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**Animal Coat Colours (Mainly of Horses and Cattle) Mentioned
in the 17th Century Judicial Book from the Crimea¹**

Abstract

The aim of this article is to present and compare the animal coat colours, mainly of horses, but also cattle, sheep and goats, in one of the 17th century Crimean judicial books with names found in other Turkic languages and sources. The article briefly discusses various notions of colours and their perception, the source text, i.e. the 10th judicial book, the context in which the names of coat colours can be found in the records. It deals also with the significance of horses in the Turkic culture for a better understanding of the variety of the terminology and coat colours on the basis of the available literature of the subject.

Keywords: Crimea, Turkic languages, animal coat colour, judicial books

Introduction: cultural meaning of colours

Colours used to describe objects enable us to understand the unique features of a language and its users. Colours are perceived differently in different countries and languages: “Every language has colour words by which its speakers categorize and structure the colour continuum. The number of colour words and the manner in which different languages classify the colour continuum differ.”² Therefore, colours should be considered as complex concepts, not simple ones. “We learn words for colours, which give us a division of the colour spectrum. (...) Consider, for example, the scientific discovery that colour is a spectrum, not a set of discrete colours, combined with the observation that different languages divide the spectrum differently. Descriptions like

¹ This article was written thanks to the financial support of the National Science Centre (Poland), project no. 3810/B/H03/2011/40.

² N.B. McNeill, “Colour and colour terminology”, *Journal of Linguistics*, 1 (1972), pp. 21–33.

‘green’ or ‘blue’ and properties like ‘greenness’ and ‘blueness’ cannot be considered part of an objective reality: they are at least as much due to the English language as they are to the ‘physical’ world.”³

Indeed, the notions of colours in the Kypchak languages are complex. Users of each of them perceive and interpret colours in their own unique ways. The great number of colours and their significance in the daily life and culture of Turkic peoples can be noticed in the Crimean Tatar language which includes numerous coat colours.

The aim of this article is to present all equine and cattle coat colours which can be found in the 10th judicial book from Crimea together with their original spelling and context in which they can be found. Moreover, I discuss the significance of horses in the Turkic culture, names from Crimea and their equivalents or place in other Turkic languages and sources.

First mentions of colours and coat colours in *Divânu Lüğati’t-Türk*

The colour terminology in the Turkic languages includes also coat colours, mainly equine ones. It is especially rich in the languages of the nomadic peoples, i.e. the Kazakhs, the Kyrgyz people and the Tatars.

Divânu Lüğati’t-Türk, the 11th century Turkish-Arabic dictionary by Mahmud of Kashgar, is one of the oldest sources which document coat colours. Ingeborg Hauenschild discusses this issue in the article entitled “Pferdefarben und Pferdeabzeichen im *Dīvānu Luğāt at-Turk*” (2000). She mentions and discusses the following colours found in Kashgari: *āq at* (p. 205), *bōz at* (pp. 205–206), *qizgil at* (pp. 206–207), *qir at* (p. 207), *qola at* (p. 207), *quba at* (pp. 207–208), *oy at* (p. 208), *toruy āt* (pp. 208–209), *tum toruy at* (p. 209), *čilgü at* (p. 209), *tum qara at* (pp. 209–210), *yayız at* (pp. 210–211), *ala at* (p. 211), *ör at* and *tīγ at* (pp. 211–213). The fact that the above-mentioned terms can be found in the dictionary might testify to their place and significance in the Turkic culture.

The analysis of the judicial book and other sources might tell us if the terms used in the 17th century Crimean-Tatar and Turkish languages were used during the time of Mahmud of Kashgar and whether they were also present in other Turkic languages.

Judicial books from the Crimea: introduction

The judicial books from the Crimean Khanate constitute a 121-volume of Crimean *sicils* kept at the National Library of Russia in St. Petersburg. There were some digital copies at the Gasprinski Library in Simferopol.⁴

³ M.A.K. Halliday and C. Yallop, *Lexicology. A Short Introduction*, Continuum 2007, pp. 67–68.

⁴ N. Królikowska, *Law and Division of Power in the Crimean Khanate. A Study on the Reign of Murad Giray (1678–1683)*, [unpublished doctoral dissertation], p. 41.

The terms presented in this article have been found in the 10th volume,⁵ written in the years 1077/1666–1080/1669–1670, during the rule of Khan Adil Giray, who held the position from 1076 to 1081 AH (1666–1671).⁶

Colour and coat colour terms in judicial books

The judicial books provide knowledge about administration and the judiciary. They also document the material culture of the inhabitants of the 17th century Crimean Peninsula. Since they are court records written down in the offices of qadis, their authenticity cannot be questioned. Extensive and rich terminology for animals, including terms which differentiate their gender, age, and coat colour included in the records, denotes the great significance of horses, cattle and sheep in the culture of the Tatars and other nomadic peoples.

The records were written in the Ottoman language, yet the names of particular coat colours are typical of the Crimean-Tatar language and other Kypchak languages, not the Oghuz languages. Moreover, in spite of the fact that they are present in the 17th century Turkish-Arabic dictionary by Franciszek Meniński (*Thesaurus Linguarum Orientalium Turcicae-Arabicae-Persicae. Lexicon Turcico-Arabico-Persicum*)⁷ and later Ottoman dictionaries, e.g. by Zenker, they are not used in other records from the Ottoman Empire at that time, e.g. from Istanbul (Aydn 2008; Aykut 2006) or Skopje (Kurz 2003).

In the 18th century the *Spicilegia zoologica: quibus novae imprimis et obscurae animalium species iconibus, descriptionibus atque commentariis* by P.S. Pallas was published. It describes the fauna of various regions, including the weight, coat colours and other characteristic features of animals. The animals it characterises are relatively little known, e.g. antelopes, cattle or goats, but not horses (Pallas 1766).

The context in which the names of animal coat colours appear in the 10th judicial book

The names of coat colours can be mostly found in the inheritance documents which include lists of livestock and property willed by the deceased to their heirs or creditors, e.g. *ker biye | ḥasene | 5* (113B)⁸ ‘reddish-brown mare | ḥasene | 5’.

⁵ SŠSM vol. 10 is the abbreviation for *Aş-Şuqūq aš-šari’iyya wa as-siğillāt al-mar’iyya* volume 10.

⁶ K. Stefaniak-Rak, *Protokoły rozpraw sądowych XVII wiecznego Krymu. Analiza językowa i kulturowa*, [unpublished doctoral dissertation], p. 9; Katarzyna Stefaniak-Rak, “Some Notes on the Seventeenth-Century Crimean Khanate on the Basis of Judicial Records”, in: *Turkey, Kazakhstan and the Crimea: Ten years of Turkology in Poznań*, 2013, p. 123.

⁷ The coat colours from the 10th judicial book from the Crimea found in the dictionary by Meniński are provided in the subsequent part of the article.

⁸ Page numbers from SŠSM vol. 10 are provided in brackets. “A” refers to a verso page, “B” to a recto page.

They also appear in notes regarding sale, horse and cattle theft, or runaway slaves, which describe the appearance of animals, e.g. *ṭaraḳ tamğalı ṭorı alaşa* (79B) ‘bay mare with a comb-shaped tamga’. An annotation of the coat colour can be usually found next to the animal’s name which suggested its age or gender.

The names of colours and coat colours are also present among the Crimean toponyms found in the book such as *Aḳ Mescid* (44B–184⁹), *Aḳ Şu* (60A), *Aḳtaçı* (14A–195), *Aḳyar* (69A–193), *Çal Kıtay* (122B), *Ḳara Ağaç* (59B–825), *Ḳara Çora* (21A–812), *Ḳara Dağ* (42A), *Ḳara Şu* (11B–834), *Ḳara Şu Tamaḳ* (51B), *Ḳarabay* (130A–810), *Ḳoba* (42A–836), *Ḳobazı* (72A–836), *Kök Taş* (55B–624); *Şarı* (16A–957), *Şarı Hāfız* (16A), and *Şarı Kermān* (59B).

Significance of horses in the Turkic culture for a better understanding of the wide variety of terminology

From a study of the history of Central Asia we learn about the importance of a proper understanding of the linguistic and historical heritage of the Turkic peoples. Children have been taught how to deal with a horse and how to ride horses from an early age. A horse has served as a means of transport and performed well on the battlefield. Horse meat has been a basic ingredient of the local diet for centuries. Delicacies such as *бесбармақ* ‘a hot meat dish on bread’¹⁰ and *қазы* ‘a national dish, a horse meat sausage with an addition of fat and salt’¹¹ are served to guests, eaten on the occasion of various holidays and have a therapeutic effect. *қымыз* ‘a beverage made from fermented mare’s milk’ is a traditional drink drunk by the local people.¹² Many games and pastimes are based on the human-horse cooperation. They include *қыз қуу* ‘a national game which involves a boy on a horse chasing a girl’¹³ and *көкнар* ‘horse racing which involves picking a dead calf or goatling’.¹⁴

Another illustration of how significant a horse is for the Turkic peoples is “The Epic of Manas”, which serves as one of the most important sources of information about the history, culture and life of the Kyrgyz people. It describes the story of the great Kyrgyz hero Manas. Abazov writes about it in his *Historical Dictionary of Kyrgyzstan* (pp. 181–182):

“The importance of the Manas epic for Kyrgyz society arises from the fact that it serves as an encyclopaedia of their history, cultural traditions, relations with other countries, and

⁹ Numbers following the dashes refer to pages in the dictionary by Henryk Jankowski, *A Historical-Etymological Dictionary of Pre-Russian Habitation Names of the Crimea*, Brill 2006, where the names from the judicial books can be found. In the above-mentioned dictionary, there are also other place names which contain the coat colours discussed in this article, i.e. *ala* (Ala Baş Qoŋrat pp. 148–149), *boz* (Boz pp. 331–332), *ciren* (Ğiren pp. 524–525), *kızıl* (Qyzyl p. 942), *қоӊур* (Qoŋur Baj p. 879) and *құла* (Qula p. 890).

¹⁰ А. Құралұлы, *Қазақ дәстүрлі мәдениетінің энциклопедиялық сөздігі*, Алматы 1997, p. 124.

¹¹ Ibidem, p. 128.

¹² Ibidem, p. 130.

¹³ Ibidem, p. 324.

¹⁴ G. Aqtay and H. Jankowski, *Słownik kazachsko-polski*, Księgarnia Uniwersytecka, Kraków 2011, p. 220.

ideals of social and political ethics. The epic reflects the history of the Kyrgyz people in the medieval era and their social life and beliefs covering a whole millennium.”

In the version of “The Epic of Manas” written by Sayakbay Karalayeв (Саякбай Каралаев), a variety of equine coat colours can be found, e.g. *кула бээ* ‘a dun mare’, *ала бээ* ‘a piebald/skewbald mare’, and *боз айгыр* ‘a grey stallion’.¹⁵

In *Babūr-nāme* (“The Book of Babur”), the horse is also an important element of the ruler’s life as well as that of the inhabitants of the area which Babur ruled over. It is discussed by Ingeborg Hauenschield in *Botanica und Zoologica im Babur-name* (2006, pp. 69–73).

In the past, a Turkmen man was depicted as a rider/warrior on a horse. The horse helped him to get to a place/battlefield. In the 17th century, Evliya Çelebi described this in *Seyahatname* (“Book of travels”): “The Khans have an army which they can certainly pride themselves on. There are no pack horses in it (...). There are only 80,000 soldiers – horsemen only – (...), and six or seven times more horses and stallions (...).”¹⁶ He also mentioned eating horse meat at the Khan’s court: “Among various dishes, foal meat is served there always and continually.”¹⁷ [author’s translation].

Understanding the significance of horses in the Turkic culture is crucial for a better understanding of their place in the language. Most of the Turkic languages (especially in Central Asia) include a very wide range of vocabulary regarding horses, coat colours and equestrian equipment. It is a fact that languages allow for and keep terminology which is important for the community as it describes its lifestyle.

Coat colours in Turkic sources

In the above-said 10th book there are mentioned 22 (mainly equine) coat colours but they are not provided with a detailed description, so it is impossible to know what exactly they are. Their equivalents are provided on the basis of the available literature of the subject (i.e. Laude-Cirtautas, dictionaries by Meniński, Radloff, Zenker, Clauson, Gabain, Syzdyqova, Judahin and others).

Coat colours

*ak*¹⁸ (112A)  ‘white’, this colour appears in Tenishev as *белый* **aq* ‘white’ (TEN, pp. 598–601); in Laude-Cirtautas, there is a general translation of *aq* as *hellfarbig* ‘light-coloured’, *weiß* ‘white’ on page 40, and *grau, weißlich, gelblichweiß* ‘grey, whitish, yellowish-white’ as a coat colour (GFT, p. 48); in the TR: *اق ak* | white ‘*بياض bejāz* |

¹⁵ *Epic of Manas*, Viewed 7 Sept. 2014, <http://bizdin.kg/elib/kitepter/html/manas/manas_skfull/section3.html#title5>.

¹⁶ Z. Abrahamowicz (ed.), *Księga podróży Ewliji Czelebiego (wybór)*, Książka i Wiedza, Warszawa 1969, pp. 280–281.

¹⁷ *Ibidem*, p. 277.

¹⁸ The Crimean-Tatar terms in accordance with SŠSM vol. 10.

white (...) *Albus* | white, *candidus* snow-white, *canus* | grey, white. *Blanc & gris* | white and grey. *Biały/y siwy*¹⁹ | white grey (...)’ (TLOT, p. 326–327)²⁰; in the KAR: *aq* ‘white’ (CED, p. 44); *aq* ‘1) белый | white; 3) сивый (о масти лошади) | grey (about equine coat colour)’ (SCT, p. 170); in Doerfer: *āq* ‘Schimmel | grey horse’ (TFP, p. 222).

ala (113B)  *آلا* ‘piebald’; **пестрый, пятнистый, полосатый** **ala* ‘spotted, piebald, striped’ (TEN, pp. 607–608); in Laude-Cirtautas on page 70, there is *ala* as *bezeichnungen für graue und braune farbtöne* ‘the denotation of grey and brown hues’, further on page 71 we can find *grau* ‘grey’ as a meaning of *ala* in Kashgari, later *ala* took on the meaning of *rötlichbraun, rotbraun* ‘reddish-brown, red brown, bay’, *bunt* ‘pied, piebald’ (GFT, pp. 70–75); in TR: *آلا rar. آله ala* ‘*Mixtus color* | mixed colour (...) *bicolor* | bicolour, *versicolor* | multi-coloured, *maculofus* | spotted, piebald (...), *mieszana farba* mixed colour / *pstrocina, pstry* | motley, spotted (...)’ (TLOT, p. 372); in KAR: *ala* ‘spotted, speckled’; ~ **biye** ‘spotted mare’ (CED, pp. 36–37); *ala* ‘пестрый, пегий, полосатый | spotted, piebald, striped’ (SCT, p. 178); in TFP on page 222: *āla* ‘bunt, rötlichgrau | pied, piebald, roan’.

boz (115B)  *بوز* ‘grey’; **серый, бурый (серовато-коричневый)** **boz* ‘grey, dark grey (greyish brown)’ (TEN, pp. 605–606); according to the information in Laude-Cirtautas, *boz* was used to describe different hues starting with *rötlichbraun* ‘reddish-brown’ and ending with *grau* ‘grey’. In some dialects *boz* appears in both meanings, i.e. *grau* (*weißlich, bleich*) ‘grey (whitish, pale)’ and *braune (rotbraun)* ‘brown (reddish-brown)’ (GFT, p. 88); in KK: **боз II** ‘1) светло-серый; белый, сивый (о масти животных, о шерсти) | light grey; white, grey (about animal coat colour, fur)’ (KKRS, p. 151); in KY: **боз I** ‘1. светло-серый, землисто-серый, светло-пепельный; сивый (о масти) | light grey, ash grey; light ash grey; grey (about coat colour)’ (KYRS 1965, p. 138); in TT: **бүз** ‘1. серый, сероватый, светло-серый | grey, greyish, light grey’²¹; in TR: **بوز** (...) *boz* ‘(...) *pallidus* | pale, pallid (...)’ **بوز ات** *boz at*. *Equus albus* | white horse (...), *Siwy/biały koń* | grey/white horse (...)’ (TLOT, p. 918); in KAR: *boz* ‘grey’; ~ **biye** ‘grey mare’ (CED, 93); *boz* ‘braungrau, grau | brown-grey, grey’ (TFP, p. 222).

börte (113A)  **بورتته**²² ‘grey – white hairs with some coloured hairs on dark skin; horse’s mane and tail are white’; this colour cannot be found in TEN; in Laude-Cirtautas this colour appears as *börtü*; there is an example from the Kazakh language excerpt from Radloff where we can find it as *bört* ‘mit gemischten Haaren | with mixed hair’²³, in KK:

¹⁹ The Meniški dictionary includes some Polish equivalents and the ones used for equine coat colours are provided as a curiosity.

²⁰ The dictionary includes translations into many languages (Latin, English, Polish and French), however, this entry lacks a translation into any of them. Some translations have been selected for the purpose of this article.

²¹ *Татарско-русский большой словарь*, Viewed 31 August 2014, <<http://tatar.com.ru/dict/b.php>>.

²² *Pörte* (*pvrth*) instead of *börte* ‘grey, light grey’ in SŠSM vol. 10.

²³ The word takes on the form of *börte* nowadays.

bört at ‘buntes Pferd | piebald horse’; there is also one more translation of **pörtü** ‘eine Pferdfarbe | equine coat colour’ (GFT, p. 105), in contemporary KK: **бөрме** ‘серый, темно-серый (о масти животных, главным образом, лошадей и коз) | grey, dark grey (about the coat colour of animals, horses and goats)’ (KKRS, p. 163); in KY: –; in TT: –; it does not appear in TLOT; it does not appear in CED; **börtü** (**börte** in the Mongolian language) ‘braungemischt | mixed brown’ (TFP, p. 223).

burul (99B)  **بورل** ‘roan, buckskin’ which have different shades, from chestnut roan to blue roan; this colour does not appear in TEN; **bürul** ‘mit gemischten Haaren (...) | with mixed hair’, **buril** ‘gräulich | greyish’ in the Bashkir language; according to Radloff’s dictionary, **burli** ‘mäusefarben | mousy’ in the Tatar language; according to Kayyum Nasırı’s *Lehçeyi Tatarî*, **burlu** ‘kır at (graues Pferd) | grey horse’ (GFT, pp. 106–107); in KK: **бурыл** ‘чалый (преимущественно о масти лошади) | roan (mainly about equine coat colour)’ (KKRS 166); in KY: **буурул** ‘чалый (масть лошади) | roan (equine coat colour)’ (KYRS 1965, p. 164); in TT: **бурулы** ‘aklı kırmızı | roan’ (TTS, p. 59); it does not appear in TLOT; it does not appear in CED; **bürul** ‘hellgrau, mäusefarben | light grey, mousy’ (TFP, p. 223).

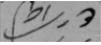
cären/ciren (115B)  **چیرن** ‘chestnut – a yellow-brown colour of fur in various shades’; this colour does not appear in TEN; **čägrän** in KK and TT **čirän** ‘fuchsfarbenes Pferd | chestnut horse’, in the Altai language: **yärän** ‘rotes Pferd mit roter Mähne und Schwanz | red horse with red mane and tail’ (GFT, p. 107); it does not appear in TLOT; it does not appear in CED, TFP and Clauson.

çal (115A)  **چال** ‘roan’; this colour does not appear in TEN; **çal** in Laude-Cirtauas, according to the definition excerpted from Radloff, it means: *mit gemischten Haaren* ‘with mixed hair’; we can also find other translations of **çal** as follows: *üzärindä aq tügläri olan kähär wäya qara at* ‘black or bay horse with white hair’, *rötliches Pferd* ‘reddish horse, rötlichgraue Pferdefarbe’ ‘reddish-grey equine coat colour’ (...) (GFT, p. 97); in KK: **шал** ‘2) седой | grey’ (KKRS, p. 933); in KY: **чал** ‘седой | grey’ (KYRS 1965, p. 339); in TT: **чал** ‘ak, ağarmış ak saçlı | white; grey, grey-haired’ (TTS, p. 390); in TLOT on page 1555 there is **چال çal**, but only in the meaning of the imperative and infinitive of the verb *çalmak* ‘steal’; in KAR: **çal** ‘grey’ (CED, p. 109); **çal** ‘rötlichgrau | reddish-grey’ (TFP, p. 222).

çubar (112A)  **چۇبار** ‘piebald, dappled, spotted’; this colour does not appear in TEN; this colour does not appear in GFT²⁴; in KK: **шұбар** ‘1) чуварый, пятнистый (о масти животных) | leopard-spotted, spotted (about animal coat colour)’ (KKRS, p. 964); in KY: **жубар** has a different meaning ‘чистенький; беленький’ (KYRS 1965,

²⁴ Names of selected rare coat colours which were not defined by Laude-Cirtauas were checked in the dictionaries by Radloff, Zenker, Clauson, Gabain, as well as *Tarama* and *Derleme Sözlüğü*.

p. 266), which means ‘clean; white’, the equivalent of the *çubar* coat colour is *чаар* I ‘1. пёстрый (...). 2. (о масти) чубарый | 1. spotter. 2. leopard-spotted’ (about animals) (KYRS 1965, p. 331); in TT: *чуар* ‘ala-bula, alaca, çapar | spotted, dappled, piebald’ (TTS, p. 399); in TR: *چوپر çıopur* ‘*Lentiginosus* | freckled, *maculis* | spotted (...)’²⁵ (TLOT, p. 1673); in KAR: *çubar* ‘speckled, dappled’ (CED, p.118); *çubar* ‘speckled, dappled’ (ibidem, p. 127); it does not appear in Zenker and TFP.

dori (99B)  *دورى* ‘bay’²⁶; this colour does not appear in TEN; *toruy, toriğ* in KY: *toru* ‘rotbraune, braune Pferdfarbe | red-brown, bay’; according to Radloff, in TT: *turü* ‘braun mit schwarzem Schwanz | bay with a black tail’ (GFT, p. 106); in KK: *торы* ‘гнедой | bay’ (KKRS, p. 824); in TR: *دورو doru* * *دورى dory* ‘*Badius equus* | bay horse (...); bay. *Gniady* | bay (...)’ (TLOT, p. 2156); in KAR: *toru* ‘dun; ~ at dun horse’ (CED, p. 409); *toruy* ‘braun mit schwarzem Schweif und Mähne | bay with a black tail and mane’ (TFP, p. 223).

gök, kök (99B)  *كوك* ‘grey’; *зеленый, голубой, синий *kök* ‘green, blue, grey’ (TEN, pp. 604–605); Laude-Cirtautas in GFT mentions that the *gök* colour with reference to animals may be used as *grau* ‘grey’ or *braun* ‘brown’; for example, *gök at* in the Anatolian dialect with its translation as *demir kır at* ‘roan horse’; *gök at* in the Azerbaijani language translated as *silbergrau* ‘silver-grey (horse)’; in KY: *kök at* as *kır at* (graues Pferd) ‘grey, greyish horse (grey animal)’; in the Uzbek and Old Turkish languages: *Rotschimmel* ‘roan, strawberry roan’ (...) (GFT, p. 79); in KK: *көк* II ‘1. (...) 2) сивый; серый (о шерсти; оперении; масти лошади) grey (about fur, plumage and equine coat colours)’ (KKRS, p. 390); in KY: *көк* II ‘6. (о масти) серый; сивый | (about coat colour) grey’ (KYRS 1965, p. 418); in TT: *күк* II ‘2. (...) сивый (о масти лошади) | grey (about equine coat colour)’²⁷; in TR: *كوك gök* ‘(...) *coelum* | sky, heaven * *coelestis coloris* | the color of heaven, *caeruleus* | dark coloured, dark blue (...), *lividus* | livid, blue (...)’ (TLOT, p. 4085); in KAR: *kök*^l ‘blue’ (CED, p. 216); *kök* ~ *gök* сивый (...), *серый* ‘grey’ (SCT, p. 172); *kök* ‘helltürkisfarben | light turquoise colour’ (TFP, p. 222).

qara (99B)  *قره* ‘black’; *черный *qara* ‘black’ (TEN, pp. 592–598); *qara* with reference to animals in the meaning of *dunkelfarbig* ‘dark-coloured’ and *schwarze* ‘black’ (GFT, p. 36); in KK: *қара* I ‘1) черный, темный, тусклый (...) 2) масть у животных

²⁵ The quoted entry refers to the appearance of a human being, not coat colouring.

²⁶ This word is the same word as *tori* (135A)  *طوري* ‘bay’. The two forms are used in the 10th judicial books interchangeably. In addition to this, we can also find the initial -ت ~ -ط-, e.g. in the following names: *Temür* (137B) / *Temir* (88A) ~ *Demir* (133A), *Tilemiş* (11B) ~ *Dilemiş* (not found), in the adjective *temir* (120A) ~ *demir* (97A) ‘iron’; in the numeral *doğuz* (47A), *toğuz* (20A) ‘nine’. In the court documents, there is no evidence of a similar phenomenon as regards the numeral *dördlt* (10A/7B) ‘four’ in the initial position but in the final one. It should be noted that the only case of the initial -ط- (t) is present in the case of *tori*; in other cases there is found initial -ت (t) regardless of the surrounding vowels.

²⁷ *Татарско-русский большой словарь*, accessed 31 August 2014, <<http://tatar.com.ru/dict/b.php>>.

l 1) black, dull 2) animal coat colour' (KKRS, p. 477); in KY: *кара* I '1. чёрный; вороной; брюнет; бурый | black; dark-haired; dun' (KYRS 1965, p. 345); in TT: *кара* I 'kara, siyah | black' (TTS, p. 136); in TR: *قاره* *kara* 'Niger | black, dark (...)' (TLOT, p. 3581); it does not appear in CED; *қара* '1) черный, темный | black, dark (...)' (SCT, p. 161); *qara* 'schwarz | black' (TFP, p. 222).

ker (103B)  *کر* 'reddish-brown, red-brown'; this colour does not appear in TEN; this colour does not appear in GFT; in KK: *кер* II 'караковый, мухортый (о масти лошади) dark bay, reddish-brown (about equine coat colour)' (KKRS, p. 371); in KY: *кер* I '(о масти лошади) карий, караковый | (about equine coat colour) dark bay' (KYRS 1965, p. 376); in TT: –; there is no *ker* in the meaning of coat colour in TLOT; it does not appear in CED; ⁴*кӱр* '1) карий, гнӱдой (лошадная масть) – dunkelbraun (eine Pferdfarbe) | dark bay, bay (equine coat colour) – dark bay (horse)' ⁵*кер* [Kir.] 'мухортый (масть лошади) – ein dunkelbraunes Pferd mit weissem Maule | reddish-brown (equine coat colour) – a dark bay horse with a white mouth' (Radloff 1899: 1083–1084); it does not appear in Zenker, Clauson, TFP and Gabain.

kızıl (103A)  *قریل* 'red'; *красный, золотистый *qyzyl* 'red, golden' (TEN, pp. 602–604); *qizil* 'rot | red' also 'rötlichbraun, rotbraun | brownish-red, red-brown, bay' (GFT, p. 56); KK: *қызыл* '1. красный²⁸ | red', but when referring to the equine coat colour the translation is provided with an example 2. (...) ~ *ат* 'сивый (о масти животных) сивая лошадь | grey (about animal coat colour), grey horse' (KKRS, p. 559); in KY: *қызыл* '1. красный (...); 3. (о масти) сивый | 1. red; 3. (about coat colour) grey' (KYRS 1965, p. 478); in TT: *қызыл* 'kızıl, kırmızı | red' (TTS, p. 180) and '1. красный (...) 3. рыжий (волосы) | 1. red 3. red (hair)²⁹'; in TR: *قرل* *kuzyl* '(...) Ruber | red, ruddy, rubicundus | red, ruddy, rubicund, falsus | false, untrue (...)' (TLOT, pp. 3690–3691); in KAR: *qizil* 'red; ruddy' (CED, p. 309); *қызыл* 'красный | red' (SCT, p. 177); *qizil* '(dunkel) rot | (dark) red' (TFP, p. 222).

koba (112A)  *قوبا* 'fawn (more often about cattle), dun'; this colour does not appear in TEN; it appears in Laude-Cirtautas as *Farbe zwischen Rot und Gelb* 'colour between red and yellow' (GFT, p. 95); in KK: *қуба* '1) светло-желтый, светло-рыжий (о масти животных) | light yellow, light red (about animal coat colours)' (KKRS, p. 538); in KY: *куба* I 'белый; бледный (...) | white; pale' (KYRS 1965, p. 435); in TT: *коба* 'açık kestane rengi | light chestnut colour' (TTS, p. 156); there is no *koba* in the meaning of coat colour in TLOT; in the Karaim-English dictionary by Jankowski there is *qoba* 'cave', however, there is no meaning of the word as a coat colour (CED, p. 310); *quba* 'dunkelgelb | dark yellow' (TFP, p. 222).

²⁸ *Красный* means 'red'.

²⁹ *Татарско-русский большой словарь*, accessed 31 August 2014, <<http://tatar.com.ru/dict/b.php>>.

qobaca (109A)  قوباجه 'whitish'; this colour does not appear in TEN; this colour does not appear in GFT; in KK: 'светло-желтоватый, белесоватый; бледноватый | light yellowish, whitish, palish' (KKRS, p. 538); in KY: –; in TT: –; in TR there is no **qobaca** (according to TLOT); in the Karaitic dictionary by Jankowski there is no such entry; this colour does not appear in Radloff, Zenker and Clauson (in Clauson on page 581 there is **kuba** 'pale, pale yellow, pale grey') and TFP.

koñur (99B)  قوڭور 'brown'; this colour does not appear in TEN; **qoñyur** 'eine braune oder dunkelgraue Farbe von Pferde | brown or dark grey equine coat colour', (...) **qoñur at** 'gelbbraunes Pferd | yellow-brown horse', **falb** 'fawn', **hellrot mit gelb gesprenkeltes Pferd** 'bright red horse with yellow spots', **qonur at** 'graues Pferd | grey horse' (...) (GFT, pp. 100–101); in KK: **qoñyur** 'бурый (о масти овцы, коровы), темно-бурый, темно-серый (о масти лошади) | dark brown (about a sheep or cow coat colour), dark brown, dark grey (about equine coat colour) (KKRS, p. 526); there is no equivalent for **koñur** in the Kyrgyz-Russian dictionary, **küröñ** has a similar meaning³⁰, but it is equivalent to the Crimean-Tatar term **küren** 'dark bay, dun', which is discussed below; in TT: –; it does not appear in TLOT and CED; **qoñyur** 'gelblichbraun | yellowish-brown' (TFP, p. 222).

kula (81B)  قوله 'dun'; this colour does not appear in TEN; in TT: **qula** 'gelbgrau, falb | yellow-grey, dun', in Ottoman Turkish: **qula** 'braunes Pferd mit schwarzem Schwanz und ebensolcher Mähne | bay / brown horse and a black tail and exactly the same mane' (GFT, p. 110); in KK: **qula** 'саврасый (масть лошади) | dun (about equine coat colour)' (KKRS, p. 542); in KY: **кула I** '1. саврасый | dun' (KYRS 1965, p. 440); in TT: **кола** 'kula (at) | dun (horse)' (TTS, p. 157); 'буланый, саврасый | dun'³¹; in TR: **қола kula** (...) **қола at kula at** 'Spadix, myrtei coloris equus | dark chestnut, reddish-brown horse' (TLOT, p. 3801); it does not appear in CED; **qula** 'falb | dun' (TFP, p. 223).

küren (113A)  كورن 'dark bay, dun'; this colour does not appear in TEN; this colour appears in GFT as **küränj**, in the Azerbaijani language: **küren at** 'rotbraunes Pferd | red-brown / bay horse', in the Ottoman Turkish language: **güren** 'renği sarı ile doru arasında olan at, al at | horse in a colour between yellow and bay, brown-red horse' (GFT, p. 102); in KK: **kürerj** 'бурый, темно-гнедой (масть лошади) | brown, dark bay (equine coat colour)' (KKRS, p. 419); in KY: **күрөң I** '(о масти) бурый | (about coat colour) dark brown' (KYRS 1965, p. 470); in TT: **körän** 'yanık rengi, kahverengi | the colour of burning, brown' (TTS, p. 195); it does not appear in TLOT; it does not appear in CED; **küräng** 'rötlichbraun | reddish-brown' (TFP, p. 222).

³⁰ In Yudahin 'dark brown' (Юдахин, p. 470).

³¹ *Татарско-русский большой словарь*, accessed 31 August 2014, <<http://tatar.com.ru/dict/b.php>>.

şarı (113A)  صاري ‘fawn, cervine’; **желтый *saryu** ‘yellow’ (TEN, p. 601–602); **sariγ** ‘gelb | yellow’ (GFT, p. 68); in KK: **сары** ‘желтый, золотистый, рыжий (о волосах); ~ ат светло-рыжий конь | yellow, golden, red (about hair); light chestnut horse’ (KKRS, p. 702); in KY: **сары I** ‘жёлтый, рыжий (о волосах), русый | yellow, red (about hair)’ (KYRS 1985, p. 138); in TT: **сары** ‘sarı | yellow’ (TTS, p. 267); **صارو saru**, * **صاري sary** ‘(...) *Flavus & luteus* | yellow, saffron yellow; *pallidus* | pale; pallid; yellowish (...)’ (TLOT, pp. 2726–2727); in KAR: **sari** ‘1. yellow. 2. blond’ (CED, p. 338); **сарыг** ~ **сарық** ~ **сарых>сарых (сар)** ‘жёлтый | yellow; рыжий | red; соловый (о лошади) | dun (about a horse)’ (SCT, p. 174); **sāriγ** ‘hellgelb | light-yellow’ (TFP, p. 222).

siyāh (111A)  سياه ‘black’, used in the 10th book; this colour does not appear in TEN; this colour does not appear in GFT; in TR: **سیاه sijāh** * **سيه sijek** p. **قره kara** ‘Niger | black, dark; ater | black, dark (...)’ (TLOT, pp. 2726–2727); in KAR: **siyah** ‘black’ (CED, 358); **siyah** ‘black’ (TFP, p. 222); **siyah** ‘1. black; black colour. 2. dark; dark-coloured’ (Redhouse, p. 1024); in the Azerbaijani language: **siyah** ‘qara’ (Orucovun, p. 129), and in the Uzbek language: **суйоҳ** ‘siyah’ (Yusuf, p. 145).

sur (103A)  سور ‘grey, ash grey’; this colour does not appear in TEN; in Laude-Cirtauas **sur** appears with an example from KY, i.e. **sur at** ‘gök kır at | blue-grey horse’ (GFT, p. 111); in KY: **сyp I** ‘1. (мать лошади) голубой | (equine coat colour) grey’ (KYRS 1985, p. 165); in TT: **сyp I** ‘bir cins koyun derisi’, which means ‘a kind of sheep skin’; **сyp II** ‘sur’, i.e. ‘a city-wall’ (TTS, p. 280), there is no definition to denote the equine coat colour or animal coat colour corresponding with this entry in the Tatar-Turkish and Tatar-Russian dictionaries; In TLOT on page 3002, there is **صور sūr** in the meaning of ‘cornu | horn, (...), tuba | tube (...)’, however there is no note on the use of the word **sur** with reference to animal coat colouring; in KAR: **sur** ‘sorrel, chestnut (of a horse)’ (CED, p. 364); **sur(u)** ‘blaugrau | blue-grey’ (TFP, p. 223).

tarğil (112A)  تارغیل ‘dappled, spotted (about cattle)’; this colour does not appear in TEN; **tarγil** in KY: ‘kara yolları bulunan kızıl (inek, öküz rengi) | red with black stripes (animal coat colour of a cow, ox/bull)’, in KK (according to Radloff): there is a following phrase: ‘rotes Rind mit schwarzen Flecken | red cow with black spots’ (GFT, p. 113), but in other source this colour has a different definition; in TT: –; in TR: no **tarğil** (on the basis of TLOT); it does not appear in CED; **tarγil** ‘rot mit schwarzen Stellen | red with black patches’ (TFP, p. 223).

All Crimean-Tatar names of the coat colours have been identified. Most of them have equivalents in other sources. Some of them, that is *āq*, *bōz*, *qizgil*, *qola*, *quba*, *toruy*, are noted in the dictionary by Mahmud of Kashgar. The majority of them are described in detail by Laude-Cirtauas in GFT, with the exception of *ker*, *çubar* and *kobaca*. The

exceptions have been described on the basis of the dictionaries by Radloff, Gabain, Zenker, Clauson, *Tarama* and *Derleme*, as well as Kazakh-Russian and Kyrgyz-Russian dictionaries. Some names can be found in the 17th century dictionary by Meniński, e.g. *aķ, ala, boz, çubar, dorı, gök, ĳara, kızıl, ĳula, ųarı* and *siyāh*.

The presented names usually take on a form which is the same as or similar to the basic form. Minor differences can be noticed in the vowels and consonants, which is characteristic of the phonetic makeup of a given language. Sometimes the words take on the same form but carry a different meaning. For instance, the *қоңыр* colour coat can be found in Kazakhstan, it is a part of the name of a tribe, i.e. *Middle jüz / Middle Horde* (КК *Орта Жүз*) / *Qonyrat* (КК *Қоңырат*),³² which means ‘a dark brown/ dark grey horse’.

Conclusions

The coat colours of animals and horses mentioned in the 17th century judicial book from Crimea served as the starting point for the studies on the coat colour terminology in the past and nowadays. On the basis of the Crimean-Tatar names it has been observed that the names in use are very much alike in the Kypchak languages. Six of the coat colours can be found in the first Turkish-Arabic dictionary by Mahmud of Kashgar. All Crimean-Tatar names (except one) found in the 10th book are also present in the Kazakh language, but often with phonetic variations. Some of them, i.e. *çubar, ker* and *kobaca*, have not been analysed by scholars such as Laude-Cirtautas, Тенишев and Doerfer, which proves that the 10th judicial book also documents rare names to be found only in a few Turkic languages. We should also note that some of the coat colours are also present in the 17th century dictionary by Meniński, which in turn proves that they could also be found in the Turkic language belonging to the Oghuz languages. Yet they are not found in judicial books from the Ottoman Empire. One of them, i.e. *dorı*, has two forms. There is a form with the initial *d-* and another one with the initial *t-*(*torı*). Nine names have identical forms in all sources which have been used to provide examples (*aķ, ala, boz, ĳara, ker, kızıl, siyāh, sur, tarĳıl*). Coat colours are used with reference to animals as well as the names of villages / places and tribes. Six coat colours and colours can be found in Crimean toponyms: *aķ, çal, ĳara, ĳoba, kök, ųarı*. The rich terminology for the equine coat colouring also points to the great significance of horses in the life, culture and languages of the Turkic peoples.

³² *Qonyrat*, accessed 7 September 2014, <<http://.com/rodstvenniki-po-kazahski-3/>>.

Abbreviations and editorial symbols

	end of line (in transcription)
CED	Aqtay, Jankowski 2015
GFT	Laude-Cirtautas 1961
KAR	Karaite language
KK	Kazakh language
KKRS	Сыздыкова 2001
KY	Kyrgyz language
KYRS 1965	Юдахин 1965
KYRS 1985	Юдахин 1985
SCT	Кононов 1978
SŠSM 10	<i>Aş-Şuqūq aş-şari‘iyya wa as-siğillāt al-mar‘iyya</i> vol. 10
TEN	Тенишев 1997
TFP	Doerfer 1995
TLOT	Мениński 1680
TR	Turkish language
TT	Tatar language
TRS	Ганиев 1997

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