languages, was first attested in the sources of the nineteenth century (Budagov 1869: 306). It is today commonly observed in the languages, which have been influenced in different degrees by Slavic languages spoken in the former Soviet Union such as Kyrgyz, Bashkir, Kazakh, Karaim, Karachay-Balkar, Kumyk, Yakut, Tuvan. The basic meaning of *papa* has generally been preserved. The word, however, has not replaced its native equivalent entirely, instead has coexisted with it. The latter may also refer to 'older brother of father' or 'grandfather' whereas *papa* is only restricted to one of these meanings (father, paternal uncle, grandfather). Unlike other Turkic languages, the Tuvan language uses this word to refer to 'grandfather', but uses a native word for 'father' (*ačay*). Voinov (2014: 97) explains this with the fact that Tuvan children, whose parents grew up speaking Russian, address grandparents with the same Russian terms (*papa/mama*) they hear their parents using.

- (11) a. *Papa, aqırın aydači, - dedi Anara* (Kyr.)  
'Dad, please just drive slowly,' said Anara  
(Aytmatov 2008b: 101)
- b. *Papamnıñ songı sözi köñilime uyaladı* (Kaz.)  
'The last word of my father have been placed in my heart'  
(Gorelova 2015: 103)
- c. *Ayav! Ayav, davda meni papamnı görmedigizmi?* (Kum.)  
'Sir! Sir, did not you see my father on the mountain?'  
(Olmesov et al. 1995: 239)

### 12. *peder* 'father' (< Per. *padar* پدر 'id.')

Among the Turkic languages, this word occurs only in the areas under Persian influence, i.e. Turkish, Turkmen, Uzbek. It was borrowed into Turkic languages with its Iranian original meaning, e.g. Tur., Trkm. *peder*, Uzb. *pädär* 'father'.

The word *peder* was not attested in any pre-thirteenth text. It is first mentioned in Old Anatolian Turkish in which it survived its original Iranian usage. The original meaning of the word did not change in the next centuries in the Ottoman Turkish. In modern standard Turkish, *peder* is considered as a traditional form of addressing 'father'. Likewise, in Uzbek and Turkmen, the word is restricted to literary registers. Besides, in the case of Turkish, although its native equivalent *baba* eventually became the dominant term for 'father', *peder* retains its original sense within the compound word *kayınpeder* 'father-in-law'.





- (12) a. *Dertli miydi bizim peder?* (Tur.)  
 ‘Did the old man (our father) look troubled?’  
 (Pamuk 2014: 145)
- b. *Öziñiz biläsiz, bultur pädär märhum bolgän edilär* (Uzb.)  
 ‘As you know, my father died last year’  
 (Qodiriy 1994: 250)
- c. *Ol merdiñ ogludır, mertdir pederi* (Trkm.)  
 ‘He is the son of a brave man, his father is valiant’  
 (Gurbansähedow 1991: 1)

**13. pō / bō** ‘father’s elder brother; grandfather’ (< Chin. *bó* 伯 ‘father’s elder brother’)

The word *pō*, borrowed from Chinese, has preserved its original meaning in the Salar language (Tenišev 1976: 450) since both languages distinguish ‘father’s elder brother’ from ‘father’s younger brother’. Nevertheless, in concordance with the Turkic conventional kinship system, the word has also acquired new meanings and uses. For instance, in Salar, the word merges ‘grandfather’ and ‘father’s elder brother’. In this respect it is similar to its native equivalent *paba* which originally means ‘grandfather’ (Tenišev 1976: 434; Hán & Mă 2010: 47).

Like other Turkic languages spoken by local minorities that are bilingual, Salar has been significantly affected by loanwords from contact languages in particular Chinese, e.g. *ga* ‘elder brother’ < Chin. *gē* 哥, *gu* ‘paternal aunt’ < Chin. *gū* 姑, *ajiu* ‘maternal uncle’ < Chin. *jiù* 舅 (Hán 2004: 264–245). Like in many other Asian cultures, in Salar culture it is common to use these kinship terms to address unfamiliar elderly people in society as a sign of respect, e.g. *Barati-bo* ‘Uncle Barati’, *Mensor-ga* ‘Brother Mensor’, *Rughiya-gu* ‘Aunt Rughiya’ etc. (Hán 2004: 264).

- (13) *Ohta pir posir ma ninusir vumeš* (Sal.)  
 ‘There was an old man and old woman’  
 (Tenišev 1964: 77)

**14. tata** ‘father’ (< Slav. *tata* tata ‘id.’)

This word and its versions with reduplicated consonants have arisen via the imitation of children’s speech as it happens in many languages (see Buschmann 1855: 199–200). The word *tatü* first recorded by Moškov (1901: 6) was used to refer to ‘father’ among Gagauzes at the beginning of the 20th century. It is today found in the languages of some Turkic minorities, which use the Slavic languages as lingua franca, e.g. Dolg. *aga*, *tätä/tätä* (< Rus. *tata*); Kar. *ata*, *tata* (< Pol. *tata*); Gag. *baba/boba*, *tatü/tati* (< Bulg. *tate*) ‘father’.

The Slavic languages have various terms employed to reflect the different levels of intimacy or informality for ‘father’, e.g. Rus. *otets*, *papa*; Pol. *ojciec*, *tata*; Bulg. *bašta*, *tate*, *tatko* and, as in the case of another Slavic loanword *mama/mamu* ‘mother’, the Turkic languages tend to borrow the informal term for ‘father’ from the Slavic languages (for another word see *papa*).

- (14) a. *Tätägitin kitta mamagit* (Dolg.)  
 ‘Your father and your mother’  
 (Stachowski 1993: 223)



b. *Çoban gider evä da deer tatisinä...* (Gag.)

‘The shepherd goes home and tells his father these words...’

(Kiryakova 2017: 55)

**15. uyçu** ‘maternal uncle’ (< Bulg. *vuyčo* вуйчо ‘id.’)

This word is used in the Gagauz language with its phonetic variants such as *uçu*, *vuyçu*, *vuyčo* (see Kvilinkova 2005: 104). As in the case of another Bulgarian loanword *çiçu* ‘paternal uncle’, *uyçu* has the same meaning in the source language. The word, like most Gagauz kinship terms, coexists with its native equivalent (*dayka*) with the same meaning. The fact that, historically, the Gagauz people lived in northeastern Bulgaria before the 18<sup>th</sup> century is the main reason why the Gagauz language has borrowed a new kinship terminology from Bulgarian, while the conventional kinship terms are still available in the language.

(15) *Avşama sizä gidäcez, sizdä da konak olacez, uyçunu da basacez* (Gag.)

‘We will come over to yours this evening, be your guest, and grasp your maternal uncle’

(Kvilinkova 2011: 405)

Mother / Grandmother / Aunt / Sister

<i>ama</i>	M	<i>egeçi</i>	oZ	<i>kuna(η)</i>	FZ
<i>ayi</i>	MZ	<i>ämmä</i>	FZ, MZ	<i>lelü</i>	FZ, MZ
<i>baabiska</i>	gM	<i>hala</i>	FF, MF	<i>mama</i>	M
<i>babu</i>	gM	<i>hemşire</i>	Z	<i>tata(η)</i>	M, gM
<i>bibi</i>	FZ, oZ, gM	<i>kaku</i>	oZ		

**16. ama** ‘mother’ (< Chin. *ā mā* 阿媽 ‘id.’)

Unlike other kinship loanwords from Russian, Mongolian, Arabic and Persian, kinship terms of Chinese origin in Turkic languages are found in a very limited linguistic area. For instance, the word *ama* is only used in Salar. The Salar language remained for centuries strongly influenced by the surrounding Chinese language. As a consequence, some words of Salar kinship vocabulary are replaced by Chinese loanwords (see Dwyer 2007: 286; Hahn 1998: 399).

The Salar language has two words referring to ‘mother’, *ama* and *iāza*, which are considered as a criteria for classification of Salar dialects by Tenišev (1976: 249) and Dwyer (2007: 87). Salar shares the word *ama* with adjacent Monguor and Baoan (Tenišev 1976: 287) spoken in the same region of China. It is, however, difficult to identify these Mongolic languages as the source languages, since the word was borrowed through the spoken language and Chinese had a stronger influence on the Salar language than Mongolic.

(16) *Seti abang, amangni mai qialaba dei du gu a* (Sal.)

‘Tell your parents to come to my home’

(Ma *et al.* 1993: 19)**17. ayi** ‘maternal aunt’ (< Chin. *ā yí* 阿姨 ‘id.’)

This word was borrowed from Chinese into the Salar language, which has various terms for ‘maternal aunt’ due to dialectal differences, e.g. *ayi*, *āziti*, *kinzi* ‘maternal aunt’. It is assumed that the word *ayi* was borrowed into the Salar language after 1950’s when Chinese has been used in school



education, social and political life, and written literature in the Salar region (see Aibibula 2002: 50). According to Tenišev (1976: 250) and Dwyer (2007: 86), the other words referring to ‘maternal aunt’ are the isoglosses that distinguish the dialect of Munda from that of Gaizi. However, the word *ayi* and its phonetic variant *aye* do not exert an influence over the divergence of the dialects since it is used in both dialects in spite of the fact that it was borrowed recently from Chinese.

- (17) *Xalim aye!* (Sal.)  
 ‘Aunty Xalim!’  
 (Tenišev 1976: 285)

**18. baabîska** ‘grandmother, midwife’ (< Rus. *babuška* бабушка ‘grandmother’)

There are two important sources that give valuable information about the Yakut vocabulary that belongs to the former period: (1) ‘Über die Sprache der Jakuten’ by Otto von Böhtlingk (1851), (2) ‘Slovar’ yakutskogo yazyka’ by Eduard K. Pekarskiy (1907–1930). The word *baabîska* does not occur in the former but is found in the meaning ‘grandmother, midwife’ in the latter. This shows that the word entered the Yakut language through oral speech and seemingly dates to before the 20<sup>th</sup> century.

Loanwords do not always denote new concepts in the target language. Although the word *baabîska* has also a native counterpart in Yakut (*ebe* ‘grandmother’), these words have some differences in use. It is noticeable that the meaning ‘grandmother’ of the word is typical of spoken language than written language (see Sleptsov 1972: 54). Another point to consider is that this Russian word entered the Yakut language in the meanings ‘grandmother’ and ‘midwife (traditional birth attendant)’. This is correlated with the fact that in traditional Yakut society, as in other Turkic communities, traditional birth attendants are older and experienced women in the family or clan (Sevortyan 1974: 221). Sleptsov (1972: 54), in his *Yakutsko-russkiy slovar’*, tagged this meaning as ‘obsolete’, and the meaning ‘grandmother’ as colloquial.

- (18) *Kiniler üleleriger barallariġar oyolorun baabîskalarîgar xaallarallara* (Yak.)  
 ‘They leave their kids with the grandmother when going to work’  
 (Sleptsov 2005: 48)

**19. babu** ‘grandmother, old woman, traditional birth attendant’ (< Bulg. *baba* баба ‘id.’)

As in the case of Yakut *baabîska*, this word is used in the Gagauz language in the meaning not only of ‘grandmother’, but also of ‘old woman, traditional birth attendant’ (Gaydardži *et al.* 1973: 67). Gagauz language shows traces of the influence of different languages such as Arabic, Persian, Rumanian, Russian on the lexical level. Although today, Gagauz people live in the autonomous region of the Republic of Moldova, a lot of kinship terms have entered their language from Bulgarian (Menz 2001: 93), since they came to this region from Bulgaria. Thus, this word must have been borrowed from Bulgarian before the eighteenth and early nineteenth centuries when Gagauz people moved to Bessarabia. This is also verified by Moškov (1901: 6) in that he writes: *babu* is a word referring to ‘paternal grandmother’ and ‘maternal grandmother’.

Because often the traditional practitioners (healer, dream-weaver, magus, soothsayer, seer, or fortune-teller) are elderly women of the community, the term *babu*, simple meaning ‘old woman’ or ‘grandmother’ may be used to refer collectively to women who heal and perform other related practices (Kapaló 2011: 165–166) (see *dedu* ‘grandfather’).



- (19) a. *Gagauzçayı işidardım dādumdan hem babumdan* (Gag.)  
 ‘I heard Gagauz from my grandfather and grandmother’  
 (Zanet 2014: 4)

- b. *İki ihtâr yalnız durêr / Sıcak sobanın yanında*  
*Dädu lülesini emer / Babunun portret elindä* (Gag.)  
 ‘Two elders stand alone / by the hot stove’  
 Older man smokes his pipe / the older woman holds a portrait in her hand’  
 (Karagañçu 2017: 209)

**20. bibi** ‘paternal aunt, grandmother, elder sister, respectful term for women’ (< Per. *bībī* بی بی ‘lady, matron, wife, mistress of house’, Taj. *bibi*: бибӣ grandmother, mother, mistress of house, respectful term for older women)

This word, first attested in Chagatay language in the meaning ‘grandmother, lady’ (Kúnos 1902: 25), was borrowed from Iranian languages such as Persian, Tajik. It is used in the modern descendants of Chagatay and Ottoman languages which were under strong Iranian influence. Some Turkologists, such as Doerfer (1965: 379), Räsänen (1969: 75), Tietze (2002: 335) tend to regard it as an original Turkic word that the ancient Iranian speakers borrowed. However, Doerfer does not entirely reject the possibility that the word might also be of Persian origin (Doerfer 1965: 382). The fact that the word is seen only in the Turkic languages which have been in direct or indirect contact with the Iranian languages, and has not been attested in any texts before the Middle Turkic era prompted us to conclude that the word in question may have been of Iranian origin.

In the Turkic languages of Central Asia, the word is often used to refer to a respected or sacred woman according to Shamanistic and Islamic traditions, e.g. Kyr. *bübü* ‘female shaman’, Uyg. *büwi* ‘female religious figure’. However, the kinship meaning of the word has been restricted to only a few languages neighboring Persian and Tajik languages, e.g. Tur. (dial.), Az. *bibi* ‘paternal aunt’, Uzb. *buvi* ‘grandmother’.

- (20) a. *Bibim oğlu harb ediyor* (Tur. dial.)  
 ‘My aunt’s (paternal) son fighting’  
 (Kemal 2007b: 184)
- b. *Elə Sayalı bibim də istəyirdi səni qonaq çağırırsın.* (Az.)  
 ‘My aunt, Elə Sayalı also wanted to welcome you’  
 (Şıxlı 2005: 78)
- c. *Buvisi köp käromätli, oqilä kämpir edi* (Uzb.)  
 ‘(His) grandmother was a very miraculous and wise old woman’  
 (Murod Ali 1991: 159)

**21. egeçi** ‘elder sister’ (< Mng. *ekeçi* экечи ‘elder sister’)

This word and its phonetic variants have spread to Turkic and Mongolic languages with the meaning ‘elder sister, paternal aunt, husband’s sister’, e.g. (Turkic) Kum. *egeçi*, Kbal. *egeč*, Khak. *igeçi*, Trkm. *ekeji*, Uzb. *egäçi*, Yak. *ayas*; (Mongolic) Kalm. *ekč*, Bur. *egeše*, Dag. *egči*, Ord. *egeči*. The word *egeçi*, first observed in the Middle Turkic period, is morphologically and semantically related to Old Turkic *eke* meaning ‘mother’ (see Cincius 1972: 29–32; Räsänen 1969: 38), e.g. (Turkic) Otrk., Ouyg., Krkh., Chag. *eke* ‘elder sister’; (Mongolic) Bur. *ehe*, Dag. *eke*, MMng., Ord.,



Kalm. *eke* ‘mother’. Clauson (1972: 100, 102) considers the word of Turkic origin and claims that the Karakhanid word *ekeč* ‘a small girl who displays intelligence and makes herself, as it were; the (elder) sister of the clan’ is the diminutive form of *eke*. He notes that Old Turkic *eke* was displaced by the synonymous Mongolian loanword *egeči*. According to Sevortyan (1974: 223) the origin of the word might be Turkic or Mongolic, and argues that it may exist independently of each other in Turkic and Mongolic languages. Brockelmann (1954: 93) assumes that the forms *ekeč*, *ekeči*, *ekeče* can be decomposed into two components, *eke* (noun) + *-či* (diminutive). But the form *egeči* which is used with the same meaning in the Middle Turkic, may have been borrowed from Mongolian after the rise of the Mongolian Empire in the 13<sup>th</sup> century. Because, this form of the word seems to be unattested before the Middle Turkic era and the alternation of *k* ~ *g* in a root word is not typical of this period, e.g. (Kipc.) CC *egeči*, TZ *ekeči*; (Chag.) Ab. *ekeči*, Sang. *egeči*, SE *ekči*, *ekeče*. According to Doerfer (1963: 191), the word is of Turkic origin, and was borrowed into Mongolian as Trk. *ulus* → Mng. *ulus* → Trk. *ulus*, then reborrowed by Turkic languages.

Due to the fact that, in the traditional Turkic kinship system, ‘elder sister’ is typically treated as equal to ‘paternal aunt’ and ‘older females of father’s side’, *egeči* is used together with other synonymous terms in describing ‘female relatives’, e.g. Kum. *egeči* ~ *ečiv* ‘paternal aunt’, Uzb. *egäči* ~ *opa* ‘elder sister’. In some languages, these synonymous terms came to be commonly used for the meaning ‘elder sister’ or ‘paternal aunt’ and *egeči* was pushed into a narrower meaning, e.g. Trkm. *ekeji*, Khak. *igeči* ‘husband’s elder sister’.

- (21) a. *Ĵalalutdin K'ork'masovnu egečisi Dar'ya Petrovnanı da, 14 yillik' ulanı Erastnı da yılata turup, Natal'ya Dmitrievnanı tutup alıp gete* (Kum.)  
 ‘They made Dar’ya Petrovna, Ĵalalutdin Korkmasov’s paternal aunt, and Erast, his son, aged 14, cry and took away Natal’ya Dmitrievna’  
 (Olmesov *et al.* 1995: 211)
- b. *Zäynäb egäčisi Khuşruydän yeti yoş čämäsi kičik edi* (Uzb.)  
 ‘Zaynab was seven years younger than Khuşrui, her elder sister’  
 (Qodiriy 1994: 353)
- c. *Ekejili bir gelin şeyle düzgüni arzuw etdi* (Trkm.)  
 ‘A newly married girl that had a sister-in-law, wished like this’  
 (Hamzayev 1962: 799)

## 22. ämmä ‘paternal aunt’ (< Ar. *amma* أمّ ‘paternal aunt’)

This word was not attested in any sources earlier than the fourteenth century. The word seems to have entered Turkic lexicon in the Middle Turkic period. This is observed in Khwarezm, Chagatay and Old Anatolian texts (see Li 1999: 137).

The traditional classificatory kinship system is in full use in the northwestern and north-eastern Turkic languages, whereas in the southwestern and southeastern Turkic, classificatory terms have a tendency to fall out of use. Hence in these languages, the kin ‘paternal aunt’ is being referred to by a separate term such as *bibi*, *hala*, *ämmä*. Over time, the word *ämmä*, commonly used with its original meaning in the source language, has been replaced by other loanwords or largely has been limited to dialects of the Turkic languages which reflect the cultural and linguistic influence of Arabic, e.g. Tur. (dial.) *eme*, Az. (dial.) *ämä*, Trkm. (dial.) *emme*, Uzb. (dial.), Khal. *ämmä*, Uyg. *hamma*.



- (22) a. *Emesinin kızı Ferdane'yi alımkâr olmuştu* (Tur. dial.)  
 'He wanted to marry Ferdane, his cousin (paternal aunt's daughter)'  
 (Gösterir 2015: 132)
- b. *Män ämämgilä gediräm* (Az. dial.)  
 'I am going to my (paternal) aunt's'  
 (Behbutov 2003: 171)
- c. *Uygä ämmäm vä xolämlär kelişkän* (Uzb. dial.)  
 'My paternal and maternal aunts came home'  
 (Qodiriy 1994: 585)
- d. *Mana hamman Xanzade bigim* (Uyg.)  
 'Here's your (paternal) aunt Xanzade-bigim'  
 (Qadirof 1988: 766)

### 23. *hala* 'paternal aunt, maternal aunt' (< Ar. *xāla* خالة 'maternal aunt')

This word, first attested in the Middle Turkic texts (see Li 1999: 141), is today restricted to the Turkic languages which are influenced by Arabic, directly or indirectly, e.g. Tur. *hala*, Ctat. *ala* 'paternal aunt', Az. *xala*, Uzb. *xola*, Khal. *xāla* 'maternal aunt'. Contrary to the vast majority of the Turkic languages in Central Asia, these languages distinguish lexically between 'elder sister' and 'aunt'. However, since traditional Turkic kinship system does not typically mark 'aunt' by a distinct term, 'paternal aunt' and 'maternal aunt' are usually referred to by loanwords. The paternal/maternal distinction is marked by different word pairs: 1) *hala-teyze*; 2) *hala-'amma*; 3) *hala-bibi*; 4) *teyze-bibi* (FZ-MZ).

The original meaning of this word is 'maternal aunt'. The word has acquired the meaning of 'paternal aunt' in the languages which already have a native term for 'maternal aunt', e.g. Tur. *teyze*, Trkm. *dayza*, Ctat. *tize*. The languages that have borrowed the word with its original meaning from Arabic, use another loanword to refer to 'paternal aunt', e.g. Az. *bibi*, *emme*, Khal., Uzb. *ämmä*, Trkm. (dial.) *emme*.

- (23) a. *Anası babası yok. Halasının yanında oturur* (Tur.)  
 '(She) has no mom and dad. She lives with her (paternal) aunt'  
 (Karaosmanoğlu 1981: 92)
- b. *Bunı Eftade alañizya alıp ketip berin* (Ctat.)  
 'Take this to Aunt Eftade'  
 (Memetov *et al.* 2018: 51)
- c. *Xalam bildi – aləm bildi* (Az. proverb)  
 'If my (maternal) aunt has heard something, everybody would know about it'  
 (Məmmədov 2004: 130)
- d. *Säodät xoläsining uyigä ketkän ekän* (Uzb.)  
 'Saodat went to her (maternal) aunt's home'  
 (Qodiriy 1994: 195)
- e. *Bäd bi gün hävä şeytüm-u 'aydım ki yā'rum arz olur Tabrī'zē bī bāš Pärvīzkä vurum xālam oyluna* (Khal.)  
 'Then one day, I felt like it and told myself that I wanted to go to Tabriz and visit my cousin (maternal aunt's son) Parvīz'  
 (Doerfer & Tezcan 1994: 391)



## 24. **hemšire** ‘sister’ (< Per. *hamšīra* همشيره ‘foster-brother or sister, sister’)

The words *hemšire* and its masculine form *hamšir* are two composed of two Iranian components (*ham* ‘likewise, same’ + *šir* ‘milk’). The former was used in Ottoman Turkish for ‘sister’, ‘foster-sister’ and ‘nurse’, but nowadays in Turkish, it has restricted its meaning to ‘nurse’. On the other hand, the word *hamšir* for ‘foster-brother’ has been completely disappeared in modern Turkish.

The word *hemšire* was not attested in any historical source except Ottoman texts (see Li 1999: 175; Tietze 2009: 294). Nevertheless, it is observed in the modern successors of the Chagatay language such as Uzbek and Uyghur. This may be explained by the fact that Chagatay is a literary language and its vocabulary does not always coincide with spoken language and dialects. Hence, this loanword can be seen as a result of linguistic contacts between rural dialects and Iranian languages.

In the Turkic languages, the word refers to a ‘nurse’ and ‘sister’ as in many languages in the world, which can be divided into two groups: (1) those that use a single term for both ‘nurse’ and ‘sister’, e.g. Ger. *schwester*, Heb. *akhot*, Est. *õde*; (2) those that use a term which is a compound of the word which means ‘sister’, e.g. Bulg., Srb., Cro., Hun. *meditsinska sestra*, Rus. *medsestra*. In the Turkic languages above, kinship meaning of the word seems to be becoming old-fashioned or restricted to dialectal speech and the word today commonly means ‘nurse’ in the languages above.

- (24) a. *Hanım hemşiremdir, bu efendiler terbiyesizlik ettiler* (Tur. old meaning)  
 ‘The lady is my sister, these gentlemen misbehaved with her’  
 (Adıvar 2000: 36)
- b. *Tozägul hämširälärining yuräkläridägi gäpni topib gäpirdi* (Uzb. dial.)  
 ‘Tozägul has said what’s in her sisters’ heart’  
 (Märufov 1981: 685)
- c. *Gül Selimining ikki hemşiresi bar iken* (Uyg. old meaning)  
 ‘Gül Selim has two sisters’  
 (Yaqup *et al.* 1995: 533)

## 25. **kaku** ‘elder sister’ (< Bulg. *kaka* kaka ‘id.’)

This Bulgarian loanword is used in the Gagauz language. Pokrovskaya (1997: 35), as in the case of *lelü* ‘aunt’, includes the word *kaku* among the words that have not a native equivalent. According to Kvilinkova (2011: 105), the native equivalent (*abla*) of the word has fallen out of use in the language of the Bessarabian Gagauzes, however was once used extensively by the Gagauzes in Bulgaria.

The word *kaku* retains its original meaning since the source language also distinguishes sisters by age. In the Gagauz language, ‘younger sister’ is referred to by the term *kız kardeş*, which depending on the context means either ‘sister’ or ‘younger sister’, whereas there is a specific word for ‘elder sister’. e.g. Gag. *kız kardeş* ‘sister, younger sister’, *kaku* ‘elder sister’.

- (25) *Neçin ki sän bizdä biriciksin, ama Peticiin var bir da kakusu* (Gag.)  
 ‘Because, you are the only child we have, but Peticik has an elder sister’  
 (Baboglu 2006: 3)





## 26. **kuna(ŋ)** ‘paternal aunt’ (< Chin. *gūniáng* 姑娘 ‘young woman’)

This Chinese loanword is only found in Saryg Yügur. It is attested by Malov (1957: 23) as *gunan* and by Léi (1992: 156) as *guna*. According to Li (1999: 147), the latter form occurred probably due to the incorrect analysis of the word *kunaŋ* as having a possessive marker: *kuna* + *ŋ* (< *m*). The Chinese form *guniang* 姑娘 means ‘girl, young lady’ in modern Chinese language, but etymologically and historically it means ‘paternal aunt’ (Gao 2017: 74). And the fact that this meaning is preserved in Saryg Yügur *gunan* ~ *gunan* shows that the word was borrowed in an earlier period from Chinese.

## 27. **lelü** ‘aunt’ (< Bulg. *lelya* леля ‘paternal aunt’)

This Bulgarian loanword is found in the Gagauz language. Unlike most Bulgarian loanwords, which coexist with their native equivalents and retain their original meaning of the source language, the word *lelü* appears has completely replaced an indigenous word or words (probably *teyze* and/or *hala*) once used for ‘aunt’. Pokrovskaya (1997: 35), therefore, includes the concept ‘aunt’ among those only referred to by the Bulgarian loanwords.

Although the Bulgarian kinship system has separate words to differentiate paternal aunt from maternal ones, the word *lelü*, in Gagauz, is used to denote both paternal and maternal aunts. In this regard, it is notable that the Gagauz terminology uses a single term for ‘aunt’, whereas distinguishing between uncles on father’s side (*amuja* ~ *čiču*) and mother’s side (*dayka* ~ *uyču*).

- (26) *Gani da sevindi bu işä, ani lelüsunun çocuunman bu gün dut ieceklär* (Gag.)  
 ‘He was very happy about this that he and his aunt’s son will eat mulberry today’  
 (Baboglu 2006: 47)

## 28. **mama** ‘mother’ (< Slav. *mama* мама ‘id.’)

The word is predominantly used in colloquial speech and was not attested in any Turkic sources before the 20<sup>th</sup> century. As in the case of the word *papa* ‘father’, it is to be viewed as a loanword of child language origin that entered the Turkic from neighboring Slavic languages, e.g. Kar., Kum., Kaz., Dol. *mama*, Gag. *mamu* ‘mother’. Since *mama* is often used in children’s speech, it would be more accurate to designate it as informal in contrast with formal form *apa* ‘mother’ (Yakut *iye*, Kazakh *šeše*, Uzb. *ona* etc.).

- (27) a. *Papam başya qatın alar, mamam da başya erge barar* (Kum.)  
 ‘My father gets another woman and my mother marries another man’  
 (Ol’mesov et al. 1995: 57)
- b. *Onıñ maması auırıp qalıptı, — dedim.* (Kaz.)  
 ‘I said his mother has got sick’  
 (Gorelova 2015: 23)
- c. *O kışın bobamız öldü. Biz kaldık dört uşak – iki çocuk, iki dä kız – hem mamu. Onun ardına da öldü babu, benim anamın anası* (Gag.)  
 ‘That winter, my father died. We were four children left: two boys, two girls and mother. Then grandmother, my mother’s mother, died’  
 (Çebotar 2016: 15)





In addition to the loanwords from Slavic languages, Turkic languages have also their own nursery words, which have spread over almost all branches of the Turkic languages (see Levitskaya et al. 2003: 28), e.g. Az., Trkm. *mama*, Uyg. *moma*, Uzb. *momo*.

- (28) a. *Bu obada onun gariĵa **maması** yaşayardı* (Trkm.)  
 ‘His old (maternal) grandmother was living in this camp’  
 (Bragine 2008: 421)
- b. *Säyräk ädirdä yonboşlāb yotmiş bobomiz, **momomizgä** şundäy dedilär* (Uzb.)  
 ‘Our grandfather who was lying down on the hill said these words to our grandmother’  
 (Murod 1985: 78)

## 29. **tata(ŋ)** ‘mother, grandmother’ (< Chin. *tàitai* 太太 ‘madam, wife, lady’)

This word was borrowed from the non-consanguineal terminology of the source language, of which speakers use it in addressing unrelated persons. This is a respectful way of addressing older women (see Jiang et al. 2018: 478). It is used in the Salar language with some dialectal variants: *tataŋ* ‘mother’ and *tete* ~ *tetey* ‘mother, grandmother’ (see Malov 1957: 114, 118). However, the native equivalent *ana* ‘mother’ has not disappeared from everyday language, since probably *tataŋ* is limited to some subdialects of Salar.

Many loanwords from neighboring languages are not only adapted to Saryg Yugur phonetically or semantically, but also morphologically. As in some Siberian Turkic languages in which kinship terms are almost always marked for possessor (Anderson 2004: 7), Saryg Yugur kinship terms are typically accompanied by a possessive suffix, e.g. *ana-ŋ* ‘mother’, *aça-ŋ* ‘father’, *papa-ŋ* ‘paternal uncle’, *ayka-ŋ* ‘grandmother’ (see Roos 2000: 67–68).

## (29) *Tetesinga par, o par, mi-dro* (Syug.)

‘Go to your mother! Go on!’

(Malov 1967: 94)

	Child / Grandchild / Cousin / Nephew / Niece				
<i>agu</i>	G, D, FS	<i>kuzen</i>	C	<i>unuk</i>	GCh, GS
<i>ämäkiväččä</i>	FBCh	<i>näbirä</i>	GCh	<i>zuqari</i>	C
<i>böle</i>	C	<i>sunzi</i>	GCh		
<i>färzänd</i>	Ch, S	<i>torun</i>	GCh		

## 30. **agu** ‘girl, daughter; paternal aunt’ (< Chin. *ā gū* 阿姑 ‘paternal aunt’)

This word (or its phonetic variation *aku*) is found in Salar. The Salar language, like other local languages, has a notable influence from the Chinese language, which is culturally dominant in the Qinghai region. For this reason, the descriptive terminology of the Chinese kinship system has led these languages, which have a classificatory kinship system, to distinguish ‘paternal aunt’ (see Hán & Mǎ 2010: 5; Xǔ 2000: 67). In addition, the word has also extended its meaning to refer to ‘girl’ and ‘daughter’ in the Salar languages (see Lín 1992: 13; Tenišev 1976: 283).

The word *agu* also appears in adjacent Baoan and Monguor languages, e.g. Mgr. *agu* ‘paternal aunt, a respectful term for women’, Bao. *agu* ‘daughter, girl’. If we take into account this use of the word, it may be claimed that this Chinese loanword has been borrowed, either from the Baoan language to Salar, or vice versa.



- (30) *Minigi agum bunši xudu var* (Sal.)  
 ‘My daughter is very talented’  
 (Lín 1992: 13)

### 31. *āmāktivāččā* ‘paternal uncle’s children’ (< Tper. *amakbača* амакбача ‘id.’)

This word is used to refer to ‘paternal uncle’s children’ in Uzbek. The word *āmāktivāččā* is a compound consisting of *āmāki*, borrowed from Arabic (*‘amm* عم ‘paternal uncle’) through Tajiki Persian, and *vāččā* from Persian *bačča* ‘child’. Generally, in the Uzbek kinship terminology, paternal cousins are equated with siblings. Thus, one may call paternal uncle’s children ‘brother’ or ‘sister’. Nevertheless, siblings are labeled with specific kinship terms according to their gender, whereas ‘cousin’ is addressed by some gender-neutral terms. This feature is shared between the Uzbek and Tajiki Persian languages which have different terms that separate four lines of cousins from each other, e.g. Uzb. *toyāvāččā*, Tper. *tayobača* ‘maternal uncle’s children’; Uzb. *āmāktivāččā*, Tper. *amakbača* ‘paternal uncle’s children’; Uzb. *āmmāvāččā*, Tper. *ammabača* ‘paternal aunt’s children’; Uzb. *holavāččā*, Tper. *holabača* ‘maternal aunt’s children’.

- (31) *Āslidā Fotimā mengā tuyišgān jīgār, biz āmāktivāččāmiz*, — *deydi Zuxrāhon* (Uzb.)  
 ‘In fact, Fotima is my relative, we are cousins’  
 (Maʼrufov 1981: 43)

### 32. *böle* ‘maternal cousin’ (< Mng. *böle* бөле ‘id.’)

The conventional Turkic system of kinship typically differentiates between paternal and maternal cousins. Pokrovskaya (1961: 53) who emphasizes that *böle* is used in the northeastern and some northwestern Turkic languages, claims that the word does not exist in any southwestern Turkic languages, e.g. Nog., Kaz., Kkal. *böle*; Kyr., Alt. *bölö*; Khak., Shor *pöle* ‘maternal cousin’ (see Li 1999: 82–83; Tenișev 2001: 292–293). In southwestern Turkic languages, it is found only on the dialectal level, e.g. Tur. (dial.) *böle*.

The conventional Turkic system of kinship originally differentiates between paternal and maternal cousins. The Turkic cognate of the word *böle* is *čiqan* which was first attested in Old Turkic and is preserved in some modern Turkic languages with the same meaning (see Clauson 1972: 409; Li 1999: 183–184). This word most likely has been replaced by the Mongolian *böle* in the Middle Turkic period.

- (32) a. *Olar iki pöle poltir* (Khak.)  
 ‘They were two cousins’  
 (Butanayev & Butanayeva 1996: 119)  
 b. *Šabırqul bir tuuyan bölöm bolot* (Kyr.)  
 ‘Shabyrkul is my first cousin’  
 (Akmataliyev 2015a: 285)  
 c. *Bizning yurtlarda amakivachcha, xolavachcha-yu uzoqroq qarindoshlarning bolalarini ham shunday — ‘boʻla’, deyishadi* (Uzb.)  
 Where I come from, paternal cousins, maternal cousins and their children are called ‘bölä’  
 (Aʼzam 2007: 152)



- d. *Talip böle Almanya'ya gitti* (Tur. dial.)  
 'Cousin Talip went to Germany'  
 (Topaloğlu 2014)

### 33. **färzänd** 'child, son' (< Per. *farzand* فرزاند 'child')

This word borrowed from Persian is found in the northwestern and southeastern Turkic languages that are descended from the Chagatay language, e.g. Uzb. *färzänd*, Uyg. *pärzänt*, Kyr., Kaz. *perzent*. The word *färzänd* was first attested in the Chagatay texts with the same meaning (Li 1999: 195). These languages have also another word, *bala*, which originally refers to 'child' and can be employed in a narrower sense 'son', Kyr., Uzb., Kaz. e.g. *bala* 'child, son' < Otrk. *bala* 'child'. The word *färzänd* has not completely replaced its Turkic equivalent and has been limited to literary or formal usage. Besides, unlike the Turkic word *bala*, the word *färzänd* is not used in addressing 'child' directly.

- (33) a. *Qizi šundan keyin färzänd körmädi* (Uzb.)  
 'After that, his daughter couldn't have a child'  
 (Murod-Ali 1991: 148)  
 b. *Erkek beken perzentim* (Kyr.)  
 'Is my child a boy?'  
 (Akmataliyev 2015b: 340)  
 c. *Ul ma, qiz ba sol perzent?* (Kaz.)  
 'Is that child a boy or girl?'  
 (Žabayev 2014: 229)  
 d. *Hävzixan Osman bilän turmuş quryandin keyin bir pärzänt körgändi* (Uyg.)  
 'After she married Osman, Hävzihan had a child'  
 (Yaqup *et al.* 1990: 682)

### 34. **kuzen** 'cousin' (Fr. cousin 'id.')

This French loanword used in Turkish seems to have been borrowed in the late 19<sup>th</sup> century (in the last Ottoman period). Prior to this period, the Ottoman Turkish, for 'cousin', had some descriptive compounds made up of a Turkish kinship term and a Persian word *zade* 'offspring', e.g. *amja zade*, *teyze zade*, *dayi zade*, *hala zade* (see Redhouse 1884: 189).

Turkish has various ways to address 'cousin'. In addition to the compounds made up of Persian *zade*, there are compounds of two Turkish kinship terms: uncle/aunt + son/daughter, e.g. *amja oğlu/qizi*, *teyze oğlu/qizi*, *dayi oğlu/qizi*, *hala oğlu/qizi*. This kind of compounds appears to be copied from Persian. Turkic conventional kinship system typically uses actual terms rather than a descriptive compound for each cousin in paternal and maternal line (for Old Turkic system see Baştuğ 1993: 6). The loanword *kuzen* is frequently used in urban areas, while compound terms for 'cousin' exist naturally in rural areas (Spencer 1960: 45).

- (34) *Babamın kuzeni Ziya'ya rastladım* (Tur.)  
 'I ran into my father's cousin Ziya'  
 (Pamuk 2012: 585)



### 35. *nābirā* ‘grandchild’ (< Per. *nabīre* نَبِيرَة ‘grandchild, great grandchild’)

The conventional Turkic system of kinship typically merges the first and second descending generations, in other words, ‘nephew/niece’ and ‘grandchild’ are referred to by a single word (see for Old Turkic *ati/yegen*, Baštuğ 1993: 6). But modern Turkic languages spoken in Central Asia usually use a loanword for ‘grandchild’ like *nābirā* that was borrowed from Persian.

The fact that ‘grandchildren’ and further descending generations are indicated by distinct terms is a common feature in the Iranian languages. For example, Persian lexically distinguishes four descending generations, e.g. *nave* ‘grandchild’, *natīje* ‘great grandchild’, *nabīre* ‘great great grandchild’, *naḍīde* ‘great great great grandchild’ (see Spooner 1966: 51). Likewise, Tajiki Persian lexically marks these generations, e.g. *nabera* ‘grandchild’, *abera* ‘great grandchild’, *čabera* ‘great great grandchild’ (Nazarzoda 2008a: 30, 875; Nazarzoda 2008b: 520). These terms were borrowed by the Turkic languages at different times and through different processes. The word *nāvā* and *nātiḡā* passed directly from Persian into Azerbaijani, Turkish (dial.) and Khalaj, while *nābirā*, which was attested in Khwarezm and Chagatay texts (see Li 1999: 221), seems to have been borrowed either via Chagatay from Persian or via Uzbek from Tajiki Persian into some southwestern, southeastern and northwestern Turkic languages, e.g. Uzb. *nābirā*, Uyg. *nāvrā*, Kyr., Trkm. *nebere*, Kkal., Kaz. *nemere*, Bash. *nimārā* ‘grandchild’.

- (35) a. *Sen kimning nābirāsi bolāsān?* (Uzb.)  
 ‘Whose grandchild are you?’  
 (To’xtaboyev 1995: 47)
- b. *A nebereleri qanday?* (Kyr.)  
 ‘So, how are her grandchildren?’  
 (Kasymbekov 1990b: 340)
- c. *Magtimguliniñ nebereleri bar diyyärler* (Trkm.)  
 ‘They say Magtymguly has grandchildren’  
 (Hamzayev 1962: 467)
- d. *Nemerem bir kitaptı oqıp žattı* (Kaz.)  
 ‘My grandchild was reading a book’  
 (Žabayev 2014: 64)

### 36. *sunzi* ‘grandchild’ (< Chin. *sūnzi* 孙子 ‘grandchild, grandson’)

This Chinese loanword is an isogloss between the languages spoken in the Qinghai region. It is found in the Saryg Yugur and Salar languages as well as in adjacent Mongolic languages such as Baoan and Monguor (see Kuribayashi 2016: 461; Tenišev 1976: 489).

The generic word *sunzi*, literally meaning ‘grandchild’, is also specifically used to refer to ‘grandson’ in the source language. It was borrowed with the original meaning into Saryg Yugur and Salar. In the Saryg Yugur language, to specify whether a ‘grandson’ or ‘granddaughter’ is meant, a compound can be formed with *mula/oyul* ‘son, child’, or *qiz* ‘daughter’, e.g. *sunzi mula, oyul sunzi* ‘grandson’, *qiz sunzi* ‘granddaughter’ (see Dongxia 2017: 110; Lín 1992: 211; Xū 2000: 195). In this regard, it is notable that although the word *mula* originally means ‘child’, due to cultural context this gender-neutral term is marked for the male gender.



- (36) a. *Sende sunzilar bar me* (Syug.)  
 ‘Do you have grandchildren?’  
 (Léi 1992: 333)
- b. *Xaĵa, juŋ xuŋ djē, sōpu kētony šele-jā, so’sen sunzyŋny kō’la-ja!* (Sal.)  
 ‘Dear grandmother, spare not a headdress, and take your unfortunate granddaughter back!’  
 (Tenišev 1964: 59)

### 37. *torun* ‘grandchild’ (< Arm. *tōrn* ‘id.’)

There are two hypotheses on the origin of the word *torun*. The first associates the word with Turkic *torun* ~ *torum* ‘camel calf’ (Levitskaya 1973: 77). The fact that the word *torum* is not used as a kinship term in Turkic languages in which all grandchild terms are typically loanwords, however, weakens this hypothesis. The second hypothesis is that it is a loanword borrowed from Armenian (Dankoff 1995: 49; Eren 1999: 415). This loanword is found in Turkish and some northwestern Turkic languages. According to Li (1999: 223), it was borrowed by other Turkic languages via Turkish. If we take into account, however, the geographic distance between the source and target languages, and historical sources (see Budagov 1869: 747; Garkavets 2010: 1485; Kúnos 1902: 197) it appears that the word *torun*, transferred by modern Turkish through Ottoman Turkish from Armenian, was borrowed into other Turkic languages via Old Kipchak (namely Armenian-Kipchak) or via Chagatay, e.g. Tur., Ctat. *torun*, Kar. *torun* ~ *torin*, Tat. (arch.) *turun*, Bash. (arch.) *toron*.

The word *torun*, in Ottoman Turkish, was used along with two earlier words with the same meaning: *neve* (< Per. *nave* نوه) and *hafid* (< Ar. *hafid* حفيد) (see Redhouse 1884: 373). In modern Turkish, these Arabic and Persian loanwords have been completely replaced by their Armenian equivalent *torun*. The word, preserved in the Karaim and Crimean Tatar languages, has fallen out of use in the Tatar language and was replaced by another kinship loanword meaning ‘grandchild’: *onik*. Likewise, the word *toron* in the Bashkir language is an archaic word now. Instead, Bashkir has a single term (*yeyän*) for both ‘nephew/niece’ and ‘grandchild’, as in the conventional Turkic system of kinship.

- (37) a. *Kibik (netsik) esed kanuznun torun da torunha?* (Kar.)  
 ‘How do your grandson and granddaughter grow up?’  
 (Abagamovič 2012: 41)
- b. *Uzakta, öteki köyde yalnız bir tek torunu vardı* (Tur.)  
 ‘She had only one grandchild far away in the other village’  
 (Kemal 2007a: 33)
- c. *Qartananin toruni bar edi* (Ctat.)  
 ‘The old woman had a grandchild’  
 (Memetov et al. 2013: 71)

### 38. *unuk* ‘grandchild, grandson’ (< Slav. *vnuk* внук ‘grandson’)

This word, borrowed as a result of linguistic contacts between Turkic and Slavic languages, is used with the alternation of *v-* with *u-* or *o-* or *-m*, e.g. Kar. *unuk*, Gag. *unuka*, Nog. *unik*, Tat. *onik*. Even though *unuk* is generally used as a gender-neutral kinship term of address for ‘grandchild’, cultural context can mark it for the masculine gender, as in the source languages (cf. Bulg., Rus.



*vnuk*, Pol. *wnuk*, Ukr. *unuk*). In such a case, the feminine gender is marked by inserting a Slavic suffix after the stem, e.g. Kar. *unučka*, Tat. *onika*.

Although the word *unuka* is common in the Gagauz language, it is often replaced by Turkic descriptive compounds (Kvilinkova 2005: 107), which are made up of the words *uřak* ‘child’, *ool* ‘son’, *kiz* ‘daughter’, e.g. *oolunun kizi* ‘daughter of his/her son’, *kizinin oolu* ‘son of his/her daughter’, *uřakların uřakları* ‘children of the children’. Karaim has three distinct terms for ‘grandchild’: *unuk* in the Trakai and Halych varieties, *torun* in the Trakai and Crimean varieties, and *aqtıq* in Crimean Karaim (Musayev 1974: 455). Tatar, other than the form *onık* in the literary language, has two dialectal forms of this Russian loanword: *nuk*, *nuka* (Mahmutova 1969: 321). The Nogay language uses the word *unık* along with a Turkic word *yıyen* to differentiate between grandchildren from son’s line and daughter’s line (cf. Kazakh *nemere* ‘grandchild, son’s child’ and *žiye* ‘daughter’s child’). In addition to these words, the descriptive compounds for ‘grandchild’ have been preserved in Nogay, e.g. *uliniñ balası*, *kiziniñ balası* (see Baskakov 1956: 83).

- (38) a. *Ne, dün doymadınız mı dut imää?* – *Genä üfkeli sordu babu, ama o heptän da kıyamazdı gücendirsin unukasını* (Gag.)  
 ‘What, haven’t you had enough of eating mulberry yesterday? – the grandmother asked angrily again, but she couldn’t bring herself to upset her grandchild further’  
 (Baboglu 2006: 47)
- b. *Mêne řul onıgıbiz tatar kızına öylendi* (Tat.)  
 ‘This is our grandson, who got to marry a Tatar girl’  
 (Öner 2009: 208)
- c. *Bu siziñ birinři yiyeniñizbe (unugıñizba)* (Nog.)  
 ‘Is this your first grandchild?’  
 (Kapayev and Kumratova 2007: 10)

### 39. *zuqari* ‘cousin, male cousin’ (< Drg. *uzıqar* узикъар ‘male cousin’)

This word was borrowed by the Kumyk language from adjacent Dargin language spoken in Daghestan. Unlike most Turkic languages, which generally use distinct terms for cousins from paternal and maternal lines according to age and gender, the Kumyk language has a single term merging all lines of cousins as in the case of *kuzen* in Turkish.

The word *zuqari*, referring to ‘male cousin’ in the source language, is a gender-neutral kinship term in the Kumyk language (cf. Drg. *uzıqar* ‘male cousin’, *ruziqar* ‘female cousin’). The masculine and feminine genders, in the Kumyk language, are marked by compounds consisting of *zuqari* and two Turkic words *qardař* ‘brother’ or *qızardař* ‘sister’, e.g. *zuqari qardař* ‘male cousin’, *zuqari qızardař* ‘female cousin’.

- (39) *Zuqarım meni medsestra bolup işley* (Kum.)  
 ‘My cousin works as a nurse’  
 (Atayeva 2014: 22)



## CONCLUSION

1. In terms of their use and distribution in the Turkic languages, kinship loanwords can be classified as follows: a) Local kinship loanwords, which were borrowed in the modern period as a result of cultural and geographical contacts with the neighboring languages. These loanwords are found in the languages of bilingual communities or in the speech of urban areas, which are under the strong influence of a lingua franca, e.g. Sal. *adzu*, Gag. *babu*, Yak. *biraat*, Tur. *kuzen*, Syug. *tatan*, Kar. *tata*; b) Areal kinship loanwords, which were borrowed during the Middle and early Modern periods of Turkic history when mass transformations took place in Central Asia. These loanwords are used in the languages of Turkic peoples sharing common sociocultural patterns in the historical sense (lifestyle, ideology, and religious beliefs), e.g. Yak., Khak., Alt. Kyr. *abaya* (and its phonetic variants); Tur., Ctat., Az., Uzb., Khal. *hala* (and its phonetic variants); c) Historical kinship loanwords, which were borrowed during the Early or early Middle periods when Turkic tribes were geographically close and socio-culturally homogeneous. These loanwords have spread over a wider linguistic area in which languages of geographically separated Turkic groups are spoken, e.g. Yak., Uygh. Uzb., Trkm., Nog., Tur. *aqqa* (and its phonetic variants); Kaz., Uzb., Tur., Nog., Kyr., Alt., Khak. *böle* (and its phonetic variants).

2. All parts of the kinship vocabulary are copiable. However, the kinship terms that are used more frequently in language tend not to be replaced by loanwords. This is because most of the high-frequency words are polysemous, whereas kinship loanwords typically are restricted only to one of the meanings in the source language. Therefore, the loanwords referring to family members playing visible and significant roles in family relations, mostly coexist with their native counterparts, and these loanwords are generally restricted to colloquial speech.

3. The lingua franca factor and bilingualism play a significant role in the introduction of kinship loanwords. Unlike the languages of monolingual communities, in the languages of bilingual Turkic communities, there are mostly two-layered kinship terminologies. In such languages, the kinship terms of foreign origin are in more frequent use when addressing to a relative. On the other hand, these loanwords in most cases are borrowed in one meaning and unlike native kinship terms, are not used in idiomatic expressions.

4. Kinship loanwords have led to lexical and structural changes in Turkic kinship systems. Broadly these can fall under five headings.

**I) Bifurcation:** The distinction between kinship terms referring to the first ascending generation has been preserved in almost all Turkic languages. The most extreme case in this respect is Gagauz which have the same word for paternal and maternal aunts (Gag. *lelü* 'FZ, MZ', *dädu* 'FF, MF'). In terms of bifurcation, the effects of the loanwords related to the first ascending generation on kinship terminology usually occur at the lexical level (Gag. *uyçu*, Sal. *adzu* 'MB', Sal. *ayi* 'MZ', Gag. *čiču*, Tur. *emmi* 'FB', Az. *bibi*, Uzb. *ämmä* 'FZ'), whereas cousin terminology which originally denotes each of the children of parental siblings by separate terms, exhibits both lexical and structural changes in Turkish and Kumyk languages in which FBCh, FZCh, MBCh, MZC are merged in a single term. (Tur. *kuzen*, Kum. *zuqari* 'C')

**II) Age and seniority:** The traditional Turkic kinship system has relative age distinction for the first ascendant (FoB, FyB), siblings (B, Z), and cousins (FBCh). The age distinction for siblings is common almost for all Turkic languages. However, this distinction has been lost by age-neutral kinship loanwords, which has led to structural changes in kinship terminologies of the languages





spoken on the western and southern periphery of the Turkic languages (Tur. *birader*, Az. *bəradər* 'B', Tur., Uyg. *hemšire*, Uzb. *hämširä* 'Z'; Kum. *zuqari*, Tur. *kuzen* 'C'; Gag. Gag. *čiču* 'FB').

**III) Collaterality:** The disappearance of the merging of terms for collateral relatives is associated with the decline of the patrilocal extended family. Accordingly, the societies where the nuclear family has replaced the classical extended family, have more tendency to have separate terms for paternal collateral relatives. Therefore, loanwords related to paternal collateral kinship, broadly reflect structural changes in kinship terminology. These kinds of loanwords are usually more common in southern Turkic languages (Gag. *batü* 'oB', *čiču*, Tur. *emmi*, Uzb. *ämäki* 'FB', Tur. *emmi*, Syug. *kunaŋ* 'FZ'; Tur. *kuzen*, Uzb. *ämäkiväččä*, Kum. *zuqari* 'C') than northern Turkic in which changes occur only at the lexical level (Kaz. *böle*, Kyr. *bölö*, Khak. *pöle* 'MZCh').

**IV) Gender:** In conventional terminology, kinship terms are not determined by gender for the second descendant generation. This has been preserved in almost all Turkic languages with exception of those spoken by bilingual Turkic peoples under Slavic and Chinese influence, such as Karaim, Tatar, Saryg Yugur in which grandchildren are differentiated by gender (SYug. *sunzä*, Kar. *unuk*, Tat. *onik* 'GS'; SYug. *qız sunzä*, Kar. *unučka*, Tat. *onika* 'GD').

**V) Generation:** In the Turkic kinship, the first ascending generation may be equated with the second ascending generation or the first descendant generation with the second descendant generation (FoB = FF, yB = BS = SS). This type of classificatory structure has been changed in different degrees in the southwestern, southeastern, and northwestern Turkic languages by descriptive kinship loanwords, e.g. Gag. *čiču*, Tur. *emmi* 'FB', *dädu* 'FF'; Tur. *torun*, Uzb. *näbirä*, Kaz. *nemere*, Bash. *nimärä*, Tat. *unuk* 'GCh'.

## ABBREVIATIONS

Ab.	Abushka	Fr.	French
Alt.	Altay	Gag.	Gagauz
Ar.	Arabic	Ger.	German
arch.	Archaic	Heb.	Hebrew
Arm.	Armenian	Hun.	Hungarian
Az.	Azerbaijani	Ir.	Iranian
Bao.	Baoan	Kalm.	Kalmyk
Bash.	Bashkir	Kar.	Karaim
Bulg.	Bulgarian	Kaz.	Kazakh
Bur.	Buryat	Kbal.	Karachay-Balkar
CC	Codex Cumanicus	Khak.	Khakas
Chag.	Chagatay	Khal.	Khalaj
Chin.	Chinese	Kipc.	Kipchak
Chuv.	Chuvash	Kkal.	Karakalpak
Cro.	Croatian	Krkh.	Karakhanid
Ctat.	Crimean Tatar	Kum.	Kumyk
Dag.	Dagur	Kyr.	Kyrgyz
dial.	dialect	Mgr.	Monguor
Dol.	Dolgan	MK	Divanu Lugat-it-Turk by Mahmud
Drg.	Dargin		al-Kashgari
Est.	Estonian	MMng.	Middle Mongolian





Mng.	Mongolic	Srb.	Serbian
Nog.	Nogay	Syug.	Saryg Yugur
OAT	Old Anatolian Turkish	Taj.	Tajik
Ord.	Ordos	Tat.	Tatar
Ork.	Orkhon Turkic	Tper.	Tajik Persian
Otm.	Ottoman	Trk.	Turkic
Otrk.	Old Turkic	Trkm.	Turkmen
Ouyg.	Old Uyghur	Tur.	Turkish
Pol.	Polish	Tuv.	Tuvan
Rus.	Russian	TZ	At-tuhfat uz-zakiyya fil-lugat-it-turkiyya
Sal.	Salar	Uyg.	Uyghur
Sang.	Sanglakh	Ukr.	Ukrainian
SE	Šejx Sulejman Efendi's çağataj-osmanisches wörterbuch	Uzb.	Uzbek
Slav.	Slavic	Yak.	Yakut

## GENEALOGICAL ABBREVIATIONS

B	Brother	GD	Granddaughter
C	Cousin	GM	Grandmother
Ch	Children	GS	Grandson
D	Daughter	M	Mother
F	Father	MB	Mother's brother
FB	Father's brother	MF	Mother's father
FBCh	Father's brother's children	MZ	Mother's sister
FF	Father's father	oB	Older brother
FFF	Father's father's father	oZ	Older sister
FoB	Father's old brother	S	Son
FZ	Father's sister	Z	Sister
G	Girl	yB	Young brother
GCh	Grandchild		

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