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THE CULTURE OF THRESHOLD AMONG TURKS AND MONGOLS

Since creation, humankind has always admired the structure of the cosmos and sought for an explanation for it. He has always wanted to know of the creator and find out about the secrets of creation. He has, at times, sensed the presence of them, yet, is often stunned and has gone astray. He has chased after a mirage now and then, worshipped lifeless things, taken animals and plants as Gods, deified the sun, exalted the moon, hallowed the stars, sought for a secret essence in thunders, lightning, flashes and wind, believed in fire, water, soil and air to be the beginning of everything and believed even in things he made with his own hands². Those who have regarded these elements as superior to themselves at every stage of their lives have fallen under the influence of them and attributed sacredness to these entities and felt love and respect for them out of fear. One of these sacred elements is the threshold which extends across the bottom of a doorway. This study will address the issue of “Threshold in Central Asian Turkish and Mongolian Culture” within the framework of the obtained information.

As is known, environmental and climatic conditions of Central Asia favored husbandry over agriculture. Turks and Mongols grazed their animals in large herds. They had to migrate from one climate to another, seeking continual pasture and water to feed their herds and increase their yield. Living a life of nomads, the Turkish family did not have a permanent residence. Its house was nothing but a tent which was called “*yurt*” (home, homeland). Showing regional differences, the structure was a self-supporting, portable and round tent covered with felt. However, the most characteristic aspect of yurt was its basic integrity and inherent diversity differentiating it from the tents used by nomads in the other parts of the World. The most prominent feature of yurt is its portability. It is either dismantled and loaded onto cargo animals or transported as a whole³. Yurt is adorned with beautiful golden brocaded stuff and polished so much so that it almost blinds the eyes. All elders sit on grounded mats⁴. The term “*kerekü*” also refers to “tent” in Turkmen culture and “winter house” in nomadic culture⁵. The same word is also used by some Ural tribes⁶. There is a hearth in the middle of *kerekü* or *yurt*.

The word *yurt*, which is also used in English, is of Turkish origin. However, the meaning of the word *yurt* in Turkish languages does not correspond to what it means in English. In Turkish, *yurt* means “homeland” and “headquarter”⁷. It is originally derived from the word *ab/av* which is found in Orkhon inscriptions. This word, today, is used as “*üy*” in Kyrgyz and Kazakh language and “*ev*” in Turkish spoken in Turkey. Though, here, it refers to a dismountable and portable residence, and does not refer to a tent in general. Despite sedentism, the culture of *yurt* has not completely disappeared, however it has left its place to homes. Nevertheless, *yurt* still fulfills a number of unique functions among the Turkish communities living in Central Asia. It functions as temporary housing for people who are involved in husbandry; provides a suitable place for various social and cultural activities and also serves as a place where certain traditional sacred ceremonies

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are performed. Today, there are *yurts* in one third of Ulaanbaatar (Urga) in Mongolia. This is also the case for camel breeders in Gobi as well as horse breeders and shepherds in the Orkhon valley. *Yurts* are also common among the *Yomut* and *Göklen* Turkmens in the southwestern region of Central Asia⁸.

The tent has only one door and the door usually opens to the east. On the top of its roof, there is also a smoke hole called “*tüğün*”. In the middle of the tent there is a hearth that is used to warm up and cook. All these elements had separate places and importance in epics and prayers. Turks mostly used the words “*kapı*” (door) and “*eşik*” (threshold) synonymously. “*Kapı*” (door) was rather called “*kapuğ*”, “*kapağ*” or “*kapıg*” by ancient Turks. In fact, door used to be called “*kapağ*” by Uighurs. Especially Turks used the same terms for home, tent and *otağ* (tent) doors⁹. In the epics of Dede Korkut, the concepts of both home and tent were referred to as “*kapı* (door) – *Baca* (chimney)”¹⁰. As in the Uighurs, the word “threshold” was used with the meaning of door in oral and written forms during the reign of the Seljuks and Harezmshahs. During the era of Harezmshahs, small garden doors were given beautiful names such as “*bağ eşiği*” (vineyard threshold)¹¹. In the book of Dede Korkut, the term “*kapı eşiği*” (door threshold) was referred to as “*kapu işigi*”¹². The word *eşik* (threshold) used for *kapı* (door) also refers to the whole house. In the Northern Turkic epics, characters mostly use the expression “threshold spotted!” rather than “house spotted!”¹³

The word *eşik*¹⁴ (threshold), which is defined as a slightly elevated section or a piece of metal, wooden or stone that extends across the bottom of a doorway, is widely used in Turkish. It is in the form of “*eşik*”¹⁵ in *Divanü Lûgat – it – Türk* and “*işik*”¹⁶ in *Kutadgu Bilig*. Almost all foreign observers in the Middle Ages used the word “*eşik*” (threshold).

The definition of the work *eşik* is a dug-up ground, a well, *dergâh* (dervish lodge), *hârgâh* (big tent), *derbâr* (palace), *bâb-ı devlet* (state office), *âsitâne* (threshold, center of a dervish lodge) in *Lehçe-i Osmânî*¹⁷; 1. a tree or stone step supporting gateposts, *atabe* (step, threshold), *südde* (door, threshold), *âsitân* (threshold, center of a dervish lodge); 2. doorstep of a palace or mansion, *dergâh*, *bârgâh*, *derbâr*, *âsitâne* in *Kamus-ı Türkî*¹⁸; 1. a lower step made of tree or stone supporting gateposts under the portion of a door frame that runs along the bottom, *atabe*, *südde*, *âsitân*, 2. doorstep of a palace or mansion, *dergâh*, *bârgâh*, *derbâr*, *âsitâne* in *Illustrated New Lûgat and Encyclopedia*¹⁹.

The definition of the word *eşik* (threshold) in *Abuşka* Wordbook or *Çağatay* Dictionary is “*bosaga*”²⁰ Having adopted this word from Mongolian language, Tatars and Bashkirs pronounce it as “*busağa*”; Cossacks, Uzbeks and Turkmen as “*bosağa*”; Kyrgyzs as “*bosoğ*”; Uighurs as “*bosuğa*”²¹; Noghais and Qaraqalpaqs as “*bosago*”; Altaic Turks as “*pozogo*”; Shorian Turks as “*pozaga*”; Tuvinians as “*bozaga*”; Yakut Turks as “*mod’ogo*”; and Chuvashi Turks as “*puvuaha*”²².

Having explained the various definitions and meanings of the word *eşik*, we would like to address the concept and cult of *eşik* (threshold) in other cultures. In Christianity, the concept of threshold signifies the distance between the two realms of existence; religious and non-religious. The threshold is a paradoxical place which is both a boundary separating and contrasting the two realms, and, at the same time, a space enabling interactions between the two realms and transition from the non-religious world to the holy world. For this reason, a ritualistic function was ascribed to the threshold and many rituals were applied at the threshold of the house in Christianity. Some of these rituals are greeting the threshold, performing ritualistic acts or touching the threshold in a pious manner. In addition, the threshold had guards, that is, guardian spirits who prevented human-driven bad intentions as well as evil and disease-causing forces from entering in. Sacrificial rituals were also performed as offering to the guardian god and spirits²³.

In Judaism, the concept of threshold signifies a boundary enabling a passage from a space to another. In other words, threshold offers the possibility of transition from one space to another (from the non-religious to the holy) as well as serving as a boundary

between “outside” and “inside”. Just like faith in Christianity, threshold in Judaism corresponds to a transition from one form of being to another and gives rise to a real existential leap²⁴. As a matter of fact, not only Jews did not set foot on the threshold which they considered sacred and revered²⁵, they also sprinkled the blood of the sacrifice on it²⁶. They performed this ritual in *Fısh* (the Passover)²⁷. In some Eastern cultures (Babylonian, Egyptian, and Israeli), trials used to be held on the threshold.

Belief of threshold in Christianity and Judaism actually existed in the belief system of Turks prior to acceptance of Islam. Ancient Turks believed that the house or tent they slept or lived in had a guardian spirit that resided on the threshold of the door and was referred to as *eşik iyesi* (threshold owner/spirit). In fact, house – threshold guardian spirits that existed in the old Turkish belief system were related to the cult of ancestor – father and in the category of *ıye* (owner/spirit)²⁸. Pronounced as *ine* or *ıye* in ancient Turkic languages and commonly used in numerous extinct and ancient languages of the World, the word *ıye* was used with the meaning of owner, ruler and finally God. However, with respect to a semantic restriction in Turkish, *ıye* was used with the meaning of the guardian of a place or of an object (*ıduk*)²⁹.

The culture of *ev ıye* (home owner/spirit) has an important place as a guardian spirit in our Turkish belief system. Home and threshold owner/spirit is one of the oldest and widespread practices of rituals in the Turkish culture. These guardian spirits on the threshold protect the people living in the house or tent against external threats, but if those guardian spirits are offended or hurt in any way, diseases, calamities and various misfortunes are brought on the house by the very same spirits. Here, the threshold owner/spirit which fulfills the task of guardianship is Erlik, the head of the evil spirits of origin³⁰. To secure safety and order among the evil spirits, Erlik sent the earth his gallant sons who, as stern guards (*katuu kuyak*), protected the house gates against unwarranted attacks of the evil spirits. This is why Erlik’s sons were called “the armor of the door” (*ejikting kuyagi*). Erlik’s gallant sons stand next to the two posts of the door to guard and patrol to and fro in the direction of the threshold (*bozogo*). They sometimes walk to the courtyard (*kürentik*).

As soon as they hear an evil spirit approaching, they immediately attack upon it and clutches it with their strong hands and throws it into a four-handled, always-boiling bronze cauldron. The vile spirit suffers the consequences of its arrogance in the mouth of this underground hell. Each tribe, believing that one or two sons of Erlik guarded the door of their house, respected them. Of the sons of Erlik, Karash, Kerey–Kaan, Temir–Kaan, Badysh–Piy and Pay–Matyr were especially mentioned as door – guardians³¹. These guardian spirits would give the threshold a possibility of movement and a real effectiveness that they could not have had otherwise. Thus the threshold would gain effectiveness only with the spirit that guided it and the threshold of the door would be respected because the spirits on the threshold would suffer from all kinds of insults and being trodden upon³². In fact, these spirits could turn into evil spirits, when they were angered³³. The threshold was, therefore, also sacred in Mongols as in Turks. The threshold would not be stepped on, sat on or turned back to³⁴. This practices are also confirmed by historical studies and reports conveyed by foreign travelers.

The beliefs of ancient Turks included such customs as cosmographical signification of the space around the hearth which is used to warm up and cook in the middle of the tent, likening of the dome of the tent to the heavens, worshipping four directions and door threshold gods. These customs date back to the Chou era (1059–249 BC)³⁵. Chous, who had established a state in northern China in B.C. and were thought to be Turks³⁶, used to perform rituals for the hearth and door spirits. In this context, worldly Ming – t’ang³⁷ used to be considered the place for threshold and hearth rituals. Using Ming – t’ang, the city of a ruler used to be constructed according to the plan attributed to the earth as a foursquare structure with nine cells; one in the center, four in the axes and four in the corners³⁸. The temples and dwellings on this plan were also built during the Hsiung-nu (Hun)

and the Gokturks. Thus, universal cosmology was represented in architecture as well as in every other field³⁹. In ancient Turks, four corners symbolized the land. Chous used to offer sacrifices and presents to the land spirits on the door threshold of the ancestral temple during the months of fall⁴⁰. In this way, the house would be protected against external threats and spared from untimely calamities and ills which befell humans⁴¹.

The doors of the gates and houses faced east. The door thresholds of the houses of Altaic Turks also faced east where the sun rises, which was why the threshold deemed sacred. As Chou-shu states: “Although the Turks constantly change their homeland, each one still has his own land. Khaan always (*Yü*) resides on mount Tu–chin (*Ötüken*); his tent faces east because they are honored by the direction from which the sun rises”⁴². Mongol rulers followed the same tradition, and got out of the tent and greeted the sun every morning⁴³. When Güyük Khan ascended to the throne, his sons, as was the custom, pledged loyalty to him and prayed for his success. They then followed Güyük Khaan out of the tent and bowed three times before the sun. After they went back into the tent, Güyük Khaan sat on the throne⁴⁴.

Huns, Gokturks and Uighurs also believed in guardian spirits which protected the land on which they lived. These guardian spirits categorized as land spirits could turn into evil spirits if enraged⁴⁵. In order to protect the house and tent from the wrath of these evil spirits and to avoid trouble and various diseases, Turks used to make sacrifices to God of threshold. In the spring, autumn and winter solstices in accordance with the Chinese Lunar Calendar (567), Uighurs used to perform land rituals and leave raw meat, flowers, wine and beer on the door threshold as gifts to the spirits of underground⁴⁶. The meaning attributed to the concept of threshold as a representation of the owner/spirit of the tent and house manifests itself in the verse pertaining to threshold of *ilg* (ruler) in *Kutadgu Bilig*: “Some came and took refuge and asked for protection; some came and kissed his threshold”⁴⁷.

Having culturally intermingled with and adopted the same lifestyle as Turks, Mongols also believed in a God who protected the house⁴⁸. This God was on the threshold of the door just as it was in the belief of Turks. It was, therefore, forbidden to step on the threshold in Mongolian culture⁴⁹ and a number of threshold-related rituals were also performed by Mongols, which is stated in the travel reports of Western travelers journeyed to Central Asia during the Mongol era. As Plano Carpini, a Franciscan priest who was commissioned by Pope Innocent IV, describes the occasion where priests and envoys are summoned before Güyük Khan through *Çikay*⁵⁰ and *Kadak*⁵¹ (1246): “(They) had written down our names on a list... (they) repeated them (our names) all, shouting with a loud voice before the Emperor and all the chiefs. When this had been done, each of us had to bend the left knee four times, and they cautioned us not to touch the threshold, and having searched us carefully for knives, and not having found any, we entered the door on the east side, for no one dare enter that on the west side save the Emperor; and the same rule applies if it is the tent of a chief...”⁵²

Having arrived at Sartaq’s – the son of Batu Khan – headquarters on the eastern bank of the Volga River on July 31, 1254, Wilhelm Von Rubruck was summoned before Sartaq. As one of the most key observers, Rubruck noticed the ritual of not stepping on the threshold in the palace and wrote in his travel report: “We were first taken to a certain Saracen, who gave us no food. The next day we were taken to the court... Our guide cautioned us to say nothing until Batu should have bid us speak, and then to speak briefly... Then they led us before the pavilion, and we were warned not to touch the ropes of the tent, for they are held to represent the threshold of the door. So we stood there in our robes and barefooted, with uncovered heads, and we were a great spectacle unto ourselves. Friar John of Polycarp had been there; but he had changed his gown, fearing lest he should be slighted, being the envoy of the lord Pope. Then we were led into the middle

of the tent, and they did not require us to make any reverence by bending the knee, as they are used to do of envoys”⁵³.

The famous Venetian traveler, Marco Polo, also conveys the way this tradition is practiced when he describes the ceremony in the palace of Kublai Khan: “Officers of rank are likewise appointed, whose duty it is to see that all strangers who happen to arrive at the time of the festival, and are unacquainted with the etiquette of the court, are suitably accommodated with places; and these stewards are continually visiting every part of the hall, inquiring of the guests if there is anything with which they are unprovided, or whether any of them wish for wine, milk, meat, or other articles. At each door of the grand hall, or of whatever part the grand khan happens to be in, stand two officers, of a gigantic figure, one on each side, with staves in their hands, for the purpose of preventing persons from touching the threshold with their feet, and obliging them to step beyond it. If by chance any one is guilty of this offence, these janitors take from him his garment, which he must redeem for money; or, when they do not take the garment, they inflict on him such number of blows as they have authority for doing. But, as strangers may be unacquainted with the prohibition, officers are appointed to introduce them, by whom they are warned of it; and this precaution is used because touching the threshold is there regarded as a bad omen. In departing from the hall, as some of the company may be affected by the liquor, it is impossible to guard against the accident, and the order is not then strictly enforced”⁵⁴.

The excerpts above indicate that the holy threshold is not an object of worship but a symbol and sacred manifestation of being a subject of the ruler who was considered a semi-god in the Mongolian culture. As a matter of fact, Genghis Khan was regarded as a semi-god⁵⁵. To this respect, both paying homage to and being summoned before the ruler were symbolized with the threshold and stepping on it was prohibited⁵⁶.

In addition, according to the “The Secret History of the Mongols” (written in 1240), which is the main source of Mongol history and describes the establishment process of the Genghis Khan era, the threshold was not an object of worship but was actually the symbol of being a subject of the ruler, who was considered a semi-god in the Mongolian culture⁵⁷, which is why stepping on the threshold was prohibited⁵⁸. We can draw this conclusion from the record in the Secret History of the Mongols. As Genghis Khan was returning from a military operation, sweeping the Churkin people before him, after he eliminated Saça (Seçe) and his brother Hachiun, three sons of *Telegetu – Bayan* from Calayirs, *Guun-ua*, *Çilaun-hayıçi* and *Cebke* were among the Churkins. *Guun-ua* presented his two sons *Muhali* and *Buha* to Genghis Khan by saying:

*“They are on your threshold
Let them be your subjects,
If they walk out of your threshold,
Cut their heels off!
They are at your door,
Let them be your servants,
If they walk out of your door,
Cut their hearts off!”*

Çilaun-hayıçi also presented his two sons, *Tungge* and *Haşi* to Genghis Khan by saying:

*“I am giving them to you
So that they can guard your golden threshold
If they walk out of your golden threshold,
Put an end to their lives!
I am giving them to you
So that they can raise (open) your wide door
If they walk out of your wide door,
Trample down their hearts!”*⁵⁹

The tradition of not stepping on the threshold, which belongs to the ancient Turkish and Mongolian belief system, still prevailed even after Turks embraced Islam. According to the narration of Ibn Bibi, the threshold was the symbol of being a subject of the ruler in the Seljuks who adopted Islam. One had to kiss and revere the threshold at the entrance of the tent (*bârgâh*) in order to pay homage and tribute to the ruler⁶⁰. Probably due to this symbolic belief attributed to the threshold, Safavids⁶¹ and Akkoyunlus had two officers with the titles of “threshold master” and “doorkeeper”⁶².

The threshold belief has survived to this day in the regions where Turk inhabit. Kyrgyzs do not step on the threshold of their house or tent as they believe that stepping on it weakens the strength of the one who does it and increases the power of the enemy⁶³. In Uzbek culture, before the bride crosses over the threshold, an animal is sacrificed to bring blessings to her new home. The newly-wed couple walks around the fire at the courtyard seven times⁶⁴. In Karakalpaks, the bride and the groom are made to jump over the fire in front of the threshold at the entrance of the nuptial room to make sure that the groom does not fail the night. Jumping over the fire is believed to destroy the demons⁶⁵. As is known, as a custom in the ancient Turks, the bride stops when she reaches the groom’s door. Relatives of the broom carry the bride on a carpet into the room without her feet touching the threshold and then take her to the ablaze fire inside the room⁶⁶. In fact, this was due to the extraordinary respect they had for the fire⁶⁷. According to Gerdîzî, this extraordinary respect the Turks had for the fire stemmed from the thought that fire cleansed everything⁶⁸. In 568, the Byzantine ambassador, Zemarkhos, visited Istemi Khaan, the ruler of the Western Gokturk, in the Altun Mountain (White – Mountain) region of Tian Shan (the Mountain of Heaven) and Zemarkhos was purified by crossing over the fire as a sign of respect⁶⁹. This must be one of the traditions that are common among the Central Asian peoples and never changed. Many observers came to the conclusion that Kyrgyz people burned their dead for the purpose of purification⁷⁰. The author of *Hudud al-alam* points out this phenomenon by stating: “They worship the fire and burn their dead”⁷¹.

In short, Turks and Mongols believed that the fire cleansed everything. When they received gifts from emissaries, nobles, or other people, they passed those gifts between two “sacred fires” for purification as they believed that this ritual of passage between two fires protected them from witchcraft, poison and other ill omens. Another example for the sanctity of fire is this: «When Michael, one of the greatest princes of Russia, was summoned before Batu, he was made to pass between two fires, and then ordered to prostrate himself before the tablets of Genghis Khan. He replied that he did not object to do obeisance to Batu himself or to a living prince, but to adore images of dead men was repugnant to a Christian. As he persisted in this refusal, Batu ordered him to be put to death if he insisted on opposing. Michael replied that he would rather be killed than do that which was forbidden to Christians. Then, Batu sent one of his guards, who kicked the prince in the heart and stomach until he lost his consciousness. Meanwhile, Teodor, one of the knights who was there at the time said: “Hold on, for this torture does not last long for you, and soon comes eternal happiness”. Then Michael’s head was cut off and Teodor suffered the same fate as well»⁷².

Crimean Turks do not shake hands at the threshold. Handshaking must be performed inside or outside the threshold. They do not inquire after someone’s health at the threshold. They do not receive or give anything at the threshold. Balkar – Malkar Turks believe that those who step on the threshold lose their livelihood/daily bread. They pay attention not to step on the threshold⁷³. In Azerbaijan, standing or sitting on the threshold is not interpreted favorably⁷⁴. Syria – Beydili Turkmen do not find it appropriate for children to play on the threshold. They do not spill water outside the threshold in the evening⁷⁵. In Anatolia, the threshold is considered a taboo, and therefore, they do not sit or step on it. For example, people of Tunceli, Sivas and Gaziantep consider sitting or stepping on the threshold to be unfavorable and believe that it will bring bad luck as they believe that diseases, ill omens and death enter through the threshold⁷⁶.

In conclusion, the threshold is the boundary line of being summoned before the ruler and also both a material and a spiritual entry point of the door in the Turkish and the Mongolian cultures. It is the space which maintains the order between the inside and outside of the tent of the ruler. Having functioned as a guardian spirit in a religious sense, the threshold has gradually evolved from its religious nature into a tradition in Islam.

¹ M. Şemseddin Günaltay, “Dinler Tarihi” [History of Religions], Simplified by Sevdije Yıldız, İstanbul 2006, p. 27.

² İbn Fazlan, Seyahatname [Travel book], Compiled by Ramazan Şeşen, İstanbul 1975, p. 30–40; W. Radloff, Sibiryâ’dan [From Siberia] 2, Translated by Ahmet Temir, Ankara 1994, p. 20–30; Ulla Johannsen, “Türkler’de Çadır Kültü: Alacık” [Cult of Tent in Turks: Alacık], Journal of Turkish World Research, Vol. 1, Issue 2, October 1979, p. 29–44; Ulla Johannsen, “Güney Anadolu’nun Göçebe Çadırları” [Nomadic Tents of South Anatolia], Turkish World Research Journal, Vol. 1, Issue 3, December 1979, p. 47–52.

³ Lajos Ligeti, “Bilinmeyen İç Asya” [Unknown Inner Asia], Translated by Sadrettin Karatay, Ankara 1986, p. 88.

⁴ Kaşgarlı Mahmud, Divanü Lûgat-it Turkish Translation, Translated by Besim Atalay, Vol. 1, Ankara 1986, p. 404–12, 447–23, 448–1; See also: Emel Esin, “Türk Kubbesi (Gök –Türklerden Selçuklulara Kadar)” [Turkish Dome (From the Gok-Turks to the Seljuks)], Seljuks Research Journal, III, Ankara 1971, p. 159–164.

⁵ Hüseyin Namık Orkun, “Türk Tarihi” [Turkish History], 1, Ankara 1946, p. 140.

⁶ Svat Soucek, «İç Asya’da “Yurt” ve Türkiye’deki “Yurtlar” Genel ve Özel Bazı Gözlemler» [General and Special Observations: “Yurt” in Central Asia and “Yurt” in Turkey], Sanat Tarihinde Doğudan Batıya Ünsal Yücel Anısına Sempozyum Bildirileri [Symposium Reports from East to West in Art History in Memoirs of Ünsal Yücel], İstanbul 1989, p. 81; Salim Koca, Türk Kültürünün Temelleri [Foundations of Turkish Culture], II, Ankara 2010, p. 67–68.

⁷ Svat Soucek, «İç Asya’da “Yurt” ve Türkiye’deki “Yurtlar” Genel ve Özel Bazı Gözlemler» [General and Special Observations: “Yurt” in Central Asia and “Yurt” in Turkey], Sanat Tarihinde Doğudan Batıya Ünsal Yücel Anısına Sempozyum Bildirileri [Symposium Reports from East to West in Art History in Memoirs of Ünsal Yücel], İstanbul 1989, p. 81–83.

⁸ Bahaeddin Ögel, Türk Kültür Tarihine Giriş [Introduction to Turkish Culture History], 3, Ankara 1978, p. 45–46.

⁹ Muharrem Ergin, Dede Korkut Kitabı [Book of Dede Korkut], Metin – Sözlük, Ankara 1964, p. 100 (D. 254–2); Orhan Şaik Gökyay, Dede Korkut Hikayeleri [Dede Korkut Stories], İstanbul 1976, p. 205.

¹⁰ B. Ögel, op. cit. p. 47, 51.

¹¹ M. Ergin, op. cit. p. 55 (D. 142 – 1, 4); O. Ş. Gökyay, op. cit. p. 119–120.

¹² B. Ögel, Türk Mitolojisi [Turkish Mythology], Vol. II, Ankara 1995, p. 27.

¹³ Glossary Compilation, V, Ankara 1972, p. 1792; Metin Sözen, Uğur Tanyeli, Sanat Kavram ve Terimleri Sözlüğü [Dictionary of Art Concepts and Terms], İstanbul 1992, p. 80.

¹⁴ “Ermegüğe eşik art bolur = Tembele eşik dağbeli olur” [The threshold is an obstacle for the lazy.] See also: Kaşgarlı Mahmud, op. cit. 1, p. 42–45.

¹⁵ “Kayu sığnu keldi tiledi köşik kayu keldi öpti iligke işik = Kimi gelip, ona sığındı ve ondan himaye diledi; kimi gelip, onun eşigini öptü” [“Some came and took refuge and asked for protection; some came and kissed his threshold”]. See also: Yusuf Has Hacib, Kutadgu Bilig, Translated by Reşid Rahmeti Arat, Ankara 1988, p. 42 (451).

¹⁶ Ahmet Vefik Paşa, Lehçe-i Osmânî [Dialect of the Ottoman], Compiled by Recep Toparlı, Ankara 2000, p. 139.

¹⁷ Şemseddin Sami, Kamus-i Türkî, Compiled by Paşa Yavuzarslan, Ankara 2015, p. 322.

¹⁸ İbrahim Alâettin Gövsa, Resimli Yeni Lûgat ve Ansiklopedi (Ansiklopedik Sözlük), [Illustrated New Luga and Encyclopedia (Encyclopedic Dictionary)], İstanbul 1947–1954, p. 763.

¹⁹ “Bosaga: “Her-gah eşigine derlerki Muhakemetü’l – Lügateyn’de Farisi dilde bu ibareti ehl-i Fûrs yine bu eda ederler ve mutlak Türki’dür”. See also: Abuşka Lûgatı veya Çağatay Sözlüğü, Compiled by Besim Atalay, Ankara, 1970, p. 147.

²⁰ Ahmet Bican Ercilasun, Alaeddin Mehmedoğlu Aliyev, Almas Şahulov, Karşılaştırmalı Türk Lehçeleri Sözlüğü [Dictionary of Comparative Turkish Dialects], (Guide Book), 1, Ankara 1992, p. 224–225; A. İnan, Articles and Reviews, Vol. II, Ankara 1991, p. 77.

²¹ Emine Atmaca, Reshida Adzhumerova, “Kapı ve Eşik” kelimeleri Üzerine” [On the words “Door” and “Threshold”], Sakarya University Faculty of Arts and Sciences Dergisi, II, Adapazari 2010, p. 32.

²² Mircea Eliade, Kutsal ve Dindışı [The Sacred and the Profane], Translated by Mehmet Ali Kılıçbay, Ankara 1991, p. 5–6.

²³ M. Eliade, op. cit. p. 158.

²⁴ As regards this subject, the Old Testament states: “After the Philistines had captured the ark of God, they took it from Ebenezer to Ashdod. Then they carried the ark into Dagon’s temple and set it beside Dagon. When the people of Ashdod rose early the next day, there was Dagon, fallen on his face on the ground before the ark of the Lord! They took Dagon and put him back in his place. But the following morning when they rose, there was Dagon, fallen on his face on the ground before the ark of the Lord! His head and hands had been broken off and were lying on the threshold; only his body remained. That is why to this day neither the priests of Dagon nor any others who enter Dagon’s temple at Ashdod step on the threshold”. Kitabı Mukaddes Eski ve Yeni Ahit (“Tevrat” ve “İncil”) [Holy Scripture Old and New Testament (“Torah” and “Bible”)], İstanbul 1976, p. 276. (I. Samuel, Bab. 5).

²⁵ Eski Ahit, p. 64 (Exodus, Bab. 12)

²⁶ Ahmet Susa, Tarihte Araplar ve Yahudiler [Arabs and Jews in History], Translated by Ahsen Batur, İstanbul 2005, p. 300.

²⁷ Yaşar Kalafat, Doğu Anadolu’da Eski Türk İnançlarının İzleri [Traces of Old Turkish Beliefs in Eastern Anatolia], Ankara 1990, p. 48.

²⁸ Fuzuli Bayat, Türk Mitolojik Sistemi [Turkish Mythological System], Vol. 1, İstanbul 2012, p. 260.

²⁹ Abdulkadir İnan, Tarihte ve Bugün Şamanizm [Shamanism in History and Today], Ankara 1986, p. 39.

³⁰ A. İnan, Articles and Reviews, Ankara 1987, p. 409–410; Abdulkadir İnan, Eski Türk Dini Tarihi [History of Ancient Turkish Religion], İstanbul, 1976, p. 72–73.

³¹ J. P. Roux, Orta Asya’da Kutsal Bitkiler ve Hayvanlar [Sacred Plants and Animals in Central Asia], Translated by Aykut Kazancıgil – Lale Arslan, İstanbul, 2005, p. 34, 82.

³² F. Bayat, op. cit. p. 208.

³³ İsmet Zeki Eyüboğlu, Bütün Yönleriyle Bektaşilik (Alevilik) [Bektashism (Alevism) in its entirety], İstanbul, 1980, p. 165–166; İ. Z. Eyüboğlu, Bütün Yönleri ile Anadolu İnançları [Anatolian Beliefs in Their Entirety], İstanbul 1974, p. 139–145.

³⁴ Emel Esin, İslâmiyetten Önceki Türk Kültür Tarihi ve İslâma Giriş [History of Pre-Islamic Turkish Culture and Introduction to Islam], İstanbul 1978, p. 7.

³⁵ Wolfram Eberhard, Çin Tarihi [A History of China], Ankara 1987, p. 33.

³⁶ Atalar ile Gök tapınağının adı. [The Name of the Temple of Heaven with Ancestors], E. Esin, op. cit. p. 47.

³⁷ E. Esin, Türk Kozmolojisine Giriş [Introduction to Turkish Cosmology], İstanbul 2001, p. 48.

³⁸ E. Esin, op. cit. p. 48–49.

³⁹ E. Esin, op. cit. p. 161.

⁴⁰ E. Esin, İslamiyetten Önce Türk Kültür Tarihi [History of Pre-Islamic Turkish Culture], p. 36.

⁴¹ Peter B. Golden, Türk Halkları Tarihine Giriş [Introduction to History of Turkic Peoples], Translated by Osman Karatay, İstanbul 2002, p. 162; Kevin Alan Brook, Bir Türk İmparatorluğu Hazar Yahudileri, Translated by İsmail Tuğlalı, İstanbul 2005; Orhan Tuncer, “Doğu Yönünün Türk Kültüründeki Yeri ve Mezar Mimarimize Etkisi” [The Importance of the Direction “East” in the Turkish Culture and Its Effect on the Grave Architecture], VIII Congress of Turkish History, Ankara, 11–15 Oct. 1976, Reports Presented in the Congress, Vol. II, Ankara 1981, p. 915–919.

⁴² Cüveynî, Tarih-i Cihan Güşa [History of the Conqueror of the World], I, Translated by Mürsel Öztürk, Ankara 1988, p. 217; L. Lajos Ligeti, Bilinmeyen İç Asya [Unknown Inner Asia], Translated by Sadrettin Karatay, Ankara 1986, p. 47.

⁴³ Cüveynî, op. cit. p. 268.

⁴⁴ F. Bayat, op. cit. p. 208.

⁴⁵ E. Esin, Türk Kozmolojisi [Turkish Cosmology], p. 168.

⁴⁶ Yusuf Has Hacib, *Kutadgu Bilig*, Translated by Reşid Rahmeti Arat, Ankara 1988, p. 42, e. 451.

⁴⁷ Jean Poul Roux, *Türklerin ve Moğolların Dini* [Religion of Turks and Mongols], Translated by Aykut Kazancıgil, Istanbul, 1994, p. 184.

⁴⁸ According to the Mongolian laws and customs, it was considered forbidden and ominous to enter water in the spring and summer, wash hands in river, fill copper and silver vessels with water and hang up laundered clothes to dry in public because they believed that doing so would cause thunders and stroke of lightning. It was also forbidden to cut animals' heads off and cut open their bellies during the first days of Khaan's enthronement. Cüveynî, op. cit. I, p. 231–232.

⁴⁹ Göyük Han's minister and adviser of Uighur origin. See also: Cüveynî, op. cit. p. 176, 221; L. Ligeti, op. cit. p. 99.

⁵⁰ Rene Grousset, *Bozkır İmparatorluğu, Attila – Cengiz Han – Timur* [The Empire of the Steppes: Attila – Genghis Khan – Tamerlan], Translated by M. Reşat Uzmen, Istanbul 1993, p. 263.

⁵¹ Plano Carpini'nin *Moğolistan Seyahatnâmesi* (1245–1247), Translated by Engin Ayan, Istanbul 2014, p. 146; Joseph de Guignes, *Tarih-i Umumi* [General History], Translated by Hüseyin Cahit Vol. 5, Istanbul 1924, p. 203; J. P. Roux, *Türklerin ve Moğolların Dini* [Religion of Turks and Mongols], Translated by Aykut Kazancıgil 1994, p. 187.

⁵² W. V. Rubruk, *Moğolların Büyük Hanına Seyahat 1253–1255* [Travel to the Great Han of the Mongols], Translated by Engin Ayan, Istanbul 2001, p. 63.

⁵³ Marco Polo, *The Travels*, General Editor: Tom Griffith MA, MPhil, Hertfordshire 1997, p. 110; John Man, *Kubilai Han*, Translated by İlke Önelge, Istanbul 2007, p. 137–138.

⁵⁴ See also: John Man, *Cengiz Han, Yaşamı Ölümü ve Yeniden Dirilişi* [Genghis Khan: Life, Death, and Resurrection], Translated by İsmail Tulçalı, Istanbul 2004, p. 399.

⁵⁵ J. P. Roux, op. cit. p. 187.

⁵⁶ See also: John Man, *Cengiz Han, Yaşamı Ölümü ve Yeniden Dirilişi* [Genghis Khan: Life, Death, and Resurrection], Translated by İsmail Tulçalı, Istanbul 2004, p. 399.

⁵⁷ J. P. Roux, op. cit. p. 187.

⁵⁸ *Moğolların Gizli Tarihi* (Manghol-un Niuça Tobça'an) [Hidden History of the Mongols], (Written in 1240) I, Translated by Ahmet Temir, Ankara 1986, p. 66–67.

⁵⁹ İbn Bibi, *El Evamirü'l-Ala'ıye Fi'l-Umuri'l-Ala'ıye* (Selçukname), 1, Compiled by Mürsel Öztürk, Ankara 1996, p. 53, 67, 217, 319.

⁶⁰ Faruk Sümer, *Safevî Devletinin Kuruluşu ve Gelişmesinde Anadolu Türklerinin Rolü* [Role of Anatolian Turks in the Establishment and Development of the Safavid State], Ankara 1992, p. 60.

⁶¹ İsmail Hakkı Uzunçarşılı, *Osmanlı Devleti Teşkilâtında Medhal* [Medhal in Ottoman State Organization], Ankara 1984, p. 275.

⁶² Yaşar Kalafat, "Uluğ Türkistan'da Halk Sufizmi (Kırgızistan)" [Folk Sufism in Uluğ Turkestan (Kyrgyzstan)], *Journal of Turkish World Research*, Issue 97, Istanbul 1995, p. 207.

⁶³ Y. Kalafat, *Social Anthropology Studies of Comparative Turkish World Folk Beliefs*, Ankara 2000, p. 206.

⁶⁴ Y. Kalafat, *Balkanlardan Uluğ Türkistan'a Türk Halk İnançları I* [Turkish Folk Beliefs from the Balkans to Uluğ Turkestan], Ankara 2002, p. 73.

⁶⁵ Ziya Gökalp, *Türk Medeniyet Tarihi* [History of Turkish Civilization], Compiled by İsmail Aka – Kâzım Yaşar Koprman, Istanbul 1976, p. 312.

⁶⁶ "The Turks give exceptional honor to the fire, sanctify the air and water and consider the land blessed. However, they regard God as the creator of the land and the heavens. They sacrifice horses, oxen, and sheep for Him and there were clergymen who foretold future". Edouard Chavannes, *Batı Göktürkleri Tarihi* [History of Western Göktürk], Translated by Metin Sirman, Istanbul, 2006, p. 248.

⁶⁷ *İslâm Coğrafyacılarına Göre Türkler ve Türk Ülkeleri* [Turks and Turkic Countries by Islamic Geographers], Compiled by Ramazan Şeşen, Ankara 1985, p. 77.

⁶⁸ E. Chavannes, op. cit. p. 235, 237–241; L. Ligeti, op. cit. p. 64; E. Esin, op. cit. p. 118–119; R. Grousset, op. cit. p. 96.

⁶⁹ J. P. Roux, *Eski Türk Mitolojisi* [Old Turkish Mythology], Translated by Musa Yaşar Sağlam, Ankara 2011, p. 39–41.

⁷⁰ *İslâm Coğrafyacılarına Göre Türkler ve Türk Ülkeleri* [Turks and Turkic Countries by Islamic Geographers], p. 64.

⁷¹ P. Carpini, op. cit. p. 46, 48.

⁷² Y. Kalafat, *Social Anthropology Surveys of Crimea – North Caucasus*, Ankara 1999, p. 51.

⁷³ Orhan Çeltikçi, *Türk Dünyası Kültür ve Halk İnançları* [Turkish World Culture and Public Beliefs], İstanbul 2007, p. 54.

⁷⁴ Y. Kalafat, *Comparative Folk Beliefs in Bozulus Turkish Culture Geography*, Ankara 2013, p. 317.

⁷⁵ Sedat Veysi Örnek, *Sivas ve Çevresinde Hayatın Çeşitli Safhalarıyla İlgili Batıl İnançların ve Büyüsel İşlemlerin Etnolojik Tetkiki* [Ethnological Investigation of Superstitious Beliefs and Magic Performances Related to Various Phases of Life in and around Sivas], Ankara 1966, p. 114; Y. Kalafat, *Doğu Anadolu'da Eski Türk İnançlarının İzleri* [Traces of Old Turkish Beliefs in Eastern Anatolia], Ankara 2010, p. 180–185.

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