An Etymological
Dictionary of
Pre-Thirteenth-Century
Turkish

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PREFACE

1. In the first two chapters of *Turkish and Mongolian Studies*, Royal Asiatic Society Prize Publication Fund, vol. XX, London, 1962 (hereafter referred to as *Studies*), I gave a brief sketch of the history of the Turkish peoples and of their languages from the earliest period (the eighth century A.D.) at which they become directly known to us down to the medieval period, and attempted to identify and name the various dialects and languages which evolved during that period.

2. The broad thesis of this sketch was that a unitary Turkish language, which was not genetically connected with any other language known to us, and specifically not connected genetically with the Mongolian and Tungus languages, took shape, almost certainly in the steppe country to the west and north of the Great Wall of China, at some date which we cannot now determine, but certainly long before the start of the Christian era; that this unitary language split into two main branches, 'standard Turkish' and 'I/r Turkish', not later than, and perhaps before, the beginning of the Christian era; and that during the first millennium A.D. standard Turkish slowly broke up into two or three dialects, which soon became independent languages. No substantial early texts of any form of I/r Turkish have survived, but there are in Chinese historical works a few words of Taṿg̣aq̣, the language of the Turkish tribe called by the Chinese T'o-pa, who were the ruling element in the Chinese Northern, or Yüan, Wei dynasty (A.D. 386–535), and there are some Turkish loan-words in Mongolian and Hungarian which were almost certainly borrowed from an I/r language, by the Mongols probably in the fifth or sixth centuries, and by the Hungarians probably in the ninth. The slight remains of Proto-Bulgar are in a similar language and so too are a few funerary inscriptions of the Volga Bulgars of the thirteenth and fourteenth centuries. The material is, however, very scanty and I have made only a few references herein to words in I/r Turkish, and those mainly where the only surviving I/r language, Chuvash (Çuv.), throws light on the phonetic structure of individual standard Turkish words. These citations are from N. I. Ashmarin, *Thesaurus linguae Tschuvaschorum*, 17 vols., Kazan–Cheboksary, 1928–50, cited as *Ash.* followed by the volume and page.

3. As I pointed out in *Studies*, p. 53, an essential basis for any scientific study of the comparative etymology of the Turkish languages is a list of all genuine Turkish words which are known to have existed before the various medieval Turkish languages were subjected to a mass invasion of loan-words from the languages of the foreign peoples (mainly Arabs, Iranians, and later Mongols) with whom the Turkish peoples then came into contact. The present work contains just such a list. I have endeavoured to include in it all the words known to have existed in the earliest known standard Turkish languages, that is Türkü,
Uyghur, including Uyghur-A, Old Kirghiz, Xakani, Oguz, Kipchak, and some minor dialects, prior to the Mongolian invasion at the beginning of the thirteenth century, excluding, except in a few special cases, words borrowed directly or indirectly from the Indian, Iranian, and Semitic languages. All references to 'early Turkish' and 'the early period' relate to the Turkish languages as we know them in the eighth to twelfth centuries inclusive.

4. One of the special characteristics of the Turkish languages is the manner in which derived words are constructed from the basic words of the language by a process of attaching suffixes to them. It is important, therefore, not merely to compile a bare list of these early words and their meanings, but also to indicate what kind of words they are (nouns, verbs, adverbs, etc.), verbs being distinguished from the rest by the attachment of a hyphen, e.g. at (noun) 'a horse', at- (verb) 'to throw', and in addition, in the case of derived words, to analyse their structure and indicate from what basic words they were derived, since this often explains their semantic evolution. This is all the more important since, even at the earliest date at which it becomes known to us, Turkish had already had a long history, in the course of which some basic words had already become obsolete, leaving the words derived from them, so to speak, 'in the air', with no obvious origin; on this point see, for example, Studies, pp. 140 ff. In giving these morphological explanations I have used the grammatical terminology customary among English scholars of Turkish, eschewing the new terminologies which are now taking shape in some academic circles.

5. My second purpose has been to establish the original meanings of all words in the list and trace their subsequent semantic evolution by illustrating each word by a quotation, or series of quotations, of passages in early texts in which they occur. For this purpose I have examined all the surviving texts in the languages enumerated above to which I have been able to obtain access. These texts are enumerated in paras. 20-6 below.

6. The only words which have been included in the list without at least one such quotation are a few which can first be traced in an actual Turkish text only in the medieval period, that is during the thirteenth to sixteenth centuries inclusive, but which demonstrably existed at an earlier period for such reasons as that they exist both in standard Turkish and in Chuvash (in a distinctive form peculiar to that language) so that they must already have existed before the split between standard and Jfr Turkish, or that words derived from them are attested in the early period, or that they occur as loan-words in foreign languages in forms which indicate that they must have been borrowed in, or before, the early period. The texts which have survived from the early period are of course only a fraction of those which once existed and there are no doubt other words which existed in the early period but do not happen to occur in the texts which have survived. Some of these words occur in medieval texts or still exist in modern Turkish languages, but I have not attempted to identify and include them in the list, since the evidence that they were really early words is lacking.
7. A surprisingly large number of early words are *hapax legomena* (Hap. leg.), that is, occur only once, and have not so far been discovered elsewhere; they have, however, been included in the list because they seem to be genuine Turkish words and may later be discovered elsewhere; but the fact that they are Hap. leg. makes it impossible to determine whether they are correctly transcribed. Properly speaking the term implies one single occurrence, but it has been stretched to include verbs listed in *Kap.* with an enumeration of the Perf., Aor., and Infin. forms, since experience shows that if a word is mis-spelt in the Perf. it may also be mis-spelt in the Aor. and Infin.

8. When an early word has survived into the medieval period, I have also added a selection of quotations from the texts enumerated in paras. 27–52, and when it still survives in one or more modern languages I have usually recorded this fact also. There are two reasons for doing this: the first is that evidence of this kind is often required to fix the exact meaning and pronunciation of the word in the early period; the second is that, as I understand it, the main purpose of compiling a dictionary of this kind is not only to help students to read and understand the meaning of early texts, but also to provide a solid basis for the etymological dictionaries of medieval and modern Turkish languages which are now being compiled or will be compiled in future. I must, however, make it clear that *my* quotations from medieval texts and enumerations of modern languages in which a word survives do not profess to be as comprehensive as the quotations from early texts.

THE SYSTEM OF TRANSCRIPTION

9. The problems of transcribing early Turkish texts are discussed at length in *Studies*, Chap. 3 and elsewhere, and it is unnecessary to cover the whole ground again. There is, of course, no means of discovering exactly how Turkish was pronounced between 900 and 1200 years ago; the alphabets employed are all to a greater or less degree unscientific; the most that can be achieved is a broad system of transcription which will give an approximate idea of the pronunciation of the words concerned in the languages enumerated in para. 3. The transcription alphabet which I suggested in *Studies* and which is used here can best be described as the official alphabet of the Turkish Republic with one minor modification (regarding the use of ğ and ğ) and a few extra letters to represent sounds which either do not exist in Republican Turkish (Rep. Turkish) or, if they exist, are not represented by a distinctive letter. This alphabet was selected on the basis that the phonetic structure of early Turkish was probably much the same as that of Rep. Turkish, apart from certain sounds for which special letters have been provided. These sounds can be tabulated as follows:

10. *Vowels.* There are four back and five front vowels, all of which may be either short or long. The only additional letter is ĕ for close e, a sound which
certainly existed in early Turkish and still survives at any rate in some dialects of Rep. Turkish.

Back: \(\text{short a i o u} \)
\(\text{long a: i: o: u:}\)

Front: \(\text{short e é i ö ü}\)
\(\text{long e: é: i: ö: ü:}\)

These are arranged, when circumstances demand it, in the following order: a, a:, e, e:, é, é:, i, i:, i:, o, o:, u, u:, ö, ö:, ü, ü:; note that u, u: precede ö, ö:. The round vowels represent a range of sounds which merge imperceptibly into one another in the various languages.

In most, but not all, modern languages the vowels ö and ü occur only in first syllables of words, but there is good evidence, which I assembled in ‘Three Notes on Early Turkish’, Türk Dili Araştırmaları Yıllığı, 1966, pp. 1 ff., that they were also used in the second and later syllables of many words in early Turkish. This evidence is, however, too fragmentary and imperfect, and in some cases too inconsistent, to justify restoring such spellings at the beginning of all the entries concerned. I have therefore entered all these words in the conventional spelling with u/ü in the second and later syllables. Where there is good evidence in regard to individual words that these vowels were originally o/ö I have entered these spellings in brackets, e.g. törü: (törö:), but I must emphasize that these sounds occurred in far more words than are singled out for this treatment, for example, in all words with the Suffix -uk/-ük (-ök/-ök).

11. **Consonants.** The conclusion reached in *Studies* was that the sounds which existed in early Turkish can be tabulated as follows, v. representing voiced and u. unvoiced sounds:

<table>
<thead>
<tr>
<th>Plosive</th>
<th>Fricative</th>
<th>Nasal</th>
<th>Affricate</th>
<th>Sibilant</th>
<th>Semi-vowel</th>
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<td>b</td>
<td>p</td>
<td>v</td>
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<td>?</td>
<td>ŋ</td>
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<td>?</td>
<td>k</td>
<td>ğ</td>
<td>x</td>
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</table>

Liquids (v.) l r (Aspirate (u.) h)

The post-palatal sounds occur only in association with front vowels and the velar sounds only in association with back vowels, so only one letter, k, is required to represent both unvoiced plosives. The unvoiced labial fricative f probably did not exist in early Turkish as an independent sound, but seems to
have arisen as a secondary form of v in association with some unvoiced sounds. The voiced palatal sibilant probably did not exist as an independent sound in early Turkish, but is noted as a secondary sound in one or two words containing ç, e.g. çöj- probably for çöz-. It also occurred in a few Sogdian loan-words, e.g. aːjuːn, and a few other words, e.g. üjme; which are probably, but not demonstrably, Sogdian loan-words. The labial semi-vowel w was not a native Turkish sound, but evolved as a secondary form of v in one or two languages like early Oğuz and also occurred in some loan-words. The voiced post-palatal ğ was normally a plosive, but may in certain positions have been a fricative; conversely the voiced velar ğ was normally a fricative but may in certain positions have been a plosive. The unvoiced velar fricative x probably did not exist as an independent sound in early Turkish, but seems to have arisen as a secondary form of k in association with some sounds, and also occurred in a few loan-words, some of them very old like xağan and xan. Kâşgâri says that the simple aspirate h was not a native Turkish sound but occurred in some 'impure' dialects and in one or two words like ühi: in which it seems to be a secondary form of ğ.

The consonants are arranged, when the circumstances demand it, in the following order: b, p, v, (f), (w); c, ç, j; d, ɭ, t; ğ, (velar) k, x; ğ, (post-palatal) k, (h); l; m; n, ɲ, ŋ; r; sı, s; y, z. Note that the letters are arranged in classes, and not in the normal conventional order, but that the first letters of the classes are arranged in the conventional order.

12. There are some particular difficulties in transcribing some early languages, of which the following are the most important:

(1) In Türkî there was a tendency towards dissimilation, so that when a suffix beginning alternatively with a voiced or unvoiced consonant like the Perf. suffix -dî/-tî/-dî/-tî: was attached to a verb ending in a consonant, the unvoiced form was attached to a voiced consonant and vice versa, e.g. ertî:, tâpdi:. In Xak. the position tended to be exactly the opposite, at any rate to the extent that suffixes with voiced initials were attached to verbs ending with voiced consonants, e.g. erdi:, although cases of suffixes with voiced initials being attached to verbs ending in unvoiced consonants are very common, at any rate in our manuscript of Kaş. Chronologically speaking Uyğ. lay squarely between Türkî and Xak. but nearly all the alphabets in which it is written are so ambiguous that it is quite uncertain whether it was a dissimilating language like the former or an assimilating language like the latter, or whether the change took place at some date between the eighth and eleventh centuries. I cannot therefore claim to have been in the least consistent in transcribing Uyğ. texts, usually following the scriptions in the published texts.

(2) The Runic alphabet (see Studies, pp. 51 ff.) in which nearly all the Türkî texts have survived, the Manichaean Syriac alphabet, and the Brāhmi alphabet had different letters for b and p and for ģ and post-palatal k, the other early alphabets did not, and the Brāhmi spellings are very erratic; there is indeed some doubt regarding the phonetic value of some of the letters of this alphabet
in its Central Asiatic form. It is therefore almost impossible to decide how some words should be transcribed. In some cases assistance can be got from the modern languages, but some of these have undergone quite considerable phonetic changes.

(3) Only one of the alphabets concerned, Brāhmī, had separate letters for o, u, ə and ü, and the spellings of the texts in this alphabet are often inconsistent. In this case, however, the correct form can often be established if the word was a loan-word in Mongolian, or survives in modern languages; but the spellings in modern languages are often inconsistent, particularly as between languages in the Oğuz group and the rest.

13. The alphabet set out above has also been used for transcribing (or perhaps it would be more accurate to say transliterating, since the system adopted is purely mechanical) quotations from Arabic and Persian texts, with the addition of the following letters: ɬ, đ, ɭ, ɭ, ş, and ç, hamza', 'ayn' and q for the unvoiced velar plosive, which must be distinguished from the unvoiced post-palatal plosive in these languages. In these languages, too, vowel length is indicated in the usual manner by a superscribed line, e.g. ā. The same letters are also used to transcribe Mongolian, but Sanskrit is transcribed in the conventional way.

THE ARRANGEMENT OF WORDS IN THE DICTIONARY

14. As pointed out above, the Turkish texts quoted in this book are written in a variety of alphabets, all more or less ambiguous, and it is often impossible to determine the correct transcription of a number of words; moreover, some words were pronounced slightly differently in different languages. It would, therefore, not be sensible to arrange the words in the strict alphabetical order to which we are accustomed in the dictionaries of European languages, since this would involve a great many double or multiple entries and greatly add to the difficulty of finding individual words. This problem and the means of solving it are discussed in detail in Studies, Chap. 4. The arrangement which emerged from this discussion can be summarized as follows:

(1) The words are broken down into fourteen groups, containing respectively words beginning with the following sounds:

(a) vowels
(b) labial plosives (b, p)
(c) dentic-palatal affricate (č)
(d) dental plosives (t, d)
(e) velar plosives (k, x)
(f) post-palatal plosives (k, g)
(g) l
(h) m
(i) n
(j) r
(k) s
(l) ş
(m) y
(n) z

(2) Each of these fourteen groups is divided into sub-groups; in each case the first sub-group contains monosyllables ending in an open vowel; the order of the
remainder is determined in the case of the first group (words beginning with vowels) by the first consonant, and, if there is one, the second consonant or failing that the final vowel, if any, and in the case of other groups by the second consonant, and the third consonant, if any, or failing that the final vowel, if any. For purposes of classification these are the only significant sounds; vowels other than initial and final vowels are disregarded except for purposes of arranging the order of the words in a sub-group.

15. Each sub-group is identified by from one to three code letters representing the significant sounds enumerated above, the code letters being as follows:

A, or if one of the significant sounds is post-palatal
    g or k, E, representing vowels.
B representing labials, b, p, v, (f), (w) but not m.
C representing denti-palatal affricates c, ç, (j).
D representing dentals d, d, t but not n.
G representing velars g, k, x but not η.
G representing post-palatals g, k, (h) but not η.
I representing l.
M representing m.
N representing n, η, ŋ.
R representing r.
S representing s.
Ş representing ş.
Y representing y.
Z representing z.

Each sub-group is divided into the following parts:

(1) monosyllables, if any, coded as Mon.
(2) monosyllabic verbs, if any, coded as Mon. V.
(3) disyllables, coded as Dis.
(4) disyllabic verbs, coded as Dis. V.
(5) longer words, coded as Tris.
(6) longer verbs, coded as Tris. V.

16. In order to locate a word in the dictionary:

(1) declensional and conjugational suffixes must be removed;
(2) the part in which it appears in the dictionary must be determined by converting the significant sounds in it into the appropriate code letters, account being taken of the fact whether it is either a verb or not a verb, e.g.:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Code Letter</th>
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</thead>
<tbody>
<tr>
<td>u:</td>
<td>Mon. A</td>
</tr>
<tr>
<td>u-</td>
<td>Mon. V. A-</td>
</tr>
<tr>
<td>ak, oğ, u:ğ, ok</td>
<td>Mon. AG</td>
</tr>
<tr>
<td>eg-, ek-, ög-, ük-</td>
<td>Mon. V. EG-</td>
</tr>
<tr>
<td>bu:</td>
<td>Mon. BA</td>
</tr>
</tbody>
</table>
17. Within each part of a sub-group the words are arranged in the following order, which is designed to make it as easy as possible to locate a word written in any of the various scripts:

(1) in Mon. and Mon. V. in the alphabetical order of the vowel, and when two or more words have the same vowel (o and u, and ö and ü, respectively being regarded as identical since they are not distinguished in these scripts) in the order of the final consonants; thus in Mon. V. AD- the order is ad-, at-, et-, i:d-, it-, u:d-, ut-, üd-, öt-, üt-.

(2) in Dis. and Dis. V.,
   (a) all words ending in a closed syllable precede those ending in an open vowel, thus in Dis. V. ADL- ütül- precedes atla:-;
   (b) if two words contain, in addition to the letters represented in the heading, further consonants belonging to different classes, these determine their order; thus in Dis. V. SCD- săctur- precedes săctas-;
   (c) in other cases, subject to (a) above, the order is determined by the first vowel; thus under Dis. V. SCD- the order is săcit-, săcit-, suçit-, süçit-, and under Dis. V. ADL- atla:-, edle:-, or, if the vowels are identical, by the order of the consonants following, thus under Dis. V. ADL- ödul, uðul-, otul-.

(3) in Tris. and Tris. V. the same principles are observed, mutatis mutandis.

18. Most words in the dictionary are preceded by code letters in capitals, only basic words of which the pronunciation is reasonably certain not being preceded by one. These letters have the following meaning:

(1) C compound; used when a word is composed of two shorter words, e.g. C içkur 'belt', composed of iç and kur. Such words are rare.

(2) D Derived; placed before every word other than a compound which is not a basic word, e.g. D evdıl-, the Passive form of evdî-.

(3) F Foreign; placed before words which are known to be loan-words, e.g. F a:jû:n borrowed from Sogdian. Words which are believed to be loan-words are preceded by ?F if definite proof is lacking.

(4) PU Pronunciation uncertain; see (6).

(5) S Secondary; placed before words which are secondary forms of other words in the list; such words are followed by a reference to the words of which they are the secondary forms.

(6) VU Vocalization uncertain. This prefix is used when the vocalization of a word is uncertain but there is no doubt about its consonantal structure, e.g.
VU eteç indicates that this is the most probable pronunciation of the word but that it might be atâç, atîç, atuç, etc. Words are preceded by PU when there is some doubt about the pronunciation of one or more consonants in them whether or not the vocalization is certain.

(7) When a word is known to have existed at an earlier date but was already obsolete by the eighth century so that it is known only from its derivatives the basic word is entered with a preceding asterisk and followed by cross-references to some of the words derived from it, e.g. 1 *ad-, see adin, adir-.

(8) E Erroneous; unfortunately a few completely non-existent words have found their way into some medieval and modern dictionaries and word-lists owing to misreadings of ancient texts. A small selection of these is included in the list, preceded by E and followed by an explanation, in order to indicate that such words really did not exist and have not merely been overlooked, e.g. E amuç which arises from an erroneous scription of the Arabic word aşâḥḥ in the manuscript of Kaş.

AUTHORITIES QUOTED, WITH SHORT TITLES

I. EARLY TEXTS

19. All quotations in the paragraphs about individual words are preceded by the name of the language in which they were written and the date of composition expressed in centuries denoted by roman numerals: VIII = eighth century A.D. and so on. When two or more quotations are taken from the same language they are grouped under a single head, possibly with different chronological indications.

A. Türki

20. Two periods are distinguished:

(1) VIII. Several major inscriptions in the Runic alphabet fall under this heading; there is a brief note on the best editions of them in Studies, p. 68, but my own quotations are derived, wherever possible, from a personal examination of the photographs and squeezes of the inscriptions. As a result in one or two cases I have, I think, found better readings of some difficult passages than those in any of the editions; examples will be found under olgurt-, berükî, sm-. In addition to the major inscriptions listed separately below there are some shorter inscriptions, but as they are undated and may be later than viii they are included under the next heading. The major inscriptions are the following:

(a) the funerary inscription of Toヌukuk (this is the customary transcription of the name but it is VU) composed probably in the second, but possibly the third decade of viii; cited as T followed by the number of the line;

(b) the funerary inscription of Kül Tégìn, composed in A.D. 732, cited as I followed by the side (E, W, N, S) of the stone and the line on the side;

(c) the funerary inscription of Bilge: Xagan, composed in A.D. 735, cited as II similarly followed;
(d) the funerary inscription of the Küli Çors at Ixe-Xușotu in central Mongolia, roughly contemporary with the preceding; cited as Ix. followed by the line; 
(e) the relatively brief inscription at Ongin, cited as Ongin followed by the line.

(2) VIII ff. Under this heading are included texts which may have been composed in VIII, but were possibly, in some cases probably, composed in IX, or perhaps in one or two cases even later. These fall under the following heads:

(a) a few minor inscriptions from Mongolia, of which the most convenient editions are those in the second volume of H. N. Orkun, Eski Türk Yaztları, 3 volumes and index, Istanbul, 1936-41, (cited as ETY followed by the volume in roman and the page in arabic figures). These are occasionally cited under the names given in that volume followed by a reference to ETY II;
(b) those of the so-called Yeniseian (Yen.) inscriptions which were found in Khakassia and were probably erected by minor Western Türkü chieftains who escaped to Khakassia after the fall of the Türkü empire in the middle of VIII, see Studies, p. 69. The most convenient edition is that in S. Ye. Malov, Yeniseiskaya p's'mennost' tyurkov, Moscow, 1952; they are cited as Mal. followed by the number of the inscription and the line, but my readings sometimes differ from Malov’s;
(c) a few inscriptions found at Ayrtam Oy near the town of Talas on the river of the same name and probably datable to IX or X (see Studies, pp. 72 and 256). The texts are almost illiterate and in a deplorable state, and I have quoted them only occasionally, citing them as Talas followed by the number of the inscription and the line;
(d) paper manuscripts in the Runic alphabet. The only substantial one is a book of divination called Irk Bittig, which I cite as Irk B followed by the number of the paragraph and not, as has usually been done, by the page, since the page numbers used do not correspond to those of the actual manuscript. The most convenient edition of the rest, which are rather miscellaneous in character, is in ETY II, but as Orkun’s system of references is rather chaotic I have substituted my own, followed by a reference to the page in ETY II. It is commonly believed that these documents can be dated to about IX;
(e) Manichaean (Man.) texts in the Manichaean Syriac or Uygur alphabets and what Prof. A. von Gabain in her Alttürkische Grammatik, Leipzig, 1941, p. 5 (cited as v. G. ATG) called ‘the N-dialect’, but which seems in fact, see Studies, p. 118, to be Türkü written in a non-Runic alphabet. The longest and most important of these texts is the ‘Confession of Sins’ known as the Chusatuanift (more correctly Xwăstwanëft). The best manuscript, almost complete, is in the British Museum, and there are other fragments, some of the beginning of the text missing in that manuscript, in Germany. The most convenient edition, with a facsimile of the B.M. manuscript, is still that by A. von Le Coq in JRAS 1911, pp. 279 ff., although the translation is not entirely accurate. I cite it as Chias. followed by the line of the B.M. manuscript or, in the case of the first part, as Chias. I followed by the line in von Le Coq’s numeration. The other
Manichaean Türki texts which I quote have all been published in the Abhandlungen or Sitzungsberichte of the Academy of Sciences in Berlin (originally the Königliche preussische, later Preussische, and later still Deutsche, Akademie der Wissenschaften). As these publications also contain Manichaean texts in Uyghur and Uyğur-A it is more convenient to list all the publications of Manichaean texts here to avoid additional references in subsequent paragraphs. The main bulk of them is in A. von Le Coq’s Türkische Manichaica aus Chotscho I (AKPAW, 1912); II (APAW, 1919); III (APAW, 1922), cited as M I, II, and III followed by the page and line, the last followed by (i), (ii), etc. if the same line number appears more than once on the same page. Others were published in a series called Türkische Turfan texte (cited as TT), edited at one time or another by W. Bang, A. von Gabain, and G. R. Rachmati (later R. R. Arat), which also contains Uyughur Buddhist and Civil texts. Those parts which contain Manichaean texts (mostly not in Manichaean Türkü) are TT II (SPAW, 1929) cited by page and line, and TT III (SPAW, 1930) and TT IX (ADAW, 1958) both in Uyghur and cited by line. Other short Manichaean texts are in A. von Le Coq, Ein manichäisch-üigurisches Fragment aus Idiqu-Schachri (SKPAW, 1908) cited as Man.-üig. Frag. followed by page and line, and W. Bang and A. von Gabain, Ein üigurisches Fragment über den manichäischen Windgott (Ungarische Jahrbücher VIII, pp. 247 ff.), cited as Wind. followed by the line.

B. Uyghur and Uyğur-A (Uyğ. and Uyğ.-A)

21. The reasons for supposing that two separate, but closely related, Uygh. dialects existed are stated in Studies, p. 42. There are obvious traces of Uyğ.-A in some Buddhist texts, e.g. those in TT VI and TM IV (although it is stated in the introduction to the latter that the Uyğ.-A forms had been ‘corrected’ in the transcription so that they are no longer apparent), but such texts do not seem to be entirely homogeneous, so that it is only in the Manichean texts that it seems possible more or less to isolate the two dialects. Three periods can be distinguished:

(1) VIII. The earliest and most substantial Uyğ. inscription in the Runic alphabet is that situated at Şine-usu in Outer Mongolia, which is the funerary monument of an Uyğur Xiaoan who ruled from A.D. 746 to 759. It is cited as Su. followed by the side and line on the side.

(2) IX. The second such inscription, only fragments of the Uyğ. text of which still survive, is the funerary memorial at Kara Balgasun of an Uyğur Xiaoan who probably ruled from A.D. 808 to 821. It is cited as III followed by a letter and line and a reference to ETY II. The third is the short funerary inscription at Suci in Outer Mongolia, probably datable to the first quarter of IX, and cited as Suci followed by the line.

(3) VIII ff., that is, in this case, texts the earliest of which may go back as far as VIII, although the actual manuscripts are probably later, while the latest, apart from the XvIII manuscript of the Suvarnaprabhāsa Sūtra, the composition of which was much earlier, is probably a Civil document dated firmly to the second
lines 1 to 324, the second lines 1763 to 2160, the rest being unpublished); and
the Turkish translation of the Suvarṇāprabhuṇāśāstra, published by V. V. Radlov
and S. Ye. Malov, St. Petersburg, 1913 ff., cited as Suv. followed by the page
and line.

(d) Civil (Civ.) texts, that is not religious. These fall into four classes:

(i) Medical texts, probably mere translations of texts in other languages. The
main collection is in G. R. Rachmati, Zur Heilkunde der Uiguren I (SPAW, 1930)
cited as H I followed by the line, and II (SPAW, 1932) cited as H II followed by
the page and line. There are also one or two such texts in TT VII and VIII.

(ii) Astronomical, astrological, magic, and omen texts, published in TT I
(SPAW, 1929), cited by the line, TT VII and VIII and USp. Texts of the first
two kinds are mainly translated from the Chinese, generally with an Indian
background, and are mostly late in the period; the line between unorthodox
Buddhist and purely magical texts is indefinite and I may have put some texts
the wrong side of it.

(iii) Commercial and legal documents and (iv) miscellaneous texts. The
main collection of these is in USp.; there is one in TT VII, No. 42, a very late
text apparently transcribed from an original in the Arabic alphabet, and there
are one or two published elsewhere. When quoting the last I have indicated
where they may be found.

A good many of the Uyğ. texts listed above have been completely or partially
indexed; but no index is available for others, including Suv. which is much the
longest, and I cannot guarantee that I have listed every word which occurs in
these unindexed texts.

C. Old Kirğiz (O. Kir.)

22. It is commonly believed that those of the Yeniseian inscriptions which were
found not in Khakasia but in Tuva were set up by Kirğiz chieftains in that area
and are in the Old Kirğiz language. It has been suggested that they are the oldest
monuments in the Runic alphabet and may date back as far as vi, but L. R.
Kyzlasov has recently proved by archaeological methods (see Studies, p. 70) that
most of them date from ix and x and that some may be even later. I have
classified them as ix ff. The most convenient edition is that of Malov mentioned
in para. 20 (2) (b), but A. M. Shcherbak has published revised texts of some of
them, and some photographs and squeezes are available. I have therefore not
always followed Malov’s readings.

D. Xākānī (Xak.)

23. Xak. is a language closely related both to Türkü and to Uyğ., but sufficiently
distinct from both to be regarded as a separate language. It was certainly not
directly descended from the latter, indeed it existed side by side with Uyğ. for
two or three centuries, and was perhaps not quite directly descended from the
former. It is first identified in xi, and there are two Xak. xi texts of major
quarter of xiv. The actual date of composition of the remainder is quite uncertain; some of the legal and commercial documents are certainly not older than xiii and contain Mongolian, Arabic, and Persian loan-words, but I have taken them into account with suitable precautions, since it is quite impossible to divide these documents neatly into two categories, those anterior and those subsequent to A.D. 1200. These texts can be divided into the following classes:

(a) Christian texts (Chr.). These are likely to be quite early in the period. Only two seem to have survived, the well-known apocryphon about the Magi published in F. W. K. Müller, Uigurica (AKPAW, 1908) pp. 5 ff., cited as U I followed by the page and line, and a fragment published in M III cited by page and line.

(b) Manichaean (Man.) texts in Uyğ. and Uyğ.-A published in the various works listed in para. 20 (2) (e) above. All are fragmentary and vary greatly in length, though none are very long; in the case of the longer texts it is usually possible to determine whether they are in Man. Türkü, Uyğ. or Uyğ.-A; when this is impossible they are cited as Uyğ. The earliest of these texts probably go back to viii and the latest are unlikely to be much later than ix.

(c) Buddhist (Bud.) texts. These have been published in substantial quantities; the following is a list of those which I have quoted. There are four volumes of Uigurica, the first three edited by F. W. K. Müller, the last by A. von Gabain. U I has already been mentioned under (a); U II (AKPAW, 1911), U III (APAW, 1922), and U IV (APAW, 1931) are cited by page and line. The following volumes of the TT series mentioned in para. 20 (2) (e) contain Buddhist texts: TT IV (SPAW, 1930); TT V (SPAW, 1931); TT VI (SPAW, 1934); TT VII (APAW, 1937); TT VIII (ADAW, 1954, the volume containing the texts in the Brähmi alphabet), and TT X (ADAW, 1959). Of these VI and X are cited by the line, IV and V by page and line, and VII and VIII by document and line. There is a useful and complete Analytischer Index zu den fünf ersten Rücken der TT (SPAW, 1931) and VI contains a partial and VII, VIII, and X a complete index of words. Another AKPAW volume containing Buddhist texts is F. W. K. Müller, Zwei Pfahlinschriften aus dem Turfanfund, 1915, cited as Pfahl. followed by the page and line. W. Radloff, Uigurische Sprachdenkmäler, Leningrad, 1928, cited as USp. followed by document number and line, contains inter alia a number of Buddhist texts. Other publications which I have quoted are the following: Paul Pelliot, La Version ouigoure de l’histoire des princes Kalyânûarka et Pâpamkara, T’oung Pao XV. 2, 1914, cited as PP followed by the page and line; W. Bang and G. R. Rachmati, Türkli Cehennemler üzerine Uygurca Parçalar, Türkiat Mecmuası IV, İstanbul, 1934, cited as TM IV followed by the line; Şinasi Tekin, Kuanși Îm Pusar, Erzurum, 1960 (superseding Radloff’s partial edition, St. Petersburg, 1911) cited as Kuan. followed by the line; W. Radloff, Tişastvustik, ein in türkischer Sprache bearbeitetes buddhistisches Sutra, St. Petersburg, 1910, cited as Tiş., followed by the manuscript page and line; A. von Gabain, Die uigurische Übersetzung der Biographie Hüen-tsangs (SPAW, 1935) and Briefe der uigurischen Hüen-tsang-Biographie (SPAW, 1938), both cited as Hüen-ts. followed by the line (the first containing
importance. The first is the earliest, and by far the most important, Turkish-Arabic dictionary, the Diwan Luğati'l-Turk of Mahmud al-Kaşgari, dating from the third quarter of XI and cited as Kaş. The quotations in the form Kaş, followed by a roman number and an arabic number and sometimes a second arabic number are from the Turkish translation by B. Atalay, Diwanü Lugat-it-türk Tercumesi, 3 volumes and index, Ankara, 1940-3, since this edition is reasonably accessible, and the index is excellent and comprehensive. The principle which I have followed is to cite the volume and page for main entries and the line as well for quotations from other parts of the book. I have, I hope, included every word which it contains. Atalay's translation is not wholly satisfactory and I have in every case consulted the facsimile (the printed text contains many minor inaccuracies) and normally quote the original Arabic in my citations, so that the accuracy of the translation can be checked. In a number of cases I have altered Atalay's readings and spellings. The second major text is the Kutadgu: Bilig of Yusuf Xaş Hacib of Balasagun, the earliest surviving purely literary text in any Turkish language, also dating from the third quarter of XI. My quotations are taken from R. R. Arat's critical edition, Istanbul, 1947, cited as KB followed by the line in that edition. In cases of doubt I have also consulted the facsimiles of the three manuscripts; in some cases my spellings are slightly different from Arat's. As his index has not yet been published, I cannot guarantee that I have listed every word which occurs in this text, but I have searched it fairly thoroughly. I have classified all the words from these two sources as XI since this date is certain. The Verse Preface of KB is not part of the original text and its language is obviously a little later; quotations from it have therefore been entered under the heading of XII (?) KBVP followed by the line. The Prose Preface is later still and perhaps not really Xaş. but a few quotations from it have been entered as XIII(?) KBPP followed by the line.

E. Oğuz

24. Kaşgari lists a certain number of words in a language which he calls 'the language of al-Guzziya' and says that owing to long contact between the people who spoke it and Persian-speakers it had acquired a number of Persian loan-words, often in a rather corrupt form (see ören and turma). It was no doubt the language spoken by the Oğuz tribes, who were then living in the neighbourhood of the Aral Sea and had to some extent lost contact with the other Turkish tribes. They were descendants of the Oğuz (Tokkuz Oğuz etc.) who had played quite an important part in history during VII and VIII and probably even earlier. There is no reason to suppose that during that period they spoke a language markedly different from that of the Türkü; but although even by XI the Oğuz language had undergone some phonetic decay and accepted a number of loan-words, it retained, and its modern descendants still retain, some characteristics more primitive even than those of Türkü, e.g. initial d- in certain words (see para. 14 (i)). Only a few specifically Oğuz words are listed in Kaş, but they are the earliest surviving specimens of the language.
25. Kāšgāri also cites a number of words in a language which he calls 'the language of Qifcāq', a language which he describes as similar to Oğuz. Several words are mentioned as being common to Kip. and Oğuz but not known in Xak. In xi the Kipçak were west of the Oğuz in southern Russia and Kaş is the earliest authority for their language.

G. Minor eleventh-century dialects

26. Kāšgāri describes a few words as belonging to other contemporary dialects with which he was acquainted; those mentioned most often are the dialects of Arğu, Çigil, and Gancak (the last probably not really Turkish, see Studies, p. 132 and the remarks on kendük below). I have included these words with Kāšgāri’s descriptions of them.

II. MEDIEVAL TEXTS

27. The Uyğ language lingered on for some centuries in Chinese Turkistan (Sinkiang); indeed the latest surviving Bud. Uyğ manuscript, that of the Svarnaprabhāsasūtra already mentioned, was copied in xviii, but the only accessible authority for Uyğ. in this latest state is the Chinese–Uyğ. dictionary (Chin.–Uyğ. Dict.) prepared by a committee of Chinese scholars towards the end of xiv. Some words from this work are included in Radloff’s Wörterbuch and a complete list from another edition was recently published by Prof. L. Ligeti in Un Vocabulaire sino-outouare des Ming, le Kao-tch’ang-kouan Yi-chou du Bureau des Traducteurs, Dissertationes Sodalium Instituti Asiae Interioris II, Budapest, 1966. I have included references to this work as Ligeti, followed by the page.

28. The difficulty about classifying most of the remaining medieval texts, which were, with only one or two exceptions, written by or for Moslem Turks, is that in xi the only literary language in which texts have survived, and probably the only literary language then in use, was Xak., but that towards the end of that century or very soon afterwards literary languages emerged which were written in different areas where the spoken languages were rather different from one another, and so very soon began to pursue different courses. There are interesting discussions of the problem of classifying the texts concerned in Philologiae Turcicae Fundamenta I, Wiesbaden, 1959 (cited as Fundamenta) and more particularly in J. Eckmann’s article ‘Das Chwarezmückische’ in that volume, and also in the introduction to A. K. Borovkov, Leksika sredneaziatskogo Tefsira XIII—XV vv., Moscow, 1963 (cited as Tef.)

29. What can perhaps be called the direct line of descent, or southern stream, evolved in the area called in the early medieval period Khorasan and the southern part of Mā warā’u’ll-nahr (Transoxiana). By xv the literary language used in that area was what is commonly, if inaccurately, called Çağatay (Çağ.), but at any
rate three, and probably four, texts have survived which were written between xi and xv (both excluded) in languages intermediate between Xak. and Çağ. The spoken language in this area during this period seems to have been fairly homogeneous with the literary language, except that there was probably a greater concentration of Arabic and Persian, and perhaps from xiii onwards also Mongolian, loan-words in the literary than in the spoken language.

30. Possibly the earliest of these intermediate texts which, since it contains some Mongolian words, cannot be earlier than xiii, is the didactic poem edited by R. R. Arat under the title Atebetü'l-hakayık, Istanbul, 1951, cited as At. followed by the lines.

31. An even earlier date has been suggested for a few Turkish tafsirs, that is interlinear translations of the Koran (mostly bilingual, some trilingual with a Persian translation of the Arabic and a Turkish translation of the Persian) with commentaries and other additional matter. The difficulty in determining the date of these texts and the exact language in which they were composed lies in the fact that the surviving manuscripts of them were all written later, perhaps a good deal later, than the date at which they were composed and have been subjected to a good deal of modernizing by the copyists, later phonetic forms, and even actual words, being substituted for the author's own phonetic forms and words. It is not at all clear whether all, or at any rate all the earlier, bilingual manuscripts go back to a single archetype or whether some are independent translations and compilations, but the latter is the more probable. Borovkov in Tef. has indexed the Turkish vocabulary of one such work, the manuscript of which was found in the town of Karshi. The name of the author, the date of composition, the name of the copyist, and the date of copying are all equally unknown, but the manuscript seems to be later than that of a similar tafsir found in Turkey dated A.D. 1333 (see Tef., p. 4) which is said to have a text close to that of the Karshi manuscript. An examination of the vocabulary shows that it is very heterogeneous. It includes a number of words of great antiquity for some of which, e.g. 2 ap, it is the latest authority. On the other hand, it also includes Arabic, Persian, and even some Mongolian, loan-words, which proves that in its present form it cannot be earlier than xiii, and it even contains different forms of the same word, e.g. aḍril-, ayril-, ayrul-, which belong to different periods in the history of the language. It has been suggested that these are evidence that the language used, even if basically Xak., has been heavily influenced by Oğuz and Kip. and that it must therefore have been composed in some northern area and ought to be classified as Xwarazmian (see para. 37). There is not, however, any conclusive evidence that this is so, and there are other possible explanations of the non-Xak. elements in the text. In the circumstances it seems better to regard the language as intermediate between Xak. and Çağ., to date Tef. as xiii(?) and cite it immediately after At.

32. Next in time, and in much the same language, comes the Qışasu'l-anbiyā of Nāširu'l-din al-Rabgüzi composed in A.D. 1310. In this case, too, all the surviving
manuscripts are later than the work itself and have been subjected to a good deal of modernization. No index of the vocabulary has been compiled, but a number of words from a xix printed edition are cited in Radloff’s Wörterbuch and some of these citations have been included here as xiv Rbğ., followed by a reference to Radloff.

33. One Arabic–Turkish vocabulary, the Ḥilyatu’-insān wa ḥalbatu’-lisān of Camālu’d-dīn ibnu’l-Muḥannā (see Studies, p. 193) is probably of about the same date as Rbğ. It contains an extensive list of Arabic words with the Turkish equivalents. The author in his preface says that they are in two languages ‘those of our country and of Turkistan’, and enumerates the phonetic differences between the two. The facts given suggest that the first is an early form of Azerbayjani and the second a late form of Xak., but, except in a minimum number of cases, it is impossible to decide whether any given word belongs to one of these languages or both. Very probably the great bulk of them are early Azerbayjani, but as a matter of convenience it is easier to cite this work as xiv Muh. immediately after Rbğ., followed by the page and line of Melioranskii’s edition (Mel.) and the page of Kilisli Rif’at’s edition (Rif.); the two editions are not identical and it is likely that the latter, which is based on a single manuscript, contains a good many words added to the author’s text by later copyists.

34. Finally there are many texts in Çağatay, the earliest perhaps late xiv, the great bulk xv or even a little later. The language still survives in a later form as modern Uzbek, and no attempt has ever been made to define the latest date at which Çağ. proper was still in use. Apart from a very extensive literature, three major Çağ.–Persian and Çağ.–Old Osmanli dictionaries have been published which, although they all profess to be primarily dictionaries of the language used by Mīr ʿAlī ʿṢir Nawāʾī, probably give a fairly exhaustive list of the Çağ. vocabulary, excluding the Arabic and Persian, but not the Mongolian, words which it includes. These are, in order of age:

(1) Badāʾi’u’l-luḥḥat written in Herat by Tālī’-i Harawī during the reign of the Timurid Sultān Ḥusayn (a.d. 1438–1506), a Çağ.–Persian dictionary of which the only(?) surviving manuscript, dated a.h. 1117 (a.d. 1705–6) was published in facsimile with a comprehensive index by A. K. Borovkov, Moscow, 1961.

(2) The anonymous Çağ.–Old Osmanli dictionary commonly known (after the first entry in it) as the Abūṣka, compiled during the first half of xvi and published by V. de Veliaiminof-Zernof as Dictionnaire djagatai-turc, St. Petersburg, 1869.

(3) The Sanglax, a Çağ.–Persian dictionary written by Muhammad Mahdi Xān and finished in a.h. 1172 or 1173 (roughly a.d. 1759). A facsimile of one of the best manuscripts was published with an introduction and comprehensive indices by myself as E. J. W. Gibb Memorial, New Series XX, London, 1960.

Of these the Sanglax, although the latest, is much the most extensive and best, the author correcting a good many mistakes made in previous dictionaries, including the two mentioned above and others which have not survived. I have
cited the first occasionally as Bad. followed by the page, the second more frequently as Vel. followed by the page and the last, almost comprehensively, as San. followed by the page and line of the facsimile.

35. Exaggerated importance has been attached by some scholars to Şayx Sulayman Buxari, Luğat-i Çağatay wa Turki 'Otmâni, Istanbul, A.H. 1298 (A.D. 1881); it contains very little original matter, apart from the mistakes which abound in it (see San., p. 31) but I have occasionally cited it as ŞŞ. followed by the page.

36. There is in Bokhara an important manuscript of the Muqaddimatu'l-Adab of Mahmûdu'l-Zamâxšâri, a classified Arabic glossary compiled early in xii with an interlinear translation in Turkish (as well as in Persian and Mongolian). The manuscript is dated A.D. 1495 and there is no prima facie reason for supposing that the Turkish translation is much older. The language is therefore likely to be Çağ, and this is confirmed by an examination of the Turkish equivalents in N. Poppe's index to the Mongolian translation in Mongol'skii slovar' Mukaddimât al-Adab, Moscow, 1938. Prof. Borovkov, when he died in 1963, had almost completed an index of the Turkish words in this manuscript, but it is uncertain whether it will now be completed and published. The Turkish entries in Prof. Poppe's work are not in a convenient form for use in preparing a Turkish dictionary, and are not, according to Prof. Borovkov, wholly accurate. I have not, therefore, quoted this work except occasionally (as Zam.).

37. The history of the northern stream of literary languages is a great deal more complicated. There was undoubtedly in xii a second literary focus further north than the area described in para. 28, centred perhaps in the court of the Xwârazmshâhs who first became important early in xii. The most convenient name for texts belonging to this stream is that recently adopted in such works as the Fundamenta, Xwarazmian (Xwar.), although the literary language which evolved there must also have been in use over a much wider area extending into southern Russia. The spoken languages in this area at this period were markedly different from Xak.; the Turks in Xwarazm and the Aral Sea area were Oğuz and those in southern Russia Kipcak and already in xi Kâşgâri regarded Oğuz and Kip. as separate languages fairly close to one another but different from Xak. Thus, so far as literary works are concerned, it is safe to assume that Xak. was very quickly modified to bring it closer to the local languages.

38. The oldest text from this area, if its colophon is to be relied on, was in fact composed not in Xwârazm but in the Crimea. It is the Qissa-i Yûsuf written by a certain 'Ali, of whom nothing further is known, in A.H. 630 (A.D. 1233). As usual the manuscripts are a good deal later and have been more or less modernized. D. Brockelmann listed a number of words from this work in 'Ali's Qissa-i Yûsuf, der älteste Vorläufer der osmanischen Literatur (AKPAW, 1917). It has long been recognized that the language is not Osmanli and I have cited the words quoted in
this paper as Xvar. xii İli followed by the page, but it may well contain more Öğuz elements than most other Xvar. texts.

39. Another text which can be tentatively identified as coming from the Aral Sea area is the enigmatic text sometimes called Öğuz Nâme (see Studies, pp. 48, etc.) written in the Mongolian Official Alphabet and edited by W. Bang and G. R. Rachmati, Die Legende von Oghuz Qaghan (SPAW, 1932). It contains several Mongolian loan-words and so cannot be earlier than xiii, but can hardly be much later. Considering its subject-matter, the language is likely to be much more specifically Öğuz than most other contemporary texts, but the ambiguity of the alphabet used makes it impossible to determine whether it has such a specifically Öğuz trait as initial d-. It is cited as xiii(?) Öğö, followed by the line in the edition mentioned.

40. Next in order of time come five texts which are all more or less solidly dated. The oldest is the Mu’imir-l-murid written in Xwârazm in A.D. 1313 (see Eckmann, op. cit., p. 115), but I have not been in a position to cite any words from it.

41. The next is the Xusraw u Şirin, written by a certain Quṭb at the court of Tini Beg Xan of the Golden Horde in A.D. 1341–2. It has been admirably edited by A. Zajączkowski, Najstarsza wersja turecka husraw u Şirin, 3 vols., Warsaw, 1958–61, with a facsimile of the only manuscript, a transcription, and a full index excluding the Arabic and Persian loan-words. It is cited as xiv Quṭb followed by the page in Zajączkowski’s index.

42. The third is the Muḥabbat Nâma of Xwarazmi. Two manuscripts of this poem have survived, the second containing a number of verses which did not form part of the original text; see my paper on this poem in CAJ VII. 4, 1962. Unfortunately verses 437 and 440 which state that the poem was composed ‘on the banks of the Sir Darya in A.H. 754 (A.D. 1353)’, are among the interpolated verses but the date must be approximately correct, since it falls within the reign of Cani Beg Xan of the Golden Horde, during whose reign the poem was composed. It is cited from the recent editions (see Studies, p. 48) as xiv MN followed by the number of the verse.

43. Next there is the Nahiçu‘l-Farādis written by Maḥmūd ibn ‘Alî in Xwârazm, or perhaps Saray on the Volga, sometime before A.D. 1358, the date of the earliest manuscript, but not necessarily much before, since there is fairly good evidence that the author did not die until A.D. 1360. A reproduction of one of the best manuscripts was published in J. Eckmann, Nehciçu‘l-Feradis I, Ankara, 1956, but unfortunately his index is not yet published.

44. Finally there is the free translation into Turkish of Sa’di’s Gulistân. Only one manuscript of this work has survived, and a facsimile of it, with a preface by
Preface

Prof. F. N. Uzluk, was published by the Türk Dil Kurumu in 1954 under the title Seyfi Serayi Gülistan Tercümesi. The translator was a native of Sarai on the Volga, but made his translation at the Mamluk court in Egypt in A.D. 1391.

45. Quite recently there has appeared the first half of an admirable dictionary by E. Faizylov of Quth, MN, the Nahcu’l-Farâdis, and the Gulistan, with extensive quotations and references, under the title Starouzbeiskii yazik. Khorezmii Al'omka. XIV veke, Tashkent, 1966. I have used this work extensively to provide references to the Nahcu’l-Farâdis, under the title Nahe. followed by the page and line in Eckmann's facsimile for those words contained in this part of the dictionary; for the rest of the vocabulary I have had to rely on a very inadequate list of words published by Kivâmettin in TM IV. I have not thought it necessary to add references to the Gulistan (Gul.) except very occasionally, since its vocabulary is practically identical with that of the other works mentioned.

46. Apart from the texts mentioned above a few other Xwar. texts have survived and one or two short ones have been published, at any rate in facsimile, but are not cited herein.

47. Seven vocabularies of medieval Kip. have been published, some of them containing some Türkmen (Tkm.) words. The most important, and the only one which is purely Kip., is the Codex Cumanicus, a handbook of the Koman (Kom.) language, a Kip. dialect, in Latin, compiled early in xiv (see Studies, p. 48 and Fundamenta). The text is not entirely homogeneous; the earlier part was compiled for Italian merchants, but it also contains later additions by German missionaries. An index to it was published in K. Grønbech, Komanisches Wörterbuch, Copenhagen, 1942, and is cited as xiv Kom. CCI (for the Italian) and CCG (for the German part); Gr. sometimes followed by the page.

48. The remaining six are all in Arabic, one a list of Turkish words in alphabetical order with Arabic equivalents, the others Arabic handbooks with Turkish equivalents. All these vocabularies have a specified or inferable Egyptian Mamluk background, and it seems clear that basically they are handbooks of the languages spoken by Turkish slaves brought to Egypt from southern Russia, some of them spoke Kip. and others Tkm., an Oğuz dialect. For example, Hou. (see para. 49) seems from internal evidence to have been compiled from oral information collected in the Mamluk possessions in Syria. In some cases an Arabic word is translated by different Kip. and Tkm. words, in others individual words are described as Kip. or Tkm., but in the great majority of cases no such indication is given. The presumption in nearly all cases is that the word is Kip., but there are one or two passages in Id. (see para. 50) which seem to imply the contrary.

49. Until almost today it was generally accepted that the oldest of these vocabularies was the anonymous Arabic–Turkish vocabulary in Leiden manuscript
517. Warner, published in M. T. Houtsma, Ein türkisch-arabisches Glossar, Leiden, 1894, cited herein as xiii Hou. followed by the page and line of the Arabic text. But as this book was actually going to press an article by Barbara Flemming (Hamburg) was published in Der Islam, Band 44, Berlin, June 1968, pp. 226 ff., in which she announced that Houtsma, who purported to publish the exact text of this unique manuscript had converted the date in the colophon into the figures 643, whereas the facsimile published in her article shows quite clearly the words talīta wa arba‘in wa sab‘umiy‘a that is (Ṣa‘bān) A.H. 743 equivalent to (January) A.D. 1343. Instead, therefore, of dating back to xiii and being the oldest of these vocabularies, it goes back only to the middle of xiv and comes chronologically between the two vocabularies mentioned in the following paragraphs. This announcement unfortunately appeared too late for it to be possible to correct the numerous references to Hou. in the dictionary.

50. There are two other xiv vocabularies. The Kitābul-ıdrāk li-lisānîl-ıatrāk, the only list of Turkish words with Arabic equivalents, was written in Egypt, probably in A.D. 1313, by Aṭīrul-dīn Abū Ḥayyān Muḥammad ibn Yūsuf, originally a native of Granada. A critical edition was published by A. Caferoğlu, Abu Hayyān, Kitāb al-Idrāk li-lisān al-İatrāk, Istanbul, 1931. It is cited as xiv İd. followed by the page in the Arabic text.

51. The Kitāb Bulğati’l-muṣṭaq fī luğati’t-turk wa’l-qiṣṣāq was written by Cāmālul-dīn Abū Muḥammad ‘Abdullah al-Turki in the middle of xiv and perhaps also in the Mamluk dominions in Syria. The only manuscript, which is not quite complete, was published with a comprehensive index by A. Zajaczkowski, Manuel arabe de la langue des Turks et des Kiptchaks, Warsaw, I, 1938; II (title in Polish), 1954. It is cited as xiv Bul. followed by the page and line of the printed text in I and the page of the manuscript in II (verbs).

52. There are two xv vocabularies, both surviving in unique manuscripts and dating from early in the century, but it is uncertain which is the older. Al-tuhfatul-zakiya fī luğati’l-turkıya, an Arabic–Turkish vocabulary in alphabetical order, mainly Kip. with a number of Tkm. words, was written almost certainly in Egypt and before A.D. 1426 (the date of a note on the first page). It was edited with a facsimile, translation, and index in B. Atalay, Ettyufet-üz-zekiyye fil-luğat-it-türkiyye, Istanbul, 1945. It is cited as Tuh. followed by the page and line of the facsimile.

53. Al-qawānīnumul-kulliya fī-dahfī‘ul-luğati’l-turkıya was compiled by an unknown author in Cairo by cross-questioning Turks living there. The book is undated, but a reference in it to Tamerlane makes it certain that it was written in xv, and probably early in the century. The text was published by Köprülüzade Mehmed Fuad (Prof. F. Köprülü), Istanbul, 1928. It is cited as Kav. followed by the page and line.
54. Quite recently Prof. Zajączkowski published an account of a short Arabic-Kip. vocabulary entitled *al-Durratu'l-mudi'a fi luğati'l-turkiya* discovered in Florence, with an extract from the text and an index to the extract, in *Rocznik Orientalistyczny* XXIX, Pt. i, pp. 39 ff. The work is anonymous and undated but clearly belongs to the first half of xv. It adds little to our knowledge of Kip. but I have quoted a few words from it as xv *Dur*. followed by the page.

55. The Öğuz language which is conveniently, but not quite accurately, called 'Old Osmanli' (*Osm.*), since the earliest texts in it date from before the foundation of the Ottoman Empire, is recorded from mid XIII, but the XIII material is scanty. The earliest is a few verses in the works of Mawlana Calalu'd-din al-Rümi (A.D. 1207/8–1273/4) and a few verses in those of his son commonly called Sultan Veled. These verses might more properly be classified as Selcuk, but as they are the first stage of a continuous literary tradition it seems more convenient to classify these very early texts and other slightly later texts which are not strictly Osm., like the *Kitab Dede Korkut*, which seems to be in a Tkm. language, probably xv., as *Osm.* so as to avoid an excessively complicated terminology. A good many early works of this kind have been published with partial or complete indices, but it did not seem to me necessary for the purposes of this dictionary to do more than cite under the heading xiv ff. *Osm.* (since the XIII material is so inconsiderable) those of the words contained in this dictionary which reappear in the Türk Dil Kurumu publication *Tanıklarıyle Tarama Sözliği*, 4 vols., Istanbul, 1943–5; Ankara, 1953–7 (TTS I–IV) or as 'Rümi' words in *San*. A new edition of *TTS* is now being published, but is not yet sufficiently far advanced to make citation from it very convenient.

56. It would not be possible to include in this book all the evidence which could be assembled regarding the survival in modern languages of the early words listed herein without a much greater delay in its publication and a much greater increase in its bulk than would be regarded as advantageous. In any event it is sufficiently obvious to all students of the Turkish languages that common words like *at* 'a horse' and *al-* 'to take' still survive almost everywhere to make a detailed proof of the point unnecessary. Nor is it very important, when a basic word is known to survive in some or all modern languages, to know whether its various derivatives survive also. On the other hand, for the reasons stated in para. 8, the subject cannot be entirely neglected, and it is important to include at any rate some references to modern languages. This immediately raises the question how modern languages should be classified and grouped. A good many systems of classification have already been suggested; there are two quite different ones in *Fundamenta*; but for present purposes it is hardly necessary to use anything more elaborate than a simple geographical system. Even this is open to some objections, since there are no clear-cut geographical lines between the modern descendants of the early languages, and some modern languages
descended from different ancient languages have in the course of time developed characteristics which bring them closer to one another than to languages with which they are genetically related. After a good deal of reflection I finally decided upon a sixfold division: north-eastern (NE), south-eastern (SE), north-central (NC), south-central (SC), north-western (NW), and south-western (SW). Of these the NW languages are, genetically speaking, Kip. and the SW Oğuz; the SC and probably SE are, broadly speaking, descended from Xak. but by different lines of descent.

57. In the NE group are included the languages spoken, but until recently not written, in eastern Siberia and adjacent areas. Yakut, however, which has been isolated from the rest so long that it has acquired very special characteristics of its own, is seldom cited, the authority used being E. K. Pekarsky, *Slovar' yakutskogo yazyla*, St. Petersburg, 1907–39, cited as *Pek*. The most important authority for the vocabulary of these languages is W. Radloff, *Versuch eines Wörterbuches der türk-Dialecte (Opjyt slovarya tyurkskih narechii)*, 4 vols., St. Petersburg, 1888–1911, cited as *R* followed by the volume in roman, and the column in arabic numerals, individual languages being mentioned in the abbreviated forms used in that work with the minor alterations of spelling shown in the List of Abbreviations. I have also used the *Khakassko-russkii slovar'*, edited by N. A. Baskakov, Moscow, 1953, cited as *Khak*. sometimes followed by the page, the *Tuvinsko-russkii slovar'*, edited by A. A. Pal'mbak, Moscow, 1955, cited as *Tuv* sometimes followed by the page, and occasionally the modern Russian–Khakas, Russian–Tuvan, and Russian–Altay dictionaries.

58. In the SE group are included the Turkish languages and dialects of Chinese Turkistan and adjacent areas, which have traditionally been called Eastern Türk and are now called Neo-Uyğur by Soviet and Chinese scholars. These fall into two main groups, the literary language written in Arabic script and the spoken dialects. I have called both *Türki*. For the first, citations are from R. B. Shaw, *A Sketch of the Turki Language*, Calcutta, 1878, cited as *Shaw* followed by the page, and Burhan Şehidi, *Uyğurça-Xenuça-Rusça Luğat (Uigursko-kitaisko-russkii slovar')*, Pekin, 1953, cited as *BS* followed by the page. A good many words in one dialect, Taranç, spoken in southern Siberia are included in *R*, and are cited as *Tar* followed by a reference to *R*. For the rest, mainly dialects spoken in southern Sinkiang, I have used G. Jarring, *An Eastern Turki–English Dialect Dictionary*, Lund, 1964, cited as *Jarring* followed by the page. One language in this area is in a class by itself, that of the Sariğ Yuğur in Kansu, the only language which can reasonably be regarded as directly descended from early Uyğ. It is recorded in S. Ye. Malov, *Yazyk xeltykh uigurov*, Alma Ata, 1957, cited occasionally as *Sariğ Yuğ* followed by the page.

59. In the NC group are included Kirğız (Kir.) and Kazax (Kzx.), called in R Kara Kirğız and Kirğız respectively. Historically Kir. belongs to the same family as the NE languages and Kzx. seems to be a Kip. dialect, but the peoples talking
them have lived in close propinquity to one another for so long that they now have many common characteristics. The authorities which I have used principally are, for Kir., K. K. Yudakhin’s *Kirgizko-russkii slovar’,* Moscow, 1965, cited as *Yud.* followed by the page, and for Kzx. Kh. Makhmudov and G. Musabaev, *Kazakhko-russkii slovar’,* Alma Ata, 1954, and B. N. Shnitnikov’s *Kazakh–English Dictionary,* The Hague 1966, cited as *MM* and *Shnit.* respectively followed by the page. I have also occasionally used the equivalent Russian–Kir. and Russian–Kzx. dictionaries, and only occasionally quoted *R* since the modern authorities seem to be rather fuller and more reliable.

60. There are several modern SC spoken dialects, but the only literary language is Uzbek (Uzb.) for which I have used A. K. Borovkov, *Uzbeksko-russkii slovar’,* Moscow, 1959, cited as *Bor.* followed by the page, and less often the Russian–Uzb. dictionary of 1954. The vocabulary in H. Vambery’s *Čagataische Sprachstudien,* Leipzig, 1867, is very heterogeneous in character. The bulk of the words in it are classical Çağ. taken, often with some errors, from various oriental authors; the remainder seem to be colloquial xix Uzb. words collected by the author himself, and occasionally cited as *Vam.* followed by the page.

61. The NW group comprises a rather wide range of languages. Those quoted in *R* include Kazan Tatar (*Kaz.* ) and three Karaim dialects, those of the Crimea, Lutsk, and Troki (*Kar., Krm., L.,* and *T.* ) but he also uses *Krm.* for the non-Karaim language spoken in the Crimea which is indistinguishable from Osm., so that the only safe indication that a word is Karaim is that it is given in the Hebrew alphabet. The words quoted from these languages are reproduced with the same abbreviations and the reference in *R.* For Kar. T. I have occasionally used T. Kowalski, *Karaimische Texte im Dialekt von Troki,* Cracow, 1929, cited as *Kow.* followed by the page. For (Kazan) Tatar I have used the *Tatarsko-russkii slovar’,* Moscow, 1966, cited as *Kaz.* or *Tat.* , and for Karakalpak (Kk.) and Nogay (Nog.) I have used the *Karakalpaksko-russkii slovar’,* Moscow, 1958 and the *Nogaisko-russkii slovar’,* Moscow, 1963, both edited by N. A. Baskakov and cited by the page, and occasionally the Russian–Kk. and –Nog. dictionaries. For Kumyk (*Kum.* ) there is at present available only the *Russko-kumykskii slovar’,* Moscow, 1960, edited by Z. Z. Bammattov; Bashkir has diverged so far from the rest of the group that I have not taken it into account. No convenient authorities for minor languages like Karaçay and Balkar are at present available. As regards Chuvash (*Čuv.* ) see para. 2.

62. In the SW group are included only three languages, Azerbaijani (Az.), Osm. (including Rep. Turkish), and Tkm. For Az. I have used various authorities published in the Soviet Union, not citing them individually. There are many authorities for Osm., but those which I have generally used are Sir James Redhouse, *A Turkish and English Lexicon,* in the Constantinople, 1921, reprint, cited as *Red.* followed by the page; Șayx Sami, *Qāmūs-i Turki,* 2 vols., Istanbul, A.H. 1318 (A.D. 1900–1) cited as *Sami* followed by the page; and occasionally the
A.H. 1306 (A.D. 1888) edition of the *Lehce-i Osmaniya*, cited as *Leh*. followed by the page. In noting the survival of words in modern languages I have not included those words which have recently been re-introduced into Rep. Turkish to replace Arabic and Persian loan-words. Some of these are genuine old words which had become obsolete in Osm., others are old loan-words like *acun* (for *aːjuːn*, a word borrowed from Sogdian) and *çağ* ‘period’ (a medieval loan-word from Mong.), but they have not had a continuous history in Osm.

63. As pointed out in paras. 2 and 12 it is often important in tracing the history of a Turkish word to know whether it became a loan-word in Mongolian and, if so, when, since this often throws light not only on the age of a word but also on its original pronunciation and meaning. The question of such loan-words is discussed at length in *Studies*, Chap. 11, and it is there suggested that these words were borrowed in three main periods, the first, probably v and vi, during which words were borrowed by a Mongolian-speaking people, possibly the Kitan, from an *İfr* Turkish-speaking tribe, possibly the Tavğaç; the second, probably between VIII and XII; and the third during and after the reign of Chinggis. The earliest substantial remains of Mongolian are not, however, earlier than XIII. In citing Mongolian words borrowed from Turkish I have normally used three authorities:

(1) E. Haenisch, *Wörterbuch zu Manghol un Ni’uca Tobca’an*, Leipzig, 1939, which contains a list of the words in the well-known Mong. XIII *Secret History* (SH), cited as *Haenisch* followed by the page.


**OTHER MODERN AUTHORITIES**

64. In addition to the modern authorities quoted above use has been made of the following other modern authorities:

(1) A. Caferoğlu, *Uygur Sözluğu*, 3 parts, Istanbul, 1934–8, a useful list of the words contained in the indices to the texts enumerated in paras. 20 (2) (e) and 21 above and one or two others, cited as *Caf*.

(2) v. G., *ATG*, see para. 20 (2) (e).

(3) G. Doerfer, *Türkische und mongolische Elemente im Neupersischen*; I *Mongolische Elemente*, Wiesbaden, 1963; II *Türkische Elemente, alif bis tā*, 1965; III ditto *jim bis kāf* 1967, cited as *Doerfer*, followed by the volume and the number of the word.
(4) C. Broekelmann, Osttürkische Grammatik der islamischen Litteratur-sprachen Mittelasiens, Leiden, 1954, cited as Broekelmann followed by the number of the paragraph.

(5) A. M. Shcherbak, 'Nazvaniya domashnikh i dikh zhivotnykh v tyurk-skikh yazykakh' ('The names of domesticated and wild animals in the Turkish languages'), one of several articles in Istoricheskoie rasvitie leksiki tyurkskikh yazykov, Moscow, 1961, cited as Shcherbak, followed by the page.

(6) The reproductions of MS. No. S. J. Kr. 4638, Packet 8 in the manuscript collection of the Leningrad branch of the Institute of the Peoples of Asia, recently published in D. I. Tikhonov, Khozyaistvo i obschestvennyi stroi uigurskogo gosudarstva X—XIV vv., Leningrad, 1966, and again with transcription and translation by E. R. Tenishev in an article called 'Khozyaistvennye zapisi na drevneugurskom yazyke' in Issledovaniya po grammatike i leksike tyurkskikh yazykov, Tashkent, 1966. The manuscript is a late Uyğ. family archive, and is cited as Fam. Arch. followed by the line.

THE ARRANGEMENT OF INDIVIDUAL ENTRIES

65. In paragraphs 4, 5, and 8 some account has been given of the kind of information which is supplied about individual words. There is not a single word regarding which the full range of information is available, and it may therefore be useful to set out here what the full range is and how the various items are arranged. The word may be preceded by a code letter (see paragraph 18). If it is a *hapax legomenon* (see paragraph 7) it is immediately followed by 'Hap. leg.' From this point the order varies slightly. It is sometimes convenient to enter next the original meaning possibly with some remarks on later developments, but this is superfluous if the word is Hap. leg., since the quotation will supply it, and if the word is derived it is more logical to record the derivation before the meaning. After this it may be desirable to add some other remarks. If the fact that the word is a loan-word in Mongolian is relevant, this is mentioned next. Information regarding the survival of the word then follows. It cannot be given earlier since there are many instances of words surviving in modern languages, usually NE, not because they have existed continuously in those languages but because they have been reborrowed from Mongolian, perhaps quite recently. Finally, cross-references may be given to other words etymologically related or other words with the same or a similar meaning. The quotations then follow in the following order: Türgü v; vii ff.; viii ff. Man.; viii ff. Yen.: Uyğ. viii; ix; viii ff. Chr.; Man.-A; Man.; Bud.; Civ.; xiv Chiń.-Uyğ. Dict.: O. Kir. ix ff.: Xak. xi (including KB); xii(?) KBVP; xiii(?) KBPP; At.; Tef.; xiv Rbg., Muh.: Arğu, Çigil, Gancak: Çağ. xv ff.: Oğuz xi: Xwar. xii 'Ali'; xiii(?) Oğ.; xiv Qurṭb, MN, Nahc.: Kip. xii: Kom. xiv CCI, CCG; Gr.: Kip./Tkm. xii Hou.; xiv Id., Bul.; xv Tuh., Kav., Dur.: Osm. xiv ff.

66. In conclusion may I very humbly submit that this book contains a vast number of quotations, translations, and references, and that it is hard to believe
that in such a large flock there are no black sheep? May I plead, as the father of Turkish lexicography did nine centuries ago, that yazma:s atım yağmur yanlışla:s bilge: yanık: ‘the only shot that never misses is the rain, the only scholar who never makes a mistake is the echo’ Kaş. III 379, 20, and present in advance my apologies for these and other shortcomings.

It would not be proper for me to end this preface without expressing my sincere gratitude to the British Academy for their generous contribution towards the cost of producing this volume.

Gerard Clauson

August 1968
ABBREVIATIONS, SHORT TITLES, ETC.

A

ADAW  
Abhandlungen, etc., para. 20 (2) (e).

AKPAW  
see ADAW.

A.N.  
Abstract noun; cf. Conc. N.

APAW  
see ADAW.

a.o.  
another occurrence.

a.o.o.  
and other occurrences.

Abl.  
Ablative case.

Acc.; acc. to  
Accusative case; according to.

Adj.  
Adjective.

Adv.  
Adverb.

'Ali  
para. 38.

Alt.  
Altay, NE dialect, later called Oyrot, now Gornoaltay (Mountain Altay), para. 57.

Aor.  
Aorist.

Ar.  
Arabic.

Ash.  
Ashmarin, para. 2.

At.  
Atebetü'l-hahayk, para. 30.

Aux.  
Auxiliary (verb).

Az.  
Azerbaijani, SW language, para. 62.

B

Code letter, para. 15.

BŞ  
Burhan Şehidi, para. 58.

Bad.  
Badâ‘i‘u’l-lü‘fat, para. 34 (1).

Bar.  
Baraba, NE dialect, para. 57.

Bas.  
Prof. N. A. Baskakov, para. 57.

Bor.  
Prof. A. K. Borovkov, para. 60.

Brockelmann  
para. 64 (4).

Bud.  
Buddhist (Uyğur), para. 21 (3) (c).

Bul.  
Bulğatü‘l-muştâq, etc., para. 50.

C

(1) Code letter, para. 15; (2) prefix 'Compound', para. 18 (1).

CAJ  
Central Asiatic Journal.

CCG  
Codex Cumanicus, German entries, para. 47.

CCI  
Codex Cumanicus, Italian entries, para. 47.

cf.  
(Latin) confer, 'compare'.

c. i. a. p. (a. l.)  
common in all periods (and languages).

Caf.  
Caferoğlu, para. 64 (1).

Caus.  
Causative (form of verb).

Chin.–Uyğ. Dict.  
Chinese–Uyğur Dictionary, para. 27.

Chr.  
Christian (Uyğur), para. 21 (3) (a).

Chuas.  
Chuastuanift (Xwâstwanêft), para. 20 (2) (e).

Civ.  
Civil (Uyğur), para. 21 (2) (d).

Conc. N.  
noun describing a concrete object, cf. A.N.

Co-op.  
Co-operative (form of verb); cf. Recip.

Çağ.  
Çağatay language, para. 29.

Çuv.  
Chuvash language, para. 2.

D

(1) Code letter, para. 15; (2) prefix, 'Derived', para. 18 (2).

Dat.  
Dative case.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Den.</td>
<td>Denominial, derived from a noun.</td>
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<tr>
<td>der.</td>
<td>derived.</td>
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<tr>
<td>Desid.</td>
<td>Desiderative (form of verb).</td>
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<tr>
<td>Dev.</td>
<td>Deverbal, derived from a verb.</td>
</tr>
<tr>
<td>Dim.</td>
<td>Diminutive (form of noun).</td>
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<tr>
<td>Dis.</td>
<td>Dissyllable.</td>
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<tr>
<td>do.</td>
<td>ditto, 'the same'.</td>
</tr>
<tr>
<td>Doerfer</td>
<td>Prof. G. Doerfer, para. 64 (3).</td>
</tr>
<tr>
<td>E</td>
<td>(1) Code letter, para. 15; (2) prefix, 'Error', para. 18 (8).</td>
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<td>ETY</td>
<td><em>Eski Türk Yazıtları</em>, para. 20 (2) (a).</td>
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<tr>
<td>e.g.</td>
<td>(Latin) <em>exempli gratia</em>, 'for example'.</td>
</tr>
<tr>
<td>Emph.</td>
<td>Emphatic (form of verb).</td>
</tr>
<tr>
<td>esp.</td>
<td>especially.</td>
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<tr>
<td>etc.</td>
<td>(Latin) <em>et cetera</em>, 'and others'.</td>
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<td>F</td>
<td>prefix, 'foreign loan-word', para. 18 (3).</td>
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<td>f.</td>
<td>form.</td>
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<td>ff.</td>
<td>and following (pages, etc.).</td>
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<td>Fam. Arch.</td>
<td><em>Family Archive</em>, para. 64 (6).</td>
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<td>fr.</td>
<td>from.</td>
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<td>Fundamenta</td>
<td>para. 28.</td>
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<td>Ğ</td>
<td>Code letter, para. 15.</td>
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<td>G</td>
<td>Code letter, para. 15.</td>
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<td>Gen.</td>
<td>Genitive case.</td>
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<td>Ger.</td>
<td>Gerund.</td>
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<td>Gr.</td>
<td>Prof. K. Gronbech, para. 47.</td>
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<td>H I, II</td>
<td><em>Heilkunde</em>, etc., para. 21 (3) (d).</td>
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<td>Haenisch</td>
<td>Prof. Erich Haenisch, para. 63 (1).</td>
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<td>Haltod</td>
<td>Matthew Haltod, para. 63 (3).</td>
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<td>Hap. leg.</td>
<td><em>Haspe legomenon</em>, 'occurring only once', para. 7.</td>
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<td>Hend.</td>
<td>Hendiaduoin, two words combined to give one meaning.</td>
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<td>Hüen-ts.</td>
<td><em>Hüen-tsang</em>, para. 21 (3) (c).</td>
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<td>I</td>
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<td>inscription of Bilge: Xağan, para. 20 (1) (c).</td>
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<td>III</td>
<td>Karabalgasun inscription, para. 21 (2).</td>
</tr>
<tr>
<td>i.e.</td>
<td>(Latin) <em>id est</em>, 'that is'.</td>
</tr>
<tr>
<td>İd.</td>
<td><em>Kitabül-îdrâk</em>, etc., para. 50.</td>
</tr>
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<td>Imperat.</td>
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L | Code letter, para. 15. |
L.-w. | loan-word. |
Leb. | Lebed, NE dialect, para. 57. |
Leh. | Lehce-i Osmaniye, para. 62. |
Ligeti | Prof. L. Ligeti, para. 27. |
lit. | literal, literally. |
Loc. | Locative case. |

M | Code letter, para. 15. |
M I, II, III | Manichaica I, etc., para. 20 (2) (b). |
MM | Makhmudov and Musabaev, para. 57. |
MN | Mūhābat Nāma, para. 42. |
MS., MSS. | manuscript, manuscripts. |
Mal. | S. Ye. Malov, para. 20 (2) (b). |
Man. | Manichaean (texts, dialects, etc.), paras. 20 (2) (e), 21 (3) (b). |
Man.-A | Manichaean Uyğ.-A dialect. |
Man.-uig. Frag. | para. 20 (2) (e). |
Mel. | Melioranski, para. 33. |
metaph. | metaphorical, metaphorically. |
Mon. | Monosyllable (other than a verb), para. 15. |
Mon. V. | Monosyllabic verb, para. 15. |
Mong. | Mongolian (language). |
Muh. | ibn Muhannā, para. 33. |

N. | (1) Code letter, para. 15; (2) noun. |
N./A. | noun/adjetive, a word performing both functions. |
N./A.S. | ditto connoting a situation or state. |
N.Ac. | Nomen actionis, a noun describing an action. |
N.Ag. | Nomen agentis, a noun describing one who performs an action. |
NC | north-central language group, para. 59. |
NE | north-eastern language group, para. 57. |
N.I. | Nomen instrumenti, a noun describing an instrument or tool. |
ABBREVIATIONS, SHORT TITLES, ETC.

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<td>no main entry.</td>
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<td>n.o.a.b.</td>
<td>noted only as below.</td>
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<td>N.S.A.</td>
<td>Noun describing a single action.</td>
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<td>page, pages.</td>
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<td>P.N.</td>
<td>Proper, or personal name.</td>
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<td>P.N./A.</td>
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<td>Priv. N./A.</td>
<td>Prativative N./A. connoting non-possession of something.</td>
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<td>(Latin) quod vide, 'see that (word, etc.).'</td>
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<td>(1) Code letter, para. 15; (2) W. W. Radloff's Versuch, etc. paras. 16, 57.</td>
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<td>Reciprocal form of verb, morphologically same as Co-op.</td>
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<td>Refl.</td>
<td>Reflexive form of verb.</td>
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s.o.i. survives only in.

SPAW see SKPAW.

s.v. (Latin) sub voce, 'under the word . . .'.

SW south-western language group, para. 62.

Sag. Sagay, NE language, para. 57.

Sami Şeyh Sami, para. 62.

San. Sänglax, para. 34 (3).

Sariğ Yuğ. Sariğ Yuğur, modern SE language, para. 58.

Sec. Secondary (form).

Shaw R. B. Shaw, para. 58.

Shcherbak A. M. Shcherbak, para. 64 (5).

Shnit. B. N. Şhnitnikov, para. 59.

sic (Latin) sic, 'thus'.

Studies Turkish and Mongolian Studies, para. 1.

Suci Suci inscription, para. 21 (2).

Suff. Suffix.

Suv. Suvanarpabhāsāutra, para. 21 (3) (c).

syn. w. synonymous with.

Ş Code letter, para. 15.

ŞŞ Şeyh Süleyman, para. 35.

Şor NE language, para. 57.

Şu Şine-usu inscription, para. 21 (1).

T inscription of (VU) Toňukuk, para. 20 (1) (a).

TM IV Türkiyat Mecmuası IV, para. 21 (3) (c).

TT Türkische Turfantexte, para. 20 (2) (e).

TTS Tanıklarıyla Tarama Sözluğu, para. 55.

Talas inscriptions near River Talas, para. 20 (2) (c).

Tar. Tarançı, SE dialect, para. 58.

Tara NE dialect, para. 57.

Tat. Tatar, NW language, para. 61.

Tef. Tefsir, para. 28.

Tel. Teleut, NE dialect, para. 57.

Tiş. Tiştavustik, para. 21 (3) (c).

Tkm. Türkmen, SW language, paras. 47, 62.

Tob. Tobol, NE dialect, para. 57.

Trans. Transitive (verb.).

Tris. Trisyllabic or longer word, other than verb, para. 15.

Tub. Tuba, NE dialect, para. 57.

Türki SE language, para. 58.

Türkü early language, para. 20.

Tuv. Tuvan, NE language, para. 57.

U I, etc. Uigurica I, etc., para. 21 (3) (c).

USp. Uigurische Sprachdenkmäler, para. 21 (3) (c).

Uyğ. Uyğur language, para. 21.

Uyğ.-A Uyğur A dialect, para. 21.

Uzb. Uzbek, SC language, para. 60.

V. verb.

v. (Latin) vide, 'see'.

v. G. ATG A. von Gabain, AltTÜRKISCHE GRAMMATIK, para. 20 (2) (e).

v.l. (Latin) varia lectio, 'alternative reading'.

VU prefix, vocalization uncertain, para. 18 (6).

viii, etc. the 8th, etc., century A.D.
ABBREVIATIONS, SHORT TITLES, ETC.

Vam.  A. Vambéry, para. 60.
Vel.  V. de Véliaminov-Zernov, para. 34 (2).

w. with
Wind. para. 20 (2) (3).

xi, etc. the 11th, etc. century A.D.
Xak. the Xakani language, para. 23.
Xwar. the Xwarazmian (Turkish) language, para. 37.

Y Code letter, para. 15.
Yen. the inscriptions on the River Yenisei, paras. 20 (2) (b), 22.
Yud. Prof. K. K. Yudakhin, para. 59.

Z Code letter, para. 15.
Zaj. Prof. A. Zajączkowski.
Zam. Zamaxşari, para. 36.
SUFFIXES

The importance of Suffixes in the formation of the Turkish vocabulary needs no explanation, and nearly every Turkish grammar contains lists of the Suff.s. (excluding declensional and conjunctional Suff.s.) used to form derived words. There are, for example, extensive lists in v. G., ATG, paras. 44 to 167 and Brockelmann, paras. 20 to 121 and 148 to 176. I included such a list in Studies, pp. 143 ff. and made some corrections and additions to it in Three Notes on Early Turkish, Türk Dili Araştırımları Yılığı, 1966, pp. 1 ff. The following is a more complete list of the Suff.s. identified in this dictionary. It is divided into five parts, each arranged in a reversed alphabetical order from the last letter backwards. The first two parts contain the Suff.s. attached to Nouns (including under this heading all words which are not Verbs) and Verbs respectively to form derived Nouns, and the next two parts the Suff.s. attached to Nouns and Verbs respectively to form derived Verbs. The fifth is a list of Noun endings, which are not technically Suff.s., since if they are removed what is left is not a recognizable Turkish word, but are found at the end of a sufficient number of Nouns with similar meanings to suggest that they form a class of some sort. Two of these endings are known Iranian Suff.s., and the words to which they are attached must be Iranian loan-words. Some other endings are not recognizably, or even probably, foreign and seem to go back to a period far beyond our ken, when the Turkish vocabulary was being built up by methods which have long since been forgotten. Between these two classes are some endings which might be, but are not necessarily, foreign. It is noticeable that there is a high proportion of names of animals, insects, and plants in words with these endings.

It should be noted that, although there is commonly supposed to be a clear distinction between Denominal and Deverbal Suff.s., the division is not at all clear cut; several Suff.s. which might be regarded as properly Den., like -çı:, -duruk, also occasionally occur as Dev. Suff.s., and the Dev. Suff. -ma:k occasionally as a Den. Suff.

Scattered through Kaş. are several remarks on the functions of some of these Suff.s.; the relevant references are given in the lists below.

The concept of Active, Passive, Transitive, and Intransitive Verbs is a familiar one in all grammars; in Turkish the same terms must necessarily also be applied to N.s and N./A.s, since, for example, Dev. N.A.s like sinuk (sin- -uk) ‘broken’, köçürme: (köçür- -me:) ‘travelling (stove)’, and eşidüt ( eşid- -üt) ‘hearing’ can be translated only by Participles.

The word ‘dominant’ applied to a Suff. beginning with a vowel means that this vowel is an integral part of the Suff. and if the word to which it is attached ends in a vowel it is the latter that is elided, e.g. tarmut (tarm(a:-) -ut).

When a Suff. consisting of, or beginning with, a vowel is attached to a Dis. or Dis.V. ending in a consonant the second vowel of the V. is usually, but not always, elided, e.g. adri: (ad(r)-i:-), but biriki: (birik-i:-).
SUFFIXES

It should be noted that when a Suff. beginning with \(-\ddot{g}\/-\ddot{g}\) is attached to a word ending with \(-n\) the two sounds are combined as \(-\eta\), e.g. yan\(\ddot{a}\)k (yan-\(\ddot{a}\)k) and that when such a Suff. is attached to a word ending in \(-\ddot{g}\/-\ddot{g}\) or \(-k\) in both cases the two sounds are combined as \(-kk\), which became in practice \(-k\), e.g. baku: (bak-\(\ddot{g}\)u:), tiken (tik-\(\ddot{g}\)en), yaku: (ya\(\ddot{g}\)-\(\ddot{g}\)u:).

I. NOMINAL SUFFIXES

(a) Denominal (Den. N.)
-\(\ddot{c}\)a: about half a dozen words carry this Suff., which is more in the nature of an Equative Case-ending than a Suff. Most are Advs., like an\(\ddot{c}\)a; but at least one, bar\(\ddot{c}\)a: is used as a N./A. The Dim. Suff. \(-\ddot{c}\a:/-\ddot{c}\e\):, which did not appear till the medieval period, was borrowed from Pe.
-\(\ddot{k}\)e: Dim. Suff., only(?) in si\(\ddot{g}\)irke:, yipke:, perhaps a crasis of \(-\ddot{k}\)i\(\ddot{n}\)e:
-\(\ddot{a}\)a:-\(\ddot{l}\)e: very rare; forms Advs. in ayla:, tünle:, and perhaps birle:, and Adjs. in körkle:/körtle: if these are not l.-w.s.
-\(\ddot{k}\)i\(\ddot{n}\)a:/\(\ddot{k}\)i\(\ddot{n}\)e: Dim. Suff.; very rare.
-ra:/\(\ddot{r}\)e: forms Loc. Advs., e.g. iç\(\ddot{r}\)e: ‘inside, within’; very rare.
-ya:/\(\ddot{y}\)e: only in bér\(\ddot{y}\)e:, yîr\(\ddot{y}\)a:, prob. Sec. f. of \(-\ddot{r}\)a:/\(\ddot{r}\)e:
-\(\ddot{c}\i\) :-\(\ddot{c}\i\): forms N.Ag.s; see Ka\(\ddot{s}\) II 48; very common.
-\(\ddot{n}\)çı:/\(\ddot{n}\)çi: See -\(\ddot{n}\)ç.
-tu:/\(\ddot{t}\)i: forms Advs. from Adjs., e.g. ed\(\ddot{g}\)/\(\ddot{t}\)i:; very rare; ? also a Dev. Suff.
-\(\ddot{n}\)tı: forms an Ordinal, only in \(\ddot{e}\)kkînti: ‘second’; perhaps an earlier form of -\(\ddot{n}\)ç.
-tırtı:/-tırtı:, etc. forms Loc. Advs., e.g. içtırtı: which is practically syn. w. iç\(\ddot{r}\)e:; very rare.
-\(\ddot{k}\)ı:/\(\ddot{k}\)ı: forms N./A.s describing position in time or space, e.g. aş\(\ddot{n}\):\(\ddot{k}\):i: ‘former’; û\(\ddot{z}\):\(\ddot{k}\):i: ‘situated on or above’; fairly common in the early period; later the practice grew up of attaching this Suff. only to words in the Loc., e.g. evdeki: ‘in the house’.
-\(\ddot{d}\)u: dubious; only(?) in kardu: which might be a Dev. N.
-\(\ddot{g}\)u:/\(\ddot{g}\)ü very rare as a Den. Suff.; forms A.N.s like \(\ddot{e}\)nç\(\ddot{g}\):ü:, Conc. N.s like tu\(\ddot{g}\):u:, and Adj.s like bu\(\ddot{q}\):\(\ddot{g}\):u:; also a Dev. Suff.
-a:\(\ddot{g}\)u:/\(\ddot{y}:\(\ddot{g}\)ü: dominant; forms Collectives, usually fr. Numerals e.g. ûç\(\ddot{e}\):\(\ddot{g}\):ü: ‘three together’, but see also iç\(\ddot{e}\):\(\ddot{g}\):ü:, yîz\(\ddot{e}\):\(\ddot{g}\):ü:.
-\(\ddot{n}\)ü: only(?) in esrin\(\ddot{ü}\): syn. w. esrî: ‘dappled’; also a Dev. Suff., but this word can hardly be a Dev. N./A.
-\(\ddot{r}\)u:/\(\ddot{r}\)ü: Directive Suff. meaning ‘towards’; very rare; syn. w. -\(\ddot{g}\)aru:/\(\ddot{g}\)erü:.
-\(\ddot{g}\)aru:/\(\ddot{g}\)erü: Directive Suff. like -\(\ddot{r}\)u:/\(\ddot{r}\)ü:; hardly to be explained as that Suff. attached to the Dat., since it is attested in dialects earlier than those in which the Dat. Suff. -\(\ddot{k}\)a:/\(\ddot{k}\)e: became -\(\ddot{g}\)a:/\(\ddot{g}\)e:; rather rare.
-layu:/\(\ddot{y}\)eyü: meaning ‘like’, e.g. bûrîleyü: ‘like a wolf’; properly Ger. in -u:-\(\ddot{u}\): fr. a Den. V. in -\(\ddot{a}\):-\(\ddot{a}\)-\(\ddot{a}\):-, but usually the only recorded form of the V. concerned.
-ç (after vowels) /-aç/-eç/-iç/-iç (after consonants) Dim. Suff.; very rare, esp. the last two.

-ğać, etc. function obscure; only (?) in odağç, kuşgaç, and perhaps sügliç; also a Dev. Suff.

-leç certainly Turkish in üçleç; otherwise see List III.

-nç/-ınç/-ınç/-ünç/-ünç the ordinary early Suff. of Ordinals; replaced in the medieval period by -nçi/-nçî, etc.; see also -ntî.

(F) -t a Sogdian Plur. Suff. found in tégîht, tarxat Plurs. of tégîn, tarkân which are prob. very old l.-w.s.

(-ta:ğ/-teğ in words like antağ ‘thus’ is not a Suff. but the Postposition te:ğ fused w. the stem of ol.)

-liğ/-lig/-lüğ/-lüg forms Poss. N./A.s, see Kaş. I 500; very common.

-sığ/-sig forms N./A.s meaning ‘resembling (something)’ and the like; properly Dev. N./A.s in -ğ/-g fr. Simulative Den. V.s in -si:-/-si:-, but the actual V.s are seldom recorded; rare.

-k/ (after vowels and -r) -ak/-ek (the normal forms) /-ık/-ık/-ük/-ük (all rare) usually forms Dim. N.s, but also less restricted words like ortuk; fairly common.

-çak/-çek forms Conc. N.s, usually N.I.s, e.g. ağırcak ‘spindle-whorl’; rare.

-çuk/-çük as correctly stated in Kaş. III 226 forms Dim. N.s, but generally w. a metaph. sense; e.g. baka: ‘frog’, bakaçuk ‘muscle’; very rare in the early period, later became the commonest Dim. Suff.

-dak/-dek and also (?) -duk/-dük both very rare w. uncertain functions, see bağırdak, beliındek, burunduk; in the last perhaps a crasis of -duruk; beliındek might be a Dev. N./A. in -k fr. a Den. V. in -de:- fr. beliŋ.

-ğak/-gek usually forms Conc. N.s, e.g. eşek, kidızge:k, münüüzge:k, yaşak; very rare, but a common Dev. Suff.

-ğuk dubious, only (?) in çamğuk; commoner as a Dev. Suff.

-lık/-lik/-lük/-lüüs usually forms A.N.s, but quite often Conc. N.s; its various usages are analysed in Kaş. I 505; 510–11.

-mak/-mek forms Conc. N.s, e.g. kögüzmek, but the connection w. the basic N. is sometimes tenuous; very rare, but common as a Dev. Suff.

-muk/-a:muk forms N.s some of which seem to be pejorative, e.g. kara:muk, sola:muk; very rare.

-ňak perhaps Dim.; only (?) in bakaňak ‘the frog in a horse’s hoof’.

-rak/-rek forms Comparative Adjs.; common.

-duruk/-dürük usually forms N.s describing pieces of equipment, e.g. boyunduruk ‘yoke’; rather rare; also a Dev. Suff.

-sa:kl/-se:k properly Dev. N./A. fr. a Den. V. in -sa:-/-se:- but the V. itself is sometimes not recorded; very rare attached to basic N.s, e.g. tavarsa:k, less rare attached to Dev. N.s in -ğ, etc., e.g. barışsa:k; see Kaş. I 24; II 55–6.

-suk/-sük function obscure; forms Conc. N.s, e.g. ilersük, bağırsuk, sıparsuk and N.I.s, e.g. taňsuk; perhaps Dev. Suff. in -uk/-üük fr. Simulative Den. V.s in -si:-/-si:-.
-çil/-çil forms N./A.s of addiction, e.g. iççil 'sickly' fr. iç 'disease'; rare.

-ğil/-ğil (a) attached to Numerals, e.g. üçğil 'triangular'; (b) otherwise forms N./A.s relating to colour or shape, e.g. başğil, tarğil,kırğil, yıpğil, yalğıl; rare; also Dev. Suff.

-sıl in arsıl, syn. w. a:r, 'auburn'; prob. a Dev. N./A. in -sil fr. a Simulative Den. V. in -si:-; the alternative spelling arsal is improbable; both words are Hap. leg.

-im/-im forms Conc. N.s, only(?) in edrim, barım; a common Dev. Suff.

-dam/-dem forms N./A.s meaning 'resembling (something)', e.g. tepridem 'god-like'; rare.

-a:n/-e:n/-un an obsolete Plur. Suff. (see Kaş. I 76); only(?) in oğla:n, ere:n, bodun, and perhaps öz.e:n.

-çın/-çin function obscure; only(?) in balıkçın, kökçin/köksin.

-tın/-tun/-din/-dun, etc. a Loc. Suff., e.g. taştın 'outside'; to be distinguished fr. the partially homophonous Abl. Suff.

-ğan/-ge:n forms Conc. N.s w. a more restricted meaning than the basic N.; e.g. arpağan, temürğen; very rare; also a Dev. Suff. and an Ending.

-ğun/-a:ğun etc. (also -ge:n in yettige:n) forms Collectives, e.g. alkuğun, kadına:ğun, kelinün; very rare; cf. -a:ğu/-e:ğü:.

-kam/ke:n forms an Adj. in teprı:ken 'devout', and Temporal Adv. in amtıkan, ançagınçakan; very rare; also an Ending.

(-man)/-men function obscure in (PU) kükmen, közmen; in Türkmen prob. a corruption of Pe. Suff. -mand 'resembling'; also a Dev. Suff.

-şin. See -çin.

-in/-iğ Adj. Suff. in yéliğ 'windy'; Dim. Suff. in kölüş 'puddle'; also a Dev. Suff.

-dan/-du:ğ, etc. forms Conc. N.s only(?) in otuğ, ildağ, and perhaps izdeğ.

-ar/-er (also -rer in ikkirer)/-sar/-şer (after vowels) forms Distributives after Numerals, e.g. birer 'one each', and Adj.s of quantity, e.g. azar 'a few each'; very rare; also a Dev. and Conjugational Suff.

-ş/-iş/-uş, etc. function obscure; see ödüş, bağış, 2 ba:ş, kökış; very rare; also a Dev. Suff.

-da:ş/-de:ş forms N.s of Association indicating that two persons have a common possession of some kind, e.g. kada:ş 'kinsman', yerde:ş 'compatriot'; see Kaş. I 406. It has been plausibly suggested that this Suff. is a crisis of the Loc. Suff. -da/-de: and é:ş 'companion'. Rather rare.

-mış/-miş only in altmiş, ýetmiş 'sixty, seventy', a common Conjugational Suff.

-gey only(?) in küçgey 'violent' fr. kü:ş 'violence'.

-z demonstrably a Den. N. Suff. only in ékkiz 'twin' fr. ékki:; also a Dev. Suff. and an Ending.

(-tüz in küntüz, q.v., is prob. a separate word not a Suff., cf. -ta:ğ.)

-siz/-siz/-süz/-süz forms Priv. N./A.s connoting the non-possession of a thing, quality, etc.; the opposite of -lığ, etc.; cognate to the Den. V. Suff.

-sıra:, etc.; very common.
(b) DEVERBAL (Dev. N.s)

-a:/e:/-i:/-i:/-u:/-ü taken together fairly common; there is no discoverable rule prescribing which Suff. should be attached to any given V., all being attached to V.s with unrounded and with rounded vowels; when one is attached to a V. ending in a vowel a euphonic -y- is inserted, e.g. ula:yu:. Usually forms Advs., less often Conjunctions, like öprü:, Postposns. like tapa:, Conc. N.s like oprı:, adrı:, A.N.s like 3 kéce: or Adjs. like egrı:, köni:.

-ğa:/-ğe: forms Adj.s., e.g. kışğa;; N./A.s, usually Active, e.g. öğe:, bilğe;; and N.s either Intrans; e.g. kölğe: or Pass., e.g. tilğe;; rare and obsolescent; also an Ending.

-ma:/-me: forms Pass. N.s and N./A.s; fairly common; its use as an ordinary Dev. N., N.Ac., etc., prevalent in Osm., did not develop till the medieval period.

-ğma:/-ğme: properly a Conjunctational Suff.; occasionally forms N.s like tanığma: 'riddle'.

-çt:/-çl: forms N.Ag.s, e.g. ota:çl:, ok1:çl;; common Den. Suff., very rare as a Dev. Suff.

-ğu:çt:/-ğü:çl: properly a Conjunctational Suff., see Kaş. II 49, but occasionally forms N.Ag.s, e.g. ayğu:çl:, bitığü:çl:.

-di:/-di:, etc. a common Conjunctational Suff., sometimes used to form Pass. N./A.s, usually attached to Refl. V.s, e.g. üdründi:, occasionally to basic V.s, e.g. ögdı:, alka:di:, sökti:.

-ti:/-ti: different fr. the foregoing; used to form Advs., e.g. artı:, uza:tı:, tüke:tı; very rare; also a Den. Suff.

-çu:/-çl: forms Pass. N./A.s; attached only to Refl. f.s; syn. w. -di:, etc.; rare.

-du:, etc. in egdü:, umdu:, süktü: seems to be a Sec. f. of di:.

-ğu:/-ğü: properly a Conjunctational Suff. but forms a good many N.s and N./A.s; rather more than half are N.I.s, e.g. bile:ğü: 'whetstone'; most of the remainder are Conc. N.s, e.g. kedğü: 'clothing'; the rest are miscellaneous, e.g. oğla:ğü: 'gently nurtured'; it appears in crasis in words like ertiğü: and yaku:.

(-yul:, etc.; see -a:, etc.)

-ç forms ordinary N.Ac.s, N./A.s.s, etc.; attached only to Refl. f.s (and tín-); prob. a crasis of -iş etc. which seems not to be attached to Refl. f.s in the early period; common.

-ğa:ç/-ğec only(?) in bösgçe, a Conc. N., and kısğać, a N.I. in the early period but commoner later; perhaps merely a Sec. f. of -ğuç.

-ğuç/-ğüç normally forms N.I.s, e.g. biçğuç; rare; also a Den. Suff.

-maç/-meç forms names of foodstuffs, e.g. tutmaç; rare.

-t (only after -r-)/-ut/-ü dominant; forms N.Ac.s, A.N.s, and Conc. N.s which are usually Active; rare.

-ğut/-ğüt usually describes persons, e.g. alpa:ğut, uruŋut, bayą:ğut, and (etymologically obscure) uralğut; also forms A.N.s, etc. in öğüt, çapğüt, kızğut, etc.; very rare and obsolescent.
-ğ/-ığ/-iğ/-uğ/-ığ the commonest Dev. Suff.; forms a wide range of Dev. N.s and N./A.s, N.Acs, etc.; see Kaş. I 26–7.

-çığ/-çığ forms Intrans. and Pass. N./A.s; attached only to Refl. f.s; perhaps a crisis of -çsiğ/-çsiğ, in which case the words concerned are N./A.s in -ğ fr. Simulative V.s in -si:-/-si:- fr. Dev. N.s in -ç.

-k (after vowels and -r/-r/-ak/-ek/-ik/-ik of these -k is rather common, the rest rather rare. Practically syn. w. -ğ; there does not seem any discoverable rule for deciding which Suff. should be used, but on the whole most words ending in -ğ, etc. are N.s and most words ending in -k, etc. are N./A.s, but it also forms A.N.s, e.g. emge:k, kılik; Conc. N.s, e.g. kesek, and N.I.s, e.g. biçak. See Kaş. I 27.

-ünk/-ünk (-ök/-ök) dominant (e.g. in ağrük, esrük); usually forms Intr. or Pass. N./A.s; also a few Pass. N.s, e.g. buyruk, köpük, kölük. Common.

-çak/-çek and -çük/-çük not direct variants since the first is also attached to V.s containing rounded vowels and the second to V.s containing unrounded vowels; the semantic difference may be the same as that between -ak and -uk. Both form Conc. N.s and N.I.s; rare. Also a Den. Suff.

-dak/-dek it is doubtful whether this is a Dev. as well as a Den. Suff., but derdak looks more like a Dev. N. than a Den. N.

-duk, etc. properly a Conjugational form (Perfect Participle, etc.) but Kaş. I 65 may well be right in defining ağduk as a Dev. N./A. w. this Suff.

-ğa:k/-ğe:k usually forms N./A.s connoting habitual or repeated action; also a few Conc. N.s, e.g. içge:k, kudurğa:k, and N.I.s, e.g. biçğa:k, tarğa:k w. the same connotation implied; cf. -ğa:n/-ğen.

-ğuk/-ğük forms Conc. N.s and some N.I.s; rare.

-ma:k/-mek properly the Infinitive Suff., but also used to form a few Conc. N.s, e.g. çakma:k, and, with vocalic assimilation, ügrümük.

-duruk/-dürük forms N.s describing pieces of equipment, e.g. tizildürük; very rare; also a Den. Suff.

-sık/-sık forms N.Acs, usually Intrans.; properly the Suff. -k attached to a Simulative V. in -si:-/-si:-, but the V.s themselves are not noted; rare.

-yük/-yüük properly a Conjugational Suff., see v. G. ATM, para. 218, but forms some Intrans. N./A.s; note the -n-y- crisis in bulğa:nik, etc.; rare.

-ı (after vowels)/-ı/-il/-il forms N./A.s usually Intrans. or Pass.; rare.

-ğil/-gil in kubğil relates, like the Den. Suff., to colour; in biçğil forms a N.I.; very rare.

-m/-ım/-ım/-um/-üm properly describes a single action, e.g. olüm ‘death’ (you can only die once) or içim ‘a single drink’, but sometimes used less precisely as a N.Ac. or Conc. N.; common.

-n/-en-(only in evren, tevren) /ı/-ın/-ın/-ün partially dominant, see, e.g. uzun, tütün fr. uzan:ı, tüse:ı, but after vowels -n is more usual; forms N./A.s and Conc. N.s, usually Intrans.; not very common.

-ğa:n/-ğe:n properly a Conjugational form, Present Participle, but, at any rate in Kaş, connoting repeated or habitual action, see Kaş. I 24; II 53; fairly common; cf. -ğa:k/-ğe:k; also a Den. Suff. and Ending.
II. VERBAL SUFFIXES

(a) DENOMINAL (Den. V.s)

-ə:/-e:-/-i:-/-u:-/-ü:- the first two fairly common, the rest rare; attached only to consonants; prob. the oldest Den. V. Suff., forms Intrans. and less often Trans. V.s; see Kaş. I 20.

-da:-/-de:-/-ta:-/te:- rare and attached only to a limited range of consonants, forms only (?) Trans. V.s.

-ka:-/-ke:- very rare; only(?) in irinçke:- and yarlıka:-, and, in the Refl. f., ağrkan-; in the last two the -k- is a crasis of -gk-.

-ırka:-/urka:-, etc. function obscure, very rare; see taşırka:-, təoyora:-, and, in the Refl. f., alpırkan-, özirken-; see the Dev. Suff. -ırkan-.

-la:-/-le:- attached to all vowels and consonants; forms Trans. and Intrans. V.s; when attached to the names of parts of the body means ‘to strike on the...’; see Kaş. I 22; much the commonest Den. Suff.

-ra:-/-re:- a very rare Sec. f. of -la:-/-le:-, e.g. kekre:-, kökre:-.

-sıra:-/-sire:- forms Priv. Den. V.s meaning ‘to be without, or deprived of, something’, e.g. ögsire:-; cognate to the Den. N. Suff. -siz, etc.; rare and obsolescent.
-sa:-/se:- forms Desid. V.s; fairly common; these V.s form two classes: (1) those derived fr. basic N.s, e.g. evse:- 'to long for home'; (2) those derived fr. N.Ac.s, e.g. barı̇g̡sa:- 'to wish to go'. Also a Dev. Suff., equally common; in Kaş. I 281, 11 it is said that barsa:- is permissible, but barı̇g̡sa:- the more usual form. See also I 279 ff.
-li:- (-li:-) very rare Sec. f. of -la:-/-le:-, e.g. tumli:-.
-si:-/si:- forms Simulative Den. V.s, e.g. açı̄g̡si:-; very rare in the basic f. but see -sin/-sin-; see Kaş. I 282; also a Dev. Suff.
-d- (after vowels) /a:d/-/e:d- (after consonants) these V.s are usually Intrans. and mean 'to be, or become (something)', but occasionally Trans., e.g. köze:d-; as in the Perf. the -d- merged with the Suff. -ti:/-ti: and became -tti:/-tti;, Kaş. erroneously indexed some of these V.s w. final -t- but it is unlikely that this was the pronunciation except in the Perf.
-it- (? -id-) the nature of this Suff. in töni̇t- and teri̇t- is obscure.
-k- (only after vowels) /-ı̄k/-/ı̄k/-/uk/-/ük- forms Intrans., and occasionally Pass., V.s; see Kaş. I 20; II 118, 165; rather common.
-l- forms Intrans. V.s, e.g. tusul-; very rare; also a Dev. Suff.
-sın/-sin- the Refl. f. of -si:-/si:- forming Intrans. Simulative V.s; rare when attached to basic N.s, e.g. uluğ̡sin-, but fairly common when attached to N.S.A.s in -m, etc., e.g. alı̄msin- translated in Kaş. I 20 'to pretend to take, without actually taking'; see also II 202, 259; there are several hybrid forms like begı̄msin- in which -ım- is inserted between the basic N. and the Suff.
-r- (after vowels) /-ar/-/er- (the ordinary form after consonants) /-ı̄r/-/ı̄r- (very rare, after Dis. N.s in which the second vowel, -ı/-ı-, is elided, e.g. kurığı̇fr. kurı̇ğ̡) forms Intrans. V.s; see Kaş. II 163; fairly common.
-ğar/-ger/-kar- (after -) /(-ker-ğ) normally forms Trans. V.s, occasionally Intrans.; fairly common.
-ğir/-gir- forms Inchoative V.s meaning 'almost to do (something); to be on the point of doing (something)', (see Kaş. II 200, which relates to Dev. V.s); e.g. tazı̄g̡r-, tozı̄g̡r-; very rare; also a Dev. Suff.
-ş- identical w. the Dev. Suff. -ş-, etc.; noted only in arkaş-.

(b) DEVERBAL (Dev. V.s)

-sa:-/se:- forms Desid. V.s; see Kaş. I 21; also a Den. Suff.; fairly common.
-si:-/si:- forms Simulative V.s, e.g. emsi:-; very rare; also a Den. Suff.
-d- Trans. and prob. Emphatic in to:d-, ko:d-, yo:d-, yu:d-.
-t- (after vowels and -r-) /-ı̄t/-/ı̄t/-/ut/-/ǖt- the only common Suff. of Caus. V.s fr. basic V.s ending in vowels; the other forms are rather rare. See Kaş. I 20.
-k- (after vowels and -r-) /-ı̄k/-/ı̄k/-/uk/-/ük- when attached to Intrans. V.s intensifies the meaning, e.g. a:ç- 'to be hungry'; a:çık- 'to be famished', see Kaş. I 20; when attached to Trans. V.s forms either Pass. V.s, e.g. sanı̄ç- 'to rout'; sanı̄çık- 'to be routed'; or Intrans. V.s, e.g. böyle- 'to divide, separate' (Trans.); bölǖık- 'to separate, part' (Intrans.); rather rare.
-tık/-duk- forms Emphatic Pass. V.s, only(?) in buldük-, bastık-.
-sık-/sık-/suk-/sük- forms Emphatic Pass. V.s, e.g. bil- ‘to know’; bilsık- ‘to be well known, notorious’; see Kaş. I 21; II 138, 237; rare.
-l|-l|-l|-l|-ül- the normal Suff. for Pass. V.s; see Kaş. I 21; II 138, 237; very common.
-n-/-ın-/-ın-/-ün-/-ün- forms Refl. V.s, which acc. to Kaş. had four shades of meaning ‘to do something to oneself, for oneself, or by oneself; or pretend to do something but not actually do it’ (the last practically unknown elsewhere); it was also used to form Intrans. and sometime Pass. V.s fr. Trans.; see Kaş. I 21, II 168, 254; very common.
-ırran-/-ırken- in isırken-, kısırkan-; function obscure; see Den. V.Suff. -ırra:-.
-r- (in one or two V.s, örper-, kurır, yelpır-, etc.)/-çir/-çir- (in tamçır-külçır-)/-gır/-gır- (perhaps occasionally -ğur/-ğer-; rare) /-sır- (in külsır-) all form Inchoative V.s; see the Den. Suff. -ğır/-ğer-.
(ar-)/er/-ur/-ür-, attached only to consonants, the first two very rare, the second two fairly common, form Caus. V.s, see Kaş. II 87, 199.
-dur-/dür-/tur-/tür-, attached only to consonants, the commonest Suff. for forming Caus. V.s; see Kaş. I 20; II 197.
-ğur/-ğer- attached only to a limited range of consonants, forms Caus. V.s; see Kaş. II 198; rather rare.
-şur/-şur- (occasionally in the Sec. f. -çur-/çur-) is not a primary Suff. but a combination of -ş- and -ur-, the preceding vowel often being elided, e.g. tap-, tapış-, tapşur-.
-ş- (only after vowels)/-ış/-iş/-üş/-üş- forms Co-operative and Reciprocal V.s which, according to Kaş., meant ‘to do (something) together (with a Plur. Subject); to do (something) in every part (with a Sing. Subject); to do (something) to one another (with a Plur. Subject); to help (someone Dat.) to do (something Acc.); to compete with (birle; someone) in doing (something Acc.). N. See Kaş. I 20; II 113 ff., 225; common.
-üz-/üş- (dominant, e.g. tüte:--, tütüz-)/düz-/düz-/ğüz-/güz- form Caus. V.s; obviously cognate to -ur-, etc. (cf. -siz, -sira:--); acc. to Kaş. II 87 -düz- was an Oğuz Suff.; see also II 164; all rare in the early period; became commoner, and in some languages almost standard, in the later period.

ENDINGS

-ğa/-ge, which was a rare and obsolescent Dev. N. suffix, also appears at the end of a larger number of words which cannot be so explained. Some are pretty certainly not l.-w.s, others, like sirıçğa: ‘crystal, glass’ prob. are. The list includes one, perhaps significant, pair. avıçğa: ‘old man’, kurtğa: ‘old woman’, and several names of animals and insects çekürge; (PU) çınçırğa:, torığa:, kumursğa:, karga:, karınçğa:, kaşğa:, sariçğa:, etc.
-vaç/-waç in sanduwaç, yala:vaç is the Iranian word (and Suff.) vaç ‘voice’.
-diç occurs in tardiç, savdiç, sağdiç.
-la:ç/-liç in ıkla:ç, iqliç, todlıç, karğila:ç, sokarlaç, sondila:ç, three of them names of birds, is prob., but not demonstrably, foreign.
-ğa:n/-ğe:n (also Den. and Dev. Suffs.)/-ka:n/-ke:n occurs at the end of several names of animals: tavişğa:n (a very old word), tayğa:n, sicğa:n, sağıszğa:n, sıklıran, etc., and of plants: çibıkıa:n, tuturka:n, kara:kan, kövürgen, etc.
-la:n occurs at the end of the names of several animals arsla:n, bakla:n, bula:n, bursla:n, kapla:n, kula:n, sırtla:n ('hyaena', first noted in the medieval period), yıla:n, and one title çoğla:n.
-va:r in çığılva:r, yala:var is an Iranian Suff. meaning 'carrying'.
-z occurs at the end of three numerals: ottuz, tokkuz, sekkiz; several names of parts of the human or animal body: ağız, boğuz, büñuz, tız, köküz, köz; and several names of animals and insects: uyaz, toşuz, kunduz, etc., as well as miscellaneous words like yıltız and yultuz. None of these are likely to be l.-w.s.
a: Exclamation, usually vocative in character, occasionally expressing surprise, in the early period usually affixed to the word qualified, later, perhaps under foreign influence, placed before it. The attachment of -af-e metri gratia at the end of lines in KB and other poems is a Pe. trick, and perhaps not native Turkish. S.i.a.m.i.g., but also in contiguous non-Turkish languages. Uyğ. viii ff. Bud. tūzțin oğlum-a 'my good son' U III 35, 26; anaçim-a 'my dear mother' U III 9, 2 (ii); baxṣi-a 'my teacher' U IV 28, 4; a.o.o.: Xak. xi 1 a: an exclamation (harf) of surprise (al-tahavyur); hence one says ol meni: a: kuuli: 'he surprised me' Kaš. I 39: KB - a is a common verse-filler, e.g. tuṣ tep-a (or -e) rhyming with saṇa 7: Çağ. xv ff. a: (sic) 'vocative' (harf-i nīḍa) San. 27v. 1 (quotn. including a: yiglt 'oh youth'; also described as an abbreviation of an in such words as alar for anlar): Kom. xiv e 'vocative exclamation' CCG; Gr. 84 (quotn.): Kip. xv 'vocative' (al-munādī wa-l-mufrig) e.g. a kiçi (for kiçi) 'oh man' Tuh. 60b. 2 (also 84b. 3; 85b. 7); harfūl-niḍa a (also ê) placed before the name of a person, called, e.g. Ałtunbuga Kav. 52, 11.

1 i: usually translated 'vegetation', but the context shows that it meant something between a plant and a tree, probably 'bush' (singular or collective); n.o.a.b. Türki viii ida: taṣda: kalmuṣi: 'those of them who remained in the bush and stony desert' T 4; atiğ ika: bayu: ur ērtiç: 'we tied the horses to bushes' T 27: Uyğ. viii ida: kavuşalm 'let us assemble in the bush' Su. E 10-11; viii ff. Man.-A bēg tōrlūg ida igaça 'in the five kinds of bushes and trees' M I 18, 19-20; kalti īg yaŋ yērdēm tēmīn örtürürce 'as one can grow bushes almost immediately on newly planted ground' M I 14, 10; bir narwan(? ) atiğ a bush called narwan ('Persian närwan 'witch elm, Ulmus montana') Man.-ug. Frag. 400, 4; ol i üçända oluduç 'he sat on the top of that bush' do. 401, 1; Man. ne tağlari īgaça kaya kum bar 'whatever mountains, bushes, trees, rocks, and sand there are' M III 8, 3-4 (ii): Bud. (fruits that grow) ī gaca U I 27, 5; tariğ 'bushes and cultivated land' U I 27, 3; U II 77, 27; TT IV 10, 6; VIII K 4; a.o.o.: Xak. xi one says yi: yiɡaç for 'tangled trees' (ma'tafta mina-l-saćar), originally yiğl: 'bushy' (mutarâş) but contracted Kaš. III 216 (perhaps a false etymology); a.o. III 25 (yìglî).

PU 2 1: Hap. leg.; apparently so vocalized in MS. Xak. xi 1: 'a word used to express refusal' (kalimatu'l-inkâr) alternative to 2 u: Kaš. I 40.

PU 2F 3 1: Hap. leg.; like many names of fabrics prob. a l.-w., perhaps Chinese; apparently vocalized ay; if 1: or l: perhaps some Chinese word like i 'variegated, rainbow-coloured (clothing)' (Giles 5,434). Xak. xi 1: 'orange-coloured brocade' (dibâc nərânciyü'l-lawn) Kaš. I 40.

PU 1 0: Hap. leg.; the word, no doubt hamza wañ was inadvertently omitted in the MS. and replaced in the margin by o:xâ: presumably taken from the example; it is not clear whether this word is an abbreviation of oğ, which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. Xak. xi 1 0: al-kafil, 'surety, security, pledge'; one says men an: o:xâ: aldîm 'I took him as security' (haffalu bihi) Kaš. I 40; (xiv Muh. (?)) damana wa kafa: 'to stand surety' o:ğlan- Rif. 111 (only): Xwar. xiv man takalla fa li 'whoever has guaranteed to me' translated kavu . . . maqâ oğ bolsa Nahc. 346, 7; same phr. 162, 6 and 15.

PU 2 0: Hap. leg.; originally hamza wañ, but later a fatha was placed over the hamza and an alif added in both places. Xak. 0: 'an exclamation (harf) in reply to a caller'. When ya Muhammad is called out, the man who answers says 0: meaning 'what are your orders?' Kaš. I 40 (see 2 u).

S 3 0: See ol.

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I u: 'sleep'; the Dev. V. is exceptionally uđi:-, which suggests that this word may originally have been *ud-, but that word is nowhere noted in this sense; not noted later than xi. Türkı viii uđa: basdimiz 'we surprised . . . in their sleep' I E 35, 37; II E 27; uka (sic) basdimiz T 27; vii ff. Man. usinta odunti 'he woke from his sleep' M 6, 21-1: Uyg. viii ff. Man. (gap) uć (sic) ube udūy 'sleeping a . . . sleep' TT III 160: Bud. uvlardinin (¿? read uvularin) odgurup 'arousing . . . from their sleep' U III 11, 8; u TT VIII A.13 (see uđik); Civ. uđa Usp. 77, 14 (see uđ-): Xak. xi u: (later altered to udū:) 'sleep' (al-naum); hence one says usinta:dim 'I slept', abbreviated from usinta:dim Kaş. I 40; uđin (MS. in error uđin) an: odgur: 'arousing him from sleep' II 193, 4; similar phr. I 46, 20; ağir uđin: usurçadım 'I wished to drive away heavy sleep' III 247, 23; KB u teq 'like sleep' 1242; kiterse usi 'let him repel sleep' 2331; 0.0. 3952, 4963, 6637.

PU 2 u: (bi-işbâ-'l-alif) Hap. leg.; in Kaş. şiha' normally means 'back-vowels', e.g. both 1-toz: and tuq: are so described to distinguish them from tōz: and tūq: if, as is common with 2 o: is intended, it might mean, as in San., ut o, since uq: is not a very likely sound for an exclamation; see 2 i.: Xak. xi u: 'an exclamation of refusal (harf inhâr) to obey an order' (Kaş. I. 40).

Mon. V. A-

Preliminary note. The only two basic verbs of this shape are u:- and ô:-; in various medieval and modern languages more such verbs appeared as the result of the elision of final consonants, e.g. e:-fi: (< 1er-) 'to be'.

u:- there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be capable' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. -u:-ú: or less often -gal:/-geli:; meaning 'to be able'. Even in this sense the word is rare after xi except in the Neg. f. The Pres. Particip. uğan, however, used as a N./A. meaning 'God; Almighty' survived rather longer. The later history of the Neg. f. is discussed by Mal. in Usp., pp. 224-5. Briefly the Ger. suff. -u:-ú: and u:- coalesced to produce -uma/-üme- the 'Impossible' f. of the verb. This stage was reached in Osman. in the early medieval period, but later, probably as the result of a general tendency to 'round round vowels, this became -ama/-eme-, producing such forms as Osm. sevemeye 'to be unable to love'. It has been suggested that in such forms the -a/-e- is a reduced form of al- which is used as an Aux. verb in the same sense in some modern languages, but this is improbable. It is more plausible that the Osm. Continuous Pres. Suff. -uyor (not subject to phonetic harmony) is a survival of the positive form of u:-. Türkı viii etińu: yaratınun: umaduk 'because they could not organize themselves (Hend.) I E 10, II E 9; usar 'if possible' T 11: viii ff. kânsu: umat: 'without being able to move' IrkB 16 (and four o.o. of Neg. f.); edgûsi: uyur: 'his good and capable men' do. 28; otsu: suvsu: kalt: uyin: 'how can I (get on) without fodder or water?' do. 45; (the fat horse's mouth became hard) idisi: umaz: 'its master cannot (control it)' do. 65; adär:tu: umaz: 'cannot endanger him' Toyok 25, 29 (ETY II 59): Uyg. viii ff. Man. - A sözleyü umâqay 'will be unable to speak' M I 15, 2-3: Man. yok kim ol umasar Šimnu kütçle kopuq uğay 'there is nothing that he cannot do; by the power of Ahriman he will be able to do everything' M II 5, 10-11: Bud. bera: umadı: 'he could not give' PP 15, 8 (a.o.o. of Neg. f.); kilu usar 'if he can make' PP 35, 4; ertini evdigi: uyur: 'he can collect jewels' TT V 26, 91-2; Sanskrit abhayavatā 'incapacity' uma:-ta: ci bolma: VIII A.44 (a.o.o.); körgeł udacı bolgy: 'he will be able to see' Swr. 444, 4: Civ. tin alu umasar 'if he cannot draw breath' H I 141-2 (a.o.o. in H II): Xak. xi uğan 'having power over all things' (al-qâdir 'ala-l-âyûd); hence God is called uğan tepr: 'almighty God' Kaş. I 77; (N.B. no occurrences of u:-) uğanç: 'to the best of your ability' I 44, 2: KB uğan bir bayat 'the one almighty God' 2 (a.o.o.); usa 'if possible' 549, 721; uğanca (mis-spelt uğama) 4256: xini: (?) uğan 'God', common in At.: xiv Röğ. uğan used both as a name and as an epithet of God, R I 100; Mh. radda: uğan atâga 'to be mighty, to be able' us: Rif. 114: al-qâdir uğan: Mel. 13, 1; Rif. 88; al-qâvi 'powerful', one of the names of God uğan Rif. 137: Çağ. xv ff. ukan (sic) 'God' Bad. 100; uğan (also, incorrectly, uğun) 'a name of God' Vel. 108 (quotns.); uğan (spelt) 'a name of God' San. 76 v. 18 (quotn., points out that the word is once entered correctly in Vel. and is also split into oğan, the latter being entered separately (Vel. 308) with the same meaning and quotas.): Xwar. xiii uğan 'God' 'Ali 46; xiv ditto Quth 195; MN 378: Kip. xiii Allah (tepr:), and in a dialect (lugâ) which only a few people know) uğan Han. 3, 12; xiv uğan Allah, Id. 15.

ö: 'to think; to think of (something Acc.)'; hence 'to remember' (something Acc.),' often used in the Hend. ö: sakin:; common down to xi, not traceable thereafter. Türkı viii anûq bilîq anta: öyür 'ermiş 'they then seem to have thought evil thoughts' I S 5, II N 4 açsar tosik ömesen bir törsar açaq: ömesen 'if you are hungry you do not remember being satiated, but if you are once satiated, you do not remember being hungry' I S 8, II N 6: viii ff. turuk at semri:ırl: yertin öpen 'a lean horse remembering the place which fattened him' IrkB 16: Uyg. viii ff. Man. -Abu savi . . . ömesakınmak kergek 'he must meditate (Hend.) on this word of his' M III 12, 7-8 (iii): Man. anম্রাগিম öযরমেন 'I think of my beloved' M II 8, 8: Bud. ajun üdeç: Sanskrit jàtisvara 'remembering former
1 ap/ep, etc. Replicational intensifying prefix, usually placed before N./A.s connoting colour or physical shape. Occasionally at later periods the two words are fused, and the compound thus formed entered into diction; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.a.l. Uyğ. viii ff. Bud. for a possible occurrence see 2 ap: Xak. xi ap/ep 'a strengthening and intensifying particle' (fatfakhara about it) 'Kaş. I 11, 19; 6me: 'do not (stop to) think' I 93, 3; n.m.e.: KB eştiği ögli 'he will hear and think about (what the sage says)' 306; öyli sakini (Hlend.) 4334; etözke onmis berme yapğil kapuç 'do not give the body what it thinks about [i.e. desires], close the door (on it)' 4560.

Mon. AB

2 ap a Conjunction unique in having a Neg. connotation and being used with the positive form of the verb (the meaning was not understood by F. W. K. Müller and he mistranslated U II 4, 2–3). There are two usages, (1) ap ... ap 'neither ... nor'; (2) Neg. verb ... ap 'nor', sometimes followed by positive verb. Not traceable later than Tef. Uyğ. viii ff. Bud. bilmeler ap nomlugul (?)=yolul ukalar 'they do not know [the way and direction], nor do they understand the way of the Law' U II 4, 2–3; ap yeme kozûnir ajunda ap yeme incini ajunda 'neither in this world nor the next' U III 86, 8–9; o.o. Swu. 528, 2–3; Tiş. 48a, 3; USp. 102, 38–9; in a long list in TT VII 40, 77 beginning 'if any monk or nun, lay brother or lay sister' the words ap ayağlq ap ayağlq ulûq kicip can hardly mean 'neither honourable nor dishonourable, great and small', and this must be a rather unusual use of 2 ap 'very honourable, very dishonourable': Xak. xi ap a word taking the place of lâ, 'not', as in ap bu: ap ol 'neither this nor that' Kaş. I 54: KB (the mind of an ignorant man is like a sand dune) ögüz kirse tolmap ap ot yem ûnûr 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 975; xiii(?) ap yeme kûni ol ap yeme yarûk bitilî 'neither is he upright nor is [his] writing clear'; yêmes anlarka ziyân ap yeme aqîng 'no harm nor advantage comes to them' Tef. 35.

av originally prob. a Conc. N. 'wild game', but from the earliest period also used abstractly for 'hunting wild game'. S.î.a.m.l. except NE where the synonymous word ap (3 egh, q.v.) is used. From about xi onwards the sound change v > w took place in some languages, and in case of doubt it has been transcribed av. In some modern languages av represents 2 a; x. Türkü viii av avlasar when he goes hunting' Ix. 9; viii ff. er avka: barmiş 'a man went hunting' Irb. 12; xanlık süsîl: avka: ünmîş 'the army of the Khanate set out on a hunt' do. 63; Uyğ. viii ff. Bud. xincin avka barmanlar 'do not go hunting monkeys' U IV 28, 25; Xak. xi av al-yarûd, primarily 'hunting', also 'game caught hunting'; hence one says beg avka: giktî: 'the beg went hunting' Kaş. I 81; 'the Turks call 'hunting' a:v, but they [i.e. Oğuz and related tribes] call it a:w' I 32, 1: KB (if a chief has zeal and generosity, he becomes famous) tilekli yorir ûtrû av 'his wishes are fulfilled and his hunting [successful]' 2125; o.o. 3602: xiii(?) av 'hunting' Tef. 35; xiv Muh. 'the people of Turkestan call "hunting" a:v and those of our country a:w' Mel. 7, 19; Rif. 79: Çağ. xv ff. aw 'hunting' (ayad wa ûkiân) Sun. 353. 27 (adding incorrectly that it also means 'a person' (axa); this was due to the mistaken belief that Collective numerals like birew (biregî) were two words bîr 'one' and ew 'person'): Xwar. xii(?): aw 'hunting' 'Oğ. 17, etc.: xiv av 'wild game, hunting' Qutb 16; Nahe. 155, 12–16: 116; Kom. xiv av 'hunting' CCG; Gr.: Kip. xiv av 'hunting' I. 25; 'hunting (al-yarud wa'-qanî) do. Bul. 10, 5: xv ayad aw (also awlak) Tuh. 22a. 9.

Sep See 1 ap.

ev basically 'dwelling place', with the particular connotation of a separate dwelling place, the exact meaning, 'tent, house', etc. depending on local circumstances. In some literary texts it also has the same metaph. meanings as Ar. bayt, e.g. 'celestial mansion'. C.i.a.p.a.l. The phonetic history is unusual; the original form was ev, but this had become ev in some languages by xi and from this followed the development ev > ûw > ûwî > ûyî; ûyî, less often ûyî, is the normal form in all modern language groups except NE, where it has undergone further distortions, and SW where
ev still lives, as it does sporadically elsewhere. The phr. ev bark 'dwelling and movable property' is common, particularly in the early period. Türkü viii ev 'dwelling place', presumably 'tent' is very common and ev bark occurs 3 or 4 times, see ETY Index and bark: viii ff. ev occurs in IrkB 5, 9 and 55, but not 8 (see evin): Uyğ. viii ff. Man., Bud. ev and ev bark are common, see Caf. and TT I–V Index, etc.: Xak. xi the word is very common, but the main entry, Kaş. I 81 (53, 7 of the facsimile) is confused. It is in a section devoted to words beginning with long vowels and comes between av (alif alif va) and 1 a:k (alif alif qaf), but is spelt alif va and translated al-bayt, bi-ismîm-l'alif, wa-qasr fîh fi aṣfah 'dwelling place, with a front vowel, the form with a short vowel is more correct', which clearly implies that it should be spelt ev in this entry, though ev is more correct in current usage: 'the Turks call al-bayt ev, and they [i.e. the Oğuz and related tribes] ev I 32, 1; a.o. II 21 (1 sök.-q.) q.v.; see bark, kurşag: KB ev (1) 'residence, dwelling place' 948, 1524 a.o.o. (2) üpjürde ev 'his home is in a cave' 6155; 'celestial mansion, i.e. sign of the Zodiac' 131, 132, 734, 744 (evrül-); (in the MSS. usually spelt alif va ya, i.e. ev, less often alif ev); XIV Mukh. al-bayt ev Mel. 76, 4; Rif. 179: Çag, xv ff. üy ev, xâna ma'âtâna 'house' Vel. 122 (quotm.); üy xâna Sanz. 92, 15 (quotm.): Xwar. xii ev 'Ali 40; xii(?) bedük bir üy 'a large house' Ög. 248; (he went back) yurtuca üyke 'to his country and home' do. 309; XIV ev Quât 52; MN 137; Nahe. 11, 10-14: Kom. xiv ev (5 or 6 spellings, see Gr. 96 'house' CCI, CCG: Kip. xiii al-bayt ev (nor) Hoj. 6, 3; il-bayt evde: (sic) do. 15, 17: XIV ev (neve) al-bayt Id. 25; al-dur 'house' ev (twv), sârîy 'palace' (?) ditto Bul. 14, 9: ev al-bayt ev (twv) Kav. 27, 14; 59, 9; bayt üy: Tkm. ev Tuh. 8a. 5: Osm. ev in various phr. xiv onwards TTS I 284-5 (ev bark); IV 407; III 271; IV 315-16.

Sp See yip.

Vu o:b o:b Kapl. leg. Xak. xi 'one says to a man when he boasts about something and fails to carry it out o:o o:b' Kaş. I 43.

Vu I op survives in NC Kir. op 'a group of animals used to tread out the corn'. Arğu xi op 'with -p' al-râxis mina-l-tîrân 'an ox used on thethreshing floor' Kaş. I 34.

Pu 2 op Kapl. leg. Xak. xi x=x op an exclamation (harf) used when a donkey stumbles; equivalent to Arabic la'dn meaning 'hold up' Kaş. I 34.

(S) up/I up See 1 ap (Xak.).

*2 up See üple-.

Mon. V. AB-

E ab- read in Uyğ. viii ff. Bud. kan abip úntî 'the blood spurted out' U II 27, 22 is no doubt a misreading of ak-.

av- 'to crowd round (someone, etc. dat.); not noted later than Xak.; see 2 avla-.

Uyğ. vii ff. Man. (in the end comes death and the descent into a dark hell; countless demons come) tumanlıq yekler avar 'foggy demons crowd round' M II 11, 10-11: Xak. xi apa: kişi: avdi: 'people crowded (is-dahama) round him' Kaş. I 174 (avvar: avma:k); körünçe: kişi: avdi: 'people gathered round (haşha . . . ha włos) the thing to see it' I 167 (avvar: avme:k) in error); a.o.o.: KB (the people of the world hearing this, and longing for him) ava yîgli keldî 'came crowding together' 460; ava yîgli tertîl anar xalq évêr (correct transcription thus) 'they crowd together and assemble, people hurry towards him' 6107.

ev- 'to be in a hurry, to hurry'; survives in SW (only?). Xak. xi er évdi: 'the man hurried' (aceala) Kaş. I 167 (verse; évèr, evmek); er évdi: 'the man hurried' (aceala) III 183 (évèr, evmek); a.o.o.: KB év- 'to hurry' is common, and usually described as a vice, 323, 538, 1107, 1998 a.o.o.: xiii(?) évüp süzleme 'do not speak in a hurry' At. 357; év- 'to hurry' Ttf. 68: XIV Mukh. ista'cala 'to be in a hurry' evw- Mel. 22, 8; ev- Rif. 103: asra'a (terkile-; in margin) èw- Mel. 22, 10: [Çag. xv ff. évüp 'hurry' Vel. 8a, a dubious entry; San. 118v. 26 says specifically that the word is Rûmi]; Xwar. xiv evjév- 'to hurry' Quât 23, 62; Nahe. 133, 8: Kip. xix aceala èw- Hou. 42, 12-14: XIV èw- (v.l. eww-) ista'cala Id. 25: Osm. xiv ff. èw- (sometimes spelt evw-) e.i.a.p. TTS I 396; II 554; III 389; IV 445.

op- 'to gulp down, swallow'; the evidence for a back vowel is overwhelming; but the facts that 'to sip' is given as an alternative meaning of öp-, and that the der. f.s öpül-, öpün-, öpür-, öpürül-, and öpürüs- are all shown with infin. in -mek suggest that at any rate in Xak. (there is no trace of these words elsewhere) there may have been an alternative form with a front vowel with the attenuated meaning 'to sip', which has a slight semantic connection with öp- 'to kiss'. Survives in NE Tob. up- R I 1780: NC Kxz. op- Shmt. 153: NW Kar. T. op- Kow. 240: Kaz. up- R I 1780: SW Anat. up- SDD 1419. Türkü viii ff. azu: turuk suk surer opas:ypin 'or, if it is clear water, I will swallow it' Toy. III r. 1-3 (ETY II 178): Xak. xi er sév: opdn: 'the man swallowed (abba) the water' Kaş. I 172 (opnr: opma:k); (after I öp-), and one says müm öpdi: 'he sipped (had) the soup (etc.)' I 163 (öpèr: öpme:k); müm öpti: (sic) III 122 (ser-); Kip. xiv ob- (with back vowel) 'abba Id. 7; xv ditto Tuh. 26a. 9: Osm. xvi ob- ojop- translating 'abba TTS IV 596.

uv- 'to crush, crumble, reduce to powder'. The word seems to have been extended to uva- in some languages in the medieval period, see uvul-, uvan-; a Caus. f. uvat- and a Dev. N. ufak (uvak) also appeared in
this period. Survives in NE u.: R I 1591: SE Türkü uwa- Shaw 16: SW Az., 'Tkm. ov- Osm. 02-ov-', with some developments of meaning. Xak. xi ol etmek: uvdu: 'he crumbled (fatta) the bread' Kas. I 167 (uva: r, uvma: k corrected from uvme: k); uvdu: (sic) I 11, 20 (uwa): KB elgin uwa ‘wringing his hands’ 5967; Kom. xiv 'to break up, crush' uv- CCG; Gr. Kip. xiv uv- (not vocalized) fatta, and in the Kitab Beylik uvw- (spelt with tahana ‘to grind’ Id. 25; xv faraka ‘to rub (something) in the fingers’ u- (or uvw-) Tuh. 28a. 13; khabasa ‘to squeeze’ do. 31b. 1.

1 dp- ‘to kiss’, ci.ap.a.p.; the absence of citations prior to XI is fortuitous, der. f.s occur at an earlier date. Xak. xi ol menti: 6dp: qabbalani ‘he kissed me’ (prov.; op: er: opmek: Kas. I 163; KB dp- ‘to kiss’, usually ‘to kiss the ground’ as a token of respect, is common 451, 939 a.o.o.: xiv Muh. ‘to kiss (basa wa qabala)’ dp- Mel. 23, 14; Rif. 105; al-tabqal opmek 38, 8; xiv: Çağ. xiv ff. dp- (‘with -p-’) búsudan ‘to kiss’ San. 57 v. 11 (quotm.): Xwar. xiv dp- ‘to kiss’ ‘Ali 26: XIV ditto Quth. 120; MN 38, etc.: Kom. xiv ‘to kiss’ dp-CCI, CCG; Gr.

2 dp- See op-.

Dis. ABA
aba: 1 apa: ebe: epe: words of this form, connoting various terps of relationship abound in modern Turkish languages with meanings as various as (1) ‘ancestor’; (2) ‘grandfather’; (3) ‘grandmother’; (4) ‘father’; (5) ‘mother’; (6) ‘paternal uncle’; (7) ‘paternal aunt’; (8) ‘elder brother’; (9) ‘elder sister’; (10) (presumably metaphor.) ‘midwife’. Some, e.g. aba: ‘paternal uncle’, an abbreviation of Mong. abaga, and other words beginning ab ... etc. are certainly foreign; others, often occurring in only one language group, are of unknown origin. The only early forms seem to be Türkü, etc. apa: ‘ancestor’ and Oğuz ebe: ‘mother’. Kas. does not record the former, but it occurs in KB. In this early period it is often impossible to be sure whether the vowels are back or front and the consonant voiced or unvoiced; the following are the likeliest transcriptions. Türkü vi: iči: a: apm ‘my ancestors’ I E 1, II E 3; I E 13, II E 12; iči: miž apm: miž I E 19; Ongin 1; apa: also occurs as an element in P.N.s, possibly as a title, e.g. apa: tarxan T 34; this phr. occurs in Chinese refecs. to the Türkü and seems to be interpreted as ‘commander-in-chief’, see Liu Mau- tsai, Die chinesischen Nachrichten zur Geschichte der Ost-Türken, Tu-kiie, index, s.v. A-po-ta-han: Uyg. vii ff. Man. (the god Zurvan who is) ičeš (sic?) apasl ‘the ancestor’ (of all the other gods) M I 22, 3 (ii): Civ. Tartš apam possible ‘my ancestor Tartš’ USp. 12, 2: Tibetan (sic) XI PU ab: al-áb ‘father’ Kas. I 86 (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; ‘father’ in Tibetan is a-πa) Xak. XI KB a: nünkua apm enmišinde berü ‘since

our ancestors came down to earth’ 219; apa oğlanı ‘ancestors and their descendants’ 1386, 1732, 1922, 1958, etc.; apa yazdı erse ‘if an ancestor has sinned’ 3520; a.o. 3522 (evln): Çağ. PU ebe cadd, ‘ancestor’ (and in Rimi, ‘zan-i qabilia ‘midwife’), apa ‘with -p-’ xtabar-i buzurg ‘elder sister’, also called ičeš (Mong. l.-w.) San. 27v. 5; ebem korıem a plant called panıtrıkh and nani- holq in Pe. and xubbası in Ar., the roundleafed mallow do. 27v. 15: Oğuz XI ebe: al-umm ‘mother’, pronounced with -p- by the Karluk Türkmen Kas. I 86; Kip. xiv ebe: al-umma xasızılu hr-l-cadda wa yuqalıl l-umal ‘alā tarıqı l-tahannun originally ‘female ancestor’, used for ‘mother’ as a term of respect Id. 7; ebem içkhis košt: quavı quzah ‘rainbow’ (lit. ‘my mother has collected her goats’) Id. 7; Bul. 3, 1: xv cadda (dede in margin) ebe Tuh. 118, 11: Osm. xiv ff. ebe; in XIV and XVE ebe seems to mean ‘grandmother’ TTS I 252; II 357, by XVIII it meant ‘midwife’ (see Çağ.); it is also noted in one or two phr. including ebem gəmeçi II 358; IV 274.

PU 2 apa: ‘bear’ (animal); ‘bear’ is normally 1 adığ, but there is a good deal of folklore, mixed up with an ancestor-cult, about bears in Siberia, and this word is prob. merely 1 apa: used metaph.; survives in NE Kaç., Koib., Sag. R I 620 and Khak. a: ba, same meaning. Kip. XI (PU) apa: ‘with back vowels’ al-ubub ‘bear’; apa: bašt: al- tanınım ‘Cannabis sativa’; it is a plant which grows like al-qittı ‘Cucumis sativus’ and has a thorny stem, it is eaten in the mountains I 86 (this is the normal meaning of al-tanınım but the description hardly agrees with it).

ava: an exclamation; as such Hap. leg.(), but of a class common in Turkish. Xak. xi ava: harf ta’allum ‘exclamation of pain, equivalent to Ar. tudwayhi’; a man who is in pain says ava: ava: Kas. I 8q.

oba:, etc. Preliminary note. There are three early words of this general form; the only one certainly Turkish is uva:: oba: ‘clan’ is Oğuz and may well be a l.-w., though not demonstrably so; PU opo: ‘white cosmetic’ is prob. a Chinese l.-w. Ova ‘plain’ is peculiar to Osm. and seems to be quite a modern word. Oba: ‘heap of stones, grave mound’ and the like, noted from Kom. xiv CCI onwards is a l.-w. fr. Mong. obo (Kow. 370, Haltod 78).

oba: name of a small social unit, possibly ‘clan’, but prob. even smaller, ‘extended family’ and the like; from this the word came to mean ‘the dwelling place of such a unit; small encampment or large tent’, and thence more generally ‘tent, hut’, and the like; survives in these latter senses in Osm., including Rep. Turkish and Anat. (SDD. 188, 141), and Ktm. (oba) only(?). Oğuz x oba al qabilia ‘clan’ (? an imprecise word) Kas. I 86: Çağ. xv ff. oba ‘the small tents (xaymahd) which nomads pitch and in which they reside, when they stop
somewhere; and metaphor. the place where they stop." San. 58r. 22: Osm. xiv ff. Oba e.i.a.p., in xiv to xvi it seems to mean 'a small encampment,' in a xiv text an ev qawmi 'the family living in one tent' is more important than one man, and an Oba qawmi 'the families living in a small encampment' are more important than an ev qawmi; from xvi onwards it seems to mean 'a tent or hut,' particularly a large one occupied by more than one family. TTS I 533; II 713; III 530; IV 596.

D uva: Dev. N. in -a: fr. uv; -pec to Kaş. Xak. xi uva: 'a kind of food' (t'ahîm); to make it rice is cooked and thrown in cold water; then it is drained and mixed with ice (or 'snow'), (canad) and eaten to cool one (lîl'buridâ) Kaş. I 90; 'a kind of food is called uwa: (sic) derived fr. the word uvda: (sic), fatâ, because sugar is crushed in it' I 11, 20.

VU 7? ofo: 'a white cosmetic or face powder,' contrast eplik 'rouge'; prob. a Chinese l.-w., the second syllable perhaps po 'white' (Giles 8,556); survives in NE Nor Oba R I 1157; Tel. obo R I 1159: SE Turk. upa Shaw, Jarrin, etc. (and Tar. upta R I 1782); NC Kir. upa; Kız. opea; cf. kirçen. Uyğ. viii ff. Man. A opeça TT II 17, 77 (öpül): Civ. kuncut yâğı (PU) ope katup 'mixing sesame-seed oil and white lead' II 112, similar phr. II 12, 89: Xak. xi opea: al-isfidıq 'white lead' Kaş. I 86: Çağ. xv ff. opea 'with -p.' -'liquid white (tajid dîb) which women put on their faces' San. 58r. 23 (quon.): Kip. xv isfidıq (kirçen and) opea Tuh. 4b. 13.

Dis. V. ABA-
abî: -Hap. leg., but see abıt-, abınr-: Xak. xi of anu: kişidin abırdî: 'he hid him (satarahu from the people'); also used of any thing that one conceals (tovâra) from someone Kaş. III 250 (abır: abırn:). *avî:- See avıt-, avın-, etc.

Dis. ABB
S üpüp See üpük.

Dis. ABC
S avuç See adut.

D avçî: N.Ag. fr. avçî 'hunter'; s.i.a.m.l.g.w. phonetic changes. Uyğ. viii ff. Bud. avçi 'a hunter (of wild game),' included in a list of various kinds of hunters PP 1, 8; avçi keyêçî U IV 32, 2: Xak. xi avçî: al-gândîs 'hunter' I 63, 12; 311 (çapra); al-jâîd 'hunter' I 425, 19; n.m.c.: KB avçî it 'hunting dog' 3601: XIV Muh. al-shayyâd 'hunter' avci: Mel. 57, 16; Rif. 156: Çağ. xv ff. avçi şayyâd San. 53v. 1: Xwar. xiv avçî 'hunter' Qub 16: Kip. xiv avçi şayyâd (awlawçî; in margin) avçi Tuh. 22a. 9.

E avçî: N.Ag. fr. evçî with the specific connotation of 'housewife,' hence more generally, 'wife, woman'; s.i.s.m.l., mainly NE. Uyğ. viii ff. Bud. er evçî 'man and woman' (or 'husband and wife') Kuan. 137, 138 (mis-transcribed iñî in U II 19, 19; 20, 20): Civ. urî oğlanî evçî sullî 'the milk of a woman who has born a man child' I 18, 65; epçî karbaş böçî [my] female slave, a weaver, Usp. 73, 4; XIV Chin.-Uyğ. Dict. 'woman' epçî R I 623; Ligeti 134: Xak. (xi the word does not occur; 'woman' is uragut or îșler:; xiv Muh. al-mar'a evçî: Mel. 45, 4; 54, 14; Rif. 138: Korn. xiv 'woman, wife' epçî; 'domestic servant' evdeki epçî CCI; Gr.

Tris. ABC
?I abâçî: Hap. leg.; morphologically a N.Ag. but not semantically connected with abâjapâ; there is, however, a semantic connection with abâkî: q.v. Xak. xi abâçî: al-câmî 'a bogey'; to frighten a child one says abâçî: keldî: 'the bogey has come' Kaş. I 136.

(D) avçî:ga: properly 'an old man,' but with some extended meanings; an old word w. ending -ga; cf. kurtça; survives w. extensive phonetic changes in NE only, e.g. Khak. apsax; Sâx. apçax; Tuv. așax. Türk. viii ff. Man. M III 11, 15 (i) (ersi:); Uyğ. viii ff. Bud. avçî:ga 'old man' PP 26, 7; a.o.o.: Civ. abuçça do. Usp. 32, 20; XIV Chin.-Uyğ. Dict. 'mother, nurse' (sic) abuşka R I 632; Ligeti 125: Xak. xi avçî:ga: al-jayx 'old man' Kaş. I 143: KB avçî:ga ditto 1658 a.o.o.: xün(?) avuçça ditto Tef. 36: xiv abuşka 'old man, husband' Rûğ. R I 632: Çağ. xv ff. abuşka term of address by a wife to her husband, meaning iñî 'husband' Vel. 5 (quon.); abuşka same as abuşka, do. 33 (quon.); abuşga 'husband' San. 27v. 17 (same quon.); Xwar. xiv abuşka 'old man' Nahe. 69, 15: 285, 16 a.o.o.: Kom. xiv 'old man' abuşka CCI; abuşka CCG; Gr.: Kip. xiii al-jayx abuşka Hou. 24, 16: xv (al-jayx karî) whe'li: aqbar minhu 'and for someone even older' abuşka (and kartay) Tuh. 20b. 3; haram 'advanced old age' (kart and) abuşka 37b. 8.

F avuçğun: Hap. leg.; the -j- suggests an Iranian l.-w. Xak. xi avuçğun: al-garaç 'the fruit of Quercus agelops with which hides are tanned' Kaş. I 157.

Dis. ABD
S awut See adut.

S I evet See yemet.

E 2 évêt is written quite clearly in a verse in Xak. xi teğme: évêt šika: körîp turgîl ele: 'look at everything which is hurried, stop and go gently' Kaş. III 26, 1, but is prob. a scribal error for évêk, q.v.; évêk 19 is almost a stock phr. and the only other record of this word seems to be in SW xx Anat. evet SDD 558; lvet do. 802.

uvut 'modesty, shyness'; practically synonymous with uyut, q.v., with which it is often used in Hend.; nearly all modern languages use
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uyat in this sense and there does not seem to be any certain survival of this word except in SW xx Anat., but SE. Türtüc uyat Şawt; uyut BS; ubat/uyat jarring seems to preserve some memory of it. Sometimes transcribed oevut, but uyut is certainly correct, cf. uvtan-, uvtulûh. Türtüc vii ar:ğ uyut: yeğ [a prov.] 'modesty in a pure man is better [than pride] T 37: Uyg. vii ff. Bud. uyut uyut üze çavikmiş 'famed for his modesty' (Hend.) Suv. 489, 12; in TT V 24, 60-1 uyut uyat (mispronounced oevut) 'modesty, humility' is one of the seven constituents of piety: Cív. uyut içine sürtser 'if one rubs [the ointment] into the sexual organs' H I 78; uyut yaninda 'in the sexual organs' TT VII 21, 8; uyut yérinde meş bolsar 'if there is a mole on the sexual organs' do. 37, 4 (USp. 42, 3): Xak. xi uyut al-hâyâ 'modesty, shame'; uyut al-da'wa ilâ tâdâm awêt-l-sûltân 'a summons to a meal or [the presence of] the Sultan' Kağ. I 51 (there is no other trace of the second meaning); uyut la'ta 'diallog form' of verb la't-ilyâ H 83; o.o. I 116, 5, 131, 22 (see utam); 460, 12, same translation: KB uyut bârî'dī (God) gave [man] 'modesty' 149; o.o. 1660, 2290-2, 4981, 6474: xix(i) uyut/ugût ditto Tsf. 230, 232: Xwar. xiv uytva (metri gratia for uyutta) tur- 'to be shamed by (something Abl.)' Qubh. 201: Kip. xiii ot: 'vegetables' is said also to mean 'fire'; remedy' and al-hâyâ Hov. 8, 18 (presumably read uft): xiv ud al-hâyâ (also called uyad) I d. 9; Tkm. (uyat) and u t al-hâyâ do. 27: Osm. xiv ff. ud/jut is common till xvi and ut yerli t xvi, both occur sporadically thereafter TT S I 730; II 934; III 718; IV 790; ud/jut yerli is mentioned in xix dictis; in xx Anat. ud SDD 1412 occurs and ut is fairly common do. 1422.

Dls. V. ABD-

D abit- Caus. f. of abit- but with the same meaning; pec. to Kağ. Xak. xi ol özün mendin abitu: 'he hid (katama) himself from me'; also used when one conceals and hides (satara ... wa katama) anything Kağ. I 206 (abitur, abitmak); of an: kışlî:dbi: abidibi: (sic) 'he hid and concealed him (satarahu wa axtfâhû from the people) also used of anything that you hide (zdraytahu) from someone else I 216 (abitur, abitmak, sic); ol er of özün kîtî:dbi: abitgân 'that man has a habit of hiding himself (al-iixtîfâ) from the people' I 154, 14.

D abit- Caus. f. of avit-: 'to comfort (e.g. a crying child Acc.); to amuse or distract (some- one Acc.);' s.i.m.i.m.l., often in altered forms, e.g. NE Tel. ut- R I 1702; Tuv. asd-jat-:- NW Kar. L. T. uwt- R I 1786, uwt- Kov. 276; see yubat-. Xak. xi KB seve bakti erse sen özün avit 'if he is not [to blame] you must comfort him with countless kindnesses' 642; o.o. 628, 3574: xix(i) avit- 'to console' Tsf. 36: Çag. xv ff. awut- (spelt) tasallî dâdân 'to comfort' San. 53r. 4 (quotrons.): Xwar. xiv

'avit-/avut- 'to comfort, console', Qubh 17; oytu- ditto 116; avut- Nahec. 107, 4; Kom. xiv uyut- (?) ditto CCC; G. 268: Kip. xiv avut- 'to comfort' (ışgala) a crying child' ld. 25: Osm. xv avit- 'to comfort' TT S II 68.

evdi- 'to gather, pick up (things Acc.)'; pec. to Xak. and Uyg., where it has been transcribed as E Lid-, q.v. Xak. xi ol yînçî evdid: 'he picked up, gathered (laqata) pearls'; also used of fruit Kağ. I 273 (evdir-, evdime:kt): KB (I composed the whole of this book in eighteen months) uğurdum âdûrsan sız evdlp tërê 'I chose, picked out, and collected what I had to say' 6624.

D evdir- Hab. leg.; Pass. f. of evdir-. Xak. xi evddil: ne:î 'the thing was picked up' (iltuqûta) Kağ. I 246 (evdilî, evdilemek).

D evdin- Refl. f. of evdir-; survives only in SW xx Anat. evdin- (of a dying man) 'to pluck at the bedclothes' SDD 563; iwavîn- do. 802. Xak. xi (ol:özlige; yernî: evdîndî: he gathered (iltuqata) fruit for himself' Kağ. I 251 (no Aor.; evdime:kt); a.o. I 254, 15.

D utan- Refl. Den. V. fr. uyut; 'to feel shy, bashful; to be ashamed (of something Abl.); to be abashed (by something Abl.)'; generally abbreviated to utan- from early date; survives in NW Kaz. utan-: SW utan-; syn. w. uyal-, q.v. and uvtulan. Xak. xiii(?) At, anîq baxşîndin built uvtan vîr 'the clouds are abashed by his generosity' 57: xiv Rgb. utan- do. R I 1784; Muh. istâhya 'to feel shy' utan- (ûutân- Mel. 22, 8; Rif. 103 (in margin utan-): hacala 'to be ashamed' 25, 4; al-hâyâ' utan/mak (ûutân/mak) 38, 9; 125; Çag. xv ff. utan-(-np) utan- V el. 91 (quotn.). utan- (spelt) a Refl. V., zîrm karîdan 'to be bashful, ashamed' San. 66v. 25 (same quotn.): Òguz xi ol mendin utanî: istahyä minni 'he felt shy of me' Kağ. I 199 (utanur; utanmak); a.o. I 291 (uvultan-): Xwar. xiii utan- 'to be shy, ashamed' 'Ali 55: xiv utan- do. Quth. 201; (there is a word in my heart but) aymakka utanurmanen 'I am shy of saying it' Nahec. 360, 3; Kip. xiv (after uyat) Tkm. utan- istahyä Id. 27; istahyä utan- Bul. 25r.; xiv istahyä (uyal- and also) utan- used chiefly by Tkm. Kav. 76, 9; istahyä (uyal-) and utan- Tuh. 6a. 10.

D öþür- Caus. f. of 1 öp-; 'to order (some- one Dat., if mentioned) to kiss (someone Acc.)'; survives at least in SW; contrast öþür-. Xak. xi ol an: öþürdî: amarahu hattâ qabballa gayrahu 'he ordered him to kiss him [i.e. a third party] Kağ. I 217 (öþürür, öþürmek): Çag. xv ff. öþür- Caus. f. bâsânidan 'to order to kiss' San. 57v. 29.

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D evdindî: Hab. leg.; Dev. N. in-di: (Pass.) fr. evdîn-. Xak. xi evdindî: ne:î gânîn (luqatta) of anything' Kağ. I 145 (hitherto mis-read as avrîndî.; but -d is clear in the MS.).
D uvutlug P. N./A. fr. uvut; 'modest, ashamed'; survives only (?) in SW xx Anat. utlu SDD 1423. Uyg. viii ff. Man. kamlar ulugu uvutlug boldi 'the chief of the magicians became ashamed' Man.-ug. Frag. 401, 9-10: Bud. Sanskrit hari 'bashfulness, shame' uvutlug (so spelt, but uvutlug intended) TT VIII A.33: Xak. xi uvutlug kisi: al-racad-l'raqiq-l'hayyi 'a humble, modest person' Kas. I 146: KB (of the Prophet) uvutlug 'humble'; 43; (of a girl) 'modest' 4476; a.o.o.: Xwar. xiv uvutlug 'modest' Qutb 201: Osm. xiv to xvii utlu 'humble, modest', TTS I 731; II 935; III 718.

D uvutuzuk Priv. N./A. fr. uvut; 'shameless, immodest', in the early period usually with a sexual connotation; n.o.a.b. Turk. viii ff. Man. uvutuzuk billig surup 'having sexual intercourse' M I 5, 6; a.o. 6, 15: Uyg. viii ff. Man.-A. isig surup umuz 'cannot have sexual intercourse' M I 16, 19-20; uvutuzuk billig do. 35, 6; Bud. uvutuzuk billig in U I 77, 23; 76, 40 (mis-spelt uvutug?); a.o. U IV 38, 143: Xak. xi KB evik erse kilki uvutuzuk kizi 'if his character is hasty and his eye shameless' 849; (keep away) uvutuzuk kisi din 'from a shameless man' 1309: Xiv Muh.(?) al-teavg 'shameless, impudent' utszis Ref. 153 (only).

D uvutuzuluk A.N. fr. uvutuz; 'immodesty, shamelessness'; n.o.a.b. Xak. xi KB uvutuzuluk erke iki tensiz iy 'shamelessness is a completely unparalleled disease in a man' 1662: Osm. xiv utsuzluk 'female' immodesty' TTS I 732.

Tris. V. ABD-

D uvutgar- Hap. leg.; Den. V. in -gar (Trans.) fr. uvut, Xak. xi ol meni; uvutgarid: alea'ani ida'l-hayyi' hattah hayiti 'he put me to shame, so that I was ashamed' Kas. I 290 (uvutgarur, uvutgarmak).

D uvutan- Refl. Den. V. fr. uvut; 'to be abashed, shy'; apparently survives only in SW xx Anat. uutan-jutan- SDD 1412, 1423; cf. uvant-, uyal-. Xak. xi er uvultan- idhayyal-racul 'the man felt shy', the Oguz say utandir, leaving out several letters Kas. I 291 (uvutlanur, uvultanma:k).

Dis. ABG

S abak See abaku.

?D avagh 'coquetry, affection'; possibly a Dev. N. fr. av; n.o.a.b. Xak. xi KB avaglar nece tutsa bermez özin 'however much [fortune] may play the coquette, it does not give itself' 403; (you must be frank with your Secretary and Vizier) söz aça avaglar idiydi kerek 'if you are frank, you must put up with their affectations' 2680: Çag. xv Zum. avag is quoted as an equivalent to eda in Tarama Dergisi I 203 and naz in I 615.

ivik 'the female gazelle'; the male is VU sukak, q.v.; n.o.a.b.; it seems possible that the medieval word spelt ayarak and the like is a misreading of this word, and accordingly the occurrences are listed here, but this could be a Dev. N. fr. ayir- (a-dir-) in the sense of 'an animal with branching horns', the translations of it are somewhat different. Xak. xi ivik al-zahba' 'the female gazelle, which haunts hot places and deserts' Kas. I 67; o.o. 239, 17 (udlas-); 265, 17 (avlat-); KB sukak ya' ivik 5374: Xiv Muh.(?) al-gazal 'gazelle' ikwuk Rif. 175; (Mel. 72, 8 has sargali; a Mong. L-w. meaning 'mountain sheep'): Çağ. xv Zam. ivuk 'gazelle', quoted in Hou., p. 59 s.v. aiteuk: xiv ff. ayarak/aryag (sic, spelt) buz-i-kühi nar 'the male mountain goat' and some say that it is an animal like the maral deer, which has twisted (piyida) horns San. 577. 16: Xwar. xiv ivik/iwik (female?) gazelle' Qutb 207; bir tişi ivuk 'a female gazelle' Nahe. 295, 12: Kip. xiii al-gazal (elik, in) Tkrm. iwik (vocalized with damma over yâ) Hou. 11, 6; kabyl-l'inbal 'mountain sheep ayarak (unvocalized, t'rad iwik) do. 11, 8: xiv al-gazal (keyik, also called) iwik(i) (sic, but vocalized ayag) Bul. 10, 7; Osm. xvi ff. ayrik (so transcribed) occurs in two xvi and one xvii-xix dicts. translating Ar. and Pe. words for 'antelope' and 'wild sheep' TTS II 84; III 54.

S uvak See uvşak.

Tris. ABG

aba:ki: an unusually shaped word but cf. aba:gi, q.v.; as such Hap. leg., but survives as abak and the like as shown below and in NW Kar. T abak 'idol' Kow. 150; Krm. abak ditto, R I 621 (quotns.): SW xx Anat. apak 'jinn' Tarama Dergisi I 176 (cin); abak 'ghoul', do. I 259 (gul); opak 'jinn' SDD 1092. Xak. xi abak: al-xaya"lltati tunsab sul-mabagit tasagga(n) 'ani'l-ayn 'a figure put up in kitchen gardens to avert the evil eye' Kas. I 136: Kip. xii (in a list of things connected with women, clothing, etc.) al-la'ba 'doll' abak Hou. 18, 6: xiv xays 'shape, figure, etc. (simf) abak Tuh. 21a, 6 (with a side-note saying that sin can cast a shadow (in 22b. 5 it translates şanam 'idol') but abak cannot); sûrâ 'picture' abak 22b. 5.

Dis. EBG

I'U epek Hap. leg.; but there are similar NW Kaz. childish words epey/epl in R I 919 and ipl do. 1566; no doubt a mispronunciation of epmek. Xak. xi children call 'bread' (al-xub) epek Kas. I 68.

D évek N/A. Ac. fr. év-; 'hurry; hurrying, in a hurry'; survives in NE Kaz., Kob. Sag. ébek 'light, swift, daring' R I 927; Khak. fbek (of a horse) 'swift' and in Kas. (of a man) punctual, attentive'. Xak. xi évek al-racu'lit-acil 'a man in a hurry' Kas. I 122; évek 'acila' hurri' I 77, 101; a.o.o. usually spelt évék; see év. KB évék 'hasty' 849 (uvutuzuk); 1997; xii(?) évék 'hurry' Tef. 68:
TRIS. V. EBG

Xwar. xiv andin évüreké iṣsim bar 'I have something more urgent than that to do' Nahe. 436, 3; a.o.o.: Osm. xiv–xvi évêk 'hasty, urgent' in several texts TTS I 396; III 389; IV 444.

S ibük/übük See üpük.

öpke: originally in a concrete sense 'lunger'; by extension 'anger' an emotion supposed to originate in the lungs; originally prob. öpke: but övke: (öfıké) occurs quite early, and a Sec. f. övke: as early as xii; in one form or another a.s.i.m.i.l.g. Uyg. viii ff. Man. öpke biliğ 'anger' TT II 16, 35(t) and 46: 17, 54; öpke nizbant 'the passion of anger' do. 17, 73, and 81; övke nizvani TT III 29: Bud. (birds peck his entrails and) öpkesin 'his lungs' U III 79, 4—öpke 'anger' U II 25, 11; övke 'anger' U II 85, 25; övke kögül örtümeyük 'not allowing angry thoughts to arise' U III 42, 12; a.o.o.: Civ. teviñep övkesin 'the lungs of a camel' H I 60; öpkesi 'his lungs' TT VIII I: 1: Xak. xi öpke: al-ri’a ‘lunger’; öpke: al-gây ‘anger’, so called because anger is generated in the lungs, and the two are closely connected Kaš. I 128; I 158, etc. (acid-); 164 (ôg-); 176 (ôdyûr-); 233 (ôgyûr-); 337 (ôgyûr-); III 392 (topaz-); 428 (amarn-); öwès:inde: I 195 (ûrûl-): KB övke: (so spelt in Fergana M.$.) 'anger' 322, 781: XIV Muh. al-ria: övke: (ôa) Rif. 141: Çağ. xv ff. övke: (so spelt) şu ‘lung’ San. 58: 771; övke qahr wa xiim ‘rage, fury’; also spelt övke 777. 11; övke (spelt) ‘rage, fury’ 929: XIV Xwar. xiv evkeke/övke ‘anger’ Qub 23, 121, 125: Kup. xii al-ri’a övke:; Tkmm. övken Hou. 21, 14 (neither vocalized): XIV övke: (ôa) al-ri’a Id. 7: XV al-ri’a övke: Kav. 61: 10; al-ri’a övke (ôa), in margin övken Tuh. 11b. 8; XIV övke: övke:; övken ‘lunger’ c.i.a.p. TTS I 570; II 759, 760; III 570, 570; IV 632.

üpük the earliest of several early onomatopoeic names for this bird; the others are assembled below; some a.s.i.m.i.l., occasionally with the extended meaning in Çağ. Türkü viii ff. kara: üpük ‘the black hoopoe’ Irb B 21: Uyg. viii ff. Civ. üpüp kuşun şuğûn ‘the bones of a hoopoe’ TT VII 23, 5: Xak. xi üpüp al-hudûd ‘hoopoe’; dialect form of (luğa fi) üpük Kaš. I 78: Çağ. xi üpüp al-hudûd Kaš. I 110: XIV Muh. hudûd übük (not vocalized) Mel. 73, 4 (v.l. ibibk); Rif. 176: Çağ. xv ff. übük ‘the crest’ (tâc) on the heads of such birds as the cock and the hoopoe (hudûd), and metaph. ‘hoopoe’; the latter is also called puûpük and puûpûs and, in Rûmi, ibibk; übük kuşi ‘hoopoe’ in Pe. şânâsar San. 58: 2: Kip. xv hudûd übük Tuh. 37b. 10: Osm. xv ff. ibibk/übük c.i.a.p. TTS II 511; III 351; IV 405.

S ğipgin See yipgin.

Dís. V. EBG-

PU evük- hitherto transcribed bük-; occurs only in Türkü viii ff. Yen. and O. Kir, ix ff. where it is very common. With one dubious exception the only known form is evükmedim in a standard formula in funerary inscriptions. It takes the Dat. and is used in contrast to ad-grîl ‘to be separated from’, e.g. (xanîmká): évükmedim kuyda: kuçunyüm: ad-grîlîm Mal. 8, 1–2, which must mean something like ‘I could not stay with my xan and realms; I have been separated from my wife in the men’s quarters’. The object of ad-grîl is nearly always a person, wife, son, etc., that of evük- more often an institution, ruler, realm, and the like. Radloff (R IV 1876) is prob. right in suggesting that it should be transcribed évük-; if so it can be taken as a Den. V. in -îk- (Intrans.) from ev meaning ‘to reside, stay’.  

Tris. EBG

E ebeğü ‘rib’, error for eyegü.

D öpkeçî: (etc.) N. Ağ. fr. öpke: ‘angry, bad tempered’; s.i.s.m.i.l. Uyg. viii ff. Bud. övke: Kuan. 64; Civ. terk öpkeçî ‘quick tempered’ TT VII 17, 23.


D öpkelîg (etc.) P. Ağ./A. fr. öpke: usually ‘angry, bad tempered’; s.i.s.m.i.l.: Xak. xi KB öpkelîg ‘bad tempered’ 342, 780, 850: Çağ. xv ff. öpkelîg hânây az al-âlwa ‘a metaphor for bold, bellicose’ San. 58: 27; öpkelîg xâmîyn wa qahâlîd ‘furious, enraged’ 929: XV Xwar. xiv (the envious man) menîm faqîlîmka öpkelîg turîr ‘is hostile to My grace’ Nahe. 414, 4.

Tris. V. EBG-

D öpkele:- (etc.) Den. V. fr. öpke: in both meanings; (1) (‘only Xak.) ‘to wound in the lung’; (2) ‘to be angry (with someone Dat. or Abl.)’; s.i.s.m.i.l. in various forms. Türkü viii ff. oğî: oğînte: kaqînta: öpkele: ‘a son, being angry with his mother and father’ Irb D 58: Uyg. viii ff. Bud. yèrê teşrîke ... yêrinûr övksleûr (ûc) he is disgusted and angry with earth, heaven ...’ TT VI 17–18; övkeleûlûk Swb. 228, 15 (yênîn-): Xak. xi ol aşar öpkeleli: ra‘ahu wa huca an yadrib ‘alâ ri’attîhi ‘he struck him in the lung’ (öpkele:d: öpkeleı:mek); ol andîn öpki-le:-li: ‘arada anhu lima ǧadbî ‘he shunned him because he was angry’ (öpkele:-öpkeleı:mek): Kaş. I 317 (the difference in spelling seems deliberate but is not confirmed elsewhere except once in Uyg.): XIV Rbg. öpkele:- ‘to be angry’ R I 1310; Mun. (?) ǧadbî öpkele:- (ôa) Rif. 113 (only; v.l. öpkele:-): Xwar. xiv efkele:-föekte:- ‘to be angry’ Qub 19, 121 (also evkele:-fökele:-): Kom. ‘to be angry’ öpkele:- ČCl; Gr.

D öpûğse:- Hap. leg.; Desid. Den. V. fr. a N.Ac. of ı öp:- cf. öpse:- Uyg. viii ff,
Man, öz amrakımın öpüşeyürmen 'I wish to kiss my own beloved' M II 8, 10 (ii).

**Dis. ABL**

D evliğ P.N./A. fr. ev; lit. 'possessing (one’s own) dwelling', usually 'married'; applied both to men ('the head of the household') and women ('living at home'); s.i.a.m.l.g.; in NE somewhat distorted. Xak. xi evliğ: rabbül-bayt 'the master of the house' I 106, 1; II 176, 27 evliğ (sic) al-sanca 'the woman of the house' I 251, 9; n.m.e.: KB ya ayyev er sak 'householder, beware' 164; (there are twelve signs of the Zodiac) kayak u ikii evliğ kayu birke en 'some occupy two celestial mansions (i.e. Ar. bayb); some have the width of one' 138; kali evliğ almak tilese özüf 'if you wish to take a wife' 4475; xiiirim evliği 'the wife of Iirim' Tef. 68; xiv Rbg. evliğ 'wife' Tarama Dergisi I 841 (s.v. zere): Muh. al-mutta'ahil 'married' evliğ Rif. 153: Çağ. xv ff. üylük 'with -k' evli; in the sense of 'householder' (ketxvda) Vel. 122 (quoct): üylük (spelt) xámecari 'family, household' San. 92v, 18 (same quoct.; perhaps here really the A.N. in -ilk): Kip. xiii al-mutta'ahil (PU) i-li: (so spell; error for evli; or üylük) Hou. 25, 4: xiv evliğ: ('with front vowels') al-mutta'ahcin ve ma'nâhu ai-bayt 'married', literally 'house-owner' Id. 25.

PU aklam: (unvocalized) Hap. leg. Xak. xi duwaybba min cinsiル'i-curdan 'a small animal of the rat family' Kaş. I 120.

**Dis. V. ABL**

D évil- Hap. leg.?: Pass. f. of év- used impersonally with the logical subject in the Dat. Xak. xi 153: évildi 'uqula'll-ümr 'the affair was hurried' Kaş. I 277 (évilür, évilmek).

D opul- See uvul-.

D uvul- Pass. f. of uv-; 'to be crushed, broken into small pieces'; s.i.a.m.l.g., usually as uvul-/juwul-/jual-; but Osm., as well as ufal-, has ögül- (pronounced ouvul-, ouul-) 'to be rubbed, kneaded', which seems to be a survival of this word. The rare Türkvi word hitherto transcribed opul- might be a Pass. f. of op-, but the meaning 'to be swallowed' is awkward, and it is perhaps likelier that it should be transcribed ufull- and taken as a Sec. f. of this word. Türkvi viii (gap) binlp oplayu: tegip sança: ûdp at ufulu:(?) ünti: yana: ağıtrip (gap) 'he mounted and attacked, panting with fury and plying his lance; his horse was crushed(?) he got up, making it stand up again' Ix. 19; (gap) üllügi: ança: ermiş erinc yadıkça: yalpuş oplayu: tegip ufulu: kirip özl: kılsa: kereği bult: 'his fate was, it seems, this; panting with fury and attacking the enemy all alone, entering (the battle) and being crushed, he met his end at an early age' Ix. 23: Xak. xi uvulu: n:ep 'the thing was crushed' (futta) Kaş. I 107. (uvulur, uvul-mak): Kip. xv duğuya ilayhi 'to faint' uvul-,

Tkm. uğul- Tuh. 27a, 11 (cf. uvun-). Osm. xvi (s.v. owun) uvulan nesne 'something which is crushed' TTS IV 615.

?S opel- See öpül-.

D öpül- Pass. f. of öp- (see öp-); the only modern form seems to be NW Kaz. ubul- 'to be sucked in, swallowed; to collapse, subside'. Uyg. viii ff. Man-A (sinful human beings in the long cycle of rebirths) otça öpeliir (sic) opça(k) kinlenürler teğzniürler 'are swallowed [by the earth] like grass and crushed like white face powder(?) and go round and round' TTII 17, 77–9: Xak. xi süüt öpüldi: husiyat'il-maraqa wa garayuhi 'the milk [Kaş., in error, 'broth, etc.' was sipped' Kaş. I 193 (öpülmü, öpülmek).
'I installed (my brothers and sons) in dwellings of their own and married (my daughters) into (other) clans' *Siwa* 6 (translation from Gron-bech, 'The Turkish System of Kinship', *Studia Orientalia* . . . Johannes Pedersen dicata, Munksgaard, 1953).

PU oplai: Den. V. fr. a word which survives in NC Kir. op 'a sigh' and SW Osm. ufuf 'an expression of impatience or disdain; an anatopoeic for a puff of breath' *Redhouse* 258; survives in Osm. uf- to 'to ejaculate uf' *do. 259*. Türkü viii oplayu: teğ- 'to attack panting with fury' is a stock phr. in descriptions of battles, *Ix. 10* and 26 (see uvul-) o.o. *Ix. 10, 11, (15); I E 32, 36; N 3, (4), 5.

VUD üple: Den. V. fr. 2 *üp*, which seems to be identical with NE Tuv. üp, *Pal.* 54, citing the phr. dayın üvü 'trophies (of an enemy)'; the verb itself survives in Tuv. üpte- 'to pillage'. Xak. x1 ol anuş tavran üpleldi: 'he stole (nəbəha) his property' *Kaj. I 284 (üpler, üplemek).*

D avlaç- Caus. f. of 1 avla-; 'to order (someone Dat.) to hunt (something Acc.)': Xak. x1 ol maşa: ivik avlaç: 'he ordered me to hunt (aşdağani) the gazelle (etc.)' *Kaj. I 265 (avlatur, avlatmak): Çağ. xv ff. avlatu-Caus. f.; (1) sıhär farmerdan 'to order to hunt' and (2) mələndan 'to order to rub', cf. I avla-: *San. 52v. 14.*

VUD üple: Caus. f. of üple-; survives in NE Tuv. üplet- 'to (let oneself) be pillaged'. Xak. x1 ol anuş tavran üpleldi: anhaha məlału 'he ordered that his property should be stolen' *Kaj. I 264.*

D avlan- Refl. f. of 1 avla-; s.i.s.m.l., usually in a Pass. sense. Xak. x1 er əziğə avlanlıd: (sic) 'the man busied himself with hunting for himself' (bi'l-ıfşayid bi-nafşız) *Kaj. I 298 (avlanur, avlanmak): Çağ. xv ff. avlan- Refl. f.; sıhär şudan 'to be hunted' *San. 52v. 15.*

D evlen- Refl. f. of evle-: lit. 'to get a dwelling of one's own', normally (of a man) 'to get married', in this sense s.i.a.m.l.g. and the alternative translation is pec. to *Kaj.*; in modern languages 'to have a horse' is normally ağıllan- (not noted earlier than xv ff. Çağ.). Xak. x1 ay evlenil: ittaşadəl-l-qamar dərə 'the moon got a hole', and one says ol bu evni: evlenil: 'he got this house as a residence (masakan), and reckoned himself as one of the community of residents' (min cumila qaṣımni) *Kaj. I 259 (evlenür, evlenmek); xa kopup (vocalized kapup) evlenüp 'the moon rose in a hole' *Kaj. 258, x: xiv Muh. tazawwacca (of a man) 'to get married' evlen- Mel. 24, 5; *èwlen- Rf. 106; Çağ. xv ff. üylen- (spelt) 'to be a householder' (xəhə-i xana) and metaphor, an expression for 'to take a wife, get married' (san girfiṭan wa tazawwuc xvardan) *San. 91v. 15 (quotns.): Kip. xiv ewlen- tazawwacca (s.v. evlii) *Id. 25; xv tazawwacca üylen-: Tkm. ewlen- *Tuw. 9b. 8.*

D avlaç- Co-op. f. of 2 avla-:-; *Hap. leg.?;* the Co-op. f. of 1 avla-:- is noted only in Çağ.: Xak. x1 kişl: avlaşdi: 'the people crowded together round (ızdahama 'alə) something' *Kaj. I 240 (avlaşur, avlaşmak).*

D evleç- *Hap. leg.;* Recip. f. of evle-:-. Xak. x1 beg (anuş) birle: evleçli: oynap (translated) 'the beg gambled with him (də'abahu and made the stake (al-xatăr) between them a dwelling place (boyt)'; followed by a note on this use of the Recip. f. *Kaj. I 240 (evleşür, evleşmek; mis-spetl -ma:k).*

VUD üpleş- *Hap. leg.;* Recip. f. of üple-:-. Xak. x1 bo'dun (bir) ekindi: tavara:ın üpleşdili: 'the people pillaged (ağəra) one another's property' *Kaj. I 238 (üpleşür, üpleşmek).*

Tris. ABL

aba:lt: *Hap. leg.*, but the kind of word often omitted from dicts. Xak. x1 abal: *harf yuqal ıkəni-l-iṣtiqad bi-l-işq: 'an exclamation used to disparage a thing' *Kaj. I 137.*

avliku: pec. to *Kaj.*; like tavilku: morphologically inexplicable and prob. a l.-w. Xak. avliku: şacurul-qurm 'the qurm tree' (species uncertain); it has a red fruit which is used to colour tutmaç (q.v.); its bark is used to treat ophthalmia and dye cloth *Kaj. I 489; a.o. III 146 (2 ka:t).*

Tris. V. ABL-

D avla:=- See 2 avla-:-

Dis. ABM

PU apam/apan 'if', used with the Conditional mood. The earlier form is fairly common in Uyğ., the later is not traceable after xiv. In the early period the *-sar form was not always strictly Conditional, and this word perhaps became superfluous and fell into disuse when its usage became more restricted; the word was sometimes used by itself and sometimes followed by birök. Von Le Coq in *Tur'an*, 1918, p. 457 stated, without giving a reference, that F. W. K. Müller described this word as an 'Aramaeo-Sogdian ideogram'; this is complete nonsense, apparently based on a misunderstanding of the Sogdian 'ideogram' 'P' and, sometimes followed by əy, which was formerly read əy. Uyğ. viii ff. Man. apam birök . . . kodɔr şar 'if he had ceased (to preach, etc.)' *TTI 111-45:-; Bud. apam birök bu etəzəm iritšem 'if I renounce this body of mine' *Suv. 614, 1-2; the word is common in *Suv. see *TT I 29, note 198: Cív. apam bir aďakın sısar 'if he breaks one of his legs' *TT I 198; apam (by itself) *USp. 61, 13: 98, 19, etc.; apam birök do. 13, 13; 57, 16 etc.: Xak. x1 apan a conjunction (harf) meaning lauf 'if'; one says apan sen barsa:sen 'if you go' *Kaj. I 133; o.o. I 399, 22; II 209, 20: KB apan iki aļun kolur erse sen 'if you desire the two worlds' 226; o.o. 895, etc.: xii(f)
DIS. ABM

KBVP apaq dostuq erse 'even if he is your friend' 21: xiv Rbg. apaq 'if' R I 623 (no quots.).

VUD öpüm Hap. leg.; the translation suggests this rather than opüm; N.S.A. fr. 2 öp- (op). Xak. xı bir öpüm müm hastwa mın maraqa 'a sip of soup' Kaş I 75.

?S epmek 'bread'; cf. etmek the older, and prob. the original form; in some modern languages there is a third form ekmek; cf. also epēk; survives only(2) in SW Az. epmek/eppek R I 925. Yağma, Tuxu, and some Oğuz and Kip. xı epmek al-xubh 'bread' Kaş I 101.

Tris. ABM

PUF abamu 'endless, everlasting'; no doubt a l.-w. (Indo-European?) Uyg. viii ff. Bud. mentioned in Hien-ts. Briefe 36, note 1999, as occurring in unpublished parts of that text, translating Chinese yung, same meaning (Giles 13,504), and in such prh. as abamu kalıpka teglı 'to endless ages'.


Dis. ABN

apaq See apam.

VUF awan (r̃eəe unvocalized). Sayram xı (under uvut) 'similarly awan "a tree" (al-jaca in the language of Sayram, that is Ispīcā) (is also pronounced waan). Kaş I 84. 4.

evın properly 'seed, grain', less often 'berry, fruit'; the curious idiom whereby it is used in Uyg. Bud. as a numerative is prob. due to over-literal translation; Pe. dāna, same meaning is also so used. Survives in NE Tel. ebin 'kernel' R I 931 and SW xx Anat. efin 'juniper berry' SDD 507; evın 'seed', etc. do. 598. Türkü vii ff. evinı 'from the berries' (? IrbB 8 (see I:n, might be eviın 'from its house'); Uyg. vii ff. Man-A. kält uṟuŋ evin ... 'orürçe 'just as a grain or seed springs up' (in fertile ground) M I 17, 15; Bud. bugday evininçe 'the size of a grain of wheat' Pfahl. 6, 6 (on this passage see Clauson, 'Turkish Ghost Words', JRAS, 1955, p. 134); tū evinı sayu 'each individual hair' TT V 12, 117 (for o.o. see note thereon, p. 19); bir evın tüsine 'a single one of his hairs' U IV 20, 259; Civ. evini (misread eviını) 'her seed' (i.e. foetus) H I 22; üc tört evinı yarma monçuq muɾć 'three or four split peppercorns' do. 149: Xak. xı evın al-habb 'seed' Kaş I 77; evin 'diatect form of evin' I 84, 5: KB apaq uancaş içe yeži kör evin 'our ancestor (i.e. Adam) eat the seed (i.e. fruit) in paradise' 3522: (Xwar. xiv (a net to catch birds is use-

less) evünsüz 'without seed in it' Qub 17: Osm. xv evin suyu 'semen' TTS III 260 (s.v. erilik); (of a plant) evın bağla- 'to form seed' IV 316.

D avınç N.Ac. in -ç fr. avın-, 'friendliness, kindness'; survives in NW Kar. l.-w. uventus; T. uventus R I 1786, Kow. 276; became a l.-w. in Persian as uvas (Steiness 122), and thence back into Osm. as ivüns, described as a Persian l.-w. (Redhouse 271); cf. avınçu: Xak. avınç al-mi'nāsas 'bi/1-gây 'friendliness, kindness about something' Kaş I 130 and see avınçin; II 449 (duplicate entry): KB (may his rule continue) sevinçin avınçin küvençin 'in happiness, kindness, and pride' 123; o.o. 937 (similar) 1424, 1849, 3629: XIV Muh.(?) al-mi'nāsas avınç 'in Turkestan', avınç 'in our country' Ref. 79 (only); mu'nis avınçın: (sic) do. 148.

EF avant See avant.

Dis. V. ABN

D abnu- Hap. leg., Refl. f. of abu-; misvocalized uban-. Xak. xı ol(mendin) abndi: istifa minti 'he bid himself from me' Kaş I 198 (abnur: ri, abnuma:k).

D avın- Refl. f. *avı-; 'to enjoy oneself, be happy'; to be friendly, kind (to someone Dat.); 'to take pleasure in (something Dat.)'; i.e.n.m.l. g. with phonetic changes. Xak. xı ol mağa: avindi: ista'nása bi 'he was friendly, kind to me' Kaş I 202 (avınurn: ri, avınma:k); (after avınç) same prh. translated änasa bi, same meaning I 132, 22; baḍram kilip avnalm 'let us hold a festival and enjoy ourselves' (nata'allal) I 263, 14: KB avın- is common; 'to enjoy oneself' 49, 95, 1427 (avınçu), 2604 a.o.o.; 'to take pleasure in (something Dat.)' 1424, 2093 (see oyun); a.o.o.: XII (?) Tef. aphanumeric was 'friendly to him' 36: xiv Rbg. ciòfli bître avunip 'enjoying himself with his wife' R I 70: Çağ. xıv. fr. avun- tasalli-yıfân 'to find comfort' and the like Say. 52v. 17 (quotns.): Xwar. xv avın- 'to be comforted, consoled' Qub 17: Osm. xiv avın- 'to take comfort' TTS II 68.

D évın- Refl. f. of év-; pec. to KB. Xak. KB (prefer quiet deliberation in all things) mağar tā'at erse évımalı yığur 'but if you receive an order, hurry and run' 1999.

D uvun- Refl. f. of uv-; survives in fewer modern languages than uvun- with the same phonetic changes, most having uvan-/furan-, but SW Osm. has both that form and oğun- in different meanings; the first is usually used in a Pass. sense 'to be crushed, broken into small pieces', the second for 'to faint', i.e. feel oneself to be crushed; the meaning in Kaş is not traceable elsewhere. Xak. xı ol oğine: etmek uvun: 'he occupied himself with crumbling (bi-fatt) bread for himself'; and one says ols eliğin uvun: faraḥa yadayhi 'he wrung his hands', because of a calamity which had overtaken him or because of distressing
news or pain’ Kaş I 202 (uvunur, uvunma:k); II 147 (tevin-) (xiiii?) Tef. uvunur iki ayasın ‘he wrings his hands’ 230; Xwar. xiii VU uvun- ‘to faint’ (alti 56; Kip. xiv uvun- uğiyma ‘alayhi ‘to faint’ Id. 26: xv gügiya ‘alayhi ‘to faint’, in margin uğun- Tuh. 278. 11 (see uvul-); inagasfa ‘to be broken, split’, in margin uvun- do: 60. 8 (see kertil-); tafataotta ‘to be crushed’, in margin uwan- do: 10a. 3 (these three side-notes prob. in a SW hand): Osm. xiv-xvi uwan- ‘to be broken up, crushed; to disintegrate’ TTS I 732; 1193; III 720; IV 792; ufân- do: till xix I 712, III 697; and uğun- (once in xv uvun-) ‘to faint, lose consciousness’ till xix I 716; II 1112; III 711; IV 777; xviin uwan- (spelt) in Rüm, bi-hiss sudan ‘to be unconscious’ San. 89. 15.

D öpün- Refl. f. of 2 öp- (öp-); n.o.a.b. Uyg. vlll ff. Man. A kalti arslan öküzûg böri koynka öpünü kelîre ‘just as a lion comes to swallow up an ox or a wolf a sheep’ M III 11, 8-10 (i) (thus in MS. but obviously both objects should be in the same case, Acc. (with öpün-) or Dat. (with kel-)) Xak. x1 ol müün öpunüdi ‘he pretended to sip (yaşısi) the soup, without actually sipping it’ Kaş I 198 (öpünür, öpünme:k).

Tris. ABN

D avınçu: Dev. N. in-çu; (Intrans.) fr. avin-; lit. ‘something which gives pleasure’, but normally ‘concubine’; n.o.a.b. Tüürkii vlll ff. avınçu: xaton bolzuin ‘may the concubine become a queen’ Irk. 38. Xak. xi avınçu; nêq al-pay’uštta‘allal bihi wa yusta nas ‘a thing which gives enjoyment and pleasure’, hence ‘concubines’ (al-cavûri) are called avınçu: Kaş I 134: KB avınçu sevîgler bile avnur öz (now) he enjoys himself with the love of a concubine (soon he will be lying flat hidden beneath the ground) 1427: Xwar. xiv kînlı avunçaşî the comfort of his heart’ Quth 16, a.o.c.

D evinîg P.N. A. fr. evin; survives in SW xx Anat. evinî (crops) ‘in which the seeds have formed’ SDD 559. Uyg. vlll ff. Bud. ağınaçuunun korìğîl evinîğ uzunoluğka yaztım yapîtim erser ‘if I have sinned against another man’s private pregnant woman’ A. von le Coq Chastuamîf (AKPAW, 1911) 27, 8-9.

Dis. ABR

D evre: Ger. in -ê: of evir-; occasionally used as an Adv. meaning ‘again, in return’, and the like; n.o.a.b. Xak. xi KB (whatever a man plants in the ground comes up) negü bërse evre ani ok altî ‘whatever he gives he receives back’ 1394; o.o. 638: xiiii (t) Tef. evre (occasionally spelt ebre) is common, translating Ar. fa ‘then, again’ and in such phr. as evre yan- ‘to turn back’, evre çik- ‘to come back out’ 67, 68.


S avurt See adurt.

D oprâk N. [A.S. fr. opraa-, q.v.; originally ‘shabby, ragged’, esp. of clothing; hence later ‘clothing’ in general; also anything ‘old, disintegrated’; survives in SC, NW, and SW in several forms both with back and front vowels. Xak. xi oprâk: al-tawwul-xalaq wa gayrubu ‘shabby clothing, etc.’, hence oprâk: to;’ shabby clothing’ Kaş I 118; oprâk yasîk ‘a shabby bow-case’ III 16, 25; neçeme: oprâk keđûk erse: ‘however shabby a felt cap (sic) may be’ III 38, 21: KB todur aç yalişîn ham oprâk bûttûr ‘feed the hungry and clothe the naked’ 3023; bûtûr oprâkî 4527: xiiii (Î) At. yaraq bulsçaq oprâk yalişîn bûttûr ‘if you find an opportunity, clothe the naked’ 330: Çaq. xv ff. eprîk (‘with -p-’) kuhna wa mundaris ‘old, worn-out’; and metaph. adam-i pîr-i müsim ‘an old man’ San. 27v; 12; ofrâq (spelt) raxt wa libâs ‘clothing’ San. 77v. 10 (quoting) Kip. xiv aprak (bâ, so vocalized) al-qûmâş ‘inen’ or ‘rubbish’? Id. 7 (the word has both meanings); xîî qumd aprak (bâ) wa hweça’l-xalaq (and çûprek) Tuh. 29a. 10 (see çûprek): Osm. xv-xvi yprâk ‘shabby’ TTS II 1051; IV 884.

S ovruq See oğruq.

Sevrek See ördek.

?E evril Error? for 1 irîg.

PUD iprûk Hap. leg.; so vocalized, but prima facie Dev. N. in -ük (Pass.) fr. öpûr-, to be read öprûk. Xak. xi i_prûk ‘a mixture of curdled and fresh milk which is drunk; it is a laxative (darâd muhsîl) for anyone who has been constipated by drinking sour milk or butter milk’ Kaş. I 101.

D evren presumably Dev. N. fr. evir-; if so, the general connotation is of something which revolves; hence ‘the firmament’ which was regarded as a revolving dome; and thence in Kaş. ‘a dome-shaped oven’; in NW, SW it was used for ‘snake’, presumably because it coils its body; n.o.a.b. Xak. xi evren şay yubnâ ‘ala hi’a kürîl-haddad yuxbax fihi ‘a thing built in the shape of a blacksmith’s oven in which bread is baked’ Kaş. I 109; KB yaratti kör evren tuçi evrûlûr ‘(God) created the firmament which revolves continuously’ 126; o.o. 92, 119, 344, 1642, etc.: xiv Muh. al-falak ‘the firmament’ evren (mis-spelt üven) evren (mis-spelt akrân) Mel. 78, 16; evren (mis-spelt evezên) Rif. 183:
Ki. xiii al-turban ‘adder’ ewren: (unvocalized) Hon. 11, 17; Osm. xiv ff. ewren ‘large snake, dragon’; n.i.a.p. TTS I 285; II 408; III 272; IV 316.

Dis. V. ABR-

Evir- basically ‘to turn (something Acc.),’ with various special applications like ‘to turn (a wheel Acc.);’ to overturn (a cup Acc.);’ to turn (the face, Acc., towards someone, Dat., or away from someone, Abl.),’ and, in the early period, ‘to translate (something, Acc., from one language, Abl., into another, -ca-je).’ Si.i.a.m.l.g., sometimes in forms so distorted that they are hard to distinguish from modern forms of egl-‘. Often associated, and syn., w. cevir- and tevir-, q.v.; in Ar. script easily confused w. I or- which has a similar meaning. Türkü viii (we travelled for ten days) yantak: toč evirü: ‘skirting the spurs on the side (of the mountain)’ T 26 kömen yisig evirü: ‘skirting the Kömen mountain forest’ T 288: Uyğ. viii ff. Bud. nom tılgen evirgev (v.l. tevirgev) ‘he will turn the wheel of the law’ TT VI 455; (the acts of the body, the mind, and the tongue) ajunlar berü evirdeç ‘which cause the (various) states of existence to alternate’ U II 7, 9; similar phr. do. 80, 84, 81, 69—enetek tıltım tavlğa tlıña evirmiş ‘he translated from Sanskrit into Chinese’ U 14, 12; similar phr. U IV 6 pasim;—(my mother and father, my wives) evirü uluğlarım ‘my various great ones’ TT VII 10, 144: Xak. xi ol men: yol’dın evirüli: ‘he turned me aside (sa ropeti) from the road’; and one says ol ayak evirüldü: (sic) ‘he overturned (gala) the cup’ (etc.) Kas. I 178 (evürük, evürmek); bu: er ol is:ı şevirgen tevırgev: ‘this man is constantly upsetting and disturbing (jewewal... wa qullah) the business’ I 157, 17; similar phr. I 521, 24; II 81, 24 (tevür-): KB evirü is common; evrer yüzin ‘he turns his face away’ 493; similar phr. 628, 649, 719, etc.; isiznih kim birle kulkin evir ‘reform the wicked man’s character with punishment’ 5358: xiii(iii) At. yüz evirü 424; Tef. içın evürse ‘if you turn the (fabric) inside out’; yüz evirü ‘(both away from and ‘towards’ 69: Çağ. xv ff. evürü—(spelt) gordindan ‘to turn (away)’ San. 118r. 14 (quo.): Xwar. xiv evirü—‘to turn (towards or away’ Qutb 23; MN 377; Nahc. 323, 2: Osm. xv evirü— ‘to turn’ (the eyes Acc., away from something Abl.) TTS I 285.

VUD öpür- Caus. f. of 2 öp—(sp.): pec. to Kas. Xak. xi ol maşa: mün öpürül: ahsanı-maraq: ‘he made me sip the (soup) (etc.) Kas. I 176 (öpürür, öpürmek): bu: er ol süxt öpürmek: ‘this man is in the habit of giving many sips (ıhda... kafira(n)) of milk to someone’ I 157, 7.

Optra— ‘to grow old, decay,’ and esp. (of clothes) ‘to wear out’ (Intrans.). Si.i.a.m.l.g. in a surprisingly wide variety of forms including NE, NC ıra-ıra and SW Osm. ıpra-,

Ipri—, yepre—, yipri—. ‘The oldest form seems to be apra—, but this is noted only once, and the basic form can be taken as optra—. Uyğ. viii ff. Man. (as the poison takes hold of him) ağ-tur(?) eni yerup ejeki tamgaki aprap (sic) ‘his cheeks(?) and lips split, his chin and his throat decay’ TT II 16, 14—16; Civ. (gap) oprati öl(fur)[(?) gap] TT I 201 (unintelligible, possibly oprat-): Xak. xi ton opradi: ‘the garment wore out’ (balya) Kas. I 273 (oprart, opramak): kég ton opramasa: ‘a loose-fitting garment does not wear out’ III 358, 15: K B bu edgü karıyma yöme opramaz ‘this good man does not get old or decrepit’ 1640: xiv Rhg. ötükleri opradi ‘their boats wore out’ R I 1163: Muh.(?) ‘ataqa wa qaduma ‘to become, or be old’ (eski—; in margin) oprat-: Rif. 112 (only); al-daťir ‘to be decrepit’ oprat-: 123: Çağ. xv ff. öpre- (spelt) öpren- kuhna wa mandaris sudan ‘to be old and worn out’; in Rımi épri-: San. 57v. 29; öfren-öfren- ‘identical with opra-öfren- (sic) same translation do. 77v. 7: ipre- (spelt) /ıpren- ‘identical with öpre-öfren-‘, same translation do. 93r. 3.

VUD öürt- Hap. leg.; Caus. f. of, but syn. w., öürt-. Xak. xi men aşar suv öürttüm hamaltuḥu ‘ala şurbi-l-ma wa geyrihi ‘I urged him to drink water (etc.)’ Kas. III 427 (öüptür, öürtmek). D oprat- Caus. f. of opra-— ‘to wear out (clothes)’ and the like. Si.i.s.m.l.g. w. the same phonetic changes as oprat-: Xak. xi ol tonn opratti: ‘he wore out (abild) his garment (etc.)’ Kas. I 261 (opratür, opratmak): Çağ. xv ff. partmas (sic) pirenez vez eshinmez ‘imperishable’ Vel. 86 (quo.): ipret- Caus. f., kuhna hardan ‘to make (something) old’ San. 93r. 5: Xwar. xiv oprat- ‘to destroy’ (? Quwb 194.

D evril- Pass. f. of evir—; usually ‘to revolve,’ sometimes ‘to turn (Intrans.)’ away from (something Abl):’ Si.i.a.m.l.g. w. the same phonetic changes as evir-. Uyğ. viii ff. Bud. sansarnı berü evrilmek in kup ‘understanding the constant revolution of samsa’ (i.e. the alternations of birth, death, rebirth, etc.) U II 11, 10—11; olút ayiq kilınç evrimeser ‘if he does not turn away from the evil deed of killing’ U III 4, 12—13; (if the passion of lust rises in their minds) ayiq töörü eyin evrilmüler ‘they constantly behave (?) in accordance with evil practices’ do. 79, 4 (ii); o.o. U II 10, 102—3 (yavan); Usp. 437; 100, 2; Swv. 192, 6; 348, 5: Xak. xer evruldu: raca’al-racul min wachihi ‘the man turned back from his course’; also used of anyone who departs (ınarafa) from his course Kas. I 248 (evrülür, evrülmek): KB (the moon is in the constellation of Cancer) bu ev evrulur, eyt evrülür ham özī çevrülür ‘this celestial mansion revolves; its celestial mansion revolves and it itself revolves’ 744: o.o. 119, 126 (evren): xiv(? Tef. evrul- ‘to turn back’ 69: Çağ. xv ff. evrul-—(spelt) gordidan ‘to revolve’ San. 118r. 29 (quo.): Xwar. xiv evrul- ‘to
turn towards; to turn downwards' (Intrans.)
Quṭ b 23; 'to be mixed with' Naḥc. 179, 6.

VUD ḍūrīl- Pass. f. of ḍūrīr-; the equivalent form with back vowels, obrūl- survives in SW Osm. Red. 234 and xx Anat. SDD 1081 meaning (of ground) 'to subside, collapse'. Ḥak. xi mūn ṣūrǔlī: ḥusaynut l-marqāqa 'the soup was sipped' Ḵaḍ. I 245 (ḍūrūrūr, ḍūrūlīrī). Osm. xv, xiv obrūl- 'to subside, collapse' in several texts TTS I 534; II 774; III 530 (vocalization fixed by Dev. N. obruk 'chasm', etc.).

D evirīs- Co-op. f. of evirī-; with a curiously wide range of meanings. Sīs.m.l.g. w. phonetic changes. Ḥak. xi anūn bīlīrī: telīm evirīštī: mārasahu katīr(ī)n 'he often wrestled with him'; and one says anūn kāḥmīs atīn evirīštī: 'he helped to turn the horse's course back towards him (fi radd wawchīl-l-xayl lājahī) after it had run away from him'; and one says ol maṣṭāwār sic evirīštī: 'he helped me to turn over (fi taqābī the goods (etc.), that is to turn them upside down' (yuq'al zahrāl ha ṭībat) Ḵaḍ. I 235 (evirūṣ-rūr, evirīmīk); (of a poor man in winter) odqūn bīlī evirūṣrūṣ yata'alla li-bi-qabastī l-nār 'he comforts himself with a firebrand' I 248, 6 (the form must be right, as it rhymes with other similar words, but a der. f. of avīrīt might have been expected): Čaḡ. xv f. evirṣīr- ārvāmīn-ī gīzī gārdīdīn 'to surround, or encircle, something;' and metaphor. kāhīs kārān 'to meditate, turn (something) over in one's mind' San. 118v. 11 (quotus).

D oprāṣ- Ḥap. leg.; Co-op. f. of oprāṣ:- Ḥak. xi tōnālār oprāṣštī: axāqatīl-l-awwāb fi-tīl-bīlā 'the garments began to wear out'; also of other things Ḵaḍ. I 232 (oprāṣ-rūr, oprāsmaḵ; prov.).

VUD ḍūrūṣ- Ḥap. leg.; Co-op. f. of ḍūrīr-.
 Ḥak. xi ol maṣṭāwār sic ḍūrūṣ-lī: ḍūrūṣ 'he helped me to sip ('alā hastu) the soup (etc.),' also used for 'to compete' Ḵaḍ. I 232 (Ḥūṣ-rūrūr, ḍūrūṣ-mīk).

Tris. ABR

PU?F avurta: (?awirda): 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (?Iranian). N.o.a.b. Uyğ. vnr ff. Bud. Sanskrit ḍhārī 'wet-nurse' avūrda: TT VIII D.11: Ḥak. xi avūrta: zi ir 'foster-mother' Kaḍ. I 144 (tutun); n.m.e.: KB (if you have children) avūrtīgī kīštī tuṣ arūg 'engage a good cleanly woman as their foster-mother' 4505: xiv Muh. zi'rul-sabī ṣūlī avūrtaštī: Mel. 1 7–8; Rif. 85: Osm. xiv to XVI avūrta: 'midwife' in two or three texts TTS II 60; III 47; IV 51.

D evrūrlīnṣīz Priv. N./A. fr. a Dev. N. fr. the Relf. f. of evrīl-; 'which cannot be turned back (or aside);' an epithet applied usually to the believer's mind; sometimes used in Hend. with ʾaṇīgī 'unshakeable,' q.v. Pec. to Uyğ. Bud. Uyğ viii ff. Bud. evrūrlīnṣīz...

kūgīl TT 22, 35; ʾaṇīgī ʾaddīlīnṣīz...
... kūgīlīgī Pʃahl. 6, 3; ʾevrūrlīnṣīz tōrī Ṣaw. 190, 16–17; evrūrlīnṣīzīn (mis-spelt evrūnlīsīzn) ʾaṇīgīnīn do. 488, 13.

E avrūzi: See evrūnīzī.

E evrūnlīgīs See evrūnlīsīzīn.

F avrūzi: Ḥap. leg.; indexed under Z as the last consonant; l.-w. fr. Pe. afūsī, same meaning. Ḥak. xi avrūzi: (MS. avrūzi): al-mağīlīt Ṭawāfīl-l-faʿām 'mixed food,' e.g. wheat and barley flour mixed and baked together Kaḍ. I 145.

Dis. V. ABR-

evūsī- 'to winnow'; very scantily attested; survives only in SW xx Anat. efs., evu-. evvīs-, evvīs- SDD 50.559, 561, 568. Ḥak. xi evvūsī n.m.e.; (in the Grammatical Introduction) evvūṣīgī: (q.v.) is derived from the expression evvūsī al-nasāfa-l-sayr 'he winnowed the thing' Kaḍ. I 13, 18: Kīp. xv nasāfa ʾuṭūs- Tuh. 37a. 10: Osm. xvi ff. evvīs- occurs in three xv and one xviii Pe. dict. in translations of words meaning 'winnowing basket'.

D 1 evvīs: Desid. Den. V. fr. evv; pec. to Kaḍ. Ḥak. xi er evvīsīdī: ʾistūqāl-l-račul ilā baṭīthī wā taḥmānī 'the man longed for his home' Kaḍ. I 277 (evvīsīr, evvīsmaḵ); a.o. 279, 18.

D 2 evvīs: Ḥap. leg.; Desid. f. of evvīs- Ḥak. xi er evvīsīdī: taḥmānī-l-račulī-l-acular 'the man wished to hurry' Kaḍ. I 277 (evvīr, evvīsmeḵ).

D ḍūṣ- Desid. f. of ḍūs-; pec. to Ḥak. Ḥak. xi men anī ḍūṣīdīm taqābīlīhū 'I wished to kiss him' Kaḍ. I 275 (ḍūṣrīr, ḍūṣmeḵ); er kīzūn ḍūṣīdī 'the man wished to kiss his daughter' I 280, 13.

D evvīs- Ḥap. leg.; Caus. f. of evvīs:- Ḥak. xi ʾuglmīn menī: evvītī: 'my son made me long (taqāmānī wā zaywāqāmī) for home' Kaḍ. I 262 (evvītūr, evvītmeḵ).

Tris. ABR

D evvūsīgī: Ḥap. leg.; N.I. fr. evvūs-. Ḥak. xi 'the word evvūsīgī: limā yumsaf biḥī-l-sayr' 'for the thing with something which is winnowed' is derived from evvūsī-, q.v. Kaḍ. I 13, 18; n.m.e.

Dis. ABR

D uvuṣ Dev. N. fr. uвуṣ-; as such Ḥap. leg., but oğuṣ, which is etymologically identical, survives in SW Osm. meaning 'a way of rubbing with the hands', Red. 257. Ḥak. xi uvuṣ fūtāt 'fragments' of anything hence duqāqīl-xubīs 'bread-crumbs' are called uvuṣ eṭmek Kaḍ. I 61.

D ḍūṣ Dev. N. fr. 1 ḍūṣ- 'a kiss,' Sīs.m.l. Ḥak. xi ḍūṣīl al-taqbil 'a kiss,' wa huwa
D uvasak Dev. N./A.S. fr *uvaša*; very rare in its original form and soon replaced by ušak which s.i.m.l.g. A more or less synonymous word uvak, a similar Dev. N./A.S. fr. uva( (< uv-) is noted as early as xiv in Osm. and s.i.m.l.g., in Osm. since xvii as ušak. Basically 'crushed, broken up small', but in most languages hardly more than 'small', 'something small', e.g. 'a boy'; 'slender' which occurs from an early period and in several languages is an obscure metaph. meaning. Uyg. viii ff. Man. (gap) ušak (sic) külçilg ikircği körüllüg iyalıluklara 'to men who make slanders(?) and have undecided minds' TT III 117: Civ. (if a mouse) uşak isırsar 'bites (a garment) into small pieces' TT VII 36, 4-5; uşak yumgaklar 'broken (i.e. vari- cope) veins' II 51, 106 and 198 - ušak kart 'a small swelling' II 68: ušak toğrıp 'slicing it up fine' do 76: Xak. xi şığarı'l-say 'small things are called ušak neğ'; hence al-şıyban 'boys' are called ušak oğlan; and duqiqel-hatap 'bits of wood' are called ušak otn; this word is not used in a singular sense (là yufrod) but only in the plural (i'l-cam') Kaş. I 67; ušak al-namima 'slander', one says ušak sox 'slanderous words' (kaldım) I 122; sav ušak al-namima II 20, 6; ušak neıp III 279 (tovra-): KB yegü alısa tıše ušak tançula 'if you take food, bite it and chew it up small' 4001: xiii(?) At. ušak taş 'small pebbles' 60: XIV Rbg. ušak kil- to grind' (grain); ušak 'as small' (as ants) R I 1149 (quotns.): Muh. samak şığar 'small fish' ušak bâhk: MM 77, 6; Rif. 180 (ušak): si'atul-xalq 'the lower classes' ušak 149 (only): Çağ. xv ff. uşak/uşak rıza va haqır 'crushed, small' San. 73v. 26 (quotns.): Xwar. xiv uşak (taş, etc.) Quèb 201; ušak taş Nahe. 73, 17: Kom. xiv uşak (bread-crumps); uşaxas (sic) 'deformation' CCG; Gr.: Kip xiv uşak şığar ci'da(n)'very small (things)' Id. 15: Osm. xiv ušak (i) 'small' (without connotation of plurality); (2) 'small boy' c.i.a.p. TTS I 729; II 933; III 717; IV 778.

evşük Hap. leg.; al-arída has several widely divergent meanings, of which the likeliest is 'cross-beam, intel'. Xak. xi evşük al-arída Kaş. I 105.

Dis. V. ABŞ-

D əviş- Co-op. fr. of ėvi-; 'to hurry', sometimes with a connotation of group action or competition; survives only (?) in SW xx Anat. əviş- SDD 559. Xak. xi kışılere 1şka: ėvşidi: 'the people hurried (açaia) about the business' Kaş. I 186 (əvişlir; ėvşimek); Osm. xiv-xvi ėviş-ėviş- same meaning, in several texts TTS II 554; III 389; IV 445.

D uvaš- Co-op. fr. of uv; s.i.m.l. w. phonetic changes e.g. NE, NW uš-, SW oğus-jovus-, and some variations of meaning. Xak. xi ol mapa: etmek uvašidi: 'he helped me to crumble (fi fatt) the bread (etc.)'; also for 'to compete' Kaş. I 118 (uvušur, uvušmak).

D öpuş- Recip. f. of 1 öp-; 'to kiss one another'; s.i.m.l.g. Uyg. vii ff. Bud. (the two brothers) öpşili (sic) kuçüštî 'kissed and embraced one another' P 52, 8: Xak. xı ol meniň birle: öpuşdı: qabbalanı va anã qabbaltuňu 'he kissed me and I kissed him' Kaş. I 180 (öpuşur, öpuşmek): Çağ. xv ff. öpuş- (spelt) Recip. f., yuğdarà sùsìdà 'to kiss one another' San. 57v. 27: Xwar. xiv öpuş- ditto Qût 120.

D *uvaš- Den. V. fr. uvaš; lit. 'to become crumbled, crushed', etc.; the only trace of this verb itself is dubiously in Muḥ., but it forms several derivatives. (Xak.) xiv Muḥ. tafattata 'to be crushed, crumbled' (mis-spelt tâgattata) (uşan- (or uvašan-) Mel. 24, 7); uşan- (or uvašan-) Rif. 106.

D uvaš- Caus. f. of *uvaša-; 'to crush. crumble' (something Acc.): s.i.m.l.m. l. usually as uşat-. As in the case of uvašak there is a more or less synonymous verb uvašat-, Caus. f. of uvaš- (< uv-), noted as early as xii in Kip. (Hou. 42, 20) and s.i.m.l.m. l. with phonetic variations, e.g. NE at-, ot- SW uvašat-. The Refl. s. uşan- is common from xiv onwards, but there is no trace of a parallel verb uvašan. Uyg. viii ff. Bud. (if people find gold ore, break it up, smelt and purify the gold, and make ornaments out of it) uvašmatš (misprinted uvašmatš) altun töziyeme tegüşînez 'the basic character [lit. 'origin'] of the crushed gold (ore) does not alter' Svet. 71, 20-1; Xak. xı ol etmek uvašatt: 'he crumbled (təfattata) the bread (etc.)'; this is the correct (form, al-şahih), also pronounced ušat- Kaš. I 262 (uvašatur, uvašmatš); ol etmek uşatt: he crumbled (fatta) the bread (etc.); also used when one crushes and crumbles (raďda . va fatta) anything I 211 (uşašat, uşmatš) misprinted -mek in printed text: KB tili sózde yaxsa uşatšur tıšın 'if his tongue makes a mistake in breaking it he breaks his teeth' 2515: Çağ. xv ff. uşat-(-mak) uvat- 'to break' (one's bonds) Vel. 107 (quotn.); uşaš- şikastan 'to break' San. 75r. 25 (quotns.): Xwar. xiv uşaš- 'to break' (a bottle, etc.) Quét 201; MN 12; Nahe. 216, 10: Kip. xiv uwaš- Kasara 'to break Id. 26 (in one MS. only, vocalized awaš); xv faqaza 'to crack (an egg, nut, etc.) uwaš- Tuh. 218a. 12; mafaşis uwaštipir do. 34b. 4: Osm. xiv-xvi uwaš- 'to break' in several texts TTS I 730; II 934; III 717; IV 790; and yuwaš- (sic) in one xiv text IV 909.

Tris. ABŞ

S abuşka See aviçga.

Dis. ABY

S aya: See aya.

Dis. ABZ

D opuz Dev. N. fr. op- 'rough, uneven ground'; survives only in SW xx Anat. obus,
obuz SIDD 1082; öbüz do. 1100; ubuz do. 1411. Xak. xi opuz hull gâlbî ’sil’-ard ‘any uneveness in the ground’; hence one says oyu opuz qa’t wa sadfad ‘hollows and rough ground’ Kaş I 54.

Dis. V. ABZ-
evez-: Hap. leg.; but cf. SW xx Anat. evzî-/ ezîn- ‘to be flurried, confused, distressed’. SIDD 563. Xak. xi ol sözîni: aşar evzedî: tecâla ilahî bi-hâd’a’l-kalâm ‘he told him this story embellished with falsehoods’ Kaş I 275 (evzere, evzemek MS. evze-: but indexed under Z).

Tris. ABZ

E avzuri: See avruzu.

Mon. AC
I aç (aç- ‘hunger, hungry’; early forms are all aç but the word is aç in SW (Oğuz) languages from the earliest period; homophonous w. 2 aç- (aç-). Originally ‘hungry’ in a physical sense, hence metaphor. ‘covetous’ and the like. S.i.a.m.l.; Çuv. vâcc (visî), Ash. V 217. Türkü vii Türki boğun aç- (sic) ertî ‘the Turkish People were hungry’ H II 38; Uyğ. vii ff. Bud. aç bars ‘a hungry tigress’ Sinî. 609, 17; a.o.o.: Civ. aç karinka ‘on an empty stomach’ H I 19; aç bağırsuktn ditto H II 6, 11: Xak. xi aç al-gârân ‘hungry’ Kaş I 79 (prov.); six o.o. spelt aç and translated al-gâran or al-câ-‘ hungry’. KB men aç men saña ‘I am hungry for you’ 232; ‘every hungry (aç) if he eats and drinks is then satisfied, and if a covetous (kôç) aç man dies he lays aside his covetousness (âchlik)’ 2003; a.o. 3023 (see oprak): XIV Muh. al-câyî (aç- (sic)) Mel. 54, 16; Rıf. 152: Çağ. xv ff. ac gurura ‘hungry’ San. 32r. 25: Xwar. XIV ac ‘hungry’ Qub 3; Nahc. 257, 7; Kip. XIII al-câyî aç Hou. 26, 5: XIV aç (cim) al-câyî Id. 8: xv ciçyn ‘hungry’ (acîc; in margin) aş Tuh. 11b. 13: Kom. xiv ‘hungry’ aç CCI; Gr. (phr.): Osm. xiv ff. ac ‘hungry’, and various derivatives, acim, acla, etc., c.i.a.p. TTS I 13–3, II 2, 4V.

VU 2 aç an exclamation pcc. to Kaş.; the form with h- is prob. der. fr. Ar. Xak. xi aç kalima taqsim bi-maqâm ya’ll-nâda ‘a word equivalent to the (Arabic) word ye’d used to summon (someone)’; one says aç berû: kel ‘Hi! Come here’ Kaş I 35: (VU) hâc hâc kalima tuzcar bihî-l-xayl ‘a word used to make a horse go faster’, originally aç aç, with hâ substituted for hamsa; this agrees with the Arabic, when one says hâchactu bi‘l-ğanam ‘I shouted hâc hâc to the sheep, when riding ahead of them’ II 282.

Iç ‘the interior, or inside of (something)’; originally, and often still, in a concrete sense. The word early acquired a number of specific connotations, esp. in its derivatives: (1) ‘the interior of the human body’ (cf. içe:ğü); (2) ‘inner’, as opposed to outer, clothing (cf. içton); (3) ‘the interior of a household, esp. a royal household’ (cf. içre:ki); (4) secret, or mental processes, as opposed to physical. With the 3rd Pers. Suffix in the Dat., Abl., and Loc. it serves as a Postposition meaning ‘into, from within, within’. In a few phr., the older of which are listed as main entries, it has been fused with another word to form a compound word. S.i.a.m.l.; with some variations in final consonant. Türkü vii içîn taştin: the interior and exterior (of the tomb)’ I S 12, II N 14; iç buyruk ‘court official’ II S 14; vii ff. kerekü iç: neteq ol ‘what is the interior of the tent like?’ IrkB 18: Yen. Türgeel el içînt: beğ ben ‘I was a chief in the Türgese realm’ Mal. 37, 3: Uyğ. viii ff. Man. kaç içînt türümîs ‘created in the Kaş.(?)’ TT III 115: Bud. the word, usually in the form içînt, is common, e.g. karam içînt ‘within the ditch’ PP 39, 5; balık içînt ‘into the town’ do. 41, 7; kaç kün içînt ‘within a few days’ do. 33, 6: Civ. kar içînt iç kirdî ‘disease entered the upper arm’ TT I 18; common in H I and II, TT VII, and Usp. (in 12, 11, 47, 15, mis-spelt in istin taşt in ‘at home and abroad’)—yîç ‘the bowels’ H I 67 (see kîr): Xak. xi iç ‘the interior (bâfûn) of anything’; hence a ‘helt’ (al-wisâh) is called iç kur because it is a girdle for the stomach (al-bâfûn); and a ‘secret’ (al-sîr) is called iç sôz: that is kalâm fîl-bâfûn ‘words (hidden) within’: iç et ‘tender meat from near the liver’ Kaş I 35; four o.o.: KB ay iç taş bilîgî ‘th (God) who knowest the inside and the outside of everything’ 11; karnûq iç içînt yiîtî tutsa köz ‘a man must keep a sharp eye on everything’ 329; (if it was not for the merchants) kaçan kâdîyî erdi karâ kîc iç ‘when would you wear a lining of black sable’ 4425: XIII(?) At. iç ‘the inside’ of a man 383; (of a snake) 214; içînt ‘into’ 308; içînt ‘in’ 53, 218; Çağ. xv ff. iç anadarun wa bâfûn ‘interior, inside’ San. 96v. 10 (quoting.); followed by severalทร. beginning w. iç: Xwar. XIII(?) Oğ. osoł orman içînt ‘in that forest’ 22; içînt ‘into’ 233: XIV ic ‘inside’ Qub 56; içînt ‘in’ MN 74, etc.; awwal bâbî . . . içînt ‘in its first chapter’ Nahc. 2, 13: a.o.o. Kom. xiv ‘interior, inside’ iç CCI, CCG; Gr. 104 (phr.): Kip. XIV iç (cim) camwâni ‘interior’ Id. 9 (also içkur, içton); fi ‘in’ içînt: (cim) Bul. 15, 9: Osm. xiv ff. iç in various forms, e.g. iç ‘secretly’, and prhr., c.i.a.p. TTS I 363–4; II 514–5; III 353–5; IV 407–10.

I uc (uc- ‘extremity, end, tip’, primarily in a physical sense, w. some metaphor. extensions, e.g. ‘the frontier’ (of a country). The voiced consonant survives in the SW (Oğuz) languages. S.i.a.m.l.; with some variations in the final consonant. Türkü vii içînt: ek: uc: sığça: artuk ertî: ‘their two wings were one and a half times as numerous as us’
beközü [gap]; titaşinta 'because she felt malice and spite (inherited) from a previous incarnation' U 11, 23, 13–14; Xak. xi, 3; al-taš 'malice'; öç kek kamuğ kışını sağlamak üzere: alım bil translated al-taš maššub bihi ka'll-dayn 'vengeance is a thing sought after like a debt' Kap. I 43; öçlin aldıma: 'has time taken its revenge on him?' I 41, 17; öçlin kekin iftersür 'they seek to take revenge on one another' I 230, 4; a.o. II 103, 27: KB öç in 145, 369, 1553, 2290, 2311 means 'malice, spite'; (a good army commander) titir buğrasi teğ kör 6c sürse kek 'must act as maliciously and spitefully as a stallion comes with a herd of females' 2122; (do good) lisizke öçün 'in return for evil' 029: x(17) Tef. öç 'vengeance' 252; xiv Muh. al-diyar wa-qasas 'blood money, retribution' öç Mel. 83, 7; Rif. 188: Çağ. xv ff 6c ('with -c') intiqām 'vengeance' San. 65r. 7: Korn. xiv 'vengeance' öç CCG; Gr. 181 (phr.): Kip. xiv öç ('with front vowel') al-ta's ld. qv; xv far' öç Tuh. 11b. 11; qob. 10–11: Ösm. xv ff öç 'vengeance' occurs occasionally TTS I 557; II 742.

öç 'a stake in gambling' is not noted before Kip. xiv ff Hou. 22, 3–4 etc. and Ösm. xv ff. TTS I 557, etc. It can hardly be taken as a sec. meaning of 1 öç, but was an old word, see öçes.

öç 'three'; c.i.a.p.a.l. with some variations of the final consonant. Türkü viii and vii ff. common: Uyg. viii ff, all varieties, common: Xak. xi öç 'the number three', hence öç yarınak 'three silver coins' (dirham) Kap. I 35: xiv ff. Tef., At. noted: xiv Muh. taša three' öç (sic) Mel. 81, 7, 82, 47; Rif. 188: Çağ. xv ff. öç ('with -c') 19: xiv Mel. 65r. 8: Korn. xiv 'three' öç CCG; Gr. Kip. xiii taša öç Hou. 22, 3; xiv ditto Id. 8; taša öç (cem) Bul. 12, 10; xiv ditto Tuh. 60b. 7; üç (sic, as usual for -ç) Kat. 65, 6.

Mon. V. AC-

1 aç: 'to open' (Trans.), originally in a physical sense, with some extensions, physical, e.g. 'to untie (a knot), to clear (the sky)', and metaphor, e.g. 'to disclose, explain'. C.i.a.m.l. Türkü vii [gap] süşğüng açdımız 'we opened (a way) with our lances' T 28. Uyg. viii ff.

Mon. A (then the great king) açlay beğürgey 'will disclose and display (his beauty)' M 111, 5; kapağın açd' he opened his door' M 113, 7; a.o. 13, 12: Bud. temir son açtı he untied the iron chain PP 33, 2–3; kalip açıp U III 76, 1: koz'in açıp 'opening his eyes' Kap. I 35, 20; ayaq külünçümiz açça 'disclosing our evil deeds' TTS IV 4, 18; a.o.o.: Xak. xii knpuq açd' he opened (fataha) the door' Kap. I 163 (açar; açma'k): kara: bulutu yel açar uruç bile: èlè açar 'the wind clears away (tugü)' the black clouds, with a bribe one opens the door (toftah bōb) of the kingdom' I 354, 9; aççi: açıp 'opening his mouth' II 188, 11; a.o.o.: KBA açtı usməx yoli 'He opened the way to Paradise' 63; maña ayuda' aç-a 'speak
and explain to me’ 267, 1000; Sözü açsam yığ ‘would it be better to make a statement?’ 1018; a.o.o.: xiii(?); Tef. aç- (1) ‘to open’; (2) ‘to conquer (a city, etc.); açmak ‘victory’ 64, 65; At. yuz açar ‘it reveals its face’ 221: XIV Mulh. fataha aç- Mel. 7, 17–18; 19, 11; etc.; Rif. 79, 99, etc.; awdaha ‘to explain aç-’ 23, 12; 105; nasara ‘to discourse, publish, aq- (sic) Rif. 115: Çağ. xv ff. aç- (–kuğ, etc.) aç- Vel. 10; aç- (‘with –ç–’) husüdan ‘to open’ San. 31r. 2 (quot.) Xwar. xiii aç- ‘to open’ ‘Ali 28: xii(?) sen munda kal açık ‘stay here and open the window’ (?) Q8: 254: xiv aç- ‘to open’, etc. Qutb 32 MN 265; Nahiç. 88, 8 etc.: Kom. xiv ‘to open, to reveal’ aç- CCI, CCG; Gr. (phr.). Kip. xiii aç- aç- Hous. 34, 9; xiv ditto. Id. 8; fataha wa kaşaf (‘to reveal’) aç- Bul. 58r.: xiv qadefa (‘to pour out’) wa fataha aç- Tuh. 30a, 13; kaşaf wa fataha wa adda (‘to cross a river, etc.’) aç- do. 31b. 1; aç- aşqura mutadda ‘as a Trans., to cause to be conquered’ Kav. 9, 5 (cf. 2 aç-): Osm. xiv ff. aç- c.i.a.p. in various metaphor. meanings, esp. ‘to conquer, to publish, to polish’ TTS I 2; II 4; III 2; IV 3.

2 aç- (aç-) ‘to be hungry’; homophonous I aç- (aç); i.s.i.m.l., in SW (Oğuz) languages as aç- but, in others displaced by acık, q.v. Türkü viii aç- aç- aççar (sic) ‘if a man is hungry’ I S 8, II N 6; viii ff. Man. açça suvsamak-a [gap] ‘I have suffered?’ hunger and thirst’ TT II 8, 37: Uyğ. viii ff. Bud. açça suvsamak emeğin ‘the pangs of hunger and thirst’ Sivas. 18, 4: Xak. xi er aç- açç ‘the man was hungry (çerda) Kas. 1722 aççar aççar, aççar: KB sukun aççasız özler ‘souls-starved by greed’ 5384; xiii(?); Tef. Maryamın karşı acdi ‘Maryam was hungry’ 64; XIV Mulh. çara aç- Mel. 24, 16; Rif. 152: Xwar. xiv ditto Qutb fasısemile 49v. 15; Nahiç. 269, 7: Kom. xiv ‘to be hungry’ aç- CCI; Gr.: Kip. xiv aç- aççar Id. 8; xiv ditto Tuh. 12a. 5; Kav. 9, 5 (after 1 aç-) (in all Kip. entries ciné, but -ti: in xv): Osm. xiv-xv aç- (–di) ‘to be hungry’ is common TTS I 2; II 2; III 1; IV 3.

Iç- ‘to drink’ primarily of animated beings, but also of porous objects, earth, etc., ‘to absorb’; used without an Object the implication is often ‘to drink to excess’. C.i.a.p.a.l. Türkü viii ff. suv iççen ‘drinking water’ IrkB 17: Uyğ. viii ff. Bud. kanupzanırm iççen ‘to drink your blood’ U IV 12, 108; a.o.o.: Civa. iç- ‘to drink’ is common, esp. in medical texts, in H I, II; T T VII, VIII: Xak. xi er suv iççen ‘the man drank (çarba) water (etc.)’; also used of anything that drinks or absorbs (çarba aw nasfa) anything Kas. 1 I 164 (İcer, içmek); seven o.o., two with Perf. in -tl: KB suv iççer 73; bor içce ‘if a man drinks wine’ 339; a.o.o.: xiii(?); Tef. iç- ‘to drink’ 127; At. ýemez içcem (‘God does not eat or drink’ 262: XIV Mulh. halafa ‘to swear an oath’ and iç- Mel. 25, 10 (Rif. 108 is corrupt, perhaps read antik-); sariba içç 27, 12 (Ily iç- error): Çağ. xv ff. iç- (‘with –ç–’) sarar tey nişidan ‘to drink’ San. 95v. 24 (quot.) Xwar. xiii(?); iç- ‘to drink’, common in Q8: xiv ditto Qutb 56; MN 84, etc.: Kom. xiv ‘to drink’ iç- ‘to swear an oath’ and CCI, CCG; Gr. Kip. xiii sariba iç- (cim) Hous. 34, 6; ditto (şim) 53, 2; xiv ditto Id. 8: xv ditto Tuh. 21b. 7, a.o.o. sariba iç- (sic) Kav. 7,13; Is- 9, 8; al-maqrub ‘a drink’ içmek 63, 3.

uç- basically (of a bird) ‘to fly’, with various metaphor. extensions. The oldest is, as an honorific (of a superior), ‘to die’; others are ‘to go with great speed; to disappear; to twitch; (of colours) to fade’, and, at any rate in recent Osm., ‘to be dissolute’. C.i.a.p.a.l. Türkü viii Kül Tegin... uçç ‘Kül Tegin... died’ I N E; çekin xaşan uçç ‘bardi’ my (paternal) uncle, the xaşan, died’ IE 20; a.o.o. of uçç: bar-: viii ff. (the young bird) uçç: aztqi: ‘lost its way in flight’ IrkB 15: uçç: umatın ‘because it could not fly’ 61; Uyğ. viii kunım xaşan uçç ‘my father, the xaşan, died’ Şu. N 12; viii ff. Bud. uççma tünliğler ‘flying creatures’ TTS IV 8, 57: Civ. kük kalikda uçar kük ‘birds flying in the sky’ TT I 21; kükü kük uçç ‘the swan has flown away’ ditto 215; bu yilda ağa uççup ‘as my elder brother died this year’ USp. 22, 53-4 (post-xiii): Xak. xii uçç uçç ‘the bird flew’ (tara); anîç kütî uçç ‘his luck deserted him’ (dahaba); er attiq uçç ‘the man fell (saqat) off the horse’... er tun: uçç: inga'ata nasıbul-racul ‘the man’s breath failed’ Kas. I 163 (uçar, uçmak; two phr. not quoted here belong to uçç, q.v., the last, however, seems to belong here); and four o.o.: KB uçç- (of birds) ‘to fly’ 23, 74, etc.; tvırılık uçç ‘life is fleeting’ 231; (if a stool collapses) uçç of eri ‘the man on it falls off’ 803; xiii(?); Tef. uççar kuşlar 334; At. uççan yüğürün neç-e ‘beings that fly or walk’ 6; a.o.o.: xiv Müh. tuş uçç- (sic) Mel. 28, 12; Rif. 111; al-tınan uçmak 36, 12; 122: Çağ. xv ff. uçç- (umak, etc.) connotes movement, e.g. (of the eye) ‘to twitch’, (of the heart) ‘to flutter’, (of a bird) ‘to fly’, (of sleep) ‘to desert one’ Vel. 94-6 (quotons); uçç- (‘with –ç–’) (1) tîran wa paridân ‘to fly’; (2) ittide ‘to quiver, twitch’; (3) malew wa ma’dim yudan ‘to perish’ San. 62v. 19 (quotons): Xwar. xiv uçç- ‘to fly away’ Qutb. 194. MN 351: Kom. xiv ‘to fly’ uçç- CCI, CCG; Gr.: Kip. xiii tuş uçç- (cim) Hous. 41, 20: xiv ditto Id. 8, Bul. 60r.: xv ditto Tuh. 24a. 3; uş-tuş Kav. 9, 9; 78, 8; Osm. xv ff. uçç- (xv, once uçç-) is noted in metaphor. meanings in TTS I 710; II 934; III 696.

dç- (of a fire) ‘to go out, be extinguished’, with some metaphor. extensions. In Ar. script indistinguishable fr. uçç-, so that its separate existence was not recognized in Kas. or xix Osm. dicts. S.i.a.m.l.g. w. various phonetic changes, including SW xx Anat. dç-, SDD 1100. Cf. sön-. Uyğ. viii ff. Bud. biligiz biliğ dçer ‘if ignorance is extinguished’ (and so on, 24 occurrences) U IV 12, 24 ff.; aliquà ağa tuça barça dçer alknur ‘all dangers completely disappear and come to nothing’ TTV V
Dis. ACA

eçe: etc. Preliminary note. There are in some modern languages, esp. NE and SW XX Anat., a good many words of the form ACA which are terms of relationship or respect. Some are certainly Mong. loan-words, e.g. ece 'master' and various forms of eçe 'father', and others may be. The only certain old Turkish words of this form are eçe, éci, and éçü:

eçe: both this word and éke, q.v., seem to have meanings straddling the generations (see éçü), this word meaning both 'one's mother's younger sister' and 'one's own elder sister' and éke: both 'one's father's younger sister' and 'one's own elder sister'; this would explain why this word survives in residual form in NW and SW attached to tay (tağa:y, q.v.) to give the meaning 'maternal aunt' (Osm. teçye). As an independent word survives only (?) in SW xx Anat. ace, ece, eke, éci SDD 67, 503-5, 780 which all mean, inter alia, 'elder sister'. Xak. xi éce: syn. w. éke; that is al-uxut'ul-kubra 'elder sister'; the -ç- was changed from -k- as in Ar. cerm from cerm and cubmad from cubmad Kas. 1 86 (this phonology is absorbed; both words with initial g- (so marked in the text) are Pe. l.-w. and the sound change is normal in such cases): Çağ. eçe ('with ç-') зан-i mużinна 'anelderly woman' San. 32v. 4.

1 éci: as pointed out in K. Gronbech, 'The Turkish System of Kinship', in Studia Orientalia . . . Johannoi Pedersen dicata, Munksgaard, 1953, this word means 'a close male relative younger than one's father and older than oneself', i.e. both (junior) paternal uncle and 'elder brother'. It soon lost its first meaning, and in the medieval period was displaced almost everywhere by the synonymous Mong. l.-w. ağa (aka); it survives, however, in SW xx Anat. in forms like those quoted under eçe. Türkçe viii eşem xağan olurdu: 'my (junior) paternal uncle ascended the throne' I 6 15, i.e. a.o. in this sense; inli:li: eşil: li: kikşuúritekin üçtin 'because (the Chinese) aroused mutual enmity between younger brothers (and nephews) and elder brothers (and uncles)' I 6 6, I 6 6; a.o.o. of eşil: in in position: viii ff. Yen. inli:li: eşimiz Mal. 29. 4; üç eşime: 32, 1 and 13. Man. inli:li: eşiti Chaus. 3 11; inli:li: eşiti M III 6, 6 (ii); inl:li: eşilerin do. 22, 10 (ii); Uyg. viii ff. Bud. eşil: specifically 'elder brother' is common in PP; a.o. U III 82, 13 (in U 11 10, 18; 20, 21 eşil: is a misreading of eşil:). Čiv. inli:li: TT I 137; eşil: is common in USp., probably only 'elder brother': O. Kir. ix ff. eşil: eşil: is fairly common, and might have either meaning Mal. 6, 2 etc.: Xak. xi eşit: al-axut'ul-kubra sünan ('elder brother') Kas. 1 87; III 7 (yurç): KB ata bardi eş tuç eşit yâ ya ini 'your father has gone and your comrades and elder and younger brothers' 3784 (prob. spurious): xiii(i) Tef. eşiti synonymous with Ar. amm 'paternal uncle' 86; Kip. xiv eşit: al-'am'm Id. 9; al-'am'm eşiti: Bul. 9, 3 (cem in both).

VU 2 eşil: Hap. leg.; prob. a Sec. f. of eşit: Barsğan xi eşit: al-şahla 'an old man (or woman)' Kas. 1 87.

eçü: seems to mean rather vaguely 'ancestor'; very rare; perhaps survives in SW xx Anat. acu 'grandfather' (also 'elder brother') SDD 69. Türki viii eşit: apam, etc. see I ap.: Uyg. viii ff. Man. eşesi (sic) do.: Xak. xi KB (in an invocation of God) ay mengü eşitu 'oh everlasting ancestor' 10.

uç (uça:) (an anatomical term used both for men and animals, 'the loins, haunches, rump,' and the like; s.im.m.i.p., with voiced consonant in some NE languages* and SW Osm., perhaps the original pronunciation. Uyg. viii ff. Civ. tört yapida uçada 'on the fourth day of the month (the soul is) in the loins' TT VII 20, 6-7: xiv Chin.-Uyg. Dict. 'the back' uça R I 1734; Ligeti 273: Xak. xi uça: al-zahr 'the back' Kas. 1 87: Çağ. xv ff. uça 'the back' (arka), more specifically the backbone (uyruğa kemigi) in the middle of the back, and more generally 'the back parts' (arka mahallinda); with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast Vel. 96 (quotns.); uça (with ç-) (1) pişt 'the back'; (2) maled 'wana panah 'protection' support San. 65r. 9 (quotns.): Xwar. xiv uça 'back' Qubt 194; Kom. xiv 'the back' uça CÇG; Gr. 263 (quotns.): Kip. xiv uça: al-kafal 'the haunches' Id. 26: xx al-xásıra 'the haunches' uca Tuh. 14a. 5; al-acaz 'the buttocks' ditto 24b. 7 (cem everywhere): Osm. xv ff. uça 'buttocks' c.i.a.p. TTS I 708-9; II 914; III 694; IV 771; San. 65r. 16 gives surín 'buttocks' as a specifically Rümi meaning of the word.

Dis. V. ACA-

aqçu: (aquç-): originally 'to be bitter' in a physical sense, later also 'to be sour'; at a very early date developed several metaphor. meanings, the commonest (of a disease, etc.) 'to be painful', hence (of a person) 'to feel pain', and hence
'to feel the pain of others, to feel compassion'; in most languages the original physical meaning is lost; *Sami*, 22, says that in Osm. *ãгрн*-connotes deep-seated pain, *асн*-superficial, but more acute and lasting pain, and *асн*-intermittent muscular or nervous pain. S.i.a.m.l.g., with voiced consonants in some NE languages and the SW (Oguz) languages.

Uyg. viii ff. Civ. *ãгн* açнт is açн to 'your disease and pain have become acute' *TT I* 49: Xak. xi *sирк*: açнт: *hamuda-l-xall* 'the vinegar (etc.) was sour'; also used of the pain (*waqa*) of a wound when it aches (amadda) *Kаs* III 252 (*асн*, *аснмак*); *KB* urанг açн тег açн kорсе men 'it'state bitterness, see, like one who drinks urанг (q.v.)' 815; (*Огдымлис* *кешмй тирэлэккэ акч регretting his past life) (begins to repent) Chap. 73 *title* (5612-2): xiv Muh. *hamuda ac*- Mel. 25, 10: ریف. 108: *Cağ*. xv ff. ac*- (*with -c-*) *tulx dauran* 'to be bitter' *San*. 31r. 18: Kip. xv *haraqa* 'to have a burning feeling' ac*- *Tuh*. 13b. 8.

D 1 *өсэ*- (*өсе-*) Den. V. fr. 1 *өс*; 'to feel hostile, desire revenge'. Rare, but survives in several NE languages, *R I* 1285, 1286, 1289, 1896, and *Tuv. өсе*- Xak. xi *KB* *өсэ* kek *sorar өэ* 'if he dies seeking revenge' 4651: (Kom. xiv to incite, goad on) *өчіл* CCG; *Gr. might be a survival of this word*.

D 2 *өсэ*- (*өсе-*) See 2 *өсэ*-.

**Dis. ACD**

D *өçүт* Hap. leg.; Dev. N. fr. 1 *өсэ*-; Xak. xi *өçүт al-fa'ь wa'l-hiqd* 'revenge, malice'; its origin is 1 *өс* *Kаs* I 50.

C *қтн* compound of *қ* 'inner' and *тн* 'garments', used specifically for 'drawers', hence more generally 'trousers'. S.i.a.m.l.g., an early loan-word in Russian as *shтан*. The form in some modern NE, SE, and NC languages, *истан*, suggests that some of these may be reborrowings from Russian but SW Osm. *иқтан* is a direct survival. Uyg. viii ff. Civ. *тил кишин икцион майгында* (so read) 'in the nest of the woman's trousers' *TT VII* 26, 9-10: (Xak.) xiv Muh. (?) *al-sаравиl* 'trousers, drawers' *иштон* Rif. 167 (only); al-*тікка* 'trouser band' *устан бағы* (sic) Mel. 67, 7 (Rif. *Hersuu*): *Cağ*. xv ff. *иқтан diz doma* 'knee-length drawers' Vel. 63 (quotn.); *иқтан Corruption (мухранк) of *иқ* *тн sir сama* 'under-garment', in Ar. *ząr San*. 106v. 6 (quotn.); Kip. xiii *ал-саравиl* (көнчек and *им* and) *иқтон al-maqsут-l-daxиl* 'under- *Hou*. 18, 13: xiv *иқтон ( elit) al-sаравиl*, that is, *тавъ душеви* 'inner garment', compounded of *иқ* 'inner' and *тн* 'garment' *Id.* 9: xv libаs 'clothing' (көнчек and) *иқтон Tuh*. 31b. 11.

**Dis. V. ACD**

D açчт (*асчт*)- (асчт-): Caus. f. of açчт-: lit. 'to make (something *Acc*.) bitter, or sour'; metaphor; 'to cause pain or grief to (someone *Acc*.).'

S.i.a.m.l.g., almost always in a metaphor. sense in SW and lit. sense elsewhere. *Түрк* viii ff. *Ман. течтг рече аччт(тим)к аччт(тим)к* *ерс* 'insmuch as we have pained and grieved *God* *Chuas*. 57; a.o. 99: Xak. xi *ol сирк*: аччтт: *hamuda-l-xall* 'he made the vinegar (etc.) sour'; and one says an ол иккин аччтт: *амадда galahau bi-fац'a 'he pained his heart with misfortune'. *Kаs* I 207 (аччтч, аччтмак): *ол кип ol сициг*: аччтгян 'that jar always makes the wine (in it) sour' *I* 154: *KB kaшi кошл тупым аччтмч yзлйн* 'he knitted his brows and his eyes and made his face grim' 770: xii?: *At. аччтма азг* 'do not make your mouth [i.e. words] bitter' 162: *Cağ*. xv ff. ac*- *Caus. f.*; (1) *talx kordan to make bitter*; (2) metaph. *сизэн хдан бэ хэриг* 'to make inflamed (or painful) with an itch' *San*. 31r. 29 (quotns.): Osm. xvi ac*- 'to cause pain' *TТT II* 3; *III* 4; *IV* 3.

D аччтч- Caus. f. of 1 аччт-; 'to order (someone *Dat*.) to open (something *Acc*.).' S.i.s.m.l. Xak. xi *ол капую аччтч*: 'he ordered the opening (bi-faқ) of the door', also used for opening anything else *Kаs* I 218 (аччтчч, аччтчмақ): *Cağ*. xv ff. аччтч- *Caus. f.* (of 1 аччт-) *San*. 31r. 18: Kip. xv *иқтон* - *атча* 'to cause to open' *Id.* 8.

D иччтч- Caus. f. of иччтч- 'to give (someone *Dat*., something *Acc.*) to drink'. Very rare alternative to иччтч-, q.v. Xak. xi *ол маыча: суу иччтччли: *аqабанлi-mа* 'he gave me water (etc.) to drink'; иччтчли: is also used in this sense *Kаs* I 218 (*иччтчч, иччтччмеқ*): Kip. xv 'they sometimes omit the letter -d- and say for асчт 'to give to drink' иччтчч-', the original form being иччтчч- *Tuh*. 83a. 3-4

**Tris. ACD**


D иччтччтч: Adv. in -тиччч: fr. иччтчч; properly 'inside', but in practice 'inside one another, interlocked'. Pec. to Uyg. Uyg. viii ff. Bud. атччч ерек кииччч ерек иччтччтч сола 'interlock the ring and little fingers (of both hands)' *TT V* 8, 55; on ерек иччтччч солап 'interlocking the ten fingers' *do* 10, 95.

**Tris. V. ACD**

DC иччтчччан- Hap. leg.; Refl. Den. V. fr. иччтччан. Xak. xi er иччтччанлди: 'the man wore trousers' (al-saravi1) originally иччтччанлди; but the -ччч was changed into -ччч because of the proximity of the points of utterance (al-maxraч) *Kаs* I 314 (*икуланчар, иччтччан-мақ*).

**Dis. ACГ**

D 1 акчт (*ақчт*) N./A.S. fr. ақчт-: originally 'bitter' in a physical sense, in some languages 'sour', although this is properly *екчтг*; it soon
acquired metaphor meanings 'grievous, painful', and in some languages 'anger, angry'. S.i.a.m.l.g. w. phonetic changes; in some NW and SW languages there is a curious development, aci being used for 'bitter, painful', and açık for 'anger'. The latter might be taken as a Dev. N. in -k but there is no early trace of such a word. Uyg. viii ff. Man.-A açık

emgek 'grievous pain' M I 9; 6: Bud. açık

ünin sięga[yu] 'sobbing in a doleful voice' U III 13; 5 (i); ağgam takli tattağlar . . . açığ bolup 'the sweet tastes in my mouth becoming bitter' U III 37; 30–2; açığ

emgek U IV 30; 34; 40; 188; o.o. TT VII 40; 25–6; Suq. 514; 15 (tarka): Civ. açığ

nara 'a bitter pomegranate' H II 16; 2; (two hearts are linked as one) eldín xandın açığ bolur mu 'can there come distress from the realm or ruler?' TT I 179; Xak. xi açığ

'anything bitter (murr) Kaq. I 63; o.o. TT I 175; 13; hámíd 'sour' H I 311; 15 and 19; III 272; 23; al-hámíd wâl-murr II 299; 25; KB açığ tattağ 'sweet for bitter' 108; açığ bu ölüm 'death is grievous'; 1170; áğuda açığ 'more bitter than poison' 3913; a.o.o. xiin(7) Tef. áğåc (1) 'bitter'; (2) 'pain, grief' 64; At. süçüç tağıç tattîn erse açığka

anun 'if you have tasted sweetness, prepare yourself for bitterness' 290; a.o. 436; xiv Muh. al-murr açığ açiç Mel. 56; 6; Rif. 154; ditto açíg 66; 3; 165; al-hámíd açići 66; 3; 165; al-hirîfî 'pungent' açığ Rif. 154 (in 165 ekşî); al-mâ'Æl-mâ'Æl salt water aciç: su: 76; 17; 180 (açığ): Çağ. xv ff. açığ/acik ('with -ç-') talx 'bitter'; hayf teæ tø'süss 'oppression, grief' Vel. 10; açíg ('with -ç-') (1) āçığ teæ gâçy 'anger, wrath'; (2) talx San. 32v. 5 (quoton.): Xwar. xiv açığ 'bitter' Quøt 3; MN 341; Nahe. 135; 5 etc.: Kip. xii al-murr açğ: Hou. 27; 10; al-madad 'pain, inflamation' açığ (unvocalized) 32; 20; xiv aciç: al-murr Æd. 9; xiv hámíd (ekşî and) aciç Tuh. 13a. 11 lahan 'milk' is translated inter alia by aciç 'sour' 31b. 12; al-mâ'Æl-mâ'Æl aciç: su: Kav. 58; 15; Osm. xv ff. açığ 'anger' in Dede (xv) TT5 II 2; açığ/acik 'pain, painful' in xv and xi and aciç 'bitter' (physical and metaph.) fr. xv onwards TT5 I 1; 2; II 2; III 1; IV 1, 2.

D) 2 açığ, although the semantic connection is tenuous, presumably a Dev. N. fr. I aç- cf. aç-ın; 'a gift and more specifically 'a gift from a ruler'; Kaq.'s second meaning is not noted elsewhere. N.o.a.b. Uyg. viii ff. Chr. yüklerin açığlar erütüen açığın öndümler (the Magi) 'opened their packages and presented their gifts (Hend.) U I 6, 12–13 (mis-transcribed and mistranslated): Civ. (if the base of his ear twitches) beglerdin açığ açılg açılg aur 'he will receive gifts and honours from the beg's' TT VII 34; 10–11: Xak. xi açığ the word for 'a gift from the Sultan' (câ'izatul-sultan); hence xanın makaç: açığ

bërdî: acâzâni-mâlik 'the king gave me a gift'; açığ al-tana'rùm 'contentment, well-being', hence öüzünci: açığlg tüt 'make yourself comfortable (na'rin) with good food'

Kaç. I 63: KB (the king speaks) menlıdın açığ bolsu sëndín tapuç 'let there be gifts from me and service from you' 596; 6(l)lgme açığ birle aciç kapatç 'and the king opened the door with a gift' 616; o.o. 1035, 2399, 2495, 5218.

D açık N./A.S. (Pass.) fr. I aç-; lit. 'open' with metaph. extensions, esp. (1) 'clear' (sky); (2) 'frank, friendly' (disposition); (3) 'obvious, manifest'; (4) in recent Osm. 'an open financial account, deficiency, bankruptcy'. S.i.a.m.l.g. usually as açık and the like. Uyg. viii ff. Bud. açık ağırtlıq 'clearly distinguishable' TT VI 383 (v.l.): açık (gap) U III 35; 16: Xak. xi açık 'anything open' (maftûh); hence açık kapatç 'an open door'; açık kök 'a cloudless (mûchiya) sky'; and anything obvious (bâyyan) is called açık 15 Kaq. I 64: KB açık tutu yüz 'he maintained a friendly attitude' 500; açık 'friendly' 691, 2122; xii(6?) Tef. açık 'obvious, clear' 65; xiv Muh. al-maftûh açık (cim) Mel. 56, 4; 62; 16; Rif. 154; 188: Çağ. xv ff. açık ('with -ç-') küscape 'open' San. xvi. 2; (quoton.): Xwar. xiv açık 'open, clear' Quøt 3; Nahe. 2; 16; 23; 6 etc.: Kip. xiv açık (cim) al-maftûh I 8; xv maftûh açık Tuh. 48b. 7: Osm. xiv ff. açığ/açık 'open, clear', fr. xv onwards açık TT5 II 3, 5; III 2.

öçök/oçak (?)oçok) originally 'hearth, fireplace', and the like; hence esp. in SC, SW 'a building where the hearth is the centre', and hence 'a group of persons assembling in such a building', that is 'family, guild, regiment of Janissaries', etc. S.i.a.m.l.g.; in some NE and NC languages öçök and the like; in the SW (Oğuz) languages oçak. The evidence points to oçak as the original form. Uyg. viii ff. Bud. (in a list of parts of the house) oçök taş 'hearthstone' TT VI 86: Xak. xi oçak al-kâ'nân 'fireplace' Kaq. I 64; kûçürme: oçok (sic) 'a fireplace which is transported from place to place' I 490, 26: xiv Muh. al-micmara ocaç (cim) Mel. 68, 15; Rif. 169: Çağ. xv ff. oçak/oçak (1) âtaydîn-i matbaç 'a kitchen fireplace' on which they put cooking-pots; hence metaphor. didiðmân teæ xânadân-i buzurg a large family or clan'; (2) 'an iron ring' (tavç) which they put on a prisoner or criminal San. 65r. 19 (quoton.; there is no other trace of the last meaning): Korn. xiv 'fireplace' oçak CCG; Gr.: Kip. xii al-kâ'nân ocaç (misspelt oçak:): Hou. 6, 15; xv kâ'nân ocaç Tuh. 31a. 5; Kat. 64, 6; Osm. xv ff. oçak is recorded for 'fireplace' fr. xv and with metaph. meaning fr. xvii TT5 I 534; III 530; IV 596.

VI) açlık/ucuk assuming, as seems reasonable, that it is not oçok, there is one early occurrence of this word, which might, in the context be taken as a Dev. N. fr. uç-. There is one certain survival of such a word, Korn. xiv uçux 'chaff' CCG; Gr., no doubt so called because it flies about. This meaning survives in NW Kaq., R I 1327. It is difficult, if not impossible, to connect uç- with Çağ. xv ff. uçux/uçuk ('with -ç-') (1) taçvîl 'fever spots';
(2) metaphor, xâl 'a mole (or sty?) which grows in the eye' San. 65v. 18; or Osm. xiv ffl. uçuk 'epilepsy' TTS I 712; II 917; III 696; IV 773 (and San. 65v. 20). The early passage might suggest (possibly other alternatives have been suggested) be translated as follows: Türkü vii (we lived in the Çoğay zu:u and Kara: kum, eating gazelles and hares; the people's bellies were full) yağımız tegre: uçuk tegr 'our enemies were all round us like a flock of birds' T 8.

VU açki: 'elder brother, (junior) paternal uncle'; cf. eş. 'The Xak. entry follows oçak and might imply a basic form oçak, but the Kip. forms point to açki: N.o.a.b. Xak. the Xakâni (Turks), addressing an elder brother (al-aix'-i-akbar) say açkım; the oç is inserted only with the 1st Pers. Poss. Sufi.; it is not permissible to say açkıp Kaş. I 64; Kip. xii al-a'mın 'paternal uncle' açki: (sic; also aşa- karınlaşşı) Id. 31, 19; xiv açki: (cin, un- vocalized) al-açığır yuxältüb'-ıkabır 'a junior thus addresses a senior' Id. 9.

Duğuşkap Hap. leg., possibly the earlier form of some medieval words mentioned under uçuk; presumably Dev. N. fr. uç-. Xak. xî uçuk al-zukâm 'catarrh, cold in the head' Kaş. I 98.

C içkur compound of iç 'inner' and 1 kur 'belt'. Survives in some NE, SE, NC, and SW languages as içkîr, içkîr, and the like. Xak. Kaş. I 35 (lv): xiv Muh. al-kamarîn 'belt' içkîr Mel. 67, 8; Xwar. xiii 'Ali içkîr 'belt' 47; Kom. xî 'belt içkîr CGG; Gr.: xiv al-kamarîn 'a Pe. word' Id. 9; Osm. xvii içkîr in Rûmî, band-i ızâr qa band-i ızâr 'the belt of the trousers or drawers' San. 657r. 29.

Dis. V. AÇG-

D açık- (açık-) Intensive form of 2 aç-; originally stronger than the latter, 'to be famished', but now the normal word for 'to be hungry' in a.m.i.g.; SW Osm. açık-; Tkm. açık-. Xak. xî er açkî 'taşawwura'lar,-racul mina'l-cah the man withered with hunger Kaş. I 190 (açkîr, açkîm); the suffix -kî is used in a Pass. (or Intrans.) sense when a man is overcome by something, e.g. er açkîkî: ca'al-racul li-hâwini mahbûs ah mahbûr 'alâhis 'the man was hungry because he was imprisoned or put under restraint' I 21, 2: Çağ. xv ffl. açkîr- girinma şudan 'to be hungry' San. 32 r. 12; Xwar. xiv açkîmsî bûrî 'a hungry wolf' Mn. 76: Kom. xiv 'to be hungry' açkî- CGG; Gr.

D uçuk- (?) uçuk- Den. V. (Intrans.) fr. 1 uç. N.o.a.b. Xak. xî uçuk, uçuk- baloğa'l amr âxirahu 'the matter reached its conclusion Kaş. I 190 (uçukár, uçukmak): KB uçukmîs tün-e 'the night was coming to an end' 6216; Osm. xiv göge erişmeye bûrû uçukmîs 'his star had finally reached the (height of) heaven' TTS I 712.

(D) içkîn- 'to allow (someone or something Acc.) to disappear; to let (something) slip'; morphologically a Refl. f. but with no known basic form. Survives in NE Alt., Tel. içkîn- içkîn-: Sag. içkîn- R. I 1355, 1184, 1391; Khak. içkîn-; Tuv. içkîn-: NW Kaş. içkîn-. Türkü vii Türkü boðun âledîkk ëlîn içkîn-: içkîn- 'The Türkü people let the realm which they had created completely disappear' I E 6, II E 7 (with iç- as Aux. V.); torûsîn içkîmsî bûdunîgî 'the people who allowed the Türkü customary law to disappear' I E 11 (II E 11); o.o. Ongin 1 and 2 (derived from I); viii ffl. uzuntonluğ köpüslîn kölîe: içkîmlîq 'a woman let her mirror fall in a lake' IrkH 22: Man. birôk ol kîsîl ölön içkîlin iççinsar 'if that man loses his understanding and senses' M III 17, 10-11 (ii); 18, 9-10 (i); Uyg. viii ffl. Bud. birer içkîmlîn içkîmlîn iççîmûren 'I lose my understanding and senses one by one' U III 37, 1; erdemîlî etözüm iççîmsarmen 'if I lose my (present) virtuous body' (when shall I be born again with another as good?) U II 88, 79: Civ. (if a man has a mole on his lip, it means that) tavar içkîngû çolur 'he is going to lose his money' TT V I 37, 9-10: Xak. xî ol kuşu: eligden içkîndî 'he let the bird slip (afa)ta out of his hand'; (prov.), er içkîndî 'the man missed wind (radama) in a public gathering, and to his confusion could not restrain himself' Kaş. I 253 (icçînûr, içkînmak); o.o. I 447, 7; III 307, 2: KB til içkînmasa 'if he does not lose control of his tongue' 2350: xiii (?): Tef. din içkîngaylar 'they will abandon the (true) faith' 130: Çağ. xv ff. içkîn- mutahayyar ol- to be confused Vel. 49 (quoth.; a mistranslation, the phr. means 'letting the fish slip from his hand'); içkîn- (with -ç-) San. 96v. 8 (same quoth. and mistranslation): Xwar. xiv içkîn- (once içkûn-?) 'to release, let go, lose' Qutb 194, 205: Kom. xiv içkîn- 'to escape' (sic) CGG; Gr.: xiv tafâllata 'to escape' (sic) içkîn- Tuh. 9b. 1.

Tris. AÇG

D 1 açığlıq (açığlıq) P.N./A. fr. 1 açığ; s.i.m.m.Î. with a wide range of meanings including NE 'miserable, unhappy'; NC 'angry'; NW usually 'angry'; SW 'distressing, tragic, distressed, grieved'. Xak. xî açığlıq kûp dann dâ humûdât muhammadî mâ subba fihî 'a jar containing sour things which turns whatever is poured into it sour' Kaş. I 147: Çağ. xv ff. açığlıq xîmâyîn 'angry' San. 32v. 8.

D 2 açığlıq P.N./A. fr. 2 açığ; pec. to Kaş. Xak. xî açığlıq er al-racul-i-muna'am 'a comfortable, contented man' Kaş. I 147 (prov.) I 63 (2 açığ).

D açığlıq (açığlıq) A.N. fr. 1 açığ, 'bitterness'. S.i.m.m.Î., normally retaining this meaning and only occasionally having the metaphor. meanings of 1 açığ and 1 açığ. Xak. xî açığlıq al-mardâra 'bitterness' Kaş. I 150: xiii (?); Tef. ditto. 65: Xwar. xiv ditto. Qutb 3; Nahe. 164, 9; 338, 6.
TRIS. ACĞ

D açukluğ P.N./A. fr. açuk, N.o.a.b. Xak. xi açukluğ (MS. açukluğ) köş: al-insan’un-talağ hasanu’n-xulq ‘a generous, good-natured man’ Kaş. I 147; KB ayu berkdi emdl açukluğ saça ‘I have now spoken frankly to you’ 851; similar pr. 217b.

d açukluk A.N. fr. açuk; ‘openness (lit. or metaphor.), clearness, frankness’, and the like. S.i.s. NE, NW, SW languages. Xak. xi yöz açukluğ: talagatul-teach ‘cheerfulness of countenance’; kapug açukluğ: ‘means that the door is open’ (mofelt) Kaş. I 150 (so spelt in MS., but in the list of words ending in -luk), xiii (?) Tef. açukluk ‘clear utterance’ 65; Osm. xiv açukluğ ‘friendliness, kindness’ TTS I 3; xvi açukluk (unvocalized) ‘clearness of utterance’ IV 3.

D oçağlı (oçağlı) P.N./A. fr. oçağ; survives only (?) in SW Osm., where it has extended meanings. Xak. xi oçağlı ev ‘a house with a fireplace’ (al-kamin) Kaş. I 147.

D oçağlı (oçağlı) A.N. (Conc. N.) fr. oçağ; survives only (?) in SW Osm., where it has extended meanings. Xak. xi oçağlı yev: ‘the place for a fireplace’ (al-kamin); and one says oçağlı tttığ for any material for making a fireplace, clay and the like Kaş. I 150.

Tris. V. ACĞ-

D oçağlan- (oçağlan-) Hap. leg.; Refl. Den. V. fr. oçağ. Xak. xi ev oçağlanldi ‘the house had a fireplace’ (kamin) Kaş. I 293 (oçağlanur, oçağlanmak).


D açışsi: Hap. leg.; Simulative Den. V. fr. açış, quoted in a grammatical section; n.m.e. Xak. xi üzüm açışsi: ‘the grapes turned sour (humud), and the sorriness increased at the expense of the sweetness’ Kaş. I 282, 7.

Dis. ECG

İçik ‘fur-skin’, hence later ‘fur-coat’. Recorded in Vam. 231 (XIX. Uzb.) as içik; survives in NC Kxz. işık. Xak. xi içik ‘any fur-skin (farre) taken from a sable, squirrel, and the like’ Kaş. I 69; Kom. xiv ‘a fur overcoat’ içik CÇG; Gr.

F içek ‘written character, letter, syllable’. The word has a Sogdian look and may have reached Turkish through that language, but seems ultimately to go back to Chinese tzâ (Giles 12,324; Old Chinese (Pulleyblank) dzsin), same meaning; the spelling varies greatly, finally the sound is always kâf or the equivalent, but in Uyg. the initial is more often u- than i-. Survives with much the same meanings in NE Tel. üzük R I 1895; Tuv. içük Pal. 428; NW Kaz. içik TT V 12, note A 5: SW xan Ant. üzük SDD 1442. Uyg. viii ff. Bud. bir içek (sic) a ‘single letter’ U III 76, 12 (i); içek boşgurji bîr bûrler ‘they teach them the alphabet’ ditto 80, 1; v içek ‘the letter v’ TT V 4, 5 (and other similar phr., see p. 12, note A 5); in TT VII 41 (passim) üzük (ûjîk) ‘makes a Chineze character’, and in Sun. 27, 21; 272, 10, etc. usîk (ûjîk) means ‘syllable’: Xak. xi üjîk al-hicî ‘the alphabet’ ... and each letter (harf) of the alphabet is called üjîk; hence one says bu: üjîk ol ‘what is this letter?’ Kaş. I 71: Kom. xiv ol sözünüz usûquin CCC; Gr. 267, prob. ‘the spelling of that word’, not as there translated: Kip. xiii al-qalam ‘a pen’ üjîk Hou. 23, 8.

eçkü: generic term for ‘goat’, but in some languages, since there are special words, koççu (q.v.), etc., for ‘ram’, specifically ‘female goat’. S.i.a.m.l.g. with wide variations in pronunciation; the earliest form was içkü, and içki: an Oğuz corruption which survives in the SW (Oğuz) languages, although içki and içkî survive in SW xx Anat. SDD 505, 799. Uyg. viii ff. Civ. içkü ûti ‘the gall of a goat’ II 24; içkü, esp. in the prh. içkü sütü ‘goat’s milk’ is common in II II; (in a list of livestock) içkî sâgli içkü ‘two milch goats USp. 36, 2; bukant içküleri (sic) ‘cattle and goats’ 68, 3; Xak. xi içkü: al-ans ‘goat’ Kaş. I 128; four o.o. Çagh. xv ff. içkü (‘with -k-’) içkü Vel. 97 (quotn.); içkü (so spelt) buz ‘goat’ San. 65v. 4 (quotn.): Oğuz xi içkü: al- mižâ ‘goats’ Kaş. III 219: Xwar. xiv içkü Qub 156 (îçgü) ‘Kom. xiv (male) goat’ içkü ÇÇI; Gr.: Kip./Tkm. xiii al-maž mutlaqa(sic) ‘goat’, generic term içki: (sic), also called içki: (sic) Hou. 15, 7; xiv içkü: (cim) al- mižâ: id. 9; içki: (‘with -ç-’) al-mažâ; and in Kip. içki: (‘with -ç-’) 79; al-mažâ içki: (cim) Bud. 7, 13; xvi al-maž içkü (in margin içki, içki) Tuh. 11a. 4; xwarî ‘carob bean’ içke mínüzî 14a. 11; maž ‘goat’ 37b. 10; al-maž: içki: Kav. 62, 1.

D içgü: Conc. N. fr. iç-; originally quite neutrally ‘drink’, usually in association with x as ‘food’. S.i.a.m.l.g., except NC, but usually meaning ‘strong drink, intoxicant’, or even ‘orgy’, by about xvi became içkî nearly everywhere. Uyg. viii ff. Man.-A as içgü ‘food and drink’ M III 13, 20 (i); Bud. aș içgü PP 71, 7; U IV 38, 117; Civ. aș içgü TT VII 24, 8 and 22; [gap] içgü TT I 211: Xak. xi içgü: ‘anything that is drunk’ (al-masrib) Kaş. I 128; xiii (?) Tef. içgü ‘drink’ 127: xiv Muh. al-masrib içgü: (sic) Rif. 164; al-şarba ‘a drink’ içgü: Med. 83, 10; Rif. 189; Çagh. xv ff. içgü şur taracçu ‘drinking and imbibing’ (with some implication of excess) San. 06v. 21 (quotn.): Xwar. xiv içgü ‘drink’ Qub 56 (îçgüîçgüî): Osm. xiv içgü et- ‘to carouse’ TTS II 515: xv içkü eyle- dito III 355.

D içğek Dev. N. in -gêk, connoting habitual action, fr. iç-; only in conjunction with yeck ‘demon’, q.v. Yeck is the older word, and içğek was prob. coined to use in conjunction
with it to describe another kind of demon; in some Bud. texts ye:ek corresponds to Sanskrit yaka and lēγēk to bhūta, 'ghost' and the like.


D üçgül Den. N./A. fr. üç; 'triangle, triangular'. Survives in NC Kzx. üç:şil 'triangle' and SW xx Anat. üçgül 'triangular'; trefoil 'SDD 1427. Uyğ. viii ff. üçgül Cof. 210, quoting two minor texts: Xak. xi üçgül al-yu'ul-mu:lla:ya that is a thing which has three sides (arkân) Kaș I 105; Kip. xv in a list of words of this form, including mu:lla:ya, in Tuh. 62a. 3 ff. the text is corrupt, passing straight from içgül to beşgül, but the form was no doubt üçgül.


Dis. V. ECG-

D içk- Intrans. Den. V. fr. iç; 'to submit to an enemy or foreign ruler'. Fairly common in Türkü; not noted after xi. Türkü viii (having revolted, they were unable to organize and establish themselves and ) yana: içk:miş 'submitted again' (to the Chinese) IE I 10, II E 9; seven o.o.: Uyğ. viii sı:p:arı: bo:dun içki:dli: 'half the people submitted' Su. E 6-7; three o.o.: Xak. xi er içkli: istaslama:l-racul fi'l-harb wo daxala ilâ:'l-harbi'l-axir jâ'i'a(n) 'the man asked for peace in a war and obediently submitted to the other side' Kaş I 192 (içkler- r, içkme:ki); eri: at: içkli: 'his men and horses asked us for peace' (istaslama ilâyna) II 118, 16.

D öçük- Emph. f. of öç-; pec. to Xak. Xak. xi er tı:nt: öç:kdl: 'the man's voice failed (safat) in battle, and his breathing was interrupted (ingata'a nasfu:nu) because of a douche of cold water or a heavy blow' Kaş I 192 (öç:kler- r, öç:kme:ki); same phr. II 118, 15; KB (he went to sleep a little and 'then woke up again) öç:k:miş kömür te:q 'like a dying ember' 3951.

D içger-. Trans. Den. V. fr. iç; 'to bring (something Ace.) into (something Dat.)'; to subdue (an enemy); for the second meaning cf. içk-. Not noted after xi. Türkü viii (I campaigned against the Basmula, . gap) içgertim 'I subdued them' II E 25; Uyğ. viii [gap] içgirip Su. N 7; anıği: içgiripmedim S 4; vii ff. Bud. kız bı:rip kelir içgirip 'giving one another daughters in marriage and receiving daughters-in-law (from each other's families) TT VI 311; Sanskrit amuyhiyām 'we will favour, treat graciously' içgirilim VIII A 41; in IV 12, 53 tört içgirmek represents the four smṛtyupasthāna 'the four things on which the mind should concentrate': Xak. xi ol atın evke: içgerdi: he brought (adxalə) the horse into the house'; of ani: genç içgerdi: 'he falsely accused (tepd) him to the beg' Kaş I 127 (içgürir, içgürmek).

Tris. ECG

D içg:ü: Den. N. fr. iç with the Collective Suff. -e:ğ-; cf. yüzge:ğ, q.v.; 'intestines, entrails'. S.ia.m.l.g. in a rather wide range of forms, both shorter, içeg and the like, and with altered final vowel, e.g. NE içe:ge. Uyğ. viii ff. Bud. (when after death) içi içg:ü:si te:şil:ser 'his internal organs and intestines split' U III 78, 2-3; o.o. do. 43, 24; TT X 548: xiv Chin.-Uyğ. Dict. entrails 'içg:ü: R I 1520; Liqeti 135: Xak. xi içg:ü: mis m: taha: t 'alayhi'l- dululul 'a word for what is enclosed by the ribs' Kaş I 137; Xwar. xiii (?) Oğ. (a falcon was eating) içg:ü:si 'his entrails' 41: Kom. xiv 'entrails' içg:ü: CCI; Gr. Kip. vii mu:vr:n intestines 'içg:ü: Tuh. 33b. 7; the word also occurs in 23b. 7 where there is an omission in the MS.; it should read tabi b' Phisician (otta: t) talaq 'bowels)' içeg:ı: Osm. xiv and xv içg:ü: 'intestines' in several texts TTS II 514; IV 407.

D içeg:ü: Collective f. of iç; 'all three, three together'. S.ia.m.l.g. except SW usually in abbreviated form with -ğ- elided. The forms with -len/-le attached, which appear from Çağ. onwards (San. 63r. 26) are Turco-Mong., the Mong. Collective Suff. -e:len having been substituted for -e:ğ-. Türkü viii (the Chinese, Oğuz, and Kutah) bu içeg:ü: kavıs:ı: :ṣar if these three assemble' T 12; içeg:ü:n kavıs:ıp süül:le 'let us all three assemble and launch a campaign' T 21: Uyğ. viii ff. Civ. bu içeg:ü: and biz içeg:ü is fairly common in USp. in contracts to which three persons are parties, e.g. 25, 9; Xak. xi. KB içeg:ü: turur tüz 'all three (legs of a stool) stand level' 802: Çağ. xx ff. içeg:ü: ('with -ğ-') uçi:ı:ı: 'third' (sic, in error); içew üçi: 'the three of them' Vel. 94; içew (spelt) zi: t 'three together' Son. 63r. 25 (quotm); Xwar. xiii (?) Oğ. içeg:ü:si 'the three (persons named) together' 337, 338: Kom. xiv 'three together' içeg:üv CCI; Gr. Kip. xv in a list of Collective numerals içew Tuh. 61b. 10.


D içgü:eri: Directive f. of iç; properly an Adv. of motion 'inwards'; s.ia.m.l.g., usually as a N/A. 'the inside, interior', the -ğ- being elided in the SW and devoiced in most other languages. Türkü viii ff. Man. içgü:eri: kirilp 'entering within (the tomb)' M I 5, 3: Uyğ. viii ff. Man. (gap) içgü:eri: (sic) TT III 84: Bud. ötür içgü:eri kapı el(l)(g)ke otık bërdi: thereupon (going) into (the palace) he
presented a petition to his father the king' PP 15, 4–5; similar phr. 23, 2; Icgiibi balikka kırgeysiz 'you will enter the town', 39, 8; Civ. (in a list of penalties, to the king a gold ingot, to the princes a silver ingot) Icgiibi ağlıgılka bir yastuk Icgiibi ağlıgılka bir at 'to the court (or government?) treasury a yastuk [q.v.] and a horse' USp. 58, 14-15; xiv Chin.-Uyg. Dist. 'within' Icgiibi R I 1518; Ligeti 155, Çag. xv ff. not listed, but in San. gob. 19 ff. Icgiiberek andarintar 'more internal' (quotn); Icgiiberi andarini 'situated inside': Kom. xiv 'within, among' Icgiibi CCI, Gr.: Kap. xiv cetveqal (u) 'inside' Icgiibi; Tkım. Icgiibi Tuh. 110, 10 a.o.o.

D Icgiibili P.N./A. fr. Icgiibi; the word must have survived until fairly recently as SS. 47 lists Icgiibewlik (u)aw error for rə) muqallib 'a gentleman-in-waiting on the Sultan' (with other synonyms). Uyg. viii ff. Bud. Icgiibili edgii yemisig 'the good fruit belonging to the palace' PP 72, 7.

Tris. V. ECG-

D Öçkütür- Hap. leg.; Caus. f. of Öçküt, Intrans. Den. V. fr. I öç 'or'. There is no record of such a verb but it survives, with phonetic variations, in NC Kır., Kzx. R I 1366; and NW Kız. R I 1873 (Xak.) xiii(?). At Öçkütürme erini tilin 'do not arouse feelings of revenge (or anger?) in men with your tongue' 139.

D Içükle- Hap. leg.; Den. V. fr. Içük. Xak. xii ol tomug içükledi: he covered (alsqa) his garment with the fur (furwa) of sables, squires and the like Kaş. I. 305 (Içükler, Içüklemek).

DF içükle- Den. V. fr. içük (ışık). Survives in NE Tuv. içükle- 'to read letter by letter' Pal. 428. Xak. xii (after içük) hence one says bitig içükledi: hæd-haruf walt-setitib 'he spelt out the letters and the document' Kaş. I 71, 27; n.m.e.

Dis. ACL-

VUD içleç Hap. leg.; Conc. N. fr. uç with the rare suffix -leç. 'The arrow presumably had a trident-shaped head joined to the shaft by an iron collar'. Xak. xii içleç (lom not vocalized) 'a featherless arrow (al-mi râd) used for shooting hares'; te hara gafasa quâban yudammad ra-suha bi-hadda 'it consists of three seeds joined together with a piece of iron' Kaş. I. 95.

D açılık (açlık) A.N. fr. I aç; 'hunger, famine'. S.i.a.m.l.g. except NE; in SW (Oğuz) languages açlık (Tkım. açlık). Xak. xii açılık (sic) al-maadâ 'extreme hunger' Kaş. I 114; KB 2003 (1 aç); xiii(?); Tef. açlık (1) 'hunger'; (2) 'covetousness' 65; Xwar. xiv açlık 'hunger' Quyb 3; Nahc. 28, 8.

D uçluq (uçluq) P.N./A. fr. I uç; 'pointed, sharp'. S.i.a.m.l.g. Uyg. viii ff. Bud. süvri uçluq 'a sharp-pointed trident' TM IV 255, 138.

D içlğ (iclğ) P.N./A. fr. iç; lit. 'having an inside'. S.i.s. NE, NW, SW languages with various extended meanings. Uyg. viii ff. Bud. ol ok keçe içlğ bolup 'becoming pregnant that very night' TT VII 26, 16; o.o., same meaning X 36; USp. 1023a. 3.

D içlık A.N. (Conc. N.) fr. iç; survives in NE Tuv. içlık and SW Osm. içlık. Xak. xii içerik wállyati't-sare 'the stuffing of a saddle' Kaş. I. 102; içlık bolsa: at yagirmas 'if the saddle is stuffed, the horse is not galloped' I 104, 25.

D ölçülğ (öçlğ) P.N./A. fr. ölç; 'spiteful revengeful'. S.i.s. NE, NC, NW languages with phonetic changes. Uyg. viii ff. Bud. ölçülğ (sic) kekilig 'malicious and revengeful' TT VIII N.8; a.o. Hüen-ts. 2095 (unrd). Xak. xii (after kek) hence one says ölçülğ kekilig kışi: sähîhü'l-hiqd wält-t'ar 'a spiteful and malicious man' Kaş. II 283, 14; n.m.e.

VUF aļľaŋ (unvocalized) Hap. leg. As it comes between ulaŋ and izĎan and is preceded by L, indicating the second consonant, its general form is certain; no doubt one of the numerous Iranian l.-w. in Oğuz, see ûren. Oğuz xii aļľaŋ al-hirbi 'chameleon' Kaş. I. 116.

Dis. V. ACL-

D açılı- Pass. f. of 1 aç-; lit. 'to be opened', with various extended and metaph. meanings. S.i.a.m.l.g. Uyg. viii ff. Bud. köçüleri açılı- 'their minds were enlightened' (?) TT VI 303; in the Chinese date formula in Sun. 199, 19 Kawai 'to open, be opened' (Giles 5,794) is translated açılmak: Civ. teşri kaşılı açılı 'the gate of heaven was opened' 'TT I 144; açılı- 'of a blocked ear' 'to be unblocked' H I 57, 58, 59; (of a sore throat) 'to be relieved' ditto 154; a.o. H II 12, 90: Xak. xii köç açılı-: infataha'l-nmar 'the thing opened' (sic); also used when taqasa'ati'l-sawâd 'the sky cleared'; and one says köçül açılı-: insara'ta'lı-yadda 'the heart was gladdened'. Also used of anything that is opened Kaş. I 193 (açılır, açılmak); tipürmezneçine: açılım- 'unless (the wind) blows, (the sky) does not clear' II 71, 14: KB okista açılıgây 'if you read, it will be explained' 358, 927; açılıd tâuç 'gifts were presented' 5951 (for meaning cf. 2 açılı): xiii(?); Tef. açılı- (of the sky) 'to clear'; (of a town) 'to be conquered' 65: xiv Muh. (?) butıha açılı- (eim) Rff. 130 (only): Çağ. xiv açılı-: hüsâda şudan 'to be opened' San. 31r. 14 (quotn): Xwar. xiv açılı- 'to be opened' Quyb 3; (of spring) 'to begin' MN 86: Kom. xiv 'to be opened' açılı- CCG; Gr.: Kip. xiv açılı- (eim) infataha İd. 8; Bul. 33r.: Osm. xiv açılı- 'to be explained, disclosed', etc. TTS I 2; II 4; III 2.
TRIS. V. ACM-


D içil- Pass. f. of iç-; 'to be extinguished'. Technically ungrammatical, since iç-, which has the same meaning and is also used in Hend. with alkin-, is Intrans. and should not have a Pass., but survives in NE Tel. içül- R I 1874. Uyğ. viii ff. Bud. (if our sins) içûmedî alknma'dar erse 'have not been extinguished and wiped out' TT IV 20, note B 42, l. 10; similar phr. Swv. 164, 15.

D İçle:- Den. V. fr. İç; 'to lîne (a garment)'. Survives only (?) in NE Bar. et al- R I 869; Tuv. Işte- Pal. 196. Xak. xi ol to:nuq içledi: ed'ala ı'l-jaheb biştane 'he lined the garment' Kaş. I 286 (İçler, içlenmek).

D açık- Hap. leg.; Refl. f. of açılı- and syn. w. it. Xak. xi kapû açılıdï: 'the door (etc.) opened (infastha); an alternative form (üguna) of açılı- Kaş. I 256 (açınur, açınmak).

D içlen- Refl. f. of içle-; survives in NE Tuv. içlen- (1) (of a house, etc.) 'to be occupied'; (2) 'to be pregnant' Pal. 196, and has recently been revived, with a different meaning, in SW Rep. Turkish. Xak. xi tarîg içlendi: in'agada hobbät't-lîzar 'the grains of the cereal crop swelled'; also used of any commodity of which the inner parts (wasat) are eaten when they are mature (mafi'ûm) Kaş. I 257 (İçlenür, içlenmek).


D uçlen- Hap. leg.; Refl. Den. V. fr. uç Xak. xi uçlendi: de: şara'l-savv' tađat 'the thing turned into three'; e.g. one says ikîl: ka:z içlendi: taşalla't-lattat' the two ducks [sic, but read 'geese'] became three' Kaş. I 256 (uçlenür, uçlenmek).

D açılış- Co-op. f. of açılı-; n.o.a.b. Xak. xi kapûğlar açılıdâ: infasthâbâtî-abnûb 'the doors opened (together)'; also used of things that are locked (mungoliqa) Kaş. I 239 (açılısr, açılmak): Çağ. xv ff. açılış- (spelt) Co-op. f.; ba-ham wâ şudan wâ şikâfûsî we inibișt hardan 'to be open, to expound, and to be glad, together' San. 117r. 17.

Tris. ACL


Dis. ACM.

D açım Hap. leg.; occurs in a rather difficult passage in KB (see yör-) and seems to be a N.S.A. fr. aç-; it might mean 'the amount revealed by a single act of husking'. Xak. xi KB (eat any kind of food and drink to satisfy your stomach) kerek arpa yör tut toдуrğu açım 'or husk barley and take enough husked barley to satisfy you' 4760.

D içim N.S.A. fr. iç-; properly 'a single drink, or act of drinking', as opposed to içgû 'drink'; survives in NE Tuv. içim 'a single brew' (of tea, etc.) Pal. 187 and in SW. Uyğ. viii ff. Bud. (if we have consumed) yêm içim 'food and drink' (or 'a meal?', destined for a religious community) TT IV 6, 38: Xak. xi KB yêm içimindir tätiğ 'sweeter than food and drink' 4402; o.o. 4769, 6005: Xwar. xiv İçim 'drink' Qutb 56: Kîp. xv in a miscellaneous list of verbs and Dev. N's içim içti Tuh. 84r. 13.

F üjme: 'mulberry'; the J- suggests that it is an Iranian l.-w. Survives only in SE Tûrî, ücme (sic) Shaw 19; üçme/üjme BS 795, 800; ücme farring 329; Tar. üjme R I 1907; see üjmen-, çûsûm Xak. xi üjme: al-tüüt 'mulberry', 'with J.' Kaş. I 130.

VUF ajmuk 'white alum'; the J- suggests that it is an Iranian l.-w. Spelling uncertain; in the six occurrences here and in the Refl. Den. V. the hamza is vocalized three times with fatha and twice with kasra and is once unvocalized, while the mim carries damma twice here, and fatha four times in the verb; pec. to Kaş. Xak. xi ajmuk al-sabubb'l-abyad 'white alum'. The baldness of a bald man (gara'l-agra) is described metaphorically with the plur. ajmuk taz meaning that his head seems to be smeared (mulaţtax) with alum; 'with J.' Kaş. I 99.

SF uçmak See üstmax.

(D) içmek survives in NE Bar., Tob. 'woollen, cr fur-lined gloves' R I 1523; SE Tûrî 'saddle-pad' Shaw 31. The last meaning, cf. içlik, suggests a connection with iç; there may also be a connection with içük. Xak. xi içmek farwu'l-birquân 'sheepskin' Kaş. I 102: Çağ. xv ff. içmek pûsîn 'fur-garment' San. 96v. 26.

Tris. V. ACM-

VUDF ajmuklan- Hap. leg.; Refl. Den. V. fr. ajmuk, q.v. Xak. xi tâz başâ: ajmuklandî: 'the head of the bald man, and his baldness, was unhealthy' (or unsightly?, fasaçî); and one says yêr ajmuklandî: 'there was an abundance of alum in the ground (etc.)' Kaş. I 313 (ajmuklanur, ajmuk-lanmak).

D içmeklen- Hap. leg.; Refl. Den. V. fr. içmek Xak. xi er içmeklen: labisâ faro baraqân 'the man wore sheepskin (clothing)'; also for 'to own sheepskin' Kaş. I 313 (îçmeklenür, içmeklenmek).

DF üjmelen- Hap. leg.; Refl. Den. V. fr. üjme: vocalized üjmelen—no doubt in error, since the other words in the section, arpa:lan-.
TRIS. V. ACM-

e tc. are of the form here reconstructed. Xak. xi yığač ajmelendi: 'the tree had a crop of mulberries!' (yara... duna) Kaş. I 297 (ajmelendi, ajmelenmek).

Dis. AGN

F ağun the Sogdian word 'zun (ağün) 'life, living being', and the like, used as a Buddhist technical term to mean 'state of existence; one of a series of lives in the process of birth, death, re-inciparnation'; was also used as a l.-w. with the same meaning in Turkish Bud. and Man. texts. On the adoption of Islam it came to be used as a translation of Ar. al-dunya 'this world', as opposed to al-âxira 'the next world', when dunya was not itself used as a l.-w. Survived in Çağ. until about xv and, although not traceable in Old Osm., has recently been adopted in Rep. Turkish as acun under the false belief that it was a real Turkish word suitable to take the place of dunya. Uyg. viii ff. Man. köüzün ajunula 'in their present life' TT II 16, 28; beş ajun 'the five forms of existence' TT III 1, 31, 47, etc.: Bud. köüzün ajunula Sun. 474, 20; beş ajun TT IV 6, 20; 12, 3, and 38; bir otuz katun ajunlarda 'in the twenty-one layers of worlds' Tıg. 47b. 8; şöre ajundaki kilinc 'deeds performed during a previous incarnation' TT VIII F. 15; and many o.o.; in TT VIII spelt ajum;ajun;ajun;asun. Xak. xii (described in the main entry as 'Çigil' but common in Xak. quots.) ajun al-dunya; hence bu: ajun al-dunya; ol ajun al-âxira; a Çigil word, 'with -i-' Kaş. I 77; 16 o.o., usually translated al-dunya, but sometimes in verses, e.g. I 165, 5; 427, 2; 420, 6 al-zamân 'time' (as the enemy of man): KB akun 'this world' is common, 63 (êêêê) 81, 125, 231, 100, etc.: xiiii (?) Trf. bu ajun/acun 'this world' 40, 66: At. ajun 'this world' is common: xiv îbû, bu ajun R I 526: Muh. al-dunya is called ajun in Turkey and acun in our country' Mel. 7, 13; Rîf. 79; al-dunya ajun 44, 13, 137 (followed by bu; ajun; ol ajun): Çağ. xv ff. acun ('with -c-') al-dunya Vcl. 9 (quots. fr. Lütî and Mir Haydar, adding that in the M.S.S., esp. of Lütî, it is usually spelt ocun); ocun dunya wa «dîm (world') San. 65v. 29 (quotn. Mir Haydar, followed in the same para. by üçün, with quotn.). As Narce'i is not quoted, the word was probably obsolete in his time): Xwar. xiv ajun ('this world') (and ajnulûc 'belonging to this world') Quth 18; acun MN 34 etc. (not in Nahe).

uçun one of the four primeval Turkish Post-positions (see K. Gönbcbe, Der türkische Sprachbun, Kopenhagen, 1936, p. 35), and one of the two never used as an Adv. After a noun 'because of, for the sake of, for'; after a verb usually 'because', less often 'in order to'. The form of the verb to which it is attached varies, even within the same text, apparently without affecting the meaning, see e.g. 'G. ATG, para. 301. C.i.a.p.a.l., consistently with üçün and the like; Yakut isîn, Per. 507 and Osm. üçun/çîn (from about xvi?) being comparatively recent aberrations. Türkî viii tepri: yarîkaduk üçün özüm kutim bar üçun 'because heaven so decreed, and because I myself enjoyed the favour of heaven' I S 9, II N 7; ant; üçun 'because of that' I E 3; begleri: boðun: tûzûz üçun 'because their legs and common people were undisciplined' I E 6; II E 4; and many o.o. in I, II, T., Ongin, and Ix., mostly with verbal forms in -dük/-dûk, and always 'because (of)'; viii ff Isîg Saçun İteçük üçün bittîml 'I wrote (this) for Isig Saçun (and?) İteçük' IrkB Colophon: Yen. erdemîm üçun 'because of my manly qualities' Mal. 29, 6; a.o.o.: Man. ne üçun 'why?' M III 6, 7 (i): Uyg. viii ff. Man. ant üçun 'therefore' TT II 6, 7; küseyûr eriti birkerû (read birgerû) kûnt[e]mek ti sîzîn kûrgî uçûn [because they unanimously wished to see you daily?] and continuously' TT III 96: Bud. üçun is very common, e.g. ne üçun PP 4, 5; oğlu üçun 'for the sake of his son' PP 8, 5; o.o. TT V 24, 60 (turgur-) and 70 (odûgur-) etc.: Civ. oğlu bılgî yolûmsû üçun 'because the original document has disappeared' USp. 5, 3; temîs üçun 'because they said' 21, 5; a.o.o.: O. Kîr. ix ff. er erdemîm üçun 'because of my manly qualities' Mal. 11, 9, 24.
D. AÇIĞI - Preliminary note. In the early period the Refl. f. of a ç- and aç- would have been homophonous, and it is difficult to decide which form the early occurrences represent, but on balance they all seem to represent the former. If so the earliest occurrence of the latter is in a side-note (prob. in a SW hand) to Kip. XV ta'allama 'to feel pain' awurun-(for ağrin-) Tuh. 9b. 4 with açın- in the margin. On the other hand, at the present day the only survival of the Refl. f. of a ç- seems to be NE Sag., Sor adın- (sic) 'to open the mouth'; açın- (with a wide range of phonetic variations) 'to feel pain, grief, anger, or compassion; to grudge; to be pitted', etc., which s.t.a.m.l.g. is clearly the Refl. f. of açın-.

D. AÇIĞI - Refl. f. of aç-; the meaning in some of the passages below is linked with those of 2 açç, 2 aççğiğ and, partly, açç- Açç- vev bürun açığlı [küçüklü] kişiler 'people who look after and tend the houses and property' (of kings, beg's and notables) Wind. 32-3; Bud. (the ox-herd took him to his house and) ağdı 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) artuk edğil ağdımlar 'tend him very well'; bir ay artuk ağdırı 'he tended him for more than a month' PP 67, 6-68, 2; işığ özünde artukrak ağdını köyü köçetdi tutduğun 'you have kept him tending and watching over him more carefully than your own life' U V 36, 81-3; okumırmırmı bilimin açığını yerine yarım-dimurmen 'I repent, admit, disclose, and publish' (all my misdeeds) Sui. 137, 23; Cíc. [gkap] suvan ağdımlı şeker 'you must treat... with water' H II 25, 65; Xak. XI beğ erin ağdırı: al-amir akrama wa na'ama cundahu 'the beg showed regard and granted favours to his army (etc.)'; and one says er atın ağdırı: ahsan-an'racul ili-farasihi qadım wa 'alaf 'the man gave his horse and fodder'; and one says er köyin ağdırı: 'the man pretended to open (yafıta) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (häsağa an' idirihii) Kaş. I 109 (açınur, açına:k): KB açın-occurs (1) without an Object, e.g. (may these my good qualities be useful to the king) açınusn 'may he show favour' (and may my pains disappear) 468; (2) governing the Acc., e.g. tapuşuz aşgıl ağdın açındım sénî 'although you were unfruitful I honoured you and showed favour to you' 646.

Tris. ACN

DF açını: N.Ag. fr. açın; n.o.a.b. Xak. XI KB açınıكا erdem kerek mîr tûmen ann tutsa elgün kéterse tuman 'a world ruler must have countless good qualities, he must hold the realm by them and disperse the fog' 285; (if you desire a kingdom, be cautious, oh) açını kişî 446: XIV Mah. jâhílu-l-dunya 'lord of the world' açını: Mel. 50, 4 (miscalculated açını:); Rif. 145.

Dis. ACR

D uçar Aor. Particip. of uç-used as a N./A.; survives in NE, SE, and SW usually for 'a bird on the wing' but in NE Tel. R I 733, Tuv. Pal. 418 only for 'waterfall' and in SW xx Anat. SDD 14.11 with this additional meaning. Xak. XI KB (if he praises a horse) yügrûr uçarığ yetet 'it gallops and overtakes a bird
DIS. ACR.

The wing" 2401; uçarık uçurmacın seniğin uçarık 'your (hunting) birds do not let alone on the wing escape' 5739.

Iç / iç with suffix - re; used both as an 'within, inside' and as a Postposition (noting both motion into and rest within thing). Survives only (?) in SE and SW.

Bir ek olarak: aşkın aşkın 'with food in their stomachs and no clothes on their backs' I 26, 118; Apa; Tarxan...

'ise: içi dışdır' 'he sent word to Apa Tarxan' T 34: viii ff. (the army went out hunting) sağır içe: kediyi kirmış: 'roeder and antelopes led the ring of beaters' IrkB 63: Man. bir içe 'inside the stip' M 6, 3; Tarak ordu içe olurgum Chaus. 14.

Evvii 'iper içe: ben buluyan; 'i will stir up external trouble' Su. S 4; Xak. xi n.m., nine occurrences as Postposition, e.g. içe 'in the cooking pot' I 223, 25; KB kak içe 'in paradise' 3522; evin: xii (?) TV bu Buğra Xan ol waqti içe 'in time of this Buğra Xan' 23: xii (?) Tef. 'hni from inside'; içe Postposition of, i.e. Postposition 8, 122, 486; Xwar. içe 'in, within' Qubh 66; MN 15, etc.; 32, 13; Osm. xiv içe Postposition less often 'into'; c.a.a.p. TTS I 304; II 355; IV 409.

Burğun N.Ac. fr. uçur-; 'causing to fly' with phrasal extensions. Pec. to Uyg. Uyg. vii ff. tüg uçurıp töpü tartğıda ulatı etğeiker zie with 'ornaments and adornments' such as flying flags, hair ribbons and 'like' U 140, 108-7 (the Buddha who is uçurğalar el(l)i'ı 'the king of perfume rings' U 57, 1 (ii); a.o. Swm. 490, 23.

Içer Hap. leg.; 'three each', prob. only a formal error for içler the regular Distinutive of iç, of which there is no early occurrence, but possibly a longer form parallel to içler. Uyg. viii ff. Civ. içler 'three each' 32, 16.

Dis. V. ACR-

Uçur- (acur-) Caus. f. of 2 aç-; pec. to a later replaced by ackür- first noted: 1237. 25; Xak. xi ol anu anqordu: aham 'he starred him' Kaş. 1268 (acurur, acurmak); bu aș ol kışlini: uçurğan food is quickly digested and quickly 'as a man hungry again' (suru'ul-hadım wa-)... i 136, 18; aşur uçurz starving itself III 68, 2.

Içur- Caus. f. of iç-; 'to give (someone something Acc. to drink)' with some extended meanings. S.i.a.m.l.g. cf. içtur- vii ff. Civ. tiktak ya içürmsizick 'you must give him bitter oil to drink' II 24 (tiktak is a Sanskrit l.w.-); Xak. xi ol apar suv içürdii: asgrabahu-i-mi 'have him water (etc.) to drink' Kaş. 177 içür urmak); 00 thin içürdüm i 191 made him drink (asgayuhi) a deadly potion' I 47, 16; o.o. I 157, 10; 218 (çtur-): xii (?) KBV' (God never leaves mankind hungry) yetürür içür 'he gives them food and drink' 5; xiv Muh. saqal-ma'su: içür-Mel. 27, 6 (Rif. turt.-); Çağ, xv ff. içür- ('with Ç') Caus. f. nüşндii 'to give to drink' San. 1921; Xwar. xli içür-dito 'Ati 25: xiv içür-çtur- ditto Qubh 56: Kom. xiv içür-dito CCG; Gr. 190 (quot.): Kip. xiii ağs içür- Hon. 34, 6: xiv ditto Id. 8: xv ditto. Tuh. 54b. 10 (cin, everywhere); asqa içür- -Kav. 69, 2.

D uçur- Caus. f. of uç-; 'to make, or let (a bird etc.) fly', with some metaph. extensions. S.i.a.m.l.g. Uyg. vii ff. Bud. Sanskrit vahe-ma (read vahayama) 'driving, propelling' and the like uçurur TT VIII A.32; Xak. xi ol kuş uçurdu: atürel-ey 'he made the bird fly'; and one says of ani: attın uçurdu: 'he made him fall (asgayuhi) off his horse' (etc.) Kaş. 1.176 uçurur, uçurmak; a.o. I 156, 16 etc.; KB 5379 (uçur): xii (?) Tef. uçur- 'to make (duck) fly' 334; Çağ. xv ff. uçur (...-etc.) at- par'b et- 'to throw', 'to throw something light to the wind'; vel. 95-6 (quotns.); uçur- ('with Ç') Caus. f. of uçur: parandin 'to cause to fly'; müxtälc sastan 'to cause to quiver or twitch'; ma'din harandan to destroy' San. 63v. 5 (quotns.); Osm. xv ff. uçur- occurs with various meanings TTS I 712; I 918; IV 774.

D öçür- Caus. f. of öç-; 'to extinguish' (a fire, etc.), with some metaph. extensions. S.i.a.m.l.g. Uyg. vii ff. Bud. ot öçüb (?) 'extinguishing a fire' U 9, 4; nizvanları g... öçürüp 'suppressing the passions' TTS IV 12, 56-7; o.o. TT VII 19, 71 (to extinguish debts); Swm. 96, 22 ('to wipe out the evil deeds of others'); Civ. öçürgülük in a damaged passage H II 29, 172: Xak. xi ol otur öçürdii: 'he extinguished (asayuhi) the fire'; anıp öpsesin öçürdi: 'he calmed (askata) his anger'; and one says of ani an: urun türpe öçürdii: 'he beat him until he reduced him to silence' (askata n'makata) Kaş. 1.176 (öçürür, öçürmek); a.o. I 524, 2; KB bu erlik otin öçürmek üçin 'in order to suppress this manly ardour' 3608 (and see 3609); xii (?) Tef. öçür 'to extinguish (a fire)' 252: At. ol otn öçür 340: xiv Rgb. bu otn öçür Region R 1 1287: Çağ. xv ff. öçür- (Çe, etc.) sävün'dürup to 'extinguish' Vel. 95-6 (quotns.); öçür- ('with Ç') Caus. f. of öç-; muntafi sastan 'to extinguish' San. 63v. 7 (quotns.).

D içürş- Hap. leg.; Co.op. f. of içür- Xak. xi ol maña: suv içürş 'he helped him to give water to drink' (fi saqvay-ma); also used for 'to compete' Kaş. 1.233 (İçürşür içürşmek).

D uçurş- Co-op. f. of uçur-; pec. to Kaş. Xak. xi ol maña: kuş uçurş 'he helped him to make the bird fly' (alti içür'l-tayr); also used for 'to compete' Kaş. 1.233 (uçurşur, uçurşmak); erkek tiş: uçührşur...

(the note in brackets is a marginal note to the text, not part of the text itself.)
D DIS. V. ACŞ-

I (if once you are satisfied) açışık őmezaen 'you do not remember having been hungry' I S 8, II N 6.


Tris. ACR

Tris. ACR

D aça:- Hap. leg.; Desid. f. of 1 aç-.. Xak. xi er kapuç açıada: 'the man wished to open (yaftah) the door'; also for opening anything else Kaş. I 276 (açsar, açıama:k).

D içse:- Hap. leg.; Desid. f. of iç-. Xak. xi ol suv içcidi: 'he wished to drink (surb) water (etc.)' Kaş. I 276 (icser, içceme:k).

D DIS. ACŞ-

D oçeş (oçeş) Dev. N. in -ş, connoting mutual action' fr. 2 *oçe:-; 'bet, wager'. Survives only (?) in SW xx Anat. oçeş 'the wish-bone of a fowl' (often used for betting). The homophonous word oçeş, derived fr. 1 oçe, is not recorded in earlier times, but survives, in one form or another in NE, SE, NC, SC meaning 'feud, quarrel'. Xak. xi oçeş al-muxatara 'a bet, wager' Kaş. I 61.

D DIS. ACŞ-

D 1 açış- Co-op. f. of 1 aç-; survives in NE Kahr. Bas. 37 and SE Türkî Shaw 3. Xak. xi ol maça: Kapuç açıada: 'he helped me to open (fi fath) the door'; also for 'to compete' Kaş. I 180 (açışur, açışmak).

D 2 açış- (? açış) Co-op. f. of aç- and almost synonymous with it in its literal and metaphorical meanings except that this word tends to connotate plural or group, rather than individual action. Survives in NE Kahr. Bas. 37; SE Türkî Shaw 3; Tar. R I 1511; SW Osm., etc. Xak. xi in a note on the use of the Sufi.-ş- to connote simultaneous action by members of a group and the like, sirke: açıda: hama:da'l-xall ba'du:hu fi ba'd 'the whole of the vinegar was (or became) sour' Kaş. I 181, 16, n.m.e. Çağ. xv ff. açış- sümnak ydan za:xm wa cirahat ki bá xarış bá:jad 'to ache, of a sore or wound which irritates' Św. 31 v. 6 (quotns.).

D içlis- Co-op. f. of iç-; 'to drink together', etc. Survives in NE Kahr. Bas. 66, 69 and SW Osm., To:n. Xak. xi ol menig birle: süst içlis: 'he competed with me in drinking (fi surb) milk'; also used for 'to help' Kaş. I 181 (içlisur, içlemek): ton terini: içlisdi: 'the garment (completely) absorbed (naṣafa) the sweat' I 181, 18: Çağ. xv ff. içlis- Co-op. f.; bá-ham núṣud 'to drink together' Św. 96v, 6: Korn. xiv içlis- 'to help (someone) to drink' CCG; Gr.: Osm. xiv içlis- 'to have a drinking competition' TTS II 516.
DIS. V. ACŞ-

D 1 əçes- (əçes-) Recip. f. of I əçes-; 'to be hostile to one another' and the like. Türkü viii fl. Man. yaruk kınler tüneliq tünelike utrunuqalı əçesgeli türdür 'the bright days arose to resist and fight with the dark nights.' M III 19, 9 (i): Uyq. viii fl. Man. mızvani lar birle sıçmaq əçesmek 'to fight (Hend.) with the passions.' M III 12, 13-14 (ii): Xak. xı KB əçesme bu beğler bit 'do not enter into conflict with fortune, come to terms with it' 4299: Çağ. xv fl. əçes- ('with c-') spelt and consolidated as ouc- kəwəs nəwərəd kərəd; the latter means 'to oppose, resist'; kəwəs k. means 'to dig, investigate' and is not appropriate; it may be a translation of an Ar. bah; in pe. bah kərəd means 'to argue, wrangle, wager' which looks more like 2 əçes- San. 64r. 23 (quots.): the mis-spelling suggests that the author was not really familiar with the word; Kip. xiv kəbara 'to treat scornfully, try to overcome' içliš- (sic, with cim; perhaps an error for əçes-) Bul. 78r.

D 2 əçes- Recip. f. of 2 əçes- 'to wager, bet, with one another'. Türkü viii fl. [bir ikinti]i: səvən əçesmişler they argued (or wagered?) with one another (and one said 'I maintain that the stars have authority over everything' and the other said—rest lost) Toy. I 1r. 1-3 (ETY II 179): Xak. xı ol meniç birle: əçesdi: bərəni fi əş və 'he bet with me about something' Kas. I 181 (əçesdər, əçesmek); (after əçes) same phr. translated xəfara ma'i fi şəy 'he bet with me about something' I 61, 9: xiv Muh. (?) rəhəna 'to bet' oxşə- (sic, error for əçes-) Rif. 109 (only): Kom. xiv 'to bet' əçes- CCG; Gr.: Kip. xv rəhana əçes- (sic, with cim's) Tuh. 17b. 5.

Dis. ACŞ-

uçuz (uçuz) basically 'not requiring effort', hence in the earliest period (of actions) 'easy', of persons 'not worthy of respect', and of concrete objects 'easy to get' and so 'cheap, worthless' Survives only (in) Old ucuız/ucuz RI 1328, 1339, 1729, 1732, 1738 and SW Az., Osm. ucuiz; Tkm. ucuiz 'cheap, despicable', and the like. Türkü viiıuyuka erkeli: toplaqalı: uçuz ermişi 'when a thing is thin, it is easy to crumple it up' T 13; viii fl. Man. (various things) közməde idı uçuz ənlik boldi 'have become quite worthless (Hend.) in my eyes' T 112 8, 44: Uyq. viii fl. uçuz ənlik TT IV 10, 16; U II 77, 18; 86, 35; içim . . . əğirəi əsə, men takı uçuz əsəyəm 'my elder brother . . . is a heavy bolgşay, men takı uçuz əsəyəm' M L I 14, marshed with dis- respect' PI 29, 4; ayaqəız tot uçuz 'unworthy of honour or respect' UI I 71, 19; 86, 36; tot uçuz (of 'words') UI IV 8, 31-2; ol oğlan oğin emgetmedin uçuz tığəq 'that boy will be born easily without causing pain to his mother' TT VI 278; similar phr. VII 27, 10 and 13: Xak. xı uçuz neñ 'a cheap (rəxiç) thing'; and anyone 'base and despicable' (al-dälilət-muhən) is called uçuz Kas. I 54: KB bu törıç neñ uçuz tutma 'do not regard these four things (fire, an enemy, illness, and wisdom) as unimportant' 308; o.o. 540, 901, 1245, 1603, 6452: xii(?) Tef. uçuz (?) 'despised' 334: Ay. uçuz 'cheap' 480: xiv al-raxış uçuz (cim) Mel. 55, 12; Rif. 153: Çağ. xı fl. uçuz arzən 'cheap' San. 65v. 14: Xwar. xı üçuz 'cheap' 'Ali 49 (once uçuz): xiv ditto Qub 195: Kom. 'worthless' uçuz CCG; Gr.: Kip. xiv al-raxış uçuz (cim) Hov. 27, 2: xiv ditto Id. 9; uçuz bol- raxışa wa sahula 'to be, become cheap, or easy' ditto; (under c-ç) üçuz bol- (cim) hina 'to become easy; to become contemptible, base' 43: xv raxış uçuz (sic) Tuh. 17a. 9: Osm. xiv uçuz tut- 'to despire' TTS I 710.

Tris. ACŞ-

D uçuzluq (uçuzluq) A.N. fr. uçuz and surviving in the same languages; 'cheapness, disrespect', and the like. Xak. xı uçuzluq al-raxışə fi-l-as-ər 'cheapness of price'; uçuzluq al-madalla wa-l-əşər 'vileness, worthlessness' Kas. I 149: KB (do not go near a beg when he is angry; if you do) uçuzluq anuk 'humiliation awaits you' 783); a.o. 2118: xii(?) Tef. uçuzluq (1) 'low prices'; (2) 'contempt, humiliation' 334: Xwar. xiv uçuzluq 'cheapness' Qub 195.

Tris. V. ACŞ-

D uçuzla(-) (uçuzla-): Den. V. fr. uçuz; 'to treat with disrespect', etc.; survives in SW. Uyq. viii fl. Bud. Sanskrit vəldabhām nāvamanēta 'one should not disparage one's own gains' öz bulunčı neñ uçuzulaqul: ermez TT VIII E.9; nomuq uçuzlaçaq 'treating the doctrine with disrespect' Hiien-ts. 101; o.o. do. 165; Swv. 16, 70 (tota-): Xak. xı ətən anul: uçuzlaşi: 'the beg treated him with disrespect' (ahənəhu) Kas. I 301 (uçuzlar, uçuzlaşmak); (after uçuz) same phr. and translation I 54, 21: KB kişiq tıl uçuzlar 'his tongue brings a man into disrespect' 163.

D uçuzlan- (uçuzlan-) Refl. f. of uçuzla-; survives in NW, SW, Xak. xı ol bu: ənpu: uçuzlan: 'adda həddəl-şay rəxis he reckoned that this thing was cheap' Kas. I 292 (uçuzlanur, uçuzlanmak).

Mon. AD-

1 a.ht (ad) 'name'; originally perhaps clan, rather than personal, name (see adaq); by extension 'title' and 'good name, reputation'. S.i.a.m.l., SW Az., Osm. ad; Tkm. ast (before vocalic suffixes ad-). Türkü viii Türkü astum 'the name Türkü' J 27 (ahtn II 7);
perty and livestock'. An early l.-w. in Mong. as ed (Haenheim 47 (et in error); Kow. 197, Haldot 45); as there is no trace of the word in Turkish between xi and xx the NE forms eses (before vowels ez) R I 870, 871; Khak. Bas. 57, 63; Tuve. et Pal. 589, 590 may be borrowed fr. Mong. Uyğ. viii ff. Man. kaltu uz kiši uzlanqu ed buyn 'it is just as a craftsman, if he cannot find raw material for his craft' M I 17, 1: Bud. ed tavar U I 27, 2, 29, 2; U II 19, 15; U III 19, 0; TT V 24, 55; VII D 1-37; X 383; Sun. 135, 22; 195, 17 ĕğler 'useful goods' Sw. 530, 2 (tayaklik): Cív. ed tavar TT I 10; VII o.o.: el(i)ig yastuklug eqni 'goods to the value of fifty yastuks' Usb. 62, 7; (in a will) eyimmî 'my personal article' ditto 78, 5 (the only occurrence in this form): Xak. xi ed huull say 'más nú' 'any manufactured article', e.g. bread and the like; waq qad yuqar fa-yuqal ed wa hâdâ aşabhi 'also pronounced ed with a short vowel, and this is more correct; and one says ed: ed 'good manufactured article'; ed-al-faşal-cayid 'good luck'; hence one says igilig tutrüği: ed bulur: 'it is lucky for a sick man to make a will' (maqiyā); this is said to any sick man to urge him to make a will Kaş. I 79 (the second word seems to be merely the first in a metaphorical meaning): KB tavğaç edī 'Chinese merchandise' 68; ardî ed 'his property increased' 618.

et 'flesh', including both ('living') flesh' and ('butchers') meat', occurs in various phr. of which the most important, etöz 'the human body' (lit. 'flesh and spirit') is listed separately. S.i.m.l.g. (Türkii viii ettdaw in I N 11 is an error for tuldaw): Uyğ. viii ff. Man. (−A) balık etin yemîşler 'they eat the flesh of fish', M I 35, 16: Bud. et aşışlar 'meat eaters' U II 60, 2 (iii); it etin satçüssi 'sellers of dog's flesh' TT IV 8, 58−9; etin kanın satar 'he sells their flesh and blood' PP 3, 4−5 (but the reading közünür et burxan in 11, 3 is an error for k. ajun b.); et yin see I yín: Cív. yığ etler 'raw meat' TT I 192; burun içinde et önuıp 'the flesh in his nose swells' H I 141; et is 'living flesh' in seven occurrences in H I and II and 'meat' in six; o.o. Usb. 91, 5 and 30; TT VII 25, 11: xiv Chin.–Uyğ. Dict. 'flesh' et R I 833; Ligeti 136: Xak. xi et bi-ismâmi'–alîf 'with front vowel', al-lahêm 'meat'; and 'level ground' (al-sahl minâ-l ard) is called et yêr Kaş. I 35 (there is no other trace of the second meaning, 'level' is normally tûz); nearly 100 o.o.: KB etipni yeghe 'he will eat your flesh' 194: xiv Muh. al-lahêm et Mel. 6, 16; Rf. 78 (in a list of words containing ê, some of which are not normally considered to contain ê), 65, 11; 164: Rob. et R I 833: Xág. xiv ff. et et gişt ma'näsemi 'meat' Val. 43 (quotum); et gişt San. 955, 8: Xuar. xiv (2) 189, et 'raw meat' Oğ. 10: Kiv. xiv 'flesh' et CCI, CCG; Gr.: Kiv. xiii al-lahêm et Hou. 15, 16 (see biş-, kesek): xiv et ('with front vowel') al-lahêm Id.; 77; Bul. 7, 15: xiv ditto Tuh. 31b, 5; Kav. 62, 18.
it, 'dog'; used in a number of phr., normally to convey inferior quality, but in some for obscure reasons, e.g. It dirseğ̣l 'a sty in the eye' (lit. 'dog's elbow'). The vowel was a back one in Türkü and Xak, and still is in NE Tuv., Pal. 571, but is a front one elsewhere.

S.i.a.m. l.G. Türkü viii it ĭl 'the Dog Year' (in the 12-year cycle) II S 10; viii ff. Man. it ĭrdűḳḷ 'the barking of a dog' M III 45, 1 (i); Uyg. viii ff. Bud. iṭṇi 'U II 31, 52 (in a list of obnoxious animals); a.o. TT IV 8, 58 (et): Civ. it sütün 'dog's milk' H I 21; a.o.o. it ĭl TT VII common; it burnić̣a 'the size of a rose-hip' (lit. 'dog's nose') 22, 7; xiv Chin.-Uyg. Dict. 'dog' it R I 1498, Ligeti 158: Xak. xi it al-ḳaḷb 'dog' Kaš 35; many o.o. including iṭṇi (4 o.o.) ĭṭka: (3 o.o.) KB ĭesriṇ iṭṇi 'your hunting panther and your dog' 5379; xiv Muh. al-ḳaḷb it Mel. 72, 7, 81, 1; Rf. 174, 186; Çağ. xv ff. it ḳeḷb Vel. 43; It sag 'dog' San. 95x. 5 (quotn. and several phr.): Xwar. xiv it 'dog' Qutb 62; MN 230; Nahr. 14, 16, etc.: Kom. xiv 'dog' it CCI, CCG; Gr.: Kip. xiii al-ḳaḷb it Hou. 11, 8 (and see köpek): xiv ditto Id. 8; Bul. 10, 10: xv ditto Tuh. 30b. 10; Kav. 62, 4.

uḍ, etc. Preliminary note. There are seven basic words in this group of which the original pronunciations can be firmly fixed as uḍ, otḍ, ot, öḍ, őḍ, öt, and uđ̣, which are not easy to keep apart since in the early period -ḍ was pronounced -ṭ. There may also at one time have been a second -uḍ 'sleep', see I u: In some medieval languages uvut has become utfuḍ and uĝut uṭ.

uḍ 'bovine, ox', without reference to sex, not 'bull', which was oğûḳ or buḳa, nor 'cow', which was inêḳ; almost syn. w. sig̣ir. It early became the word for 'ox' in the twelve-annual cycle, and lingered on in this meaning in the west long after it had become obsolete as a common noun. The entries in some Osm. dicts., Sami 208 (ot), Red. 242 (oḍ), 249 (oż), 255 (ot) are muddled reminiscences of this. Survives as uy, a common noun, in some NE, SE, and NC languages. Sporadic spellings with -ḍ are errors. See Doerfer II 584. Uyg. viii ff. Man. A (they kill and destroy) kentū sig̣ir uḍ Kusḥy oγ̣aṇ 'oxen and sheep of their own herd' M I 8, 8: Bud. yerin uḍ manayu tüẓe suvatip̣ 'moistening its ground with ox-dung' U I 29, 6–7 (Swe. 519, 6); amari tınılg̣lar yuntuḍ čokar 'some men slaughter horses and cattle' PP 2, 8; o.o. do. 65, 2 and 6; Swe. 341, 22: Civ. (one kid, one horse) bir uḍ bir inêḳ 'one ox, one cow' Usp. 55, 10: uḍ ĭl 'ox year' Usp. 63, 1; 107, 1; TT VII (common); VIIIF 34: uḍ in such phr., as uḍ 8ṭi 'ox-gall' is common in H I, II: Xak. al-bağaḳ̣ 'ox' is called uḍ (MS. uḍ) in Cığ̣ḷ and one says uḍ (uḍ) yil: for one of the twelve Turkish years Kâš 1 45; o.o. in ordinary Xak. II 358 (al-bağaḳ̣ 'bull', müprẹ-): II 293, 1 and III 364, 15 (al-bağaḳ̣, sūs-); III 403 (al-tawṛ, müprẹ-): KB uḍ 'the constellation Taurus' 139; uḍ têg̣ yatur 'he lies down like an ox' 988; uḍ inêḳ oğûḳ 'cattle, cows, and bulls' 5372: Çağ. xv ff. uy (¿, imdē ile should indicate -o-) sig̣ir 'ox' Vel. 122 (quotns.); (öḍ 'gall' and 'the Ox Year (sâl-i gas') which the people of Iran write as uḍ yil; this is an obvious error; they should write uy yil, because it means 'Ox Year', and the Turks call the 'ox' (gâce) uy San. 66v. 14; uy (1) ĭlva, either male or female (quotns.); (2) the name of the constellation Taurus (al-fâsr); (3) 'Ox Year' (previous statement repeated) San. 92r. 16; Xwar. xiii (7) uḍ buzağ̣lar (sic) köp it had many oxen and calves Oğ. 263; at kâṣtur (MS. kaʃṭur) uḍ 'horses, mules, and oxen' 273.

1 oṭ (oṭḍ) 'fire'; normally lit., occasionally metaphorically for 'anger'. Sometimes spelt oṭt in Uyg., to represent the long vowel or distinguish it from oṭt. S.i.m. l.G.; SW Az., Osm. 155 (209); Tkm. oṭ (oṭḍ ... before vowels). Türkü viii blîrki: boğunîg̣ ot suv kîlûdâm 'I did not make the united people discordant' (lit. 'fire and water') I E 27, II E 22; a.o. do. 37, 27 (borca): Uyg. viii ff. Chr. oṭt yalın bírḷ 'with a blaze of fire' U I 8, 12; Bud. ot yalın TT V 6, 44; 8, 91; a.o. U I 8, 27 (2 tömt).—the word spelt oṭḍ, oṭh, ot occurs several times in TT VII: Civ. otka kömûp̣ 'burying it in the fire' H I 35; a.o.o. oṭt TT I 19, etc.; oṭt yalın 123; H I 19, etc.; oṭt 'the element of fire', common in TT VII: xiv Chin.-Uyg. Dict. see çakîḷ: Xak. xi ot al-nâr 'fire' Kaš 1 43 (prov.); I 164 (öc) and nearly 30 o.o., sometimes spelt oṭt: KB ot 'fire' as one of the elements 143; 249 (łütîl-); 375 (öc); a.o.o.: xiii(7) Trf. ot 'fire' 239; Al. ditto, common: xiv Muh. al-nâr oṭt Mel. 17, 6; 23, 2; Rf. 95; oṭh 68, 17; 169: Çağ. xv ff. ot dirī 'fire' Vel. 86; oṭt 'a generic term for fire' San. 62r. 1 (quotn.): Xwar. xiv ot 'fire' Qutb 120: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii al-nâr oṭt Hou. 8, 18; 17, 15; xiv ditto Id. 15; ot Bul. 4, 11; Osm. xiv ff. od c.i.a.p. TTS I 535–6; II 714–17; III 531–3; IV 597–9.

2 oṭ 'grass, vegetation', usually that growing naturally as opposed to a cultivated crop (târiq̣); the basic word and its derivatives soon acquired three special connotations:—(1) 'medicinal herb, remedy'; (2) 'useless vegetation, weeds'; (3) occasionally 'poisonous herb, poison' (normally ağ̣u); there seems to be a difference between ot em 'curative herbs' and ot yem (see I yem) but the two are often confused and may be identical. C.i.a.m.l.G. Türkü viii ff. yaṣ ot 'fresh grass' IrkB 17, 53; Man. (the five kinds of) otuğ iğaç̣ 'vegetation and trees' Chias. 318: Uyg. viii ff. Chr. birök otuğ emči ertz ot yem aγ̣i 'if he is a physician (Hendl.) he will accept the fragrant herb and spices' U I 7, 3–4 (but ot em 'curative herbs' must have been intended): Man-A (however many physicians come) otuğ bírḷ 'with their curative herbs' M I 15, 7; Man. iğaç oottâl (so spelt) 'shrubs, trees and vegetation' Wind. 7–8; otça TT II 17,
guished and eight first days (yaşın kün) come into existence) TT VI 324-6; (in the fortunate earth-monkey year) uğrulmuş edgı edge kutluğ koluka ‘at a chosen good time and an auspicious moment’ Pfahl. 6, 1; (in the Türk Türgesi country) öld kolusı turnlığ their seasons are cold Hüen-ts. 106; (since the seven planets cannot conceal themselves from them) öd kololar etğin yaratımslar ol ‘they have constructed instruments for (measuring) time’ 132; öd kolu ermez ‘this is not the time (Hend.)’ (to speak at length) TT X 27; kimnini kurtulmaklig öld kolusun odgu- rak bilser ‘if he knows intimately the moment of anyone’s liberty’ 273, 10; Cív. küntüz iki odte ‘twice daily’ H II 8, 32; ükses öldün liş ‘a recurring fever’ delto 10, 65; tünle tokuzunc odte ‘in the ninth hour of the night’ TT VII 9, 32-3; yunt odinde ... sıçan odinde ‘in the (Chinese style) double hour of the horse ... of the mouse’ do. 20, 23 and 25; o.o. TT I 3, Usp. 70, 5; in the astronomical text TT VIII L. the word occurs several times spelt ût, there are other similar apparent mis-spellings in these texts due to a shift in the phonetic values of Brähmi letters: xiv Chin.-Uyg. Dict. ‘the four seasons’ tört öd R I 1259; Ligeti 189; Xak. xi öd (spelt ûd in error) al-zamân ‘time’; bi-sammatîl-tawû ‘with front vowel’ Kaş. I 44; eleven o.o.: KB (God created) öldleg ‘times and seasons’ 3; many o.o.: xii(i) Tef. 6z (sic?) ‘time’ 242; At. (the wise man knows) lîs odîn ‘the time for action’ 113: xiv Rbg. 6ôd ‘time’ R I 1259; Muh. al-waqî ‘time’ öy Mel. 79, 15; Rif. 184.

1 öt (öd): ‘bile, gall; the spleen, the gall-bladder’; both the liquid and the organs secreing it. As the spleen was supposed to be the organ connected with fear, and less often anger (usually associated with the lungs (see ökçe)), the basic word and its derivatives sometimes connote cowardice and other emotions. S.i.a.m.L.; SW Az., Osm. öd; Tkm. öt (öd- before vowels). Türkî vill (because heaven and earth were in disorder and) ödîne: künl: tegdük üçün yâg: bolti: ‘because envy entered their spleens they became hostile’ II E 29 (an almost unique example of intervocalic -d- in Türkî): Uyg. viii ff. Civ. öt in such phr. as uţ öt ‘ox-gall’ is common in H I and II; öt tamari ‘the gall-duct’ II 32, 11: Xak. xi öt al-marâra ‘gall’; agall şamma minhu ‘the front enunciation of the vowel is less than that of it’ (i.e. the preceding entry üt): Kaş. I 43 (the difference noted seems to be that between ö- and ü-): KB öt ağu 779 (see aġu; reading uncertain): xiv Muh. (in a phonetic note on the difference between ö and ü) ‘and if the đamma of the hamsa inclines (amalat) moderately to kastra its (Mel. öd; Rif. öt) meaning is al-marâra Mel. 7, 5; Rif. 78; al-marâra öt 48, 1; 142: Çağ. xv ff. öd zahr ‘poison, bitterness’ in Ar. marâra San. 66v. 14: Kip. xiii al-marâra öff. Hou. 21, 18: xiv öt ditto Id. 8; xv ditto Tuh. 32b. 8; Kuv. 61, 10; Osm. xiv ff. is noted
in various idioms TT'S I 558; II 742; III 554; IV 619.

I 2 öt presumably Dev. in -t fr. öt-; seldom used by itself, usually in the phr. öt sav 'advice and counsel', or in association with 1 eriş 'advice'. In TT VII spelt  Atatür, cf. .SHü. N.o.a.b. Türkü viii fl. ötüm ötüm alayım ıkım savım tuşlâyım 'I will accept my mother's advice and listen to my father's words' Irk 58; Man. sızlor olar savınça ıntçe yorınlar 'act in accordance with my advice and counsel' TT II 10, 77-8: Bud. bu ıntçe yorınlar alıp 'going to accept this advice and counsel' U II 149, 31-2; öt eriş see 1 eriş: Xak. xI KB öt sav 1356; öt saveriğ 1548, 2617, 398; tusulğamye ğerki sapa ıntlerim 'will my advice really be of value to you?'

üt (üd) 'hole, aperture'. Kaş's and Muh.'s remarks point clearly to an initial ü-; and the Oğuz form and long vowel to an original final -d. Survives only in NE öt Kob, Sagan. R I 1260; öt Alt., Sör, Tel. R I 1862; Khak. Bas. 257; Tuv. Pol. 435. Uyğ. viii 8 fl. Bud. iki burun üti 'his two nasal apertures' TT VI 407: Civ. burun ütinde H II 16, 2 and 11; a.o.o.; (if a mouse) bir ök üt kilsar 'makes just one hole' (in a garment) TT VII 36, 7: Xak. xI üt al-taşq ji'lı-cıdır wa'll-xaşq 'a hole in a wall or piece of wood', bi-sammati'll-aşq 'with a front vowel' Kaş. I 43 (contrast phonetic note on I 6t); J 282, 18 (see I karak) and five o o: xIV Muh. in a phonetic note on the rounded vowels üt 'the hole' (taşq) of the ear, or a needle or the like is distinguished in character from üt-, öt, and öt; but only by length from üt- Mel. 7, 2; Rif. 78; taşq'lı-

-taşq 'the aperture in a nipple' emçe: üti: 141: Oğuz xI (in a phonetic note) similarly the Turks call al-taşq üt and they the Oğuz) üd I 31, 22.

Mon. V. AD-

*1 ad- See aşın, açır-, etc.

*2 ad- See 2 ağıv, ağıl-, etc.

at- basically 'to throw, to shoot', with a very wide range of extended and metaphorical meanings. (Red. for examples lists 22). There is a wide variation in the cases of the direct and indirect object; the original usage seems to have been to put the object thrown in the ACC., the target (if mentioned) in the DAT., and the weapon (if mentioned) in the ABL.; another usage is to put the target in the ACC., and the weapon in the INSTR., and another to mention only the weapon in the ACC. In some phr., e.g. taş at- 'of the dawn, to break' there is no stated Object; and in some languages at- has almost become an Aux. V. C.i.a.m.l.g. Uyğ. viii fl. Man.-Ağu Xorumuzda teğrike atğaymenč 'I will discharge poison at the god Hormuzd' M I 10, 15-16; atmiş agusi 'the poison which he had discharged' 20, 1; taş alıp Zrüş buxanağ at(t)ılar 'they took stones and threw them at Zorocaster the Prophet' Man.-Avg. Frag. 400, 9-10; a.o.o. 401, 7; Bud. ya kuruç ok atıp 'stringing a bow and shooting arrows' U II 78, 31; okin atıp 'shooting with arrows' TT IV 10, 12 (the two texts are strictly parallel): ya kuruç ok atkaltr 'stringing his bow he constantly shoots arrows' TT I 162: Xak. xI er ok atti: 'the man shot (ramad) an arrow' (etc.); and one says taş attı: indekat-q-tubh 'the dawn broke'; and one says ol atti: neğni: 'he threw (tarahta) the thing' Kaş I 170 (atar, atmak); yaşın atıp yasanadi: 'the lightning flashed' I 238, 1; I 403, 27 (karun): atka: uvut atsana: 'if one instils discipline (dufad'l-haydā)' in a dog' I 116, 4; about 20 o.o.: KB özüz otka atma 'do not throw yourself in the fire' (for the sake of this world) 1284; a.o.o. xIV (?) Tef. câdüm otka atmak 'to throw, the magician in the fire'; menli atsunlar 'let them shoot me'; taş at- 62; At. enli otka yüzin atgüči tu'li 'it is the tongue that throws a man's honour in the fire' 159: xv Muh. ramâ bıl-nişāb 'to shoot an arrow' ok at- ramâ ba'idā(n) 'to shoot a long distance' 'trak (Rif. uzak) at Mel. 26, 14; Rif. 109; al-ramâ (Rif. wâl-hadjf) 'to shoot (and hit) atmak 34, 13; 120: Çağ. xv fl. at- at- biyar- andāz ma'dāzina 'to throw, shoot' Vel. 6 (quoting); at- (1) andāstān 'to throw, shoot'; (2) tālı 'shudan 'to dawn' in the sense of the dawn breaking (ti'āt-i subh), but in this sense 'dawn' must be mentioned. Sab. 279, 8 (quoting); Xwar. xIV at- 'to shoot', and in idioms Oğ. 112, etc. xIV at- 'to throw'; (of dawn) 'to break' Qutb facsimile 444, 1, etc.; MN 140, etc; Nol. 17, 5 etc.; Kip. xIV ramâ at- Hou. 34, 10: xIV at- 'with back vowels' ramâ 1d. 7: xIV at- in grammatical section Tuv. 53a, 5; ramâ ani'l-gates 'to shoot from a bow' at- Kaq. 74, 1.

êt- (èt-) has a long semantic history; it originally meant 'to organize, put in order' (a meaning surviving only?) in NE Tuv. Pal. 576), then 'to ornament, adorn' (cf. etl), then 'to create' (as part of an organized plan), then by a gradual process of attenuation simply 'to make', and finally 'to do'. This attenuation occurred chiefly in the Western languages; the Eastern languages, perhaps for the colourfull reason given by Kaş, rather avoided the word and continued to use kil- for 'to make, do,' S.i.a.m.l.g., nearly always for 'to make, do', but in most languages used chiefly to form compound verbs out of foreign, esp. Ar. nouns. The consonant of this verb, unlike that of at-, is -d- before vowels in the SW (Oğuz) languages and this no doubt represents the earliest form. The intervocalic -d- in the NE languages is not significant as it occurs universally. Türkü vii the word is common (over a dozen occurrences) usually in the phr. bodun êt- 'to organize a people' (group of clans or tribes) into a realm (èt), often with an implication of conquering them first; e.g. Sügdak bodun eteyin teyín 'saying I will organize the Sogdian people’. (I crossed the Pearl River) I E 39; another phr.
is çerig ét- 'to marshal troops in battle order'; e.g. śuṣpuš bolsar çerig ét eterti: 'when there was going to be a battle, he used to marshal the troops' IX. 9; the later meaning perhaps occurs in bark ētūq: beleg yaragamna bitig taş etūqči 'ornamenting the grave goods, having the painted decoration carried out, and ornamenting the memorial stone' I N 13; also occurs in the Hend. ét- yarat-; e.g. Az bodun étip yaratip 'organizing the Az people' I E 19; the proper name or title Éi etmish 'having organized a realm' first occurs in Ōgin 4: VIII ff. éligi etmish men Irkb. 48; Man. biz adraccum adruck étip étip yaratip nomka kiğırüşçİ törō bar ereti 'there was a rule that we should organize (Hend.) various things and introduce them into the doctrine' Churas. 228-9 (exact meaning obscure): Uyğ. VIII çerig étidi Şu. E 4; Éi etmish (sic) N 1: VIII ff. Man.-A. (various gods) yērīg teπriğ yaragatālī étgelli anuntilar 'prepared themselves to organize (Hend.) heaven and earth' M I 14, 4-5: Man. (like the servants of kings and hērs who sweep and clean their dwellings and household goods and) ételer toṭōytēry 'arrange them and provide them with cushions(')?

Wind. 35: Bud. öltültik etlik etdümiz turğurdumuz erser yağışlığı teprilik étmiz erser 'if we have organized and set up slaughterhouses and butcher's shops, and erected temples where litions are poured' TT IV 6, 45-6; o.o. VI 35; 290; VII 28, 35: Xak. (and Oğuz) XI teprili menič issu étiti: aṣlaha ilāh ami 'God put my affairs in order'; and in Oğuz they say ol yüücken étiti: sallē 'he prayed', and they (Oğuz) use étiti: for anything that they do (fa'ali), while the Turks say kildi: for 'make, do' (a'milla except that this word is in current use for 'copulations' (yaeri 'aalt-i-müeçama'), so they avoid había in favour of another, so as not to embarrass the lady(ayt)by the ladies by using it. And this word may be used min bābīl-mital 'in examples' (i.e. of compound verbs?) Kaṣ. I 171 (etdi, etmek): about 20 o.o., all in compound verbs with onomatopoeics 2 boz, 1 čak, etc.: KB ét- is common for 'to organize, set in order' and the like; e.g. (opened the way to paradise) ajun etgikle 'for (the ruler) who sets the world in order' 63; (the earth seeks to adorn itself) körkün étip 'setting its form in order' (smartering itself up) 64; o.o. 146, 303, 474 (2 at) etc.: xi3(7) Tef. et- 'to prepare (food); erect (a castle)' and in compound verbs 65: At. ét- is common, e.g. (1) but étip making an idol'; (2) étip bolsan isni sanip saknip ét 'if you are performing a task, perform it after due reflection' 367; (3) in compound verbs, e.g. sabr ét 'be patient' 349; XIV Muh. the texts of Mel. and Rif. differ widely; Mel. 16, 14 has eyğüllük ederisen tapuq étgemen 'if you do good, I will serve you', Rif. 94 has a similar phr. but with kül- for ét-; Mel. has a number of compound verbs with ét-fet- in 22, 12; 23, 2; 24, 2, etc.; most do not appear in Rif. which does, however, have talafa 'to perish' taš ét- 106, sallā wa ta'abbada 'to pray' namāz ét- 111, and dayyaqa 'to constrain' dar et- 111: Çağ. XV ff. ét- Vel. 41-7 lists various conjugal forms translating them eyle- (edel-: and sometimes adding fil 'to make, do'; ét- ('with ét-') kordan 'to make, do' (also used in compound verbs) San. 93r. 15 (quotns): Oğuz xi see Xak.: Xwar. xii et-fed- 'to make, do'; 'Ali 34: xiv ét- 'to make' Qub facs. 57r. 18; in compound verbs MN. 44 etc.: Kım. xiv ét- (1) 'to do (something) for someone Dät.); (2) in compound verbs CCI, CCG; Gr. 95 (quotns): Kip. xiv ét- fa'alā Id. 8; et-fet- in compound verbs Bul. 30v., 40r., 53r., etc.: XV 'amila ét- (and eyle-) Tuh. 263a. 7.

1'd- 'to send (something Acc.)'; and by extension 'allow to go, to release'; in the early period also an Aux. V. with Gerund in -ıft-: connote completed action. As a basic verb survives in NE is-f-i R I 1385, 1409; Khak. is-fiz- Bas. 332; Tuv. isd- Pal. 960; NC Kzx. is-f i R I 1384 (not in MM); NW Kar. L., T. lif-ý - R I 1409; Kow. 193; but mostly replaced by later forms of the compound verb iđu: bér- like ibar-, éber-, éver-, yeber-, yibar- which s.i.a.m.lg. except perhaps SW. Türkü VIII iđi- is fairly common; the d- is assimilated before -s-, e.g. is(s)ar and -t- e.g. titt(); normally 'to send'; e.g. arkiş tirkiş is(s)ar 'if you send envoy and missions' (to China) I S 8, II N 6; less often 'to abandon'; e.g. Türkü beğler Türkü atin itt(i): I E 7, II E 7; as Aux. V. xagañlanaduk xaganun yitürü: idmiş 'they completely lost the xagan whom they had made their ruler' II E 7; II E 7: o.o. I E 6; II E 7 (iğim-), Is. 19 (uval-): VIII ff. idmiş 'sent' Irkb Y 22: Man. teşli kiçin görnülgülüğün teşli yeriğeri idjur 'he sends divine strength and joy to the country of the gods M III 17, 1-3 (ii): a.o. Churah. 241: unitu itdi (sic) 'he completely forgot' Churas. I 15: alknı öülürgey bir tirli idmayaqlar 'they will kill them all and not leave one of them alive' TT II 6, 16-17: Uyğ. VIII Kirkiz tapa: er idmiş 'he sent a man to the Kirğız' Şu. E 10; a.o.o.: VIII ff. Man.-A teşli yeriğeri itdi M I 13, 20 ff.: Bud. koptin śiŋar nom bidečlerike arkiş [tir-] kiş idiplar 'send envoys and missions in every direction so that they know the doctrine' U III 29, 2-3; a.o.o. (common in this sense); sačalın artlarında idip 'letting their hair down on their backs' U IV 8, 38; a.o.o.; in Hien- as an Aux. V. seems rather to connote humility, e.g. ayitu idjur biz 'we venture to ask' 1826; a.o.o.: Civ. id- 'to send' is common USp. 9, 3; 24, 14 etc.: Xak. XI ol matap: atiddi: he sent (ba'at'a) me a horse'; and one says tepril: yala-waç 1'di: 'God send an envoy (or prophet', arsala ... rasašüa(k)) Kaṣ. III 438 (ıdṣur, ımašk); idjur: bérîp boşuttüm âlaqatułu hi-yaghab 'I released him and let him go' LI 210, 21; II 312, 24 (tonat-); and four o.o.: KBI id- 'to send' is common, 34, 93; idyanı tese id kalı tutsa tut 'if he says' I will release him', if 'hold' hold him' 525: xii(?) Tef. id- (occasionally itz-) (1) 'to send'; (2) 'to
'come and follow me' Şir. E 2; (many of them went down the Selenga) ben Seleger: keçe: udu: yor:dim 'I crossed the Selenga and marched following them' E 4; o.o. E 3 and 6: (viii ff. Civ.; the word has been erroneously read in USp. 77, 14, the correct reading seems to be biz bitikçe udu kirmişe 'as we were put on the register in our sleep' (i.e. without being informed about it): xiv Chine-Uyg. Diet. 'to follow' udu (mis-spelt uduq) kel: R I 1702; Ligeti 273: Xak. xi udu udu, kufa 'behind, following'; hence one says men amn udu: keldim 'I came behind him' (hulafah); and men seni̇ udu: bardim iňafoyuha 'I followed you' Kaz. I 87; udmak al-ta̱bi we al-ta̱bi 'follower, servant' I 99; eren kamûq artadu: ne̱q̱er udu: 'mankind have been ruined, when they have coveted wealth' (la̱mâ tamâm it ʕil-awâd) II 17, 16; (God created the world) ciğnr: udu: (MS. ud in error) tezgûnâr 'and thereafter the firmament revolves' II 303, 9; (the supposed form uy- in Brockeimann's and Atalay's Indices is an error for 2 uy; see kab: KB udu: occurs in the phr. udu bar- 571, 2710, etc. and udu cûk- 5444; (the begs are the leaders; wherever the leaders go) udula bârr barça udmîs kišî 'all the followers follow' 5302 (for udu la see udu:ta:); xin: (II) Tef. (du):uz-fuy- 'to follow' (someone Dat.) 'occur in several conjunctival forms' 321, 323: At. (God created night and day) udu (written udu, misread uduq) biri birke yolr ön sop-a 'they follow one another in front and behind' 14: Çağ. xv ff. uy- (-um) mutâba at et- 'to follow' Vel. 124; uy- muwaqat wa mutâba at kardan 'to conform; to follow' San. 89, 19; Xwar. xiv uy- 'to follow' Qutb 106: Kip. xiv uy- tâba'a; uyğan al-ta̱bi lâl 26; xv tâba'a uy- Tuh. 94, 5; tâva'a 'to agree with(someone)' uy- 24a. 5; waqafa 'to conform' uy- 28b. 7; Osm. xv uy- 'to follow' TTS I 735.

ut- (1) 'to win (something Acc.) at gambling'; (2) 'to beat, defeat (someone, various cases) (a) at gambling; (b) in battle, etc. S.i.a.m.l.g. nearly always in meaning (1), less often in 2(a), rarely in 2(b). Türkî viii ff. (a gambler) tokuzum boq koñ uñtniš 'won ninety ownerless sheep' Irk B 29; (if a man wears a reddish white stone) kopka: uyqay 'he will beat everyone' (or 'win everything' at gambling) Toy. 18 (ETY II 59): Uyg. Man.-A yegdemek utmak bolun 'may they have success and victory' M I 28, 18; 29, 32-3; utmiš? yegdemis vrecht 'the victorious and successful angels' 27, 12; Bud. (oh my wisdom, by your wisdom) utdâ yegdemiš 'you have won and succeeded' (in an argument) U II 21, 11-12; similar phr. (of a competition in unselfishness) U III 46, 18; 69, 21; tört türli̇g şunu sütin utup yegdemip 'successfully conquering the army of four kinds of demons' TT IV 12, 55; o.o. USp. 104, 21; Hüen-ts. 2062-3; TT X 80 and 252: Civ. utmak yegdemek T T 2: Xak. xi ol an: uqtû: qamarah fat-ła'ab waqayri 'he beat him at gambling and other things' Kaz. I...
170 (utar, utmak; verse); andaİg eriİg kim utar: 'who can beat (yağlı) a man like that?'
I 200, 20; bizke: kellip öç utar: 'coming to us they wreak (yağdı) their vengeance' I 103, 27; KB yağlı uğuçça 'conquering the enemy'
2141; same meaning 2641, 4883; sözümü İutup 'trying to defeat my arguments' 4004: xiiii(?) Tef. ut- 'to defeat' (in a context of skill)
332: xiv Muh. galaha fi-qimár ut- Mel. 6, 18; Rif. 78 (in a phonetic note on the rounded vowels, saying that this meaning is the normal Ar. pronunciation): Çağ. xv ff. ut-
'to win' of a gambler Vel. 87 (quoten.); ut-
('with -u') burdan qimár ve giran 'to win at gambling or betting' San. 58v. 8 (quoten.):
Xwar. xiv ut- 'to win', esp. 'to win (a game Acc.)' Qutb 201; MN 35: Kip. xii galaha ut-
Hou. 38, 8: xiv ut- qamar'a Íd. 8; ut- zafora 'to be victorious' 15; galaha wa zafora wa qadar bi-nu-ma raхаba ('to overcome in the sense of gaining') ut-
Bul. 67r.: xv zafora wa galaha ut-
Tuh. 24b. 1 (and 278. 2): Osm. xiv ff. ut-
'to win', esp. at gambling; 'to acquire (something Acc.)' by conquest'; c.i.a.p.
TTS I 711; II 935; III 718; IV 790; a pronunciation ut-
, peculiar to Osm. and still surviving in xx Anat., SDD 1439, is recorded as early as xvi.

VU üd-: Hap. leg.; previous editors have read öd-, taking the word as connected with 2 öt, and translated it 'to give advice', but this fact is in itself basic and impossible; it seems to be the basic verb of ődîg 'sexual passion', q.v.; but the text may be corrupt. Cf. üdîlun. 
Türkî viii ffr. kara: üdîluk yil yarumaz-
kan tebl: üdîlmen körmen urahan 'the black hoopoe, before the year became bright, said, "Do not get excited ()?, do not look, you frightened me"'. 
IrkB 21 (the double -tt- is unusual in Runic script, and the word may be an error for őrtikmen).

1 öt- the basic connotation is movement through or over; it is both Trans. and Intrans., in the latter case almost always with 'time of some sort as the Subject. If Trans. it can govern several cases, with different shades of meaning; with the Acc. it usually means 'to cross', e.g. a river, the movement being over rather than through; with the Dat. it means 'to penetrate into (something)'; and with the Abl. (and/or Loc.) 'to pass right through (something)' and come out the other side. There are various metaphor meanings, e.g. 'to pass over, forgive (sins, etc., Abl.)'; 'to give up, renounce (something)'; and, if Intrans., (of the bowels) 'to be purged'; (of goods) 'to move freely, be easily marketed'. 
S.1.a.m.lg.; in SW only Tkm. and xx Anat. 
SDD 1120. Cf. üp-, 2 Ír.-, keç- 
Türkî viii T 3 (òltur-): Ëyg. viii ff. Bud. (they fall on sharp spits, and these) bütün etlerinde (or -den?) arkururu turkururu ülup öner 'pass right through their whole bodies and emerge (the other side)'. TM IV 253, 8-9; (I wish to go home) nemen ölgeymü 'men how shall I get through?'
Hüen-ts. 27; (he loves the aged, he knows the wise) taki artukrak bilgileri ötmeç (of) 'and he has penetrated their superior wisdom', 125-6; 8909 nomta ötmeç ol 'he has become completely familiar with Hinayana doctrine' 1792-3; 8910 abolished ötmeç'ce 'as no message (Hind.) has come through' 2040; in a list of devils in U II 61 ötmeç yediçüler (12) which comes after 'eaters of pus, tears, moisture, spittle, mucus, vomit', no doubt means 'eaters of faecal matter'. 
Cif. nun buzugak ötür 'the shortness of breath passes off' H I 164; kan ötül edip bolur 'the bleeding ceases and he recovers' ditto 183-4; similar phr. H II 8, 23; karın ötmez issiİg 'suffering from constipation and fever' ditto 10, 57; karın ötmeser 'if he is constipated' 
TT VII 22, 16; Xak. xi ok keyikten ötti: 'the arrow passed through (nağa) the antelope' (etc.); also used of anything which passes through anything; and one says karın ötti: ülqila-başta wa maş 'the stomach was purged and suffered from diarrhoea' Ka. I 171 (öter, ötemek); (the stream) tajîg öter: 'passes through (yanfid) the mountain' I 424, 17; süsü: kalın kim öter: fa-min kafrati-
cund eam akad d'uru 'and because of the density of his army I cannot contrive to pass through' (sic, not a lit. translation) I 371, 2; I 473, 5 (küdrük; this might belong to 2 öt-): xiiii(?) Tef. öt- (with Abl.) 'to pass through' (a place, or time) 251: xiv Muh. al-
'ubur 'to cross' öt- (mak, in error); al-
'aqat' (normally 'to cut, sever', here perhaps 'to separate from someone') öt- (mak, in error) 
Rif. 122 (only); al-ışâl (Rif. al-ışâl) 'diarrhoea' öz ötemek Mel. 65, 2; Rif. 164 (both texts corrupt, Mel. has писание ötemek, Rif. 82e: ötemek). Çağ. xv ff. öt- (gî, etc., 'with ö-') variously translated geç- 'to cross'; git-
'to go'; ferdâgat et- and was geç- 'to give up, cease'; te-tür ve sârat 'to spread, penetrate'. 
Vel. 87-8 (quoten.); öt- (by implication 'with ö-') gudâstan 'to pass, pass over, cross', etc. 
San. 58v. 5 (quoten.): Xwar. xiv balta taki ötemed 'and an axe could not cut through it' 
Nahc. 30, 2: Kom. xiv öte, as a Postposition, 'through' CCG; Gr. 184 (quoten.): Kip. xv nağa öt- Tuh. 21b. 10; 37b. 2; manfûd ötüptür 34b. 5: Osm. xiv ff. öt- 'to pass over, or through', common in xiv and occurs sporadically till xvi TTS I 769; II 759.

2 öt- basically (of a bird) 'to sing'; hence metaphor. Of other animals or inanimate objects 'to emit some kind of sound'; never (of human beings) 'to sing', but in SW 'to chatter, talk nonsense'. Survives only (?) in NE Tuv. et-
Pal. 576 and SW Osm. öt-. Cf. sayra- 
Xak. xi tabîg öter sanduwac: the nightingale sings (şutrib . . . bi-ihânîhî) sweetly I 529, 7; III 178, 16; and four o.o.; n.m.e.: KB ümîn ötti keklik 'the partridge sings its song' 
70; o.o. 77, 78: xiv Muh. sa'dal-sa'y (of a bird) 'to sing' öt- Mel. 78, note 8 (not in all MSS. or Rif.): Xwar. xiv öt- (of a bird) 'to sing' Qutb 124; Osm. xvi öt- (of a goat) 'to bleat' TTS IV 631: xvi öt- (with ö-) in 
Rümî, xwâmândagi wa sarâyîdan 'to sing', and
metaph. bi-hüda-gu’i teş jüy-xâ’i ‘to talk nonsense, babble’ San. 58v. 6.

üt- ‘to singe’; rather rare and sometimes misspelt owing to a supposed connection with I ott (e.g. ott- Red. 236). Survives only (?) in NC Kız. üt- R I 1863; ütt- MM 481; NW Kaz. üt- R I 1343; SW xx Anat. ttt- SDD 1349.

Xak. xx ol basîç üttî: qâqa xâ’ral-râ’s wa alirqaqôte ’he set fire to the hair of the head and burnt it off’; also used of other things Kaş. I 171 (liter., irtmek): xiv Muh. (in a phonetic note on the rounded vowels) ‘if you do not pronounce the word with a tâç (i.e. long i) and join the hamza to the tâ’ with a slight lengthening (bi-madd haﬁf) you have the 2nd Pers. Sing. Imperat. of thâqât-gânam ‘to singe a sheep’ Mel. 7, 3; Rif. 78: Çaq- xv ff. ütt- (ba-tâç-i damma i.e. with u-ﬁ’, but erroneously with back vowel) ‘to pass a flame rapidly over the head and hide of an animal or an ear of wheat to remove the hairs and the like’ San. 58v. 9: Kom. xiv ‘to singe’ ütt- CCG; Gr. Köp. xiv ütt- azâda bi-nîr xâ’ral-gânâmî’-navhâq ‘to burn off the hair of a slaughtered sheep’ Id. 8: xv șawwata (misspelt, șawwata) bi-l-nîr ‘to singe’ ütt- Tuh. 21v. 9.

Dis. ADA

ada: not noted later than Uyyû, where it is often used in the Hend. ada: tuda:; the contexts indicate that it means ‘danger’ or the like; a l.-w. in Mong. as ada: ‘devil, evil spirit’ (Kow. 63, Haltod 14), which reappears as a reborrowing in NE and NC R I 477 (ada), 557 (aza); not connected, or to be confused, with the Ar. l.-w. ada: ‘injury, damage, pain’, and the like. Cf. adart- Tûrkî vii ff. Man. ulûg ada iynîc basînç bolqây ‘there will be great danger and persecutions (Hend.).’ TT II 6, 15; a.o. 227 Uyy. vii ff. Man. x ada tuda (Ms. tıç, an easily corrected error) biznî ara yok ‘there are no dangers (Hend.) among us’ M I 10, 1-2: Man. (may all men be saved) alp adalarîntim ‘from their grievous dangers’ TT III 168; a.o. M I 31, 3-4 (i): Bud. both ada and ada tuda are common; e.g. (when you go to sea) beş tûrlüç ada bar ‘there are five kinds of danger’ (sea monsters, rocks, demons, waves, winds) PP 17, 1; o.o. PP 18, 5 etc.; U I 112, 5; 64, 8; 73, 5 (iiii); Tiq. 48a. 7; b. 4; ig ağırgül ölüm ulati ada tuda bolur ‘there are dangers (Hend.) like disease (Hend.), death, and so on’ TT VI 232-3; o.o. V 10, 87 (6ç); VİII.K 12 (ada: tuda: ug ağırgül); O.6 (ig ağırgül ada: tuda:); Kuan. 15, 86; ug ada: TT VIII K.9; Civ. ada bolmaz ‘there is no danger’ H II 8, 28; [gap] ada: ig bolsar ‘if there is a dangerous illness’ 30, 160; both ada and ada tuda are common in TT I and VII.

atu: ‘father’; this word and ana: ‘mother’ first appear, instead of kap (q.v.) and 1 6ğ (q.v.) in Uyy. Bud., but are still rare in that language C.i.am. Uyy. vii ff. Bud. badra kiz atası bekte meçe têdi camuq ulûg (êl)çêg

busuşluq sakinçîl bolmazn ‘the maiden Bhdrâ said to her father, the beg, “Let the great king my father not be sorrowful and anxious”’ U II 20, 2 ff; o.o. do. 25, 19; Huen-ts. 120: Xak. xx ata: al-âb ‘father’; ata: saqûun al-tâbib ‘physician’ Kaş. I 86, and 403, 5 (saqûn); about 20 o.o.: KB ata ‘father’ 37, 110, 3784 (êçcli): a.o.o.: XIII Tef. ata ‘father’ 62: At. ata ‘father’ 291, 495: xiv Muh. abîhu ata:sa: Meî. 11, 9; Rif. 85 (mis-spelt); al-âb ata: 49, 5; 143; al-cadd ‘grandfather’ ulûg: ata: 49, 5; 143; and other phr.: Çaq. xv ff. ata: pi dar ‘father’, and they call Sûfi sheikhs and ascetics (maqâşîx-i şûfiya wa zuhûd) ata San. 30v. 1; atu bçb/bçb ‘great father’ and metaph. lâlâ wa rabbi-iyi avloâd-i salâtin ‘a princes’ tutor’ 30v. 2 (quotens. and note on the Atabeg dynasty): Xwar. xiii ata ‘father’ ‘Ali 36: xiii (?) ditto Q. 183, etc.: xiv ditto Qutb 15; Nahe. 14, 12: Köp. al-âb:ata: Hous. 31, 19: xiv ata:ata: ab Id. 8 (ata (sic) âdam 7 may be a corruption of something like ‘the father of all mankind’ Adam); al-amn ‘paternal uncle’ ata: karînda:; al-amma ata: kiz karinda: Bul. 9, 3 (there is a gap in the Ms. where atu: should be): xv ab ata Tuhb. 3b. 11; biynin atu: ‘the boy’s father’ Kar. 27, 5; a.o. 44, 16: Osm. xiv ff. ata ‘father’; c.i.am. TTS I 51; II 64; III 45; IV 48-9.

atu: ‘the son of one’s younger brother or of one’s own son’, that is ‘(junior) nephew’ or ‘grandson’; cf. écî: (and see Gronbech, op cit. therein) and yîgen. L.-w. w. the same meaning in Mong. as açî (one of the very few Turkish terms of relationship so borrowed). Survives only in NE Sariq Yû. 19, atu ‘grand-child; small child’. Türkî viii (after him his younger brother became xâqanı) oğlu: atu: xâqan bolmîs erîncî ‘his son and grandson became xâqanı’ I E 6, II E 5; Kül Têgîn atu: Yoluq Têgîn bil’d:dim ‘I Yoluq Têgîn, Kül Têgîn’s nephew, wrote (this inscription) I SE: [Bilge: Xágân] atu: Yoluq Têgîn II SW’ (as Y. T. was the atu: of both of these brothers, he must have been the son of both of his brothers, and could not have been the grandson of either) viii ff. Atu: Öz Apa: Tutuk proper name? Tun. IV 67-7 (ETY II 96; atu: might here mean ‘his name is’): Uyy. ix yegenimin atimin körîm amît: âlîm ‘I saw my daughters’ (and younger sisters?) daughters and my sons’ (and younger brothers’) sons, and now I have died’ Suci 8.

E ’ud: a word read in Kaş. I 110, 10, and translated ‘trouble, distress’ by Brockelmann with a query and by Atalay without one. It occurs in a verse, Kaş.’s translation of which is too free to help, spoken by a man in a lovers’ quarrel, aye: senîq ’ud:; emegê telim ’ud: (or i’dûj); yumsar katîq ’ud:; köklüm sapa: yûgrûk. The first ’ud: is the Gerund of ’ud- and the second is E ’ud: ‘sand-dune’. The word after telim might be the Gerund of ’ud- used in a slightly different meaning as a
Postposition meaning 'after', or it might be the Gerund of xid- although that verb has no obviously appropriate meaning. In any event it cannot be a noun. It must mean something like 'He said, 'I went after you, and after? many sufferings, the hard sand-bank softened, and my heart hastened to you'.'

1 iđi: properly 'master, owner', but in Moslem texts often the 'Lord' (God). The phonetic history of this word is exceptionally complicated. The original form must have been idli, but the syn. word ige/iyej-u-e is so old that its independent existence cannot be completely excluded. It seems, however, more probable that this is merely a Sec. i. with an unusual vocal change in the final. The position is complicated by the existence of a syn. Mong. word eće(n) which is as old as the xii th SH (Haenisch 42), and looks like a Turkish loanword. iđi: could have become ici in Mong., but ige/yeye could hardly have become eće, so if the two words are identical the word must have been borrowed before the vocal change took place and later altered to conform with it. It survives in a wide range of Sec. f.s, which are not always easy to identify.—NE: eće: R I 657; 1: 1407; le 1411; Khk. e: Bas. 334; Tuv. e: Pal. 591; SE: Tar. ige R I 604; Türki ige Shaw: ige DS; ige Tarring: NC Kir. e: ige Kız. ige MM, Smmt.: SC Üzb. e: ige NW Kaz. ige R I 1443, 1578; Kk., Kogay ige; Kum. ige: SW Az. ige; Osm. is; Tkm. ige; xx Anat. ige, ey, ez. iđi: has sometimes been mistaken for 2 iđi: the existence of which was at first real. See Doerfer II 636. Türkü (viii only 2 iđi: occurs): vii ff. (the fat horse's mouth has become hard) iđi: umaz 'its master is powerless (to control it)' Irk 65; Üyğ. vii ff. Bud. iđi: idisi: tirti kuv-rabja: 'the community of Tirthakhas who own (i.e. receive) alms' Uşp. 103, 19-20:—the normal Uyg. forms are ige, iye, i-e, different MSS. of TT VI having different forms in the same passage: ेrzwalarmn i-esl: 'oh Lord of of the Brahmas' U I 23, 10; ol el ulus iyesi: 'the master of that realm and country' Swt. 90, 15; yér suv iyesi 460, 4; ev iyesi (v.i. ige, i-esl) 'master of the house' TT VI 65, 346; ev iyesi VII 28, 17; ev iyesi VII 0-8: Xak. xi iđi: al-sayyid wa-l-madāl 'lord, master'; hence one says iđim ne: tēr 'what does my master say?'; and God (allah ta'dāl) is called iđi: they say iđimin zarqa: amr rabbinā 'Our Lord's commands' Kaz. I 87; four o.o.: KB iđi: is common; (1) of God, e.g. iđim 'my Lord' 124, etc., (2) in the same usage as Arabic al-sayih 'owner, possessor' e.g. ay dawlat iđi: 'oh fortunate one' 551: xi(1) KBVP 436 uğlu iđi: 'lord of great matters' (44) or yēr kēkı iđi: 'Oh Lord of earth and heaven' 3; xiii(?) Tef. i:si: (i? iśi) 'his master (that is his elder brother) 121; iđi: 122: At. iđi (1) 'Lord'; (2) 'owner' is common: xiv Muḥ. (in a passage on pronunciation) 'they call al-sayyih iđi: in Turkestan and Iycl: (MSS. in error i:iti: in our country' Mel. 7, 11; Rif. 79; al-sayyih wa-l-madāl iđi: (spelt i:iti) 44, 9.

137: Rbg. iđi 'Lord (God)' R I 1508: Çağ. xv ff. the position is complicated; Vel. 40 has eye (sic) săhîb (quotn.); San. 57r. 1 adds, after ayâ, 'and, spelt iye, săhîb'; this word is not, however, entered under alif maksir ma'âl-xâ, but iyel- and iyelen- are—Vel. 68 has ıgažë ('with -g-') translated săhîb-i sârâdat 'lord of felicity' (a false etymology of ıdak kut): Xwar. xiii iđi: 'Lord; master' 'Alī 11, 47; iye 51; xiv iđi ditto Qatb 56; ev iđleri Nahc. 107, 1; iđi 'Lord (God) 249, 4; 251, 2: Buğâr xiv the sound d does not occur in the language of most of the Turks but it does occur in Buğâr in iđi: al-rabbb ibd. 9 (also in aďak, uḏu): Kip. xiv (after aya: 'with back vowels') wa-l-mâlîk wa-l-ṣâhîb 27 (presumably eye): xvi mânîk wa-ṣâhîb iye Tuh. 35a. 12 (and 90a. 7): Osm. xiv ff. eye (sometimes mistranscribed aya) and, less often, iye 'master, owner' is noted in over a dozen xiv to xvi texts TTS I 287; II 41; III 274; the synonymous word ı18 is c.i.p., sometimes as is and Isleri III 328, but usually with the Poss. Suff. as Isli I 388; II 546; III 381; IV 437; the two words occur side by side in aqī iye iškent ısi (xiv, III 328).

2 iđi: Intensifying Adv., originally used only to qualify Neg. verbs and expressions, meaning (not) 'at all' and the like; later more generally to qualify any Adj., meaning 'very, extremely'. Not noted later than Xak. unless NC Kir. indi 'very', e.g. indi kara 'pitch black' is a reminiscence. Replaced in the West in the medieval period by ınen (possibly an Old Oğuz word) as shown below. This, too, is now obsolete. Türkü viii (I campaigned in all kinds of country). Ötüken yıșa: yeğ iđi: yok ermış 'there was no better (place) at all than the Ötüken mountain forest' I 4 (II N 4); (my ancestors campaigned as far as the Kadırkan mountain forest to the east and the Iron Gate to the west) ekifn ara: iđi: oksürk Türkü ança: olurur: ermış 'between the two the original (?) Türkü lived thus with no tribal organization(?) at all' I E 2-3, II E 4: Türkü sür bodun yera: 'indis: yok: sambal'm, on no account let the Türkü sîr (?) people move out of their own territory, if possible let us completely wipe them out' T 11; (up to that time the Türkü people) teğmiş iđi: yok ermış had never at all reached' (the Iron Gate, etc.) T 47; iđi yok erteşi: erti: 'there would positively not have been' T 60: vii ff. Man. iđi svemmezmen 'I do not at all like' (living the life of an ordinary man) TT II 8, 42; iđi uçuz yêniš 8, 44 (uçuz): Üyğ. vii ff. Bud. iđi yok is fairly common TT IV 6, 25; 12, 56 (see 1 yok): VI 54 (v.i.), 247, etc.: Xak. xi KB (understanding and wisdom) iđi edgû nep 'are very good things' 215, 453; iđi artuk erdem 'very great virtue' 281; iđi ters 'very
DIS. ADA

perversen' 419; and many o.o. (the word does not occur in Kṣ.:) (Xwar. xiv jen 'very'
Quot 60; jen ukūs 'very many' Nahe. 6, 3; 211, 10; a.o.o. Korn. xiv 'very'
jen CCG; Gr.: Kip. xiv jen (sic) ciddo(n) 'very' Id. 24; (in one MS) jen (spelt ingen) Körkli: fi had-
dihit malih 'extremely beautiful' 25; Osm. xiv ff. jen, and sometimes jenende, 'very'
common up to xvii, noted once in xix TTS I 366; II 518; III 357–8; IV 410).

S trì 'sharp'. See yiltiğ.

S oda See ətaq:

VU 1 udu: pec. to Kṣ. Xak. xi udu: al-
-aka'ma 'mound, heap'; hence al-hatib 'a sand-
dune' is called kem udu; and a town in Arğu is called Udu: Kent Kṣ. I 87; a.o. 110,
(1uþu).

S 2 udu: See ud-.

E 3 udu: See u: (Xak.).

Dis. ADA-

D ata:- (ada-) Den. V. fr. 1 a:t (a:d); primarily 'to call out (someone's Acc.) name;
to call out to (someone Acc. or Dat.); to call (someone Dat. or Acc. something,
unsuffixed case); later in extended meanings, esp. to nominate (someone Acc.) to a post;
to betroth (i.e. name someone as prospective husband or wife); to dedicate (something Acc.)
to God or some sacred place'; from this finally developed 'to promise (something).
S.i.a.m.l.g. in SW Osm ada:-, Tkm. ada:-. Uyg. viii ff. Chr. mëni atasar 'if he calls out to me,
calls my name' M III 48, 2 (v); mağa atayu 'calling out to me' do. 49, 6–7: Man.-A. (the
unhappy people because of their sufferings)
atayurlar 'call out names' (and curse one
another) M I 9, 8: Man. siçi atayu 'calling
out your names' TTS II 57: Bud. anî têmî
edgui ogî atin (mistranscribed ó-ó-é) atâgali
teqimlig bolur 'it is seemly to call him im-
mediately by the name of, well-disposed' U IV 46, 57–8; anî adaq bûşük atin atâgali
teqisms bolur 'it is not seemly to call
him by the name of 'kinsman or relation
by marriage' do. 64–5; o.o. Suv. 190, 12;
Hüen-ts. 305: Cîv. ata kat kuv ózin
keisti 'on calling your name divine favour
(Hend.) came of its own accord' TT T 116:
Xak. xi ol apar a:t atad: laqqabahu bi-laqaq
'he gave him a title', also used for sammañhu bi'sm 'he gave him a name' Kṣ. III 250
(atarr, atamak): KB (for this reason) atm
Aytoldî tép atadî 'he named me Aytoldî' 748:
biliszs kiçi giçegi yilki atar 'a wise man
calls an ignorant one 'animal' ' 985; xiii(?)
KBPP Çinlgîl Adabul-mulûk atadâr
'the Chinese called (the Kutağği: Bilig) the
'education of kings' 19: Tef. ata: 'to call
(someone Acc. or Dat. something unsuf-
ffixed case or Acc.) ata wasmat waq 'a
predetermined time 63; xiv Muh.(? samma
ata:- Rif. 110 (only): Çağ. xv ff. ata:- (du etc.) (t) ata-, adā-, ad- koy 'to name'; (2)
ada-, ya'ni nınzdäd (sic) eyle- 'to betroth' Vel.
6–7 (quotns.); ata:- (1) nîmdan 'to name';
(2) nîmdad karlan, in Ar. xatha 'to betroth'
San. 28r. 19 (quotns.): Xwar. xiv ata: 'to
name' Quot 15; Kip. XV sammâ (atâla- and
ada- Tnh. 20a. 6: Osm. xiv and xv ada-
one mis-spelt ad-) 'to name'; to dedicate' in three
texts TTS I 3, 4; II 5.

E idî: error (-v- misread as -l-) for evdî,- q.v.; 'to collect, gather up'. Pec. to Uyg. The
statement in TTS V 34, note B90, that there is a Dev. N. idî fr. this V. in Kṣ. is an
error; see Kṣ. III 62, footnote. Uyg. vii ff.
Bud. (just as a man who has hands, if he
reaches a jewel island) kögül ŋırırt erterin
evdîghî (idîyî) uyur 'can pick up jewels to
his heart's content' (but if he has no hands)
öträ erterin evdlî (idîyî) umânun kurûg
kalir 'then remains frustrated because he
cannot pick up jewels' TTS V 26, 91–3;
evdîdîrlar (idîdîler) yiğdîlar 'picked up and
collected' Suv. 627, 17; 642, 4.

D 1 ota:- Den. V. fr. 1 ot; survives only(? in
NE Tuv. oda- Pal. 299; the alternative form
otla:-, first noted in Çağ. xv ff. as otla-
San. 61r. 27 survives in NE Tuv. otta-
Pal. 314; SW Osm, odla-. Yağma-. Yemek xi ol otuñ
otadî: ɨstald bi'-när wa ahraqał'-hatâb 'he
warmed himself at the fire and burnt fire-
wood'; this is a rare word but used in these
dialects Kṣ. III 252 (otar, otamak).

D 2 ota:- Den. V. fr. 2 ot; has developed two
meanings; (1) 'to cut grass, etc.', in modern
times usually more specifically 'to pull up
weeds'; (2) 'to treat with medicinal herbs.'
S.i.a.m.l.g., usually in the first sense; in SW
only in Tkm. and xx Anat. SDD 1095; cf.
otla:-. Uyg. viii ff. Man.-A (and however
many physicians come with their remedies)
ami otayu umagay 'they will be unable to
treat him (successfully)' M I 15, 7; Cîv. ota:-
to treat (a patient)' TTS II 26, 84 and 93:
Xak. xi ol tarîg ota'dî: garnaqal'-zar, va huwa an
yağta 'girınqahu kaylë yufsîdahu 'he cut the
grain (crop), that is cut the crop so that
it should not spoil'; also used of plough-land
(al-hart) when the ears (of corn) are cut off
(husîdâtîl-ru'âs) Kṣ. III 250 (otar, otamak): KB (oh ignorant man, go and
igînî ota 'have your disease treated' 158;
otagîl dûrî birle 'treat him with drugs'
5244: xiii(? Tef. ota:- 'to weed' 239: Oğuz
xi (after I ota:-) and one says in Oğuz emçî:
apar ota'dî: al-tabîb 'alaçahu bi'il-dawà
'the physician treated him with medicine'
Kṣ. III 252 (otar, otamak).

D uðt:- unusual Den. V. fr. 1 u: q.v.; basically 'to sleep', with several metaph.
meanings; the earliest (of blood, milk, etc.) 'to
clot, curdle, coagulate' must have existed in
Xak., see uðt-, uðt-e, etc.; later (of a limb)
'to become numb', (in colloquial English 'to
go to sleep'); also, more generally, 'to become
gnecitive or slothful'. S.i.a.m.l.g. usually
meaning 'to clot, curdle'; 'to sleep' only in
NE and SW (elsewhere displaced in this meaning by der. f.s like uyukula-). It is sometimes possible to be confused between der. f.s of this verb and those of *od-, which has the opposite meaning 'to be awake'. Türkü viii (for the sake of the Türkül people) tün uǰumadim käntüz olurmadim ‘I did not sleep by night or rest by day’ I 27, II 2:2; tün uǰimag: käntüz olurmati: ‘without sleeping at night or sitting down during the day’ T 51–2: viii ff. uǰimag oğdur: yatrišgigung turugu: yorr:yu:n rem ʻI go about waking the sleepers and rousing those who are lying downʼ I rkb. 20: Uyg. viii ff. Man. TT III 110 (I u.): Bud. az uǰim ‘sleep a little’ PP 55, 5; uǰiyu yatmısı oğuši ‘his son who lays asleep’ U III 64, 1; yatup uǰiyur erken Sun. 620, 16–17: Civ. (he must drink the medicine and) uǰigu ol H I 20; uǰiyu umasar II 8, 41: Xak. xi er uǰimag: ‘the man (etc.) sleep’ (näma) Kaš III 259 (uǰimag, uǰimag-); KB (God does not walk about or lie down) or uǰimag 17: many o.o. XIII Tef. uǰimag, uži-, uyuy- ‘to sleep’ 321, 322, 324: XIV Muh. na’as’a ‘to doze’ uyuy- (uyuy-) Mel. 31, 15; Rif. 116; al-na’as’a uyumak 37, 3; 123; näma uyuy- 41, 7; uyuy- 131; näma uǰimag (sic) 115 (only): Çaq. xv ff. uyuy- (p) uyuy-Vel. 124 (quotm.); uyuy- (spelt) xwa’d kardan ‘to sleep’, also called uyukula- Sun. 90, 2 (quotms.); uyuy- (in the same entry as uyuy-) xawm bastan wa mäšt bastan ‘to form a scab; to conglute’ 9or. 18: Xwær. xiar uyuy- (or uyuy?) ‘to sleep’ ‘Ali 29: xxiii (?) (he pitched his tent) and şükul bobup uyuy türdii ‘settled down quietly to sleep’ Oğ. 136: xiv uǰimag, uyuy-, uyuy- ‘to sleep’ Quub 195, 197; xığ uǰimagassen ‘you never sleep’ Nače. 289, 9; ‘Aqun uǰimag ‘the sleep of a wise man’ (is better than the wakefulness of a fool) 423, 4: Kom. xiv ‘to sleep’ uyuy- CCI, CCG; Gr. 264 (quotms.): Kip. xii näma mina’n-nawm uyul- Hov. 44, 1: Bulgar. xiv uǰimag- näma and in other languages uyuy- İd. 9 (see 1 İdli): Kip. xiv uyuy- näma, and in the Turkistäni language (sic) uǰimag-, as we said above Id. 26: xw xادر (or a limb) ‘to go numb’ uyuy- Tuh. 159, 9.

öte: (öde-): basically ‘to carry out an obligation’, hence (1) ‘to carry out one’s obligations to God’, e.g. by offering prayer at prayer times; (2) ‘to carry out one’s obligations to superiors’ by giving what is due to them; (3) ‘to pay a debt’. Survives in some SE, SC (ūta-), NW, and SW languages; Az., Osm. öde-, Tkm. Öde-. Uyg. viii ff. Man. (these wicked men) ği eyvaklak yolta öz ötek öteyür ‘they repay their debts (metaph.) in the three evil ways’ TT II 16, 22-4; ötek berim ötcilerleri erser ‘as for their paying their debts’ (Hend.) ditto 17, 85-7: Xak. xi ol anuş alımı ötedii: qadjadaynahu ‘he paid his debt to him’; (in a verse) teprigerü: tapgini ötey ‘he performs his duty to God’ Kaš III 252 (öteľ, ötemek): KB munup şukri emdi neteq öteyin ‘how can I now give (adequate) thanks for this’ 390; similar

phr. 1033; tapinsa öter beg tapuşći haqqin ‘if a servant is obedient, his master gives him his due’ 597; a.o.o. of haqq öte-142, 1560, 1593, etc.: xxiii (?) Tef. öde/-öte- ‘to pay’ (a debt); to perform one’s duty (to God) 242, 251: XIV Muh. adda-l’dayn ‘to pay a debt’ borc öde- Mel. 22, 4 (Rif. 102 borc bér-); inqa’dal’dayn ‘to settle a debt’ borc öde-: 23, 8; öte-: 104: Çaq. xv ff. öte- ida kardan ‘to pay a debt’, fulfil (a duty) San. 511, 10: Xwær. xii öte- ‘to pay’ ‘Ali 49: xxii (?) cók tepeki men ötedim ‘I have given what was due to high heaven’ Oğ. 75: xiv (whoever borrows money and fails) borcını ötemekke ‘to repay his debt’ Nače. 409, 15: Kip. xiv awfa ‘to pay a debt’ öde- Bul. 307: xv awfa öte- Tuh. 5b. 11; wafta ditto, öte- 38b. 8; Osm. xvii öde- (and ödeğ) in Rümii, ida kardan; also metaphor. mukafatı ‘to (give) compensation, recom pense’ San. 66v. 13.

üti-: Hat. leg.; the connection of this word with ütt- is obvious, but cannot be explained morphologically; Kaš. clearly distinguished between the two verbs, and regarded üttük as derived from üttü-, not üttü-: Xak. xi ol tomuç üttükli: ahraga zi’biral-tawb bi-ha-da wa mallasahu ‘he ironed the nap of the garment with an iron and pressed it flat’ Kaš III 252 (ütür, ütimek).

Dis. ADC

D atač Dim. f. in -ç fr. ata-; ‘little, i.e. dear, father’; in the first two passages below the word has been read as a proper name, Taçam, but this is almost certainly an error. Türkü viii bilge: atačım yörüği körüp: ko-[ridım ‘my wise, dear father, I held your funeral feast and enclosed (?) your grave plot’ Ongin 12; the word has also been restored in line 1 of the Supplementary Inscri.: viii ff. Yen. amtu: atačımka: ağırdım (?) ‘I have now been parted from my dear father’ Mal. 32, 14: Xak. xi atač oğul şabi mutasayyix k’a annahū abül-l-qawm ‘a boy who behaves like an old man, as if he was the father of the clan’ Kaš I 52.

Vu etcţ: Hap. leg.; neither this nor the A.N. (Conc. N.) are vocalized in the MS., but as the Suff. of the latter is -lk the vowels must be front ones. Xak. xi etcţ al-mardah, wa hiya-l-lufratu llati yalab fihāl-sibyān bi’il-caww ‘the target for throwing things, that is the hole in which children throw when playing the nut game’ Kaš I 52.

D etcţ: N.Ag. f. et; ‘butcher’; this word was read atça by Arat in KB, but the context strongly suggests that this is an error; atçı: is otherwise unknown, and etcţ: n.o.a. Xak. xi KB (I dreamt that I was climbing a staircase and) başımda bir etcţ maça suv bérur ‘at the head of it a butcher gave me water to drink’ (I drank it down and then flew off to heaven) 6035; (in the interpretation) o etcţ turur kör atahığarız atasız kişiği ay
kılık arı; ol etçi turur kör étılmaşlır buzulju yorumağı canlığı tirığ 'that butcher, oh virtuous man, is the one who makes those who have fathers fatherless; that butcher is the man who destroys what has been set in order and does not leave mortals alive' 605-6: XIV Miḥ. (cīm) qasāb etçi: (cīm) Rif. 157 (only): Kip. xiii al-cazzār 'butcher' etçi: Hou. 23, 21; al-ḥāṣam 'meat-seller' etçi: 50, 20.

D ưứq: N.Ag. fr. uy'd; 'ox-herd'; survives as uyşi/uyçu in NE R I 1604 and NC Kir. Uyğ. viii ff. Bud. xan ưứqisi 'the king's ox-herd' PP 65, 1; 吁osi er 66, 3.

D oṭçi: See otaçi.

Tris. ADC

D otaçi: Dev. N.Ag. fr. 2 ota'-; 'physician'. L.-w. in Mong. as otaći/otaci (Kow. 383: Haltot 79), which is prob. the origin of NE Tuv. oduğa 'Pal. 300; otherwise survives only (?) in SW xx Anat. otaci/otacu SDD 1064. Uyğ. viii ff. Chr. otaçı etmci U 17, 3 (2 ot): Man.-A otaçi 'physician' M 175, 6; Bud. bûtin-paltaki otaçlar 'all the physicians in the town' U III 41, 5; a.o. Sov. 501, 5: Cív. otaçlar baxxalı 'physicians and religious teachers' H II 8, 25; XIV Chin.-Uyğ. Dist. 'physician' oτci R I 1119; Ligeti 186; Xak. xi (after 2 ot al-dawā'ah) hence al-tahib 'physician' is called otaçi: Kaj. I 35, 8; I 299, 22 (enü'l(:)): KB otaći türdil 'the physicians assembled' 1057; o.o. 1065, 2109, 4031: XIV Miḥ. al-tahib otaçi: (cīm) Mel. 58, 6; Rif. 156: (Cağ. xv ff. otaçi yeləg 'to form the station'; otaçi Xätay the name of an Özbek clan (üotte) San. 62r. 8; otaçi in the Mongolian language means şahsatab 'bone-setter' 62v. 7; the first entry seems to be an attempt to explain the first word of the clan name, in this context it may have meant 'pastoralist'; the last entry is the Turkish word reborrowed from Mong.: Xwar. XIV otaçi 'physician' Quṭb 120: Kow. xiv 'physician' otaci CGG; Gr.: Kip. xiii al-tahib otaçi: Hou. 23, 9; xiv otči: (one MS. otaçi; cīm) al-tahib Id. 15: xv Tuh. 23b. 7 (see ḫeqāqī:); Osm. XIV otaçi (perhaps sometimes to be read otaçi) occurs in several texts down to xvii, TTS I 550; II 736; III 549; IV 613; xvii otaçi ('with -e') tabib va carrahe, (surgeon) in Pe. biziḳ San. 62r. 11.

VUD eteçlik Hap. leg.; A.N. (Conc. N.) fr. eteq, q.v.; Xak. xi eteçlik al-mawdū'il-ladti yuhiyar fihi'l-mardah lil-lil'l-bil'cavuz 'the place in which the target for throwing things is dug for the nut game' Kaj. I 151.

D otaçılık A.N. (Conc. N.) fr. otaçılı; n.o.a.b. Uyğ. viii ff. Man.-A Mrādsan tepirelärnîli otaçılık 'the place of healing of the Mardâșpents gods' M 27, 33: Osm. XIV otaçılık or otaçılık? 'medical treatment'; (one xiv and one xvi text TTS I 550: II 737.

Dis. ADD

adut basically 'a handful', but sometimes used for 'the palm of the hand', which is properly ayas; had a very unusual phonetic history; under the influence of the -u- the -d- became -v-f-w- instead of -y-, and, perhaps as compensation, the -t became -ç as early as XI (K.B.). S.i.a.m.l. in a wide variety of forms, one NE Tuv. adis; Pal. 42, very archaic; some much abraded NE auts, oṣ:s, uṣ:s R 81, 1138, 1149, 1772; SE Tar. oṣ R I 1133; NC Kir. uṣ:; Kxz. uyəs; elsewhere usually avuç or the like. Uyğ. vii ff. Bud. ayaca aş bermiş aduçta suv tutmiş 'giving a palmful of food or holding a handful of water' Sov. 168, 23; Sanskrit muṣṭīnā with a handful' adut (spelt adutu) üze:[zap] TT VII 310 C.14: Xak. xi adut al-ḥaṣna 'a handful'; one says bir adut neq 'a handful of something', that is what will fill the palm (muṣṭīl-kaff) Kaj. I 50; awut dialect form (luqā) of adut for 'handful' I 82: KB ukuşuz kışlı bir avuç taśetik 'a man without understanding is only a trifle intelligent' 297: xii(?) Tef. awuç 'handful' 36: Çağ. xv ff. awuç kaff-i dast 'the palm of the hand' San. 53v. 2 (quon.); in a Qaşida in the Vienna MS. of KB, Malov Panyamnĩk hweñełuyöł kicin 'is memorable' 342 ff. bir avuç yalka 'as trifling wages' (God gave man a soul) 27: Xwar. xiv avuç 'handful' Quṭb 16: Kow. xiv ouc? (for ouwç) 'handful' CCI; Gr.: Kip. xiv al-ḥaṣna awuç (cīm) Bul. 9, 13; xv qabda wa ḫaṣna 'handful' awuç (cīm) Tuh. 28b. 11; qabda ditto 30b. 9; râhâcpu'l-kaff wa'luqâba aydo(n) 'palm of the hand', also 'handful' awç (sic, cīm) Kaw. 61, 2: Osm. xiv ff. avuç 'palm of the hand' in several texts TTS I 54; II 69; IV 280; xviii avuç oyuñ, in Rimi, a kind of gambling game (qimār) which consists in taking some things in one hand and asking 'odd or even'. If the other guesses wrong he loses San. 53v. 3.

Dis. V. ADD-

D atat- (atad-) Hap. leg.; Den. V. in -ad-, Intrans., fr. 2 at. Xak. xi tay atattu: 'the foal grew to maturity (lafarraša), that is was reckoned to be a horse'; (prov.) tay atatsa: atünur: oğul eperedse: ata: tünur: 'when the foal grows to maturity, the horse has a rest; when the son grows to maturity the father has a rest' Kaj. I 206 (verse; no Aor. or Infin.).

D eded- Hap. leg. (?) ; Den. V. in -ed-, Intrans., fr. ed; 'to thrive' or the like. Uyğ. vii ff. Man. (plants and trees gaining into existence) kologalari ulguvar ededir oğrler 'their young shoots grow, thrive, and rejoice' Wind. 249, 8-9.

(D) etet- Hap. leg. Xak. xi ol anı: etetli: awqa'aahu fi muqašši'l-mihna 'he put him in a serious difficulty' Kaj. I 207 (etettür (sic); etetmek).
my throne up there' Şu. 3e 8; a.o. S 10 (orgün).

D uçut- Caus. f. of uçut-; lit. 'to put (someone Acc.) to sleep'; with various metaph. meanings like 'to extinguish (a fire); to make (milk) curdle'. S.i.a.m.l.g., usually as uçut-, but NE Koib., Kaç., Sag., Soğ uzut- R 1770; Khak. ditto; Tuv. uzut.- Uyg. viii. ff. Civ. igilig uçımı toker 'you must put the sick man to sleep' H II 33. 222: Xak. x. ol meni: uçit: anadanani 'he put me to sleep'; and one says ol yuğrut uçit: ravoaba-l-radd 'he curdled the yoghurt'; and one says ol uçitma: uçit: cabbana-l-cibum 'he made the curd cheese'; and one says ol uçit: ccit: 'he extinguished (afta) the fire' Kaş. I 207 (no Aor. or Infin.); bu ot ol klüsni: uçitçin 'this drug always puts (people) to sleep' (yuqrid) I 154. 20: KB otuq suv uduit sana tirilmez 'if water extinguishes the fire it cannot come to life again' 2396; (carelessness) uçitk içil: 'puts a man to sleep' 5267; o.o. 2373, 5266, 5448: xiv Muh. (namı uyu-); nauwama gayrahu uyut: Mel. 41, 7; uyut: Rif. 131: Çağ. xv uyu- xwadbamed 'to put to sleep' San. 909. 21 (quoting): Kom. xiv uyu- 'to let (someone) sleep' CCG; Gr.: Kip. xiii nauwama gayrahu uyut: Hou. 44, 1: xiv (raqada yat-) raqada [te raowcbad omitted] 'I-laban 'to put to sleep, [and to curdle?] milk' uyut- Tuh. 179. 11-12: Osm. xvi uyut- (y- written with k) 'to curdle (milk)', in one text TTS III 725.

Tris. ADD


Tvis. V. ADD-

D adutla:- Den. V. fr. adut. Like that word s.i.a.m.l.g. in a wide range of Sec. f.s, often meaning 'to grasp, or squeeze, in the palm of the hand'. Xak. x. ol yarmak adutla: haflana-l-ruculu-l-dirham fi kaffish 'the man took a handful of money'; also used for garasa-l-md fi yadh 'to scoop up water with one's hands' Kaş. I 299 (adutla: adutlma:): Çağ. xv ff. avuncula- (so spelt) ba-haff-i dast girifan 'to take in the palm of the hand' San. 537. 11 (quoting).

Dis. ADG

adak originally rather indefinitely 'leg, foot'; in some contexts one meaning seems to be required to the exclusion of the other, in others vice versa. Became a l.-w. in Mong. as adak (Kow. 68, Haltd 15) but apparently only in the metaph. meanings the 'foot' (of a mountain) the end, or mouth (of a river); end; final'. S.i.a.m.l.g, usually as ayak or the like, in its original meaning; but in some languages adak was reborrowed fr. Mong., with the meanings current in that language. Türkii vii Türkii bodun adak kamşatı: 'the Türkii people let their feet waver' (and began to panic) İN 7; same phr. but kamşat(t): II E 30; viii ff. Man. (seeing with our eyes . . touching with our hands) adakın yorip 'walking with our legs' Chus. 314; (his clothing . . touching with our hands) adak(k)ı tegi 'from head to foot' M I 5, 13; Uyg. viii ff. Man.-A. (as the eye is dear) adakka 'to the legs' (and the hand to the mouth) M I 23, 5; a.o. 17, 19 (I uş); Man. bastın berü adakka tegi 'from head to foot' (perhaps metaph. 'from beginning to end') M I 30, 24-5: Bud. elğin adakın beklep 'binding him hand and foot' PP 63, 5; (of a bull) tört adakın 'his four legs' do. 65, 5; o.o. U II 24, 2; U III 35, 10; TT VIII (several): Civ. adak ağrıga em 'a remedy for a pain in the legs' H I 137; a.o. TT I 198 (apam); (in certain circumstances) Bulmuska ton ettik adak baş bérmezm 'I shall give Bulmuş no clothing or footwear at all' Uşp. 51, 7 (adak baş seems to be attached ungrammatically to the previous words); o.o. H II 23, 189; TT VII 21, 4; 25, 4; xiv Chir.-Uyg. Dict. 'his foot' adak Ligeti 125: Xak. x. adak al-rilic 'leg, foot' Kaş. I 65; ayak al-qadam 'foot' dialect form (luğ) of adak J II 84; in the Chapter on phonetics I 32, 3 it is said that the Çigil and other (queme) Turks call al-rilic adak and some Kimčak, the Yemek, Suvar, Bulğar, and other peoples stretching to the Rûs and the Rûm call it azak, and (by implication) the Yaşma, Tuxisi, (other) Kimčak, Yakabu, Tatar, Kây, Çumul and Oğuz ayak; about 40 o.o. of adak, usually al-rilic or al-qadam, nearly always spelt adak: xiiii (?) At. (by the throne pierces) adakka 'the foot'.455: Tef. adak/avyak 'leg, foot' 40, 44: xiv Rbg. adag (mis-spelt adag) 'foot' R I 478; Muh. al-rilic ayag Mel. 48, 6; ayak Rif. 142; in the phonetic passage Mel. 7, 9-11; Rif. 79 (which is corrupt and should be restored as follows) it is said that the Turk-stänis call al-qad 'leg' adag:adag and the Turks of our country ayag:ayak: Çağ. xv ff. ayag/avyak pay 'foot' Mel. 39; ayyag/avyag pa San. 577. 5 (quoting); adak (sic) 'a wooden object (čibi) like a cart which they make for children, so that they may be put into them and learn to walk' 33r. 29 (no doubt the Mong. l.-w. reborrowed): Xwar. xii ayak 'foot' Ali 13; xiiii (?) adakii uđ adakii teg 'his legs were like an ox's legs' Oğ. 12; a.o.o. xiv adak 'leg, foot' Quib 3; ayak do; ayak MN 106; ayak do. 115, etc. (he walked looking at) adakça 'his feet' Nahe. 237, 12: Kip. xii (after a list of parts of the leg) macul't-l-ril 'the leg as a whole' ayak Hou. 21, 9; xiv adak al-rilic in Bulgar, elsewhere pronounced ayak Id. 9 (cf. 1 iද; uяд): xiv al-rilic ayag Kav. 61, 9; rilc ayak Tuh. 16b. 8: Osm. xiv ayak in numerous phr. and idioms TTS I 54-7; II 71-5; III 48-51; IV 51-6.

idq 'bear' (animal). S.i.a.m.l.g. in various forms, usually ayi/ayuyu, cf. Schererb., p. 130; sometimes also with metaphor. meanings like 'the constellation of the Great Bear', and, in Osm. 'a clumsy fellow'. Cf. 2 apa: The Mong. equivalent ötege is mentioned, as such, in
San. 622. 19 but does not seem to have been used as a l.-w. in Turkish. Türkü viii ff. 

ağlık: toposłuţi: 'a bear and a boar' Inb 6: Uyğ. xiv Chin.–Uyğ. Diet. 'bear' ağlık Ligiti 125: Xak. xi ağlık al-dubb 'bear' Kas 1. 63 (prov., which also occurs in 1. 332, 12): (KB ağlık layu 'like a bear' 2311): Xiv Muh. al-dubb ayah/jayu Mel. 72, 4; ayah Rif. 174: Çağ. xv ff. ayah/âyik 'the animal called ayy' Vel. 30–40 (quotns.); ayah/âyik xirs 'bear', in Ar. dubb San. 57v. 7 (quotn.) Oğuz, Kip., Yağma: xi ayahal dubb, dialect form (lua) of ağlık Kas. 1. 84: Xwar. xiv(?) (the infant Oğuz's köğüz ağlık köğüzü teg 'chest was like a bear's chest' Oğ. 13–14; a.o.o. Kom. xiv 'bear' ayy CCI; Gr. Kip. xiv ayy al-
dubb Id. 26: Bul. 10, 13; xv ditto. Tuh. 15b. 3: Kav. 62b. 6.

D 2 ağlık Dev. N./A.S fr. 2 ağ–, which survived as ayy 'to make (someone) sober' in SW Osm. TTS II 82; III 54; originally lit. 'sober', that is not drunk; later sometimes metaph. 'sober-minded, sensible'. S.i.a.m.l.g usually as ayyik or the like, except SE, SC where it has been displaced by Pe. huyar. Xak. XI ağlık al-sahi minal-sukr 'sober (free) from intoxication'; hence one says esrück ağlık 'drunk and sober' Kas. I 63; xiv(?) Tef. ağlık: cautious 41: Xiv Muh. al-sahi ayyik/ ayik Mel. 55, 1; in Rif. 152 wa-l-hāzim 'and residuale is added and the word mis-spelt ayyik Çağ. xv ff. ayyik huyar 'sober' Vel. 39; ayah/âyik huyar San. 57v. 10: (Xwar. xiv ayahlik 'soberity' Qubt 6): Kip. xiv al-sahi (opposite to 'drunk' esrück) ayyik Hou. 26, 15: xiv ayyuk al-sahi Id. 26: xv ayyuk Tuh. 22b. 4; 47b. 12: Osm. xiv ff. ayyik/âyik 'sober' in several texts TTS II 78; IV 57.

S ağlık See ağdük.

D ağdük Dev. Pass. N./A.S fr. ıd.– lit. 'sent', but used only in the sense of 'sent, i.e. dedicated, to God', hence 'sacred' in a more general sense; the phr. ağdük kut 'the sacred favour of heaven' was early adopted as a royal title by some tribes; in course of time its origin was forgotten, and in San. it is spelt lid kut and given a false etymology (see I lid). Survives in various forms, iyık, ıık, ıık, etc. in NE, NC, and SW xx Anat. SDD 777, 1098. Türkü viii (the Türkü divinity on high thus set in) turkük ağdük yeर: suv: 'the sacred Türkü territory' IE 10, IE 10; ağdük yer suv II E 35; T 38: ağdük Ötük en yeş 'the sacred Ötük mountain forest' IE 23 (IE 19); Basmıl ağdük(k)ut 'the Ağdük kut of the Basmıl' II E 25; ağdük baş a place name IE 25: Uyğ. viii ağdük baş kedinę: 'west of Ağdük Bış Şu. E 9; viii ff. Man. ağdük kamınış 'our sacred father' TTT III 18, 20; o.o. do. 57, 118; dilegilmiğ ağađük kut 'king the king the Ağdük kut' M III 35, 9, 14 and 19; ağdük örgin 'the sacred throne' do. 35, 18; Bud. ağdük 'sacred' is fairly common, Swm. 349, 3; 447, 15; USp. 43, 8; Civ. USp. 40 and 41 are documents of a late period addressed to Ağdük kut tegrike-nimiz: O. Kir. ix ff. 82 yerim Ağdük yerim 'my own land, my sacred land' Mal. 42, 1: Xak. xi iğdük kull şayf 'mubahak 'anything blessed'; its origin is that any animal which is set free (yusayyab) is called iğdük; its back is not loaded nor its udders milked nor its fleece shorn because of a vow incumbent on its owner: iğdük tağa al-cahalu'l-māmī'l-tawīl 'an inaccessible long mountain' Kas. I 65: KB iğdük kut the 'inaccessible' of its favour' (not as a title is fairly common, 343, 354, 1335, etc.); iğdük also occurs in other contexts, e.g. of begiık 1960: xiv Muh.(?) al-qadā wa-l-qadr 'destiny, fate' iyık Rif. 189.

?D otağ (jodağ) originally 'a small temporary building'. S.i.a.m.l.g., the idea of temporariness prevailing in NE and SE, and smallness elsewhere. Morphologically a Dev. N. in -g, possibly fr. iota- with the connotation of a place to light a fire in (see Muh. below). The Osm. form oda suggests a connection with iota- and so oda (ord.). See Doerfer II 489. Xak. xi otağ: otağ: sőze: sőze: sőze: sőze: sőze: sőze: saşda saşda 'took a small house for himself' 499; etse otağ: ışi if he puts his domestic affairs in order 2562: xiv Rbg. (if you leave Joseph) otağda 'in the tent' R I 1104: Muh. al-maçqīd 'fireplace' otağ: Mel. 76, 10; Rif. 180 (there may be a small omission here, ocaq translating al-maçqīd and some Ar. word to be translated by otağ); Çağ. xx ff. otağ otaka saray-i nişanın 'dwelling house' abbreviated in Rümı to oda San. 622. 8: Xwar. xiv otağ 'tent' Ali 12; xiv ditto Qubt 120: Kip. xiv otağ is used for al-xayma 'tent' and al-ważan fi'll-barriya 'a place where one lives in the desert'; they say otakun kanı: ayna manasik 'where do you live?' Id. 15. Osm. xx ff. otağ otaka (possibly taken from some cognate language) occurs at all periods with the specific meaning of a tent belonging to a distinguished person' TTS I 551; II 737, III 550; IV 613: oda (sometimes in xiv odağ II 716) meaning more vaguely 'tent, dwelling', is also common I 535; II 715–16; (but most of the occurrences of oda in TTS are the Dat. of ı oda (ord.)): xvIII oda (spelt both with final alif and final ḫā) in Rümı, abbreviation and corruption of otağ xanı wa sarayi house, dwelling' San. 66v. 15 (quotn.).

D ugdęk N./A.S fr. ud–: 'sleepy, aslee'. N.o.a.b.; in the medieval period displaced by uyyuk (a contraction of *uğdu: or the like) which occurs in Xwar., Çağ., Kom., Kip., and Osm. fr. udona onwards and s.i.a.m.l.g. Not to be confused with oğdük which has exactly the opposite meaning. Uyğ. viii ff. Man. A katgłąnań kim ürke ugdükun saklan makan ereler bu bir oğdurulıgın dinkutı tegripe 'strive to keep yourselves from long sleep for this one God of the majesty of the
DIS. V. ADĞ-

faith who rouses (men)" M III 9, 6-8: Bud. Sanskrit stydnamiddhamca 'inertia and apathy'.udık (spelt utik) u yeme TT VIII A.13; (another danger is this) talim balık uduk erken saklamadın tuşar alkuni kemli birle sıfırdır 'you may inadvertently bump into a predatory fish (Sanskrit makara) when it is asleep, and it will swallow everyone including the ship' PP 17, 1: Xak. xi al-raçaül'ı-wasman, 'a sleepy man' is called uduk Er Kaş. I 65: KB negi ol ıgın emdi uçğu neteg 'how is your illness, and how are you sleeping?' 1069 (the two best MSS. read uyık and this may be the right reading).

D oğdu (ogdu) N./A.S. fr. *od-; 'awake, alert'. Apparently survives only in NE Tuv. oğdu. There must have been an alternative form *oğgak which survives, perhaps in Xwar. xiv oyağ Quth 115; Nakc. 15, 9 and certainly in SC Üzb. uyog. Uyg. viii ff. Bud. Sanskrit jāgara to 'the man who is awake' oğdu (spelt otog) ermekte: ÝYY VIII E.24-5 (damaged); Sanskrit pratjāgara 'let him be awake' oğdu (spelt odhah) erktilik di ol. E.41: Xak. xi oğu er al-raçaül'-yaqdañ 'a man who is wide awake'; and they call a man with an alert mind (al-raçaül'-mutayyyaçaţi'z-qalb) oğdu koplülug er, that is an intelligent man' (al-raçaül'-fatih) Kaş. I 63: KB sak tur oğdu 'stand up alert and wakeful' 1452; a.o. 2354: xii(1?) Tef. oğgak 'wakeful' 233.

D Oğdu N. A. fr. ud-; 'obedience, respectful service' or the like. N.o.a.b. in the Hen. tapiq uğdu. Uyg. viii ff. Bud. (then for seven days the prince) lular tapaçin uğdu asadi 'enjoyed the service and obedience of the dragons' PP 50, 4-5; tapaçin uğdu egütmesser 'if he does not diminish his service and obedience'. D.II 15, 12-13; őtledi erğledi tapiq uğdu kılğuka 'he advised and exhorted them to give service and obedience' TT VII 14, 3; o.o. U I 26, 1; U IV 48, 76.

D oğdu N.I. fr. 1 oç (osd). Survives only (?) in S.E. Türkî otkac 'dry shavings, etc. solid ready packed for kindling material', Shaw 17. Xak. xi oð iç al-sula mina'l-nar 'a fire-brand' Kaş. I 95: oţug oğdu birle: .oggürmes 'you cannot put out a fire with kindling material' I 177, 5; a.o. I 248, 6 (evrüşi-); in the last two occurrences mis-spelt oğdu.

D aţka: Kap. leg.; Dev. N. fr. at- but with no close semantic connection; as according to Brockelmann, para. 52a., this suffix is particularly used for plural names, the second may be the original meaning and the others metaph. extensions. Xak. xi aţka al-sufar wa'l-qatelam 'bile, colic'; and a plant (nabt) with yellow flowers is called aţka: used for metaph. for which an adjective is yellow with grief (isfarra mina'l-huzn) Kaş. I 118.

D atka: Dev. N. fr. *ata:-; used to translate the Bud. (and later Man.) technical term vihalpa 'attachment (to this world)'; a 1.-w. with the same meaning in Mong. (Kow. 62, and, with altered meanings, Haidot. 16). Survives only (?) in NE Tel. R I 464; Tuv. Pal. 71 atkak 'the barb of a fish-book; the gills of a fish'. Uyg. vii ff. Man. (you have turned mankind away from evil deeds and) yafşınmış illmiş atkağın 'from the attachments which fasten and tie them (to this world)' TT III 27-8.

VU utgün. Hap. leg. Xak. xi utgün 'a broad strap on the left side of the saddle to which the buckle (halga) of the girth is fastened and secured with its tongue' Kaş. I 107.

adğir 'stallion'. A very early (First Period) 1.-w. in Mong. as aciğ 'S. i.a.m.lg., usually as ağılr or the like, see Scherbak, p. 87. Acıg'a is listed in San. 32v. 5 specifically as a Mong. word meaning nar 'male' that is a fahl 'stallion'; the latter word was corrupted to üçul 'horse-radish' in some intermediate authority, and the word with that meaning appears in some later authorities S.5; R I 110; Sami 22, etc. See Doerfer I 648. Türkü vii ak ağırlık 'a white stallion' I 17(35), 36: viii ff. oğülrek: kutuğ ağılr men 'I am a stallion fortunate in his stud' Irkb 56: Uyg. viii ff. Civ. ağırlın sıpirin alıp 'take the sinew of a stallion' H I 76: xiv Chin.-Uyg. Dict. 'stallion' R I 15; Ligeti 127: Xak. xi ağılr fahlul-xayl, 'stallion, Kaş. I 95; many o.o.: KB ağılr is mentioned as the name of a star, possibly Sirius, in 5676, 6220: xii(?) Tef. ağılr 'stallion' 40: xiv Muh. al-hişan 'stallion' ağılr Mel. 69, 12; Rif. 170; al-farqadan, 'and y in Ursa Minor' ak ağılr 79, 10; 184: Çağ. xv ff. ağılr fahl-i nar 'stallion' San. 57r. 28: Oğuz xi (in an Oğuz proverb) ağılr fahl Kaş. III 122, 16; Xwar. xii(?) ağılr 'stallion'. Oğ. 373, and o.o. of ak ağılr: Kip. xii al-fahl ağılr Hou. 12, 6; xiv ağılr al-hişan. Id. 27; al-ç㌻alı'-yamáníya. 'Sirius' ak ağılr Bul. 2, 14; xiv al-fahl ağılr Kav. 61, 20; hişan ağılr Tuh. 37a. 3.

D. V. ADĞ-

D atik (adik-) Intrans. Den. V. fr. 1 at (adit) lit. 'to be named', but usually 'to have a good or bad reputation'. Survives only (?) in SW xx Anat. adık-/atkık- 'to have a good, or bad, reputation' SDD 71, 124: Xak. xi KB atkimiş isiz ölse 'if a notorious sinner dies' 246; similar phr. 928: Çağ. xv ff. atığip adlamiş 'named' Vel. 6: atık-nam àwardan wa mağdır şudan 'to have a name, be famous' San. 30r. 11 (quotns.).

*ata:- See atka: atkan-.

D atkan- Refl. f. of *ata:-; a Bud. (and hence Man.) technical term for 'to be attached' (to this world). N.o.a.b. Uyg. vii ff. Man. (gap) ilkiteber atkanıp 'being attached' (to this world) from the beginning TT III 43: Bud. (they enter the five states of existence and) bęs ājun ol tép atkanmazlar yap-şınmazlar 'and so far as the five states of
D atəğar- Trans. Den. V. fr. 2 at; 'to help (someone Acc.) to mount a horse'. Survives with the same and extended meanings like 'to see off (an honoured guest) as atkar- in NE Lkb., Tel. R I 464; NC Kr. Xak. xi ol meni atəgdari: he helped me to mount ('a delegation the horse (etc.) and made me mount') (arba- bani) Kağ. I 225 (atəgarur, atəgarmak): xiiii(?!) Tef. (Pharnah) çerig atəgdari made his troops mount' 63.

(?D) oğdır- prima facie a Den. V. in -əgar-, there is no trace of *oğd-; 'to recognize (someone Acc.)'. Survives, with much the same meanings, as oygər- in NE Tel. R I 971, and NC Kr. and uygar- in Kxz. Xak. xi ol an: kêdindn oğdarə: 'arafah bu'da taftakwar wa mudda 'he recognized him after a moment of reflection' Kağ. I 225 (oğdarur, oğdarmak).

D otəgar- Trans. Den. V. fr. 2 ot; 'to pasture (an animal Acc.)', to drive (it) out to pasture'. Survives in NE otıkər / otəkar- R I 1111, 1115; Khak. otxar- Bas. 132; and SW (all) otar- Xak. xi ol otəgərə: ra'àl-faras 'he pastured the horse (etc.)' Kağ. I 225 (otəgarur, otəgarmak): xiiii(?!) Tef. otəgar- 'to pasture' 239; Osm. xiv ff. otar- 'to pasture' and occasionally, fr. xvii onwards, to 'poison'; c.i.a.p. TTS I 552; II 738; III 550; IV 614.

D oğdər- Caus. f. of *oğd-; 'to wake (someone Acc.)'. Survives only in NE uskur / uskur- R I 1747–8; Khak. usxur- Bas. 252 and SW Osm. uyar- Tkm. oyar- Other languages use some form of *oğdət- (Caus. Den. V. fr. oğdúq) which first appears as oğdət (joy) in Xwar. XIV 116; Çag. xv ff. San. 90v. 26; Kip. xv Tuh. 6a. 5. Türki viii ff. İrk B 20 (uğt-): Uğyg. viii ff. Man.-A katağələrdət səkləntərdət oğdənti 'he made them strive and be vigilant and woke them' M III 13, 4–5; özütləriq oğdurğəli 'rousing the souls' do. 26, 12: a.o. M III 9, 8 (uğdk): Bud. köpələrmek basa basa (sic) oğdurça üçin 'because he rouses the thinking people more and more' TT B 44, 70; Xak. xi ol meni oğdərs: avəqəzəm minə-l-manəmi 'he aroused me from sleep' Kağ. I 225 (oğdurur, oğdarmak); about a dozen o.o. mainly as examples of conjugation; ol meni: oğdərs: 'he woke me', dialect form (hədə) of oğdərs: I 269 (oğdurur, oğdarmak): KB (the warning of time) meni oğdərə bərdi 'roused me' 5690; a.o. 6637.

Trls. ADĞ

D ataːkər- Den. N. fr. ata.; pec. to Kağ. Xak. xə ataːkər 'ya abatti 'father!'; kalima istiːtəf 'a respectful word' Kağ. I 136; -kt: a suffix expressing respect (əff) attached to terms of relationship (asmə'ul-qaraba); hence one says ataːkər: yə ubba(y) (and anəkər; yə umayma) III 212.


D atkaːğı: P.N./A. fr. atkaːq. Survives in NE Tuv. atkaːktiːq 'barbed' (hook, etc) Pal. 71. Uğyg. viii ff. Man. atkaːğı fişaylıq mempler 'pleasures of the senses which attach (men to this world)' TT III 121.

D adakliː P.N./A. fr. adak; 'having legs, or feet'; usually with a qualifying word 'having (so many) feet', etc. In one form or another s.i.m.l.ğ. Türkü viii ff. Man. (if we offended against) ekə adakliː kişike 'two-legged human beings' (or four-legged (tört butluğ) animals) Ohs. 80; O. Kr. ix ff. tört adakliː yikım. belki adakliː barımım 'my four-footed livestock and my eight-footed goods' Mal. 10, 16; sekiz adakliː barım do. 11, 3; 42, 6 (the reference is perhaps to eight-wheeled wagons or eight-strutted tents); Xak. xə adakliː nep šay dəriːc 'a thing possessing legs' Kağ. I 147: KB kamuŋ üç adakliː 'everything with three legs' (is stable) 800, 804; xiv Muh. qataːbuł- arbitration of animals) dörd ayaːlu: Mel. 45, 6; Rif. 138 (second word corrupt).

D adakliːk A.N. (Conc. N.) fr. adak. Survives in SW Osm. ayaklik 'stilt; anything used as a foot or leg'. Xak. xə adakliːk al-qaːba'ltiː butaːxaːd minə shigl-l'ariː fi'il-l'urum 'wood used to make vine-trellises in vineyards' Kağ. I 149.

D adığül P.N./A. fr. ı adığ; 'possessing, or full of, bears'. In one form or another s.i.m.l.ğ. Xak. xə adığül taːq 'a mountain with many bears' (dibabu) Kağ. I 147.

D iðukul Kap. leg.; A.N. (Conc. N.) fr. iðuk. Türkü viii ff. (a cow . . . gave birth to a white dappled bull-calf) iðukul: yaraːqay 'it will be suitable as (an animal for) dedication to heaven' İrk B 41.

D oduğulu A.N./fr. oduq; 'wakefulness, alertness'. Survives only (?) in NW Kağ. uyawlik Xak. xə oduğulu al-tayaqqur fi'l-umur 'alertness in affairs' Kağ. I 149: KB oduğulu bu saklinki əğıdəneren 'men praise this alertness and watchfulness' 442; o.o. 449 (espurious) 2353; Xwar. xiv tünle oyağıl kilmaklik 'keeping watch at night' Nahc. 313, 7.


D attaːnçiz Kap. leg.; a dubious word which occurs as a v.l. of alkaːnçiz in Uğyg. viii ff. Bud. TT VI 362, and is prob. only a scribal error for that word.
D atkanğı: N./A.S. fr. atkan-; 'attachment (to this world)'; practically syn. w. atkağ. N.o.a.b. Uyg. VIII ff. Bud. altı kaçınlının altı atkanğıların ezükün ılgınlık 'the deceitfulness and falseness of the six objects of sensual perception and the six attachments (to this world)" Swv. 371, 7 ff.; o.o. U II 10, 19, and 26 (mis-spelt and mistranslated); TT VI 180 (v.l.).

D atkanğıluksuz Priv. N./A. fr. an A.N. of atkanğı; N.o.a.b. Uyg. VIII ff. Bud. atkanğıluksuz yokug bildiler uktular 'they knew and understood the nothingness (San skrit sunyatá) which is free from attachment (to this world)" TT VI 402 (and see note thereon); a.o. Swv. 60, 8 (I bord).

D odğurati: Adverb in -tt-; as this Suff. is attached only to N./A.s, the word is presumably der. fr. odğurak, q.v.; the connotation is that the intellect is aroused, so that the conscious action of the mind etc. is stimulated; the best translation is therefore 'rousingly, vividly'. Hitherto transcribed uğuratı and translated 'completely', but neither form nor meaning are etymologically justified. N.o.a.b. Uyg. VIII ff. Man. (damaged passage) odğurati belgii[lüg] körtgüri bérdi 'he demonstrated... so that it became vividly manifest' M III 26, 11 (i): Bud. (then applying his mind to the matter) odğurati ukar 'he vividly understands' U II 9, 12: odğurati belgülük TT VI 296; (my good sons, listen carefully) odğurati nomlayu bérélin 'I will preach rousingly to you' do. 383.

D adğrak Dim. f. of adğur; properly 'a young stallion'. Survives in NE Alt., Leb. ayağrak R I 16, 17; Bar. ayağrak do. 17; NC Kür. ayağrak do. 16, in this meaning. Kao's meaning is otherwise unknown. Xak. XI ayağrak al-a'sam min'al-wisâl, wa huwa bi-manzîlati'l-kabîl l-lijîyâh 'the white-footed antelope'; it is in the same relation (to the doc as the ram to the nannugat Kao. I 144.

D odğurak N./A.S. fr. odğur-, sometimes used as an Adv., cf. odğurati, q.v.; the two words appear as alternative readings in the MSS. of TT VI. Basically the meaning must be 'rousing or the like; applied both to human actions (preaching, etc.) and human sensations (perception, feeling, etc.), in the latter case perhaps best translated 'vividly, convincingly', or the like. Pec. to Uyg. Hitherto transcribed uğurak, or more recently odğurak, and translated 'completely', but these seem to be errors. Uyg. VIII ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) odğurak burxan [kutun bułutupu?] 'you have convincingly [attained the blessed status of?] Prophet' TT III 105: Bud. (then after reflection) odğurak tyydum 'I vividly perceived' U II 5, and 4, etc. (tuy-); (my dear son hear) menip odğurak sözlemiş savimin 'my rousing words' U III 82, 11-12; o.o. U I 34, 18; U III 80, 25; Tiğ. 50b. 6 (see note); TT VI 279 (see note for o.o.); Hüen-ts. 318; 2084: Civ. odğurak (spelt oğurak) çiwa:gün şor ya:ğlağ kurug a:şlar 'startlingly acid, salt, oily, and dry foods' TT VIII I.19.

D adğrılik A.N. (Conc. N.) fr. adğur. S.i.a.m.l.g., except? NW usually as ayyırık meaning 'the behaviour of a stallion'. Türkü VIII ff. (the beg visited his horses; his white mare had just foaled) altum tuya:ğlu:ğ adğırlık yara:ğay 'the golden-hoofed stud will flourish' IrkB 5.

Tris. V. ADĞ-

D ađakla:- Den. V. fr. ađak. S.i.a.m.l.g. as ayakla-, etc. with a wide range of meanings, 'to fit legs (to furniture); to trample on; to wade; to give (someone) a leg up on to a horse; to measure in paces', etc. Xak. XI ol ani: ađakla:ši: he struck him on the leg' (alâ ricihi) Kao. I 304 (ađaklar, ađaklamak). D(S) ađakla:- Den. V. fr. ađuk (ađukd). Pec. to Kao. Xak. XI ol ani: ađakla:ši: istatafarahu li-kawânitî machâl 'he found him strange because he was unknown to him' Kao. I 304 (ađuklar, ađaklamak); körûp sûni: ađukla:ši: translated nazala 'alayhi gâflata(n) ta'acca minhu wa'stafarâ 'he stopped suddenly before it, and was astonished by it, and found it strange' III 339, 19 (mis-spelt ađikla:ši; the translation should be 'when he saw the army, he was astonished').

D uđkla:- Den. V. fr. uđik; 'to be sleepy, drowsy', as opposed to uđi:- 'to sleep, to sleep'; later in languages in which uđi:- became obsolete it took the meaning of that verb. S.i.a.m.l.g., except NW?, often in very much abbreviated forms like ułka-, ukta-. Uyg. VIII ff. Civ. (his stomach swells) bâši teğzînîr uđiklar 'he is dizzy and drowsy', TT VIII I.18: Xak. XI yağı: beđgin uđikla:ši: al-âduwna ayszâqatu sîna min ḫuḍûrîl-âmir 'the enemy were drowsy and unaware of the presence of the beg' Kao. III 339, 18; men uđikladim wasantu 'I was drowsy' III 349, 3 (o.o. in a conjugational para.); n.m.e.: xțî(u)? Tef. uklâ: 'to sleep' 325; Kip. xv nîma 'to sleep' uyukla- Tuth. 374. 5.

D ađaklan- Refl. f. of ađakla:-; 'to have legs; to stand, or move on one's feet'. Survives in NE Khak. azaxtan:- NC Kâz. ayakta:n- SC, NW, SW ayaqalan-. Xak. XI ađaklad:în- nep 'the thing possessed legs' (rical); prov. alîm keç kâlsâ ađaklanur 'if a debt remains unpaid for a long time, it acquires legs' (rical); the creditor sends to ask for it Kao. I 293 (ađaklanur, ađaklanmak:-sie).

D atakimsin- Hap. leg.; occurs in a very late Uyg. text in a prov. in which it is parallel to begimsin-, also Hap. leg.; morphologically Refl. f. of a Simulative Den. V. fr. a Dev. N.S.A. in -m; but the parallel form suggests that both words were felt to be Den. V.s in -msin-. If so, the word must be regarded as
a Dev. N. fr. atakan (ata:- meaning 'reputation' and the like, which s.i.a.m.l.g. but is first noted only in Çağ, xv ff. adak Vel. 11; San. 33v. 1. Uyğ. viii ff. Civ. atakımın- mayuk atığ bulsars 'if a man who is not accustomed to being famous gets a reputation' (he defecates on every mountain pass) TT VII 42, 5.

D adğırlan- Refl. Den. V. fr. adğırcı. Survives only (?) in SW Osm. ayágina- 'to become, or behave like, a stallion'. Xak. xi tay adğırlandır: fa'ala'lmuhur fi'ala'lfahl 'the colt performed the functions of a stallion'; also used of mares when they acquire (sarat dawát) a stallion Kaş. I 313 (adğırlanur, adğırlanmak): Osm. xvi ayığın- 'of a colt') 'to become a stallion' TTS I 77.

Dış. EDG etek originally 'the skirt' (of a garment); hence 'the edge' (of a skirt) and metaphor, 'the edge' (e.g. of a plain, the shore, etc.). S.i.a.m.l.g. Xak. xi etek al-dayl 'skirt' Kaş. I 68: KB karu tua körtümlüş etekin őrtülü 'the black night lifted its skirts' 3952: xiv Muh. al-dayl- etek Mel. 66, 15; etek Rif. 166: Çağ. xv ff. etek qo'tən etekin dama man'ñasına 'the skirt of a robe' Vel. 47; eteklən, and metaphor, dama-ın küh wa kanarda-sabrá 'the skirts of a mountain, the edge of a plain'. San. 95v. 7 (quot;): Xwar. xiv etek 'hem' Qutb 53; (the child) seniğ etekinde ululayyg 'will grow up under your care' Nac. 178, 12; Kip. xiii al-dayl etek Hou. 19, 1; xiv ditto Id. 8; xv ditto Tuh. 15b. 7; Osm. xiv ff. etek 'skirts' edge' in one or two typical contexts TTS I 284; IV 406.

etlig (etlig) Dev. N. fr. ét- (éd-); like that verb it has more than one meaning. Survives only (?) in NE Tel. edū: 'act, action' R I 860; Tuv. edlig 'correction, rectification' Pal. 576; SW xx Anat. edli 'performances, events; method of construction' (and other meanings) SDD 505. Uyğ. viii ff. Bud. étlig, by itself, normally means 'ornament' e.g. eteziindeki étligler barça yaqınkara turur 'all the ornaments on her body tinkled, jingled' U II 24, 5; a.o. do. 40, 108 (uçstu); Swtk. 71, 19; but in Huien-ts. 132 (6d) 'machine'—etlig yaratiğ, too, normally means 'ornament' e.g. (baths, perfumes) Sanskrit vibhāsana 'personal ornaments' étlig yaratiğ: TT VIII D 13; Sanskrit bhar- anabhāsana 'adornments and ornaments' ditto, do. 38–9; (you appear) etlig yaratiğin isti'miş yaratinmış 'adorned (Hend.) with ornaments (Hend.) TT X 476; but has other meanings; etöz ulatı edlı etligi yaratiğ tüşmek kaş alı 'nigil tülbül tülbül 'all created things, the body and so on, which have been exalted are said to be destined by nature to fall and lie on the ground' U III 37, 14–16; in two phr. in TT VI the meaning is less certain, ne törlüş etlig yaratiğ bar erser . . . etez errterl 133–4; and etlig yaratiğ kiğilı sañkınsan 452–3 possibly 'whatever the undertaking was, they undertook it' (without con- sulting soothsayers and astrologers), and 'if you contemplate some undertaking' (you must first recite this scripture), but they might mean 'whatever (manufactured) article they made', etc.: Civ. altın étlig étligde tutgay- sen 'you will hold a gold ornament in your hand' TT VII 30, 9; taş tört ulunğun étlig 'the external ornaments of the four great ones' do. 41, 17–18;—étlig (sic) tilek bulgulukular sarıp 'it is difficult to achieve one's undertakings or desires' T J II 221–2 (perhaps an error for ötlig); Xak. xi KB étlig is fairly common in the phr. étlig etligin 'to attend to one's business, carry out one's undertakings' 462, 475, and étlig kul- 258, 609, etc., and occasionally occurs by itself with the same meaning, e.g. 777.

etök (ödek) Dev. N. fr. öte- (öde-); survives in SW Osm. ödek 'indemnity, compensation'. Uyğ. viii ff. Man.-A (then the unfortunate human beings) kentụ körmiş ötekin emgekin 'because of the retribution?' and sufferings which they have experienced' M I 9, 7–8: Man. TT II 16, 23; 17, 85 (öte-): Bud. ötek běrimig 'obligations' TT VII 40, 72–3; a.o. Swtk. 6, 17 (ötekle-): (Xak.) xiv Muh. civzaw adía 'repayment, payment' ötek Mel. 44, 16; Rif. 138: Çağ. xv ff. ötek adà San. 62r. 11: Osm. xiv ff. ödek 'debt, compensation, penalty'; c.i.a.p. TTS I 557; II 742; III 553; IV 618; xviii ödek ('w. -k') in Rumi adà wa gızarî 'payment, a sum paid out'; metaphor. mucizät 'compensation' San. 66v. 17.

VUD üldig Dev. N. fr. üd-; 'passion, sexual desire'. N.o.a.b., Xak. xi üldig (sic; 7error) hayacáni'ljawq we'1'-išq 'intensity of passion and love' Kaş. I 69; üldig al-jawq īdā'ljabbīb awil'tawas 'passion for one's beloved or one's home' II 311, 25 (komit-) 4 o.o. translated al-jawq: KB üdigelemi uçsun 'may my passions fly away' 6300: xiv Muh. (?) tavaccuul-išq 'the pangs of love' üyig Rif. 144 (only): Xwar. xiv üldig 'passion' Qutb 121.
DIS. EDG

D 1 ötig N./A. Ac. fr. I öt-; w. various meanings. Survives in NE Kum'd. edü; Tel. ötül: R I 860, 1279; Khat. ötül Bar. 138, 'sharp, pointed', and perhaps SW xx Anat. ötük (so many) 'times' SDD 1120. Xak. xi ötül al-hayda 'diarrhoea'; hence one says aapar ötül tuttu: 'he was seized with diarrhoea' Kaj. 68: Çağ. xv ff. ötül ('w. -k') geçmiştı 'past' Vel. 90 (dubious, not in San.).

dögü: 'good' in every sense of the word, of people) 'morally good'; (of things) 'qualitatively good, serviceable'; (of fortune, etc.) 'good'. Older than the more or less synonymous yaxš, q.v. S.i.a.m.l.g. except SC, but rare in NE (only? Tuv. eki) and SÈ. Modern forms vary egzil, lżg, eyl, lyl, etc. Türkî viii edgü: biğe: klşğ 'good, wise men' I S 6, II N 4; edgü: ağ: bērūr: 'they give goodly treasures' I S 7, II N 5; a.o.o.: viii ff. edgü: 'good', and yavlak or yaviz 'bad' are the terms used to classify the omens in IrkB; Man. edgü anıgāg: 'good and evil' Chua. 1-27-8; edgü kilinçg 'doers of good' Chua. 70: Uyg. vii ff. Man. edgü 'good' is common TT III 38, etc.; Bud. edgü 'good', usually in a moral sense is very common; edgü oğil 'having good thoughts' is a common laudatory phr. U I 17, 6; PP 4, 2 and passim; TT VIII B.2; O.10, etc.: Civ. edgü 'good' qualifying a remedy, the state of a patient, etc., common, in H I and II; edgü bor 'good wine' Uşp. 71, 41; a.o.o.: Xak. xi edgü: al-ḥasan 'good' of anything Kaj. 1 114 (verse); about 20 o.o. translated ḥasan and xayr 'good': KB edgü common: xii(?) At. edgü common; Tef. edgü, egzu common, edgü once (?) 70, 72; xiv Rūg. edgü R I 844, 890: Mah. al-cayyid 'good' is pronounced edgü: (so read) in Turkistan and eygü: in our country Mel. 7, 10; Rif. 79; al-ğāǘţirous, upright) eygü: (g- marked) 54, 15 (v. eyywu.) 152: Xwar. xiii edgü/egzu 'Ali 10: xiv edgü Outb 19; edgü (v. eygů) M N 39, etc.; edgü Nahe. 2, 15 and passim: Kom. xiv 'good' eygü/egzu (?) for eylu CCI, CGG; Gr. 85 (quotns.): Kip. xiii al-cayyid eylu: Hou. 25, 10: xiv eygů xayr (MS. xayur 'generous, fine') Id. 27; (key cayyid) in Kip. eygů do. 86: xv xayr eygů (in margin eylu) Tuh. 144a. 9: Osm. xiv ff. eygü once in XIV TTS I 287; eylu fr. xiv to xvIII I 290; III 278; IV 322; eylu fr. xv onwards III 275; tuli (?) eylu ditto I 396; tuli (?) eygü in xvi IV 447.


(D) ötkî: the form is certain but morphologically obscure; semantically connected with öte-: Survives in SW xx Anat. ötkû same meaning SDD 1120. Çağlî ii ötkî: al-'iwaḍ 'equivalent exchange'; one says bu atka: ötkî: bērđim 'I gave an equivalent (in exchange) for this horse' Kaj. I 128.

D ötek Dev. N. fr. I öt-; cf. I ötig; the basic meaning seems to be 'diarrhoea' or the like; survives in this meaning in NE Tel., Kum'd. ötkök; Sag.; Şor ötekell R I 1269, 1294. The Kom. entry is quite clear, but the word seems to be confused with a later word for 'cough', cf. NW Kk. cölkel; Nog. yökîl- to cough'. Uyg. viii ff. Civ. kan ötek 'diarrhoea with bleeding' H I 83 (the remedy, a daily draught of an infusion of mulberries
D ötğünç Dev. N. fr. ötğün-, q.v.; survives only (?) in SW xx Anat. ödğönü, ödğuç, ötğük ‘story, narrative’ SDD 1101, 1129. Xak. xi ötğünç al-hikāya ‘a story’; hence one says ötğünç ötğündi: ‘he told a story’ Kas. I 161: KB (there are two kinds of good men; one is hereditarily (ananin tugup) good, and acts uprightness because he is good) taki biri edği kör ötğünç bolur, isizke katsula ol isizbolur ‘and one is good (only) by imitation; if he consorts with wicked men he becomes wicked’ 874; similar phr. regarding wicked men 877.

Dis. V. EDG

D edik- Intrans. Den. V. fr. ed: ‘to thrive, prosper, succeed’ and the like. N.o.a.b. Uyğ. viii ff. Bud. (thus if a man has not faith) ol kişi edikli umaz ‘than man cannot prosper’ TT V 26, 118: Civ. (the strength of ancient kings will not be beneficial (tusul-mağny) and the methods of modern sages) edikmeyeg ‘will not succeed’ TT I 107; o.o. 76, 118, 147 (ağzan-): Xak. xi KB isizlik edikmez neçe edgelie ‘wickedness does not prosper however hard it works’ 347: xiv Mum. I(?): cada ‘to be excellent’ edik- R. çl. (107) (only).

D etlik- Hap. leg.; Intrans. Den. V. fr. et. Xak. xi oğlan etikti: tarababala-şabi và kahtara ‘the boy put on flesh and grew bigger’ Kas. I 192 (etik, etikmek). (D) ötğün- (ötğün-) presumably Refl. Den. V. fr. 2 ötğü; Kas.’s etymology of ötğün, q.v., though implausible, confirms the connection; Ar. haba has the same double meaning ‘to narrate’ and ‘to imitate’; the basic meaning in both cases may be ‘to tell (a story) with illustrative gestures’. Survives in NE Şor, Sığ. ökten-; Tel. októn- R I 1182–3; Khak. öktin- ‘to imitate’; SW Osman., Tkm. öykün- ditto. Xak. xi ol mapa: ötğündi: habanı fi amri và bañanı ‘he imitated (Hend.) me in my affairs’; prov. karga: kazka: ötğünse: butu: sinur ‘if a crow imitates (haba) a goose (Kas., as usual, ‘duck’) its legs are broken’ Kas. I 254 (ötğünür, ötğünmek); ötğünç ötğündi: haba likhâya ‘he told a story’ I 161: 9, 11: (whoever reads this writing to-day, knows it well) após ötğünur andın edği kelir ‘and imitates it (i.e. acts in conformity with it) and from that good comes’ 259; uçus ötğünur kör bilig bildürür ‘understanding expounds and knowledge makes known’ 398: Çag. xv ff. ötken- ‘(with -k-, -ip, -di) öykün- ve taqild eyle ‘to imitate’; öykün- ve benze ‘to resemble’ Vel. 89, 90 (quotns.); ötğen- (spelt, with -g-) taqild kardan; Finiş translated it sabaqat kardan ‘to take the lead’ and Tâli-i Haravi nâtidan ‘to give oneself airs’; both were wrong San. 60r. 20 (quotns.). Xwar. xiii öykun- ‘to imitate’ Ali 51: Osm. xiv ff. öykün- (once in xv öykün-) c.i.a.p. TT S 571; II 761; III 570; IV 633; xviii öykün- (spelt) in Rimi, taqild kardan, in Çağ. ötğen- San. 92r. 14.

D ötğür- Trans. Den. V. fr. ed: survives only (?) in NW Kar. I. etker- R I 844. Xak. xi ol köçig süzüğ edgerdi: ‘he heard the trivial (al-axasis) statement, exaggerated its importance and acted on it’ (wà habbarahu wa’amatla bihi); this V. is usually used in the negative form (maaḫdûdati(n)); one says ol anûn süzûng edgermed ì: må hþfala sahabâmi we må bánlahu ‘he did not think much of his statement and paid no attention to him’; and one says ol yavuz neqni: edgerdi: ‘he repaired (aşlah) the damaged article’ Kas. I 227 (edgerür, edgermek); edgermedip okatar ‘they discharge arrows paying no attention to the danger (lit. ‘death’) from them’ (là yubahî bi’il-muçit fihi) 1237, 17; edgermedip iðam layðdar ‘animal we turka mumalaðin ‘if you do not beware of him (an enemy) and disregard him’ I 29, 13.

D ötğür- Caus. f. of I öt-; ‘to cause to pass through’, with various metaph. meanings. S.i.s.m.l.g. (not SC, SW); cf. 2 ötür-. Uyğ. viii ff. Bud. ötğür- in Hüen-ts., note 2104, 2 (argü) means ‘to let (water) pass into (a lake)’; otherwise it is used only of mental processes, and has been translated ‘to get to the bottom of (a problem), understood it thoroughly’, and ‘to explain’ (something to others); both meanings seem to occur; in TT VI 162–88 ötğürür usar occurs six times and must mean ‘if he can thoroughly understand’ (something Acc.); bilgeler alku muni blimez ukmaz ötğürü umazlar ‘wise men do not know or understand and cannot get to the bottom of all this’ do. 211; but in do. 146–9 (if good men and women read and preach this scripture for the sake of all mankind) teriş yörğün uktsurs ötğürser (and understand the very deep doctrine of the root) the central prh. must mean ‘and make them understand and penetrate its deep significance’ in PP 74, 1 ff. (the prince interrogated certain wise men) kim yeme ötğürü umadilar ‘who were, however, unable to explain’; and see ötğürü: Xak. xi ötrüm karın ötğürdî: al-mushil atlaqal-baţin ‘the purge loosened the bowels’; and one says ol evke: bitîg ötğürî: ‘he got a letter through (anfada) to his home’; also used of getting anything through something (anfada say ‘an say’) Kas. I 226 (ötğürür, ötğürmek); Çağ. xv ff. ötker- ([‘with -k’, -d, etc.] geçir- ‘to cause to pass through’; firâgat etdir- ‘to cause to abandon’; atar etdir- ‘to cause to make an impression’ Vel. 88 (quotns.); ötğüz- (ip) geçir- do. 89 seems to be an error for ötğür- but might be a Sec. f.); ötger- (spelt) Caus. f., guftarândan ‘to cause to pass through’ San. 50v. 21 (quotns.). Kip. xv naftâda ‘to transmit, send through’ ötger- Tuh. 55v. 7; (ötker- translating sa’ala ‘to cough’ in do. 20a, 9 and atasu ‘to sneeze’ in 26a, 5 is the different and later word referred to under ötgek).
D étigilg (édigilg) P.N./A. fr. étig; with various meanings derived fr. that word. Türkü viii ff. Man. (the Hearers) tonlar yumşak ıncge étigilg [ýaratiğilg tilemez kilmaz 'do not desire or ask for clothes that are soft, fine, and ornamented (Iñd.)'] M III 22, 3-5 (ii); Bud. tükil étigilg köürükg burxan 'the completely adorned mirror-shaped Buddha' TT VI 410-411; 0.0. TT VIII A.35; L17 (yivligilg)—kanyu tınılg étigilg yaratılgış is külgüd kent ulus ev bark etgeli yaratılgı sakinş sakinsar 'whoever contemplates organizational or constructive work (Iñd.), (that is organizing) a town or country or (making) a house and household goods' TT VI 79-80—in some passages, e.g. Swt. 262, 24 ff. (see TT VI note 386) it corresponds to Chinese yu wei (Giles 13,376 12,521) which translates the Bud. technical term samkirta 'active, constructive, functioning, productive, causative, subject to cause, condition, or dependence', contrast étigilg, q.v.; nomluq etözler étigilg nom ermez üçün 'because the dharmakāyas are not active (or 'moving'), Chinese hsing (Giles 4,624) dharmas' Swt. 62, 6: XAK xi KB (a man who likes this attains his desires; in both worlds) étigilg şil 'his work is constructive' 331; similar phr. 345; étigilg az edju üzküste kör-č a small well-organized (army), see, is better than a mob' 2340; asığ kilmadi sü étigilg tolim 'an army and well-organized armaments brought no advantage' 4389 (or 'read étigilg 'equipment'); étigilg sarayg buzufil oüm 'death which destroys the well-equipped (or 'ornamented')? palace' 1180: xiii? At. bu étigilg erke aşad 6x kul ol 'compared to a man who behaves like this (even) the free man himself is a slave' 344.

D etdükil X.A. fr. etük. S.i.s.m.l. XAK xi etdükil aqlı 'zargab mu'add li-yutaxxad minhu'll-suff 'leather designated to make boots' Kas. I 152.

VUD üdligilg P.N./A. fr. üdig. N.o.a.b. XAK xi KB (the nightingale sang in the flower garden) üdligilg eshtli 'he heard it with passionate longing' 5972: XIV Muhe.(?) al'-åsîq 'lover' üdligilg Rif. 144 (only).

D ötildilg Háp. leg.; P.N./A. fr. 2 öügl. XAK xi ötildilg kişi 'a man who has a request (du haca) to make to the Sultan' Kas. I 152.

D eddülük A.N. (Conc. N.) fr. etük. S.i.s.m.l. XAK xi etdülük ıagri: zargab mu'add li-yutaxxad minhu'll-suff 'leather designated to make boots' Kas. I 152.

D etdülük P.N./A. fr. etek; 'having a skirt' (and later a hem, etc.). S.i.m.l. XAK xi etdülük ('with -g') torn al-tawb idd cu'ila ma'wuf bi'layl 'a garment provided with a skirt' Kas. I 152.

D etdülük A.N. (Conc. N.) fr. etek. S.i.s.m.l. in NW and SW. XAK xi etdülük bôx kirbâş mu'add li-yutaxxad minhu'll-daylı 'linen designated to make a skirt' Kas. I 152.
bakkıla apar: edgüülükün 'look on him benevolently' (bi'lı-ıhsan) I 120, 5; five o.o.; n.m.e.: KB kamık edgüülük kil 'do all kinds of good' (by deed and word) 230; many o.o.: xIIII?) At. (the Prophet compared this world to a cultivated field; labour in it and) tari edgüülük 'plant good deeds' 192; two o.o.; Tef. edgüülük 'good deeds' 70; Xwar. xiv ditto Quth 19; Nahc. 56, 5, etc.

D ötgür: Gerund of ötgür- connoting thoroughness or completeness. It is described in v. G. ATG para. 280 as a Postposition after the Loc. or Abl. meaning 'because of', but it often occurs in other contexts, and even in this context does not seem to have this meaning. Pec. to Uyg. Uyg. viii ff. Bud. negünde ötgür carpets olmek töürüpür 'why exactly do old age and death come about?' U II 5, 14; (the dead man's corpse begins to stink and his parents) ötgür ... tezerler 'incontinently run away' U III 43, 21; (the evil spirits) ötgür artukrak bulğanıp 'being all the more thoroughly confused' U IV 8, 35; (from time immemorial) ötgür bu künk küng teğli 'right down to the present day' TT VI 016; bu üçeğilin kavışmakindin ötgür örr küfü kılger 'precisely because these three unite a shadow then appears' Surw. 52, 18-20; a.o.o.: Civ. (if he is satisfied, he may keep it himself, if not) adın kişile ötgür satsun 'he may sell it outright to a third party' USp. 13, 11; a stock phr. in contracts 30, 15; 56, 16; 57, 12; 61, 11, etc.

D ötgürü: Dev. N. (Conc. N.) in -gü: fr. ötgür-. Pec. to H II; prima facie it should mean 'aperient, purge', but is used more generally for 'remedy'. Uyg. viii ff. Civ. bu orumlarla imış kartlarda (or kartlarnın) ötgürüsün sözlelim 'let us describe the remedy for ulcers which come up in these places' H II 8, 6-7, 14 and 21; a.o.o. do. 8, 28.

D etlgsiz (etlgsiz), Priv. N./A. fr. etlig; Bud. technical term opposed to etlig, normally used to translate Chinese tu u (Giles 12,753 12,521) which translates Sanskrit asamkyta 'not subject to cause, condition, or dependence; out of time; inactive; supermundane'; see TT VI, note 356. Pec. to Uyg. Uyg. viii ff. Bud. tuşın etlgsiz bundukmaz terlı yörğün 'the profound definition of the Mahāyāna as not subject to condition and unattainable' TT VI 386; etlgsiz meşlülük taalyuda 'in the ocean of supra-mundane joy' Surw. 354, 7; a.o.o. do. 647, 5 (asat).

Tris. V. EDG-
D ötekke:- Hap. leg.; Den. V. fr. ötek. Uyg. viii ff. Bud. (when the time has come) ötek (tič) bérim öteklegüülük 'to repay debts' (Hend.) Strw. 6, 17-18.

D eteklen- Refl. Den. V. fr. etek. N.o.a.; the basic form is first noted in Çağ. (Vel. 47; San. 95r. 12) and s.i.m.m.l.g. Xak. xi tom eteklenend: 'the garment had a skirt' (dayal) Kaş. I 294 (eteklenür, eteklenmek); Çağ. xv ff. eteklen- Refl. f. (1) (of a fire) 'to be fanned with the skirts' (dəman); (2) 'to be made into a skirt' San. 95v. 4.


D edgüles- Recip. Den. V. fr. edgü. N.o.a.b. Uyg. viii ff. Bud. edgülesmişin utlism sevinçin 'the reward and joy of benefiting one another' U IV 46, 56; Xak. xı KB katılığ elle edgüles 'associate with these people (the nähmid) and benefit one another' 4354.

D ötgürüs- Recip. f. of ötgür-. N.o.a.b. Xak. xi ötgürüsdı: Kaş. I 232, 19 (ötrüş): Çağ. xv ff. öteriş- Co-op. f.; to pass (something) through (gudarənidan) together' San. 6or. 18 (quotn.).

Dis. ADL
D ötül Hap. leg.; Dev. N. fr. 1 öt-; a rather dubious word. Uyg. viii ff. Civ. (a remedy for chronic fever and) yel tözülg ötül 'windy (?) diarrhoea' H II 10, 54 (but see yel).

utl: syn. w. and usually used to translate Chinese pao (Giles 8,731) 'requeIt, recompense, reward', that is something given or received in return for something done. Not noted later than Uyg. and possibly foreign. The first vowel is fixed by utlissiz in TT VIII. Türkü vii ff. Man. (the five pure gods) kim yeğedmek edgü utli (spelt ścići) elıtlıer 'who bring the good rewards for success' M III 6, 2-3 (iii); Uyg. viii ff. Man.-A (whoever endures sufferings for the sake of the body will find that) anınlı utliss 'the recompense for that' (is death and dissolution) M IIII 11, 12 (ii); o.o. do. 11, 16 (ii); 12, 6 (i): Man. [gap] utlı sevinç [gap] TT III 17 (see below): Bud. edgü kilınç utliss 'the reward for good deeds' Kuan. 218; similar phr. USp. 106, 51; edgü kilınçınıng tünüs utliss 'the fruit and reward for your good deeds' U I 27, 15 (and see utli, p. 59); similar phr. TT X 220; men inçep utlı bideč bolı təgünırmıcı nęp utlı bilmecəyi ermezencı 'I venture to know my obligations in this matter, I am not one who does not know his obligations' U II 41, 13-14; utlı sevinç ve sevinç utlı 'the reward and pleasure' (of doing good, etc.) U IV 46, 38, 52, 56 (edgüles-), 63; 48, 78.

D 1 atlıg (adlıg) P.N./A. fr. 1 at; properly 'named', and often so used after a proper name or title; but more often 'having a (good) name, famous, distinguished'. C.i.a.p.a.l.; SW Az.; Osm. adlı; Tkm. aktl. Türkü vii ff. atlıg yüzlüş: otuz er 'thirty notables' (Hend.) Tun. IV 8 (ETY II 99); IrkB 36 ( vüc'; engulf): Man. (princesses, high ministers) ulug atlıg lar 'great notables' TT II 8, 64; 67'yüzlüş
begler M III 10, 3 (i): Uyğ. viii (because of the wickedness of Tay Bilge 'hotok and) bir eki: atılıg yavklam içlič 'because of the wickedness of one or two notableThings' Şu: E 5: viii ff. Man.-A. ayaqlık tapaqlık (so read) atlaç tepili 'his honoured, respected, and famous holiness (followed by proper name) M. x 27, 2. Bud. atlíq yiziqlig PP 12, 5; 20, 3; U II 19, 18; Kuan. 136, 138; TT VII 40, 75 (v.l.); atliaq yolllig 'famous and fortunate' TT V 26, 103; atliaq 'famous' U II 36, 47; Naranda atlíq lu kanti 'the dragon king named Naranda' PP 50, 5; o.o. of atliaq 'named' Surn. 99, 14; TT IV 6, 26; TT VII 71 passim: Civ. ayîq atliga 'with a bad reputation' TT VII 12, 8; atliaq 'named' common in TT I, VII, Uşp., H 111. Xak. x (after I at) hence 'the head of a clan' (habirîl-qawm) is called atliaq Kaș. I 79, 2; n.m.e.: KB bir atliga kişliq 'a distinguishing person' 501: xiii(7) Tef. adlu/atliga 'named' 39, 63: xiv Muh. al-musammad 'named' adliga Mel. 50, 7; al-muhtaşam 'distinguished' atliga Rif. 145: Çağ. xv ff. atliga/atligi nâmâdirt 'famous' Vel. 7 (qotun.); atliga ... (2) they say fulan atliga that 'is named (mawsum) so-and-so'; (3) metaphor. nâmâdirt wa mahîhirt 'famous' San. 30, 22 (qotun.): Xwar. xiv atliga/atliga 'named' Qutb 15; Nahc. 3, 3 etc.: Osm. xv adlu 'famous' (once) TTS II 6.

D 2 atliga P.N./A. fr. 2 at; 'horseman, mounted'. C.i.a.p.a.l. Türkü viii [Tav.]qâç atliga süsli: 'the Chinese army of cavalry' II 1; ekti: uilgî: atliga ertlî: 'two-thirds of them were mounted' and (one-third on foot) T 4; bir atliga 'one horseman' T 24; viii ff. a.a.o.: atliga 'with a dappled horse' IrkB 2; a.a.o.: Xak. x atliga er al-raculal-l-fâris 'a mounted man' Kaș. I 97; five o.o.: xiv Muh. atliga bi-faras 'mounted' Rif. 77; al-fâris atliga Rif. 149, 153: Çağ. xv ff. atliga/atligi atlu suwâr ma'nâsîn 'horseman' Vel. 7; atliga (i) suwâr San. 30, 21 (qotun.): Xwar. xiv atliga/atliga (sic) 'mounted' Qutb 15: Kom. xiv 'cavalry-man' atliga CCI; Gr.: Kıp. xiii al-fâris atlu: Hou. 26, 14; di fârás atlu: 51, 20; fâris atlu: 55, 10; xiv atliga: al-fâris ay dîl-fârars Id. 15; xv fâris atliga Tuh. 27b. 10: Osm. xiv both atliga and atlu are noted TTS II 67; IV 50.

D 1 atliga P.N./A. fr. it. S.i.s.m.l. with front vowels. Xak. x atliga ev 'a house owning a dog (kalbi) Kaș. I 98.

D udluk A.N. (Conc. N.) fr. udl, which suggests an original meaning of 'a joint of beef', but in practice 'thigh' of any man or beast. Survives only (?) in SW Osm., Tkm. uyluk; cf. 1 but. Türkü viii (of a horse) udluk in suyu: 'breaking its thigh-bone' IE 36: Uyğ. viiI ff. Civ. (on the 20th day of the month the soul is situated) udlukta bâle 'in the thigh and waist' TT VII 21, 10: Xak. x udluk mustaqlaç 'asârîl-dîrâ' 'the thick part of the bone of the foreleg' Kaș. I 98: xiv Muh. (i) 'asârîl-fâxîd 'thighbone' uyluk (mivocalized)
i:lik) Rif. 142 (only): Çağ. xv ff. uyluk (spelt 'with u') rân 'thigh', in Ar. faxd San. 92v. 17

D 1 otluq (o:dluq) P.N./A. fr. I o:t. S.i.m.m. I.g.; in SW Az., Osm. odlu; Tkm. ottî. Uyğ. viiI ff. Bud. otluq çakılır tilgen 'a fiery cakra wheel' TT V 6, 43; otluq irqâq 'a fiery hook' do. 12, 118: Çağ. xv ff. otluq/otluq dîstîn 'fiery' Vel. 91; otluq/jotluq dîstîn wa dîstînâh ditto San. 62r. 26 (qotun.).

D 2 otluq P.N./A. fr. 2 o:t. S.i.m.m.I.g.; in SW Osm. otlu; Tkm. ottî; but note that in Osm. 'poisonous', a meaning belonging to this word is also pronounced odlu owing to some confusion with I otluq. Xak. x otluq ta:qâb:al mu:'gîb 'a mountain covered with vegetation' Kaş. I 98.

D otluq A.N. (Conc. N.) fr. 2 o:t. S.i.m.m.I.g.; in NC 'manger', elsewhere usually 'pasture'. In some languages there is a homophonous A.N. fr. I o:t meaning 'a strike-a-light' and the like. The text of the MS. of Kaş. is as shown below; the printed text has aitluq and odluq in error; but the Argu form is peculiar and some confusion with udluq may have occurred. Xak. x otluq al-ârî fi lugâtîm 'manger' in one of their dialects Kaş. I 98: Argu.: x odluq maboytu-l-baqar minâl-lârì 'a place where cattle spend the night', (derived) from 'manger' Kaş. I 98. Çağ. xv ff. otluq/jotluq makâni ki giyâk wa 'alaf dîstî bâfâd 'a place that has much grass and fodder' San. 62r. 25.

D eûtluq P.N./A. fr. eût; 'possessing property; having value, useful, convenient'. Survives only (?) in NI Koib., Sag. estîc having property, rich' R I 885; Khak. istûq 'convenient, comfortable, sympathetic'. Uyğ. viii ff. Civ. eûtluq sanîq bolup yorîmak i (e:ṣarp) 'if you have property and treasure(?) your course is (?difficult) TT I 84 (the editors suggest reading atliga sanîq and translating 'distinguished' but (1) eûtluq is quite clear in the text; (2) sanîq, q.v., does not have this meaning except in SW; san here is prob. a Sec. f. of sanq for tsanq, q.v.): Xak. x eûtluq neq kull say' yuneafê bîhi 'anything which can be used to advantage' Kaş. I 103.

D etlîq P.N./A. fr et; 'fleshy, fat'. S.i.s.m.l.g. Xak. x (after etlik) and a corpulent man (al-raculal-daxm) is called etlik kişli; with a -g; and a man who owns meat (al-lahm) is also called etlik kişli: Kaş. I 101: xiii(7) Tef. etlik 'corporeal' 86.


D ôdleg Dev. N. fr. *ôdleg:- Den. V. fr. ò:ç. There is no obvious difference in meaning between ò:ç and ôdleg in Xak.; Kaş. translates
both al-zamán 'time'. Elsewhere öدleg consistently means 'noon, midday'. Survives only (?) in SW Osm. öyle (öyle) 'noon'; Tkm. öyle 'afternoon'. Xák. öğle al-zamán 'time' Kaş. I 102 (verse); ten o.o., usually in the context of time taking its revenge: KB törtüti xalayıq öğle öğle bu kün (God) created living beings, time (Hend.), and today 3; (a child when born) mindö öğle att 'mounts the horse of time' 1388; keçti öğle kün ay 'time, days, and months passed' 5950; o.o. 1582–4–6: xiv Rbh. öğle namazı 'the midday prayer' R I 1304 (quotns.): Muh. al-zuhr 'mid-day' Öyle: Mel. 80, 3; Ref. 184: Çağ. xv ff. öyle tawăt-i zuhr San. 922. 19: Öğuz öyle: al-zuhr Kaş. I 113: Xák. öyle the Kirpač make the -yı-yı and say öyle: Kaş. I 113 Xwar. xiv ertedın öğlegenı tell ... öğlegenı kéceke 'from dawn to midday ... from midday to night' Nahe. 210, 11; öğlegenı do 30, 1: Xák. xii al-zuhı (duş, also called) öylem Hov. 26, 15: xiv tawăt-i zuhr öylem (mis-spelt ryle) But. 13, 13.

D öltük Hap. leg.; A.N. fr. 2 öt. Xák. öltük al-äziha 'advice, admonition'; and öwät is also used for al-äziha, its original form was ögtü Kaş. I 102.

D ütülük (üdülük) P.N.A. fr. üt; 'pierced, perforated'. Survives only(?) in NE Khak. ütülük Bas. 257; Tuv. ütülük Pal. 435. Xák. xii (under yińci) ütülük yińci: al-ül-ül-ül-matiq 'a pierced pearl' Kaş. III 30, 17; n.m.c. Kom. xiv 'pierced' ültü CCG; Gr.

PU(D) öltüm Hap. leg.; morphologically a N.A.S. but what; the translation is conjectural. Uyğ. viii ff. Bud. (if you call on the Kuan-şi-im Buddha, burning incense before the holy Buddha and) öltüm öltüm täg-zindürü 'continuously(?) turning (the prayer wheel)' USp. 102b. 22.

Dis. V. ADL-

D adil- Pass. f. of 2 *aḍ-, see 2 aḍiğ; properly 'to sober up, recover from drunkenness'; more generally, 'to recover consciousness'. Survives as ayıl- in NE R I 34, 221; Khak. and SW Az., Osm., Tkm. Xák. xii esrük åqüldi: åqüldi-sükän wa-l-muğmä 'alayhi 'the drunk man, and the man who had fainted, recovered consciousness' Kaş. I 194 (adilur, adilmak): KB (do not let good fortune intoxicate you) adilüdinka 'when you come to your senses' (your eyes will fill with tears) 6137; a.o. 6142: Çağ. xv ff. ayıl- hüşur şudan 'to come to one's senses', in Rüm. ayılun. 555. 20 (quotns.): Kip. xiv ayıl şuha min sakra wa bari'a min marda 'to come to one's senses from drunkenness and recover from an illness' Id. 26: xv şuha ayıl- Tuh. 22b. 12.

D atut- Pass. f. of at-; 'to be thrown, shot, etc. S.i.m.m.l.g. with a wide range of meanings in Osm. Xák. xii atuldi: atuldi: tosaftarati-sükän 'the bud burst open'; also used of any blossom or flower (zahra wa navr), and of anything that opens without disintegrating (infaraqa min gær baynuma) Kaş. I 193 (atilur, atilmak): Çağ. xv ff. atil- andoxa šudan 'to be thrown' San. 28r. 17: Xwar. xiv atil- 'to shoot'; (of an arrow) to be shot Quth 16: Kip. xvi hamaza (read humiza 'to be repelled'; the verb has several other meanings) atılı- Tuh. 38a. 1.

D etil- (ëtil-); Pass. f. of ët- with the same range of meanings as ët-; S.i.a.m.l.g. but usually only to form compound V.s.v. N.s. generally foreign. Uyğ. viii ff. Man.- [te]ëtilëk etëlimis 'a temple was built' Man. Frag. 401, 13; a.o. M I 8, 11–12 (ol): Bud. (crops) bişlar etulur 'ripen and mature' TT VI 327: Civ. yl ay etilü elgipê kirdî 'years and months in due order(?) came into your hands' TT II 1307; Xák. xii (after ëtil-) and one says oğlan etilü: tora'sa-öl-sabi wa tasâhha 'the boy grew up (Hend.)' Kaş. I 193 (ëtilür, ëtilmek); buer ol ëtilen: sapiğan (mis-spelt sayîğan) hâhâ-l-racial xavîc valîcê 'this man is always busily engaged in affairs'; ëtilên(?) (ofl unvocalized, perhaps a different word) 'a dog of horses in which boils (gudâd) break out and then heal up', called xumân (‘carcy’) in Pe.; menîç isim ëdürük ëtligen (sic) ol amri abadâ(n) yanâsîlî biš-xayr 'my affairs are always kept in good order' 1 158; o.o. I 53, 18 (ügür): I 442, 7 (II 209, 21): KB isî barça étilür 'his affairs are all well organized' 429; o.o. 497, 6056 (etći): Çağ. xv ff. ëtil- ('with é') larha şudan 'to be done' San. 94r. 17 (quotn. illustrating compound verb): Kom. xiv 'to be made, created' ëtil CCG; Gr. Osm. xiv edil- 'to be raped, violated' (and 'to be done') TTS II 253.

D idil- Pass. f. of id-; Survives only(?) in NW Kar. i. iyl- 'to be sent' R I 1445; Konç. 193. Uyğ. viii ff. Bud. Sanškrit praśrâbdhi 'confidence, trust' (here ?'entrusted') ëtil mak: bolor TT VIII A 26 (?- often represents -d- in these texts): Xák. xii tutgûn ëtildî: tutgûra-l-asîr teâl-mugayyad 'the prisoner (Hend., etc.) was released' Kaş. I 194 (tılur, tilmek): xii (?) Tef. ëtil- 'to be sent' 128.

D itil- Pass. f. of it-; 'to be pushed, upset', etc. S.i.m.m.l. Xák. xii ëtildi: neq 'the thing was pushed' (dufâ) Kaş. I 193 (itilür, itilmek); II 139, 10 (itîn-): xiii (?) Tef. ëtil- (of a bird) 'to hover in the air (without moving the wings) 127 seems to belong here': Çağ. xv ff. ëtil- ('with I') afşanda şudan teâl muğ sûdan 'to be thrown down; to be lost, missing' San. 94r. 17 (the second meaning may be connected with yît-, q.v., which is not noted in Çağ.).

D oðul- Hap. leg.; Pass. f. of *aðul-, 'to wake up' (Intrans.). Xák. xii KB (See, my son (oğul, rhyme), in what a state I am, look at me) and oðul 'wake up' 1215.
DIS. V. ADL
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D uđul- Pass. f. of uđ-; 'to be followed, be conformed with', etc. Survives only(?) in SW Osm., Tkm. uuy-. Xak. xi KB uđula in 5202 (uđ-) seems to be a Ger. of this verb: Çağ. xv ff. uyul- Pass. f. . . . (3) muvaфаqat karda şuđan 'to be followed, conformed with' San. 8v. 23.

VUD otul- (trans-spelling of otal-?) Hap. leg.; Pass. f. of 2 otu-: Xak. xi tarğ otulı: qutu'a girağfı l-szar, wa huwa hul hul nabi um tıbiwu fa-yufıdhuwa 'the weeds, that is any plant which they destroy and get rid of in the standing corn, were cut' Kaş. I 193 (otulur otulmak:).

D ötel- (ödel-) Pass. f. of öte-. N.o.a.b. Xak. xi ol bu: ışta: ötelildi: ta'anna fi hâdâl-amr wa märasa l-sıdda 'he worked hard at this matter and exerted his strength' Kaş. I 193 (ötelir, ötelmek: an odd meaning, but must belong here): KB seniğin ötelinsen maña: sız taki 'let a statement be submitted from you to me and' (a statement from me to you) 2670: xiii(?) Tef. kaçağ ödelse iç 'when the task is ordained' 242; ötelmesede ödgin saha anın wağ 'before his (Gabriel's) inspiration is conveyed to you' 251: Çağ. xv ff. ötel- Pass. f.; adu şuđan 'to be paid' San. 61r. 24 (quotn.).

D ötit- Pass. f. of öt-; 'to be singed, scorched; (of grain) to be parched'. Survives in NC Kzx. öytül-, NW Kaz. ötel-, SW Osm., Tkm. ötil-, Xak. xi koyı bası: ötildı: 'the sheep's head (etc.) was singed' (ulriga) Kaş. I 193 (ötilür, ötilmek): KB isılgız ol ot ol köyürğen bolur yolda keçğ yok öltülen bolur 'wickedness is a fire; fire constantly burns (people); there is no means of getting along the road, it is constantly being scorched' 249 (Arat reads öltülen, but this word is not recorded and makes no sense).

D edle- Den. V. fr. edj; in the early period 'to turn (something Acc.) into something useful', hence, e.g. 'to cultivate (a garden, etc.)', and also 'to deem (something Acc.) to be useful', hence 'to esteem (someone)'. Later it came to mean simply 'to make, create', and finally, like et-; it came to be little more than an Aux. V., used to form compound V.s w. N.s, usually foreign. In this sense it seems to have been regarded as more graceful than et-: Survives as eyle- in SE Türkü, Shaw 37, 89, 98; Ötrıv (atl) (also in its earlier sense) NW Kaz., SW Osm., Tkm. Uyg. viii ff. Civ. (in a text about a vineyard, 'I will give a rent of 60 measures of wine') topuz yul edilmişke 'for cultivating it during the Swine Year' Usp. 6, 5; edligüci bir erlıkü ksişi 'a responsible person to cultivate (the vineyard)' do. 21, 5; bağını edleğ 'cultivating the vineyards' do. 22, 41; bağlarımızı eyleğ (sic) do. 22, 47-8 (a xiv text): Xak. xi ol edleğdi: nepu:nı: 'aman'l-sayr 'araqana(?) he made use of the thing' Kaş. I 286 (edleğ; edleğdim;); tavar üçün tenpir: edlemedip 'for the sake of money not respecting God' (lâyubâli mina'allâh) I 86, 2; edğü: savığ edleğe: 'if a man esteems (or values, rabbâ) good advice' III 155, 4: KB elîg ursa begler kimi edleğe 'if the begs stretch out their hands and esteem someone' 1630; a.o. 347 (edlık-): xiii(?) At. tiken edlegen er 'a man who cultivates thorn bushes' (does not get grapes from them) 376; Tef. eyle-ėđleğ- 'to cultivate' 70, 123: Çağ. xv ff. eyle-(-y, etc.) eyle- Vel. 37-8; eyleharden 'to make, do' San. 56r. 7 (quotns. containing compound V.s): Xwar. xiii eyle- 'to make, do' 'Ali 26: xiv eyle- ditto MN 36: Kıp. xiii amala 'to make, do' eyle-: How. 33, 15 (in compound verb 41, 18): xiv ditto Id. 26: xv ditto Tuh. 26a. 7 (in compound verb 15b. 13): Osm. xv ff. eyle- 'to construct (an artifact, etc.); to appoint (an official)' noted down to xvi TTS I 288; III 276; IV 321.

D etle-: Hap. leg.; Den. V. fr. et. Xak. xi ol koyıç etiledi: ca'ala-l-sît lahm(a) 'he fattened(?) the sheep' Kaş. I 284 (etle; etleme:).

D tla-: Hap. leg.; Den. V. fr. it. Xak. xi ol anı: itldä: sabhau wa alhânuwa wa 'addahum min cumulated-kîlîb 'he reviled and scorned him and reckoned him to belong to the dog family' Kaş. I 285 (tla; tarla, tlamak:).

D uđla-: Hap. leg., perhaps used only in Ger.; Den. V. fr. uđ. Xak. xi KB yêdi arzu ni'mat özüm uďlayu 'my soul devoted desirable things and luxuries like an ox' 5635.

D otla-: Den. V. fr. 2 ot. S.i.a.m.l.g., usually for 'to graze, browse'. Cf. 2 ota-; the parallel Den. V. fr. 1 ota is not noted before xve; see 1 ota-: Xak. xi at otla'da: 'the horse grazed' (i'talafa) Kaş. I 285 (verse; otla; otlamak).

D otla-: Tef. ota-: 'to graze' 239: xiv Rhü. ditto R I 1113 (quotns.): Muh. dânâ 'to treat medically' ota-l: Mel. 26, 3; ota-: Rif. 108; tabba wa 'alaca ditto Rif. 111 (only): Çağ. xv ff. ota-; ardadan 'to graze' San. 61r. 28 (quotns.): Kıp. xiv ota-la ra'da 'to graze' Id. 8: (Korm. xiv 'to treat medically' otla-; a hay field' otlamak CCI; Gr: Osm. xiv otala- 'to treat medically' in two texts TTS I 551, but in Kel., Zaj. reads ota-).

VUD öldle-: Pec. to KB; if thus read Den. V. fr. 0d; but perhaps the basic form of öldlen-q.v. Xak. xI KB kalî elî(0)lg odleğ tilese sênî 'if the king desires you, choosing his time (i.e., or passionately)' 1504; a.o. 1588 (sic in best MSS.).

D ötle-: Den. V. fr. 2 0t; 'to advise (someone Dat., rarely Acc.) to do (something Dat.).' N.o.a.b. Türkü viii inlimesi: oğlumâ: ança: ötledim 'I gave my younger brothers and sons the following advice' Ongin 11: viii ff. Man. ol karnağ boşunka edğü kilic næmä kürkmar turkmar otleyür tavurtur katğalantarur (the king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' TTS I 10, 88-90: Uyg. viii ff. Bud. biz kendüke edğüğe otleyürbiz
we advise him to do good' *PP 20, 7-8; ayıg ögli tegini göl ötöl 'advising Prince Papanikara' do. 35, 5; Sanskrit samādha pāryatā (translating 'causes to give'; error) öteldē (spelt ötelli) TT VIII G.6; o.o. Hienen-ts. 179, 2113—[yüm]sak savin ötleyi erligelyü 'advising (Hind.) and men with mild words' U III 13, 11; o.o. of ötleye- erligiye- 'U III 89, 18-19; TT VII 14, 3 (udug); 40, 86; Suv. 597, 6-7 (yag:ögil): Xak. XI KI saha ötöl 'he advises you' 2204, 5713; meni ötlegel 'advise me' 5128.

D edgel- Caus. f. of edgel-; n.o.a.b. Xak. XI ol tawarin (sic) edletti: amara bi-islāh mā kāna muhmal min målihi 'he ordered that any part of his property that had been neglected should be put in order' Kaš. I 264 (edletür, etledmek): XIX(?) Tef. yeletyr bezelürler 'they are ornamented' (with gold bracelets) 72: Çağ. XV ff. yelet- Caus. f.; kundândan 'to order to be made or done' San. 56v. 7.

D etlet- Hap. leg.; Caus. f. of etle;-. Xak. XI o l koj edletti: amara hathā cu'ilat'ı-šat lahm 'he ordered that the sheep should be fattened(?)' Kaš. I 264 (edletür, etledmek).

D uḍbat- Hap. leg.; apparently abbreviated Caus. f. of uḍul: cf. uḍlas-. Xak. XI ol oğlin maça: uḍbat: atba'a waladahu xalifi 'he sent his son after me' Kaš. I 264 (uḍbatnr, uḍbatmak).

D edlel- Hap. leg.; Pass. f. of edle;-. Xak. XI edleldi: neğ uṣhaka-šay 'the thing was put in order'; also used when anything is inspected (or examined, isticvida) Kaš. I 295 (edlelür, etledmek);

D etlel- Hap. leg.; Pass. f. of etle;-. Xak. XI koj etleldi: cu'ila-š-ganam lahm 'the sheep was fattened(?); also used of other (animals) Kaš. I 295 (etlelür, etlemdemek).

D atlan- Refl. Den. V. fr. 2 at; it is not certain whether atla-; a verb which first appears in Xwar. XXXIII(?) Oğ. and occurs in other medieval and most modern languages, is connected with 2 at; it seems to mean 'to set out, march against' (in Oğ.) and more usually 'to stride' cf. Osm. adım 'a step, pace', and so prob. has some other origin. S.i.a.m.i.g., in NE usually altan-. Türkî VIII ff. Man. TT II 8, 63 (udj-): Xak. XI er altandi: 'the man rode (rakhba) Kaš. I 255 (atlanur, atlanmak). al atlandi: 'he rode a horse' II 285 (erroneously inserted between ottla- and the illustrative verse, in which atlanur occurs); two o.o.: XIV Muh. (?) 'I hope our leg will not ride today' beginiz bu: ku:n altan: unusun Rif. 93-4 (only); Çağ. XV ff. atlan- sunun: sudan 'to ride' San. 29v. 28. (quotns.; not described as Refl. f. of atla-): Oğuz XI ol ta:kka: atland: sa'ida'l-cabab 'he climbed the mountain', also used of climbing (fj iy'ud) anything Kaš. I 256 (atlanur, atlanmak):

Xvar. XIV atlan- 'to ride' Qub 15: Kom. XIV 9 'to ride' GCI; Gr. Kip. XIV atlan- rakhba ay ittasaga faras 'to ride, that

is take a horse' lid. 15: Osm. xiv ff. atlan- 'to ride; to mount'; c.i.a.p. TTIS I 52; II 67; III 46; IV 50.

D eđelen- Refl. f. of edle;-. not noted later than XVI. Xak. XI eđeledi: neğ uțunyeyl-šay 'arada(n) (MS, in error ğarada(n)) wa lam yụnrah muhmalatn 'the thing was made of and not left on one side'; as, for example, a fur coat is made from a skin or boots from a piece of felt Kaš. I 257 (eđelenür, eđelenmek): Osm. XIV-XVI eylen- 'to be constructed', or as Aux. V. in three or four texts TTIS I 288; II 413; IV 321 (in Osm. the word is normally a Sec. f. of eylen-).

D etlen- Refl. f. of etle;-. survives only(?) in NE Khak. itten- Bas. 65, same meaning. Xak. XI oğul etleni: tara'bala 'l-šabi 'the boy put on flesh'; also used of anything that gets fat (zamma) after being lean Kaš. I 256 (etlenür, etlenmek).

D itlin- Hap. leg.; Refl. f. of itli-;-. Xak. XI taš itlini: 'the stone (etc.) was pushed on one side' (inada: a'; also used of a child when it begins to crawl (tasahhafe); hence one says meni yůzden itlin uğrub 'ani 'get out of my sight' its said in a fit of anger (al-ğadab) Kaš. I 256 (itlinür, itlinmek).

D oțlan- (oțlan-) Refl. Den. V. fr. 1 ot; see 1 ota-. Survives only(?) in SW Az., Osm. oțlan-; Tkms. oțlan- 'to blaze up (lit. or metaph. in anger); to be burnt', etc. Xak. XI at oțlanti: itlahaba-l-faras caryo(n) 'the horse went at a fiery pace'; similarly one says er oțlanti: itlahaba-l-racul ğadaba(n) 'the man blazed with anger' Kaš. I 297 (oțlanur, oțlanmak; in a special section for verbs with initial long vowels): Çağ. XV ff. oțlan- Refl. f. ğiti dargiftan 'to catch fire' San. 61 v. 17A.


D atlan- Recip. Den. V. fr. 2 at. Survives only(?) in SW xx Anat. atlan- (of two men) 'to ride on the same horse' SDD 125: Çağ. atlan- Co-op. f. 'to bustle about and jump together' San. 20v. 19 is prob. not connected, see atlan-; Xak. XI (in a grammatical section) oynamid atlanu: la'ibtu wa ca'altu'l-satar fihi'l-faras 'I gambled and made the stake on it a horse' Kaš. II 114, 23; similar phr. II 226, 5; n.m.e.

D edles- Hap. leg.; Recip. f. of edle;-. Xak. XI olar bir ikindini: eđledi; 'they esteemed (or respected, taťaqqadada . . . hurma) one another' Kaš. I 239 (edleşır, edleşmek).

D itliğ- Hap. leg.; Co-op. f. itli-. Xak. XI itlidiç: neğ inada'ti-šay 'the things
were pushed together' Kaş. I 139 (ittilşur, ittilşmek).

D uğlaşma-: Hap. leg.; abbr. recip. f. of uğula-. Cf. uğlat-. Xak. xi ivtk bir birkle: uğlaşdırı: məna'ti'l-zādah xilaftan(ı) 'the female gazelles walked one behind the other (in a line) Kaş I 239 (uğlaşur, uğlaşmak).

D ütelüş- (ütelüş-) recip. Den. V. fr. üst. Survives only (?) in NW Kaz. üst- (of a needle) 'to pass through (something)' R I 1867. Xak. xi üstlesi: nece intaqabati'l-azvah (MS. in error intaqabat) 'the things were pierced Kaş I 238 (ütelüşur, ütelüşmek); va hadā'd fi'l-nahb 'and this (is said) in regard to plundering', and one says alpəlar üstlesi: talathamatı'l-abtal va taydādah 'the warriors smote one another and fought' (ütelüşur, ütelüşmek; and one says' usually introduces a new V.; this V. was prob. itilş-, misvocalized; this would suit the translation better, but in that case itilş- was entered twice w. two different meanings).

Tris. ADL

D aðalıgh P.N.A. fr. ada-; n.o.a.b. Uyğ. viii ff. Man. aðalıgh orunlarınız özgüluk 'in order to escape from dangerous places' TT III 139 Bud. ol talu uy suvi eþtiþi korkunç aðalıgh ol 'that ocean is extremely terrible and dangerous' PP 26, 4-6; Civ. aðalıgh evinde 'in your house which is exposed to danger' TT VII 30, 1. D aðalıgh P.N.A. fr. ata-; 'having a father'. S.i.a.m.l. Xak. xi KB 6055 (etçili).

D atalik A.N. (and later Conc. N.) fr. ata-; 'the position or duties of a father; someone in the position of a father, e.g. tutor or stepfather'. S.i.m.m.l.g. Xak. xi KB (if your father is dead, I will be a father to you) atalik kilayın 'I will perform the duties of a father' 1552: Çağ. xv ff. atalik/ataglıgh atalik Vel. 8 (quonun; in San. 30, 12 the second form is said to be an error); atalik(1)ubuvarat 'fatherhood' (quonun); (2) the name of a hereditary office in Turkistan and Xwarazm San. 30, 13: Kom. xiv 'stepfather' atalik CCG; Gr.

D uțuliğ P.N.A. fr. utu-; n.o.a.b. Uyğ. viii ff. Civ. (your sons and people are lucky; your elder sisters and sisters-in-law are joyful) kunscı (Sec. f. of kunçuy) kiz uțuliğ 'your wives' (and daughters are grateful(?)) TT I 156.


Tris. V. ADL

D aðalıgh-: Den. V. fr. ada-; existence doubtful, the word quoted might be merely the Plur. of ada- but see aðalıgh-. Uyğ. viii ff. Civ. (if one cuts out a garment on an unlucky day) ol ton birlen 6k aðalıgh 'it is dangerous (or 'there are dangers') with that garment' TT VII 38, 10-11.

D iðalıgh-: 'to give up, renounce (something Acc.); rare and prob. pec. to Uyğ. where it usually occurs in Hend. with I tit-, q.v. Morphologically obscure; perhaps, like uğula-: Den. V. fr. a Gerund *iða: (not known otherwise); perhaps survives in NE Tuv. iðala- 'to send, dispatch' Pal. 563. Uyğ. viii ff. Bud. isıq öz yeme iðalı candidacy outlawmyin 'I will give up my own life (but) not kill others' U III 4, 2-3; same prh. do. 57, 2 (i); 71, 27; U IV 22, 274; 40, 187—bu üçegide birisinin birisini tittülüg iðalıguluk kezги 'the order for giving up (Hend.) these three things one by one' TT V 26, 107-8; amtı bu kizgın munda ok titeyin iðalıayın 'I will renounce (Hend.) this maiden here and now' TT X 543 (see note for several o.o. of tit- iðalı-).

D uğula-: Hap. leg.; Den. V. fr. 2 uğu: Ger. of uğ-; cf. uğlat-, uğlaş-. Xak. xi ol an: uğula'; edda: ittaba'aahu wa qaṭifahu 'he followed (Hend.) him' Kaş. I 308 (uğula'; uğula;' mak).

S otala-: See oțala-:

D aðalıghan- Hap. leg. and rather dubious; Refl. of aðalıgh-: q.v. Uyğ. viii ff. Bud. (various misfortunes happen) ol kaptığı tonur andað aðalıghan 'the door is closed, thus one is in danger' TT VI 234 (a v.l. only; some MSS. omit the phr. and others read andað aðırılg thus one is parted (from one's family)).

D atlandur- Caus. f. of atlan- 'to mount (someone), give (someone) a horse to ride'. S.i.a.m.l.g. Uyğ. viii ff. Bud. (gap) tașgaru iļičukе atlandurdi 'they mounted (the prince) for a pleasure excursion outside (the city) PP 1, 1: (Xak.) xiii ff. Tef. atlandur- 'to mount (cavalrymen)'; 63: Çağ. xv ff. atlandur- Caus. f. suvwär kardan 'to mount (someone)' San. 30r. 8 (quonut); Xwar. xiv atlandur- ditto Qutb 15: Osm. xiv ff. atlandur- ditto in several texts TTS II 66; III 46; IV 50.

Dis. ADM

D atım N.S.A. fr. at-; s.i.a.m.l.g. except SE, usually for 'a single shot; the distance covered by one arrow shot', the implication of the Xak. meaning is that a marksman does not need more than one shot at his target. Cf. oktam. Xak. xi atım er al-raculul'l-hādīq fi ramyıl-l-mugārīs 'an expert archer, marksman' Kaş. I 75; yazma's atım al-rāmī lā yuqūt 'an archer who never misses' III 59, 13; 379, 21: KB alp atım 'a tough marksman' 2043; o.o. 1949, 4046, 5911; Çağ. xv ff. atım they say ok atım 'the distance of a bow-shot', in Ar. goltawatul-sahm San. 31r. 1.

D idma: Hap. leg.; Pass. Dev. N.A. fr. id-. Xak. xi idma: yilkt al-id'ba mina'l-haya-ween 'an animal which is allowed to go free' Kaş. I 129 (see iduk).
D.udmak ‘servant’. See uđ.-

etmek/őtmek the oldest of three similar words for 'bread', the others being epmek, q.v., and ekmek, noted in NC, NW, and SW and prob. a recent Sec. f. due to a supposed connection with ek-. Őtmek seems to be the earlier of the two forms. Although -mek is normally an Infinitive Sufi, it is not possible to connect the word semantically with any verb, and it should be noted that Kaj. in his main entry spells it with -mek, not -mek. Survives with initial ő- (occasionally ō-) in some NE languages, R I 1275, 1868, and NW Kar. Tu, and with initial e- or i- (lê-) in other NE languages, NC, NW, and SW. Uyğ. viii ff. Man.-A bir otımek ‘one of your loaves of bread’ M III 12, 5 (i); xiv Chin.-Uyğ. Dicw. ‘bread’ otmek R I 1275; Ligeti 196: Xak. xı etmek al-xuzb ‘bread’ Kaj. I 102: 26 o.o. of etmek and three of Őtmek: KB tzu etmekni ‘kég tut ‘to have a liberal supply of salt and bread’ 1328: xii(?) Tef. etmek/őtmek ‘bread’ 86, 251: xiv Muh. al-xuzb etmek (?) unvocalized Mel. 66, 2: Rif. 165: Çağ. xv ff. otmek ‘...nahn na‘aninsa Vel. 99: Őtmek nahn bi raugan ‘bread without fat’ San. 627, 29: Xwar. xii otmek ‘bread’ ‘Alt 49: xiv/ň cómo etmek/őtmek Qutb 53, 124; etmek Nahe. 301, 4: Kom. xiv etmek/őtmek CCI, CCG; Gr.: Kip. xı xı al-xuzb etmek (unvocalized) Hou. 15, 19; etmek (sic) 50, 20: xiv etmek al-xuzb ld. 7: al-nayda ‘a kind of wheat cake’ kara etmek Bul. 8, 15: xv xuzb etmek Kaj. 44, 14; 62, 17; otmek Tuh. 14a, 10: Osm. xiv etmek ‘bread’; cicaapa. TTS I 284; II 406; III 270; IV 314; xvIII etmek (spelt) the Rümî word for năn ‘bread’, in Çağ. otmek San. 305, 25.

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tümge köนüller ‘other simple minds’ TT III 164: Bud. adın is common, e.g. adın ağlık ‘another treasure’ PP 7, 3-4; adın bir toyun ‘another monk’ U III 36, 19: Civ. adın kişli ‘a third party’, see ötgürü; adın adın köz ağırlılı ‘various eye diseases’ H II 18, 60: Çilgıl (Xak.) xı adın harf bi-na‘na geyr ‘an Indecinable meaning ‘other’ Kaj. I 76: I 98, 20 (adrük): 3 o.o. in Xak. texts; KI yaramaz seniğin adıgına bu ‘at this name is not fitting for anyone other than Thec’ 6; on adın liki ay ‘ten and another two months’ 132: o.o. 1758, 2: xii(?) KBVP adınlar ‘...others hasten’ 47: xii(?) At. anda adın ‘other than that’ 116: three o.o.: Tef. adın ‘other’ 40: xiv Rbg. adın ‘other’ R I 490: Xwar. xiv ditto Qutb 4.

E etin This word is read in M III 45, 5 (i) in a description of paradise; ‘...the barking of dogs, the call of birds’, all confusing tiresome evil noises are not heard in the land; korkunç etin olar ara yok’. Henning in Asia Major VII 122 suggested as an alternative litin ‘pushing’; but the obvious amendment is üin, almost the same outline in Uyğ. script. The passage then means ‘there are no terrifying sounds among them’.


D ottün: abbreviated Ger. of *öten- Refl. f. of öte-: Survives in SE Türkî öte (‘temporary’ loan) Shaw 18; jarring 220 (also in phr. öte ber-). Xak. xı ottün: harf yusta‘mal fi‘l-qird’ ‘an Indecinable used with respect to loans’; one says men yarmack öttün bêrdim: ‘I gave the money as a loan’ (qarda(n) Kaj. I 130.

D uıtać N./A.S. fr. utan- (uvtan-); ‘shame; shameful’, and the like. Survives only in SW
Osm., 'Tkm. utanç. Xak. x1 al-mundiyawal-ma'diyaw mina'l-mu'ān, 'something calamitous and disgraceful' is called utanç (mis-vocalized uituç) ≥; its origin is from uvut al-ḩayā 'shame' Kas. I 131: Oğuz x1 utanç (tā' carries both fatha and damma) ≥ al-amrū'l-illā yustahyā minhu 'a thing of which one is ashamed' III 448.

D ötenç/ötuńç: Preliminary note. The difference between these two words, Dev. N.s. fr. *öten-(öden)-, Refl. f. of öten-, which survives only in SW Az., Osm. öden-, and ötuńç resembles that between ötek and 2 ötuğ. Only the first exists in Kaş and the vocalization of the second syllable there is uncertain; in the first occurrence the vowel sign might be either fatha or damma, in the second it is missing, and in the third definitely damma; but in any event by the medieval period the word had definitely become ötuńç; it survives in SW Az. ödenis; Osm. Tkm. ödünç. The second, after its appearance in Türkü, is not noted until its reappearance in SC Uzb. ötuńç: NW Kaş. ötuńç R I 1864; Kk. ötuńç; SW Tkm. ötuńç all meaning 'request' and the like.

D ötuńç/1 ötuńç (ödenç) Dev. N. in -ç fr. *öten-(öden)-; 'loan, debt', and the like. Xak. x1 ötuńç (?; see above) al-qard 'a loan'; one says men ajar yarmak ötuńç (? běrdim qardul-hirRam limentim he'money Kas. I 131: x1 Muh. al-dayn 'debt' ödünç Mel. 83, 5; ötuńç Rif. 188: Çağ. x7 ff. ötuńç (mis-spelt ötuńç, and misplaced) öduņ çard ma'nsima Vel. 121; öduņç (spelt) qard iv dayan San. 66v. 20: Oğuz x1 ötuńç al-qard, one says men ajar yarmak: ötuńç běrdim a'tayyuthul-hir-Ram qard(n) 'I gave him the money as a loan' Kas. III 448: Kom. xiv 'loan' ötuńç CCI; Gr. 185 (quoting): Kip. xiii iqtarađa 'to borrow' ödünç al- Hov. 36, 18: xiv al-qard ödünç Bul. 6, 3.

D 2 ötuńç Dev. N. in -ç fr. ötuń-, Türkü viii xağan[m ben özüm] bílgé: Tonukuk ötuńük ötuńçinim esdül: berti: 'my xağan deigned to hear the representations which I myself, the Councillor Tonukuk, submitted to him' T 15.

Dis. V. ADN-

D atan- (adan-) Refl. f. of at-; generally used in Pass. sense, 'to be named, called; to be famous'. Survives in NE; SE; SC Uzb. (atan- not atan-); SW Az., Osm. adan- Türkü viii ff. (when he goes home) öz: atanmıs 'he himself is famous' IrkB 55: Uyğ. viii ff. Bud. atanmıs künde translates a Chinese phr. meaning 'on a day on which one is nominated to a higher office' TT VI 435: (three months are the spring period; three months are called (tētr) the summer period) üç aylar atanur kiz ölçler tēp 'three months are named the autumn period' Sw. 589, 11-12: Xak. x1 KB kim edğül atansa kılış 'whoever is called a good man' 253; yori uḏ atanma 'go, do not (let yourself) be called an ox' 1599; a.o. 6454: xiii (?) At. (be upright, act uprightly) atan kün 'get a reputation for being upright' 165 (the metre requires the pronunciation a-tan): Tef. atan- 'to be named' 63: Xwar. xiv ditto Qutb 15: Kip. xiv adan- tasmam 'to be named' Id. 9: xv ditto atan-ajan- Tuh. 9b. 4.

D 1 aḏin- Refl. f. of 2 aḏ (see 2 aḏığ); 'to sober up, recover from drunkenness'; practically syn. with aḏíg-. Survives as aḏin- and the like in some SE, NW, and SW languages. Türkü viii ff. Man. ol tüzün er esrki aḏımı 'that good man's drunkenness passed off' M I 6, 20-1: Uyğ. vii ff. Bud. (they wander about like drunken men) aḏinu umatın 'being unable to sober up' TT VI 25-16 (v.l.; most MSS. have oğulu): Xak. Kâb bir aŋça aḏin 'sober up a little' 2374: Osm. xvi ayin (spelt), in Rüm, same as ( Çağ) ayil- husyār ṣudan 'to come to one's senses' San. 56v. 24 (quoting Fudālī).

D 2 aḏin- n.o.a.; in the Hend. aḏin-muņad-which is directly parallel to the phr. aḏiņçu muņadığ (see aḏiņcu), and must mean something like 'to be surprised and disturbed'; it might be a Refl. f. of 1 aḏ-. Uyğ. vii ff. Bud. (then the supreme god Indra, hearing these words and eertiņu aḏinu muņadu 'being extremely surprised and disturbed' U II 31, 47; a.o. Sw. 16, 18.

D atin- Refl. f. of at-; survives only (?) in NE Khak. atin- 'to shoot oneself' Bas. 35; Tuv. attın- 'to be shot' Pal. 73; NW Kaş. attın- 'to swing oneself in a swing'. See atın-. Xak. x1 ol ok atind: 'he pretended to shoot (yarm) an arrow without actually shooting it' Kas. I 199 (atınur, atınmak).

D etin- (edin-) Refl. f. of ėṭ-; with the same range of meanings as ėṭ-; S.i.m.m.l.; in SW edin-. Türkü viii (they became hostile to China but) ėṭinu: yaranınu: umaduk 'because they could not organize (Hend.) themselves' IE 10, IE 9. Uyğ. viii ff. Bud. Sanskrit manḍan avadhan 'according to the rules for ornamenting (the body)' ěṭenmek yaranınmak törsöndı: TT VII D.8: ağuluğ yilanın etozlerin ėṭinip yaranınip 'ornamenting (Hend.) their bodies with poisonous snakes' U IV 8, 12-13; a.o. Huen-is. 230 (timen-); 319 (time-): Xak. x1 kiška: ěṭin iṣta 'lid il-iṣṭa 'prepare yourself for the winter' Kas. I 82, 13; n.m.e.: KB (in spring the earth) ěṭindi koli kaş 'awakens its arms and eye-brows' 69; o.o. 642, 475 ( étig): xiii (?) KBVP (it explains) negü teg ėṭinil hila 'how to prepare strategems' 45; o.o. 46: Osm. xiv edin- 'to make for oneself' TTS I 253.

D īṭin- Refl. f. of it-; s.i.m.m.l. See īṭinçu, īṭin: Xak. x1 ol naru: īṭin (MS. īṭindı): tasahhafa itā dalika-l-camb 'he set off in that direction'; also used when tadahra-kal-šay bi-quaʁwa ġaʁiʁi 'a thing is moved by
DIS. V. ADN-

some external force' Kaş, I 199 (ittinur: (altered in second hand to et-), ittn-mek: in MS. et-); (as a result of these scribal errors and the substitution of -mak for -mek in the printed text, hitherto transcribed ottim-); (in a grammatical para.) er itindii: tazahhafa’-l-racul, alternative form (luğa fihi) ittidii: II 139, 7.

S utan- See utan-.

D uden- Refl. f. of uden-; survives only (?) in Osm. uyun- 'to sleep quietly, go to sleep'. Xak. xi en udeni: xamadat’in-l’-nara taţaf’i ‘at the fire died down and went out'; and one says yula: itindii: ‘the lamp (etc.) went out (taţaf’i); and once says anuq kuti: udeni: taţa’a caddihi ‘his good luck died away’ Kaş. I 200 (uđinur, udenmak; this must be the right spelling but the dâl is usually marked with dama or left unmarked); (if you strike a light in a hurry) udenur yula: ‘the lamp goes out (yaţaf’i)’ III 26, 2: KB avuğnu kvmekuniči uđingây ‘(n- undotted, Arat erroneously restores -i) u teg ‘your joy and pride will fade away like sleep’ 1424; udenmiş oțuğ 4412; udenur bu ot 4694.

D odun- (odun)- Refl. f. of *od-; 'to wake up' (Intrans.). Survives only in NE Tuv. odun-.

In the medieval period displaced by *odgan- (Ref. Den. V. fr. odug-) which first appeared in (Xak.) xiii(? Trf. oyan-joygan-jozan- 234, and is noted as oyan- in XIV Muh. oygan- in Çağ. xv ff. and Xwar. xiii ‘Ali 47; XIV Qubt 115, and as oyan- (sometimes spelt uyvan-) in Xwar. XIV Qubt 196; Kom. xiv, Kip. xiii Hou 35, 16; XIV Id 26; XV Tuh. 58, 9; 6a, 58 and Osm. Fr. xv onwards; cf. odğur-.

Türkii VIII ff. Man. M I 6, 21 (ur): Uğ. viii ff. Bud. Sanskrit suprabuddham prabuddhaṁ ‘they wake up completely’ uz odunmak oromanlar TT VIII E 36 and 40; a. o. Şu 16, 15: Xak. xi er oğundi: istayça-l-racul min manâmihi ‘the man woke from his sleep’ Kaş. I 200 (odunur, odunmak; followed by uden- and then verse illustrating odun-): KB odunği ay kükçün ‘wake up, greyhead!’ 376: odenseniš kışi ‘a man who has woken up’ 1398; o.o. 1523, 3951, 4603: xii(? At. odun ‘wake up!’ 11.

D uden- Refl. f. of uden-; ‘follow, obey’, and the like. Always(?) used in association with tapin-. N.o.a.b. Türkii VIII ff. Man. Iglid nomka uduńumuz tapintumuz erser ‘if we have followed and worshipped false doctrines’ Churas. 148-9: Uğ. viii ff. Bud. ayamak ağırıımak tapinnmak udenmak kılıp ‘respecting, honouring, worshipping, and obeying’ II 40, 105; tapin- uden- is very common in TT VI and VII; the Bud. texts in Uşp.; Kuan, etc.

D *oten- (oden-) See öteni, ötenç.

D ötün- a Refl. f. cognate to 2 ötüğ, q.v.; 'to submit a statement or request to a superior; to request, pray'; with preceding Ger. in -u-fi; sometimes hardly more than ‘to venture to’. Survives, usually for ‘to request’, in NC Kir. ötün-; Kızxi. ötün-; SC Uzb. ötün-; NW Kaz. öten-ötün-; Kk. ötün-; SW Tkm. ötün-. Türkii VIII xağaнима: ötüntrim ‘I made representations to my xaşan; this is what I represented’ T 12; o.o. do. 14, 15 (ötünk), 25; Ongin 8: viii ff. egdikutli: ötün ‘pray well’ lIrB 19; kul savı: başgiperi: ötünür: ‘the slave addresses his master’ do. 54 (in both cases with parallel clauses containing yalvar-): Man. the refrain at the end of each section of Churas. is ökünürmen yazukda boşunu ötünürmen ‘I repent and beg to be freed from sin’; yükünû ötün-tiller ‘they ventured to pray’ TT II 10, 81; sevînç ötün-tiller ‘they prayed for (their) favour’ do. 83: Uyğ. viii ff. Man. A M I 11, 2 (2 ötük): Man. ötünü tekûnürmen ‘I venture to ask TT IX 54: Chr. öğmek alıks ötün-tiller ‘they presented their praises’ U I 6, 15-16; a.o. do. 6, 12-13 (2 aşçığ): Bud. inça têp ötündi ‘this is what he represented’ PP 4, 7; 5, 3 etc.; U III 35, 32; o.o. U II 16, 21-2 etc. (2 ötüğ); U II 79, 52; TT IV 4, 14, etc.: Xak. XI ol xanika: ötüğ ötündi: rafa’al-qisra ilâ-l-malîk ‘he submitted a petition to the king (etc.)’; its origin is ötündi: hakâ ka-ma sam’a ‘he spoke as he had heard’ Kaş. I 199 (öttünür: ötünmek; ötünür sâp: tapuğ ‘presents (yuhdî) his duty afresh’ I 376, 12: KB ötündüm mumu ‘I represented this’ 85; ötünse sözûm ‘if he presents my statement’ 529; o.o. 701 (2 ötüğ), etc.: xii(? At. aya tî törtî madh ötündü ‘kani ‘oh tongue! compose praises and present them, pray 11: Tef. ötün- ‘to pray’ 251: XIV Muh. ‘araça ‘to present, submit’ ötün- Rif. 112 (Mel. 29, 1 mis-spetl): Çağ. xv ff. ötüntiilimâs kardan ‘to request’ Sun. 61v. 17: Xwar. xii ötün- ‘to pray, represent’ ‘Ali 46: xv ditto Qubt 125.

D aðnaː- Intr. Den. V. fr. aðnː ‘to become different, to change’; later with extended meanings, ‘to change colour or flavour, to putrefy’, etc. S.i.m.m.l.g. in various forms, usually ayni-. Xak. xi yêr aðnːǝ: tağayratil-ard ‘the land (etc.) changed’ Kaş. I 288 (aðnːǝr, aðnːmak): xii(? Tef. aynadit 72: XIV Rbq. aðna ‘to change for the worse: (of meat) to putrefy’ R I 491 (quotn.); Muh. (? ) tağayyara havunu ‘his colour changed’ aðnːati (sic, perhaps aðnːatt: intended) Rif. 106 (only): Çağ. xv ff. ayni (mis-spetl evn-ı) mutağayyara’t-l’hâl yudan ‘to be changed in condition’, also called ças- and ças- (mis-spetl çes-, çes-) San. 56v. 7 (quotn.): Xwar. xiv aynä ‘to change (Intrans.)’ Qubt 6: Kom. xiv ‘to change character’ ayni- CCG; Gr. 32 (quotn.).

D aðnː- Caus. f. of aðnː-; ‘to change, alter (something)’. Survives in same languages as aðnː-. Xak. xi er aðnːat: tağayyaratil-racul ‘amnâ kâna’alayhi ‘the man changed what was on him’; also used of anything that changes what is on it Kaş. I 266 (aðnatur, aðnːmak; sic in MS., not aðnːmek as in printed text): Çağ.
D atınışçı: Hap. leg.; Pass. N./A.S. fr. atın-. Xak. xi atınışçı: neşə al-şay-ul'-maître 'a thing which is thrown away, discarded' Kas. I 133.

D içiniçi: Hap. leg.; Pass. N./A.S. fr. içini-. Refl. f. of için-; cf. içma-. Xak. xi içiniçi: ışığ sa'ru-l-raculi'lağdi arsala ba'da'l-awel wa kaḍalika li-giyyarhi 'hair which a man lets loose after it has been confined (l')' also used of other things; and al-sa'tha mina'l-hayawān 'an animal which is allowed to go free' is called içiniçi: yığıl: Kas. I 133.


D adınçığ/adınçığ Den. N./A. fr. adınç. The two words, n.o.a.b., seem to be synonymous and to mean 'different' with various shades of meaning 'special, exceptional, various'; used to translate Middle Iranian višad 'chosen, elect', see TT III, note 18. Türkü vii adınçığ bark . . . adınçığ bežid 'special grave goods . . . special decoration' (for a tomb) I S 12, II N 14: Uyg. viii. ff. Man. adınçığ iðük kağumiz 'our elect holy father' TT III 18; liki ye(ğ)rîlm törlügü adınçığ munaðçığ bûgû körtgûrû 'he showed twelve special and disturbing signs' M III 39, 1–3 (ii); adınçığ amrag (gap) 'my special beloved (?)' M II 8, 3; adınçığ türkçe başık 'another (or a special)' Turkish hymn' do. 10, 1 (i): Bud. tep adınçığ erteni yincül 'various jewels and pearls' PP 34, 1, o.o. of tep adınçığ do. 71, 5; Kvan 149 (see 2 tep); adınçığ edgü 'specialy good' U IV 44, 31; adınçığ munaðçığ TT V 20, 9; adınçığ iðuk xaqan xan (sic) süül 'the army of the elect holy ruler' TT VII 49, 123–4—kiâde adınçığ 'different from (other) men(?)' USp. 105b, 7; teprîm yarlgîn adınçığ kîmağıyên 'I will do nothing different from my god's commands' do. 106a, 41–3; birûk munî ukmadî adınçığrak adîra tutsar 'if, because they do not understand this, they take things for entirely different (?)' TT VI 195: Xak. xi KB erende adınçığ kişide öglî 'exceptional among men and different from ordinary people' 562; adınçığ bolur baqra kîlîk sözû 'your whole character and language become different' 718; a.o. 777.

E adınçuzî in Chucus. I 35 is an error; the correct reading is boşunçuz, q.v.


Trîs. V. ADN-

D uduytur- Hap. leg.; Caus. f. of uduyt-; Uyg. viii ff. Bud. tapurtûrûr uduyturîlar 'they make them worship and obey' (demons) TT VII 266.

D otuplu- (oduþlu-) Dev. V. fr. otup; 'to gather firewood' and the like. S.i.s.m.l. in NE. Uyg. viii. ff. Man. (gap) otuplu'yu 'collecting firewood' (gap) M III 28, 2 (iii) (the context confirms this meaning).


Dis. ADR

eðer 'saddle'. S.i.a.m.l.g., usually as eyer but also NE ezer, eür; SE Türkî iger; NC eür; SC Üzb. egar. Xak. xi eðer al-sarè 'saddle' Kas. II 224, 25 (2 kökük-), 4 similar o.o.; n.m.e.; xiv Muh. al-sarè eyer Mel. 71, 8; Rif. 172; al-gâşiya 'saddle-housing' eyer ya-pûçgî: 71, 12 (Rif. 173 uses this phr. to translate an-namraqa wa'il-namîrîq 'saddle-pad, saddle-pads' (sic; text has al-mâ'raqa wa'il-namîzîn): Çağ. xv ff. ĕger ('with -g-) eyer zin ma'nâsîna 'saddle' Vel. 68 (quotn.); ĕger (spelt) zîn, in Ar. sarç San. 108v, 12 (quotn.); Xwar. xvii eyer 'saddle' Qutb 49; ĕger dîte Nohc. 53, 2; Ksp. xi al-sarè eyer Hou. 14, 1; xiv dîtto Id. 26; xv dîtto Tuh. 10b, 3; sarç{l}farsa eyer Kavv. 64, 3; 77, 2; Osm. xiv ff. eyer 'saddle'; c.i.a.p. in phr. TTS II 411; III 274; IV 319.

D adir- Dev. N./A. fr. adir-; 'forked, a forked object'. S.i.a.m.l.g., usually as aýr, but in NE also aza/aýrœ R I 578; Khak. aýr; Tuv. adir. Aýru: in Kas., see below, is
cognate but has a different meaning. Xak. xi ađrā: al-midrā 'a pitchfork', that is (an implement) with which wheat-stalks are tossed (yuḍrā) to winnow them; and anything with two branches (lahu ṣubatān) is called ađrā: hence a man is called ađrā: butlūg, that is munfaricul-'i-fasdayn 'having divergent legs' Kaṣ. I 126; ađrā: yiğac 'ṣacara liḥa ṣubatān 'a forked tree' II 331, 21; a.o. II 22, 26 (tul-); (misplaced between otrā: and ađrā: perhaps an incorporated side-note) ayyru: harf wa ma'nāhu in lam an Indeclinable meaning 'if not'; hence one says mum: tilemeses: ayyru: ne: kerek 'if you do not want this'. fa-mā dā tabaṭa 'then what do you want?' I 126: KB bu kursi ađaki ʿuč ađrā turur 'this stool has three divergent legs' 771: Çağ. xv ff. ayyru: (spell) cidda(n) wa munfasil 'extremely', and 'separated' San. 57r. 18 (quotn.); ayyru: (with - i) (cidda(n) wa munfasil, also pronounced ayyru:; (2) dū ṣaxa 'a forked piece of wood', which they put on the necks of criminals; (3) tutur-i dī kūhān 'a two-humped camel' do. 57r. 23: Kom. xiv 'forked' ayyri CCG; Gr. 32 (quotn.): Kip. xiv ayyru: al-ṣābʾ (sic) wa-ul-ṣābʾi 'a side valley(2); a valley'; ayyru: (vocalized oyaru) al-ṣāb id. 27; al-ṣābʾ wa-ul-ṣābʾi ayyru: Buł. 3, 10: xv gaṭr 'other' (bēge, ayyru) ayyru: (ayriği?) and (bāša) Tuh. 8gb. 13: Osm. xiv ayyru: 'parting, separation' TTS I 62; IV 62; xv 'other, different' II 85.

S otrā: See: ortrū.

D ortrū: abbreviated Ger. of *ottur- used as Adv. or Postposition (see v. G. ATG para. 281). As an Adv. begins the sentence and means 'then, thereupon as'; Aposyndeton follows the Abl. (and loc.) and means 'because of, following on'. Survives only in SW Az. ottūr, Osm. ottūr, Tkm. ottiri (with Abl.) 'because of, concerning'. Not to be confused with ortrū: Türkl. viii ff. ortrū: ekti: aylīg kisi: ʿoglu: sokumuslu: 'I met a two-month-old child' Irk b. 2; ortrū: yērde: ʿoglu: sukumus: 'a thief met him' do. 16; (a falcon went hunting water-birds; a predatory eagle) ortrū: ... kopupan barmi: 'rose to meet him' do. 43: Man. yüzümüzl ortrū: 'feeling us' (there are great difficulties) TT II 6, 6: Uyg. viii ben ortrū: yordim: 'I went to meet him' Şu. S 3: viii ff. Bud. (then his younger brother ...) Klīmīb tek ortrū bardī 'advanced against the demon Hidīnuma' U IV 26, 17: elīl(l)eg begu ortrū yoruyu keldi 'came to meet the king' U III 63, 6-7; (gods, men, demons, whoever they may be) anīp ortrū turdaq yok 'there is no one who can stand against him' U IV 22, 28; a.o. (obscure) Hüen-is. 2005-6: Civ. ortrū: keldi 'to come to meet' TT I 96, 112, 175; ortrūda ... keldi 'came to meet you' do. 113: Bu-sın taqī ortrū borulün 'his vineyard facing the Bu-sın mountain' USp. 2, 4: Xak. xi ortrū: qābālā kull ʿayn 'opposite, or facing, one another'; one says ʿa: maşā: ortrū: keldi: ʿa: bi-qubālati 'he came to meet me' Kaş. I 126; seven o.o. with similar meaning: KB (neither behind, in front, to the right nor the left, below, above nor) ortrū orun 'facing' 18; (the moon) yaṣīk birle ortrū 'in opposition (in the astronomical sense) to the sun' 137; keldi ortrū 193; many o.o.: xi(iii?) At. ne īs ortrū kelse 'whatever work comes your way' 369: Tef. ortrū kel- and such phr. as anları bu ortrūda 'in front of them' 333 (and see ortrū:); Çağ. xv ff. ortrū: karu 'opposite' Vel. 91 (quotns.): ortrū musqūl wa bar-ā bar 'opposite, facing' San. 62r. 12 (quotns.): Xwar. xv ortrū/urtur 'in order to meet (someone); facing (something Dat.)' Qutb 201: Kom. xiv 'opposite, against' ortrū (once spelt ortru) is common CCG, CCG; Gr. 267 (quotns.).

Otrū:ottūrī (the latter rare) Ger. of *ottūr- used as Adv. or Postposition (see v. G. ATG, para. 281). As an Adv. begins the sentence and means 'then, thereupon as'; Aposyndeton follows the Abl. (and loc.) and means 'because of, following on'. Survives only in SW Az. ortrū, Osm. ortrū, Tkm. ortrū with Abl.) 'because of, concerning'. Not to be confused with ortrū: Türkl. viii viii: anta: ortrū: 'thereupon' (or 'therefore?') T 12, 16: viii ff. Man. neda ortrū: 'why?' Chuas. 165, 170; bèş torluq savdun ortrū: 'because of (or 'by means of') five kinds of speeches' M III 29, 8 (ii) (mis-spelt ortrū:); inça ayduktu ortrū: 'because (the king) had thus spoken' TT II 8, 53; anta ortrū do. 10, 86-ortrū then, thereupon do. 8, 55 and 56: Uyg. viii anta: ortrū: Şu. S 5: viii ff. Man. A bèş tegirlerde ortrū: (spelt ortru) 'because of (or through the intervention of?) the five gods' M IV 8, 19 (and 9, 1-2); anta ortrū (spelt ortrū) do. 9, 3: Chr. ortrū (starting sentence) 'then, thereupon U IV 6, 9; 8, 10; 4: Bud. nişvanlıq otuqda ortrū: 'because of the fuel provided by the passions' U IV 9, 28-9-ortrū (in TT VII C. 3 ortrū: do. II.8 ortrū: occasionally ortrū:); and anda ortrū are very common: Civ. (starting a sentence) ortrū: (kera:is of ortrū: ok) 'thereupon' TT VIII I.7: (Xak.) xiii(1) At. nepdin ortrū 'for the sake of material things' 167; bu bir 'aybdin ortrū 'because of this single fault' 367: Tef. andin ortrū: 'thereupon' 333 (listed as ortrū:); Xwar. xiv ortrū: (i) 'thereupon'; (2) (with Abl.) 'after, because of' Qutb 124: Kip. xv 5x 'for the sake of, because of ortrū (and üçen) Tuh. 21a. 11 (and, only ortrū, 8gb. 1).
adur 'cheek-pouch'; judging by the analogy of adur, q.v., there is little doubt that this was the original form of avurt, but this form occurs only in one damaged passage. S.i.m.m.l.g. as avurt, a'urt, ort, urt, and the like. Uyg. viii ff. Man. (as the poison takes hold) a'dur tendrá y'ýrýg 'his cheek-pouches and lips split' (his chin and throat decay) TT II 16, 14-15; Çağ. xv ff. avurt pur'i yahvan 'mouthful' in Ar. şiyâ San. 53v. 5 (qotn.); Kip. vnil al-car'a mina'l-va' gãr'ri 'a mouthful of water', etc., ãgurt (perhaps miscopying of ovurt) Hou. 38, 18 (after tãcůr'a ãgurtlari:-) sv şiyâ 'cheek-pouch' ovurt Tuh. 20b. 7; Osm. xv ff. avurt in various plur. in several texts TTSS II 70; III 47; IV 51.

D *üdůrt Dev. N. fr. üdür-; cf. adurt. Not itself recorded but see *üdūrtʃ, *güdurt-. These words occur in association with similar der. forms of a'durt, and the two words must have had comparable meanings, this one 'choice, selection', and the like.

D a'drůk Conc. N. fr. a'dir-; morphologically parallel with a'druk but semantically distinct, although some modern forms of the two words are identical; 'a grass with divergent (a'dir-) creeping rhizomes; couch-grass', and the like. Survives in SE Türki a'drik 'dub-grass' Shaw 3, 'couch-grass' BS 54; SW Osm. a'yaq 'couch-grass'. The form with -c- suggests a reborrowing fr. Mong., but the word is not traceable as a l.-w. in Mong. See Doerfer II 424. Xak. xi a'drik 'a plant (na'ît) called al-tîl 'Cynodon dactylon' in Ar. Kaş. I 98; Çağ. xv ff. a'riq (so spelt) rişa-i giyah-i tişk 'the fibre of a dry plant', also called ça'yr (not an ancient word) San. 32r. 29 (qotn.); Oğuz xi a'yaq al-tîl; it is a useful (na'îm) plant; the Turks call it a'druk and the Oğuz change it (-d-) into -y- Kaş. I 113; Osm. xvii a'yaq (spelt) . . . (3) in Rûmi the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in Pe. farâz/ faris 'perennial meadow grass' San. 57v. 20.

D a'druk Pass. N./A.S. fr. a'dir-; cf. a'drik; basically 'divided, separated', hence usually 'different, other', and esp. 'different from, superior to (others)'; in comparisons the word compared with it is in the Acc. in Türki viii ff. Man., the Loc. (unless this is a mis-reading of the Abl.) in Uyg. Bud. and the Abl. elsewhere. S.i.m.m.l.g. except SC; in NE a'yaq, a'zrik, a'zirik; Khak. a'zirix; Tuv. a'drik; elsewhere a'yaq. Cf. a'zîn, a'zîn, a'zâk. Türki viii ff. Man. (we do not know what is) teğrî yarîgîn a'druk 'different from (i.e. contrary to) God's commands' TT II 6, 5; a'druk a'druk (various things) Chuas. 228 (et-); Uyg. viii ff. Bud. a'druk uzlâr various craftsman' PP 2, 5; a'druk a'druk do. 2, 7; Sun. 118, 6 (2 tap), 328, 6 a.o.o.—kişile a'druk bûrek er 'a more distinguished person, superior to (ordinary) people' PP 66, 4-5; alku sigu'nûlarda keyiklerde a'drûkrak 'superior to all (other) maral deer and stags' U IV 34, 61—as for being brought together by contact) köğül köpülekeler birle bûrtûşûp yeg a'druk tîltâqlara tuş kilûr üçûn it is because the mind, when it comes in contact with what is in the mind, encounters better and superior influences' TT V 24, 71-2; o.o. of yeg a'druk do. 26, 82; TT VII 40, 135; Xak. xi a'druk kalîma wa ma'mâhâ gãyar a word meaning 'other', in Oğuz (sic); the Turks use a'zîn for 'other' (prov.) Kaş. I 98 (this is obviously a muddle; the Oğuz form was ayruk, see below): KBF kişîde kişîde a'druk bar telim bu a'druk bûlgîn ayur bu tulîm 'among men there are many who are superior to (other) men; from this superior knowledge my tongue speaks' 201; xitî (?); Tef. ayruk 'another'; ayruk ayruk 'different' 45; xiv Muh. bi-gãyar amiriham 'excluding their chief' begûnîn ayruk Mel. 18, 8; Rif. 97; gãyar wa ayyâd(n) 'other', and likewise ayruk Rif. 188 (only); the preceding entry al-mâliîh 'owner' ayruk is an inexplicable error); Çağ. xv ff. ayruk (spelt) (1) bïqannedi 'strange, stranger'; (2) digar 'other', which they also call da'qi and da'xi San. 57v. 19; Oğuz xi ayruk laq'a bi-ma'nâ gãyêr Kaş. I 113; Xwar. xiii ayruk/âyri 'other' Ali 12; Kip. xiii gãyár ayruk; gãyrak senden ayruk Hou. 54, 13 ff. (with other examples): xiv ayruk gãyár Îd. 27: xv mufarrag 'divided' ayruk (perhaps for a'druk) Tuh. 34v. 12; mafûrag 'separated' ayruk (sic. with hâf) do. 48v. 10; Ât tare's 'not returning, non-recurrent ([?) ayruk do. 39a. 1; 90b. 1; gãyár ayruk . . . ayruk 89b. 13 (and see a'drî); Osm. xiv to xvi (only) ayrug/âyriuk, occasionally ayruk (1) 'other, another'; (2) (usually with Neg. verb) again TTSS I 61; II 82; III 54; IV 60 (common).

(D) otruğ 'island'; too old to be a Dev. N. fr. 2 otur- 'to sit', has been suggested, since this form did not evolve fr. orolar- until the medieval period; possibly a Den. V. fr. otur-, with the connotation of something cut off from the mainland. Survives in various forms in one or two NE languages and NW Kaz. utraw. A Dim. f.(?) otraç was current in Kom. and Kip. (Id., Bul., Tuh.), and survives in NW Kar. T., Kow. 442. Most SC, NW, and SW languages use some form of atağ/adağ first noted in Muh. and also noted in Kom. and Kip. (Id., Bul., Tuh.), 48v. in which it is difficult to connect morphologically with this word. Uyg. viii ff. Bud. otruğ 'island' PP 33; 7; 36; 5; TT V 26, 91, and 94; Sun 211, 19 and 22 (spelt oruğr); Hûn-ıs. 1915; Kuan. 20-1 (ergü): Xak. xi otruğ al-casîra 'island' Kaş. I 97.


?D iğiğ Hap. leg.; possibly an earlier form of 2 irig; morphologically a Dev. N. in -g, but there is no trace of :'#iğ-. Arğu: xi idirg al-gay'ull-xâsin 'anything hard'; originally irig Kaş. I 102.
D üdrég Hap. leg.; Dev. N./A. fr. üdref--; Xak. xi üdrég ne'n kuli ʃoy ra', te huwal- -əzid ba'dal-əqüla 'anything thrilling, that is which increases after being scarce' Kaš. 1 103

D ötürk originally 'crafty, wily'; later 'untruthful, a lie'; presumably Dev. N./A. fr. 2 ötür- but hard to connect semantically. Survives only (?) in NC Kir., Kxz. ötürk/ ötürk. Cf. ıgd, ezük, yalgaš. Oğuz xi ötürk al-muhtal 'crafty, wily' Kaš. 1 101 (verse): Çağ. xv ff. ötürk ('with -k') yalan söz 'a lie' Vel. 90; ötürk darğ 'lie' San. 63r. 14: Kip. xi al-kaḍib 'a lie' ötürk (also yalan) Hou. 27, 4 (and see ezük); kadaba 'to lie' (östütğ-e(-i) also) ötürk süyle- (also yalan söyle-): do. 36, 4: xiv ötürk al-kaḍib Id. 8.

S edrem See erdem

D egrım Den. N. fr. eder; 'saddle-pad'. Survives only (?) in SW Osm. eyrim (often spelt egrim). Xak. xi mà tahtā-hanawiyi-l-sarc mina-l-cemübayan 'that which is below the saddle-tree on both sides' is called egrım; it is (made of) leather and felt Kaš. 1 107: xiv Muh. mixaddatul-sarc 'saddle-pad' eyrim Mel. 71, 12; Rif. 173; al-cadya ditto eyrim keçesi: Mel. 78, note 2: Çağ. xv ff. eyrim namad-zin 'saddle-pad'; also called térlik; Naşiri translated it 'whirlpool' San. 57r. 27 ('whirlpool' is egrım): Osm. xv ff. eyrim 'saddle-pad' c.i.a.p. TTS I 289; II 414; III 278; IV 321; xviii egrım ... and, in Rümı 'the pad which they put below a saddle' San. 109g. 7.

D ügrüm N.S.A. fr. üdür-; 'a single choice; one specially chosen'. N.o.a.b. Xak. xi üdrüm xiyādar-l-əşyə 'the choicest of things' Kaš. 1 1107; KB basa Fārıq erdi kişi üdrümli then there was Fārıq, the choicest of men' 53; o.o. 50, 279, 417, 900, 1689 (habitually rhymes with kürdüm, q.v.).

D ötürüm N.S.A. fr. 2 ötür-; 'purgative medicine, purge'. N.o.a.b. Cf. ötürük. Xak. xi öTürüm al-davašu-l-mushil 'a purgative medicine'; and al-sxribum 'spurge, Euphorbia', (a plant with milky sap) is called süt ötürüm; and this is close to the Ar. Kaš. 1 107 (meaning of last clause obscure): KB (another said) ötürım içurgy kerek 'we must give him a purge to drink' 1059.

PU otron Hap. leg.; a dubious word entered, out of alphabetical order, between ürkün and içgün. xi otron al-sarawil 'trousers'. I heard this in Yağışa: Kaš. 1 108.

D adırın Dev. N. fr. ädir-; 'parting, parting place'. Survives as ıyarış/orış only (?) in SE Türkii BS 12 and NC Kir. Xak. xi adırış ra's kult tariğyın 'the starting point of any two roads' Kaš. 1 96.

D üdürüş Hap. leg., Dev. N. fr. üdür-. Xak. xi ुdürüş al-muxaýara bayna-l-əşyə 'a choice between things' Kaš. 1 96.

Dis. V. ADR

d adır- Caus. f. of I *ad-; basically 'to separate (two things Acc., or something Acc., from something else Abl.)'; hence 'to distinguish (between things Acc.)' and even 'to single out, prefer (something)'; cf. üdür-, q.v. Became a L-w. in Mong. as ajira- 'to part from (people), return home' (Haensch 4) with further developments of meaning (Kov. 124, Haltd 26). S.i.a.m.l.g., usually as ayir-, but NE Khak. azir-; Tuv. adir-; in NC Kir., Kxz. acira- 'to part from (people),' reborrowed fr. Mong. also occurs. In some texts it is difficult to distinguish between the Perf., etc. of adır- and adırt-, q.v. Türkçe viii ff. Yen. altı: yaşamta: kaš adırđim bilinmedim iç içe: ayita: adırđim (the last word is prob. an error for adırđilim) 'at the age of six I was parted from my father and did not get to know him; I said farewell (?) and was parted from my three elder brothers' Mal. 32, 16; Man. (in order to release the five gods and yarukug karağ adırğali 'to separate the light and darkness' Chias. 9-10: Uyy. viii ff. Man. özüg yadiğ adştiriz 'you separated yourself and strangers' TTS III 108; kaltı kişi bu munça savuğ adıira bilmeser ukmasar 'just as a man does not know and understand how to distinguish between sayings like these' M I 18, 3 (i): Bud. Ilşığ üzler-onte adırđimiz erser 'if we have separated (living beings) from their lives' TTS IV 8, 63; similar phr. do. 10, 13, and 14; (relying on) edgūsin ayğın adıira bilmekke 'ability to distinguish between its good and evil' Suv. 297, 0; (meditating and thinking) adara ukar 'he understands how to distinguish' U II 9, 2; TTS VI 195 (adınçığ); alkuda adırın; more distinguished than all others' Hien-ts. 1902 (dubious, perhaps an error for adırımı): Civ. in contracts for the sale of land, USp. 13, 197, 108, and 109 adır- occurs in stock phr. like bu borluğun sıcısı ögdünü yerke Karatemürni bolur adırır 'the boundaries of this vineyard; on the east Karatemür's vineyard delimits it' 13, 7; (in a document about slaves of different owners who had married without permission) adırmatan 'without parting them' do. 73, 7: Xak. xi ol adınçığı: yavlava:ktan adırđı: xaradâl-xeyr mina-l-şarr ra mavyazahu 'he separated the good to the bad and distinguished between them' (adırur, adırmaik, mis-spelt -me:k); in a prov. etli: tirşak: adırma: 'the flesh and the nail are not (i.e. cannot be) separated' (lə yufarraq) Kaš. 1 177 (and see üdür-); (I sought wisdom and chose a wise teacher) özümni adırđim mayayaztu nafrš min bayaña-l-nās 'I set myself apart from other people' III 228, 14: KB adırsa üdürse seçe bilse öz 'if a man singles out, selects and can pick' (the right people) 320; üdürdi adırđi körtmédia 'he selected, singled out and raised me' 385; adırğan yarağışt yarağışs kişǵ 'distinguishing between useful and useless people' 2326; o.o. 797, 3534: xiii(?) Tef. adır-jayur- (sic) 'to part, separate (something Acc., from some-
that the initial alf mahur yâ was intended to represent ē-. Cf. ēt-t-. Uyğ. viii ff. Bud. ētâlmâdîz 'if we have had constructed'; v.l. for ētâlmîz in TT IV 6, 46 (ēt-): Xâk. xî ol menîl 1:31m ēttürdîli: 'he gave orders for putting my affair in order' (bi-ištâb amrî); and one ol etlik ēttürdîli: 'he gave orders for the repair (bi-iştâb) of his boot' Kaş. I 217 (ēttürdî, ēttürmek): xiii Tefs. as ēttürdî 'he had food prepared' 86: Çağ. xv ff. ēttür- Caus. f.; ba-digâr huânândî 'to make someone else make, or do (something)' San. 94r. 22.

VU(D) īttâür- Hap. leg.; between ē-tür- and açur- in a section for verbs with long initial vowels; prima facie a Caus. f. in -tür-, but there is no verb *i-t- with an appropriate meaning; 'to twist, spin' is normally egîr-, q.v., which cannot be connected with this word. Xâk. xî ol a génér bilîk īttâür: āfâlah-ī't-fatîla 'he made him twist (or spin?) the wick' also used for anything that is twisted (or spun?) Kaş. I 167 (īttâür, īttürmek, in MS.).

S otgar- See oṭgar.-

VU 1 otur- Hap. leg., but see otrul-, otruş-. Certainly with back vowels and if otrûq, q.v., is etymologically connected, with o- Xâk. xî ol sac oturðî: qásâl/-ṣâ'r wa'l- 2abî wa nåhâhu 'he cut hair', (cut out) clothes and the like Kaş. I 176 (oturur, oturmak, sic in MS.).

S 2 otur- See olur.-

*utur- (?utîr-) 'to meet'; survives only in the Ger. utr-, q.v.; the basis of utrun-, utruş-. Became an early l.-w. in Mong. as uţiura-to meet' (Haenisch 157) a form presupposing a Turkish *utur-. This Mong. verb was subsequently borrowed as uçra- San. 64v. 11 and s.i.m.m.l.g. as uçra-, uçura-.

 feudal- 'to choose (one of several Acc.); to part, separate, scatter (things, etc. Acc.); to separate (something Acc., fr. something Abl.),' with or without ūlî, see v. G. ATG para. 279. Practically syn. w. ādîr- (Kaş. uses the same range of words to translate both) and perhaps an 'attenuated' form of it. Survives only (?) in NE Khak. üzîr-, same meaning, which fixes the first vowel as u-, not ū- as normally used to transcribe this verb and its der. f.s. Cf. also sec. Uyğ. viii ff. Man. bâg ajâtuk tabîlîngil bânîsî bilîgîn ūlî uûrütîgüz 'you separated the mortals in the five states of existence from ignorance' TT III 31-2: Xâk. xî ol üzîrîdîl (so read) neqînî: īstâra-ayî 'he choose the thing' Kaş. I 177 (üdûrîl, üdûrmek); follows the entry of ādîr- and erroneously vocalized edîr- in all 3 places); but er ol têgmen neqînî: üdûrînîn 'this man is constantly making a choice between things' (yûxayîr bûnayîn-ayî) I 157; (Buďraç returned and alpâqûtîn üzîrîdîl: īstâra ābâlâhu 'chose his (best) warriors' I 144, 8; alp enreni: üzûrdûm l scattered (farrâqtu) (the enemies)' warriors' (and twisted their
D 1 ötür- - Hap. leg. ?; Caus. f. of öt-; XAK. XI ol maşa: söz ötürdil; dakara il'i-kaldım 'he reminded me of the statement (etc.)' KAS. I 267 (ötürür, ötümek).

D 2 ötür- - Caus. f. of 1 öt-; with a range of meanings similar to those of 1 öt-; cf. ötgür- which is more or less synonymous. Survives in NE Kaç., Koğ. as ötür-; R I 1868; Khak. ötür; in NW Kaç. as ötür; in SW Tkm and in xx Anat. as ötür- SDD 1121 and perhaps ötür- 1439. XAK. XI ol ta:m ötörüldi; 'he pierced (taqaba) the wall' KAS. I 176 (ötörürtü, ötümek); Çağ. XV ff. ötür (spelt). Caus. f.; gudarın màn 'to cause to pass through'; abbreviation of ötger- San. 59v 14 (quotation; pointing out that Vel. 79 gave the same quotation with the mis-spelling ötiz); XIP. XIV ötör- taqaba İd. 8; XV nasıda 'to transmit, send through' ötörürtü - Tuh. 54b. 11: OSM. XIV gögsün ötörüldü 'he sighed deeply, i.e. forced (the breath) through his chest' TTS I 370.

D 3 ötür/-öttür- - Caus. f. of 2 öt-; Survives only (?) in SW OSM öttür-, similar meaning. XAK. XI ol sbizgü: (misvocalized) öttürürdü; sayyaha bi'li-mizmör 'he played the flute' KAS. I 176 (ötörürtü, ötümek); sbizgü: öttürürdü; same translation; also used of anything from which a sound comes as the result of your action (kadatı mınhdı-sıyık bi-fi li) I 217 (ötörürtü, ötümek).

üdeer- 'to increase, multiply, flourish', and the like. Survives only (?) in SW OSM üdeer-, same meaning. XAK. XI üdeer: neq k.otu-ra ray'ul-sayı 'the yield of the thing increased' KAS. I 273 (üdeer, üdeermek); KB (at table-stretch out your right hand and pronounce the name of God) yégü üdeger 'your food supplies will increase' 4597.

D adart- - Caus. f. of *adart-, Intrans. Den. V. f. ada: N.o.a.b. Türtü VIII ff. (if you wear a clear blue stone) yat kıst: adarttu: 'tic umaz a stranger cannot endanger you' TOY 23-4 (ETY II 58); similar phr. do. 29 (ağuluğ): UYĞ. VIII ff. Bud. Sun. 734 describes the ten stages through which virtuous beings pass on their way to perfection, in each of which they remove obstacles and dangers which 'endanger' certain things (DAT.) e.g. belğiğ inginmek adartda canlı adalarını 'the obstacles and dangers which endanger the suppression of visible signs'.

D adır- - Caus. f. of adır- and practically syn. w. it. In some forms difficult to distinguish fr. adır-; both the early occurrences might belong to adır-. Survives, with the same phonetic changes in most of the same languages as adır-. Türtü VIII ff. YEN. Mal. 28, 5 (inligül): UYĞ. VIII ff. Bud. bilğe bilgdin adratça (?read adýtirtta) 'distinguished by wisdom' TT V 24, 67 and 75: (XAK.) XIV Muh. in Mel. 38, 2; Rif. 125 ayurtmak is used to translate a word spelt al-infad 'to (cause to) pierce through, transmit' (cf. 2 ötür-) in Mel. and al-ittila'd to burn' in Rif.; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. Anfade does not occur in Muh., ittaqada is (correctly) translated yahma- (cf. adır-).

D üdret- - Caus. f. of üdre- - Survives only (?) in SW OSM üdret-, same meaning. XAK. XI ol tavariği üdretti: tamnara'l-mül 'the number increased' (Hend.) the property KAS. I 261 (üdretür, üdretmek).

D adırl- - Pass. f. of adır-; 'to be separated, parted; to break away from (somebody Abl., occasionally Dat.).' S.I.A.M.L.G. w. the same phonetic changes as adır-. Türtü VIII Türkü boðun xanı: bulmayın tavgaça: adırlı: 'the Türkü people, because they had no xor of their own, broke away from China' T 2; kañ xorıp Elêrîş Xaγanka: adırladukuya yûnuda dergi: Bilge: Xaγanda: adırladulim 'just as father marched and did not break away from Elêrîş Xaγan or misbehave, let us not break away from the holy Bilge Xaγan' ONGIN 11: VIII ff. YEN. bağımlı boðunum: adırlıma 'I was parted from my clan and people (by death)' Mal. 27, 7; o.o. do. 27, 328, 2(?), 10 (adırlu: bardu): 31, 37; cf. O. KIR. Man. yaruk teprilàd adırlı: 'he was separated from the gods of light' CHUOS. I 16; yaruklu karali kalt: adırlıg' 'how will the light and darkness be separated?' do. 170-1: UYĞ. VIII ff. Man. A szinte adıralta keberi 'since being parted from you' M I 10, 5: Man. adırladulim 'may we not be parted' M II 8, 17 (II): Bud. amrak yene adırlur 'friends, too, are parted' PP 78, 5: O. KIR. IX ff. adırladulim 'I have been parted from' (my wife, children, people, etc. DAT., less often ABL.) occurs in nearly every funerary inscription; cf. Türkü VIII ff. YEN. XAK. XI yol adırlud: tafjarraqal'tariqan 'the two roads
parted'; also used of two friends (alifayn), or two teeth (sinayn) which have a gap (tasâyıd) between them. Kaş. I 247 (aðrûlur, aðrûlmak): Kβ aðrûlûrûm senûdpî 'I am parting from you' 1276: xiii(?) Tef. aðrûl, aðrûl, azîl, aðrûl - 'to be separated, parted (from Abl.)' 42, 43, 45; xiv Muh. al-înîfrâd 'to conclude oneself, be isolated' aðrûlmak Mel. 37, 8; Ref. 123: Çağ. xv ff. aðrûl (spelt) Pass. f; cîdâd shûdan 'to be parted' Sar. 54v. 28 (quoth.): Xwar. xiii aðrûlum bîzîr 'let us part' Ali 28: xiv aðrûl 'part' Quth. S. aðrûl-dîn 6; MN 371; oğul kîzlarîn din xatûnlarîn aðrîlp 'parting with their sons, daughters, and wives' Nah. 256, 10; a.o. 271, 8; Kîp. xiii fârâqa 'to forsake' aðrûl Hou. 42, 21: xiv aðrûla (sic) tâfârâqa îd. 27: xv fârâqa (nyîr- and) aðrûla- Tuh. 28a. 11 (perhaps a Sec. f., not scrivâl error).

VUD oðrûl- Hap. leg.; Pass. f. of 1 oðrûl- Xak. xi šâq oðrûlîdîn 'the hair (etc.) was cut' (qûnûn) Kaş. I 246 (oðrûlur, oðrûlmak).

D uðrûl- Pass. f. of uðrûl; - 'to be picked out, chosen, set apart'. Survives only (?) in NE Khak. uðrûlûr- Uyû. viii ff. Man.-A tûzû uðrûlûm bûî dîndarlan 'all the picked pure Elect' M. I 28, 16: Man. T T III 31-2 (ôpl't): Bud. yok çîgîy bolmâkîk tîltâ- gîndin oğî uðrûlûl 'he is separated from the cause of being poor and destitute' T T V 22, 40, 10; o.o. Pfâhî. 6, 1 (ôl'd): U II 42, 8 (miis-spelt oðrûl); Św. 166, 7; 6î8, 4; Xak. î uðrûllûl ney nüyîyîlîra'wî va nüyîyîsa 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (înhâzâlîfî-îa va rîcalîyu cânûbîn) one says anî erenî uðrûlûl: întâmâ zîlûz rîcalîyu cânûbîn 'his men were set on one side' Kaş. I 247 (uðrûlûr, uðrûlmek).

D oðrûl- Hap. leg.; Pass. f. of 3 oðrûl- Xak. xi siðbûzû- oðrûlîdîn: 'the flute was played' (nûyîyîbû) Kaş. I 246 (oðrûlur, oðrûlmek).

D utrûn- Refl. f. of utrûr-; 'to oppose, resist, approach' (someone Dat.). N.o.a.b. Türki vii ff. Man. M III 19, 9 (1 îççeş): Uyû. viii ff. Bud. ulûqûa urûndum totûdam öznedem erse 'if I have opposed, disregarded or rebelled against the great one' U II 77, 17; a.o. do. 86, 34; (the five kinds of sin called) utrûnmak 'opposition, rebellion' (Chinese textû nî, same meaning (Giles 8,227) Św. 134, 16: Civ. saça urûndaca kîshîler 'the people who oppose you' TÔ I 50: Xak. xi ol maş: urûndî: qîwa-manî 'he opposed me'; and one says yîlî yîgça urûndî: istaqa-lâtîlî-rihi-l-sacara 'the wind blew against the tree' Kaş. I 251 (utrûnur, utrûnmak).

D aðrûs- Recip. f. of aðrısr-; 'to part from one another' and the like; usually Intrans., occasionally Trans. S.î.a.m.l.g. w. the same phonetic changes as aðrûs; Xak. xi ol aîar: iki: aðrûslû: tâfârâgal-riqoqan va tâsâyîlûla 'the two comrades parted and went separate ways'; in a verse yêrde: kopa: aðrûsur (the flowers) 'spring from the ground and open' (yanfurik) Kaş. I 233 (aðrısrûur, aðrısrûmâk)-ol: aîlar: ikki: aðrûslû: tâsâyîlûl wa tâfârâqa; lûgâ fi'l-dîl 'alternative form with -d-' I 270 (aðrısrûur, aðrısrûmâk); prob. Ögûz: Çağ. xv ff. aðrısr (-dî) aðrısr- Vel. 41 (quoth.)(San. 55v. 2 spells this word aðrısr- az ham cudâ shûdan 'to be parted from one another', with two quots, one the same as Vel's).

VUD oðtrûs- Hap. leg.; Co-op. f. of 1 oðtrûs- Xak. xi ol maş: kesme: oðtrûsîdîn 'he helped me to cut (fi cazz) the forelock'; also used of anything of which the excess quantity is cut off with scissors (yûqûta ziyâdattûhû bîl- mishqadî) Kaş. I 233 (oðtrûsur, oðtrûsmak).

D utrûsr- Recip. f. of utrûsr-; 'to oppose one another; to meet one another'. Survives only (?) in NE Tel. udurasî- R I 1714 and forms like uçrâş- (San. 64v. 28) which are reborowings fr. Mong. Xak. xi ol aîar utrûsrîdîn: qîwa-manî fi amr 'he opposed him over something'; and one says ol maş: utrûsrî 'seçhâmî 'he confronted me' Kaş. I 232 (utrûsrur, utrûsmak); oktaqalî: utrûsrî 'each of them was on the point of shooting the other with an arrow' (kûdâ . . . an yarmî . . . bi-sähm) II 97, 16.

D uðrûs- Hap. leg.; Co-op. f. of uðrûs- with the connotation of cumulative action. Xak. xi keçêslîg billîg uðrûsrîdîn al-tadbîr iða kana mulaqqahûn (bill-jûrû yawdadd kull yawam hüsûnu when knowledge is fertilized by counsel, its goodness increases every day' Kaş. I 232, 4; n.m.e.

D uðrûsî- Co-op. f. of uðrûslî- Survives only in NE Khak. ûzûrî- Xak. xi ol maş: tavaar (sic) uðrûslîdîn: 'he helped me to choose (alâ taxûyûr) the wares (etc.); also used for competing Kaş. I 234 (ûzûsrûsrî, ûzûsrûmek).

D ötrûsî- Hap. leg.(?); Recip., etc. form of 2 ötrûsî-; cf. ötrûsîr- Xak. xi olar bî bir:ke; bitîg ötrûsîdîn: 'each of them got a letter through (anfaða . . . al-kitâh) to his comrade'; its origin (aşluhû) is ötrûsrûdiî; also used for helping and competing in getting anything through (fi tanîfî kull şayî) Kaş. I 232 (ötrûsîr, ötrûsmek).

Tris. ADR

PUD oðutra- N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. 1 oðtrûs- Uyû. vii ff. Civ. (in a prescription for a sore throat) bir sunça budanî tûz oðutra yarîn ûturanîn aşkîya oyûp oy kîlîp 'split a liqueorice root about an inch long into (two) equal parts; hollow one part out a little making a hole in it' (and insert various drugs) H I 146-7; a.o. do. 152.

D öträür: See öträü.

PUD ûterçîl Hap. leg.; inexplicable in this spelling; perhaps to be read as ûšerçîl Dev. N.Ag. fr. ûşer-, 'hunter'. Uyû. vii ff. Bud. (in
a list of men regarded as discrepant because they take life (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, fowlers) *İterçil* (?) (killers of flying and creeping things) *TT* *IV* 8, 57. (See *çivgäci*.)

**D ağırtılıqh** Hat. leg.; occurs in Uyg. viii ff. Bud. in *TT* *VIII* G.67 translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in -k fr. ağırt- and more or less synonymous with ağırtılıq.

**D ağırtılıq** P.N./A. fr. ağırt; *possessing discrimination, able to discriminate; distinguishable; detailed*. N.o.a.b. Uyg. viii ff. Man.-A. üçökdii ağırtılıq ağırtılıq yöprülgü tîrlîg öz 'a living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' *M I* 26, 16-17: Bud. ani bizîçe ağırtılıq yarlıkazun 'let him communicate to us in detail' *U III* 68, 25; ay emdi ağırtılıq sözlegil 'speak to us now (and explain) in detail' *Usp. 105b* 8; a.o. *TT VI* 383 (açuk).


**D ağırtısız** Priv. N./A. fr. ağırt; n.o.a.b. Uyg. viii ff. Bud. menin yurekmîte isığ özüme ağırtılıq köpülün olurğil 'sit with thoughts inseparable from my heart and soul' *U III* 83, 5-7; (they had a form and body) kamâq yalançulardak ağırtısız 'indistinguishable from (those of) all men' *TT VI* 356 (with adırsiz v.l. for ağırtısız).

**D utruku** N./A.S. fr. utru. Survives only (?) in NE Tuv. udûrgû 'front' (teeth). Xak. xi *KB* kișî utruku aşka sumna elîg 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: xiii(?) *Tef.* yûzi utrukun 'what is in front of his face' 333.


**D ötürürük** Pass. Dev. N./A. fr. 2 ötüür-; 'diarrhoea, suffering from diarrhoea'; cf. ötolower, ötıürum; morphologically identical, but semantically quite distinct, fr. ötürük. Survives, w. the same meaning, only in SW xx Anat. ötürük, ö türeği, ötırü, ötürük SDD 1120-1. Uyg. vii ff. Cív. ötürük 'diarrhoea' *II* 1; ötürkî (v. öturükke or öüğüke) em 'a remedy for diarrhoea' *do. 190.

**D ederliqh** P.N./A. fr. eder; s.i.a.m.lg. with the same phonetic changes as eder. Xak. xi (after ederlik) and with -ğ (i.e. ederliq) *şahıbul-sarc* 'owning a saddle' *Kaş* I 151.

**D ederliq** A.N. (Conc. N.) fr. eder; 'saddle'-tree'. S.i.m.lg. Xak. xî ederliq 'the piece of wood (al-sağab) on which the saddle is placed' *Kaş* I 151.

**D üvrirldi:** Pass. N./A.S. fr. Refl. f. of üvrir-; 'chosen, choice, select'. Survives only (?) in SW Osm. ö铌ürürdül Red. 247. Xak. xi övrirldi: neq 'a choice (al-muxtâr) thing' *Kaş* I 145: *KB* bayat kullarında en üvrirldüsi 'the choicest of the servants of God' 2598; xiii(?) KBPP yala-vaçlarda üvrirldüsi 'the choicest of the Prophets' 6: Xwar. xiv teprîni övrirldi kull 'the chosen servant of God' *Nahe* 90, 12; xaâlyâyqlarîn mällarîng üvrirldüsi 'the choicest of the people's property' do. 250, 4: Osm. vii ff. övrirîdû (sic?) 'chosen, select'; c.i.a.p. down to xvii *TTS I* 747; II 955; III 733; IV 865; xviii övrirîdû (spell) in Rûmi, intixîb 'choosing, choice' *San. 71v* 22.

**D utrunuk** Hat. leg.; Pass. N./A.S. fr. utrun-. Uyg. vii ff. Cív. (gap) ay teprî yar:okin utrunuk etürmiş ke:rek 'he must spend his time exposed to the moonlight' *TT* *VIII* 1.18.

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**Tris. V. ADR**

**D ağırla-** Den. V. fr. ağırt; 'to distinguish between (two things Acc.), with various extended meanings later. Survives only (?) in NW Kar. artîla- *R I* 316; Kkm ağırla- *R I* 32; and SW Osm. ağırla-:. Considering the constant parallelism between ağırl- and üvrir- and their respective der. f.s. a parallel form *üdürtle:- must have existed but only its SW Osm. form üdûrtle- seems to be noted. It still survives in Rep. Turkish as oğûrtle-(öyükîle-) but in xx Anat. where the recorded forms are örtle- SDD 1, 116; öyükîle-, öyükîle- 1, 441; öyükîle- 1767; öyükîle- 1708, initial ü- prevails. Uyg. vii ff. Bud. Sanskrit vicayo 'investigation' nom ağırla:manak *TT* *VIII* A.21; Sanskrit bhinnəs 'in the divided' ağırla:msîr:da: do. F.4 (in these texts -t- prob. pronounced -d-); edğîqi ayîg kînîç qadîrla:gi uyur 'he can distinguish between good and bad deeds' *U III* 5, 12-13; (wisdom) edğūlî ayîgli nomlarîng çığarîp ağırtlap 'investigating good and bad doctrines and distinguishing between them' *TT* *V* 24, 76; a.o. *Suv. 302*, 12: Civ. ot küyûrdî altnûq ağırla:tlûq belûq beşiar 'there is an indication of refining fire-smelted gold' *TT* *V* 70-1: (Xak.) xiv Muh. (?) istîrâ 'to choose' (özle-): in margin of one MS.) üdûrtle- *Mel. 22*, 3 (perhaps a SW gloss): Çağ. xv ff. ağırla- (spell) *as ham cudî karden* 'to separate from one another'; and metaphor. tafrîq wa tamyiz-i nik u bad 'to distinguish and discriminate between good and bad' *San. 55r* 6: Osm. xv ff. ağırla- 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. *TTS I* 58; II 78; III 52; IV 58; once (xiv) ağırla- I 59 (?) (mis-spelling)—üdûrtle-, sometimes spelt üdûrtle- 'to pick out, choose, select', in all periods I 742; II 949; III 727; IV 801; xvii üdûrtle- intixîb 'to choose' *San. 92r*. 13.

**D *üdırtle:- See ağırla:-**
Dis. ADS

D atsiz (atsiz) Priv. N./A. fr. 1 at; 'nameless, used particularly in the past. Fr. atsiz erpek 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name Atsiz, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. 2 at 'horseless' (first noted in Kip. xiii Hou. 52, 3). Uyg. viii ff. Bud. TT V 8, 55 (iletirilir); (Atsiz) xiv Muh. al-banšar 'the ring finger' atsiz Mel. 47, 12 (mis-spelt ana:š); Rif. 141 (mis-spelt ata:š); Çağ. xv ff. atsiz bi-nam 'nameless' San. 30v. 15 (with a note on the P.N. Atsiz); Kip. xiii al-banšar atsiz parmak (bâ) Hou. 20, 15; iv atsiz parmak (bâ) ditto ld. 12 (after orta: parmak); iv al-banšar atsiz parmak (bâ) ditto Kav. 61, 4; Osm. xv-xvi atsiz 'of evil repute' in three texts TTS IV 3; IV 4; IV 4.

D edsız Hap. leg.; Priv. N./A. fr. ğîd. Uyg. viii ff. Man.-A (just as craftsmen (uzlar) cannot use) edsız nepr 'an unserviceable thing' (i.e. a raw material) M 16, 14.

D etsiz Priv. N./A. fr. et; 'fleshless, lean'. Survives only (?) in SW Osm. Xak. xi KB (if you see the face of a shameless man) etsiz söpük 'it is a bone with no flesh on it' 2206; Çağ. xv ff. in San. 30v. etszl bi-ğşt 'fleshless' mentioned as an alternative form of the P.N. Atsiz.

D otsuz Priv. N./A. fr. 2 ot; 'without grass or vegetation'. S.i.a.m.l. Türkü viii ff. ıtsuz suvsuz kaltı; uynun 'how can I get on without grass or water? ' IrkB 45; Uyg. vii ff. Civ. ıtsuz [gap] TT VII 17, 7.

D ıdsız Priv. N./A. fr. ıd; 'timeless; untimely, premature'. N.o.a.b. Türkü viii ff. Man. (if you lawlessly sin) ıdsızke against the 'Timeless One' (i.e. Zūrvan) TT II 6, 8; Uyg. vii ff. Bud. ıdsız kolusuz ölmiz 'he does not die prematurely (Hend.)' TT VI 348-9; Xak. xi KB kışı ıdsız ölmiz 2268; (death) busüşdin çiçek çine ıdsızını 'comes unexpectedly, like (someone) coming out of an ambush' 4826.

Dis. V. ADS

D atsär- Hap. leg.; Desid. f. of at- Xak. xi ol ok atsär-di: 'he wished to shoot (ramy) an arrow' Kaj. I 275 (atsa:r, atsma:k).


D ıdsar- Hap. leg.; Desid. f. of ıd- Xak. xi ol kulûn maşu: ıdsär: 'he wished to send (yab'a) his slave to me' Kaj. I 276 (ıdsâ:r, ıdsma:k).

D etse- Hap. leg.; Desid. f. of lt- Xak. xi ol taşışg itseki: 'he wished to move (yudâh-rac) the stone' Kaj. I 276 (ıtsê:r, ıtsme:k).

D ötsê- Hap. leg.; Desid. f. of ıt- Xak. xi ol ıttin ötsel: 'he wished to get out (yasurc) of the hole'; also used of (wishing to) pass through anything (fi nufud min kull yay) Kaj. I 276 (ıtsê:r, ıtsme:k).

D etset- Hap. leg.; Caus. f. of etse-. Xak. xi ol meni: etsettî: aqrâmanî išl-i-lahm teâ şahhânî 'he made me crave for meat and whetted my appetite' Kaj. I 262 (etsettûr, etsmetek).

D ıtsuk- Emphatic Pass. f. of ıt-; 'to be defeated by (someone Dat.); to lose at gambling'. N.o.a.b. Uyg. viii ff. Man. bu yok tölüz öpke nizvâni ğîn ıtsuküp 'being overcome by this passion of anger rooted in nothingness' TT II 17, 80-3; Bud. adînlâka ıtsukumaksiz 'unconquerable by others' U II 51, 6; o.o. U II 58, 3 (t); Hüen-ts. 1802. Xak. xi ıtsukur makûn ıtsukûk: gûmira darâhâm fîl-lâ'îb 'he lost his money at gambling'; also of losing other things; prov. (ıtsukar: yuqâlab 'he is defeated') Kaj. I 242 (ıtsuka:r, ıtsukma:k).

Tris. ADS

D uđisik Intrans. Den. N. fr. uđi-; 'sleep'. N.o.a.b. Türkü viii (when I heard this news) tîn uđisikum kelmedî: 'sleep did not come to me at night' T 12 same phr. but with uđisikum T 22.

C ata: sągü'n 'physician'; compound of ata: 'father' and sągü'n a title(?). N.o.a.b. Xak. xi (after ata:) ata: sągü'n al-tâbîb 'physician' Kaj. I 86, 5; (after sągun) 'and the Turkish physician (al-tâbîb'ur-turkî) is called ata:sâgün I 403, 5.

D ađasiz Priv. N./A. fr. ađa-; 'free from danger, in safety'. N.o.a.b. Uyg. viii ff. Man. A ığsizin ađasizin turalım 'may we remain free from illness and danger' M I 28, 27; Man. (ad)əsizin tıdazizin 'free from danger' M III 36, 2 (ii) (and M I 31, 1 (i)); Bud. ađâsiz uznun yašamak 'a long life free from danger' TT VII 40, 129; ađâsiz tıdaziz PP 33, 6; Siew. 192, 1.
D atasiz Priv. N. /A. fr. ata; 'fatherless'. N.o.a.b. but prob. s.i.s.m.l. Xak. xi KB 6055 (etçili).

D idiṣiṣiz Priv. N./A. fr. I idiṣ; 'without a master; ownerless'. Survives only (?) in NC Kir. esēṣiz; Kxz. iyeṣiz, and SW Osm. where it is now spelt isisiz. Türkü viii (may the country which our ancestors held) idiṣiṣiz kalmazun (v.l. bolmazun) 'not remain (v.l. become) ownerless' E 19, E 20, E 20, E 17 E: Osm. xiv and xv Isisiz/idiṣiz 'ownerless, desolate' in several texts; also A.N.s isizlik and isizlik TTS I 390; II 549; III 384.

Dis. ADŞ

D adaş/adaš N. of Assn. fr. I at (adv). Abbüldakir İnan in Türk Dili, Belleten 3rd Series, No 1, pp. 41 ff. argued that the original meaning was 'friend, comrade', and that 'namesake' was a later, secondary meaning. This is etymologically impossible, but the meaning 'comrade' is so prevalent in the early period as to suggest that in this context ata meant 'clan (rather than personal) name', so that adaş meant primarily 'fellow clansman'; cf. kadas. S.i.a.m.lg. See Doerfer II 437. Türkü viii ff. Man. yaylaakes % tuş adaş kadas 'evil comrades (Hend.) and kinsmen (Hend.)' Chueas. 197-8: Uyğ. viii ff. Bud. Sanskrit sahāyātā 'comradeship' adaš bolma: k TT VIII B.4; adaš 'comrades' is the term used for the harem, the monkey, and the beaver in the Hare Jatuka, U IV 44 ff., 'kinsman' would not here be strictly appropriate; on p. 46 adaş occurs twice, 52 and 66, once in adaş es 62, once in es adaş 69; and twice in adaş bıšqık (q.v.) 55 and 64, while es appears once by itself, 48 and once in es tuş 59; in all cases except adaş bıšqık the obvious meaning is 'comrade' or the like: O. Kir. ix ff. Mal. 11, 8 (andidğ): Xak. xi adaş al-xid'ıda 'friend, comrade, contemporary' Kaş. I 61: KB adaş kolda qerdeştutundı kalın 'he acquired a crowd of friends and comrades (double Hend.)' 1697; o. 317, 502, 524, 2276, 2385, 4532, 4542, often in association with kadasa: xii (7) Tef. adta 'namesake' 62 (II at): xiv Müh. (? ) mu'āhid wa mawalā 'ally, brother' ayaş (error for atasa or adaş) Rif. 145 (only): Çağ. xv ff. adaş hatımama 'namesake' San. 33r. 23 (quotens): Xwar. xiv adaş 'friend' Quṭb 3: Kom. xiv 'namesake' atās CĞG; Gr.

D atas Nac. fr. at-. S.i.s.m.l. Xak. xi atas al-murāmāt 'throwing, or shooting, at one another' (also a masculine P.N.) Kaş. I 60: Çağ. xv ff. atas tutuş syn. w. atar tutar San. 30v. 26 (quota.; the latter, not an early phr., is translated in 30v. 8 'an exchange of abuse and blows; military science; the art of war').

İdış 'cup, vessel', and the like. Survives as idiş in some NE languages, including Khak. and Tuv.; NC Kir. and SC Uzb. Türkü viii ff. uzun tonlaq idişin ayakun koğdu:pan barmişi 'a woman left behind her her cup and bowl and went away' IrkB 42 a.o.o.: Uyğ. viii ff. Bud. (the minds, thoughts, and bodies of mankind) burxanlarını nom idişi têtir 'are called the vessels of the doctrine of the Buddhists' TT VI 200-1; kara idiş (so read) eliqinde kötürürup 'carrying a black cup in your hand' USp. 105b. 4; a.o. Siw. 28, 10: Civ. altun küşçe erser ornağı idış ol 'as for the gold jug, it is a vessel on a solid base' TT I 189: Xak. xi idiş (sic) al-qadah 'cup' Kaş. I 61 (and see Oğuz); ivrık idiş tizildi: 'the pitcher and cups (al-aqdaq) were arranged' III 131, 22; a.o. III 232, 27 (toku; in both these places spelt idiş); xiv Rbg. idiş 'cup' R I 859 (quotens): Muh. ataţi'lı-bayt 'household goods, utensils' iyiş Mel. 68, 11; Rif. 168: Çağ. xv ff. idiş zarf 'cup' Vel. 61 (quota.); idiş surûf tev awâdi 'cups and vessels' San. 97r. 16 (quoten): Yağma: Tuxsr.: Yemek, Oğuz xi idiş (sic) is used (in these languages) for kull qidr aw tawr aw inî 'any earthenware pot or small vessel or vase' Kaş. I 161: Xwar. xiv idiş (sic) 'cup' Quṭb 57.

D itiğ Nac. fr. it-. Survives only (?) in SW Osm. and xx Anat. SDD 801. Xak. xi itiğ al-mudâş'a' bayna'nuyn bi'il-yad 'of two people, pushing one another with their hands' Kaş. I 61.

D oğüşsê Hap. leg.; Den. N. fr.̄ őd; the context suggests a meaning of 'a period of 24 hours'. Türkü viii tünli: künlü; yetî: oğüşke: suvsiz keçdim 'I made my way without water for a period of seven days and nights' II SE.

D oṭuş Nac. fr. 1 öt-. Survives in SC Uzb. uṭîş, and perhaps, somewhat distorted, in some NE languages. Uyğ. viii ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) suv: 61 oṭuş (spelt aṭiş) aṭisa: tamari:ri 'his internal passages lit. "veins", which allow the passage of water and (other) liquids' TT VIII I:1; Xak. xi oṭuş (biṭşmał-alif 'with something') sit in a circle, and one of them bumps (yiqanmi) against the boy next to him and says oṭuş oṭuş, that is 'add 'anka'l-qaṃs ilâ man fi cambik 'pass on the bump to the boy next to you' Kaş. I 60 (listed as a noun, but prob. Imperat. of the Recip. f. of I öt-).

Dis. V. ADŞ-

D adiṣ- Hap. leg.; Recip. f. of I aṣ-, Xak. xi er adak: adiṣ: 'fa'heça: 'ra-ačuil bi-richiyhi 'the man straddled his legs'; also used of any things which are separated (infaraca) one from the other Kaş. I 101 (adığur, adığma:k).

D atiṣ- Recip. f. of at-; with a range of meanings similar to those of at-. Xak. xi of meni birle: ok aṭiş: 'he competed with me in shooting (fî-tav) arrows'; also used of throwing (fi tav) 'something' Kaş. I 180 (adığur, adığma:k): Çağ. xv ff. atiş- Recip. f. andāxta: 'to throw or shoot, stones, arrows,
or spears at one another' *San.* xiv atış- 'to shoot (arrows) at one another' *TTS I* 52.

D etiş- (édiş-) Recip. f. of ét|-; with a range of meanings similar to those of ét-. Survives in NE Khak. idiş- *Bos.* 56 and SW Osm. ediş-. Xak. xI olaricester etişlerler taşâlâhi fîmâ baynahum 'they reached a settlement on matters of mutual interest' *Kaš. I* 76, 6 (İcin); n.m.e.: Çağ. xv ff. etiş- (with é-) Recip. f.; bâ yak-digar hâri kardan 'to do something together' *San.* 94r. 21.

D idiş- Recip. f. of id-|-; n.ô.a.b. Xak. xI ol maqa: ertzü idişli: hârdiî wa inni aydo(a) ahdaytuhu şay 'he gave me a present and I, too, gave him something'; also used of anything when you compete with someone else in giving it (fi iltizâhi) *Kaš. I* 182 (ildüzur, idismâk). Kvp. xv elçi keleçi ıyisip 'sending envoys and messengers to one another' 'Golden Horde letter dated' *A.D.* 1428 4, 6, 14 a.o.o. (Kurat, Altın Ordu, Kırım ve Türkçe Hanlarına Ait Yarlık ve Bitihler, İstanbul, 1940, p. 8).

D itiş- Recip. f. of it-|-; 'to push one another', hence later 'to quarrel'. S.i.s.m.l. Xak. xI ol anîb birile: itişli: döfa'a mâ'a'hu 'he pushed against him'; also used of helping or competing in pushing something (fi müddafa'şat) *Kaš. I* 180 (iltizâr, itişmek). Çağ. xv ff. itişi-(with I-) Recip. f.; ham-digar-ra bâ dast afâgandan 'to knock one another down with the hands' *San.* 94r. 21.

D uşuş- C-op., etc. f. of uşuş- - (NE Khak. uzus-) except SE, where uşuş- (Farring 322) is a Sec. f. of uruş-. Xak. xI ol menibbirle: uşuşi: bârâni fi'l-nawm ayûnun anima 'he competed with me in sleeping to see which of us slept best'; and one says adak uşuşi: xadîrât'l-îcî 'the leg went to sleep, became numb'; and one says yûğrut uşuşi: tarâswabâ'l-labon wa xatara 'the milk (yogurt) curdled and clotted' *Kaš. I* 181 (uşusur, uşismâk). Osm. xvii ff. uşuş: 'to clot, coagulate' in several texts *TTS II* 942; *III* 724; xvii uşuş- (spelt, with -mek in error) in Rûmi, âsûa'da sûdan-i xûn dar 'udûf' of blood, to clot in a limb'; hence they say ayak uşuş- pâ xûfist 'of a leg, to go to sleep', in *Ar. xadira San.* 92r. 12.

D uşus- Recip. f. of uş|-; survives as uşus- 'to come to a mutual understanding, unite' in SE Türkî: NC Kır. and SW Osm. The only supposed early occurrence is dubious, see uşusur-. Çağ. xv ff. uşus- Recip. f.; hücûni kardan wa mutâba'at-i yak-digar nâmânad 'to crowd together and follow one another' *San.* 89v. 29; Osm. xvi uşus- 'to reach a mutual understanding' *TTS III* 724.


Tris. ADŞ

D işişçî: N.A. gr. işiş. N.o.a.b. Xak. xI KB (the steward must supervise) işişçî tôseekli yême aşçaîka 'the cupbearer, bedmaker, and cook' 2557; a.o. 4047.

D adaşlık A.N. fr. adaş. Survives in SW Osm. adaşlık 'having the same name' Samî 25. Xak. xI adaşlık al-ṣaddaqa 'friendship' *Kaš. I* 149; a.o. I 149, 3 (translated al-muwadda 'friendship').

D işişliğ P.N.A. fr. işiş. Survives in NE Khak. idistîşî. Xak. xI KB işişliğ suvûq 'the water in the cup' 6045, 6057, 6060, 6062.

Tris. V. ADŞ-

D uşusur- Caus. f. of uşus-. N.o.a.b. The word concerned has hitbero been misunderstood; Thomsen connected it with urutu and translated it 'in the encounter'; Atlay derived it directly from uşuş- which is morphologically difficult; Malov followed him. But to take it as a Ger. of the Caus. f. of uşus- gives it exactly the right sense. As such, the word is Hâp. leg. but the parallel Caus. f. in -tur-survives as uyuştir- in SC Uzb. and prob. elsewhere. Türkî viii bir eriğ okum urtu: eki: eriğ uşusuru: sançu: 'he shot one man with an arrow and sparrowed two men sending them one after the other' I E 36; similar phr. I N 2.

Dis. ADZ

atiz survives meaning 'a small field' and the like in SE Türkî atiz *Shaw* 3; étiz *BS* 581; Tar. etiz R I 843: NC Kzx. atiz R I 460. Became a First Period l.-w. in Mong. as atar 'uncultivated ground'. Xak. xI atiz kull sûtba mina'l ard bayнал-'arîmayn 'any strip of land between two dykes' *Kaš. I* 54.

édliz/édliz: 'high, lofty'. Survives in NE Tel., Tub. es: R I 870: SE Türkî éliz *Shaw* 37; élgel/éliz Farring 123; NC Kır. egiz Cf. yükse. Uyg. viii ff. Uygh. yükse. egiz orunluûtum 'from his lofty (Hend.) throne' PP 61, 5; a fireliz kûyer ortenûr 'blazes (Hend.)' high' U I 8 27; o.o. U III 33, 14 (étiğ). Hüen-ts. 1901; Suw. 620, 16 (kalîk): Civ. (earth mounted on earth) édliz bollu 'became high' . . . édliz turur 'is high' *TT* 46-7; Xak. xI ediz kull mutarfa 'anything high of land, etc.' ediz taq cabal mânî 'an inaccessible mountain' *Kaš. I* 55; ediz al-mutarfa, of anything on 122: KB ay sirrka yakın ay köpülke ediz 'oh (God) near to the secret and high above the mind' 20; (if the moon is full and) âqsa ediz 'rises high' 733; ediz 'arş 'the lofty throne' 4776; xii(?) At. ediz 'lofty' 60, 76; simaktin edizrêk 'higher than Arcturus' 49: xiv Rûgh. édiz 'high' R I 859 (described as Çağ.): Xwar. xiv ditto Quth 19.
C etöz (often written as two words et öz, but not declined separately) lit. 'flesh spirit', but used as a technical term in Bud. (and Man.) scriptures for 'a live body' as opposed to a corpse or a spirit; very common in early texts, but not adopted for Moslem terminology and not surviving later than about XIV. Uyğ. viii ff. Man. etöz ertımlikin sakın 'meditating on the transitoriness of the body' TT III 137: Bud. bu suylûg etözde ozalım 'may we escape from this sinful body' PP s1, 8; etöz koçup ağın ajunka barsar 'if he lays down this body and goes to another state of existence' U III 43, 12; numerous o.o., U IV 28, 10, Swm. 446, 15; 613, 19; TT VIII (spelt etöz, etöz, etöz, etöz), etc.: Civ. [gap] ka:ynturup içсер etözke: [gap] 'if one boils ... and drinks it, [it is good?] for the body' TT VII M.30; o.o., H II 24, 53, and 61: Xak. xi KB (anger and bad temper are bad for a man; with these two) tutçu emger etöz 'the body is in constant pain' 332; o.o. 990 (yavbrit-), 991, 1104, 1405, etc. (common): XIII (?) At. see I 82: xiv Muh. (?) al-nafs 'the self?' etöz Rif. 139 (only, see I 82): Kom. xiv soz etöz (sic) bolup tutur 'the word became flesh' CCG; Gr.

uduz 'the itch' and other skin diseases. Survives only in SW Osm. uyuz. Cf. kotur. Uyğ. viii ff. Bud. TT VI 443 (förmen): Xak. xi uduz al-curab 'itch, scab' Kaş, I 54 (prov.); six o.o., in three uduz: xiv Muh. (?) al-curab (kotur, v.l. in one MS.) uyuz Mel. 65, 1: Çağ. xv ff. uyuz (spelt) illat-i curab 'a disease, itch' San. 92v. 27.

ottuz (ottoz) 'thirty'. For the double -tt- which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals', JRAS, April 1959. S.i.a.m.l.g., usually as ottuz. Türkü viii (Kül Tegin in that battle) ottuz yaşayur ertz: 'was thirty years of age' I N 2; ottuz II E 28; II S 2: Uyğ. viii ff. Man. ottuz M III 25, 4 (v); TT VII 18, page number: Bud. ottuz is common in TT VII: Civ. otoz, consistently so spelt, is common in TT VII (and USp.); Xak. xi (in a section headed bâb fa'âl) ottuz yarmak jalâfüna dirham 'thirty silver coins (etc.). This word is also used for 'three'; I heard them say at (VU) Kinät in Yağma: ottuz iççilm meaning 'let us have three drinks', although the word means 'thirty'; and in my presence they drank three times three (verse) Kaş, I 142: XII (?) Tef. ottuz 'thirty' 240: xiv Muh. jalâfüna ottuz Mel. 82, 4; Rif. 187: Çağ. xv ff. ottuz 'the number thirty' San. 62v. 10 (quoten.) (this is not one of the numerals with double consonants discussed in 20v. 9 ff.): Kom. xiv 'thirty' CCG; Gr.: Kip. xii jalâfüna ottuz Hau. 22, 12: xiv ditto Jd. 15; Bal. 12, 12; xv ditto Kav. 39, 5; 65, 8; Tuh. 60b. 9.

DIS. V. ADZ-

PUD atüz- N.o.a.b.; 'to play' (a musical instrument); as the first letter in one place looks like a - and in the other e-î-î- its origin is doubtful, but perhaps a Caus. f. of ét-is the likeliest. Uyğ. viii ff. Bud. (bring me a lute and) elğim atızu(?) ağzım yarlayûm öz ıgîdîyein 'I will support myself by playing it with my hand and singing with my mouth' PP 70, 1-2; elğî kopuz atızu(?) ağzi yarlayû olûrdi 'he sat, his hand playing the lute and his mouth singing' do. 71, 1-2.

D uduz- Caus. f. of ud-; to lead, or conduct (someone Acc.). N.o.a.b. Türkü viii yetti: yüz kışış: uduzûgına: ulu:ş: şad ertz: 'their chief, who led the 700 men, was a şad' T 5; köprüçe: uduz 'lead them as you think best' T 15: Uyğ. viii ff. Chr. (an angel appeared and) uduzup andin 'leading them from there' U I 6, 7: Bud. uduzup 'leading him' PP 64, 2; 70, 4; 00. U II 33, 9; U III 16, 20: yörüçleyür uduzur erdl 'he guided and led' Hien-ts. 1938.

D utuz- Caus. f. in -z- (cf. atızu-) fr. ut-. Survives only in SW xx Anat. utuz-/ütüz-SDD 1423, 1440. Like the later Caus. f.s, utqız- first noted in Çağ. Vel. 92; San. 60v. 11 and surviving in SE, SC, and uurtufirst noted in Kip. Bul. 67r. 7 and surviving in NE, NW, and SW xx Anat. üttür-, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. Türkü viii ff. (a gambler) oğlan kıliskin utuzmaduk 'did not lose his son and wife' IrkB 29 (and see ut-): Uyğ. viii ff. Bud. Sanskrit ganâ-pârharena 'by losing the community' kuvar:-ğig utuzmark üze: TT VIII C.5: Çağ. xv ff. utuz- (and utqız-, -dî, etc.) utul-, ya'ni yemil-, elinde olanın aldır- 'to be beaten, to lose what you have in hand' Vel. 92 (San. 59v. 18 erroneously corrected utuz- in one quoten, to otur- 'to sit'): Kip. xv xasirâ 'to lose' Tuh. 15a. 2.

Tris. ADZ-

D edilzik A.N. fr. edilz. N.o.a.b. Xak. xi edilzik al-irtifi'a 'height, elevation' Kaş, I 152: KB edilzik tiledi süzük cân turûq 'his pure soul sought the heavenly height as his resting place' 1521: xiv Rbg.(?) edilzik (spelt edilzik) R I 859 (listed as Çağ. but prob. Rbg.).

DC etözülg P.N./A. fr. etöz. N.o.a.b. Uyğ. viii ff. Man..ukûs [tortülg] özetlüg etözülk (sic in error) [gap] 'many kinds of deceased and still living...' M III 36, 7 (iii) (M I 31, 6 (i)): Xak. xi KB etözülk kişike kerekê bu ol 'this is what a human being needs' 1023.

D otuza:r (ottuzar) Distributive f. of otuz; 'thirty each, thirty at a time'. Survives in SW Osm. Uyğ. viii ff. Civ. (beginning with that sign of the zodiac) otuza:r sën bêr 'give them thirty numbers(?) each' TT VIII L.20; otuza:r tenbin süçûñlî bir kap 'a wine skin containing thirty tenbin of wine' USp. 10, 8.

Tris. V. ADZ-


D atizlan:— Hap. leg.; Refl. f. of atizla:- Xak. xi yér atizlandi: cu’tıatăl’ı-ard mısraṭār ‘the land was made saleable’ (i.e. provided with ditches and dikes). Kas. I 292 (the Aor. and Infin. were originally etizlenür, etızlenmek; and the -mek was altered to -mask; this is prob. a case of haplography, the Aor. and Infin. of atizlan- and a sentence illustrating etızlen- (not recorded elsewhere) having been omitted by the scribe).

D édzlen:— Hap. leg.; Refl. Den. V. fr. édz. Xak. xi ol rąq: édzlendi: adda’ll- cabal mání tawīl ‘he reckoned that the mountain was inaccessible and high’ Kas. I 292 (etızlenür, édzlenmek).

Mon. ÁG

D 1 ağ ‘the space between the legs, crotch’; hence also ‘the guzzet in a pair of trousers’. Survives in the latter meaning only (?) in NW Krım aw R I 66 and SW xx Anat. ağ SDD 72, 1601. Uyğ. VIII ff. Civ. (if a pregnant woman cannot give birth, you must burn kurn seed) ağı arası arasinda ‘in the space between her legs’ H I 23; a.o. TT VII 26, 9-10 (Içṭon): Xak. xi ağ al-masafatulatlı bayna’l-faıkdayn ‘the space between the thighs’; and one says yüz at menli ağdım keçti: ‘a hundred horses have passed between my thighs’; wa huwa bi-manısalatı’l-fitr bayna’l- ispı’ayn ‘and it is of the same order’ (?) as the space between two fingers’ Kas. I 80: KB 6536 (arkun): Kip. xi ağ sarcul-sarlıwil ‘the guzzet of a pair of trousers’ Id. 16: Osm. xv Ar. nayfaq ditto ağ TTS I 376 (s.v. im (dímm)).

D 2 ağ ‘net’, more particularly hunting or fish net. S.i.a.m.l.g. except SE, SC usually as ağ or aw. Cf. tor. Xak. xi KB (the third is disease) tirgilık ağı ‘a net for (catching) life’ 397; (the body is a dangerous enemy) kamug yérde yadmış tusak ağı ‘it has spread its snares and nets everywhere’ 3637; a.o. 4224: xiv Muh. (?) al-sahaba ‘net’ (altan, unvocalized, and prob. corrupt follows) Rif. 160 (only): Çağ. xiv ff. ağ dım wa şibak ‘nets’ San. 43v. 12 (quo. in Rımov): Xwar. xiv ağ ‘net’ ‘Qub 4; Kom. xiv ‘net, fish-net’ ağ CGV aw CGG; Gr.: Kip. xiv al-sahaba ağı ‘net’ Hou. 10, 18: xiv ağ al-sahaba li’l-samak ‘fish-net’ Id. 16; al-sahaba ağ Bul. 5, 2: xiv ditto aw Tuh. 20b. 11: Osm. xiv av ‘spider’s web’ TTS I 53: xvi ağ ditto I 7; IV 8.

1 ağı ‘white’ originally as the colour of an animal’s coat as opposed to the more general word urūp, q.v., later ‘white’ in all senses. C.i.a.p.a.l. It occurs, often with a metaphor. meaning in numerous prh. of which, e.g., Sam., TTS, and R give long lists. See Doerfer II 504. Türkii VIII aḵ aḏğer ‘a white stallion’ I E 25, 36; aḵ ‘a white horse’ I E 40; aḵ ‘white horse’ I N 2, 3, 5, 6, 9; VIII ff. aḵ bēsăl: ‘his white mare’ Irk B 5; aḵ at do. 19: Uyğ. VIII ff. Civ. aḵ kışp az ‘your white winters are rare’ TT I 159 (the only such occurrence noted in Uyğ., while urūp is common). Xak. Oğuz xı aḵ in Oğuz al-abyaq min kull sav ‘white of anything; and among the Turks it is used in relation to the colour of a horse (fi siyätı’l-xayăl), and one says aḵ at al-farasul-ăşhab ‘a white horse’ (and two place-names Aḵ Saya, Aḵ ’Tere:k) Kas. I 81; aḵ built ӳrėntüb yartıı’l-muzn ‘a rain cloud rises’ I 258, 2; kerlip tutar aḵ torın ‘the (clouds) spread their net over the sky’, that is a rain cloud III 39, 13: xın(?) Tef. aḵ ‘white, transparent’ 47: Xiv Muh. al-abyaq aḵ Mel. 68, 2; Rif. 168; a.o. aḏğer: Çağ. xv ff. aḵ ‘yıdın’ ‘tent’ Vel. 24 (quo.): aḵ aḵ safıd ‘white’ Sam. 43v. 14; 45v. 21 and numerous prh., aḵ being the preferred form: Oğuz xı see Xak. xı aḵ sakalel al-raccul’l-ayyab ‘a grey-bearded man’ Kas. I 81: Xwar. xın aḵ ‘white’ Alı 12v: xın(?) aḵ koyun ‘a white sheep’ Oğ. 363; aḵ sakalluq do. 312; ap aḵ ‘quite white’ 231, 343: xiv aḵ ‘white, whiteness’ Qub 9; (akrak ‘whiter’ Nahe. 57, 7): Kom. XIV ‘white’ aḵ/ax CCÇ, CCÇ; Gr.: Kip. xiv al-abyaq aḵ Hou. 31, 2: xiv ditto Id. 17 (and prh.); Bul. 2, 15 (prh.): xv ditto Tuh. 4a. 1 etc.; to emphasize white (fi tıkidi’l-abyaq) they say appak, originally ap aḵ Kav. 5, 7; a.o. 58, 18: Osm. xv ff. aḵ and aḵ both occur in xiv; aḵ survives until xvi and thereafter only in popular verse TTS I 5 ff.; II 6 ff.; III 4 ff.; IV 12.

F 2 aḵ ‘hateful’. Hap. leg.; Felliot considered this to be an idiomatic use of aḵ, pointing out that Chinese pai ‘white’ (Giles 8,556) has a similar meaning in some contexts; but it seems more reasonable to suppose that it is a l.-w. fr. Chinese tain (Ancient Chinese ‘dák’ ‘to hate, hateful’ (Giles 12,779). Cf. akla:-. Uyğ. VIII ff. Bud. aği kulınıg aḵ oğlı ‘his wicked hateful son’ PP 62, 5.

*țiq ‘weeping, sobbing’, the base of ıqla:-, q.v.; not noted in the early period, but survives in NE Șor 1 R I 1351; Khak. 1; Tuu. 11: (only with Poss. Suf. ıstı); NC Krı. ıy.

1k ‘hiccough’; an onomatopoecic, possibly but prob. not identical with *țiq. Survives only (?) in NC Krı. and SW Osm. Sam. 244 (only) Cf. ıqla:-. Xak. xı ık ‘the hiccough (or labub) which rises from the chest when cold water is drunk and bread eaten on the top of it’; hence one says ann: ık tuttu: ağaðahul’-rabeb he was seized with hiccoughs’ Kas. I 37.

1 oğ ‘disengaged, idle’; not noted before xiv but cf. ıqla:-. Survives only (?) in SW xx Anat. SDD 1085 (also with a prh. relating to a mill); Anat. uğu do. 1414 and oğ do. 1091
are synonymous. Kip. XIV oğ xalı fərəg 'free, disengaged'; one says bey oğmudur 'is the chief disengaged (fi'li-xalı)' and teylərmən oğmudur 'is the mill disengaged (vəliyə)'? Id. 16: XV xalıca (yavlak; in margin) oğ Tuh. 14b. 7.

S 2 oğ See 1 oğ.

uğ 'a tent rib, wooden strut forming part of the framework of a tent of the yurt type'; sometimes confused with I ok, see Çağ. below. Survives in NC Kz. uğ, same meaning, R I 1606 (but in MM), and possibly NE Şor uğ 'yurt' R I 1617 and SW Osm. huğ 'a hut made of reeds or rushes' TTS I 346; Red. 2174. See Doerfer II 602. Cf. uyugluğ. Xak. XI uğ hull dik 'min ałtul-i-xibə fi ałtul 'a rib in the upper part of a tent' Kağ. I 48: Çağ. XV ff. uğ çəbbəy-i fəxənəyi-alı alaçəq 'the upper ribs of a tent' San. 76v. 15 (quotn.); the same entry is made in 77v. 17 after the second meaning of I ok: Kip. XIV uğ 'üd min idinli-i-xərəltəlti tuğraz fi qubbətibah 'one of the beams of a tent which are fixed in its roof' Id. 16.

1 ok 'arrow'. Owing to the use of arrows for various ritual and ceremonial purposes it came to be used at a very early date in the sense of 'sub-tribe' (and as such forms part of such tribal names as 66 ok) and also of 'a lot' in casting lots. Ok: (so spelt) 'a share of an inheritance', noted in Kağ. is, no doubt, another special sense of this word. Later it came, like ik, to mean 'a long piece of wood', usually round in section, like an axle, rolling-pin, and the like, and so tended to be confused with uğ. S.i.a.m.1. See Doerfer II 605-6. Türkü VIII okun urtu: 'the hit with an arrow' IE 33; 36; On ok the tribal name of the Western Türkü occurs several times in I, II, T: Uyg. VIII ff. Man.-Ağ. ok ya alı 'took bows and arrows' Man.-Ağ. Frag. 401, 7: Bud. (I will cause excruciating pain to that demon) vacırlığ okun tusğuru tokıp 'smiting him and causing him to meet a vajra-like arrow' U II 26, 14; okun ursuzmiş kişi tég 'like a man struck by an arrow' Swu. 623, 17; a.o. do. 621, 8-9; 0.o. TTV IV 10, 12; U II 78, 31: Civ. TTV I 162 (atx): Xak. Xi ok al-sahn 'arrow'; ok căzatzul-bayt 'the crossbeam of a house'; hence one says ev oki: sahmul-bayt 'the main beam (lit. arrow) of a house'; ok yılan: 'the adder (al-aľa) which throws itself at a man' (also III 29, 27); ok al-qur'atul-lati yuqsam bihāl-arq te'il-anisba 'the lots which are used in dividing up land and shares (of anything)' Kağ. I 37; ok al-nasib mina-l-mirād 'a share of an inheritance'; așar bir ok tégdi: 'one share of the inheritance came to him' I 48; about 60 o.o.: KB boğum erdi ok tég 'my body was as (straight as) an arrow' 371, 1099; bolur ok yaşı 'he becomes an archer' 4946: xii(?) At. buiten ok başi 'an arrow wound heals' 140; ya okun 228: Tef. ok 'arrow; share, portion' 235; XIV Muh. (T) al-muşəb 'arrows' ok ('with 0') Rif. 76, 173 (only): Çağ. XV ff. ok (1) tir 'arrow' (quotn.);

(2) metaphor. çəbbəy-yi diraz ki bələ-yi 'imərat-rə ba-dün pəqand 'the long beams which are the roof of a building on the outside' (quotn.; the refce. to uğ follows): Xwar. xiii ok 'arrow' ' Ali 15: xii(?) (they fought) ok birle 'with arrows' (swords and spears) Oğ. 160; a.o.o.; XIV ok 'arrow' Quibb 117; MN 91, etc. Kom. XIV ok 'arrow' CCG; Gr.: Kip. al-muşəb ok Hou. 13, 16; XIV 0k ditto Id. 17: XV ditto ok Kaw. 64, 1; Tuh. 36b. 5: Osm. XIV ff. ok 'arrow' in several texts down to XVI TTS I 536; II 720; III 536; XIV ok brakto 'cast lots' I 537.

2 ok/jök enclitic particle, the vowel quality of which conforms to that of the word to which it is attached, and to which it adds emphasis. Attached to Personal and Demonstrative Pronouns it means ('1', etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.1 except SE, where it is now obsolete, and SW where it was apparently never used. Türkü VIII 66 'I myself' T 6; ben ök ertim 'it was me (and no one else)' (that was his Counsellor and Field-Marshal) T 7; īkīs ök əfirlt: 'he killed very many' T 7: Uyg. VIII ff. Man. ok əst teprî: 'that same Fire God' M I 20, 14: Bud. ok is common, esp. after bu and əl; anda ok 'immediately thereupon' U II 20, 2; tēmîn ok 'immediately' see tēmîn: Xak. XI ok ərəf ta'kîd fi'l-fi'l a particle adding emphasis to a verb; hence one says barğıl ok ifadhəbana 'go!'; ok ərəf yuqəbasbul-həl 'a particle accompanying expressions of time'; hence one says bayə: ok kəldim astuyu qabl həddih-1-sə'a ərasinga(n) 'I really did come a short time ago'; and one says amdî: ok aymdım qultu sə'a/tə'içi 'I said this very moment' Kağ. I 37; a.o. I 71, 16 (özük): KB ok/jök are common, e.g. bayat ok 90; uluuluğ ok-a (-a metri gratia) 552: xii(?) At. men ök 90; (fine brocades are scarce) ucuzı böz ök 'it is just cotton cloth that is common' 480: Tef. ok, etc. 235, 243: Çağ. XV ff. ok hamən 'exactly' Vel. 109; ok ... (3) haməndam te'a fi-l-fawir 'immediately, instantly' (quotn.); (4) hamən 'exactly' (quotn.); (5) ham 4 'also' (quotn.) San. 77v. 17; Vel. 109 also translates ok naqd 'for spot cash' as opposed to nasiya 'on credit'; San. 77v. 23 quotes the verse differently, eliminating the supposed ok, and says that this and other translations by other authors are errors: Xwar. xiv ok as Suff. is common 'Ali 16: XIV ditto Quibb 117 (always ok never ək); MN 75; özlı yök (sic) təştı 'fell off of its own accord' Nahe. 104, 10; alımlar ok 233, 4; özlı ok 355, 12; a.o.o.: Kom. XIV ok/jök emphatic particles CCI, CCI; Gr. 128 (quotns.): (Kip. xiv the Kip. verbal suffix -gəş/gəş (-gəş/gəş) corresponds to ok fi'll-iğars-Turk, as in emdi ok, anda ok, kündüz ok, kece ok Tuh. 75a. 13 ff.)

Mon. V. Ağ-

ağ- Preliminary note. Ağ- 'to rise (from somewherc Abl.): to climb (something Dat.)' is
common in the early period but seems to survive only in some meanings of NC Kir. oï'. SW Osm. ağː 'to rise, evaporate', etc. and Thm. ağː (inter alia) 'to climb (over); to overflown; to exceed (a stated period)'. Kaş. gives ağː 'in the same para.', a meaning which cannot be connected with 'to rise', is, as such, unrecorded elsewhere, and is entered here as 2 ağː. In modern times there is a verb ağː 'meaning (e.g. of a horse's load, or a pair of scales) 'to lean over to one side' and the like, which, though not recorded earlier, is very common in modern times appearing as SE Türkî ağː- Shaw 17 AS 7, Jarrring 14; NC Kir. oï'. (some meanings) Yud. 593; Kzz. awr.- R I 67, MM 50; SC Uzb. oğː - NW Kâz. awr.- R I 67; SW Osm. XVIII ff. ağː- TTS I 12 and 53 (t. e. Avril); II 13; XX Anat. ağː- SDI 1603; avr.- do. 130; Thm. ağː. In some languages the word also means 'to faint' and has other cognate meanings. It is difficult to connect this modern word with 'to rise', but it might have arisen from Kaş.'s second meaning. See ak- Osm. XIV and ağiñçiz, which is also connected with this modern meaning.

1 ağː 'to rise (from somewhere Abl.); to climb (up something Dat.)'. Türkî viii (gap) yıṣka ağıdı: ağıdː 'climbed the mo. . . mountain forest' II E 37: viii ff. yüyəlq tağma: ağıdın 'climbing the mountain where I spend the summer' IrKB 62: Uyğ. viii ff. Man.-Atamudan yokuru ağıdútka 'after climbing up from hell' M I 13, 15: Man. ağmak ěmne akjunlarqi körêtgalıp 'you have shown the rising and descending states of existence' TTS III 68; (he puts the souls in a balance) t[arażuj ağı[sar] 'if the (pan of the) balance rises' M II 12, 10: Bud. TTS IV 6, 20 (tapil): Civ. ağıp kelir soğık süv 'the rising cold water' TTS I 104: Xak. XI ol tağka ağıdː: şa'idał-cabal 'he climbed the mountain' and one says built ağıdː: naşa'âtil-saljabā 'the cloud rose' Kaş. I 173 (a:ğar, a:ğmak); and over a dozen o.o. mainly in grammatical examples with tağka; and often spelt ağıː: KB ağː is common, both with an Indirect Object, e.g. törke ağar 'he rises to a place of honour' 1661, and without, e.g. ukusun aagar ol 'he rises by (passive understanding) 289; o.o. 731 (yokuraku), 733 (eđizlik), 903, 1049 (ën-), etc.: xiii(? ) Tef. ağıː 'to climb', etc. 36: Muh. şa'idâ va raqa 'to climb, ascend' ağıː- Mel. 28, 1; Rif. 111: Çağ. xv ff. ağıː- bâla raftan va 'urâc kardan 'to rise, ascend' San. 42r. 9 (quotns.): Xwar. xiv ağıː- 'to rise, climb' Qubb 4; Kip. xiv ağıː- şa'ida Id. 15; Bul. 55v.: Osm. xiv ff. ağıː- 'to rise', esp. in the phr. göge ağıː- 'to ascend to heaven'; c.i.a.p. TTS I 11; II 12; III 7; IV 8.

2 ağː- see Preliminary note. Xak. XI (after 1 ağː) and they say ann yźîz: ağıdı: tağayyara lauynu 'his colour changed' Kaş. I 173; ölim körüp yźîz: ağıdı (sic) fa-lamâda laqîl-üm xuṭan(u) şahabah lauynu wa tağayyara wâchnu 'when he met death inauspiciously, his colour became wan and his face changed' III 327, 18; a.o. I 65, 9 (ağduk).

ak- primarily 'to flow' of any kind of liquid from tears to rivers. In Uyğ. Bud. it and its derivatives, a ksiğli, a ksişiz, are used in a very technical sense to translate Sanskrit rû and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for 'to float', esp. downstream. S.i.a.m.l.g. as ak- with some traces of a Sec. f. tk- (see Kom.). Uyğ. viii ff. Bud. (tears) axt 'flowed' U III 66, 5 (ii); akmaz akîtmiz 'lit. 'not flowing or causing to flow', for Sanskrit anārava TT VI 136 (and note): Civ. svv akar 'water flows' TT VII 29, 13; ükûs telim yasm akkar 'if the eyes water copiously.' II I 65; yirin ağa 'running with tears'. H II 26, 85; Xak. XI s: uv ak:ika: sala'ma: 'the water (etc.) flowed'; and one says yağı: akkar: caa'at hatâ'ebûl-aduwe 'enemy raiding detachements came (pouring in)'; Kaş. I 168 (akaar, akma:k); about 16 o.o. in one meaning or the other: KB akar s:uv 669; aksesii aržû 'may what you desire come in abundance' 943; a.o.: xiii(? ) Tef. ak- 'to flow' 47: xiv Muh. al-iqara 'to raid' akmak Mel. 34, 7; Rif. 119; ağı̇ra ak- 104 (only); al-caryân 'to flow' akmak 34, 11; 119; carâ ak- 107 (only); al-mâ'ul-câri akar: su: 76, 17; 180; Çağ. xv ff. ak-fakil- (spelt) rawâc núdan-i dâb 'of water, to flow' San. 44r. 25 (quotns.): Xwar. xiii ak- (of blood, etc.) 'to flow' 'Alî 35: xiv ditto Qubb 9; MN 251, etc.; (two canals) âşikâr akar 'flow in the open' (and two) örtüglûg ağa 'flow underground' Noah. 57, 5; kâhrâr: akip bulun kilip 'raiding the infidels and taking prisoners' 161, 4; Kom. xiv ak- 'to flow' CCC; Gr. 90 (quotn.); i-x- 'to float with the stream' CCC; Gr. 272 (quotn.): Kip. xii al-mâ'ul-çâri akar: su: Hou. 7, 3; xiv ak- sâla Id. 17; akdîl: arüa k:i'l-iğara 'they streamed out on a road' do. 18; al-nahr 'river' (inter alia) akar Bul. 4, 13; xv sâla ak- Tuh. 20a. 8: Osm. xiv ff. ak- (xiv and xv only) / ak- c.i.a.p. in a wide range of meanings TTS I 14; II 17, 18, 21; III 9; IV 12; the meaning 'to lean to one side' (I, II) belongs to (2) ağıː.

S tğ- pec. to H II; prob. a Sec. f. or mistranscription of yğ-. Uyğ. viii ff. Civ. (if blood flows (ünser) rub honey on various parts of the head and) kan iğgây 'will coagulate the blood' H II 39, 4 and 7; o.o. do. 18 and 19.

S tük- See ak-.
S oğ- See uv-.

uk- 'to understand (something Acc.)'; hence in some modern languages 'to find out; to hear'. Survives in NE, SE, NC.; an early l.-w. in Mong. as uka- (Haenisch 160, Kom. 257). In some forms, esp. in unvocalized texts, liable to be confused with okiː-. In the
early period often in the Hend. bil-uk-
Türkü viii ff. Man. bilmetin ukmatın 'because (we) do not know or understand'
(ağır-): Bud. uk- is common, e.g. têtiruk ukar 'he completely understands' U II 7, 6; o.o.
do. 8, 22; 0, 12; 11; 113 TT V 26, 96; VIII 0, 71; PP 65, 5—bil-uk—U III 15, 22; TT IV 4, 11;
VI 131: Cev. is bolsının uka yarılık 'deigning
to understand what has occurred' Uşp. 88,
11: Xak. xi er isün uku: dali'k-l-racul-fasta
amrəhu 'that man understood his business'
Kaj. I 168 (ukar, ukmak); three o.o.: KB
uk- 'to understand' is common, esp. for 'to
understand what has been said', e.g. ęlı(g)
aydı ukutum 'the king said 'I understand''
714; o.o. 155, 282, 657, 660, 680, etc.: xii(i)
At eşit uk muni 'hear and understand this'
62; a.o.o.: Tef. uk- difto 324: Xiv Muh.
'vera wa alima 'to know' uk-—Rif. 112:
Xwar. xii(i) ukuguluk tizin bir 'an
understanding and gentle man' Qg. 314
(readng doubtful): xiv uk-
'to understand' Qušt 117 (ok-); 199 (uk-):
Kip. xiv uk-
fahtima 'to understand' Id. 17.

Dis. AĞA

ağı: from xii onwards consistently translated
'silk brocade' and the like; earlier contexts
suggest the meaning 'treasure', and cf.
agı:ı; agılık; 'silk brocade', as the main
component of early Turkish treasures, may,
however, have been the original meaning.
N.o.a.b. The word agı/ıgı prob. used only in
such phr. as agı kurdu 'caterpillar' noted in
Osm. xvi TT 2.9 and surviving in xx Anat.
SDD 74, 76, 78, 131, 1602 prob. has nothing
to do with 'silk' (worm); it seems to be a Sec.
f. of agı: Cfc. barçın; Türkü viii ff.
agı occurs 5 times in İS 5—7, II N 4—5, and several
times elsewhere in the context of gifts given
by the Chinese to the Turks; in İS 5, II N 4
it summarizes a list of such gifts 'gold, silver',
and two words prob. meaning silk-fabrics of
some kind, so prob. means 'treasure'; in a list of
Boots in T 48 sarıg altın: urün kümüş
kiz koçuç uğ:ı: teve: agı:ı: 'yellow gold, white
silver, girls, femmes soles, humped camels'...
it looks more like 'brocade'; in other occur-
cences it could be either, but 'treasure' is more
probable; xii ff. Man. [vıp kati]itman man
inıp agı bulur; yeme [ne tınluk] agı
barım elğenri keler esirgeni küşanu
tutmaz kízmêze 'he makes no efforts yet
still acquires treasures; and whatever treasures
and property come into his hands he does
ever retain and hide them in miserliness and greed'
M III 21, 1—4 (i) (here, esp. in the Hend.,
'treasure' must be the meaning): Uyğ. viii ff.
Man. agı:ı barım M I 15, 4—5; III 11, 20;
13, 6—7 (i): Bud. agı:ı barım U II 76, 2; PP
7, 6 and 9; 0, 2; TT V 101, 233, 266; Tqg.
193: Cev. agı:ı barım TT VII 34, 3: Xak.
agı:ı: al-dibač 'silk brocade' Kaj. I 89; (do
not rejoice) altın kümüş bulupan agı:
tavar:ı tevaçad... fidda wa dahawab wa
dibač 'if you acquire gold and silver and silk
brocade' II 153, 8 (but tavar:ı (untranslated)
suggests 'treasure' would be better): KB agı:
çuz agı:ı bolıd 'silk brocades (Hend.) are
valuable' 902; ați agı kaznakı 'he opened
his treasury' (and distributed many things to
the poor)'-1344; çiyakka üledi kümüş
ham agı:ı 'he distributed silver and treasure
(or silk brocade?) to the poor'-1564; agı:ı çuz
1426, 4773, 5367: xii(i) Tef. altın kümüş
agı:ı (sic) barım ('brocade') 39: xiv Muh.
(al-taβu:ı-ıbirisami 'silklen clothing' agı:ı—Rif.
167 (only): Kip. xiv agı:ı 'a kind of silk'
(al-harir) Id. 17; Osm. xiv (when a boy grows
up he must marry, and you must give him) agı
atlas at kattir 'brocade, damask, a horse, and
a mule' TTS 17: bagišładi altın kizi u agı
'he gave red gold and Brocade' II 9.

akı: 'generous, openhanded'. TT VI 57, note
4 suggests that this is a Dev. N. in -ıfr. ak-,
which is possible but improbable. Survives
only (?) in NE Bar. ağı:ı: R I 172; SW Osm.
axı: 'a member of a charitable religious order'.
It has been suggested that the latter is der. fr.
Ar. ax 'brother', but this is improbable, see
busu bırgeli ağı:ı tınlılar az 'generous
people who give alms are scarce' TT VI 4:
Xak. xı ağı:ı: al-cawud 'generous'; hence 'a
ripe walnut' (al-cawul-farik) is called ağı:
yağ:ık 'that is a generous walnut' Kaj. I 90
(presumably because it is split open like a
hand): KB ağı:ı kęg elıg 'generous and open-
handed' 43, 55; o.o. 104, 257, 948, etc.: xii(i)
At. ağı:ı 'generous', always so spelt in Ar.
script is common: Xwar. xiv ağı:ı 'generous'
Qušt 10: Kip. xii al-karım 'generous' ağı:ı
(opposite to mean) çokmar:ı? (i?) Hou. 26, 2:
xiv ağı:ı: difto Id. 17; Osm. xiv axı (used
by wife to husband); xvi (used by father to son)
TTS II 7.

1 ağı:ı: 'poison'. Si.i.a.m.l.g., even contracted
to:ı; u; etc.; see ağı:ı: Uyğ. vii ff. Man.-

a. silerde aliness ağı:ı: 'the poison received
from you' M I 19, 15—16; 20, 1 (at—): Man.
ağusi kucçedip 'the poison in him taking
strong hold of him' (or 'making him violent')
TT V 16, 13: Bud. (there is a poisonous
snake) ağı:ı: tı: 'his poisonous breath' PP
38, 4: Cev. ağı:ı: 'poison' H II 6, 9; 30, 170:
Xak. xı ağı:ı: al-sam'ım 'poison' Kaj. I 89; a.o.
III 329, 21: KB ağı:ı: kıldı: 'it has poisoned'
(my food) 370; (begs when they are angry)
bolur ût ağı:ı: are gall and poison' 779 (better
reading than ot fire); ağı:ı: boldı: he is
poisoned' 4655; a.o. 3913 (i ağı:ı: ? xii(i)
At. iç pẏ pur ağı:ı: 'its inside is full of poison'
214; Tef. ağı:ı: 'poison' 39: Çağ. xv ff. ağı:ı:
zahr 'poison' San. 44R. 8 (quotn.): Xwar.
xiv ağı:ı: 'poison' Qušt 5; Nahc. 33, 11: Kip.
xii al-murr 'bitterness... also ağı:ı: al-sam'ı:
su used by analogy because of its bitterness
Hou. 27, 10: xiv ağı:ı: al-sam'ı Id. 17; awu:
ditto, do. 26; ditto ağı:ı: Bud. 11, 6: xv
sam'm awu in Tkm. ağı:ı: Tuh. 19b. 2.

köplüg ağı:ı: teg butluğlar 'having... eyes,
and legs like abundant ...' TT IX 8g can hardly mean 'poison', but its actual meaning and etymology are obscure.

**Dis. AÇÇ**

oki: Preliminary note. The two verbs of this form are obviously distinct but the pronunciation of the second is obscure. Al-kâfû'-rakika is Kâ.1's term for 'voiced k', i.e. ˘g, and it is possible that he meant that the second verb was originally, or alternatively ðgl-. This is supported by some later forms.

I oki: originally 'to call out loud', hence 'to summon (someone Acc)', 'to recite or read aloud', and finally simply 'to read' which is the normal modern meaning. S.i.a.m.l.g. except NE. (Türkî viii oðglî: kelî: has been read after a gap in II E 28, but hardly fits the context, the true reading is probably something like [uðIslam] kelî:). Uyg. viii ff. Man. bu emîg lika kata okiy tuqîm 'I have ventured to recite this spell?' three times' M I 29, 13-15; o.o. do. 30, 16, 26, 6 and 7; okyurlar 'they call on' (the Wind God) Wind. 249, 18; Bud. toyu:nlar:riç okip 'summoning the monks' TT VII H. 1; Insiîn okiy tuqîm 'calling for his younger brother' P 58, 3; okumak toriesun 'the ceremony of invocation' (gods, demons, etc.) TT V 10, 11; o.o. USp. 103, 13; Swû. 442, 16, etc.; Xivin. Uyg. Dict. 'read the book' bitig oki R I 1909; Ligeti 186: Xak. xi ol meni: okid: da dîni 'he summoned me'; and one says er bitig okid: 'the man read (qara'a) the book' Kâ. III 254 (okir, okumak); a.o. II 333, 5 (sêkiri:); Kû slîg ki okiy toriesun 'as a pure maiden calls the man to whom she has given her heart' 75; (if a generous man dies) ata tirig têp oki 'call on his name lives' 257; bu kûm kîm oksa 'whoever reads (the book) today' 259; o.o. 319, 719, 3535; xxii (At.) oðglî kijî 'the man who reads (my book)' 44; 3 o.o. Tef. oki- 'to call out'; to read'; 235: xiv Muh. (?) qara'a oki- Ref. 114 (only); al-qirâ'a okumak:

**Čag.** xv ff. oku- xwûndan 'to recite, invoke, read' San. 777, 12 (quots.): Xwar. xii oku- 'to call out' Alî 29; xiv oki-joku- 'to call out, recite' Qutb 118; MN 50, etc.: Kip. xii qara'a oki- Hou. 33, 13; xiv oki-qara'a, and in Kipçak (ic) oğû: I. 17; qara'a oku- Bul. 72r.: xv ditto Kav. 9, 14 a.o.o.; Tuh. 3oa, 2 a.o.o.; Osm. xv oki- (xii only) joku- 'to call, summon, etc.' c.i.a.p. TTS I 538; II 723; III 537; IV 603.

**PU 2 oki-** 'to belch, vomit.' Survives in NE Tel. oki- R I 994; Tuv. oğû- and SW xx Anat. oğû- SDD 1104. Xak. xi er okid: 'the man vomited' (tqayya'a); wa lâdâ riykatu'l-kâf (see Preliminary note) Kâ. III 254 (okir, okumak): Kip. xiv oki- (so spelt; v.l. oğû-, so spelt) tqayya'a Id. 18.

**Dis. AÇÇ**

S aqul See aqul.
is common Oγ.: xiv ağaça/yığaça 'tree, parasang' Qub 4, 90; Nahc. 24, 2; 186, 13; Kom. xiv ağaça 'tree; wood, beam, column, (saddle-)tree' CCI, CCG; Gr. 28 (quotns.): Kip. xiii ağaça 'tree'; wood, beam, column, (saddle-)tree' Türk; ağaça; 'apple tree' Lid. 17: xiv al-ağaça Kav 31, 7; 30, 8; al-tasar ağaça; as in alma: ağaça; and ağaça al-tasar da 0, 50, 3; cardir 'a defoliated palm-branch' ağaça Tuh. 11b. 10; xaşap ditto 14b. 1; xaşap ditto 25b. 3: Osm. xiv ff. ağaça 'tree; stick, blow from a stick' and twice (xiv and xvi) 'parasang'; c.i.a.p. TTS I 5; II 7; III 3-5; IV 5.

D okcu: N.Ag. fr. 1 ok; 'archer'. Survives only (?) in SW Osm. Xak. xı okci: al-nabābi 'archer-maker' Kaş. II 199, 3 (kündiger); ... n.m.e.: KB yadağ okçu tüşrıp sen öpðun yığūr 'concentrate your infantry bowmen, and ride out in front yourself' 2370 (or read tüşrüp 'make your bowmen dismount'); (in a list of craftsmen) okçi: 'archer-maker' 4458: xiv Muh. (?) nasıṣbi 'archer-maker' okçi: Rif. 157 (only): Xwar. xiv okçi 'archer' Qub 117: Kom. xiv 'archer-maker' okçi CCI; Gr.: Kip. xiii al-nasıṣbi okçi; and also al-rami bi'll-nuṣṣab 'archer' Hou. 24, 7.

Tris. AĞC

D aγiçi: N.Ag. fr. aγiç: 'carpenter, worker'. Survives in NE Tuv. 20; 'treasurer' or the like. N.o.a.b. Uyg. 18. 1f. N.Ag. aγiç: the chief treasurer' PP 7, 7; aγiç do. 9, 7 and 8; 10, 8; Civ. tsaγiç ağilari almasun 'let the granary-keepers and treasurers not take' USp. 88, 40; Koço: balik ağiçci 'the town treasurer of Koço' do. 11, 5, 19; Xak. xı ağiçci: xasenil-diboc 'the keeper of the silk brocades' Kaş. I 196; after aγiçci: hence al-xasen is called ağiçci: because he keeps it (li-hijžiši iyyişu) I 8a, 20: KB (in a list of officials) ağiçci 2494; bitig bilse sakṣ ağiçci bolur 'if (a young man) can read and keep accounts, he becomes a treasurer' 4048.


D okçu: N.Ag. fr. okçu: S.i.s.m.l. usually as okçu. Xak. xı KB okçu ol erdi bayattı saşa 'he was a preacher (sent from God to you)' 36: Kip. xı (in grammatical examples) okçu/okçu not translated but alternating with yazuçi so presumably 'reader' Tuh. 80a. 6 and 7; b. 4.

D *iγaçlık A.N. (Conc. N.) fr. iγaç. S.i.s.m.l. as ağaçlık. Xak. xı iγaçlık al-maγarça 'cope, plantation'; also dårıl'-xəsəb 'a wood-store' Kaş. III 51.

D aγuljuğ Hap. leg.; N.P./A. fr. aγuγaγuż. Xak. xı aγuljuğ 'a man who owns biestings' (liba) Kaş. I 146.

Tris. V. AĞC-

D *iγaçlan- Refl. Den. V. fr. iγaç. S.i.s.m.l. usually as aγaçlan-; the basic form *iγaçlan- also survives with a rather wider range of meanings. Xak. xı yेr yiγaçlandı aṣarati'l-ard 'the ground was covered with trees', that is there were many trees on it Kaş. III 113 (yiγaçlanı, yiγaçlanı). Osm. xıv ağaçlan- 'to be beaten with a stick' TTS II 7.

Dis. AĞD

uγut 'yeast'. Survives in NE Şor R I 1619: SE Túriki Shav 24; NC Kır.; and, with a slightly different form, in SW xx Anat. uγut, uhuð, uγun SDD 1415. Xak. xı uγut a word for 'yeast' (xamir) used in making beer (al-mizz) It is various vegetable drugs (adwīya) which are collected and mixed with (specially) grown barley; the whole is then kneaded, cut into pieces the size of a nut and dried. Then wheat and barley are boiled, and the yeast is broken up, and an amount the size of a nut is sprinkled on each (lot of) wheat. The boiled wheat is then folded over and put on a clean thing (şay) to ferment for seven days. Then it is picked up and put in a jar and left to ferment in it for (another) ten days. Then water is put on it and later strained. This is 'wheat wine' (sarabûl-hinta) Kaş. I 50.

D aγduk prob., as Kaş. suggests, N.A./S. fr. 2 aγ-, although there is little semantic connection. Survives only (?) in SW xx Anat. aγduk 'fault, defect; useless, bad; excessively heavy' SDD 73, unless NE Şor aδük 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. Uyg. viii ff. Man.-A maŋa aγduk kari bētkęç 'to me, the foreign old scribe' M I 28, 19; same phr. (damaged) do. 21, title; men aγduk bē[t]keç [Kaş] III 43, 12-13 (v. le Coq, perhaps rightly, took this to be a Proper Name): Xak. xı aγduk kisli: al-raculu'-daxiılı'lıdî lâ yu'raf man hıwa 'a stranger whose identity is unknown'; aδük alternative metathesized form Kaş. I 99; aδük neŋ al-sayü'l-machih 'an unknown thing'; its origin is aγduk meaning mutaqàyyar mutanahkîr 'altered, changed', derived from the expression anuŋ meqzi: aγi: taγṇıyarı la worms 'his colour changed', with the -g- eliminated as an abbreviation I 65: Osm. xıv to xvi aγduk 'changed; damaged, imperfect; inopportune' in several texts TTS II; II 8; III 5; IV 6.

D oktam Hap. leg.; N.S.A. fr. okta-. Cf. atim. Xak. xı bı oktam yेr qedar ramya mina'l-arj 'a space the length of a bowshot' Kaş. I 107.

Dis. V. AĞD-

D aγit- Caus. f. of I aγ-. N.o.a.b. Cf. aγtur-. Türkü viii (the Türkü people were in
a bad way) oza: kelmiş süsün Kül Tēğin ağıt: 'Kül Tēğin roused (that part of) their army which had escaped' I N 7; parallel passage I E 30–1; (his horse fell) yana: ağıt: 'making it get up again' IX. 19 (sic on stone, not ağıt as in printed text): viii ff. Man. bilgilimizni kogulümüz bu tört törülü tērülerde ağıt: 'as if we have exhausted our knowledge and minds above these four kinds of Gods' Chaus. 184–7; Xak. xi ol ani: ta:qka: ağıt: 'he made him climb (as'adahu) the mountain (etc.)'; and one says tepr: bulit ağıt: 'God made a cloud rise' (ama'a ... sahēba) Kaş. I 212 (ağıt, oktitma:k); bu: keyik ol itiğ ta:qka: ağıt:ga ağa: 'this wild game is constantly making the dog climb (yıpa'ıd) the mountain' I 155: KB (Why do you grieve? Why these lamentations? God's summons has come.) sığıtma ağıt 'Away with lamentations' 1233 (an inapropriate use of the word, but perhaps the only rhyme for sığıt).

D akt: Caus. f. of ak: 'to make (liquid, etc.) flow; to send out (a party, etc.) to raid'. S.i.a.m.l.g. except SC, as akt:ágıt: in both meanings. Cf. Tukan. vIII Kül Tēğin bēl:našlayu: akti(t)miz 'we sent out a raiding party under the command of Kül Tēğin and the beg:ts I N 8 (hitherto misread); tüm aktitma:kizim 'we sent out a raiding party by night' T 35: Uyg. viii ff. Man. buyanlıq taluy ogüz aktı 'causing an ocean of forces to flow' TTIII 163: Bud. kan ogüz aktar (sic) 'they cause rivers of blood to flow' PP 3, 4; a.o. TTVI 136 (ak-). Xak. xi tepr: aktın akti: 'God made the stream flow' (asalal:ayd); and one says of suv akti: 'he poured out (azid) the water'; and one says beg akma: akti: 'the beg sent a raiding party (ba:ata ... sarıya) against the enemy' Kaş. I 212 (aktir, aktitma:k); bu: taq ol tavr:ak aktin aktı:gan translated this mountain is quick at making the rain run away' (sairul-isaila li:l-motor) I 156: KB aktısa suvug yérde 'if you pour water on the ground' 973; (we must open a vein and aktıgu kan 'bleed him' 1958; a.o. 1160 (akin): xiti(?) KB/F xazina toulia aktıgu kerek 'you must fill (your) treasury and pour it out' 51:18(?) Tef. akt: 'to pour out' 47: Xwar. xiv ditto Qutb 10; Nahč. 68. 17.

PU? sığıt: n.o.a.b.; in Syriac script, the -g- is certain. In Muséon XXXVIII, p. 45 Bang equated this word with SE Tar. oxat- 'to awaken' R I 1004, but that is unlikely since the original form of the letter, *qodag-, could hardly have lost the -d- so early. It is more likely that it is a Sec. f. of okit or uktit. Uyg. viii ff. Man. oqıt akti:giz bizi: tig tunli:ng-larka evangelyon nor enting ni:map lottunuq 'having come to make people like us recite (or 'understand') it?' you have exhaustively taught the precious doctrine of the gospel' TTIII 62–3; Uyg. viii ff. Bud. (you will certainly be reborn) oqatmatın [seç:]?me:tnin 'without invoking(?) or ... (the Buddhás) Swt. 24, 20.

D okit: Caus. f. of oki:-; 'to make (someone Acc. or Dat.) recite or read (something Acc.)'. S.i.a.m.l.g. usually as okit- and meaning 'to teach'. Uyg. viii ff. Bud. kim kayu tınli: bu nom bitiğli ... okisar okitä:ser 'hu- ever recites this scripture or has it recited' TTVI 51–2; o.o. 68 (TT VIII O.9); TT VII 12, 10; 28, 3; Swt. 478, 19; Xak. xi ol mapa: bitiğ okitt: 'he made me read (agra'ani) the book (etc.)' Kaş. I 212 (oktit, oktitma:k); bu: bitiğ ol ki:şini: oki:tax: 'this book, because of its length, makes a man read a lot' (ka:ti:ra:nâ mâ yuqiri') I 156: KB (whoever was intelligent) okiti anî 'he had him summoned' 416; (if a servant makes a mistake) okittu kerek 'you must have him summoned' 641: Çağ. xv ff. okut: Caus. f.; xwânandat 'to cause to read, or recite' San. 77v. 7: Kom. xiv 'to teach' ogut: CCI; Gr.: Kip. xv agra'a okut- Kav. 69, 10; 75, 13; istagra: okut- Tuh. 54b. 8.

D ukt: Caus. f. of uk- N.o.a.b. Cf. uktur-. Uyg. vii ff. Man. öz tüzerlerin ukti: 'explaining their nature and origin' TTIII 30: Bud. uktur 'he explains' TT VIII A.16 and 17; o.o. da. A.30, H.1 and 2; these are the only texts in which okit- and ukt- are distinguished; it may have been misread elsewhere.

D okta:- Den. V. fr 1 ok. Survives only in NE Khak., Tuv. and NC Kir., Kxz., usually 'to load (a weapon); to cock (a rifle)'. The normal modern form is okla-. Xak. xi keyik kelilgi: bolsa: okta: ida: kana waqt huđuri:l-woils fa:rmahi 'when the wild game comes, shoot it' Kaş. I 26, 16: a.o. II 97, 16 (utrûs-); n.m.e.

D oktat: Hap. leg.; Caus. f. of okta:-. Xak. xi beg anî: oktatt: 'the beg ordered him to shoot an arrow' (armahû bi:ll-nabl) Kaş. I 260 (oktatuar, oktat marka:)

S ağıt- See ağıtarl-

D ağıt- Refl. f. of ağıt- N.o.a.b. Uyg. viii ff. Bud. Sanskrit yānam ārūhya 'having mounted a chariot' köllökke: ağıt: TT VIII A.37; (in order that the flames of hell may not rise to meet me) örtül: yelirde taki ağıtmazkan 'and in order that I may not be made to climb into fiery places' U II 78, 42–3; a.o. Swt. 601, 23.

ağıtar-faktar- apparently both Intrans. 'to turn, or roll, over' (rare) and Trans. 'to turn, or roll, (something Acc.) over', with some extended meanings like 'to translate' (a book etc. Acc.) from (one language Abl.) into (another -ca:ç-); more or less syn. with evir-, esp. in the last meaning. The second syllable, always -tar-, excludes the possibility that this is a Caus. f. Also partly syn. with ağna-; but unlikely to be connected with it etymologically. As regards the velar, Kaş. is prob. right in saying that ağıtar- was the original form, though he habitually uses axtar-, see his remarks on sığıt; the Uyg.
script is too ambiguous to make the Uygūr form certain. S.t.a.m.l.g., sometimes much distorted, e.g. NE aŋdar/-aŋnar/-aŋnar; NC, NW aŋdwar- as well as more formal forms, aŋkar/-aŋtar- in the same groups. Uyg. viii ff. Bud. aŋtaru toŋdaru tegžiirmir 'they revolve rolling about (Hend.)' U II 4, 10 ff.; (Kitš Samtso translated (Evrems) this work from Indian into Chinese, and then Sapku Sah Tutun) tavqâl tilünin ikiley ā Turk tilünça axtarmış 'in the second place translated it from Chinese into Turkish' U I 14, 5-7; similar phr. Üsp. 94, 8-9; Suw. 33, 19: Xlek. xi er taːslîg axtardi: 'the man turned over (qalla) the stone'; and one says tîpl: yâqcimiento axtardi: 'the gale knocked over (asqata) the tree'; also used of anything that turns over (qalla) anything; and one says the x- is altered from -g- as in Arabic xat’ar/ğđdâr and xîrönımîr; and one says the yèr axtardi: 'asaqâl-ard wâ karahâh, 'he dug the ground and turned it over' Kaʃ. I 219 (aŋtarur, axtarmak); bastî: òblem aŋtaru: 'sâra ahu’l-mawt 'death laid him low' I 516, 4: same quotum, but aŋtaru: II 74, 14: XIV Muh. al-mayl 'to lean over' axtamak (unvocalized, perhaps error for axtarmak) Mel. 37, 2; Rif. 112 (mâla is translated emit)-; Çaq. xv ff. axtar- tafâhhus kardan 'to examine, search (something)' San. 32v. 8 (quotns.): Kip. xiv aŋtar- qalaba ld. 17; qalaba/galla axtur- (sic) Bul. 73v.: xv qalaba axtar- Kav. 74, 17; Tuh. 29b. 13: Osm. xiv ff. axtar- aŋtar-akdâr- (the last two rare) 'to turn over, overthrow' c.i.a.p. TTS I 15; II 21; III 11; IV 13.

D aŋgîr- Caus. f. of a æg-. Survives only (1) in SW Osman aŋgîr; -Tkm. aŋgîr- with rather different meanings. Cf. aŋgîr- Türkî viii T 25 (iating): Uyg. viii ff. Man.-A xormuzda tërîm jamadan yokaːr aŋgûrdi üntûrdi 'he raised (Hend.) the God Hormuzd from hell' M I 13, 18-20; tâqda ėrête ulûq yayahika aŋgûrmüşin 'that he made (his disciples) go up to the summer room (i.e. lecture hall) early in the morning' Hüten-ts. 1966-7; Xlek. xiii(?) Tef. aŋgîr: 'to raise' 37: Osm. xiv ff. aŋgîr- (later aŋgîr-) 'to lift, raise'; c.i.a.p. TTS I 6; II 8; III 5; IV 5.

D aŋktûr- Caus. f. of ak- 'to pour out, cause to flow'. S.i.s.m.l., but rarer than aŋkt-. Uyg. viii ff. Civ. [gap] aŋktsar 'as if one pours out . . . .' (on a Horse Day, it is unlucky) TTV VII 39, 7; Xlek. xi ol suv aŋktûr: amara bi-tasâlî’t-ma’ wâ isâlathi 'he ordered that the water should be poured out'; (verse) aŋktûrû koziːm yulak: tüsîl ‘ayîn ‘uynwîl-miyâh ‘my eye pour out fountains of water' Kaʃ. I 222 (aktûrû, aŋktûrûmak); same verse III 17, 9; xiii(?) Tef. aŋktûr- 'to pour out' 47: Çaq. xv ff. aŋktûr- (-dup)/akiz-(-di) aŋkt- Vel. 25 (quotns.); akiz-ajktûr- (-spelt) Caus. f.; râtoð kardan 'to pour out' San. 44v. 25 (quotns.); Xwar. xiv aŋktûr- ditto Qutb 10; Nahe. 242, 14.

D uŋktr- Caus. f. of uk-; 'to make (someone Dat) understand (something Acc); to explain (it to him)'. Survives in SE Türkî: NC Kîr. Cf. uŋktr-. Uyg. viii ff. Bud. adınâgûka bîlîtmûrînîd uŋktûrûdîn 'without letting others know or understand' TTV VI 355 (v.1); a.o. do 147-8([tûgîr]); Xlek. xï ol koːpaː anîŋ sözîn uŋktûrdî: 'he explained to me (oja’mâni) his words (etc.)' Kaʃ. I 223 (uktûrû, uŋktûrûmak): KB yayaqy dunyâ külîn saŋta uŋktûrû 'it explains the character of this fickle person' 398; o.o. 510, 796, etc. xiii(?) Tef. uŋktûr- 'to explain' 325: XIV Muh. (? a)u̯mâna wâ a˘раrafa 'to communicate, make known' uŋktûr- Rif. 103: 'ara˘rafa ągỳrayu uŋktûr- 112 (only): Xwar. xiv uŋktûr- 'to explain' Qutb 117 (oktsar-): Kip. xiv uŋktûr-fahhama ld. 17.

D oktaː- Recip. f. of oktaː-; Survives only (1) in NC Kîr. oktos- 'to make a sudden movement, e.g. of a horse, to shy'. Xlek. xï ol anîŋ birle: oktaːtiː: translated ramâdhu bi-l-sahm 'he shot an arrow at him' (error for ramâdu ‘he competed in shooting’); also used for qarê-ahu ‘he drew lots with him' Kaʃ. I 231 (oktaːur, oktaː tâmak).

Tris. AĞD

D okitsiː: Hap. leg.; possibly a scribal error for okçiː, q.v.; if not, an abbreviation, metri gratia, of xokdaːciː: N.[A. fr. oktiː; Xlek. xï KB mënî idti ēlî] xîg okitsiː saŋta ‘the king sent me to you to summon you’ 3488.

Tris. V. AĞD-

D aŋgarl-/aŋtarl- Pass. f. of aŋgîr-/aŋtar-/ survives in most of the same languages with the same phonetic changes. Uyg. viii ff. Bud. kemi aŋtarlur ‘the ship is overturned’ PP 18, 3; aŋtarlur toŋdarlur ‘rolling over and over (Hend.)’ Suw. 132, 21; 601, 11-12: Civ. (the cold water which rises in the well) aŋtarlur yanturû yorûdi ‘has been turned over and goes back’ TT I 105; Xlek. xî er aŋgîsî: ‘the man was knocked down’ (sirîa); its original form was aŋgarlûdî: Kaʃ. I 246 (aŋgtûrû, aŋgtîtmak): XIV Muh. inqalâba ‘to be overturned’ aŋtûrû- Mel. 20, 10; Rif. 104: Çaq. xv ff. aŋtûrû- tafâhhus sudan ‘to be searched’ San. 32v. 26: Osm. xiv, xv aŋtarlur-/aŋtarlur- ‘to be overturned, turned away’ in several texts TTS I 15; II 19; III 11; IV 13.

D oktsaː- Hap. leg.; Desid. f. of oktit-; Xlek. xî ol bitîg oktsardî: ‘he wished to have the book read’ (yuqîrîl-lîtâb); also used of wishing to summon (yad ‘u) someone Koːaʃ. I 302 (oktsar, oktsarımak).

Dis. AĞG

D aŋkîg Dev. N./A.Ac. fr. aŋkîg-; ‘flow, flowing; liquid’. Survives as aŋkîg in NE Lerb., Şor R I 154 and aŋkîg: in NE Alt., Tel.; NC Kız.; NW Kaz. R I 172. Similar forms with final -k in some languages seem rather to represent
Ar. 'aqīq 'a ravine worn by a stream'. Uyğ. viii ff. Bud. (in a list of demons who are foul feeders, between those that eat yīrīg 'pues' and those that eat sūl 'moisture, juice', yar 'spittle', and lēšīp 'mucus') akiğ aşığlar 'eaters of serum' (?) U II 65, 19; 66, 42; in technical Buddhist terminology akiğ (more particularly in its der. f.s akiğlık, ağişiz) translates Sanskrit śrava (Chinese lou, Giles 7,360) lit. 'flowing', metaph. 'restlessness, impermanence' TT VI, note 157-61; (mort- tals) alku akiğların alkıp 'suppressing all their restlessness' Swu. 185, 20-1; az ulatu nizvanlarığ ağişlarığı 'the passions and restlessnesses, lust and so on' U III 88, 4-5: Civ. [gap] a:kağ yollarda: 'in the (internal) vessels (that carry) liquids' TT VIII 17.1, (prob. the gullet, intestines, etc., not the veins).

VU:F oxa:k Hap. leg.; prob. an Iranian (? l-w. Xak. xi oxa:k usāra šašogli-mişmiş yušrab 'the juice of split apricots', used as a beverage Kaj. I 122.

D akiğ Dev. N. fr. okt-. Survives, usually as oku: and the like in NC Kir., Kxz., and some NW and SW languages. Uyğ. viii ff. Civ. emdil bu künde kēn bu korgularka okiğlar ayıtlara idmazun Usp. 45, 8-9; this document is confused and largely unintelligible; korgu here is prob. a Mong. l-w., lit. 'bowman', a kind of minor official (Haenisch 67); ayıtlar Hap. leg. if correctly read, should mean 'questionnaire'; 'now from this day onwards he must not send summonses and questionnaires to these korgus'.

uğuk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by San. survives as uk 'felt stocking' in all NE dialects. There is another Sec. f. uyuq in NC Kxz: NW Kuz. R I 1318 (only): SW xx Anat. (refugees) SDD 1424. The entry in Uyğ. xiv Chin.-Uyğ. Dict. wa 'felt stockings' (Giles 12,443) ucuq R I 1735; Ligeti 273 can hardly be an error for this work. Xak. xi uğuk al-cumrag 'gaiters, leggings' Kaj. I 67: Çağ. xv ff. uq ... (muza kī az pūst-ī pašmdar bā-dūndān 'boots made of leather with the wool on it') San. 76v. 18.

D ukuq N.Ac. fr. uk-, 'understanding'. Survives only(?) in NC Kir. uğu: Cfr. ukuş, which is the normal word in KB. Xak. xi KB apar bērdi edred billiq ḍug ukuq (′God gave him (i.e. man) manly virtues, knowledge, intelligence, and understanding′) 148.

D ağığ - Pass. Den. V. fr. ağı: Survives only(?) in NE Khak. ox:-; Tuv. o:k- 'to be poisoned'. Uyğ. vii ff. Man. an nizvanika ağığuk 'being poisoned by the passion of lust' TT III 28: Bud. yevlikıp ağığukup öltürgeli sakmasın 'if he plans to kill him by sorcery or poison' Kuan. 184; ödüşüz ählt yevlikmek ağığmak 'to die prematurely by sorcery or poison' Swu. 472, 15; o.o. (with- out yelvik-) Swu. 593, 17; Usp. 1021a. 7: Xak. xi er ağıkt: 'the man was poisoned' (summa); this is Pass. (lāşim) Kaj. I 191 (ağuka:r, ağıgma:k): Çağ. xv ff. ağıg masmüm yudan 'to be poisoned' San. 43v. 10.

Tris. AĞG


Dis. AĞL

ağıl originally an enclosure for livestock: cattle-pen, sheep-fold'; hence 'a settlement or group of tents' associated with such an enclosure. An early, ?First Period, l-w. in Mong. as ayil (Haenisch 11, Kow. 3), and in Russian (fr. a NW language) as aul. Survives as ağıl in SE Türki, Shaw 11; SC Uzb. (oğluł) and SW Az. Osm., Tkm. (a:ğıl) and as awl in some NC and NW languages. The form ayıl in some NE and NC languages is a reborrowing fr. Mong. See Doerfer II 503. Türkü vii ff. ağılıçta: yıldız: bolun: 'may you get livestock in your pens' IrkB 47: Uyğ. ix (I was a rich man) ağılım on yokım sansız erti: 'I had ten pens and innumerable livestock' Suci 5: Xak. xi ağıl marbaqul-ğanam 'sheep-fold', and in Oğuz rauțul-ğanam 'sheep's dung', because the two are closely connected, just as in Ar. both 'rain' and 'clouds' are called samā Kaj. I 73: ağıl:ıda: (sic) oğlak tugşsa: 'if a kid is born in the fold' I 65, 21: xiii(?) Tef. ağıl 'sheep-fold' 37: xiv Muh.(?) marbaqul-ğanam ağıl Rif. 179 (only): Çağ. xv ff. ağıl (i) hala-i māh 'a halo round the moon'; (2) muhawwağa 'enclosure', which they make for cattle to sleep in; also used in Pe. San. 44r. 19; awul (spelt) 'a place in which nomadic tribes (išīl) collect and settle down'; a corruption of Ar. hawūl 'a small enclosure, yard' San. 53v. 7 (no doubt an xvii, not a Çağ. word, the etymology is absurd): Oğuz xı see Xak.; Kip. xiv ağıl al-hazira 'enclosure'; hasivatul-ğanam ko:yun ağıl: (sic) Id. 16: Osm. xiv ff. ağıl/agıl 'sheep-fold' in xiv TTS I 6, 13; 'halo' in all periods in ay ağıl I 55; II 72; III 5, 49; IV 6, 51, 373 (gün ağıl).

oğul 'offspring, child', originally of either sex, but with a strong implication of 'male child': by itself it can mean 'son', but not 'daughter'; in the Plur. it might mean 'sons and daughters', but oğul kiz would be the more normal expression. One of the very few Turkish words forming a Plur. in -n. Thus oğlan was originally the Plur. and understood as such, but this fact was later forgotten and oğul came to mean 'son', and oğlan 'boy' and
later 'servant' or 'bodyguard' (the origin of German Uhlans); the timing of these changes has not yet been worked out. Both words s.i.a.m.l. with various phonetic changes. See Doerfer II 498, 502. Türkü vii various suffixed forms oğlan, oğlu, etc. are common in I, II, T, etc.; oğlanım, clearly Plur. I S, I II N 1; I N 11; oğlanınlızda: Plur. I SE; a.o. I E 5, II E 5 (att.) viii ff. oğlu: IrbI 15, etc.; (a gambler staked) oğlanın: kisi: kisim 'his son (or children) and his wife' do. 20; oğlanım mıça: bili: biler 'my sons, know this' do. Postscript: Yen. oğlu: Mal. 30, 2 etc.; süi teni: tezi: bıç oğlanı erdi: do. 26, 8 must mean 'the strength of the army was 7,000 young men' (sic, not 'sons'); on ay eltd: oğum oğlan tuğdum 'I was born a boy (nat Plur.) whom his mother had carried for ten months' do. 29, 5: Man. Xornzuta teperi oğlani be teşri 'the five gods, the sons (Plur.) of the god Hormuz' Chiusaz. 1 8; a.o. do. 33; Uyğ. viii eki: oğlama: 'to my two sons' Süi E 7: ix oğlanım 'oh my sons' gücü 9 (oğlanım in do. 6 is a misreading of bağ- ladım viii ff. Man. A kaltı oğlan ergiştirirtekre 'just as a child comes to maturity (2 er- ) in the womb' (lit. 'place for children') M I 14, 12-14; (and the magicians) oğul kiz birü umagaylar 'will not be able to give him sons and daughters' do. 15, 10: Man. alku tınıl oğlanının of 'all the children of men' TT III 19: Chr. amrak oğlanlarıms (sic) 'my dear sons' U I 5, 4: teşri oğl 'the son of God' do. 7, 1: oğlan kizlars 'boys and girls' (below the age of two) do. 10, 2: Bud. oğul, oğlu, etc. 'boy, son' are common TT VII, VIIII, PP 11, 6 etc.; tınıl oğlanınıa TT VII 40, 142; in TT V 12, 127 (a fairly late text) teşridem kiz azu teşri oğlanı teg körkyle oğlan 'a child as beautiful as a divine girl or a son of God' oğlan is clearly Singh. Civ. oğlanın kisi: üzülgül ol 'your children and wifes are fortunate' TT I 154-5; kisi oğlu (kte) kelmez 'children do not come to their mother' do. 216; kıkız oğlan 'a small boy (Sing.)' do. 161; TT VII 27, 8; kıkız oğlan 'a young boy' TT VII 23, 2; H I I 12, 87: viii Uyğ.-Chin. Dict. 'son, boy' oğul Logeti 186: O. Kir. ix ff. oğlan, oğlı are common; oğlanım Mal. 1, 1 etc. is clearly Plur. but oğlan atm do. 45, 1 seems to mean 'my name as a boy': Xak. xı oğul al-ibn 'son' and ğavru:ibn mina:libün 'boys who are not (a man's) sons' are called oğul; hence one says bu oğul ne: tēr 'what does this boy (al-ibn say)'; wa yuma ... 'alâ ğavru:it-qiyat and it forms the irregular Plur. oğlan: but oğullar: is also permissible as Plur.; this is like the word ēren for al-ri:al 'men'; wa ad u:yyahhad kila:hmud, and both of them are used in the Sing. Ka: 1 74; about 70 o.o. of oğul and 50 of oğlan: KB oğul normally 'son' is common, 110, 186, 187, etc.; kıkız oğlanı 'a small boy' 293, 1097 etc.; atm tutti mindi bir oğlan bile 'he took his horse and rode off with one page' 4970: XIII (a) At. Mahmud oğlu 496; Tef. oğul 'son, Plur. oğullar; oğlan 'child, boy'; also Collective Plur. 231: xiv Muh. al-nasıl vàd-durıyia 'offsprings' oğul Rif. 143; al-şabi oğlan 85: Çağ. xv ff. oğul farzand 'son' San. 77r. 6; oğlan (spelt) pisar te farzand 'boy, son'; and metaph. 'beardless boy'; and they call the sons of the Mongol Xans oğlan just as Persian princes are called mirzâ and Rumi princes sultan; oğlan aş Além cindbadstær 'castoreum', beaver's glands, called in Turkish kunduz do. 70c. 24: Argü xi oğl (sic) al-fatâ 'youth' Ka: 1 129: Xwar. xIII (a) oğul 'son'; Plur. oğullar common in Ög.: xiv oğlan (boy) Qutb 114 oğul 'son' MN 15: Kom. xiv 'son' oğul CCI; oğullar Plur. oğullanlar CCG; Gr. 173 (many suffixed forms): Kip. xIII al-şabi owlan also called oğlan; al-ţif 'child' kenc oğlan; al-ţadi 'foster child' ağuz oğlan Hou. 24, 20; al-waład 'son' oğul do. 32, 2: xiv oğul al-in, in Kipak (sic) owlu Id. 16; oğlan al-gilim 'boy, page' do. 16; al-inb oğlan oğul Bul. 9. 2; xv oğlum ibni Kav. 15, 20; oğl: do. 44, 12; 59, 12; walad owlu, in Tkm. oğul Tuh. 38a. 8; al-şabi oğlan and (Tkm.) oğlan do. 78b. 6: Osm. xiv ff. oğul 'son', mainly in prhr. TTS I 536; III 535; IV 601; oğlan 'son, child (male or female)' by itself and in prhr. II 717 ft.; III 533 ft.; IV 599 ft.; xvIII oğlu in Rumi, bādrīchāyīya 'mountain balm' San. 77r. 6.

VU oğl: Hap. leg. Xak. xI uğlıt: al-hinizîb 'parsnip'; it is a white sweet-flavoured root-vegetable (cazar) grown in the city of Kashgar and eaten Ka: 1 129.

D ağlak N./A.S. fr. I ağlaga,-q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.l.g. with phonetic variations. It seems prob. that SW Osm. aylak, which cannot otherwise be explained, is a Sec. f. of this word. Uyğ. viii ff. Bud. ağlak yerete 'in a lonely place' U III 63, 10: Xak. xI ağlak yér: al-maw:dî-'üllevi lâ anis bihi 'a place where one has no companions' Ka: 1 119; yel: tak: ağlak wa ma da:lîka ārdhûm qafr 'and in addition their land is desert' I 468, 8; a.o. II 365, 19 (aglata)-: xiv Muh. al-nâqis 'deficient, lacking' ağlak Mel. 82, 15; Rif. 188: Xwar. xiv ağlak 'deserted, solitary; bashful' Qutb 4: Kom. xiv 'desert' aylak CCG; Gr.: Kip. xiv oğlak (sic; one MS. aylak) al-xali 'uninhabited' Id. 17: aylak maccûn ay bîlây şay 'free, that is without (paying) anything' do. 27 (prob. Tkm.): xv zalwa 'solitude, a remote place' yawlak (sic) Tuh. 14b. 7; 96b. 9 (and see I oğ: Osm. xv ff. aylak) (1) 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. TTS I 60; II 81; III 54; IV 60: xvIII aylak in Rumi muft 'free, gratis', in Pe. also râyğân, in Ar. maccûn San. 57v. 1 (in SW xx Anat. ağlak 'lonely, uninhabited' SDD 76; aylak 'alone, only; free, gratis'; idle, unemployed; one who works for his keep without wages' do. 139).

D oğlak Dim. f. of oğul; 'kid, young goat' without any connotation of a particular age, contrast çepiş; in some modern languages metaphor. for 'boy'. S.i.a.m.l.g. with various
phonetic changes, see Slicherbak, p. 119. Uyğ. viii ff. Civ. (in a list of animals) oğlak Uşp. 55, 10: Xak. xi oğlak al-cady 'kid' Kâ. i 119 (prov.); oğłak ay 'kid month', the first month of spring; ulûğ oğlak ay 'the following month, because the kid then grows bigger' I 347, 26 ff.; eight o.o.: KB oğlak 'the constellation Capricornus' 114: xiv Rbğ. ditto (copied from KB) R I 1022; Muh. (?) al-cady oğlak Rf. 172 (only): Çağ. xv ff. oğlak/ oğlak 'a kid (buzgala) four months old', also the name of 'Capricorn', (ture-i-cady) San. 76v. 24; Xwar. xiv oğlak 'kid' Qütb 114: Kóm. xiv 'kid' oğlak CÇJ; Gr.: ulax CCG; Gr.: Kóm. xii al-cady oğlak (sic?) Hou. 15, 9: xiv oğlak al-anâq 'kid' Id. 16; oğlak (sic, under əlif əm but? owlak intended) mawul'ul-ğâzal 'young gazelle' do. 21; (under yavla:k) and in the Kitâb Beylîk al-cady is yowlak, it has already been said that it is said oğlak do. 99; al-cady oğlak Bul. 7, 13: xv saxia 'kid' awlak (in margin in ?SW hand oğlak) Tuh. 19b. 2.

D oğluk P.N./A. fr. 1 ok; lit. 'possessing arrows'. Survives in NE Khak. uxtîjî; Tuv. otktî (of a gun) 'cocked'; NW Kaz. uktî 'possessing arrows'; SW Osrm., Tkm. oklu ditto., but normally used only in the phr. otkrîl krîp 'porcupine'. Xak. xi (after krîpl; kîrîp) and al-dudul 'the porcupine' is called oğluk krîpl: Kâ. 1 415: Kip. xv Tuh. 29a. 7 (see krîpli).

D oקלע D oקלע- A.N. (Conc. N.) fr. 1 ok; 'quiver'. Survives in NC Kir. and SW Osrm. Xak. xi oקלע al-κινâma 'quiver' Kâs. I 100.

D oğlan See oğul.

Dis. V. Ağl-

D oğlî- Dis. V. oğlî: Pass. f. of oğlî:- normally only 'to be read'. S.i.s.m.l.; others use oğin- in this sense. Xak. xi bitîg oğlîki: 'the book was read' (quira) Kâ. I 107 (oklîr, oklîmak): Çağ. xv ff. oklîr-(-du) okun- Vel. 108; okul- Pass. f.; xwânda sîdân 'to be read, recited' San. 77v. 5 (quotns.).

D uklâ- Pass. f. of uklâ:- 'to be understood'. Survives as uğul- in some NE languages and NC Kir. Xak. xi bu sîz uklâ: 'this remark was understood' (urifa) Kâ. I 107 (ulkûr, ukûlîmak): KB ukûlîtu bu sîz 1017; o.o. 2251, 5987.

D 1 ağlâ- - Hap. leg., but see ağlak, ağlâ:-; 'to be deserted, abandoned', and the like. Morphologically a Den. V. connected not with 1, 2 ağ, but with medieval 1 oğ, there are traces of a connection between ağlak, q.v., and that word, but there is no good evidence that this verb and its der. f.s ever started with o-. Xak. xi ağlâyur: Kâ. 111 258, 16 (yurt); n.m.e.

S 2 ağlâ- See ağlâ:-.

DF akla:- Den. V. fr. 2 ak, q.v. N.o.a.b. Uyğ. viii ff. Bud. (my father and mother loved (sever) my elder brother the prince and mënî aklâyur erti 'hated me' PP 29, 1: Civ. (his mouth gets dry; when he drinks water he is not satisfied) aṣâq aklâr 'he hates (the sight of) food' TT VIII 1.2.

D ağlâ:- Den. V. fr. *iğ; 'to weep'. The phonetic history of this verb is very similar to that of iğ, q.v.; the original form was certainly iğlâ:-, but a form with prothetic ye-evolved in Uyğ. and was an alternative form in Xak. S.i.a.m.l.g. usually as iğlâ-, yîglâ- or a Sec. or metathesized form of one of them, but in NE there are some forms with initial or rounded vowels and the SW form ağlâ:- (Tkm. aqlâ-) probably emerged as early as xiv. Uyğ. viii ff. Man. ot suv kütî iğlâyur 'the majesty of fire and water weeps' M II 12, 4: Bud. iğlâmîm PP 5, 6; iğlâyû 4, 1 and 7; 5, 2, 10, 6; iğlâyû (sic?) 10, 5; yaşi tölûkî iğlâyur 'weeping with streaming tears' Uşp. 106, 47; iğlâyû si[tayu] 'weeping and sobbing' U III 17, 3; bârîn yatîp iğlâyû yâlvara 'lying on their bellies weeping and pleading' TT IV 4, 13; yaşîl gözîn iğlâyû 'weeping with tear-filled eyes' TT X 297; Xak. xi iğlân iğlâyî: 'the boy wept (bákî); alternative form (luq'a) of iğlâyî: Kâ. 1 286 (iğlær, iğlâmîk); oğlân iğlâyî: same translation III 309 (iğlær, iğlâmîk; verse); five o.o. of iğlâyî: Kâ. 1 1121, 1140; oğlâyî: xiv Rbğ. iğlân- (2ic, unvocalized) R I 177; Muh. (?) bâkâ iğlân- (2ic, unvocalized) Rf. 105 (only); al-bâkâ iğlâmîk (ditto) 121: Çağ. yîglâ- girîa hîrdân 'to weep' 350r. 8 (quotns.): Xwar. xiii aqlâ- ditto Ali 29, etc.; yîglây- do. 40, 49; xîglâ (3) iğlâyasa Oğ. 61: xîglây- Qütb 90; yîglâydo. 205; yîglâdimiz Nâhc. 103, 8: Kom. 'to weep' iğlây CÇJ; iğlâyaka CCG; Gr. 272: Kip. xii bâkâ iğlây- (unvocalized) Hou. 36, 10: xiv iğlây- bâkâ wa fuฑhâl-'hamza tûrkãnî Tkm. aqlâ- Id. 16: xv bákâ yîglây Kav. 17, 14; 61, 14; aqlâ- do. 38, 6; bâkâ yîglây- (in margin yîglây) Tuh. 8b. 1; nâhâ wa bâkâ 'to weep and wail' zar zar yîglây, in Tkm. yîglâydo. 37b. 3.

VUD ihlâ:- Hap. leg.; the olif is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. *iñ, an alternative form of ik, q.v., same meaning. Xak. xi (in a note on exclamations ending in 'quiescent há' radical (al-âşî) há is not found in the pure (samîm) Turkish language except in the expression er ihlädî: axadâ'l-raca'l-rabw 'the man was seized with hiccoughs', in which this (ih) is an onomatopoeic for the sound which rises from the chest (and also in the word ühi: 'owl'), q.v.) Kâ. 111 118, 21; n.m.e.

D ağlât- Caus. f. of 1 ağlâ:-. N.o.a.b. Xak. xi ol ikişînî: ağlâtî: 'he sent away (ab'ada) the people from himself, li-yaxtuwa'l-marâid lahu, so that the grazing land might be empty for him' Kâ. I 265 (ağıtlâr, ağlâmîk); (in a grammatical para.) of yêrîq ağlâtî: axâdîl-mâkân 'he emptied the area'; its origin
s ağlık yêr mahan xâli ‘an empty, uninhabited area’ I 365, 13.

D ığlašt- Caus. f. of ığlašt- ‘to make (someone Acc.) weep’. S.i.a.m.l.g. with the same phonetic changes. Xak. ki ol anı: ığlattı: abkah ‘he made him weep’ Kaş. I 355 (ığlatür, ığlatmak): KB, 3595, 4096 (kültür): Çağ. xv ff. ığlašt- Caus. f. güründan ‘to cause to weep’ San. 350r. 22: Kip. xiv ığlašt- abkah ld. 16.

VÜS ığlût- Hap. leg.; the spelling is certain, since it lies between ığlašt- and avlašt-, but the meaning is identical with that of avlêt-, q.v., and this must be either a dialect form or one of Kaş.'s rare mistakes’. Xak. xi ol tawarrüm (sic) ığlûtı: kâtârâ mâlaha va cémamara ‘he increased (Hend.) his property’ Kaş. I 265 (ığlûtür, ığlumak).

D aklık- Co-op. f. of ak- (see ak- Çağ.) Pass. f. of ak- but without any Pass. connotation. N.o.a.b. Xak. xi teğme: yıpaçktın bıduş akşıkštı: izdahama ‘l-niss min kull aub ‘the people crowded together from every direction’; wa haddâlха’-miyâh idâ taşâvat al min kull face also used of waters when they flow together from every ravin Kaş. I 241 (akšür, akšımak): a.o. I 88, 1 (ortı).

D ığlašt- Co-op. f. of ığlašt-; ‘to weep together’. S.i.a.m.l.g. with the same phonetic variations. Uyğ. viii ff. Bud. (the two brothers) ığlaštı ötürt sığtaštılár ‘wept and sobbed together’ PP 53, 1: Xak. xi oğlaan ığlaštı: bahâkî’l-sibyán ‘the boys wept (together)’; alternative form (liga) of ığlašt- Kaş. I 240 (ığlaşır, ığlaşmak): (in a grammatical para.) kıš: barça: ığlaştırdı: ‘the people all wept (together)’ III 322, 2; n.m.e. of ığlašt-: Çağ. xv ff. ığlaşa- Co-op. f.: bâ yak-digar girya kardan ‘to weep together’ San. 350r. 23.

Tris. AĞL

İf ikli:nc Hap. leg.; prob., like the few other words ending in -laç, a l-w. Xak. xi iklaç al-farasu‘l-ra‘il‘u‘l-cavâd ‘a spirited swift horse’ Kaş. I 139 (prove. and verse).

D oğuluç Dim. f. of oğul- ‘womb’. N.o.a.b. Similar words meaning ‘womb; fish’s roe’ but with different suffixes appeared in the medieval period, and still survive; oğulduzk first noted in Kip. xiv (oïuldux) and Kip. xv Tuh. 7b. 1 and oğulduрук first noted in Osm. xvi. Xak. xi oğulcuç rahîn-‘mar-a ‘the womb’ Kaş. I 149: xiii(?) Tef. ditto 232.

D ağlık A.N. (Conc. N.) fr. ağlı- ‘treasury’. In Buddhist technical term: jogy translates Chinese ts'ang (see tsang) which itself translates Sanskrit garbha ‘treasure’ and the like. N.o.a.b. Uyğ. viii ff. Man.-A M III 11, 3 (ii) (barilmik): Man. yetti ağlık nomlarığ nomlant(t)ipiz ‘you have preached the doctrine of the seven treasures’ (or ‘seven precious doctrines’ assuming ağlık is a mis-spelling of ağlığı) TT III 73-4: Bud. yêr ağlıkli . . .

kök kalık [ağlıklık] names of two Bodhisattvas ‘Kṣitigarbha, Akṣṭagarbha’ U I 18, 4-5; ağlıktağı ağlı barım ‘treasures and property in the treasury’ PP 7, 5-6; ağlık kısım tapım ‘my treasury and granary’ U I 29, 2; o.o. U III 47, 17; Serg. 279. 4; TT VI common; TT VII 41, 28; Civ. USp. 78, 14-15 (iciğer).

D aklık A.N. fr. akki- ‘generosity’. Survives only (?) in NE Lar. ağłułuk, same meaning R I 173 and SW Osm. aklik now ‘a community of axis’ (see akkt). Xak. xi kodiğl mapa: aklık bolusun mapa: ayağ- a translated da‘nî hattâ acıd fa-yakînla laqobi cavwâd ‘permit me to be generous and may my title be "generous’’ Kaş. III 172, 11; n.m.e.: KB aklik ‘generosity’ (and other virtues are manifest in the good man) 934: xiii(?) At. aklık (aklık in the Arabic script MSS.) ‘generosity’ 230, 232, 233 (eg-), etc.: Osm. xvi Ar. al-samaha ‘to be generous’ çomerdlık ve aklık etmek TTS II 17 (this entry proves that Osm. axi is akk: and not derived fr. Ar. ax ‘brother’).

D ağuluğ P.N./A. fr. ağuğ; ‘poisonous’. S.i.a.m.l.g. w. various phonetic changes. Türkü vii ff. ağuluğ kurt konuz aqartu: umaz ‘poisonous worms and insects cannot endanger you’ Toy. 28-9 (ETY II 59): Man. eki ağuluğ yol ‘the two poisonous roads’ Cluzas. 125: Uyğ. viii ff. Man. (they were saved . . .) akuluğ (sic) yilikta ‘from a poisonous animal (reincarnation)’ TT III 26: Bud. ağuluğ yilan ‘a poisonous snake’ PP 38, 3; U IV 8, 12 (etin); o.o. PP 39, 6; U II 11, 53; Civ. ağluğ ‘poisonous’ H II 8, 50: Çağ. xv ff. ağluğ zihînnek ‘poisonous’ San. 44r. 10.

D oğuluğ P.N./A. fr. oğul; ‘having a son, or child’. S.i.a.m.l.g. Xak. xi KB oğuluğ ata bolsa ‘if a father has children’ 1221: xiii(?) Tef. oğuluğ (sic) ditto 232.


D oğlaşğu: ‘gently nurtured, delicate’ and the like; presumably Dev. N./A. fr. *oğlaş-: Den. V. fr. oğul. N.o.a.b. Uyğ. viii ff. Bud. (she walks with a gliding motion) yımşak oğlaşğu ağdın on her soft, delicate feet’ U II 24, 2; men yeme oğlaşğun ünrenmiş kenc kılığ ‘and I am a young girl gently brought up’ U III 82, 16; oğlaşğu ünûn ındeyü ‘speaking with a gentle voice’ U IV 14, 142; o.o. U III 7, 21; 17, 14; 44, 3; Xak. xi oğlaşğu: al-muna’am wâl-murrâbât fi m’ma ‘pampered, brought up in luxury’; hence ‘great ladies’ (al-xawdîn) are called oğlaşgû: ka:tu:n Kaş. I 138: KB (the raven’s call is like) oğlaşğu kiz üni ‘a delicate girl’s voice’ 77; kimî oğlaşgû bolsa oğlı
*kizi* 'the man whose children are pampered' (will regret it) 1223.


D oğlanlıq Hap. leg.; ? N./A. fr. **oğlan** (oğul). The A.N. oğlanlık 'boyhood', 'the time of youth' is noted in SW Osm. fr. XIV onwards *TTS I* 536, etc. and in XV meaning 'infantile convulsions' II 719. Uyğ. VIII ff. Civ. urı oğlanlıq evç 'a woman who has (borne) a male child' *H II 18, 65.*

D oğlanlıq Hap. leg.; N./A. fr. **oğlan** (oğul). Xak. (in a note on the Suff. -şeq) bu *karı*: ol oğlanlıq *hâdd* *şax* *yüşh* *xulughu* xulugqa*l-sîyân* 'the habits of this old man are like the habits of a child' *Kâş. III 128, 21; n.m.e.*

Tris. V. **AĞL**-

D akila:- Hap. leg.; Den. V. fr. akı: Xak. *xi ol menli: akila*:*dâ:* *nasabani* *ilâ-çëd* 'he attributed generosity to me' *Kâş. I 310 (akila:*r, akila:*mak).*

D ağula:- Den. V. fr. ağü: *'to poison (someone or something Acc.)*. Survives only (?) in SW Osm. ağula: Xak. *xi ol ağula:* 'he poisoned (samma) his food (etc.)' *Kâş. I 310 (ağula:*r, ağula:*mak).*

Dis. **AĞM**

D ağım N.S.A. fr. 1 ağ-: lit. 'a single act of rising or climbing'. Survives only (?) in SW Osm. for 'ascend; instep'. Xak. *xi bi:* ağım *yêr:* *sâ'd* *mînâ* *l-ard* qadr mâ *yu'ad* *daif* *ata(n)* *ala'yâh* 'a rise in the ground of a size which can be climbed all at once' *Kâş. I 175.*

D akım N.S.A. fr. ak-: lit. 'a single act of flowing'. S.i.s.m.lg. usually for *stream, current*. Xak. *xi bi:* akım *suv* mâ *qadr* mâ *yasil* *marrata(n)* 'the amount of water that flows once' *Kâş. I 75: Kom. XIV akım *stream* CCG; Gr.*

Dis. **AĞN**

1 âğan Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'penance' as a pure guess, suggesting a connection with âgan- in U II 87, 62; this is a simple misreading of âguan-, which could be a Den. V. fr. this word; if so, it might mean 'prostration' or the like; Orkun's translation 'seclusion', based on a supposed connection with 1 âglâ:- is morphologically improbable. Türkü VIII ff. ak at karış:in üç boluğa: talu:lapan âgâkâ: ûtû:ge: ıqâmlâ: 'a white horse choosing his adversary in the three states of existence(?!) sent him to prostration(?) and prayer(?)' *İrk B 19.*

E 2 âğan Hap. leg.; there is no doubt that *Kâş. was misled by the resemblance to the Ar. word and that this is a mis-spelling and mistranslation of âgin which is not listed in *Kâş. Xak. xi âgan er al-raculu *l-*âgan* 'a man who speaks through his nose' *ra håqghi *wêfaqatîl-ara'bîya lafa*za(n) *wa mâna(n)* 'this agrees with Ar. in sound and meaning' *Kâş. I 77* (see 2 âgna:-).

âgin 'dumb'. Survives only (?) in NE XIX Küer. âgin 'stammering' R I 155. Uyğ. VIII ff. Chr. (blind) âgin 'dumb' (lame, one armed, etc.) M III 49, 3: Xak. *xi KB* (if a man goes to a strange country) *kelin teq bolur er âgin teq tili* 'he becomes as (shy as) a bride, and his tongue as if dumb' 404; (*why do you say nothing*) âgin teq bolup 'as if you had become dumb' 775; o. o. 1016, 1027, 6116, 6452: XIV Rîg. âgin 'dumb' R I 155; Müh. (?) al-abkâm *dumb* âgin Rîf. 150 (only). *D akim Conc. N. fr. ak-: basically 'stream, current', metaphor. 'a marauding raid'. S.i.a.m.lg. in one or both meanings. Uyğ. VIII ff. Bud. Sanskrit *raha(N)* 'fluid, liquid' akîn *TT VIII D, 35: Xak. *xi akín al-sayl* 'stream', and *al-attî* 'a sudden rush of water' is called munud akîn, and this word is used metaphor. (yüsta'dr) for *al-khatibatul-nuğûra layl(o孩) 'a detachment which raids by night'; so one says akinci: keldu: 'the raiding party has come', sâ'ila kal'saylî-attî 'pouring in like a sudden rush of water' *Kâş. I 77; KB köze akıttı akîn 'let loose a flood of tears' 1160: Kip. XIII al-iğara 'a raid' akîn *Hou. 14; 9; *gu mâna'l-iğâra akîn ét do. 42, 15: XIV akîn al-cary li'iğâra 'rushing out for a raid' *Id. 18; XV tayyar 'strong current, wave' akîn *Tuh. 8b. 10; sayl (akmak and akdo. do. 19.a 7: Osm. XIV akîn 'raid' in various prh. *TTS* I 14; II 20; IV 12: XV akîn in Rûmi, ğarât *wa tâxi' raid, invasion* Sam. 45v. 8.*

D uğan 'God', etc. See u:-.

Dis. V. **AĞN**-

E âğan= See âgna:- Uyğ.

D okin- Refl. f. of okir:- S.i.a.m.lg. usually in a Pass. sense. Xak. *xi bitig okindî: the book was read* (qurî'a); and one says of bitig okindî: 'he pretended to read the book without actually reading it'; the -in- was changed from -t- *Kâş. I 202 (okînur, okünmak): Osm. XIV ff. okun- (once XV okun-) 'to be called, summoned' in several texts *TTS I 537; II 723; III 538; IV 603.*

S uğun- See uvun-.

D ukun- Refl. f. of uk:- N.o.a.b. Uyğ. VIII ff. Bud. billûp ukünup 'recognizing (Hend., his sins)' *Sûv. 140, 1 and 11.*

!?D I âgna:- perhaps Den. V. fr. 1 âgan; 'to roll on one's back', esp. of a horse or other animal. S.i.a.m.lg. w. some phonetic changes Uyğ. VIII ff. Bud. (he wept and sobbed) *bâlîçka ağaynu* 'rolling about (on the ground) like a fish' *PP* 58, 7; ûz arîgÎsînda
ağnayu 'rolling in his own filth' U III 35, 20;
ö. o. U I 87, 62 (mistranscribed ağan); U III 42, 27; Swv. 601, 12; USp. 97, 5–6; 101, 8;
Xak. xi at ağnadı: tamararoğ'al-faras fil'-turab 'the horse rolled in the dust (etc.)'
Kaş. I 289 (ağnär, ağnamak): KB sığın muyğak ağnar 'the maral deer and doe roll on their back's 79; (you are an ignorant (metaph.) maral deer) ağnap yor-a 'go and roll on your back' 6613; Çağ. xxv ff. ağnara hār xāh gāšādān 'to roll on the ground'; in Ar. marāqū Siyar 43r. 22: Xwar. xiv ağna 'to roll on one's back' Quth 4; Nahe. 315, 16–17; Kip. xiii tamararoğ'al-faras at ağnadı: (mıs-
vocalized ağnadi); used of horses, mules, and donkeys Hou. 13, 3: xiv ağna: tamararoğ' I. 16: xv ditto awna- (in margin Tkm. ağna)-
Tuḥ. 9a 6: Osm. xiv ff. ağna- ditto; c.i.a.p. TTTS I 12; I i 4; III 8; IV 9.

D 2 ağna-: Den. V. fr. ağın; 'to be tongue-
tied, dumb'. Survives only (?) in NE Kueer. ağınna- 'to stammer' R I 156. Xak. xi and one says er ağnadı: ta'ta' takżelišu'al-racul tana'aqada 'alaylı 'the man was tongue-tied (Hend.).'; taw ašluhul mina'ğ-ūnum 'its origin is from speaking through the nose' Kaş. I 289 (ağnär, ağnamak); see 2 ağan.

D 1 ağan-: Caus. f. of 1 ağna-; 'to make (a horse, etc.) roll on its back'. S.m.m.l.g. Xak. xi ol atın toprama: ağnatt; mararoğ' farasahu fil'-turab 'he made his horse roll on its back in the dust (etc.)' Kaş. I 267 (2 ağnät-
follows): Çağ. xxv ff. ağnàt- Caus. f.; bar xāh gāšādān 'to cause to roll on the ground';
Ar. tamriq. Siyar 43v. 9: Osm. xvi ff. ağnát- ditto, in two texts TTTS I 12; I 14;

D 2 ağan-: Hap. leg.; Caus. f. of 2 ağna-. Xak. xi (after I ağnät-) yaga: ak anın tûl ağnant: aklu-lnarve āšahālišu bātāt šāra ka ašmāhu aratta 'eating the nut impeded his tongue so that it was as if he stammered' Kaş. I 267 (ağnárát, ağnamak).

Tris. Ağń

D akınçı: N. Ağ. fr. akın; 'a raider, raiding parties'. Survives only (?) in SW Osm., where it was used as late as the 1914–18 War for 'lightly armed irregular troops'. Xak. xi akınčı: (sic, in error under influence of pre-
ceeding word avınču) al-şariya 'a raiding party which goes by night and attacks the enemy' Kaş. I 134; akınčı: I 77 (akın); I 212 (akırt); Osm. xviii akınçı (in Rūmī, see akın) ĝarāthar wa tā#: kūnanda 'raider, marauder' San. 45v. 8.

D uğana See u-.

D akınçısiz pec. to Uyğ. As pointed out in U I, p. 55 this word is used to translate the Chinese phrase t'ou t'u (' Giles 9,456 12,183) which translates Sanskrit avinnatānīya 'indomitable, unshakable'. It seems therefore to be a Priv. N/A. fr. *avınč Dev. N. fr. the Refl. f. of 2 ağ- in its medieval meaning (see ağ-: Preliminary note). It could be transcribed as akınçısiz and taken as more or less syn. with akınçıs, but this is less probable. Uyğ. viii ff. Man. akınçıs köprü 'an unshakeable mind' TT III 18: Bud. Siwā 488, 13; Pfahl. 6, 4 (evrînlîncı).

D akında: Intrans. Dev. N/A. fr. Refl. f. of ak-; 'flowing, running' (water, etc.); 'a stream'. S.i.s.m.l.g. Xak. xi akında: suv al-mal'ul-
'-šā'il 'running water' Kaş. I 140: Çağ. xxv ff. akında syn. with akış (not pre-Cağ.) meaning cîrîn-i āb 'a flow of water' San. 45v. 8.

D ağınağaq See sâtû.

Dis. Ağır

ağır basically 'heavy' in the physical sense; hence metaphor. in two contrary meanings:—(1) laudatory (a) 'important, distinguished and (b) ('of full weight' hence) 'valuable, sincere'; (2) pejorative 'burdensome, grievous; painful'. C.i.a.m.l.g. w. phonetic changes. Türkü viii bunçu: ağır târug 'so much important tribal laws' II E 2; (gap) ağır taşq ā 'heavy stone' (or 'important memorial stone?') II S 15: Uyğ. viii ff. Man.-A. (this work was begun with great joy and finished) ağır sêvıncî 'with overwhelming happiness' M I 25, 5; similar phr. but ağır küsüşûn 'with overwhelming desire' do. 28, 22; ağır ağrûs köürü 'he suffers grievous pain' M III 31, 5 (iii): Man. ağır ağrûs TT II 17, 56: Chr. bu taş têrînî ağır turur 'this stone is exceedingly heavy' U I 8, 4–5; Bud. ağır ayâğgî 'profound respect' TT E E 5; ağar (sic) ayâğgî U IV 12, 100; etrînî ağar (sic) U III 37, 34; ağar (sic) tsuy irîńçûlî 'grievous sins (Hend.).' TT IV 4, 9; o.o. Siwā. 5, 17 (İjle-); 96, 22; 132, 12; USp. 97, 21; 101, 21; TTT VII (common): Cî. ağîrîngkê 'a serious illness' USp. 78, 2; ağîr kûngka têgün; 'let him be subjected to severe punishment' do. 115, 20; similar phr. do. 116, 17; a.o. TT VII 1.12 (şevşâ-şû): Xak. xi ağîr al-taqlî 'heavy of anything; and a man who is honoured (muhrâm) by the people or the chief is called ağîrîngkê kîšî; and one says teşrî: meni: ağîrîldi: 'God made me honoured' (akrm-
nî); and when part of the night (hudi-
mina'l-layî) has passed, one says ağîr (sic) ağîr amru:lu: the heavy (al-taqlî) foot has come to rest' (socko, meaning that it has reached its destination after a slow journey; ağîr (sic) neş al-şay'ul-gâdî fil-taman 'a highly-priced thing' Kaş. I 52; o.o. I 99, 26 (ağrûk); III 247, 26 (u); KB (by speech man) ağîr kîldî öz: 'he made himself respected' 20; uçuz tutmasunî ağîr tûsunî 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903; xiiii (?). Têf. ağîr 'heavy, important, respected' 37: xiv Muh. al-taqlî 'heavy' (opp. to 'light'
yûlû) ağîr Mel. 54, 9; Rif. 151: taqlî'sam 'hard of hearing' ağîr kûlî:ka:lidgî 139 (only): Çağ. xv ff. ağîr sangîn wa taqlî (Hend.) San. 44r. 10 (quoton): Xwar. xiii ağîrîncâ 'according to their weight' 'Ali 22:
xiv ağır ‘heavy’ MN 149; ‘massive’ (army) Nase. 27, 12 etc.: Korn. ‘heavy; weight; honour’ CC1; Gr.: Kip. xii taqalı (opp. to ‘light’ yupul, ye:yini) ağır Hou. 27, 16: xiv ağır taqalı Id. 16: ağır (tse, vertical kasra) al-samin ‘corpulent’ do. 17: xvi taqalı ağır Kav. 64, 17; ditto awur; Tkm. ağır Tuh. 118, 1: Osm. xiv ff. ağır in several meanings; c.a.p. TTS I 7, 8; II 9, 10; III 6; IV 6, 7.

F akur ‘stable’; early l.-w. fr. Pe. axurur. S.i.s.m.l. in various forms, sometimes recognized as a l.-w. and sometimes not; in modern times usually means ‘manger’ rather than ‘stable’. See sip. Xak. xi (in the introductory Chap.) akur al-içhâl ‘stable’ Kaş 1, 7, 7; n.m.e.: KB akur ‘stable’ 5369, 5379: xiv Muh. al-milâf ‘manger’ axurur/axur Mel. 76, 8; axur Rsf. 179.

?F iğar n.o.a.b. v. G. ATG, p. 309 suggests that this is Sogdian yyr and prob. means ‘strong’. Türkü vii iğar ‘eliğde: iğar xâganlıgda: yeg kîltm ‘I made them better than those who had a strong (?) realm and a strong (?) xâgân’ E 29, H 24; iğar iğar- iğar- ‘among your strong (?) sons’ I SE.

VU F iğar pec. to Kaş. In spite of the difference in vocalization it seems likely that this is an Ar. l.-w., perhaps received through Pe. where it is also a l.-w. Xak. xi iğar al-farasul-iğar ‘a horse with a white blaze on its forehead’; this word agrees with the Ar. in sound and meaning except that in Ar. the alif carries a fatha and in Turkish a dama Kaş 1, 53; a.o. I 335 (bol).

VU oğur Hap. leg. Although this is described as Oğuz, the A.N. ogurluk, q.v., appears in a Xak. verse. It is entered between the Xak. and Oğuz translations of uğur and is possibly a special meaning of that word, but there is no obvious semantic connection. Oğuz xi oğur al-iñad ‘exchange’, one says atka: oğur aldim ‘I received (something) in exchange for the horse’ Kaş 1, 53.

uğur semantically rather indefinite; seems to connote both ‘time’ and ‘cause’; in some contexts it is hard to say which is uppermost. ‘Time’ seems to have evolved into ‘the right time, an auspicious time’, and thence into ‘good fortune’ the meaning uppermost today in the word and its der. f.s. Very common in the early period, but survives only (?) in SW Az., Osm., Tkm. (and Krm R 1 1010). Has been fairly consistently transcribed oğur, but TT VIII has uğur and this is the modern pronunciation. See Doerfer II 604. Uyğ. viii ff. Chr. ol uğurka ‘for that reason’ (the Magi still worship fire) U I 9, 3: Man.-A (after a list of names) el(lentik) erkkentik uğurinti ‘at the time, when (the persons named) were ruling and exercising authority’ M I 27, 10: Man. az nizvani uğrinta ‘because of the passion of lust’ TT II 16, 20: Bud. Sanskrit ehadā ‘once upon a time’ bire: uğurda: TT VIII C.16; alku uğurlar: üzve: ‘on all occasions’ do. G.8: el(lentik erkkentik uğrinti) ‘because of (or under the influence of) passions’ TT IV 4, 11; nizvani uğrinta ‘by the compulsion of passions and because of the laymen’ do. 5, 21; yaQuantu bu num eretni uğrinta yapartı kértgünci tügur ‘and because of this precious doctrine faith is born anew’ TT V 22, 29-30: Civ. iğ ağrığ ağrığ uğrinta ‘in times of illness (Hend.)’ TT I 16; uğrinta is common, and uğrıga occurs once (20, 12) in H II meaning either ‘in times of’ or ‘because of’: O. Kır. ix ff. elım uğrinta ‘for the sake of (?) my realm’ Mal. 10, 8 (a chaotic inscription, but these words seem clear): Xak. xi uğur al-uqat ‘time’; one says ne: uğurda: keldin ‘at what time did you come?’; uğur al-daâlå (here) ‘reign’; hence one says beğ uğrinta: meniç içim ettili: salaha amri fi daâlât-l’amir ‘my affairs were kept in good order in the reign of the beg’; uğur al-imkân wa’l-furça fi’il-say ‘possibility, opportunity for something’; hence one says bu: tt uğurluğ boli: sàra hâdâl-l-amir fi imkânîhi wa furçatihi ‘this affair became possible and opportune’ Kaş 1, 53 (paras. on uğur and uğur in Oğuz follow); and about 20 o.o. meaning ‘time, occasion, the right time’ (uqat or zamâin): KB (a prudent man) iğ ugrin blîr ‘knows the right time to work’ 2192: xiii (?) Tef. ol uğurda ‘at that time; at that very moment’ 232 (oğur): Çağ. xv ff. uğur (1) samt va maqadda ki ba-ân taraf tavoaccwa va rû kunand ‘a direction towards which one turns and goes’; (2) barakat va sa’adat ‘blessedness and happiness’ San. 76v. 27: Oğuz xi uğur al-xaryr wa’ll-baraka ‘good fortune, blessedness’; hence one says to a traveller yoł uğur bolun ‘may your journey be fortunate and blessed’; this word is used only in regard to a journey (fi hâl‘i-safar) Kaş 1, 53: Osm. xiv ff. uğur ‘direction’ objective; journey’ noted in several texts TTS I 716-17; II 921; III 722; IV 778, but in some quotations this is not the meaning, e.g. (i) kadîrîga tamâm bû yîł uğura götti, denizden ma’adâ nesne görmediller ‘the galleys went out for a period of a whole year, but they saw nothing except the sea’.

akru: ‘gently, quietly’, and the like; often doubled. From the earliest period a longer form akuru: occurs and fr. xi forms with -n attached. None of the morphological analyses of this word which have been suggested, e.g. in Brockelmann, para. 104, are plausible, and it seems to be a basic word, the form with attached -n being perhaps an Instr. S.i.m.m.l. usually with attached -n and sometimes meta- thesized as in SW. Uyğ. vii ff. Bud. akuru akuru maqnu maqnu ‘she walks at a quiet pace’ U II 24, 2; a.o. U III 72, 17: Civ. ot akuru akuru [gap] ‘let the fire [burn] gently’. H II 18, 56: Xak. xi akru: Indecinable (harf)
meaning 'gentle, slow' (ruwayd); one says akru: akru: tarafaq ruwayda(n) 'be gentle' Kağ. I 114; (if you love property which you have acquired, love it) akrun (sic) 'in moderation' III 361, 2; KB (Ay told) olturdu akru silig 'sat down quietly and modestly' 566; turup; 'kik akru 'he got up and went out quietly' 566, 0.0. 3:17, 6:17; xiiil (Tef. akru 'quietly deserted' 48: XIV Muh. (2) al-wacca' ağrûg Rif. 163 (only); Çağ. xv ff. ağrûg dar'd ur ranc 'pain'; also used for ration 'indignation'; ağıt abbreviation of ağıt San. 43v. 27; Xwar. xiv ağıt 'pain'; illness' Qub 5; baș ağıt Nahe. 167, 2; Kom. xiv 'ill, illness' ağıt/ağatx/ağıtx CCG; Gr.: Kip. xiii al-wacca' ağıt: Höw. 32, 20; xiv ditto ağıt (ağrî) and ağıtnik Bul. 10, 1; xiv darham (Persian l-w.) 'suffering, afflicted' awrî; Tkm. ağıt (and yarmak, akça, which are translations of darham) Tuh. 15b. 9: Osm. xiv ff. ağıt 'pain, sorrow' in two texts and ağıt 'painful' in one text TTS I 12; II 14; IV 9.

D ağrûk Intrans. Conc. N. fr. ağıt-/-ağrû-; 'a heavy object, heavy baggage', and the like. Survives only (? in SW XX Anat. ağıtn/kavrûk SDD 77, 130, 1603. See Doerfer II 496. Xak. xii ağıtk al-taqal wil-l-matât 'heavy baggage and household goods'; hence one says ağıt ağıtk kayuda: kaldî: ayna turîkîl-îhim wil-l-taqal 'where have the loads and heavy baggage been left?' Kağ. I 99; Çağ. xv ff. ağıtk ahîmîa wa atâlîn San. 43v. 27; Kip. xiv ağıt al-taqal Id. 17; xv awrûk (untranslated) is the root of awrûk- (ağrî-) Tuh. 848. 6.

D uğrağ D. Den. V. fr. uğra-. Survives only (?) in Osm. Red. 256; SDD 1084, 1413. uğrağ, uğrak 'a halting point on a journey'. Xak. xii uğrağ al-qaṣaḍ wil-l-azima 'aim, purpose, intention' Kağ. I 118; uğrağim kendî: yirak 'my goal (ga-îwi) is distant' III 29, 4; yandî: erînî uğrağî: la'allahu raca'a min âzmihi 'he has perhaps turned back from his intention' III 65, 12; anî uğrağî: kîr 'see his purpose' (qasdana) III 317, 4.

D oğruğ Conc. N. fr. oğur-. Survives only (?) in NE Tuv. o'ruğ 'a cliff at the mouth of a river'; o'ruğ (1) 'collar-bone'; (2) 'broken' (e.g. branch) Pal. 309. Xak. xii oğruğ (mis-spelt oğruğ) süjęjki: al-faţha 'the first vertebra in the neck'; oğruğ (sic) cîzîl'-wilî 'a bend in a valley'; one says tağ oğruğ: mumqata'ûl-cabal 'a vertical end of a mountain' Kağ. I 98; ovrûjî mafisî kull 'azmihi (a joint in any limb) tea cîzî kull cabal tea mumqata'ûl; alternative form luğûjî of oğryûg; ovrû: al-faţqî; in all three cases oğruğ is more correct (awwâb) I 118; 612: kuyû: oğruğî: (mis-spelt oğruğî): translated tea fi hotmîl-wilî and (he himself is) in the bottom of the valley' III 65, 14.

ukrûk 'a lasso on the end of a pole'. Survives in NE Bar. ukrûk translated by Russian ukručina R I 1613; SE Tar. oukru R I 997; NC Kir. ukruk; an early 1.-w. in Mong. as uğurka (Hoenisch 160, Kow. 366). See Doerfer II 507. Xak. xiv ukrûk al-waḥaq 'lasso' Kağ. I 100 (prov.); similar prov. III 215, 17: Kip. 'the lasso (al-rağbâ) used to catch horses out at pasture' ukrûk Höw. 13, 11; xiv ukrûk 'the rope (al-habî) used to catch a running horse' Id. 17: Osm. xv ukrûk 'lasso' TTS II 722; ukrûg III 537; xvi ukrûk I 538 (all mis-spelt ukrûk).
D akrun See akrur.

D'oğru Say See oğru.


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oğur- Hap. leg., but cf. oğruğ, which fixes the initial o-, oğrul-, and oğrûs-. Xak. xi er sünilık oğurdî: jabbagî'l-racul'u'l-azm wa fajalahu 'the man detached and disjointed the bone'. Kaş I 178 (oğurette, oğurmak).

D ağrı:/ağrı:- Den. V. fr. ağır; lit. 'to be, or become, heavy' but usually 'to be in pain or painful'; in Kaş. and Muh. the two meanings seem to be allocated to the two forms, but after that ağrı:- disappeared, except, under the influence of the -w-, in awuru-. S.i.a.m.l.1g. w. some phonetic changes. For the semantic differences between ağrı:-, ağrı:-, and siz- (sizla-): see aşı:-. Türkü viii uluq oğlım ağrı yap bolca: 'when my eldest son fell ill and died' II S 9: Uyğ. viii ff. Bud. ağrıyur 'is (or becomes) ill' TT VII G.11: başım ertil miğ ağrı 'my head aches violently' U III 37, 2: Civ. yan adaka ağrıyur 'his sides and legs ache' TT VII 25, 2: boguz tamakar ağrımakîp 'pains in the throat and palate' H I 12 (or is prob. only a false start for ağrımakî): ağrı: 'to be painful' is common in H II: Xak. xi ağrû: neq: 'the thing was heavy' (tabula); and one says ıgıl ağrı: tabula]l-mariq wa danifa 'the illness was severe and critical' (ağrı:, ağrı: mak): anıb baş: ağrı: yasıda ra'sułu 'he had a splitting headache'; also used of pain (wacá) in any wound or organ, and also of other pains (al-avocă) Kaş I 273 (ağrı:, ağrı: mak; prov.): KB iğl ağrı: 'his illness became serious' 1115; yüküm ağrı: 'my burden has become heavy' 5602: xiv Muh.(7) tatâqâla 'to be heavy' ağrı: Rif. 106 (only; mis-spelt ağrur-): ta'allama 'to be painful' ağrî: do. 105; tavacca'a ditto ağrı: do. 106: Çağ. xvii ağrı- (spelt) (1) ba-dardâm adanad 'to be in pain'; (2) râncîdan 'to be vexed, angry' San. 421. 9 (quotens): Xwar. xiv ağrî- 'to ache, be painful' Qub 5; Nahc. 139, 2: Kom. xiv 'to be painful' ağrî-/ağrî- CCI; Gr.: Kip. xiv ağrî- ta'allama ld. 16: al-waca (ar and ağrımak Bul. 10, 11: xv taqâla awur-; Tkm. ağrı- Tuh. 11a. 6.

Uğra:- Den. V. fr. uğrur, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in -gali/gelli; and means 'to intend to (do something)', occasionally with the Dat. with the same meaning; the Ger. uğra:yu however seems to mean 'especially, particularly' (see discussion and further examples in TT V, p. 33, note B86). In Xak. it usually takes the Dat. and means 'to go purposefully (to someone or to do something)'. In Rbg., as well as the earlier usages, the meaning 'to meet (someone Dat.)' first appears; this is the normal modern meaning. Survives in SE Türkî Shaw 11; NE Kar. Krim R I 1018 and SW Osm., Tkm. The Osm. spelling uğra- in R, Red., and Sami is irregular, Tkm. and Rep. Turkish have uğra:-. Uyğ. viii ff. Bud. başın biçâlî uğra'di 'he intended to cut off his head' (U I 43, 13-14); U IV 10, 49-50; negü iş igselî uğrasar 'whatever work he intends to do' U II 23, 26; similar phr. U III 11, 15 (ii): 48, 20; Sww. 475, 16; 600, 16; [gap] azkiya: uğra:yur biz 'we plan... only a little' TT VII A.17-ugeotu tûz 'particularly correct' TT V 26, 86; Civ. oğuz ertegül uğradîp 'if (you) intend to cross a river' TT I 35-ugeotamış iç bûmtze 'your plans fail' do. 75, 176; negü işke uğrasa bütün 'whatever he plans to do succeeds' TT VII 28, 28: xiv Chin.-Uyğ. Dict. chuan 'especially, particularly' (Giles 2,702) uğrayu TT V, p. 33, note B86: Xak. xi beq ajar uğradî: qasadahu'l-îamir 'the beg moved towards (or against) him'; also used of any intention (qad) Kaş I 274 (uğra:, uğra: mak; verse); ŵkem kelîp uğradîm 'becoming angry I advanced on him' (qasadu tîl'd-adwî) I 125, 12; many o.o., used as Conjunctual examples translated qasada: KB saça keldim uğrap 'I came to you intentionally' 591; takt bolmaz erse yaği uğrasa 'but if nevertheless the enemy advances on you' (and wishes to fight) 2364- kali etesteler aş saça uğra'yu 'if they prepare food especially for you' 4583: xiii(?) Tef. ugra-, with -gali or Dat. 'to intend, determine' 231 (ğra-): xiv Rbg. (see Schinkewitz, Rabghuzis Syntax, para. 147; refuces to facsimile of B.M. MS. in K. Grænbech, Rabghuzi, Narrations de Prophetis) uğra- (a) with -gali-gelli, Cibrâîlî kelîp toprak algalu uğradî 'Gabriel came and intended to take some earth' 5v. 14-15; Şâlinî ıltürgel uğradîlar erse 'when they intended (or decided) to kill Şâlin' 36r. 8; (b) with Dat. of Dev. N. yankuşa uğradî 'he intended to return' 236r. 21; (c) with Dat. of Common N. Mekkege uğradîlar 'they set out for Mecca' 224r. 13; kaçan Adam Hâwwâ'aga uğradî erse 'when Adam met Eve' 7v. 19: Xwar. xiv uğra- (a) with Dat. of Infm. 'to intend, try' Qub 114 (oğra-); (b) 'to arrive' 193 (oğra-): Kip. xiv Tuh. 22b. 7 has sâdafa uğradî wa uğradî: this is clearly corrupt and should read sâdafa 'to turn away from' aṣur (not an word); sâdafa 'to meet (by chance)' Uğra- Osm. xiv ff. Uğra- (a) 'to meet come upon (someone or something Dat.); (b) to avoid meeting (someone, etc. Abl.); (c) to attack (someone Dat.); c.i.a.p. TTS I 712; II 918; III 607; IV 774; xvi uğra- (and uğras-) in Rûmî, duçar şûdan 'to meet', in Ar. müsadafa) (quoten.); and in muhâwârât-i atmâk-i Rûmî colloquial 'ûbîr 'to pass
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by as in the phr. fulfil köynği überinden uğradım 'passed by that village' San. 76v. 12.

okra- (of a horse) 'to whinny', particularly when asking for food; contrast kişne 'to neigh'. S.i.a.m.l.g. Xak. x1 at okra:di: hambamal'laras 'inda-1-ist'laf 'the horse whinnied asking for food' Kas. I 275 (okra:r, okra:mak): Çağ. xv ff. okra- ahasta ahasta sadâ kardan ash dar talab-i 'alaf 'of a horse to make a gentle sound asking for forage', in Ar. tahahmatı San. 77v. 13: Osm. xiv-xvi okra- 'to whinny' in several texts TTS I 537; II 722; III 537; IV 602.

D ağr- Caus. f. of ağr-: aşgur-: 'to cause pain (usually physical, less often mental) to (someone Adv.)'. S.i.a.m.l.g. Türkü viii ff. Man. Chias. 56-7; 89-90 (ağt-): Uyg. viii ff. Civ. başa ağırur 'it makes his head ache' TT VII 24, 21; o.o. do. 24, 23, 25, 2 and 3: Xak. x1 ol ani: ağrît: avca ca'ahu 'he inflicted pain on him' Kas. I 261 (ağirur, ağrítmak): x11 (?) Tef. baş ağr- 39: Çağ. xv ff. ağr- Caus. f. (i) ba-dard awardan 'to cause pain'; (r) racınidin 'to vex or anger' San. 43r. 3: Xwar. xiv baş ağr- Qubt 5: Kip. xiv (after ağr-) in the Caus. f, ağrítur- later abbreviated to ağr- Id. 16.

D uğrat- Caus. f. of uğr-: Survives only (?) in NW Krm; SW Osm., Tkm. 'to cause to meet'. Xak. x1 ol meni: iska: uğratit: aqasadani ilâ amr 'he made me intend an affair' Kas. I 261 (uğratur, uğrútmak).

D uğral- Hap. leg.; Pass. f. of uğr-: used Impersonally (unusual). Xak. x1 ol yerke: uğraldi: qusıdat tilka-l-diyär 'it was intended to (go to) that place' Kas. I 247 ( uğralur, uğrulmak).

D uğrul- Pass. f. of uğur-. Pec. to Kas. x1 sümük uğruldi: füsüla-l-azm laya fubbiga 'the bone was disjointed and detached'; in a verse erpekleri: uğrulur yanfaş Allah'ulu min şiddati-l-bard 'his fingers are split by the intensity of the cold' Kas. I 247 ( uğrulur, uğrulmak).

D ağr- Refl. f. of ağr-: aşgur-: 'to suffer pain' and the like. Survives only (?) in NC Kir. o:run- and SW xx Anat. ağr- (to be offended') SDD 77. Uyg. vii ff. Bud. ağrımak (sic) müpremek inçiklamak 'complaining of pain, shouting and groaning' (are heard) Swu. 12, 21-2. Xak. x1 ba:lı ağrıldı: tawaccu a1-carıh 'the wounded man (etc.) suffered pain from his wounds' Kas. I 252 ( ağrımur, ağrimak).

D ağr- Co-op. f. of ağr-: Survives only (?) in NE Şag. ağr- R I 173. Xak. x1 olar bu: iska: ağrıt:la/ı: tawacca a1-:hiqdi-l-amr 'they suffered together because of this affair' Kas. I 235 ( ağrımur, ağrimak).

D uğras- Recip. f. of uğr-: Survives only (?) in NW Krm, Krm, and SW Osm., usually meaning 'to fight one another'. Xak. x1 ikli: yağı: uğrşat: 'the two enemies advanced on (qasada) one another' also used of others Kas. I 234 ( uğraşur, uğraşmak): (in a verse about summer and winter) uğralmat uğraşur 'each of them wishes to conquer (yogbul) the other and overcome him in the dispute' (yaqmur) I 170, 20: Osm. xiv-xvi uğras- (i) 'to meet'; (r) 'to fight one another' in several texts TTS I 713; II 918; III 698; IV 775; xviii see uğra-:

D okra- Co-op. f. of okra-. Survives only (?) in SE Türkı Shaw 19. Xak. x1 yund kamuğ okra:di: tahammati 'l-şayl li'l-alaf 'the horses whinnied together for forage (etc.)' Kas. I 235 (okraşur, okraşmak; verse).

D uğrus- Hap. leg.; Co-op. f. of uğrur- Xak. x1 ol mağa: sümük uğrüşti: 'he helped me to detach the bone and disjoiint it (fit tabbig l-azm wa fai'shi)'; also used for competing Kas. I 235 (oğurşur, uğrüşmak).

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S akuru See akr.

D ağrçak 'spindle whorl'; later used for other objects of similar shape like 'millstone', 'the knob on the top of a tent', and the like. In spite of the great variety of spellings, there can be little doubt that this is a Conc. N. fr. ağur; although the alternation c/s is well established for the Suff. -cın/-sın it is otherwise unknown for -çak; this is more prob. than the alternative possibility that it is a Dim. f., although that form is rather more common. S.i.a.m.l.g. in a wide variety of forms, usually urçık/ürçük and the like, and perhaps even NE Tuv. eçx: Pal. 592. Türkü? kadırk ağrçak graffito on a spindle whorl found on Olohon Island, Lake Baikal; date quite uncertain, the area is that of the Üç Kurikan tribe; kadırk is prob. a Proper Name ETY II 158: Xak. x1 ağrüşuk (the çayn carries both kasra and damma) fükalatul-mişgal 'spindle whorl' Kas. I 149: XIV Muh. (?) (among spinner's implements) (VU) al-faşqal 'weight', i.e. 'whorl' ağrçuk Rif. 162 (only): Kom. xiv urçık 'spindle' (sic?) CcG; Gr. Kip. xii i-ta:$aq-latul-lati li'l-mişgal 'spindle whorl' ağrşak (sin unvocalized) Hou. 17, 7; XIV ağrşuk al-şarana waw-nard 'chess and draughts(men)'; ağrşuk $aqalatul-mişgal; and anything that resembles it is called ağrşak Id. 16: xv taşqa awurçuk, in margin Tkm. ağrşak Tuh. 11a. 1: Osm. xvi ff. ağrşak 'spindle whorl' in two texts TTS II 11; III 7.

PUD uğrşga 'backbone'. Almost the only stable object of this word in modern languages are the meaning, the initial o- and the -r-. The last syllable varies between -ga and -ka (in the Uyg. text it might be either) but -ga is more probable. If so, it might be a Dev. N. fr. oğur-, bearing the same relation morphologically to uğrğ as, say, bilğe: to bilğ. This is the likeliest explanation; but
the only early occurrence of the word is in a late Bud. Tantric text, possibly xiii or xiv, and it might be a Turkish l.-w. in Mong. (oğruğ would be the form assumed by oğruğ in Mong., cf. uğurka for ukrurk) re-borrowed in the Mong. form; there does not, however, appear to be any trace of such a Mong. word. S.i.a.m.l.g. in a wide variety of forms; in some -m-, -n-, -g, or zero take the place of the first -ğ- and in others a -t- is inserted after the -r-, producing such forms as NC Kir. ommurta, Kax. ommurta, and SW Az. onurg, Osm. onurğ, Tkm. oprug. Uyy. viii ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; if they have an internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel) süt gını oğr gazıntın tuı̇n 'it emerges from the backbone of the body'?

TT VII 41, 26-7: Xwar. xiv menim oçurum sınar 'my backbone is broken'.

NAHC. 275, 9: Kip. sislätu'l-zahr 'backbone'.

spine' oğrızı̇n (so spelt, 'error for oğrızı̇k')

Kav. 60, 17; sislätu'l-zahr oğrızı̇k; Tkm. oğrızı̇k Tuh. 18b, 12; 'aciz harima 'old woman' (MS. here omits the Turkish translation and the next Arabic word 'aciz' 'back, buttocks') oğrızı̇k do. 24b, 5; Osm. xiv ff. oğrızı̇k (with soğr nın) 'backbone'; C.i.a.p.

TTS I 547; II 733; III 546; IV 610: xviii (in the alf madım-kâf Chapter) oğrızı̇g (spelt, with kâf-ı acami, i.e. 'g-') muhrâhâ-ı püşt 'backbone' San. 80r. 1 (obviously a Rumi word with soğr nın misunderstood).

D ağırlılık P.N.A. fr. ağırl; 'suffering from pain or illness', esp. chronic illness. S.i.a.m.l.g. often much distorted, e.g. NE Khak. freEllı̇g; NC Kir. orur: Uyy. viii ff. Bud. nece iğlı̇g kemii̇g ağırlılıg tıkılı̇g apar yakın kelerler 'however many sick (Hend.) and suffering (Hend.) people approach him' Swv. 585, 13-15: Cív. iğlı̇g onedî ağırlılıg katindi 'the sick man has recovered, and the man in pain regained his strength' TT VII 30, 14-15: Kip. xv mauçi̇ 'in pain' avruklı̇ (in margin, in Sw,?) hand ağırlılıg/ağırlılıg) Tuh. 33a. 11.


D ağırlılıg P.N.A. fr. ağırl; lit. 'having weight'; usually metaphor. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only (?) in NE Kaz., Koib., Sag. R I 305; Khak. Bas. 12 ağırlılıg 'heavy'; expensive; precious; distinguished, respected'; NW Kaz. avrılı avrılı̇ 'heavy, pregnant'. Uyy. vii ff. Man. (gap; the branches) bokulanlar ağırlılıg bolur 'form buds and become heavy (with blossoms)' Wind. 249, 10: Bud. (if he brings the jewel) ağırlılıg bolû̇y he will become respected' PP 29, 3: Xak. xı̇ ağırlılıg er 'a man who is honoured (mukram) among the people' Kaz. I 146; tutgığ konuk ağırlılıg akrımîl'dayf

'honour the guest' I 45, 21; a.o. I 52, 29 (ağırl): xı̇ (? KBBVP (he adorned it) ağırlılıg billgl bı̇le 'with wise saws deserving respect' 10.

D ağırlılık A.N. (and Conc. N.) fr. ağırl; in the early period usually metaphor. 'honour, respect'; in modern languages with a wide range of meanings, 'weight'; difficulty'; 'heavy baggage', and in Osm. 'wedding gifts from the bridegroom to the bride'. S.i.a.m.l.g. except SE(?), often much distorted. Xak. xı̇ kılğı̇l anar ağırlılık ahrımühum 'honour them' Kaş. I 114, 17; n.m.e.: KB (God gave him) ağırlılık ükü̇s 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: xı̇ (? Tef. ağırlılık 'honour, respect' 38: Xwar. xiv ağırlılık 'furniture' NAHC. 433, 1 (sınuk): Osm. xiv ff. ağırlılık occurs with a wide range of meanings TTS I 8; II 10; III 6; IV 7.

D uğurlüğ P.N.A. fr. uğur; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krim R I 1013 and SW. Xak. xı̇ uğurlüğ xı̇ al-amru'lladi waqa'a a fi inkânlî 'a matter which is feasible' Kaş. I 146; a.o. I 53 (ugur): KB tapın öz uğurlüğ bağırsaklcın 'serve me with timely sympathy' 955; (in the spurious, later, verse after 476 uğurlüğ safer seems to mean 'an auspicious journey') Çağ. xv ff. uğurlüğ vàhî-i maynamat 'fortunate, prosperous' San. 76v. 29; Kip. xiv uğurlu: düyum 'fortunate' Id. 17.

VUD I ağırlılık Hap. leg.; A.N. fr. I oğur. Although that word is described as Oğuz this one occurs in a Xak. verse. Xak. xı̇ etert alıp anûngîl (MS. in error anûngîl) edgî: tavar oğurluğ 'if you receive a gift', fa-â'dd lahâ 'uwa'd hâsan 'then prepare a good return gift' Kaş. I 114, 19; n.m.e.

S ağırlılık See ağırlılık.

D ağırlılık A.N. fr. oğur; 'robbery, thievishness', and the like. S.i.a.m.l.g. except NE(?), often in the metathesized form oğurluk Xak. xı̇ Kaş. II 208 (çikris-); n.m.e.: KB oğurlılık 'thievishness' 5768: Çağ. xv ff. oğurluk dûdî 'thievishness' San. 76v. 29 (quotn.): Osm. xiv ff. oğurluk/ogurluk 'robbery, thievishness', in several texts; in some it is impossible to determine which form is intended TTS I 795; III 701; IV 777 (all mis-spelt uğ-).

D ağırlı̇sak/ağırlı̇sük See ağırcak.

D uğrâyı: See uğrâ:.

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D uğraklat= Hap. leg.; Caus. Den. V. fr. uğrâ (cf. uğrağ): presumably 'to choose an opportune moment'; or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. Türkû viii (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my xoğan. I set the
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army in motion'. I said, 'make the men mount their horses'. I crossed the Ak Termel and uğrakladım 'chose a favourable moment' (and making them go on horseback beat down the snow) T 24–5.

D ağrulan- Hap. leg.; Refl. Den. V. fr. ağırük. Xak. 31 ol bu: işiğ ağrultanlı: istifaqalı hâdâl'l-amr 'he considered this business burdensome'; also used of a burden (al-himil) when one considers it heavy (addahu taqil) Kaş. I 313 (ağrıkanur, ağrulkanı): k.


D ağıla:- Den. V. fr. ağır; originally 'to honour, respect, reverence', in Uyğ. usually in the Hend. aya:- ağıla:-; with some other meanings in modern languages as aרח:-; Tuv. aרח:-; NC Kır. 6deo:-; Kzw. a rua:-; SW Az. ağıla:- (ağıra-R I 159), Osm. ağıla:-. Türkü viii ff. Man. ağılaq ayan taqip 'honour (Hend.) and serve' T'T II 10, 79: Uyğ. viii ff. Bud. sever taplayur ayayur ağılaqayurar 'they love him, are pleased with him, and honour (Hend.) him' TT V 10, 112; o.o. of Hend. U II 40, 104–5 (udun); USp. 106, 10; T'T II 102, 121, 144; not in Hend. 35: Xak. 31 tetri: meñi: ağılaqı: 'God made me honoured' (akramani); also used of anyone who honours (or makes honoured, akrama) someone else Kaş. I 300 (ağılar; ağılar:ma:k); I 53 (ağır); and four o.o. : KB kişiq til ağılar 'the tongue makes a man respected' 165; o.o. 56, 57, etc.: xi(?) KBVP ağılar 'to honour' 61, 63: xi(?) Tef. dicto 38: xiv Rbg. dicto R I 61; Muh.(?) akrama ağılar:-: Rif. 104 (only); al-iqram ağılamak 123: Çaq. xv ff. ağılaq sangin dîstân 'to consider heavy'; and metaph. id-aqim kardan 'to honour' San. 43r. 4 (quotens.). Xwar. xii ağılar: 'to honour' Ali 39: xiv dicto Qiit 5; Nahe. 8, 11, etc.: Kom. xiv dicto CI, CCG; avuru: CCG; Gr.: Kip. xii ihtarama minâ'l-ihtiram li-qayrîk 'to respect, reverence someone' ağılar:-: Hou. 37, 44: xiv ağılar: istifaqalı bi'ma'na ihtarama wa akrama Id. 16: xvi horaba (error for garraba to reverence') ağılar:-: Kaş. 17, 8; akrama avuru: 'Toq. 5a. 10.

D ağılar: -ağılar:- Den. V. fr. ağır; to steal'. Oddly enough, while ağır is a rare Sec. f. of oğrı: ağılar:- seems to be the oldest form of this verb, so much so that Kaş. was inclined to confuse it with uğılar:-. S.i.a.m.l.g. in a wide variety of forms. Uyğ. vii ff. Bud. adnağunun tavaran uğınladı:-miz erser 'if we have stolen other people's property' U II 85, 21–2; T'T IV 8, 69: Xak. xı ol neñ oğırıla:dı: 'he stole (saraqa) the thing'; and the common people pronounce it bi-tashî'mîl-râ' (i.e. as uğırâ:-), wa hawâ'l-xata', but this is a mistake (oğılar, oğılar:ma:k, sic) Kaş. I 316; (after uğılar:-) hence one says er tavaran oğırıla:dlı: 'the man stole (saraqa) the goods', because he waited for an opportunity and (a convenient) time; there is another way of looking at it (toçh) and that is to suppose that oğrı: 'thief' is the nominal base (çim metinli), that this word is compounded from it, and that the -ı- was elided (turihat ... taqisina:), and this is more probable (ačab), but both theories are acceptable (hasta) I 300 (герс with occurrences of oğılar:- and uğılar:- rhyming): xiv Rbg. oğılar:- 'to steal' R I 1012; Muh.(?) saraqa oğılar:- ' (?', unvocalized) Rif. 110 (only); al-saraqa oğınalamak (ditto) 123: Çaq. xv oğılar:- dusdiddan 'to steal' San. 78r. 9 (quoten.). Xwar. xiv dicto Qiit 5; Nahe. 301, 12; Kip. xiii saraqa oğılar:-: Hou. 35, 6: xiv dicto Id. 16; Bu.l. 48f.: xv dicto Kaş. 74, 18: Osm. xiv ff. oğılar:-oğılar:- 'to steal'; c.i.a.p.; it is often impossible to decide which is intended TTS I 714; II 919; III 700; IV 776 (mis-spelt uğ-)

D uğılar:- Den. V. fr. uğır. Survives only (?) in SW xx Anat. uğılar:- 'to see (a guest) off'. Xak. xı er ısqın uğırıla:dı: istaqba'l-racâl'l-amr wa fa'alâhu fi waqîthi wa ta'mbînî 'the man put off the business and did it when it was timely and feasible' Kaş. I 300 (uğılar, uğılar:ma:k; followed by oğılar:-, q.v).

D oğıla:- See oğılar:-

D ağırilâ:- Hap. leg.; Pass. f. of ağıla:-. In III 344 Kaş., discussing the Pass. f. of verbs ending in -ı-, gives as an example er ağırilâ: 'the man was honoured' (uğirma), and goes on to say that ağırilâ: is also permissible (çaza) but that the former is commoner (akpar:l'i-stim:iml). Experience, however, shows that the contrary is the case.

D ağılar:- Refl. f. of ağılar:-. S.i.a.m.l.g. w. some phonetic changes, usually for 'to be heavy; to feel ill or depressed', and in SW Osm. 'to be discreet, dignified'. Xak. xı er ağıralı:- 'the man was honoured' (uğirma), the -ı- being substituted (mîbdâla) for -ı-; and one says ol bu: atmi: ağıralı:- 'he reckoned that this horse was valuable' (ağîlî); also used for 'to reckon something to be heavy' (taqil) Kaş. I 291 (ağılar, ağılar:ma:k); a.o. III 344 (ağıralâ:-): xii(?) Tef. ağılanımlı:- 'honoured, respected' 38.

VUD uğılar:- Hap. leg.; Refl. Den. V. fr. uğır. Oğuz xı (in the same para, as uğılar:-) and one says oğılar:-: umwêld'lar-...-mawîwb 'the horse which was given was given in exchange' Kaş. I. 292 (oğınılar:ur, oğılınamak).

D uğılar:- Hap. leg.; Refl. f. of uğılar:-. Xak. xı uğıralı:- neñ hâna waqtu'l-say'
'the (favourable) moment for the thing has arrived'; and one says yoll uğurlandı: 'the journey was fortunate' (muhâtrak) Kaş. 1 202 (uğurlanur, uğurlanmak:; followed by uğurlan-, the remark 'in Oğuz' may also apply to the second sentence above).

D uğramış-  Hap. leg.; given in Kaş. III 322, 11 as an example of the Refl. Simulative Suffix. -msın-. ol şağa: uğrammando: 'he pretended to advance on you (yağıştıduka) but did not actually do so'; n.m.e.

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D axsak N./A.S. fr. axsaj-: 'lame'. S.i.a.m.l.g., usually as axsak but axsak in some NE and SE languages. Sani 44 says that in Osm. axsak, the older word, has the general meaning 'lame' and topal (not an old word) 'with one leg injured or shorter than the other'. See Doerfer II 511. Üyğ. viii. ff. Chr. (in that man's house there shall be no one blind, dumb) axsak çokol (sic?) 'lame, one-armed' (bald or diseased) M III 49, 4: Xaḵ. xi axsak al-arac 'lame' Kaş. I 119; (after boxsusak) and al-arac toa-l-asam 'lame and paralysed' is called axsakšu (VU: boxsusak ala ḏariq-l-tbiha) 'as a jingle' Kaş. I 465, 28: xiiii? (Tef. axsak 'lame' 39; xiv Rhg. axsak 'lame' R I 138; Muh.(?) al-arac axsakšu Rif. 142 (only?): Çaḵ. xv ff. axsakšu axsakšu 'lame' Son. 455, 28 (quotn.): Xwar. axsak 'lame', Quh 10: Kom. xiv 'lame' axsakšu (CCI); Gr. 39: Kip. xiv axsakšu al-arac Id. 17: xiv axsakšu. Tuḥ. 48. 11.

axsum 'drunk', and more specifically 'fighting drunk'. A l.w. in Mong. as axsam (Kow. 135), axsam (Haltod 9) 'stubborn, bad-tempered'. Yakut axsam (of a horse) 'wild, fiery, sprintsly' Peh. 209 is more likely to be a Mong. l.w. than a Turkish survival. Otherwise n.o.a.b., but see Doerfer II 510. Xaḵ. xi axsanšr al-raculul-l-muʿaribd fi sukrihi 'a man who is quarrelsome in his cups'; alternative (n.m.e. of axsam) it should have been entered between ḏırum and axsam in I 106–7, but the MS is clearly corrupt at this point, endlik being entered under aṣṭal and ḏırum): Çaḵ. xv ff. axsam badmasta 'drunk' Vel. 11 (quotn.); axsam pişiman 'repentant' do. 25 (quotn. in which it actually means 'drunk'); axsam badmasta also pronounced axsam San. 33, 19 (quotn.); axsam badmasta also pronounced axsam (same quotn. as Vel.); the Rüm authors (i.e. Vel.) and Tāl-i Haravi (mis)translated axsam 'repentant' do. 45v. 2.

D oksiz Priv. N./A. fr. I ok. S.i.a.m.l.g. The passage below has been much discussed and mistranslated, 2 Iď: having been taken 1 Iď:; it seems clear that in it 1 ok has the metaphor. meaning 'sub-tribe'. The identity of the following word can only be conjectured; the best guess perhaps is that it is 1 kık 'origin, lineage', but no solution is likely to receive general acceptance. Türk 211 ek: n ara: Iď: oksiz kık türkü ança: olurur: ermış 'between the two (extreme geographical points) the Türk, whose lineage(?) is completely without division into sub-tribes(?); dwelt thus' I E 2–3, II E 4.

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D ağsə:-  Hap. leg.; Desid. f. of ləgə-. Xaḵ. xi ol tağka: ağsədâ: 'he wished to climb (muʿid) the mountain' Kaş. I 277 (ağsər, ağsəmak).

axsə-: 'to limp, be lame'. S.i.a.m.l.g. usually as axsə- in some NE and SE languages axsə-. Xaḵ. xi at axsədâ: 'the horse (etc.) was lame ('arica) Kaş. I 276 (garsər, axsəmak): xiv Muh.(?) 'arica axsə- Rif. 112 (only); al-arac axsəmak 122: Kip. axsə- zala-ala 'to limp' İd. 16; zala-ala 'ara ara axsə- Bul. 60: Osm. xv ff. axsə- 'to be lame', once in xv, axsə- in several texts fr. xvi onwards TTS II 15; III 9; IV 10.

D uksə:-  Hap. leg.; Desid. f. of uk-. Xaḵ. xi er sůzůg uksədâ: 'the man wished to understand (yağfin) what was said' Kaş. I 277 (uksər, uksəmak).

D axsə-  Caus. f. of axsə-; 'to lame (some-one Acc.). Survives in the same way as axsə-: Xaḵ. xi ol an: axsətti: 'arracahu 'he lamed him' Kaş. I 262 (axsatûr, axsəmak).

VU(D) oxsîn-  Refl. Simulative Den. V. fr. *ox an unrecorded Exclamation. Pec. to Kaş. xi ol kimis 13sq: oxsîndâ: 'he regretted (nadima) what he had done' Kaş. I 253 (oxsimur, oxsimmak); ükûş sevinç bolsa: katığ oxsimur (sic) 'if a man takes pleasure in something, şatadd hammmu fi ʤâba he is extremely anxious for fear of (losing) it' III 373, 19.

D axsur-  See asur-.

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E axsirak in a damaged passage, Üyğ. viii Şu. E 8 Ramstedt read anda: axsirak ordu: örgin anda: ettimid and translated it 'I set up my distinguished(?) court and palace there'. In his note thereon he suggests the alternative reading kasar kuridin; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.


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D axsulma:-  Den. V. fr. axsulma:- 'to become intoxicated, get (fighting) drunk'. N.o.a.b. San. also records Caus. Refl. and Co-op. f.s. Xaḵ. xi KB yu esırük tutus kulğa axsulma-ğay 'or he will start a drunken quarrel and
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get intoxicated' 4§86; ululufluka esrüp kim  axsumlasa 'whoever gets drunk for power' 61:10: Çağ. xv ff. axsumla- badmasi kardan 'to be intoxicated'; also pronounced axsumla- San. 32v. 27.

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D ağış N.Ac. fr. 1 аг-: 'ascent, rise'. N.o.a.b. Xak. xi ağış al-sә'ıd 'rise, ascent' Kağ. I 61: KB ağışka ēniş ol 'a fall (follows) a rise' 1087; o.o. 993, 905, 6039: Kip. xv the translation of ә'ıd in Tuh. 22a. 1, nağas eņes, is corrupt; in the margin in a SW(?) hand are yokus and al-hadara ēniş; the text prob. originally had ә'ıd ağış va dađuddu 'and its opposite is' ēniş.

uguş in the early period a population unit smaller than a tribe, or a clan (1 boň) but larger than a single unitary family, 'extended family', or, less precisely, 'family'; from this it came to mean 'a generation' or 'degree of relationship' (one clear case in TT VI), and later 'a junior member of the family, grandchild' (properly att.). The initial u is fixed by spellings in TT VIII. Survives as uğuş 'grandchild' in SW Osm. Red. 258 (only) and xx Anat. SDD 1085. Türkî viii (listen to me, you all my younger brothers, sons) birikî: uğuşım bođunum 'my united family and my people' I S 1, II N 1; (if one man offended, they destroyed) uğuş: bođun: bešüktçe: teğt: 'his family and people right down to (infants in the) cradle' I S 6, II N 4; (we surrounded and killed) Tolu: Töğen's funeral) Topra: bir uğuş alpağu: on erîğ 'one family of Tolu: ten fighting men' I N 7; (ditto) Topra: yılpağtû: (sic) bir uğuşış 'one family of Tolu: fighting men' II E 31; Basâmil îdükîk 'butッグım bođunum erti: the Basmil and their (they murdered were our people and people) II E 25; Uyğ. viii ff. Man. kamîxîtinli uğuş: all the families of mankind' TT III 35 and 114. Bud. Sanskrit stavarjaka bhawati 'he becomes one who abandons his family' uğuş (very faint, apparently ukus) toptarğöluk bolur TT VIII A 5; Sanskrit kula 'family' töz uğuş: (spelt töz wuğus) do. D 27; in U II 34-6 it occurs several times, translating (1) Chinese shên 'body' (Giles 9,813 in asuri uğuşınta 'the (corporate) body of Asuras' 34, 18; (2) Chinese chià 'family' (Giles 1,139) in bayagûtlar uğuşınta 'a family of rich men' 36, 37; (3) Chinese hsing 'extended family, clan' (Giles 4,599) in the phr. töz uğuş 35, 29 and 30; o.o. of this phr. PP 57, 1 (belgerät); I am a heretic megetinla zamanım zamanın berü 'by heredity' Hüen-ts. 291; (all will be well) yetting uğuşka teğti 'up to the seventh generation' (or 'degree of relationship') TT VI 300-1; o.o. U II 44, 27; 68, 4 (i): Xak. xi uğuş al-әjira Kağ. I 61; o.o., same translation, I 81; 114, 16; II 83, 21; 103, 25; the contexts make it clear that the meaning is 'extended family' or 'clan'; xinîx (??) Tsf. uğuş 'tribe' in the context of the twelve tribes of Israel) 233 (ağış: xiv Rûg. uğuş 'grandson' R I 1620 (quotn.); Çağ. xv ff. uğuş nahir ta alfaid 'grandson' San. 77r. 6.

D ukûş N.Ac. fr. uk-: 'understanding', N.o.a.b. Xak. xi ukûş al-fîlma 'understanding' Kağ. I 62: KB ukûş 'understanding' is common, and often associated with billîg 'knowledge' and ög 'intelligence' (cf. ukûş) 151, 161, 904, 1417, 1542, etc.: xii(?) KBB'I P ukûş 55, 61, 73; xii(?) Ar. ukûş hûs 'understanding' (Hend.) 22, 47; Tsf. ukûş iďlîeri 'those who have understanding' 325.

D oxşaş N./A.S. fr. 1 oxşa-: 'resembling, resemblance'. Less common than oxşaş (not noted before XIV) but survives in NC Kir. oxko; NW Kar. L. uksa; Kaz. oxsav; SW xx Anat. oksak SDD 1087, all meaning 'resemblance'. Xak. xi oxşaş al-fâshib 'resembling'; hence one says anîq oxşâşu: sâhihlu 'his double' Kağ. 1 118: KB 16 (megzeq).

?F axsâm 'evening'. Prob. a l.-w. from Sogdian *yîm* (Persian yam), cf. Sogdian *yip* 'night', (Persian yib). S.i.a.m.l.g., but rare in NE where lîjr 'dusk', q.v., is usually used in this sense. Xak. xi axsâm vaqta't-maabür 'sunset time, evening' Kağ. I 107: xvi Muh. (3) al-îşâ 'nightfall' axsâm Rif. 184 (only): Çağ. xv ff. aksam yâm 'evening' San. 45v. 6 (quotn.): Xwar. xiv aksam ditto MN 20; Kip. xii al-maabür aksam Hou. 28, 16: xiv ditto aksam Bul. 13, 13; xv ditto Tuh. 35a. 10; Osm. xiv ff. aksam c.i.a.p. TTS I 13; II 18; III 10; IV 11.

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D ağış- -Hap. leq.; Recip. f. of 1 ağı-. Xak. xi ol menîn birle: tanqân: ağıştî: 'he competed with me in climbing (fi šu'ûd) the mountain'; and one says ol menîn birle: bir altımda: ağıştî: gâlânî fil-i-sîr bi-dinâr 'he tried to make me raise the price by a dinar'; and one says begler bir ikündi: birle: ağıştî: 'the boys dashed (tadaffu'at) at one another' Kağ. 1 185 (ağışur, ağışmak).

D akış- -Co-op. f. of ak-: 'to flow together, or into one another'. Survives only(?) in NW Kar. Krm and SW. Xak. xi suvlar: akış: 'the waters flowed together (tosâyalat) from every direction' Kağ. 1 186 (verse, Aer. and İnfin. omitted): Kip. xiv akış- tacâra ila cihâ 'to flow together in one direction' I<sub>0</sub> 17; Osm. xiv akış- (of people) 'to assemble' TTS I 14.

D okış- -Recip./Co-op. f. of ok-: 'to call to one another; to read, or recite, together', and the like. S.i.m.l.g. Uyğ. viii ff. Man.-A M 10, 10-11 (İçin): Bud. bir ikîntîkî okışıp 'calling to one another' Hüen-ts. 192-3: Xak. xi olâr bir ikindî: birle: okîstîlîlê: 'they called (da'a) another one'; and one says ol menîn birle: bitîq okîstî: 'he competed with me in reading the book'; also used for 'helping' Kağ. I 186 (okışur, okışmak): o.o. okîs-d-a'â I 350, 15; okûş- da'd/a'tâdâ I 183, 5; II 103, 25: Çağ. xv ff. okûş- Co-op. f;
D bruk- Hap. leg.; Co-op. f. of uk.- Xak. xi olar bu: işığ brukütclar 'they (all) understood (fatatiun) this business' Kaş. I 186 (ukusurlar: ukusmak).  

D oxşa:- Preliminary note. There are two phonetically indistinguishable verbs of this form, meaning respectively 'to resemble' and 'to careess'. Kaş. adds a third meaning, 'of & horse' to sleep'. This was used only in certain dialects and may be a much distorted der. f. of uđit-; if so, it had an initial u-.

I oxşa:- 'to resemble (someone or something Dat.).' S.i.a.m.l.g. w. several phonetic changes including metatheses as in NE okso-. Cf. bezje- and yanga-:- Türkî viii ff. Man. M III 18, 6 (ii) (yolęs-): Uyğ. viii ff. Man.-A apar oxşayur erti 'they were like that' M I 14, 15: Man. apar oxşayır Wind. 250, 50: Xak. xi (after 2 oxşa-) and one says bir: neņ biirke: oxşadı: 'one thing resembled (gâbaha) another' Kaş. I 282 (oxşar, oxşamak): KB apar oxşadı 746: xinli (?). Tef. oxşafoşa: 'to resemble' 233, 240: xiv Rbg. oxşar-ditto R I 1005 (quotn.); Muh. (?) asabha 'to resemble oxşa:' Rİf. 103 (only); al-sibh oxşamak 122: Çag. xv ff. oxşa(--r) benze- Vel. 97 (quotn.); oxşa(--) sabbih wa mândan yudan 'to resemble' San. 66r. 7 (quotns.): Xwar. xiv ditto Qub 195 (uxşa-); MN 121, etc.: Kom. 'to resemble; get accustomed to (something)' oxşafoşa: f. oxşa: (--)CCI; oxşa: CGG; Gr. 278 (quotns.): Kip. xv in a parallel passage in Tuh. 44b-45a. the forms are oxşafoşa- and menzez: Osm. xv ff. oxşa 'to resemble' in four texts TTS I 537; I 721.

2 oxşa:- 'to fondle, caress (someone Acc.); to soothe (a child).' Survives only (?) in some NE languages (w. phonetic changes) and SW Osm. Xak. xi men anı: oxşadım laťufthu wa lá'abthu wa huwa nhâr mâ tunâği-l-mar'a bi-waladâhâ 'I fondled and caressed him', that is as a woman soothes her child Kaş. I 282 (oxşar, oxşamak: prov., verse; followed by 1 oxşa-): Çag. xv ff. oxşa: (--) kasi-râ birdyi dillâ lahawîlası lanâdan wa sitâdan 'to commend and praise someone in order to comfort him' San. 66r. 7 (quotns.). Kom. xiv. to fonđle uvșa- CCG; Gr. 268: Kip. xiv oxşanâgî-l-wîlalâ wa dâlatlâhu 'to soothe and quieten a child' Id. 17: Osm. xiv ff. oxşa: 'to cherish, caress'; fairly common TTS I 536; I 721; I 536; IV 602.

XV oxşa:- Hap. leg. Yeme:k, Yabak: and most of the nomadic tribes (aktar ahtî-l-wabar) xi (after 1 oxşa-) and they say at uxşa: nâmâ'l-xayîl 'the horse slept'; this word is peculiar (hass) to horses, and is not used of anything else Kaş. I 282.

D oxşat- Caus. f. of 1 oxşa:-; 'to compare (someone Acc.) to (someone Dat.).' S.î.s.m.l.g. Xak. xi ol menî: atama: oxşattî: 'he compared me (sabbahani) to my father' Kaş. I 262 (oxşatür, oxşatma:k): Çag. xv ff. oxşat- Caus. f. taşbîh wa mândan kardan 'to compare' San. 66r. 9 (quotn.): Xwar. xiv xoxşat- ditto Qub 196 (uxsat-): Kom. xiv 'to accustom (someone to something)' oxşat- COI; Gr. 178 (quotn.).

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D oxşattı: Dev. N./A. (?) fr. oxşat-; n.o.a.b. Uyğ. viii ff. Bud. uluğ sâl sâgîtke oxşattî 'like a great tîla tree' (Vatica robusta, Sanskrit l.-w.) U II 35, 31-3; o.o. Suv. 354, 1, etc.; TT VIII 1.16.


D oxşatiğsz Priv. leg.; apparently Priv. N./A. fr. a Dev. N. of *oxşat- Caus. f. of 2 oxşa:-; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of sârava suffering' (see akiğlî). Uyğ. viii ff. Bud. oxşatiğsz bolayın akiğlî emgeklî taluydîn kut kolumen keçeyîn 'let me not be compelled to caress (the?) impermanent peaceful sea; I beg that I may cross' Suv. 354, 5-6.

D oxşagû: Hap. leg.; Conc. N. fr. 2 oxşa:-. Xak. xi oxşagû: al-lüba 'plaything, pet; used as a nickname (yulaqqab) for a woman' Kaş. I 138.

D uğuşlug P.N./A. fr. uğuşas. N.o.a.b. Uyğ. viii ff. Bud. Bodisavt uğuşlug 'belonging to the family of the Bodisattas' Radloff, Kuan-şi-im Pusar, St. Petersburg, 1911; 72; 38; (the king is) teprîmid uğuşlug 'of divine lineage' TT X 494; a.o. UsP. 102, 28-9: Xak. xi uğuşlug er-araculu'llâlagi lahu 'a man who belongs to a (well-known) family, or clan' Kaş. I 146.

D uğuşlug P.N./A. fr. uğuşas. N.o.a.b. Xak. xi uruslug er-aracu'll-fatîm 'a man with understanding' Kaş. I 147: KB uğuşlug is common; usually in association with biliğlîq and in antithesis to uşusuz and biliğsz 155, 199, 904, 1946, 2189, etc.: xiv (?) KBVP 12: xiv Muh. (?) al-âqil 'understanding, intelligent' uşuslug Rıf. 152 (only): Xwar. xiv uşuslug ditto Qub 199.

D oxşançığ Hap. leg.; Dev. N./A. fr. Refl. f. of 2 oxşa:-. Xak. xi (in a prov.; 'a nesting before it is fledged, looks repulsive) it bala:si: oxşançığ 'a puppy looks like a toy' (bi- manstîla lu'ba fi ru'yatîhi) Kaş. III 232, 15 n.m.e.
TRIS. AĞŞ

D ukuşuz Priv. N./A. fr. ukuş; ‘without understanding’. N.o.a.b. Xak. xi KB ukuş-suüz is common, usually in association with bilgîsz; see ukuşluğ 199, 297 (adut) etc.: xiii(?) KBVP 20: xiii(?) At. 458.

Tris. V. AĞŞ-


Dis. AĞZ

ağaiz ‘the mouth’ in an anatomical sense; hence ‘the mouth (of a river)’ or any sort of aperture; and in some modern languages ‘what the mouth says, a claim or representation’. S.i.a.m.l.g. w. phonetic changes; used in many phr. and idioms, see, e.g., R I 179-82. Türkvi vii ff. semizat ağaiz: katîq bolta: ‘the fat horse’s mouth became hard’ IrkB 65: a.o. 27 (emsl-): Man. üç ağaiz ‘three (commands must be obeyed) with the mouth’ Churas. 193: Uyg. viii ff. Man. ‘A neteq yeme elig ağaźka sevük ertür ‘and just as the hand is dear to the mouth’ M I 23: 6; Man. ağizinta sizni obe alayku ‘praising (Hend.) you with their mouths’ TT III 97; (keep the commandment) ağiz arıqen ermek ‘that the mouth should be pure’ do. 140: Bud. ağiz ‘mouth’ (anatomical) is common PP 70, 1; 71, 1; U III 36, 21; 37, 30; U IV 22, 296, etc.; Cit. ağiz (TT VII 12 and 3 ağiz) (anatomical) is common in H I and II xiv Chın.-Uyg. Dict. kuan k'î ‘the mouth of a pass’ (Giles 6, 368; 6, 174) tağm ağiz R I 167; Ligeti 126: Xak. xix ağiz ‘the mouth’ (fûha) ‘of a river, the mouth (fam) of a wineskin, jar, or well; ağiz ‘the mouth’ (fam) of man or any animal Kaş. I 55 (prov.); 14 o.o: KB kizil ağiz (the partridge’s) ‘red bill’ 76; (bow your neck to fate but) kôni tut ağiz ‘keep your mouth up-right’ 1431; a.o. 2687: xii(?) At. 155, 162; Tef. 37: xiv al-fam ağiz Mel. 47, 1; Rif. 140: Çağ. xv ff. ağiz dahan ‘mouth’ San. 44r. 2; ağiz do. 16: Xwar. xiv ağiz ‘mouth’ MN 116, etc.: Kom. xiv ‘mouth’ ağiz/ağiz CCI; ağiz avv. CCG; Gr. 30: Kip./Tkm. xiv ağiz al-fam; in Kip. a'iz (sic) Id. 17: xv al-fam ağiz Kar. 60, 13; avw. Tuh. 27b. 4: Osm. xiv ff. ağiz ‘mouth’, and in various idioms; c.i.a.p. TTS I 9-10; II 11-12; III 7, 9; IV 7. 10-11.

ağaç/ağiz ‘biestings, colostrum, the first milk produced after parturition’; Kaş’s preference for ağil, not noted elsewhere, is inexplicable. S.i.a.m.l.g. often much distorted. See Doerfer II 501. Xak. xi ağîç with al-a'ibâ ‘biestings’; it may also be pronounced with an z: Kaş. I 57; xiii(?) Tef. ağîç (sic) Iğ ‘mastitis’ 231: xiv Muḥ. al-aibâ ağîç Mel. 66, 7; Rif. 165: Çağ. xv ff. ağîç (spelt) šir-i 'gâlîzi ‘the thick milk which is yielded for three or four days after parturition’, called fala or farza in Pe. and lîba in Ar. San. 44r. 9: Xwar. xi(?) (drinking) oğuznî (uc) ‘the biestings’ (from his mother’s breast) Öğ. 9: Kip. xiii Hou. 24, 21 (oğul): xiv (Tkm.) ağiz al-liba‘; and in Kip. with -w- for -g- Id. 17; awuz (mis-vocalized) al-liba’ do. 25; al-liba’ awuz Buł. 8, 3; al-infaha ‘rennet’ awuz do. 8, 17: xv laban ‘milk’ (inter alia) awuz Tuh. 31b. 13: Osm. xiv ff. ağiz ‘biestings’ in several texts TTS I 13; II 16; IV 10.

Dlis. V. AĞZ-


Tris. AĞZ

D ağızlıgî P.N./A. fr. ağiz; ‘having, or belonging to, the mouth’. S.i.s.m.l.g. with phonetic variations. Uyg. vii ff. Bud. ağızlıg yolündan akmiş ‘it has flowed by way of the mouth’ UsP. 102a. 31-2.

Tris. V. AĞZ-

D ağızlan- Den. V. fr. ağiz; with various meanings. Survives in NE Khak. axsan-/ uştan- ‘to curse’ Bas. 12, 252; NC Kir. ozdan- ‘to have a mouth like (something)’. Cf. ağzan-. Uyg. viii ff. Man. Ağızlanmiş bolta ulug ögürünçin ‘it was recited with great joy’ M I 25, 3.

Mon. EG

I:ğ ‘illness, disease’. Common in the early period, in Uyg. usually in various Hends., but survives only (?) in SW xx Anat. Iğ SDD 781, ly 802 (both rare). Uyg. viii ff. Bud. Sanskrit abâhât eyuthita ‘having recovered from an illness’ Iğindin ögêtti TT VII A.22; bu Iğnîn tözîn yîltızin ‘the root cause (Hend.) of this illness’ U III 41, 7 (i)—Iğ ağrîg see ağıgıg—Iğ toğa see toğa—Iğ kôgen see kôgen—Iğ kem see kem (all kinds of) Iğ adâ: ‘illness and danger’ (will disappear) TT VII K VII.9: Cîv. (by itself) TT I 220, 221; VII M 23; UsP. 78, 2; H I 164; H II common—Iğ ağıg TT I 11, etc.—Iğ kem TT VII 28, 5: Xak. xi Iğ al-maraq ‘illness’ Kaş. I 48; III 224, 28 (toğa); I 438, 11 (tal)— 5 o.o.: KB Iğ ‘illness’ is common 156, 157, 749, 1054 ff., etc.—Iğ kem 1057: xii(?) At. 163, 253, 310; Tef. ağiz ‘illness’ pain 121, 231 (ağaç): Çağ. xv ff. Iğ (spelt) (2) maraq-ı iâ
Qəğ, xiyət 'an unpleasant disease' San. 108r. 29 (quoten): Xwər. xir nığ 'illness' Qutb 57; Nəh. 87, 3-í 'gül' latiat do. 333, 13: Kıp. al-'illa 'an illness' yl g Hou. 32, 20; bəsadə 'to be hateful' (sic?) yl g kor- do. 30, 7: xiv nığ 'with the -g' al-da 'illness' Id. 19.

S? 2 itk See 1:tk.

Itk 'spindle, distaff', later it came, like 1 ok, to be used for similar objects like 'pivot (of a mill), axle' and the like. Survives in several NE languages as Itk R I 1415; SE Turki liyk Shaw 40 (only): NC Kır, liyk: SC Üzb. Itk: SW Az. ly; Qsm. ig'ly; Tkm. Itk. Xak. xı Itk al-mışzal 'spindle': alternative form (lu já) of yl g I 48; the same entry is repeated in I 85, 17 between yiyük and oyun, presumably inserted by a scribe who thought it was yiyük; (after yl g) yl g bi'l-kafit'uluba 'with -k', 'spindle'; alternative form of itk; this alternation is like that in Ar. alma'iyalama'i and alandudiyaladid IYY 1144: xiv Müh. al-mışzal yl g Mel. 64, 1; (Vu) liyk: Rif. 162 (the only vowel marked is kasra on the alif): Çag. xı ff. itk (with -g) (i) 'an instrument (dali) with which they spin thread', in Pe. dük, in Ar. mışzal San. 108r. 29: Xwər. xı Itk 'spindle' Qutb 57: Kıp. xı al-mışzal yl g Hou. 17, 7: xiv nığ (with -g) al-mışzal Id. 19: xiv ditto Tuh. 344. 9.

1 oğ 'mother'; the oldest Turkish word with this sense. Survives only(1) in SW xx Anat. oğ oğ SDD 1102, 1106, and in der. s.s like 1 oğüş. Otherwise n.o.a.b.; replaced by ana: See 3 oğg and 1 kağ. Türkvi oğum Elbilge: xatun uğ 'my mother Elbilge: Xutun' I 11, II E 10; xatun uğ xatun ulayu: oğlerner ekelerim (etc.) 'my mother and my (step)mothers, elder sisters (etc.) I N 9; o.o. I E 25, II E 20; I E 31: xııı ff. oğg: kağ: 'his mother and father' IırkB 35; do. 58 (2 01): a.o.o.; Yen. oğum Mal. 28, 7; 29, 5; Uyğ. xııı ff. Man.-A oğg kağ M I 15, 1; o.o. teqri: 'the mother goddess' M I 13, 17; a.o. M 115, 15 (I): Bud. anığ oğg karında 'in his mother's womb' U II 44, 28; oğg is common in TT VIII D.7, 19; O7: PP 11, 4 and 5, etc.; TT VII 278 (uçuz); a.o.o.: Civ. içi ile oğg oğg(k)e kelmez 'the children of men do not come (back) to their mother' TT II 216.

D 2 oğg N.Ac. fr. 0-; 'thought, meditation, reflection', and, by extension, the organ of thought, 'the mind', and the ability to think wisely, 'intelligence'; practically syn. with ukus and in KBo often associated with it; in the early period sometimes in Hend. with köyül for the 'mind'. Survives only(1) in SW xx Anat. oğg 'mind, intellect' SDD 1106. Türkvi xııı ff. Man. (because evil demons) oğłumuzki sañkinçınmañ aqzûrûnum buçin 'have led our thoughts (Hend.) astray' Chua. I 18-19; Uyğ. xııı ff. Man. oğg köyül inaţıp 'leading his mind (Hend.) astray' TT III 34; Bud. Sanskrit smṛti 'thought, memory' oğg TT VIIII A.34; E.34; F.9: a.o.o. same meaning in TT VII 22, 16; oğ köyül Swv. 485, 3; Civ. oğlumuz köyülünün bulgûyar 'it disturbs your mind (Hend.)' TT I 63; oğûnce 'as you expect' do. 120: Xak. xı 0g al-aql wa'l-fitrîna 'intelligence, mind'; hence oğg: Kaw. I 48; I 96 (2 oğûsüz); a.o. I 243, 19: KB oğg is common either by itself 25, 216, 217, 1995 (ögge), etc., or in association with ukûg 148 or ukûs 151, etc.: xiv Müh. al-aql wa'l-âlî 'intelligence' oğg (0 g-marked) Mel. 51, 15; Rif. 147: al-fahr (Rif. adds wa'l-sairî 'thought') 0g 83, 7; 188 (mis-spelt dîl): Xwər. xiv oğg mind Qutb 121: Nəh. 431, 15-16: Kıp. xıl al-sairî oğg, with a kaf pronounced like a voiced (ma'ûna) daf Hou. 21, 15; xiv nığ: (with -g) al-mad 'mind'; oğin tuğül 'make up your mind' (bâlâh) Id. 19; Osm. xiv ff. oğg 'thought, mind' common until xvi TTS I 558-9; II 742-5; III 619, 620; IV 544-6.

Øg 3 oğ 'an animal which has reached maturity'; Kaw., who does not list 1 oğg, includes this meaning in the same para. as 2 oğg in language which suggests that he thought that it was an extended meaning of that word, but it seems rather to be a special meaning of 1 oğg. Xak. xı oğg: ... also means 'any animal which has reached maturity and grown up' (intaşafa simiuhu wa kubura); hence a horse which has passed the age of four is called oğg at Kaw. I 48: Kıp. xııı (in a list of words used for sheep of various ages) ibn arba'a 'four-year old' 0g and those past this age are called oğg: (sic: 0g) in Tkm. Hou. 15, 3.

S 0kg See 2 ok.

Dis. V. EG-

eğ - 'to bend (something Acn.);' occasionally, with 'head' or 'neck' understood, 'to bow'. C.i.a.m.i.l.g. A sym. word eņg, included here, occurs so sparsely that it is not clear whether it is a Sec. f. of eņg- or an independent word, but the Caus. f. eņp-. so spelled in TT VIII, makes it clear that the occurrences in Uyğ. are intended to represent eņp- and not, as might otherwise have been supposed eņp-exist in NE Alt., Tel. eņp- R I 710 Bar. II R I 431: NC Kır. eņp-. Cf. eņg-, eņin. Uyğ. xııı ff. Bud. iki suk eņpreklerin eņgp 'bending the two index fingers' U II 46, 71-2; iki yanar eņp eņp ditto TT V 8, 57; uč eņp ayada eņgp ... yanar eņp eņgp teğ eņe tuğül 'fold three fingers in the palm of the hand ... bend the index finger in the shape of a curved knife' do. 12, 119-21: Xak. xı ol butak eņgdi: 'he bent ('atarfa) the bough' Kas. I 168 (eņğer, eņgek); taqîg.ukrugên eņge: 'you cannot bend (yuhammi) a mountain with a lasso' I 100, 18: KB yagı boynı eņgdi 'he bent the enemy's necks' 101; (the enemy heard and) boynı eņpiderler 'bowed their necks' 450; a.o.o.: xııı(?) At. eņgizen köyülünü akîlg eņge 'generosity bends the unbinding mind' 233: xiv Müh. (aţaţa) qaycan 'to fold in two' eņp- Rif. 112 (only): Çag. xı ff. eņen dûr (sic, under a-y, -tread eņg[en] dûr) mayvə usuhuubati
eyledi 'he bowed and showed love' Vel. 41 (quotn.); ëğ- ('with -ğ-') xam kardan 'to bend' San. 1626. 29 (quotns.): Xvar. xiv ëğ- 'to bend' Qutb 57: Kom. xiv 'to bow' en- (sic) CCG; Gr.: Kip. xiii 'awwcə' 'to bend' eg-Hou. 42, 10: xiv ëğ- ('with -ğ-') ditto Id. 18: xx fatala 'to twist' Tuh. 28b. 6.

ek- 'to sow (seed Acc.) in (the ground Dat.); to sow (a field Acc.). S.i.m.m.l.g. Xak. x1 o1 tərəf ekdi: bədərə-l-zar 'he sowed the seed'; also used for 'to scatter' (daままa) powder or drugs on something Kəz. I 168 (eke; ekmek); I 64, 1 (urğ): KB negü ekse yerke yana o1 ünirlə 'whatever a man sows in the ground later comes up' 1304: xiv Röğ. ek- 'to sow' R I 675 (quotn.); Muh. zara a 'to sow' ek- Mel. 26, 6; Rif. 110; al-zar ekmek 14, 13; 120; Çağ. xv ff. ek- ('ti etc., with -k-') ekin ek. Vel. 65 (quotns.); ek- ('with -k-') höstən 'to sow' San. 1626. 29 (quotns.). Xvar. xiii ek- 'to sow' Ali 26; xiv ditto. Qutb 49: Kip. xiii zara a- Hou. 33, 29: xiv ditto Id. 18; Bul. 47r.: xv ditto Kəz. 74; 3; Tuh. 18b. 1.

1 ëğ- 'to praise'. Survives only(? in SW Az. öy-; Osm. öğ- and perhaps NE Tob. üy- 'to sing, recite' R I 1800. Türki viii ff. yulutuzuğ: öğülü: 'er a man who prays the stars' Toy. xv 7-8 (ETY II 179): Üyğ. viii ff. Chr. öğmek alқış öndüller 'they offered praises (Hend.).' U I 6, 15. Man. taŋ teqrıg öğelin 'let us praise the Dawn God' M II 9, 4; sizni öğə alkyau 'praising (Hend.) you' TT III 97: öğə yükünmiş buyanmiz tüşintə 'in return for the merit of our praise and worship' do. 169: Bud. öğe: ya:ri:ka:di 'he designed to praise' TT VIII H 9; o.o. U I 73, 5 (i): Üşp. 89, 1—öğdüm alkdüm 'I praised (Hend.)' Swv. 135, 4-5; o.o. do. 517, 18; Üşp. 101, 15—U III 46, 13; TT X 146-7 (yiv.): Xak. x1 om. meni: öğdə: madahani 'he praised me' Kəz. I 174 (öğər, öğmek): in a para. on the difference between the Infín. Suf. -mak and -mek, as an example of a verb containing al-ka:fül-rakika, -ğ-, om. meni: öğdî: (sic) II 35, 14; o.o. I 472, 11; II 243, 7: KB öğ- 'to praise' is common, 184, 212, 272, 930, etc.; öğünəz (crasis of öğü umaz) 'cannot praise' 33: xiiii (?). At. öğ- 'to praise' is common; Tef. ditto 241: xiv Röğ. ditto R I 1178 (quotn.); Muh. madaha Öğ- M III 31, 6; Rif. 115 (mis-spelt 69-). Çağ. xiv ff. öğ- ('er, -ti with -ğ-') öğdə: madah et. Vel. 109, 110 (quotn.); öğ- ('with -ğ-') madah u kıyısı kardan 'to praise' San. 78r. 2 (quotns.): Xvar. xiii ditto. Al. 36; xiv Qutb 121: Kom. xiv 'to praise' öğ-fəv- CCG; Gr.: Kip. xiv öğ- ('with -ğ-') madaha Id. 18.

S 2 ëğ- See ëğ-.

ük- 'to heap up, accumulate (something Acc.).' This verb and its derivatives, üktil etc., have often been spelt with initial -ū-, but the scriptions in TT VIII and modern forms make -ü- certain. Survives in NE Alt., Tel. ü-: R I 1708; Koib. Sağ., Khak. üg- -R I 1807, Bas. 253; NC Kır., Kızı. uy-; SC Uzb. uy-; NW Kaz. uy- R I 1335; SW xx Anat. uy-SDD 1441. An irregular form with prothetic y- occurs once in Xak., and more often in Uyğ. (see ümek). Cf. iy-. Türki viii (long gap) üktim II 8 (uncertain, might be the end of the line): Uyğ. viii ff. Bud. occurs only in the Infin. ümek, q.v.: O. Kır. ix ff. (in a badly preserved inscription) uyur kadasım üçün üktim 'I heaped up (wealth) for my capable(?) kinsmen' Mal. 17, 2 (rather dubious): Xak. x1 o1 yarmak üktı: kəcəwama-l-dirərim 'he piled up money' (etc.) Kəz. I 168 (üeker, ümek); billiğli: yükkermen (sic) acmau-l-fadîl hı-karaməli 'I accumulate excellence (sic?) by His grace' II 243, 8; xiiii (?). At. aya hu Quân anin tapa üküçi 'oh man who concentrates his judgements on this world' 449: Çağ. xv ff. ük- ('er, etc., with -k-') cam' et-, yğ- 'to collect, assemble' Vel. 109 (quotns.); ük- ('sic', in the same para. as 1 ëğ- without differentiated spelling) (2) cam' kardan San. 78r. 2 (quotns.)

Dis. EGE
eke: originally 'a close female relative older than oneself and younger than one's father', that is both 'junior (paternal) aunt' and 'elder sister', later only 'elder sister'. Cf. ege, küküt, and baldız. Survives only(?) in NE Alt., Şor, Tel. eye R I 720; SW xx Anat. eye, iywe SDD 563, 803. In the medieval period displaced by the syn. Mong. l.-w. egeçi noted in Çağ. Vel. 25, 70; San. 108v. 9; Kom. CCG, Gr. and Kip. Hou. 32, 1 and s.i.s.m.l. A homophonous word eke, meaning 'father, uncle, elder brother' occurs in several modern languages. San. may be right in describing it as a corruption of the Mong. l.-w. aha/aga 'elder brother'; in any event it is not an old Turkish word. See Doerfer II 512. Türki viii I N 9 (see 1 ëğ): Üyğ. viii ff. Bud. eclip ini ka kadas eke baldız birgerů 'elder and younger brothers, family, kinsmen, elder and younger sisters together' Swv. 554, 15: Civr. eken yengets sevinçli əl 'your elder sisters and sisters-in-law are joyful' TT I 155: Xak. x1 eke: al-istikharka 'elder sister' Kəz. I 90; I 86, 26 (ege); III 7 (yurç): xiiii (?). Tef. (Zikićka’s wife and Maryam’s mother were) eke baldiz 72: xiv Muh. (?) (in a rather corrupt list of terms of relationship) al-amma ‘paternal aunt’ ama: ege; (-ğ- marked) Rif. 144 (only): Çağ. (? x1 eke (‘with -ğ-’)) corruption of ağa ‘elder brother’; among the Özbeg of Turan used idiomatically (muştahhi) for ‘amma-i busurg ‘senior paternal aunt’ (quotn. fr. Babur in latter sense) San. 45v. 14: Oğuz x1 after eke: ‘and in Oğuz eze’; Kəz. I 90 (perhaps a corruption of ege): Kip. xiv ege: (‘with -ğ-’) al-amma Id. 18; egex: ditto do. 13: xv amma (ege or eke?) Tuh. 25b. 10.

S əkl/əkki See əkki:

əkki: 'two'. There is no doubt that the -k- was originally doubled, see Clauson, 'The
'intelligent, understanding, and elderly' (allađi bihi 'aql wa fiṣna wa khabarul-sinn) I 48, 13; I 310, 23 (üşeqe-); I 356, 1 (tégit): KB bilğe őğe 'wise Counsellor' 1754; ne əeqü turur bu kişîke őğ-e, őğl bolsa őtrü atağü őğe 'what a good thing a (trained) mind is for a man; if he has a (trained) mind he will be called "Counsellor"' 1995; a.o. 4240: XIV Muh.(?) şâhib râ'î 'counsellor' őğe: (-ğ-marked) Rif. 145 (only).

ütül: 'owl.' S.i.a.m.l.g., occasionally with ö- or -k-. See Doerfer II 612. Xak. xi üült: al-bâüm 'owl', but most Turks pronounce it ütül: with a kâf, and this is more correct (əaşâh) since -h- is not a Turkish sound Kaş. I 161; (there is no h in Turkish) the 'owl' is called üült; but the correct form is ütül: with a kâf, which is the Kp. form (lugâ) I 9, 10: similar statements III 118, 25; 23, 15; KB üği teg usuz 'sleepless like an owl' 2314: XIV Muh. al-bûm üült: Rif. 176; (Mel. 73, 3 saruru kuş): Çağ. xv ff. ügün ('with -ğ-') 'a bird like the sparrow-hawk (fârğ) which is seen in the dark' San. 79v. 26 (quotn.): Kip. xi see Xak.: Kom. XIV 'owl' ügün CCI; Gr.: Kip. XIV ügün: ('with -ğ-') al-bûma İd. 19; al-bîmatul-kâhibra 'the great owl' ügün: Bul. 12, 1 (as opposed to al-ğubaysa 'the small owl' VU cewçen): xv bûma ügün Tuh. 7b. 2: Osm. XIV ff. ügün/ügün 'owl'; c.i.a.p. TTS I 742; II 948; III 727; IV 801.

Dis. V. EGE-

eğe-: 'to file (a metal object); metaphor. 'to grind (the teeth)' S.i.a.m.l.; in others displaced by ęgele- (ęgele-) which is first noted in (Xak.) XIV Muh.(?) Rif. 108 and Kip. XIV Id. 18: xv Tuh. 8a. 11. Xak. xi ol əbçe'k ęgedi: 'he filed (sahala) the knife (etc.)'; and one says buğra: tuşan ęgedi: 'the camel stallion ground (qasaša) his teeth' Kaş. III 254 (ęger, ęgemek): Kip. xv barada 'to file' eğe- Tuh. 8a. 11 (in margin, in second hand, āgele-).

PU ęge-: Hap. leg., but see ęgen-, ľtįł, ľtįsl, ľtįñ. Xak. xi ol aŋar ęgiði: haruna wa 'atâ 'alayhi 'he was obstinate and insolent to him' Kaş. III 255 (ięger, ľtįmek).

VU ęgli-: 'to grind (grain Acc.); to pulverize (something)' Survives only (?) in NE Alt., Tel. ökko- R I 1118; Sag. ü-/füg- R I 1708, 1807; Tuv. üğe-: NC Kur. ük-; Kxz. üğ-. In some other languages replaced by ęgit-, q.v. Considering the diversity of modern forms the initial may have been ü-, but ę- is likelier. Uyğ. vii ff. Civ. suğun müşüzüm yumuşak ęgüp 'grinding down a maral deer's horn finely' H I 55: Xak. xi er buğdây ęgliði: 'the man ground (tahana) the wheat (etc.)' Kaş. III 254 (ęgîr, ęgîmek): Çağ. xv ff. ęger ('with -ğ-') un ęgîdîr 'he grinds flour' Vel. 109 (in same sentence as 1 ęgî-; dubious, not in San.): Xwar. XIV (Fâţîma) tegirmen ęglîmekdîn armîş 'was weary with turning the mill' Nahe. 160, 16; 161, 1.
DIS. EGG

D ekeç Hag. leg.; Dim. f. of ekeç. Xak. xī ekeç 'a small girl' (شؤگیرا) who displays intelligence and makes herself, as it were, the (elder) sister of the clan (الکايم). This word is applied to her as mark of respect (الاد سابیل-ی اف) Kas. I 52.

D iç Gill N./A. of Addiction fr. I jlg; 'sickly, prone to constant illness'. N.o.a.b. Xak. xī (in a para. on -ىل-ى) and a 'man who is always sickly (السیرید) is called I iç Gill Kas. III 57, 4; n.m.e.: KB (the man who overeats) iç Gill bolur 4672; a.o. 1058 (I kani).

DIS. EGD

VU 'get' ('maid') servant. In Kas. both this word and its der. f.s carry both fattha and kasa on the alif. Survives only (?) in NE Sag. 'get' servant, retainer' R I 697 and possibly in SW xx Anat. ektuli/jekli 'servant' DD 516, 519. Xak. xī 'get' 'any female servant (خادمی) sent with a bride on her wedding night to wait on her' Kas. I 51.

Pu 'get' Hag. leg.; alif unvocalized, so prob. 'get'. Xak. xī 'get' 'a drug smeared on the faces of children to ward off ulcers and the evil eye' (السفا واح-یم). It is medicinal herbs (ادعیا) mixed with saffron and other things Kas. I 51.

Iğid 'false, lying; a lie'. N.o.a.b. Cf. drück, ezük, yağan. Türkvi vii azu: bu: savmidra: Iğid baršu 'or is there anything false in these words of mine?' I S 10, II N 8: vie. Man. Iğid ighidemiz erسر 'if we have told lies' Chuat. 99; Iğid içli 'a liar' do. 101; Iğid nom 'false doctrine' 128, 148: Uyg. vie. Man. Iğid mitli 'the false Mithra' M II 5, 6 (ii): Bud. (the commandments of the Buddhists) ezük Iğid bolmaz 'are not false' USp. 106, 28-9; a.o. Swu. 371, 8 (atkanšu): Oğuz xī Iğid Қәдә 'a lie'; hence one says Iğid söz 'a false statement' Kas. I 53.

VUD Iğt Dev. N. fr. 8g-. Survives only in Sl Tar. R I 1811; Türkvi Shaw 25; BŠ 795; jarring 294 Iğit 'grain cleaned ready for grinding'. Xak. xī Iğit талун-لى برر wa garyðr 'ground wheat, etc.' Kas. I 51.

D Iğit 'advice, counsel, admonition'; Dev. N. fr. 8g-. 8i.m.m.l.8, sometimes with initial ü-. Cf. 2 öti. Xak. xī Iğit al-iza 'admonition, warning' Kas. I 51; ötülük al-iza) and ötülük is also used for al-iza, its origin is Iğit I 102, 12; six o.o. mostly Iğit algil 'take heed'; KB Iğit v.l. for yanut 538, for bilig I 144; xiii (8). At. Iğit ötülük 'he conveys advice' 45: Çağ. xvi ff. Iğit 'with -g-' pando va nashat 'advice and counsel' San. 759v. 25: Xwar. xii (3) ditto Öğ. 329: xiv ditto Quth 121; Nahec. 281, 4, 311, 17: Kip. xiv Iğit 'with -g-' al-nash'ahia hence ötülük berdil nashahu va al-šal-šas'ah Iđ. 18: xiv ra'y 'advice' öwüt; Tkm. Iğit Tuh. 178. 8.

PUD Iğdai: Hag. leg.; alif unvocalized. Xak. xī Iğdai 'al-mad'bah 'slaughter house' Kas. I 125.

D Iğdai: 'a curved knife'; Pass. Dev. N. fr. 8g-. Survives only (?) in NC Kir. ödli and SW xx Anat. egde/egdul SDD 509. Uyg. viii ff. Bud. TT V 12, 120 (eg-): Xak. xī Iğdai: al-sibkunin-لى mu'aагgufl-ر 'a knife with a curved upper part', used for hollowing out sword-scabards and other things Kas. I 125; Osm. xvi Iğdai 'a curved knife, in 4 Ar. and Pe. dict. TTS II 360; IV 277.

D ıkțul: 'a stall-fed animal'; unusual Dev. N. fr. 8g-. Cf. ıkțulie-. Survives only (?) in SW Osm. ektul/jekli; Tkm. ekdi 'quiet, tame, docile; parasitical, fawning'; xx Anat. ekdi, eklt, ıklti, etc. SDD 516, 519, 784. Xak. xī ıkțul: al-altiše mina-hayawan 'a stall-fed animal' Kas. I 114; Kom. xiv (of an animal) 'tame' ıklt CCI; Gr.: Osm. xv ff. ekdl/ jekli/jkldi/ıklt normally 'parasite, hanger-on'; once (xv) 'tame'; c.i.a.p. TTS I 258; II 366; III 241; IV 285.

D ögd: 'praise'; Dev. N. fr. I 8g-. N.o.a.b. Uyg. viii ff. Bud. (he designed to praise them) ögö ögdli 'praise with all kinds of praises' TT VIII II 8; a.o. do. H. 10; Kırsırıng ögdinšin kilgo ol 'he must praise K.' USp. 44, 1: Xak. xı I 515, 16 (kanš-); n.m.e.: KB īsike söğus ögdü ögdul bulur 'for the wicked man a curse; the good man receives praise' 239; a.o. 2907, and several Chapter headings: xii (?) At. (my tongue tastes an) ögdinšin 'his praise' 27; Tef. ögd (and ögdü) 'praise' 241; xiv Muh. al-mad'ah 'praise' ögdli: Mel. 83, 7; ögdil: Rif. 188.

PUD Igdüük Hag. leg.; perhaps Pass. Dev. N. fr. 8g-. Xak. xī Igdük 'a substance looking like cheese (حایحات-لى-cubum) made from fresh or curdled milk and eaten' Kas. I 105.

D öktem in KB, where it is first noted, clearly pejorative, 'proud, boastful', and the like; in modern languages more often laudatory; N.S.A. fr. ökte-. The existence of this verb is tenuous; R I 1181 lists ökte-, Çağ., 'to encourage, put heart into (someone)', but it is not in any other Çağ. authority (possibly 8gg-) and R I 1183 ökte-, same meaning, Kzx., but it is not in MM. Vel. 110 lists ökte- (Çr) gönl-prijan al- 'to confuse, or disturb (someone's mind)', not in San.; and CCI; Gr. lists a Kom. xiv verb öktin- (sn) 'to offend, or grieve (someone)'. Öktem survives in NE Alt., Tel. öktäm 'profitable, advantageous' R I 1184; Khak. öktem (of a horse) 'uncontrollable': NC Kir. öktöm 'strong, brave': Kzx. öktem 'imperious, impetuous'; NW Kar. L. ektem; K. öktem 'proud, insolent' R I 685, 1183; Kow. 242. The Calculuta dict. lists a Çağ. word ökte 'violent, brave', reproduced in P. de C. 70, R I 1182, but not in Vel. or San. Xak. xı KB (if he likes someone, his faults become
virtues; if he does not like someone) erdem öktem bolur 'his virtues become pride (or the like)’ 534; bedük sözleşdi söz bu öktem titlup ‘your boastful tongue has talked big’ 672; Isiz öktemiğ ‘the wicked boaster’ 5522; bodun öktemi ‘the (biggest) boaster of the people’ 6167; Kom. xvi ‘proud’ öktemi CCG; Gr.: Kip. xv fasyi (mis-spelt fasyi) ‘boastful’ öktemiğ Tuh. 27b. 5.

PU ögdür n.o.a.b. Its occurrence in the Hend. ögdir ançu suggests that it means 'reward' or the like. Perhaps a L.—w. 1Iranian. Uyğ. viii ff. Man.—A üküs ögdir[er] .. alltan ögdir bërser .. ögdir bërser 'many rewards .. if he gives a reward in gold .. if he gives a .. reward' M III 45, 1—6 (iv) (a very fragmentary text); ikinci grilin öz sinliğ ögdir kim kentü ol tırgi équip sakınçlari 'secondly by the spirit the reward of his own body(?) which itself is living good thoughts' M I 22, 1—3 (i): Bud. U III 32, 14—16; 56, 8—10 (ançu).

D igdis Dev. N.A. fr. igdis: originally 'an animal bred domestically'; hence, later, 'cross-bred, hybrid'. Survives only(?) in SW Osm. igdis/igdis (in Rep. Turkish also igdi/ diş) which now means 'gelding'. A L.—w. in Pe. as ikdiş 'hybrid', which Red. lists as a Pe.—w. in Osm. The alternative final -ç, which first appears in San. is inexplicable. See Doerfer II 513. See igdisç. Xak. xi (kapdaş kuma: urur igdis örû: tartar translated 'banûl—allât, half-brothers by different mothers fight violently with one another, because of the hatred between them, but banûl—al-aydîf, half-brothers by different fathers, help one another because of the love between them' Kas. I 382, 10 (the obvious antithesis to kapdaş is ögdür, and this is probably the right reading here): KB men igdis kulup men taşläçi senlih 'I am your slave bred in your household(?) I am your servant' 1554; taki yılıkış igdisik ikilitsişi and let the stock-breeder increase the number of cross-breds (or animals bred in captivity) 5590: xiv Muh. al-munvalad 'a child born of one brought up in the Moslem world' igdis Mel. 51, 10; Rif. 147: Çağ. xv ff. igdis/igdiş 'a horse with a sire of one breed (çins) and a dam of another'; and in Pe. igdis means (1) ittişal wa imitâdi-dû xiz 'the union and blending of two (different) things'; (2) mabhib wa mahlîub 'loved and sought after', and also 'a horse of two strains' (tuzma) San. 108v. 28; Kip. xiii (in a list of words for horses) al-igdis ma'rafi 'a familiar word' (i.e. a Turkish word used in Ar.) Hoh. 12, 9.


Dis. V. EGD-

D ekit- Hap. leg.; Caus. f. of ek-. Cf. ektür-. Xak. xi ol tariğ ektti 'abadara'app 'he had the seed sown'; also used for 'to sprinkle (darra) powder' Kas. I 212 (ektilur, ektilmek).

igdit- 'to feed (a person or animal Acc.)'. The spelling is fixed by scriptions of this verb and igdîl- in TT VIII. N.o.a.b. Radloff misread it in badly-written passages in the Vienna MS. of KB as egîta-, and it has recently been revived as egît- in Rep. Turkish for 'to educate', but this, too, is an error. Türkü vii (the Türkü people were hungry) ol yilkiğ algı: igdit(t)ım 'I took those cattle and fed them' II E 38; Türkü sir bodunûg Öğuz bodunûg igdîli: olurur (Bilge Xağan) 'rules feeding the fortunate(?) Türkü people and the Öguz people' T 62; artuk yilkiği igdît(t): 'he fed more livestock' lx. 25; seven o.o. in I and II: viii ff. Man. ancülaya kalı elîllîg oğlu têginç avurtalar elgînta igaçürce 'just as a king feeds his son the prince in the arms of foster-mothers' (that is 'gives the prince to foster-mothers to suckle') M III 14, 3 (iii); Uyğ. viii ff. Bud. Sanvrir nânîyân mîfta jîveta 'he must not live by relying on others' neq adînîlka; tayanüp iz igdîlüük ermez TT VIII E 8 (q represented by t and by d); ann izigdîr 'thereby maintains himself' PP 3, 5; takiçu igdîlçü 'poulty-keeper' TT IV 8, 56; o.o. PP 72, 3; U II 76, 4; USp. 88, 28; common in TT VI: Civ. Chinese ch'u 'to feed, nourish' (Giles 2,659) igdîmek in the names of two hexagrams TT I 159, 161, 205; Xak. xi ol an: igdîti: rabbâhu 'he reared him'; originally igdîti: with the -d assimilated to the -t: Kas. I 213 (igdîür, igdîmek): KB (of God) igdîgen 124; yok erdim törütî igdîti menî 'I did not exist, then He created and nourished me' 1097; a.o. 3549: xiv Muh. (among the titles of God) al-rabb 'lord' igdîgen Mel. 44, 11; Rif. 137 (-g'- marked, -d- for -d-): Xwar. xiv (of God) İghtken Qub 57.

D ögün- Caus. f. of ögün;—properly 'to have (corn) ground'; in the medieval period lost its Caus. meaning and came to mean simply 'to grind, crush', and the like. Survives only(?) in NE Alt. öyt-; Tel. öyt- 'to crush, destroy' and SW Az. uyût-; Osm. ögün-övût ‘to grind’. Xak. xi ol tariğ ögün: athana'l-burr wa gayrahu 'he had the wheat (etc.) ground' Kas. I 213 (ögünür, ögünmek): xiv Muh. tahana ‘to grind’ yögün- (sic) Mel. 28, 7; Rif. 111: Çağ. xv ff. yögün- ('with -g-') ärî kardan ‘to make into flour’ San. 79v. 5; Kom. xiv övûlt- ‘to wipe off’ (sweat) CCG; Gr. 186 (quoten.): Kip. xii tahana un tart- and ögün- Hou. 34, 1: xiv yögün- ('with -g-') tahana Id. 18; tahana (têgir- and) -ögün- Bul. 58r.: xv tahana (tart-); Tkm. yögün- (sic; in margin in SW(?)) hand yögün-) Tuh. 24a. 8.

D ögün- Caus. f. of I ögün;—like alkat-, q.v., noted only in the Particip. ögünmiş 'praiseworthy, provoking the praise (of others)'. N.o.a.b. Cf. ögünür-. Türkü viii ff. Man. ol yaruk kızı ögünmiş ög 'the daughter of light, the praiseworthy mother' M III 15, 14.
D iğdiril- Hap. leg.; Pass. f. of iğdir-; 'to be nourished, fed'. So spelt in Kaş, prop. correctly, cf. iğdük, iğdis. Xak. xi oğul iğdildi: 'the boy (etc.) was reared' (rubbiyya) Kaş I 246 (iğdlür, iğdilmek).

D iğdiril- 'to be praised'; presumably Pass. f. of iğdır- Pec. to KB; hence Öğdürümsüz (sic) the name one of the principal characters in KB. Xak. xi KB (the uses of the tongue are many, and the harm that it can do considerable) ara iğdlür tıra ara mıq süğüs at one time the tongue is praised, at another (receives) a thousand curses' 177: edği tüti iğdlir 'good is constantly praised' 909.

D ektür- Caus. f. of ekt-; q.v.; 'to have (something Acc.) bent'; etc.: Survives in NE Bar. Iğdir- R I 1434: NC Kır. efdır-; lyydır- Kzx. Idır-: NW Kar. Krm. ektır- and SW Osm., Tkm. egdır-. Xak. xi ol çögen egtürdi: 'he gave orders for hinging (afç) the polo-stick'; and also for making anything lean (imâla kull sıyav) Kaş I 223 (egtürir, egtürmek) Çağ. xv ff. ektür- 'with -g-' xam farmaidan 'to have (something) bent' San. 1077. 20: Osm. xv eydır- 'to cause to bow (?)' in one text TTS I 286.

D ekte- Caus. f. of ek-; q.v.; 'to have (seed Acc.) sown', and the like. S.i.s.m.lg. Cf. ek- Xak. xi ol tarıj ekürti: abdara'l-badr he had the seed sown'; also used of powder when it is ordered that it shall be sprinkled (umira bi-dorrihi) Kaş I 223 (ektürir, ekTürmek): Çağ. xv ff. ekürt- Caus. f.; kârandan 'to order to cultivate' San. 1077. 20.

D ık-tür- Hap. leg.; Caus. f. of 1 ög- Cf. ögüt- Xak. xi ol meni: ögtürdi: hamalal'-insan' alâ an yamadahani he urged the man to praise me' Kaş I 223 (ögtürir, ögtürmek).

D üktür- Caus. f. of ük- Survives (same meaning) in NC Kzx. üdydır- NW Kaz Xak. xi ol anar yarmak üktürdi: kalafahu 'alâ taktwim'l-dirham he gave him the task of accumulating money' (etc.) Kaş I 223 (üktürir, üktürmek).

Trls. EGD

D egetligi Hap. leg.; P.N./A. fr. éger. Xak. (after egetlik) 'and the bride is called egetligi (that is 'possessing a personal maid-servant'); followed by a para. explaining the difference between -k and -g in such pairs of words Kaş I 150.

D egetlik Hap. leg.; A.N. (Conc. N.) fr. éget, q.v. Xak. xi egetlik kara:baş 'the maid-servant (al-xâïm) who is chosen to be sent with the bride on the night of her wedding' Kaş I 150.

D oğdtılıg P.N./A. fr. oğdi; 'praised; praise-worthy'. N.o.a.b. Uyg. viii ff. Bud. (to die holding firmly to the faith) oğdlılıg tétir 'is called praise-worthy' TT V 26, 111-2: Xak. xi KB (if you yourself are good) atın oğdlılıg 'your name is praised' 240.

D igidsiz Hap. leg.; Priv. N./A. fr. igid Uyg. viii ff. Bud. ezüksiz igidsiz padak ol 'it is a verse free from falsehoods and lies' U I 35. 1.

D oğdisiz Hap. leg.; Priv. N./A. fr. oğdi. Uyg. viii ff. Bud. (to stay alive relying on the first two, i.e. an army and supplies) oğdisiz ol 'is not praise-worthy' TT V 26, 110-1.

D igidsçiti N.Aq. fr. igidis; 'stockbreeder'. Pec. to KB. Xak. xi KB, Chap. 59, verses 4439 ff. gives instructions for dealing with iğdisçiler who are kamuq yilkalarca bular başçilar 'supervisors of all the livestock'.

Trls. V. EGD

D iğide- Den. V. fr. iğid- 'to lie'. N.o.a.b. Türki viii ff. Man. Chnaos. 99 (igid); 100 (andik-); 135 (artiz-).


D egetle- Hap. leg.; Den. V. fr. egetq. Xak. xi ol kizin egetledi: 'he sent a maid-servant (xâïma) with his daughter to her husband's house' Kâş I 290 (êtêler, egetlemek)

D oğtûle- Den. V. fr. oğût- 'to advise, admonish (someone Acc.)'. S.i.m.m.lg. Xak. xi ol oğlın oğtûledi: wa'aça ibnahu he admonished his son (etc.) Kaş I 299 (ögtûler, oğtûlemek): Xwar. xiii oğtûle- 'to advise' 'Ali 39: xiv ditto Quth 122: Kp. xiii nasahâ minâh-il-lâhum wa'll-adl 'to advise about speaking and honesty' oğtûle' (vocalized -git-) Phon. 37, 11: xv awafa wa nasahâ 'to advise, maintain' oğûte- Tuh. 25b 8 (in margin, also with -g-); nasahâ do. 37b. 2; lâma to blame, criticize' do. 39a. 3: Osm. xiv and xv oğûle- 'to advise' in several texts TTS II 747; III 557; IV 622.

D ikttüle- Den. V. fr. iktu: 'to feed (a human being or animal Acc.)'; syn. with iğid- and so clearly connected with it etymologically. N.o.a.b. Uyg. viii ff. Bud. kentü öümüzüne ikttûlemiz erser 'if we have fed ourselves' (by taking the lives of others) TT IV 10, 11: U I 86, 47: Xak. xi ol koy iktüledi: 'alafa-l-sât 'he fed the sheep' (etc.) Kaş I 317 (iktûler, ikttûlemek): xiii (?) Tef. ektûle- ektüle- 'to feed, maintain' 73: XIV Räğ-
TRIS. V. EGG-

(when the eaglets had grown up) et öktüledi (sic) 'he fed them with meat' (and taught them to eat) R I 1185.

D *ikti:let- Hap. leg.; Caus. f. of ikltüle:-; this word seems to occur in a very late Uyg. Civ. document, which is probably inaccurately transcribed, and seems to contain several Ar. words. Uyg. viii ff. Civ. muruwwatgregation Ariyadanıq bizliñ qot (Ar.) ekltletip (sic?) 'giving the gracious Ariyadana our food to eat' Uşp. 88, 23-4.

D ügetlenn- Hap. leg.; Refl. f. of ügetle:-, Xak. xa ¡z ügetlendir: 'the bride had a maid-servant who was her' Kaş. I 291 (ügetlenür, ügetlenmek).

D ikltülen- Refl. f. of ikltüle:-; 'to feed oneself'. N.o.o.a. Uyg. viii ff. Bud. köntü özümün ikltülenim (sic?) erset 'if I have fed myself' U II 78, 29-30 (the parallel texts have ikktüledim): Osm. xv ektenlen- 'to play the parasite' in one text TTS I 258.

D ögtmse- Hap. leg.; Desid. f. of ögits- Xak. xa ¡ ol tariq ögitsedi: tammanan an yathom-l-burr bi-fi'il gazrihi 'he wished to have the wheat ground by someone else' Kaş. I 302 (ögitsen, ögitsemek).

Dls. EGG

PU ekek Hap. leg., unless miss-spelt in Kip. xv 'ayb 'shame' I lik Tuh. 24b. 4 there is no other trace of such a word, and lám and hāf are sometimes confused with one another; cf. ekeklik. Xak. xa ¡ ekek isler: al-mümisina mina'l-nisâ 'a prostitute' Kaş. I 78.

PU?D ögek/ögük, the first apparently the Man.-A form of the second. A term of affection(-?) of uncertain origin. 'The suggestion in v. G. ATG, para. 57 that it is a Dim. f. of ögek hardly fits the context of its being addressed to a man; the theory that it is a Dev. N. fr. öxe seems semantically more suitable. Uyg. viii ff. Man.-A yeme öglı kapı antag ögek sav söyleyüz umagay 'his mother and father will not be able to speak such understanding(-?) words' (as to enlighten his mind) M I 15, 1-3: Bud. in PP 5, 5; 6, 6; 9, 9; 16, 3 speeches addressed by the king to his son Edgül öglü tegin begin ammak ögükim and in do. 26, 3 the old man says to the king 'why are you sending your god-like, jewel-like ögüküplünü to the land of death?'. In these contexts it is clearly an alternative word for 'son', but 'sensible, understanding' hardly seems very appropriate.

ögek originally 'box' or the like; hence metaphor. 'a wall tower' on a city wall, Arabic burc, in certain contexts with the metaphor, meanings of that word. Survives only(-?) in NE Tuv. ögek 'a small confined space, e.g. dog kennel, the interior of a covered cart, Tenant box', and NC Kir. öikök 'a small box for carrying food'. Xak. xa ¡ ögek al-tätät wa'l-sundığ 'coffin, box'; ögek burc siri'l-madinatti'l-azi'adda li'l-harb 'a tower on a city wall built for military purposes' Kaş. I 78: KB on iki ügek 'the twelve signs of the zodiac' (Ar. hurc) 138; el(l)iq boyını kıltça ügekçe başa 'a king with a neck as (thin as) a hair and a head as (thick as) a tower' (the understanding man does not trust him at all) 2154: xiv Rğh. on iki ügek R I 1193 (directly copied fr. KB); Muh. al-hurc (here) 'a sign of the zodiac' ügek Mel. 78, 17; Rif. 183 (-g- marked).

Tris. EGG

D *ekkegü: Collective f. of ökke:-; 'two together, both'. S.i.a.m.i.g. except SC, SW, often much abbreviated. In some languages ikke-lhen, also often much abbreviated, appears as well as, or instead of, this word. It carries a Mong. instead of a Turkish suffix, see Clayton, 'The Turkish Numerals', JRAS, 1959, p. 30. Türkü viii ekegü: should prob. be read in I N 3, see 2 üllig: Uyg. viii ff.

Bud. tégin yerçi avıçga birle ikegü kaidlar 'the prince and the old guide remained (alone) together' PP 35, 8; ikegüke 'to both' (praise and blame) U III 73, 22; o.o. TT V 26, 108, and 110; Pfahl. 6, 5: Civ. ol ikegüni bile(-?) kavşur 'add the two together' TT VIII L 35; the word occurs about a dozen times in contracts, mostly late, in Uşp.: Xak. xa barmılar ikegü: iğbəb intümâ 'go the two of you' Kaş. II 45, 3; n.m.e.: KB the word occurs several times, 331, 875, 1463, etc. the spelling varying between ikegü and ikegü even in the same MS., ikegün/ikegü also occurs, e.g. yaguş-maz ikegüün (v. l. ikegü) yoli yarsi 'on the roads of the two do not approach (one another) they diverge' 5311: xii(-?) KBVP ikegün (v. l. ikegü) ajunda 'in both worlds' 17: xiii(-?) Tef. ikegü/ikegüni/ikegü 'both' 123-4: Çaq. xv ff. ikegü (with -k-, -g-) ikisi bile Vel. 66 (quotn.); ikew ditto 67 (quotn.). Ikew dü '使者 (of text together) ikewke ba-har dü 'to both' Sam. 168v. 23 (quotns.): Xwar. xiv ikegü Qub 58; ikegüün Nahe. 331, 7; 388, 13.

PU diced. ekeklık A.N. fr. ekek. Hap. leg., but Kip. xv mu'ayyib 'shameful' Iilikli Tuh. 34b. 2 may be a miss-spelling of the parallel P.N.A./ ekeklık; cf. ekek. Xak. xa ¡ ekeklık xalâ attu-l-mar'a wa qihtahha 'wantonness and shamelessness in a woman' Kaş. I 153.

D ükeklelğ Hap. leg.; P.N./A. fr. ükek. Xak. xa ¡ a wall which has towers (buruc) oon it is called ükeklelğ tam Kaş. I 153.


D ikegün/ikegüün See ükegüün.

Tris. V. EGG-

D ekekle:- Hap. leg.; Den. V. fr. ekek. Xak. xa ¡ er uragüntü: ekekleli: saba'l-raculul-l-mar'a wa nasabahâ ilâl-fucur 'the man
abused the woman and alleged that she committed fornication' Kaş. I 306 (ekekle:er, ekekle:me).


Dis. EGL

eğil 'common, ordinary, lower class' (person). N.o.a.b. but a l.w. in Mong. as egel (sic), same meaning (Kow. 232, Haltet 37) Türkü viii ff. Man. eğil çökân kışlilerke (gap) to common ordinary people' (in antithesis to kings and xans) M III 11, 14 (i): Uyğ. viii (I punished the guilty notables but) kara: eğil boðun:ığ yok kildâmadim 'I did not destroy the common, ordinary people' Şu. E 2: viii ff. Man. [eğil çökân kişlilerlik] M III 36, 11 (ii): Bud. eğil nomci törücki 'an ordinary lower-class preacher and teacher' Kuan. 126-7, 128 (same text, partly corrupt U I 9, 10 and 9).


D olgi: in the phr. edglü: olgi: and ayiğ olgi: common in Uyğ. viii ff. Bud., and esp. in PP has nothing to do with 'action,' as suggested by Pelliot in PP, p. 226, but is the Ger. in 'gl: in meaning 'thinking' (good, or evil).

D ılgı: P.N./A. fr. i:ğ; 'sick, ill.' Like I i:ğ: now survives only (?) in SW xx Anat. ılgı, ılgı, ılgı, ıll, and perhaps also ılek, ılek SDD 763, 782, 783, 785, 793, 803. Uyğ. viii ff. Chr. (in a list of sufferers) ılgı ılgı ılgı 'sick and diseased' M III 49, 4: Man. [gap] ılgıler [gap] TT III 85: Bud. Sanskrit ılah: 'sick' ılgı erıp TT VII VIII A.24; o.o. do. A.18; Swv. 585, 13 (ağrıği:); USp. 42, 19: Civ. ılgı ılgı 'to the invalid' TT VIII M.35: o.o. H II 33, 222 (ud:it:); TT VIII 28, 39, 30, 14: Xak. x:lgı al-marid 'the sick man' Kaş. I 79 (eğ:); I 196 (uza:); II 351 (yarp:ad:); n.m.c.: KB (all ignorant people are) ılgı ılgı ılgı ılgı ılgı ılgı ılgı ılgı (spelt) Mel. 64, 11; Rif. 163: ılgı xv ff. ılgı ılgı ılgı 'siring' San. 197. 9 (quotons).: Xwar. xiv ılgı ılgı ılgı 'ill' Quth 57: Osm. xiv ılgı ılgı ılgı 'ill' in one xiv text and one xvii Pe. dict. TTS II 520; IV 411.


D ılgı: P.N./A. fr. ı:ğ: 'capable of thinking rationally and clearly, thoughtful'. Common in KB, often in antithesis to ılgı:; otherwise n.o.a.b. Xak. xi KB 463, 820, 1246, 1701, 1954, etc.: xiv Muh.? (?) al-fai:ış 'lucid, intelligible' (opposite to 'dumb' ağım;: öglüğ (first -ğ- marked) V.I. tul:luğ Rif. 150 (only).

Dis. V. EGL

D eglı:- Pass. f. of eg-; 'to be bent, bowed; to bend (Intrans).' S.i.a.m.l.g., sometimes abbreviated to el- and the like. There is a Sec. f. (? , see eg-) eglı in NE Tel. R I 712. Cf. emit-. Xak. xi yığa:ç eglı:di: mädäl:ğän 'the branch (etc.) bent'; (in a prov.) kuru:ğ yığa:ç eglı:mes: 'dry wood (al-va:sab) cannot be bent' (yan:aríf) Kaş. I 198 (eglı:ür, eglı:me:k); bu: butak ol eglı:gen 'this branch is constantly bending' (yatam:ayil) I 159, 1; a.o. III 215, 17: KB ka:qil té könl bod eglı:di: koj:gi 'his body,' (once) as straight as a whip, has bent down 1055; o.o. 1090, 4992: xiv (?) M. 233 (eg-:-): xiv Kat. eglı: 'to bend' R I 710 (quot.) Muh. ta:me:n:aca: 'to be bent' eglı: Mél. 24, 8; Rif. 106: Çag. xv ff. eglı: 'with -ğ-' xam: su:dan 'to be bent' San. 107r. 18: Xwar. xiv eglı:- 'to be bent,' to bend' Quth 19; eglı:- do. 57: Kom. xiv 'to be bent' II:- (for i:lı-, confused with II-) CCG; Gr. 195 (quotn.): Kip. xiv eglı: 'with -ğ-' ta:me:n:aca Id. 18: xv mala eglı;: Tkm. eglı: Tuh. 35b. 12; ta:ta: 'a to stoop, crawl' eglı:- (stic) 24a. 4.

D ekil:- Pass. f. of ek:-; 'to be sown (etc.). S.i.a.m.l.g. Xak. xi tarıq ekil:di: zuri:al-zar: 'the seed was sown'; also used of anything that is sprinkled (durra) over something Kaş. I 198 (eklür, ekilme:k); Çag. xv ff. ekil:- 'with -k:-' implied kâsta su:dan 'to be sown' San. 107r. 18: Xwar. xiv ekil:- (off salt on a wound) 'to be sprinkled' Quth 57.


D ükil: Pass. f. of ük:- 'to be heaped up, accumulated.' Survives in NE Koib, Sag.; Khak. ül:- R I 1845; Bas. 257: NC Kir. Kxz. üyül: NE Kaz. öyel:- (This verb has been read in Türkü viii T 32, but the right meaning is këll: er:ser kükü:ll: 'këlur: 'he comes, see him and bring him (to me)?') Xak. xi top:ru:ák ükil:di: 'the earth (etc.) was heaped up' (takawawama) I 198 (ükilür, ükilme:k); te:me:锉: ükil:di: 'all the flowers were heaped up' (tarak:aya) I 437, 4; II 285, 15 (in the latter inhata:sha 'were collected'): KB uküs ordusi ol neq üklü: turur 'understanding is its palace; things are collected there' 310 (cf. ükili:-): Çag. xv ff. ükil:en: ('with -k:-, -g:-') cam: olup, yğgilan 'collected, heaped up' Vel. 109 (quotons);
üklül—(ısıc, in same para. as əğül) cam'ından San. 789. 26 (quotation.)

D ıglı- Den. V. fr. ı lg; 'to be sick, ill;' the cause of illness, if mentioned, seems to be in the Dat. Survives only(?)[in SW xx Anat. ıglı-/ıglı- SDD 783, 803; Uyg. viii ff. Man.-A esen ermek ıglımek 'to be well or ill' M III 13, 16 (i); ıglımekin ôrnekekin 'sickness and death' M I 9, 5: Bud. əğır ıglıdi 'he fell grievously ill' Surv. 4. 17; o.o. do. 478, 17; U II 5, 1; USp. 97, 12; Civ. borka ıglımeği 'suffering from alcoholism' H II 32, 26; o.o. TT VII 24, 17; 25, 26, etc.: Xak. xi er ıglıdi: marağ'l-racül 'the man was ill' Köa. I 287 (ıglıer, ıglımek): KB kamış ıglıgen 'everyone who falls sick' 1108; a.o. 2109; XIV Muh. (i) tədə anafa 'to grow weak' ıglı- ıfı. 106 (only): Xwar. xiv ıglı- 'to be ill' Qub 57.

S ilk- - See ırlık-.

D ıglı- - See ıglınen-, ıglıse-.

D ıklı- - Den. V. fr. ıklı; 'to become larger, more plentiful; to increase (Intrans.).' Survives only(?)[in NE ıgır öktü-; Tel. öktü- R I 1806, 1185. Uyg. vii ff. Man. yarlıkançi köpilleri ıklıyü 'their merciful thoughts increasing' TT III 133-4; Bud. edım tavaram ıklızın 'may my property (Hend.) increase' U I 29, 2; (just as a small fire, when fanned by the wind) ıklıyur bedüyür 'increases and grows bigger' (so the passions under the influence of lust) ıklıyur aşılrular 'increase (Hend.)' U II 9, 6-8; o.o. of ıklı- aşıl- TT IV 12, 44-5; Hüen-ts. 2075; Sanskrit pusta 'nourished, brought up' üklımış TT VIII D.35; Sanskrit vardhante 'increase' ıklıyır do. E.3: Civ. ed tavar ıklıyır TT VII 28, 43; a.o. TT I 75 (yala): Xak. ıklıdi: ne'n sada-l-yaw wa namā 'the thing increased and grew' Köa. I 287 (ıklıır, ıklıme:k): tavar kimin ıklıse: I 362, 24; a.o. translated kafura 'to be abundant' II 366, 6.

D ıglıt- - Caus. f. of ıglı-; 'to make (someone Acc.) ill.' Survives only(?)[in SW xx Anat. SDD 782. Xak. xi bu: yêr anı: ıglıtı: 'this place made him ill (aramdadu) because it did not suit him' Köa. I 266 (ıglıtıır, ıglıme:k).

S ilk- - See ırlık-.

D ıklı- - Caus. f. of ıklı-; 'to increase (something Acc.).' N.o.a.b. See ıglı-.

Uyg. viii ff. Bud. Sanskrit kilaśvardhāṇā 'increasing the passions' niyavanı üklıte: ciler er:ür TT VII A.14; üklıgilık do. E.6 (sparik): əşım üklıttım: 'I have increased (Hend.)' Surv. 136, 20; o.o. U IV 22, 270 (ıklı- əs); Surv. 29, 15: Xak. xi ol neqnı: üklıti: kajtara mala huv wa şamara he increased (Hend.) his property' Köa. I 264 (ıklıtıır, ıglıme:k, mostly unvoiced); same phr. II 366, 6; KB 5596 (ıglı.)

D ıglı- - Hap. Leg.; Pass. f. of ıglı-. Xak. xi tegme; törlüg ıglıtıı: muriđa kull	naw' mina'l-marad 'every kind of illness was suffered' Köa. I 296 (ıglıtıır, ıglıme:k).

D ıglı- - Refl. f. of ıglı-. Survives only(?)[in SW xx Anat. ıglı- (of fruit) 'to wither' SDD 782. Xak. xi ura:út ıglıldı: axoqdäti'l- maraşa-l-falq 'the woman was in travail'; also used when a man is slightly ill (mariđa qaila(n)) Köa. I 259 (no Aor. or Infmn.): Kip. XV in alla 'to be ill' yigılen- (sic) Tuh. 6b. 1; tamaraşa 'to be taken ill' (xastalazı- in margin in SW(?hand) ıglı- do. 9b. 11.

D ıglı- - Refl. f. of ıglı-. - Den. V. fr. ıgıs; which is noted only in Osm. xiv TTS I 555; II 743; 'to collect one's thoughts; to gain, or regain, the power to think,' and the like. N.o.a.b. Uyg. viii ff. Bud. Sanskrit imrtātmāgraṭa 'who has recovered his memory,' üglıneği bil[p] TT VII G.12; (he lay like a corpse on the ground) ̄r kəč təmın üglındı 'at long last he became fully conscious PP 62. 1; a.o. Surv. 619, 19 (ançada): Xak. xi aruk er ıglındı: acoıma'l-racül'l- mu'yi: 'the exhausted man rested'; also used of a boy, ida kabura 'when he grows up' (i.e. comes to years of discretion) Köa. I 298 (ıgılınır, üglınemek); aruk er üglındı: same translation; also used ida faţina'l-say ba'd ədəbəvi bihi when one understands something after failing to understand it originally üglındı: I 259 (ıgılınır, üglınemek): KB tokışız uzatsa yağı üglındı 'if (you) prolong the battle, the enemy comes to his senses' 2366; üglık teğir erse üglıngü ol 'if a man reaches the rank of Counsellor he must use his brains' 4141: Osm. xiv to xvi (only) üglı- 'to come to one's senses' in 5 texts TTS I 560; II 743; III 555; IV 620.

D ıklıin- - Hap. Leg.; Refl. f. of ıklı-; form fixed by rhymes avlanup and örlenup. Xak. bîr bit üze: üklınıfı (the clouds) 'are piled (yatarakam) on one another' Köa. I 258, 3; n.m.e.

D ıglıse- - Hap. Leg.; Co-op. f. of ıglı-. Xak. xi yili: arığ ıglıse: mariđati'l-dawabb 'the cattle (etc.) were (all gravely) ill' Köa. I 241 (ıglıseür, üglıme:k).

S ilk- - See ırlık-.

D ıglıse- - Co-op. f. of ıglı-; 'to take counsel together.' N.o.a.b. Türkü viii ol uç xagan üglışıp 'those three xagans took counsel together and' (said 'let us common in the Gold Mountain Forest' - Anç.: üglımın 'that is how they must have taken counsel together' T 10: Uyg. viii ff. Civ. (in a series of terrible events) uç özüt üglışır 'three souls talk counsel together' TT I 29 (mis-translated).

D üklü-is- - Hap. Leg.; Co-op. f. of ıklı-. Xak. xi bîr neq bîr üze: üklüdiştı: 'one thing was piled (inkatoba) on another'; for example sand, or locusts, on a reed-bed, or people in a crowd Köa. I 241 (üklüısır, üklüme:k).
Tris. Egl

D öğelik A.N. fr. öge; 'the office of Counselor'. Pcc. to KB. Xak. xi KB (in a list of high offices) kayısi ögelik teğri Ý bulur 'some of them reach the office of Counselor and acquire intelligence?' 4067; a.o. 4141 (ö:glen-).

Tris. V. Egl-

D *ekkile:- Den. V. fr. ekki; lit. 'to do something twice'; with some extended meanings. In some modern languages used as an ordinary verb, but in the early period only the Ger. ikileyü, sometimes abbreviated to ikile: is noted. There is no etymological connection between this verb and the Turo-Mong. Collective Numeral ıkile:en (see *ekkegi:ü). Survives in NE Tuv. iyile:- Pal. 189; NW Kar. L. ekile:- Koe. 182; (Kaz. ikilek only R I 1419); SW Osm. Tkm. ikile:- Türkü viii ff. Man. ikileyü yarpı:ת 'afresh' (Hend.) TT II 10, 84; Uyg. viii ff. Man. ikileyü 'for a second time' M III 32, 4 (ii); Bud. ikileyü means not so much 'for a second time' in the limited sense, as 'afresh, anew' in positive and (ever) again in negative sentences; ikileyü sile:ner körümsayý:ený 'I shall never see you again' PP 76, 3; icileyi takı klıma:zen 'I will never again do' (wicked things) Swm. 138, 3-4; a.o. (positive) Hıien-ts. 1908(ici:n); ikileyü üçle:yi 'for the second and third time' U III 59 5 (ii): Xak. xi bir tıl:ki: ter:lis:ın ikile: soy:mas 'you cannot skin one fox twice' Kaş. III 244, 21; n.m.e.: KB yumulmacı yandır ikile közli 'his eyes did not close again' 6794; Çag. xv ff. iciley 'on two occasions' Babur, Gibb Memorial Trust Fascmile 61 v. 14, glossed ÿa pāra 'two pieces': Kıp. xiv icilek (with -k-) tana: to do (something) a second time' Id. 18; xv ta:n: to double' Ikile:- Tah. 62a. 2; Osm. xiv ff. icilek 'to repeat (a statement) in one ivicilek inicilek in for a second time, again: thereafter, next' in several xiv and xv texts TT S 368; II 521; III 359; IV 412.


D öglentür- Caus. f. of öglen-; n.o.a.b. Uyg. viii ff. Bud. öglentürge:li üçin 'in order to revive' (the stranded fish) Swm. 601, 22.

Dismissal

D eğim N.S.A. fr. eg:- lit. 'a single fold', but usually used metaphor. For the Sec. fs(?) with -p- see eg:-; N.o.a.b.; SW xx Anat. eğim/igim SDD 511, 782 have quite different meanings. Uyg. viii ff. Bud. bu dharani üç egim (written ekim; gap) 'this magic spell, a threefold . . . TT VIII K.8; (because of the passions) üç egim (sic) sansardaki 'inherent in the threefold samsâra' U II 8, 24; similar phr. Swm. 133, 16; USp. 1028. 20; ayığ kılıçlarım egmînti . . . kizlegülük yaşırguluk ermez 'cannot be hidden (Hend.) . . . from the fold(-?) of their evil deeds' Swm. 140, 19-21.

D ekim Hap. leg.; N.S.A. fr. ek:- Xak. xi bir ekim yez 'the quantity of land which can be sown (yuhlar) on a single occasion' Kaş. I 78.

D üküım N.S.A. fr. ük:- 'a (single) heap'. Survives in NW Kaz. öyem; SW xx Anat. ügüm SDD 1707. Xak. xi bir üküım yarımak 'a heap (kûma) of coins'; the -m is altered (mubdala) from -n Kaş. I 75.

D eğme: Pass. N./A.S. fr. eg:- Survives only (?) in SW Osm. Xak. xi eğme: al-taq fi'l-bayt 'the arch, or vault, in a house' Kaş. I 130: Çag. xv ff. eğme (with -g-) egîmîs, šhi kat olmug 'bent, folded in two' Vel. 70; eğme xanîma 'bent, crooked' San. 109r. 11 (quotn.).

D ükme: Pass. N./A.S. fr. ük:- 'heaped up'. Survives in NC Kzx. üyme ciyme bol:- 'to be heaped up', and perhaps SW xx Anat. hügüm 'a hut made of reeds' SDD 758. Xak. xi ükme: toprak 'heaped up (al-mukawwam) earth', or anything else heaped up Kaş. I 130.

S ekmek See etmek.

D ükmem Inf. of ük- used as a Noun. In Uyg. sometimes used in this form in a lit. sense, but usually with a prophetic y- (see ük-) as a Bud. technical term translating Sanskrit skandha 'heap, collection', and sambhâra 'provision'. N.o.a.b. Uyg. viii ff. Bud. teilm (VU) kozlug ümmeklerig 'many heaps of glowing embers' (?) TM IV 253, 47; (sorrow, anxiety, pain, frustration, constriction) ulug emgeklig ümek 'a great accumulation of pains' U II 11, 7-8 (mis-translated); Sanskrit sambhâra 'mental discrimination' 5 ümmeklerig TT VIII A.27 (-k- represented by -g-; this is a mistranslation, sambhâra is only one of the five skandhas); a.o. USp. 80, 1 (iilgî):—yümek skandha is common in TT VI (the Sehz Yümek Şûra), see the Preface, pp. 8-9 for further occurrences: Civ. (a tumour) küg ümek teg 'like a dung-hill' H II 26, 84: (O. Kır. the word read as yümek in Mal. 11, 10 is kömek, v.v.): Xak. xi ümek xurul':mar-a 'a woman's earring' made of gold or silver, wa huwa'il-halqa 'it is a ring'; it is by origin an infinitive (maṣdar); and anything heaped up (mukawwam) is called ümek; it, too, is by origin an Infinitive Kaş. I 105.

Tris. EGM

D eğme: Pass. Dev. N. fr. eg:- with the connotation that the instrument is played with
a bow. Pec. to Kaş; the second entry misplaced among words of similar form with an initial consonant. Xak. xi ége:me: now mina'l-masāḥir 'a kind of stringed instrument' Kaş. I 137; III 174.

Tris. V. EGN-
D ükmeken- Ifap. leq.; Reff. Den. V. fr. ükmek. Xak. xi ural:ütekümlendi: taşanmäfatt' i-l-mar'a va tagarratat 'the woman wore earrings (Hend.)' Kaş. I 314 (ükükmelenür, ükmekenmek).}

Dis. EGN/
D egin Intrans. Conc. N. -in (Intrans.) fr. ég-; lit. 'something which bends', but usually in an anatomical sense 'shoulder'. For the Sec. f.s.? with -n see eg-. S.i.a.m.l.g. often contracted to in or much distorted, e.g. NE Küer. égni R I 715; Soy. (i.e. Tuv.) iltki do. 1422 (Pal. has égin, with Poss. Suff. ekli). Türkü viii ff. (in a series of enquiries about parts of a tent) égni: neteg edğü: 'How are its curved stays? They are good.' IrkB 18: Uyğ. viii ff. Bud. bél yokaru köğüş égine tegli... egin yokaru saça kudişka tegl 'from the waist up to the chest and shoulders... from the shoulders up to the edge of the hair' TT IV 4, 7–11; iltki éginlerinde 'on their two shoulders' do. 24, 49; saçlarin éginlerinde (sic) tüşürüp 'letting their hair fall over their shoulders' U IV 8, 12 (III 39, 12); a.o. égin Swv. 36, 15; xiv Chın.-Uyg. Dict. chien 'shoulder' (Giles 1,625) égni R I 712; Ligeti 134: Xak. xi égin al-kattî 'shoulder'; (égin follows here); égin kirbâ 'a piece of cotton cloth' one and a half spans wide and four cubits long, bihi biya'āt Sustin in which the goods sold by the Suwar (are wrapped)? Kaş. I 78 (the olf of the second entry is unvocalized, but the word must be égin in the sense of 'a folded material', which it has, with elaborations like 'clothing', in some modern languages); emğek égininde kalmás 'pain does not remain on the shoulders' (aktâf) I 110, 3; KB bu emğek nege boğzs égni üçin 'how great is this pain for his throat and shoulders' 1738: xiii(7) Tef. égin 'shoulder' 69; xiv Muh. al-manâkb 'shoulder' égin Mel. 47, 8; Rif. 141; (under 'weaver's implements') al-tırbas 'embroidery', égin 60, 10; 159: Çağ. xv ff. égin arka 'back' Vel. 64 (quaot.). égin (both spelt) (1) sar-i dü x watî 'the (top of the) shoulder'; (2) metaphor. bâzî 'arm' San. 109r. 12 (quaot.); 109v. 7 (quaot.): Xwar. xiii égin 'shoulder' Alt. 7, 48: xiv égin Qutb 19; 'shoulder, sleeve' Nahec. 65, 16 etc.; égin Qutb 49; Nahec. 57, 15; Kip. xiii al-kattî eyin; Tkm. égin Hou. 20, 9: xiv (Tkm.) égin ('with -g-') al-kattî; Kip. eyin Id. 19; eyin al-kattî do. 26: xvi al-kattî (sikin and also) éyni Kaw. 60, 17: Osn. xiv ff. égin 'shoulders, upper part of back'; c.i.a.p. TTS I 254; II 360; III 237; IV 278.

D ekin Intrans. Conc. N. fr. ek-; 'a standing crop, a crop grown from seed and not yet reaped', also 'sown land, land under a sown crop'; it is not always easy to determine which meaning is intended. S.i.a.m.l.g. except NE? Uyğ. viii ff. Bud. yas turkaru ekinin bütmez 'his fresh plantings consistently fail to produce a crop' TT VI 14: Civ. bu yrêk ekin tutsa 'if I get a crop off this land' USp. 11, 7; 66, 7; similar phr. do. 19, 6; ekin yérde 'on the sown land' do. 29, 9: Ö. Kır. ix ff. this word should perhaps be read in three inscriptions, Mal. 3, 1; 44, 1, and the new inscription from Oust-Elégueste (Touva), published by Scherbak in UA7, 35B, 1963, p. 145. Mal. reads the word kûnim, but the photograph shows an I not ü in 3, 1; Scherbak in his new edition makes the same correction in 44, 1, and although he reads ü in the new inscription, South side, the photograph shows I. The word is obviously not kin 'musk', and no known meaning of kûn suits the context; ekin, if taken metaphor. to mean 'progeny' might, but does not fit very well in the new inscription. The word may be a term of relationship, kin or ekin otherwise unknown. (I have parted from you my wife and son) ekinin kadašım ayta: adrlitım 'I have said farewell(?) and parted from my progeny and kinsmen' Mal. 3, 1; kadašım ekinime: ayita: adrlitım do. 44, 5 (Scherbak 3); ur: kadašım uc ekinin kiz kadašım uc y... (lost) 'my male kinsmen, my three progeny(?), my female kinsmen, three... ' Oust-Elégueste, S.: (Xak.) xiii(1) Tef. yvaçak ekin 'trees and standing crops' 72: xiv Rhg. ékin tklin iši 'the work of sowing and planting' R I 698: Çağ. xv ff. ékin ('with -k-') ekin ya'nî 'masra a sown land' Vel. 65 (quaot.); ékin (spelt) kišt-u zar 'sown land' San. 109r. 28 (quaot.): Oğuz xi ekin al-mazra' Kaş. I 78: Kip.xiii al-zar 'standing crop' ekin Hou. 9, 9; xiv ditto Id. 18; Bul. 6, 15; xv muvaq al-zar 'a general term for standing crop' ekin Kav. 63, 11; al-zar' ekin Tuh. 18a. 1.

PU oğen 'a brook'; the contexts suggest that it was something smaller than a river. Possibly survives in NE Leb., Tuh. 6m: 'the local name of the river Biya' R I 1214. Cf. oğen. N.o.a.b. Uyğ. viii ff. Bud. oğuz uvi 'the water of brooks and rivers' TT V 15, 16; a.o. do. 28, 123 (sağgan): Civ. kudiş kazar' bulak oğen kazar 'if man digs a well or bears a spring or brook' TT VII 29, 2; in (documents in Usp. relating to land it occurs several times in descriptions of boundaries, e.g. (PU) Sügü oğen üzê (bounded) by the Sügü(?) brook' 13, 3; a.o. do. 88, 45–6 (suvâlv).}

S oğin/oğün Sec. f. of oğın (őpn) first noted in the Vienna MS. of KB where the other MSS. have oğın, 835, 5530; KBVP 26, 67; KBPP 31. Çağ. xv ff. oğın ('with -g-') gayri 'other than, different from' Vel. 110 (quaot. Lüfî); oğın gayr San. 80r. 6 (quaot. Nawâ').

D ükkün Intrans. Conc. N. fr. ük-; 'a heap'. Survives only in NE uğün/iün, etc. Uyğ.
Döküncü N.Ac. fr. ögün-'self-praise'. N.o.a.b. Xak. xi ögün (the g-marked with three superscribed dots in the MS.) al-tamaddun 'self-praise'; hence one says bu içe: (sic) ne: ögün kerek 'what need is there for self-praise in this matter?' I 132; ögün al-tamaddun III 449; KB ögünç ekolü er özün üstürdüm 'out of vanity a man lets himself be killed' 2292 (cf. alptik). Kom. xiv 'praise' ögün/ögünç CCG; Gr.

D ögün N.Ac. fr. ögün- 'repentance' (for something that one has done), 'regret' (for something that has happened). Survives as ögünç and the like in SE Türkî Shaw 26: NC Kir.; Kax.: NW Kk., Kaz. (ükene); Nog.: as regards Osm. Red. 263 lists a Pe. (sic) word evgênc (see Çağ, below). See Dörfer II 610. O. Kir. ix ff. (I have departed this life) elim ögünçine 'to the regret of my realm' Mal. 28, 8; Xak. xii ögünç al-hasra 'grief, regret'; one says ol telim ögünçi: tahassura bi-hasrat kâfiga 'he greatly regretted' Kaş. I 132; ögünç al-hasra; one says ol ağar ögünç kildir: ca'ala lahu hasra III 449; KB éve kilmış ögünçer ögünçi yarın 'one regrets the next day things done in a hurry' 587; o.o. 348, 263, 918, 1075, etc.: xii(?) At. (keep your own secrets) süzüldün özüüke ögünç kelmesün 'do not tell them and then regret it' 170; four o.o.: Çağ. xv ff. ögünç (spelt) nadâmat wa pismani 'repentance, regret'; in the Burhân-ı Qâtî 'avvâcma, in the wazan (shape) of şatînc is mentioned as a Pe. word with this meaning Sun. 8or. 11: Xwar. xiii ögünç 'repentance' 'Ali 46: xiv. ditto Qubt 122: Osm. xiv ögünç al- in one text seems to mean 'to take revenge' TTS I 562.

D ekin- Hap. leg.; Refl. f. of ek-. Xak. xii ol özüge: tarîq ekindi: infarada bi'l-zirâ'a wa bâdetr'il-arî ri-nafzîh he devoted himself to sowing land for himself' Kaş. I 203 (eêtûr, ektûrke).

PUD ige- Refl. f. of ige-. Kaş's first meaning is normal; there is no obvious connection between it and the second which may be a mistranslation, see Osm. The meaning in I 104, 1 is entirely different and the text is perhaps corrupt; içeleenîr ı. R. a Refl. Den. V. fr. içe (1 idî) would suit the context, but there is no evidence for içe: as a Sec. f. of 1 idî: in Xak. xii at içeli: hañalamal-faras 'the horse (etc.) was refractory (or restive)'; and one says kiszak içeli: hamâlat-ı-râmaha fifî wa aliqat 'the mare was pregnant (Hend.)' Kaş. I 203 (icenîr, içenîmek); (later) he greatly regretted) elî bolgall: içeli: limâ haruna 'indal-ı-muşâlîa wa camaşa an dålika 'because he was obstinate about making peace and resisted it' I 200, 19; Kaz. kopsa: ñorok kö:lig içenîr: 'when the goose flies off, the duck takes possession (tamallaka) of the lake' I 104, 1; Çağ. xv ff. kl ol kuya yuzûlgînî kürçen içenîr bi-Ixtîyîr 'for anyone seeing that sun-faced beauty involuntarily becomes restive' P. de C. 121 (it is uncertain where P. de C., who mistranslated it, found this verse; the verb is not mentioned by Vel. or San.). Osm. R I 1425 quotes from Leh. Osm. a verb iger (obsolete) of an animal giving birth) 'to hold its breath and make violent efforts to expel the child'; this entry does not seem to occur in the edition of a.H. 1306.

D ögün- Refl. f. of ı ögü- 'to praise oneself, boast'. Survives only(?) in SW Az. öyün-; Osm. ögün-füvîn- (Red. also quotes the forms ögün-füyên-füyün-); Tkm. övün-. Xak. xii ol özün ögünî: he praised (madâha)
himself' Kaş. I 203 (oğünür, oğünmek); and three o.o.: xiv Muh.(?) al-acab 'to be pleased with (something)!' oğünmek (unvocalized) Rif. 122 (only): Çağ. xv ff. oğün (spelt) mufaxarat mu madahat wa swud-rā sütūdan 'to boast, brag, praise oneself' San. 78v. 3 (quotn.): Kom. xiv 'to boast' dvúnmek CCG; Gr. 

öķün- (ôkûn-) 'to repent, repent (something Dat.).' Survives in the same languages as ökün. See ökün-. Türkü viii ff. Man. Chas. passim; TT II 10, 81 (ôtûn-): Uyûg. vii ff. Chr. tép ökündler 'they expressed their regret, saying, '... 'Uf. 9, 3: Bud. ökönör yeme: 'and repents' TT VIII A.44; ökün- 'to repent' constantly recurs, sometimes in isolation, sometimes in a string of verbs 'pray, be seech, admit (one's faults), clear oneself of (sin), etc., esp. in the long confessions of sin in TT IV and Swv. 133 ff., e.g. Swv. 137, 23 (açım-); 140, 1 and 11 (kâkin-): Cev. köpüllü köpüllü ökmünkeli üksû 'the repentance of your mind and heart are great' TT I 82: Xak. xi ol yazukıpa; ökünüld: tahlıvara 'ala donbihi wa nadima 'he regretted his sins and repented'; also used of any repentance (nadâma) Kaš. I 203 (ökünür, ökmünk): I 132, 16 (ökünç); I 200, 18; ökünligi ta'assaf 'regret' (a loss) III 361, 4: KB kilsümen yerliktle ökün' 'il'ım for youth and regret its loss' 363; o.o. 244, 919, 928, 1239, etc.; xiii(? ) At. (a wise man acts at the right time and) ökmüne kâdîn 'does not regret later' 114; o.o. 143, 144; xiv Rûg. ökünüp yâglıstular 'they were sorry and wept together' R I 196: Muh. nadîma ögün (-g- marked) Mel. 31, 14; Rif. 115; al-nadâma ökmünk Rif. 123 (only): Kip. xiv ökün' ('with -k-) tahässaru wa talahhafa 'to regret (Hend.)' ld. 18: xv ditto ekne- (sic, error; in margin ökün-) Tuh. 9b. 3. 

D ökün- Refl. f. of ök-; 'to bring together, concentrate (troops).' This word prob. occurs in two passages in Türkü where hitherto ökün- has been read. The reading ökün in I E 23 (II E 19), judging by the photographs and the context, is prob. an error for üçün. Türkü viii (the Kara: Türges had revolted) anâtaq oğke: ükünüp Kül Têginîg az eren értü:ri tü(t)immiz 'thereupon collecting (our troops) we sent Kül Têgin, providing him with a few men' I E 40; (the Oğuz fled and went into China) ükünüp süledim 'collecting (my troops) I started a campaign, II E 38. 

Tris. EGN 

S ikinci: See ekkînç. 

D ökünçülg P.N./A. fr. ökünç; 'having, or causing regret or repentance' S.i.s.m.l.g. Xak. xi KB évé kîrîm isîler ökünçülg bolur 'hurried actions (later) cause regret' 556. 


D *ekkînîli: the oldest Ordinal f. of ekkîn; and the only one to carry the Suff. -ntî, which is prob. the origin of the normal Suff. -nç; originally 'second', but when ekkînîli appeared retained in the narrow meaning the 'second half of the day or, even more narrowly, the 'afternoon prayer'. S.i.s.m.l.g. in the last meaning. In Türkü certainly ended in -tl; in Xak. in -dl, the Uyûg. form is uncertain owing to the ambiguity of the Türkü alphabets. See Doener II 650. Türkü viii ekkînti: I N 5; ekkînti: I E 91; T 39; ekkînti: II S 1 'second'; vii ff. ekkînti: 'second' 11kh postscript; ekkînti: ditto Toyok III 2r. 10; IV r. 2 (ETY II 179, 180): Man. ekkînti Chas. 81, 129, 179; M III 16, 5 (ii); ekkînti Chas. 34: Uyûg. viii ekkînti: 'second' Su. N 9, E 7, W 4, 7; viii ff. Man.-A bir ekkîntî 'with one another' M I 9, 9; ekkînti 'second' M I 22, 1 (i); Man. ekkînti Wind. 249, 4; ekkînti M III 32, 4 (iv); Bud. bir ikkîndşke (sic, in error) TT VIII G.18; ikkîndî do. H.3; ikkîndî: do. D.14; o.o. PP 17, 4; TT V 8, 75; 22, 23, etc.; TT VII common: Cîv. ikkîntî (or ikkînti?) common in H I, II, Usp: Xak. xi ikkîndî: neŠ 'the second (al-šam) thing'; ikkînti: waqût šalâti-š'ar 'the time of afternoon prayer' Kaş. I 140; bir ikkîndî: (three o. of ekkînti:) 'one another' is common: xiv Muh. al-şar ikkîndî:n (sic) Mel. 80, 4; ikkînti: Rif. 184: Çâg. xv ff. ikkînti waqt-š-içr San. 109v. 11: Kom. xiv 'evening prayers' ikkîndî CCI; kînde CCG; Gr.: Tkm. xii al-şar yekkîndî: (sic) Hou. 28, 16; Kip. xiv ikkîndî ('with -k-') al-şar Iđ. 18; ditto yekkîndî: Bul. 13, 13: xv 'şar ikkîndî Tuh. 25b. 4. 


E ekkînlîgî in the phr. ekkînlîgî isîştî has been read in Türkü viii II N 11 in a list of precious objects, preceded by 'gold, silver, silk brocade' and followed by 'blood horses and stallions, black ermines, grey squirrels', and interpreted as the name of some kind of cereal for planting (P.N./A. fr. ekkînlî). But the second word is esgütî: (qv.) 'brocade' and the first, no doubt, kînlîg 'musk-scented'. 

Tris. V. EGN- 

D ökündûrû- Caus. f. of ökün-. S.i.s.m.l.g. Xak. xi KB ökündûrdî sözleþ mûni bu tilîm 'this tongue of mine, when it has spoken has made me regret it' 3879.


Sügür, see Sügür.

Degrı: N.A.S. is egrı; 'crooked, turned'; primarily in a physical, but also from the earlier period in a moral sense. Str. d.e.grı, often with physical changes. Cfr. bükürlü. Uyg. viii ff. Civr. egrı yolk kemikli giv give up crooked fof udog' Tim I 119: Xak. xi egrı: mıvde 'o crooked, bent' Kps. I 127 (p. 111); ngır egrı evest small edgır; however utterance of a crooked and in this respect is it is hör bıdr egrı bıdr 'if there are four, one becomes a cloud'. S. 58ff; 82ff (a tortuous road), 223 (a crooked head-lock), 410 (egri körü the crooked and the upright one); xivii (f.) egrı evest (P.) egrı teven de através egrı: (g-d) Mœ. 36, 6; Rif. 1541, al-derb'-hurc'hubuna egrı: (dirot) arka: 47, 41, 14 (arkat), al-jayf 'check-pouch' egrı: (dirot, v.l. eglı, eglı), 47, 2, 140 (possibly corrupt, cf. adurt); al-muğ'it 'liar, rogue' egrı: (unvocalized) kiş: Rif. 313 (only); Çag. xv ff. egrı 'with -g-') egrı Vel. 69; egrı (spelt) (r) kac va nårast 'crooked, not straight' (quotian); (2) şahr 'a musical instrument'; in Pe. pånk, in Ar. barbat (quotian); the Ruma author (NB, not Vel. here) quoted the last verse to illustrate the meaning dudz 'thief'; the word can have this metaphor, meaning, but not in this verse San. 1092: 1: Xwar. xiv egrı 'crooked, dishonest' 'Qub 19; egrı do. 49: Kmr. xv 'curved', metaphor, 'lying, crooked' egrı CCI, CCG; Gr. Kip. xiv al-muğ'itəva (opposite to 'straight') to-gra) egrı: Hmx. 27, 6; Osm. xiv ff. egrı 'a crooked'; (2) a 'pola-stick' in one or two texts TIS II 364; IV 24.

VU üger: 'noodles; brod embrociking noodles'. S. 314. See Deyrık II 611. Uyg. viii ff. Bud. (the offering to the Sun) ı sit üger uara and kodiels TT VII 16, 8; Civr. tave erin a.s. ya. yarmun birle üger kip. 212.

Üger: al-ıgra va biqeledüh-a-tumqakâlhum 'i am mina noodles', it is like turme but rather than it Kps. I 127; III 173 (kemya); xiv Müh. (i) (in a list of foods) graham (Pe. 32p 'ara with six constituents') üger: türk (miss-spelt mürs) Ref. 165 (only). Çag. xv ff. ükeren tuqıd siber 'vermicelli soup' San. 213, 21: Kip. xiv 14, 13 f.
egir - 'to surround, encircle (something Acc.)
to twist, spin (something Acc.).' Although there is in Ug. a parallel or Sec. e. egir- of this verb, as there is of eg- and some of its derivatives, it is unlikely that this is a Claus. f. of eg- since both are Trans. verbs and this one has no Claus. connotation. It is almost surely a different word.}

The text is from a discussion of the word "egir" in a dictionary entry. The entry includes etymological notes and examples of the word in use. The text is rich in linguistic analysis, discussing the origin, use, and variations of the word in different languages and contexts.
rejoiced and were glad. TT II 8, 60: Uyg. 
viii ff. Man.-A görmek sevimpl bolzun 
gör- by itself Surt. 152, 5; Pahl. 23, 11 and 
22; gör- sevimpl- PP 53, 2; Surt. 151, 19; 
153, 5; Hüen-It. 226.

?D *öğre- not itself noted, but the base of 
gör-, görmen-, görüyk, etc.; morphologi-
cally Den. V. fr. gör but with no close seman-
tic connection, but see örnek-

örk-: 'to rock (a cradle, or a child in a cradle, 
Acc.)' with some extended meanings. Survives 
only (?) in SW xx Anat. uğur-/ğürü- SDD 
1429, 1707. Xak. XI uragat beşik uğrildi: 
' the woman rocked (harrakat) the cradle'; also 
used fi man dassal-makr fi tamalluq ma 
gayrihi 'of someone who plays a trick on 
someone by flattering him'; one says ol anı: 
öğrildi: harraka mahdualu ka'nannahu sabî 'he 
rocked his cradle as if he was a child' Kaş. I 
275 (eğril-, eğrilmek): KB avinc birle 
üşür bu dunya senî 'this world fylls you 
with kindness' 5266: Çağ. XV ff. überi- (so 
spelet?) cumbidan gahvûra wa amîl-i-tân 'to 
rock a cradle, and the like' San. 79V. 5: Kip. XIV 
üşür-: ('with -g-') 'to rock (harraka) a 
child's cradle to stop it from crying' Id. 19; Osm. 
XIV to XVI uşür- 'to rock' in several texts TTS I 
741; II 948; IV 800.

D eğrî- Caus. of of eigr-; 'to order to 
besiege; to order to spin'. S.i.s.i.m.l.g., only in 
the latter meaning. Xak. XI ol küke: yip eğrilti: 
'he urged the maidservant to spin' ('alâl-gazl); 
also used if one orders the encirclement of a 
castle (bi'l-tahdiq hâvil hîsâr) in order to take it 
Kaş. III 428 (eğrîr, eğrîmek): Osm. 
XIV to XVI eğrî- 'to invest, besiege (a castle)', 
with no Caus. connotation, in several texts 
TTS I 254; II 362; III 238; IV 279.

D öğre- Caus. of of *öğre-; 'to teach (some-
one, Dat., something, Acc.)' S.i.s.i.m.l.g., in 
some abbreviated to gör-, and the like; meta-
thesized to gör- in SE Türkî and ürger-
in SC Uzb. Xak. XI ol maşà: bilig ğereti: 
'allamani'l-adab wa'l-hikma 'he taught me 
culture and wisdom' (etc.) Kaş. I 261 (ğeretür- 
ğermek): KB klâq erken öğre oğulka bilig 
'teach a boy wisdom when he is small' 1493; a.o. 1494: xiii(?). At. öğretür 'he conveys advice' 455; Tef. ğereten-
'to teach' 241: Çağ. XV ff. ğeret (sic) Caus. f.; 
a'lim dâdâ wa 'adat dâdan 'to teach in 
struct; to accustomed (someone to something)' 
San. 69V. 8 (quotens.): Kom. XIV 'to teach' 
ğeret- CCI, CGC; ğeret- CCG; GR 158 
(quotens.): Kip. XIV allama min ta'lîm-l-ûn 
wa gayrihi 'to teach, in the sense of teaching 
knowledge, etc.' övet-; Tkm. ğeret- 
Hou. 42, 6: XIV ğeret- ('with -g-') allama 1d. 19; 
xV ğeret- allama ğeret- Kaş. 78, 9; Osm. XIV 
ğeret- 'to accustomed (someone to something)' 
in one text TTS IV 620 (meaning 'to teach' 
c.i.a.p.)

D uğrî- Caus. of üçrî-. Survives only (?) 
in SW xx Anat. uğrî- 'to trick', etc. SDD 
1105. Xak. XI ol apnâr bêşik uğrîtti: 'he 
gave him the task of rocking (tahtarih the 
child's cradle) Kaş. I 261 (ğerğiür, uğrî-
mek).

D egrî- Pass. f. of egrî-; 'to be besieged, 
etc.; to be spun'. Survives in NE Khak. ferr-: 
NC Kir., Kzx. ëyrlî- 'to be spun'. In SW Az. 
ëyrlî-; Tkm. egrî- also mean 'to be spun', 
but in Osm. & Rep. 'Turkish egrî- is normally 
translated as 'to be bent', i.e. as syn. with 
egrî-; Xak. XI kend egrîldi: 'the town was 
besieged' (or invested, hüsîrat); and one says 
yip egrîldi: 'the thread was spun' (guzilat) 
Kaş. I 248 (eğrîlîr, egrîmek).

D uğrî- Hap. leg.; Pass. f. of uğrî-; Xak. 
XI beşik uğrîldi: 'the cradle was rocked' 
(hurrika) Kaş. I 248 (eğrîlîr, uğrîmek).

D egrî- Hap. leg.; Refl. f. of egrî-; Xak. 
XI uragat yip egrîndi: 'the woman spun 
gazalat thread for herself, or pretended to 
spin it without actually doing so' Kaş. I 253 
egrîn, egrîmek).

D sigrî- See yigrî-.

D öğre- Refl. f. of *öğre-; normally 'to 
learn (something Acc.)', with some wider 
meanings. In Uyg. the meaning seems to 
be 'to be brought up', which has a vague 
semantic connection with öğûr. S.i.s.i.m.l.g. w. the 
same phonetic changes as gör- ny. VIII ff. Bud. 
U III 82 16 (oğlangû): Xak. XI ol bilig 
ogerendi: 'he learnt (ta'allama) knowledge and 
wisdom' (etc.); verse; and one says er uzuq 
ogerendi: 'the man learnt a handicraft 
(al-hirfa) Kaş. I 252 (öğrenir, öğrenmek), 
o.o. I 385, 18 (bilig); II 140, 8: KB ayttip 
öçtitip yemé öğrenil 'you have asked ques-
tions and heard (answers) learning thereby', 
1187; a.o. 1680: xiii(?) Tef. ågrî- 'to learn', 
241: Çağ. XV ff. ågrî- (sic, 'with -g-') 
ögrî- Vel. 101; ågrî- (spelt) (1) ta'lim 
ereftan 'to receive instruction'; (2) 'adat 
kâradan 'to be accustomed to something', 
San. 69V. 13: Xwar. XIV oğren- 'to learn', 
Quth 121; MN 359: Kip. XIII ta'allama yörwren-
(sic, error for öwrênen), also 
(?Tkm.) ågrî- Hoon. 39, 1X: ågrî- (sic 
under alfif, but truf for öwrênen) ta'allama 1d. 12; ågrî- ('with -g-') ta'allama ditto 19; 
ta'allama ågrî- Bul. 36V: xV ta'allama ågrî-
('with -g-'); misvocalized egren- Kov. 
77, 8; ta'allama ågrî- (or öwrênen?) Tuh. 9A, 
13: 'alima wa arafta 'to know' (bil-) åren- 
or öwrênen?; tanî-) do. 25b. 10: Osm. 
xV ågrî- (normally 'to learn') noted 
in several texts as meaning 'to become accu-
structed to (something)' TTS II 745; III 556; 
IV 620.

D oğrûn- Refl. f. of øğre-; survives in NE 
öön- Bar. 136, 256. Uyg. VIII ff. Bud. oğ-
rûndeçil (sic) erkîlg [gap] 'the joyful inde-
pendent ...' U II 63, 5 (i).
D egris- Co-op., etc. f. of egris- N.o.a.b. Xak. xi ol bege: kendi egris-: 'he helped the beg to besiege the stronghold' (ald muhassarat-7-hin); and one says kiz ana:si: birle: yi elgisli: 'the girl competed with her mother in spinning' (fizazil); also used if she helps her Kas. I 236 (eigrisur: egrismek); koskin bulut oruldu: kayguk bolup egrisi:ur 'the grey clouds have risen (naa'at) and sway about in the air (tamid al'ald-hand') as a boat sways about in the water' I 186, 12: Cag. xv ff. ekeris (sic?, spelt) Co-op. f.; bahaam gardidan 'to revolve together' San. 108r. 8 (quot.).

D uyris- Hap. leg.; Co-op. f. of uyri:- Xak. xi ol apar beslik uyrisli: 'he helped him to rock (fiz tambir) the cradle' Kas. I 236 (uyrisur: uyrismek).

TRIS. EGR

D ikirciigli: 'doubt, indecision' - and the like; no doubt ultimately derived fr. ilk (ekki:1) and morphologically a Dev. N./A. in -i:ki, but there is no parallel for a Den. V. suffix -r-. Survives only?(?) in SW Osm. igercin/igercin (in xx Anat. Ikircik/ikirci SDD 784). Turki viii ff. Man. Ikirciigli koyal 'an undecided mind' M III 21, 3 (iii): Uyig. vii ff. Man. TT III 117 (uyisz:ak). Bud. Sanskrit vikshita: 'doubt' (i:ki:gtu) TQ VIII A.13. Ikirciigli sezlig bolur 'becomes doubtful (Hend.)' Suv. 290, 17; in U I, p. 57 Ikirciigli is given without retsee, as the translation of Chinese i 'doubt' (Giles 5,423): Xak. xi Ikirciigiiin: 15 amr mutawaddad bayan yu fal wa bayan an yutrak 'a matter open to doubt whether it should be done or left alone'; one says kolum Ikirciigiiin boldi: 'my mind was undecided (taraddada) whether to do it or leave it alone' Kas. III 419.

PUC egri: teve: N.o.a.b.; obviously some kind of precious object. The word has hitherto been read with final -i: but certainly on two occasions and prob. the third it is -e: Thomsen discussed it in Turcica (MSFO XXXVII), pp. 68-9, and was inclined to think it meant some kind of textile or perhaps horse-furnishings, but the simplest course is to read it as two words egri: teve: and translate it 'humped camels'. Turki viii (because I led the Turki people to various named places in the west they sought unlimited yellow gold, white silver, girls, women) egri: teve: a:gi: 'humped camels and brocade (or treasure?') T 48: O. Kir. ix ff. (I went to the Chinese Emperor in my twentieth year, and because of my manly qualities and bravery I acquired gold, silver) egri: teve: ede: ki:si: 'humped camels and people for my realm' Mal. 11, 9; ede: ki:si: egri teve: (sic?) turt butli:7 (? ) yilkum 'people in my realm, my humped camels, my four (legged?) livestock' do. 46, 3.

D ogretig N.Ac. fr. ogret- 'teaching'. S.i.s.m.l.g. w. phonetic changes. Uyig. viii ff. Bud. turt turlug yeg ustunki ogretigler

'four kinds of better and superior teachings' Swu. 148, 20-1; o.o. U III 54, 10 (U II 23, 23); USp. 43, 2-3; Swu. 22, 10.

VUD ugri:gen Hap. leg.; the only vowel sign is a damma over either the ha: or the ra:; if so spelt perhaps a N/A. fr. ugril:- Xak. xi ugri:gen: 'a plant of which the seeds are eaten by the Turkmaniya Karlik' Kas. I 158.

D ogurlug P.N./Afr. ogur- 'owning a flock or herd'. S.i.s.m.l. Xak. xi ogurlug er a 'man who owns flocks (qasri) of sheep ('etc.'); and a stallion with mares (dzi ramak) is called ogurlug adgur Kas. I 152.

D(S) ogurlug Hap. leg.; P.N./A. fr. ogur (uyur). Xak. xi (after ogurluk) 'the owner of (millet) is called ogurlug with -g' Kas. I 152.

D(S) ogurluk A.N. (Conc. N.) fr. ogur (uyur). Xak. xi ogurluk 'a place where millet (al-dzun) is grown' Kas. I 152.

D egrilik A.N. fr. egril- 'crookedness', both physical and moral. S.i.s.m.l. Xak. xi KB kendi bardj keldi nce egrikli 'honesty has gone and all sorts of crookedness have come' 6475: xii(i)? Af. (put on the garment of righteousness) egrilik kodup 'laying aside crookedness' 167: Cag. xv egrikli 'crookedness, not being straight' San. 109r. 7.

VUD ogrumuk Dev. N. (Conc. N.) fr. ugri:- 'something which is rocked'. Survives only(?) in SW xx Anat. ogrumuk/ogrumuk 'a wooden handle on a cradle to rock it'. SDD 1103, 1429. Ogu:zi xi (after tegrimk 'camel litter') and the Oguz call it uglmek (sic) Kas. I 507, 3; Kip. xiv ogrumuk 'with (g-) al-mahd cradle', also called bessik; the difference is that bessik is a child's bed made of wood or iron, while uglmek is a more general term for anything in which a baby is rocked (yuherakk), either a bed or anything else; also used for 'see-saw' (arci:hatul-ta:jir) Id. 19.

D ogruncilug P.N./A. fr. ogrunc, surviving only in the same languages; 'joyful'. Sometimes spelt ogruncilug. Turki viii ff. (when he goes home he is famous and) ogruncilug 'joyful' Irk B 55: Man. ertgilug ogruncilug bolumuz 'we became very joyful' TT II 8, 54: Uyig. vii ff. Man.-A (may we become for ever) sevinclug ogruncilug 'happy and joyful' M II 11, 19-20; o.o. do. 7-8: Man. ogrunciligu erelim 'may we be joyful' M II 10, 7-8; Bud. ogruncilug TT VIII A.6; o.o. PP 46, 5; ogruncilug sevinclug Swu. 15, 8; 530, 7; ogruncilug sevinclug U III 10, 7; Civ. ogruncilug TT II 12, 73, 142; ogruncilug sevinclug TT VII 14, 12 etc.

D *ekker 'two each'. N.o.a.b. The later form ikerer, first noted in Xwar. xi, Cag. xv ff., and Kip. xv, s.i.s.m.lg. Uyig. viii ff. Bud. turt od icinte yana ikerer od aqilur in each of the four seasons again two periods
are distinguished’ TT VI 325; ikirer ikirer aylarığ ‘periods of two months each’ Swv. 589, 16; Cív. ikirer bakır ‘two pennyweights each’ H I 9; ò.o. in H II: Çağ. xv ff. ikirer (spelt) dü tâ ‘two portions (each)’ San. 109r. 23 (quoting); ikiser dü tâ do. 26.

D öğreyük Hap. leg.; Dev. N. fr. *ögre:-. For the meaning cf. Çağ. and later meanings of ögret-, ögren-. Xak. xi öğreyük al-‘ada ‘habit, custom’ Kaš. I 159 (verse).

Tris. V. EGR-

D ögretin- Refl. f. of ögret-; ‘to teach oneself (Acc., something Loc).’ N.o.a.b. Uyğ. viii ff. Bud. Sanskrit śikṣānāma ‘the praise of teaching’(?) ögretinmeek règleg (or -liki?) TT VIII A 4; COP kop törül edgülük islere etözüm ögretinurrencem ‘I am teaching myself (or accommodating myself to?) all kinds of acts of goodness’ Usp. 100, 3-:f edgül törülere beşrunmadan ögretinmedin ‘without assimilating or teaching myself (or accommodating myself to?) good rules (of life)’ Swv. 136, 18-19; ò.o. TT V 20, 8; Swv. 22, 12.

D ögürlen- Refl. Den. V. fr. ögür; ‘to live in a herd.’ Survives only in NE örer- Khak.; TuV. R I 1233 (Pal. 322 :örle-). Xak. xi yund ögürlemden: sâratîl-xayl dâl fahil ra’îlîn ‘the horses lived in a herd with a stallion’; also used of any animals when they are in flocks (sâra gu’tân) Kaš. I 292 (ögürlenür, ögürlenmek).


D ögrîncen- Hap. leg.; Refl. Den. V. fr. ögrînc. Türkî viii ff. Man. ötrû bir ekîntikle savlaşıp âştrûşup ögîncîlendî then they enjoyed themselves talking to one another and making one another listen’ TT II 8, 55-6.

D ögründür- Caus. f. of ögrînc-, surviving only in the same languages; ‘to make (someone Acc.) rejoice’. Uyğ. viii ff. Bud. sekiz otuz yultuzlar kuvarğîn ögîndürdeçî (sic?) ‘who makes the twenty-eight groups of stars (i.e. the lunar mansions) rejoice’ U II 58, 4-5 (iii).


D 2 egrîse:- Hap. leg.; Desid. f. of egrîse-; included in same para. as 1 egrîse-. Xak. xi urıgut yip egrîsedi: ‘the woman determined and desired to besiege the stronghold’ (yuhâšîrîl-hîmî) Kaš. I 302 (egirser, egirse:-mek).

Dis. EGS

D egsük Intrans. N./A.S. fr. egsü; ‘deficient, defective; deficiency, defect’, and the like. The exact original pronunciation is now fixed by the amended O. Kir. text, but it is likely that the -g- was devoiced by the following -s- at a fairly early period. S.i.s.m.l. generally as eksik and the like. Türkî viii ff. Man. neçe egsüg kergek bolî erser ‘whatever may have been deficient or stinted’ Chua. 289-90: O. Kir. ix ff. er erdemî:nje: egsükîm yok ‘there was no deficiency in my manly qualities’ Mal. 44, 6 (re-edited by Shcherbak in Narody Azii i Afrike, 1964, 4, p. 141): Xak. xi egsük (or eksük !) ‘defective (al-nâqi) of anything; hence one says egsük yarmak ‘a defective coin’ Kaš. I 105: xiiii (!) Tef. egsük ‘deficient; a shortfall’ (opposite to artuk ‘an excess’) 72: XIV Röj. öksük ‘deficient’ R I 1189 (quoting; sic even in B.M. MS.); Muh. al-naqi‘a ‘deficiency’ (opposite to al-ziyâda ‘excess’ artuk) eksük (òksük alif not vocalized) Mel. 54, 16; Rif. 115: al-naqi‘ı eksük(?) 82, 15 (Rif. 188 aglak): Çağ. xv ff. öksük ‘(with -k-, -k)’ eksük Vel. 111 (quoting); öksük kam wa andaq ‘deficient, small’ San. 79v. 23 (quoting); Xwar. xiv eksük ‘imperfect, faulty, etc.’ Qutb 20; Nahe. 38, 10, etc.: Kip. xii al-naqi‘ı (opposite to al-zu‘ıd artuk) eksük Hou. 28, 4: xiv eksük (with -k-) al-naqi‘ı Id. 18: xv nâqi‘ı eksük Tuh. 36b, 7, etc.


D ögsüz Preliminary note. The Priv. N./As of 1 and 2 ög are homophonous, and it is not always easy to determine which is meant; even Kaš. seems to have confused them, but 1 ögsüz is the commoner word.

D 1 ögsüz (ögsüz) Priv. N./A. fr. 1 ög; ‘motherless’, the normal word for ‘orphan’, since ‘fatherless’ is seldom used; hence more generally, ‘helpless, destitute’, e.g. in NE of a widow. S.i.a.m.l. except SE(?), usually with -g- devoiced. Türkî viii (Kül Tégîn) ögsüz ak’un binîp ‘riding his white horse (called) Ögsüz’ I N 9 (probably ‘orphan’, since a horse would hardly be called ‘witless’): viii ff. Yen. (I was left fatherless at the age of five, and at the age of 10) ögsüz bolup ‘became motherless’ Mal. 45, 2: Uyğ. vii ff. Bud. ögsüz ög köşşiz köşşiz sîz boltuñuz ‘you became the mother of the motherless and the father of the fatherless’ P.P. 77, 6: Xak. xı ögsüz al-yatîm ‘orphan’ ... Kaš. I 96 (and see 2 ögsüz): Kip. xiiî al-yatîm öksü: Hou. 32, 7: xv ditto ösüs Tuh. 39a, 7; Osm. xvii öksü (spelt in Rimi, an expression for a child
that is an orphan (yatim) with neither father nor mother. San. 79v. 24.

D 2 ögsüz (ögsüz) Priv. N./A. fr. 2 öğ; 'witless, incapable of rational thought'. N.o.a.b. Türkü viii ff. Man. ögsüz köjülüsüz bolti (sic, not helti as in printed text) 'became witless (Hend.)' Chaus. I 13-14; billiğüz ögsüz bولtukumuz üçin 'because we have become ignorant and witless' do. I 20; ögsüz bolup M I 6, 16; Uyğ. viii ff. Man.-A bu ögsüz etəzdə tuğdilar 'they were born in this irrational body' M I 9, 2: Man. ögsüz köjülüz ərtəler TT III 30: Bud. (the demon Hidimba in his fury ögsüz leq bolti 'became like a madman' U II 25, 25; o.o. U III 76, 13; U IV 40, 171 (tal.-): Civ. (just as madness, epilepsy, and demoniac seizure(?)) köjülüz saçap kojdr ögsüz kulur 'disorder the intellect and make (a man) lunatic' H II 22, 27; (if the right eyebrow twitches he will be) ögsüz 'witless' (and if the left twitches he will be busu(g)suz 'free from anxiety') TT VII 34, 11: Xak. vi ögsüz . . . 'al-tayhrän 'confused, perplexed', originally ögsüz, derived from őg al-deqi 'al-tayfina 'intelligence, mind' Kaš. I 96: KB (at the sight of death ...) ukuslug öğ yitti ögsüz bolup 'the understanding man’s mind wanders and he becomes witless' 1178; (the words of the wise are) ögsüz közi 'the eyes of the witless' 1246; xiiii(?). Tef. ögsüz(ögsüz) 'witless, unconscious' 242: xiv Muh. al-ablah 'brainless, stupid' (opposite to al-daki 'sagacious' têlik) ögsüz Mel. 54, 12; Rif. 151.

DIS. V. EGS-

D egse:- Hap. leg.; Desid. f. of eg-.- Xak. xi men butak egse:dim 'I determined and desired to bend (imâla) the branch' Kaš. I 277 (egse:rg, egse:mek).

egsil: - to be, or become, defective, deficient, lacking', and the like; for the spelling see egšû. Survives in SE Türkü ögsüz- Jarring: NC Kir. öksû-; SW Osm. ekshi, the latter now obsolete and displaced by ekshi.- Türkü viii ff. Man. neçe egšûtmüz kergetmişir erzer 'if we have been deficient or have stitended' Chaus. 202-3; 312-3: Uyğ. viii ff. Bud. ada taça kor yaq egšûmez 'danger (Hend.)' damage and loss do not diminish' TT VIII 0.7 (VI 63); a.o. VI 205: Civ. ašışın ayagu egšûdî 'your advantage and honour have diminished, become lacking' TT I 58-9: Xak. xi egšûdî: (ekšûdî): neq naqasal-šay 'the thing has become deficient' Kaš. I 278 (egšûy, egšûmek); kuzda: kar egšûmes 'snow is not lacking (lä yazlı) on the northern slope of a mountain' (or fat on a sheep) I 326, 3: KB ekšû- (consistently spelt öksû- in the Vienna MS.) is common, e.g. (of the stars) kayusu yarukrak kayu ekšûdî 'some get brighter and some wane' 130; billiğüz kışınq savı ekšûmüz akıştı süzük ulu suvi ekšûmes 'the words of a wise man are never lacking, and the water of a running clear spring never fails' 973; o.o.

734, 826, 1193, 1140, 2053; xiii(?) At. (everything that waxes wanes) tükél ekšûyîr 'what is complete becomes deficient' 199; xiii(?). Tef. ekšû- 'to diminish, become lacking' 72: Çağ. xv ff. öksû- (p, etc.; with -k-') ekšî- Vel. 111 (quotns.); öksû- (and öksûl-) kam şudan 'to be deficient' San. 79r. 7 (quotns.): Xwar. xiv eksh- 'to diminish, (of prices) to fall' Qûtû 20, ekší- do. 49; ekšî- (sic, metri gratia) MN 19: Osm. xiv ff. ekshî- c.i.a.p.; in the earlier period down to xvii-xviii usually Trans. 'to reduce, curtail', but also used as Intrans. TTS I 257; II 366; III 241; IV 284.

D ögsê:- Hap. leg.; Desid. f. of 1 ög.-. Xak. xi ol meni: ögsedî: 'he determined to praise me' (yamdaemon) Kaš. I 277 (ögse:rg, ögse:mek).

D ükse:- Hap. leg.; Desid. f. of ük-. Xak. xi ol toprak üksedî: 'he determined to heap up (taktuım) earth' (grain, etc.) Kaš. I 278 (ükse:rg, ükseme:k).

D egšüt- Caus. f. of egšüt-; 'to diminish, curtail, reduce (something Acc.).' S.i.s.m.l. Uyğ. viii ff. Bud. U II 15, 12-13 (uqdu): Civ. egšû kilên yaratımdakın egšûtme 'do not diminish the performance of good deeds' TT I 212-3; kalaniğ yûrî me bizke egšûtmedin 'and without curtailing our land subject to land tax' USp. 77, 12: (Xak.) xii ff. Tef. ekšüt- 'to reduce' 73: xiv Muh. anqaşa 'to reduce, curtail' ekšüt- Mel. 23, 8; Rif. 104: Çağ. xv ff. öksüt-Caus. f.; ham kardan 'to reduce, diminish' San. 79r. 29 (quotns.): Xwar. xiv ekšût- 'to reduce' Qûtû 20: Kom. xiv 'to reduce, curtail' ekšût- CCH, CGG; Gr.

D ekšil- (egšûl-) Pass. f. of egšût- and synonymous with it; morphologically irregular, since egšût- is Interans. S.i.s.m.l. in NW and SW. The Xak. form is even more irregular. See (E) išlgî. Xak. xi ešil:di (so spelt in MS.) neq naqasal-šay 'the thing was deficient, or defective' Kaš. I 270 (eşilîr, ešîlmek): (KB in 826 the Vienna MS. has öksûlmedî for ekšûmedî): (xiii(?). At. in 199 one MS. has ešil for ekšûyîr): xiv Muh. naqasa ekšil- Mel. 32, 1; Rif. 116 (entered twice, once mis-spelt): Çağ. xv ff. öksül-(ür) ekšî- Vel. 111; San. 79r. 7 (egšût-): Xwar. xii ekšûmeyîn 'without diminution'. "Ali 38: xiv ekšût- Qûtû 20: Kip. xiv ekšût- (with -k-) naqasà Ìd. 18; Bul. 83v: xv ditto Tuh. 37a. 9.

TRIS. EGS

D egšülüq P.N./Afr. egšûq; 'imperfect', usually in a moral sense. Survives only(?.) in SW. Later forms of the corresponding A.N. egšülüq 'deficiency, lack', normally 'moral deficiency' survive also in NW from Kom. xiv ekšülkîk 'moral defect' CCG; Gr., onwards as well as in Osm. from the same date. Türkü viii ff. Man. ešilüq yazuluq bîz 'we are imperfect and sinful' Chaus. 308: Osm.
TRIS. EGS

xiv ff. eksikli c.i.a.p., nearly always in a moral sense TTS I 257; II 366; III 240; IV 284.

D egsüsüz Priv. N./A. fr. egsük; 'complete, in full, without defect or deficiency'. Survives only in SW. Uyg. viii ff. Bud. egsüsüz altı [gap] U III 13, 3 (i) (the reference is to 6,000 princesses, and the word might mean either 'without any absentees' or 'faultless'); a.o. Swv. 429, 6 (yivit-); Civ. böüz egsüsüz tükeli sanap bërdim 'I have checked and handed over the cloth in full and without deficiency' USp. 56, 11; similar phr. do. 107, 8; 108, 8: Osm. xv eksilsiz veririn 'I will give in full' TTS I 257 (under ekti).

Tris. V. EGS-

D ögsire- Priv. Den. V. fr. 2 ö.g. N.o.a.b. Uyg. viii ff. Bud. (the king descended from the throne) ögsiredi taldi 'became unconscious and fainted' PP 61, 6; o.o. Swv. 619, 18 (kamil-); 625, 12-13.

Dis. EGŞ

D egiş Hip. leg.; Conc. N. fr. ege-: Xak. xi egiş (alif unvocalized in MS), shahâla kull mâ yudâb mina'l-catâchîr 'filings of any kind of smelted metal' Kaş. I 122.

PUD egiş N./A. fr. lge-: In addition there are forms with rounded vowels which seem to be completely synonymous but are hard to explain morphologically. In Kaş. such a form with two long vowels is included, irregularly, in a section containing dissyllables with two short vowels. Survives in NC Kir egês 'quarrel, dispute'; Kxz. eges ditto. R I 697 (MM notes only the cognate Recip. V. egês) and SW xx Anat. öges ol- 'to be at enmity' SDD 1102. Xak. xi egiş al-harîn mina'l-l-hayataâd an unruly, uncontrollable animal'. Kaş. I 122; (after üküs, also irregularly spelt üküşt) and kull harîn mina'l-hayataâd is called (P) üküşt 'ylk: I 62: Osm. xviii (VU) öyüş, in Rüm, laici ve xira 'quarrelsome, obstinate' San. 92v. 27.

D üküs N./A. fr. ük-, q.v. Very common in the early period but surviving only (?) in SW xx Anat. ögüs 'many' SDD 1105. Türkü viii üküs Türkü boðun öldü gü'l many of you Türkü people died' I 6 S. II N 5; nine o.o. in I. I, I. Ongin 7 spelt üküs/ükü/= viii ff. IrKB 36 (uçru:ü:ü:ü): Man. üküst tünliç 'many mortals' Chus. 110: Uyg. viii üküst: 'many of them' Şu. E 4: viii ff. Man.-A. ükus (sic) M 11, 17 and 1; üküst do. 25, 11: Man. üküst telim tniçlar 'very many mortals' TT III 21; telim üküst tünliçlar do. 145: edgü kûlç üküsterek kimdirim 'I have too often failed to do good deeds' M III 31, 1 (ii): Bud. üküs is so spelt five times in TT VIII; it is common both by itself and in the Hends. telim üküst/üküst telim, erûd üküs, sansiz üküs, sâgûsûs üküs; Civ. (if the eye) üküst telim yas aksar 'waters profusely' H I 65; many o.o. in H II, TT I: Xak. xi üküst= (sic), irregular in section of words with two short vowels) nep al-kâtir min kull gûy 'many', of anything Kaş. I 62 (prov.); nine o.o. of üküst, one of üküst= KB (if a man has understanding) aşq üküst 'he has many advantages' 160; o.o. 44, 1034, 1112, etc.: xii(?) KBVP üküst 'ibrat ahlîl 'accept many warnings' 76: xiii(?) KBBP (Laud, honour, and) üküst 'qdgîl 'many praises' (to God) 1: At. üküst is common: Tef. üküst 'many; much' (opposite to az 'little') 338: xiv Rûq. 'îmîl üküst 'his knowledge is great' R I 1812: Muð. al-kàfîr yûkûs Mel. 55, 13; üküst, Rif. 153: Çaq. xv ff. üküst bi-hadd 'unlimited' Vel. 111; ügüs (so spelt) bisîyr wa farâcân 'numerous, abundant' San. 8or. 3: Xwar. xii üküst 'many' Ali 51: xiv ditto Qubh 122; MN 90, etc.; Nâhec. 24, 17 (yadâq); 232, 1 etc.: Kp. al-kàfîr (kop and) üküst Hou. 25, 13: xiv üküst ('with -k') al-kàfîr Id. 18; a.o. do. 78 (köp): Osm. xiv ff. üküst 'numerous, abundant' common but only down to xvi TTS I 561; II 746; III 557; IV 621 (güs everywhere); ýükûs is noted in one or two xiv and xv texts and is mentioned in San. 8or. 5 as the Rümî spelling.

D eksığ N./A.S. in -g fr. eksî: 'source, acid, tart', as opposed to 1 açî 'bitter'. Survives only in SW Osm. eksî: displaced elsewhere by 1 açî or l.-w.s. Xak. xi eksîg kull gûy 'müz 'anything sour, acid', for example an ac'd pomegranate Kaş. I 105; xiv Muð. hâmîd 'sour' (opposite to hût 'sweet' sùçûg) açîçâlacî but in one or two MSS. eksî: Mel. 54, 8; 66, 1; Rif. 151, 165; al-hirîf 'pungent' eksî: Rif. 165 (only): Çaq. xv ff. eksî (spelt) tûrç 'sour, acid', in Ar. hâmîd San. 45v. 14: Tkm. xii hâmîd (parallel to 'bitter' açî, and opposite to 'sweet' sùçû, fa:lu:) eksî: Hou. 27, 12: Kp. xiv hâmîd eksî Tuh. 13a. 11, râhib 'curred, clotted' eksî (sic) do. 16b. 10: eksî is also included in the equivalents of laban 'milk' do. 31b. 10.

Dis. V. EGS-

D egês- Co-op. f. of egês-. Survives in NE Khak. egês- 'to help to file, or to saw (wood)'; NC Kir, egês- 'to be filed'. Xak. xî ol mâna temûr egêsdi: 'he helped me to file (ji sohîl the iron') (etc.) Kaş. I.187 (egêsîr, egêsîmek).

d egsî- Co-op. f. of egê-. Survives only (?) in NE Alt., Tel. egês- 'to bend (Trans.)' R I 1550; Bar. iphasis- 'to bend down (Intrans.); huddle up' do. 1432: SE Türkî egis- 'to bow, bowing' 42. Xak. ol mâna: çögen egislî: 'he helped me to bend (fi aṭfî the pole-stick)'; also used for competing Kaş. I 187 (egîsîr, egîsîmek): Çaq. xv ff: it is likely that this verb existed in Çaq. as egîs- 'to be huddled up'; P. de C. 142 lists it with this form and meaning, quoting Babur (fol. 194v., II, 6-7 of the Gob Trust facsimile) (the snow fell so boisterously till bedtime) kîmî egîslî olârûp idîm 'that I just sat huddled up'. San. 117r. 29, using the same quoyt. as evidence, listed the word as iâsî-...

Tris. V. EQS-
D üksüle:- Den. V. fr. üküş. N.o.a.b. Xak. xi er tawa:rin üksüle:li: 'the man reckoned that his property was abundant' (kafr) Kaş. I 103 (üksüle:li, üksüle:me:k) xiv Müh. akhata to increase (Trans.) make abundant' üksüle:-Mel. 23, 6: Rif. 104.

Dis. EGY
öge: y 'related through one parent only; step-(father, etc.)' S.i.a.m.l.g. w. phonetic changes, e.g. NE öy:ły: See Doerfer II 615. Uyg. viii ff. Civ. öge: anamiz 'our stepmother' UsP. 78, 8 (as corrected by Arat in JFSO 65, 62): Xak. xi öge: at: al-rabb, 'stepfather,' al-rabb 'stepson' öge: oğul, al-rahiba öge: kiz Kaş. I 123: Çağ. xv ff. öge: (spelt) nā-pādāri wa nā-mādāri wa nā-bīrādāri 'stepfather, -mother, -brother' San. 709v. 9: Kip. xiii ibnul-satex, 'wife's son' ög:li: oğlan: ibnul-satec 'husband's son,' ditto (mitluku) Hou. 32, 6.

Dis. EGZ
D *ekkiz 'twin,' sometimes merely 'a pair'; Den. N. fr. ekki: S.i.a.m.l.g. w. some phonetic changes. Early l.w. in Mong. as thire (Kow. 317). See Doerfer II 615. O. KIr. ix ff. Ikžime: (??ic) (I was parted) 'from my twin' Mal. 29, 2: Xak. xi ikkiz oğlan: al-tawāmān 'twins' Kaş. I 143: xiv Rhğ. ikkiz R I 702 (quoten.): Çağ. xv ff. Ik zł (spelt) ta:u'am San. 109v. 25 (quoten.): Kom. xiv 'twin' eğil CCG; Gr.: Kip. xiii al-mawlud a:ta:mu:nam(o) yikiz wa huwa waqa:t−l:āsr also 'afternoon' Hou. 26, 5; al−ar yikiz: Tkri. yekindü: 28, 16 (no other trace of this meaning): xiv ta:u'am ikkiz Tuh. 9a. 3.

VU ögüz 'river'; l.w. in Mong. as iyer (Kow. 553); but Kom. form suggests initial ı-. See Doerfer II 613. N.o.a.b. Türkii vii ögüz, less often ögüz, standard word for 'river' in I, II T, Ix. 16: viii ff. toğan ögüz kuşu: 'a falcon and a river bird' (went hunting together) İrkB 43: Uyg. viii Ertiš ősö: the river Erts' Suv. 78: Xak. vii ff. Man. talk: ögüzetekai baliklar 'the fish in the sea' TT III 709 a.o. do. 163: Bud. kann ögüz 'a river of blood' PP 3, 4; Gang ögüz 'the River Ganges' U II 15, 11; 'the ocean' which the prince crossed in PP is alternatively described as taluy or taluy ögüz; o.o. TT V 15, 16 (ögen); Suv. 529, 3; UsP. 89, 11; Civ. TT I 35 (üg:ra:); xiv Chin.-Uyg. Dict. ho 'river' (Oiles 3,936) ögüz R I 1811; Ligeti 189: Xak. vii ögüz kull wādī(n) cārin(n) 'any flowing river' like the Jayhun or the Euphrates; and when the Oğuz use this word they mean the river called the Wādi Banākat on which their towns (biládhun) are situated, and on the
banks of which the nomads (ahlu‘l-teahar) among them settle. Many rivers in the Turkish lands (diyar) are called by this name; and the town Iki: Öğüz (sic) is called after it because it is situated between the rivers Iki Ł and Yafın; Kaş I 59; I 438 (tadžuni) and about 10 km, occasionally spelt Öğüz: KB özgižer kečer 'he crosses rivers' 1735; negiš tēr eşğiğil ay biğiğ özğüz 'hear what the man says whose knowledge is as (wide as) a river' 2243; o.o. 12.26, 14.56; xiith (??) Tef. özğüz 'river' 335: Xwar. xïiith (??) köp mûrenler köp özgižer bar erdi 'there were many streams (Mong. l.-w.) and rivers' Öğ. 20: Kom. xiv 'river' özgiž (spelt ochus) CC1; Gr.

F öküz (ököz) one of several terms for bovines, best translated 'ox', since it is more specific than ud and sigir but not quite so specific as buka: 'bull'. Became an early 1.-w. in Mong. as hüker (Haenisch, p. 78)'güker Kow., p. 562') S.i.m.m.l.g., but usually now meaning 'castrated bull, bullock', see Shecherbak, p. 98. Almost certainly borrowed from Tokharian; Prof. Werner Winter has told me the source is more likely to be Tokhariān A than Tokharian B osko. The A form has survived only as o['gap] in a much damaged text (Sieg and Siegelg A 450b. 1) but can be restored fairly confidently as ökis, which would have become ökez/ököz in Standard Turkish and öker in the lfr language from which the First Period Mong. loan-words were taken. Türkü viii ff. (a man fastened)
exi: özgižīq 'two oxen' (to one yoke) Irk 25; a.o. do. 37: Uyg. viii ff. Man.-A M III 11, 9 (i) (öpin-): O. Kır. ix el(l)iği özgižiñin 'fifty oxen' Mal. 10, 9 (dubious reading, text chaotic): Xak. xi ököz al-taير bull Kaş I 59 (prov.); three o.o. spelt ököz: KB udingeök özgiž 'cattle, cows, and oxen' 5372; xiv Rğ. özgiž 'ox' R 1200 (quotum); Muk. al-taifer özgiž (v.l. öküz/ököz) Mel. 71, 2; Rif. 172; al-taifer 'the cosmopolitan in 'burus' özgiž 79, 5; özgiž 183: Çaq. xv ff. ököz 'avamal-kür agent, business manager (?') San. 80r. 2 (translation inexplicable): Kip. xiv al-taifer özgiž Houp. 14, 18: xiv özgiž 'with -k-') al-tafer 1d. 18; al-tafer-ı-xaşı 'a castrated bull özgiž (al-tafer-ul-rayn 'an entire bull buğa): Bul. 7, 8: xiv al-taifer özgiž (also buğa): Kâv. 62, 2; Tuh. 11a. 2: Osm. xviiı özgiž gọzi in Rimi a plant called güw gəzma 'ox-eye' in Pe. and ayıng-haquer in Ar. San. 80r. 2.

Tris. V. EGZ


Mon. AL

al Preliminary note. There were certainly two ancient words spelt al. It is doubtful whether there was a third, probably al if genuine; see below.

1 aI: 'device, method of doing something', originally quite neutral and used for honourable as well as dishonest devices and methods; later it became derogatory only and meant specifically 'deceit, guile, dirty trick'. In the early period usually used in the Hend. al çeviş or al altağ. Became a l.-w. in Pe.; survives only (?) in SW Osm. al; Tkm. al. Xiv Osm. lexicographers regarded it as foreign, Red. 170 describing it as Pe. and Sami 47 as a corruption of Ar. hila, 'better not used'. See Doerfer II 516. Türkü viii ff. yeg al:ığ buluṣqaļ: unamaduklar 'they did not agree on finding a good device' Tayok III 2v. 5-6 (ETY II 179): Uyg. viii ff. Man. al altağ uzanmaklik (or uzanmaklir) taškarip 'putting out the skillful use of devices (Hend.)' TT III 68; same phr. but üntürüp 'promoting' doo 122; al çeviş M III 44, 4 (i) (damaged): Bud. Sanskrit upa‘ya 'a beneficially expedient method' (of teaching, etc.) is translated by Chinese fang pien (Giles 3,435 9,187) and that phr. by al çeviş Kuan. 98, 99-100, etc. (U II 16, 22-3 and 24, etc.) and al altağ uzanmak Sîw. 363, 20-1; al çeviş ayu bergeyimen 'I will describe a method' (of ensuring that the birds do not eat the fruit) PP 75, 1; apar edğü kilğuluk em yöründe al altağ bar 'there is a remedy (Hend) and device (Hend.) for making him do good' TT IV, 14, note A11, 8; al altağ üntürüp U III 85, 9; o.o. of al çeviş TT VI 20 (see note), 265 and al altağ U II 48, 15; Sîw. 9, 9; 37, 8: Civ. (the strength of kings of old time will not be beneficial and soŋ futsi bilgeniç al 'the methods of modern sages (Chinese l.-w.) and wise men' (will not succeed) TT I 107; xiv Chin.-Uyg. Dict. 'trick' al aldağ Ligeti 128: Xak. xi al: al-mahr wa‘l-xadi’a ‘trick, subterfuge’; ałın arslan naar: 'one can catch a lion by guile' (lıl-hila; see oyuk) Kaş I 81; o.o. li 63, 13 (aI); II 280, 22; III 412, 10 (the last two the same prov. repeated): KB bülün çııt turur hic ali yok ukuş 'understanding is perfect truth, there is no trick about it' 1863; eş aşnu Yaşaka kerek hila al 'the first necessity for (dealing with) an enemy is deceit and guile' 2356: xiiith (? Tef. al 'deceit, guile' 48; xiv Rğ. dittu R 1 349 (quotum): Çaq. xv ff. al... (2) xud’a xa mahr San. 497, 13 (quotum): Xwar. xiv al ‘trick, device’ Qub 6: Kom. xiv ‘deceit’ al CCG; Gr.: Kip. xiv al-al-hila Id. 20: Osm. xiv ff. al ‘deceit, trickery’; c.i.a.p. TTS I 15; II 27; III 12; IV 13.

2 aI: ‘scarlet’; a l.-w. in Mong. (Kow. 71; Halto 16) for the colour of the (Chinese) scarlet ink with which the rulers sealed documents; also borrowed in Russian as alI, same meaning. S.i.m.m.; in SW Tkm. aI. Cf. kizI. See Doerfer II 517. Türkü viii ff. Man. al [gap] keɗip ‘putting on a scarlet (robe)’ TT II 8, 67-8; Uyg. viii ff. Bud. (of a planet) al sarig ‘reddy yellow’ TT VII 15, 5; a.o. Swu. 28, 15: Civ. Ušp. 79, 2 (yel:lig): xiv Chin.-Uyg. Dict. hıng ‘Chinese red’ (Giles 5,270) al I 349; Ligeti 128: Xak. xi aI diibè
nårancıyul-lawn 'orange coloured brocade' from which the standards of kings are made and with which the saddles of their female relatives (or favourites) müzarrabat are covered; and al-larnaqul-nårancı 'orange colour' is also al: Kar. I 81; a.o. III 162 (çüvüt): KB bu hila bıle kul yağı meznal 'by this guile make the enemy’s face red' 2356 (cf. I a:1); o.o. 67 (yıpgin), 3790; xiii(?) At al gül 'a scarlet rose' 342: xiv Muh.(?) (in a list of colours of horses) ramadı 'ash coloured' al Rif. 171 (only; cf. Kip. some such words as [øy]; al-şaqar] have prob. fallen out of the text, see ala) Çağ. xv fl. al... (4) surx-i nim rang 'dull red' (quotn.); (5) muhr 'inning-i padişâ- hân-i türk 'the seal and signet of the Turkish emperors' which is impressed in red (surx) on firmâns and yarhiks (quotn. fr. Pe. gâzal of Waşâf; this meaning is peculiar to Pe. and not Turkish) San. 49r. 15; al tamga same translation as (5) above do. 49v. 29 (quotn.): Xwar. xiii(?) Oğuz Xan when born had al közler Oğ. 6 (perhaps an error for ala közler, a common phr.): xiv al 'scarlet, purple' Quth 7; MN 6, etc.: Korn. xiv 'bright red' al CCl; Gr.: Kip. xiii (in a list of colours of horses) al-şaqar 'chestnut' al Hou. 13, 5 (al-şaqarul-ramadı 'dust or ash coloured' is translated oy); xiv al (with back vowel) al-farastl-şaqarul-mayîl ilâl-sufrâ 'a horse that is chestnut tending towards yellow' Id. 20: xv şaqar al Tuh. 4b. 5.

3 al if really an ancient word, meant 'front, facing, prior position' but there is great doubt whether it was. In the early period it occurs only with a 3rd Person Poss. Suff. in the Dat., Abl. and Loc. and these words might equally well be the same cases of alını, q.v. The earliest authorities for the existence of al as such are Vel. and San., but in Çağ, too, the word is attested only in suffixed oblique cases; it is possible that by this period a word al had been formed by a kind of false etymology fr. oblique cases of alını. It certainly seems to exist in many modern languages, but is still, except in Kaz., apparently used only in oblique cases. Such words are SE Türkî ayl BŞ 10; Jarr ing 16; NC Kır, Kex. alda, aldan, alâga and similar forms in NW Kaz.; in NE the situation is complicated by the fact that alını when carrying suffixes would become altı. There is a parallel problem in the question whether there was an ancient word alt or whether this, too, is a back formation fr. altını, q.v., and there is a good deal of confusion between the modern forms of these two groups of words. The following is the relevant evidence regarding this word. Uyğ. viii ff. Man. (in a fragmentary text apparently containing a simile about a fish) [şuyu] ködî suv ılyı barsar ol suvun adaki [gap]dağ bolsar ulûg kumka turşuv suv kum alıpa [?]lîn- ser 'if (the fish) goes downstream along the water, and the end of the watercourse is blocked(?) and stops at a great sand dune, and if the water soaks into the front of the sand dune' (the fish is left high and dry) M III 37, 1-5 (ii): Civ. TT I 129-30 is read beg tamgâsi elçîde ornağı orun anıpsa 'a beg's seal is in your hand, and a firm seat...'; the last word is meaningless and the editors suggest an emendment to alıpsa: (Xak.) xiii(?) Tcf. (do not punish me) bu kâfiirî alında 'in the presence of these infidels' Çağ. xv fl. alınsa/galıysa önünde 'in the presence of, before' Vel. 27 (quotns. containing alıysa and alınım); alı on ve yan 'front, side' do. 27 (quotns. containing anıpsa alıysa); al (1) hudâr 'presence' (Vel. 's first quotn.); (2) şıpımi 'headfront' (quotn. beginning Nawâl alını yazağanın 'that which is written on Nawâl’s forehead'; the word here is clearly alını): Xwar. xiii(?) bir köl arasında alınıdın bir iğâ kördî 'he saw a tree in front of him in the middle of a lake' Oğ. 71: Korn. xiv teñrî alında 'in the presence of God' and o.o. CCG; allindaki kaş 'the front saddle-bow' CCl; Gr. 35 (quotns.): Kip. xiv quddâm 'in front of' alında: Bul. 14, 4.

1 él the basic, original meaning was 'a political unit organized and ruled by an independent ruler'; the most convenient short term in English is 'realm'. In the early texts it usually occurs in association with other political terms, xağan the ruler of such a realm, boðun its people, törö: the unwritten customary law under which it was administered by the ruler, ulûg the geographical area which is occupied and öge: the chief administrative officer of the ruler. From Xak. onwards, bu: not apparently earlier, it developed some extended meanings. In particular it often seems to mean 'the community, the people of the realm', displacing boðun in this sense. As the Turks became involved in international politics it also began to have an international application and came to mean 'organized international relations' from which the translation to 'peace', one of its modern meanings, was an easy one. It is an open question whether 'courtyard', one of the meanings given by Kaş, belongs to this word, but it is prob. merely a metaphor. use meaning literally 'the realm of the owner of the house'. The phr. usually spelt él kün in two words, which is first noted in KB and seems to mean 'people', has given some trouble. The theory in Id. that kün here is 1 kün 'sun' is not at all plausible. The most reasonable explanation is that the second syllable is the Collective Suff. -gün and that the spelling should be elgün in one word. S.i.a.m.lg. as él/el/le meaning 'country, province; people, community (esp. one's own people as opposed to foreigners)' and, less often, 'peace'. See Doerfer II 653. Türkii viii él tutsik yîr ötıken yîş ermiş 'the Ötüken mountain forest was the place from which to control the realm' I S 4, II N 3; (if you stay there) begû: él tuta: olurtaç: sen 'you will sit (on the throne) holding the realm for ever' I S 8, II N 6; (because of fratricidal strife and internal disorder) Türkii boðun ılêledük élîn içînu: ûmdîş xağanludak xuâgan: yittürü: ûmdîş 'the Türkii people let the realm
which they had organized collapse, and lost the xəğan whom they had made xəgən 'I E 6-7, II E 7'; Tavğac xəğanqa: xəlin törəs:in ali: bərmış 'they conceived to accept his realm (i.e. rule) and customary law from the Chinese emperor' I E 8, II E 8; (the Türkü people said: ) elğî bodun ertîm ətím amti: kən: kımke: elğî kazganurmen: we were a people-with-a-realm (of our own), where is our realm now? For whom are we striving to obtain a realm?' I E 9, II E 8; (the xəgən) elğî tuştu törə: s:etmiş 'controlled the realm and put the customary law in order' I E 3, II E 4; el: xem: el: bəlt: bodun xemə: bodun bəlt: 'the realm became an (independent) realm, and the people became an (independent) people' T 56; and many o.o.: VIII ff. (a xan ascended the throne and fixed his capital) elğî: turnmiş 'his realm was stable' Ihr: B 28; elğî: ətmiş: men 'I have organized the realm' do: 48: Man. xüci elğî TT II 6, 17, and 19: Yen. el (spelt it) is fairly common, elğî̠ piz Mal. 26, 4; elğî̠şı 29, 7 and 8; a.o.o.: 26, 1 (əğe) a.o.o.: Uyg. VIII elğî̠ etmiş is one component in the title of the xâqan commemorated in Šu (N 1) and most of his successors: VIII ff. Man.-A əltə xanta 'in the realm with the xan' and Mal. M III 10, 2 (i) (damaged); o.o.o. do. 34, 7; 43, 9 (əğe): Man. kəptın sıçar elğî̠nlarığ kezəniz 'you have travelled through countries in every direction' TTIII 60-1; elğî boðun [nuğ] M II 5, 16: Chr. menli elğî̠ içine 'in my (Herod's) realm' U I 10, 1: Bud. Sanskrit atavismi̠ səsavə 'revolt of the forest dwellers' el (so spelt) u:ltə bül-gə̠ nənə:ki: TT VIII A 31; janapadə: 'the (common) people' el: u:ltə do. A 42; rəəja-birə:ki̠ və 'like the inauguration of a kingdom' el ərmilğ a:bə:si̠ ki̠ gə: teg do. D 17; balıkdın balıka u:ltən u:ltəkà əltin elğî̠ 'from town to town, from country to country, from realm to realm' TT IV 10, 20; elğî törə: bə:pi̠ ədəmis ərəsə: i̠ f we have disturbed the realm and the customary laws' do. 10, 17; Pəh. 10, 15, etc. (əğe); and many o.o.o.: Civ. el xan 'the realm and its ruler' TTI (common), VII 30, 15; and many o.o.o.: Xiv Chin. Yūg. Diet. jın min 'mankind' (Giles 5,244; 7,908) elğî̠ R: S 3: Ligeti 156: O. Kir. 11 ff. el (so spelt) is common, e.g. in Proper Names El əlğa: Təcan Tutuk Mal. 1, 2; elğî̠me elğî̠: elğî̠: elğî̠ 'I was the envoy for my realm' do. 2, 1; tepti̠: elğî̠me: evükmedim 'I could not remain in my sacred realm' do. 2, 2: Xak. X 1: elğî̠̠: xəli̠: xiyə:la: realm, province, and the like; hence one says bè:gl: elğî̠: xiyə:la: 'a word used with reference to horses, because horses are the Turks' wings (canhə), hence as a groom (al-şəs) is called èl bás: meaning (literally) 'the head of a province' (al-xiyə:la) but used for sə:isul-xiyə: -elğî̠: xəli̠: sə:isul la:malikayan 'peace between two kings'; one says ikli̠: bəg birle: èl: bəgl: xəli̠: xamirn mà:ma:n 'the two beggs made peace with one another' Kəq. I 48-9; el törü̠: xəli̠: xiyə:la: 'let the set be in order in I 106, 9; a.o.o. II 25, 8 (kal-); and many o.o.o. of : elğî̠ al-xiyə:la: -küç: elğî̠: xiyə:la: türə: tülfi̠k tə: r: 'if violence enters (the house) from the courtyard (al-finə) customary law goes out of the smoke-hole' (or window, al-kuwata) III 120, 23: KB el 'realm' is common by itself 123, etc., and in association with türə 286, 822, etc.-(three signs of the zodiac are fire, three water, three air, and three earth) ajun boldî̠ 'the world becomes peaceful' 143-sınəmî̠ kə:li̠: bildî̠ elğî̠: i:șl̠: 'the experienced man knows the business of the people' 245-billî̠:likse törde orun bolsa kər bu tör elke sandi elğî̠̠: xiyə:la: 'if an ignorant man has a seat in the place of honour, this place of honour is reckoned to be the courtyard, and the (real) place of honour finds the courtyard (as its site)' (and if a wise man is given a seat in the courtyard, that courtyard is much superior to the seat of honour) 262-3; kopup çıktı̠: elğî̠ 'he rose and went out into the courtyard' 6213; a.o.o. 2553 (liv): xii (?) KBVP bu maşı̠r:q elî̠̠:me 'in this eastern kingdom' 19, 29: xii (??) KBKP maşı̠r:q xiyə:la:na camuğ Türkistan xiyə:la:nderinde 13-4; Tef. el country; people; town(y) 74: xiv Rhə: el aşasən yuç aşasən 'may his realm flourish and may he live a hundred years' R I 803 (cf. KB 123): Muh. (?) al-nə:hi:ya wa'l-umal 'district, province' el Rif. 179 (only): Çaq. xv ff. el xalq 'people' Vel. 72 (quotn.); el ah xalq wa gurî: 'people, community' San. 112v. 5 (quotn.); (under güm, so spelt) and el te: xalq (stc, but ?read elğî̠n) is also used as a Held. (ba:təfi:q-i mużə:zə:ca) in the meaning of 'allies and auxiliaries' (a:re:in wa: a:tər; 'el can be used by itself, but güm cannot be used by itself in this meaning San. 31or. 6 (P. de C. 133 quotes several passages fr. Bəhur in which elğî̠n means 'people, retinue, subjects (of a ruler)': Xwar. xii (??) elğî̠n (spelt yilğûn) occurs 14 times in Of., e.g. (the monster) yulumlari̠ elğî̠nlə:ni̠ yər ěrdl̠: 'used to eat cattle and people' 23: xiv el (1) 'kingdom, province'; (2) people' Qub. 49 (1) only MN 14: Kom. xiv el 'province' CCI, 'people' CCG; Gr.: Kip. xii (after 'hand') elğîn wa huwa:l-iq̠îm wa huwa:la:silim daddu:l:harb also 'province', and 'peace', as opposed to war Hou. 20, 17; (among the Proper Names elbəgî̠: amir-ul-iq̠îm; elalî̠: axada:l-balad 'he captured the country' do. 29, 8-9; xiv el (mu:fə:xa:xam, here 'with ě-, not l-') al-balad wa:l-silh Įd. 20; elğî̠n al-da:wa:l government, realm, compound of el al-balad and kûn al-sams 'sun', used as an expression (ibâra) for al-da:wa:l do. 22; al-salâm 'peace' el Bul. 6, 9; xiv xalq wa 'alam 'people, world' elğî̠n Tuh. 148. 3; silh el do. 22a. 9; al:am elğî̠n also without (bi-isrâ:î:;) güm do. 24b. 3; al:xalq wa 'al:am al-ller:； next time
MON. AL

S 2 ēl/el See ēlēg.

S 1 See yīl.

VU lī pec. to Xak. Xak. xi lī kší: al-
-raculul’-lā’im ‘a vile, ignoble person’; lī
ku:s al-raxama ‘vulture’ Kaj. I 49; a.o. l 331
(kuš): KB yana bir tīl il’again there is one
with an evil tongue’ 342; kšlde līl 1689; atī
bolur ‘he gets an evil reputation’ 4072.

ol both (1) an indeclinable Demonstrative
Adj. ‘that’ as opposed to bu: ‘this’; (2) a
declinable Demonstrative Pron. ‘that’, also
used for the 3rd Pers. Pron. ‘he, she, it’. As a
Pron. it was also used in the early period as the
equivalent of the copula ‘is, are’. In this last
case there are two usages: (a) subject (some-
times implied, not stated), predicate, ol, mean-
ing that the subject is the same as, or has the
quality described by, the predicate; (b) subject,
ol, meaning that the subject ‘is that’, often
followed by a subordinate clause as in such
phr. as umīl ol ‘my hope is (that . . . )’. C.i.a.p.a.l; in most the form is still ol, but in
one or two the -I has been elided, prob.
comparatively recently (the only early occurrence,
one in Tūrkū, is almost certainly a scribal
error). Such forms are SE Tūrkū ò; ò, u Shaw,
Buš, farrī, and SW Az., Osm. o. In
one or two other languages, e.g. SW Tkm. o
occurs as a colloquial form, beside the more
formal ol. The oblique stem has been from the
earliest period an-, and three cases an-,
anta, antan are listed separately since they
are used as Aden., but there seems to have
been an alternative stem in- of which traces
are to be found under ança: and aparu;
and in the early period the Plur. was olar. In
one or two languages, esp. SW Osm. this stem has been
converted by false analogy to on-; the
only early occurrence is listed under Xak.;
and there are sporadic cases of the elimination of
-n in the Plur., e.g. Çağ. alar. Tūrkū viii
ol is normally an Adj. e.g. ol savığ ‘that word’
I S 7, II N 6—barduk yérde: edğū ol
erinç ‘your (only) advantage in the places
to which you went was presumably that’ (your
blood flowed like water, etc.); Oğuz: yeme:
tarkın ol ‘his Oğuz, too, are in a difficult
mood’ T 22; Bilge: Tönuκuk anığ ol ‘the
Counsello Tönuκuk is evil’ T 34—arı:
körülp ‘when you see it’ I S 13; an: üçün:
‘because of that’ I E 3; II E 28; four o.o. of
an:; viii ff. in IrbK every para. ends with the
pfr. edğū: (yavuz, etc.) ol ‘(the omen) is good
(bad, etc.).’ ol taşığ ‘that stone’ Toy. 16
(ETY H 58); (a blue-white stone) tir töz düz: ol
has its origin in Merdik’ do. 5–6: Man.
ol ʔun ‘at that time’ Qura. I 6—u o. savin
‘his words’ do. 137; an: üçün do. 305—
edğū anığ ʔung kopta priyari maʁiʃ ‘ol was
the creator of all good and evil’ do. I 28;
a.o.: Uyğ. viii ol ay ‘that month’ Su E 6; a.o.
E 8—an: do. S 6; viii ff. Man.-A
bazgan küşaq kım kentū ol ok temiren
ětlimiš ol ‘the hammer and tongs which
are themselves constructed from exactly
that’ M I 8, 10–12—an: M I 15, 7 (2 ota)-:

Man. ol nomta ‘in that doctrine’ TT III 63—
yöründek (spelt —teğ) kiltīgiz ‘you made
a remedy for him’ do. 29; a.o. do. 122: yēl
taŋ an aşyar oxşar ‘the wind god is like that’
Wind 50—kayu ol ‘what is that?’ TT II 16,
36: Chr. ol moğować ‘those magi U I 6, 4; a.o.—olarm ‘(sic) birle ‘with them’ do. 6, 6;
yüküněyin aşar ‘I will worship him’ do. 6,
3–4; a.o.—bu bir yumğak taş ol ‘this is a
lump of stone’; do. 8, 5; Bud. ol as an Adj.
In this case, it is very common, e.g. ol bitiŋ tsau irinči-
miz ‘those sins and miserable (offences) of
ours’ TT IV 12, 44—ol and its oblique cases
an, aşar, olar (sic) are common as Pron.
e.g. ol yeq bōlgay ‘that will be better’ do. 10,
25—ol talay suvı erıtıp korkınçip adaylı
ol ‘that ocean is very terrible and dangerous’
PP 26, 4–6 a.o.o.: Civ. ol as Adj. and copula
is common, and it and its oblique cases occur
as Pron.s: Xak. xi ol harf yu’obbar bihi an
ma’nā huwa ‘a particle used to express
the meaning ‘he’; hence one says ol an đaŋ aydu:
‘he spoke thus’—ol harf yu’uknā bihi an ma-
ṇa ḏāka aydı(n) ‘a particle also used as an
Adjective in the meaning ‘that’; hence one
says ol er ‘that man’—ol harf ta’kid yadsul
fi’il-ismā wo’l-af ‘al a particle giving emphasis
used in association with nouns and verbs;
hence one says ol meniŋ oğliım ‘ol is really
(ḥaqiqa(n)) my son’, and ol evke: barmiŋ ol
‘he has really gone to the house’ Kaj. I 37; ol
is very common in all three usages and so are
the oblique cases an, anıŋ, aphanumeric, etc.
and olar; see oṃu: KB ol in all three usages
is common, e.g. orun ol törîtli ‘He created
space’ 19—ol edğū oğün ‘at the good
time’ 29—uluğlug saqa ol ‘greatness is Yours’ 7;
in some such cases ol is used where barr
might be expected, e.g. on ikli ukek ol
bularda aðım ‘there are twelve signs of the
zodiac different from these’ (the planets) 138—
the oblique forms of the Pron. are the same as
in Kaj.: xiii(7) KBVP ol ēnīŋ bōgūsi ‘the
gage of that realm’ 27—kım ol ‘who is he’
35—uğan bir bayat ol ‘the Almighty is the
one God’ 1; in yėme bu kītab ol idli 5k
‘aziz ‘and this book is very precious’ 9, the
predicate for the first time comes after ol:
xiii(7) KBPP ol is used as an Adj., but in
sentences where ol might be expected as a
copula turur is used instead; At. ol is
common in all three usages, the oblique cases,
including olar are the same as in Kaj.;
Tef. ditto but anlar occurs as well as ołar 53,
236, 325: xiv Muh. huwa ol; humu anlar;
ďaka ol Mel. 12; Rif. 86–7; and o.o.: Çağ.
xv ff. ol ism-i iýra Demonstrative N./A. ān
that’ Son. 65v. 14 (quotn. ol as Adj.); anlar
ďan, āna, ān ‘they, alar without –n is
also used (quotn.); an ā-rā ‘him’ (quotns.);
anıŋ ʕ but only in such phr. as ‘like him,’
anıŋ błe ‘with him,’ and as an Adj. (quotn.)
Son. 52r. 8 ff.: Xwar. xiii(7) ol is used only
as an Adj. in Oğ.; there are the usual oblique
cases including anuŋ (sic), anlar: xiv ol is
common in all three usages Quth 116; MN;
Nahe. passim: Kom. xiv ol Adj. and Pron.
with a list of oblique cases, Dat. aðar, aðar,
öl 'moist' in one xiv and one xvi text TTS II 747; IV 622.

Mon. V. AL-

al- 'to take', with all the shades of meaning of the English word, 'to seize, collect (a debt), receive, accept,' and some others as well, such as 'to take off' (a cap, saddle, etc.), 'to marry' and (as an abbreviation of satfın al-) 'to buy'. S.i.a.m.İ. The word is used in many idioms and compounds in which it is sometimes the second element. When it is the first it is expressed like alip bar- and alip kêt- 'to take away', and alip kel- 'to fetch', the two words are often fused and assume forms like appar-, ekkît-, akkel-. Jarring 18-19 lists about 30 phr. beginning with alıp (alip) in SE Türkî. In compounds in which al- is the second element the meaning largely depends on the form of the first verb. In modern NE and NC languages a Ger. in -p is followed alternatively by al- or bér-, e.g. satıp al- 'to buy', satıp bér- 'to sell'. In such cases Pal. says that al- in NE Tuv. connotes action taken in one's own interest or for oneself. But, if the first element is a Ger. in -a/-e, al- has the same meaning as uz- 'to be able'. In such expressions al-, like uz-, is usually, but not always, in the Neg. f.; phr. like kele almdî 'he could not come' are common, but phr. like kele aldt he was able to come' occur also. The date when this idiom evolved is uncertain. The earliest languages in which it is traceable are Kom. and Çağ., but no examples have been noted in Xwar., Kip., or any earlier language or in the SW languages. It has often been suggested, e.g. in R.I 348, that the SW Impossible f. barama- 'to be unable to go' is a contraction of bara al- but this is an error, the second element is uz-, q.v. In the basic meaning 'to take' the object is in the Acc., the source from which it is taken in the Abl., and the third-party beneficiary, if mentioned, in the Dat. Türkî viii al- is common, usually 'to capture (by military action)', e.g. (I killed their yağan and) élîn anta: altım 'thereupon took his realm' II E 27; but ol savûq alip 'accepting that statement (as true)' I S 7, II N 6; Türk[çe yağan] kızın ertî çı: ulûg törün oğlama: alî: bêrtîm 'I took the daughter of the Türçe yağan (in marriage) for my son with great honour' II N 10; a.o. I E 8, II E 8 (1 él): vii ff. oğûm olûn alayîn 'I will accept my mother's advice' IrkB 58; kaltî: yûrûş taşiq alsar 'if a man takes a white stone' Toy. 15 (ETY II 58): Man. anûq savûq Chus. 137; a.o. 198: Yeín. altû: yeğîrlî: yasmia: almîş kuçûqûm 'my wife whom I married at the age of sixteen' Mal. 48, 7: Uyûq. viii al- 'to capture' occurs four times in Şc.: vii ff. Man.-A sîzlerde almîş âğû 'the poison received from you' M I 19, 15: Man. âlîq âmtî 'now accept' (the worship of all men) TT III 3-4: Bud. al- (in TT VII usually a'-l) 'to take' is common, e.g. taavărî altımiz yûqûlûmîn ereser 'if we have taken and used their property' TT IV 6, 44; maytrî
burxanta burxan kutîpa alîş alîp 'receiving from Maitreya Buddha praise for the blessed state of Buddhism' TTV 12, 51-2: Civ. alî- common for 'to receive' in contracts, e.g. Turi Baxšidın yarım kap bôr alîdin 'I have received half a skin of wine from Turi Baxši' USp. 1, 3-4; and for 'to take' (e.g. a drug in compounding a remedy) in H I and II: Xak. xî ol alîmin aldî: qabaða daymânahu 'he collected the debt due to him'; and one says beg-eî alîdî: axaḍu-'lamîr-î-salûyên 'the beg captured the province of Kar.' I 168 (altr., almak) and over 30 o.o. with various shades of meaning: KB alî- 'to take, receive', etc. is very common: xiiii(?) At. ditto; Tefs. ditto 48; xiv Muh. axaḍa Mal. 22, 2; Rif. 102 and several o.o.: Çağ. alî-(-gum, etc.) alî-; almak almass, almassin; but in many passages it is also used with (another) word (bir lafzra) e.g. kila almay eyeleyimez, eyeleyimeyin, eyeleyimeyên 'without being able to do, is unable to do' Vel. 28-9 (quoten.). alî- girîfand 'to take' (quoten.). it is also a word which in conjunction with some words expresses a meaning not inherent in it(?) (lêfzi ki bâ ba'di kalâmât ifîdà-i ma'nâ gîyar mawûdi lâhû mi-kûnûd), e.g. ara (råla) almak tavân girîfand 'to be able to take'; bara almak tavân raftan 'to be able to go'; kûpûl almak diili-kirian 'to be satisfied'; satgûn almak xarîdan 'to buy' San. 45v. 27 (quotens.): Xwar. xiiii alî- 'to take', etc. 'Ali 26: xiiii(?) ditto, common Og. xiv ditto Qutb 7; MN 284, etc. Nahe. 47, 8 etc.: Kom. xiv alî-(-ir CÇG; -ur CÇG) 'to take', to receive' CÇG, CÇG; 'to marry'; (in Neg. f.) 'to be unable to' CÇG; Gr. 33 (many quotens.): Kip. xiiii axaḍa al-Hou. 39, 18: xiv ditto Id. 19; Bul. 20v.: xiv ditto Kar. 5, 7; 8, 16; 77, 12 (alî- with back vowel'); alî-, not translated, is used to indicate alternation in Tuh. 40b. 2 ff.: Osm. xiv ff. alî- in its ordinary meanings is not listed in TTS but phr. and unusual meanings are quoted in I 22; II 29; III 17; IV 15.

1-fîl- Preliminary note. There is some diffi-
culty about the vocalization of these verbs. Kâş. I 169 says that there were two: (1) 1-îl, Aor. 1îur, with a back vowel 'to descend'; (2) 2-îl, Aor. 1îr, with a front vowel (of a thumb) 'to catch (a garment, etc.)'; but the former is spelt with a front vowel in KB and the Caus. f. 1îldrî- survives with front vowels in NG, and the latter with back vowels in Çağî; in the latter language however some meanings are so close to those of alî- as to suggest that 1î- here was a Sec. f. of alî-, just as in some languages there is a Sec. f. 1-kî- of akî-, q.v. There is in fact no doubt that the second verb did have a front vowel.

1- 'to descend (from something Abl.).' N.o.a.b. The suggestion in Kâş. I 169 that ânî-, q.v., is a Sec. f. of this verb is phonetically improbable. Xak. xî er taîgand kodî: ildî: 'the man descended (nasala) from the moun-
tain' (etc.): Aor. 1îur, with a damma on the lâm; Inf. îlmak fîl-masûl Kâş. I 169; attîn ilziîl minal-farâs I 175, 8; o.o. I 175, 19; III 69, 2; 220, 14 (kodî): KB kayî neq aşâr erse îlgû kerek 'anything which goes up must come down' 1086 (Vienna MS. Ğêñî); o.o. 746 (yokla-); 4754 (îler glossed xîrdar șûda 'becomes smaller' in Vienna MS.).

11- (1îlî-) 'to catch (something, with the hand, a hook, a noose, etc.),' and more commonly in modern languages to 'hang (something Acc., on something Dat.)' with some extended meanings esp. in SW. S.i.a.m.l.g.; with long vowel in Yakut Iîl- Pek. 912 and Tkm. Iîl- which may represent the original form. Uyç. viii ff. Man. bûdûmkâli îlgû tûbke sûrîmîşlîrkar 'to those attached to the cling-
ing (Hend.) root' TTT 111 III 52-3; Bud. Sanskrit äsàjya 'clinging' îlîp (spelt yîlp) TTV VIII F.5; kalim yekele teğrîmîleyîv avlap iltîler erki 'hordes of demons crowding round him seem to have got hold of him' U IV 20, 233; same phr. 18, 192: Xak. xî tîken tûmûg ildî: çaqaba-î-lavokâl-î-tawîb 'the thorn caught on to the garment'; Aor. iler with a fâtha on the lâm; Infin. îlmen: fîl-çaqâb Kâş. I 169: Çağî: xv ff. îlî (-mak, etc.) iltîdî- to 'hang on' (Trans.); iltîfîtî eyle- 'to favour', etc. Vel. 74, 5 (quotens.): îlî girîfand wa ba-nasâr girîfand to take, seize; to pay attention to Sam. 109v. 14 (quotens.): Xwar. xiv 11- 'to fasten, attach' Qutb 58: Kom. xiv 11- 'to hang, suspend' CÇG; Gr.: Kip. xiv 11- 'allaqa 'to hang, suspend'; Id. 19: xv ditto Tuh. 21 v. 7; Osm. xv ff. 11- 'to fasten into, grip' (something Dat.) in several xiv to xvi texts TTS I 376; II 531; IV 420.

I olî- 'to be, or become, ripe, soft, fully or over-cooked'. Survives only in SW Kram R I 1998 and Osm. It is, however, doubtful whether in these languages it is now realized that this verb is by origin quite different from the much commoner 2 olî- (bol.-). Xak. xî et bûşip oldî: tûbîxâl-î-lâmî hâtît tahrârâ' minaî-l-fabx 'the meat was boiled until it dis-
integrated'; also used of a garment when it becomes threadbare and worn out (xalîâ wa ballya) with long use Kâş. I 169 (olur, olmak): xiv Muh. (in the section on food) muhâra 'over-cooked' olmîs Mel. 65, 12; Rif. 164: Kip. xiv istanâ 'to become ripe' olî- Bul. 297.: Osm. xiv ff. one or two of the numerous forms listed in TTS seem to belong to this verb and not 2 olî-, including xiv olmak waqîtin 'untimely' I 541; oldaçî kszî 'a mature man' II 736; xv olmak yere 'fruitlessly' III 543, and perhaps one usage of olî- in I 541.

S 2 bol.- See bol.-

6olî- 'to die' C.i.a.p.a.l. Türkîvii 6olî- 'to die' is common, but is not used for persons of the highest rank for whom ucî-, q.v., was used: vii ff. 6olî- 'to die' Irb B 41, 57: Man. ditto Chuaâs. 23: Yen. ditto Mal. 26, 5, etc.: Uyç. viii ditto Şu. 6, etc.; Suci 8: viii ff. Man.-A ditto M I 9, 5 etc.: Man. TTT II 16, 7, etc.: Bud. ditto, very common: Civ. ditto H I 102; USp. 12, 2 etc.: O. Kür. IX ff. ditto Mal. 10, 11, etc.: Xak. xî olî- translated mâta 'to die'
(once quita 'to be killed') occurs 9 times, once (Kas. I 15, 1) spelt 61-; Aor. ölür I 228, 14; n.m.e.: KBD öl- 'to die' is common: xiiii (2) At. ditto common; Tef. ditto 244: XIV Muh. mäta öl- Mel. 31, 4; Rif. 115; a.o.o.: Çağ. xv ff. ölér/ölüür ('with ö-not ü') öürür, murda olur ma'na'sina Vel. 117 (quotn.); öl- murdan 'to die' Son. Sor. 17: Xwar. xiiii (?), ölerbiz (sic) 'we are dying' Qb. 79: xv 61- 'to die' common Qub 123: MN 281, etc.: Kom. xiv 'to die' öl- CCCI, CCG; Gr.: Kip. xiii al-mawt ömek Hou. 33, 4; mäta öl- do. 43, 18: XIV öl- 'with front vocal' mäta Id. 20; Bul. 81r.: xv ditto Kav. 9, 21; 78, 12; Tuh. 35b. 8.

Dis. ALA

ala: lit. 'parti-coloured, dappled, mottled, spotted, blotty'; hence metaphor. 'hypocritical, treacherous', and the like. S.i.a.m.l.g., often in jingles like ala bula and as the first element in compound names for birds, animals, plants, etc. See Doerfer II 518. Türk 8 ff. a:ala: (sic) attiq yol (or yul) teşpi: man 'I am the god of the road (or 'spring') with a dappled horse' Irb 2: Uyğ. viii ff. Civ. kayu kişini eli ala bolsar 'if a man's flesh becomes blotty'; (a remedy is described) alasi këter 'the blotches disappear' H i 48-50; similar phr., different remedy TT VII 23, 4-5 (hardly 'leprous' as there translated, the remedies mentioned would be quite ineffective for leprosy); xiv Chin.-Uyğ. Dict. mang 'variegated, parti-coloured' (Giles 7,659) ala Lügeti 128: Xak. xi a:ala: (spelt a:ala:, but in a section containing only words beginning with a-: alabra mina'l-insan of a man, 'leprous'; and one a:ala: alarqat mina'l-xayl 'a dappled horse'; and one says beg xalaka: a:ala: bol:di; xalaqet-ama:liq wa:sa:ara: a:ala: ywa:sa:ga: ma 'adwe:sh:hi the beg opposed the king, revolting against him, and came to terms with his enemies'; a:ala: (spelt a:ala:) the name of a summer station (mustafâ) near Fergana: a:ala: (spelt a:ala:) yiğ.asc ism manadi b'il-taqr 'the name of a place on the border' (between Moslem and pagan countries) Kas. I 81; (in a section for words with short initial vowels) alabra 91 (prov., metaph. meaning). (who knows which ravens are the old ones?) kişi: a:ala: kim tapar man'illadı ya:ri:f domâ:ıra:l-şudir 'who knows the secret thoughts in (men's) breasts' I 425, 12: xiiii (?). Tef. a:ala 'leper' 48: XIV Muh. (in a list of colours of horses) al-ablaq 'dappled' a:al (sic) Muh. 70, 5; (çapar, in margin) a:ala Rif. 171 (the text is obviously corrupt here, see 2 a:ala: çapar is a Pe. 1-w.:) Çağ. xv ff. ala (PU) luğa, ala (VU) böké 'with -k-' the name of two different water birds Vel. 30 (the second is also mentioned in San., luğa is obviously corrupt perhaps for toğan, San. mentions such a bird but not as a water bird); a (1) sir-x-im rang 'dull red' (error, confused with 2 a:ala) just as in Rûmi caşmi ki mäyil-i mihiarrat (sic) báşed 'an eye inclined to be inflamed' is called ala gözül: in this meaning the same as in Pe.; (2) anything aliaq in general, and bariş 'leprous' in particular San. 49. 23 (several expressions beginning with ala follow): Xwar. xiv ala (of a horse) 'dappled' Quth 7; (of clothes) parti-coloured' Nahe. 55, 1: Kom. xiv 'dappled' ala CCG; Gr.: Kip. xiii (among the proper names) ala: ku:ş tayr alılaq 'a speckled bird' Hou. 29, 7; xiv ala: (with back vowels) al-farasa'ü'-alılaq also called alaca: Id. 20: xv al-‘aynu-l-pulâ 'a blood-shot eye' ala: kób Kav. 60, 12; alılaq ala: Tuh. 4a. 3; 4b. 5; Osm. xiv to xvii ala normally 'parti-coloured'; but sometimes 'treacherous' seems to be implied; in several texts TTS I 16; II 22; III 14; IV 14.

D ele: See 1 ele:-

S ile: See bilir:

D III: Hap. leg.; Dev. N/A fr. II-; lit. 'hanging loose'. Xak. xi III: ka:puq 'a closed (gülq) door which opens (yanfâthi) without a key' Kas. I 92.

VU ula: perhaps survives in SW xx Anat. ula 'a place, or clump of trees which serves as a boundary mark in the fields' SDD 1415; not connected w. ula 'mountain' in some NE, SE dialects which is a l.-w. fr. Mong. a'ula (Haenisch 10, Kow. 32). Xak. xi ula: 'a mound (or'barrow, al-suwwa) which serves as a landmark (alam) in the desert'; one says ula: bolsa: yu: alazma: 'if there is a landmark (ıram) in the desert, the way is not lost' Kas. I 92.

Dis. V. ALA-

1 ele:- 'to keep calm, move gently' and the like; n.o.a.b.; no longer recognized by Kas. as an ordinary V. Uyğ. viii ff. Bud. (Ku Tao recovered from his trance and the people who had come to bury him all to panic and run away; seeing this he said) eiqerlerim 'keep your heads, my good people' (why are you running away?) Suz. 5, 14: Xak. xi ele: harf wa ma'nâhu ruwayd an Exclamation meaning 'gently, slowly'; one also says ele: ele:- 'gently, gently', and ele:gil w. -gil attached Kas. I 92; a.o. III 26, 2 (2-evet:)

S 2 ele:- See elge:-

D elle:- Den. V. fr. I 61; survives only (?) in NC Kir. elle- 'to be peaceably disposed'. Türk 8 I 6-7, II 7 (1 øl): O. Kir. ix ff. taş: yâgu: yâgu:ladim (el)ledim 'I fought foreign enemies and incorporated them in my realm' Mal. 45, 4: Osm. xiv elle- 'to incorporate in one's realm' in two texts TTS I 371 (ile-); II 531 (ille-).

ula:- 'to repair (something broken Acc.); to join (things Acc.) together; to join (something Acc.) to (something Dat.).' S.i.a.m.l.g. The SE Tar. meaning 'to twist together', RI 1678, seems rather to belong to 2 *ulu:- See also ula:yu: Türkül (viii), this word has been erroneously read in I 32 see angula:-: viii ff. (I make your broken things and)
üzük: pl.n ulay: yu: rmen 'join together your torn things' IrkB 48 (see sap-): Uyg. Man.-A
təñü köpüln nıgoşaklar üzə bəmam
ulamaz 'he does not attach (Hez.) his own
mind to the Hearers' M III 22, 12-13 (i):
Bu: nı ulamaklı edilüş 'his goodness in
attaching the doctrine' (to his hearers)
(was like that of Deva Bodhisattva) yarukın
ulamaklı ederle 'his manliness in att-
aching its light' (to them) (was like that of
Nāgarjuna Bodhisattva) Hüen-ts. 1904-6:
Xak. xi yıp ulazi: wasalal'-xayt 'he joined
together the cord' (etc.); and one says ol
yağuk ulazi: wasalal'-xahım 'he did good
for the neighbours' (an Ar. idiom) Kaş. II
255 (ula: r, ulama: k); ulag: ne: nı kull mä
yısał bınl'-ı: ıay 'anything to which something
is fastened', e.g. a patch on a garden Kaş. III
136, 16: KB kayuka yağışına aqrar 62 ular
it 'it joins itself to whichever (planet) it ap-
proaches' 136; köpül bir bayatka uladım
köln 'I have sincerely joined my mind to
the One God' 4778; o.o. 460, 676, 961, 2008,
4790, xiiii (i): At. ula 'join' (various qualities
together) 62; bilgiliği əznil ulary 82; a.o.o.;
(Tef.) ulamaklı 'union or the like' 225: xiv
Muh. (!) awasla 'to join (something to some-
thing)' ula: - Rif. 105 (only); xiv At.-
postkő épä körürbiz Adib sızini bile
bilmeğendin ular əznil 'we see all people
join themselves (to him) whether they know
the Adib's words or not' 506; Çaq. xiv. ul-
as (and ulanır, both spell) Caus. f.;
band hardan ya payvästan riştä wa rişma
ba: că: 'to tie or join together cords or ropes
at a place' San. 8ır. 11 (quotns.): Kom. xiv
'to tie together, join' ula: CCG; Gr.: Kip.
xiiiii awasla min wasil'-ı: bıll'-ı: ıay: ula-
Hou. 37, 21: xiv ulary ulasla ld. 20: xiv
wasla (yet-, yetgiri-; in margin in second hand)
ula: - Tuh. 36b. 7: Osm. xiv ulary 'to join,
fasten' in three texts TTs I 718; II 924.
1 ulu: - basically (of a wolf) 'to howl'; also used
by extension for other animals and beings. S.i.m.m.l.g. w.
some variations (-a/-u-) of the final vowel. Uyg. vii ff. Man.
I içg ak ci uty ułur 'the benevolent spirits of
the shrubs and trees lament' M II 12, 5: Bud.
(then the King, hearing these words) ульд
iştədä 'howled and sobbed' PP 61, 4; similar
phr. do. 77, 2-3; U II 30, 25: (of a cow whose
calf is lost) uļu: 'howling plaintively' PP 77,
5: Xak. xi bori: uludi: 'the wolf howled
('awä:'); also used of a dog when it barks at
night with a frightening bark (nabahā layla:ı:n
mubah hīdl:id); also of a man when he suffers
acute pain and screams like the howl of a wolf
ulama: k); bu ugor ol bori: ulu:ğu:
'this is the time when the wolves howl'
XAK 136, 18: KB töskekke kirlıp yatti muļqul ulip
'he went to bed and lay screaming with pain'
1956; 0.o. 1075, 1204, 1371, 1392, 1395, 1514,
1560, 6002, 6280 of persons, 2327 of
xiv: Muh. nabahā:lk-bal: ula: (mis-spel
ulama: k) Mel. 31, 11; Rif. 115; mubahā:lk-bal:
ulama: k (. Only): Çaq. xv ff. ulu: 'with
u:'; and ulu:ş-) nāla kaşidan sag wa şoğal wa
amal-tı: än 'to howl, of a dog, jackal, and
the like' San. 821, 16 (both words spelt with front
20: xiv awä: ulu: - Tuh. 25b. 9; nabahā ulu-
do. 37a. 8.

VU 2 *uli:- See ulit-, ulin-, etc.

öyle:- 'to divide (something Acc.) into shares
distribute (them to people Dat.)'; the word
implies both division and distribution.
Survives only in one or two NE languages and
S.E. Tar. R I 1849; elsewhere, like evler-,
it has been displaced by Caus. f.s of der. f.s of
this verb. Uyg. vii ff. Man. rtiğl: . . . üleyd
yarlikatıp . . . unluğlar' 'you have
designed to distribute the jewels (of the
doctrine called "good") to (suffering) mortals'
TT III 109-10: Bud. aðınlara ʿüləməs
buyan küçünde 'by virtue of the merit dis-
guished to others' TT VII 40, 122: Civ. (VU)
çöknı ülep kitabımız 'our memorandum
alloting the çöknı' (some kind of tax, Chinese?
-I.) Uṣp. 9, 4: Xak. xi ol yarmak üledi:
fırraqı-ı:darähim 'he divided and distributed
the coins' (etc.) Kaş. III 255 (üller, ülemek);
(you when become a distinguished wise man
in the tribe) biğli: üle: (sic) 'distribute your
wisdom (to others) I 51, 16: KB çığayka
üledi ülküs nep tavar 'he distributed many
(useful) things and goods to the poor' 1112;
o.o. 1034, 1517, 1564 (ağtls): Xwar. xiv. (if
your drink is water, beware of drinking alone,
the man that eats alone) yalguş üler zär 'has
no one to share his misery with' (fol. 73v. 11)
Qub 197 (ula:): Kip. xiv üle: (with front
vowels) qasama 'to divide up' ld. 20: xiv
qasama ülü: - Tuh. 30a. 5.

D əlı:- Intrans. Den. V. fr. öl: 'to be moist,
damp'. N.o.a.b. The more normal Den. V.
ölle- s.i.s.m.l. but as a Trans. V. 'to moisten'.
Xak. xı tom öldi: ibtalla-ı: tawb 'the garment
was moist' Kaş. III 256 (prov.; ölir:, öll-
mek); a.o. II 324, 9: xiv Muh. ibtalla ölü-
Mel. 21, 15: (tüşe:-; in margin) öll:- Rif.
102: Kip. xiv öll- ibtalla ld. 20: xiv dıtro
öll- Tuh. 5a. 7: Osm. xiv, xv öll- 'to be moist'
in two texts TTs I 563; III 559.

Mon. ALB
alp basically 'tough, resistant, hard to over-
come'; originally applicable both to persons,
when the conventional translation 'brave' is
reasonably accurate, and to inanimate objects
and even to abstract ideas like 'danger'.
S.i.a.m.l.g. except SE; in SW it became obso-
late except as an element in Proper Names but
was revived during xii. See Doerfer II 526.
Türkül viii alp 'brave' qualifying, or as a
precadicate with, er, kişli, xağan I S 6, II 4;
I B 3, II E 4; I E 40; II N 7; T 10, 21, 29, 49;
Ongin 3, 12; alp: erdemli: 'his bravery and
manliness' Ix. 4; o.o. do. 7 and 12; (Külli Çor
was his Counsellor and army commander)
alp: bökesi: erli: 'his brave and strong
warrior' do. 17—(when a thing is thin it is easy
mon. ALB

(yayka kalın bolsar toplاغlu: alp ermiş 'when the thin becomes thick it is a tough job to crumple it up' T 13; a.o. T 14; (we came over the Almaty mountain forest and across the Ertilch river) kemlmiş: alp 'it was difficult to come' T 38; viii ff. alp 'brave' IrkB 40, 55; antâq alp men erdemli: men 'I am so brave and manly' do. 10; Man. alp e[mgeker] 'grievous sufferers' TT II 6, 6; Yen. atsâr alp ertigiz 'you were powerful when shooting' Mal. 28, 2; alp ertçü in erdem'in ertçü do. 31, 2; 0.o. dubious: Uyğ. viii ff. Man. alp 'difficult' TT III 19 (damaged); a.o. do. 169 (ada); Bud. alp verci survi 'a tough guide and pilot' PP 23, 8; alp ada do. 38, 8; alp erdemli: TT VI 147; (actions) alp kilçuluk alp bütgü:ulük 'hard to perform and hard to carry out' TT V 20, 8; a.o. qualifying persons and abstract ideas: Civ. alp after an İnfin. 'it is difficult to' TT I 78, 84; a.o. 160 (edgekü): Alp as a component in Proper Names Usp. 36, 1; 111, 4 etc.: O. Kur. ix ff. Alp in P.N. Mal. 28, 10; 5, 16; 1; er erdem'in ertçü alp do. 11, 9 (dubious): Xak. xa alp al-sîka 'brave' Kaş. 1 41 (prov. (see alcak), verse); I 238 (ületş-) and many o.o. (i) as Adj. 'brave'; (2) as Noun 'brave warrior'; (3) as a component in P.N.s like Topa: Alp Er and Alp Têgên: KB alp er 691; Topa Alp Er 277; a.o.o. (xii?) KBVP alp yûrêk 'stout-hearted' 51; xii(?) Tef. alp 'brave' 49; xiv Müh. al-sîka 'brave' Mel. 13, 16; Rif. 89, 152; aidal (of a man 'tough' alp 18, 2; 96; mühüri tabi: mûbariz 'warlike, aggressive' alp 50, 9 (Rif. 145 yâçülçü): Çağ. xv ff. alp (spelt) pahlatvan tabahadur 'hero, warrior', Plur. alpar; alpar arsalan the name of a well-known emperor, meaning şir-i dilbar 'heart-ravishing lion' Sam. 49v. 23; Xwar. xiv meni alp bahatur tesüler 'let them call me a brave warrior' Nahe. 405, 8; Kip. xiii al-sîka 'brave' Hou. 26, 4; xiv alp (spelt) al-sîka 'brave' Id. 21; Osm. xiv to xvi alp 'brave', in several texts; in two xvi docs. described as Tkm. TT 22; II 30; II 17; I 19.

Dis. ALB

D alplik A.N. fr. alp. N.o.a.b. Xak. xi KB uvutka bolup korkkî alplik kilur 'out of shame a coward performs brave deeds' 2292 (cf. ögênç): xiii(?) Tef. (all the people of Mecca feared 'Outar') ana alplikindin 'because of his toughness' 49; xiv Müh. al-sîcad 'bravery' alplik (spelt in error with -îk) Mel. 13, 16; Rif. 89; Osm. xiv alplik (1) 'bravery'; (2) 'obstinacy, resistance to the will of God' in two texts TT 122.

Dis. V. ALB-

VU alvir- Hap. leg.; the general shape of this word is fixed by its position between angâr- (andgar-) and diğîr; it is not clear from the facsimile whether the İnfin. was altered from -mek to -mak or vice versa but the first is likelier. Xak. xi in an' yûzige: alvirdi: waftaba i fî wachhi i fî kalâm ka'înamahu yûrîd

musûçaratahu 'he jumped down his throat as if he wished to pick a quarrel with him' Kaş. I 226 (alvir->alvîrmâk?).

Tris. ALB

D alpaçût.Dev. N. fr. *alp-.- Den. V. fr. alp- 'warrior'. L.-w. in Mong. alpaçût (Kow. 84) where it was falsely connected w. alban 'head tax' and used for 'subject, taxpayer', and the like; reborrowed in NE Tob. alpaçût: NW Kar. alpawt R I 439-1; Tat. alpawt 'householder, property owner'. Türkî viii IN 7, IE 31 (ugûs), the word, which should, by the context, be alpaçûtî, was mis-spelt alpaçû: in 1 and corrected to yilpaçû: (with front y-) in ii, but the yî- must be an error: Uyğ. viii ff. Bud. ol Dantuplätze èl(ì)dîg alku alpaçûtû birle 'that king Dantipâla, with all his fighting men' U IV, 34, 63-4: Alp Saçun Öğe Alpaçût occurs in a list of Proper Names in Pfahl. 23, 14: Xak. xa alpaçût al-mubârizîl-bahma 'a brave warrior'; in verse quoted, alpaçûtûn üstürdi: ixtrâa abîlala 'chose his fighting men Kaş. I 144; alpaçûtûn (sic) abîlaḫw III 422, 10: xiv Rbg. Xalxan attîg şuçaşâtîg alpaçût 'a brave warrior called Xalxan' R I 433: Kom. xiv soldier alpawt CCG; Gr.: Kip. xv muxtall destitute, mentally disturbed' alpawt Tuh. 33b. 29 (prob. the Turkish translation of muxtall and an Ar. word, perhaps mubûriz has fallen out of the MS. between these two words).

F alawwân Hap. leg.; general shape fixed by inclusion under the heading afa'îlî; no doubt a foreign l.-w., perhaps with prosthetic a-. Xak. xa alawwân al-timsâh 'crocodile' Kaş. I 140.

Tris. V. ALB-


Dis. ALC

F alûç; a fruit, prob. 'the fruit of the Crateagus azaerulus, Neapolitan medlar'; l.-w. cognate to Pe. alû 'plum'. Survives only(?) in SW Osm. Xak. xi alûç barîd (sic, not al-barîd 'cold', as in printed text; Brockeman may be right in suggesting that it is an error for barbîq apricot)' Kaş. I 122: Kip. xiv alûç (sic; 'with back vowels') tamâr şocar fi bilâdîl-turk şabîb bil-zu'îrîr 'a tree fruit in the Turkish country like the medlar' Id. 21: Osm. xviii alûç (spelt), in Rîmî, zu'îrî-c ibâdi, in Pe. lâhîc mountain medlar' Sam. 50r. 27.

Dis. V. ALB-

D olç irregular Dim. f. of oğul. N.o.a.b. Karlik xa olç harf tahamman wa ta'aṭṭif 'alîl-hânîn an affectionate (Hend.) exclamation to children'; one says olçûm bunayya 'my
D alčak "gentle, mild, humble" in a laudatory sense; survives in this meaning in NE Alt., Tel. R I 423: NC Kır.: NW Kaz. and SW Tkm., but in SW Osm. and Krım it has (recently?) acquired a pejorative meaning 'low (in stature or character), base, vile'. Prima facie a N./A.S. fr. alča-, but this verb is very poorly attested, occurring only in Osm. Red. 184, in a pejorative sense; the Pass. f. alčaliş is, however, better attested in recent Osm. dicts. In these circumstances it is possible that alča- is a back formation fr. alčak and that the latter is a Den. N. for an earlier *alčak der. fr. alt., but this depends on the question whether the latter, q.v., is an ancient word. See aşak. Xak. XI alčak al-halimîl-żarîf 'gentle, mild; graceful, polite' Kağ. I 100: alp yâşında: alčak çoğorda: 'a man's bravery is tested only in the presence of the enemy, and the mildness of a mild man is proved in a quarrel' (halîmîl-halîm yezârîhîl-żîdîlîl) 141, 11: KB (of the Prophet) tûzûn erdî alčak kînînî silîg 'he was good and humble and his conduct was pure' 43: o.o. 703, 2231 (alčak amul 'gentle and peaceable'), 2295: xini? Tef. alčax gardanları aşak bolup 'their humble necks (Pe. l.-w.) were bowed down' 50: xiv Rû'î. alčak amul tûzûn kîlîk 'humble, peaceable, and well-behaved' R I 649 (amul): Çağ. xv ff. alčak past wâ dîn wâ násîl 'humble, lowly' San. 55r. 11: Kip. xv mutawâidi 'gentle, meek' alčak Tuh. 33a. 1; (in a list of Adv. of position) aşak/alşak wâji 'low' do. 73b. 11; (in a similar list; 'high' yûksêk, büyûk) sâji 'low' alŞak, which also means wâji 'humble' Kağ. 26, 8: Osm. xiv to xvi alşak (once xiv alşax) 'humble, mild' in several texts; alşak od 'a gentle fire' (xv); alşâq râk 'low-lying' (ground) (xvi) TTS I 17; II 26, 30; III 14; IV 16.

Tris. ALC

?F alacu: 'tent, hut'. Later forms usually have final -k; this inconsistency suggests that it is a l.-w. Survives w. phonetic changes and nearly always with -k, usually meaning 'a hut made out of branches of trees' in some NE languages (Tuv. alacît); NC Kır.; several NW languages including Kar. and SW Osm. (with eight or nine slightly different forms in xx Anat., SDD 87, 88, 91, 93, 94, 95, 522, 523) see Doerfer II 519. Uyûq. viii ff. Bud. Hâriçandirî têgin alacu tususinda (meaningless, ?amend to tusynda) yoriyur erken 'while he was walking about opposite(?). Prince Hâriçandirî's tent' U III 6, 1-2 (iii): Xak. XI alacu: al-fâzâ waI-wurfât 'a tent with two poles; a large tent made of coarse fabric' Kaş. I 136 (between ületüti: and abaçi:); Çağ. xv ff. alacuk ('with -c-') the same as âğ öy, already mentioned, that is a tent (xayma) which nomads (sahârînîn) make from poles (gûbâ)' San. 49r. 1; a.o. 205r. 19 (1 çastir). Kom. xiv 'hut' alacukCCI; Gr. Osm. xiv-xvî alacuk/alacuk specifically a nomad's hut' in several texts TTS I 16; II 23; III 13; IV 14.
Mon. ALT

alt as in the cases of 3 al and ast, there is grave doubt whether this is really an independent ancient word. If it was meant 'the bottom, or lower surface (of something)'. It has been suggested that altın, astın, which is synonymous with it, and üstün, which is often used in antithesis to it, all carry the suffix -dün/-dün/-tün/-tün, etc., which is clearly recognizable in words like öpdün and kédn, and that these are cases of *alttin, *asttin, *üsttin. This is probably correct, but it does involve assuming that alt and ast are in a class by themselves, and different from iç and tağ which are the bases of comparable forms içtın and tāstun but are also normal N./As, since they are used only in suffixed forms. If this is correct, then alçak, q.v., can also be regarded as a crisis of *altçak and derived from this word. The only medieval forms of this word, always in suffixed form, are in Tef. Kom. and Kp. In modern languages there is some confusion between alt and 3 al, but suffixless forms of alt meaning 'below' certainly occur in some NE, NW, and SW languages, and similar forms of ast with the same meaning in SE, NC, SC, and some NW languages. (Xak.) xiii ff. Tef: altın, altın in, altındın 'beneath, from beneath' are noted after nouns under altın 49: Kom. xiv altın 'subordinate to him' CCG; Gr. 36: Kp. xiii (in the grammatical part) 'as for Ar. word tāt "below, under", its root (ašılah) in Turkish is alt 'with back -1-', if you wish to say tahtak you say altın; tahtakum altınpida: (and other examples) Hou. 53, 8 ff.: xiv (under 'adverbs of position') taht altın: Bul. 14, 4: xv (ditto) taht altın: Kav. 35, 6: taht alt Tuh. 86, 10; 73b. 9 (followed by two examples with Suffas.)

Mon. V. ALD-

ǔlt- See ǔlt-.

Dis. ALD

D olut Hap. leg.; Dev. N./A. fr. I ol- Xak. x1 olut er 'a mature, stout (al-halhu'-l-tār)' man' Kaş. I 52.

D ölt ( MLB) Dev. N. in -ǚt (here Caus.) fr. öl-; 'killing, murder'. In the medieval period became ölet, usually meaning 'epidemic; sudden death'. This s.i.m.m.l.g., but ölt, w. same meaning, survives in NE Alt., Tel. R I 1250. L.-w. in Pe., see Doerfer II 618. Uyg. viii ff. Bud. ölit öltmek karmapadić 'the sin (Sanskrit l.-w.) of murder' U III 3, 13–14; yinın ölit öltürümüz erser 'if we have murdered a (living) body' TT IV 8, 68; o.o. U III 4, 6–12 (evrll)-: Xak. x1 ölit al-qatāl 'killing, murder' Kaş. I 52: xiv Muh. (?) al-qimād 'innamite' (opposite to al-hayyān 'innamite' tınıh) ölet Rf. 138 (only): Çağ. xv ff. ölet 'pestilence, epidemic' (margi) San. 82v. 20: Kp. xv sunāt 'annihilation' ölet Tuh. 27b. 9: Osm. xiv ff. ölet 'epidemic death'; in several texts TTS I 153; II 748; IV 623.


D altağ N.Ac. fr. altağ-; syn. w., and in Uyg. apparently used only in Hend. w., I aL; originally rather neutrally 'device, method of doing something'; later only pejoratively 'deceit, guile, dirty trick'. S.i.a.m.l.g., but rare in SE and in SW Osm. only in xx Anat., SDD 94; Tkm. aLdav. Uyg. viii ff. Man. TT III 68, 122 (I aL): Bud. Shia. 363, 20–1, etc. (I aL): Çağ. xv ff. aldağ aldamak Vel. 26 (quott. hilaçi çok ali wa aldağ köp); aldağ farîb 'deceit', syn. w. I aL San. 50r. 13 (Vel.'s quott. under I aL): Xwar. xiv aldağ 'trick, deceit' Qutb 7.

VUD olduk Pass. N./A.S. fr.oldt- Xak. x1 olduk at 'a horse (etc.) which is unshod' (al-hafi) Kaş. I 101: xiii (?) Tef. Mūsā elîq uzatăd yılan teğ oltukini tutû 'Moses stretched out his hand and grasped his (staff) as smooth as a snake' 236.

D altımsış 'sixty'; der. f. altı: with the unusual suffix -miş. S.i.a.m.l.g. including Çuv. otmâl/utmâl Ash. III 333, but excluding the NE languages which have alan and other cases of altı: on, and Yakut alta uon Pek. 81. Türkü viii ff. Yen. tokuz altımsış er 'fifty-nine men' Mal. 48, 3; a.o. 26, 10: Uyg. viii ff. Civ. altımsış 'sixty' TT VII L. 6, 7; UsP. 6, 65; 57, 5; 74, 11; Yazdigrîd elîlîq sam üz yez takî sêlez altımsış 'the year 358 in the era of Yazdigrîd' TT VII 9, 11–13: O. Kır. ix ff. altımsîs yaśinda: 'in my sixtieth year' Mal. 1, 1 (should be, 1, 2); altımsî at bîntîm 'I rode sixty horses' (in the course of my life) do. 41, 9: Xak. xi KB (I have reached the age of fifty and) okir emdî altımsî maşak kel teyî 'sixty is now summoning me, saying 'come!' ' 366; a.o.o. esp. in chapter headings: xiii (?) Tef. altımsî 50: xiv Muh. sîttin 'sixty' altımsî Mal. 81, 14; Rf. 187: Çağ. xv ff. altımsî force-i laşkar kî ba-unmân farî bâsîd 'a detachment of troops which they place at the head of the army'; altî, the number 'sixty' San. 5or. 3: Kp. xiii sittin altımsî Hw. 22, 13: xiv sîttin altımsî (sic) Bul. 12, 13: xv ditto Kav. 39, 6; 65, 9: altımsî (sic) Tuh. 69b. 10.
altun 'gold'. A very early l.-w. in Mong. as altun (Haenisch 6, Kov. 85). S.i.a.m.l.g., usually as altun. Exceptionally in Yakut altun means 'copper' Pek. 82. (See Dörfer II 529. Türkî VII altun kümüs 'gold and silver' I S 5, II N 3; I N 12; II SW; II S 11; sariq altun ırüş kümüs 'yellow gold and white silver' T 48; altun ırış 'the Altay mountain forest' occurs several times in I, II, and T.; also a component in Proper Names; VII ff. altun ırğın üz, on a golden throne. Irkî 1; o.o. do. 3, 5 (adgir), etc. yüz altun 100 gold coins 'Yoko IVr. 3-4 (ETY II 180); Altun Tay Şapun P.N. Tew. I 5-5 (do II 96); Uyg. VIII ff. Man.-Altun Arğûc (sic) uluş 'the golden country of Arğûc' M I 26, 29; altun Arğûc (sic) [Talas] uluş do. 27, 5; Chr. altun 'gold' (and frankincense and myrrh) U I 6, 14; Bud. Sanskrit suvannavarina 'gold coloured' altun ırğın TT VII G 64; sariq altun yip 'yellow gold thread' PP 43, 2; bëz yüz altun yartmak (for yarmak) '500 gold coins' U III 68, 12; and many o.o.: Civ. TT I 70 (adirtla-)

xiv Chin.-Uyg. Dict. chin 'gold' (Giles 2,032) altun R I 411; Ligeti 120; O. Kir. IX ff. altun occurs several times; altun kümüsîg Mal. 11, 9; altun kéş 'golden quiver' do. 25, 3; Xak. xi altun al-dahab 'gold' Kaç. I 120; and 16 o.o.: KB (wisdom is) altun taş 'the gold ore' (in the brown earth) 213; o.o. 188, 946, etc.: xii(? Tef. altun kümüs; altun 'a gold coin' 50; xiv Muh. al-dahab altun Mel. 18, 15; 75, 6; Rif. 98, 178: Çağ. xv ff. altun ışlä 'gold', in Ar. dahab, in Pe. zar San. 50r. 4 (quoten. and three phr.): Xwar. xii(? altun kümüs Qâ. 181 a.o.o.: xiv altun 'gold' Qub. 8: Kom. xiv 'gold' altun CCI, CCC; Gr.: Kip. xiii al-dahab altun Hou. 31, 12; dîn-nâr 'gold coin' altun do. 55, 11: xiv al-dahab altun Bul. 4, 8; xv dinâr altun Kav. 56, 21; dahab altun Tuh. 16a. 13.

D ulyaŋ (ulyug) Den. N. fr. ul; 'the sole' (of a boot, etc.); the earliest form was perhaps ulyug (see ulyulug). S.i.a.m.l.g. as ultaŋ with minor phonetic variations, in SW Tkm. and xx Anat. (SDD 1988) oltaj and in NE Kôb., Kaç., Sag., (R I 1699, 1700) Khak. and Tuv. as ulduŋ/ultuŋ. Uyg. VIII ff. Civ. the word appears as uyjak in TT VII 42, 1 a very late text prob. transcribed from an Arabic original, in which it was misread; (a manly man is equal to a jewel) erdemiz kisi etlik içindeki ultaŋ (written uyjak) birkü tüz ol 'man without manly qualities is equal to the sole in a boot'; Xak. xi ulyug asafal-l'-ussîf 'the sole of a boot' Kaç. I 116 (prov.): Çağ. xv ff. ultaŋ gôn 'leather' which is fastened to the sole of a boot or slipper Vel. 114 (quoten.); ultaŋ (spelt) püsti 'a piece of leather which they sew onto the sole of a boot or shoe' (quoten.); it is also the word which the vulgar (avam) corrupt to ulyug and use as a term of abuse (duşmâm); just as they corrupt tabaŋ to dabaŋ and use that as a term of abuse San. 85v. 24 (see taban).

D altuç Ordinal f. of altu; 'sixth'; the only form recorded in the early period; the longer form altuç in the first appears in the Vienna MS. of KB, and s.i.a.m.l.g. w. minor phonetic changes. Uyg. VIII ff. Bud. altuç TT V 24, 62; TT VII 40, 105, etc.: Civ. altuç common in TT VII and Usp.: xiv Chin.-Uyg. Dict. altuç R I 409; Ligeti 128: Xak. xi ff. KB altuç and altuç both occur in the list of chapters on pp. 8-10 of the Vienna MS.

D oldrug abbrevi. Conc. N. fr. oldur (olur-); one of several words for 'seat' derived fr. this verb and apparently pec. to KB. Xak. xi KB (you have prepared this ball) oldrugûka ne oldrug yeri bu 'to sit on; what kind of a seat is this?' 647; o.o. 787, 2547, 2588.

Dildrûk prob. Pass. Dev. N. fr. lûdûr (litûr-); 'the plant rue, Peganum harmala'. Ilrûk is fully vocalized, but Dildrük in IIII 412 in a section containing dissyllables with first syllables ending in two consonants is completely unvocalized and in IIII 22, 22 the only vowel points are a ta§dîd and dâmma over
the dāl, which is presumably an error for a casm over the dāl and a damma over the rā’. N.o.a.b.; SW xx Anat. ilezik ‘rue’ is more likely to be a corruption of yūze:rilık, q.v., than of this word. The situation is further complicated by the fact that in III 12 it is ildrük and not ilrük that is described as being in the language of Uç and Barsğan. Xak. xi ildrük al-harmal ‘rue’ Kaş. III 412; a.o. III 12, 22 (yüğ):—Uç xi ilrük al-harmal I 105.

D oldrum abbreviated N.S.A. fr. oldur- (olur)-; lit. ‘a single act of sitting’; but actually ‘crippled, incapable of standing up’. N.o.a.b. Xak. xi oldrum (vocalized oldurum in the MS., but in a section containing dissyllables with the first syllable ending in two consonants) al-muqad minal-nās ‘a crippled person’ Kaş. III 412: xiv Rhğ. (he saw that some were blind, some lame, some in pain) kimni oltrum ‘some crippled’ R I 1091; Muh. (after ‘lame’ axsak) al-muqad al-óltrum Mel. 48, 5; Rif. 142.

Dis. V. ALD-

élet- (élt) the basic meaning seems to be, physically ‘to carry’, but with several extended meanings like ‘to bring (something Acc.), to carry away (something Acc.)’. It is not clear whether the word was originally monosyllabic or dissyllabic, and, if the latter, whether the second vowel was ‘e’ or ‘i’-, but—on balance—it was probably originally élt-'. S.i.m.l.mg. with phonetic variations. Türkü vii yarıkli kantan keltip yaña: éltl: sünpülgül kantan keltip sûre: éltl: ‘Whence came the man in armour, routed you and carried you off? Whence came the lancer, drove you and carried you off?’ I E 23; II E 19; bu süg teld éltl: ‘said he, ‘take this army’’ T 32: viii fn. edgū: söz sav éltl: kell: ‘he comes bringing good tidings’ TrkB 7, 11: Man. (gap) olürgül éltlter ‘if they bring (sheep) to slaughter them’ M III 33, 1 (ii); a.o. do. 6, 2—3 (ii) (utlt):—Yen. on ay éltl: òğlim oğlan tuğdim ‘I was born a child, whom my mother had carried (in her womb) for ten months’ Mal. 20, 9; same prf. muddled 28, 7: Uyğ. vii fn. Man. edgū nrvanka yakın élttipiz ‘you have brought us near to the good nörvə’ TT III 52: Chr. (why does our horse stand still unable to carry it?) éltgül umagay blz ‘we shall be unable to carry it away’ U I 8, 7; Bud. Sanskrit ngayati ‘he will lead’ éltkey (so spelt) TT VIII D.10; uyhaye ‘is conveyed, conveyed’ éltür (sic) do. F.9; men sizlerni kücep éltıpemiz ‘I am not taking you (with me) by force’ PP 32, 5—6; men yércüle éltğeyenım ‘I will act as guide and take you (with me)’ do. 60, 2; a.o.o., sometimes spelt élt- U II 18, 15 (altın); U III 16, 20; PP 52, 3, etc.; TT V 10, 85—6; 20, 3; Swv. 138, 10: Civ. (the Indian monk—gap—) éltü tavğaçka kelp ‘came to China bringing ...’ TT VII 14, 2: Xak. xi ol ka:gun evke: éltlet: dğaba bi:lı:batışx ila baytthi ‘he carried the melody off to his house’ Kaş. I 214, éltme:); ol keçsin: suv: éltlet: ‘the water carrying (adhaba bi)‘ that ford’ I 369, 24; éltip ‘carrying away’ II 263, 21: Kb éltleti maça açtı dunyā sözin ‘the world brought and explained its words to me’ 82; buštik yavuz erke éltür bılılg ‘a bad temper deprives the wicked man of knowledge’ 135 o.o. of élt- 3885, 3976, etc.; of élt- 2267, 2402, etc.: xi:n? Tef. élt/-élt- ‘to bring’, etc. 75: Çağ. xv ff. élt- (-tl, etc.) iel- Vel. 76 (quotns.); élt- huradan ‘to carry’, etc. San. 1117. 20 (quotns.): Xwar. xi:n- élt- ‘to carry off’ ‘Ali 7, etc.: xiv élt- ‘to bring’ Qüb 50; élt- do. 58, MN 128; Nahi. 37, 5; 258, 6; 249, 9: Kp. xii: wadda mina:l-tesdiq ila:jay ilår- -makamı-ısezayır ılıyhi ‘to send, in the sense of sending something to the place to which it should be sent’ élt-, éltl: ber: (unvocalized) Hou. 44, 9; xiv wadda élt- Bul. 88v.: xv ditto élt- Tiů. 35b. 5: Osm. xiv élt- (sometimes in verse élt-) ‘to carry, to bring, to carry away’; c.i.a.p. TTS I 373; II 525; III 364; IV 417.

D ulat- Caus. f. of ula:- ‘to order (someone Dat.) to join (something Acc., to something Dat.).’ S.i.m.l.m. Xak. xi ol yip ulattt: (sic) anqualsah iyůhûl-habl ‘he ordered him to tie the cord’ Kaş. I 213 (ulatür, ulatmak: u-; not u-: is correct, the section contains verbs with two short vowels).

D 1 ulla- Caus. f. of 1 ulü:- ‘to make (an animal or a person) howl, scream’, and the like. Survives only(?) in NE Khakh., NC Kir., Kzx. Xak. xi ol an: urup urullt: darabah hattā d’awhû ’uwwal-d’al-il ‘he beat him until he made him howl like a wolf’ Kaş. I 213 (ulitür, ultmak: the u- is an error, see ulat-); bu: er ol tin ullaham ’this man constantly makes his dog bark’ (yünüh kalbahu) I 156, 9: KB (the bad-tempered man) ultturr kışg şöşge aça tilg ‘makes people scream when he opens his mouth and curses’ 342; o.o. 1463, 5521, 5738, 6264, 6369 (all of persons).

D 2 ulit- Hap. leg.; Caus. f. of 2 ulla:- Apart from a possible survival of that V. in SE (see ula-) this V. and ulttn-, q.v., which is more common, are the only representatives of this group of V.s. Xak. xi an anıp boyınn urullt: (sic) altc’a umuqahu ‘he twisted his neck’; also used of twisting anything else Kaş. I 213 (ulitür, ultmak: the u- is an error, see ultat-).

D üler- Caus. f. of üle:- ‘to have (something Acc.) divided and distributed (to people Dat.).’ Survives only(?) in NE Khakh., Tuv. Xak. xi ol çığayka: yarınak: ületti: amara bi: -tawisi’l-darihim wa tafriqihä ‘alår-l-fugurā ‘he gave orders for the money to be divided and distributed to the poor’ Kaş. I 214 (ületür, ületmek). D őllet- Caus. f. of őllet- ‘to moisten, or wet (something Acc.).’ Apparently survives only in NE Tuv. őlt- and SW xx Anat. őltüt- SDD 1431. Other similar forms like NE Khakh.
öllet- are Caus. f.s of ölle:- (see öll-). Xak. x1 ol to:n öllütl: 'he wetted (balla) the garment' (etc.) Kaş. I 214 (ölöttü, öltömek); a.o. II 324, 11: xiv Muh. balla öllü-Mel. 24, 4; Rif. 105 (mis-spelt 82t): Çağ. xv ff. öllü-l 'tar kardan 'to wet, moisten' San. 84r. 12 (quomt.): Kip. xii balla öllü-Hou. 38, 10: Osm. xiv and xv öllü- 'to wet' in several texts TTS I 563; II 749; IV 624.

E öllü- 'to kill'. This word has been erroneously read in Türkü viii T 3. The photographs, which are clear, show that the actual word in the inscription is ötmüş, but there is a small crack in the stone between 8 and t which has been taken for an f. The text reads (you abandoned your xagan and surrendered (to the Chinese). Because you surrendered) tepri: ötmüş eriçiç 'Heaven, no doubt, abandoned you'.

D altar- Den. V. fr. 1 a;1; although I a;1 and altar-g, q.v., were originally neutral in meaning and only later became pejorative, alτα- always meant 'to deceive, trick, cheat (someone)', with a few extended meanings like 'to soothe (a child), to console' in some modern languages. S.i.a.m.l.g. See Doerfer II 523. Üyğ. viii ff. Civ. allüg çevirşig kişiler altayu turur 'resourceful (Hend.) men are constantly deceiving you' TT I 26; yağı yavlak altayur 'enemies and wicked people deceive you' do. 39: xiv Chin.-Üyğ. Dict. 'to deceive' alda- R I 412 (only): Xak. x1 ol yağınn: alda-: xadəl'-alduwa bi-kayd wa mahr 'he deceived the enemy by stratagems and tricks' Kaş. I 273 (aldar, aldar-mak);

D ildur-, iltur- Preliminary note. The same inconsistencies of vocalization occur in these two verbs as occur in il- and il-, but there is no clear evidence of the vocalization of the first in KB and the Çağ. form of the second looks like a Sec. f. of altur-. The Infin. of the first is apparently spelt- -mack, later corrected to -mek in the MS. of Kaş.

D altur- Caus. f. of il-; to order (someone Acc.) to take (something Acc.' but in some modern languages 'to allow (something Acc.) to be taken from oneself'. S.i.a.m.l.g. Cf. altuz-: Xak. x1 men andan yarmak alturdum 'I ordered that the money should be taken (bi-axd) from him' Kaş. I 223 (altururma0, alturmak): Çağ. xv ff. aldur- Caus. f. girândan wa giriftar kardan 'to order to take, to have (someone) made a prisoner' San. 46r. 22 (quomt.): Xwar. xii aldur- 'to order to take' Ali 35: xiv ditto Qubt 7; 'to have taken from one' Nac. 325, 4; Osm. xiv ff. aldur-faldur- in several texts TTS I 19; II 28.

D ildur-, iltur- Caus. f. of il-; to order (someone Acc.) to descend (from somewhere Abl.); to bring (something Acc.) down'. Survives as ildur- in NC Kir., Kzx. Xak. x1 ol ani: tağdın ildurdi: 'he ordered him to descend (anzalahu) from the mountain'; also spelt with -n-, -dürd: Kaş. I 224 (ildurur, ildurmak; see above): KB ulug tağ başın yérke ildur eşip 'the great mountain lowers its head to the ground bowling' 2647; in 1003 the Vienna MS. has ildurür for -dürnır.

D iltür- Caus. f. of il-; to order (someone Dat.) to hang up (something Acc.' with extended meanings like 'to fasten, hook, but- ton' in some modern languages. S.i.a.m.l.g. except SE(?). Xak. x1 ol maça: keyik iltürdi: amarani bi-ta-liq'l-pa0d fi'il-hikbala 'he ordered me to hang the game up in a noose'; also used for hanging anything up Kaş. I 224 (iltürür, iltürmek): Çağ. xv ff. ildur- Caus. f. band harkan wa girândan 'to tie up, to order to take' San. 110r. 7.

D 1 oltur- Caus. f. of I ol-; 'to cause to ripen or mature; to cook thoroughly'. Survives only in SW Osm. Xak. x1 ol esğ iğre: et ilturdi: harra'al-rahm fi'il-qidr 'he boiled the meat to rags in the cooking pot'; also used for wearing out (ašla'a) clothing, etc. Kaş. I 223 (olturur, olturmak): (Osm. xiv and xv the early occurrences of oltur- in TTS I 541 are Caus. f.s of 2 ol- (bol-).

D 2 oltur- See oltur-.

D ildür-/ıldür- Caus. f. of öl-, later than oltür-, q.v.; 'to kill'. S.i.a.m.l.g. Xak. x1 ol oğrım: öldürdi: qatala-l-sariq wa amatahu 'he killed (Hend.) the thief' Kaş. I 224 (ölldürür, öldürmek); a.o. I 522, 7: KB 2202 (oğünk): xii(?): Tef. ildür-/ıldür- 'to kill' 244-5: xiv Rğ. 36r. 8 (oğra-); Muh.
The text contains a mix of German and Turkish, with some Latin and Arabic elements. The page seems to discuss historical and cultural references, possibly in the context of a linguistic or historical study. Without the ability to translate the specific terms and phrases, a precise summary is not possible. The page appears to be from a book or a scholarly work, given the formal and technical nature of the content.
D ultuplug Háp. leg.; P.N./A. fr. ultug (udája). Brahmi -t often represents -d-, and the word should perhaps be spelt. The Sanskrit word translated by this is unintelligible, but it presumably means 'possessing booth-soles'. Uyğ. viii ff. Bud. ultupluglar TT VIII G.57.

eldir: (eldiri:) basically either 'kid-' or 'lamb-skin'. Survives only (?) in NW Kaz. liltir 'lamb-skin' R I 1494. Xak. xi eliri: al-badra wa hyya cilud'lu-cady 'a milk bucket that is a goat-skin'; also called eldiri: bi-ziyadati'd-lal Kaş I 127; xiv Muh.(?) in a list of clothing, etc.) al-farwatu'lamila 'a fine fur' el'tirî (7; unvocalized) Rif. 166 (only): Kom. xiv 'lamb-skin' el'tiri CCI; Gr.

S olturum See oldrum.

D alturar Háp. leg.; 'six each'; the older Distributive f. of altt: cf. *ekkîrërk. The later form alturår survives in some NW and SW languages. Uyğ. viiii ff. Civ. alturar bòznî köni bëribîlz 'we undertake to give (back) six lengths of cloth each' USp. 34, 6-7.

Tris. V. ALG-

D öltüle:- Háp. leg.; Den. V. fr. öltü. Xak. xi er öltüledi: caddäl-kalçîl halîl kadå on yug'ul-mugâtîla 'the man got so quarrelsome that he almost committed murder' Kaş I 299 (öltüleur, öltüleme:k).

D altunlaq- Háp. leg.; Recip. Den. V. fr. altun. Given as a grammatical example; prob. used only in the Ger. Xak. xi oyna-dimensional altunlaq: 'I gambled with him making gold the stake on it' (ca'altu'l-xatar fihi'l-dâhab) Kaş II 114, 23.

Mon. V. ALG-

alk- 'to use up, finish, come to the end of (something Acc.)'; hence sometimes 'to destroy (something Acc.)'. v. G. ATG, para. 160 suggests this is unlikely since there is no real semantic connection and no evidence that the Emphatic Suff. was -k- as well as -i-k-. Survives only (?) in SW xx Anat. alk- 'to destroy' SDD 97. Türkü viiii kop altkizm 'we completed everything' (the tomb chamber, its ornamentation, and the memorial stone) I NE: Uyğ. viiii ff. Bud. Sanskrit tr̥ṇākṣayasyukha 'the pleasure of destroying lust' azîçq almakîq (gap) TT VII G.21; samkṣayat 'by complete destruction' almakîkîn do. 23; burxan şazînin alkip 'destroying the Buddhist doctrine' Huîns-t. 315; o.o. Swu. 185, 21 (açqîq); U III 66, 16, 88, 4-'sakinç kilî aîksar 'when he has come to the end of his property' TT V 6, 41: Xak. xi ol tawarîn alktî: afnâ mâlâhu 'he dissipated all his property (etc.)' Kaş. III 419 (aîksar, almakîk); aîktî menîç yàyîmîn: afnâ sayîfî fi 'uṭa 'he wasted my summer in idleness' III 188, 22: KB osalîk mënî alktî 'carelessness has ruined me' 1209; xiv Muh.(?) ahlaqa wa a'dama 'to destroy' alK- Rif. 107 (only).

Dis. ALG-

aiç syn. w. aiçq, v.q.v., and perhaps a Sec. f. of it. In this meaning survives only(?) in SW xx Anat. aluk (of a man) 'bad' SDD 98. It is, however, possible that a word meaning 'crazy, stupid, mad', and the like, NE several dialects aiçq R I 373; Tel. alu: do. 387; Khâk. aiçq and SW Osm. alik is a survival of this word. See Doerfer II 535. 'Kip., Oğuz, xî aiçq 'al-radît min kull şay' 'bad' in aluating Kaş. I 64; also occurs in I 384, 6 in a verse (repeated in I 85, 5, with yavuz instead of aiçq) (the men who reckoned it good fortune to have a guest have all disappeared) kaldî: aiçq oyuk körüp evni: yîkar baqîyalladın ida ra'awu'l-hayâl nagaqâd axbiyatahum kaylâ yanzi' alayî 'but those who, when they see a mirage, strike their tents in order that (a guest) may not lodge with them, have remained'; aiçq is not specifically translated but must have meant 'wicked' or the like; Xwar. xiv aiçq 'weak, inadequate' Quba 8: Kip. al-cabâb 'cowardly' (opposite to 'brave' alp) aiçq Hou. 26, 4: xiv alu: al-âçiz 'an qarîmîhî 'weaker than (or inferior to) his adversary'; bu: bundan alu: dur 'this is inferior (âçiz) to that'; and for a'câz 'more inferior' they say alurak Id. 22: Osm. xiv ff. alu 'weak, inferior', often in contrast to ulu 'great' or yêç 'better', common in xiv and xv and occurs in xvi TTS I 23; II 31; III 18; IV 19.


?D alk/ałuk; it is an open question how many etymologically different words of these forms there are and which of them can be explained as Pass. Dev. N./A. fr. al-. This is obviously true of the word in KB, and possibly true of Kaş's Oğuz meaning of aluk. But it is less obviously true of Kaş's meaning of aluk, and rather improbable of the Kip. meaning. It is difficult to connect NC Kir. allik 'peak, summit' R I 372 with any earlier meaning, but SW xx Anat. alik/ałuk retains the second early Osm. meaning and has other meanings like 'driftwood carried away by a flood' which clearly represent a Dev. N. fr. al-. See Doerfer II 547. (O. Kir. ix ff. the word read in aluk in Mal. 44, 2 is corrected to alp in Schcherbak's revised text): Xak. xî KB tükel bülse bolmaz kîlîklîmî yêmë alsa bolmaz aliklîklîmî 'it is impossible (for a servant) to understand completely (his master's) character,
or to accept his habits(7) 4757 (for meaning see Osm.): Oğuz xi alik mingāru'l-tā'ir 'a bird's beak' Kaş. I 68; aluk er al-raacul'u-l-a'dla (sic, not al-əšla) 'hald' as in printed text) 'a sturdy, powerful man' I 67: Kıp. xiv aluk 'uddatul'dāhda kā'in mā hāna 'any kind of equipment (harness, etc.) for a horse' Id. 21 (and alukla-: sawcā'l'-udda 'to put harness, etc. (on a horse)') Osm. xiv alik 'habits' and the like in xiv xiv text; (however just a strange ruler may be) aligın anlayınca āl yakilur 'the country is disorganized until it gets to understand his habits'; alir ola cihanı aligın bilir ola zamanı kiligın 'he will come to accept the habits of this world and to know the character of the (present) age' TTS I 20—alik xvi translates al-qurān 'a thick felt put on a horse's back beneath the saddle' in one text I 28.

S ulūg See yulūg.

D 1 ulāq Dev. N. fr. ula-; lit. 'something joined on', and the like with various specific applications. Survives only(?) in NC Kir. ulo: 'joining, attaching', and SW Osm. ulak 'something within easy reach'. Cf. sapiq. Uyğ. viii ff. Man.-A ulaq sapaqda 'in endless succession' M III 13, 19 (ii): Bud. noted only in the Hend. ulaq sapiq which is common in TT VI, e.g. tuğa ollı ulaq sapiq 'the endless succession of birth and death' 015; o.o. 312, 345, 388, etc.; Sw. 61, 17: Xak. xi ulaq ruq'atul'l-tā'ib 'a patch on a garment' Kaş. I 122.

D 2 ulaq a technical term for a horse used for carrying goods or riding, more particularly a horse for hire and a post horse. The specific meaning seems to be that it is one of a string of horses available for hire or use, and it may originally have meant a string of horses rather than a single animal, but if so this meaning became obsolete very early. It is therefore prob. a Dev. N. fr. ula-, etymologically identical with I ulaq, but with a specialized meaning. An early l.-w. in Mong. as ula'a'ulaqa (Haenisch 162, Kow. 304) 'posthorse, relay horse'. S.i.a.m.l.g. in a wide range of forms including such divergent ones as NC Kir. ulo,, ulo; uno: See Doerfer II 521. Uyğ. viii ff. Civ. ulaq 'transport horse let out on hire' is common in late contracts e.g. mapa Sara-pçuca Usunka barçu eşek ulaq kergek bolup 'as I, Sarańuţ, needed donkeys and transport animals (or 'donkeys for transport') to go to Usun'. Uṣp. 3, 2-3; (I gave one roll of cloth for) Mekilin Kurcanın ulaqka 'Mekilin Kırça's transport animal(s)' and (fifteen rolls of cloth for) Kültürtley ulaq terike 'the hire of Kültürtley's transport animal(s)' do. 31, 9-13; o.o. 38, 15, 39, 41; 20: Xak. xi ulaq 'any horse (faras) which an express post-ride (al-baridul-l-musri') takes' by order of the amir (i.e. beg) and rides until he finds another' Kaş. I 122; idgal meni: tokisgā: yovgili mapa: ulaq-a: 'send me to the battle, wa a'inni li-tu'iyani faras yuβallugunı ıı1a-l-harb 'and help me by giving me a horse to carry me to the battle' III 172, 12: Çağ. xv ff. ulaq/ulak at 'horse' Vel. 118 (quotn.); ulaq/ulak (1) markab-i suvarı 'riding horse' (same quotn.); (2) payk wa qāşid 'a messenger, or courier' sent from one place to another; (3) kār bi-ucrat 'unpaid labour'; the author of the Burhān-i qātī included this as a Pe. word with the same meanings San. 85v. 21; Kıp. xiv ulak al-barid Id. 21: Osm. xiv ff. ulaq, more often ulak, once (xvii) in error  uğlak, usually 'mounted messenger', occasionally (xv, xv) 'post horse'; c.i.a.p. TTS I 717; II 922; III 702; IV 778.

ulug 'big, great', physically and metaphorically, including such usages as 'grand(father); eldest (son)'. Prob. a basic word and not a P,N,A in -luğ, since it has no semantic connection with u: and cannot be derived fr. u-. C.i.a.m.g., but in SW, while ufi is the standard word in Tkm., it has been almost entirely displaced by būyûk (bedûk) in Az. and bûyûk in Osm. See Doerfer II 536. Türkî viii ulug 'great' (army, battle, ceremony) I E 28, 40; II N 10, E 34; ulug oğlum 'my eldest son' II S 9; (I myself have become old and) ulug boltum 'senior, advanced in years' T 56; o.o. T 5 (uğuz-); x. 3: viii ff. ulug ev 'a large residence' Irk 9; Man. ulug TT II 6, 6 and 15, etc.; Yen. Mal. 29, 1; 38, 3 (both dubious): Uyğ. ix ulug oğulım Suci 10; ulug III A 9; B 8 (ETY II 37): viii ff. Man. ulug asığ tusu 'great advantages (Hend.)' TTS III 105; a.o.o.: Bud. ulug, spelt ulug in TT VIII A 17, is very common; ulug erkek 'thumb' TT V 8, 56; Civ. ulug is common: Xak. xi ulug al-kabir min kull say' 'great' of anything Kaş. I 64; many o.o.; KB ulug is common: xun(?) At. ditto; Tef. ulug/ulu 326; xiv Muh. yattum'ul-qavamat 'resurrection day'; ulug kın Mel. 44, 13; Rif. 137: Adım alayhın'ul-salâm ulug ata: 45, 1 (Rif. aşnu:ki: ata): al-cadd 'grandfather'; ulug ata;; al-cadda ulug anna: 49, 4; 143-4; habīrul'qawm 'chief of a tribe' ulug: 50, 6; 145; al-kabir ulug 55, 13; 153; isnuł'nahr 'the name of a river' ulu: su: 4, 20; 75: Çağ. xv ff. ulug/ulu buzurg wa 'asım 'big, great' San. 86r. 29 (quotns.); Xwar. xii ulug/ulu 'Ali 12; xiii(?) ulug common in O.ğ: xiv ulug/ulu Qutb 198; Ulu MN 1, etc.: Kom. xiv great ulu CCI, CCG; Gr. 265 (quotns.): Kıp. xiii al-ibbān 'thumb' ulu: barmak Hou. 20, 14: XIV ulu: (with back vowels) al-kabir; ulu: anasın: (sic) ummu'l-umm; ulu: azub: kibārul'-adrās 'big tooth, molar' İd. 20: xiv kabir ulu: Kav. 44, 17; 59, 20; Tuh. 30b. 3: Osm. xiv ulug occurs twice (II, III) and ulu several times TTS I 720-1; II 924; III 706; IV 782-3.

I ulok (olok) basically 'a hollowed-out tree trunk', hence 'trough, boat', and later 'gutter', etc. S.i.s.m.l.g., sometimes spelt olak. Xak. xi uluk say' yungar min aš' yaqaba kal'mal'af yubarrad fisīl'-ašir wa yaşų fisīl'-dabba 'an object hollowed out of a tree trunk', e.g. a trough in which grape-juice is cooled, or
cattle watered... oluk al-zawarqul-sagir 'a small (dug out) canoe'; its origin is from the previous word Kaf. I 67:8; xiv. Muh.(?) (among words relating to buildings) al-mizarak 'gutter' oluk: Rif. 179 (only): Kip. xiv oluk al-muwaf 'a channel, water-course' in which water flows swiftly Id. 21; olak (sic) al-hawad 'tank, basin' do. 22; al-hawad alak (sic, in error) Bul. 3, 15; xv qa'a 'a wooden bowl, or trough' olak (sic) Tuh. 29b. 4: Osm. xv ff. (after ulug/uluk) (3) in Rumi navedan, 'channel, gutter, spot' Sam. 86v. 5.

2 oluk Hap. leg.; prob. a metaphor. use of 1 oluk in the sense of something hollow. Cf. keris. Xak. xi oluk minsacul-faras 'a horse's withers' Kaf. I 68 (prov.).

D 3 oluk Intrans. N./A.S. fr. I ol-. Possibly survives in NE Tel.; NC Mzix. uluk 'useless, valueless' R I 1694; SW xx Anat. uluk 'decaying, weak, idle'; etc. SDD 1417. Xak. xi oluk ton al-tasvul al-xalaqul balil 'a shabby worn-out garment'; also used for anything worn out Kaf. I 67.

D alku: Gerund, used as N./A. fr. al-. one of several early words for 'all, everyone, everything'; lit. 'something which has come to an end'. N. o. a. Türkvi vii ff. aniq alku: kentu: ulug: erkicg ol 'thus everyone is master of his own fate' IrkB Postscript. Man. (if they find Hearsers, or merchants) alkim ulugay 'they will kill them all' TT II 6, 16; edgun foro eddu kilin alku kugay 'they will all (follow) good customs and do good deeds' do. 6, 21: Uyg. viii ff. Man. alku anunmus bsirunum nomlar cim the doctrines which they have prepared and assimilated' TT II 17, 61-3/65-7: Bud. alku is fairly common and occurs in three usages: (1) as a Noun in oblique cases, e.g. alkim taplamadi teg 'although he had disapproved of all (the others)' PP 15, 2; alikka birlp 'giving to everyone'; o.o. U II 78, 39; U III 45, 18; (2) as an Adj. preceding the Noun qualified, e.g. alku igerli ogendurdci 'curing all diseases' Siv. 595, 19-20; TT V 10, 87 (6e); a.o.o.; (3) as an Adj. following the Noun qualified, e.g. ne kergken alku tuketl birlp 'giving absolutely every thing that is necessary' PP 28, 4; an alku okunurbiz bilnurbiz 'we repent and confess all those (sin)'. TT IV 8, 76; kilisi alku bulur 'all men die' PP 15, 2; TT VII O3 (alko, same as VI 61); TT V 6, 26 and 38; a.o.o.: Civ. (early only?) suvs: alko ug doosh belkelurei tuketl: kozonur 'all three basic (Sanskrit doja) signs of thirst appear' TT VIII 1.9; a.o. do. 16 (suvsu).

Silk See I yilku.

D alikt 'wide, broad'; well established in Uyg., where it occurs only in the Hend. keg alikt, otherwise known only in NE in a curious variety of forms; Karagas alikt (sic); Khak., Coib. aligt; Sor aligt, aldigt R I 373, etc.; Bas. 23; Tuv. aligt Pal. 55.

Prima facie N./A.S. fr. alkt; the semantic connection is tenuous, but cf. alkt: There is a NE Khak., Tuv. verb aligt- 'to expand, become broader', but this can hardly be as old as Uyg., and may well be a late form of alikt or even a back-formation fr. alikt. Uyg. viii ff. Man.-A (you will live in that country) keg alikt munuzuz 'at your ease' (Hend.). and carefree' M III 30, 5-6 (i): Bud. (of a kingdom) Sanskrit vipulam 'broad, wide' alikt alikt. TT VIII C.1; (of property) vistirna ditto do. D.33; o.o. do. G.35; K.4; keg alikt (of heaven, earth, a palace, etc.) is common in TT VI 07, 241, 243, etc.; a.o. X 26.

D olgun N./A.S. fr. I ol-; 'ripe'. Survives only in SW Osm. and xx Anat. ulgun/ulkun SDD 1416-17. The word is not fully vocalized in Kaf. and the Ar. translation corrupt, but its identity is certain. Xak. xi segrnmsi olgun konak (mis-spet koyak) qalla rab (?) habbati-l-cawars 'the quantity (?) of grains of millet was small' Kaf. III 167, 7 (the second word must be a Nom. as the third is a Gen. but rab' not fully vocalized) does not look right; n.m.e.

D alknct Dev. N. fr. alkn-; 'coming to an end, annihilation', and the like. N.o.a., but cf. alknclsz. The -u- is no doubt euphonic before a consonantal Suff. Uyg. viii ff. Bud. alknkctga tegi burxan urugizi uzlimz 'the seed (i.e. succession) of Buddhhas will be broken until the end of time' TT VI 205; seziiklc kqolgumuz alknkctga tegi uzlizun 'may our doubts be utterly dispelled' do. 380-1.

D alks N.Ac. fr. alka-; 'praise'; originally in the sense of praising God, later also in ordinary human relations, 'blessing', is sometimes related to the better translation. S.t.a.m.l.g. except SC where it has been displaced by the Mong. l.-w. maktov. Türkvi vii ff. yaruk ay tegrlke: alkista: 'in praise of the bright moon god' Toy. Ir. 2-3 (ETY II 176): Man. alksizmiz otqumuz 'our praises and prayers' Chius. 216; baqak alks cachaspat 'fasting, praise, the commandments (l.-w.)' do. 330; a.o. do. 206 (alkan-): Uyg. viii ff. Man.-A esenbg alks 'well-being and praise' M I 27, 11 ff.: Man. alks pasik sozqlug reciting praise and hymns (l.-w.)' TT III 161: Chr. ogmek alks ontunidler 'they presented their praises (Hend).' U I 6, 15-16: Bud. burxan kuita alks alhp 'receiving praise for the honourable state of (being a) Buddha' TT IV 12, 51-2; o.o. V 10, 109; Pfahl. 8, 11: Xak. xi alks al-tanaw we l-dul l wa qbir ayadi-l-racul wa aad manaqibiti 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says of begik: alks berrk: he praised (anda) the beg' and yala:waqka: alks berqg 'bless (alla al)' the Prophet' Kaf. I 97; I 249, 5 (alkal-); 284, 5 (2 arka-); KB ki6 edgi6 atin k6r alks bulur 'man earns praise by his good reputation' 246; o.o. 766, 1309: xin (?) Tef. ogdi alks esenlik
'praise, blessings, and good health' 49: xiv Muh. al-du'a alğış Mel. 39, 2; alğış Rif. 126; al-tavâb 'reward for good works' alğış (v.l. alğış) 44, 15 (muyan 118): Çağ. xv ff. alğış (spelt) du'a-yi xayr 'blessing' San. 50r. 21: Kom. xiv 'blessing' alğış CCG; Gr.: Kip. xiv alğış al-tavâb, alğış kul- ca'alâ't-tavâb ya'nî apînî Il. 22: xv da'a alğış eyle- Kav. 18, 2 ff.; al-tavâb alğış (in margin alğış) Tuh. 10b. 11; du'a alğış do. 15b. 10: Osm. xiv ff. alğış 'praise' in several texts till xvii TTS I 21; II 29; III 17; IV 18 (it now means, more narrowly, 'applause, acclamation').

Dis. V. Ałğ-

?D alğ- N.o.a.b. Morphologically obscure; hardly to be derived from al-; if the basic meaning is 'to foster, turn septic', perhaps fr. 2 aîl, lit. 'to be inflamed'. Xak. xi er alğktu: la'u'ma'l-racül 'the man was vile, miserly'; and one says baîs alğktu: tanafa'ta-l-curh wa fasada 'the wound fostered and turned septic', also used of anything that turns septic owing to mishaps in menstruation or parturition or to running sores (na'zra bi'l'dâw na'fasâda aw asnâb) Kas. I 191 (verse; alğktar, alğkmak): KB (these things (bad temper, anger, etc.) are bad for a man) munî kîlûs alğktu alğktr etöz 'if a man does them, his body deteriorates' 337 (so read, with Vienna MS. against bîlsî etîlsî in Fergana MS.).

alğa:- 'to praise', both in the religious and the ordinary sense; hence, more recently, 'to bless, pray for a blessing on (someone Acc.)', cf. alğkt. S.î.s.m.l. in NE, SE, NC; in SC and NW displaced by Mong. l.w. maktâ- and in SW by Ar. nouns with et-. See 2 arka-: Uyğ. vii ff. Man. ağîzînta sînzî rge alğkwy 'praising (Hend.) you with your mouths' TTS III 97: Bud. külmışlar yene tutup âğdîm alkâm erser 'if I have accepted (?) and praised (Hend.) what they have done' Sun. 135, 1: Civ. TTT I 170 (tûsî): Çağ. xv ff. alğak-(-mîs, etc.) âğktr et-

vel. 28 (quotn.); alğak- (spelt) du'a-yi xayr hardan 'to bless' San. 48v. 7 (quotns.).

D alğkt- Caus. f. of alğak-. N.o.a.b.; apparen-
tly, like âğît- q.v., used only in the Particip. f. alîmatîs 'praiseworthy, provoking praise; blessed'. Uyğ. vii ff. Man.A. (at an auspicious moment, on an auspicious day) yeme alîmatîs ayka 'in a blessed month' M I 26, 22-3; a.o. do. 24 (âğît-): Man. alîmatîs bêz kêtînî yeîrîne 'in the blessed five-fold heavens' TTS III 59: Bud. alîmatîs idîk elîg ulûsîg 'the blessed, holy realm, and country' TTT VII 40, 17.

D olxut- Hap. leg. Der. f. olur-; Kaş. is quite right in saying that it is completely irregular, but âğût- would be equally irregular. It looks rather like an abbreviation of olûgîrt-, q.v. Xak. xi ol menî: olxутtî: aclasîm 'he seated me'; originally with -ogh- olûgîrttî: li‘anna-l-fîl la yi’addâ bi-l-xar albat'a because a verb is certainly not made Causative with -x-,

but is made Causative with -ğ-, e.g. odûgîrt- 'to wake', todûgîrt- 'to satiate'; in these the verb is made Causative with a -ğ- Kaş. I 260 (olxutur, olxutmak).

D ulğag-d- Intrans. Den. V. fr. ulğag- 'to become big, or bigger; to grow up'. S.i.m.l. except SW, usually as ulğay-. Türkî vii ff. Yen. erlîn ulğan(t)im 'I grew up to manhood' Mel. 29, 5 (see âlet-); Uyğ. vii ff. Man. Wind. 249, 9 (edwed-): Bud. edgî kutluq tînilgîrlarîn oğulanî (sic) ulğadîr 'when the sons of good, divinely favoured mortals grow up' U III 80, 27: Civ. bu kîlînî ulğadû (sic) yasî kelîmîlî edgî körür 'when this man reaches the years of maturity he experiences good (fortune)' TTT VII 28, 11-2: O. Kîr. ix ff. buğusuz ulğag(t)im 'I grew up free from care' Mel. 7, 2; Xak. xî oğlanî ulğattî: 'the boy grew up (kabura); originally ulğadî: but assimilated Kaş. I. 263 (ulğatur, ulğatmak); (if a man exerts himself when he is young) ulğadî: senîr yafrah fi kibarihî 'he is happy when he grows up' Il. 268, 20; III 87, 26; a.o. I 505, 4 (ulğluk): xiv Muh. kahara (Rift. and nâmâ 'to grow up') ulğay- Mel. 30, 13; Rif. 114: Çağ. xv ff. Vel. 115-16 lists three conjugational forms of ulğay-, two of ulğan- and one of ulğat- (the last two errors translating them biyîl- and explaining that they mean sometimes 'old age' (pîlîk) with several quotns.; ulğay- (spelt) (1) 'azîm wa buzurg yûdan 'to become big, great'; (2) metaph., pur wa mu‘ammâr yûdan 'to become old, aged' San. 82r. 9 (quotns.); Xwar. xiv ulğay- 'to become bigger' Quvb 197: Kom. xiv 'to grow' ulğay-CÇI; Gr.; Kip. xv(? ) xayâla 'to be haughty' (bîylî-, in the margin in second hand) ulğadî, 'also with -k- instead of -ğ-' Tuh. 14b. 11.

D alğak- Pass. f. of alğak-. Survives only(?) in NE Alt. alğak-; Sag. alğal- 'to be blessed' R I 389, 393. Xak. xî bêgê: alğîs alâkdî: uşîzâya 'âlî’al-amîr wa ‘udda mû‘addîbi bu ‘the beg was praised and his merits were enumerated' Kaş. I 249 (alakulur, alâkmanak).

D 1 alğak- Refl. f. of alğak-; but syn. w. it. Survives only(?) in NE Tuv. âlgân- 'to call out invitations'. Türkî vii ff. Man. kûnke tört alğîs . . . alkanîsî törî bar erti . . . alkanâmîmîz erser . . . alkanur erken 'there was a rule that we should recite praises four times a day (to certain gods); if we have not recited them (properly or if) while reciting them (we have been inattentive) 'Chwas. 206-213; Uyğ. vii ff. Man.A. bir ekîntîe karganular alkanular 'they curse and call down curses on one another' M I 9, 9-10; a.o. do. 16-17 (cf. arka-).

D 2 alğak- See alkin- Man.-A.

D alğak- Refl. f. of alğak-; (1) 'to use (something Acc.) up for one's own advantage'; (2) 'to use oneself up, exhaust oneself'; (3) 'to be used up, exhausted'. Survives, with some extensions of meaning only(?) in NC Kir., Kzx;
NW Kaz. R I 390 and SW xx Anat. SDD 97. Türkü viii kop anta: alking codes arıltı 'you all exhausted yourselves and were wearied there' I S 9; II N 7; a.o. T 3: Uyg. viii ff. Man.-A (when a lamb or calf dies and is reborn as a lion- or wolf-cub) kentü sürüş uğduğ koyunug alkanur yok kutur 'it consumes and annihilates its own flock of oxen and sheep' M I 8, 7-9; eliiti kemiği yeten alkanmadır ertser 'he has not consumed the food which he has brought' M III 10, 9 (ii): Man. : atıka teğl yetirincı ănlınmazını cettir tımlılar 'would not the world and mankind have perished before now?' TT IV 65: Bud. ağır barım almarsa the instruments (Hend.) are all used up' PP 7, 9, 9; 2; TT IV 20, note B 40, 10 (ögül); TT V 10, 87 (öç-); (may our sins) arizun alkanzun 'be washed out and put an end to' TT IV 12, 40; o.o. of art- alkin- Swu. 132, 138; 121, 21, etc. (common); o.o. U II 42, 35; 79, 53; U III 33, 13; Swu. 600, 66; Civ. kışl sözleservi alkinur 'if a man speaks, his words come to nothing' TT I 33; tepreser alkindıp tepremeser yeqettif 'if you move you exhaust yourself, if you do not you get better' do. 204-5: Xak. xi alkindı: nesn 'the thing was completely used up' naftada bi-rummatihî; and one says er alkindı: 'the man died and perished' (mâta wa fanâ) Kaş. I 254 (alkinur, alkinamak); tûn kün keçe: alkinur ogle bile: any al-dar yaranmadal wa'zahr yanfa bi-muytîyi l-lâyîl wa'l-nahr 'as the days and nights pass, time is consumed and the months escape' I 82, 14; (man is like an inflated bladder) âğzi: yazlip alkinur idânfatâha famahu yawnâl-rih 'when the mouth is opened, the air (in him) is exhausted' I 195, 27; KB neçe têrse dûnây tükker alkiner 'whatever this world accumulates comes to an end and is used up' 114; o.o. of tüces- alkin- 189, 3782, 5265; xixii (iiii) Tef. alkin- 'to come to an end, perish' 49; xiv Muh. (?.) al-'adn 'to be destroyed' alkinmak Rif. 124 (only).

D olgur- 'to seat (someone Acc.); metaphor., to place (something Acc., somewhere); to establish (something Acc.). Morphologically obscure; which is possibly a very early (pre-viii) form of olur-, q.v. n.o.a.b. See olxut. Türkü viii arkuyy kargû olgurdim 'established the watch tower of Arkuuy' (place-name) T 53 (the earlier explanation ulgurdim 'I enlarged' is morphologically impossible): viii ff. Man. tiraşuz içlin tea olgurur 'he places the (sinful souls) on the scales' (Iraçian l-w.) M II 12, 9; Uyg. viii ff. Man. içlin tea olgurur M III 29, 17 (i); Bud. erteniligung orunluk ilze olgur(t) 'he seated him on a jewelled throne' PP 46, 2-3; yolda dep olgur(t) 'he seated him off the road' do. 66, 2-3 (sic?, and not 'facing the road' as Pelliot suggested); içkin tea olgurtup 'seating him facing himself' Hüen-ts. 20.

D alkaş- Recip. f. of alkaş-: 'to praise (bless, etc.) one another'. Survives only in NE Khak. algaş- SE Türkî alkaş- Shav 13 (only). Xak. xi ol menîn birle: alkaş alkaşdi: 'he competed with me in praising' (fi'l-madh wa'l-tanâ); also used of helping (to praise) Kaş. I 237 (verse; alkaşur, alkaşmak).

D alkaş- Recip. f. of alk-: 'to destroy one another'. Survives only in NE Tuv. algaş- 'to quarrel'. Xak. xi boy (bir) ilkli: bile: alkaşti: taftândal-qawm ba'dûhum ba'd 'the tribe destroyed one another'; also used for competing in destroying (fi ifnî) something Kaş. I 237 (alkışur, alkimak); a.o. I 237, 23: Osm. xiv (then, wherever he indicates, the locusts all) ol araya alkaşip barır 'go there and destroy the (crops)' TTS I 20.

S ulğa- See ulğa-:

Tris. Alğ

D *alkadî: Hip. leg.; Dev. N. fr. alkâ-: 'praise'. Noted only in a metathesized form, but unmistakable owing to its association with ogîlî. Uyg. viii ff. Bud. bo üç erdinîn ağılîdi oğtîleri: estîfîmîl 'the praise (Hend.) of these three precious things was not heard' TT VIII H.9-10.

D alkuğun Collection f. of alku; 'all together'. N.o.a.b. Uyg. viii ff. Bud. alkuğun bir teğ biliyarlikzunlar 'may they deign to know, all together as one man' Swu. 137, 13-14; a.o. do. 15; listed, without refce., in U I 54 as translating Chinese hsi 'all' (Giles 4,138).

D ulûlöguk A.N. fr. ulûg; 'greatness' both physically and in abstract and moral sense; 'seniority' and the like. S.ii.a.m.îg. Xak. xi ulûlöguk al-kibriyadî wa'l-saraf 'glory and honour'; hence one says ulûlöguk teyrike: 'glory he to God'; ulûlöguk al-kibar fi'l-sîm 'greatness of age, seniority' Kaş. I 150; ulûlöguk bulsa: sen 'if you attain high rank and distinction' (câh wa baštî) I 64, 13; for example ulûlöguk al-kibriyadî is derived from ulgadûtû: kabura I 150, 4; 0.0. I 352, 17; II 91, 6: KB ulûlöguk sahîl 'glory belongs to Thee (Oh God)' 7; sahîl teğse bêlık ulûlöguk ok-a 'if the rank of beg and a high position come to you' 552: xii(i) KBVP ulûlöguk idris 'the Lord of Glory' 2: xiii(ii) KBPP dîto 2; At. ulûlöguk several occurrences; Tef. ulûlöguk 'greatness; seniority, old age' 327: Çağ. xv ff. ulûlöguk/ulûlöguk buzurgî wa pîri 'greatness; old age' San. 86v. 5: Xwar. xiv ulûlöguk dîto Quth 198: Kom. xiv 'greatness' ulûlöguk CCI; Gr.

S alîknû See alîknû.

**TRIS. ALĞ**

D uluğşığ Simulative Den. N./A. fr. uluğ; 'vain, proud'. Pec. to KB. Xak. xi KB uluğşığ küveç ... kişi 'a vain, proud man' 1706; uluğşığ beşük tutsa béğler koşül 'if the begs cherish vain, ambitious thoughts' 2118: (xiii(?)) Tef. uluğsilık 'pride, vainglory' 327.

**Tris. V. ALĞ**

D uluğla:- Den. V. fr. uluğ; 'to make, or consider (someone Acc.) great'; to emphasise (him). S.i.a.m./l./g., usually in the last sense. Xak. xı teşri: menî: uluğla:di: 'God gave me glory' (al-kubiyya); and one says béğ menî: uluğla:di: 'the beg reckoned me to be great' (kabir); proc. uluğmî: uluğlasa: kut bulur: 'if a man respects the aged (waqqara't-l-sayx li-sinnih, he is lucky' Kas. I 304 (ulułalar, uluğlama:ki): xiii(?)) Tef. kabbara 'to magnify' uluğla:- 327: Kip. xiv ulułala - waqqara 1d. 20: Osm. xiv f. ulułala 'to respect' in several texts, also (xv) 'to put (someone) over (someone else, i.e., servitor); to keep (the sacred month) holy' TTS I 720; II 925; III 797; IV 782.

D alkindur- Caus. f. of alkin-; 'to bring to an end, to wipe out (sins)'. Pec. to Uyğ. Yuy. vii ff. Bud. ... ayyî külcünlar ... arıtulal alkindurlar erser 'if they have washed out and wiped out ... their sins' Sutv. 139, 10-12; 139, 23 ff.

alakır- Pec. to Uyğ., where it is used only in Hendh. with alakır/-alkkerîs-, q.v. Obviously, as pointed out in the note to TT X 363, the origin of SW Osm. lakirli 'talk, chatter', and meaning 'to shout' or the like; prob. a quasi-onomatopoetic. Cf. alakirîs- Uyğ. viii ff. (then King Dantipala and his suite went hunting and, seeing the 500 maral deer, circled round them six times and) yavlak ünîn kükirisul alakirîlar 'shouted (Hendh.) with a loud voice' U IV 34, 67; similar prf. TT X 363.

D alakirîs- Hap. leg.; Co-op. f. of alakır-, q.v. Uyğ. vii ff. (then innumerable demons surrounded King Castaña and, in order to intimidate him) katîq ünîn kükirîstî alakirîslîr 'shouted (Hendh.) with a loud voice' U IV 22, 295-6.

D alâgsa:- Desid. Den. V. fr. (2) alâg Dev. N. fr. al- (not noted earlier than Çağ); 'to wish to take'. Survives in some NE languages. Xak. xı ol andîn yarmak: alâgsad: 'he intended to take (qasada on yagbid) the money from him' Kas. I 281, 18 (grammatical example); n.m.e.

D uluğsa:- Hap. leg.; Desid. Den. V. fr. uluğ. Xak. xı er atta: uluğsa: tbamnâl'-racul fi'l-xavlîl-kâbir 'the man wanted the big one of the horses'; also anything else big Kas. I 302 (uluğsar, uluğsa:mak).

D uluğsun- Refl. Simulative Den. V. fr. uluğ; 'to consider oneself great, or greater, or to boast of one's greatness'. Survives only (?) in NC Kır. Xak. xii(?): Aro ol er kümulûsündî men men têdi 'the man who thinks himself important and says 'I, I' ( neither created beings nor did the Creator love him) 271; Uyğ. 283, 285; Tef. uluşgan-/uluşsun- 327: Xwar. xiv ol kul küm xalâyîq îzî ulûşsunûy 'the slave who thinks himself better than ordinary people' Nahec. 376, 11.

**Mon. ELG**

ilk 'first' in order of time or space. No doubt, originally a Mon. but often, prob. for reasons of euphony, spelt ilki. It is possible that in some early cases the latter word is a N./A.S. in -ki: i.e. il(k)i; but there is no means of proving this. Survives in some NW languages and SW Az., Osm. Ilk; Tkm. Ilki. In the early period often combined with I ep, q.v. Türkû vitt (I campaigned against the Oğuz) ilki: sü tasîkim ertî: 'the first army had set out' (the second stayed at home) II E 32; ilki- kûn 'on the first day' (. . . and on the second day) II S 1: Man. Ilki özün bu özün 'in a previous self (i.e. incarnation) and in the present self' Chaos. 116-17: Uyğ. vii ff. Man. Ilki bûgö el(l)igler 'former wise kings' M III 35, 17; ilkte berî 'from the beginning' TT III 43 (atkan-); 116: Bud. ilki etözlerde 'in former bodies' Sutv. 134, 1; ilki tiltag 'the first cause' U II 7, 1: Civ. Ilki ajuntaki 'in previous incarnations' H II 22, 13; ilk yêr 'the first land' (which I received) USp. 55, 20: Xak. xı ilk 'first' (awrel) of anything; one says Ilk sen bârgî 'do you go first!' Kas. I 43: xii(?): Tef. ilk/Ilk/ilki 'first, former/pl.' 124: Çag. xv ff. Ilk (spelt) awrel ton ibîda 'at the beginning' San. 63: 5 (quot.) Kom. xiv 'March' Ilyas ay, prob. a crasis of ilk yazy ay CCI; Gr. 119: Kom. xiv awrel ilk Tuh. 3b. 10; aö. 62b. 1 (birincî): Osm. xiv ilk 'at first' TTS II 530.

**Dis. ELG**

S elek. See élgek.

elîg (êlîg) 'hand, forearm', with some extended meanings like 'finger's breadth' in some modern languages. For some obscure reason abbreviated to el in some languages in the medieval period; in some languages displaced by kob in the meaning 'hand'. S.i.a.m./l./g. in a wide range of forms and meanings. Possibly to be spelt elîg; see elîgîl: Uyğ. vii ff. Bud. Türkû vitt: Op Tottok yurçten yaraklîk elîgîn tutdi: 'he grasped Wang Totok's brother-in-law with his armoured hand' I E 32; similar prf. do. 38: vii ff. xan elîgîn tutmîl 'the xan grasped them with his hand' İrb. 61; kuî: elîgînte ... 1ttî: 'sent ... by the hand of his servant' Toyok IVr. 5-7 (ETİ II 180): Man. (we must keep three commandments with our mouths, three with our minds) uç elîgîn 'three with (our) hands' Chaos. 193-4; elîgîn sunup 'reaching out with (our) hands' do. 314; M III 14, 3 (ii) (igîd-): Uyğ. viii ff. Man. -A neteg kîm elîg ağaçka sevûk erdî 'just as the
ellig yarmark 'fifty coins' (etc.) I 143; eili(l) kari: bőzün 'with fifty cubits of cloth' I 175, 5; Kell ellig ýasmn 355 (tadidd on lám in Feriana MS.): xii(?)

Tef. el(l)ig/ellig/el(l)ig 74-5 (at least one tadidd): xiv Ribg. el(l)ig R I 817 (quotn.):

Muh. xamsin 'fifty' ellı: Mel. 81, 14; el(l)ig Rif. 187: Çağ. xx ff. ellig 'with (tadidd and

-g) 'ellı Vel. 71 (quotns.); ellig 'with lám-i

muşaddada' 'fifty' San. 113r. (quotn.): Xwar. xili ellı/jellı 'Ali 12: xiv ellig Quit 49:

MN 96: Kip. xili xamsin ellı: (with tadidd)

Hou. 22, 12: xiv ditto Id. 21; Bul. 12, 13:

ditto Kov. 39, 6; 65, 8; Tuh. 60b. 9.

D 2 ellig P.N./A. fr. 1 ēl; originally lit. 'having a realm', it soon came to mean 'king', perhaps at first to supply a word with this meaning for translations of Bud. and Man. scriptures. In Uyğ. Bud. it is often combined, or alternates, with xamn. q.v. It then came to be spelt, and perhaps pronounced, ellig with a singl-l-1, and perhaps, at some uncertain later date, ilig. In Persian it suffered further changes, e.g. to erek, but this was prob. never really a Turkish word. Apart from the refrains below, the only occurrences seem to be in NC Kir. ęllı 'populated'; ęldik (1) 'democrat';

(2) in phr. ęldik ičelik 'embracing all the people', and possibly ęlik elik ičelik 'neighbour'. See Doerfer II 661. Türkü vili ellig (spelt with two l's) bodun ęrtım 'we were a people with a realm of our own' I 6 9, II 6 8; o.o. I 15, II E 13 (ęlsiret-);

I 18 ditto (id. 20, II E 24 (ęgær): ečim xagın elı: kamşag boltukinta: bodun el(l)ig-

elıgı: boltukinta: 'because my uncle the xagon's realm became insecure and the people and their ruler came to be at variance' I N 3:

vii ff. Man. tegrı el(l)ig TT II 6 27, etc.;

el(l)ig xan do. 10, 88; M III 14, 3 (ii)

(ılgı-): Yen. el(l)ig er Mal. 26, 10(dubious, text chaotic): Uyğ. viii ff. Man-A (our gracious father) ędğü kilınči el(l)igemez 'our beneficent king' M I 10, 3-4: Men.

el(l)ig beğler 'begt who have a realm of their own' Wind. 250, 31: Ch. el(l)ig xan Maşixa teğröke 'to the divine king, the Messiah' U I 6, 16-17; a.o. do. 7, 2: Bud. el(l)ig is used in three ways: (1) as an Adj. qualifying xan, etc., e.g. el(l)ig xan Swv. 314, 5; el(l)ig beğ U III 41, 7 (ii); Sanskrit rastram 'kingdom' elég (sic) uluşı TT VII C.1; (2) after Proper Names, usually representing Sanskrit raḍā 'king', e.g. Prasenajj ēllig (so spelt) TT VIII

H.2; Mağayt(?) el(l)ig PF 4, 2; o.o. U 22, 5 and 8; (3) by itself as a Noun, e.g. kapi

el(l)ig 'his father the king' PF 6, 2: Civ.

Kađır Bilge teğri el(l)ig kotti his divine majesty Kađır Bilge USv. 88, 2; a.o. TT VII 9 (v. sán): O. Kir. ix ff. Mel. 15, 3 (2 uya):

xii(?) KB Küntğuđa el(l)ig 153; many o.o.

xii(?) KBVP ditto 68; xii(?) KBPP ditto 31-2; Tef. Madina ēllig kisler 'the people of the city of Medina' 75: Çağ. xv ff. ellig or

ellig a title used on coins, no date specified R I 816; ęlek (spelt) (1) a place-name; (2) the title of the padişah of the town of Yağma (Pe.
quot.) San. 113r. 6: Xwär. xiv ellîuggage 'belonging to (what?, etc.) country' Qutb 49: Osm. xiv ellîuggage 'the people of a realm' in one text TTS I 531.

ëlik survives only (?) in several NE languages R I 815, 1484 including Khak. and Tuv.; NC Kir., Kxx., and SW xx Anat. SDD 524; most authorities translate it 'roe-buck', but some 'female wild goat'; the original meaning was almost certainly 'roe-buck', rather than 'roe-deer' in general. Türkü viii fl. İrkB 63 (i.e.): Xak. x KB ellik külmiz 'the roe-buck and its doe' 79, 811 (i.e.) At. qada birle ilnîr tuzakka ellik 'by fate the roe-buck is caught in the trap' 456: Kip. xiii al-ğazal 71 'male gazelle' ellik (Tkım. t:uk) Hou. 11, 6: xiv ellik al-şazal 7d. 21.

S ellîk See elîlîgik.

?D ellîég (7elîég) 'mockery, ridicule'; prima facie a N.A.C. fl. *elîîég-. An early 1.-w. in Mong. as eleg (with Den. V. elegle); Kow. 256-5, Haltot 47). The modern forms, NE ellike R I 815; ellik do. 815; Khak. Bas. 334; NW Kar. ellik R I 815; Kow. 138; Kaz. ellik do. 811 look more like rebohurings fr. Mong. than direct survivals. Xak. x1 ellîög al-suxruvia 'mockery' Kaj. I 122.

D ûlûg Dev. N. fr. ii-; 'attachment' and the like. N.o.a.b., but see ilîlîg. There are several modern words of similar forms and some may be descended from this word, e.g. SW xx Anat. 7ilk cekem 'the cords that tie the ends of a camel's wooden collar together' SDD 786. Uyğ. viii ff. Bud. ev barkli ilîlîgg tutugu 'attachments and ties to home and household goods' UsP. 105, 7-8.

D ûlûg N.A.S. fr. 6î-; 'dead; a dead person, corpse'. S.i.am.i.g. w. phonetic variations. NW Kaz. distinguishes between ûlu 'dead', and ûlik 'corpses' R I 849 but this is unlikely to reflect an earlier antiquity between ûlûg and ûlik, the word is consistently spelt ûlûg in those alphabets, Runic and Manichean, which distinguish g and k. See Doerfer II 621. Türkü viii tiirîği: .. ûlûgî 'those of you who survived .. those of you who died' IN 9 (yurt); viii ff. (a dappled cow gave birth to a dappled calf ..) ûlûgî: omzi: İrkB 41; this could conceivably mean 'was saved from death', but the phr. used for this in 13, 17, and 49 is ûlûmîs: omzi:; and the form in 41 is a scribal error: Man. ol ûlûkîe katildi 'he had intercourse with that dead (woman)' M I 5, 7; o.o. 5, 8, 6, 4: Yen. tiirîg ûlûg ara: 'between the living and the dead' should perhaps be read in Mal. 26, 1; Uyğ. viii ff. Man. A ûlûgîe tiirîgîlîg (sic, but Òerror for tiirîgîlîg) 'raising the dead' M I 24, 27-8; Bud. ûlûg teg 'like a dead man' PP 61, 7; a.o. 6, 7; ûlûg kergekisz yîng etbç 'a dead, useless, stinking body' TTS I 729; o.o. 284, 280; Xak. x1 ûlûg (sic) al-mayîit 'dead' Kaj. I 72 (in a section containing words with two short vowels, the Ò is an error); nine o.o., spelt ûlûg, al-mayîit: KB ûlûgîe tiirîkîe kumaru söz ol 'this is a legacy from the dead to the living' 270, 13 (i.e.) At. ûlûg ûlûg 'dead, dead man' 17, 17; Tef. ditto 245-4: xiv Rûq. ditto R I 1249: Çag. vii ff. ûlûg (with -k) murda 'dead' Vel. 114; ûlûg (sic) murda San. 86v. 5 (quotn.): Xwâr. xiv ûlûg 'dead man' Oq. 286, etc.; ûlûg bûrgu 'inanimate booty' (as opposed to tiirîg bûrgu) do. 170: xiv ûlûg 'corpse' Qût 123: Kom. xiv 'dead, a dead man' ûlûCCI, ÇÇG: Gr. Kip. xiii al-mayîit ûlûg Hou. 26, 4: xiv ditto Id. 20: xv mayîit Ùlu. 33b. 4.

D ûlûg Dev. N. fr. üle:-; 'share, part', (in the sense of one of several equal shares or parts); hence, metaphor, 'destiny, fate'. Less common in modern times than the syn. word ûlûs but survives in NE (several dialects) ûlû: R I 850; Tuv. ûlûg and, with a wide range of meanings, SW xx Anat. ûlû SDD 1430. Türkü viii 74 (2 aïğ, yadaq): ûlûgî: (isic, not ûlûgî:) ança: ermiş erîç 'his fate was presumably this' (he attacked the enemy alone and was killed) 7x. 23; vii fl. İrkB Postscript (aïkû): Uyğ. viii ff. Man.-A in a metaphorical prescription yêti ûlûg .. bir ûlûg .. iki ûlûg 'seven parts of .. one of .. two of ..' M III 32, 4-9 (i): Bud. têgin kuti ûlûgî ucîn 'because it was the prince's fortune and destiny' PP 33, 5; similar phr. do. 64, 1: Xak. x1 ûlûg (bi-tîmamîl'-alîş 'with ûr, - not Ò) al-nsîb 'fate, destiny' Kaj. I 72 (the long ûr- is an error, see ûlûgî); I 62, 19 (ûlûgî): KB ûlûg normally means 'share', less often 'destiny', sometimes it contains implications of both; etêz ûlûgî bûçaz bûguzdin kirer 'the body's share always enters by the throat' (and the soul's by the ear) 991; bayat kîmke bûse 'înâyat ûlûg 'the man to whom God gives His favour as his destiny' 1797; o.o. 179, 271, 832, 1292, 1829, 3726, 4282, 4696: Kip. xiv ûlû: (with front vowels); and ûlûs al-nsîb Id. 20: Osm. xiv to xv îlû 'share, part; destiny' in several texts TTS I 743; II 950; III 728; IV 802.

D ûlûg: (1) as N.A.C. 'measuring, weighing'; (2) as Conc. N. 'weighing machine, pair of scales'; presumably Dev. N. fr.*ûli-, since it cannot either morphologically or semantically be derived fr. üle:-. S.i.am.i.g. except SE, with a wide range of meanings, usually 'model, pattern', in such applications as 'boot-last'. See Doerfer II 539. Uyğ. viii ff. Bud. ol buyaniyîl ükmeñîç ülûgsîn teçîn ülûlegelli sanaçligt bolgay 'it will be possible to measure and estimate the measure (Hend.) of that accumulation of merit' UsP. 89, 1-2; similar phr. do. 4 and 14; Swî. 136, 22; o.o. Hien-ts. 134 (batur-), 1834: Xak. x1 ûlûg: al-fayyêm (Pc. payyâm) 'a measure' Kaj. I 129: KB (in the signs of the zodiac) ûlûg 'Libra, the Scales', 140: xiv Rûq. ditto (in the passage quoted fr. KB) R I 1254: Çag. xv ff. ûlûg (spelt with Ò, -g-) (1) andda ûlûgîe 'measuring, measuring'; (2) buce i mizân 'Libra' San. 86r. 16.
D *elgek Conc. N. fr. *elge:-; ‘sieve’ (for solids, as opposed to sızgıl: ‘strainer’ for liquids). No doubt an old word, although there is no certain early occurrence. S. i.a.m.l.g. in a wide variety of forms, usually elek, elek, ilek. The alternative modern word kâlur is a corruption of Persian گیرال. See Doerfer II 537. (Xak.) xiv Muh. (among the cook’s implements) al-munxal ‘sieve’ elek Mel. 64, 7; un elek: Rif. 163: Çağ. xv ff. elek parwizan ‘sieve’, in Ar. munxal San. 112v. 8 (quoting): Kom. xiv ‘sieve’ elek CCI; Gr.: Kip. xiii al-munxal elek (alif unvocalized) Hou. 17, 13: xiv elek al-munxal; wa’t-kəf lî-l-aša ‘the -k is (the Suff.) for an implement’ Id. 22: xv munxal elek Tuh. 34a. 10; 49a. 8.

S elgin See yelgin.

C? elgin See 1 elîk.

ülker ‘the constellation of the Pleiades’; Kaş. alone gives a second meaning, but since most Turkish star names are names of other objects (‘black bird’, ‘white stallion’, etc.) used metaphor, it is possible that this was the original meaning. S. i.a.m.l.g. usually as ülker and the like. Forms like ürker in some NC and SC languages are a fairly recent corruption. Uyg. vifi ff. Civ. ülker yultuz ‘the 18th lunar station’ TT VII 57, document T. II D. 79, 1 (see Clausen, ‘Early Turkish Astronomical Terms’, UAJ XXXV D. 363). Xak. xî ülker al-turayya ‘Pleiades’; and in war ‘an ambush’ (kayd) is called ülker çerğ: it is operated as follows, yutakhattabül-cund hata’ib hata’ib min kull arb ‘the army is broken up into detachments (posted) in various places’, and when one detachment falls back (karrat) the others follow after it, and by this device qallamâ yunxazim ‘the (enemy) is often routed’ Kaş. I 95 (ülker çerğ thus means literally ‘an army made up of (a group of) detachments’, a good simile for a group of stars); ülker al-turayya III 40, 11 (yultuz): KB ülker savîflî basî ‘the Pleiades were declining’ 488g, 6216: xiv Muh. al-turayya ülger (g-marked) Mel. 79, 8; ülker Rif. 183: Çağ. xvi ff. ürker (sic) nâm-i sitarâ-i partûn ‘Pleiades’, in Ar. turayya San. 71r. 19: Xwar. xiv ülker ditto Qubb 123 (ülker), 203: Kip. xiii al-turayya ülger Hou. 5, 5: xiv ditto Id. 22; Bul. 2, 14: xiv ditto Tuh. 8b. 8; Osm. xiv ditto in one text TTS I 743 (as there pointed out ülger ‘the face of a woven fabric’ is a corruption of Arabicبني رَيح كَر).

Dis. V. ELG-

elige:- ‘to sift (a solid substance Acc.), pass (it) through a sieve’. S. i.a.m.l.g., often with -gûl-; the variations (-e-, -é-, -l-) in the initial point to an original -ê-. Contrast sız- ‘to strain (a liquid)’. Uyg. viii ff. Civ. tevenin övkeșin kutîrip (error for kurtîp) sokup elgep ‘dry, crush, and sift a camel’s dung’ H I 60; o.o. 77, 111; ingçe elgep ‘sift it finely’ H II 12, 13; o.o.o.: Xak. xî olun ün elgedî: ‘he sifted (naxala) the flour’ (naxala hub). Kaş. I 284 (elger, elgemek): xiv Muh. naxala élê:- Mel. 31, 12 (mis-spelt élêk); Rif. 115; naxlu’l-daqiq eile(mak in error) 37, 6; 123: Çağ. xv ff. élê- ‘to sift (bixtan wa élê kardan) flour, etc. with a sieve’, San. 110v. 20 (quoting): Kip. xiii naxala élê- (unvocalized) Hou. 34, 2: xiv élê- ‘(with front vowels) naxala Id. 22: xiv naxala élê- Tuh. 37b. 4.

D elget- Caus. f. of elge-: S. i.s.m.l. Xak. xî olun elgetti: (sic in MS.) anxala’l-daqiq ‘he had the flour sifted’ Kaş. I 264 (elgetür, elgetmek).

D elgel- Pass. f. of elge-: S. i.s.m.l. Xak. xî olan elgel ‘in MS.’ anxala’l-daqiq ‘he had the flour sifted’ Kaş. I 264 (elgetür, elgetmek).

D elgen- Refl. f. of elge-: S. i.s.m.l. in NC, SW Xak. xî urname elgendî: ‘the woman sifted flour for herself’ Kaş. I 255 (elgenü, elgênemek): Kom. xiv ‘to be frightened’ (prob. lit. ‘to shiver’, cf. elgel-) elgen- CCC; Gr.: Kip. xiv elexenula Id. 20.

PU ilgün- Hap. leg.; perhaps an error for elgen- ‘to be shaken’. Uyg. vii ff. Man. yeme kamaq üküs î iğaç otlar ol yel teşri küçük ilgünmekin tuğar ‘and all shrubs, trees, and plants come into existence by reason of the strength and shaking(?) of the wind god’ Wind. 249, 6–8.

D elges- Co-op. f. of elge-: S. i.s.m.l. Xak. xî olar un elgešti: ‘he helped him to sift the flour’; also used for competing Kaş. I 238 (elgesür, elgesmek).

Tris. ELG

D olige-: Hap. leg.; Dev. N. fr. öld-, presumably in the sense of something moist and sticky. The MS. is stained at this point and al-sart, which is not shown with this meaning in the dicts, is perhaps an error. Xak. xî olige: nabîl’-dibq wa luwâl-sart ‘the plant which produces bird-lime’ Kaş. I 137.

D elîgli- Hap. leg.; N.Ag. fr. elîgl; presumably ‘one who works with his hands’, but the passage may be corrupt. The word so read in ÜSp. 57, 13 is an error for armci. Uyg. viii ff. Bud. (I will explain a device for dealing with the matter; the birds and crows will not damage your fruit); ötrü yênlînîl elîgli er elteyin ‘and then I will bring in your fruit as a labourer(?)’ PP 75, 4–5.

D elîlig (elîlîg see TT VIII) P.N./A. fr. elîgl; usually preceded by qualifying Adj., ‘having... hands’. Survives only(?) in SW Osm. elli. Uyg. vii ff. Bud. yunış: elîliga (sic) a:da:kîl e:rêr ‘has soft hands and feet’ TT VIII G.58; (arms) uzun körkîli elîliga ‘with long beautiful hands’ Swu. 349, 2–1: Xak. xî Kaş. I 336 (șal şul); Osm. xiv elli elinde ‘with his own hands’ TTS 373.
D elğli̇k A.N. (Conc. N.) fr. elğî; 'glove, gauntlet'. Survives only (?) in NE ēłêtek, ellîk, etc. R I 824, 826, 1492; SW xx Anat. ellîk, enînik SDD 525, 539. Xak. xi elğîli̇k al-qûfûzân 'a pair of gloves or gauntlets' Kâsî. I 153: Kîp. xiv ellîk al-qûfûz; compounds of el 'hand' and -îk al-lâhîq 'alâma li'i-lâdâd 'suffix designating (kinds of) equipment' Id. 21: Osm. xv and xvi ellîk 'glove' in several texts TTS II 246; IV 290.

D ülü̇lig P.N./A. fr. üli̇lig; lit. 'having a share, or destiny', but normally 'having a good destiny, fortunate'. N.o.a.b. Türkî vii ff. Man. kutlu̇g üli̇lig el(l)îg xan 'the divinely favoured fortunate king' TT II 10, 87–8: Üyûg. Man.-A üli̇lig kutlu̇g bodûn biz M III 29, 2 (iii): Bud. kutlu̇g üli̇lig (or vice versa) U II 15, 5; PP 21, 4; Swv. 474, 21: Cîv. TT I 153–5 (ogûl): Xak. xi bi̇lîk ki̇srî: arȧ üli̇lig ol 'wisdom is shared out (maqûm) between people' Kâsî. I 511, 25 (grammatical example); n.m.e.

D ülü̇lig P.N./A. fr. üli̇lig; lit. 'having measure', but normally 'suitable, appropriate, fitted to its task'. Survives in NE Hakk.; NC Kûr.; Ksz.; NW Kaz. R I 1343; SW xx Anat. SDD 1430. Xak. xii KB bírîsi yalavâç till ülü̇lig 'one is the envoy, whose tongue is fitted to his task' 2733; kînlîcî könl ol îsi ülü̇lig 'his acts are upright and his deeds appropriate' 1837; o.o. 2501, 6608: xiv Muh. (!) say màwûn 'a thing which is of full weight, harmonious' and the like ülü̇lig (first -g- marked) Rîf. 188 (only).

D ülü̇lencîs Priv. N./A. fr. Dev. N. fr. Refl. f. of ülü̇lê; 'immeasurable, inestimable'. Pec. to Üyûg. syn. w. ülü̇lûsât. Üyûg. viii ff. Bud. ülü̇lencîs teplencîs buyan edêği kînlîcî 'inestimable and immeasurable merits and good deeds' Swv. 151, 5–7; similar phr. do. 45, 2–3; 360, 11–12; ülü̇lencîs ûkîs Hûen-îs. 2041 (1 us-).

D ilğûrû: (+ilğûrû) abbreviated Directive f. of ilğî; normally 'forwards' of space, and in the earliest period, when the cardinal points were fixed by facing east, 'eastwards'; later also sometimes of time, 'earlier, preceding'. S.i.â.m.i.q. w. phonetic variations. Türkî vii ilğûrû: is common and normally means 'eastwards', e.g. ilğûrû: kûn tuğsûkda 'in the East' I E 8, II E 8: Üyûg. ix ilğûrû: kûn tuğsûk (gap) III B 7 (ETY II 38): viii ff. Man.-A yokeru ködî ilğûrû kûrû ätî esîtlîmis 'whose name has been heard above, below, in front, and behind' M I 26, 26–7: (Xak.) xiii (?) Tef. ilğûrû/îlğûrû 'forwards; before of time' 124: xiv Muh. qâbl 'before, in front' (of place) îlêrû: Mel. 14, 11; Rîf. 90; qaaddama 'to go forwards' îlêrû: kêt- (in margin) 24, 9 (only); al-waladul-atwâl 'eldest son' îlêrû: oğul 49, 10 (tun 144): Çağ. xv ff. ilğûrû îlêrû Vel. 77; ilğûrû piš dood-dâs piš 'before, in front', opposite to 'after, behind' Sun. 113r. 2 (quot.): Xwar. xiii (?) ilğûrû kêtêlidî 'they went forwards' Oq. 215; a.o.o.: xiv ilğûrû 'forwards' Quth 58: Kôm. xiv 'forwards, in front' ilğûrû CÇI, CÇG; Gr. 106 (quotn.): Kûp. qûddâm 'in front' (opposite to 'behind' kûrû): yîlêrû: (sic, in error) Hou. 26, 19: xiv ilğûrû: al-atwâl Id. 21; (of time) qâbl îlêrû: Bul. 13, 10: xîf (of place) qûddâm ilğûrû (and ileyîn) Kav. 35, 4; anâm 'in front of' ilğûrû Tûh. 5a. 6; 73b. 7; Osm. xiv ff. îlêrû (as late as xvi) fîlerû (as early as xv) 'before' both of time and place, and as Adj., Adv., and Postposition (with Abl.) and in prph.; c.i.a.p. TTS I 372–3; II 524–5; III 362–3; IV 415–17.

D ilãgûs Priv. N./A. fr. ilãgû: 'having nothing before it'. Pec. to Üyûg. Bud. Üyûg. viii ff. Bud. ilãgûs uzun sansarîn berû 'since the immemorial old, long chain of rebirths (Sanskrit samsâra) began' Swv. 133, 12; similar phr. TT IV 4, 19; ilãgûsîzîn berüklî kilmis 'sins' committed from time immemorial' do. 14, 62; similar phr. do. 6, 23; 8, 53.

D ülü̇sûz Priv. N./A. fr. üli̇lig; 'unfortunate, ill-fated'. N.o.a.b. Also occurs in some Bud. texts as a mis-spelling of ülü̇sûz. Üyûg. viii ff. Bud. (therefore the people of this world) kutsuz ülü̇sûz erûr 'are unfortunate and ill-fated' TT V 17; a.o.o. do. 8 (in both cases with v.l. üli̇sûz): Xak. xii KB (people without understanding) ülü̇sûz turur 'are ill-fated' 296.

D ülü̇sûz Priv. N./A. fr. üli̇lig; 'unfortunate, ill-fated'. Survives only (?) in SW xx Anat. 'shapeless' SDD 1430. Cf. ülü̇lencîs. Üyûg. viii ff. Man. ülü̇sûz (sic, in error) sansîq tînîglîrka 'to immemorable (Hend.) mortals' TT III 102 Bud. ülü̇sûz sansîq tînîglîrîg Swv. 267, 13–14; do. 584, 12–13 (uççûz); ülü̇sûz ûkîs TT V 40, 12; Usp. 102b. 7; Swv. 31, 2; ülü̇sûz (mis-spelt ülü̇sûz) buyan edêği kînlîcî 'inestimable merits and good deeds' TT V 6, 49; 8, 74; a.o.o. Swv. 21, 16 (koluâsûz): (Xak.) xiii (?) Tef. (we have mentioned a few here) ûyât tafsîrî ülü̇sûz bolmasun têp 'in order that the interpretation of the verses may not be unduly prolix' (?), Borovkov translates 'without illustrative examples', but this is improbable) 338 (s.v. üli̇lig).

Trîs. V. ELG-

D elğîle:- ( elğîle:-) Den. V. fr. elğî; 'to handle, seize with the hand', and the like.
Survives in NE Tuv. "ülğe" - to measure in thumb's breadths'; SE Tur. "lıkle" - ditto RI 1485; and elle - 'to handle', etc. in some NW and SW languages. Üyğ. viii ff. Bud. bu barak "ülğeley" 'taking this knife in their hands' U IV 32, 7; Çağ. xv ff. "ülke" - ('with -k-') 'ele götür - to take up in one's hand' Vel. 71 (quotn.); "ülkle - ha-daust āwardan wa dastgir kardan 'to take in one's hand, to seize' San. 112r. 15 (quotn.).

D ülğe: - Den. V. fr. "ülğ" 'to ridicule, mock'. In the MS. of Kaş the lâm is vocalized both with kasra and damma. Survives in some NE languages as elekte-elekte-; NC Kur., Kızlı. "ülke"-; NW Kur. êleke-; cf. eliğ. Xak. xi ol ann. eliğledi: hazi' a bhiw wa saxira minhu 'he ridiculed and mocked him' Kaş. I 307 (verse; "eliğler, eliğlemek": xiii (?) Tef. saxira eliğle - 76: xiv Muh. tayaduha 'be so impudent, insolent' ėrįğle - (?) Mel. 24, 13; Rif. 106 (seems to belong here, but MS. may show a wide range of vocalization, ėrįğle-, ėrįğlı-, ėriyîrle-, īyegrle-, īyegrile-): Kom. xiv 'to mock' eliğle - CCI, CCC; Gr.: Kip. xv a'āba 'to put (someone) to shame' eliğle - Tuh. 5a. 13; 'ayyaba ditto 25b. 9.

D ülğüle: - Den. V. fr. ülğü: 'to measure, estimate', etc. Survives only (?) in NC Kızlı. ülğüle-, Tob. ülğülle - RI 1859. Üyğ. viii ff. Bud. USp. 89, 1:21-4:5 (uliğ): Xak. xii KB (if you hide perfume, its smell makes it obvious) biliğ kzizese sen tilig ülğüler 'if you hide wisdom, it gives measure to the tongue' 312; açağin sözümüz sapa ülğüle 'I will reveal my speech to you measuring (my words)' 792; (in the year 492) biylły tüktettim bu söz ülğüle 'I finished writing this treatise, measuring (my words) 6945: xiv Muh. (?) al-Muṣlih b'aq te weghi ülğüleme: Kom. Rif. 126 (misspelt "ülţerlemak", unvocalized; Mel. 39, 3 dartmak).

D eliğle- (? eliğle-); Recip. f. of eliğle-; 'to grasp one another by the hands' and the like. Survives only (?) in SW Az., Osam., Tkm. elles- Xak. xii KB (he and the king bade one another good-bye) eliğleši kaldı 1(î)ığ kağdûra 'they shook hands, and the king stayed there grieving' 3445: xiii (?) Tef. eliğleš - 'to hold one another's hands' 75: Çağ. xv ff. elles-leš - Recip. f.; hâ yak-dığar dastbâzi kardan wa dast āwardan 'to engage in horse-play and grasp one another' San. 112v. 1: Osam. xv ff. elles (1) (in a friendly fashion) 'to shake hands'; (2) (in a hostile fashion) 'to grapple with one another'; in several texts TTS I 263; II 373; III 245; IV 289.


Dis. ALL

VU īlal a respectful word for 'yes'. Pec. to Xak. Xak. xi īlal harf wu ma'nâhu nə'am;

luğat-ı-xâgînya an Exclamation meaning 'yes'; a word in the Xâkânî (here probably, more technically 'court') language; used in answering amirs (beqs) and kings Kaş. I 78: KB (at the end of an interview with the king) ılıl têp turup çikti Ṣûbiyye-i- 19gülmiş et '19gülmiş said 'yes', stood up and went out' 3496, 5027, 5668.

?E üülü Hap. leg. In the text below both l's are marked as doubtful, and while üülü is a possible Dev. N. fr. *ül-*, it seems more likely that the word should be read īlyu 1 gyu g. ülğü. Üyğ. viii ff. Bud. Sanskrit mātārāhī 'a maker of measures' īlyu (?i) lyu (?) g kitağı TT VIII 4.45:

Dis. V. ALL-

D alil- Pass. f. of al-; 'to be taken, received', etc. A rare word usually replaced by the Refl. f. alin-. Survives only (?) in NE Tel. RI 378. Üyğ. viii ff. Bud. Sanskrit bhūta 'salaried, paid a wage' terke: a última TT VIII D.43: (Xak. xii KB 782 alilgl v.l. in Vienna MS. for alnumil: xiv Muh. (in a section on the Pass. f.) axaça alld; axiça all demands: Rif. 129 (Mel. allind)).

D ulaad- Pass. f. of ula-; 'to be joined (together), attached'. N.o.a.b. A quite different verb ulaad- 'to become big, or bigger' (now obsolete?) is noted in Çağ., Xwar., Kip., and Osam. fr. XIII onwards; it is obviously ultimately derived fr. ulug but is inexplicable morphologically. Üyğ. viii ff. Bud. Sanskrit anubadhamati 'he fastens on' (sic Active), éylhn ulala:tt RR VIII F.14; (let us now have recited) bu nomnum kęgürü ulalmiş sí tillâğın 'the widely attached preface (Chinese l.-w.)—root of this scripture' Sv. 2, 4-5: (Xak.) xiii (?) Tef. (some say that) şu'ubun(n) şeherlerde ulalmiş 'the (sedentary) tribes are attached to (Borovkov 'reside in') towns' 325.

Tris. ALL

E īllil Hap. leg.; no doubt a mis-spelling of īllil perhaps due to overemphasis on the fact that the word contained two l's. Üyğ. viii ff. Man. (you were born as a divine teacher) bar īllil kög kâlîg yüźînte 'in the face of the sky over all realms' TT III 129.

Dis. ALM

D alim N.S.A. fr. al-; lit. 'a single act of taking, or receiving', in practice usually 'a debt' (due to oneself), or 'a tax' (taken by the government). S.i.m.m.l.g. w. a wider range of meanings including 'purchase'. See bérim. Üyğ. viii ff. Civ. (in a lease; 'if I get a crop from the land and') bérim alim kelse 'if debts and credits arise' USp. 11, 7-9; 19, 6-7; (66, 7-8); 0.0. do. 32, 2; 111, 5 (üzüş); Xak. xii al-damyulu/lâqi 'al-l-insân 'a debt which is due to a man' Kaş. 175 (prov.); I 43 (1:6q); III 252 (öte-); alim bérim II 185, 2 (satûsur); 214, 15 (satgâş-); III 288, 8 (satgâ-); a.o.o.: KB
Kayusu bérım teg kayusu alm 'some of them are like a debt one owes, some like a debt owed to one' 309: Osm. xiv to xvi alm 'a debt due to oneself' in several texts; alm satırım 'buying and selling, commerce' once (xvi) TTS I 20; III 16; IV 17.

D ulam N.S.A. fr. ula-; lit. 'a single act of attachment', in practice, rather indefinitely, 'continuous, lasting, permanent'. Survives in several NE languages R I 1375, 1687; Chak., Tuv.; NC Kir.; SW XX Anat. SDD 1415, 1416. See Doerfer II 522. Uyg. viii ff. Civ. (my female slave named (PU) Tolat) men kalıntının kislın alm s[âtip] alıms 'whom I Kalıntu had bought irrevocably(?) from my wife' USp. 56, 4-5 (a peculiar transaction, perhaps mistranslated); ulam yarlıg bir far núrululyu etmiş he deigned to command that an irrevocable(?) order should be given' do. 88, 9: Xak. xı KB (present to His four worthy Companions innumerable greetings) kesüküz tutası ulam 'uninterrupted, constant, and continuous' 31; kesüküz ulam 61, 1348; kışık oğlan kör ukuška ulam 'see that the small boy is constantly attached to understanding' 203; (if medicines were effective against death) otağ turu kalıgây erdi ulam 'the physician would be permanently in attendance' 1199; o.o. 3714, 5490: x[xi] KB 31 yême eslerije safam ham alıml and same continuous greetings to His Companions 7; xiii[?] At. (the wise man . . .) tırdıllı ulamsız ulam bolup 'spends his life attached to those who have no (other) attachment(?) (and dies leaving a good reputation) 239; Tef. ulam artukluq 'an addition attached?' 325: Xwar. xiv ulam 'continuous' (greetings; cf. KB 31) 116: (Korn. xiv ulam is used as a Postposn. with the Abl. meaning 'by means of, through', and the like; it is difficult to see how this meaning evolved CGG; Gr. 265 (quotns.).


?F alma: 'apple'; cf. alma: The double form, and the fact that the apple is unlikely to have been native to the original Turkish habitat, suggest that this is a l.-w., possibly Indo-European. S.i.a.m.lg. except NE where Russian yabloko (a recent l.-w.) is used instead; in SW Osm. but not Az., Tkm. pronounced elma. See almalık. (Xak.) xiv Muv. al-tuffâh 'apple' alma: Mel. 5, 7; 6, 7; 28, 13: Rif. 77, 183: Oğuz: xı alma: al-tuffâh; the Turks call it almah: Kas. I 130: Xwar. xiv alma 'apple' Qub 8; MN 110: Kom. xiv ditto CCI; Gr. Kip. xii al-tuffâh alma: Hou. 7, 15: xiv ditto Id. 22; a.o.o. do. 17 (iğâç); xiv ditto Kav. 59, 3 (and see iğâç); Tuh. ga. 2: Osm. xiv ff. alma: 'apple' in several texts TTS I 21; II 29.

VU:D olma: 'jar, pitcher'; morphologically Dev. N. fr. I ol-, but it is hard to see any semantic connection. N.o.a.b. Xak. xı olma: al-carra 'jar, pitcher' Kas. I 130; o.o. I 375. (kuruğ); II 234, 24 (kurul-); III 182, 13 (siz-); xiv Muv. al-carra (mis-spelt acarra) olma: Mel. 6, 2; Rif. 77; al-gülâ 'earthenware jug, pitcher' olma: 170 (only).

VUF almir used only in the Hnd. az almir 'overwhelming desire, lust', corresponds to Sanskrit śīrā. Pec. to Uyg.; no doubt, like 2 az, a l.-w., possibly Iranian but not Sogdian. Uyg. viii ff. Bud. U II 11, 15; 12, 16; TT VII 1; o.o. in do., p. 59 note 71.

Tris. ALM

D almcı: N.Ag. fr. alım; 'creditor', with some implication of activity in the collection of debts; contrast almir. Survives only(?) in NE Tel. almcı 'debt collector' R I 385. Uyg. viii ff. Bud. almcılarim 'my creditors' Swv. 10, 16; o.o. do. 8, 12; 12, 18; 12, Civ. almcılarma ma telim bolup and as I have many creditors' USp. 32, 3; in do. 57, in a list of persons who may make object to a sale, read biniçiğizl turukumuz azlıgümüz almcızmiz birlerimiz ağamız inimiz 'our progeny, blood relations?', creditors, debtors, elder and younger brothers: Xak. xı almcı: arslan bérımci: sicçan 'a creditor is (like) a lion, and a debtor (like) a mouse' Kas. I 75, 18; 409, 9; n.m.e.

C elmâ: See 1 iğâç.

?F alma: 'apple'; cf. alma: Pec. to Xak.; prob. a l.-w. Xak. xı alma: al-tuffâh 'apple' Kas. I 138; o.o. I, 130, 11 (alma); II 311, 19; III 272, 19.

D almlık P.N./A. fr. alım; originally 'creditor, one who is due to receive money', contrast almcı: Survives with the same meaning in various forms in NE R I 385, including Chak., and as almlı 'capable, attractive' in SW Osm. and xx Anat. Xak. xı almlık er al-raculul-da'in 'creditor' Kas. I 148; a.o.o I 240, 5 (uzlûs-).

D almalık A.N. (Conc. N.) fr. alma:; 'apple orchard'. Survives in its literal meaning in some NW and SW languages, but used as a place-name over a much wider area. Does not occur in any Turkish text before xv, and then
only as a place-name, but occurs as a place-name in a Sogdian document found at Mount Mug in Fergana which can be firmly dated to the first quarter of viii. It is unfortunately impossible to determine which of the various places with this name is referred to, but it must have been within reasonable distance of Fergana, and the name must be a legacy from the period when the Western Türkü ruled in this area. Türkü viii in a much damaged Sogdian document, II; relating to the issue of various kinds of military equipment, quivers, weapons, etc. it is stated (l. 4) that 'dmduruq yordam mira 'the assistant to the governor of Amlalag' (Sogdian d (Hebrew lamed) here used with its original value l) received five weapons of an uncertain kind, M. N. Bogolyubov and O. I. Smirnova Sogdianske dokumenty s gory Mouq; III, Khozaystvennye dokumenty, Moscow, 1963, p. 44: Çağ, xv ff. amlag 'the name of a town in Turkestan two weeks journey from Bês Balıq ...'; its literal meaning is sibistan 'apple orchard' San. 50r. 22.

D öllumlûq P.N. a fr. öllum; 'mortal' in the sense of 'destined to die'. S.i.m.m.l.g. in this sense, and, less often, 'deathly, certain to kill'. Uyg. viii ff. Bud. Sanskrit kälakrama 'in the course of time' ölb[m]jog kezir bile: azu ube: lit. 'with, or in, the cycle of mortality'. (i.e. repeated (births and deaths)) TT VII D. 28-9: Çağ, xv ff. öllmlûq (or -k?) kurtani va wâçhu'l- gail 'destined to be killed, deserving death'. San. 86v. 11a: Xwar, xiv öllumlûq 'mortal' Quh 123: Kom. 'mortal' öllmlûx CCG; Gr.

D ulamsiz Hap. leg. See ulam At.

Tris. V. ALM-

D almsin- Refl. Simulative Den. V. fr. alm. Survives only (?) in NC Kir. almsins-to be satisfied, satiated'. Xak. xi öl medendin yarmak almsin'di: 'he pretended to take (arâ an ya'xud) money from me' (but did not actually do so) Kaş. I 20, 13 (grammatical example); n.m.e.

Dis. ALN

1 alâş basic meaning uncertain; it seems to be 'level open ground' with some implication that it is, in particular, 'an area of open level ground, a clearing, in a forest'. Survives in this meaning as alân in NW Kaz. R I 359; SW Osm. and xx Anat. SDD 90 and 139 (aylan); in the last it also means 'level open ground' in general. Tkm. alâş now means 'hill, high ground'. See Doerfer II 544. Xak. xi alâş yâzî: al-qâ'ul-qarqar 'level soft ground'; it is a metathesis (galb) of âqul 'an open door' Kaş. I 135 (the etymology is preposterous): Çağ. xv ff. alâş (spelt) bulandihâ ... ki dar âtrâf-i nahrâ-yi şikasta bâșad 'heights in the neighbourhood of broken (i.e. winding?) rivers' San. 49v. 17 (quotn.).

2 *alâş See alapâd.-

alin 'forehead', perhaps with some extended meanings. The extent of these depends on the question whether various words in oblique cases are to be taken as derived fr. alin or fr. 3 al, q.v., with a Poss. Suff. Alin 'forehead' survives only in SW Az., Osm. This is where it has been displaced by l-w.s, usually Mong. manplay, less often Pe. pişïna. Uyg. vii ff. Bud. alinka tamğakkâ yürêkke tegîrûp 'touching the forehead, the throat, and the (region of the heart) ' (with the left ring-finger) TT VII 16 note A 54, 6: Civ. biçîn kûnde alinda bolur 'on the Monkey Day (the soul) is in the forehead' TT VII 19, 10; alin laksânîndin 'from the sign (Sanskrit l-w.) on the forehead' do. 41, 29: (if the eyes are weak and watery) balîk ötin közke alinka sûrter 'if one rubs fish's gall on the eyes and forehead' H I 155-6: o.o. do. 157, 159: Xak. xi alin al-cabba 'the forehead'; alin al-hâyd wa'l-ruhû 'the convex parts and slopes' of any mountain Kaş. I 78; alin tôpû; yaşardî: 'the summits of the mountains (qulâul-cîbal) have become green with vegetation' II 79, 18: KB açuk tut yûzünlî yarûk tut alin 'keep your face open and your forehead bright' 5222; a.o. 2371 (şirgilî): xiii (?) At. (the world smiles and then) alin kaş çatar 'wrinkles its forehead and eyebrows' 205; Tef. alin 'forehead' 49: xiv Mah. al-cabba alin Mel. 46, 11; Rif. 140: Kom. xiv 'forehead' alin CCG; Gr.: Kip. al-cabba alin Hou. 20, 1: xiv ditto Id. 19: xv cabba (manplay; in margin) alin Tuh. 11a. 12.

ulun 'a thin stick, or shoot'; hence 'the shaft of an arrow'. Survives in SW xx Anat. ulun 'the root of a wheat or barley plant' SDD 1417. The word is not recorded in early Çağ. dicts. but P. de C. somewhere found a word ulûn 'arrow-shaft' which he entered twice, one starting alîf-lâm, etc. (p. 35) and once alîf wâw lâm etc., (p. 80); these entries were much distorted in R I 388, 1852 and ŞS. Uyg. viii ff. Bud. yîtltizar ulunlarîn butiklarîn ya-pîráklarîn 'the roots, shoots, branches, and leaves' (of various flowering and fruit trees) Suv. 529, 7-9: Xak. xi ulun qidwâ'l-nibâl 'the shaft of an arrow' Kaş. I 78.

D öleg Dev. N. fr. ölli-; 'grass', esp. 'fresh growing grass'; hence, by extension 'a grassy meadow'. S.i.a.m.l.g.; in SW only Tkm. and xx Anat. There is, supposedly another öleg meaning 'a wedding song' noted in San. 86r. 21 and surviving in NC Kir., Kzx., and SW Tkm., but this meaning prob. derives from the fact that the refrain (quoted in San. and Tkm.) is hay öleg hay öleg, which looks like a metaphor. reference to the bride. See Doerfer II 620. Uyg. viii ff. Bud. bir kuruğ ölegen 'in a dry meadow' Suw. 509, 13: a.o. do. 31, 19: Çağ. xv ff. ölegen mišlaq sabzâzîr 'meadow' in general Vel. 112 (quotn.); ölegen (spelt) sabzâ- sa sabzâzîr 'fresh vegetation, meadow' San. 86r. 19 (quotn.).

D*alinç See alinceg.
imprecation, curse' in SW Osm. Xak. xi İlenç ta'îr' a'ldâ'lu-mu'âr fi amur hadda fihi xa'dal ra'yihi 'a reproach to an adviser on a matter in which the faultiness of his views has become apparent' I 133; III 450; (after İlenç-) hence al-mâlûma 'a reproof' is called İlenç I 204: KB 1610 (I sarîl-); Osm. XIV to XVI İlenç 'reproach' in several texts; la'ana 'to curse' İlenç et- (XVI) TTS I 371; II 524; III 361; IV 415.

D ullaç N.A.S. fr. ulun- (of a road) 'winding, not straight'. Pec. to Kaş. Xak. XI ullaç yôl al-tarîqul-mulattâ wa layâsî bîl-mulattâ 'a road which is winding and not straight'; also used of anything winding Kaş. I 133; III 450 (misvocalized).

Dis. V. ALN-

D ullaç Refl. f. of ulun-; originally 'to take for oneself', with the same range of meanings as al-. S.i.a.m.lg., usually in a Pass. sense. Ugô. viii ff. Bud. teğnamek nomuq özele alhmp 'taking for oneself the doctrine (Sanskrit dhâma) of perception' TT V 24, 74; a.o. USP 45, 4: O. Kir. IX ff. beş yegêmîl: yasta: alınısimn mencünçumra: (I have been parted) 'from my wife whom I took (in marriage) at the age of fifteen' Mal. 11, 1: Xak. XI ol alminim alminiş: infa'îra bi-qâbî daymihi 'he acted alone in collecting the debt due to him', without the help of others Kaş. I 203 (alnun, alminak); similar phr. II 159, 3: ol yarmakân alminiş: 'he applied himself solely to collecting (istabadda bi-qâbî) his money' I 22, 1: KB yığıtlik yava kılma așğın alnon 'do not waste youth, take its advantages for yourself' 360; o.o. 782, 133, 4555: xii(?) At. ulugîwu maşa siz alınım têdî 'God said: 'greatness is mine, do not take it for yourself' '283; Tef. alını: 'to be taken' 49: XIV Muh. 1xvi 'to be taken' aln- Mel. 40, 13 (Rîf. alını-): Çağ. XIV ff. alnin- girîftûr şudan 'to be taken' Sâm. 477, 13: Kip. XIV alını-uxida Id. 21: Osm. XIV to XVI alını: 'to be captivated, fascinated by (someone Dat.)' in several texts TTS I 20; II 28; other meanings not listed in TTS.

D ellen- Refl. f. of elle:-; 'to rule, exercise rule'. N.o.a.b. Türki viii ff. Man. eklî yegêmî ëll(en)mek 'the twelve rulers' M III 16, 6 (ii); 20, 14 (i): ëll(en)mek etöz mepşîl 'my physical pleasure in being a ruler' TT II 8, 43; o.o. M III 16, 9 (ii); 19, 14 (erksîn-): Uyûg. viii ff. Man. A M 27, 10 (ugûr): Bud. altî törlûë él(en)ûrû yîltûzlar 'the six kinds of ruling organs' (i.e. the sense organs) TT VI 189-90; (those devils) kentulînîr ué él(en)ûrûler 'rule over themselves' do. 267-8: o.o. Pfahl. 22, 3 (ugûr); Sâm. 567, 6; Tiş. 108. 8: XIV Chîn.-Uyûg. Dict. kuer fu 'to submit, return to allegiance' (Giles 6,419 3,726) IIIlînp, R I 1486, may belong here and not to İli-; the normal word with this meaning is leğûn-; not listed in Ligeti.

ilen- 'to reproach, blame (someone Dat.)'. Survives only (?) in SW Osm. with the stronger meaning 'to abuse, curse'. Xak. XI ol ajar apûr ilendîl: 'he reproved him' (Qâyara) because he relied on him in his affairs, and the right course (al-xayr) turned out to be the opposite (to what he had advised) Kaş. I 204 (ile-nûr (sic), ilenmek; verse): KB körûp buştum erse ilendi özîlp 'when I saw it and was angry, it was you who reproached me' 795; o.o. 1204, 1206: Kip. XIV ilen- tasaxxâta wa lam yusta'mal minhu ma'mûna saviţa 'to be thoroughly angry', not used in the (milder) meaning 'to be displeased' Id. 20: Osm. XIV to XVI ilen- occurs in several texts; in XVI certainly 'to curse', earlier prob. nearer to this than to 'to reprove' TTS I 372; II 524; III 362; IV 415.

D illin- Refl. f. (often used as Pass.) of II-; 'to catch oneself on (something Dat.)'; to be attached to (it Dat.); to be caught suspended, hung (on it Dat.). S.i.a.m.lg. with some extended meanings. Türkî vii ff. (a crane) tuymatîn tuzak(k)a: illînmîš 'inadvertently got caught in a trap' IrkB 61; Uyûg. vii ff. Man. ertîmlîq meyîke illînmîş 'to the man who is attached to transitory pleasure' TT III 50; o.o. do. 128 (ataqâ); M III 37, 5(ii) (3 al): Bud. Sanskrit asâja 'not attached' illînmêttin TT VIII A.20; o.o. do. A.40 (iliôsz); D. 8, 32; yîlnîmek (sic) yapsînmakarîç (worldly) attachments' U III 36, 36; similar phr. U IV 36, 96; TT X 479(?): yêrîncîkã artukrak illînmîş yapsînmîş köpûllûq erser 'if he has a mind excessively attached (Hend.) to this world' Suv. 148, 15-16; o.o. do. 263, 1; 373, 14: Xak. XI tiken tonka: illîndî: 'the thorn was caught (ta'allaq) in the garment' (illînûr, illînmek; verse with illîndî: (misvocalized alndî: ustra 'was made prisoner'); and one says er yağı:ka: illîndî: (same misvocalization) 'the man was made prisoner by the enemy', and keyîk tuzakka: illîndî: 'the wild animal was caught (ta'allaq) in the trap' Kaş. I 204; teqrî: karğâînî: illînûr: 'do not come under (lâ taddû fi) the curse of God' II 288, 14; illînûr yutatÎallaq III 38, 24; KB maşa kim illînse tutarmen ant 'whoever attaches himself to me I hold' 664; o.o. 1002, 4397: xii(?) At. 1456 (elîkk): XIV Ûûg. illin- 'to be caught' (in the snares of the devil) R I 1485 (quoting): Çağ. XV ff. illin- (sic) hand-u girîftûr şudan 'to be bound, taken'; the Rûmi author (i.e. Vel. 76) translated it 'âçîz şudan 'to become weak, incapable' but was mistaken San. 110r. 8 (quotns.; perhaps a Sec. f. of aln- q.v.): Kom. XIV to be caught (in a trap) illin- CÇG: Gr. 106 (quoting): Kip. XIV illin-ta'llallaq Id. 19; XV inçabaka 'to be entangled' illin- Tûh. 68, 11; ta'allallaq illin- do 10a, 11: Osm. XIV to XVI illin- 'to be entangled in, attracted by, interested in (something)' in several texts TTS I 530.

D ulan- (ulan-) Refl. f. (often used as Pass.) of ula-: 'to be joined to (something Dat.).' S.i.a.m.lg. Xak. XI ulandî: nep 'the thing was joined (itîsala) to something' Kaş. I 204
Tris, V. ALN-

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(ulanur (sic), ulanma:k); (ulan in I 64, 14 seems to be the Imperat. of this verb, but the verse does not scan and seems corrupt): KB bayat taşışa bu ullamız özüm 'this my soul has devoted itself to the service of God' 1666; münü kod varuç çin ajunka ulan 'abandon this (world) and join yourself to the bright true world' 542; a.o. 4049; xv Rhış, ulan- (1) 'to be joined to (something Acc. or Dat.)' R 1 1081 (quotns.): Çağ, xv ff. ulan-(di) vüles-ye yeits- 'to reach, attain' Vel. 113 (quotn.); ulan- paywastan wa handa-ı paywand su'dan 'to be joined, tied together' Sân. 81 v. 9 (quotn.): Xwar, xiv xıviratika ulundı 'he joined the hereafter' (i.e. died) Nahı. 6, 16: Ktp. xiv the entries after ulu- in Id. 20 are confused and corrupt, but prob. the next two read ulan- ittasula umlan- (Refl. Den. V. fr. ul) ta'așsala 'to be rooted, founded', the scribe having got confused between various der. f.s of ul and ulan- on the other hand and vassala and aşsala on the other.

D ulın- Refl. f. of ulu- 'to be twisted, to writhe'. N.o.a.b. 'The second syllable in the MS. of Kaş seems to have been originally unvocalized, but đamma was added later in two places; originally it had no doubt ulın-everywhere. Uyğ. viii ff. Bud. yincē bēlīn ulunip tolganip 'twisting and writhing with her slim waist' U II 24, 1: Xak. xı ulundı: nē̞ ułuwa'yal-yaw wa dáda 'the thing twisted and turned', like a rope round a tree, and as a snake twines and twists (tartıa's wa taltawa); and one says hoy ulundı: 'the road twisted' Kaş. I 204 (ulumır, umınmak); II 241, 10 (tölgan-): KB kayu kağış birle ullamıns bolur 'some become twisted with pain' 5243.

D ulınat- Hap. leg.; Caus. Den. V. fr. ulun. Xak. xı ol okın ulinnatı: amara bi-işlâh qidh simmihi hattı ciliwa niks 'he gave orders for the repair of the shaft of his arrow because it had a broken end' Kaş. I 267 (ulnatur, umınmak).

Tris. ALN

D ilınçü Dev. N. fr. ilin-; 'recreation' or the like. N.o.a.b. Uyğ. viii ff. Bud. tаşın ilınçüke önmiş erdim 'I set out (from the city) for recreation' PP 5, 4; a.o. do. 1, 1 (altandur-).

D ulınçığ Dev. N./A. fr. ulın-; 'twisting, tortuous'. N.o.a.b. Uyğ. viii ff. Man. ulınçığ sansarta kalıtmız 'we have remained in the tortuous cycle of rebirths' (Sanskrit samsāra) TT III 46: ulınçığ ajunlarımın kutkarp 'rescuing them from their tortuous (cycle of) rebirths' do. 119.


D ulunluğ Hap. leg.; P.N./A. fr. ulun. Xak. xı ulunluğ er 'a man who owns arrow-shafts' (di̇l qidâd-h i-l-işhâm) Kaş. I 148.

D önleglı P.N./A. fr. öleg; 'grassy'. Survives in some NW languages, e.g. Kaz. ülenli R I 1847. Uyğ. viii ff. Bud. xwałg caractère conceptlie. ölegli yör suv 'flowery (Hend.), grassy country' TT V 12, 123.

VUF alaŋtr (alıf unvocalized but -p- certain) Hap. leg.; prob., like many names of animals, a l.-w., perhaps with prosthetic a-. Pu alaṇarrat 'a large rat' P. de C. 30 (from an unknown source) seems to be a reminiscence of this word. Xak. xı alaṇr 'a thing of the rat (al-curdân) species; it is the jerboa (al-yarbâ); the Türkmen eat it' Kaş. I 161.

Tris. ALN

D ilınçüle:- Den. V. fr. ilınçü; 'to amuse oneself, take recreation', or the like. Pec. to Uyğ. Uyğ. viii ff. Bud. (then the hero Arjūna) oynayu ilınçüleyi olurdi 'sat playing and amusing himself' (with the demon's daughter) U II 26, 6; uzati meşpin ilınçüleyin 'may I long enjoy myself in joy' (in the ocean of supra-mundane (etgısız) joy) Swv. 354, 7–8; a.o. U II 22, 28.

D alaŋḍ- Intrans. Den. V. fr. 2 *alaŋ; 'to become weak, to lose one's strength'. The form is correctly represented in TT V and confirmed by the Caus. f. alaŋḍur-, but elsewhere has been much mishandled by scribes and transcribers; written alapt- with the round -t- (Aramaic tau) it was written, or at any rate transcribed as alanaly- in PP and alanur- in Swv. There is no early trace of 2 alap but it seems to survive as alan, broadly speaking 'confused, disconcerted, uncomfortable' in some NE languages R I 357, Khak., Tuv.; NC Kır., Kzx. and, in the phr. alan tanalan alan tarań in SW Osman. N.o.a.b. Uyğ. viii ff. Bud. anda yek içek yok kim alaŋḍmasar 'then there is no demon (Hend.) who does not become weak' TT V 10, 97; (then exhaustion overcame the old man and) kîcî alaŋḍtti (transcribed alaŋûdi) 'his strength failed' PP 37, 2; kayu neçe ayrıcma sıvusmak emgekin alaŋḍmıs (transcribed alaŋumak) köşgamış tinliğar erser 'however many mortals there may be weakened (Hend.) by the pains of hunger and thirst' Swv. 118, 4–6; kim bu alaŋḍmıs (alaŋumı) çâ barsıg tirgür-gülük 'which will revive this weakened hungry tigeress' do. 610, 18; a.o. do. 117, 16.

D alaŋḍur- Caus. f. of alaŋḍ- 'to weaken'. N.o.a.b. Türkü viii ff. Man. kamaaŋ alaŋḍurur 'it weakens all men' M III 11, 12 (i); (the bright day) kararığ
tünüşlüğ alınağtırdu’s has weakened the dark night’: do. 19, 11 (i): Uyğ. viii ff. Bud. the word occurs four times in a passage in TT V 10, 87–98 beginning alın ağtırdu.sequence’a meditation on weakening (demons) and ending ulğ alın ağtırdu is bûter here ends the great work of weakening’.


Dis. ALR

S elrî: See eldrî.
S ilrûk: See ildrûk.

Dis. V. ALR-
D alar- (alar-): Intrans. Den. V. fr. ala- ‘to become dappled or variegated, to change colour’. Survives w. some extended meanings in SE Türkî Shaw 12: NC Kız.; NW Kaz. and SW xx Anat. SDD 91. Cf. alart- Xak. xi talka: alardî: talayuona/l-hişım wa gayruha mina/l-ţimîr ‘the unripe (and other) fruit changed colour’; and one says kışî: yînî: alardî: ‘the man’s body (etc.) became leprous (barışa); and anîp kôzî: alardî: ‘his eyes were dazzled’ (baraqî) Kaş. I 179 (alar: mur (sic), alarma:k).

iler- acc. to Kaş. ‘to be dimly visible’. Became a l.-w. in Mong. as ilere- ‘to appear, become clearly visible’ (Kov. 300, Halâtd 67). NE Tel. iler- with the latter meaning, R I 1480, might be either a survival or a re-borrowing fr. Mong. Cf. ilerî. Xak. xi menîn közîmê: nêp ilerîî: taxayyalâ/al-yâyî fi ’âyî fi byd’aw zulma ‘the thing was dimly visible to my eyes in the distance or the dark’; (in verse) tâlgâ:bash: ilerîî: ‘the heads of the mountains were dimly visible’ Kaş. I 179 (no Aor. or Infin.); II 283, 3 (same verse).

olur- (olor-) ‘to sit’, with various extended meanings. The phonetics of this word are complicated. The Caus. f. olûgurt- q.v. suggests that the original form was olûgûr-, but there is no other trace of such a word. The only form in Uyğ. and earlier languages is olur-, but this form survives only in NE Tuv.

olur- and Yakut olor- Pek. 1819. In Xak. there are two forms olur- and oltur- which are best explained as very early examples of the Turkish habit of dis-similating -tt- to -tt- (cf. the pronunciation alda for âllahî in some modern languages). The form oltur- still survives in some modern languages, but in others the -tt- has been assimilated to -tt- (some NE languages), -d- (other NE languages) or -t- (all SW languages and some others). The verb originally meant ‘to sit’, possibly with a distinction of meaning between ‘to sit down on (something Dat.)’ and ‘to be seated on (something Loc.)’. The special application to rulers seems to have been pec. to the early period. Another shade of meaning is (of nomads) ‘to settle down, reside’ (in a particular place); in some languages only of temporary settlement, permanent settlement being described by yat-. In some modern languages used as an Auxiliary Verb, preceded by a Ger. in -p, meaning ‘to do (something) habitually, continuously, or frequently’, but sometimes with a very tenuous meaning. Türkî VIII olur- is very common in three distinct meanings; (1) ‘to sit down (for a rest)’ I E 27, II E 22; T 51–2 (udş.:); (2) ‘to take (one’s) seat on the throne’ xağan olurtum ‘I took my seat as xağan’ I S 9, II N 7; a.o. I S 8, II N 6 (1 èlî); (3) ‘to settle down, take up residence’ (temporarily, in a particular place Loc.) alûn tülşê: olur européenne ‘settling down (for a time)’ in the Altay mountains’ T 31 olûrû tûyên têdi ‘he said, “stay where you are”’, T. 34; o.o. I S 4, etc.: viii ff. a (bird) çintan iğâc üze: olurüþan ‘perching on a sandal-wood tree’ IrkB 4; xan olurüþan ‘a Xan, taking his seat on the throne’ (built himself a capital) do. 28; (a pail) kûnsê: olurüþ ‘is sitting in the sunlight’ do. 57; (a crane) uça: umartan olururu: ‘sits still, because it cannot fly’ do. 61: Man. (the king) alûnuğa orgîn üze olurudi ‘took his seat on the golden throne’ TT II 8, 68; similar phr. do. 74; baçak olur ‘while sitting fasting’ Chas. 257; similar phr. do. 273, 281: Uyğ. viii yüz yü oluruþ ‘sitting on the throne for a hundred years’ Su. N 3; o.o. do. N 2, 4; W. 3; E 10: viii ff. Man.-A men anîta olurayin ‘I will sit there’ M I 33, 5; a.o. do. 34, 9: Man. M II 11, 12-1 (tîllîr-): Bud. Sanskrit sthitâ miṣṭhâ ‘standing or sitting’ olurup olorup TT VIII B.16 (Sanskrit lost) birgerû yîgîl olorolar: erdi ‘they gathered together and sat down’ do. C.12; (of a monk) olurdaç ‘residing’ (in a monastery) Hüürs- 1767; o.o. U II 26, 6 (ilîncûl-): PP 65, 1; 71, 2; TT V 8, 64; 12, 128; U II 18 33: Civ. olur ev ‘the house where I reside’ UShp. 55, 24; a.o. TT I 120 (yurt): xiv Čin-–Uyğ. Dict. tso ‘to sit’ (Giles 11,756) olur- Ligeti 187; R I 1087: Xak. xi ol er olturudi: ‘that man (etc.) sat down’ (calasa) Kaş. I 224 (prov.; olturur, olturmak); munda: kalip oltur: baqâ ‘indanâ câltî he remained residing with us’ I 210, 25; kämlî: içre: olturup râhibînî-l-sâfîna ‘we sat in a boat’ III 235, 11: KB ‘to sit’ is consistently
D olurt- Caus. f. of olur- 'to seat (someone Acc.) on (something Dat. or Loc.).' Survives with much the same range of meanings and phonetic changes as olur-. Cf. olcut-, olğurt-. Türki viii özümin ol teşri:

D ülür- Caus. f. of ülür- 'to have (someone, Acc.) killed'. N.o.a.b. Uyğ. viii ff. Bud. (the beg called Ku Tao) bizni opération had us killed' Sunv. 7, 2-3; o.o. do. 8, 11, etc.

* Tris. ALR

S ileri/ilerü See ilgérie.


D olurisik Dev. N. fr. olur-; n.o.a.b. Türki viii (when I heard this news, sleep did not come to me by night and) küntüz olurisikim kelmedi: 'rest did not come to me by day' T 12; a.o. T 22.

Hlerisik 'waist-belt'. Survives only (?) in SW Anat. Hlerisik, Hlerisik, Hlerisik SDD 788-7. Xak. xi hlerisik tıhkatul-saraiwi 'trouser-belt' Kaş I 152; vii ularlıg taq 'trouser-belt' in several texts TT S 526; IV 416.

Dis. ALS

S ulus See ulus.

D öles: vocalization dubious since it is listed, under -S, in a containing N. s. w. two short vowels. No doubt a Dem. N./A. fr. öle, but -es does not seem to occur elsewhere as a Dem. Suff. Pec. to Kaş. Xak. xi öles: köz al-aymu1-laitfatu1-runiv 'an eye with a kindly look,' like the eye of a drunkard (al-sarhân); in a verse bulnar ment: öles: köz 'this melting (al-sarhân) eye captivates me' Kaş I 59.

D olisik second syllable unvocalized, but the obvious transcription is olisik rather than ülesik or other variants which have been suggested; if so, a Dev. N./A. fr. öle- meaning 'dying, death,' or the like. N.o.a.b. Türki viii (deceived by the honeyed words and luxurious treasures of the Chinese) many of your Türki people died) Türki boðun olisik bíreye: Çağyay yis tugyültün (q.v.) yaz: konayin téser Türki boðun olisik ánta: anığ kişi: ança: boşgu:uru ermişi 'evil people saying, 'you Türki people are dying, let us settle in the east in the Yin Shan mountains and the (PU) Tuggültün(?) plain' seem thus to have advised the death of the Türki people there' I S 6-7, II N 5; Türki boðun... Tiril éltutsikin bunta: urum yapilp
ölsikîlîn yeme: bunta: urtim ‘oh Türkü people, I have set down here how you maintained a realm when you (stood together?), and I have set down here how you died when you went astray’ do. 10-11, do. 8.

Dis. V. ALS-
D alsa:- Hap. leg.; Desid. f. of al-. Xak. XI ol at alsa’dî: ‘he decided and desired to buy (vastari) a horse’ Kaş. I 278 (alsa>r;alsa>mà:k).

D ısas:- Hap. leg.; Desid. f. of ıs. Xak. XI er ta:g’dîn ısas’dî: ‘the man decided to descend (vanzîl) from the mountain (etc.)’ Kaş. I 278 (ısa>r; ısa mâ:k).

D ölsee:- Hap. leg.; Desid. f. of öl-. Xak. XI ol er ölse’dî: ‘that man decided to die (al-mawt) and wished to’ Kaş. I 278 (ölse>r; ölse:mek).

D alsik:- Emphatic Pass. f. of al-; ‘to be robbed of (something Acc.)’. N.o.a.b. Xak. XI ol tavarîn alsik’t: huriba mâli’l-racul‘în sihba ‘the man’s property was plundered and carried off by force’ Kaş. I 243 (alsîkàr; alsîkmà:k): KB (if he sees gold or silver, he covets it) idîsî basîn yer yî ba:ş alsik’he devours the head of its owner or loses his own’ 2726; similar prhr. 4119: xiv Muh(?) al-mâgiyûr ‘coveted, grudged(?) alsîkmîs Rif. 148 (only).

Tris. V. ALS-
D élísire:- Hap. leg.; Priv. Den. V. fr. I êlî. Türkî vii islîremîs xâgansîrma:þ bolunç ‘the people who were not organized in a realm and had no xagan’ IE 13.

D élîsire- Caus. f. of élîsire:-; n.o.a.b. Türkî vii ellîgîl islîremis xâgansîrma:þ ‘put an end to the realm of those who had a realm and deposed the xagan of those who had a xagan’ IE 16, II E 13; similar prhr. I E 18.

Dis. ALŞ
D alîs N.Ac. (connoting reciprocity) fr. al-; by itself, ‘taking, receiving’, and the like, but usually used in the prhr. alîs bêrîs ‘buying and selling, commerce’. S.îa.m.îg. See Doerfer II 534, 539. Uyğ. viii ff. Civ. alîs seems to be a generic term for ‘tax, levy’; (after a list of four specific taxes) neğû me alîs biz tilemez biz ‘we will not demand (the four taxes named or) any kind of levy’ Uspîn. 21, 13; bîlêkî alîs bêrîs titça:inda ‘concerning our joint trading operations’ do. 111, 3-4; Xak. XI alîs fîhîatu’l-sirbi‘în xâl:an:si:bî ‘places for drawing water from water-holes and tanks’; (alîs the name of a village); alîs al-mi’a:da:baî alî-b:daynî lî:’l-garîm ‘a claim on a debtor for what is owing’; hence one says alîs (sic) bêrîs ‘receipt and payment of what is due’ (haqq) Kaş. I 62: KB (merchant with consorts as they come and go) neğû kolsa bêrîs alîs ham bêrîs ‘give them whatever they want in the way of receipts and payments’ 4421.

ulus has a curious history; originally it meant ‘country’ in a geographical sense, as opposed to 1 êlî (q.v.) with its political implications, but it began to be associated with the names of cities, and by xî in some languages it meant ‘city’ rather than ‘country’. An early 1.-w. in Mong., where it became ulûs to comply with Mong. phonetics and acquired a political rather than a geographical sense. It was originally used for the largest political unit known, the Mong. empire (see XIII below), and when this was split into four between the four sons of Çingis it was used for each of these four parts, e.g. ‘the ulûs of Çaqata’. Then, since the Mongols thought more in terms of peoples than of territories, it came to mean ‘a confederation of peoples (êlî), the peoples being divided into ‘tribes’ (aymaq), the tribes into ‘clans’ (boy), and these into families (uruq). All these words, except perhaps the third, were Turkish and the second, fourth, and fifth have a continuous history in Turkish, but the first had so completely lost its original meaning that when it was reintroduced into Turkish it appeared in its Mong. form ulûs (not ulûs) and with its Mong. meaning. Ulûs seems to survive only in NW Kar. L. R. I 1697; in all other language groups (except NC where it is obsolete) it is ulûs ‘nation, people, tribe’, and the like. Türkî vii (in the list of foreign powers represented at Kül Teğin’s funeral) Buxarîk ulûs ‘the country of the Bokhariots’ (prob. in Inner Mongolia, not Bokhara itself, see S. G. Klyashtorny, Drevneturkische rumicheskoe pamyatniki, Moscow, 1964 pp. 126 ff.) I N 12: Uyğ. viii ff. Man.-A ulûs ‘country’, several occurrences M J 26, 25-9: Man. Koço ulûs iki otuz balik ‘the country of Koço and its 22 towns’ M III 40, 6 (ii); burxanlar ulûs ‘the country of the Buddhîs’ TTIII 53, 164; a.o. do. 60-1 (1 êlî): Bud. Cambodia ulûs ‘the country of Jambudîpa’ Hüen-ts. 184; TT VIII K.8; Baranas ulûs ‘the country (or city?) of Benares’ PP 23, 7; 44, 2; Gîna:ûdês ulûs ‘the country of China’ Hüen-ts. 240, 267; o.o. TT VIII A.31 (1 êlî); C.1 (2 êlîgîl); E.17; TT IV 10, 21 (1 êlî); VI 08; VII 40, 34; U II 23, 21; PP 3, 6-7 (ulûs boðun ‘the people of the country’); 30, 8; 62, 3; Civ. kamaq el ulûslar ‘all realms and countries’ TT I 1; balûk ulûs do. 7; a.o. USp. 88, 15; xiv Chîn.—Uyğ. Dict. kuo ‘country’ (Giles 6,609) ulûs (sic) R I 1669; Ligeti 274: Xak. XI ulûs in the language of Çigîl al-qaryî ‘village’; and among the people of Balâsagûn, and the towns (or districts? bildî) of Argû associated with it, al-balda ‘town’ (or district?) hence the town (balda) of Balâsagûn is called Kuz: Ulûs (sic) Kaş. I 62: KB telim artti éle: yaði kend ulûs ‘many new towns (Hend.) sprang up in the realm’ 1043; kend ulûska 4316; ulûsîn ulûska köçûlî kî:Bl a man who travels from one town to another’ 4814: xli(?) KBVP kayu kend ulûs ordu karși yêr-e every town
Dülüş Dev. N. fr. üle:—usually a Conc. N. 'share, portion' with some specific applications like 'chapter' (of a book) and 'fraction'; practically syn. w. and commoner than dülüş. S.i.a.m.l.g.; in some NE languages üleş. See Doerffer II 546. Üyğ. vfr. ii. Bud. (Sanskrit lost) yanırım dülüş 'a half' TT III 7/8; nom dülüşin bulur 'receives his share of the doctrine' TT III 78; o. o. do. 305, 375 (v.l.); (I am) bir taçru yerni véhicülüş bolup 'a fraction of a morsel of earth' U III 37, 26; kaz iyiüir eviniini yêtincülüşünçe 'of the size of one-seventh of a perilla seed' Fahlol. 6, 6; onunç dülüş 'Chapter 10' USp. 94, 12; a.o. Hilen-üs. 6: Civ. tüz dülüş 'equal parts' (of various ingredients) H I 166; II 8, 42 and 44; (if I marry and have other children) o olğulanlar birle teq ðk dülüş (PU) kohti bürürüm 'I will be able to give him his equal share with those children' USp. 98, 17–18: Xak. xi dülüş al-naqib 'share, portion', the -ş is originally (ašlu) -ş; (here follow dülüş and üleş): dülüş tafrigatu-unşibd înaya-t-qawum 'the distribution of shares among a number of people'; the -ş is altered from -ç (Ar. parallel quoted) Kas. I 62: KB tegše erke üleş 'if a man gets his share' 673; o.o. 432 (erei), II 120, 1420 (b72), 1686: xi111 (?) At. ülse boldi mali kişler ara 'his wealth is distributed among others' 243; Tef. üleş 'part, share' 338: xiv Muh.(-.) al-naqib üleş Riff. 188 (only): Çağ. xv ff. ülüs bir miqdar ve bir bölük ve bir bas 'a certain quantity, one part, one share' (quot.) ülüşs alınsa ve naqib 'portion, share' (quot.) Vel. 118; ülüşa hisată wa buhru wa rasad ditto San. 86r. 27 (quot.): Xwar. xv dülüş 'share' Qutb 203; Nalhe. 30, 1, 141, 12: Kom. xiv part, share 'ülüş CCI, CCG; Gr. 270 (quotons.): Kip. xiv (ülüş: and dülüş) 'with (from vocabularies) al-naqib k. d; al-unüşd üleş Bul. 6, 4: xv cız wa'n-şib 'part, share' üleş Tuh. 12a. 2; naqib üleş do. 36b. 10: Osm. xiv ff. üles 'part, share'; c.i.a.p. TTS I 743; II 949; III 728; IV 802.

D. V. ALŞ-

D alıș- Recip./Co-op. f. of al-; normally 'to take, or receive from one another', with other cognate meanings. S.i.a.m.l.g.; in SW Osm., exceptionally 'to get accustomed to (something Dat.)'. Üyğ. viii ff. Man. TT II 17, 84-5 (I ðç): Xak. xi ol mașa: alımsǎ: 'he helped me to collect a debt (fi qabd-ê-l-dayn), etc.' Kaq. I 188 (alımsar, alımsmek); olar ikki: tavan satışgăn alıșgânlar ol 'those two are constantly selling property to, and buying it from (yaşarîyên) another' I 518, 22: KB 2360 (yarikan): xiv Muh. adaxa mina-l-aş (terror for dixir) 'to take from one another' alıș- Mel. 42, 6; Rif. 133: Çağ. xiv ff. alıș- (spelt) alısz wa camâat 'people, community' San. 86r. 26 (quotons.): Xwar. xiv dülüş 'people, usually', in the phr. dülüş û Qutb 198; dülüş MN 72, etc.: Osm. xiv to xvi dülüş 'country' or 'people', in the sense of a political unit under a ruler, sometimes in association with êl; xvii 'tribe' in two dicts. TTS II 720; II 925; III 708.

D élëş- Recip. f. of élle:-; 'to come to an agreement, make peace, with one another'. S.i.m.m.l.g. with much the same meaning. Xak. xi KB (if you can get no help against an enemy) yelayav tîqen sen bar élës yori 'send an ambassador and go and make peace with him' 2362: xiv(x?) Tef. élle(lesmek) 'peace' 74: Kip. xiii iştalâha 'to be reconciled (baçr- and) élle(les)- Hou. 34, 11; iştalâha mina-l-sulh 'to make peace' (baçr- and) élle(les)- do. 41, 13: xv iştalâha élës- (sic, in facsimile) Bul. 242.: Osm. xv and xvi élles- 'to make peace, come to terms'; in two texts TTS II 530; III 366.

D élis- Hap. leg. ; Recip. f. of il-.. Xak. xi ol menîbır birle: taqdn kođ: ilisld: 'he competed with me in descending (fi'l-nuzûl min- the mountain' Kaq. I 190 (lisur, ilismak).

D ilis- Recip. f. of il-; 'to get caught in one another' and other cognate meanings. Survives in some NE and SW languages, with a wide range of meanings in Osm. Xak. xi Ikki: neb birle: ilisld: ta'allâqel-šay bi-l-šay 'one thing got caught in another'; and one says kançik ilisld: 'the dog's penis was caught (ta'allaq) in the bitch'; and one says adğır ilisld: 'the stallions (either horses or camels) bit one another' (ta'adda) (Ilisur, Ilismek, sic in MS.); (here follow élës-, ûleb- ulla-, úis-); of menîbır: tobik ilisld: 'he competed with me in hanging up the ball (fi ta'iliqul-kura), and argued with me about which of us hung it up best' (ayynû a'laq lihâ) (Ilisür, Ilismek) Kaq. I 188-90: KB yağusa çerîcke ilisse erli 'if (the enemy's) men approach and engage the army' ... tisîn tirpâkin tég yaka tut ilis 'go for him tooth and nail, grab his collar and engage him' 2375-2377: Çağ. xv ff. ilis- band sudan-1 fiçi bi-câ'î 'of a thing, to be tied or fastened in a place'; the reason why the Infin. is -mek (kafi, i.e. as opposed to il-... San.'s spelling of
Dulus - Hálap. le.; Co-op. f. (with a connotation of completeness) of ölüşu:. Xak. xi öltür: neş ibtaller-i-say'ı vera nofaqdat-i-rutubah fi aczâyhi 'the thing was wet, and moisture penetrated every part of it' Kaş. I 189 (öltür: ör. öltümek:).

VUD? ölsen - Hálap. leg. but cf. ölset-; neither verb is vocalized in the MS, but the reference to eyes suggests a connection with 6əf, cf. ölesi. Prima facie a Dén. V. fr. öles, which might be identical with ölesi, q.v., if that word was misspelt. Çiğil en er açıp ölsedi: ci'at-racud hatta ismadarara tarfuha ve a káda an yûzdi 'allyhi min şiddet-i-citi' the man was so hungry that his eyes felt dizzy, and almost closed, because of his extreme hunger' Kaş. 3 283 (ölsar, ölsemek).

VUD ölset - Hálap. leg.; Caus. f. of ölsete-, q.v. Xak. (or Çiğil?) xi ol ani: ösottit acá'ahu hatta ismadarara tarfuha min gâlaha 'he starved him until his eyes felt dizzy as a result of it' Kaş. I 262 (ölsetür, ölsemek: (Kip. xv fasaxa 'to ill-treat (someone) else- (sic) Tuba. 28: 13; matıfsix 'ill-treated' ölselipdr do. 34b. 3; might be a mis-spelt reminiscence of this verb or ölsede-).

Tris. ALŞ


Dülüşlüg P.N./A. fr. ülüg; (of objects) 'held in equal shares'; (of persons) 'entitled to a share (of something). S.i.s.m.l. Úyg. viii ff. Civ. Elçi(?) birleki teen düşüşlüg yeri 'the land which I hold in equal shares with Elçi(?) Üs. 11, 4-5; o.o. do. 3, 10, 13, 3; 29, 91, 55, 5: Xwar. XIV düşüşlüg 'having a share (in something Abl.)' Qur. 203.

Dis. ALY

DulaUY: See ayla;

E-ulây See ulâq.

VUP? uylan: Hálap. leg.; prob. a l-w. Al-rál is not a known Ar. word; Atlay is perhaps right in amending it to al-rabal 'a kind of fleabane, Pulicaria'. Xak. xi uylan al-ral (sic) wa huwa aš şat tayyibi'i-l-rîr yu'kal 'the edible root of a fragrant plant' Kaş. I 121.

Tris. ALY

DulaY: Ger. of ula:; used as an Adv.; cognate to ulattu:; Survives only (?) in NE Tuv. uelay ulay 'continuously, one after the other' Pal. 421. See ançuluY: Türkül vii ulyu: 'all together, en bloc', qualifies the following noun; (Listen) ulayu: inlyiglim: 'all of you my younger brothers' (my sons, my clan, etc.) ĪS 1, II N 1; (my mother) ulayu: ölğeri 'all my stepmothers' (etc.) ĪN 9; o.o. IN 11; IIS 13; IIS 14; Ix. 24; Osm. XVI (only?) ulayu/ulayt 'continuously, without
am 'vulva, pudenda muliebria'. S.i.a.m.l.g., but like tilak, q.v., for reasons of modesty sparsely recorded in the dicts. Sam., for example, mentions it only indirectly, saying that em was originally pronounced am (which is untrue) but was altered to avoid an indecent ambiguity. Oğuz, Kip. x1 am cihâzul-m'ar'a 'pudenda muliebria' Kaş. I 38; (under skk q.v.) 'in reciting the Koran the Oğuz leave out verses containing Ar. am "or" because am in Oğuz means ferec'il-m'ar'a I 335, 5: Kom. xiv amva'lu amu (sic), CCI; Gr.: Kip. xiii ferec'il-m'ar'a am Hou. 21, 4: xiv ditto Id. 22: xv ditto Kov. 61, 6; Tuh. 27b. 4.

em 'remedy'; in the early period 'remedy' in general, 'vegetable remedy' in particular being ot em (see 2 ot) other early Hends. for 'remedy' are em semp and em (PU) yöründek (q.v.). S.i.m.m.l.g. (not SE or SC), but in some languages 'remedy' (proper) is represented by Ar. or Pe. l-ws 'ilâc, dapâ, dârû, etc., and em means 'quack remedy, folk medicine'. Uyğ. viii ff. Man. M I 29, 14 (oki-.): Chr. U I 7, 4 (2 ot): Bud. em by itself Siv. 478, 17; 596, 2 and 21—Siv. 598, 2 (2 ot); TT VI 264—5 (semm); TT IV 14, note A 11 (1 a2): Civ. em 'remedy' very common in H I, II; Iglîge âğrigiçna em yok 'there is no remedy for your disease' TT I 203: a.o. do. 109 (anut-.): Xak. x1 em 'ilâc 'remedy' Kaş. I 38; o.o. I 95, 13; 497, 28 (semm); II 363, 19; III 157 (semm): KB ayu bîrdîm emdl igîm ham emîrm 'I have now told you my disease and my remedy' 749; ot em kalmadî 'no (vegetable) remedy (to be tried)' 1061; o.o. 1085, etc.: xiii (?) At. (who knows) emin 'the remedy' (for the disease of miseliness?) 310; Tef. 6 (semm): Çaq. xv ff. em davâ 'remedy' Sam. 59r. 29; em ott giyah-i davâ-i 'curative plant' do. 50v. 3: Xwar. xiv em 'remedy' Quub 50: Kom. xiv 'medicine' em CCG; Gr.: Kip. xiii al-aqqâr 'drugs, simples' yem (?; undotted and unvocalized) Hou. 23, 10: Osm. xiv ff. em 'remedy' c.i.a.p. and see senn TTIS I 265; II 375; III 248; IV 293.

im 'sign, wink, password', essentially a secret or surreptitious notification conveyed by a gesture or orally, of which only the parties concerned understand the significance. Survives in NE Alt. Tel., Tuv. im R I 1571, Pal. 192; Şor, Tel. um R I 1787: NC Kir., Kzx. im; NW Kaz. im: SW xx Anat. im SDD 789; Tkm. um. See Doerfer II 665. Xak. x1 im al-amâra 'the password' which a king prescribes to his army taking the name of a bird or weapon or something else. It is used as a challenge(yataf/ñak(?)/bîhâ) when two parties meet, so that each detachment (hizb) may recognize its own side, and in order that they may not remain on (yakurr) one another by mistake. When two men meet at night one is asked (yut'al) about his countersign (âlâmatîhi), and if he replies to the man who has the password with the same one (ayyadâ), the other leaves him alone because he believes to his detachment; but if the one who is questioned mentions a countersign which is different from the password the questioner rounds on him Kaş. I 38 (prov.): KB êmêg arkişg yolda imlm yorit 'help visitors and caravans on their way with the (right) password' 5546: Xwar. xiv im 'sign' Quub 50: Kip. xiv (under 'military terms') al-xarâc 'poll-tax' im Bul. 6, 12 (this must be an error; some words may have fallen out between the two words): Osm. xiv im 'sign, hint' in two texts; ûm 'password' in Dede (N.B. Tkm.) TTIS I 376.

VU o'm Hap. leg.; the length suggests o: rather than u:— Xak. x1 o'm al-tuxama 'indigestion'; hence one says er o'm boildî: 'the man had indigestion and a stomach-ache (ittaxama . . . wa gamîta) from eating meat' Kaş. I 49.

VU ûm 'trousers; drawers' (prob. a generic term covering both). N.o.a.b. Uyğ. vii ff. Civ. (if a mouse) ûm içsînden içsîr 'gnaws at the fastenings of the trousers' TT VII 36, 14—15 (USp. 42, 27—8): Xak. x1 ûm al-sarâtwel, 'trousers, drawers' Kaş. I 38; o.o. I 117, 5; 203, 14 (artat-): Kip. xiii al-sarâtwel (kòncex; also lîm (and iççon al-gumâ呂t-daxîl 'under-llinen') Hou. 18, 12; al-rânât 'gaiters' lîçîm (for ûc ûm) raqîqû'larâtwel 'thin drawers' do. 13: Osm. xiv and xv ûm (sic) 'trousers' in two texts TTIS I 376.

Mon. V. AM-

em- 'to suck'; originally prob. only of an infant, later more generally. S.i.a.m.l.g. Xak. x1 kenc anasîn emdî: râda'al-sabî ummahu 'the infant sucked its mother's breast' (râda'a is specifically 'to suck the breast'); also used of any animal when it sucks the breast Kaş. I 169 (emem, emmek): xiv (?): Tef. em- 'to suck the breast' 76: Xwar. êm- ditto R I 945 (quotn.): Xiv Muh. râda'a em- Mel. 26, 9; Rif. 109; al-râda'emmak (sic, in error) 34, 12; 120; messa 'to suck, suck up' em- 41, 11; 132: Çaq. xv ff. êmgen siid emen ya'nî ñir-xwara 'sucking milk' Vel. 79 (quotn.); êmmakidan 'to suck' San. 113r. 22 (quotn.): Xwar. xiv ûm- ditto Quub 50: Kip. xiii em- râda'a Hou. 36, 12: xiv ditto Id. 23: xv râda'a em- Tuh. 17b. 6.

um- originally 'to ask for, or covet (something)'; the thing asked for is normally Acc. and the person from whom it is asked, if mentioned, Abl., but sometimes the thing asked for is Abl. Survives only(? ) in SW Osm. The phonetic resemblance to Pe. umîd 'hope' suggested an etymological connection and caused some later modifications of meaning. Xak. x1 ol mendên ûmîdî: 'he coveted (ta-ma'a) the thing from me' Kaş. I 169 (umair,
umma:k): KB umup xayridin ‘asking for his bounty’ 5062: xiii(?) At. seniŋ rahma-tiŋdim umar men ən-ı ‘I ask for well being from Thy mercy’ 2; aya ġam katiksiz surdür umugu ‘oh thou, that covetest joy unmixed with sorrow’ 211; a.o. 375: xiv Muh.(!) raca wa amala ‘to hope’ um- Rif. 109 (only); Kip. xiv um- taracc ‘to hope for (something)’ Id. 23: xv taracca wa famannan ‘(to desire)’ um-Tuh. 9a. 9: Osm. xiv ff. um- ‘to hope for’ in several texts TTS II 926; III 709; IV 783; xivii um- (Infin. -mek in error) in Ṣa’mda ‘kardan wa umid dastan ‘to expect, hope’ San. 86v. 14 (quotn. Fudulî).

Dis. AMA

VUF oma: Ḥap. leg.; ‘mother’ in Tibetan is a-ma; the word may have reached Kaṣ. in a form sufficiently distorted to suggest his abstruse etymology. This and aba: ‘father’ are the only Tibetan words mentioned by Kaṣ. Tibetan xi oma: al-umm, k’a annañh bâyiṣat fiṣhim minal-’arabīya ‘mother’; the word remained with them from Ar. Kaṣ. I 92.

VU ôme: ‘visitor, guest’. Hitherto transcribed uma, but the front vowels are proved by the Acc. in KB and ôme:- q.v. N.o.a.b. Xak. xi ôme: al-dayiful-nâzil fi’l-bayt ‘a guest who comes to stay in one’s house’ Kaṣ. I 92 (prov., verse); o.o. I 106, 1; II 316, 10: KB ômeg edgû tutgil ‘treat a guest well’ 496, 4435; o.o. 4437, 5546 (im).

Dis. AMK

F amaq a very early l.-w. fr. Pe., no doubt acquired with the plough, when the Turks first became agriculturalists. Persian ãmâc meant primarily ‘plough’, thence ‘a heap of earth thrown up by the plough’, thence ‘such a heap, perhaps further enlarged, used as an archery target’, and thence ‘a furlong, one twenty-fourth of a parasang’, a suitable distance for an archery range. Kaṣ. noted two of these meanings, San., who recognized the word as Pe., gave only one Turkish meaning. It is listed in SE Ṭürkî amaq ‘plough’ Shaw 14; SC Sart ditto R I 646; Uzb. omoq ‘plough’ (obsolete) Bor. 304 and in SW Tkm. omaq ‘plough’ (obsolete). It existed in SW Osm. fr. an early period (see below), but Red. marked it as Pe. and so did Sam. 54, describing it as a ‘superfluous’ word for ‘target’. It has, however, been adopted in Rep. Turkish meaning (physically) ‘a target’ and (metaph.) ‘aim, objective’ on the ground that it means ‘target’ in SW Anat. (amaq SDD 98; emeç do. 528). See Doerfer II 552 and cf. bokursî. Xak. xi amaq (Tâmac) al-hadaf ‘target’; amaq al-faddan wa hiya ala’tûl-filîha ‘plough’, that is an agricultural implement Kaṣ. I 52; o.o. all meaning ‘target’. I 333, 8 (2 çak); II 329, 1 (kirçat-); III 107, 5 (yastal-); 276, 14 (kirçat-). Çag. xv ff. amaq (sic) ‘an iron implement (bit) which farmers fasten to the necks of oxen and use to plough the land’; in this meaning the word is shared (muṣṭarîk) with Pe.; and in Pe. it also means ‘a mound of earth (xâki) on which they put an archery target, a king’s throne, and one twenty-fourth of a parasang’ San. 50v. 1: Xwar. xiv omaq/oamanç ‘target’ Qutb 198: Kip. xiv amac al-ǧaradu’l-mutaqûrîb (tted mutaǧâräd) ‘a target which is near’ (‘aimed at’) Id. 23: xv namar ‘target’ omanç (sic) Tuh. 33b. 13: Osm. xiv ff. amac, often spelt omanç c.i.a.p. TTS I 24, 542: II 31, 728; III 543; IV 20.

E amuç one of the few serious scribal errors in Kaṣ. In I 140, 7, after translating armagăn (‘gift’) and saying that there is an alternative form yarmagăn, wa huvâ aomuc is added. This has been taken to mean that this was another word for ‘gift’, but it is merely a miscopying of wa huvâ asâhî ‘and it is more correct’.

D emçî: N.Ag. fr. em; ‘physician’. Survives in much the same languages as em, sometimes meaning specifically ‘quack doctor’. See Doerfer II 667. Uyg. viii ff. Chr. U I 7, 3 (2 ot): Xak. xi (after em) hence al-mulâ‘ic ‘a healer’ is called emçî: Kaṣ. I 38, 4; n.m.e.: Oğuz xi Kaṣ. III 252, 12 (2 ota-): Osm. xvi al-tibb ‘the medical profession’ otâqîlq etmek ve emçî semçî olmak TTS II 379.

D emçek See emîç.

Tris. AMK

DF amaqlık (amaqlîk) Ḥap. leg.; A.N.fr. amaç. Xak. xi amaqlık yér ‘a place in which archery targets (al-hadaf il-l‘ramy) can be found’ Kaṣ. I 150.

Tris. V. AMK-

DF amaqla:- Ḥap. leg.; Den. V. fr. amaç. Xak. xi er kuşuk amaqla’dan: ‘the man made the bird a target’ (garad) Kaṣ. I 299 (amaqlar, amaqla:maq; sic, corrected from -me-k).

Dis. AMD

S emet See yemet.

?D amtî: ‘now’. Prima facie, an Adv. in -tî: (Studies, p. 145) fr. *am, but the only trace of this word in this sense is in NE Sag., Şor R I 643, Khak. and Tuv, where it exists side by side with ṣamî, and looks like an abbreviation of that word. It certainly had back vowels as late as Xak. but in some Uyg. texts it seems to be spelt with e-. The dental was certainly unvoiced in Türkî and voiced in Xak. and later; the position in Uyg. is uncertain owing to the ambiguity of the script. S.i.a.m.i.g., with back vowels only in NE. Elsewhere the initial varies between e, e, and i and the nasal between -m- and -n-. In Türkî only the word seems to be not only an Adv. ‘now’ but also an Adj. ‘existing now, present’. Türkî viii amti: ‘now’ I 6 E 9, II E 8 (1 6i)—TÜRKî amti: bodûn begler ‘the Türkî people and begs of to-day’ I S 11, II N 8; similar phr. II S 13;
emder- (?emter-) n.o.a.b. The Uyg. text is the first verse of a stanza of which the rest is damaged beyond reconstruction, and its meaning can only be conjectured. Uyg. viii ff. Man. ayaga’n barça sızije emter-tipliz ‘you have heaped(?!) all honours upon yourselves’ TT II 75–6: Kip. xiv emderil- gollaba wa yusta’al fi qalîl-umâda wa’l-hubâb wa nahwih mina’l-’acsâmî’l-qafla ba’dahâ ‘alâ ba’d wa lâ yugl fil-qin wa nahwih mina’l-’acsâmî’l-xâsîfa ‘to turn over’, used of turning heavy objects, rubish, grain and the like, upside down, but not used of light objects, cotton lint and the like’ ld. 23; ender- gollaba do. 24.

D umdur- Caus. f. of um-; survives only(?) in SW Osm. umdur- ‘to make, or let, something be hoped for’. Xak. xi (in an elegy) ko’dî: erîg umduru: tara’âh-l ricâl yarçin min xayrihî wa bircirî (he has died) and ‘left men begging for his welfare and good works’ (lit. ‘making them beg’) Ka’i. 54, 4; n.m.e.

Tris. AMD

D umduçi: N.Ag. fr. umdu; ‘beggar’ and the like. N.o.a.b. Xak. xi umduçi: al-sâ’il ‘one who asks, beggar’ Ka’i. 141; a.o. I 125, 24 (umdu): KB kişi umduçi bolsa bould bulun ‘if a man becomes a beggar, he becomes a prisoner’ 2723; o.o. 2724, 4214, 4215, 4272: xiv Muh.(?) jâmi’ wa tafa’yîti ‘covetous, sponger, parasite’ umduçi: (misvocalized umduçi:!) Rif. 148 (only).

PU imitli: Hap. leg.; almost certainly an error for VU imitli; it is listed in a section, headed ‘af’al with -i attached’ under the cross heading -L- for the third consonant, but as this precedes -Ç-, -D-, and -R- it is probably an error for -T-. Çigîl xi one says bu: 131:1 imitli: kildî: fa’ala hâdâl-amr min gayr tadabbur wa lâ râwiyâ cüsad(fa) ‘he did this arbitrarily and without thought or reflection’ Ka’i. 141.

D amtikan, amtikína See amtuıı:

D umduzuz Hap. leg. (?); Priv. N./A. fr. umduıı: Xak. xi KB (of a secretary) közî tok kerek hâm özi umduzuz ‘his eyes must be satisfied and he himself without covetousness’ 2721.

Tris. V. AMD

D emder- Hap. leg.; Pass. f. of emder-. Kip. xiv emderil- inglalla ‘to be turned upside down’ ld. 23.

Dis. AMD

D umuğ Dev. N. fr. um-; in the early period it must have meant ‘an object of desire’, and the phr. umuğ inâg, in which it nearly always occurs ‘something, or some one, desired and trusted’. When um- came to mean ‘to hope’, it followed suit, and umuğ ‘hope, expectation’ survived in the xix SW Osm. dicts., but is now obsolete and
2 imğa: the title of a Turkish official; in Turkish n.o.a.b., but basically identical with a title included in the lists of Türk officials in the Sui Shu and two T'ang Shu's (see Chavannes, *Documents sur les Tou-hoise*(Turch) Occidentaux, p. 376; Liu Mau-t'ai: *Die chinesischen Nachrichten zur Geschichte der Ost-Türken*, p. 824) in the form yen-hun-ta (Giles 13,153 5,252 10,473) representing in Karlgren's *Ancient Chinese* t'ai yung d'it', and probably pronounced in the *T'ang* period as something like im go dar, which might represent imğa:lar. Xak. xi imğa: al-xäzin l'il-ameel wa'l-qayyim 'ala cam'ih the treasurer in charge of (public) moneys and the superintendent over their collection* Kaj. I 128; (in a section headed fa'allah muskana-tul-lämi'ul-salwa minäm nasiirat fa'ula) C elämğa: (i.e. 1 el imğa:) al-kârrib'da likat tabb marasila'l-sultan bi-xâff't-l-türkiyya 'the secretary who writes the Sultan's letters in Turkish (i.e. Uyghur) script' I 143: KB Chap. 34 (2672 ff.) relates to the duties of the bitigi elämğa: but only the bitigi is mentioned in the text; in a long list of officials in 4064 ff. the el imğa: comes after the su başı 'army commander' and hâçib 'chancellor' and before the öge: 'councillor' and the kük ayuk 'village headman' (q.v.).

**Tris. AMĞ**

*D umuşguz Priv. N./A. fr. umuğ; n.o.a.b. In the early period it must have meant, etymologically, something like 'without an object of desire, with nothing to look forward to'. Uyğ. viii ff. Man. umuşguz iriç . . . yilkta (has been saved) 'from existence as an animal without anything to look forward to and miserable' TT III 25: Bud. umuşguz imağısz 'with no object of desire and trust' U II 4, 7; U III 16, 21; Swv. 587, 3: Civ. (in an adoption document) (gap) umuşguz urisiz kalgây têp 'considering that . . . will remain with nothing to look forward to, and with no male issue' USp. 98, 1; Osm. XVI and XVII umusuz 'hopeless' in two texts TTS II 927; III 709.

**Dis. EMĞ**

*D emğ* Conc. N. fr. em-; 'nipple, teat' or more generally 'breast, udder'; unlike yelin q.v., which is used only of animals, used both of human beings and animals. Survives only (?) in NE Tuv. emğ R I 954; Pal. 582; SW Osm. emik 'sucked (dry)', etc. is a Dev. N./A. in -ük (Pass.) and a different word. Elsewhere displaced everywhere by emçek, Conc. N. in -çek which is first noted in XIV (?) (=7 and thereafter in Muh., Çağ., Kom., Kip., and Osm., and s.i.a.m.i.g. Türkü VIII ff. teğluk külüun érkek yunt(ta): emğ tile:yür: 'a blind foal looks for an udder on a stallion' IrkB 24: Uyğ. viii ff. Man. kazgûk teg kara boy emğ 'her black coloured nipples like pegs' M II 11, 18; kûn yêtîz kûşûzinde iki emği 'her two breasts on her broad (Hend.) bosom' U IV 36, 54-5: Civ. emğ
but this is merely a Dat. TTS 267; II 379, 380; III 251); xviii (after Çağ. emgek) in Rümî corrupted to emek San. 114v. 20.

VU 2 emğek 'the fontanel, the gap in the crown of an infant's skull before the bones join up'. The word appears in the MS. between the Prov. and verse under I emgek and is spelt ümğük, but this seems to be an error. Possibly merely a special meaning of I emgek, but the modern spellings point rather to emğek. Survives in NE Kür, Tel. emgek/emgey R I 960; Khak. emek Bas. 336; NC Kır. emgek; Kz. ęphek; SW Osm. 1mlik; some of these mean 'the crown of the head' rather than 'fontanel'. Xak. xi ümğük (?) al-qurqif wa huwa rammadat-ul-ra' the 'fontanel' Kaş. I 110.

?D ömğen an anatomical term; survives in NE Bar. ömğen 'a horse's chest' (dubious, R gives the same meaning in Çağ.) R I 1315; Khak. ömgen 'collar-bone'. Xak. xi ömğen al-wadac 'the jugular vein' Kaş. I 120; Çağ. xv ff. ömgen/ümğen (with -g) munladay-hulqum wa ustuwxum mà boyn halq wa sinâ 'the base of the throat and the bone between the neck and chest' (i.e. collar-bone) San. 86v. 24.

D V EMGE-

emge-: to 'suffer pain'. N.o.a.b.; later displaced by emgen- or peripherals sometimes containing l.-w.s. Uyğ. viii ff. Bud. the word qualifying tunğ, bodun, etc. and transcribed imerğeme in Úsp. 102a. 25; Swv. 154, 1; 173, 6; 585, 4 etc. is an error for emçeğme 'suffering' (mortals, etc.): Xak. xi er emgedi: imtahana-l-racul wa qass-l-mihna 'the man was in pain and suffered pain' Kaş. I 284 (emgezer; emgekemek); emgeyûr (sic, metri gratia) yarab 'is exhausted' I 362, 25: KB till emgemiš er 'a man exhausted by talking' 165; emger katiğ 'gets very weary' 689; o.o. 332 (etöz), 837 (i. a.-r.); Xwar. xiv emge- to suffer 'Qutb 50.

D emget- Caus. f. of emge-; 'to cause pain to (someone).' Survives only (?) in NW Kaz. imget-. Türkü viii [gap] igejit emgetmen tolgatism 'feed [the people] and do not cause them pain or distress II N 12; viii ff. Man. sizni emgettim 'I have caused you pain' TT II 8, 37; o.o. do. 51; M III 45, 1-4 (öquirrel); Chusas. 209, 315 (i ür); Uyğ. viii ff. Man. (whatever things there are) tuğilariq neçe emgetgûlûk tolgatgûl intirîgûlûk busantgûlûk 'which will cause pain and distress to mortals and make them unhappy and miserable' TT II 16, 40-4: Bud. emgetip intîrdûm erser UI 78, 34; tuğilariq örletim emgettim ... erser if I have disturbed mortals or caused them pain Swv. 135, 16-171 o.o. TT VI 278 (ûç) uvuq; TT VIII 0.6 (emgetiir), etc. Xak. xi ol.anu: emgetti: a'yënû 'he wearied him' Kaş. I 264 (emgetûr, emgetmek): KB meni emgetûr till 166; xix(? ) Tsf. (Pharaoh) bizni kinar emgetûr erdi 'tortured (Hend.) us' 77: Çağ.


D emğen- Refl. f. of emğe:-; 'to suffer pain' (occasionally with correlative Acc.). Survives only (?) in SE Turkish: Shav 38, Jarrin 22: NW Kaz. 

emğen - SW Tkm. emen-; xx Anat. emen-jemin- SDD 548; Uyg. viii ff. Man.-A emgennis (sic) emğekemiz 'the pains which we have suffered' M I 11, 18: Bud. Sanskrit adhipita 'set on fire' (?) cu: kup emğenip TT VIII C 5; (emğenmek) 'painful' do. G. 34; emğek emğenip U III 31, 9 (i); similar phr. do. 46, 19; a.o.o. (in USp. 23, 4 imrenirmen is an error for emğen-nirmen): Ciev. islg iyusa:ya emgennis 'suffering from sunstroke' TT VIII L 10: Xak. xi ol bu: isya taklim emğendi: 'he got very tired (ta’ayvä) over this business'; hence one says xan karşıka: emğendi: 'the xan reached (nazala) the palace'; the meaning is 'he arrived at it tired (nazalahu ta’ab) by the journey until he reached it'; this word is addressed to amirs and nobles extremely politely (bi-gäyiät’l-lätäfa); the Oğuz do not know it Ka I 255 (emğenür emğemmek): Çağ. xv ff emğen- rane-u zalılm zahidan 'to suffer pain' San. 114r. 9 (quotns.): Xwar. xiv emğen- 'to suffer, to be troubled' Qutb 20; emğen- do. 50, 59; emğen- 'to suffer' Nahe. 279, 8: Kom. xiv 'to weary oneself' emğen-CGG: Gr.: Kip. xiv emğen- ta’iba; Tkm. emen- Id. 23: Osm. xv, xe xem- 'to suffer pain or weariness', in two texts TTS II 380; III 251.

D emğeş- Hap. leg.; Recip. f. of emğe:- Xak. xi bu ışda: boy emğeştî: ta’ibat-näs fi hådäl-amr ba’dahum bi-saabâb ba’d 'they got tired with one another over this business' Ka I 238 (emğesür, emğesmek).

Tris. EMG

D emğideş N. of Assoscan. fr. emig; 'foster-brother, or -sister'. Survives only (?) in NE Tuv. R I 554 (not in Pal.); in one or two languages, e.g. NE Kir., Kxz. displaced by emğekteş, in others by periphrases; in Çağ. for a time displaced by the Mong.-Turkish compound kökeltes (see San.) now obsolete. Xak. xi (in a para. on -daş/-deş) and al-tady 'the female breast' is called emğideş, and those who suck the same breast are called emğideş, that is musåhibu’l-tady 'comrades of the breast' Ka I 407; n.m.e.: Xwar. xiv emğideş 'foster-brother' Qutb 21: Kip. xv (in a para. on -daş/-deş) emğideş (mis-spelt emideş) rafiqu’l-rigâda 'comrades in sucking' Tuh. 86b. 9: Osm. xv, xvi emğideş, with minor variations of spelling; in several texts TTS II 381; III 252; IV 296.

D emğekilg P.N./A. fr. emğek; 'suffering, painful', and the like. S.i.s.m.l., sometimes with extended meanings like Osm. emekil 'retired from work'. Uyg. viii ff. Man. emğekilg... tınılgar 'suffering mortals' TT III 109; Bud. emğekilg tınılgar PP. 5, 5; U III 31, 9 (ii); emğekilg karaqgûg tarkardaşı 'dispelling the painful dark' USp. 102a. 34; (Xak.) xiiii (?) Tef. emğekilg 'painful' 77 (?so read instead of A.N. emğekilik): xiv Muh. (al-ṣaği) 'miserable, wretched' (? so read for al-ṣafi) emğelglü: (-ç-'s marked Réf. 154 (only): Xwar. xiv emğekilg 'suffering' Qutb 50.

D emğekisiz Priv. N./A. fr. emğek; 'without pain, effort' and the like. Survives only in SW Osm. emğekisiz, same meaning. Uyg. ix emğekisiz in III C 8 (ETY II 38; no context): viii ff. Bud. (they will be able to do their work) emğekisiz 'without effort' Sivw. 447, 21: Xak. (man cannot live in this world) emğekisizin min qayr ta’ab 'without (experiencing) weariness' Ka I 420, 5; n.m.e.


Tris. V. EMG-

D emğekle:- Den. V. fr. emğek; apparently used only for 'to crawl' and the like. S.i.a.m.l. fr. except NW, often with the -ç- elided, and sometimes with the initial vowel rounded, as in Uyg., by assimilation with the -m-. Uyg. viii ff. Bud. ömgedikler (sic) U IV 34, 70 (bökseğ): Çağ. xv ff. emğekleger (with -ç-, -ç-, -ç-) emğekleven tilf 'a crawling (infant)' Vek. 78 (quotn.); emğekle-ba’übat ba-dast-u pâ räh rsafan-i ațfâl-i şir-xvâra 'of sucking infants to crawl with difficulty on the hands and knees' San. 114r. 26 (same quotn.): Kip. xv habâ 'to crawl' emğekle- (in the margin in a ?SW hand èmîke-) Tuh. 13b. 13: Osm. xv ff. èmîkele-'to crawl' in several texts TTS III 377; III 368; IV 421.

D emğeklen- Refl. f. of emğekle:-; survives in NE Kir. emğekten-; Kxz. èbëpten-; NW Kaz. èmłken-; usually 'to exert oneself' or 'to suffer pain or hardship'. Xak. xi ol bu: ışïg emğeklendi: 'adda hådâl-l-amr min cumlu’l-miina he reckoned that this business was of a painful kind' Ka I 315 (emğekenür, emğeken-mek).

D emğile:- Hap. leg.; Den. V. fr. emğek. Xak. xi er urâgtun: emğiledi: 'the man hit the woman on her breast' (aďa taďy háh) Ka I 308 (emğileger, emğilemek).

Dis. AML

amul (jāmul) 'quiet, mild, equable, peaceable, even-tempered'; generally used of people, but occasionally of places. Survives only (?) in SW xx Anat. imil imilum umulum 'quietly, gently' SDD 769, 1419; a l.-w. in Mong. (Kow. 109, Haldot 24). There was an alternative form *amur which is the basis of
amra-, not noted in Turkish but an early l-w. in Mong. (Kow. 110, Halted 24) with a Den. V. amurli- in the XIII Secret History (Haenisch 7). NE amir R I 647, also Khak. and Tuv., is a reborrowing of this word. Türki viii ff. Man. olarm amul yavas kögünli 'their mild and gentle minds' II 20, 6 (i); Ulug. viii ff. Man.-A amul (stc) yavas kögün M III 31, 4 (iii): Man. amul yavas kögün u TT II 17, 57-8; Bud. örğ amul abayapuğu atług nirvan 'the quiet, peaceful nirvana called Abhayaputra' Usp. 101, 18; a.o. of örğ amul/amul TT IV 12, 60; Swv. 166, 7; 247, 17-18; örğ amul tılgıslı 'quiet, peaceful, and silent' Swv. 484, 17-18; Xak. xe amul al-sakin 'quiet, peaceful' of anything; hence al-halim 'mild' is also called amul Kaş. I 74 (verse): kelgiul amul oynalim 'come let us play together in peace and tranquillity' (fi sahîna wa tumûnîna) III 131, 23; KB amul 'quiet, gentle' of people is common 25, 26 (amurl-), 107, 382, 769, 1416 (örğ), 2231 (alçak), etc.: XIV Rhg. R I 649 (alçak); Osm. xiv to xvi aşıl (certainly the same word) and aşıl aşılı 'gently, quietly' are very common parts I 30; II 43; III 29; IV 31.

S emli See eñlig Kip.

VUD umlug Häp. leg.; P.N./A. fr. im. Xak. xe bütün umlug kaça: kolsa olturur 'the man whose trouts are intact sits down wherever he wishes' Kaş. I 224, 6; n.m.e.

Dis. V. EML-

D emle:- Den. V. fr. em; 'to treat or cure' (a person or disease with remedies of various kinds). S.i.a.m.l., in some in such forms as emde-, emne-. In most languages now for 'to treat with incantations, folk remedies, and the like', compound verbs with l-w.s, mainly Arabic, being used for orthodox medicine. Ulug. viii ff. Civ. II 26, 82: Xak. xe men ani: emledim 'alactuwa wa dawaytuwa' I treated and cured him' Kaş. I 287 (emleimen, emleme:); KB ilğil emlemele kış terk etler 'if one does not treat a disease, a man soon dies' 157; a.o. 2002: xiiii (?). Tef. émle- ditto 777; Kom. xiv 'to treat, cure' emle- CCG; Gr.

D imle:- Den. V. fr. im; 'to make a (secret) sign (to someone Dat.) by a wink, gesture, etc.' S.i.a.m.l., often much distorted, e.g. NE Tel. umda-; NC imda-; Xak. xe men akar: imledim gamaustu bi-'ayn aw asarat ilayhi bi-yad 'I winked at him or beckoned to him' Kaş. I 287 (imleimen, imlemek); three o.o.; ol mağa: yimle:dim gamaa ilayya bi-'aynihii, originally imledi: III 310 (yimle:; yimlemek): KB közin imledi 'he winked at him' 768; imledi 'beckoned' 621, 955: xiiii (?). Tef. imle- 'to wink, (at someone, tapa) 124.

D emlet- Caus. f. of imle:-; survives in much the same languages. Xak. xe men ani: emlettim amartu bi-'ilâcîhi I gave orders that he should be treated' Kaş. I 266 (emletür, emletmek).

D İmlet- Häp. leg.; Caus. f. of imle:-; Xak. xe men ani: imlettim 'I ordered that he should be beckoned to or winked at' Kaş. I 266 (emletürmen, imletmek).

D emle:- Pass. f. of emle:- survives only(?) in NC Kir., Kzx. emdel- 'to be treated with incantations, etc.' Xak. xe ilğil emleldi: 'the sick man was treated' ('ülaca) Kaş. I 296 (emlelüür, emleme:).

D imle-; Häp. leg.; Pass. f. of imle:-; Xak. xe kışi: imleldi: 'the man was winked at', and the like Kaş. I 296 (emlelüür, emleme:).

D emlen-; Refl. f. of emle:-; s.i.s.m.l. Xak. xe er emlendi: 'the man treated ('ülaca) himself' Kaş. II 259 (emlenür, emlenemek).

D *imlen-; See yimlen-

D emleš- Häp. leg.; Recip. f. of emle:-; Xak. xe bâğila:er emleâde:ler 'the wounded men treated one another' (ta'âlacak) Kaş. I 242 (emleşürüler, emleşmek).

D imleš- Recip. f. of imle:-; s.i.s.m.l. Xak. xe ol ani bîle: elîgîn imlešdi: aqara ilayhi bi-yadihi wa fa'âla'âl-âxir mitlauh 'he beckoned to him and the other did the same' Kaş. I 242 (imleşür, imlesmek).

VUD umleš- Häp. leg.; Recip. Den. V. fr. im; prob. in fact used only in the Ger. Xak. xe ol ani birle: çöge:n urdi: umleşi: darabba ma'ahu'l-șawâleçân 'alâ xîţâni'l-sarâwil 'he wielded the polo-stick (in competition) with him for a stake of a pair of trouses' Kaş. I 242 (umleşüür, umleşmek).

Tris. AML

PU imliti: See imtili:

D amuluk A.N. fr. amul; 'peace, tranquillity'. Pec. to KB. Xak. xe KB 325, 584, 1988, etc.

Tris. V. AML-

VUD omleše:- Häp. leg.; Den. V. fr. öme; not connected, as Thomasen suggested, with SE Tar. ömûle- 'to crawl' which is merely a much altered Sec. f. of emmekke:-.Türkü viii er ömekleyû barmış teşrikte sokusûlu: 'a man went visiting and met a god' IrkB 47.

Dis. ANM-

F emîn 'safe, secure'; pec., as such, to KB. The contexts make the meaning certain, and, in spite of the eccentric spelling (with two yâs) in the Ar. script, there is no doubt that this is merely a corruption of Ar. amîn, same meaning. Xak. xe KB salâm ol kışlçe emlinlik aman salâm kolsa őtrül emin boldi cân 'a greeting is assuredly a protection
D umunçuz Priv. N./A. fr. umunç; n.o.a.b. Xak. xi KB ([Aytoldi's illness grew worse]) umunçuz bolup çandın elig yudi 'losing the desire (?) to live' he washed his hands of 'life' 1115: xii(?)! Tef. umançıziz boldi kim yalçın sözledi erse 'the man who has lied is without hope (in the next world!') 328.

DF emilnlik A.N. fr. emin; 'safety, security'; n.o.a.b. Xak. xi KB emilnik törü élke ençilik bolur 'customary law is a mixed with security and peace for the realm' 5734; a.o. 5062 (emin): Kom. xiv 'security' emilnik UCI; Gr.

Dis. AMR

*amur See amul, amra:-, etc.

S imir Oğuz form of IJR, q.v.; 'gloom, dusk', both the dusk of dawn and sunset and the gloom caused by fog or a dust-storm. Survives only(?) in NE Içv. imir; NC Kız, Kxx. imrt (sic) ('morning or evening') 'dusk'; SW Tkm. umür 'fog'. Oğuz xi IMIR (mis-vocalized emir) al-dacan wa'l-daşbāh 'gloom; mist, fog' Kaq. I 54; (after IJR) in Oğuz imir I 94: Çağ. xi ff. imir (spelt) buxrī 'a fog', which rises from the ground and blots out the sky, in Ar. daşbāh, in Pe. najm San. 115r. 5.

?D amru: pec. to Uyğ. Bud.; its use in Hend. with üzüsüz and most other contexts in which it occurs suggest that it means 'continuously'; if so, difficult to connect semantically with *amur or *amur- although morphologically it could be a Ger. of the latter. Uyğ. xiv ff. Bud. amru (spelt emru) ayığ kilîncilir ok aşdın îlkîldim erser must mean 'if I have continuously accumulated (Hend.) evil deeds', Suv. 136, 19-21; same meaning TT VI 270; kayu oğun kaocao kilsar amru bolur seems to mean something like 'it is a matter of indifference at what time one performs the kao ciao meditation' TT V 10, 115; (he returned to his palace, said nothing to anyone and) amru busanu sakın olur- mıs 'sat continuously (could be 'quietly') feeling anxious and thoughtful' USp. 97, 27; o.o. Suv. 109, 7; 464, 17 (üzüsüz).
L-w. in Mong. as amaŋŋ 'love, friendship' (Haenisch 6); survives in some NE, SE, and perhaps NW languages, the dissyllabic forms being true survivals and the trisyllabic, reborrows fr. Mong. See Doerfer II 554. Türkü viii ff. IrkB Postscript (amrc): Uyg. viii ff. Man.-A Ezrwa teŋrín amrak kizi 'the benign daughter of the god Zurvan' M I 25, 32–3: Man. M I 18, 10 (ii) 6puésc.: Chr. Herod addressed the Maği as amrak oğlanlarım U I 4 – 4: Bud. the king habitually addressed his son as amrak oğluğun or oğükün PP 4, 5 etc.: amrak yême ağırlur sevüp yeme serlül 'friends are parted and lovers are fickle (?)' PP 78, 5–6; o.o. TT IV 10, 14; Swv. 446, 18; U II 78, 32; U III 12, 18; 36, 14 etc.; U IV 14, 143–5: Civ. (if a man has a mole on his pudenda) uzunütluŋga amrak bolur 'he is friendly to women' TT VII 37, 6–7: xiv Chin.-Uyg. Dict. ho hao (Giles 3, 945 3, 890) 'friendly' amrak (N.B. Mong. form) Ligeti 129; R I 648: Xak. 11 amrak köpül al-gabul-l-mammüülü-naqi 'a warm, pure heart' Kas. I 101: Çağ. xv ff. irmâq (sic, spelt) matlıb wa marqalb wa mahbub 'desired, loved' San. 114v. 27 (quotns.): Xwar. xiii (II) anuŋ birle amrak (sic) boldi 'he was friendly with him' Og. 123: Kom. xiv 'having a liking for (something)' amrak CCG; Gr. Kp. xiii 'ašiq 'to love (passionately) amrak bol- Hou. 34, 8: xv mayl 'inclination towards (someone) amrak Tuh. 908. 13.

VU İrem 'a public gathering'; pec. to Kas. Xak. 11 İrem kül camâat min abîl-l-wilâyda iðâ xüdî fa amr 'any gatherings of the people of a province when they meet to discuss a matter'; one says İrem têrîșîl: tabharrâhal-camâa 'the assembly started to move' Kas. I 107; yağı: kelse İrem tep-leşûr iðâ câl-ã-adwûw icêamâl-ahzâb li-ûtîlîhim 'when the enemy comes the troops assemble to fight them' T88, 2 (the translations make it clear that the original text had tep-leşî: in I 107 and têrîșîlî: in I 88, 2).

D amranç Dev. N./A. fr. amran- lit. 'in easy circumstances' or the like. Acc. to F. W. K. Müller's note to U II 18, 6 corresponds to sûzîhî (which is normally translated bayâqût) in the Sanskrit original. N.o.a.b. Uyg. viii ff. Bud. uluğa amrançlar atĝläh 'great merchants and distinguished persons' Kuan. 124, 126 (U II 18, 6 and 8); Osm. xiv emêrenc/ém런ce (ımranç/İMرانCA) occurs in two texts where it could have meant the same meaning TTS I 379.

**Dis. V. AMR-**

*amur-* See amru, amurt-, amrul-.

E İmer-/limir- See emge-.

D amra- Den. V. fr. *amur* (see amul), N.o.a.b. but an early l.-w. in Mong. as amara-'to be contented, at peace' (Haenisch 6, Kow. 99). NE Alt. amra-; Kund., Tel. R I 648, Khak. Tuv. amra- 'to be at peace', euphemism for 'to die', no doubt reborrows fr. Mong. rather than direct survivals. See amramakîl. Uyg. vii ff. Man. ançulayu amrar eti sizni tüzügü 'they loved you all in the same way' (as children love (sever) their mother and father') TT III 98.

emrl-: Hap. leg., but see emri-, emrî- Xak. 11 ol menîn yiñim emri: di: ihtakca casadi 'he scratched my body' Kas. I 275 (emrîr, emri: mêk).

D amurt- Caus. f. of *amur-; 'to quieten, calm (someone or something Acc.). Survives only (?) in SW xx Anat. amirt- same meaning SDD 99. See also amirt- substantu. Xak. 11 ol beg öpkesin amurtlu: askana gâdaba-l-amir 'he calmed the anger of the beg'; also used for quietening the excitement of an curtol or the boil of a pot and the like, Kas. I 428 (verse; no Aor. or Infn.).

D emrît- Hap. leg.; Caus. f. of emrî- Xak. 11 kasınma:x menîn yiñim emrîtti: al-löha hâhaха kaçađi 'the irritation made my body itch', as when a man has an itch in his arm-pit or neck, and his body is irritated (yâtakki) by it and he bursts out laughing Kas. I 261 (emrîtûr, ernîmêk).

D amrul-/amrul- Pass. f. of *amur-; n.o.a.b. Uyg. vii ff. Man. amrunâng nîrvaŋq tursunlar 'may they be at peace and attain nirvana' TT III 168: Bud. arșçîl teq amrûnlûş köpüllûş 'with minds at peace like m-wâs' U IV 34, 59–60; ôtrî köpûllîr amrûlmaz tûrûlmaz 'then their minds are unenang (I Hend.)' (and become full of doubt) Swv. 290, 16; o.o. U III 7, 3; USp. 103, 23; TT VIII D.24: Xak. 11 kaynâr eşîç amrul: sakana hald-gerî fi galaydnîhâ 'the pot ceased to boil', because cold water was poured in it; and one says er tini: amrûltu: sakana nafsul-raluc wa màta 'the man's breathing ceased, and he died'; also used of anything that calms down (sakana) after being excited Kas. I 248 (amrûlur, amrûlmak; sic in MS.); a.o. I 53, 4 (aûqr): KB barîça bütün bolgîl amrul amul 'be sure of His existence, be at peace and quiet' 26; köpûl yême amrulup 'and your mind at rest' 5760; a.o. 5826: XIII (?) Tef. amrul- 'to be at peace', 51.

D amrân- Refl. f. of amran-; basically 'to be friendly, loving' and the like in a good sense, it came sometimes to mean 'to desire, lust' in an evil sense in Uyg. Bud., possibly because Chinese ai (Giles 15) was used in both senses. S.i.s.m.l.; NE Alt. amran- 'to live in peace' R I 650, and SW xx Anat. amran- 'to loll, sprawl' SDD 99 are prob. reflections of the meaning of amara- (amran-) as a l.-w. in Mong. but NC Kzx. emrên-fêmiren- (of a mother) 'to fondle' R I 963, MM 141 and SW Osm. imren- 'to long for, cover'; Tkm. îmîrîn- 'to sympathize with, like' are no doubt direct survivals. Türkü vii ff. Man. (the four seals put on the minds of believers are)
amranmak 'a loving disposition' (faith, fear, and wisdom) Chwas. 178; (honour, respect, and serve the Heurers) amranmak biliğin 'with a loving disposition' TT II 10, 78; amranti kértgüntler 'they showed love and faith' do. 85: Uyg. viii ff. Man.-A (I have written this) ulug amranmak aşır küşüşün 'with great lovingness and overwhelming desire' (i.e. for salvation) M I 28, 21-2: Bud. sevgülü lük amranmak 'lilig [like one whom one should love] (Hend.)' TT X 256; (in a passage on the niedana series) amranmak 'lust' (Sanskrit tṛṣṇā, instead of the usual 2 aṣṇā) U II 6, 11 and 15; to đuncüşüz uvutsuz amranmak köpül uğrinda 'because of insatiable, shameless, lustful thoughts' Chwas. Berlin 27, 7-8 (a Bud. text): a.o. Hüen-ts. 1953 (isin-): (Xak.) xiv Rbg. köpül amrind (sic?) 'his heart was pleased' (with something Dat.) R I 650 (rather dubious, perhaps an error for amrildi).


D emriş- Co-op. f. (in the sense of total action) fr. emri:- pec. to Kaş. Xak. xî etim barça: emrişi: ihtakka casodi min carob aw nahlisî 'my body itched with a skin disease or the like' Kaş. I 236 (emrişür, emrişmek); et yin uşıp emrişür (in winter) al-adžan tartad'îd hattâ ha-anna dabîba'l-nîmî fi'll-badan 'their bodies shiver as if ants were crawling on them' I 463, 12.

Tris. AMR
F amari: a l.-w. of uncertain origin; v. G. suggested in Index to TT I-V Middle Persian abârīg 'some, a certain number of' and in TT X, p. 56, Middle Iranian *ahmāra, Saka akumara 'incalculable, some' N.o.a.b. Uyg. Man.-A Mani burxan amari burxanlar vreštler 'the prophet Mani and other prophets' (Hend.) M I 24, 5-6; (some of the poultry were cocks? and) amari barça [gap] 'all the rest (hens?) do. 36, 8: Mani amari tınlılar 'some mortals' TT III 92: Bud. amari tınlılar PP 1, 7, 2, 2, 2, 8 (uđ; some do one thing, some another, and so on): xiti(? Tef. ba'duhum 'some of them' amarlarî 76 (mis-spelt emeri).


Tris. V AMR
D amirtgûr- Caus. f. of amirt- (amurt-), and practically syn. w. it. N.o.a.b. Türkü viii ff. Man. köpülümüz amirtgûrûp 'pacing our minds' TT II 8, 7-3: Uyg. viii ff. Bud. amirtgûrûcû erûr 'it calms down' (all dispersion and strife) U II 8, 5 (i); aâdsîn amirtgûrûcû 'reducing its danger' Suv. 410, 17; yaviz túnlüg ayûg túşin amirtgûrûcû 'counteracting the evil effects of bad dreams' Suv. 475, 10-11; 0.o. TT V 24, 78 (eğlık); Suv. 309, 19 (kîgen); Hüen-ts. 2000 (3 yuâlā-).

D amirtîr- Caus. f. of amrîl-; syn. w. amirtûr-. N.o.a.b. Uyg. viii ff. Bud. dyan köpülûg amirtîrûr 'meditation (Sanskrit dhâvana) calms the mind' TT V 24, 74 Xiv. Chun.-Uyg. Dict. an in 'to pacify, calm' (Giles 44 12,660) amîrtûr- R I 650.

Dis. V. AMS-
D emense- Hari leg.; Desid. f. of em-. Xak. xî kenç ana:sin emesdi: 'the child decided and desired to suck (yarda) his mother' Kaş. I 278 (emser, emesmek).

D emsî- Hari leg.; Simulative f. of em- Türkü viii ff. (a rich man's sheep ran away in a fright and met a wolf) börî- aţû: emsî-miş: 'the wolf's mouth watered' IrkB 27.

Dis. AMŞ
?F amuş- Hari leg.; prob. a Chinese l.-w. The meaning must be something like 'offering'. Uyg. viii ff. Bud. (give offerings and libations to the Buddhas and food to the spirits) yeke amuşsu bu erûr 'the offerings(?) to the demon are these' (a long list follows) TT VII 25, 8-9.


VU?F amşuyu Hari leg.; prob. a Chinese l.-w. Xak. xî amşuyu 'a kind of plum (al-icâşî), yellow' Kaş. I 115.

Dis. V. AMŞ-
?F amuş- Hari leg.; no obvious Turkish etymology, perhaps der. fr. Pe. xâmîs or some cognate Iranian word. Xak. xî amuşdi: er sakâta-racul mufriga(n) min 'itâb avw lâ'ima, wa hadalika gâyruhu 'the man (etc.) was silent either because he was disapproved or because he agreed' Kaş. I 190 (amûşu:n, amuşmak).

Dis. AMY
umây originally 'placenta, afterbirth'; also used as the name of the (only?) Turkish goddess, whose particular function was to look after women and children, possibly because
this object was supposed to have magic qualities. Survives, more or less in the second meaning, in NE Sor umay R I 1788; Khak. umay (n) and NC Kir. umay; the last also means 'a mythical bird that builds its nest in the air', but this is merely a corruption of Persian hnumay. Türkü, umay (n) (first brother given to manhood) umay teg oğlum katun kutuına 'under the auspices of my mother who is like (the goddess) Umay' I E 31; a.o. T 38 (hasan):— Köğmen [...] i'dük yer suv [...] kan teğrld[e:...] umay xatun Inscription on a tile found near Ulan Bator ETY II 161: VIII ff. Yep. in Mal. 28, a jumble of two separate inscriptions, one seems to begin at l. 3 bu atımuz Umay beg atım, but Umay Beg is an unlikely name for a man: Uyğ. VIII ff. Civ. two parties to a contract described themselves as Balığ Umay ickigü 'Balığ and Umay, the two of us together' UŞp. 5, 1 and 6; umay kęc tüşür 'if the placenta is slow in coming away' TT VII 27, 16: Xak. xi umay'a 'thing like a small container (ka'l-huqqa) which comes out a woman's womb after a birth; it is said that it is the child's comrade (săhıba'l-walad) in the womb'. (Prov.) umayyaka: tapinsa: oğul bulur: 'if one worships the placenta (or Umay?) one gets a son'; the women take omens (yatafa'-'alma) with it Kaş. I 123: Köp. xv xalıs (al-mar'a inserted above) umay Tuh. 148. 9 (xalıs means 'salvation', which is quite inappropriate, and also 'end'; the addition of a woman's suggests that 'placenta' was intended).

Dis. AMZ

VU ümzük Hap. leg.; hardly to be connected with SW xx Anat. ümzük 'short pieces of thread' SDD 1431. The difference between the meanings of this word and yaliq is obscure. Xak. xi ümzük taraf hamîl's-sarî muqaddam wa mu'a'xxar 'the extremity of a saddle-bow in front and behind' Kaş. I 105.

Dis. V. AMZ-

D emûz- Caus. f. of em-; 'to cause to suck'. This is the oldest form; emğiz-, prob. a Sec. f. of it, is first noted in Muh. and survives in one or two modern languages, and emîzdr-, prob. a Caus. f. of it, is also noted in Muh. and was the standard form in Köp. (Hou. 36, 13; Id. 23; Kaş. 69, 15). Emîz- s.i.a.m.l.g., sometimes perhaps for emğiz-, except in SW Az. emîzdr- Qsm. emîzdr- Tkm. emîrdr-. Xak. xi xar'ugat oğlîna: süt emîzdlî: arda'at'l-mar'atu'l-lahan lu'înîhî 'the woman suckled her child (with milk)' Kaş. I 180 (emîzdr-, emûzmez): a.o. III 264, 11: xii(?) Tef. emîz- 'to put out a child' nurse' 77 IV Muh. ama'sşa 'to cause to suck': emîzdr- (sic) Mel. 41, 11; emîz- Rif. 132; (arda'l-walad emîzdr- 22, 5; emîzdr- 102: Çağ. xv ff. emîz- (spelt) Caus. f. of èm-; mahâni'dan wa şir dâdan 'to suckle, give milk' San. 117v. 5; (emîzdir- Caus. f. of emîz-, şir dihânidan do. 113v. 17).

Preliminary note. Apart from n there were three nasal sounds in early Turkish: dental n, which has survived in all languages, guttural ñ, which has survived in some languages, been weakened to ň in others and in a few, under the influence of Mong. (see Studies, p. 220), strengthened to ñg, ñı, and palatal ñ, which was already becoming obsolete in VIII and has now evolved into ñ or a combination of the two, usually metathesized, see Clauzon, 'The Turkish Y and Related Sounds' in Studia Altaica, Festschrift für Nikolaus Poppe, Wiesbaden, 1957. There is some difficulty in texts in Arab. script in distinguishing between ñ and ng, but the latter combination seems to occur only when -q- is the first letter of a suffix, and in Kaş. words containing ñ are placed in special sections for words containing that sound. Some authorities, e.g. Id., tried to overcome the difficulty by representing ñ by n with a diacritical mark, usually three subscribed dots, but this mark is often lacking in the surviving MSS.; in others ñ sometimes seems to be used to represent ñ.

D an- stem for the oblique cases of ol, q.v.

I an 'understanding, intelligence'. The earliest note of this word is in San, but as it is the basis of anla- it must be much older. S.i.a.m.l.g. except NE and ?SC. See Doerfer II 565. Çağ. xv ff. an (spelt) 'aq-ul fahm 'intelligence, understanding' San. 32r. 2: Köp. xiv see anla-.

VU 2 an Hap. leg.; possibly a Chinese 1-w. Xak. xi an tâ'ir yutadâ'â bi-şahmihi 'the name of a bird whose fat is used for medicinal purposes', if it is rubbed on the palm of the hand it penetrates to the other side Kaş. I 40.

VU 3 an Hap. leg.; cf. 2 u. Oğuz xi an an exclamation (harf) meaning 'no' (lá); when a man is given an order he says an an 'no', Kaş. I 40.

S? 4 an See 3 ép.

E? 5 an See 1 ép.

1 én 'breadth', as opposed to length. S.i.a.m.l.g. in forms which clearly point to an original é-. Xak. xi én 'the breadth' (al-ard) of anything; hence one says but: bóöz èmè: 'what is the breadth of this cloth?' Kaş. I 149; a.o. I 349 (turk): KB 138 (eyvlig): xii(?) Tef. én 'breadth' 77: xiv Râq. ditto R 726 (quotn.). Muh. (?) 'ar dul'agar 'the breadth of a garment' tôn émè: Rif. 167 (only): Çağ. xv ff. én (with é-) 'ard-u pahmá 'breadth' San. 117v. 17: Köp. xiv én (erroneously marked 'with back vowel'; v.l. en) al-ard daddul'agar ' breadth', opposite to length Id. 23: xv 'ard 'broad' (yasst and) en'én Tuh. 254. 4.

2 én 'slipping downwards'; pec. to Xak.; homophonous w. én. Xak. xi én yér al-hâbût mâna-ard 'downward sloping ground'
hence one says ें yok hahta wa 𝓈’ai’d ‘up and down country’ Kaś. I 49; a.o. III 4, 12 (y1s). 3 ें ‘earmark’ on sheep or other animals; not noted before xiv but the Dev. ें ेe— is older. Survives in NE Khak. Bas. 59; NC Kir., Kax., and SW xxv Anat. en, in, in SDD 531, 770, 791. Kip. xiv (after ें े) also used जrāt uḍmī-γanām ‘an earmark on sheep’ Id. 23 (156).

1 ें an Adjectival Prefix forming a quasi-Superlative. S.i.a.m.l.g. as ें occasionally े. In spite of the fairly consistent spelling यं in Uyğ., which is contradicted by ें in TT VII, there is no reasonable doubt that this was always ें. See Doerfer II 566. Türkü vili ें lik I N 4; ें likli: I E 32; II E 30 ‘first of all’ (adverbially): Uyğ., vili ff. Man.—A ें likli ditto M I 14, 6: Bud. Sanskrit antima ‘last of all’ (Adj.) ें kēnki TT VII A, 48; अं (sic) likli TT V, 20, 2; अं बालुकत्रि ‘its primary cause’ do. 20, 3 and 7; अं बालि do. 20, 10; 24, 55; अं बालु वृ. 348, 6; अं तुबंदे ‘finally’ TT VII 40, 143; Civ. ें अग्न ‘first’ (Adv.) TT VII L, 33; अं likli TT VII 14, 4; H I 14: Xak. XI KB bularda ें altn ‘the lowest of these 137, 793 (ातुके); 3997: Kom. xiv ें (before labials em) CCI, CCG; Gr. 89 (quotns.).

2 ें survives only in SW xiv Osm. but even there described in Sam. 1,43 as ‘obsolete’. Most authorities translate ‘check’; but as it is often associated with colours, ‘complexion’, the Osm. meaning, may sometimes be intended; याक, the alternative word for ‘check’ seems originally to have meant specifically ‘checkbone’. Xak. xi ें al-xadd ‘check’; one says क्तिल ें ‘red checks’ Kaś. I 40: KB sarīgh kīgha ें ‘it will make my cheeks yellow’ 477; o.o. (see क्तिल 1100, 2385: xii(1) ऐ.) (The prophets have white faces, Muhammad is the eye in the face) याला क्तिल ें बुे मेपे ‘or they have (red checks), and he is the mole on the cheek’ 26: xiv Muh. (?) अल-xadd ें (followed by al-रिद ‘checkbone’) याक: Riff. 140 (only): Çağ. xv ff. ें यायक Vel. 31 (quotn.); ें ditto 84 (quotn.); ें गिनो वा रिद ‘complexion, cheek’ Sam. 117v. 28 (quotns.): Xwar. xiv ें ‘check’ Quib 21; ें do. 50; MN 6, etc.: Kip. xiv ें (with अ=) युला al-xadd ‘is used with reference to the cheek’ Id. 25; (under बु्दाम) em latemuli-xadd ‘the colour of the cheeks’ do. 34.

meanings, in SW only in the second meaning and in Tkm. and xx Anat. SDD 1090–1. See Doerfer II 624, u. g.; viii ff. Man.-A outpost teprä yërihermi kapaaq açdi 'on his right hand he opened the door to heaven' M I 13, 6–7: Budh (if he performs two kinds of deeds) terşil opí edgüli ayğil 'wrong and right, good and bad' TT VI 106; similar phr. do. 451: Civ. (let him hold this amulet) op ayása in 'in his right palm' TT VII 27, 8: Çığgl xi op elig ali-yadu-il-yumma 'the right hand' Kaj. I 41; a.o. (Xak.) I 72, 14 (elig): KB kédın opdün enermez ná soldun opun ('God is not behind or in front, to the left or the right') 18; o.o. of 'right' (not left) 772, 917, 1857, 4956, etc.—'right' (not wrong) 536 (in antithesis to teträ), 1225, 5909: xii(3) (At. the uses of op are obscure; in senlä rahma-

odie sonmaren op-a in it seems to mean 'I long for (right) guidance from thy mercy' but in 115-16 (and 198) it seems rather to mean 'destiny, fate', kamuğ türlütli içe bilğisiz opi ökünç ol aşar yok op anda açğin 'in all kinds of things the fate of the ignorant man is regret, he has no other fate but this'; Tef. oq 'right' (not left) 237: Çığgl. xv ff. op søg fayof 'the right side' (quotns.). and vàwàb ve rást 'right, correct' Vel. 121; oq (1) rást bà-máud-ya vàwàb (quotn.); (2) rást daddi cap 'opposite to left' (quotn.) San. 89, 6: Xwar. xii(3) opp yaqakta 'on the right side' Oq. 115; xiv oq ditto Qub. 117: XIV 'right (side); right (in antithesis to terš); salvation' opp CCI, CCG; Gr. 177 (quotns.); Kip. xiv opq ('with -p') al-yamin Id. 25; a.o. do. 58 (I saq); op al-mustaqim 'right, straightforward' do. 25; xv yamin oq (mis-spelt oq) Kav. 35, 4; Tuh. 39a. 9; 73b. 8; mustaqim opp Tuh. 34b. 10.

¿ 0q 'Hap. leg.; there is no other trace of such an abbreviation of opay, and it is possible that this was a misunderstanding of 1 oq in the sense of 'right (not wrong)', which is not noted in Kaj. Xak. xi oq 13 al-amru'l-sahli wa huwa qar op; opay 'an easy thing', abbreviation of opay Kaj. 41.

Anf. 'originally the sound of the human voice', hence more generally 'sound'. The metaph. meaning 'fame' in KB seems to survive only in SW Osom. Although Kaj. gives the alternative un, un was prob. the usual form. S.i.a.m.i.g. Türk. vii ff. Man. ulgu unan mağrudi 'he shouted in a loud voice' M I 10; a.o. M III 43, 5 (I 'etin): Uyün gii ff. Bud. sevğlg Ezrwa unin 'with Zurvan's (i.e. Brahma's) lovely voice U III 34, 3 (ii); kûvrirgidi un uner 'a sound rises from the door' Sut. 373; a.o. U III 13, 5 (I 'etin): Sw. 346, 22; 490, 18; TT V 10, 104 and 108: Civ. klm ün bûlip 'if anyone loses his voice' H I 146; a.o. II 16, 29: Xak. xi un al-satet; it is also permissible (yaçüs) to say un Kaj. I 39; un al-satet, manfüd wa macqir 'with long or short vowel' I 49; six o.o.: KB ün (1) 'human voice' 77, 1132; (2) bird's call '74-8; (3) 'noise' 5954; (4) att ün 'his name and

fame' 1692; a.o. 5153: xii(3) (At. the sound, voice, animal call) 338: xiv Muh. al-satet un Mel. 73, 12; Rif. 176: Çığ gl. xv ff. un ('with -u') sadà wa açâva 'voice, sound' San. 88v. 20 (quotn.): Xwar. xiii ditto Ali 21: xiv ditto Qub. 203; Kom. xiv ditto CCI, CCG; Gr. Kip. xiii (after oq) also al-satet wa'l-hiss 'voice' Hou. 22, 7; xiv un ('with front vowel') al-satet Id. 23: xv hisis 'in margin hissilu'na-am 'voices of animals' un Tuh. 12b. 6; sadà ((1) tätzlich, pas with sadà mina'l-hadid 'iron rust' in the margin; (2) with al-bayaghi 'the ordinary (meaning) in the margin) un do. 22a. 11: Osm. xiv ff. un sound, voice, c.i.a.p.; 'fame' not noted before xix TTS I 744–5; II 950–2; III 729; IV 802.

1 oq 'the front of anything; in the early period used mainly in oblique cases of which two, opdün and öqrê: are listed separately; the form ölg, q., may be a crasis of ögkii, N./A.S. in -kii: (-ki). Survives only in SW Az., Osom., Tkm. Türkü viii ff. Man. (if they go to heaven) ögül kaptığı kün ay tepré ol 'its front gate is the sun and moon gods' Chnías 7–8: Civ. özlüpe ög is başağlul begin the work which confronts you' TUH I 150; in UsP. 5, 3 (uçûn); 48, 3; 112, 7 which are all receipts given to replace previous receipts, the original, lost, document is called ög biltig 'previous (2?) document': Xak. xi oq al-quddam 'the front'; one says ol menden opdün bardü 'he went in front of me' (quddami) Kaj. I 40: xii(?) KBVP (they read this book) malikni nghỉnde 'in the presence of the king' 60: xii(?) At. oq (1) as an Adv. e.g., (day and night) follow one another oq sob-a 'in front and behind' 14 (ud-); (2) as a Post. e.g. (save yourself from the fire) ölmündi oq-e 'before death'; (3) as an Adv., e.g. (this world is an inn at which travellers halt as they pass) oq arki uzadi kopup yol tutup oq kopmüs arki neçe keçgülük 'the caravan in front has gone away, starting and taking the road, how can another caravan which has (already) started be far behind? 179–80; Tef. oq occurs as an Adv. and Postpos. after Abl. and in phr. like senlä öngüde 'in your presence' 246: xiv Rbg. Qábûlin oqünde 'in the presence of Cain' R I 1202: Çığ gl. xi ff. oq rewel 'first', etc. Vel. 121: Ùguz xi (after oqdün al-quddam) the Ùguzi of the land and say oq Kaj. I 135: Xwar. xiv oq with Abl. 'before (of time); öngüde 'into his presence' Qub. 123: Kom. xiv 'in the presence of God' teperö oqünde (sic) CCG; Gr. 183; Kip. xiii mogadimu'l-faras 'a horse's forelegs' oq aya:kärâr: Hou. 12, 18: Osm. xiv to xvi oq, as an Adv. and Postpos. after Abl., 'before (of time and place) is common; occasionally means 'superior to (something Abl.)' TTS I 564, III 559; IV 624.

2 oq 'colour', of anything. Since Chinese sê (Giles 9,602), properly 'colour', is also used to translate Sanskrit ripa 'material form', in some Man. and Bud. texts oq is used in the same technical sense, instead of the natural
translation of this word, körk, q.v. Survives only in some NE languages and NC Kir., Kzx.; in these languages it tends to mean 'the complexion of the face' and even 'the face', which leads to confusion with 2 ép and even 1 ög. Türük viii ff. Man. (the five gods are the majesty) öŋ meget 'the material form (Hend.)' (the self, soul, strength, light, and root of everything on earth) Chulas. 46: Uyg. viii ff. Bud. bes törlüg yaruk öŋ 'five kinds of bright colours' TT V 12, 133—at öŋ translates Sanskrit nāmarupa 'identity and material form' U II 12, 19, etc.; öŋ körk rüpa TT VI 151, etc.; Swv. 164, 20: Xak. xi öng 'the colour' (lawu) of anything; hence one says yaşış önüpliğ ton 'a green (axdar) coloured garment' Kaş. I 41.

VU 3 öŋ (??öŋ) 'desolate, uninhabited, desert'. A rare word, n.o.a.b., first identified by Bang in Turcica (M.V.A.G. 1917) p. 286. The synonymous word en in most NE languages R I 729; Khak. Bas. 334; Tuv. Pal. 591 and NC Kir. is phonetically so remote that it is hard to connect with this word. Türük viii ii. özlük at öŋ yerdê: arıq up:up turu: kalımlı: 'a well-bred horse came to a standstill in a desert exhausted and wilting' IrkB 17: Uyg. viii ff. Bud. tağıda öŋ (v.l. taş) yerdê kanda yorsar 'on the mountains and in the deserts (v.l. stony or foreign places) wherever he goes. TT VI 112; taşin öŋ yerdê yorty-[ur] do., p. 62 note 115, 2; sansarlıq uzun öng kürtük: the long deserts and snowdrifts of samsâra' U III:29, 35; öŋ kürtük ostrasmad boluktâ 'when one is in the middle of deserts and snowdrifts' Tğ. 50b. 5.

Mon. V. An.
ap- 'to remember, call to mind'. Unless aşımın q.v. is an error, not noted before xiii(?!) but prob. an older word. San.s translation 'to understand' is prob. due to confusion with I ap and not evidential for an earlier connection between the two words. Survives in NW Kar. Krim R I 123 and SW Osm., Tkm. (Xak.) xiii(?!) At. muni keđ aap- 'be sure to remember this' 18; sözümli aap-a 'remember my words' 22; Tef. aap- 'to remember' 55: Çağ. xv ff. aap- yäd kardan wa fåhmÎdÎn wa muṭaḍâkhîr yudan 'to remember, understand, call to mind' San. goy. 8 (quotns. in Çağ. and Râmî): Xwar. aap- 'to remember' Quôt. X: Kip. xiii aap aap 'to remember the sense of recalling the thought of something' aap- Hou. 35, 8: xiv aap- 'with -ap-' aapka aapka. Tgh. 24: xiv iflika aap 'to think of (something)' aap- Tuh. 5b. 12.
ên- 'to descend, come down'. S.i.a.m.l.g. except SE in a variety of forms en-, en-, in- which point to an original ę-. Türük viii balıkdkâ: tağkmis tağdkâ: enmiş 'those who were in towns took to the mountains, and those in the mountains came down' T E 12, II E 11; ibarlik(?) aşdımuız yuvulu: entimiz 'we crossed the Barlik (mountain) and went rolling (?) down hill' T 26: viii f. Man. entl 'he came down' Chulas. I 4: Yen. bağım kelp esen enip 'my clan came and descended in safety' Mal. 39, 4 (fragmentary, dubious text): Uyg. viii ff. Man. kâlîgîn kodi ântîjiz 'you came down from the firmament' TT III 35; a.o.o.: Bud. bu yértîncîke âne yaraîkasar 'if (Maitreyas) desires to come down to this world' TT IV 12, 47; ulûg bêdük küsîşke enîp 'sinking in great (Hend.) longing' Swv. 615, 6-7; o.o. PP 49, 5; Uşp. 94, 4: Civ. aşî kodi ânmeser 'if (the patient's) food will not go down' H II 14, 119: Xak. xi ol taqänd kodî: ândî: 'he descended (nazala) from the mountain'; the -n- is changed (mudbala) from -l- (see 1-) as in Ar. şatîn/şatîl and kâhîn/kâhîl Kaş. I 160 (no Arbor. or Infin.). (the snow) âner 'falls' (yanzîl) II 204, 13: KB enîgîl ağar ol âqîlı̇gîl âner 'what falls rises, and what falls rises' 1049; a.o. 210: xiii(?!) Tef. en- 'to descend, come down' 125 (in-): xiv Rbg. endîto R I 727 (quotn.): Muh. nazala en- Mel. 31, 11; Râf. 115; o.o. 6, 8; 9, 1, 3, and 8; 81, 123: Çağ. xv ff. en- ('with â-') 1177. 7: jurîd âmadan wa näzîl yudan 'to come down, descend' San. 115r. 12 (quotns.): Xwar. xiv endîto MN 137: Kom. xiv 'to descend' en- CCI, CCG; Gr.: Kip. xiii nazala (tûs- and en- (?), unvocalized) Hou. 33, 16: xiv en-nazala 1d. 23.

1 ep- 'to be perplexed'; n.o.a.b., but see epit-, eptür- Xak. xi er epîl: tahâyayar-al-racul 'the man was perplexed' Kaş. I 174 (eper, epeqnek); (see man virtue and learn it but do not be proud; if a man boasts of his manly virtue without possessing it) epmèglî: (sic) eper yatahayyar hâlatal-imitîhân 'he is perplexed when it comes to a test' J 252, 10 (the verse has two more syllables than it should, and the first word is probably corrupt): KB epîk kaldu Ögâdlîms elgîn uva 'Ögâdlîms stood in perplexity, wringing his hands' 5967: Osm. xiv to xvi eplî yaqû 'perplexed, at a loss' in a few texts TTS I 270; II 385; III 254; IV 299.

S? 2 ep- 'to bend', etc. See eg-.
on-, etc. Preliminary note. Kaş. lists three verbs of this form on- 'to fade', un- 'to rise', and în- 'to hollow out', but not on- 'to prosper' which was well established at an earlier date, and still survives, though in most languages as opin-. Two more verbs appeared in the medieval period, un- 'to be stubborn' and on- 'to lie in wait'. It is not always easy in texts to decide which verb is intended and sometimes whether words like opin and onu are conjugational forms of one of these verbs or a longer verb like opin- or a Pronoun (see D onu).
on- 'to thrive, prosper'. Certainly so spelt in the early period, but became opin- in the medieval period, possibly by false analogy with 1 opin-, opin-, etc., and s.i.a.m.l.g. with these and some extended meanings, usually as opin- Uyg. viii ff. Man. A. ol tişlî takîgülar
kamağan onarlar ermiş yeme ərkeki neq [onmaz] ermiş 'the hens all seemed to disappear and the cock(s) [not to thrive] at all’ M I 36, 8–11; onar, ... onmaz ... onar ... onar do. 37, 16–18. (Bud. ongalı köňülçilər lay in U II 8, 22; 41, 1 etc. is a mistranscription of ağlı). Xak. xi, KB billing bilse ətrkım kamug in onur 'if he learns wisdom, all his affairs prosper' 1680; similar phr. 2451; serinse əkişi teğme əşte onur 'if a man is patient he is successful in all his deeds' 2612; the interjections ay onur 'oh successful man', and ay kilki onur 'oh man of a successful character' are fairly common 2143, 4501, 5561; a.o. 2353; (the theory in R I 1626 that there was also a form əp- in Xak. is based on mis-understanding of oğul, q.v. in 4605 and oğar (Imperat) in 4262): Kip. xiv is əstəqaməl-əmr 'the matter was satisfactory, in good order' Id. 25: xvi əstəqamə əp- Tuh. 5b. 7; aflaha 'to prosper, thrive' (yalşı- and oğ-) do. 5b. 10; Osm. xiv ff. oğ- 'to thrive, prosper; (of a wind) to be favourable'; c.i.a.p. TTS I 545; II 731; III 546; IV 610.

1 oğ- 'to turn pale, to fade, to wilt'. S.i.a.m.l.g. except SW; in SE Türk əp-. Türkvi viii ff. IrkB 17 (o): Xak. x1 barçın boduq: oğul intamaşə ədəha ləncəl-diləbiə əqayrili 'the colour of the brocade faded and disappeared' Kaş. II 75 (oğul, oğulak (sic)): KB yuxu kizdi oğul 'his face turned red, and then pale' 3184; (the sky, like a devil's face) kararda oğap 'faded and turned black' 5229; Xwar. xiv oğ- 'to turn pale' Qutb 117 (sic); but the word seems actually to be 2 oğ- (on-): Kom. xiv 'to fade, wilt' oğ- CCG; Gr.

S 2 oğ- See on-

VU ən- 'to rise', while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout', (of a man) 'to stand up', as opposed to əq- 'to ascend, climb', from one point to another. There is great inconsistency about the verb, the form is ən- in Kom. and NC Kır., Kızx., but ən- in NE Tuv. R I 1820, Pal. 432. SE Türkvi Şão 28; BŞ 797; 1arrii 327, and SC Uzb. as well as in TT VIII, so ən- is prob. the original pronunciation; see 1 ö-r-. Türkvi viii ff. əqət oğul 'the fresh grass sprang up' IrkB 33; a.o. 60 (already); xanlik səsli: avka: ənmiş: 'the Xon's army set out for a hunt' 63; a.o. 49 (1 imğan): in the following passages yün- seems to be a Sec. f. of ən-; (if one takes a white stone and) kizl:isəq səv yünser 'a reddish water (i.e. tint) rises in it' Toyok 16 (ETY II 58); a.o. do. 23; Man. M III 22, 12 (ii) (çixil): Uyg. viii ff. Man. A M I 7, 2–3 (əğ). Man. kağı ənen dən buna 'the Brotherhood that were in confined space all rose up' TT III 103–4; evən barkin ãntçler 'they left their homes' do. 138: Chu. xeqnın ərəştən ənmiş bardańer elser 'however they went when they rose and left Jerusalem' U I 6, 5: Bud. Sanskrit abhramukta 'released from the clouds' (moon) buňətən ənmiş TT VIII B.14; medhayaləjətəm 'born in unclean water' ağırsızlıq suvta: ənmiş əp. D.36; ați ənme: yökpi 'as their name has not arisen' (i.e. been mentioned) do. H.5: kim etad uktram bhavati 'why has this been said?' translated bo såvdə: ne: yörüş üne: 'what explanation arises in this statement?' do. H.6: ərt yalin üner 'a flame rises' U II 25, 27; o.o. do. 27, 22; Swt. 375, 9 (ənn); 490, 18; TT V 8, 70; PP 4, 5, etc. (all transcribed ən-): Civ. kün üner: 'the sun rises' TT VIII P.39; yürüp bulit ənǜp 'a white cloud rose and ...' TT I 4–5; o.o. do. 45, 46; in medical language ün- means (of a boil, etc.) 'to come to a head' e.g. kart terk üner 'the swelling quickly comes to a head' H I 16, 6 ünųp edgul bolur 'it comes to a head and gets better' do. 7, 2; a.o. H I 146 (boş); in Fam. Arch. evdlün ün-:, of a sum of money; means 'to come from the family's own resources'; and not from a loan: O. Kır. ix ff. yetmiş yaşma: üntim 'I have reached my 70th year' Mal. 42, 3: Xak. x1 ət ünti: nabata'lı-nabt 'the plant sprang up'; and in Uyğ. (one of the very rare refcs. to this language in Kaş.) one says ol evke: ünti: daňhəba ilə baytəhi 'he went home' Kaş. I 169 (ənér, ünemek); and seven o.o. of plants, trees, etc.: KB ün- 'to spring up' of plants, etc. is common, 120, 972, 975 (2 ap), 2688, 4522, etc.; of a beard 3622 (umum-): xii(?) Tef. ən- (of plants, etc.), 'to sprout, come up' 337: Çağ. xxv ff. ün- ('dl, etc.) ithi kat ol- 'to become twice the size' Vel. 120 (quotn.); ünriyid an 'to grow, increase' San. 86v. 26 (quotns.). Xwar. xiv ün- (of plants, etc.) 'to sprout, come up' Qutb 123 (ən-), 203 (ən-): Kom. xiv 'to come out of, proceed from (something Abl.)' ön- CCG; Gr. 183 (phr.): Kip. xiv ön- (with front vowels) mutica 'to grow' Id. 23: (Osm. xviii after Çağ. ün-): the Rüm Türkvi say öp- San. 86v. 26 (no doubt misunderstanding of 2 öp- (on-), the word is otherwise unknown in Osm.).

ünp- 'to dig a hole in (something Acr.)'; to hollow (it) out'; cf. 2 əüns-; differs from 1 öt-, 1 İr- in that the latter implies passage through an object, while ün- implies only partial penetration. Survives only(?) in NC Kır. üŋi-. Kızx. üŋi-. Xak. x1 əl əyləç ündili: naqaba'lı-xaşab 'he hollowed out the piece of wood (etc.)'; also used when one digs a hole for the foundation of a wall (etc.) (iđa naqaba ustal-hät(i) Kaş. I 174 (üşer, üneme): Kom. xiv 'to dig, excavate' ün- CCG; Gr.: Kip. xiv ün- (with -p-) cautcafa bil'naq 'to hollow out, excavate' Id. 25.

Dis. ANA
ana: 'mother'. Like atə; q.v., first appears in Uyğ, where it is still rare and 1 öq: q.v., still common. C.i.a.m.l.g., except NE where it has been partially displaced by Mong. ecele; sometimes subjected to unusual deformations, e.g. anne, to make it a term of more intimate affection. See Doerfer II 567. Uyğ. viii ff. Man. anasın [gap] oğlanı severce 'as children love their mother [and father]?' TT III 98–9 (babasin is restored in the gap, but this
una - (Intrans.) 'to be pleased, satisfied; to agree to (do something, -gālī/-gēll)'; (Trans.) 'to be pleased with, to approve (something, originally Acc., later Dat. or AbL.). All occurrences prior to xi seem to be in the Neg. f. S.i.a.m.lg., in NE una-/una-. Türkü vii ff. teşri: una madak vā nič: the slave girl whom Heaven did not favour Irk 38; a.o. Toyoh III 25. 5-6 (ETY II 179) (1a:1:1); Uyğ. viii ff. Bud. (the prince) yokar turgāl as aşālāgī una madaki 'refused to stand up or take food' PP 19, 5-6; neq unamadi 'he flatly refused' do. 20, 4; tişālī una madaki 'he refused to be prevented' U III 49, 26; (whoever obstructs and...) una masar does not agree do. 76, 4; Cev. una mayni 'I will not agree' Uşp. 9, 5, 26; (reading dubious): Xak. xi ol bu: tişā una dadi: ra diya bi-haţāl-amr 'he was pleased with this business'; and one says sen una kimni: aqabīta wala ra dayat anta 'did you accept and were you pleased?'; Kar. III 256 (unaar) uma: (xi) (Tef) una madamadi with Acc.; also Intrans. 327: XIV Rbā. ol kizī una madaki 'he did not like that girl'; (the serpent was afraid and) una madaki 'did not agree' R I 1640; Muh. al-ıhtimāl 'to permit, be thankful' (and other meanings) umamak (unvocalized) Mel. 35, 14; Rif. 121; tamakhana 'to have authority, be able' uma: (unvocalized); al-tamakhr una: (ditto) Rif. 106, 121 (only) (it is not certain that these latter entries belong here): Çağ. xv ff. una: (-r, etc.) rādi ol: 'to be pleased' Vel. 119 (quotn.); una: rādi šudan (Nadar 'Ali erroneously translated it rādi kardan) San. 87, 17 (quotns.); Xwar. xiv umunlar umamadari Nahc. 366, 11: Kom. xiv uma: 'to agree, consent, obey' CCG; Gr. 265 (quotns.): Kip. xiii ta'ma inla: ta'ma 'to obey' uma: Hou. 41, 21: Osm. xvii uma: 'to approve, etc.' in three texts TTS II 729; IV 608 (spelt uma-).

D *opa:- See opal-, opar-.
E öne:- the word transcribed oneyi in U III 79, 6; U IV 8, 11 and 36 is oynayu.

Dis. ANB

F anvant the Sogdian word *npt (anvant) 'cause' occurs several times in Uyğ. Bud., apparently always in Hend. with töltaq; it has been transcribed variously as avant, avant, ayant, and avyat, but these are all errors. Uyğ. viii ff. Bud. neq üčün kayu anvant töltaq 'why and for what reason (Hend.)?'; U IV 24, 2; o.o. U III 4, 1; Swu. 24, 18; 140, 16.

Mon. ANC

enc 'tranquil, at peace, at rest'; for the ê see encgülüg. N.o.a.b. (Türkü vii enç has been read in I E 32, but this is an error, see ançula:-): Uyğ. viii ff. Bud. alku tuteç-lardin enc esen kilzun mendi 'may he make
me at peace and safe from all grasping (evil spirits) 'U 6 64, 8-9; o.o. of enç esen Tiğraf. 3 etc.; (at times even of slight illness and discomfort) neteg enç mü erki 'how do you suppose that he can be at peace? Hıyên-ı 1828-9; (to all men) enç tinç (mis-spelt tinç) bêürmen 'I give peace and rest' USp. 100, 4-5; Civ. kîyn enç bolur 'the pain dies down' TT VII 122, 15; a.o.o.; enç occurs in TT I 132, 222: xiv Chín.-Uyg. Dict. t'ai pîng 'great peace' (Giles 10.573 9,310) enç esen R I 745: Xak. xi enç al-mutma'imml'-sâkin 'at rest, tranquil'; hence one says köpül ençmûm 'is your mind at rest?'; enç kend a village belonging to the people of al-Muqanna', God curse him, now ruined Kaş. III 437; erdîq mundar: enç (sic) amul 'you were at rest and tranquil (sâlim sâkin) here' I 745; KB ajun ençke teğdî 'the world attained peace' 103; o.o. 905, 1044, 1772, etc.: xin (?) At. tilkege tîril enç 'live at peace as you wish' 415; Tef. enç seems rather to mean 'comfortable material circumstances' 77: xiv Muh. (?) al-mustarih 'at peace, tranquil' enç (?), (unvocalized) Rif. 154 (only) (also falsely converted into a verbal istorâhâ ençdî: do. 103): Xwar. xiv enç 'at rest' Qurb 59: Kom. xiv 'at peace' enç CCG; Gr. 88 (quotn.): Osm. xiv enç (rhyming with genc) in one text TT I 382.

Vu onç Hap. leg. but cf. onçzu, q.v. This word has been read unç and taken to be a Dev. N. in -ç fr. *un- Reb. f. of un-; indeed in KB Arab consistently transcribed on- as un- and took it to be such a word, but it is unlikely that an Intrans. verb like unç would have a Reb. f. (though such cases admittedly do occur), and it seems more reasonable to take this word as a Dev. N. in -ç fr. on- meaning 'a promising' (course of action) or the like. Türkî viii ol yolin yorusa onç tedim 'I said 'if one went by that route, it is a promising (course of action)' ' T 24 (or, if unç, 'it is possible').

Dis. ANC

D anaç Dim. f. fr. ana: used affectionately, 'dear mother' and the like. Survives only (?) in SW Osm. where it has developed various extended meanings. Uyg. viii ff. Bud. anaçm- 'my dear mother' U III 9, 2 (ii): Xak. xi anaç al-alçığratu'llâtî turâ 'min na'fisî hîna ka'anîma al-samm-l'qîrin 'a small girl who has such general intelligence that she seems like the mother of the clan'; this word is addressed to her affectionately ('alla sabîhîl-ta'attuf) Kaş. I 52: xiv Muh. (?) (among 'terms of relationship') sabihatu'll-umûm 'like a mother' anaç (with cim) Rif. 144 (only).

enüç Hap. leg. but cf. enüçle-, enüçlen-. Xak. xi enüç żafaratu'l-ayn 'a cateract film on the eye' Kaş. I 52.

öpçç properly 'larynx, wind-pipe', also used later for 'oesophagus, gullet and more generally 'throat'. Survives in many NE languages, often much abraded to öçç, öçç, öçç, and the like; SE Türkî önçç; NC Kir. önçç, Kxz. ònçç; SC Uzb. önçç. In SW the word used is öpük which is noted from xiv onwards TTS I 745; II 638; IV 519 (transcribed üpük) in phr. kizil öşük. Uyg. viii ff. (in a list of diseases translated fr. a Chinese text) öşük ağıry ilgî 'a disease (Hend.) of the larynx' (Chinese yeh hou (Giles 12,681 4,007). U II 69, 4 (i).

D ança: Equitative form of ol; properly 'as much as that', but normally in the early period hardly more than 'thus'. There is also, in the early period, a Sec. f. beginning with t- of this and other cognate words (anççp, anççrç). This is usually transcribed inçe, a spelling which does occur in TT VIII, but as there is also a spelling inça in those texts, and as the word survives in this form in NE Tuv., it is likely that the original form was inça: and that inçe is merely one of several examples of the tendency of t- to move into a front position (cf. i:ç, i ti:ç, etc.). S.i.a.m.lg. as ança and the like. As inça: always means 'thus', some editors of early texts have tended to 'correct' words meaning 'thus' to inçe even when ança: is clearly written. See Doerfer II 560. Türkü viii ança: 'thus' is common in I and II and occurs in T 2, 6, 8, 10 (öççl-), etc.; Ongün 8, 11; ix 20, 23; it is generally used near the end of a sentence or para. to summarize briefly what has gone before or, less often, what follows, e.g. an: körüp ança: bilîp 'when you see it (the memorial tablet) know thus' (i.e. what has been said in the preceding sentences) I S 13; viii ff. the concluding sentence of each para. In Irib begins ança: bilîp (or bitîlp 'know thus' (i.e. as follows, the omen is good or bad): ança: têmsî: this is what he said' Tunok III ar. 4 and 11; v 2 (ETY II 179): Man. neçe yûgûrû eèli ança: kusår yarsîyör eèli 'the more he ran the more he vomited (Hend.)' M I 1, 7-13; inça: (sic) sakinti 'thus he thought' (i.e. as follows) do. 5, 1: Uyg. viii ff. Man.-A inça kulü: just as ... taki yeme ançulayû kulû: 'and also just as ... inça belgûrtî: 'thus he explained' M I 7, 2-8, 18; Man. inça kulû: Wind. 22: Chr. (then King Herod) inçe têp yarlîkâdî olarka 'gave them the following orders' U I 5, 3; ança: barîp 'as they went thus', do. 8, 10-11: Bud. inça: (sic) têp yarlîkâdî TT VIII H.1; inça: (sic) saksa:ar 'if one thinks thus' do. K.2; o.o. of inçe: do. O.1, 9, 10; inça: têp têdî is common U III 7, 6; U IV 28, 3 and 6; PP passim; inça kulû TT IV 8, 55—ança yeme kutluğ kulûg emrêmûm men 'am I not as fortunate (Hend.; as him)' U III 7, 6-7; a.o. U IV 28, 5; etözerîçîe ança munça tusulur 'they get more or less advantages for their bodies' TT VI 262: Civ. apa kitay simkin ança munça sokup 'put in it a certain amount of simkin' H 1, 48; inça sôzleştîmîç 'we have agreed as follows' USp. 108, 8; i:çç, 109, 4: Xak. xi avenç; neçe: a: lîlêse: adîq ançç: yo:î bilîr 'however many tricks the hunter knows the bear knows as many ways out' Kaş.
I 63, 13; 332, 12: ozaki: bišge: anca: aym jurisdictions 'the ancient sage said as follows' I 88, 22; o.o. III 133, 8 (beti); 233, 16; n.m.e.: no occurrence of inč; KB (of the stars) bir anča ... bir anča ... bir anča 'some ... some' 129; tilig ogdum anča ara osgudum 'I have praised the tongue to some extent and at times abused it' 184; bir anča 'a certain amount, for some period' 234, 954: xiiii(? ) At: bir anča bođun 'a certain number of people' 123; Tef: anča 'so (much)'; bir anča 'a certain number of'; anča: tegl 'until'; ančadin beri 'for some time past' 53: Çağ. xv ff. anča (sic) an qadr 'that amount, so much Sand. 51v. 12 (quoting): Xwar. xiv bir anča ... bir anča 'a certain amount ... a certain amount' Nahe. 260, 16: Kom. xiv 'so (much)' anča (sometimes followed by nečē); now forthwith' (sic) bir ančaCCI, CCG: Gr. 37 (quoting).: Kip. xiv (under degme) bir anča: means 'some' (ba'd); bir means 'one' (waḥbird) and anča 'like it' (matluhu) and the two combined ba'ld Ḏg. 49: Osm. xiv ff. anča 'so much', occasionally onca, and bir anča c.i.a.p. TTS I 155; II 33; III 20; IV 22.

D arşi: N.Ag. fr. 4 aq (3 ep) 'hunter'. Rare in Uyğ., but clearly so spelt. A l.-w. in Mong. as arşi (Kow. 18, also anqşic: Haltad 4). It is not clear whether the same word in some NE languages and NC Kır., Kzx. is a survival or a reborrowing fr. Mong. Uyğ. viii ff. Bud. keykšić arşi tuzakč bolumuz erser 'if we have been hunters of stag and wild game or trappers' U II 84, 9–10; T'T IV 8, 56–7.

?F anču: n.o.a.b., but cf. ančula: feathers only in the Hend. ogdur anču which seems to mean 'gift' or 'reward'. In U III 92, in a note on 32, 16 it is suggested that it is the Chinese phr. an chu 'to live in peace' (Giles 44 2,527); the semantic connection is not convincing, but the word is prob. a Chinese l.-w. Uyğ. viii ff. Bud. ali yarikzan teṛpi başxi nomlamiš nom ertininiš ogdurin ančunin 'may the sacred preacher design to receive a reward (or gift in return?) for the precious doctrine which he has preached' U III 32, 14–16; (go and kill the six-tusked elephant; if you do this) saqa ulug törliğ ogdur anču bar 'there are various great rewards (or gifts?) for you' do. 56, 8–10.

S inča/inče: See anča:

I inču: n.o.a.b.; poorly attested in the early period, the only occurrences being in Uyğ. Civ. documents of which one certainly, and the other two probably, date from the Mong. period. There is, however, no good reason for supposing that this is a l.-w. The only early (xiii) Mong. word of comparable form is ince 'a maid-servant given to a bride at her marriage' (Haenisch 83, there connected with Chinese ying, same meaning (Giles 13,343)) which is no doubt the original form of inči 'dowry' (Kow. 280, Haltad 62). This latter is a Mong. l.-w. in various NE languages and NC Kır., Kzx. There is no real semantic connection between these Mong. words and inču: which at any rate in the medieval period had much the same meaning as English 'heir', that is 'a piece of land granted by a ruler on condition of the performance of certain services', and, by extension, 'the person(s) bound to perform such services'. Whether this was the original meaning it is hard to say. It has been plausibly suggested that this is the word which appears in the Staël-Holstein scroll, a Khotanese Saka document dated a.d. 925, in the forms 'iņša and inči, meaning apparently 'the chief tribe in a confederation', that is the ruler's own tribe (see Asia Major, n.s., vol. II (1951), p. 17; vol. IV (1954), pp. 90 ff.). The original meaning may have been nearer to 'family or clan property', and in particular 'a chief's own property'. See Doerfer II 670. Uyğ. viii ff. Civ. (two landowners too old to work say) uruluk inčülerin inči boruluka edelgüci bir erkilğ kišberi 'let them give a responsible person from the family properties (?) to the family (?) vineyard to cultivate it' USp. 21, 3–4; in UsP. 22 (mid-xiv) inči bağći 'a worker in the family' (wineyards) occurs 10 times; inči kilikı bile inči borulacı kezıkte bärca barsun 'in accordance with the custom of the family estates (?) let all the vineyard workers on the family estates (?) go in turn' do. 25, 5–7: Çağ. xv ff. inči 'a vassal (tapa adami) who goes voluntarily to a beg, enter s his service and works for him' Vel. 8a (quoting); inči (spelt) (((1) 'pearl'); (2) mamšik 'servant', slave'; (3) anlak va raqbat-i xds-a-i divanı 'private lands and slaves belonging to the government' San. 117v. 15: Xwar. xiii inči 'inheritance' 'Ali 47: Kip. xv in a Golden Horde letter dated a.d. 1428 (they went off) öz ellerin ala 'retaining (only) their own realms', with ellerin glossed inči 'fiefs' A. N. Kurat, Altin Ordu, Kırım ve Türkistan Hanlarına ait Yarlıkte Bitikler, Istanbul, 1940, p. 9, l. 11: Osm. xv inčileri ya'ni asırları ve kulları 'their vassals, that is prisoners and slaves' TTS II 541.

S 2 inču See yinču:

C? ančip/inčip prob. a crasis of anča erlp. Occurs always in isolation at the beginning of a sentence, normally meaning 'this being so', or 'so much for that', less often almost 'on the other hand, but' or used without any particular content to mark the beginning of a new para. N.o.a.b. Türkî viii ff. İrkB, Postscript (akku): Man. (you will make me a Manichaean) inčip 'on the other hand' (my mind is not yet stable) T'T II 8, 40; (I have been a great enemy and sinned against him) inčip 'but' (I will submit(?) to God's doctrine) M III 13, 7 (iv); a.o.o. M III 21, 1 (i) (agb): Uyğ. viii ff. (after describing the events of one year) inčip bars ylka: 'So much for that, now in the Leopard Year' Stü. E 7; ančip ol ylı küzün 'So much for that, in the autumn of that year' do. 8; o.o. do. W 1, 4: viii ff. Man.-A ančulayu kalti . . . inčip 'just as . . . so also' M I 16, 13–15: Chr. (Herod gave his orders
to the Magi inçip 'that being so' (they set out) U I 6, 4; (the flame shot up) inçip 'that being so' (the Magi did obeisance) do. 8, 14: Bud. inçip is common in TT VIII, and is the standard translation of Sanskrit tu 'but' and hi a particle of vague meaning emphasizing the previous word; as these are enclitics inçip exceptionally occurs otherwise than as the first word of the sentence; (if one wishes to be cured of a disease) inçip 'then' (one must burn incense) TT VII 40, 19; inçip merely starts a new para. PP 15, 1; 24, 4: Civ. inçip 'but' (?) TT I 79.

C ançak almost certainly a crisis of ança: ok, practically synonymous with ança; the parallel form inçak occurs only (?) once, and there is a suspect form ançag, see below. See also inçek. Survives in NE Khak. ançox 'just that amount' Bas. 27; NW Kar. K. L ançax/ançex 'only, but', R I 242; Kow. 156; SW Az. ançag, Osm. ançak 'only, only just, but, particularly'. See Doerfer II 559. Türkü VIII judging by the squeeze the correct reading of IX. 17 is [Küllü] Çor ançak (not antak) bilest: çavuşu: erli: 'Küllü Çor was thus his Counsellor and Army Commander': VIII ff. Man. (he tore off his clothes and) inçak (sic) yügürü bardı 'ran off like that' M I 7, 17; senin aşığan ançak ol 'what you say is like this' M III 23, 6–7 (i): Yen. in a graffiti edited in Mal. 30, 6 and amended in H. N. Orkun Türk Dili Belleten, S. III, no. 14–15, p. 53. ançak etip ... ançak et 'so organizing ... so organize' (these texts are incoherent, and the transcription and orthography dubious, the only early occurrence of ançag): (Xak.) XIII (?) Tef. 'you will see it) ançagın 'like this' (?)? ançak (i) 'if we were not so'(?); (2) 'so long as'; (3) 'thus, in order that'; ançok (3) only Xwar. XIV ançak 'only, however' Qutb 8; Kom. XIV (when he had said this the angel) ançak körülmü 'forthwith disappeared' CCG; Gr.: Kip. XIV ançak hasbu (so vocalized) 'equivalent, sufficient'; you say son bu dir ançak not translated, ? 'the conclusion is just this' II A 24; (in a list of pronouns, adverbs, etc.) bas 'only' ançak Bul. 15, 6: xv lágyar 'not otherwise' ançak, which also means savi 'equally' and tehedahu 'by itself' Tuh. 92b. 2: Osm. XIV to XVIII ançak (sometimes ançag) 'thus, so much', and the like in several texts TTS I 26; H III 33; IH II 20; IH 22; XVIII ançak (spelt) in Rüm. hamán 'exactly so' San. 51 v. 14 (quot. Fudilî).

inçik 'groaning'; cf. inçikla-. A Den. V., inçik-, appeared in the medieval period in Çağ. (as inçik-), Kip., and Osm. Fr. XIV onwards. Inçik (inçik) 'groaning' survives in SF Turfan dialect K. Menges, Volkstuhliche Texte aus Ost-Türkistan, SPAW 1933, XXXII, p. 108. See Doerfer II 558. Xak. XI KB yatur inçinkin 'he lies groaning' 4722, 5963, 6439: Osm. XIV inçak (sic) 'a pittable state' TTS I 351.

SC inçek Hap. leg.; apparently a Sec. f. of ançak (cf. inçec). Türkü VIII ff. Man. (the sacred king and the Hearsers discussed these questions for two days and nights, on the third day) bir köküne teğl teşrîken inçek katgîlantı 'the devout struggled on in this way to the very last' (?) (thereafter the sacred king's mind weakened a little) TT II 6, 29.

D ençü A.N. fr. enç; 'peace, tranquillity'. Survives in some NE languages as ençül/ençik/ençü R I 746. Üyö. VIII ff. Civ. ençügın meğil bultukmaяз 'no peace and joy are found for you' TT I 20.

S inççe: See yincçe.

D ençilik A.N. fr. enç; 'tranquillity, security'. N.o.o.b. Xak. XI KB (if he has a sword and a bodyguard) beg ençilik bulur 'a beg obtains security' . . . (if the sword is sheathed) beg ençilik yemez 'a beg does not enjoy security' 2143, 2144; a.o. 5734 (Emlînlik): XII (?) Tef. ençilik 'comfortable material circumstances' (?) 78.

VUF opţın 'a kind of devil'; almost certainly a Chinese 1.-w., possibly representing, as suggested in TT III 29, note 01, wang jen 'dead man' (Giles 12, 502, 5, 624). N.o.o.b. Üyö. VIII ff. Man. yek opţînlar 'demons and devils' TT III 91; Bud. TT VI 59 (yêlîck): Xak. XI opţîn (specifically so spelt) al-gûla'îli yûglâтель-insân fi'l-mâfâza 'the demon who devours men in the desert' Kaş. I 145.

D ençîzîs Priv. N./A. fr. enç. N.o.o.b. Üyö. VIII ff. Civ. (a man will not be freed) bu ençîzîzdin 'from this restlessness' TT I 80; (a remedy for pains in the back, breathlessness) ençîs bolmâkî alku yêl iğîg 'restlessness and all windy diseases' (see I yêîl) H I 13: Xak. XI KB ençîzîs in an obviously erroneous v.l. 1871.

VUD ençîszûl Hap. leg.; Priv. N./A. fr. enç q.v.; if this is the right transcription, 'incurable' is the logical meaning; unçîs might mean 'disabling', but is improbable. Üyö. VIII ff. Bud. ulûrî tîlîç inçîszûs ençîsîrzîs emgekleřîg 'various great incurable and intolerable pains' U II 32, 61.

Dis. V. ANC-

VU?D ençîk- Hap. leg.; morphologically an Intrans. Den. V. fr. enç, possibly in the sense of being at rest because insensible. Xak. XI er ençîktî: dahhabat hissatu'l-racal min sabbi'l-mâ'îl-bârid 'alâhayy ka'annahu muğmat wa ara'da'da minhu wa taqallaša 'the man lost all feeling through having cold water poured on him, as if he had fainted, quivered and shrivelled up' Kaş. I 243 (ençîker, ençîmek).

D ençîlen- Hap. leg.; Refl. Den. V. fr. enç; cf. ençîrîn-. Xak. XI KB tümên arzû nî'mat yêdîş ençîlenip 'you have enjoyed all that you wanted, living in peace' 8301.

D ençîrîn- peco to KB; apparently Refl. f. of *ençêr-, Intrans. Den. V. fr. enç; syn. w.
Tris. ANC

D ançakına: Dim. f. of ançak; 'a very little', in Neg., sentences 'in the least'. N. o. a. b. Uyğ. vii ff. Bud. ançak'a yeme korkmatak 'and without being in the least afraid' U IV 6, 24; ançak'a yeme timmanat 'and without resting at all' do. 22, 272; o. o. do. 36, 95-6; Tīy. 15a. 2; Sut. 601. 22; (when I heard that they were in good health) antak'ta (sic) ok körünmez yaradı 'everything' became bright (to an extent which) had never in the least been seen (before) Hūen-ts. 1876-7; antak'ta ok ol tuğuru umamakılı emgekłntin özup 'being released from the pain of being completely unable to give birth' Usp. 102c. 6-7 (antak'a makes no sense in these contexts and is prob. an error for ançak'a).

D ançakçanakan Hap. leg.; ançak: with the Suff. (normally Dev.) -ğınça (v. G. ATG, para. 436) 'until' and the Suff. -kan (do., para. 437) which has a vague temporal significance; 'soon afterwards' or the like. Türkü viii ff. Man. (in his drunkenness he thought he was very happy) ançakçanakan yarin yaradı kün tuğdu 'soon afterwards it got light and the sun rose' M I 6, 19-20.

D içgüül P.N./A. fr. içgü: 'peaceful, tranquil'; some of the occurrences in the above may be the A.N. içgüülük. N. o. a. b. Uyğ. vii ff. Man. içgüülük orunka 'to a peaceful place' TT III 12: Bud. Sanskrit yogakṣēmati-vāhana 'bringing advantageous security' yarásı içgüülük yilag; TT VIIII A. 39 (so spelt, but prob. A.N.); içgüülük . . . nirvan 'a peaceful . . . nirvāna TT IV 9, 59-60; o. o. U III 11 ff.; Tīy. 22b. 7-8; Usp. 102a. 35 (prob. A.N.); Civ. içgüülük bolgülük belgül belgürmez 'the sign that you will become at peace does not appear' TT I 61-2; a. o. do. 152-3.

M III 14, 3 (ii şi (luq)-: Uyğ. viii ff. Man.-A mança kaltı . . . ançalayu ma 'just as . . . so also' M I 13, 7-10; kaltı . . . ançalayu ma do. 17, 14-16; ançalayu kaltı . . . incip do. 16, 13-15; Man. TT III 98-9 (amra-z): Bud. kaltı . . . ançalayu Sw. 138, 42; ançalayu . . . kaltı . . . -çe P 6, 5-7; inça kaltı . . . ançalayu TT V 26, 93; ne teg . . . ançalayu do. 24, 52; Sanskrit tathāvica 'and like that' ançalayu ok TT VIIII B. 15; Sanskrit tathāgata 'having thus come' epithet of Buddha ançalayu kelmış U II 32, 63 and 2 etc.; ançalayu 'similarly' TT V 8, 77; Civ. bu irk yeme ançalayu ok ol 'this omen, too, is the same (as the previous one) TT VII 28, 9 a. o. o.: Çağ. xv ff. ançalayın (spelt) ançuran 'thus, so, in a like manner' Sav. siv. 15; Osm. xiv ff. ançalayın 'thus, so, the same, likewise'; c. i. a. p. TT S 26; II 34; III 20; IV 22.

S oğrın: See oğrın.

Tris. V. ANÇ-

D mınkıkla: Den. V. fr. mınık; 'to groan'. Survives only (?) in SW xx Anat. SDD 771; but the Refl. f. also survives in NE Khak. Uyğ. viii ff. Bud. kışluz savın mınklayu yatur erdi 'he was lying groaning with a feeble voice' U III 35, 22-4; o. o. do. 27 (ko-duru) Sut. 12, 22 (ağrin).


D F ançula: Den. V. fr. ançu: 'to present, offer (something Acc.)', sometimes to God or a superior; not connected with ançalayu. N. o. a. b. Türkü viii (he seized Oj Totok's brother-in-law with his armoured hand, and) yarıkildiğni: xañgäka: ançula-da: 'still in armour presented him to the xañģon' I E 32 (hitherto misread as ençula-da): Uyğ. viiί Çik bojunca tonok bêrîm îszęvar taraz taxta anta: ançulad[im] 'I gave the Çik people a tonok (military governor) and presented îszęvars (q.v.) and tarazins to them there' Su. S 2; viii ff. Bud. (let him take various flowers and foodstuffs and) aşır aymakın tapınzun ançulazun 'worship with profound respect and present them' U I 30, 8-9 (the Chinese original has fêng hsien 'respectfully present' (Giles 3,574 4,530); ançulasar tapinas TT V 28, 125-6.


D ençsire:- Priv. Den. V. fr. enç; n. o. a. b. Uyğ. viii ff. Bud. negülüg müm teg ençsireyürsen . . . oğlu tıltagında ençsire-gülük savlarang kepile miyosteled 'why are you uneasy like this? . . . he explained the
reasons which made him uneasy about his son' USp. 102b. 11–13.

1) čensiret - Caus. f. of čensire-; n.o.a.b. Uyğ. viii ff. Bud. (these many kinds of) tinčlalar'a čensiremek tsuy 'sins of making people uneasy (or insecure)' U II 87, 56; a.o. do. 78, 38.

Mon. AND

and/ant (the first prob. the original form) 'an oath'; also used in the phr. and iç 'to swear (lit. to drink) an oath'. See Doerfer II 561. S.i.a.m.l.g. except NE; and iç- s.i.m.m.l.g. Uyğ. viii ff. Bud. Kuan 14, 177 (andık-):
Xak. xi and-al-half an oath'; hence one says andık ilihf 'swear an oath' Kâz. I 42; and key yeme bürørler 'and firmly give an oath' I 459, 6: xiii(?.) Tef. and iç-fant iç- 51-3: xiv Muh. al-yamin ceal-half 'sworn undertaking, oath' and Mel. 52, 15; Rif. 188; a.o. 25, 9 (ic-): Çağ. xv ff. ant (spelt) saugand an oath' San. 51 v. 10 (quot. containing ant iç-): Xwar. xiv ant, ant iç- Qub 8; Nahe. 265, 2; 333, 15; Kom. xiv 'to swear an oath' ant iç- CCG; Gr. 38 (quot.):
Kip. xii halafa anidic (sic) Hou. 36, 18; xiv ant al-yamin; hence antis (sic) 'to drink an oath, that is swear' ld. 24: xv sfal-qasam lahu 'inadhamu 'their word for "oath"' is ant ("with a back vowel") and the Imperat. is antis (other conjunctival forms given) Kav. 43, 14; halafa ant bér- do. 77, 8; halafa ant iç-Tuh. 13b, 10; yamini-al-half ant do. 30, 8; yamin ant do. 8g, 1: Osm. xiv ff. and, and iç- c.i.a.p. TTS I 30; II 42; III 29; IV 26.

Dis. AND

agît 'a rather large bird predominantly red', originally 'the ruddy goose (Anas caracola)', but later used for other large birds. Survives in NE Khak. at 'the black diver (Anas nigra) and SW Osm. agît 'ruddy goose' (xx Anat. ankût/andğurt SDD 104-5). There may have been some confusion between this word and Mong. angir 'black diver', which occurs as a l.w. in NE Alt. apar R I 184, Tuv. agîr and NC Kir apar (Anas tador). Ankûd in San. 51 v. 29 was misread as ankûr and appears as an alternative to ankût in this form in later authorities, e.g. R I 186. See Doerfer II 563. Uyğ. viii ff. Bud. (if they are reborn as animals, they become) agît köğûrgên gen kirpi 'ruddy goose, pigeons, or hedgehogs' Swv. 209, 6: Xak. xi agît al-nuhâm 'the ruddy goose', it is a red bird like a goose (al-name) Kâz. I 93: Çağ. xv ff. ankût/ankît 'a kind of bird (murg) smaller than a goose (gîz) and larger than a duck (urdah), variegated in color (albog) with black, white and red tending towards yellow, with warm, moist flesh'; also called ankût, in Ar. nuhâm San. 51 v. 29; ankût 'the well-known bird smaller than a goose and larger than a duck, also called ankût/ankid do. 261 v. 17: Kip. xiv agît (with -ţ- a bird called al-unayva (so vocalized, but ?al-anîsa 'magpie') ld. 25: xv abû faro 'a chestnut' ankût Tuh. 4b. 11 (a very odd translation, some words may have fallen out between the two); Kar. L. pre-xx 'I am a companion to owls' (Job 30, 29) da dost ankût balalarına R I 235; Kâz. I 156: Osm. xv ff. agît occurs in one xv text, and in a number of dict. translating Ar. nuhâm and Pe. rûhâm (unidentified), surxûd 'ruddy goose', şawăt (normally 'bustard') and gûman (normally 'owl') TTS I 28; II 37; III 25; IV 28.

VU agût Iiap. leg. Xak. xi agût qamûl-î-farah 'a funnel for wine'; prov. bart klikb bolsa: agût bedûk ur idá hânaîl-naytal sağîr fa-da-îl-qam hakîr 'if the wine measure is small, put in a big funnel' Kâz. I 93 (VU bart, q.v., is misspelt yurt in the MS.).

D anta: Loc. of ol used as an Adv. normally of place 'there', and in the earlier period, of time, 'then', in the latter case usually followed by a Postposn. In Runic script also written with a ligature representing -nt-; the form in Uyğ. is uncertain and prob. not uniform. S.i.a.m.l.g., except SW where it has recently been displaced by orada (o arada) in Az., Osm., and phr. like ol yerde in Tkm. Türkü viii anta: 'there' is common; anta: kêsre: 'therefore' II 5, 39, etc.; IIE 5, etc.; lx. 19; anta: ötrû: 'thereupon' T 12, 16; viii ff. anta: 'there' IrkB 56: Man. anta ötrû TTT I 10, 86: Uyğ. viii anta: 'there' common in Šu.; anta: ötrû do. S. 5: viii ff. Man. A anta ötrû M 9, 3: Chr. anta 'there' U I 6, 9; Bud. Sanskrit tata 'there' andanda: (sic) TTT VII A 46; andanda: do. K. t(?); anda (anta) 'there' is common; 'then' TT V 10, 96; anta ötrû do. 8, 66, etc.; anta kén do. 8, 81; anta ok 'then and there' U II 23, 17; anta basa 'thereafter' do. 19; anda munda 'in every direction' Swv. 625, 10–11: Civ. andanda: basa TT VIII L. 33–4; anta ok TT VII 21, 9; O. Kir. ix ff. anta: 'there' Mal. 11, 3; Xak. xi andanda: an Adv. (harf) meaning hunakâ 'there' Kâz. I 125; ditto I 130; I 109 III; 224 (basasa); 5 or 6 o.o. xiii(?): At. anda 'there' 244, 276; Tef. anda 'there, then'; anda kêgîn (sic); anda soğ 'thereafter'; anda öpdın 'before that' 51: xiv Muh. tamma 'there' anda: Mal. 5, 7; 15, 4; Rif. 75, 91: Kom. xiv 'there, then' anda; 'then' anda ox CCI, CCG; Gr. 176: Kip. xii hunâltika 'there' anda: Hou. 57, 4; xiv ditto ld. 24; hunäka anda: Bul. 14, 13; xv ditto Kav. 35, 18; Tuh. 42b. 2 etc.: Osm. xiv ff. anda 'there', less often 'thither' and 'then', common to xvi, sporadic later TTS I 26; II 34; III 21; IV 23.

VU? D öpdî: pec. to KB, where it is common; it nearly always occurs in asoccn. w. tôrî: and the contexts suggest that it means 'the traditional customs (of a people)', that is something fairly authoritative, but not as binding as tôrî: 'traditional, customary law'. Xak. xi KB isîş öpdî urma tôrî edğlı ur 'do not impose evil customs, impose good traditional laws' 1456: neteg tutsa begler kör öpdî tôrü boğun boldi andâg ol öpdî körü
C antaği a crasis of an-(ol) and teğ (the original form antege actually occurs twice in T); an Adv., occasionally used Adjectively, meaning 'like that, thus, so'. S.i.a.m.l.g. except apparently NW. Türkü viii 668, anteğ etilmaz 'that was our situation' T 8; (a spy came from the Türges xağan) sav: antęż 'his report was as follows' T 29—körürg sav: antega (sic) T 9, similar phr. V 35; anteqıpın üçüm 'because you were like that' I 8 S, II N 6; anteq külgil xağan ermiş 'he was such a famous xağan' I 4 E 4, II E 5; (anteğ in Ix. 17 is a misreading of ancaq v. q.v.: viii ff. anteq külgil men 'i am so strong' IrkB 3, 20, 60; o.o. do. 10, 40; anteq têr 'this is what he says' do. 44: Man. anteq (sic) terkin 'so quickly' M I 7, 15: Yen. andeq (so spelt) ermiş Mel. 29, 7 (rather a dubious text) Uyğ. viii ff. Man. A yek anteq ûlti 'thus the demon died' Man.-Uig. Frag. 401, 9: Man. nêeq andeq (sic) tev kür velvel arviš yok kim ol umâyây 'there are no tricks (Hend.) sorceries and spells such that he cannot perform them' M II 5, 8–10; erdemi sevinçî yêl teprînî anteq 'the virtue and attraction of the wind god is like this' Wind. 5 (in a later parallel passage muntaq): Bud. Sanskrit tathâ 'thus' andeq/andeq TT VII E 45; also spelt andeq: andeq erliп 'that being so' TT V 28, 17; nê üçün andeq têrir 'why is it so called?' do. 24, 63; many o.o.: Civ. bu çuruni kçalli anteq (sic) ol 'the strength of this powder is such that' TT VII M 20; andeq (sic) murturta andeq yulutu andeq raşta: ermiş 'during such a period of an hour (Sanskrit) such a star was in such a sign of the Zodiac (Sanskrit) do. L 31; bu yemne andeq ûrîk ol 'this, too, is the same kind of omen' TT VII 28, 8 (cf. ancałyay): Çigil xi andeq an Adverb (harf) meaning kađûlka 'thus'; hence one says andeq (sic) aydim 'I spoke thus' (kađa) Kaş. I 118; about a dozen o.o. in Xak. quots.: xiii (7) Tef. andeq 'thus; such' (Adö); andeq ok 'thus' 51: Çağ. xv ff. andeq ancałyay Vel. 31; andeq anqûnân 'thus' San. V 21 (quot.: Xak. xiii (8)) andeq kûrículk 'so beautiful that' (kîm) Oğ. 55–60; a.o.o. qualifying Adjs.: xiv andeq olтурur erdi kim ka'annahu 'he sat as if he was' (a prisoner awaiting execution) . . . andeq kađûg hayrast birle olturdi 'he sat in such anxiety and distress' Nahc. 236, 15–17: Kip. xiv andawok (< andeq ok) kadâka ay miyğ dâka Id. 24: Osm. xiv to xvi andeq 'forwith, immediately; so much' in several texts TT S 26; HII 22; IV 24 (other meanings not listed).

Vu?D inda?g Hap. leg.; this word, spelt alif mün dâl ûyán follows andeq in a section containing words with -a:- in the second syllable, an alif must therefore be restored after däl; there is a kasra more or less below the nun, but this must belong to the initial alf: Xak. xi inda?g itâru'l-munxul vel-ğirbell 'the hoop of a sieve (Hend.)' Kaş. I 118.

eende? Hap. leg.? Oğuz xi endek al-sað 'a flat roof, a level surface' Kaş. I 105: (xiv Muh. (?) al-nîhâya 'end, extremity', and the like endek Rif. 188 (only) can hardly be the same word.

endik 'simple-minded, stupid'. Survives in SW xx Anat. endik 'bashful, gauche' SDD 533. Xak. xi endik er al-racačul'l-ablàh 'a simple-minded, stupid man' Kaş. I 105 (prov., verse): (Xwar. xiv usi entikti yîklu yazdi tür ví lie he was dumbfounded, almost collapsed and stood still' unless entikti can be explained as a crasis of entik erdi, this must be a cognate verb entik- Quab 21): Osm. xiv bu yolda ki ükü? yîter enda baš 'on this road where many stupid people go astray' TTS II 382 (perhaps the same word).

D andeq P.N./A. fr. and; 'bound by an oath, sworn (friend)'. Survives only (?) in NC Kir. anttu; and SW Osm. antli. (Türkli ix ff. Yen. the reading anteq in Mal. 39, 2 is discarded in Orkun's (see ancaq) revised edition): O. Kir. ix ff. anteq adaşıma (I have parted) 'from my sworn comrades' Mal. 11, 8: Xwar. xi KB ukus ol sağa edgü andeq adaş 'understanding is a good sworn comrade to you' 317: xiv Muh. al-muhâlif 'bound by an oath' andeq (sic) Mel. 50, 1; Rif. 145: Kip. xv muhâlif antli Tuh. 33a. 11; şâhib 'friend (dost and) antlìm (sic, antli with 1st Pers. Sing. Poss. Suff.) do. 22a. 7.

D andan/andin Abl. of ol used as an Adv.; 'thence', less often 'thereafter' (usually with a Postposn.). Cf. anta, which is used in this sense in those languages in which Loc. and Abl. are identical. S.i.a.m.l.g. as simple Abl. and in most languages with these meanings also. See indan. Uyğ. viii ff. Civ. andin kên meşelüg bolur 'thereafter he becomes happy' TT VII 28, 47: Xak. xi andin (n.m.e) is common as an Abl., but occurs as an Adv. at any rate in I 397, 7 (yaval-): xiv Muh. min ûmëma 'thence' andan (or ?andin) Mel. 15, 3; Rif. 91–2: Çağ. xv ff. andin az ü 'from him' (simple Abl.?) San. V 25: Oğuz xi ba'd dâlîka 'thereafter'; hence one says andan aydim 'I then (ba'dahu) said', the Turks say andan; with -a-, meaning 'there'; hence one says men andan: erdim 'I was there' I 1099 (after andan): the Oğuz turn this -a: into -a through when it means 'thereafter', but when it means 'there' they follow the same practice as the Turks. (Note on similar interchanges in Ar. follows) I 130: Xwar. xiii (?) andan saq 'thereafter' is common Oğ. 31, etc.: Kom. xiv 'then, thence' andan CCI, CCG; Gr. 177 (under ol, quots.): Kip. xiv andan ûmëma 'then' (or ûmëma); this is a compound word meaning min dâka Id. 24: Osm. xiv ff.
andan 'thence, thereafter', etc., by itself and with Postposns., is common until xvi and sporadic thereafter. TTS I 27; II 35-6; III 22-3; IV 24-5.

S índim/íntin occurs several times in Uyğ. Bud., and has hitherto been transcribed intin, but the quot. fr. Swv. below shows that it had back vowels, and there is no reasonable doubt that it is a Sec. f. of andin, which has not been noted in Uyğ. Bud., cf. ançançanç, etc. It seems probable that it survives in índin 'the day after to-morrow' SE Tar. R I 1450, Türkî BS 530; SC Üzb. and perhaps SW xx Anat. índin güün same meaning SDD 791. Uyğ. viii ff. Bud. Sanskrit práraga 'having gone to the far shore' índin kûndûnːaː bārmnîšarː TT VIII A.6; other examples of índin kûndûnːaː translating Chinese pi an 'that shore' (Giles 8,966 63) do. A.48 and various quotsns. in Hüen-iş., p. 23, note 1810; la bintayr indîndakî aya teğrîq körûrçe 'as one sees the moon beyond the (unidentified Sanskrit?) word' Swv. 44, 8-9; (thus, too, the Arhart Upasena) sansardin intîn yoğûç erûk erdî 'had passed the far shore beyond şamsâra' U III 88, 2-3 (the only?) occurrence in Uyğ. of yoğûç, the normal Turkish word for 'the far shore'; intînindûruner ağın ulûq ayamak köjûl ûze 'with feelings of long-standing()', deep, and great respect' Hüen-iş. 1810-12.

D öpûn Den. Adj./Adv. fr. 1 0ğ; 'situated (on the right)' N.o.a.b. Uyğ. viii ff. Bud. soîtmun ... öpûn ... kûntûn ... këdîn 'on the left (east)' ... on the right (west) ... south ... behind (north)' TT VI 94-5; Civ. öpûn bašt 'the right side of the head' ... öpûn unîlgûk 'the right ear' ... öpûn (sic in error) kaş 'the right eyebrow' TT VII 34, 4-11.

D öpûn Den. Adj./Adv. fr. 1 0ğ; 'situated (in front); when used of the cardinal points east(wards)', Survives only() in SW xx Anat. öpûn/ödûn before, already (payment) in advance SDD 1110. Türkî vii (you Chinese) berdin yan(?) teg (you Kûrû) öpûn yan (?) teg, ben yîrdintaː yan (sic) teğeyinː 'attack from the south side ... attack from the east side, I will attack from the north side' T 111; öpûn xoângaruruː sü yörûːlim 'let us make an expedition eastwards against the xoâng T 29: Keyerde(?) öpûn yanntac[iː] 'turning east at Keyer' (place-name) Su. N 6; viii ff. Chr. M III 48, 1 (v) (batszik): Bud. öpûn ödûn is usually as a cardinal point; kûntûn nîsâr tağîtîn yîpâk ... öpûn yîpâk këdîn yîpâk 'on the south and north sides ... on the east and west sides' TT VI 83-5; öpûn këdîn (VU) yîrdîn berdîn 'east, west, north, south' do. 291; öpûn yîpâk orûnda ... kûntûn yîpâk orûnda ... këdîn yîpâk orûnda ... tağîtîn yîpâk orûnda 'in a place to the east ... in a place to the south ... in a place to the west ... in a place to the north' Swv. 466, 5-10; öpûn këdîn satîkâ yulûkka barsar 'if one goes east and west trading' PP 13, 7; mûntuda (sic) isarö öpûn yîpâk 'beyond here to the east' do. 37, 4-5; öpûn kapağ 'the front gate' mentioned between the city gate (? in gap) and the ordu kapağ 'palace gate' do. 41, 1-42, 7; Sanskrit prâg 'first of all' (Adv.) öpûn TT VIII E.41; öpûn savîlî zig tuûn yûrmak kögûpillûg 'honest(?) in their speech and good and gentle in their thoughts' U III 73, 15-16; Civ. öpûn këdîn ... kûntûn tagîtî TT I 6; öpûn këdîn ... këdîn tağîtî do. 142-3; taş köprüngû Öpûn hiparki 'situated to the east of the stone bridge' USp. 15, 2; öpûn yîpâk ... (gap) ... këdîn yîpâk ... ustûn yîpâk do. 30, 9-10; öpûn yîpâk ... kümûn yîpâk ... tağîtîn yîpâk ... këdîn yîpâk do. 100, 8-10; öpûn çerîqûm from the advanced troops' do. 53 (1) 2; a.00; öpûn öpûn tişûnî ikîn with two of the front teeth' H I 162: xiv Chn.-Uyğ. Dict. tûng 'east' (Giles 12,248) öpûn R I 1208; Lîgeti 189: Xak. xi öpûn an Adv. (harf) meaning al-quddâm (in front); the Oğûz omit the -dûn and say ọğ; one says öpûn yoîrît 'ride in front' (quddâm) Kaş. I 115: KB kamûg aşnuda sen sen öpûn këdîn 'Thou art before all, Thou art in front and behind' 8; baštî erdî öpûn kamûg basçka 'his head was in front of all leaders' 45; tuğarûn ese këldi öpûn yell 'an east wind came blowing from the sunrise (quarter) 63; a.0. 2370 (okçü), 5675: xvii(?) öpûn 'previously'; munda öpûn 'before this', etc. Tef. 247: Osm. xiv ff. öpûn (commoner) / öpûn 'before' (of time), often as Postposn. after Abl., common until xvi, sporadic later; fr. about xviii (payment) 'in advance' TTS I 564; II 750; III 560; IV 625.

ápûdûz a medicinal shrub, 'elecampane (Inula helêntium). Survives in NW Nog.; SW Osm., Tkm., and possibly elsewhere. Xak. xi ápûdûz al-rûsan 'elecampane', the root of a plant which is dug up (unbân) and used to treat stomach-ache in horses' Kaş. I 115 (prov. 'if there is elecampane, a horse does not die'; similar prov. in Başkakov, Nagatoiko-russihî lovâr', p. 42): Çağ. xv ff. andûz (spell) the plant pil-ğûs (Red., Iris florentina) in medical language rûsan, qust-i jamiî ('Syrian costus') and san-cîbel-i jamiî ('Syrian ginger'), beneficial for treating all kinds of blisters and pains and rubbing on animal bites Sun. 51 v. 22: Osm. xiv ff. andûz/andûz 'elecampane' in several texts, mainly dictos., of all periods, also, rather later, andûz ağac, with ardîc ağacî as alternative, is used to translate Ar. and Pe. words for 'cypress' and 'juniper' TTS II 36; III 24; IV 26.

İntîz Hap. leg.; this word occurs in a list of semi-precious stones between kôk yûrû: 'bluey white' and sarîg 'yellow'; it is quite clear in the facsimile. Türkî vii ff. İntîz yûrû nâş ornûzor tûzłûg ol 'a ... white stone has its origin in (the planet) Jupiter' Toyak 6-7 (ETY II 58).
D atun- Caus. f. of anu-: 'to prepare, make ready (something)'. N.o.a.b. Uyğ. viii ff. Civ. emin yöründeki anut 'make a remedy (I lend.) for it' TT I 109: Xak. xi ol yağışka: tulum anuttu: 'he made ready (a addda) arms against the enemy'; also used when anything is made ready Kaq. I 215 (anuitur, anitmark (sic); prov.); bu er ol tığiq anuttan: 'this man is always making preparations (abadonu yasta'idd) for affairs' I 156, 13; a.o. I 114, 19 (I oğurluk): KB kılsıklik kilikra kılsık ilk anut 'prepare a kindly reception for those who practise kindness' 1690: xiii(?): KBVP růžın anımut 'having prepared his daily food' 3: xiii(?): Tef. anut- 'to make ready' 53: Xwar. xiv ditto Qub 9: Kip. xiv(?): anit- 'to prepare something', in an abstract sense, marginal note to Ild. 23 (V. Izbudak, et-İdrak Hapıyeri, Istanbul, 1936, p. 5).

D étet- Caus. f. of étene: with the same development of meaning. Survives only in SW Osm. where it is now syn. w. ene-: Xak. xı ol köyn éteneł: 'he ordered the marking (bi-ı-lâm) of his sheep, that is a piece should be cut out of its ear' Kaq. I 215 (énętir, énetmek); Osm. xviii enet (spelt) in Rümî, qat' kordan alat-i racayı 'to castrate', in Ar. xaxa San. 51 v. 5; énet- (spelt) in Rümî, 'to castrate (a man), to geld (a horse)' do. 177v. 3.

D 1 epit- Hap. leg.; Caus. f. of lęp- cf. éptü-:- Xak. xı biznl: kamuğ épiti: hayyaranä bi-șanti 'ihi 'he surprised us all by his skill' Kaq. II 274, 26; n.m.e.

D 2 epit- Caus. f. of 2 epit- (eg-) and syn w. it; 'to bend (something), to bow (the head, etc.)'. Pec. to Uyğ. Bud. Uyğ. vii ff. Bud. Sanayvanatkaşyo 'with unbent body 'epitme: [gap] TT VIII G 60; epitde etőzn 'bending their bodies' (in respect) U III 12, 16; 38, 28-29; nómluğ etőzlerke yeme epitib (bowing also to the dharmahykays)' Swu. 32, 22-3.

D unat- (unat-) Caus. f. of unas-: 'to make (someone) pleasant, satisfied'. S.i.m.m.l.g. Xak. xı men unama:es erdim ol meni: unatti: 'I was annoyed (lığı) about this, but he satisfied me (ardanı) about it' Kaq. I 215 (unatur, unatmak): Çağ. xv ff. unat-(kunça) rādı eyle- 'to make (someone) pleased, satisfied' Vel. 119 (quotns.); unat- (spelt) rādı kordan San. 87v. 5 (quotns.).

D unut- 'to forget (something or someone Acc.)'; s.i.a.m.l.g. usually as unut- but with some aberrant forms in NE uput-, unut-, unut-, umdu- 'R I 1627, 1646, 1794-5; Khak. umdu-jurdu-; Tuv. ut- and NC Kız. unut- the forms with -m- possibly influenced by Mong. marta-/umarta- Khov. 411, 2001. Türkî viii ff. bilge: unutma:z 'the wise man does not forget' Tun. III 3.9 (ETY II 95); Man. teprî ýerîn unutu itdi (for itdi) 'he completely forgot his heavenly country' Chuas. I 15: Uyğ. viii ff. Man.-A emgêkemêzîntirates 'let us forget our sufferings' M I 11, 18-19: Man. kayu kütülgler okisârlar buyanimin (so read) unîmazunlar 'may the fortunate people who read (this) not forget my merits' do. 30, 7-9; a.o. TT III 124: Bud. Sansk. avadhypitâlo 'whose strength is forgetfulness' unîmak köçlüg erür TT VIII A.12; kim tünle khindûz unîmazars 'whoever does not forget by night or day' U II 14, 2: Xak. xi ol sösîn unitt: 'he forgot (ninya) his words (etc.)' Kaq. I 215 (unitur, unîtmak); bu er ol sösîz unittan: 'this man is very forgetful (kaṭirîn=niyân) of words' I 156; I 228 (2 tıskûr-); three o.o. of unut-, one (I 215, 10) of unut-: KB unut dızân 'he forgets himself' 757; o.o. 5408, etc.: xiii(?): KBVP okîrda unîmta 'when you read (this) do not forget (me)'; 75; xiii(?): At. (when you wear brocade) unîmta bôzûq 'do not forget your (humble) cotton clothing' 354; unîmta mën 482; Tef. unut-junut- 328: XIV Muh. ninya unüt- Mel. 31, 13: Rîf. 115 (unut-); al-tağaf 'to forget' unutmak 52, 7 (148 v. ozañuk): Çağ. xv ff. unut- (spelt) farâmiš kordan 'to forget' San. 87v. 8 (quotns.): Xwar. xiii unut- 'Ali 26: XIV unut-junut- Quib 98; unut- MN 146, etc.: Kom. xiv 'to forget' unût- CCCI, CC; Gr. 266 (quotns.): Kip. xiii ninya unüt- Hou. 35, 8: XIV ditto Id. 24: xv ditto Kav. 61, 17; 76, 1; sahîd 'to overlook') wa ninya unut- Tuh. 20a. 9.

D őped- Intrans. Den. V.; it is not clear whether the basis is 1 őp giving the sense 'to move forward' or 2 őp in the sense of 'to get a better colour'; in any event the meaning is certainly 'to recover one's health'. Pec. to Uyğ. Cf. opal- which is practically syn. but cannot be connected etymologically, since this word is consistently spelt with front vowels. Uyğ. viii ff. Bud. (if a chronic invalid) ne yeme em kül őpedmeswar 'whatever remedies he uses does not recover' Swu. 478, 17-18; o.o. TT VIII A.22 (1 őp); Swu. 598, 17 (E bınık-); TT VII 40, (59 and 64): Civ. ig tapa körseren et őpedmek alp 'if you consult the omens about an illness, it is difficult for the flesh to recover' TT I 77; ilşige őpedür 'he recovers from the fever' H I 2 a.o.o.; terk őpedür 'he recovers quickly' H II 6, 6 a.o.o.; o.o. TT VII 28, 48; 30, 14 (ağrıhığ).
aşdı-: 'to lurk, lie in wait (for someone Acc.). Survives in NE Khak.; NC Kir., Kz.; NW Kar. L. T.; Kaz. R I 195, 239; Kouv. I 156; there is a syn., but unconnected verb aş- which first appears in Kip. xiv Id. 25 and Osm. xiv ff. TTS I 567, and survives in NC Kir. aşpü- and SW xx Anat. ğen-fonü-SDD 1112-3. Xak. xi aqvp: keyikni: aşpın:di: sihišši-qiniš lit-zabu tvā lātawā ili-ya-xudahu 'the hunter creeps stealthily up to the antelope and watched it intently to catch it' ; and one says of an qant: aşıuesta:di: 'he creeps stealthily up to him to catch him' Kaš. I 311 (aşıuesta: aşıuesta:ı:); a.o. III 401, 12: Çag. xv ff. aşıuesta:-(p)aasley:-(p) maxist cust-tu câ kil- wa kamin edip sōs disge- 'to make secret investigations and eavesdrop on conversations' Vel. 30 (quotns.); aşıuesta: (mis-spelt eştelı:-spelt; spekt kamin kardan wa mutarastq ṣudan 'to lie in wait and spy on (someone) 'San. sır. 19 (quotns.): Korn. xiv 'to lurk aşıuesta:- CCG; Gr.

S Inde- See ünde-.

D ünde-: Den. V. fr. ünîm: 'to call', with various shades of meaning 'to call out (Intrans., of human beings and some animals), to call (someone Acc.), etc. S.i.a.m.lg. (in SW now only in Tkm.) w. various phonetic changes. Uyg. viii ff. Man. ulgû ünûn ününde maprə substitute called out with a loud voice and shouted' M III 9, 12-13 (i): Bud. (he ordered) kilm neq ünûndemər 'that no one should utter a sound' PP 33, 2; teşrîs ündeyû yolayû burðî 'his god called and directed him, do. do. do., mënî ündeğīl U II 26, 13: Civ. ündeqeq til the 'vocal tongue' TT I 108: Xak. xi ol menî: ününde: di: anîn tvä nādānî 'he called and summoned me' Kaš. I 273 (ünder: ündermek); a.o. III 69, 1: KB ular kuş ünîn tüzdî ünder esîn the 'participle makes a harmonious sound and calls its mate' 75; elîg ayû diqe maça kirsînî 'the king said 'call him, let him come in to me' ' 579: 0.o. 95, 955, 1655, 5954, 6285 (in some cases the Vienna MS. has inde-): xii (i)? Tef. inde- 'to call, summon' 125; ünder: ditto 339: Xrb. ünder- 'to invite (someone Acc.), to a meal Dat.' R I 1447 (quotn.): Muḥ. nādā ündermek: Mel. 31, 9; Rif. I15; al-nidâq ündermek (sic, in error) 37, 3, 123: Çag. xv ff. ünder:-(d), etc.) kâğer- de davat eyle- 'to shout, to invite' Vel. 120 (quotn.): ünder:-(d), etc.) ditto do. 79-80 (quotn.): ünder- (spelt) ṣâdā zadan ('to call out') wa davat kardan, also spelt ündermek san. 88r. 2; ünder- (spelt) 'to invite', also 'to invite to one's house (ba-xāna šalabidan), also spelt ünder- do. do. 116r. 26 (quotns.): Xwar. xii ünende- 'to call ali 37: xii ditto Qubt 203; Nqee. 380, 2: Kom. xiv 'to call, to invite ündermek CCI, CCG; Gr. 270 (quotn.): Kip. xii nādā minâl-mundait fi tabāb min taguṣṣu dudiririh 'to call, in the sense of requesting someone's presence' ünder- (not vocalized) Haur. 44, 3: xiv ünder- do. 1d 24; xv ündermek Kov. 9, 17; doâ minâl-dawâ-ünder- Tuh. 16, a: tabāb minâl-dawâ-ünder- do. do. 240, 2: Osm. xiv ünder- 'to call, summoned, invite, in several texts TTS I 745; II 951; III 729; IV 803.

D andık-: Intrans. Den. V. fr. and; 'to swear an oath'. Survives only(?) in NE Tölös andık- 'to declare oneself innocent' R I 239. Türkü viii ff. Man. yeme neçe igiğey vä anttkumız erser 'if we may sometimes have sworn falsely' Chas. 100-1: Uyg. viii ff. Bud. and andıkmaši taluy őğüzde terlipre ol 'the oath which he has sworn is deeper than the ocean' Kvan. 177; a.o. do. 179: Xak. xi er andık-: 'the man swore an oath' (halafa) Kaš. I 243 (andıkar, andıkmaš); a.o. I 42, 11 (and): (xiv Muḥ. for halafa Rif. 108 has antka-:, which may be a reminiscence of this word, instead of and liç- in Mel.)

D andığar-: Trans. Den. V. fr. and; pec. to Kaš. where there are three main entries. Xak. xi ol an: anğar: halafahu 'he made him swear an oath' originally anğar:; the -d- was elided for the sake of euphony (xiftəta:na) (an Ar. parallel is quoted) Kaš. I 226 (anğarur; anğarmak sicol; men an: anğardim halafahu ku 312 (anğarumen, anğarmak); ol an: anğard: halafahu III 423 (anğarur, anğarmak).

D anůr-: Caus. f. of anp-, q.v., and like it not noted before xii(?) Xī. Survives in the same languages as anp- (Xak.) xii ff. Tef. dâkkara 'to remind' anůr- 55: Çag. xv ff. anôr-: Caus. f.; mutaqakkar kardan wa faqmânidân 'to remind; to cause to understand' San. 50V. 26: Kip. xii dâkara anůr- Hou. 40, 10: Osm. xv ff. anôr- 'once anůr-' to remind', in several texts TTS I 36; III 23; IV 26.

S ender- See emder-.

D ćendür-: Caus. f. of eni-; 'to cause (someone Acc.) to descend' with various shades of meaning. S.i.a.m.lg. except SE as endir- /endir/ indir-. Uyg. viii ff. Man.-A bu yérde muğluşun endürû basîndûrû yoryur szizler 'you live in this world in distress, letting yourselves be sent down to it(?) and oppressed' M III 30, 3-5 (ii): Bud. (the 500 beggars wept and lamented) kalı tuzbağınun ēnturmış ineqeq teqe 'like a cow giving birth to its calf' PP 77, 3-4 ( mistranslated): Civ. yél yetirtip ēntürdh lim sindh 'the wind blew and knocked down (the house) and the roof beam(?) was broken' TT I 225: Xak. xi Kaš. I 224 (iđur): KB (if the tongue cannot speak a word, even if it is up in the blue sky) ēndürür özüz 'it depresses the spirit' 1003: xii(?) Tef. ēndür- 'to send down (anzala, a person or rain)' 125: Çag. xv ff. ēndür- -d, etc.) da davat-e, haqçu- 'nemesi yohuradan aşqa ēndür- 'to invite, to shout, to send something down from above' Vel. 80 (quotn., the first two translations due to a misreading of inde- (inde-)); ēndür-: Caus. f.; furûd álvaran 'to cause to descend' San. 115r. 27 (quotns.): Xwar. xiv ēndür- 'to send down' Qubt 50: Kom. xiv 'to send down, to lower' endir-/endir- CCI, CCG;
D üpptür- Hap. leg.; Caus. f. of üppt. Xak. xi ol arpar yıgaç üpptürdi: atqabahu’l-xaşıb 'he ordered him to hollow out the piece of wood' Kaş. I 290 (üpptür, üpptürmek).

D ündes- Recip. f. of ündele-; ‘to call out to one another’. S.i.s.m.l. Xak. xi ol aniıp birle: ündeseldi: tanaddaya ‘the two men called to one another’ Kaş. I 231 (ündeselür, ündesemeke).

VUD üntür- Caus. f. of ünt-; ‘to cause (something Acc.) to rise from’, etc. Survives with the same phonetic changes in the same languages as ünt-. Türkü viii Bölçuka: taq üntürü: teggiliz ‘we reached Bolçu as dawn broke’ (lit. ‘making the dawn rise’) T 35: Uyğ. vii ff. Man.-A M I 13, 20 (ağtur-): Man. TT III 122 (1 a:1); Bud. (he gave them provisions for their journey and) uzatip üntürü ‘saw them off and started them (on their journey)’ PP 28, 5; a.o. do. 31, 2; kâciln üntürgey biz ‘we will muster our strength’ U II 25, 13-14; a.o. do. 84, 12 and TT IV 8, 60 (luc); etöz üzeye yaruk üntürmiş kerkel ‘one must cause light to rise over the body’ TT V 6, 20-30; a.o. do. 35, 10, 102, 26, 85-8; U III 85, 9 (1 a:1); Civ. (the physicians must) bilge bilgilerin üntürüp incgele ‘muster and refine their skills’ H II 8, 26; (PU) Tuşkuka üntürği bordin ‘from the wine to be produced at Tuşkulu’ (USp. 71, 3; o.o. do. 28, 4-6 (2 urug); 115, 18; [gap] açgündan tasgår: üntür: ‘he brings up (his food)’ TT VIII I, 3; Xak. xi teprli: ot (sic) ündürdi: ‘God made the plants grow’ (anbat’a-l-nabât); and one says, in Uyğ. (cf. ün-): ol ani: evke: ündürdi: aqşasahul ilâh- hay ‘he started him off on his way home’; this is an Uyğ. meaning (lügüt) and the Oğuz do not know it Kaş. I 225 (ündür, ündürmek): xin(t) Tef. ündür- ‘to make (a plant) grow’ 339: Çağ. xv ff. ündür- Caus. f.; ruyindan ‘to cause to rise, grow’, etc.; also in the meanings of axad-l-haqqa ‘to levy taxes’; and sabz hardan harf ‘to confirm a statement’ San. 87r. 14 (quotn.): Xwar. xiv ündür- ‘to raise’ Qubt 123 (ündür-); 204.

D ündür- Hap. leg.; this word has been read in KB 5971; the -ü appears in all three MSS. and the Vienna MS. (in the Mong. Official Alphabet) has a front vowel, but this last is not conclusive. Obviously it cannot be ündür-;

The alternatives are to assume that the vocalization is wrong and read opdürü- Caus. f. of 1 op-, which survives in some NE and NC languages, or assume that the -ü is wrong and ündür-, which makes better sense.

Xak. xi KB (he could not get to sleep) yana turdi ança bu oldürü- a sarığ taq ata keldi opdürü (or ündürdi)- a ‘he stood for a little and then sat down’; the yellow dawn broke and made him look pale (or made him get up’) 5971.

D antça Hap. leg.; Equative f. of anta-; presumably ‘more or less there, nearby’. Uyğ. viii ff. Chr. örtü antça bir kuşu belgürli ‘then a well came into sight nearby’ U I 8, 8-9.

D antada Loc. f. of anta-; apparently used only with Postposns. of time, presumably because anta: had become so stabilized as an Adv. meaning ‘then’ that its Loc. character had been forgotten. N.o.a.b. Türkü viii ff. Man. antada késre ‘thereafter’ Chuas. 172; antadat (Ça at the beginning of a new line, ?diotography) berül ‘since that time’ do. I 16- 17: Uyğ. viii ff. Man. antada kén ‘thereafter’ M II 7, 15: Bud. Sanskrit tata ‘thereafter’ andanda: intaar: TT VIII A.46; andanda kén Sw. 598, 18; a.o.o.


D öpdürlü: Adv. fr. 1 öp; ‘in front of the east’. N.o.a.b. Uyğ. viii ff. Bud. öpdürlü tart(t)ı ‘they dragged (me) forwards’ Sw. 10, 8-9; Civ. (the powerful energy that was moving in the west has gone away) öpdürlü tepremiş ot yalinı öpti ‘the flame of fire that was moving in the east has gone out’ TT I 123- 124; siv aşası sapa öpdürlü utru kelir ‘the danger from water comes to meet you in the east’ do. 174-5.

Tris. V. AND-

D anutul- Hap. leg.; Pass. f. of anutul-
Uyğ. viii ff. Bud. (Sanskrit lost) alku uğurlar: üze: anutulmuş erů' he is prepared for all emergencies' TT VIII G.8.

PUD aptittur- Hap. leg.; the beginning of the word is clear, but the suggested meaning 'to cause to bow' is plausible, and in that case egittur- Caus. f. of 2 enit- might be expected.
Uyğ. viii ff. Man. topl sansarığ sızне ankittirtüş 'you have made the whole samunra bow(?) to you' TT III 78.

D öpedturd- Caus. f. of öped-; 'to cure (a disease Acc.)' to cure (someone Acc., of something Abil.). Pec. to Uyğ. Bud. Uyğ. viii ff. Bud. (they all came and begged him) İğleri aşırığları emiğelli aşırıgerüle 'to treat and cure their diseases' Swt. 597, 20-21; olarnın bahası igilin ağ grindin özgürün öpedtürür ertő' he was saving and curing them of all their diseases (Hend.) do. 595, 15-17; o.o. 595, 19-20 (alku); 597, 3.

Dis. ANG

ańığ Adj./Adj. meaning both (a) 'extreme ly', excessively (by) and (b) 'evil (by) the like, so practically sy. w. yavla'. It is not clear whether (e) developed from (a) or vice versa. N.o.a.b. Türkü viii ol. anći: ańığ yok Türkü xaşan' that present good lit. 'without evil' Türkü xaşan I S 3, II N 8; ańığ bilğil (II bilğin) anta: 'they began to think evil thoughts' I S 5, II N 4; ańığ kiş: 'evil men' I S 7, II N 5; bilğe: Toňukuk ańığ ol 8x (sic, quite clearly, but ?error for uz) ol 'the Conseiller Toňukuk is evil and (cunning?') T 14: viii ff. in IrbB at the end of each para. the omen is usually described as 'good' or 'bad', but in 5, 11, 18, 55, 64 it is ańığ eddı 'extremely good', and in 22, 36 ańığ yavla 'extremely bad'; ańığ kılıncığ şimu: 'the evil doing demon (Ahriman)' Teyok I v. 2-4 (ETY II 178); Man. ańığ (sic) kılıncığ şimu Chunas. 1, 18; o.o. of ańığ 'evil' do. I 28: 236, 298; ańığ yavla bilğin 'with extremely evil intentions' do. 50; Uyğ. viii ff. Man.-A 'ańığ bul[ap] bolup 'becoming very ...' M 135, 8 (possibly busus 'grieved'); Man. ańığ őğrűncilğ 'extremely happy' M I 6, 17; ańığ kılınc TT II 6, 23; ańığ 'evil', esp. in the phr. ańığ kılınc is common in TT III 10, 70, 136, etc.; ańığ terkki teyunup 'very quickly acquiring perception' do. 120 (ańığ seems to be an unusually early example of the elision of -ğ; it occurs only as an Adv.): Chr. ańığ kılıncığ U I 9, 11; ańığ keş övkesi keleti 'he became extremely angry' do. 9, 16; Bud. ańığ 'evil' esp. in the phr. ańığ kılınc and ańığ őğlî 'evil-minded' is very common PP 2, 1, 3, 7, etc.; TT IV 4, 5, etc.; TT VI 106, etc.; ańığ (sic) korksuz 'extremely ugly' TT VI 443; muna mara ańığ irak ermez 'it is not very far from here' U IV 16, 156; o.o. of ańığ do. 48, 98; Hüen-ts. 287 (koduç): Civ. ańığ kılınc H II 22, 14: Xak. ańığ an adverb (harf) which represents both na'am 'good' and bi'ta 'bad'; hence one says ańığ eddı: ni'mal-l-yaq and ańığ yavuz neş 'bi'sal-l-yaq'; this Adv. adds emphasis to good, etc. (yaduxul ta'bidan( fi'l-xayr wa ɣayrihi) Kaş. I 84; KB ańığ 4599 (kovaş).

D anuk Intrans. Adj. fr. anu-: 'ready' and the like. S.i.a.m.l.g., usually as anık and with some extended meanings. See Doerfer II 560. Uyğ. viii ff. Bud. anuk tururbit 'we stand ready' (at all times, awaiting the king's commands) U III 28, 16; anuk bolyuk ol 'he is ready' (to go to King Śiśādayita) Huien-ts. 257: Civ. yarım şık yérin anukun tutдум 'I have received half a şık of his land ready (for cultivation)' USp. 28, 3-4; in USp. 98, 14-16, a list of property to be shared between an adopted son and any subsequent children is almost illegible, but might read menıp (dittography) evümtěkti bûrkûnta négu kilmîni orpah (metathesis of oprah?) anık sinuk barım boğçuq bolsa 'whatever property of mine, clothing (?) and household goods, fit for use or broken there are in my house (Hend.): Xak. xi anuk neş al-yay'ul-l-ḥadîd 'a thing which is ready' Kaş. I 68 (prov.); o.o. I 18, 21, 93, 5 (particularly applied to food ready to be served): KB bir tanuku anik 'one witness to it is ready to hand' 15; o.o. 99, 572, 653 (kifîbîr); 783 (uçuzluk); 584; XIV Rhg. anuk R I 234; Muh. muhavîr (prepared) wa ḥadîr anuk Med. 83, 1; Rif. 188: Xwar. XIV anuk ditto Qurb 9: Nahe. 293, 11: Kip. XIV anuk al-ḥadîr ... and when a man wants a present he says to his friend arınaqan meaning 'where is the present?' and his friend replies anik ḥadîr Iđ. 23: XV ḥadîr anik Tuh. 136, 1.

D inaq Dev. N. fr. *ina-: An early l.w. in Mong. as inaq 'intimate friend, confident, (royal) favourite', and the like (Haensel 82, Kov. 276 (inak)); the word does not occur in any Xak. language and it is prob. that all the post-Uyğ. occurrences are borrowings fr. Mong.; those with final -k almost certainly are. S.i.a.m.l.g. See Doerfer II 668. Uyğ. viii ff. Man. and Bud. only in the phr. umuq inaq something, or someone, desired and trusted', see umuq: Çağ. xv ff. inaq bi-takkullu olan muṣṭābī 'a friend with whom one does not stand on ceremony'; inaq nāyib ve muqarrab 'a royal representative or senior minister' Vel. 83; inaq/inak nādīm wa rafit wa muṣṭābī 'friend, comrade, intimate' (quoth. for inaq); the Rūmi author (i.e. Vel.) distinguished between the meanings of inaq (translated as above) and inak (ditto), and Nador 'Ali and Naṣîrî followed him; and also, in the realms of the Turkish xâns (samânîn-ı Türk), the name of a hereditary office (mannâbî) which they give as a distinction (iştirîs) to muqarrabân-ı muṣṭābî San. 117, 8: Xwar. XIV inaq 'friend, intimate' Qurb 205: Kom. xiv 'trustworthy, faithful' inaq/max CCC; Gr.: Kip. XIII al-ṣadiq 'close friend' inaq (Tkm, do:st, taken from the Persian) Hou. 26, 12; (opposite to
'enemy' ya:ţi:; 32, 10: xv xa:s 'senior royal minister' inak Tuh. 148. 9: Osm. xiv inaɡ; xv inaɡ/inax; xvi inak in several texts, originally 'the confidential adviser of a minister', later not much more than 'reliable' TTS I 350; II 538; III 372; IV 427.

iŋa: 'vile, worthless'; pec. to Xak.; the aliː is unvocalized in Kaː but all MSS. of KB have in:iŋa: Xak. xi iŋa: e ra:racu:li:raːɖ 'a vile man'; and anything worthless (sāqis) is called iŋa: Kaː. I 128: KB saranologist inaɡ negu bar adin 'what other thing is there that is viler than misereness? '1672.7

Dis. V. ANG-
D opuk- Emphatic f. of 1 op-; pec. to Kaː. Xak. xi er yuːziː opukti: 'the man's face became pale' (sakuma); and one says barʃan opukti: daːhabat taraːwatuːl-diːbaː we naːwuːk 'the brocade (and the like) lost its freshness' Kaː. I 216 (opukar, opukmak); in a duplicate entry in III 394 the first sentence is translated 'his face became lean (damara) because of illness, etc.', and the second 'the brocade lost its freshness, brightness, and sheen' (taraːwatuːwa we naːdaraːtuːwa we maːluːwa we raːnaːquuːu).

S anɡar- See andʝar-.

Tris. ANG-


Tris. V. ANG-
D anuklaː: Den. V. fr. anuk; 'to prepare (something Acc.), to make (it) ready'. Survives with the same meaning in NW Kaz. anuklaː-R I 231, and with the meaning 'to explain, make clear' (fr. the modern meaning of anuk in those languages) in NC Kir., Kxz.; NW Kk. anuklaː; NW Krim anuklaː- R I 231. Xak. xi ol anuklaːdiː nuːːpniː xoːːdaːl 'saying 'hadir muː:dːd faːxaːduː' he found the thing ready and prepared so took it' Kaː. I 305 (anuklar, anuklamanak: KB ʃilimke oʃuŋ cin anuklap yori 'go your way, preparing your soul sincerely for death' 1476: Korn. xiv 'to prepare' anuklaː-CCI; Gr.: Kip. xiv (anuk al-hadːir, hence) anuklaː: aːdːarā 1d. 23: xv aːdːarā anuklaː- Tuh. 5b. 12.

Dis. ENG
?
D epek perhaps crisis of *epek Den. N. fr. 2 ʃep, cf. ʃanaːk; originally, rather broadly, 'lower jaw, jawbone, chin', later, more specifically 'chin'. S.i.a.m.l.g. usually much distorted, in NE usually ek'eː; SE: Inːɡeːk; NC eːk'liː; SC ʃeːk; NW ʃyeːk; in SW Tkm. eːpɛk; xx Anat. various forms eyek/enek, etc. (in Az., Osm. usually çene fr. Pe. çanaː). See sakak. Uyː. viii ff. Man. TT II 16, 15–16 (opraː-) Xak. xi epek al-mądːgːan waːl-ʃanːkːan min canbaːṭːiːl-ʃam 'the two jaws and the junctions of the jaw each side of the mouth'; epek al-xayːlːliːdaː taːqd biiːl-ʃaːr 'a small string with which a woman fastened her veil (Hend.)' Kaː. I 135 (there is no other trace of the second meaning, which is perhaps a metaphor. use of the first): Çaːg. xv ff. epek epek zanaxːan maːnːaːsina 'chin' Vel. 31; epek ditto do. 83 (quotn.); epek ('with -p') zanaxːan (quotn.); the author of the Muːayyidːul-fuːdaːl mis-spelt it iyel San. 118r. 2: Xwar. xiii eyek 'chin' Ali 49: xiv epek 'chin, lower jaw' Quːb 51; (whoever undertakes to keep his tongue) iki epeki (aretak) between his two jaws' Nahc. 382, 3: Kip. xiv enek (testicles, and also) al-daːqan 'chin' Id. 23; epek (with -p') al-daːqan do. 25: xv al-hanak 'lower jaw' enek Kaː. 60, 15: Tuh. 12b. 5; in Tuh. 3b. 5 mentioned as one of the words containing -p': Osm. xiv ff. epek 'chin', etc., c.i.a.p. TTS I 268; II 383; III 253; IV 297.

enuk 'the young of a carnivorous animal, cub, puppy, etc.' Survives only(1) in NE Tuv. and SW Osm. and xx Anat. (enik/ʃonok/enük). Uyː. viii ff. Bud. enuk (tiger) cub' Swu. 610, 3 and 7: Xak. xi enuk sibilːuː-ʃad 'lion-cub'; and the young (wolaːd) of a hyena, wolf or dog is called enuk; and isnaːːluː-ʃalːaq 'the teeth (i.e. wards) of a wooden lock' are called kiritilik enükːiː (sic) Kaː. I 72: Çaːg. xv ff. enük (spelt) baːçaː-ʃiːbaː waː kilː 'the young of beasts of prey and dogs', just as 'lamb' and the like are called kuːzi, 'call' and the like buzaw, 'donkey-colt' and the like xuduk, 'piglet' çogːaː, the young of elephants' and the like bala, 'game-bird chicks' corpe and other 'chicks' yawri San. 118r. 10: Tkm. xiii caruːlː-kaːl 'puppy' enuk (mis-spelt etiːk; Kip. kuːçiːk) Hou. 11, 10: Kip. xiv enuk the 'young (caruː)' of a beast of prey or a dog' Id. 24: xv caruː (kuːçiːk, uruk and) enuk Tuh. 11b. 6; enuk is also one of the translations of kalː do. 30b. 6: Osm. xiv, xv enuk; xv ff. enik 'lion cub, puppy, etc.' and even 'young snake' in several texts TTS I 269; II 385; III 253; IV 298.

S inek See ingek.

VUD ʃɵlːık pec. to Kaː.; in the second meaning, the second syllable carries both kaːra and damma the latter prob. added later. Kaː. etymology is implausible; prob. a Dim. f. of ʃiŋ, 'little front'. Xak. xi ʃɵlːık al-ʃuːdːuːlːiː ʃuːlaːxːaːlː-ʃaːr 'min ʃaːr-iːn' zʊraː(n) 'a
false fringe which a woman makes of goat's hair; also called őplik yörgye:k; its origin is öği meaning gayr 'other'; őplik adnâbûl-qaradâ ina ălumâna min harîr 'the silk tails (i.e. fringes) of a cushion and its ears (i.e. tassels)' Kaj. I 135.

Tris. V. ENG-

Tris. V. ENG-

D enükle:- Den. V. fr. enük; (of a beast of prey, dog, etc.) 'to give birth to young'. Survived in xix Osm. but now obsolete everywhere (?) Uyğ. viii ff. Bud. yaşi enükleminş bîr tîş barîş 'a tigress that had just given birth' Sur. 609, 16: Xak. xi it enükleldi: 'the bitch pupsed' (acvat); and one says arslan enükleldi: 'the lioness had cubs' (abapalı) Kaj. I 308 (enükle, enüklemek); aoo. III 92, 11: Osm. xiv, xv enükle- in two texts TTS II 269; II 385.

D enüklelen- Hâp. leg.; Refl. f. of enükle:- Xak. xi it enükledi: 'the bitch became the mother of puppies' (dât cîrâ) Kaj. I 294 (enüklenür, enüklemek).

VUD őpliken- Hâp. leg.; Refl. Den. V. fr. őplik. Xak. xi urağut őplikleldi: tawâati’l-mar’a bi-süd[f] [min sâr added in margin] ‘anz (MS. kayr) muzovvierota(n) (sic) 'the woman put on a false fringe of goat's hair' Kaj. I 311 (őplikenür, őplikenmek; MS. in error őplikli:macı)

Dis ANL

VU apûl pec. to Kaj.; as the basic meaning is 'very', it is tempting to read epil and connect the word with in eł, but the (prepositional) suggestion in I 135, 19 that alan is a metathesis of this word points to apûl. Xak. xi apûl açaq kapuç hâb futuñ cidda(n) 'a wide open door' Kaj. I 94.

S apul Sec amul.

D inâl: Pass. N./A.S. fr. inâl:- etymologically it must originally have meant something like 'trustworthy', but in practice it seems to be used only as a title of office; Kaj.'s specific explanation would fit this well, but shows that by it the etymological meaning was forgotten. Uyğ. vii ff. Bud. inâl occurs 14 times as an element in Proper Names in the lists of distinguished persons in the third 'şafal' Ḡfaḥl. 22-4; usually at the end of the name, e.g. Tepride bolmiş inâl (l. 14) but sometimes at the beginning if the punctuation is right e.g. Inâl çor (l. 35); the word is almost certainly a title; the main list of six inâls (l. 15-16) comes after the names of two setênis ('army commanders'); upâsi (VU) Terbi inâl 'the lay-brother Terbi Inal' TT VII 40, 9: Xak. xî inâl îsm küll firât ummuhxu xâtîn wa abîhu sîqa, hağâ hûvel-l-aşî 'a word for any youth whose mother is a princess and his father a commoner; this is the original meaning (i.e. of the title)? Kaj. I 122; VU Tapar ibn Inâl Özî min mulîk Qifqaf ('the name of') the son of Inalâl Özî, one of the kings of Kipcak I 361: Çaq(?) xîv ff. according to Raştdâl-din (early xiv) one of the rulers of the Kirgiz was Uruş
Inal; Ābūl- gāzi (xvi) repeating this statement added that the title inal among the Kirgiz corresponded to pādešāh 'emperor' among the Mongols and Tājiks R I 1441 (P. de C. 138).

VU ingleč Hap. leg., prob. like some mountain names, a l.-w. Xak. xi inglek 'a mountain plant (nabāyī) like garlic (al-šām) eaten with roast meat' (al-šām) Kaj. I 115.

D ḡalāq (aqlaḡ) n.o.a.b.; P.N./A. fr. 1 aq; 'possessing understanding'; the cognate word ḡalak Dev. N. fr. aqlaḡ - 'understanding' s.i.s.m.l., though less common than ukūş. Uyğ. viii ff. Man.-A Kölnl kertū ḡalāq tūrūlū 'having an upright, true understanding and code of behaviour' M I 26, 14-15: ( Çağ. xv ff. ḡalak faim va idrak 'understanding, perception' San. 52. r. 5): Kip. xiv aqlaḡ: ḡalak: I 25 (aqlaḡ):

D ęplik P.N./A. fr. 2 eq; normally with a preceding word connoting colour, 'having' cheeks or complexion'. Survives only (?) in SW Osm. Xak. xi KB kizgü eplik 'with ruddy cheeks' 4524: Çağ. xv ff. (under eq) kuyuş eplik 'with cheeks like the sun' Vel. 37 (quoting.); kuyuş eplik (sic) ditto San. 118. r. 7 (same quoting.); Xwar. xiv çeçek eplik 'flower coloured' Qobt 51; al eplik 'with scarlet cheeks' do. 60: Kip. xiv bugday emlis: (sic) asmar 'swarthiness' (lit. 'wheat coloured') D. 34:
Osm. xv, xvi bugday eplik/emlī in two texts TTS II 381 (under en).

D eplīk A.N. (Conc. N.) fr. 2 eq; 'red cosmetic, rouge'; not used for 'white cosmetic' which is oppo: or kirṣen. S.i.s.m.l., except SC(?), w. phonetic changes. Uyğ. viii ff. Ciy. ulug kičg eplīk, 'a large and a small packet of rouge', occurs twice in lists of goods bought for a bride in Fam. Arch.: Xak. xi eplīk al-razaq wa huwa šibq ašmar mušla bihi wa ca-nātu'll-nisāţ 'rouge, that is a red dye daubed on women's cheekbones' Kaj. I 115: xiv Ṛbh. eplīk A. Batal, ibnī-Muḥammad Lūgāt, Istanbul, 1934, p. 29; Muh. xidābu'll-kabīb wa hamratu'll-xadd 'eyebrow paint and rouge for the cheeks' eplīk: Mel. 63. 15 (Ruf. 162 has kašlīk for the first and eplīk (mis-spel): eplīk) wa miţluhū for the second, and adds ak eplīk bayādul-'arīs 'a bride's white (cosmetic)'; Çağ. xv ff. eplīk 'the red colour (kaqisi) of women that rub on their faces' Vel. 84 (quoting.); eplīk 'rouge (gāsa wa gūlāna) which women rub on their faces'San. 118. r. 8 (quoting.): Kip. xiii al-hamra 'rouge' which women put on their faces eplīk; and they have a vegetable (nabāyī) colour; it is a plant (al-ḥaṣṣa) which is grown in our country with the aromatic plants (al-riyāḥīn) and which we call al-yamāṇīya; kertī: eplīk 'genuine (al-šāqâ) rouge' Hou. 18, 1-4: xiv eplīk (mivocalized enlīk, under -n- not -p-) al-hamra li-l'nisāţ' Id. 24: Osm. xvi ff. eplīk 'rouge' in several texts TTS III 254; IV 298.

D ünlük P.N./A. fr. ün; lit. 'having a voice'. S.i.s.m.l. w. phonetic changes; in SW Osm. it has come to mean 'famous'. Xak. xi KB (for the post of Grand Vezir a man must be good-looking, clean-shaven) toqan ersağ ünlük sızı belgülük 'as brave as a falcon, with a good voice and clear speech' 2458.

D Owen P.N./A. fr. 2 ęp; 'coloured'; normally with a preceding word indicating the colour. S.i.s.m.l. w. phonetic changes. Uyğ. viii ff. Bud. sarīq Owen 'yellow-coloured' Suv. 28, 14; o.o. do. 28, 17 ff; TT V 6, 22; TT VII 186.64 (altun); PP 17, 4; U III 40, 36 etc. Civ. čtınan owen 'sandal-wood coloured' H II 30, 153: xiv Čin-m. -Uyğ. Dict. yen se 'coloured' (Giles 13,110,9,602) Owen; shan se 'flame coloured' (Giles 9,207,9,602) şamse Owen Ligeti 190; R I 1207: Xak. xi Kaş. I 41 (2 ęp).

Dis. V. ANL-

D ēnl- Pass. f. of ēn-; used only in Impersonal constructions. Survives in this usage only in SW Osm. Xak. xi in a pass. on the Impersonal use of the Pass., taqāg inlīdī: nuzila min'a'l-cabāl 'a descent was made from the mountain' Kaş. I 130, 28: xiii (?) Tef. (on the last day) yērke ēnulur 'a descent to earth will be made' 126.

D ọpōl-ọpōul- 'to recover from an illness'; the two forms are used indiscriminately, ọpōul- being the older but no doubt a Sec. f. with labial attraction; presumably Pass. f. of *ọpō:-, cf. ọpar-. Practically syn. w. ọdēg-, q.v. S.i.s.m.l. Uyğ. viii ff. Bud. TT VI 216 (I ādun-): Civ. ilegil erse bat opolur 'if he is ill he recovers quickly' TT VII 28, 28; do. 45 and 55; in do. 48 ọdēgur is substituted for bat opolur; a.o. Suv. 19, 6: Xak. xi sıklı ọpulu: indekala-l-marīdi 'the invalid recovered' and one says ọpulu: ọṭeqanla-l-amrād -mugwād: 'the confused matter was put straight' Kaş. I 216 (opulur, opulma:k); the same text, but with ọpulu: III 395: xiii (?) Atl. baξilik opulmaz (two MSS. opulmaz) ọg ol 'arvice is a disease that does not yet yield to treatment' 253: Çağ. xv ff. opal- (spelt, with -ơ-') bhu sūdan wa śīhat yāfтан wa iliyyām yāfтан 'to get better, recover one's health, be cured' San. 88v. 1 (quoting.): Kom. xiv 'cured' opalūd CCG; Gr. (as a Dev. N.) Kip. xiv opol- (with -ơ-) taafal-maridi wa bari-al-curh 'of an invalid to recover, of a wound to be cured' Id. 25: xv istahana 'to be eased' (in margin inşaluha 'to be put right') ongul- Tuh. 6a. 13: Osm. xiv ff. opul- 'to recover, get better' c.i.a.p.; opul- twice in xv, xvi TTS I 546; II 732; III 546; IV 610; xviii (after Çağ. entry) and in Rüm ọpulu- with ọmna San. 88v. 2; ọpulu- in Rüm bih sūdan do. 88v. 18 (quoting. Fuḍūl; the (erroneous) front vowels are deliberate).

D üpul- Pass. f. of üp-; 'to be dug into, hollowed out'. N.o.a.b. unless NC Kir., Kzx. üpul- used in the Ger. with verbs meaning 'to
look, to read", etc., to connote 'fixedly, inten-
tently' can be taken as a survival. Xak. xī 
 yiğän; üzüldi: nuğra'î-yaşab 'the piece of 
wood (etc.) was hollowed out' Kaz. III 395 
(üzüldi; üzülmek): Kip. xv mucatweof 
'hollowed out' üzülmiş Tuh. 34b. 3.

D apla:- Den. V. fr. 1 ap; 'to understand' 
with the same shades of meaning as the 
English word. The normal early word for 'to understand' was uk-, and apla:- was very rare, which perhaps explains why Kast thought it was specifically Oğuz. S. a.m.l.g. often much distorted, e.g. NE opin-, etc. (Türkii viii 
the word aplar read at the end of T 34 (see aňğ) 
Radlov's edition is a figment, the photo-
graph in Aalto's edition shows no sign of it): 
Uyg. viii ff. Chr. (the Magi seeing this 
more wonderful manifestation) aplar bilip 'under-
standing and knowing (its meaning)' U 18, 16 
(the word is damaged but the reading fairly 
certain): (O. Kír. ix ff. the reading aplar 
in Mal. 41. i is certainly an error, prob. for 
'üçün') (Xak.) XIV Muh.(? fahima 'to under-
stand' apla:-: Rif. 113 (only); al-díkr 'to re-
member' anglamak (sic; uncivilized) do. 
123 (only): Çağ. xv ff. apla- (spelt) fahimidan 
San. 50v. 27 (quotns.): Oğuz xī ol sôzüg 
apla-di: 'he understood (fahima) the state-
ments (etc.)' Kas. I 290 (aplar, aplamak):
Xwar. xiii apla- 'to understand' 'Ali 26: xiv 
ditto Quth 9: Kom. xiv ditto CGI, CGG; 
Gr.: Kip. xiv (at hâçiz 'a fence, partition'; 
one says bunun ap yok dur mî li-hâçiz; 
and al-sâ'ul-maftûh 'a thing which is 
understood' called aplu: that is di hâçiz, 
derived from the previous word, because that which is 
understood is distinguished (tamarayva) from 
that which is not (gâvrihi) hence one says 
apla- 'to understand' Id. 25 (ap 'fence, parti-
ton' is otherwise known only in Sw xx Anat. 
âgn/âp 'a boundary between two fields' 
SDD 72, 99, 103; it clearly has nothing to do 
with 1 ap): xv fahima apla- (spelt aqla-bi-gwy 
mağmina 'with a nasalized gwyn') Kav. 26, 6; 
fahima apla- Tuh. 28a. 9.

D eple:- Den. V. fr. 3 ep, q.v. N. o.a.b.; 
apna-fanda- in several NE languages R I 
188, 193, Khak., Tuv. seems to be a L.-w. 
Mong. anpa- (Kow. 14, Hautod 2) rather than 
a survival of this word. Türkii viii ff. bars 
keylik epleyu: mepleyu: barmil: 'a leopard 
and a stag went looking for wild game (or 
food?) and grain' IrkB 49.

?E ingle- Hap. leg.; Pelliot read this word in 
the text below and translated it 'to bend', con-
necting it with 2 ep- (eg-) which is morpho-
logically impossible; it is no doubt a mis-
(then the bull came out at the head of the herd; 
he made the prince lie down flat and) tört 
asakun igleyü (read ileksey) kolldi turti 
b'ending (substitute 'stamping with') his four 
legs stood shading him' PP 65, 5-6.

D öplen- Refl. Den. V. fr. 2 öp; 'to become 
coloured, to recover one's colour'. Survives in 
NE Khak. ögnen-; NC Kir., Kzx. önden-; 
the basic verb ögne-/öndö- also exists in these 
languages. Xak. xī üzüm ọplendi: talaw-
wa'n- inab 'the grapes became coloured'; 
also used of a man when he recovers his colour 
(talawwana) after an illness Kas. I 289 (űţ-
enür, öşlenmek).

Tris. ANL

E inilgů: this word has been read in two in-
scriptions and translated in various ways. It 
does not exist. Türkii viii tepti: yarikad-
duk üçün men kazãnduk üçün türkii 
boðun kazanımış erinç îni: öğû: bunça: 
başlayu: kazanatım:n türkii boðun öl-
tecî: ėrtî: 'because heaven was gracious and 
because I gained (victories) the Türkii people 
gained. If my younger brother when he died 
had not gained so much by his leadership the 
Türkii people would have died' II E 33 (îni: 
öğû: is reasonably clear in the Finnish 
photograph, but has been read men inilgů: with m 
for the first i and n for the o): viii ff. Yen. in 
Mal. 28 a very obscure text, apparently 
consisting of two separate inscriptions read as one 
and largely unintelligible, ll. 4 and 5, which are 
among the more intelligible, are read er 
erdem üçün inim eğim uyarin üçün 
beğû:ü:min tike: berti: tört enelîgû: (? 
eritî: bizni: erkiğ adîrti:) (or adîrti:) 
'because of my(? manly qualities, and because 
of the (ability?) of my elder and younger 
brother, they erected my memorial stone; we 
were four ... (Mal. 'we had four younger 
brothers', which is impossible), the lord (of 
the underworld) parted us'. Here too n seems 
to be a misreading of û, öğû: might mean 
here 'destined to die'.

Tris. V. ANL-

D anala:- Hap. leg.; Den. V. fr. ana: 
Xak. xī ol anu: anala:di: sàmmâhâ li-naftû 
unum wa nasabahâ ila'-unûma 'he called her 
her own mother and traced his female parentage 
to her' Kaz. I 311 (anala:r, analamak).

D apula:- Den. V. fr. *apa; onomatopoetic; 
'to bray'. One of several onomatopoetic Verbs 
of this general form; prob. the origin of apula:
NC Kir. 'to shout, scream'; Sw xx Anat. (of 
a buffalo) 'to bellow' SDD 103; parallel 
medieval forms are added below; inle-
(ingle-) still survives in Sw Rep. Turkish. Xak. 
exye:k apula:di: nağaqa'l-himâr 'the donkey 
brayed' Kas. I 311 (apula:r, apulamak): 
Kip. xiv ingle:- (with -û) anna 'to moan, 
groan' Id. 25; xv anna ingle- Tuh. sb. 6; Osm. 
viii ingle-/îphilde- in Rumi nîlîdan wa zâridan 
to groan, lament' San. 117v. 2.

Dis. ANM

S eşim See eşim.

?E apimn n.o.a.b.; all occurrences are in the 
Abl. and in rather late block prints, and as 
the form is unusual and unlikely, it seems 
possible that it is an error for apimam(m) Neg.
Ger. in -matin (v. G. ATG, para. 340) fr. aip- 'without noticing it, inadvertently'. Uyyg. viii ff. Bud. (if anyone sees the spell fastened to the top of a pole) azu yakin tursar aşmatn (ʔaʔmatn) annə kölgəsi tegəse 'or stands near it and, without noticing it, gets into its shadow' U II 39, 87–90; (if someone recites this spell in the ears of) aşmatn (ʔaʔmatn) yıktı ajunıta barmış kışların keyiklərinin 'of birds or quadrupeds which have inadvertently been reborn as animals' do. 43, 12–14; o.o. Swv. 169, 8; 177, 16, 227; 74, 42; 21, 7; Tıq. 49b. 2–3.

D önnən See örmən. //

Tris. ANM


Dis. ANM

D ann Instr. of ol used as an Adv.; 'therefore, thereby'. N.o.a.b.; ann in the Kip. declensions of ol (Hou. 52, 9; Bul. 15, 4; Kav. 34, 5) is a Sec. f. of the Gen. annə; Türki viii ff. Man. ann korkəki 'he was therefore afraid' TT II 6, 32: Uyyg. viii ff. Man. ann (at the beginning of a sentence) 'therefore' TT II 17, 72: Chr. (the horse could not carry it) annə kéştətiler 'they, therefore, took counsel together' U I 8, 4: Bud. Sanskrit tasməd 'therefore' ann TT VII D, 36: (some people slaughter animals and sell their flesh and blood) annə dəqulər 'and thereby maintain themselves' PP 3, 5; ann antaγ tətir 'it is therefore so called' TT V 24, 79–80; o.o. do. 26, 81; Swv. 401, 9: Xak. xi boğdun annə ürəküşər 'the people are therefore (li-acalii) panic-stricken' Kaj. I 155, 19; and seven, or eight o.o.; n.m.e.: KB ann oğrə begler beqətür k股权投资 'thereby then, he increases the strength of the beg's 4015; a.o. 2021, Çag. xv ff. Vel. 32 lists ann (spelt ann) transl. it annə ətirn 'therefore' and supporting it by a quoitn. Soy. 52r. 10 (o.o. ann) says that the correct reading in this verse is ann and that Vel. got ann from a faulty MS, and gave it an 'invented' (ixtrərə) meaning; the spelling is unusual, but ann 'therefore' suits the context better than ann, and may well be right; in any event Vel.'s translation shows that the word was still known in early xvi.

S eçin See eəgin.

Iğen See 2 ədəti.

S əgiä See əpəli.

D interven Dev. N/A. fr. interven-; etymologically a N/A. meaning 'reliance, trust; reliable, trust-

worthy', and normally so used fr. the medieval period onwards. In the early period it was, like interven, used normally (or only?) as a title of office, 'confidential minister' or the like, not necessarily of very high rank; in this meaning it survived a long time and was current, for example in the Selçuk empire, sometimes for quite junior officials. Survives only (?) in SW Ösm., Tkm. For the longer form with final ephonic -u: cf. ögrüng/ögrünə. See Doerfer II 669. Türki vii ff. Yen. ögrə intervenə biləgə art of name or title Mal. 26, 1; erdemim üçün intervenə ('sic alp or interven-

ə:lar') İçinde: (end of line) 'because of my manly qualities (I was enrolled?) among the ministers' (?) do. 29, 6; urug baş: ərtim intervenə: ərtim 'I was head of the (urug is clear, possibly for urugu; q.v., a clan name, or a mason's error for urug 'clan') and their minister' do. 32, 15: Uyyg. viii ff. Bud. (in a list of Proper Names) el intervened tikrek Pfahl. 23, 20: ol öğün intervenəleri buryəklər xanka inça təp ötündəlier 'then his ministers and officers ventured to address the king as follows' PP 8, 7 ff.; beqə keşike intervenə tayaran boləli küssəsə 'if he wishes to become confidential minister and tayaran (q.v.) to the beg and his consort' TT VII 49, 51–2; ol Ku tao atilγ beg başın intervenəleri 'then his officials with that beg named (PU) Ku tao at their head' (and everyone in his house, great and small) Swv. 17, 10–11: Civ. takıl elke xanka intervenə polgəka 'and when you become a minister of the realm and xan' TT I 188: O. Kır. ix ff. intervenə: külüg čıglə: ben 'I am interven Külüg čıglə' Mal. 24, 5; el intervenə: do. 25, 5: Xak. xi interven al-mu'tamad toa minhux yusumad man beg ay-lən'ərli-mu'tamad 'trusted, trustworthy' hence the title interven beg, that is 'trusted chief' Kaj. I 133; III 450 (duplicated): KB interven kilmaγa dunyə koqşa seni 'the world will not keep faith, it will let you down' 1091; (a ruler must share his secrets with his vezir and his secretary ...) ay begler interven sıziğə kizle berk 'oh confidential ministers of rulers keep your secrets firmly' 2683; (in a list of various offices) interven beg 4688: XIV Rbg. adamar interven 'one on whom men rely' R I 1362; Muh. al-jokka 'reliance' interven Mal. 54, 1; Rif. 150: Çag. xv ff. interven (so spelt) bətar 'belief, trust'; also the name of a governor of Ray in the reign of Malik Arslan whose daughter was married by Muhammad Ildegiz; their son was Kütluγ interven San. 117v. 12: Kip.(?) xv aman 'trust', etc. (t zlibök; in the margin in a SW(?) hand) interven Tuh. 3b. 11.

D onunç Ordinal f. of onunç; 'tenth'. S.i.a.m.l.g. in the later forms onunça/onuću and the like. Türki viii onunç ay 'in (the tenth month)' II S 10: viii ff. Man. onunç 'tenth (paragraph) Chasus. 206: Uyyg. viii onunç ay 'Su. W 2: viii ff. Civ. onunç (once onunç) ay is common in the documents in USp.: Xak. xi onunç yarəmak al-dirhamu'l-āżir 'the tenth dirham (etc.)' Kaj. I 133; III 450 (duplicated):
KB the form used in the list of Chapters in the Vienna MS. is onunç.

Dis. V. ANN-

D anun- Refl. f. of anan– ‘to prepare oneself (for something Dat., or to do something Gerund in -galı/-gelı)’. N.o.a.b. Uyğ. viii ff. Man.-A M 14, 4–5 (et-): Man. TT II 17, 60–3 (aklu); anunımız siz ile ‘we have prepared ourselves for you’ TT III 3: Xak. xi ol yağın: anun: ‘he made ready (ista’adda) for the enemy’ Kaş. I 206 (anunur, anunmak); ısızlıkg (sic ?error for ısızlık)– anunma: la tasta’iddanna lil’-sarr ‘do not prepare for wickedness’ (i.e. do not assume that people will be wicked) III 161, 3; (I 114, 19 see 1 oğurluk): KB yegüçil anunı anuk tut ασσ ‘the eater has prepared himself, has his food ready for him’ 1675; sağa ma anunımız burur ‘although this death has prepared itself for you’ 1405; o.o. 3130 and spurious verse in Vienna MS. after 1138: xii? (At.) 209 (I ağı).2

D inan- (inan-) Refl. f. of *ina- ‘to trust, rely on (someone Dat.).’ S.i.a.m.l.g., sometimes also for ‘to believe (something Dat.).’ Türkü viii ff. Man. burxanlarka inanımız tayantımız ‘we have trusted and relied on the prophets’ (sic?, not ‘Buddhas’ in Man.) Chwas. 175–6; Uyğ. viii ff. Bud. sızılı inanıp ‘relying on you’ U III 35, 34; bu savka inanıp kırtgünüp ‘trusting and believing these words’ USp. 102b, 27; o.o. do 100, 8; Hüs.-ts. 2061: Civ. öz kentüğke inangil ‘rely on yourself’ TT I 40–1; o.o. do. 80, 109; see also ıcan-: Xak. xi men apan inandum it’amaadu alayhi ‘I relied on him’ Kaş. I 206 (inanur (sic), inanmak); yay körkme: inanma ‘do not trust or expect anything good from (la ‘ta’timid wa lara xayr) the beauty of spring’ III 161, 1: KB inanma 666; o.o. 668, 2374: xii? (At.) eşim tıp inanıp sırr ayma sakın ‘do not tell a secret, saying ‘he is my friend’ and trusting him; keep it to yourself’ 173; Tef. inan- ‘to believe (in God)’ 129: Çağ. xv ff. inan-baçar kardan ‘to believe in’ San. 115v. 17 (quotn.): Xwar. xiii inan- ‘to believe in’ Ali 39: xiv inan- ‘to trust’ (this world) Qutb 59: Kom. xiv ‘to believe in’ (God, etc. Dat.) inan- CCI, CCG; Gr. 273 (quotns.): Kip. xiii şaddaqa min taşidiq’l-halâm ‘to believe, in the sense of believing a statement’ inan- Hoo. 41, 16: xiv inan- şaddaqa wa ‘ama ‘to believe, to trust’ Id. 24: xv ditto Tuh. 22b. 7, a.o.o.: Osm. xv inan- ‘to rely on (a promise)’ TTS I 385.

Tris. ANN

S inanç: See inanç.

D inanç P.N.A. fr. inanç; ‘reliable, trustworthy’. N.o.a.b.; the entry Çağ. inançık (sic) in R I 1441 is not confirmed by any other Çağ. authority. Uyğ. ix inançık III C 7 (ETY II 38; on the edge of a fragment; dubious): Xak. xi KB kişlikli kişlikli inançık akı ‘humane, trustworthy, and generous’ 2321: xii? (At.) neçe me inançık eş erse yıkan ‘however reliable and close a friend may be’ 174.

D inançız Priv. N./A. fr. inanç; ‘untrustworthy, treacherous’. N.o.a.b.; the entry Çağ. inançız (sic) in R I 1441 is not confirmed by any other Çağ. authority. Xak. xi KB inançız tême emdi söğme meni ‘do not now call me untrustworthy and curse me’ 1091; inançız ajan ‘this untrustworthy world’ 6629; a.o. 670: xiv Miḥ. al-x’a’in ‘treacherous’ inançız Mel. 54, 1 (misc-spelt inançız); Rf. 150.

Dis. ANR

İ在網 ‘dusk’, the half-light between day and night at sunset (and prob. also at dawn). Cf. İmir. Survives in several NE languages as ıñir/ıñir, etc.; NC Kir. ıñırt/ıpır, ıpırt and ıpırt; Kızır. İğer and several NW languages as ıñır/ıpır and the like, usually only of evening dusk. Uyğ. viii ff. Bud. kün üner uğurda . . . ıpırt uğurda ‘at sunrise . . . , at dusk’ TT V 8, 70–6: Civ. (in a calendar of a.d. 1368) (the planet Mercury) ipırde közünür ‘becomes visible at dusk’ TT VII 1, 22: Xak. xi ıpır al-studa ‘dusk’, that is a mixture (ixtilić) of light and darkness; in ığdır imir Kaş. I 94.

D onar Distributive form of onur; ‘ten each’ Survives only(?) in NC Kızır. R I 1043, some NW languages and SW Osm. Türkü viii ff. Man. onar erke bir er [small gap] başturl ‘he put one man as head of each ten men’ TT II 10, 61–2: Xwar. xiii onar Ali 23.

D onur See onur.

D ıpür apparently der. fr. ııpür, but morphologically difficult. Survives in NC Kir. ıpür ‘the skirt of a robe or coat; needlework on the front of a woman’s dress; a dress thus ornamented’, and SW Osm. ıpür ‘advanced, superior, eminent’ (Red.); ‘well educated; (of an animal) domesticated’ (Samü); in Rep. Turkish this is spelt onur (unless this is merely French hounneur). Uyğ. viii ff. Civ. iç ıpürde ısırısar ‘if (a mouse) bites (a hole) in the inner skirt’ . . . taş ıpürde ısırısar ‘if it bites (a hole) in the outer skirt’ TT V VII 6, 8–17: Çağ. xv ff. ıpür (spelt) güja-ı dāman-i qabā ‘the corner of the skirt of a robe’ San. 89r. 10 (quotn.).

D ıpür Dev. N. fr. ıpür; etymologically ‘something hollowed out’, in practice usually ‘cave’ or similar cavity. Survives usually as ıpürü or the like in NE Tuv.; SE Türkı Shaw, BS, Jarring and NC Kir., Kızır. Uyğ. viii ff. Man. ıpürünkteki (spelt inkıhi-) yek opınlar ‘devils and demons in their caves’ TT III 91: Xak. xi ıpür al-kahf ‘cave’ Kaş. I 94: KB bu ağın mıltan ıpür sami tég ‘this mouth of yours is just like a cave’ (when the words come out, it is like the chilly dawn
D üpür- Hap. leg.; if authentic presumably Caus. f. of üp-. but it occurs in a very obscure sentence (yasuruki is also Hap. leg.) in a series of sentences describing the effects of an evil omen, and the meaning is uncertain. Üyğ. viii ff. Civ. (the swan has flown away and does not settle on the lake; the child does not come to its mother(?); your wife is depressed) yasuruki içi lize kapığa üpürser [gap] ur perhaps 'if someone has your door broken through on his secret business' TT 217-18.

VU(D) apra:-/ipra:- 'to whine, scream, bellow', and the like; prob. Den. V. fr. an onomatopoeic *aŋprüf/*ipr, the still existing as an onomatopoeic for crying or grating sounds in some NE languages. There is great inconsistency in the vocalization of this verb and its derivatives; the MS. of Kaş has ipra:-, iprat:-, ipran- but apra- mainly of the female camel. S.i.a.m.l.g., in a wide variety of forms, some with inserted velar -g-, some tresyllabic like NC aŋpra- and some with front vowels e- or i-. Xak. xi iingen iprasa: botu; bozlar if the female camel calls (hannat), the colt bellows (raga) in reply' Kaş. I 120, 18; n.m.e.: Çağ. xv ff. ipra- /ipran- (spelt) nåldan 'to lament', followed by a long passage saying that the Rümi author (i.e. Vel. s.v. ipran-) spelt the word with front vowels quoting the Muhammatul-luğatayn which he himself had not seen, but that in his experience it had back vowels Sam. 179r. and (quotns.): Xwar. xiv ipre- (-mek etc.)' to lament' Qub 60; ipra- (-p) do. 206; VU ipredito MN 376; Nahc. 73, 16 (botu); Kip. xv za'ara'-lasad (of a lion) 'to roar' VU apra- Tuh. 188b. 6: Osm. xiv ff. apra- /ipra- (sometimes spelt ipre- in I and II, but the Infins. are all -mák) 'to roar, bellow, howl, etc.' c.i.a.p. TTS 1/29, 386; II 40, 543; III 27; IV 30.

VUD aprat- /iprat- Caus. f. of apra- /ipra- . S.i.a.m.l. Xak. xi ol anı ipratti: arannahu minār-laran 'he made him moan, groan (etc.)' Kaş. II 357 (ipratur, iprat-mak): Xwar. xiv ipret- 'to make (someone) lament' Qub 60.

VUD apran- /ipran- Refl. f. of apra- /ipra- and synonymous with it. S.i.a.m.l. Xak. xi iingen iprand: hannati-l' naga wo ꞏayruhу Kaş. I 280 (ipranur, ipranmak): Çağ. ipren- (-di) dard ile yap yap gizlice øala- 'to sob quietly for pain' Vel. 81 (quotn. Muhammatul- luğatayn, giving this meaning for ipremek/sipremek); ipran- San. 117r. 2 (see ipra-) Osm. xiv ff. several occurrences of apran- /ipran- are included under apra- /ipra- q.v.

VUD apraş- /ipraş- Co-op. f. of apra- /ipra- . S.i.a.m.l. Xak. xi oğlam apraşti: (sic) adiyatul-libyan 'the boys were hurt' (sic, i.e. screamed) Kaş. I 280 (apraşur, apraşmak, sic in MS): sæçip xixi: apraş(a)- (? aif unvocalized) 'their (the clouds) water pours down and makes a noise and murmur' (sawt wa xarin) I 258, 4; akın akar apraşur 'the torrent flows with a groaning plaintive
Tris. ANR

D aparulu/aparulu:inaru: Directive f. of an- (ol); etymologically 'up to that (time or place)'/but from an early period used as a Postposn. w. the Abl. meaning 'from then or there'/onwards (to some indefinite point in space or time)'; it therefore became associated antithetically with bërû: meaning 'on that side, there', as opposed to 'on this side, here'. The phonetic history is complicated; the parallel form with t- is normally spelt inaruru: (the only occurrence of inqaruru: seems to be in Uyg. viii); in Xak. the only form seems to be inaru: (inaru in KB 6110, Vienna MS., is a false reading) and this survives in SE Türkî, Shaw (nari) Bâ (nêri), laarring (nari/nêrî), and SC Uzb. (nari); aparuru (latter ajarî) still survives in SW Tkm. aprî and xx Anat. anarî SDD 100, but elsewhere the word has been abbreviatted; in NE the forms are anjarîn/oranarî/ and even ar: (cf. the Khak. phr. ar berî); in SE Türkî Shaw has arî as well as nari; in NC the forms, often with rhyming forms of berû, are ar:jarî/jerî and in NW ar:ar:ar:ii. Türkî viii (let us make an expedition eastwards against the Türkî xağa:garu: süllemer: 'if we do not march in that direction' T 20: Uyğ. viii Türkî bu:du: anta: inqaruru: (sic) yok boldî: 'the Türkî people from that time onwards ceased to exist' Şû. N viii 10f. Man.-A az inaru: barma: he went a little further' M I 35, 4 and 12: Man. muntadâ inaru: 'from now onwards' M III 25, 9 (iii); slîznê inaru: qe:çli: 'being parted(?) from you' do. 25, 11 (iii): Bud. (not very far) mumar u:ru: 'from here' U IV 16, 156; inaru berî anda: munda: 'that way and this, here and there' Sw. 625, 10; berû ... inaru U II 11, 10-11; bu künde inaru: 'from this day forward' U III 65, 2-3 (ii); Hüen-ts. 50; o.o. TT VII A.46 (antitad); do. N.11; PP 37, 4-5 (6qdun) — aparuru also occurs, but much less often, and has hitherto been misread aparuru: (Tripitaka Acarya) yantut bêlêg beklep aparuru: Ianprâb aparâça bitûk kildî 'packed up a return gift and furthermore composed a letter to Jânnaprabhâ Acarya Hüen-ts. 1859-60; o.o., normally meaning 'farthermore, thenceforward', in note on that passage (Hüen-ts. Briefe, p. 28); Swu. 28, 11; 45; N. Civ. bu künde inaru: Usp. 88, 23; 107, 8 (and, with kün 116, 11): Xak. iizaru: a particle (jarf) meaning al-cîha 'direction'; hence one says inaru: bar go 'in that direction' Kaq. III 223; o.o. I 199, 6 (attn.-: translated dâlika:l-câmb 'in that direction'); I 132, 13 (translated ba:du:ha 'thereafter'); I 110, 149; 193; 5: KB bu künde inaru: 597; munîdu: inaru: 'from here onwards' 4070; (there is also a N./A.E. e.g. munîdu: nuruk: ... yol 'the road from here on' 4870); (xiini?)

Tef. apararak bardi 'went forward' 55: Çaq. xv ff. nari: öte in the meaning which it has in andan öte:andar inaru: 'beyond that' Vel. 390 (quotn.); nari (spelt) dî taraf: 'in that direction' (quotn.); nîrûrîk an: tarafîr: 'further on in that direction' San. 121v. 11; Kom. xiv an: 'onwards, towards' ÇCI, CCG; Gr. 41 (quotns.): Kip. xiv al-ba: 'îd mînîl-lâ: 'sizar tîlayîhi 'further than the thing at which you point' anqaruru: (and 'nearer than it towards you' berî:): Bul. 14, 7: xv (wa: mînîl-lîgara: and of the demonstratives li:l-qarib ay hunûh 'for near, that is here' berî and) li:l-ba: 'îd ay hunûhâ for 'far, that is there' Arî Tuh. 42a. 10; Osm. xiv ff, aparuru at any rate till xvi/aparuru fr. xvi onwards (1) 'on that side, beyond' (as opposed to berî:), (2) as Postposn. after Abl. 'beyond, on the other side of', of place and rarely of time; c.i.a.p. TTS I 24; II 33; III 19; IV 21.

D oqaruru: Directive f. of 1 oq, 'towards the right (side)'. Survives only in some NE languages, R I 1028 (various forms) and Khak., Bas. 126, where it sometimes means 'right (not wrong)'. Uyğ. viii ff. Bud. (the emblems on your head-dress) aparuru evrilip tururlar 'are turned to the right'; oqaruru teqisîmek kilip 'making a turn to the right' U IV 41, 17.


Dis. ANS

PU îpse Hap. leg.; Xak. xi a man who is constantly glancing right and left, as if he were a stranger (a'cami) is called îpse kî: Kaj. I 94 (sic, listed under -8). D aqpsiz Priv. N./A. fr. 1 aq; lit. 'without understanding'; later it came to mean (1) 'without understanding, ignorant, stupid', (2) 'without thinking', hence either 'sudden, suddenly' or 'mechanically', S.i.a.m.îg. except NE.Uyğ. viiiff. Bud. (you completely refuted him) bu yeîme aqpsiz uyatip utsukup öztîn bilîndî 'and he admitted himself to be without understanding, put to shame and defeated' Hüen-ts. 1802-3; (I will make all the rivers... trees...plants... aqpsiz körte sevîlülük... 'unbelievably(?) beautiful, lovely' (agreeably coloured, fragrant, etc.) Swu. 529, 11: Çaq. xv ff. aqpsiz/aqpsiz (spelt) (1) bi:aql wa nâ-faham 'without intelligence and understanding' (quotn.), (2) nâ-gahên wa gâfîl 'suddenly and unawares' San. 52r. 3; Xwar. xiv aqpsiz 'suddenly' Qutb 8; aqpsuzun/aqpsizda ditto do. 9: Kom. xiv 'suddenly' aqpsiz CCG; Gr. 38 (quotn.): Kip. xiv aqpsiz (sic) al-gâfîla 'suddenly, unawares' Id. 24: Osm. xiv ff. 'suddenly' in several forms, xiv aqpsuz/aqpsuzda; xiv aqpsiz/aqpsizda; xvi aqpsiz TTS I 30; II 41; III 28; IV 31.
viıı ff. Man. (then that realm, city, or country
becomes) oğrusz meqiz[siz küçük]szüz küssün-
syz 'colourless, unbeautiful, and powerless
(Hend.).' M III 37, 16–17 (i).

Dıs. V. ANŞ-
D ense- Hag. leg.; Desid. f. of en-. Xak. xi 
er kötüldiğ ensemidi; 'the man intended and
desired to descend (yansız) from the roof'
(etc.). the -n- is changed (mihabitana) from -I-
Kaş 1278, ènse#, ènsemek;)

Dıs. ANŞ/
D èniz N.Ac. in -ş fr. èn-; ‘descent’, and
sometimes as a Conc. N. ‘declivity, down-
slope’. S.i.m.m.1.g. Xak. xi KB èniz ‘descent’
is fairly common, usually in antithesis to ağış
‘rise’ 903, 1050, 1087 (ağış), etc.: xiv Mun-
ul-hudur ‘slope, declivity’ èniz Mel. 74, 13;
Rif. 177 (mis-speL); Kom. xiv ‘valley, sec-
cline’ èniz CCI; Gr.: Kpr. xiil ul-hadara
‘declivity’ (opposite to aclivity) yokus èniz
Hou. 6, 15; xiv èniz al-hudur (and the oppo-
site is yokus al-sa’ud) ... èniz al-muzıl
‘descent’ İd. 24; xv hadara èniz Tuh. 12b. 11;
a.o. 22a. 1 (ağış).

D ünlü Dev. N. fr. ün-; survives only(?)
in NE Tuv. ünlü ‘plant, crop’; it is doubtful
whether this word has been correctly read in
the text below; in most late Uyg. scripts ünlü
and dürüs are practically indistinguishable,
and dürüs would seem to suit the context better.
Uyg. viii ff. Bud. (until those who hold this
dhărani) ünlü [ödürüş] yolka tegginçö ‘reach
the rising road’ Suv. 361, 5–6.

Dıs. V. ANŞ-
D èniz- Hag. leg.; Recip. f. of èn-. Xak. xii 
oI menîg bırlıçe: taqdın ènlısdıl: bärani 
fılt-ul-muzıl mina’l-cabal ‘he raced me down
the mountain’ Kaş. I 190 (ènîşler, ènîşmek,
MS, in error -maks).

S eşîş- See eşîş-

D unâis (unâî-).- Recip. f. of unâî-; ‘to reach
a satisfactory agreement (about something
Acc).’ Survives only(?). in SE Törk. Shaw,
BŞ., and NC Kir. Xak. xi bu işıq olar
kamuq unayisdi: tarađawu hađâl-amr ‘they
all reached a mutually satisfactory agreement
about this affair’ Kaş. I 190 (unâisürlar, 
unâısma:).

D ünüs- Hag. leg.; Co-op. f. (in the sense of
total action) of ün-. Türkü vii ff. (a falcon
swooped on a hare, but just missed it; the
falcon’s talons were skinned and) tavanışan
terisi: ünüşüşpen yüküþü: barmiş ‘the
hare ran off with its skin thoroughly lacerated’ 
IrkB 44.

Trls. ANŞ
D ünlüslüg Hag. leg.; P.N./A. fr. ünlüslü,
q.v.; prob. a misreading of dürüsüslüg. Uyg. 
viıı ff. Bud. ünlüslüg yolûg tûz birûntaç
‘levelling() the rising road’ Suv. 244, 21–2.

Dıs. ANY
1 oçay basically ‘easy’, hence, later, ‘easy to
cut, i.e. cheap’. S.i.a.m.I.g. (in SW only Tkın.;
in Osm. ‘easy’ is kofay, not an old word) w.
many phonetic changes, e.g. NE oçay/
ödoy, Khak. oçy; NC Kir. iñgëy/üntay/
öçoy/öçoyt. Uyg. viii ff. Civ. (after a
prescription for difficult parturition) oçay
bữfûr ‘she gives birth easily’ H I 118: xiv
Chin.–Uyg. Dict. i ‘easy’ (GieL 5,497) oçay 
Ligeti 187; R I 1026: Xak. xi Kaş, I 41
(2 op.); n.m.e.: KB kûlçe köni erdi kûlki
oçay ‘his conduct was upright and his charac-
ter easy’ 407; similar phr. 325, 674; aytımak
óçay boldi ‘it was easy to ask questions’
1907: (xiv?) At. oçaylik ‘easy to do’ 237;
Çaç. xv ff. oçay tı kat olur ‘folded double’
(quotn.); waqqiya ‘ounce’ (quotn.) Vel. 120:
öçay (spelt) arzän wa pahâ-i andak ‘cheap,
low priced’ (second quotn.); the two Rûmi
authors’ spell it oçay and translated it ‘ounce’,
quoting the same sentence; Naçiri followed
them and also invented ( tàxta) the meaning
‘folded in two’ San. 8gr. 2 (Vel.’s spelling is
the better but San.’s translation clearly right;
‘ounce’ may be some muddled recollection of
Latin uncia; ‘folded double’ is inexplicable).

VU 2 oçay ‘the planet Jupiter’; possibly, like
some other names of stars in KB, a l.-w.; the
phr. for ‘Jupiter’ in Kaş. is kara: kûş. Oçay
reappears in ŞS 42 translated müsteri, bürçë,
both ‘Jupiter’; it is not known where ŞS found
this word. In SW xx Anat. öçay (sic) ‘Jupiter’ 
SDD 1111. Xak. xi KB anıça basa keldi
 yük oçay ‘after he came Jupiter in the
second place’ 132.

Trls. ANY
E açayyu See açaaruu.
E öneyü See E öneis-.

VUD(oç) öeye:ük Hag. leg.; Don. or Dev.(?) 
N./A. but not obviously connected w. any
known meaning of üp or ün-. Xak. xi öeye:ük
(sic in MS.) neq: ul-say’u’l-xays bil’-say’,
wa kull say xüsşa bihl’-racul fa-huwaa latu öeye:ük
‘anything which is peculiar to something else’;
and anything which is the private property(?)
of someone is called his öeye:ük Kaş. I 162.

E Inlygün See Inl:

Dis. ANZ
apiz ‘a stubble-field’; later perhaps also
’subble’. Survives in NC Kir. and SW Osm.
and xx Anat. (Türkû vii ff. Yen. it is un-
likely that the reading apizga: in Mal. 48, 6
is correct): Xak. xi apiz al-cill, wa huwa 
siqul-burr wa gayrihi ha’doma huşida ‘a field
of wheat or other (cereals) after it has been
reaped’ Kaş. I 94: Çaç. xv ff. apiz (spelt,
‘with -p-’) mahall-i zira’at ki hâpil-i an taza 
rây ‘suda wa xâşh-i an bar zamin manda
bğad 'arable land from which the crop has been recently reaped and the stubble left on the ground' San. 52r. 7; Osm. xiv ff. apız is used in several dicta, to translate Ar. and Pe. words, most of which mean 'stubble' rather than 'a stubble field' TTS I 28; II 39; III 26; IV 29.

Mon. AR
ar 'auburn, bay (coloured)'; pec. to Kaş; practically syn. w., and perhaps a Sec. f. of oz. Xak. xi ar börı: di-ğutu 'hyaena (verse); ar neş al-lawnu l--establish 'auburn or bay colour', also called arsl: (sic in MS.) bi'l-ziyada 'with a suffix' Kaş. I 79.

I er 'man', originally merely 'a human male', later in such specialized meanings as 'male (not female); a fighting man; husband'. See erez. Si.i.a.m.l.g. Türk vii têrîlî yetmiş er bolmîş 'when they assembled, they became men' I E 12, II E 11; inim Kül Têgîn er at bultî: 'my younger brother Kül Têgîn received his adult name' I E 31 (er at, fairly common in early epitaphs, was the name given to, or assumed by(?), a man when he grew up, in place of his childhood's name, which is seldom mentioned); el(l)ige: er tutdüzim 'we captured about fifty (fighting) men' T 42: viii ff. er 'a man', often qualified, e.g. bay er 'a rich man', is common in IrkB 5, 7, etc.; beg er do. 5 therefore presumably means merely 'a beg': Man. ol tüzin 'that good man' M I 5, 12; 6, 20; a.o. TT II 10, 91-2 (onar): Yen. er and er at are fairly common M 26, 3 etc.; 26, 13 etc.: Uyg. vii er 'fighting man' is common in Şu 4, 10, 11, 12, etc.: ix oğlanim erde: marımınça: bol 'my sons, when you grow to manhood(?), become like my teacher' Suci 9 (but the correct reading of Suci 7 is marima: yüzer toru: bertim 'I gave my teachers a hundred horses each', not yüzd er turu: 'a hundred men and a dwelling'); viii ff. Man.-A erli uzuntonlu:hi: 'men and women' M I 16, 15-16; ne er sen 'what man are you?' M I 33, 19: Man. inça kalti er 'just as a man' (who blows into a bladder) Wind. 23: Bud. er both by itself and with a qualifying Adj. or Noun, e.g. beg er 'a beg', aşıt er 'a cook' is common; in TT VII 3.20 the translation of Sanskrit bharteva 'like a husband' is very readily test read here teg: Civ. er içeri er içeri ke bolamay têser 'if a man wishes to become sexually potent' I I 75; alti er kömür burlukumni 'my vineyard in which six men (are required) for digging' USp. 13, 4; a.o.o. (but in do. 22, 5 (xiv) the correct reading is har (Pe. –ra: not er) bir köşti 'every single man'; O. Kir. ix ff. er and er at are common M I 2; 2 etc.; 2, 5 etc.: Xak. xi er al-racul 'man'; yucma erek ve hâđa sâdd li-anna sinâto{l}cam -lär 'plural eren; this is irregular because the sign of the plural is -lär' Kaş. I 35; very common in Kaş, KB er at boldi begler kannati yüği 'men and horses are the wings and fethers of begs' 3005; er at 'troops' 2138; and many o.o.o. of er: xiii(?). At. er (spelt er/er) is common; Tef. er 'man, fighting men' 78; xiv Muh. racul er Mel. 6, 16; Rif. 78, a.o.o.; al-zâcè 'husband' er 49, 10; 144 (the word is spelt both er and er, the latter commoner); Çağ. xiv ff. er ýâni mard Vel. 54; ýrýyen (spelt) mard (quoting w. ýren); and metaphor. âzâda mardân 'free men' (quoting w. ýren) San. 99r. 16: Xwar. xiii (? er (usually spelt ier, once, 314, ?ýr) occurs several times in Q: xiv er 'man' Qubt 21, 57 (ér); Kom. xiv 'man, male, husband' CCİ, CCG; Gr. 89 (quoting): Kip. xiii al-racul er Hou. 24, 17; xiv ditto I 9; xv ditto Kov. 50, 14; Tuh. 16b. 7; zare er Tuh. 17b. 12 (a.o.o.): Osm. xiv ff. er usually 'husband', less often 'man, fighting man', c.i.a.p. TTS I 270; II 387; III 256; IV 300.

S 2 er See ýer Xak.

1 ir (or ir?) 'song'. The prosthetic y- in Uyg. and Xak. is clearly secondary, as in other words like track, since neither all modern languages which convert y- to j- have ir; survives in NE Khak. Tuv. ir; NC Kzx. ir; NW Kumyk, Nag. ir; SW Osm. ir; only NC Kır., NW Kk. have ýir; in some modern languages also 'tune, epic, folk-tale', etc. See ilr:-. Uyg. vii ff. Bud. irin oyunun rllay bödülü 'singing their songs and dancing their dances' TT X 144-5—ýrýng taşlasp 'admiring the song' PP 71, 3: Xak. xi ýir al-gínâ 'a song'; one says ýir yurldâ: 'he sang a song'; this is generally used of love songs (al-gazal); and one can also say ir, initial alif being substituted (for ýâ) Kaş. III 3; ýir al-gazal wa'l-gínâ III 143; o.o. II 14, 9 (kos); 135, 19 (kosul); III 131, 4 (2 kug): xiv Muh. al-gínâ ýir Mel. 63, 4; Rif. 161: Çağ. xv ff. ýir xwândanogai wa sâw-l-ahang 'singing, melodious sound' San. 349r. 22: Kom. xiv 'song' ir CCI, CCG; Gr. 273 (quoting): Xak. xiv ir (with front vowel, sic) Id. 10: Osm. xiv ff. ir (once, xiv ýir) 'song', c.i.a.p. TTS I 351; II 498; III 342; IV 393; xvii ir in Rûmi, surîd 'song' San. 99r. 20.

VU 2 ir Hap. leg.; prob. a mere onomatopoetic, but there may be some connection with Ar. ahr 'shame', much used in some later Turkish languages. See irra. Xak. xi ir harf yûhûn bûh 'ami?-hacla 'a particle alluding to shame'; hence one says er boldî: hacla-l-racul 'the man was ashamed' Kaş. I 36.


S 2 ir See ir yir.

or: a word used to describe the colour of an animal's coat, the meaning varying from language to language. Survives in NE Tel. or greyish' R I 1047; NC Kzx. or 'dark reddish brown' R I 1047; MM 262. Two words ending in -z have been entered here, since no such words with this meaning have been noted elsewhere. See ar. Xak. xi or at faras bayna'l-äsar wa'l-kumayt 'a horse with a coat
between chestnut and bay" Kağ. I 45: xiv Muh. (?) (in the list of colours of horse's coat) al-samand 'dun' 0:r (spelt 0:2) Rif. 171 (only): Kip. xiv arz (sic) al-asfar mina'l-xayl 'of (a horse) yellow' Id. 12 (prob. an error for 0:r or ar but entered under alif-zayy).

1 0r 'height, high, high ground'; N.A. homophonous with 1 ör- but perhaps not connected since the exact connotation is slightly different. Not noted before the mediæval period, but older since it is the basis of örel-, örel-. S.i.a.m.l.g. except SE. Çağ. xv ff. örk/för ('with 0r, not û-') yokus ve yoku/ru 'high ground, upwards' Vel. 102 (quotn., the first form due to a misunderstanding of the Dat. öreke); ör (1) baland 'high ground' (quotns.); (2) metaphor, iaraf-i balâ-yî äb va samt-i wazidan-i nasim 'upsteam, upstream' San. 70v. 18.

VU 2 ör Hap. leg. Xak. xi ör ('with front vowel') mahallü'l-xâiratayn mina'l-qabâ 'the waist of a robe' Kağ. I 45.

1 ör 'a long time, a period extending far into the past'. Survives only in NE Kağ., Kobl., Kier., Sag. R I 1824; Khak. and Tuv. Türkü viii ff. Man. örke üzüküz emgetir-biz 'ilf') for a long time continuously we cause pain' (to the light of the five gods, etc.) Chosas. 315: Uyğ. viii ff. Man.-A M III 9, 6 (üdik); do. 25, 11 (i): Bud. küden ör tursar yaramaz 'if a guest stays a long time it is inconvenient' PP 69, 3.

S 2 ör See şiyr.

Mon. V. AR-

1 ar- 'to be tired, exhausted, weak', sometimes with implication of weakness for lack of food (cf. aruk). S.i.a.m.l.g., often in a lengthened form ar-ı-far-. Türkü viii ff. er süke: barmaç jolta: ati: amlaq 'a man went on an expedition; on the way his horse became exhausted' Irkb 35; a.o. do. 17 (3 09): Uyğ. viii ff. Bud. yârîlmez kezip arıp 'traversing places and becoming tired' U III 20, 5 (i); ardi armadı 'he did not become at all tired' U IV 22, 273: Xak. xi er ar:di: 'the man (etc.) was weak' ('ayya) Kağ. I 172 (arrâ, armaš); amlaq körü: arma:di: (sic) 'when he saw a creditor, he was not so tired (that he could not avoid him)'. Kağ. I 149, 2: KB (I have made this long journey and come to you) emgşem ham artuk arıp 'in pain and very weary' 837; arıp kal- 'to be tired and lag behind' 3702-3: xi:rr (?) At. (the miser) arma:z osnäm:z bolur 'does not get tired or despondent (piling up money)' 399: Tef. ar- 'to get tired' 55: xiv Muh. ta'iba 'to be tired' ar- Meld. 24, 5; Rif. 106; al-ta'b., arma:zk 34, 10; 119: Çağ. xxv ff. ar- (di, etc. yorum- 'to be tired' Vel. 11-12; ar:z':a:şan 'to become tired'; also pronounced har- San. 33v. 8; har- xasta wa mânda xasta 'to become tired and exhausted' do. 323r. 24 (quotns.): Xwar. xiv ar- dit Quth 10;

Nalb. 160, 16; 161, 1: Kom. xiv ar:maryn 'untring' CCG; Gr. 39 (quotn.): Kip. xiii al-ta'ba arma:zik Hou. 27, 14; ta'iba ar- do. 34, 12: xiv ar- ('with back vowel') ta'iba Id. 9; ta'iba or- (sic?) Bul. 37r.: xiv ta'iba ar- Tuh. 9b. 6; 'ayya (yorum-; in margin) ar- 26a. 13: Osm. xiv ff. ar- 'to be tired, exhausted', c.i.a.p. TTS I 42; II 52 (arı-), 55; III 38; IV 41.

2 ar- 'to deceive, trick'. The suggestion in Huen-ts. Briefe, p. 29, note 1867 of a connection with ara: is unconvincing; some remote connection with 1 a1 is possible. N.o.a.b.; replaced by alta:-. Türkü viii süçîg savun yimsâk agin arıp 'tricking (people) with their honeyed words and luxurious treasures' I S 5; II N 4: Uyğ. vii ff. Man.-A (the human body is created entirely) teyen kürün armakan ağız:armakan 'by tricks (Hend.) and deceit (Hend.)' M III 9, 11-12 (ii); a.o. do. 29, 5 (i 1 yov): Bud. U II 77, 26; 86, 43, TTT IV 10, 5 (1 yov-); Sur. 135, 10 (ezügê-): Xak. xi o1 an: ardi: bâr:âu 'he deceived him' Kağ. I 172 (arrâ, arma:š); ardi: (sic) seni: kiz: 'the girl deceived you' (xada atka) I 412, 21; a.o. III 62, 3 (1 yov-): KB mânı ardi dunyâ 'the world deceived me' 1172.

1 er- 'to be' (something, somewhere, etc.), necessarily accompanied by a Predicate; it cannot be used by itself to mean 'to exist' (for which see basr), but is often used as an Aux. V. after Participles, etc. of other verbs. In the earliest period it was conjugated completely, but the -r- began to be elided fairly early, and after that the tenses formed by attaching suffixes with initial vowels became obsolete and were replaced by the corresponding tenses of bol/-ol- in some languages and tur- in others. However, some tenses, usually without the -r-, s.i.a.m.l.g. The unusual very early Gerunds(? ) erki, erken, erînc are listed separately. Türkü viii; viii ff including Man. and Yen. er- 'to be', and as Aux. V., is very common: Uyğ. viii; viii ff. Man.-A, Man., Bud., Civ. ditto; in TT VII spelt er- or, less often, er- never ér-; éser(ler) occurs once: Xak. xi o1 anda:š erdi: kâna 'he was thus' Kağ. I 164 (erdi, erme:k); a.o.o.: KB ditto; xiri (? ) At. ditto, Tef. er-fér- ditto 78: xiv Muh. câna erdi- and also erdi-; mâ câna 'it was not yôl erdi: and also dëyl:idi: Mel. 19, 16; Rif. 99 (the alternative transliterations suggest that, in Muh.'s terminology, er- was the form used in 'our country', i.e. early Az.); it is added that most tenses of 'to be' are supplied by bol-, er-fèr:- surviving only in some: Çağ. xv ff. some individual forms, erdi, etc., are listed in Vel. 50-4 and translated idi, etc.; 'to be' is not listed as a Verb in San., but various forms like erdi, édi are listed among the Nouns: Xwar. xiii ér- 'Ali 27, 6- do. 35: xiri (? ) ér- 'to be', and as Aux. V. is common in Q: xiv ér is common, Quth 51; MM 66, etc.: Kom. xiv er- and more often é- occurs in CCG, CCG
yalkımsızın uzun olduğun katkılanmakları üze 'in their long-continued efforts to carry out the tasks (prescribed) in the Jātakas without getting bored or nauseated' Śv. 235, 10–12: Xak. xi er īrredd: istatchaṣa-l'racul, va huwa min qillati-li' mut-nausahaan 'the man mooped for lack of company' Kaś. I 172 (2 īr- follows): KB tapuğka yakın tu maña irmedin 'keep close to me in my service without being bored' 592; (I have been very fond of you, but) iřersen měnli 'you are bored with me' 714; o.o. 697, 5761, 6628 (yalk.)- Xwar. xiv ir- 'to be bored' Qubò 6: Kīp. xiv īr- 'with a front vowel') dacara 'to be bored' Īd. 10.

2 īr- 'to make a notch, or breach, in (something Acc.)'. Very rare, n.o.a.b., almost syn. w. I őt- 'to pierce' and īp- 'to hollow out'. Cf. īrild: Xak. xi ol ta'm īrredd: he made a breach (talama) in the wall' Kaś. I 172 (īr-er, īrme:K) Kīp. xiv īr- azāla 'to cause to wane?' (see īrild-) Īd. 10.

or- 'to mow (grass, etc.), to reap (crops)', and the like. S.i.a.m.i.g.; not always easy to distinguish fr. ur- in written texts, but has long or- and Aor. orram. Xak. xi ol oţ (sic, in error) or redd: qaṭa'a-l'baṣī he cut the grass'; also used when one reaps a cereal crop (hasada-l'zar), etc. Kaś. I 172 orram (orrmak); same phr. I 14, 11; III 45, 4; KB 1393 (2 ot): Çaq. xv ff. or- (ar, etc., 'with o-') bīr- 'to cut, reap' Vel. 103-4 (quotons.); or- (by implication 'with o-') diraw kardan 'to reap' San. 66v. 21 (quotons.); Xwar. xiv or- 'to reap' Qubb 118: Kīp. xiv hasa 'to mow' Tuh. 13b. 9.

ur- distinguishable from or- by its short vowel and Aor. ururr; c.i.a.p.a.l. From the earliest period it had two distinct meanings linked by the fact that both involve use of the arms; (1) 'to put (something Acc., on something Dot. or Loc.)'; (2) 'to strike (someone or something Acc.)', from which, esp. the first, a wide range of idiomatic meanings has developed. Those scholars who have tried to discriminate between these two meanings (e.g. Prof. Pelliot) by spelling (1) or- and (2) ur- were unquestionably mistaken. Türkī viii yelme: karğu: edduti: urgul 'set up a proper (system of) reconnoitring patrols and watchtowers' T 34; a.o. I S 10–11, II N 8 (ölisk)- yarikutna: yalmasınta: yüz artuk okun urtt: 'the enemy' hit him with more than a hundred arrows on his armour and quited coat' I E 33; o.o. I E 36; Ix. 21: xvii ff. oyma: er oğlanın kısılın tutuğ urupan 'a gambler(?) putting up his children and wife as a stake' IrkB 29; kuğu: kuş kana:nta: urup 'putting (himself) on the swan's wings' do. 35; yu:umu:mu:tn tép bilgeg urtt: 'he set up a wise man telling him not to make mistakes' Tun. III a. 6–8 (ETY II 94)- kldizig suvk: suk:msı taki: ur kağdı: ba: 'thrust the felt in the water and beat it, tie it firmly' IrkB 33; o.o. do. 35, 40: Man. diyimin başaş urdi (the king) 'put his crown on his head' TT II 8, 67; nom törü
urdu 'he established the doctrine and rules' 
do. 10, 91; a.o. 
do. 10, 92 (onar) - neça urutmuz yontumuz eres 'if we have somehow struck or wounded them' 
Ca. 88-9: Uyg. viii ff. Man.-A içine urmuş erdi 'he had put (the fouls) in it' 
M I 36, 3: Man. ye me tântûg eddû yid tûtûg urur kûyûrler?' 'and put up and burn pleasant, fragrant incense sticks' 
Wind.' 35-7 - yekelegir urgay 'he will smite the demons' 
M III 37, 6: (Chr. bir kapanda uru kûgûrîler (the magi) 'placed (their offerings) on a dish and brought them' 
U I 7, 4-5: Bud. ur- 'is very common; 'for to put, set up' and the like 
PP 34, 3; U I 9, 12; 39, 86-7 (Sw. 21, 12, 129, 8; 
TT V 10, 109; for 'to strike' PP 17, 6 etc.: 
Civ. ikirer taş a:lip binr ur (so spelt) 'take two stones for each and put one down' 
TT VIII L 13, a.o.o. in this text and H I, II; Xak. xi elgindeki: nepni: yêrde: urdu 'he put (tadoa) 'the thing which was in his hands on 
ground' (prov.) - ol kulun urdu: 'he beat (daraba) his slave, etc.' 
Kay. I 165 (urur, ur-mak; this entry is among the V s. w. a short 
very common but is everywhere spelt ur- in the MS); 
and many o.o.; KB ur- is very common in both 
senses, e.g. törü eddi urmuş kışi yeglerî 
'the best of men have laid down a good 
code' 252; kitab ati urdum Kutaðgû Bilig 'I 
have given the book the name Kutaðgû: 
Bilig' 350 - urdu nawbat tuqit 'the sentry beat 
his drum' 86: xii(?) KBXP bazma içinde 
urup kizlemiş 'he put it in the treasury and 
hid it' 13: xiii(?) KBPP at laqab urdular 
'they gave it the name and title' 18-19; 
At. bilgidin ururmen sözûmke ul-a 'I lay 
a foundation of my words in wisdom' 81; 
boðun mâllîq erke urup yûzlerin 'the 
people set their faces towards the wealthy man' 
421; a.a. 451: Tef. ur- 'to strike; to put', etc. 
in common 320: xiv Muh. (?) daraba ur- Rif. 
75, etc. (only); ur- 120, etc. (only): Canç. xv ff. 
ur- (ar, etc.) ur-, zadan ma-nâsin'a 'to strike' 
Vel. 103-4 (quotns.); ur- ('with u-') zadan 
San. 66v. 21 (quotns.): Xwar. xi ur- 'to 
strike' 'Ali 28, 29: xiii(?) dito Oğ. 38: xiv 
ditto and various idioms Mi N 109, etc.: 
Kom. xiv ur- 'to put; to strike', and in idioms 
CCI, CCG; Gr. 266 (quotns.): Kip. xiii daraba 
wrur- (sic) Hou. 52, 20: xiv ur- daraba Id. 10; 
daraba wur- Bul. 56a.; xiv daraba ur- Kav. 
7, 13; 8, 16; 74, 19; Tuh. 23a. ii a.o.o.: 
Osm. xiv: ur- with a rather wide range of meanings 
c.i.a.p., consistently spelt ur- not wur- 
TT'S I 
723; II 928; III 710; IV 784. 
1 ör- - practically syn. w. ûn-, q.v., from which 
it can hardly be distinguished in badly written 
Uyg. texts; 'to rise', usually while still 
maintaining contact with the point of departure, 
e.g. (of a plant) 'to sprout'; often used metaph. 
Survives, sometimes in the exact same form 
ôrû- in Növ, Kir., Kax. and SW xx Anat. 
114 (?); 173 (ôrû-). See ôrû. Uyg. 
vi ff. Man.-A M I 16, 12 (kaç); do. 17, 16 
(evin): Bud. köplüme neça sakûn örû 'the 
following thought arose in my mind' 
U II 5, 13-14: Civ. (when the abscess has 
cleared up, apply certain drugs) et örgülûk 
'so that the flesh can grow up' 
H II 20, 7-8; 
suvasîlak ôrer 'thirst supervenes' 
TT 'VII 
12: Xak. xi bult örûl 'the cloud rose' 
(nafa'at); and one says köy örû: 'the sheep 
got up' (nabadat) out of its sheep-fold and 
was driven towards its pasture; also used when 
it grazed by itself at night (nafaşat tabash-l-layl) 
Kâş. I 173 (örer, örmek; MS., in error, 
orman): o.o. I 257, 22 (örlen-); III 398, 24 
(araş-): Kip. xiv ör- 'with (front vowel) 
nabata 'to sprout', in the sense of the sprouting 
of beans and the like 
Id. 10. 
2 ör- 'to plait'; also used metaphor. for building 
a wall with bricks; Sani 199 says that in Osm. 
ör- is used to describe any process of plaiting 
or knitting, but not weaving on a loom. 
S.i.a.m.l.g.; see toktt-: Xak. xi ol saç örû: 
râmalà 's-ûr wa nasacubu 'he plaited (Hend.) 
the hair'; also of other things hair Kay. I 172 
(örer, örmek); (after 1 ör-) and one says 
ol savdû çûrû: râmalà 's-ûg wa tell-ûqûlû 
'the hair was a basket (Hend.);' also of anything 
that is plaited by hand from cord or 
palms-leaves I 173: xiv Muh. sûr madûfûr 
'plaited hair' örmiş saç Mel. 45, 6; Rif. 139: 
Caç. xv ff. ör- (by implication 'with ö-') 
dû çûs-râ ba-ham tûban wa $$bûstan 'to twist two 
things together, to plait' 
San. 66v. 22: Kip. 
xii dafarà-sûr ör- (misvocalized eur-) 
Hou. 36, 1: xiv ör- both bânà 'to build' and 
dafara Íd. 10 ('misdescribed as with back 
vowel'). 
1 ör- 'to blow (a trumpet, a fire, etc.); 
'to blow (into something Dot.), occasionally 
without an Object. S.i.a.m.l.g.; SE Türkî 
ûnr-; in SW only(?) xx Anat. SDD 1435. 
Uyg. viii ff. Man. inça kaltu er kim yel 
kîçûne tokukûn ürûçe 'just like a man 
who inflates a bladder by the force of wind' 
Wind. 22-4: Bud. (just as fire is produced by 
a fire drill, dry tinder and eerrî çûmekû 
ûrû$$i (mistranscribed ûrû$$i) the 'vigorous 
action and blowing of a man' 
U II 10, 23-4: Civ. (if anyone says that anything is false or 
lacking in my statement and) ayak ûrûp sôzî 
çûn bolsar 'if after blowing in a cup (as a form 
of solemn attestation) his words prove to be 
true' USp. 40, 7-8; 41, 6-7; the phr. burunda 
ûr- 'to blow (something) up the nose' occurs 
in H II 20, 4-5 and 18 and 23; in H I the word 
occurs several times, mistranscribed yûr-; e.g. 
boğaz içine ürûr yerilir açizdûn ûrû$$ ol 'if 
one blows into the throat, (the swelling 
bursts; one must blow it out of the mouth' 
188-9; o.o. 130, 131, 185 (kânasî): Xak. xi 
ol otûrû: nafaşî-ûnr 'he blew on the fire, etc.' 
Kay. I 164 (2 ör- follows, tilkul: ûz 
lûmke: ürûs: u'duz bulur 'if a fox breathes 
hard (dabaßù-), it(û) ûzû', etc. in this 
mange' I 55; III 5, 15: küll ürûnce: köz 
ûrûs: yeêl al-fath fil'cam sayr minal-al-fath 
fil-râmâm 'blowing on live embers is better 
than blowing on ashes' I 337, 12: xiii(?) Tef. 
ûr- 'to blow (hollows, etc.)' 338: xiv Muh. (?) 
nafaşîa ûr- Rif. 116 (only): Caç. xv ff. ûr- 
'(with ii-, not â-'), but mis-spelt with back
A ol takığu küş ara 'among those fowls' M I 36, 6–7; a.o. do. 10, 2 (a.d.:); dintarka ara 'among the Elect' M III 30, 11 (sic, the only case of ara: after Dat.): Man. yalaqqlar araq men 'among men' TT VIII 22: Bud. Sanskrit antarā 'between' ara: TT VIII 8.1—ara: also appears for the first time in oblique cases, e.g. toynlarların arasında: 'among the monks' do. A.24; similar phr. do. H.5, 9; U III 13, 6–7 (ii), etc.—aradin aşın 'the intermediate state' U II 81, 69–70: birkileyi (sic?) adrımışdı berdi aniq ara on yil bolit 'it is ten years since we parted' Hiien-ts. 1867: Civ. kişiš ara 'among men' TT I 160: balki ara 'within the city' USp. 88, 43: kitirin uruğin aşın arasası (sic, dictography) arasında tutuştuğu 'he must fumigate between her thighs with kisirin seed' H I 22–3: O. Kir. ix ff. bûdun ara: 'among the people' Mal. 15, 3: Xak. xi ara: waslu't-layv 'the middle of a thing'; hence one says kişiš ara: kirdım 'I went in among the people' (baynul-qawm) Kaš. I 87; similar phr. H I 317, 7; 511, 26 (ülgülük): 528, 18; H I 17, 6; III 60, 8: KB kîyer ot ara 'in the middle of a blazing fire' 1483; ara ... ara 'at one time ... at another, 177 (ögdîl-): 400–2; 735; xii (?): KBBP anlar ara 'between them' 36; At. kîşiler ara 75; a.o.o.; Tef. ara in phr. like bizlî ara and with Poss. Suffis. in the Loc. is common 56; Çağ. xv ff. ara arasinda Vel. 16; ara miyân va tasvîd 'middle, centre'; also called aralî; also used in the meaning of arasida dar miyânçan, 36v. 2; various other phr. like ara ayî 'the mouth of Şawwâl', arasida, arasida mën/ara mën are listed: Xwar. xii (?): oşbu yaruğun arasinda 'in the middle of this light' Og. 55; a.o. do. 162: XVII ara 'among' Quub 10; MN 7, etc.: Kôm. xv only in the form arasinda 'among', etc. CCG; Gr. 39 (quotus.) Kip. xiii bayın ara: Hau. 51, 13 (also quoted with Poss. Suffis. in Loc. and Abl.): xiv ara: bayın Id. 11; bayın with Poss. Suffis. ara: with ditto; al-bayûn ara: Bul. 14, 5–7: xv ara bayin Tuh. 73b. 10; arasinda, arapiça do. 74a. 5, 7: Osm. XV ff. ara c.i.a.p.: as early as XV it means 'place' in phr. like bu ara and 'time(s)' in phr. like har ara: 'at all times'; ... ara ... ara occurs in XV, XVI, and ara as a Postposn., e.g. xânîh-i 'aqsa ara 'in the temple of love' down to XVI TTS I 32; II 46; III 30; IV 32.

VU ara (sic) Hap. leg.; onomatopoetic. Xak. xi ara al-bawl 'urine'; an Excl. (hař) addressed to a donkey to encourage it to urinate; it is repeated two or three times and (the donkey) urinates. This agrees (waťaqat) with Ar. because al-arr means 'copulation' (al-cimad) in Ar. Kaš. I 38.

ara: a large stinging insect, 'bee, wasp, hornet'. S.i.a.m.l.g. w. minor phonetic changes (ar: ara, etc.); in some the particular kind of insect is defined by an Attribute, e.g. Osm. bul arîs 'honey bee'. Xak. x1 arî: al-zarbûr 'hornet, wasp', etc. This agrees (waťaqat) with Ar. because al-arry means 'honey' (al-asal) in Ar., but in Turkish 'the source of honey' (ma
yatawwalladi'l-âsal minhu); and the Çiğil 'Turks call 'honey' ari: yağış: sanma'l-nahl 'bee's oil' Kâş. I 87; o.o. II 329, 10 and 13; III 156 (bad!); 276, 19: xiii(?) At. 'al. kayda erse bile arsi: 'wherever there is honey there is a bee with it', 439: xiv Muh. al-zanbîr ari: Mel. 74, 8; Rif. 177: Çag. xv ff. ari (spelt) zanbîr San. 377. 11 (quotn.): Xwar. xiv ari 'bee' Qubb 11; MN 10: Kip. xiii al-nahl aru: Hau. 10, 11: xiv aru: both al-nahl wa'l-zanbîr; and if they mean 'bee' specifically (bi-âynîhî) they say bad arsi: Iđ. 10; al-nahl aru: (al-zanbîr kûkûn) Bul. 11, 1: XV Kav. 62, 19 (bad!).

VU 1 arra (sic) onomatopoeic, cf. arra; see 2 ir. Pec. to Kâş. Xak. xi irra al-âlha 'shame'; yuqaffat wa yuqaffal 'it is made both light and heavy' (?w. -r-. and -rr-) Kâş. I 39; a.o. I 322 (1 tar).

VU Irü: 'omen, sign'; often in Hend. Irü: belgî: Vocalization uncertain; P.N./A. irü-lüg, q.v., but survives in Yakut as irjâra, Pek. 3808, and is a l.-w. in Mong. as iruva (Kow. 321) w. a N.Ag. iruçq, see Doerfer in C.A.J. X, pp. 55 ff. Uyûg. vii ff. Man.-A. yavâlak irü erûr 'it is an evil omen' M 135, 3: Bud. tükel tükel yavâlak irü belgîluer 'all kinds of evil omens (Hend.)' TT VI 60-1; VIII 0.5; ermez irü belgî közünser 'if false omens (Hend.) appear' TT VII 49, 39; o.o. of Irü belgû U IV 24, 13; Swv. 185, 5-6; 315, 14-15, etc.: Civ. negûg ýörîp (?) so read irü irklasar 'if one seeks by divination for an omen to explain something' TT VII 28, 6.


oru: 'shout, outcry', etc. No doubt the base, of orla-, and so to be spelt with o-. N.o.a.b. Xak. xi oru: al-çuâ'wa't-la'ala' 'shout, outcry' (prov.) oru: kopssa: oğuş aklûr: i'da vaqda'a't-sûrâx iciama'at'l-astra ikiybi li-yu imûl-warsix 'when the cry for help is raised, the tribe rallies to it to help the man who raises it' Kâş. I 87; a.o. III 227 (kkâ): xiv Muh.(?) al-neccâ wa'l-galaba 'shouting, hububh' oru: Rif. 146 (only).

VU 1 uru: 'male child, son'; unlike oğul, exclusively masculine. Not noted later than Xak., but common until then. Türkî VIII beãlik uru: oğlun (sic) kul kitit: 'their sons, who were fit to be sons they made slaves' II E 7 (and I E 7 with boltli: in error for kitlit); a.o. I E 24, II E 20: viii ff. Man. the nature of the sin in Chauas. 116-17 is obscure, and the text almost certainly corrupt; âzun looks like an error for ajun and âz bolup is unintelligible; (if we have sinned) ilkî âzun bu âzün uzunotonâlg urcalar âz bolup 'in a previous incarnation or the present incarnation by . . . women and boys': Yen. uru: oğlun 'son'; Mel. 26, 2; yêtî: uru: oğul ûzun tike: bertimiz 'we erected (this memorial) for his seven sons' do. 48, 9; Uyûg. ix inim yeti: urun ûzûz kizim ûç ertî: 'I had seven younger

brothers, three sons, and three daughters' Suci 6: viii ff. Bud. kênç uru kênç kizlar 'young boys and girls' U II 20, 20; tepré uru 'a son of a god' (Sanskrit devaputra) do. 28, 6 (ii); 29, 16; a.o. Swv. 597, 23; Civ. uru oğul kelûrgye 'she will bring forth a son' TT VII 18, 18; uru oğlanîlg evcli 'a woman with male children' H II 18, 65: Xak. xiii uru: al-ûdak mina'l-avlûd 'a male child'; one says uru: oğlan 'male children' Kâş. I 88; a.o. I 251, 9: KB ay ersîg uru 'my brave boy!' 3832.

VU 2 uru: n.o.a.b.; IrkB 40 is a cryptic particle. Which continues 'he walks alone striking and cleaving precipitous rocks with a broad arrowhead'; nearly every word in it begins with y-. which may explain the curious use of words; this word obviously means 'ravine' or the like. Türkî vii ff. talım (?)error for telim) uru: yarînca: 'until he cleaves many ravines' IrkB 40: Oğuz xi (under têrîq q.v.) terîn uru: al-faccul'-ûmîm 'a deep ravine' Kâş. III 370, 10; n.m.e.

oru: (?oço:) 'a storage pit dug in the ground'. S.i.a.m.l.g. except NW, Sw. with variations in the final vowel (-a, -o, -u) which suggest an original -o. See Doerfer II 592. Xak. xi oru: 'a hole (al-hufrâ) which is dug for the storage of wheat, root vegetables (al-salcam) and the like' Kâş. I 87: KB Isizg ya çûdûa oruda kerek 'you must put a bad man in a sack or a pit' 5549 (see ayâ-): Çag. xv ff. ora (sic) taxli huyûst 'a grain pit' Vel. 104; oru çâ-i gullahu ditto San. 71v. 7: Kip. xiv oru: al-namûr'a 'storage pit' Id. 10; ditto, but oru: Bul. 3, 16; xv cubb 'pit' oru Tuh. 132. 3.

S öre: See örü.

D-örü: (orö) Ger. of 1 öär, normally used as an Adv. meaning 'upwards' (in KB there is even a Comparative f. öürekek), particularly in the phr. örü: tur-, properly 'to rise to one's feet', but sometimes 'to stand upright'. In the medieval period it also came, usually as öre, to be used as a Noun meaning 'height, elevation; an upright, pillar, support', and survives with such meanings in SE Türkî BS 773; NC Kzx. MM 496; SW Tkm., and perhaps elsewhere. As an Adv., usually in the phr. örü: (also öre, örô) tur- s.i.a.m.l.g. except SC(?). Uyûg. viii ff. Bud. Sanskrit utññátheta 'rise to your feet' örô duruplar: TT VIII E 46; örû tîmkîs erdi nomlûtuğ 'he has planted the banner of the doctrine upright' Hüen-ts. 1909-10; örû koçi 'upwards and downwards' U III 31, 8; 44, 4 (i); TT X 438; orûnlârinin örû turup rising from their seats' Swv. 182, 6-7; Civ. örü koçi USp. 67, 4: Xak. xxi Kâş. III 328, 10 (ldqâj): KB têrîbirle atin kopûrdû 'ôru' by his code of laws he raised his reputation' 137; similar phr. 269; (the planets move) kayûsû örûrek kayûsû koçi 130; turdü örû 519; o.o. 438, 3725; xiii(?) Tef. ôre/ôre tur-; ôre 'pillar, support' 248, 250; xiv Rbg. örê kop- 'to rise to one's feet' R I 1217
Tris. ARB

F aruba:at Hap. leg.; no doubt an Indian l. w. Xak. x1 aruba:at al-tamurul-hindi 'tama-rind' Kaş. I 138.

1) arpağan Den. N. fr. arpa:; 'wild barley', a plant of the wild oats type. S.i.s.m.l. Xak. x1 arpağan nahi ka-hay'at-t'ala'ir yanbut musunbul te la habb lahu 'a plant with the appearance of barley which grows seedless ears' Kaş. I 140; Çağ. xv ff. arpağan 'a small plant which grows in the open country (sahra'da) and forms an ear (üṣu'a) like barley' San. 36v. 26. 

2) arpa:siz Hap. leg. in a prov. under arpa: fr. which it is the Priv. N./A. Xak. x1 arpa:siz at aṣṣu:ma:sa 'a horse cannot get over the pass until it has had a feed of barley' (ḥatta tawqami-l-t'ar) Kaş. I 123, 19; n.m.e.

D arvişçi: N.Ag. fr. arviš: 'spell-binder, sorcerer'. Survives only in NE Tel. arbişi R I 338; in some other languages the word used is arbağçi or the like, der. fr. arbağ a later Dev. N. fr. arva:- first noted in Çağ. Uyğ. viii ff. Bud. arvişçilər beği 'the chief of the sorcerers' U IV 20, 230; a.o. TT V 12, 128.

Tris. V. ARB-


2) arpa:lan:— Hap. leg.; Recf. f. of arpa:la:-. Xak. x1 at arpalandı: (sic) 'the horse had barley' Kaş. I 296 (arpa:lanur, arpa:lanmaq sic).

Dis. ARC

F erej 'happiness, bliss'; corruption of Sogd. ropdowned (pronounced re)' same meaning. In this spelling pec. to KB; for some unknown reason, perhaps confusion with ırın which has exactly the opposite meaning, it became corrupted to ırınığırın, in which form it appears in Kaş. and sometimes in the Vienna MS. of KB. Survives in most NE languages as ıris/irısı R I 1368; III 719; Khak. ıris; NC Kır., Kız. ıris (and Kız. rısı in R III 719); SC Uzb. uroz; NW Kız. uras R I 1655; SW xx Anat. araz/juraz SDD 109, 1420. Xak. x1 erej al-tan'um war-taqallub ft'l-ni'ma 'happiness, enjoyment; reverse of fortune'; in some languages (lugdı) pronounced ırin Kaş. I 132; III 449 (duplicate entries; the second meaning, if correctly translated, seems to belong to ırınç): KB erej kolsa emgek têgíl ol lilisi 'if he asks for happiness, pain comes (instead) as his portion' 432; (I see that man's behaviour is bad) ereji az ol kör ökünçü uzun 'his happiness is slight and his repentance long-lasting' 926; o.o. 434, 677, 937, 2150, 3672 (sa'rin-), 5208, etc. (in 5208 Vienna MS. ırinç); xii(?) Tef. ushtımax turğuluk ırinçii might mean 'paradise is permanent happiness' (Borovkov translates it 'residence', taking it as a Dev. N. fr. ırinç-Refl. f. of ı er-, but this is not very plausible) 81.

F oruç 'a religious fast'. See başka:k.

F aruç 'juniper'. See artuç.

(1) arçu: 'saddle-bag'; prob. a crisis of *artçii: N.Ag. of art. Pec. to Kaş.; Malov in the index to UŞp. suggested that a word in UŞp. 3, 4 read arçar was connected with this word, but actually it occurs in a transcription of an Ar. phr., icăr ḥaqqa, 'amount due for rent'. Xak. x1 arçu: al-haqqa 'saddle-bag' Kaş. I 124; o.o. I 231, 14 (artış-); 250, 11 (artın-).

?F arju: 'jackal, or hyaena(?); n.o.a.b. The -j- suggests a foreign (Sogdian) origin. There does not seem to be a native word for 'jackal', most languages using Pe. qalːal. Xak. x1 arju: 'with -j-' ibn āwāi 'jackal' Kaş. I 127; xiv Muh. al-dahab 'hyaena', in Turkistan arju: 'in our country' (Azerbaijani) arşu: Mel. 7, 13; Rif. 79; a.o. 72, 5; 174.

S örgüç See 2 örgüç.

Tris. V. ARC-

DF arжула:— Den. V. fr. arju:; n.o.a.b. Prob. used only in the Ger. Uyğ. viii ff. Civ. erklärī xannı xarnı arjulayu (mistranscribed arkulayu) turur evıne 'the orders (sic) of the king of the underworld stand like jackals in your house' TT I 25: Xak. x1 (after arju:), and they say of people when they crowd round (ha'fiz) something kıš: arjulayu kıri: (sic, error for turdi:) 'the people crowded (izdahama) round it, as jackals crowd round a man to eat him' Kaş. I 127, 20; arju:layu: er avar translated 'the crowd of men round him were like jackals, because if they find a man alone they surround him and eat him' III 401, 14.

DF erejlen— Recf. Dev. V. fr. erej:; n.o.a.b. Xak. x1 KB el(l)ıg erejlenșu élake yetērsi bıliğ 'may Your Majesty live happily and bring wisdom to the realm' 5894.

Mon. ARD

art (a:rd) originally 'the nape of the neck'; hence (1) 'a mountain pass or col' (like the nape of the neck a depression between two elevations); (2) 'the back or hinder part of anything'. In (2) it was syn. w. arka: q.v., but for Adv. expressions meaning 'behind' art was used in preference to arka: The Directive f. artğaru 'backwards' is not noted before the medieval period. S.i.a.m.l.g.; in SW Osm., Tkm. (a:rt) before Suffs, beginning with vowels ard, which may represent the
original form. Türkü viii ff. art üzə: ‘on a mountain pass’ [Kebr 6 (2 er-):] Uyğ. viii ff. Bud. art basol bol- ‘to back, support (someone Dat.)’ Swm. 127, 21; 409, 11; a.o. U IV 8, 38 (t-d-): Civ. (a man who unexpectedly becomes famous) art sayu maya- kayur ‘defecates on every mountain pass’ [Tt VII 42, 5:] Xak. xi art sıaça sərə’ul-qəfə ‘the back hair’, because art is al-aghaba ‘the nape of the neck’: art al-agaba fil-ibtihal ‘a mountain pass’ (prov.) Kağ. I 42; I 247, 18 (aşır-); 277, 3 (2 aşaşa-) and 5 o.o. translated al-agaba: KB kayu art aşar kör öğüzler keğər ‘some climb over mountain passes and cross rivers’ 1735, xiii (?): Tef’sanıq arindu/a arindun ‘behind him’ 56; arıncın artıncın ‘behind’ 57, 60; artıgarı/artıkarı ‘backwards’ 59: xiv Muh. ‘the headquarters of a horse (kıl, in the margin of one MS.) and Mel. 69, 14: Çağ. xv ff. art (spelt) ‘aqaba wa rəhā-i tanga (‘a narrow road’) San. 36v, 26; ard (rhyming with kär) ‘aqab ‘back’ do. 37r, 2; arıncın as ‘aqabaş ‘behind him’ do. 37r, 3 (quoting): Xwar. xiii (?): ‘the army was protecting’ of börinid artıların ‘the headquarters of that wolf’ Og. 152: xiv artıkarı ‘backwards’ Qubt 11, Nahc. 93, 4: (if Yusuf’s shirt is torn) artı yandın ‘in the back’ Nahc. 362, 7; artıpa ‘backwards’ do. 93, 5: Kom. xiv ‘back, behind’ artıCCI,CCI; Gr. 40 (quoting, including arıncın/artıncın): Kip. xiv ard, also art, xalıf ‘behind’ Id. 10; xalıf artıncı Bud. 14, 4: xv (in a list of Advs. describing directions) wara wara ‘backwards’ artıkarı bi-gar rə ‘without -r-’ (i.e. for artıkarı) Kağ. 35; 5, artı wara Tuh. 73b, 9 (with Poss. Suffs. do. 673, 3; 74a, 7, 11); xalıf artıkarı do. 146, 6; 74a, 7; ta’axxara ‘to be behind, late’, etc. artıkarı kal- do 10b, 2: Osm. xiv ff. ard with Poss. Suffs. and arıncın, both meaning generally ‘behind’, c.i.a.p. TTS I 33; II 47; III 32-3; IV 34-5.

Vu ort pec. to Uyğ. and only in the phr. ort berı: prob. a mere jingle with berı, q.v. Uyğ. viii ff. Bud. ėrtı berli aqur bolur ‘his taxes are heavy’ TT VI 11; and see note thereon with o.o.: Civ. art berı almadın ‘without levying taxes’ Usp. 88, 41-2; bu yernin negü yeıme ėrtı berlı yok ‘this land is not liable to any taxes whatever’ Usp. 108, 20-1.

Vu urt Hap. leg.; Atalay points out that in SW xx Anat. (see SDD 763) ‘the eye of a needle’ is called iğne yurdu; this might well be a corruption of this word, but this word cannot be a corruption of urt, q.v., the meaning of which in Xak. would be quite inappropriate. There is another possible trace of this word; in SS 29 the translation of ort, etc. includes the words selir, ağı ‘poison’; this might be a misunderstanding of somen (see Kağ. xiv translation) the normal meaning, of which is ‘poison’. Xak. xı urt sommel-xiyät ‘the eye of a needle’ Kağ. I 42.

ört ‘flame, conflagration’; more specific than I ot ‘fire in general’, practically syn. w. yalin. S.i.a.m.l.g., in SW only Tkm. Türkü viii (the next day) ortçe: kizip kelti: sünüş-dimiz ‘they came (against us) flaming like a conflagration, and we fought’ T 40; Uyğ. viii ff. Bud. inça kalti temirliğ taqdin ort yalin uner erser ‘just as flames (Hend.) rise from the Iron Mountain’ U II 25, 25-7; ökünmeklig ort üzə örtünip ‘blazing with the flame of repentance’ U III, 5, 1-2; ort yalin TT V 10, 91 and 93; 12, 121; TT X 340, 360; ort otluq dyan ‘a meditation on flame and fire’ TT V 10, 116, ort yalinlig ‘flaming’ do. 8, 65: Xak. xi ort al-hariq ‘conflagration, blaze’ Kağ. I 42: Çağ. xv ff. ort səla-i ətəq ‘flame’; and they also use the word when they set fire to one end of a prairie (sahra), and it goes in front of the wind and burns off the whole prairie Vel. 100 (quoting.); ort (spelt) ism-i cisn bi birdiyə ətəq ‘a generic term for fire’ San. 71r, 3 (quoting): Osm. xvi ort ‘blaze’ in one text TTS I 549 (mis-spelt ort).

Mon. V. ARD-

art- Preliminary note. There are two verbs of this form; one, Trans. ‘to load (baggage, etc.) on (an animal, etc.)’, the Pass. and Refl. fs of which in SW xx Anat. show that it was originally ard-; the other, Intrans., ‘to grow bigger, increase’, which was always art-, since its der. fs like artuk are spelt with -t- in all modern languages. The first is first noted in Osm. XVII, but its Pass. and Refl. fs are noted in Xak. XI, the second is noted fr. an early period.

1 ort- (ard-) ‘to load (something Acc.) onto (something Dat.)’; to load (an animal, etc. Acc.) with (something bile, etc.) to put (something, e.g. an arm) round (something, e.g. a neck). S.i.a.m.l.g.; in SW only xx Anat. ard-art-SDD 111, 117. Osm. xvi ard- ‘to put (an arm Acc.) round (a neck Dat.)’ to put (a garment Acc.) over (a shoulder Dat.)’ in two texts TTS II 48; III 33.

2 ort- ‘to become bigger, increase; to be, or become, excessive’. S.i.a.m.l.g. Türkü viii ff. Yen. artzuun ‘may it increase’ is read three times in Mal. 48, 4 and 5, but the text is chaotic: Uyğ. viii ff. Civ. (the income from certain properties is to be used for stated purposes) artımsın kégeşıp işletzipler ‘let them employ what is in excess(of these requirements) by mutual agreement’ Usp. 88, 28: Xak. xı arttı: negə ‘the thing became bigger (zada)’; and one says anp eyeğuşi: aarti: zada dilı’ulu wa hunte bınya ‘anı-tatçul ‘his ribs expanded’, an idiom for arrogance Kağ. III 425 (artar, artma)= KB kütı künde artı ‘his good fortune increased daily’ 438; o.o. 618 (t-d), 736, 1043, 1062, etc.: xiii (?) At. annin künde arta turur bu bıda ‘therefore this heresy increases daily’ 404; Tef. art- ‘to grow bigger’ 59: xiv Muh. zada, katırı ‘to become bigger, more numerous’ art- Mel. 26, 13; Rif. 109: Çağ. xv ff. art-ziyad şudan ‘to increase’ San. 35r, 5: Xwar.
Cağ, xv ff. ōre (spelt) ıtı̀n 'pillar'

San. 71 v. 24; Xwar. xiii(?) ōre dur- 'Ali 50;
iv ōre dur- Qub 200 (mis-spelt uru); Nahe. 240. 13-14; 399. 15; ŏre kop- do. 287, 10:
Kip. xii al-magām 'standing still' (opposite to al-haraka 'movement' tepres) ŏre Hou. 26, 21; (gāma ŏur-) and you say to someone you order to stand (b'il-şiyām ŏre) ŏrū: tırğīl do.
43. 5; xiv ŏrū: nişba li-şiyām 'a way of standing up' Id. 11: xv nişbat-ul-şiyām ŏrū (and tık) Tuh. 36a. 8; (in explaining the use of idl for kānā) one says bi türms idl, bi türupert idl, bi ŏre türupert idl kānāamir qā'am untāṣṣāb 'the beg was standing upright', because ŏre niṣṭaṣṣāb ništahāli-şiyām 'is specially used for a way of standing up' do. 67b. 11 ff. Osm. xiv to xvii ŏrū dur-
c.i.a.p. TTS I 724 (urū); II 756; III 567; IV 630; ŏrū 'a height' once in xvi IV 629.

Dis. V. ARA-

arū- 'to be, or become, clean, pure'. S.i.s.m.l., but rare. Uyğ. vii ff. Man. arūms köplūlūg
cułuɭqar 'blessed beings with pure minds'
TT III 120: Bud. arūr 'he is pure' TT VIIIA. 45 (no Sanskrit equivalent); közolm armadī 'my eye was not clean' do. C.17 (ditto);
ayğ (st) kilanlarā arū 'their misdeeds were washed away' TT IV 4, 15; armāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmāmাদ

Dis. ARA-

irī- /-irū- 'to decay, rot, putrefy'. Survives as irī- (which proves that the Uyğ. y- is prosodic) only in several NE languages R I 1439, Khak. and Tuv. and also in NC Kir., Kxz. Uyğ. viii ff. Man. adj[u]rth(?) eri yrl enormously his cheeks and lips (begin to) rot' TT II 16, 14: bud. yūrūmedin artamān 'without decaying or going bad' Sw. 530, 3; Xak. ȳgāč irīdī 'the wood (etc.) rotted (bāliya) because of its great age; also used of bones when they rott Kaș III 252 (irīr, irīmek); in all forms the elf is vocalized both with kāra and damma); edgū er spūkül: irīr (misvocalized erīr) ati: kālr 'the good man's bones rot (tablā) but his name remains' III 367, 23.

S ŏre- See türē-

Dis. ARB-


D ĕrpe N.A.S. fr. *yërpe-; 'dishevelled, shaggy, bristling'; and the like. Survives only

in Xak. is prothetic. Survives only(?) in some NE languages as ira-/ira- R I 1365; III 707 and Khak., and SW xx Anat. SDD 772. Xak. iryādī: nek ba'udal'soy 'the thing

was distant' Kaș. III 88 (iryār, iryāmak); közlen iryāsā: köpjdlen yeme: iryār 'out of sight, out of mind' III 366, 12: KB iryādī meniğin yiğitlik ati the description "young man" has (long since) passed from me' 375; (do not take part in daydreams) iryār 'keep away' 5263; o.o. 156, 202: xiv Muh. (?) ab'ada 'to be remote, to remove' (kēṭir-, in margin) iryār- Rif. 102 (only): Xwar. xiv iryār 'to be distant' Qub 91: Osm. xiv and xvii ira- 'to be distant' occurs twice and iryāraonce (xiv) TTS I 353; II 500.

Turkic-
(?) in NC Kir., Kxz., and perhaps SW xx Anat. ürpek 'a large mushroom' SDD 1116. Xak. xI ürpek (the -p - has three subscribed dots, possibly two of them added later) al-aq'aTa minîl-hayawân wâl-nâs 'shaggy of beast or man' Kaş. 1 103: Xwarz. xiv bași ürpek bolsa 'if his head is dishevelled' Nahe. 380, 13; a.o. 400, 9: Kom. xiv 'crisp, crinkled' ürpek CCG; Gr.: Kip. xiv ürpek al-yâ'aTa 'a curl or lack or hair' Id. 11: Osman. xvi ürpek 'dishevelled' in one text TTS III 733.

D arviş Dev. N. fr. arva:-; 'a magic spell, or charm'; used to translate Sanksrit dhârâni. Became a l.-w. in Mong. as arbis/arvis Kow. 157, 164 (translated 'knowledge, erudition') and survives only(?) in NE Tel. arbiś 'witchcraft, incantation' R I 338. Uyğ. viii ff. Man. M II 5, 9 (antâq): Bud. in TT IV 465 arviş nom bitüç represents Sanksrit dhâranîsitra; the phr. dar(a)ni arviş occurs several times in TT V; in Pfahl. 8, 13 Arviş (mistranscribed Arvot) Tegürin female Proper Name; o.o. TT VI 373-4 (nomçü); U II 58, 3 (fi): Xak. xI Kaş. I 249, 12 (arval-); 283, 19 (arva-); n.m.e.

PU Irbiś 'the Siberian panther, Felis irbiś'. Became a l.-w. in Mong. as irbis (Kow. 324, Hallot 72) from which the word entered European zoological terminology and was re-borrowed in NE Leb., Tel. Irbiś R I 1471. NE Tuv. irbiś prob. preserves the original pronunciation, but it might have been irpîś. All the early occurrences are in Uyğ. where the alphabet is so ambiguous that the final sound is not quite certain; it was certainly not -s and both -ç and -z are improbable. Uyğ. viii ff. Bud. irbiś is included in lists of savage beasts with 'lion, leopard', etc. in TT VI 116; Swv. 331, 23; 599, 16; 610, 13; irbiś kuçûrgü translates Chinese pao wei 'panther's tail' (Giles 8,697 12,601), the name of a constellation TT VI 93; in U IV 44, 6 and 11 apparently spelt Irbič.

D ürpe-: 'to bristle, stand on end', of hair, and the like; perhaps Intrans. Den. V. fr. *ürpe- cf. *ürpe-: Survives only(?) in SW Az., Osman. Xak. xI er ürperdi: tanafesa'l-racul wâ'zba'arra minîl-ğadâb aw li'l-qitâl 'the man panted and bristled with anger or in a fight'; and one says takaq ألف 'ürperdi: taqazaq a'l-dik il'il-qitâl 'the cock fluffed out its feathers for a fight'; and one says anî yînlü 'ürperdi: iqi's arra cildîhu 'his skin had gooseflesh' Kaş. I 217 (ürpîrûr, ürperme:k): Osman. xvii ürper- (spelt) rîyûdan-i sahza 'of a plant, to sprout'; and metaph. rast sudan-i miyî-î anîmdan-i qaftî-î nav xafa'n 'of the hairs of the body to stand on end, and of a young beard, to sprout'San. 70v. 17.

D arva-: Co-op. f. of arva:-; 'to say spells together'. S.i.s.m.1. like arva-. Xak. xI kaamlar: kamuq arva axs: hayanamatîl'-kahana bi-kalâm 'the sorcerers (all) mumbled (certain) words'; also used when they cast spells for ulcers (raqaw min sa'afa) and the like Kaş. I 236 (arvaşur, arvaşmak).

D ürpe-: Co-op. f. of *ürpe-: survives only(?) in NC Kxz. Xak. xI eren ürpeşî: taş'a'aba'l-abtâl wâ'zba'arû gådabâ(n) 'the warriors bristled (Hend.) with rage'; also used of other people Kaş. I 229 (ürpeşür, ürpeşmek; verse).
ört- 'to cover, conceal (something Acc.)'. Survives in NW Kaz. and SW Az., Osm., Tkm. Uyg. vii ff. Bud. yéríg örtüp 'covering the earth' TT V 6, 45–6; Sanskrit pratiçeçhådayati 'it covers' örtter (sic, perhaps the original pronunciation) TT VIII G.69; yaşurmacaz entralmañ örtmacaz kizlemezem 'I do not hide, suppress, cover over or conceal' (my sins) Stw. 138, 1–2; Xak. xi ol örtt- neçini 'he concealed (satara) the thing' Kaş. III 425 (örtter, örtmek); KB (clothing) etöz örtgü 'to cover the body' 4773; kiçi åbî açma sen örtüp yitür 'do not reveal a man's shame; cover it up and suppress it' 606; tişde uvut kettî örtmez yüzün 'women have lost their modesty and do not veil their faces' 6474: xiii (?) Tef. ört- (1) 'to cover (something Dat. or üze) with (something Acc.)'; (2) 'to suppress, i.e. forgive (sins Acc.)' 248: XIV Muh. gâftî 'to cover, conceal' ört- Mel. 29, 7; Rif. 113; al-façiya örtmek (spelt -mak in error) 36, 1; 121: Xwar. xiii ört- 'to cover' Ali 28; XIV ditto Qub 124; MN 132; 'to suppress (sins)' Nahl. 240, 7; Kip. xiii satara gayrak ört- (vocalized ört-) Houn. 36, 12: XIV ört- 'with front vowel' gâftî Id. 10; Bul. 67b.: XIV ditto Tuf. 273. 12 (spelt ört-).

Dis. ARD

D orut Pass.(?) Dev. N./A. fr. or-; lit. 'reaped', in practice (grass) 'which has been reaped and left out on the ground to wither'. Pec. to Xak. Xak. xi orut (unvocalized) ot al-davîl va huwa'ñabtû l-âmi 'limp withered grass, that is last year's grass' Kaş. I 50; orut otûn yasûrdî: isâmara'ñabtû l-​tariyû-dawa-l-​hamid va huwa'ñabtû l-âmi 'the fresh grass has covered the limp ragged grass, that is last year's grass' II 79, 19; kûyürû: orut (vocalized arut) ot (the fire) 'has burnt the limp withered grass' II 133, 15: KB sakal boldî yazîkî gulfî teğ orut 'my beard has become withered like a spring rose' 5639; same phr. 'my hair' 5697.

érté: 'the early morning'; in the early period usually associated with T tap 'dawn'; in the medieval period it developed two contrary meanings; (1) 'early tomorrow morning; tomorrow'; (2) 'earlier than this', i.e. in the past. S.i.a.m.l.g. with variations in the initial vowel which point to an original érte: and sometimes with -n (ért, etc.). Cf. 2 yarin. Uyg. viii ff. Bud. tapda sayu ertz turup 'rising early each morning' USp. 60, 1a. 15; o.o. Sw. 4, 9 (öltüçü); Hien-ts. 1966 (ağtur-): Civ. tap ertz TTV VII 1, 24, and 31; Xak. xì ertz: al-bukra 'the early morning' Kaş. I 124: KB tapuçça kiyilmadi ertz turu 'he did not fail in his duty, rising early in the morning' 607: xiii (?) At. bu mäl kelse ertz barû baz kêçe 'if this wealth comes early in the morning it goes away again late at night' 184; Tef. ertz 'in the early morning' 27: xiv Muh. al-qadâ 'tomorrow' ertz: Mel. 80, 1; Rif. 184; layla 'tomorrow night' ertz: gecesi: 80, 9 (Rif. 185 yerin tünle): Çağ. xv ff. ertz by itself and in

VUD 2 ertz- in Uyg. viii ff. Bud. Hien-ts. 1981 the Chinese phr. fa chiang (Giles 3,366 1,212) lit. 'zhaura general' i.e. 'a monk of outstanding character' is translated norm ērtgüsî 'leader (?) of the doctrine', chiang being taken as a verb 'to lead'. If this is so, ertz- seems to be the Caus. f. of 2 ērt- and presumably survives in NC Kzx. ért- 'to take (someone) with one, allow (him) to follow one' R I 790; MM 144.

XIII art- 'to increase' Ali 29: XIV ditto MN 483, etc.; Qub facsimile 88v. 21; 99v. 12: Kip. xiv art- zâda Id. 10; zâda-l-​sayf nafsûh 'the thing increased of its own accord' artti; Bud. 45r.: xiv zâda art- Kav. 78, 3; Osm. xiv arta dur- 'to go on increasing'; xvi arta var- ditto TTS I 43.

1 ertz- normally Intrans., 'to pass' in all the usual meanings of that English word e.g. (of time) 'to pass'; (of an illness) 'to pass off'; (of physical movement) 'to pass' (from one place to another); occasionally Trans. 'to pass' (e.g. a place); in a few passages in Uyg. Bud. it is a Trans. with 'sin' or the like as Object, and in this case seems to mean 'to commit persistently' (the conclusion in TT IV 14, note A.11 that this must be a different verb is improbable). Survives only (?) in most NE languages. Türkî viii (I mobilized the army of the On Ok; we, too, took the field and) aní: ertz timiz 'went past them' . . . (geographical name) tâçg ertz 'going past the . . . mountain' T 44; viii ff. Man. bu etözün ertzûl 'when he passes from this body (i.e. incarnation)' M III 17, 2–3 (i); 18, 13–14; a.o. TT II 15, 7–8 (erkî): Uyg. viii ff. Bud. Sanskrit upârítthita 'those who have passed away' ėrtmişler: TT VIII A.7; dirâtîg 'difficult to pass' aip ěrtgülükler: do. A.14; kalti alti kün ěrtup bardî 'when six days had passed' PP 20, 1–2; kølun satičigil yolayu ěrtgel saknasar 'if a company of merchants contains contemplative passing (through, ara, hostile peoples) in the course of their journey' Kuan. 43; o.o. U II 22, 22; 81, 60; U III 58, 3 (indin); Hien-ts. 234, 2116; TT VIII A.15, 45, etc.— oltû öltürmek karmatîgî uztâ ertoser 'if he persists for a long time in the sin of killing' U III 4, 13–14; on karmat ertosmek aylîngî kîlîn- 'the wicked deed of persisting in the ten sins' UIV 40, 190–1; a.o. TTIV 4, 11–12: Civ. âdâsi ertz 'its danger passes over' TT VII 14, 21 and 32, etc.; a.o. TTV I 45 (ugra-): Xak. xi âdâsi er- 'to take a second time çayañ-çara min bayyithu 'the man passed out of his house', also used of anyone or anything maçg taççaya 'an mâcchi' Kaş. III 425 (ertoser, ertosmek); (if difficulties arise, be patient) ertoser (sic) teyyî 'saying they will pass' III 233, 15: KB ol ertoser ôdûn 'at the time when he passes on (to the next world) 1925: Çağ. xv ff. after art- 'to increase' a second meaning tayy sudan 'to be crossed, traversed' is added with a quoth., clearly a mispronunciation of ertos- San. 352. 5.
ordu: ordolu; (ordo) originally ‘a royal residence’, that is ‘palace’ or ‘royal camp’ as the circumstances demanded; in the religious (Bud. and Man.) texts also ‘a heavenly mansion’. An early 1.-w. for ‘palace, royal camp’ as ordo in Mong. (Haensch 125). Survives as ordo/ordo in NE Tur; ordo; SE Türkî orda Shaw 20, B6 761, far- ring 215 (with Sec. f.s.); NC Kir, ordo; Kızı orda; SC Uzhr. orda; NW Kl, Nog. orda; SW Az., Osm. ordu, Tkm. orda. In SW Az., Osm. it came to mean ‘a royal camp’, hence any ‘military camp’ and finally, in military terminology, the largest type of military formation, ‘army’. Elsewhere it retained its original meaning, but there are indications that in some languages it was reborrowed fr. Mong. See Doerfer II 452. Türkî vii Oğuz yaği: ordu:ğ basdı: ‘hostile Oğuz attacked the royal camp’ I N 8; ordu:ğ bérmed: ‘he did not surrender the royal camp’ I N 9: viii ff. xan olur:ran ordu: yapmı:l ‘the xan came to the throne and erected a royal residence’ IrkB 28; a.o. do. 34: Man. iki yaruk ordu içre ‘in the two palaces of light’ Chuas. 15: Uyğ. (viii ordu: in Şu. 8 is an error, see E aksı rat): viii ff. Man.-A Ordu: ‘a kingdom’ ordu:çu, ordu:da, ordu:da: matıry ‘Maitreya (Buddha) in the Tuṣita palace’ TT IV 10, 31; a.o. PP 39, 3; 42, 7; 43, 5; U II 25, 19; USp. 30, 3-4 etc.; Civ. ordo: ‘celestial mansion’ (in a calendar text) TT VII 4, 1 etc.; xiv Chin.-Uyğ. Dict. kung ‘palace’ (Giles 6,580) ordu: Liqet 188; R I 1072: Xak. xi ordu: qasabat-ul-malîk ‘the king’s capital’; hence the town of Kışgar is called Ordu: kend that is ‘the residence and capital of the kings’; Ordu: a qasoba near Balâsâgûn; and Balâsâgûn is also called Kuż Ordu: from this; ordu: başi: ismu:- farrâsz li’l-malîk ‘the word for the kings’ personal servant’ Kaş. I 124: KB kell tepêl ‘at (the) turur orduka ‘the king arrived and took up residence in the capital’ 487; Karşî ordu: tura ‘the palace, the capital, the fortress’ 5263; a.o. 310 (Ükl): xi(?) KBVP kayu kend, uluş, ordu: karşi, yér-e ‘every town, country, capital, palace, and place’ 26: xiv Muh. darû’ul-malîk ‘royal residence’ ordu: Mel. 75, 15; Rİ 179 (adding va hallatuku ‘and his quarter of the town’): Çag. xv ff. ordu: (spelt) xaymagânhî sâlûshîn ‘royal encampment’ (quots.); orda: (spelt) harson, xa’ni xana ki zandîn-i sabûn va akhrî dar âncî bàsûd ‘the harem, that is the residence of the wives and lords and nobles’; orda: bêl kî-i safîd-i haram ‘the white eunuch of the harem’ San. 711 14 (orda is prob. a re borrowing from Mong.): Xwar. xii kêt orduka ‘come to the royal residence’ Oğ. 255; a.o. 270: xiv orda: (sic) ‘palace’ Qutb 118: Kom. xiv ‘royal court’ orda: (sic) CCI; Gr.: Osm. xiv, xv ordu (once ordu) ‘encampment’ in Dede (Rossi, p. 343; orda in TTS I 540 is a mistake); ‘military camp’ in two texts III 548.


ortu: (orto; ordu) originally ‘the middle, or centre, of anything’, hence ‘situated in the middle, medium, middling’, with some extensions of meaning, esp. in SW. Si.a.m.lg., almost always also orta, with one or two forms with
Dörtütt Transfr. Dev. N. fr. 1 ert-; 'a gift'. N.o.a.b. Uyg. viii ff. Çhr. öz yüklerin açıtılar ertütin ağışın öntündeler 'they opened their baggage and presented their gifts (Hend.)' U I 6, 11-13 (mistranslated): Xak. x1 ertüt alt-hadiya 'a gift like a horse, etc. which passes between (tumadd bayan yaday) amirs and other persons'; thence it came to be used for any kind of gift Kaş. o.o. 109; o.o. 114, 18 (I oğurluk); 182, 6 (idis-): KB ney ertüt kilip 'making things gifts' 1760: xin(?): At. men ertüt (spelt artat) kilayn şahmka am'I will present it to my king' 42.

D artak N./A.S. fr. arta-; 'spoil, decaying, putrid'. Survives only(?) in SW xx Anat. ar dáad SDD 110. Uyg. viii ff. Bud. (if I have given to others) kirlig tā pcaplıg yavz artak aş içgülerig 'dirty, damaged, bad, putrid food and drink' Suyw. 135, 13-14: Xak. x1 artak ney al-say-ul-fasid 'a rotten, decaying thing' Kaş. I 119; II 49, 13 (tınik): KB ukuş bırlı aslur kılı artaksi 'with the help of understanding corrupt men are hanged' 221; (small but well organized is better than numerous) telim tüştí artak ükış sü bile 'much that is rotten meets you with a numerous army' 2340; idı artak erdi tąplı kősma men 'it would be very disgusting if I abandoned my duty' 5752: xin(?) At. sen artak sen 'you are corrupt' 395; a.o. 413.

D artıg Conc. N. fr. 1 art-; etymologically 'something which is loaded, or put round something'. N.o.a.b. Xak. x1 artıg şudratul-mar'a 'a woman's bodice'; artıg ahad 'ildayi-l-himl 'one of two (equal) half loads' Kaş. I 98.

D artuk (?artok) Pass. N./A.S. fr. 2 art-; originally 'additional, an extra amount'; in the earliest texts used chiefly in numerical expressions; later usually 'a large additional amount', less often 'excess, excessive'. S.i.a.m.lg. as artuk in SE and sometimes SC and artik elsewhere, with some extended meanings esp. in SW. The theory in TT V 33, note B. 71 that in a number of passages in Uyg. Bud. the word read adrüsk is the formation of artuk is not at all plausible. Türkü vii kirk artuk yekti: forty-seven (normally etiğ: (ilif): I E 15; artuk yikli: il if(i): 'he fed more livestock' Lx. 25; ay artuk: tört kün 'a month and four days' II SW; o.o. I E 33 (ur-); T 40 (u:ic): viii ff. Man. yüz artukú kirk '140' Chins. I 12; artuk eriş
erüj, 'it is extremely numerous' TT II 8, 61:

-Uyğ. vii ff. Man.-A beş yüz artuk eki otozunç yılka 'in the 522nd year' M I 12, 15-16: Bud. artuk in TT VIII spelt artok, arttük, arıttuk, is very common; (1) in numerical expressions, e.g. otuz artuk ulug el uluflarıg 'more than thirty great realms and countries' Swv. 3, 20; bir ay artuk 'more than a month' PP 68, 1, (2) meaning 'a large amount', e.g. kamug tiniglarıka artuk asig kilu umagaymen 'I shall not be able to do a great deal of good to all mankind' PP 34, 6-7 a.o. do. 67, 8 (açin-); (3) with some suggestion of excessiveness, e.g. Çay kem emgekin artuk bulup 'finding the pain of his illness (Hend.) excessive' U III 35, 19-20; (4) in Tif. 46a, 3 ff. there is a string of identical phr. in which is seems to represent a step in amount tepredi artuk tepredi tüz tepredi 'he moved, he moved not, he moved as much as he could': Cív. (if a particular remedy is applied) artuk egğü bolur 'it becomes much better' H I 133; artuk içer bolmaz 'if he drinks more than that, it does not help' do. 171-2: Xak. x1 artuk al-ziyada 'an increase, an excessive amount' Kaş. I 99; ortuk erden artuk almas 'a partner does not take too big a share (ziyada fil-qisma) from his partner' I 99, 5; a.o. II 137, 6 (kösül-):

-KB üğiś söze artuk asig körmedim 'I never saw much advantage in verbosity' 171; içi artuk erden kerek og biliğ (a world-conqueror) 'needs a very large amount of manly qualities, intellect, and knowledge' 281; o.o., similar meaning, 629, 758, 837 (1 a:r:-): xiiii(?); At. artuk tileme 'do not ask for more' 190: Tef. artuk 'very great; superior'; içki üç yüz artuk 'over two or three hundred (years)' 60; a.o. 72 (eqşuk): xiv Muh. al-ziyada artuk Mel. 54, 14; Rиф. 151: Çağ. xv ff. artuk (and artuksu) ziyada toa aşfin 'excess, abundance' San. 36v. 27: Xwar. xiv artuklar/artuçuk 'more' 'Ali 19: xiv artuk 'more, superior (to others); excess' Quab 11; MN 173, etc.; Naĥc. 411, 15; Kom. xiv extremely, extremely (with impending Abl.) more than' artuk/artuçuk CCI, COG; Gr. 41 (quotns.); Osm. xiv ff. artuk (once artuk) consistently till xvi, sporadically thereafter, then artuk, ci:k.i.: normally with preceding Abl. 'more than' occasionally 'other than', also by itself 'abundant, superfluous'; biq artuk 'over 1000' in xiv, yil artugun 'over a year' in xv TTS I 42 ff.; II 56 ff.; III 39 ff.; IV 42 ff.;

D ortuk (ortok) apparently Den. N. fr. ortu:, but the function of the Suff. normally Diminutive, is obscure; 'partner'. Became ortak at a fairly early date (the MS. of Kaş. where the scribe tended to substitute the later form must have been written during the transitional period). S.i.a.m.l.g., ortok in NE Alt., Tel. R I 1071; NC Kir. and ortak elsewhere. See Doerfer II 446. Uyğ. viii ff. Civ. ortuk seems to occur in two damaged and obscure texts; in USp. 55, 26-7 Memet Möngöl çın otekçi bile ortuk altı şik yér might mean 'six şik of land held in common with Mehmed Möngöl the true debtor' (the last two words might be another Proper Name); in USp. 30, 7 ortak looks like a N./A.S. in -k.i. 'situated in the middle', but ortuk in 30, 12 seems to be this word, meaning obscure: Xak. xi ortuk al-şarık 'a partner' Kaş. I 99 (prov. see artuk); börînin ortuk (vocalized ortak) kuzçu'nun uyğan başında: 'meaning 'the crow is the partner (uyarık) of the wolf in hunting and what the crow catches is (put) at the top of a tree' I 439, 28; ortuk bulup bilidî: 'he was my partner (sarraka ma)i.o and I knew me intimately' III 71, 17 (the first and last clearly vocalized ortuk, the second and third ortak): KB (a servant) beği birle ortuk 'in partnership with his master' 2997; xiii(?); Tef. ortak 'partner' 238: xiv Muh. al-şarık ortak Mel. 49, 15; Rиф. 144: Çağ. xv ff. ortak/ortak (by implication 'with') sarrak wa sa'lum (associate) San. 71r. 9 (quotn.): Xwar. xiv ortak 'partner' Quab 119: Kom. xiv 'partner' ortak CCI, Gr.: Kip. xiii al-şarık ortak: Hau. 32, 11; 41, 6: sarraka minâl-şirka ma' gayrak ortak bol- do. 41, 5; xiv ortak ('with back vowels') al-şarık Id. 11: xv şirka ortak Tuh. 21a. 10; muwâsîta 'mediation' ortak do. 35b. 3: Osm. xv ortak (in phr.) 'partner' in two texts TTS II 735; IV 612.

D ertig Hap. leg.; Conc. N. fr. 1 ert-; lit. 'something over which one passes'. Xak. x1 ertig al-şarîq'iîl-mashîk 'a beaten track' Kaş. I 103.

?D ördek a generic term for 'duck', particular varieties being distinguished by qualifying Adj.s. or Nouns. Exceptionally Kaş. consistently translates ördek 'goose' and kav 'duck', but this must be an error. Morphologically perhaps Dev. N. fr. I 8-r: (the bird) 'which rises' (from the water). The meta-thesized form in Swv. (of which the MS. is xiv) must be a Sec. f.; it survives as ödurek in NE. 'Tuv. and the eccentric forms in Xwar. and Köp. may also go back to it. S.i.a.m.l.g., normally as ördek and the like. See Doerfer II 450. Uyğ. vii ff. Bud. (oxen, sheep, swine) kav ödurek takiği 'geese, ducks, and poultry' Swv. 4, 12: xiv Chim.-Uyğ. Diet. 'duck' ördek Ligeti 190: Xak. x1 ördek al-trazzz 'goose' Kaş. I 103 (prov.); I 222, 18 (yuğak) and 4 o.o.: KB ördek in a list of birds 72: xiv Muh.(?) al-batt 'duck' ördek Mel. 73, 5 (added to the text in one MS. only): Xwar. ördek 'duck' Quab 123; ewrek ditto 23; évrek ditto 62; évék? ditto 53; övrek ditto 125: Tkm. xiii al-batt ördek Hou. 10, 6: xiv ördek al-batt Id. 10; Kip.(?) ewrek al-batt wa'l-axdar 'green' do. 26; al-batt ewrek (unvocalized) övrek (sic) Bul. II, 13: xv bavtöred ördek Tuh. 7b. 3.

D örtülük Conc. N. fr. ört-; originally 'covering' in general (Uyğ. Man. 'covered' may be the Pass. Dev. N./A. in -bik, 'covered' not otherwise recorded); in modern languages usually more specifically 'head-covering, veil'.

DIS.ARD 205
Survives in SE Tar. örtü: R I 1236; NC Kir. örtük; SC Uz. örtük, Bor. 486 (described as 'literary', 'mistranscribed'); SW Az., Osm. örtü; Tkm. örtük. Uyg. viii ff. Man. ol yaruk örtük (sic) sayu 'every time that light is obscured' (the mansion of the moon god is near the mansion of the sun god) M III 7, 5 (v): Bud. örtüg tuağlar 'coverings and obstacles' U II 33, 5; 42, 9: Civ. uc kuğulığ bir kuğulığ tört örtügül bêrdm 'I gave four coverlets, three with borders and one without' USp. 79, 11–12: Xak. xI örtüg 'the covering' (al-su-tra) over anything, for example the saddle-cloth (al-gașiya) over a saddle, and the brocade (al-dibaöl) which is laid on the tombs of notables; and also giğa 'kull sayy 'the cover, lid, roof', etc. of anything Kay. I 103: KB bayat tağışi barça kerek örtügünün 'God’s worship must always be performed under cover' 3919; maça örtüg erdi bu sozler neçe kötûrduğun bu örtüg sen aydın aça ‘these words were somewhat obscure to me; you have removed this obscurity and spoken explaining them' 5818: xii(7) Tež. örtüg 'covering, curtain', etc. 240: XIV Muh. (among words relating to buildings) al-giğa 'the roof' ew örtügːi: Mel. 76, 3; Rif. 179; (among furnishings, etc.) al-miː 'leather floor-covering' özıgılı 67, 15; örtügül 168 (both corruptions of örtüg): Çağ. xv ff. örtük (‘with -k’) örtüülü ... mašı ma’nâsına ‘hidden, concealed’ Vel. 101; örtük lîhâ va piştî ki ba-balâ-yi xwud pîşand ‘a covering or garment that people drape over themselves’ Sam. 711r. 2: Kip. xiv örtü: (so read, most MSS, in error örtük) al-giğa 'Id. 10: xv(?) in margin in SW(?) hand al-giğa örtük Tuh. 26b. 6.

D örtügün Conc. N. fr. örtː; etymologically 'something covered', in practice 'haystack' and the like. Survives only in NE Şır R I 1842 and Khak. örtün 'threshing-floor'. The status of the Kip. word is uncertain; it may belong here, but Mong. ınder ‘balcony, raised platform’ (Kow. 279, Halitd 62) was borrowed, as indir-findir) in some NW languages to represent 'threshing-floor' and is listed in Kom. xiv Gr. 273; it survives in NW Kar. R I 1364, Kow. 194 and in SW xx Anat. SDD 771 (from one place only); the Kip. word might be a metathesis of this. Uyg. viii ff. Civ. in a contract for the sale of land USP. 108, 18–20 the boundaries were described as: E. Burxan kuılmîn örtüg; S. ‘the big road’; W. ‘Taput’s land’; N. Buyançınűn örtügün; it must here mean ‘stackyard’ or the like: Xak. xI örtügün al-sabra ‘a heap (of cut corn and the like)’ Kay. III 412; sondaːc 131: ermes örtügün tepmek ‘it is not the wren’s job to thresh the stacked corn’ (daqqat'–kuds) I 526, 22: sabanda: sandris, bolsa: örtügünde: irteːs bolmaːs ‘if there are quarrels at the plough, there will be no disputes fi hałatî-sabra wal’-kuds I 402, 20; hałatla’-kuds II 214, 5; waqtla’-kuds III 416, 23; these must all mean ‘when the crop is being stacked’: XIV Muh.(?) Rif. 159 (2 ot): Kip. xIV (VU) iðrın (dâl. unvoiced) al-baydar ‘threshing-floor; barn’ Id. 10.

D örtüg P.N./A. fr. ört; ‘blazing, flaming’. N.o.a.b. Uyg. viii ff. Bud. avis tamudaki örtüg yalınlık yérde ‘in a blazing (Hend.) place situated in the avîcî hell’ TT IV 10, 25–6; örtüg (sic) tamudaki: ‘situated in the blazing hell’ TT VIII N.12; Xwar. xiii örtü ‘fiery’ Alî 46: Kom. xIV (VU) ‘flaming (hell)’ örtül/örtük CCG; Gr. 184 (quotns.).

D erdem Den. N. fr. I erː; etymologically 'manly qualities', esp. 'bravery', but more commonly used in a broader sense for 'goodness, virtue, good qualities' and sometimes applied to things as well as to people. In Uyg. sometimes appears metathesized as erdem. An early loan-word in Mong. where it was originally used for 'competence, efficiency, capability' (Haensisch 44) and later also for 'wisdom, knowledge' (Kow. 260, Halitd 69). NE Tuv. erdem ‘knowledge, science’ Pal. 587 is no doubt reborrowed fr. Mong., but SW xx Anat. erdem/erdem ‘virtue, excellence’ SDD 542 is a direct survival. See Doerfer II 451. Türkvi vii alpː erdemːi: ‘his bravery and manliness’ Ix. 4; o.o. do. 7 and 12: viii ff. erdem occurs several times in the Toyok doct. (ETY II 57–9) as a technical term for ‘the magical power, virtue' of a precious stone: Yen. fr. like erdem üçün and er erdem üçün ‘because of his manly qualities' are common Mal. 29, 4 and 7 etc.: Uyg. viii ff. Man.-A.Yeti törlüg erdemte örtü ‘by means of his (Xormuzda’s) seven kinds of (magic) powers’ MM 15, 17–18: Man. erdem seving ‘the special virtue and attractiveness' (of the Wind God) Wind. 4, 24, 44: Bud. kuan ści im pasar kutaďakm erdemi ‘Kuan-ści im Budhisattva's power to bestow good fortune' Kuan. 60; similar phr. 71, 218; erdemmek (v.l. edremek) tükellig erdiler ‘they were perfected by the (magical) power' (of the great šahrami) TT VI 352; kentünum yaruk küçül kübüllig erdemim (v.l. erdemim) ‘by his own bright, strong, magic power’ do. 354; a.o.o.: Civ. otnum edremi ‘the virtue of the remedy’ H II 6, 1: O. Kir. ix ff. erdem and er erdem are common Mal. 2, 3; 5, 1 etc.: Xak. xI erdem al-adab wał-mangaba ‘refined manners, merits’ Kay. I 197 (prov.); II 343, 19 (ögül); about a dozen o.o. translated al-adab, al-mangaba or both; exceptionally in I 252, 18 translated al-adab to ∙ ılm ‘wisdom, knowledge’; KB erdem is fairly common in the same meaning as in Kay. e.g. (God created man, and chose him) aper bôrdî erdemî bilig øg ukus ‘He gave him refined manners, knowledge, intelligence, and understanding’ is 148; similar phr. 278, 465; in 284–5, 672–3, 683 it means ‘merit, virtue,’ as opposed to münk ‘defect, vice’; xii(?) At. aya şâhîm erdemlerin sanaqan ‘oh you, who (try to) count my king’s virtues’ (can you count the grains of sand?) 59: Çağ. xv ff. erdem sipahîlik wa silâhîrlik mahârât ‘skill in military matters and the use of arms’ Vel. 51 (quotns.); erdem (spelt) furnin-i furnîşîyat wa
"Hadîr-î sipâhîhâri 'the science of chivalry and the military arts' (quotus.); the Rûmî author (i.e. Vel.) in one place read ārdem as āyyûm (spelt) and indexed it under ālis mûstûhû and in another place read it as ārdem and indexed it under ālis mûhkûrû and in both places gave the following quots. (quoted) as an example; Naṣûrî followed him and recognized āyyûm and ārdem as synonyms, and gave them this meaning; both were in error San. 99v. 3 (the quots. do in fact occur twice in Vel., but not under ārdem, it occurs under āyyûm and ārub spelt with ālis mûhkûmû); Xwar. xiv ārdem/ārdem 'manliness' Quth 21, 51: Kom. xiv 'virtue, skill' ārdem CCG; Gr. Kip. xiv ārdem al-šâdîla 'virtue, excellence' Id. 11: xv (san'a 'art' peçe (Persian pâyûx)); zâhîb funûn 'master of sciences' (peçekekar) and ārdem īyestî Tuh. 22a. 6-7; Osm. xiv, xv ārdem ārdem 'manly virtues' in two texts, and ārdem 'military skill' in one TTS III 257.

D ārtûn N.S.A. fr. 1 ert-; 'transitoriness,' see Ērtîlîg.

D ārtûn Conc. N. fr. ārt-; 'roof' and the like. Survives only in SW xx Anat. 'the upper surface (of something)' SDD 1117. Xak. xī ārtûn al-sâth 'a (flat) roof' Kaç. III 412: xiii(?) Tef. ārtûn 88 (bağçî) (and 248).

PUF ārdun (or ārtun?) 'cumin,' or the like. N.o.a.b.; prob. a foreign word. Uyğ. viii ff. Bud. (PU) vûzun ārdun corresponds to vûzun 'Carum coticum' in the Sanskrit text and ma chîn (Gîles 7,576 2,092) 'cumin, ammiun, pipecula' in the Chinese translation Swg. 476, 12; Civ. ārdun TT VII 22, 10; II 15; II 8, 38 a.o. 00.

S Ėrtûn Ėrtûn See Ėrtê.

S Ėrtûn See Ėrtûn.

?S Ėrdûs N. of Assn., ?fr. 2 ēr (yêr), pec. to KB and used only in conjunction with other similar words; in 1609 glossed yerdês in the Fergana MS.; since Kaç. describes yerdês as Oşûz and mentions 2 ēr as a Sec. f. of yêr in Xak. this is possibly correct, since 'fellow countryman' is a likely meaning in the context and the meaning of a N. of Assn. fr. 1 ēr is not obvious. Xak. xi KB 1697, 2276 (adaş).

D Ėrteş N.A.c. fr. Ėrtê-; etymologically 'search' or the like. Pec. to Kaç. Xak. xī Ėrteş al-tașfûhsî wa'l-mûţâbâa yacaq baynâ-l-qawn ft şây 'a close scrutiny and calling to account which takes place in a tribe about something'; hence one says Ėrteş kopdî: hâcâl-başî wa'l-tașfûhî 'an investigation and close scrutiny was started' Kaç. I 97v o.o. 1 402, 20; II 11, 14; III 416, 23 (the same prov., see Ėrtûn; translated al-mûşçaarâ 'quarrel, dispute' in I and al-mûţâsamâ 'mutual enmity' in II).

PUF Ėrtû (or Ėrtû?) Hap. leg.; unidentified, prob. foreign. Uyğ. viii ff. Civ. Ėrtû in a list-of drugs H II 20, 79.

D Ėrût- Caus. f. of Ėrû-; 'to melt, liquefy (something Acc.).' S.i.a.m.l.g. as Ėrtî- as Ėrtû- Xak. xī ol yaşâ Ėrûtîl: 'he melted (adûbâa) the fat' (etc.) Kaç. I 208 (īrûthû, Ėrûtmek); xiii(?) Tef. 8â (dubious; Bor. enters the same quots. under Ėrtî- and Ėrût-, as the Object of the verb is āltûn kûmîş kânîrû (gold and silver mines' the first is the likeller): xiv Muh. adûba Ėrît- Mel. 22, 5; Rif. 102: Çağ. xv ff. Ėrît- Caus. f.; Ėrûtnâdan 'to melt,' in Ar. Ėrûdâ âsâîsan 97v. 24 (quots.). Kip. xiv (Dâzdr- adûba) this in the Kitûb Beylik, but our master Fârûl-din said 'this is wrong, adûbâa is Ėrît- because ēbû is Ėrî- while siz- means nađîca fi nafshî 'to be fully ripe' or the like' Id. 57.

D Ėraš- Caus. f. of Ėrâ-; 'to send (someone Acc.) away, or far away.' For the phonetics see
investigate the matter closely' 292; similar phr. 321; Osm. xiv to xvi Irde- (sic) 'to seek, inquire for' occurs in several sentences, sometimes in Hend. with sor- and Is-te-, but one xvi dict. translates Per. custan 'to seek' by iste- and Irde- as if they had slightly different meanings TTS I 387; II 544; III 380; IV 434.

D örte-: Den. V. fr. ört 'to light, or burn (something Acc.)'. S.i.a.m.l.g. (in SW only Tkm.) w. some phonetic changes; some NE and NC forms contain double -tt- which suggests that these go back not to this V. but to örtle- which survives in SW xx Anat. SDD 158. Uyg. viii ff. Man.-A oltuq [gap] kyurur örteür 'burns (Hend.) the firewood' M I 18, 1–2; a.o. M I 7, 3 (tgaç): Bud. kentli özümü örtpe kyurüüp (metaphorically) 'burning (Hend.) myself' U III 37, 4–5: Xak. ol otuq örteül 'he burnt (afragana) the firewood' K. I 37, 4 (örtte-kem): örtte kil-e 'burning cinders' I 120, 4; II 26, 12; a.o. I 245, 12; III 356, 3; XIII (?) At. yemisiz yüzğan kesip örtgelil 'cut down and burn the tree that bears no fruit' 324; Tef. örte- 'to burn' 249: Çağ. xv ff. örte- -(genesis) etc.) yak- 'to burn' Vel. 101 (quotation); örte- sızändan 'to burn' San. 689. 28 (quotations); Xwar. xiv ditto Qutb 119: Kp. XIII afragana (kıyındır- and) örteül: Hou. 35, 4; Osm. xiv örte- 'to burn (metaph.) in one text TTS I 550.

D arta-: Caus. f. of arta-; 'to damage, or spoil (something Acc.)' lit. or metaphor. Survives only in the same NE languages as arta-. Türkü vii (oh Türkü people, if in heaven had not been hostile) elinın töröön kim artat(t)lı: 'who would have disrupted your realm and customary law?' I E 32, II E 10: vii ff. brkB 59 (yidit-); Man. kögünun bilgin artadımuz erser 'if we have disrupted their minds' Chias. 107–8; Bud. kuşlar arturar üçin 'because the birds spoil' (the fruit) PP 72, 7–8; similar phr. do. 75, 4; ariç şimanc- lanç artadımuz erser 'if we have disrupted pure nuns' TT IV 6, 49; o.o. TT V 14, note A.23, 11; Sw. 134, 20: Civ. işığın küşgün artur 'it brings your efforts (Hend.) to nought' TT I 64–5; and see buzz-: Xak. xii ol nenni: artatti: 'he spoilt (afsađa) the thing' Kaj. 1 II 600 (artatur, artatma-k); öngüncüz: ümide: (sic.) 'for error (unminded) artatur (sic) madahla-t nafr yuṣid'il-laradilah 'the self-praiser spoils his drawers' I 203, 14; a.o. I 366, 11; in II 335, 6 artalu: translated yutul 'it destroys him' is an error for artatur: KE yureksz kişler çerîg artatur 'cowards spoil an army' 224a; a.o. 407f; Kp. xvi (?) ofsađa (azdır-): in the margin in a later hand) ardat- Tukh. 6a. 1.

D örtel-: Hap. leg.; Caus. f. of örtel-: Xak. xii ol an: örtelti: faḥhaşa 'anhu va aflalahu 'he had inquiries and a search made for him' Kaj. I 260 (örteltür, örtemek).

D örtel-: Caus. f. of örte-; 'to have (something Acc.)' set on fire, or burnt. Survives
only (?!) in NE Khak., Tuv., and NC Kxz. Xak. x1 of bük örtetti: amora bi-tahrişi'acama 'he gave orders that the thicket should be burnt' Kaş. I 260 (örtetir, örtetmek).

E artal- See artat- Xak.

D artal- (ardal-) Pass. f. of 1 art- (ard-); 'to be loaded (on to something)' and the like. Survives as artal- in NE Khak.; SE Türkî; NC Kir. and as ardül- in SW xx Anat. SDD 111. Xak. x1 er at üze: artülül: ağıq'l-racul nafṣahu 'alâl'faras 'the man threw himself across the horse' in such a way that half his body was one side of it and the other half the other side; and one says taşqar eşeyek üze: artülül: 'the sack was loaded (humlat) on to the donkey' Kaş. I 244 (artülür, artülümek; Çağ. xv ff. art- 'to increase' fr 2 art-), and tabâpî kardan wa qaṭra zadan 'to bustle about, make haste' San. 35r. 24 ff.; this is a curious mistake, the translation having apparently been falsely deduced from two quots.; one is têpiz eyleben qat' u tâq artülül 'crossing the ocean and throwing himself over the mountains' (mistranslated 'hurriedly crossing the ocean and mountains'); it is said in 35v. 5 that Vel. read artayip or artanip and invented a verb arta-jartan- meaning 'to cross'; in fact, although the reading is faulty, the translation is about right; the other is bu körür her kirkikime artülül bir qaṭra yaṣ (not translated) which clearly means 'this man sees a drop of moisture loaded on each of my eyelashes': Osm. xvi Ar. al-muţlaq translated 'an animal which is let loose after its halter has been put round its neck' (yulâr boynuna ardulmîş) TTS II 47.

D Irtel- Hap. leg.; Pass. f. of irtel- Xak. x1 irtelûl: nev fîhîna 'anîl-šay' wa fîhîba 'the thing was inquired for and sought' Kaş. I 245 (irtelûr, irtelmek).

D örtel- Pass. f. of örtel-; 'to be set on fire, burnt'. Survives only (?!) in NE Khak.; NC Kir., Kxz. Xak. x1 bük örtelîl: urbiqat'l-ğayîdal 'the thick tangled trees were burnt' Kaş. I 245 (örtelûr, örtelmek).

D örtül- Pass. f. of ört-; 'to be covered, concealed', also in the early period 'to be put over (üzê: something) as a covering'. Survives in the same languages as ört-. Uyg. vii ff. Bud. Sanskrit nivratânam 'of those who are covered, örtülümelslerke: (sic) TT VII A. 15; bilgisizlik karaqû üzê köpülm örtülülp 'my mind being covered with the darkness of ignorance' Sun. 101, 16-17, similar phr., but mis-spelt örtülüp do. 136, 17; Xak. x1.13 er üzê: örtülül: ubhîma'l-am 'alâl'racul 'the thing was put over the man as a covering'; and one says kök örtülül: 'the sky was overcast (tâgâyîmat); wa ʔasluh kull şay' sutîra tabhîl-şay' 'basically (it is used of) anything that is concealed under something else' Kaş. I 244 (örtülûr, örtülümek; second phr. repeated I 139, 18; 13 örtülül: 'the thing was obscure, ambiguous' (İlhabâb) II 237, 13:

Osm. xvi örtülül- (of a port) 'to be storm-bound' TTS II 568.

D artla- (ardla-) Den. V. fr. art (ard). Survives in NE Tuv. artta- 'to step over (the back of something)', SW xx Anat. ardla- 'to follow up (something)' SDD 111. Xak. x1 ol ani: artla'dîl: ʔaʃa ʔahu 'he slipped him on the back of the neck' Kaş. III 443 (artlar, artlamak).

D artûn- (ardûn-) Refl. f. of 1 art- (ard-); 'to load (something Acc.) for, or on to oneself', Survives as artûn- in NE Alt., Tel., Khak., Tuv.; SE Türkî and NC Kir., Kxz., and as ardün- in SW xx Anat. SDD 111. Xak. x1 er arçûn artûndîl: 'the man loaded (hâmalu) his saddle-bag on the pack animal' also used of other things Kaş. I 250 (artûnur, artûnmak).

D örtên- Refl. f. of ört-; 'to blaze, burn (Intrans.) to be burnt'. Survives in much the same languages as ört-: Türkî vii ff. ulûg év örtenmi:ς 'a big house was burnt down' Irbîb 9; Man. M III 7, 11-12 (ii) (sağûrul-); kûryûgey örtengeyesîn 'you will be burnt' (Hend.) do. 23, 4 (ii); Uyg. viii ff. Bud. tört yûnuk örtendîl 'the four quarters of the world burst into flames' I U 40, 164; o.o. U II 8, 27 (edîz); III 5, 1-2 (ört); TT IV 4, 1: Civ. karnî etozi örtênir 'his stomach and whole body feel as if they were burning' H II 22, 30: Xak. x1 örtendirî: ney: the thing was burnt' (ihțaraqâ); and one says bulût örtendîl: the cloud was red (ahmarrät) after the sunset'; the Turks take omens by this Kaş. I 251 (örtenir, örtenmek; prov.); a.o. II 133, 16; Çağ. xv ff. örtên-(-ûr) yan- 'to be burnt', of something which is burnt so completely that no trace of it is left Vel. 100 (quotn.); örtên-Ref f.; sixtə sunden 'to be burnt' San. 68v. 22 (quotns.).

D örtün- Refl. f. of ört-; 'to cover oneself, be covered'; survives only in SW. Uyg. vii ff. Civ. örtûnnîm bûs grahalîr 'the five hidden planets (Sanskrit l-w.)' TT VII 1, 5 and 75; xiv Chin.-Uyg. Dict. fou tîên (Giles 3,723 11,208) 'a cloudy sky' têpî örtûnnîm Lîgiṭ 190; R I 1239; Xak. x1 ura:ğut yûzîn örtündîl: safaratîl'm-ar'a wachâhâ wa kaqiçîq iṣaṣ sataratî; obviously corrupt, safara means 'to unveil', têrad satarati and add âyâruhu at the end; 'the woman hid her face', also used when she hides anything else Kaş. I 250 (örtûnûr, örtûnmek); xiii (?) Tef. örtûn-'to cover oneself' 250: Xwar. xiv ditto Nahc. 31, 7: Kip. xiii ışatarâ 'to hide oneself' örtûn- Hou. 36, 12: xv taqâffà ditto. (yapin- and) örtûn- Tuh. 9a. 5.

D artur-, etc. Preliminary note. It is morphologically almost impossible to distinguish between the Caus. f.s. of ax- and art-. Only those of 2 ax- and 2 art- occur in the early period. Ardur- Caus. f. of 1 ax- 'to tire (someone) out' is first noted in XIV Muh. Mel. 41, 12; 42, 2; Rif. 132 and survives in NW Kaz. Artur- / arttur- the Caus. f. of 1 art-(ard-) exists in
several NE, SE, and NC languages, but is not noted before XIX.

D 1 artur- Hap. leg.; Caus. f. of 2 ar-; cf. the quotns. under that word, and artiz-. Türkii viii sicig savqqa: yumskag qagriqsa: artur-upa úkuş Türkii bodun őltig 'letting yourselves be tricked by their honeyed words and luxurious treasures many of you Türkii people died' I S 6; II N 5.

D 2 artur- Caus. f. of 2 art-; 'to cause (something) to increase, grow bigger', with various extended meanings, esp. in SW. S.i.a.m.l.k., usually as artit/or/artur- Xak. xi in yarmak üze: biti arturdu: zada ʃaʃid 'alà 'ajarà daràhàm 'he added one more on top of the ten silver coins'; and one says er arturdu: adàda-raçul laterahu 'the man gave himself airs'; (verse) keldi: berü: arturu: bürdi: élùn (VÜ) ertürüi: 'he came towards us with an enormous army, boasting and giving himself airs (yazlaf wa ya'da jarradu); then he surrendered his realm to us' (the third and sixth words are vocalized the same, but must have different meanings; the first is obviously arturu: 'boasting'; the second is not specifically translated, but the likeliest explanation is that it is the Ger. of 2 ertür- 'letting it pass to us') Kas. I 219 (artitur, arturmak): KB (he went every day) tapüq arturu 'giving more and more service' 610; şukur kilsa ni'mat bayat arturur 'if (a man) gives thanks, God increases His favours to him' 756: xini(?) At. akilik şaraf câh camal arturur 'generosity increases a man's honour, dignity, and grace' 258; Tef. artur- 'to make greater 60: Çağ. xv ff. artur- ziyyd kardan 'to increase (Trans.)' San. 355: Xwar. xiv ditto Qubb 11: Kom. xiv 'to surpass' artur- CCG; Gr. 2: Kip. xiii zada artur- Hou. 40, 14: xiv (the Perf. of art- is arti); this is Intrans. (al-lääsimi) but in the Trans. (al-muta'addi) you say aarti: Sd. 10; (after ar- t-) zada jil'say 'to increase the quantity in something' artur- Bul. 45r.: xvi zada artur- Tuh. 188: 4: Osm. xiv to xvii artur- occurs in a few texts TTS I 45; II 58; III 41.

D ertür-, etc. Preliminary note. As in the case of artur-, verbs of this form may be Caus. f.s of 1 er-, 2 er- or 1 or 2 ert-, but all early forms seem to be explicable as Caus. f.s of 2 er-, which is rare, or 1 ert- which is not much commoner.

D 1 ertür- Caus. f. of 2 ert-; 'to cause to arrive, bring to a successful conclusion' and the like. Survives only(? in SW Osm. erdir-. Türkii viii tokuznc ay yeti: otuzka: yergi ertürtimiz 'we brought the funeral ceremonies to a conclusion on the 27th of the 9th month' I NE; similar phr. II S 10; a.o. I E 40 (ükün:).

D 2 ertür- Caus. f. of 1 ert-; 'to cause to pass, pass by', etc. with various extended meanings. Survives as eertiř/ertîrî- in most NE languages R I 793, Khak., Tuv., and perhaps NC Kx. (R I 793, not MM). Uyğ. xiv ff. Bud. [gap] ertür Timiz 'we have passed (our lives?)' U III 16, 2; üç yavlan yolun ertürgeyi umakni (a cause) 'of being able to pass by (i.e. avoid) the three evil roads' TT V 22, 32; ertürmeüzün 'let (Sîlabhadra) not allow (Hüen-ts. 309): Cív. ertürmeüzün 'one must pass (the time)' TT VIII I 18: Xak. xii anyı yazukun ertürüli: 'he pardoned (şafiha 'an) his sins'; and one says anyı ışın ertürüli: 'he authorized (acăza) his affair, that is he agreed to it (quabilahu); also used of anyone who overlooks something (câwaza sa' an matedi) Kas. I 229 (erturür, ertürmelek); a.o. I 219 (artur-).

D ertur- Caus. f. of ur-; with a corresponding range of meanings. Survives as urdur- in NE Khak.; NE Kür.; SC Uzb. (urdur-), some NW languages and SW Tkm. and urdur- in SW Az.; Osm. Türkii viii icin taşın ad pomiędzy urdur-tim 'I have various decorations placed inside and outside' (Kül Tég'in tomb) I S 12: Uyğ. xvii ff. Bud. bejdik kapılardı ... urturup 'having them placed on large waggons' U III 40, 28-9: (Xak.) xiii(?) Tef. urdur-/urdur- 'to order to put (something Acc., into something Dat.)' 331: xiv Rbg. urdur- 'to let oneself be beaten' (with something birile) R I 1672 (quotn.): Çağ. xv ff. urdur- ('with u') mağrib sâxtan 'to cause to be beaten' San. 67v. 22: Xwar. xiv urdur- 'to order to put (something Acc., on something üze) Qubb 190: Osm. xv urdur- 'to order that (a country Acc.) should be attacked' in one text TTS III 710.

D örtür- Hap. leg. (?); Caus. f. of 1 às-; 'to grow (a plant, etc. Acc.)'. Uyğ. viii ff. Mán. A M I 14, 10-11 (t).

D artaş- Co-op. f. of arta-. Survives only (?) in NE Şâq, 'Tel. artaş-fartas- 'to fall out with one another' R I 309, 322. Xak. xi yalşık için artaşı: fasadâl-mâs ba'duhum bi-nu'ya ba'd 'some of the people became corrupt in the view of the others(?); also used of a number of things (kull sa'y katır) when some of them become corrupt among the rest Kas. I 230 (artasur, artasmak); i:i: any artaşıp fasadâ anrûtu 'his affairs deteriorated' I 219, 4.

D artış- (ardış-) Co-op. f. of 1 art- (ard-); 'to help (someone Dat.) to load (something Acc.)', and the like. S.i.s.m.l. Xaq. xi ol maça: arçi: artişi: 'he helped me to load (qânani 'alâ ilqâ ... wa hamilihi) the saddle-bag on the baggage animal'; also used for 'to compete' Kas. I 231 (artışı: artisimak).

D eritî- Recip., etc. f. of 1 er-. Survives only (?) in NE Khak. Bas. 63. Xak. xi ol meniğ birle: arstådan erdişi: 'he competed with me in getting past (fi'l-muğawaza) the lion', or anything else that is feared Kas. I 231 (eritîsûr, erıtîsme:); in the para. on the river Erïš, I 97, it is said that the name is taken from the word eritî meaning hârîni fi'l-muğûhara 'compete with me in crossing', no doubt a false etymology.
D ırtes- Co-op. f. of ırte-; n.o.a.b.; SW xx Anat. ırteş- 'to quarrel, push one another about' is a Sec. f. of ırteş-. Xak. xi ıs.oar bu: sőzüg ırteştile: infajhax a hdd’il- halîm 'they scrutinized this statement', or affair, or something else Kaş. I 230 (Irteşür, Irteşmek); a.o. I 230, 4 (İ öç).

D orteş- Recip., etc. f. of orte-; lit. 'to burn one another, to burn (something) together', and the like. Survives in NE Khak.; NC Kır.; NW Kaz. (ürteş-), usually for 'to be angry with one another' or the like (and see SW ırteş-). Xak. xi ıs.bûn bîr lîkîndinç evler:ın ırteşdi: 'the people burnt (ahraqa) one another’s houses'; also used for 'to compete and to help' Kaş. I 231 (örteşür, ırteşmek); Öğrak bile: ırteşip competing with the Öğrak in burning (each other’s property) II 219, 5 (the translation in Kaş. is obviously wrong).

D örtiş- Hap. leg.; Co-op. f. of ört-. Xak. xi ıs.oar bu: ısgï irţuşdi: 'they mutually agreed to conceal (tavwî‘û ‘alâ satr) this affair'; also used for 'to help someone to hide or conceal (țîğiyya . . . wa satr) something' Kaş. I 230 (örüşür, ırüşmek).

D artiz- Hap. leg.; Caus. f. of 2 ār-. Cf. I artur-. Türkî viii ff. Man. terrîl yana igitdeyü terğiçimem nömçümên têqmeke artizip ‘letting (myself) be deceived by one who says falsely and untruthfully “I am a man of God and a preacher”’. Chus. 135-6.

Tris. ARD
D arît-: perhaps Ger. in -t: fr. arît-, cf. ulâtti’; etymologically it should mean ‘cleanly’, but normally means ‘completely’; usually, but not, as implied in v. G. ATG, paras. 214, 354, invariably, used with a Neg. Verb. Türkî viii ff. Man. bir aytı çaşşapatîg edğitü: tüketi arûtu tutu umadîmiz ertî ‘if we have been able to keep one month’s commandments well, perfectly and completely’ Chusas. 282-4: Uyğ. vii ff. Bud. amranmak nizvam ofarî arît bultukmaz ‘the passion (of sensual) love is completely lacking in them’ TT V 16, note A 39.4; o.o. U III 37; 33: 55.3; U IV 22, 273 (1 ār.), etc.; in TT V 26, 10g the word ertzî (quite clear in the facsimile) is prob. a scripito defectiva for arîtî. (if one has to get on without an army or food it is alright but) kirtgünçüg ertî (farîtî) tîtsar ıdalaras bolmaz ‘if one completely (renounces and abandons confidence, it is not’; Civ. arîtî yip ‘washing it clean’ H II 20, 6.

S orutğa See uğurğa.

Puç orduta: al-nîrâ, presumably 'deploratory paste', the normal meaning. Pec. to Kaş, and entered twice, once, with a āmma on the alif, among disyllables between ordû and āţûdû, which would imply that it was a compound word, and once, with a fathâ on the alif and -d- for -d-, among the tri-syllables after arkaçak; possibly a l-w. Xak. xi orduta: al-nîrî in one of the two languages (luğatyan, ‘Turkish’ and Oğuz/Kip.). Kaş. I 124; arduta: al-nîrâ I 145.

D artuklûk A.N. fr. artuk; 'abundance, excess', and the like. S.i.a.m.l.g. except NE(?). Xak. xi yarağ bulup yâgûsdi: artuklûk in sökûslû: Kaş, says that this describes a man’s partner who hid something from him after they had made a joint profit, and gives a translation which is not wholly intelligible, the words must mean 'he found an opportunity and approached me, he stripped off the surplus (i.e. profit)' Kaş. II 90, 9-10; n.m.e.: xînî(?) Tef. artuklûk (1) ‘an additional amount’; (2) ‘outrage, excess’ 60: Osm. xiv to xvii artuklûk ‘excellence, surplus, superiority (over someone, üzere)’ TTS I 45; II 58; III 41.


D ārtgårū See art. ırtaklar Comparative f. of artuk; mainly used as an Adv. meaning ‘extremely, excessively’. S.i.s.m.l. Türkî viii ff. Man. (gap) ırtaklar düntrûlar (gap) meaning uncertain TT II 8, 71: Uyğ. vii ff. Bud. (the pleasant flavours in my mouth have disappeared and) ırtaklar açığ bolup ‘become excessively bitter’ U III 37, 31-2; ırtaklar basûltî ‘extremely helpful’ TT V 22, 20; ırtaklar korkasr belîlесer ‘if he fears (Hend.) excessively’ Swu. 141, 7; o.o. Swu. 70, 20 and 21; 74, 23; 148, 15; Usp. 60 İla. 4 etc.: Civ. ay teşri ırtaklar yalfür ‘the moon shine particularly brightly’ TT VII 30, 5-6: Xwâr. xînî(?) (the child drank the first milk from his mother’s breast but) munûn ırtaklar içmedi ‘did not drink more than this’ Oğ. 9-10: Kip. xî ép ırtaklar lã ayadî minłu ‘more than anything else’ Tuk. 55b. 11: Osm. xiv, xv ırtâkçar ‘more abundant’ and the like in several texts TT X 43; II 56; III 39.

D örtülûğ P.N./A. fr. örtülg; ‘concealed, covered’. Survives only(?) in SW Osm. örtülû. Uyğ. vii ff. Bud. örtülgûk kîzlîğîk ağır aıyîg kîlîncîmiz ‘our hidden (Hend.) grievous misdeeds’ USp. 101, 20-1; kop toırlûg tsiyaרîn çûrdûg örtülgûk yazukułg bolmât ‘may we not become covered by and guilty of all sorts of sins (Hend.)’ TT IV 14, 64-5; a.o. Swu. 37, 18: (Xak.) xînî(?) Tef. örtülûg ‘hidden, secret’ 249, 250: Çağ. xî ff. örtükûk (with -k-, -k-) örtülûsg Vel. 101: Xwâr. xiv örtülûg sözüm ‘my secret words’ Nahc. 421, 7; a.o.
TRIS. ARD

D örtgüsüz Hap. leg.; Priv. N./A. fr. *örtügü, prob. a metathesis, metri gravity, of örtügü, but a possible Dev. N. fr. örtü.- Xak. XI KB eşitti tüzi xalq ani örtgüsüz 'all the people listened to him without concealment' 2685.

D orduluğ P.N./A. fr. ordulu.; noted only in Uyg. VIII ff. Civ. in two astrological texts TT VII 13 and 18 where it means 'having, or belonging to (such and such) a heavenly mansion'.


D erdemliğ P.N./A. fr. erdem; 'possessing many qualities, brave, virtuous', etc. Survives only (?) in NE Tuv. ertermilg 'learned, educated', and SW xx Anat. erdemli 'capable, dextrous'. SDD 542. Türkü VIII ff. Irk B 10 (alp): Yen. (I could not remain with) erdemliğe 'my brave (followers)' Mal. 28, 1; a.o. do. 48, 8; Uyg. VIII ff. Man.-A tükül erdemliğ 'perfectly virtuous' (one of the epithets of a high Manichaean dignitary) M.I 12, 18; Bud. edğülüş erdemliğler: [sic] 'good and virtuous men' TT VIII H:10. Civ. erdemliğe 'kılış 'a virtuous, or worthy, man' TT VII 42, 1: (Xak.) Xiv Muh. al-mustâ'did bit'l-a'mal (Rif., Rif. ':a man capable of affairs' erdemliğ Mal. 56, 1; Rif. 153: Kop. xiii al-âlim qa'il-fadilli 'virtuous and wise' erdemliğ: Hou. 26, 1: Osm. xiv erdemliğ 'brave' in one text TT X 271.


D erdemsiz Priv. N./A. fr. erdem; 'lacking in manly qualities, bravery or virtue'. N.o.a.b. Uyg. VIII ff. Civ. TT VII 42, 1 (uldağ): Xak. XI erdemsizden kut çertülir: 'a good fortune is withheld from the man without merits or refined manners' (alâdi la mangaba we la adab ma'ahu) II 229, 22: o.o. III 211, 3 (98); I 252, 19; n.me.: XIV Muh. al-daxil bit'l-a'mal (Rif., al-xilo mina'l-jay) 'in unexperienced in affairs' erdemsiz Mal. 56, 3; Rif. 153.

arudun See arumudun.

F ertini, etc. 'jewel', more vaguely 'precious (object)'; fr. Sanskrit ratna through some intermediate language, prob. Sogdian rτmy, with prosthetic e; the phonetic evolution fr. -rt- is obscure, owing to the ambiguity of the Uyg. alphabet, but the word became a L.W. in Mong. as erdeni (Kao. 259, Hatlod 66); the only modern form NE Tel. erdine R I 795 is prob. a reborrowing fr. Mong. Uyg. VIII ff.

Man. rdnide (?) sici yég 'better than a jewel' M II 7, 6-7; a.o. TT III 62-3 (ogat-): Chr. erdini berüp ermiş 'he gave us a precious thing' U I 8, 18; Bud. çintamanı erdini bulşar 'if he finds the çintamani jewel' PP 14, 7-8; etözülg ağılkuñzlardaki isig özlüig erdinigizlerini (he will steal and carry away) 'your precious souls, which are in the treasury of your body' U III 14, 10-12; and many o.o.s. esp. in such phr. as nom ertini used instead of nom bitiği for Sanskrit sitiya: Xak. XI erdini: al-durr'd-yatin 'a matchless pearl'; hence one calls a woman ertini: özük meaning 'having a body like a matchless pearl', the -d- being contracted into (uqgamat fi) -t-, as one says muddakir for mudqakir Kaş. 1 14 (clearly both forms with -t- and -d- were current, but the 'explanation' is absurd); a.o. I 71 (özük): KB ajun meqzi boldi ürûb erdini 'the complexion of the world became (like) a white pearl' 3840: XIV Muh. al-durr erden Mel. 77, 8; erdün Rif. 180: Xvar. xiii (?) (gold, silver, many rubies) kop tecil erdini:ler 'very many jewels' Q8. 120; a.o.o.

D ertini: Dev. Adv./Adv fr. *ertin-: Refl. f. of ert-; but used only as an Adv. qualifying Adjs. and V.s and meaning 'extremely, very much'. Common in Uyg. but not noted later. Türkü VIII ertini: ulüq törün: 'with a very great ceremony' II N 9 and 10 (of a wedding); o.o. I S 14 and 15 (meaning obscure): VIII ff. Man. ertini ögrünülüq 'very joyful' TT VII 8, 54: Uyg. VIII ff. Chr. U I 8, 4-5 (ağri): Bud. Sanskrit subaha 'very many' ertini öüküs TT VIIII D.40; U II 15, 6; 16, 15; eteriği (sic) ariq 'very pure' TT VIIII C.20; o.o. with Adj. PP 3, 8; 16, 1; 26, 5; 38, 8; TT VII 40, 32; Swv. 530, 7 etc.—ertini kâtiğlanmp 'making great efforts' U III 35, 29; o.o. do. 37, 2 (ağri-): Swv. 141, 4-5 (uysu:-).

D ortunk: Hap. leg.; N./A, fr. ortun (ortu); 'situated in the middle, intermediate'. Replaced in the medieval period by ortanca/ortanci ( Çağ., Swv. 771, 11; Kop., Tub. 38a, 9; Osm. TT I 550; II 736) which still survives in NC Kız. ortuşşi; SW Osm. ortanca, Tkm. ortanci. Uyg. VIII ff. Bud. ili etözlerde ortunki kentli etözlerde 'in their first bodies (i.e. incarnations) and intermediate and last bodies' Swv. 134, 1-2.

DF ertiniğg P.N./A. fr. ertini; 'jewelled, full of jewels'. Pec. to Uyg. Bud. Uyg. VIII ff. Bud. ertiniğg oruğ 'the island of jewels' PP 33, 7; TT V 26, 91, and 94; ertiniğg orunluk 'a jewelled throne' PP 46, 2; a.o.o.

Tris. V. ARD-


D artuklan- Refl. f. of artukla-: (which s.i.s.n.m.l. with a wide range of meanings); 'to give oneself airs'. Survives with the same meaning in NE Tel. R I 311 and Khak. artiktan-.
Dis. Arğ

Xak. xi er artuklandı: *'ada'1-racul tavruha 'the man gave himself airs' Kaş. I 313 (artuklanur, artuklanmak).

D értelle:- Den. V. fr. értel; originally 'to do (something) early', with some extended meanings later. Survives in NE Tuv. Pal. 587; NC Kir. and SW Osm. Xak. xi er i-skük értelle:- dl: bahkara'1-racul lil-amr 'the man started early on the affair' Kaş. I 316 (értelle:r, értelemek, corrected from -ma-h: x11i?) Tefs. értelle- same meaning 84: Osm. xiv to xvi értelle- 'to get up early' in a few texts TTS 1 274; II 394.

D ortula:- Den. V. fr. ortul; S.i.s.m.l. with variations in the middle vowel, usually meaning 'to reduce by half, split down the middle', and the like. Xak. xi er yaşın ortula:da: lamasa'f1-racul min' umrili 'the man reached middle age' Kaş. I 316 (ortula:r, ortula:ma).k.


D arıtış- Co-op. f. of arıt-; survives only in NE Khak. arıdis-. Xak. xi ol maqa: tarığ arıtışd: 'he helped me to clean the grain' (fitiŋiyyati'l-hinta) Kaş. II 322, 16 (in a grammatical section); n.m.e.

Mon. Arğ

1 arık 'excrement', esp. 'human excrement'. Survives only(?) in NE Khak. arıkx. Cf. 1 boık. Xak. xi arık al-adıra 'human excrement'; and 'iron slag' (xabatu'l-hadd) is called temür arık: Kaş. I 42: xiv Muh.(?) al-ga'ıt 'dung' (book, in margin) arık Rif. 142: Kip. xiii al-adıra (bok, also called) arık (mis-vocalized arık) was hawe'a luğa 'it is a dialect word' Hou. 21, 19: xiv arık (so vocalized) al-xurri 'excrement' Id. 12.

S 2 arık See 1 arık.

irık originally a Conc. N. 'dice, sticks, etc. used for casting lots, divination, etc.', thence 'a magical figure, hexagram', and the like; thence abstract, 'an omen, taking omens, divination, etc.' It is listed in R I 1370 (quoting Zenker) as a SW Osm. word meaning 'luck, fortune' and survives in this meaning in SW xx Anat. irık/irık/irık/irık SDD 772-4. NC Kir. irık 'comfort, a peaceful life' can hardly be the same word. Türki viii ff. bu irık başınta: 'at the beginning of our own' (IrıkB 571) bu irık bitig 'this book of omens' do. Postscript. Uyg. viii ff. Bud. (he asked for a piece of chalk, took it and drew a pattern on the ground) irık sachtı irıkun körmišdinin kên 'threw the dice (or rods?) and after scrutinizing their omen' (rather than 'the dice'—he said) Hüen-ts. 37: Civ. irık is the technical term for the Chinese hexagrams in TT I (14, etc.), and also for the omens stated in short sentences in TT VII 28 (8, etc.): Xak. xi irık al-kahana wa1-fal te ictures'l-ğamir 'divination, taking omens, and elucidating secrets' Kaş. I 42.

S urık See 1 urık.

Dis. Arğ

D I arığ N. /A. fr. arı: 'clean, pure', lit. and metaphor; sometimes also used as an Adv. like arit: for 'completely, thoroughly'. S.i.s.m.l. w. phonetic changes in the second syllable. Türki viii arığ uvutu: yeq a proverb quoted to justify a military retreat, perhaps 'modesty becomes the pure man' T 37: viii ff. Man. arığ dindarlar 'the pure Elect' Chus. 66-7; arığ başaq başaq 'keeping a pure fast' do. 247; o.o. do. 217, 245; TT III 6, 2; Uyg. viii ff. Man. arık yollarda yorıp 'walking in pure ways' TT III 164-5; a.o.o. Bud. ikl arığ kizar 'two pure maidens' PP 41, 2; arığ by itself and the Hends. arığ süzükt (as in TT V 6, 22) and süzük arığ (as in do. 6, 24) 'pure' are very common; the spelling in TT VIII is arığ; see also I turuk: Xak. xi arığ neñ anything clean' (nazif) Kaş. I 63: o.o. same translation I 66, 17; 342, 4; arığ (of 'gold') xalıș 'pure' I 376, 25; in six other passages arığ means 'completely, thoroughly', e.g. alplar arığ alksur 'the warriors completely destroy one another' I 237, 23 o.o. I 103, 2; 230, 3; 241, 23 (Igles.); II 328, 16; III 41, 18—arığ neñ al-sayl'ul-nazif ciddadun wa1-taşdid li'l-mubaleqa 'an extremely clean thing', the double -r- for emphasis I 143: KB arığ bolsa őzli 'if his soul is pure' 722; o.o. meaning 'pure' 831, 3890; (God created innumerable beings) till birle te翟giger arığler arığ 'they greatly praise God with their tongues' 1022; bu kün kim okısa ol arığ (so read) bilir 'whoever reads today, he knows full well' 259: xiii (?) Tefs. arığ 'pure, clean' 57: xiv Muh. al-tahir 'clean, pure' arı: Mel. 55, 5; arık (with -ğ below the -k) Rif. 152; al-bikr 'virgin' (opposite to al-tayyib 'married woman', ekirınıs) arı: kiz Rif. 149; arı: kiz 150 (only); Rıb. arığ 'clean' (clothes) R I 269 (quots.): Çág. xv ff. arığ/arık arı: te pık Vel. 12 (quots.); arı pık te müsafıa 'clean, pure' San. 37v. 12; arığ ditto 15 (quots.); arık ditto 21: Xwar. xiv arığ 'pure' Qutib 12; MN 10; Nahl. 232, 10; 277, 1: Kom. xiv arı: 'clean' CCF; 'pure, holy' CCG; arove 'clean, guiltless' CCG; Gr. 40, 41 (quots.): Kip. xiii al-nazif arı: Hou. 27, 17: xiv arı: al-nazif; arığ mutahhar 'cleaned', and it is equivalent (râcî) to arı: in the sense of al-nazif Id. 10; xiv al-nazif (mis-spelt al-nadif) arı: arı: (mis-vocalized arı): Kor. 64, 17; tahir arı: Tuh. 23b. 7; nazif arı do. 36b. 5; Osm. xiv ff. arı, occasionally in xiv arı: 'clean, pure' lit. and metaphor, c.i.a.p. TTS I 39; II 49; III 33; IV 35.
2 arıq 'cose, wood, forest, jungle'; sometimes used in Hend. with simek, q.v. Survives only (?) in NE Khak. Tuv. Uyğ. viii ff. Bud. Sanskrit dravya 'living in a wood' arıqta: do. G.4; arıqta: do. G.3; a.o. U III 55, 2; arıq simek same meaning (?) U III 10, 13-14; 58, 6; U IV 44, 25; Usp. 105, 10; Sw. 529, 5 etc.

VU 3 arıq Hap. leg.; precedes I arıq, and so correctly vocalized but semantically close to I uruk. Barsgan xi arıq izārn'-xībā 'the rope bound round a (felt) tent' Kaz. I 63.

arık 'an irrigation canal'. S.i.a.m.l.g. See Doerfer II 469. Xak. xi arık al-nahr (here) 'irrigation canal' Kaz. I 65 (prov.); I 302 (açılva-); 382 (kazuk); a.o.o. xiii (? Tef. arık ditto 58: Çağ. xv ff. arık/arık 'a water course (su yolu) dug to provide a flow of water', for example a mill-race (degirmen arık) Fez. 13 (quotns.); arık nahr San. 37v. 15 (quotn.); arık the same as arık do. 21; arık/aırk abbreviation of arık/aırk nahr 37v. 20 (quotn.); Kip. xiv arık al-nahr (and al-nahr 'if taken as a river') is called irmak 'Id. 11; al-nahr (inter alia) arığ Bul. 4, 13: xv al-nahr arık (and irık (terror), irmak, özen) Tuh. 36a. 5; Osm. xiv ff. arık (the standard modern form) in one xiv and one xv text, arık once in xv and arık once in XVI TTS I 39; II 51; III 37.

D aruk (a:rok) Pass. N.A.S. fr. 1 ar.: originally 'tired out, exhausted', hence 'emaciated, weak for the lack of food'; in the latter sense normally of animals. S.i.a.m.l.g. usually as arık. Uyğ. viii ff. Bud. uyık a:rok 'very exhausted' 'TT VIII 8.14; siz arık siz 'you are tired out' 'PP 55, 4; o.o. do. 37, 1; Hüen-ts. 1914; Xak. xi arık er 'an exhausted (munu) man' Kaz. I 66; o.o. same translation I 259, 8; 298, 10 (q;glen-); II 28, 3; azuklug arık ermes 'a well-fed man does not tire (la ya yi) on a journey' I 148, 1: xiv Muh. al-nahif 'emaciated' arık Mcl. 48, 12; Rif. 143 (mus-splet uruc); al-hazīl 'thin, out of condition' arık 65, 14; aruk 165 (also 143, 152); hazīl wa nahīf aruk bol- 116 (Mek. arugla-): Çağ. xv ff. arık lāqer 'thin, emaciated' San. 37v. 17 (quotn.); arık same as arık do. 21: Öğüz/Kip. xi arık al-mahzīl 'emaciated' Kaz. I 66; Kom. xv 'emaciated arık CCI, CCG; Gr. 274 (quotns.); xiv arık (opposite to al-samīn semis) aruk Hou. 27, 18: xiv al-mahzīl aruk Id. 11: xv hazīl arık Tuh. 37b. 12: Osm. xiv ff. aruk 'lean, emaciated' in some xiv, xv texts, arık fr. xv onwards TTS I 36; II 50; III 34; IV 36.

D iruk N.A.S. fr. ira.: 'distant, far away'. S.i.a.m.l.g.; irak is the only form in SW, and, with rak, in NE, and occurs in all other language groups; yirak is an alternative form in three of them, irak only in NW. This proves that the y-, where it exists is secondary and prothetic. Türki viii irak boğunug anca: yag:stür ermīs 'thus they brought distant people nearer to them' I 5. II N 4; a.o. I S 7, II N 5; turuk bukali: semiz bukali:

irakta: bolver 'if one tries to distinguish between a lean ox and a fat ox from afar off' T 5-6; irak and yağuk seem to occur in anti-thesis on a baḥal ET II 164: Uyğ. viii ff. Bud. U IV 16, 156 (arık); (48, 98); iraktin 'from afar off' PP 38, 4; U II 22, 6; U III 58, 8 (?); o.o. Usp. 103, 18; TT VII 40, 67: Civ. irak is common in TT VII; yirak (zie?) barmuş kişi kemişmi sarp 'it is difficult for a man who has gone far away to come TT I 78: Xak. xi yirak yir 'a distant (ba'id) place'; also used for anything distant from friends (al-ixva), etc. Kaz. III 28 (verse); II 29, 4 (uğrağ); and two o.o. KB közüm- de yirak sen könlükke yakın 'you are far from my eyes but near to my thoughts' 11; o.o. 527, 781, etc.: xii (? KBVP yirak 'afar' 48, 49; xii (? At. yirak tur 'keep away' (from liars) 153; Tef. yirak/yirak 'distant, extreme' 129, 158; xiv Muh. al-ba'id irak Mcl. 83, 9; Rif. 189; a.o. 26, 14 (at-): Çağ. xv ff. yirak dir 'distant' San. 349r. 25; Xwar. xiv yirak ditto Qutb 91; irak do. 266; irak MN 100, etc.; irak Nacih. 115, 14; Kom. xiv 'distant' irak/irak CCI, CCG; Gr. 274 (quotns.); Kip. xiv al-ba'id (opposite to al-qarib yowuk, yakın) yirak Hou. 25, 12: xiv al-ba'id Id. 93; xv ditto Tuh. 8a. 6: Osm. xiv ff. irak (occasionally irak/irak down to xvi) 'distant'; c.i.a.p. TTS I 352; II 408; III 342; IV 393.

uruk Preliminary note. As a N.Ac. in -ğ fr. ur- occurs twice in Kaz., but otherwise means 'seed, pip' with some extended meanings. In this sense unlikely to be a Dev. N. fr. ur- even in its meaning of 'to put' and the like.

I 1 uruk N.A.C. in -ğ fr. ur-; 'a beating'. N.o.a.b.; cf. I uruglu. Xak. xı ol kulun uruk urdu: darabah alalbal darb mahalal fili 'he gave his slave a severe beating' Kaz. I 27, 4; similar phr. I 39a. 16; both as grammatical examples.

2 uruk originally a Conc. N. 'seed, pip, kernel', but with metaph. extensions like 'progeny, descendants', and even 'clan', i.e. descendants of a common ancestor. S.i.a.m.l.g. in various forms (uruk/uruk/uruk, etc.). See ulus. See Doerfer II 468. Türki viii ff. Yen. possibly occurs in Mal. 32, 15 (i:naç): Uyğ. viii ff. Man.-A M I 17, 14 (evin): Bud. yana burxan kutipa uruk tariği kemismiş bolur 'and will throw seed and grain before the majesty of the Buddha' TT VI 454—oğulli kizi uruk tariği bagri boskütki ülük bolur 'his sons and daughters, progeny (Hend.) blood relations and relations by marriage become numerous' do. 105; o.o. do. 205 (afling); TT VII 49, 127; Civ. kendir uruk 'hemp seed' TT VII 14, 49; nara uruk 'pomegranate pips' H I 3; o.o. do. 22, 101 and H II (common): bu yerde neçe uruk batsar ikeyği te nürtür ün türbüz whatever quantity of seed is planted in this ground, we will raise and produce twice that amount' Usp. 28, 4-6—men Sadanın ağanım urugum:
tuğmuşım oğulum ozlıgüm (?so read) 'my, Sada's, elder and younger brothers, progeny (Hend.), sons and blood-relations(?)' USp. 13, 12; xiv Chin. - Uyg. Dict. chung 'seed, progeny' (Giles 2,886) urug tuğum R I 1658; ch'in chi 'relations by marriage' (Giles 2,681, 1,018) urug tarig Ligeti, p. 275; Xak. xi urug habb kull say 'the seeds, pips of anything', and al-badr 'cereal seed' is called urug; hence one says urug ekti 'he sowed seed'; and metaph. al-aqarib 'relatives (by marriage)' are called urug tarig (mis-spelt tarig) Kas. 163; a.o. I 449, 14 (zaranza): KB ay edgü kincik aşlı edgü urug 'oh progeny of good conduct and good stock' 108; karfiğ eğrilere isiz urug bolur 'all crooked things have evil progeny' 866; köklü edgü bolsun urug ham tarig 'let her lineage be good on both sides of the family' 4476; a.o. 1959: xiii(?) Tef. urug 'seed' 331: xiv Muh. al-badr urug; Mel. 78, 1; Rif. 181: Cağ. xv ff. uruk kayaş xişim qua'm 'relatives, clan'; since these words are not used separately kaçaş is added in this entry; urug/uruk is used for a man's sons, brothers, and close relations, like (Pe.) xeşi and kayaş for those who are the xeviş of xevişçanda that is the sons and brothers of relatives, like (Pe.) tabær Vel. 98 (quotn.); urug/uruk (1) xeviş wa tabær wa manşiwb wa muta-alliğin ' (quotn.); (2) tabær-i zirā'at (quotn.); San. 71 v. 10; uruk kayaş Hend. (az iştibah, vasla wa tabær wa xeviş) (quotn.); uruk kayaş are used linked together, kayaş is not used in isolation, but urug can be do. 14: Xvar. xiii(?) bizniğ urugibiz seniğ içcaşunun uruglı bolmiş bolup turur 'our progeny are the seed of your tree' Oğ. 191-3; a.o. do. 327: xiv urug 'seed, descendants, progeny' Quh 199; MN 64; Makkada urugüm kadaşım (sic) bar 'i have children and kinsmen in Mecca' Nahc. 48, 15; Kom. xiv 'progeny' urug/uruk 'progeny' CCG; Gr. 266 (quotn.). Kip. xiv (?) uruk 'a clan, the descendants of a single ancestor', marginal note to İd., Izbudak, El-irdak Hosiyyet, p. 49: Osm. xiv to xvi urug/uruk 'progeny' in several texts, 'seed' in one TTS I 550 (oruk), 725; H 929.

oruk (orok) 'path'. Survives in several NE languages R I 1950 (orak), 1954 (orok); Khak. orox/orxas; Tuv. oruk. Türkii viii bir at oruktu: ermiş 'there is (reported to be) a path for one horse (at a time)' T 24: Uyg. viii ff. Man. TT III 46 (1 ug): Bud. (he designed to show erring mortals) könl yol oruk 'the true path' TT VI 236; similar phr. Swu. 160, 2: Civ. yol oruk TT I 21: (Xak.) xiii(?) Tef. oruk 'path' (metaph.) 238.

VU?D 1 uruk 'rope'; n.o.a.b.; prob. a Pass. Dev. N. fr. ur- in the sense of something put onto something else; the modern word uruk in several NE languages R I 1658-9, Khak., Tuv. meaning 'lasso' and the like seems to be a Sec. f. of ukrurk, q.v., rather than a survival of this word. Uyg. viii ff. Bud. (one of the three demons) uruk üze boyunnum badi 'bound my neck with a rope' Swu. 7, 19: Xak. xi uruk al-ṣaṭan 'rope' Kas. I 66; six o.o. translated al-habib 'rope, cord'; xiii(?) Tef. uruk 'rope, cord' 60 (mis-spelt aruk), 331: Oguz xi uruk abbreviation (taxif ) of uruk, like 'uqeq, 'uruk Kas. I 42.

S 2 uruk See urug.

arka: originally 'the back of a person, animal, or thing; hence metaphor. 'a backer, someone who stands behind and supports a person'. S.i.a.m.l.g. Uyg. viii ff. Man.-A yeme amti bolzun esenği aküş tüüz nom arkasında 'and now let there be well-being and praise to all supporters of the (true) doctrine' M I 27, 11 ff.: Bud. ot qılıg sacı arksinda yaqidal turup 'his flame-coloured hair hanging down his back' U IV 10, 67-8; arka bêrîp 'turning his back' (on the light (Dat.) of the gods) TT VII 273; tüüz könülüg bursa kuvarlari ilki arka kildim erser 'if I have caused discord in level-minded religious communities (Hend.).' Swu. 134, 12-14; similar phr. TT IV 10, 20: Cív. süsügini arkası tutuşur 'pain' grips his shoulders and back TT VII 25, 4, xak. xi arka: al-zahr 'the back'; arka: al-zahiru 'lagdi yu'avinik fu'l-dawahi 'a backer', who helps you in difficulties Kas. I 28 (prov.); a.o. ('back') I 139, 6: KB bayat ok bolu bêrsü arka yîleik 'may God give you abundant backing and support' 90; arka 'backing', 1607-8; arka yîleik 116, 1045: xiii(?) Tef. arka 'back, backing' 58: xiv Muh. al-zahr arxsa: Mel. 47, 13; arka: Rif. 114; al-mimad 'couch' arxa: yatak Rif. 168 (only); Cağ. xv ff. arka pust 'back', in Ar. zahr San. 377: xvar. xiv arka 'back' Qub 11: Kom. xiv 'back' arka CCI: Gr. Kip. xiii al-zahr wa'l-musâda 'back; support, help' arxa: Hon. 21, 1; a'nîna 'to help' arka: bér-d. 34, 20; sa'ada 'to support, help' ditto 40, 17: xivar. arka: al-zahr İd. 11: xiv ditto Kav. 60, 17; Tuh. 248, 11: Osm. xvii ff. arka (once in xivar) (1) 'back'; (2) 'backer, helper'; c.i.a.p. by itself and in phr. TTS I 39; II 54; III 37; IV 38-9.

argu: 'valley'; as a Noun n.o.a.b., but noted as a geog. name in M I 26, 25 and 29; 27, 5 as well as in Kas. Uyg. viii ff. Man. arku (sic) taglar qavuktur 'he makes the valleys and mountains re-echo TT IX 84: Bud. ötrü anupadat yul suvin ətgürdi tavgac elinin sezik ulug argularinda 'then he lets the waters of the Anupadat spring pass into eight great valleys in China' Hien-ts., Briefe 41, note 2104; a.o. TT IX 22, note 77, 5: Xak. xi argu: al-lüb wa huwa baynal-cabalayn 'a valley between two mountains'; hence the country (al-balida) between Tiraz and Balassûn is called Argu: because it is between two mountains Kas. I 127.

*arku: See arkuç, arkuru, argula:-

VU urgu: Hap. lcg.; the translation does not make it clear whether it is a generic term or the name of a specific kind of tree. Oguz, Argu:
D arguç Hp. leg.; Dev. N. (N.I.); fr. 2 ar.-. Xak. xi arguç 'anything by which a man is deceived' (yuğtur); hence the world is called arguç ajun al-diniyə garır (sic) Kaś. I 95.

(D) arkağ 'the wool (or weft) of a woven material'. S.i.a.m.l.g. except SW. During the medieval period a synonymous word argun appeared in Çağ. xv ff. (Son. 377. 8) and Osm. xiv ff. (TT S 34; II 48; III 33; IV 35), and is still the word used in this sense in SW Osm./Rep. Turkish; Tkm. It seems reasonable to suppose that these two words are Dev. N.s in -kağ and -ğ aç respectively fr. *ar- which cannot be identified with either 1 or 2 ar.- and possible that arįg 'warp', q.v., is also a Dev. N. fr. this verb, but in the last case there are some difficulties of vocalization. Uyg. viii ff. Bud. aruşi (?; spelt erüş) arkağ 'the wool of a horse and the wool'. TT VI 391 (arkuru); a.o. do. 394: Xak. x ii arkağ luhmatu'l-tawīb 'the wool of cloth' Kaś. I 118; a.o. I 61 (arış); xiv Muh. al-luhma arkağ Mel. 60, 9; Rif. 159 (misvocalized arkuğ).

arkuk 'obstinate, refractory', with a second meaning in Kaś.: N.o.a.b. Türki viii I S 8; II N 6 (1 tok): Xak. x x x arkuğ kişî: 'an obstinate, refractory (al-harîm person)'. arkuğ al-xâsabatul-mu'tarîda bayn hâ'itayn aw sâriyatyun 'a reverse strait between two walls or pillars' Kaś. I 109: KB (in a list of bad habits) taâ bîrî erke bu arkuğ kuînc, bu arkuğ kuînciğka bolmaz sevînc 'and another is refractory behaviour in a man, a man who behaves in a refractory way is not liked' (or 'has no pleasure in life')? 340; o.o. 1668, 1679, 2066; xiv Muh. al-qâdirî (? 'dirty' (? arkuğ Mel. 56, 3; Rif. 153 (neither word vocalized, the 'opposite is' corrupt and un-intelligible).

D irğuş Dev. N. (Conc. N.) fr. irğuş; (q.v., the semantic connection is obscure); 'hook' and the like. S.i.a.m.l.g. usually as irğuş. Uyg. viii ff. Bud. TT V 12, 118 (otluğ): Xak. x x x irğuş 'a hook (al-şiş) used to catch fish'. irğuş 'an iron hook (al-xuttâf) used to draw ice from the water to the ice-house' Kaś. I 141: Xwar. xiv (the elephant would not get up however much they hit him) temûr irğaklar birlî 'with iron elephant goads' Nahe. 42, 15; o.o. ('hook') 268, 1-2: Kom. xiv 'hook' irğuş (sic) CC; Gr.: Kip. xiv irğuş al-kullâb wa'll-sînînra 'iron hook'; fish hook' Íd. 11; Bul. 5, 3 (misvocalized irğûh): xv zaqlam (?), (corrupt) wa'll-kullâb irğuş Tuh. 18a. 2.

D orguç N.I. fr. ır-; 'sickle, reaping hook'. S.i.a.m.l.g. as orguç/orak, sometimes with the additional meaning 'harvest'. Xak. x x x orguç al-mincal 'sickle' Kaś. I 119; six o.o. translated al-mincal or anâmîl-mincal 'the teeth of a sickle': xiv Muh. al-mincal orguç Mel. 60, 4; orguç Rif. 159: Cağ. xv ff. orguç/orak dâs 'sickle', in Ar. miḥsad, mincal Son. 70v. 24: Kip. xiii al-mincal worak (sic?) Hou. 9, 11: xv mincal orak Tuh. 34a. 11; 40a. 8 (and in a second hand in the margin of 13b. 9 against hasja or-); Osm. xv ff. orak (once in xv oğuç) 'sickle' in several texts TT S 536, 547; II 734; III 547.

argun Hap. leg.; prob. 'weasel' or the like. Xak. x x x argun dawaybîha min essîl-l-curdan 'a small animal of the rat family' with a body about half a cubit long, which hunts birds in the services of walls; if it jumps on a sheep, the (sheep's) flesh turns yellow, and if it jumps on a man when he is asleep he is seized with strangury (al-usur) Kaś. I 120.

1 arkon 'cross-bred': Survives in SE Türki argun/arğun BS 30; NC Kir. argun with various applications animal and human. Xak. x x x arkon faras mutwallad 'a cross-bred horse', the offspring of a wild stallion and a tame mare, the fastest kind of horse in a race Kaś. I 107; arkon mûnûp iðdâ rakibâl-l-cavâd 'riding a swift horse' I 421, 17; KB kevel midînî arkon 'you ride a cross-bred of high quality' 5803; uçar kuş teğ arkon ağımda kürêtîm 'I made the cross-bred horse which I bestrode gallop like a flying bird' 6536; a.o. 5369 (bükkel).

2 arkon 'next year'; n.o.a.b. Uyg. viii ff. Bud. (they rely on an irregular calendar, thinking that with it they will be out of danger; it is more or less beneficial to their bodies) inçip arkon ağır ada tuda keiser 'then when next year there come serious dangers (Hend.)' TT VI 262-3: Xak. x x x arkon imam'l-âmîl-muqabil 'a word for the coming year'; hence one says arkon (VU) 12x: 'âm muqabil 'wa qubabîh 'next year and the year after' Kaś. I 108; I 89, 16 (ızî).

S 3 arkon See akrar.

arkar prob. always 'the mountain sheep, Qiris argali', although the Ar. words used by Kaś. normally mean 'mountain goat, chamois' (it is likely that the animal was exotic to Arabs and had no specific name in Ar.). S.i.a.m.l., see Scherbak, p. 117, usually as a generic term without indication of sex. The Mong. synonym argali is perhaps a l.-w. fr. this word. Uyg. viii arkar başî: tuşînda: prob. 'opposite (the place called) Arkar başî'. Şu. 1: Xak. x x x arkar 'al-urciya, the female of al-tu'îl'; its horns are made into knife-handles Kaś. I 117; o.o. I 214, 17 (sokak); 421, 17 (translated al-xulâ'); Çağ. xv ff. arkar-î gâçî 'the wild (Pe. l.-w.) mountain sheep is mentioned twice in Babur (Glibb Memorial facsimile, 141v. 13; 276v. 10); alkar (sic) qüç-i kâhi 'mountain ram' Son. 50r. 20.

D arkîş Dev. N. fr. 1 arkan- 'a person or group of persons travelling for commercial or official purposes', hence both 'travelling merchants, caravan', and 'official envoys, mission'; it is not always easy to see which is meant and merchants were often used as official envoys.
Survives in NE several dialects argiş, argiș R I 300-1; Kha. argiş 'travelling companion'; NC Kzx. argiș ditto R I 293 (not in MM); SW xx Anat. (arkis SDD 115) 1erkiş 'caravan' 546. See Doerfer II 460. Türki viii (the Ilasmul idikut was my subject) arkiş idmaz têyin sûldêm 'because he sent no envoys, I campaigned against him' II E 25; (gap) arkiş: kelimedi: (so read) 'no envoys came' II E 41; a.o. IJS 8, II N 6 (td-); Uyğ. viii ff. Bud. (then King Mahendrasena) tört yûpaktin kelmiş arkiş yalavaçlar okip 'summoning the envoys and ambassadors who had come from all four corners of the world' U I 21, 17-18; o.o. arkiş dirkîş same meaning U III 29, 2-3 (td-); no 11; arkiş do 29, 14; 30, 20; Hıien-ts. 12, 235-6, 1886: Xak. xi arkiş al-îr 'caravan' (prov., arkiş translated al-îfar 'traveller'); arkiş the word for 'an envoy' (al-mursil) to people from one's native country (al-awûlî); hence one says anîş arkiş: keldî: câ'a rasilûhî; also used in the sense of al-rasîla 'a mission' Kaş. I 97 (in I 249, 12 arkiş: is an error for arvişî); KB Xitay arkişî yahdi tavçag edî 'the caravan from China distributed Chinese wares' 68; o.o. 1386, 1443, 5367, 5546 (lm), 5754; xiii(?); Ar. arkiş 'caravan' 179, 180 (I 60); xiv Rhîg. arkiş 'caravan' R I 301; Çağ. xv ff. argiş mu'amala-i gilâla 'trade in foodstuffs' San. 37r. 20; Kip. xiv(?) argiş 'caravan, the transport of men or goods by horse and mule', marginal note to IdA, Ibzudak, El-idîrê Hîşîyê, p. 6: Osm. xiv argiş 'caravan' Dede Qorutq, ed. Rossi, p. 332.

Dis. V. ARG-

I arka: - to search, investigate', etc. N.o.a.b., but no doubt the earlier form of the synonymous SW Osm., Tkm. word ara-, which is not traceable earlier than Son. 34r. 18 where it is treated as a Çağ. word, translated miyân-i çizî-rî tafaflûs kurdan 'to make an investigation into something', but illustrated only by a Rûmî quat. (Xak.) xiii(?) At. senîş birlikte dalî arkağan 'anyone who seeks a proof of Thy uniqueness' 7; (the Prophet) bîlîg Çinde erse siz arka têdi 'said seek knowledge (even) if it is in China' 104: Oğuz xî o l anîş evin arka: hâha ta mâ fi boytihi wâ tabalaba wâ hafahta mâ zanna fibî 'he enquired what was in his house and searched it and investigated what was in it' Kaş. I 283 (2 arka:- follows).

2 arka: - a rhyming jingle not used in isolation; n.o.a.b. Xak. xi (after I arka:- in the same para.), and one says o.l anîş: karğadî: arka:di: la'ana hu wâ jâkara ma'sa:ta:hu 'he cursed him and spoke of his wickedness'; used as a Hênd. (muzdatawîca) and not by itself; taken from their word for 'praise' (al-tanâ) alkiş; since it was used frequently in a Hênd. alka:- also acquired a pejorative meaning (cu'ila fil-lâr); and since it was originally laudatory the -r- was substituted for -r-, as mâlîş became marşış in Ar. Kaş. I 284 (arkar, arka:ma:k; the theory, though prima facie improbable may be correct, see kargan-).

irğa: - to shake, or rock (something Acc.); survives only(?) in NC Kir., Kzx.; it also existed earlier in SW Osm. but has there been displaced by the Freq. f.(?) irğala:-. It is difficult to connect this verb semantically with irğa:, but there is a NE Tuv. verb irğay- 'to be crooked' Pol. 570, and this suggests that there was originally a second verb -irğa:- with this meaning. Xak. xî oî yîqaç irğàdî: hazzâla-sarca wa nasadâha li-yasqit tamarûh 'he shook (Hend.) the tree so that the fruit should fall'; also used of other things Kaş. I 283 (irğar, irğamak); a.o. translated nasadá 316, 15; 321, 16: xiii(?); Tef. irğa:-to shake(a tree) 129 (Xwar. xiv irğa:-yirğa:- Quth 91, 206, and Kom. xiv irğa:- CGG; Gr. 133 both meaning 'to enjoy oneself' have no connection with this verb but are Sec. f. of a l.-w. fr. Mong. cîrâa (Harnisch 90) same meaning); Kip. xiv irğa:- harrâka fil'-madh wâ mâ násabahu 'to rock in a cradle' and the like, also pronounced irğa:-, which also means hazzâ Id. 11: Osm. xiv to xvi irğa:- to shake (something) in a few texts TTS I 353; IV 394.

D irğat- Caus. f. of irğa:-; properly 'to order (something) to be shaken', but from a fairly early date used in the same meaning as, and in place of, irğa:-. S.i.s.m.l. w. some phonetic changes like NC Kzx. irît-. Xak. xî oî yîqaç irğattî: anfadâl-sarca wa gavrohâ 'he had the tree (etc.) shaken' Kaş. I 263 (verse; no Aor. or Inf.). xiii(?); Tef. irğa:- to shake (someone) 129: Çağ. xv ff. irğa:- cunbânîndan 'to move, shake (something)' Sam. 98r. 17 (quot.).

D irğal- Pasp. f. of irğa:-; 'to be shaken, to sway', and the like. Survives: only(?) in NC Kir., Kzx. Uyğ. viii ff. Bud. t irğalar irğalur 'the bushes and trees sway' Swc. 621, 5: Civ. ârtuç sûtût butikt yûz törliğin irğalur 'the stem of the juniper tree sways in every direction' TT I 165-6: Xak. xî yîqaç irğaldî: 'the tree was shaken' (nufqda); also used of anything that is shaken (huzzâ) Kaş. I 249 (irğalur, irğalmak): Kom. 'to be shaken, to sway' irğal- CGG; Gr.

D irkla:- Den. V. fr. irk; 'to cast lots, consult the omens'. Survives only(?) in SW Anat. irkla:- SDD 773. Uyğ. viii ff. Civ. TT VII 28, 6 (Irûî) a.o.o. in this text: Xak. xî ka:m irkladî: takalhÎna-kalîn mutafa'ila:n fiî yîşî 'the magician made magic consulting the omens about something' Kaş. III 443 (irkla:-, irklamak);

D irğan- Refl. f. of irğa:-; to shake, rock, etc. (Intrans). The commensurate member of the group, s.i.a.m.l. a.o. Xak. xî yîqaç irğandî: ihtazzatî-sarca wa taharrakat 'the tree (etc.) shook and rocked' Kaş. I 254 (irğanur, irğanmak): Çağ. xv ff. irğan(-ip) irğala- Vel. 54; irğan- Refl. V., cunbîdan
'to move, stir' *San. 98v. 2: Xwar. xiv īrgan- 'to shake' *Quth 206: Kip. xv inहोङ्ज्ञा īrgan-
Tuh. 6b. 5: Osm. xiv fl. īrgan- (in xvi īğran- . irkam- , iran- also occur) 'to move, sway'; c.i.a.p. TTS I 353; II 500; III 344: IV 395.

D āğur- Caus. f. of I är- 'to tire (someone) out'. Prec. to Kaş. Xak. xı ol atın āğuridı: a'yā āğarasu 'he tired his horse out' Kaş. I 225 (verse; āğurur, āğurmak, sic, not -gari, in MS.); a.o. I 486, 14.

D āğurt- Hap. leg.; mentioned only as example of a Caus. f. of an A. f. of Ças. f.; cf. āğurtur-
Kaş. xı anı atın āğurtti: hamalāl-
 inspectors 'he urged the man to tire his horse out' Kaş. I 229, 13; n.m.e.

D ārka så-wholly Irregular Co-op. Den. V. fr. ārka-; survives only (?) in NE Tuh. āpās-
 'to lift something heavy together'. Uyğ. vii fl. Bud. Sanskrit hastamālakāhāvatī 'by the act of carrying someone closely' arkaşmak əzrə: TT VIII C.11: Xak. xı ol anı birle: yūk 
arkaštı: hamal ma'ālū'l-himl muğāharata
(tu), va hursa an ya'āl kull wāhid minhumā zahratu li-sēbīhi 'he carried the burden on his back with him, which is each of them made for a back for the other' Kaş. I 237 (arkaşur, arkaşmak); a.o. I 395, 3 (yükkes-).

D ārğa- Co-op. f. of īrğa- 'to shake (something) together'. Survives only (?) in NC Kir. Xak. xı ol menīğ birle: yīğač ārğa: 'he shook (nafada) the tree in co-operation or competition with me' Kaş. III 322, 11; a grammatical example, n.m.e.

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RUĐ arkuç: Hap. leg.; listed between umdūca- and erdini: which excludes the possibility that it is an error for *arkiści: a word which might be expected in this sense; it seems rather to be connected with ārulgəla-, and is presumably a N.Ag. fr. *arku: (or *ārğu; but not the ārğu: listed above) which seems to be also the basis of arkurdu: Xak. xı arkuçi: 'an intermediary (al-mutawассi) between two people, and the messenger (al-
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VU?D arkaçák Hap. leg.; in a section headed afāl which requires a long second vowel, and completely unvocalized; perhaps Den. N. fr. arka: Xak. xı arkaçák the word for an instrument (al-buğra) for pouring medicine into the corner of the mouth; it is in the shape of a saucer (al-suhurraça) and has a spout (mat'ab) Kaş. I 144.

VU(D) urğa: 'woman', more specific than tişq: which is also used of animals; morphologically a Dev. N. in -gut; noted only during a limited period but very common during that period, during which it displaced ēvqis: and the phr. uzun tonlış: and was used in parallel with ışīref (İşıref); in Çağ. it was displaced by urçäs (San. 71r. 18) which may be connected etymologically and s.i.m.l. including NC Kir., SC U.b., SW Tkm.; in other modern languages displaced by forms of kaš torrent and the Ar. l.-w. 'awrat, but it is possible that words in some Kip. texts (Hon. 25, 2; Id. 25; Tuh. 3b. 13) and elsewhere which have been described as, or taken to be, 'awrat written with initial alif instead of 'ayn are actually later, contracted forms of urğat. Xak. xı urğat al-mar'a 'woman' Kaş. I 138; about 60 o.e., all spell urğat: xii(?) Tef. urğat 'woman, wife' 330: Rbg. urğat/urawut is the standard word for 'woman' in the earlier MSS. (in the later often replaced by xatun) R I 1651-5 (adding that it is also common in Zaman.); Kip. xiv urğat al-mar'a İd. 9.

D arılık A.N. fr. I arıç: 'cleanliness, purity'. S.i.m.m.l.g. w. phonetic changes. Xak. xı arılık al-nazəfə 'cleanliness' Kaş. I 140: KB (a man fit to be a beg) ıdəć bu bègglı arılık tiler 'wishes for this blessed position of beg and for purity' 1960; xii(?) Tef. arılık 'purity' (?) and metaph. 'alms' 57: Çağ. xv ff. arılıği (sic) pək ki təbahət 'cleanliness, purity' San. 37v. 19: Kom. xiv 'purity, chastity' aruvix CCG; Gr. 41: Osm. xiv fl. arılık 'cleanliness, purity; innocence', etc. c.i.a.p. TTS I 37; II 52; III 35; IV 37.


D arukluk A.N. fr. aruk; originally, and correctly, 'exhaustion, fatigue', but fr. the Medieval period onwards 'leanness, emaciation'. S.i.m.m.l.g. Xak. xı arukluk al-işıldr 'exhaustion, prostration' Kaş. I 150; (if a guest comes, put him up) tinsin anıp arukluk hattə yastarə 'so that he can recover from his exhaustion' II 316, 10: Çağ. xv ff. arılıği (sic) losarə 'thinness' San. 37v. 19: Kip. xv huzəla 'emaciation' arukluk Tuh. 49b. 7: Osm. xv fl. arukluk used in several dict. to translate Ar. and Pe. words meaning 'emaciation', etc. TTS I 37; II 52; III 34; IV 37.

D *iraklik A.N. fr. irak; n.o.a.b. Xak. xı yiraklik al-bu'd 'distance, remoteness' Kaş. III 51: Xwar. xiv yiraklik ditto MN 146.

D 1 uruğlug P.N./A. fr. I uruğ: survives only (?) in SW Osm. urulu (vulgarily wurułu) 'struck, wounded' Red. 248. Xak. xı uruğlug altün al-dahabul-l-maṭećılı 'minted gold (coin)', etc. Kaş. I 147: KB in 6033 (see satu) yüz utru uruğlug prob. means 'erected facing me'.

D 2 uruğlug P.N./A. fr. 2 uruğ: 'of good family'. Survives only (?) in NW Kaz. urulü R I 1322. Xak. xı KB (a vezir) uruğlug kerek hem sakinullah köni 'must be of good
family, thoughtful, and upright' 2186; **uruğlu**

taşı**ğlu** 'well-born on both sides?' 4496
(cf. 2 **uruğ**); o.o. 2197, 4488: xiii(?) Tef.

**uruğlu** (of fruit) 'growing' (or more prob. 'bearing seed') 331.

D **uruğlu** A.N. (Conc. N.) fr. 2 **uruğ**; survives only(?) in SE Türkü (of grain) 'kept for use as seed' BS 789, but see **uruğlu**. Xak. x₁ **uruğlu** be**ğday** al-burra′l-ladi (udder) al-labād 'seed wheat'; also used for any kind of seed (bağır tač hâz) KâQ. I 149: Çağ. xv ff. **uruğlu**/uruğlu (sic) xwuši toa garāhab toa intiqš 'kinship, relationship' San. 71v. 12 (quotm., another translation duridani 'reaping' is added; it seems to imply a pronounization **uruğlu** and is prob. only a 'dictionary word').

VÜD **uruğlu** Hap. leg.; P.N.A. fr. 1 uruk. Xak. x₁ **uruğlu** kowā; (sic) dalū du ġuhab 'a bucket with a rope' KâQ. I 147.

VÜD **uruğlu** Hap. leg.; A.N. (Conc. N.) fr. 1 uruk. Xak. x₁ **uruğlu** yëñ: 'wool which is destined to be made into a rope' (al-balāb) KâQ. I 150.

D *arguşlu** Hap. leg.; P.N.A. fr. argu. Uyy. viii ff. Man. argül (sic) tağıç 'the mountain surrounded (or 'with its sides cleft') by valleys' TT IX 77.

E arkalayu. See arjula:-.

?f ura**:ğun** a kind of drug; prob. a l.-w. of Indian origin. Xak. x₁ ura**:ğun** dawā' hindī yuta**ğdāvi bihi 'an Indian drug used for medicinal purposes' KâQ. I 138: KB occurs in 772, 789, 814, 815 (aqc.-), its bitterness often contrasted with the sweetness of sugar.

?D **arkuru**: perhaps Ger. of *arkur- Den. V. fr. *arkut; see **arku**; 'crosswise, slanting', and the like. In the early period an Adv. sometimes associated with turkuru, q.v.; in modern times also an Adj. 'transverse, perverse, incongruous', etc. Survives in NE Bar. arguru R I 302; Tel. arkiy do. 392; NC Kîr. arki terki; Kxz. arkiy; SW Osm. argurukuyküri; xx Anat. arki **kü** SDD 115; avgîri do. 127; ayküri/arkyri doykurud. 138. Uyy. viii ff. Bud. kalti yertişçide aruşu (?, spoel eriş) arkaş ciğîri arguru turkurku kasvşuru 'just as in this world the warp and the woof grain one another crosswise' (and become a single fabric) TT VI 390–1; istün altın arkurku turkurku aşşarari toçtarului evrîli tevrîli 'twisting (Hend.) and turning (Hend.) up, down and across' Sim. 133, 20–22; a.o. TM IV 253, 57–8 (1 d-t-): Civ. kayu kunçulaynârîn karînda oğul arkurku turup tuguru umasr 'if a child lies crosswise in a woman's womb and cannot let itself be born' TT VII 27, 15; (Xak.) xiii(?) Tef. arkurku 'crosswise, across' 59; Kom. xiv tuvrumi arkim 'straight (toçu) or crooked'? CCG; Gr.: Osm. xiv f. arkurku (down to xvi)/arkyri (fr. xv) 'crosswise', etc.; c.i.a.p. TTS I 42; II 54; III 38; IV 49.

D **arıgsiz** Priv. N./A. fr. 1 **arığ** 'unclean, impure; uncleanness, excriment'. S.i.s.m.l. Türkü viii ff. Man. (of a corpse) **arıgsiz** yavluk 'unclean and unpleasant' M I 5, 10: Uyy. viii ff. Bud. Sanskrit *a**ṣ**u**r* 'uncleanness' **arıgsiz** TT VIII D.35; o.o. U III 35, 20 (ażn.); 37, 4: Civ. **arıgsiz** 'excriment' H II 27, 145–8: Xak. x₁ KB yana bir **arıgsiz** bu kılık utun 'and another (evil thing) is an impure and wicked man' 341; o.o. 831, 2108 (arî:-), 2194, 2198: xiii(?) At. 111 (arî:-); Tef. **arıgsiz** 'unclean, uncleanness' 58: xiv Muh. al-nacs 'filthy' (opposite to 'clean' **arığ** **arıgsiz** Mel. 55, 5; Rif. 152: Kom. xiv 'impure' arıksız CCG; Gr. 42 (quotm.): Osm. xiv, xv arıksız 'impure' in several texts TTS I 38; II 53; III 36.


D **ariğus** Priv. N./A. fr. 2 uruk; n.o.a.b. Xak. x₁ KB **ariğus** kıslıer **arıgsiz** bolur 'men who are not well-born (tend to) become impure' 2194.

D **arıksız** Priv. N./A. fr. arka_; 'without a backer, or supporter', etc. Survives only(?) in SW Az. **arıksız** R I 294; Osm. **arıksız** R I 291 (only(?)). Xak. x₁ **arıksız** alp ğerîl sıyıumaş 'a warrior cannot break (the enemy's) ranks without a backer to help him' (illâ bi-ğahir yu'awinhu) KâQ. I 123, 22; 128, 13; n.m.e.

D **arıgsizli** P./A. fr. **arıgsiz** and synonymous with it. N.o.a.b.; the A.N. **arıgsizlik** 'impurity' is noted in (Xak.) xiii(?) Tef. 58. Uyy. viii ff. Bud. medyhanarakopramin 'like an unclean hell' **arıgsizli** prekka (read pretka, Sanskrit pretā 'ghost') ṭış̢xt̢ TT VIII D.34; xuṣīnāنشر 'by a manifold impure stream' **arıgsizli** akın ẓe: do. D.35.

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D **arkuklan** Hap. leg.; Refl. Den. V. fr. **arkuk**. Xak. x₁ er **arkuklandi**: aṭ̨ al-raču fi qabili-l-amr wa haruma 'the man was insolent and refractory when he received the order' KâQ. I 315 (arkuklunur, arkuklanmak).

D **arığla**- Den. V. fr. 1 **arığ**; lit. 'to make (something) clean', but, as **arığ-** already has that meaning, usually used with specialized meanings. S.i.s.m.l., sometimes much distorted, e.g. NE arda-/farla- R I 320, 322. Xak. x₁ ol kuza: **arığla**dî: nāza'a xuṣya ḥamalti 'he castrated his lamb', or something else; and one says ol yarmakoğ **arığla**dî: īlaqa taçvi-l-derahîm 'he picked out the best silver coins'; also used of anything when one chooses the best of it (ixתקa minhu nuqadwatu) KâQ. I 303 (**arığla**r, **arığla**-mak).

D **arkla**- Den. V. fr. aruk; originally 'to rest when exhausted'; s.i.a.m.l.g. w. some
TRIS. V. ARÇ-

phonetic changes, usually with the meaning 'to be weak, emaciated' and the like. Uyğ. viii ff. Bud. sı̄z aruk sı̄z aruklaŋ 'you are exhausted; take a rest'; PP 55, 4-5; Xak. xi beŋ aruklaŋ: nesma-l-anim, nin-la ta- 'ab 'the beg took a rest because he was exhausted'; this is an expression for 'sleep' (al-nawm) in the court language (luqätü-l-xğañiyü), the original meaning is 'he rested because of exhaustion' (istărâba mina-l-kalâla) Kaş. 1 304 (aruklaŋ, aruklamak); xiv Muh. da-â'fa 'to be weak' aruğla: Mel. 28, 5 (Rif. 1 111 yavrû); hazalâ wa nafa 'a ha 'to be thin, emaciated' aruğla: Mel. 32, 7 (Rif. 116 aruk bol-); Kip. xiv arukla: damara 'to be emaciated' Id. 11; xv hazala arıklâ: Tuh. 38a. 6; Osm. xiv, xv arukla-; xv ff. arukla- ditto in several texts TTS I 37; II 51; III 34; IV 36.

D uruğla-: Den. V. fr. 2 uruğ; survives only (?) in SE Türkî; 'to sow seed; to swarm; (of a crop) to form ears' Shaw 21-2; BS 780. Xak. xi ol kebez uruğlaŋ: naza'a habba'1- -gu'n 'anha' 'he cleaned the cotton lint of seed'; also used for extracting the stone from any kind of fruit Kaş. 1 303 (uruğlaŋ, uruğlalamak); a.o. III 346, 27.

D arguła-: Hap. leg.; so spelt, a Den. V. but semantically connected not with argu; but with *arku; cf. arkuç; arkuru; and more remotely with arkiş. Xak. xi ol ikki: kişîl: ara: arquâladî: marra baynâ-1'-râculun ta wa qagqahuma 'he went to and fro between the two men and mediated between them' Kaş. 1 317 (arqulaŋ, arqulamak).

D arıklâ-: Hap. leg.; Refl. Den. V. fr. arık. Xak. xi suy: arıklâ: in'ta'a-āba'1-'ma 'the water was canalized'; also used of land when it contains banks and channels like canals (curuf ta ara'dîl ka-l-anhr) Kaş. 1 294 (arlikulanar, arliklamanak).

D yarâklâ-: Hap. leg.; Refl. Den. V. fr. yarâk. Xak. xi er yêrîg yarâklî: 'the man reckoned that the place was distant' (ba'dî) Kaş. III 115 (yarakulanar, yaraklamanak).

D uruğla-: Hap. leg.; Refl. f. of uruğla-:. Xak. xi tariq uruğlaŋ: in'aqada habbul-l-zer 'the cereal crop formed seed'; and one says kebez uruğlaŋ: 'the cotton formed seed'; also used of any fruit Kaş. 1 293 (uruğlanar, uruğlamanak).

D arkalan-: Refl. Den. V. fr. arka-; 'to use (someone or something Acc.) as a backer'. This and arka-: - s.i.m.m.lg. Xak. xi ol menî: arkalânâ: ittüxadanî li-nofshi zahir 'he took me as his backer'; and one says ol tuqî: arkalânâ: istanada lail-1-rabâ 'he made the mountain his supporter' Kaş. 1 297 (arkalanar, arkalamanak); Osm. xvi ff. arkalan- 'to gain support, lean on (someone) in several texts TTS I 40; II 54; IV 39.

D arğurtur-: Hap. leg.; Caus. f. of arğurt-. Xak. xi after arğurt-, q.v., and there is another form (tezeh) for this, one says arğurtu-: arguna "he ordered that he should be tired out" 'Kaş. 1 229, 16; n.m.e.


Mon. ERG

erk has two basic meanings, (1) 'authority' that is the power to impose one's will on others; (2) 'free-will, independence' that is freedom to decide for oneself without being subject to the authority of others. It became an early l.-w. in Mong. as erke (Hunisch, p. 45) and s.i.a.m.lg. in a variety of forms, erk/erik, etc. sometimes with a less precise meaning, 'strength, power', and the like. Türkî viii ff. Man. (if we say that the sun and moon die, or that they rise and set involuntarily or) erk bar erser tuğmazın 'if they have free-will, let them refrain from rising' Chuus. 24-5: Uyğ. viii ff. Bud. (I could not prevent him) erkim tükenmedi 'my authority was not sufficient' PP 27, 4; erkimçe tapımı işlemed erser 'if I have acted as I chose and pleased' Swv. 136, 1; the word also occurs fairly often in the phr. erk türk 'free-will (or independence) and maturity' e.g. (as a result of that perception—Sanskrit vedana) ajunlaraka ed tavarka erkke türkke azlannam turur 'desire (Sanskrit tvamā) for rebirth, inanimate and animate possessions, independence, and maturity arise' U 110, 14-16; o.o. TT IV 4, 4 (esür-) and in a recurrent phr. in Tîq. 19a. 5; 20a. 6; 21b. 2; 25a. 6; 26a. 7 etc. Civ. (in a favourable omen) ulûg erk keldî 'you have acquired a large measure of independence' TT I 121; erlikke (sic) teğir 'he attains independence' TT VII 34, 6; (in a document describing arrangements for the cultivation of a vineyard) [gap]yî-kara Mîkî-kara îkeğî erk yok 'the owners?' . . . yi-kara Min-kara are both no longer able to manage their own affairs(?)' USp. 21, 22; Xak. xi erk ar-saltana wa naşafayl-amr 'political power and effective authority' Kaş. I 43: KB bar erse yazukum kina erk saja 'If I have sinned, punish me; you have authority' 639; ajun erki budunq 'you have acquired authority over the world' 940; (your father was beg before you) erk türk tîzî 'enjoying independence and maturity' 5151; oo. 942, 1784 Çağ. xv ff. erk ixtiyîr 'free-will, liberty to choose' Vel. 51 (quotns.); erk (spelt) ixtiyûr wa qudat ('power') San. 99v. 21 (quotn.): Xwar. 14 erk 'authority, influence' Othb 21 (s.v. erklîg); ûz külî turur ne erki bolay 'he is your own slave, what liberty of action will he have?' Nahc. 360, 8; Kom. xiv erk (1) 'power, authority'; (2) 'free-will' CCû; Gr. 92 (quotns.): Osm. xiv erk 'authority' in Yumus; xv 'liberty to choose between (ara-sinda) two things' in Ent. TTS I 272.

Irk 'ram': rare and prob. always w. some more specific meaning like 'three-year-old
I erük a generic term for 'stone fruit', the particular variety being indicated by a qualifying Adj. S.i.a.m.l.g. except NE usually with initial 6-čú- except in SW; a l-w. in Russian as uryuš, which is also used as a reverse l-w. in some NE languages. Uyg. viii ff. Civ. tölüg erüknüq kaskin 'the skin of a peach' H I 37-8; sarıq erük uruš 'an apricot kernel' do. 101; et(2) erük xwasti 'the flower (Chinese: huo) of an e(2) plum' H II 8, 22; tölüg erük (30o read) çeçeklenmir 'the peach flowers' TT VIII P.2.14; Çin.-Uyg. Dict. hising 'apricot' (Giles 4,637) erük Leğiç 135; R 774; Xak. xi erük a generic term (tim cami) for peach, apricot, and plum which are distinguished by adjectives (biil-sifä); 'the peach' (al-xauḫ) is tölüg erük, 'the apricot' (al-ismiş) sarıq erük and 'the plum' (al-icçaš) kara: erük Kaš. I 69; o.o. J 318, 14 (gap); II 282, 11 (1 kāk) XIV Muh. (?) al-icçaš kara: erük; al-xauḫ tölüg erük; al-ismiş sarıq erük Rif. 182 (only); Çag. xv ff. ārık (terror for erük) 'the fruit called erük' and especially zardalā 'apricot' Vel. 101; erük mām-i zardalā San. 37v. 10; Kom. XIV 'plum' erük CCI; Gr.: Kip. XIII al-ismiş saru: erük (in Tkm. inserted in error) also called zardalā: in Tkm. taken from Pem. Hou. 7, 17; XIV erük al-iccaš; it is a general term (mustarab) for peach, cherry, yellow plum (al-harpiq), and apricot; and if they mean 'apricot' they say sarı: erük; 'peach' is called qartalatu; a Pe. word ld. 12; xv icçaš kara ěrık Tuh. 5a. 3; barpiq ěrık do. 7b. 10; qirašiya 'cherry' kara ěrık do. 29a. 4; al-ismiş sarı erük do. 35a. 2.

2 ěrük (?érük) 'tanning material', later also 'tanned leather'. Survives in NE Alt., Kob., Leb., Ság., Tel. ěrık R I 1459; NC Kxz. ěrık do.; ěrık MM 145. Xak. xi ěrük (vocalized ěrık as well) kull mā yudab bališ'-'lid 'anything with which a hide is tanned'; hence one says tari: erükledi: 'the hide was tanned' Kaš. I 70; Kom. XIV 'tanned leather' ěrık CCI; Gr.

I irig N.A.S. (in -g fr. iri-): - mouldering, decayed'. Survives as irig/iřeq in several NE languages, including Khak., Tuv, and as iri: in NC Kir. Xak. xi irig něq kull say bišay 'anything decayed'; hence hašmuš-xatap 'rotten wood' is called irig očuq Kaš. I 70.

I irig (čeri) 'tough, hard' of persons and things, lit. and metaphor. S.i.m.l.g. as iri: ěrük, rarely ěrük. Prob. a Sec. f. of iri: čeri v. Uyg. viii ff. ludi. ěrük saršiš səz (or say) 'rough, harsh language' U II 76, 6; 85, 23; TT IV 8, 71; Suv. 220, 2; TM IV 252, 17; 255, 114 (clear in Suv.; in the first three cases mistranscribed ěrük; the last two passages are damaged); irig yavang köpüllüg 'hard-hearted' TT X 13; similar phr. U III 17, 12 (tayyâğü): TM IV 254, 89-90; Xak. xi irig er al-raculâl'-calclud'-nasf fid-'ummi 'a man who is tough and competent in affairs' (prov.): irig neš hul şay xaxin 'anything hard'; hence the head of a scrofulous man (al-carbân) is called irig Kaš. I 70; a.o. I 102 (irig): Kf tapuqka irig bol 'be tough in service' 1380; irig sözlemegil kišike tilin; irig til ot ot ol kör kuyer teg yalin 'do not speak to a man with a harsh tongue; a harsh tongue is like fire or a burning flame' 1415; o.o. 2586, 3846-7, 4303, 5221, 5590: XIV Muh. al-xasîn (opposite to 'soft' yumşak) irig Met. 56, 9; Rif. 154 (irig): Çağ. xv ff. irig ('with -g') iři, durqit 'tough, hard, rough' Vel. 53 (quotn.); irig (spelt) durqit xasîn (quotn.); irigrek durqitlar (quotn. and correction of error in Vel. 53 iři: edirid) San. 100c. 28; XIV: irig 'tough, coarse' Quth 51; Nach. 105, 11-12; 150, 16: XIV al-xasîn (opposite to 'soft' yumşak) iři: Hou. 26, 18: XV xaxin iri (irig added in margin) Tuh. 14b. 8: Osm. XIV to xvi iři 'rough, harsh' of persons and things, in several texts TTTS 1 387; II 544; III 380; IV 434.

D ěrük Pass. Dev. N.Afr. fr. 2 fr.-; Hap. leg. but see irükliš. Xak. xi irük al-tülma fi'l-hâ'tı wa gairiri 'a crack, or breach, in a wall, etc.' Kaš. I 70 (prov.).

örük 'rest, repose (esp. in the course of a journey); quiet, restful'. Survives in NE Şir orugürü (3ic) 'quiet, modest' R I 1224, 1883; NC Kir. orüg orgüli; Kxz. erü 'a halt on a journey; sedentary' and SW xx Anat. orük 'a vacation' SDD 1117. The occurrences in Uyg. have been much misunderstood; sometimes it has been taken as a Sec. f. of urün and translated 'serene', which is not the meaning of either word (see e.g. TT V p. 28, note B.1) and sometimes transcribed urük, taken as derived fr. 1 ār and translated 'everlasting' (see e.g. Index to USp.). Uyg. viii ff. Man. tınguluk orunta orugen 'by rest in a place of repose' TT III 110: Bud. orug uzati simtaşı dyanada orugen amñ-lin erürler 'they rest and are peaceful in restful, long-lasting meditation free from negligcuetness' Suv. 247, 16-18; o.o. of orugen amñ see amul; o.o. of orugen uzatt U II 72, 1 (i); USp. 102a. 41; Suv. 613, 6; Xak. xi orugen al-iğama fi makan muddata(n) 'a temporary halt at a place'; hence one says orçon 'on kûn orüg bol'di: 'the army halted (aqama) in one place in ten days without leaving it or raiding'; also used of an amir (i.e. beg) or a tribe (qabilita) when they halt Kaš. I 69: KB (like caravans) orğurğu bilmaz they do not remain stationary 1386; orug bol amul bol 'become quiet and peaceful' 1416; a.o. 1852: Çağ. xv ff. ěrük ('with -k', 'kç') (inter alia) 'a person who is stationary (muğüm olmuş) at a place'; e.g. they say of an army which stays at a place ol kûn ěrük oldi Vel. 101; ěrük (so spelt) (inter alia) mokâh va
dirang-i ordî-yi sulalîn... ki dar câ‘îlî wâqî jâwad ‘a pause and halt of a royal army which occurs at some place’ San. 37v. 9; örûk (spelt) (inter alia) ditto abbreviated do. 71 v. 17: Kip. xiii al-maqâm ‘rest’ (opposite to ‘movement’ tepreș) örûk: Hov. 26, 21.

D örûk Pass. Dev. N. fr. 2 ö:r–; lit. ‘anything plaited’, w. various specific applications. Easily confused w. örûk, but s.i.s.m.l., usually as örû. Xak. xi örûk kûll šayî madfûr ‘anything plaited’, hence al-daffîra, ‘a plait of hair’ is called örûk saç Kâş. I 69: Kip. xv zafira Tuh. 24a. 13 misread as daffâra and glossed örmec/örûk.

D erkî: An Adv. discussed in v. G. ATG para. 359 and Hiiën-ts. Biog., p. 21, note 62; in spite of the contrary opinion expressed therein, it seems, except on the rarest possible occasions, to be used only at the end of questions to indicate that a categorical answer is not expected; the best translation is, therefore, a paraphrase like ‘do you suppose that... it is likely that...’. Like erken and îrînc it seems to be a Dev. form fr. I er– dating back to a time when the verbal Suffs. were rather different fr. those in vii and viii. Survives only (?) in NE Tuv. îrgî ‘a particle used in questions to make them more polite’. Uyğ. viii ff. Man. amti ertip kalîr erkî sen ‘now you are perhaps passing away?’ TT II 15, 7–8: Bud. bolar (sic) yêg mü erki azu ermezizi mü erki tér sêzikîl bolmuş ‘having become uncertain whether these things were good or perhaps not’ TT VIII H.5–6; ali çevişî netex erki ‘what sort of devices (Hend.) do you suppose that he uses?’ U II 16, 24; Kuan. 99–100; ne tillatîn ne üçin teğmên boler erkî ‘for what reason and why do you suppose that perception (Sanskrit vedanā) occurs?’ U II 10, 17–18; o.o. of direct questions U II 22, 4; 31, 43; U III 45, 6; U IV 14, 145–6; Sûv. 132, 15; 599, 23; Hiiën-ts. 62(7), 1829, 1884, etc.—tîlağeli bolûg erki men ‘I shall, I suppose, listen’ U III 29, 4–5: Xak. xi erkî: harkxaxh ‘a particle expressing doubt’; hence one says ol keîlî mü erki: a yahîêr hurra am lâ ‘do you suppose he is coming or not?’, wa hurra yunîb manabî-l-stîfîm it takes the place of an interrogative Kâş. I 120: KB nelêk tûdûm erki yana ûgîlê ‘why do you suppose that I was born, if I am just to die?’ 1136; kavuşum kaçañ erki terpi bilîr ‘God knows when, if ever, we shall meet again’ 6176; a.o. 5121 (2 öt): xiii(?) Tef. erki in questions and statements ‘perhaps’ 82: Çağ. xv ff. see erken: Xwar. xiv erki in questions Quth. 21.

D ergü: Dev. N. fr. 1 er–; cf. 3 erek; ‘dwelling place’ and the like. N.o.a.b. but see erlen: Uyğ. viii ff. Man.-A (?) kendînûng ergü barkî [gap] ‘his own dwelling and household goods’ TT VI 83, note 404, 14 (the usual phr. ev barkî); a.o. M I 14, 12–13 (oğul): Bud. kentû kentû ergûsîperü yadîltîlar ‘they dispersed each to his own dwelling’ TT VI 464; yekler ergûsîl ounrg-larînda ‘in the islands where devils dwell’ Kuan. 20–1.

D örgû: N.-A/S. fr. 1 ö:r; ‘high, lofty’, etc. Survives only (?) in NE Sâg. örkû R I 1228. Uyğ. viii ff. Bud. örgû badrakalpî bodisatvlar ‘the lofty Bhadrakalpa Bodhisattva’s’ TT IV 10, 32; Civ. TT I 63 (çan–).


erçek ‘he-goat’; originally quite a general word but survives in NC Kîr., SW Az., Osm., Tkm. (see Scherbak, p. 111) and xx Anat. erçek SDD 543; erçek do. 546: uğrçek do. 1434, usually for a castrated goat’, in SW sometimes a three-year-old goat’; Cf. teke. Uyğ. viii ff. Civ. ikî sünükî erçek etin ‘two bones of a he-goat with flesh on them’ H I 16: Xak. xi erçek al-tays ‘he-goat’ Kâş. I 95 (prov.): KB bular ol sürûgû kýoka erçek sant ‘these (learned men) are like a he-goat in a flock of sheep’ 4353: xiv Muh. (under ‘sheep and goats’) al-xaxîj ‘castrated’ erçek Mel. 70, 16; Rif. 72 (vocalized uğrçek): Çağ. xv ff. erçek buz–i rî-ni šala wa buz–i pîraw–i hâlî ‘a three-year-old he-goat; a he-goat that leads the flock’ San. 37r. 25; erçek same translation, also spelt with e– do. 99v. 24: Kom. xiv ‘he-goat’ erçek CCG; Gr. Kip./Tkm. xiv erçek (vocalized erçek) al-tayûs (presumably in Tkm.) and in Kip. al-muxâd mâna-l-mî ‘a castrated goat’ Id. 11; al-xaxîj mâna-l-ma ‘erçek Bul. 7, 14; Osm. xv ff. erçek ‘he-goat’ (generic term) in several texts TTS I 272; II 391; III 259.

D I örgüç Dev. N. (Conc. N.) fr. I ö:r–; lit. ‘something which rises or protrudes’, usually specifically a ‘camel’s hump’; S.i.a.m.l.g. with minor phonetic variations. Cf. örgüç: Xak. xî örgüç al-maxç ‘a wave’; hence one says xûv örgüçlendî: mûaç-l-mûaç ‘(here comes 2 örgüç): örgüç al-ûfiya ‘the base of a pot’ Kâş. I 95: xiv Muh. (under ‘camels’) al-sanâm ‘hump’ örgüç: Mel. 70, 11; Rif. 172: Çağ. xv ff. örgüç sar–i şina–i șab wa kîh–înî şutar ‘the crest of a horse’s mane; a camel’s hump’, and metaph. bulandî wa sar–i kûh ‘an eminence, the crest of a mountain’ San. 71r. 25; Kip. xiii sanâmül’-cêmal örgüç Hov. 14, 15: xiv örgüç al-sanâm Id. 11: xv sanâm örgüç (sic; in margin örgüç) Tuh. 19b. 2 a.o. do. 15b. 2 (yağ): Osm. xv ff. örgüç ‘a camel’s hump’; in several texts TTS II 755; III 566; IV 629.

D 2 örgüç Dev. N. fr. 2 ö:r–; survives only (?) in SW xx Anat. örgüç ‘a weaver’s implement’ SDD 1115: Xak. xî örgüç dafîrutul’-mar’a wa quznà atûhî ‘a woman’s plait of hair and her tresses’ Kâş. I 95: Oûnz xî örgüç al-daftîra; metathesis (qalb) of örgüç I 103.

érkek ‘male, masculine’, in antithesis to tişî ‘female’, a generic term applied to men and animals; said in v. G. ATG, para. 59, to be an
Intensive form in -kek of i er, but this is certainly wrong since the initial is é-, not e-, and there is no adequate evidence of the existence of a suffix -kek (as well as -ěk, which is not an Intensive). St.i.a.m.l.g., usually as ērek/irēk. Türki viii ff. ērek buzağu: 'bull calf' IrkB 41; a.o. do. 24 (ermığ): Uyğ. viii ff. Man.-A (concipiscence) kim ērekli tişili etözinde erür 'which is in the bodies of males and females' M I 17, 8-10; (all the hens flourished) yeme ērekli neş [onmaz] ermiş 'and the cocks did not flourish at all' M I 36, 10-11; a.o. M II 7, 19: Bud. tişi ērekli kurt wax#/ęgler 'the female and male protecting spirits' (Iranian l.-w.) Suv. 425, 1-2; tişili ērekli TT VI 321 (and ÜSp. 99, 1; alti [ër]kek [o]yalar 'the six male pigeüs' (of a musical instrument) Hien-ts. 135 (and see eręk): Xak. xi ērek 'the male-(al-dakar) of any animal; hence a cock' is called ērekli takağu: Kaş. I 111; four o.o. KB aytımalkılık erkel turur 'questioning is masculine' (and answering feminine) 979; o.o. 980, 452, xi111 (? Tef. erkek 'male' 82: XIV Muh. al-dakar ērek Mel. 45, 5, 54, 1; Rif. 138 (éręk), 151 (unvocalized): Çağ. xv ff. ērekli (spoken) nar 'masculine', of humans murdahkhar 'male', of horses fahl 'stallion' Suv. 909, 27: Xwar. x111 (? ērekli oğul 'a male child' Oğ. 4, etc.; ērekli böril 'a male wolf' do. 141, etc.; Kempt. xiv 'masculine' eręk(ê) CG; Gr.: Kir. xii al-dakar ērek (? not vocalized) Hou. 24, 17: XIV ērekli al-dakar as opposed to female Id. 11; XV al-dakar min kulli-l'hayvânilâr ēreke Kir. 61, 21; ditto Tuah. 16a. 12: Osm. xv, xvi ēreke in several phr. TTS I 272; III 259; IV 303.

1 ērekli P.N./A. fr. ērek; both 'possessing power or authority' and 'possessing free-will or independence, free to do as one likes'. The two meanings are very close together, and it is often difficult to decide which is intended; when applied to God prob. both are, and 'mighty' is the best translation, though it does not give the whole meaning. Survives in NC Kir. erktü; Kzx. īrkti, irikti, and NW Kar. L., T. īrkti; Kaz. irkti. The phr. īrkti was early adopted as the title of 'the ruler of the underworld'; it was borrowed by Mong. as ārkikan and this phr. has been reborrowed by some NE languages. Türkî viii ff. man. Chinas. 213 (I alkan-): Uyğ. viii ff. Bud. ança sözleyü turur erken 'while they were thus speaking' U IV 20, 233; similar phr. do. 28, 18; yornoğr erken 'while he was walking' do. 30, 34, etc.; sis İnetekte erken 'while you were in India' Hien-ts. 1790 (and see note thereon); o.o. do. 2022, 2142; Suv. 622, 17 etc.; 621, 19: Cev. Tardış apam sor 臘

S ər ər ən. 1) erken like erki (q.v.) and 1 īrkti an archaic Dev. form fr. i er-; originally used after verbs in the Aor. f. to mean 'while', later used rather more freely to mean 'while being', see v. G. ATG, para. 437. Survives in NE Tuv. īrkti 'a particle used to give a flavour of indefiniteness to a statement' (perhaps a Sec. f. of īrkti) and as īken/ičken, etc. 'while being' in most other language groups. Türkî viii ff. Man. Chinas. 213 (I alkan-): Uyğ. viii ff. Bud. ança sözleyü turur erken 'while they were thus speaking' U IV 20, 233; similar phr. do. 28, 18; yornoğr erken 'while he was walking' do. 30, 34, etc.; sis İnetekte erken 'while you were in India' Hien-ts. 1790 (and see note thereon); o.o. do. 2022, 2142; Suv. 622, 17 etc.; 621, 19: Cev. Tardış apam sor īrkti 'our grandfather Tardış being (now) deceased' ÜSp. 12, 2: Xak. či erken a particle meaning hâla kâda 'the position being so-and-so' hence one says ol kîlîr erken kerdüm 'I saw him while he was coming' (hâla ityâni) Kaş. I 108; similar usages II 9, 301, 2: 333, 5 (sérkirt): KB içğân erken bilîg oğrenür 'a man learns wisdom when he is a small boy' 1823; xiii(? At. bilîgisir tirk īrkti 'the ignorant man's name (reputation) dies while he is still alive' 96; a.o. 215; Tef. yögît erken 'while a young man' and similar phr. 78 ff. (s.v. i er-): Çağ. xv ff. both authorities list

S ər ər ən.
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érken, ėrkên, éken, and jêkên usually without cross-references, and stating that they are all synonymous; but the examples show that ėrkên/ərkên has a different meaning and is a Sec. f. of erken; ėrkên ('with -k') is used with another word, e.g. bolmadi ėrkên olmâdim 'was it not?' (quotn.); ėrkên ('with -k' has the same meaning (quotn. containing ėrkennî 'his being') Vel. 49; ēken ('with -ğ'; sit in error) usually used with another word, e.g. fulân ėken fulân iken or idîgi 'being so-and-so' (quotns.); ēkên ('with -k') usually used with another word, e.g. bu ėrdî ėkên bu idî (quotns.) do. 64; ėrken (spelt) hast 'is' (quotn. containing tilîb ėrken dûr 'is mad'); also spelt ėrkên (quotn. ne ėrkên said to mean 'both what is' and 'what liberty of action?') also a lafî zêdî 'supplementary word' used dar rawûbît in 'compound expressions' (quotns.) San. 99y. 28 (several oblique cases of ėrkên follow); ėken (spelt) same translation as ėrkên (quotn.), also spelt ėkên San. 108v. 19 (several oblique cases follow); ėkên (spelt) inter alia; (2) abbreviation of ėrkên az cumula-i rawûbît meaning hast (quotn.); (3) a supplementary word used as an ornament in compound expressions (quotns.) do. 109r. 28; Xwar. xii ėrkên/āken while 'Ali 37.

D 1 ėrkên Intrans. Dev. N./A. fr. īrk-; 'collected together in one place' and the like. Survives in SW xx Anat. īrkên (and īrkîm) 'a hoard, buried treasure' SDD 796 and also perhaps Osm. īrkûn 'a pool of rain water' and the like. Xak. xı īrkên suv al-mâ'ûl-mustanga 'stagnant water'; also used of anything collected together (mućami); hence the chiefs (aškâbir) of the Karlik are called köl īrkên meaning 'his intellect is concentrated like a full pool' ('aşluha mućami kal'gadîril-muntamsîl') (see 2 īrkîn; īrkên yağmur al-mafârûl-dâ'im āyyâm 'continuous rain for several days' Kaş 1108.

2 īrkîn a title borne by tribal chiefs, inferior to xaşan but superior to beg. cf. elteber, 1 čor.' In addition to the occurrences in Turkish in the West, the word often occurs in Chinese records transcribed i-kin (sometimes mis-spelt si-kin owing to confusion between two similar Chinese characters). The subject is discussed at length by F. W. K. Müller in 'Ugurische Glossen' in the Festschrift für Friedrich Hirth, Berlin, 1920, pp. 317 ff. where it is stated that the title Kül īrkên (sic) also occurs in Rašidü'l-din and Abül-gâzî, but in the Russian translation of the former, Rashid-ad-din. Sbornik lotepisi, Moscow—Leningrad, 1952 ff., vol. 1, p. 147, the spelling is Kül īrkên. Kaş's etymology is unconvincing; it is almost certain that the title 2 Kül, q.v., is not identical with Köld; this word, too, is prob. merely a title, but if it is der. fr. īrk- the meaning is prob. something like 'convener'. Türkî viii anta: kâse: yer (? ) bayrûk: uļug īrkîn yağ: bolt: 'after that the paramount mount of the Yer (reading uncertain) Bayrûk: became hostile' I E 34; [? ulug] īlteber özî: keltî: sir (?) īrkên oğlî: YÎgen Çor keltî: 'the great (?) īltêber (of . . . ) came himself; Yîgen (or Yîgen?) Çor the son of the Sir (?) īrkîn came' IX. 21 (it is possible that the word before Bayrûk: in the first quotn. which is damaged on the stone and the word before īrkîn in the second are identical and may be bir, q.v.): (Üyûg. viii ff. Civ. the words īrket irkîn in USp. 22, 8–9 are transcribed as two P.N.s Irkênir îrkey in Arat's revised text, prob. correctly): Xak. xı Kaş, I 108 (1 īrkîn): KB in the list of ranks and official titles in 4065 ff. which is partly connected with KMS. 4068b. prob. reads kayûslü kül irkîn 'some become kül īrkîn'; negî têr esîçîlîla irkîn (so read) 'hear what the irkîn of ila says' 4752.

D őrgen Conc. N. fr. 2 dîr.; 'plaited rope, cord', and the like. Survives, sometimes with slightly different meanings, in NE Küer. őrgûn (sic) R I 1230; NW Kar. L. T. őrken (and L. īrkên) R I 779, 1227; Krm. őrken do. and SW xx Anat. őrgen/örken SDD 1115. The word is syn. w. 1 uruk, the two words are quite unconnected but some medieval and modern words like urğan in Xwar. xii 'Ali 56 and SW Osm., Tkm. and perhaps argan/arkan in SE Türkî, NC Kör., Kz., etc. seem to lie squarely between the two. Oğuz (sic?) xı őrgen ali-nis 'the thong of a camel's girth' Kaş 1108; a.o. (in Xak.) I 195, 17 (örîl-); (Xak.) xiv Muh. (under 'camels') al-hâbil 'rope' őrgen (-g- marked) Mel. 70, 11; Rif. 172: Çag. xiv ff. örgen (spelt) 'a stout rope (risâmân-i pohîn) used to fasten packages (on pack animals) San. 71r. 23; Xwar. xiv örgen 'rope' Qub 124; Kom. xiv rope örgen CCÇ; Or.: Kip./Tkm. xiv urğan (Tkm.) 'the long rope (al-hâhil) with which sheep are tied for milking and other purposes'; in Kip. örger ld. 11: Osm. xvi ff. örger occurs in several dict. translating Pe. words for 'rope' and the like TTS II 756; III 566.

VU D őrgen 'throne'; Conc. N. fr. örgeh: if that verb really existed. N.o.a.b. Türkî viii ff. altünc őrgeom üze: olurîpan 'sitting on a golden throne' IrkE 1: Üyûg. viii anta: yayladım őrgên anta: yaratidim 'I spent the summer there and had (my) throne erected there' Şu, E 91; o.o. do. E 8 (êtit-); s 10 (örgeh-); viii ff. Man. TT II 6, 68 (altunluğ); M III 35, 18 (idük): Bud. Vecrasan őrgên üze olurup 'sitting on the Vajrâsana throne' TT IV 12, 54–5; o.o. TTV 6, 31, etc.; Hüen-ts. 1814.

D 1 īrkîn Intrans. N./A.S. fr. īrk-; 'panic'. Survives only (?) in NC Kür. Xak. xı īrkîn 'the panic (al-hazâhih) which breaks out in a clan because of the enemy, and they seek refuge in forts and castles' Kaş, I 108.

S 2 īrkîn See 1 īrkîn.

D īrkûnc N./A.S. fr. Rafael fr. of īrk- (which survives only (?) in NE Khak.); 'panic, panic-stricken'. N.o.a.b. Xak. xı Kaş, I 250, 4
D) erksiz Prv. N./A fr. erk; 'without free-
vill, involuntary'. Survives in NC Kır. erksiz; Kız. eriksiz and NW Kar. L. T. erksiz R I 783; Kaz. eriksiz. Türkü viii ff. erksiz Teyak IV v.6 (ETY III 180, damaged): Man. (if we say that the sun and moon) erksizin tuğar batar 'rise and set involuntarily' Chaus. 22; o.o. 255, 265–6 (erklıg): Bud. (my authority was not sufficient) erksiz iürmen 'I am sending him against my will' PP 27, 4; anın yarlıkına erksizin men be mutnağa yavacak ağa kilürmen 'I create these so evil dangers by her command and involuntarily' U IV 16, 160–1; a.o. U III 84, 8 (ii); Xak. XI KB közlük suk kışıl özke erksiz erur 'the man with a greedy eye has no control over himself' 2611; (when his heart is captivated) bolur erksiz kışıl 'a man ceases to be master of himself' 3855; Isız kılsa boyunun eger erksizin 'if he does evil, he involuntarily bows his neck' 4564; xii(1) Tef. erksiz 'powerless' 82 (s.v. erk): Xwar. 24 ditto Qubt 21 (s.v. erk): Kom. xiv CCG; Gr. (erklıg).

D ergüz Hap. leg.; Dev. N. fr. erü: with suffix -güz otherwise unknown; for the elision of -li:- cf. ergür-. The form of the word is firmly fixed by its location between VU Arvuz, a P.N., and ögsüz. Xak. XI ergüz suv dağabatı'l-tale wa'l-camd fi ıbidatı'il-
rabi' 'the melting of snow and ice at the beginning of spring'; in a verse yav yarupan ergülü; aktı: akin munduz; translated 'the spring morning has dawned and the melted ice, and the streams in flood have flowed down' Kaş. I 96.

D lırk.- (liรk-) Emphatic f. of lır-; 'to be disgusted, bored'. Survives in NE, several dialects, erık- R I 764, also Khak., Tuv.; SE Türkî lırk- Shaw 33; NC Kır. erık-, Kız. erig.; SW xx Anat. erık- DD 544; these forms suggest an original pronunciation as erlík-. Xak. XI KB (the world called me lovingly) köpül bërdim erse erlík évé 'when I gave it my heart, it quickly got hurt' 1172; o.o. 548, 5674: Çağ. xv ff. lırk.- (šē) sabab açkerden kaik- 'to get up early in the morning' (quotns., see below) and furri- yorul- 'to be vexed, bored' (quotns.) Vel. 553: lırk- (spelt) düzir yudan 'to be displeased' San. 98v. 28 (quotns). (the error of Vel.'s first translation is pointed out in do. 100r. 26 s.v. 2 lırk); Xwar. xiv lırk- 'to be disgusted, bored (with someone Abl.)' Qubt 51, 60 (lırk-): Kom. xiv 'to be disgusted' erık- CCI; Gr. Kıp. xiii al-darar 'to be annoyed, disgusted' ırkmek Hou. 27, 14: xv dacara (yada-, sizla-; in margin) lırk- Tuh. 23a. 12; nasaqqa 'to be irritable' ırk- do. 37a. 12.

D örkə- Den. V. fr. örk; 'to tether (a horse, etc. Acc.)'. Survives in SW xx Anat. öke-/
öreckle/-förkle/-förükle/-förükle- SDD 166, etc.; some of these forms and NE Tel. gṛi10-, NC Kir. ditto.; kzx. örele- are perhaps der. fr. örik. Xak. xi ol ațig örekledi: 'he tethered (padda) the horse to a stake with a long rope' Kaž. III 443 (örekler; öreklemek).

KB (any beg who is prudent watches over his realm) yaği boynı yançı üzre örekledi 'he crushes the enemy's neck and ties him down' 2016 (the Fergana MS. reads ikledi 'trampled', and this, or örekledi, makes better sense, and is prob. the correct reading): xiiii (?)' Tel. öreklen- 'to be fastened to (something Dat.)' Refl. f. 248 (örklen-); 340 (örüklen-, same quotn.).) Ösm. xvi öríde- translates Ar. words for 'to tether' in two dicts. TTS II 756; IV 629.

D Irklet- Caus. f. of örkle-: 'to make (someone Dat.) trample on (something Acc.).' N.o.a.b. Uyğ. viii ff. Man. beğ ajuŋ şu ikreqletip ozkurtuŋuş 'Thou hast saved us, making us trample on the five forms of existence' TT III 47. Xak. xi ol aŋar yér ikllleti: 'he made him trample (awu'ala) on the ground' Kaž. I 265 (Ikleleri, ikiletmek, all unvocalized).

D erklen- Refl. Den. V. fr. erk-: 'to possess power or authority'. Survives only (?) in NW Kar. L., T. R I 761; Kow. 184. Türkü viii ff. Man. eli(lemekim) etöz meşlisi beğedekmek erklemekim 'my being a ruler, bodily pleasure, my being a beg, and my possession of authority' (have become very worthless and trivial in my sight) TT II 8, 43-4.

D Irkin- Refl. f. of Irk-: 'to collect (things) for oneself'. N.o.a.b.; irkin- 'to stop from hesitation or fright' Red. 293 is no doubt a Sec. f. of örükün- (see ürkünç). Xak. xi ol özige: neņ irkindi: 'he collected (cama'a) things for himself' Kaž. I 254 (irkünür, irkmekem):

 Çağ. xv ff. Irkin- (-ür) translated qasda u mayl eyle- 'to be inclined towards', but in the supporting quotn. the meaning is clearly 'to collect' Vel. 52 (not in San. where Irk- is described as Rème).

VUD öregen- Refl. f. of öreg-: 'to rest or the like. This seems the obvious etymological explanation of this word, although 'to be saturated' or the like would suit the context better. N.o.a.b. Türkü viii ff. Man. (then that good man) kamağ özl tont bastan (sic, as usually in this text) ađak(a)

teqi kanka ilrî(ke) öregnîp 'with his whole body and clothing from head to foot lying in blood and pus' M I 5, 12-14; arıgîszka öregemîsin (seeing himself) 'lying in filth' do. 6, 7-8.

D 1 ergür- contracted (cf. ergüz, ergürü-) Caus. f. of erü-: 'to melt, dissolve (something Acc.).' N.o.a.b. Uyğ. viii ff. Man. (the fourth virtue of the Wind God is that he)
mîlî[ğî] ergürer 'melts what is frozen' Wind. 39-40; (the fifth that) îlî[ğî] ergürer
tarkarur 'he melts and dissipates heat' do. 46-7; Civ. matu luŋ suvka ergürûp 'macerating citrins (l.-w.) in water' H II 22, 41; a.o. do. 24, 42; Xak. xi yağ ergûrdî: 'he melted (ađåba) the fat' (etc.) Kaž. I 227 (ergürûr, ergürmek).

D 2 ergûr- Caus. f. of 2 er-; etymologically 'to cause (something) to reach or arrive', but except in Osm. with rather different meanings. Survived in Osm. until fairly recently, but now only in xx Anat. ergör/-jerger/-jîrkr/- jîrgö- SDD 544, 796. Uyğ. viii ff. Civ. ėrte kün tavrak buynan kil aşnukan ergürû etözünpî közent 'early in the morning swiftly do good deeds; seizing the first possible opportunity (?) preserve your body' TT I 171-3; ürkürdî buynan kil TT VII 28, 2 is prob. a misreading of ergürî: Xak. xi ol ağka: ergûrdî: adɾakahíl tah'am qalî an yansłatî 'he got hold of the food before it went past him'; also used of anyone who gets hold of anything before it goes past him Kaž. I 227 (ergûrûr, ergûrmek): Ösm. xiv ff. ergür/-jerger/-jîrîr/-jûrûr/-jîrîr- (jûrûr-) 'to make, or let (someone Acc.) reach (a place Dat.)'; to bring (something Acc., to someone Dat.), c.i.a.p. TTS I 275; II 395; III 263; IV 436.

D erksin- Refl. Simulative Den. V. fr. erk; 'to have power, or authority (over someone Acc. or üze):' N.o.a.b. Türkü viii ff. Man. eli(lemek) erksîmek 'to be a ruler and have authority' M III 16, 9 (ii); a.o. do. 19, 14: Uyğ. viii ff. Man.-A M I 27, 10 (uğur): Bud. bursan kuvaŋ özre erksîndimiz erßer 'if we have exercised authority over Buddhist communities (Hend.)' TT IV 6, 45; o.o. Pfahl. 22, 3 (uğur); USp. 1023. 7-8: Civ. şilavantlar selîr erksînpî 'the clergy and laity (l.-w.) having authority' (over certain properties) USp. 88, 26-7: Kom. xiv barçaları erksindeçî 'ruler over all' CCG; Gr.

D Irkîqs- Co-op. f. of irk-; 'to help to collect', etc. S.i.s.m.l. Xak. xi ol maŋa: tawar: irkîqs: 'he helped me to collect (fi cam') the property'; also for 'to compete'. Kaž. I 238 (irkşür, irksîmek): kelège: irkşür tacama'a aĺl-iýtîn (the warriors) 'assembled to come' I 144, 10; 325, 11.

D ürús- Co-op. f. of ürk-; 'to be completely panic-stricken'. Survives only (?) in NE Khak. Xak. xi Kaž. I 155, 19 (anun); n.m.e.: Çağ. xv ff. ürıkys- (splelt) synonym (murâdîf) of ürk- in the sense of ram kardan 'to be frightened' San. 69r. 11.

D ergüz- contracted (cf. ergüz, ergürü-) Caus. f. of erü-: Survives only (?) in NE Tuv. Uyğ. viii ff. Civ. ötüü miskîlînî yakrîn ergüzüp 'melting the fat of a dead wild cat' H I 57-8.

Tris. ERG

üstünki altıncı taplaşı örük kökü kođıkı sevindı 'those above and below were pleased, the high and the low were glad' TT I 128-9.

D eriğlî P.N./A. fr. 3 eriğ(?) n.o.a.b. Uyğ. viii ff. Bud. Sanskrit śudhivihāram (damaged, but prob. reading) 'one who spends his life virtuously' edgû eriğlî TT VIII C.1: (Xak.) xiii(?) Tef. zhahara 'to appear (to someone, üze) eriğlî bol- 8t (belongs here?).

D eriğlî hap. leg. (but see örûglî); A.N. fr. 5 eriğ. Xak. xi eriğlî farâhâtul'-dawâbîb 'liveliness in pack animals' Kaş I 152.

D erûklîk A.N. (Conc. N.) fr. 1 erûk; survives in SW Osrn. erûklîk 'a plum orchard'. Xak. xi erûklîk manbâhat-ul-sawâx 'a peach orchard' Kaş I 152.

D erûklîk A.N. fr. örûk; n.o.a.b. Xak. xi KB (if a beg does not perform the essential duties just mentioned) erûklîk birûr elke anda basa 'disintegration sets in in the realm in due course' 5906.

D örûglûk A.N. fr. örûg; 'calm, quietness', and the like. Survives in a word meaning 'an entertainment provided for a newly-arrived neighbour by earlier residents' noted as NC Kır. örûglûk/örûlu-fi; Kzx. erûlk (sîc); SW xx Anat. örûlûk SDD 1118. See Deroer II 590. Xak. xi KB amûlûk kerek eke kilkî oqây, örûglûk kerek begçe tuğsa kûn aî 'a man of upright character must be tranquil and a beg calm whether the sun or moon is rising' 325; a.o. 1988: (xiii(?)) Tef. istavât 'to rest' örûglîk bol- 8t (transcribed erûglîk).)

D örûklûg P.N./A. fr. örûk; 'plaited' and the like. S.i.s.m.l. as örûllûgörûlu-fi. Xak. xi KB örûklûg saçi 'his plaited hair' 5825.

D erûklûglîk A.N. fr. erûllîg; 'power, authority'. Survives only(?) in NC Kır. erûklûlü; Kzx. ërûlkîlîk. Xak. xi KB tûzû nêre jëtti yetî bu ërûlîkîlîg 'Thine authority extends over all things' 9: xiii(? Tef. erûlîkîlîg 'independence, arbitrary behaviour(?)' 83.

F ëргûsn 'thorn' a Mong. word (Kov. 590, Hallad 114) is mentioned as such in San. but does not seem to have become a l-w. in any Turkish languages; it is therefore very unlikely that this is the word in H II since these medicinal texts are almost certainly all anterior to xiii; it is perhaps a misreading of ëyüksên 'his lung'. Uyûg. viii ff. Civ. kizîl ëргûsn name of a drug H II 34, 21: Çağ. xxv ff. ërûksen (spelt) in Mong. xur 'thorn', in Ar. called çâwêk San. 71r. 20.

D erksizlîk A.N. fr. erksiz; 'lack of independence', etc. Survives only(?) in NC Kzx. eriksizdîk and NW Kar. L. T. eriksizlîk R I 784. Xak. xi KB körû barşa yalûgû bu eriksizlîkîn 'if a man could see that he has no (real) freedom of action' (how could he behave so sadly?) 1534.

Tris. V. ERG-

D 1 örgüçlen- Refl. Den. V. fr. 1 örgüç; 'to be lumpy, bumped', etc. S.i.s.m.l. Uyûg. viii ff. Man.-A. (of the sea) örgüçlenmekîg 'being rough' M III 9, 3 (ii): Xak. xî suv örgüçlendi: màca-1-mâ 'the water was covered with waves'; (here comes 2 örgüçlen-); and one says eşîc örgüçlendi: sàrâtî-1-gûrê dû ixtûfî 'the pot had a foot-stand' (i.e. not a spherical bottom) Kaş I 312 (örçülenûr, örgüçlenmek); a.o. I 95 (1 örgüç).

D 2 örgüçlen- Refl. Den. V. fr. 2 örgüç. Xak. xî kiz örgüçlendi: 'the girl had a plait of hair' (qunsâ'a va dafîra) Kaş I 312 (örçülenûr, örgüçlenmek).

D erkeklen- Refl. Den. V. fr. erêk. N.o.a.b. Uyûg. vii ff. Civ. (in a fragmentary calendar text) erêklenûr 'is masculine' (?) TT VIII P.19: Xak. xi suv erêklen-dî: màca-1-mâ 'the water was covered with waves'; and one says annin yîlî: erêklen-dî: yao'àra cilduh 'his skin was covered with goose-flesh'; taw kaçêlîka îgû arâl-1-racûl racûluya 'and also when a man shows virility' Kaş I 315 (erêklenûr, erêklenmek); in the first two meanings the word seems to be a muddle with I örgüçlen-.

D erigle-: Den. V. fr. 1 erig; noted only in the Hend. ötle-: erigle-: 'to advise'. Uyûg. viii ff. Bud. U III 15, 11, etc. (ötle-).

D erûkle-: (erûkle-:) Den. V. fr. 2 erûk (erûk); 'to tan (hides)'. Xak. xî (ol)terîl erûkle-: dâbâga-l-cîld 'he tanned the hide' Kaş I 306 (erûkler, erûklenmek); a.o. I 70 (2 erûk): Kom. xiv 'tanned leather' erêklegen terî CCG; Gr.

D erûklen- Refl. Den. V. fr. 1 erûk; pec. to Kaş. Xak. xî yûgûc erûklen-dî: the tree bore peaches, apricots, or plums' Kaş I 294 (erûklenûr, erûklenmek); a.o. III 348, 13.

D irîglên- Refl. Den. V. fr. 2 irig; survives only(?) in NC Kır. irden- 'to grow (in size or bulk)' Yud. 370. Xak. xi KB irîglendirؤdëk mapaj tûgídî kaş 'the times were harsh and frowned on me' 1586; (do not be angry if harsh words are addressed to you) kûnî söz irig ol irîglênme öz 'truth is harsh, do not be harsh yourself' 5775.

D erûkse-: Hap. leg.; Desid. Den. V. fr. 1 erûk Xak. xî erûksêdîl: 'the man longed (tammûdâ) for peaches, etc.' Kaş I 303 (erûksêr, erûksemek).

D erksîntür- Caus. f. of erksîn-, but practically syn. w. it. N.o.a.b. Uyûg. viii ff. Bud. Sanskrit adhipatim krtvā 'making him a supreme ruler' erksîntûrme: kalîp TT VIII A.7; itîdîhîpati 'the lord of uprightness' çaxşapat erksîntûrmekîg do. A.44.

D erksîre-: Hap. leg.; Priv. Den. V. fr. erêk; 'to lack independence or authority'. Uyûg. vii ff. (gap) erksîreyin (gap) M II 6, 8.
Dıs. ARL

?E erle: Hap. leg.; the alif is unvocalized, but otherwise the word is quite clear; the translation suggests that it is a scribal error for ergü; q.v. Xak. xi bolsa: kimîg altun kûmîş erle: 'if a man gets gold and silver, haďa yamhad waťan 'so he establishes a residence' (and when he is settled in place he offers his worship to God) Kaş. I 325, 10.

D urulk 'seed' (for sowing); metaph. 'progeny, descendants'. Not definitely traceable earlier than xiii, the prob. earliest date of the Uyğ. texts quoted below. Prima facie A.N. (Conc. N.) fr. ur, but only the evidence for the existence of such a word is the entry in İd below where ur may be a misunderstanding of uru; Sec. f. of 2 uru. The likeliest explanation is that this is a crisis of urugluk, q.v. Survives only (?) in NW Kar. L, T. uruluk/uruk R I 1670; Kow 278, 17a. Xak. orlik and SW xx Anat. uruk SDD 1420. Uyğ. viii ff. Civ. (in the usual formula renouncing any further interest in a sold property; ourselves, our elder and younger brothers) urukumuz ûzlijičumüz 'our progeny and blood relations' Uşp. 16, 15 ff. (aşqa 'elder brother' dates this document to xiii or later); similar phr. do. 57, 13 (almiçt); in a similar formula in do. 12, 12 the word used is urugum; a.o. do. 21, 3 (1 inčiçi) Xwar. xiv (looking with lust is) zinaz urulki 'the progeny of adultery' Nahe. 350, 12; Kom. xiv 'seed' uruk CCJ; Gr. Kip. xii al-biğar 'seed for sowing' uruš (sic) Hou. 9, 15; xiv (ur (v.i. uruz) al-bazr 'seed'); uruk al-mu'add miňu hiš-zâr 'that (part of it) which is destined for sowing' İd. 10: xiv bazr 'seed' urulk Tuh. 7b. 13.

D erlik A.N. fr. 1 er; 'manliness, virility'. S.i.m.m.lg. Uyğ. viii ff. Civ. erlikli ked bolur 'his virility becomes excellent' H I 78; Xak. x1 erlik 'virility' Kaş. I 104: Çağ. xv ff. erlik (and ērenlik) erlik Vel. 54 (quotn.); erlik mardî wa āzād mardî 'manliness, liberty' (the latter confused with erlik) San. 100R. 14: Xwar. xiv erlik 'manliness, bravery' Qub 21; erlik do. 52: Kom. xiv 'human nature' erlik CCC; Gr. Osm. xv ff. erlik, and occasionally 'virility' in several texts TTS II 392; III 260; IV 393.

D urulak P.N.A./fr. 1 ur; 'overlasting'. N.o.a.b. Uyğ. viii ff. Bud. urulak enç nirvan baliňş 'dwelling in the city of everlasting peaceful nirvân' Siv. 69a, 18 (a text printed in the same volume as Siv); a.o. Siv. 33, 4.

D örlem Hap. leg.(?); N.S.A. fr. örle: Xak. xi KB toğardan batarka bir örlem yér ol 'from east to west it is a distance which can be covered as a single stage(?)' 3706.

Dıs. V. ARL-

D 1 aril- Hap. leg.; the context seems to suggest that this should be taken as a Pass f. of 1 a-r: although that is an Intrans. V.; 'to be tired'. If a Pass. f. of 2 a-r, 'to be tricked'. Türküी viii I 9, II 7 (alkin-).

D 2 aril- Hap. leg.; a mere jingle used only in the phr. aril sarîl- (see 1 sarîl-) and without a separate existence; apparently different from eril-, q.v.

D eril- Hap. leg.; so spelt but ?eril-. Prima facie a mere jingle like 2 aril- but unlike that word entered separately with Aor. and Infin. See seril-. Xak. xi er erilî: serîldî: ihtazza'ler-racul min ğamm wa làma nasahau fihî 'the man was shaken with grief and blamed himself for it' Kaş. I 196 (erilîr, erilîmek).

D ilril- Pass. f. of 2 ir-; lit. 'to be breached' and the like; metaph. of the moon) 'to wane' (i.e. to have part of its visible surface cut off). N.o.a.b. Xak. xi ta:m ilrilî: the wall (etc.) was breached (inatalama); hence one says ay ilrilî: 'the moon waned' (azxdaq al-gamar fl-išqān) towards the end of the month Kaş. I 270 (ilrilîr, ilrilîmek): KB kün ök (so read) kör ilrilmez tolu ok turur 'the sun does not wane, it is always) full 825; tolu erdi ayim ilrilî tolu 'my moon was full, the full (moon) has waned' 1071; kurug kaldî orni ilrilî lîšim 'his place has remained empty and my fortunes have declined' 1576 xii(?) At. kamûg tolgan ilril 'everything that waxes wanes' 199 Kip. xiv ilril- zâla 'to wane' İd. 10.

D orul- Pass. f. of or-; 'to be reaped, mown'. Survives only(?) in NC Kir. Xak. xi (in the same para. as urul-) tarîq urulîd: hûsîda'lar-zar 'the crop was reaped' Kaş. I 194 (no. Aor. or Inf.). Çağ. xv ff. orul- (by implication 'with o-) diraw yadan 'to be reaped' San. 67v. 15.

D urul- Pass. f. of ur-; 'to be put, to be struck', etc. (cf. ur-). No doubt s.i.a.m.lg. in SW Osm. vurul-. Xak. xi er erulî: 'the man (etc.) was beaten' (durîba); and one says têrgî urulîd: 'the table was put into position'; and one says tûg urulîd: durîbati-l nuvbâ wa hiya'l-jubûl 'the watch was beaten, that is the drums' (orul- follows) Kaş. I 194 (urulur r, urulmak; verse: xii(?) At. ozakî urulımış maṭâl 'a proverb cited of old 164 (literal translation of Ar. phr. duriba maṭâl); Tef. urul- 'to be put', etc. 331: xiv Muh.(?) duriba urul- Rif. 129 (only); Çağ. xv ff. urul- ('with u-') zada yadan 'to be beaten' San. 67v. 16: Xwar. xiv urul- (1) of a table 'to be placed in position', (2) (of a drum') 'to be beaten' Qub 105; (1) only MN 21: Kip. xv duriba urul- Kaş. 26, 10 (mis-spelt urun-) and 13; Tuh. 86a. 13.

D orul- Pass. f. of 2 or-; 'to be plaited' and the like. S.i.a.m.lg. Xak. xi örger orulîd: rumâl'a-nûs 'the thong of the camel's girth was plaited' Kaş. I 195 (orulîr, orulîmek; MS. in error -mak); Çağ. xv ff. orul- baňa sudan 'to be plaited, twisted', etc. San. 67v. 16 (quotn.).
D ürül- Pass. f. of 1 ür-; 'to be inflated', and metaphor. 'to swell, be distended'. S.i.s.m.l. Uyg. viii ff. Man. (in the spring months) i iççlar içsâr ürülür 'the shrubs and trees swell and are distended' (as a man blows up a bladder) Wind. 21–2: Civ. karîn ürûlûr 'his stomach is distended' TT VIII 1.8; karîn ürûlûmek kerîlîmek 'distension (Hend.) of the stomach' H II 8, 39; 10, 60: Xak. xî er övkesinde: ürûlû: 'the man swelled (inâçfa) with anger'; and one says ka:b ürûlû: 'the bladder was inflated' (inâçfa); and one says öc ürûlû: 'the fire was blown up' (inâçfa); both Pass. and Intrans. Kâz. I 195 (prov.; no Aor. or Infinit.); bu er ol öpken ürûlûgen: 'this man is constantly swelling with anger like a bladder' I 1.58; xîî(?). Tef. ürûlû- (of a trumpet) 'to be blown' 349: Xwar. xiv ditto Nâh. 177, 3: Osm. xîî xî to xîvî (only) ürûl- 'to be distended; (of a trumpet) to be blown' in several books TTS I 747; II 955; III 733; IV 805.

D irla- Den. V. fr. 1 irt; 'to sing, recite', and the like. S.i.m.m.l.g. Although often spelt with prothetic y-, most early forms and the NE form irla- and NC Kir. irda- show that this is secondary. Uyg. viii ff. Bud. irlayû (with a lively voice) U III 46, 13; a.o. TT X 144–5 (1 irt)-ylap U III 75, 11; TT X 442: bûdîyî irlayû 'dancing and singing' U I 41, 21; IV 8, 36; o.o. PP 70, 2, 71, 1: Xak. xî er irlaydê: toğannâmî-ralcû uýûmî 'the man sang a song' Kâz. III 308 (yirîla, yirîlamaq); a.o. III 3, 26 (1 irt): xîî(?). Tef. irlay- 'to sing' 129: XIV Mun. gânâ irlay-: Mel. 29, 11; irla-: Rif. 113: Çag. xiv ff. irlay- (-y) irlay-: Tel. 419 (quot.)- yirîla- (spelt; 'with -î') xwannandî kîrandân 'to sing' San. 449: 9. Kom. xiv 'to sing' irla- CCI, CCC; Gr: Kip. xîî gânâmî minâmî-înlâmî- (-îlî in error) Hou. 42, 14: XIV irla- gânâm Id. 10: xîî irla-: Tih. 27a. 8: Osm. xiv ff. irla- (very rarely irla-); 'to sing', c.i.a.p. TTS I 355; II 502; III 344; IV 396.

(ÖS) irla- (orîla-) abbreviated Den. V. fr. ortî; 'to make a loud noise, shout, and the like. Survives only() in NE orîla- Koib. 'to moo' RI 1064; Khakk. ditto and 'to shout', which establishes 0- as against u-. Uyg. viii ff. Bud. anta ok Bodisvat yakça katuq unîn orîladda 'thereupon the Bodhisatta elephant trumpeted loudly' U III 58, 5 (): Xak. xî er orîladda: sçâlî-ralcû va ña:sa:ra'a aqrâtañû 'the man shouted and raised his voice'; and one says er orîladda: salîsalî-ralcû va sçâla fihi 'ánî-ndî-yâyî 'the man boasted and exaggerated grossly' Kâz. I 309 (orîlar, orîlamak); yirtîp (so read) yaka: orîlayû: tamazzqaçta-cûrbûbân bi-avâl ma'âlu 'they tear their collars shouting at the same time' I 189, 2 (or possibly orîlayû: xiv al-âmid- 'to shout' orûlamak Mel. 38, 1; Rif. 124.

D örel- Dev. N. fr. 1 6rt; 'to rise, go upwards' and the like. S.i.m.m.l.g. 'some phonetic changes and extensions of meaning; in SW only in xx Anat. SADD 1116. Xak. xî KB (a man by virtue surpasses others) ükûs bolsa erdem er örelç uçar 'if he has many good qualities a man soars upwards' 2646; (the sun turned back to the earth and hid its face) kalik mezi kiş teğ bolup örelledi 'the colour of the firmament turned to sable and rose' (the world rubbed a coal-black colour on its face) 3836; o.o. 3840, 4889, 4967–8, 5677 (usually of stars, etc., rising): Çağ. xxv ff. örîle- (-p) yokuça-... yavî yokuça şik-'to rise, go upwards' Vel. 102 (quotin.); örîle- (spelt) bâlâ raftan ditto San. 70r. 7 (same quotin.).

D örle- Caus. f. of örle-; lit. 'to raise', but in the early period rather 'to rouse, disturb'. S.i.s.m.l. Uyg. viii ff. Man. (passions, hatred, etc.) örelleûr ertî tîmîlîgarîq 'have disturbed mankind' TT III 34: Bud. bu muntqî nizvanlar turkuru amru örelleûr 'if emotions like this constantly (Hend.) disturb him' TT VI 174; o.o. Sw. 135, 16–17 (emget-) 136, 17; VII VI 61, 374; VII 40, 38 etc.


D örlen- Refl. f. of örle-: 'to rise, climb', etc., esp. of heavenly bodies. Survives in some NE dialects and SE Türkî. Xak. xî bult örelldi: naqatta-l-sûhûba 'the cloud rose'; it is better (wa'âlisân) to say (1) ûrdî: Kâz. I 257 (örelênî, örelmek); verse: Çağ. xv ff. örlen- ba-bâlî bar-âmudan 'to rise up' San. 70r. 21 (with a quotin. about a dead donkey on whose bones the flesh reappeared; Vel. 103 gives the same quotin. but mistranslates örelldi ûrdîli 'was covered').

D erleq- Hab. leg.; Recip Den. V. fr. 1 er; cf. erlen-. Xak. xî olar ikki: erleqî: tabhêçay fi'Ý-rûcûlyya 'the two of them competed in virility' Kâz. I 239 (erleqîr, erleçmek).

D orlaq- (orîlaq-) Co-op. f. of orlaq-; 'to shout, etc. together'. Survives only() in NE Koib., Khak. orlás- (iç). Xak. xî boðun kamuç orlaqdu: sçâla-gayem va cabîb 'the people shouted and called out'; originally orlaçdi: Kâz. I 239 (orlaçur, orlaçmak).

Tris. ARL

PU aralq: Hab. leg.; the central vowel, if any, is unknown. Some meaning like 'nine months old', or 'with nine points to its horns' might be expected, but cannot be got out of the word as it stands; -It is not a possible P.N.A. Suff. in Türkî. Probably corrupt or a foreign word. Türkî vii ff. tokuz arali sığun kýylîk men 'I am a nine ... maral deer' Îrk 60.

D aralq A.N. (sometimes Conc. N.) in -iîk fr. ara'; s.i.a.m.l.g. in a wide range of mean-
TRIS. ARM

D orum N.S.A. fr. orâ;—survives in SE Türkî ‘harvest time’ BS 763; NC Kır, ‘a crop’. Xak. xî bir orum ot ‘the quantity of grass that is reaped at one time’ (yaxtalâ marratân(n)) Kas. I 75.

D örüm Hap. leg.7; N.S.A. fr. 2 örâ;—‘something plaited or woven’. Xak. xî KB 4768 (çuz).

D örmê Pass. Dev. N./A. fr. 2 örâ;—‘something plaited or spun’ and the like. S.i.a.m.lg. Xak. xî örmê: saç al-dafira ‘a plait of hair’ Kas. I 120; dî rmeaçag ditto I 11, 27; xîv Muh.(?) faâwil-xargâh ‘the covering of a tent’ örmê: Rif. 180 (only); mis-spelt: öşme: Çag. xxv fr. örmê (spelt) yan navî’-rismani ast ki ba-tariq-i navâr-i pahn mi-bâfand ‘a kind of rope which they spin in the form of a thick cable’ San. 71v. 1.

D örmek Infm. of 2 ör- used as a Conc. N., apparently ‘a plaited, knitted or woven garment’. In NC Kır, Kzx. örmek now means ‘a primitive loom’ and in NW Kas. ermek ‘a garment of camel’s hair’ (hence Russian armyak ‘a peasant’s overcoat’). See Doerfer II 466. Uyû. viii ff. Civ. in a document relating to the delivery of various goods, mainly cloth, iki örmek iki ton ‘two woven garments(?)’, two (made up) garments’ USp. 31, 18: Çag. xv fr. örmek yan navî’-î sâlî nûzûk ki az paşm-i sütur mi-bâfand ‘a kind of thin mantle woven from camel’s hair’ San. 71r. 27.

D örmên Conc. N. fr. 1 ör; ‘swelling’ or the like. In TT VI there are v.l. önmên (if genuine, a similar Dev. N. fr. ön- ) and ömen (with the -r- elided). The latter became a l.-w. in Mong. meaning ‘cancer, scirrhous tumour’ (Kow. 536, Haitoud 111). N.o.a.b. Uyû. viii ff. Bud. (that mortality in this world) aniğ körksiz uzduz örmên kart yirlî îlgî bolur ‘becomes a sufferer from evil ugly itches, swellings, ulcers, and pus’ TT VI 443: Civ. (eighteen kinds of) örmên kart H II 20, 10; 22, 16.

Tris. ARM

D örmüçêk Conc. N. fr. örüm; ‘spider’. Survives, more or less in this form, in NE, SE, and SW. In the medieval period an alternative word örmekçi, N.Ag. fr. örmek, appeared, and survives more or less in this form in NC, NW. This word was metathesized to örgemîç which is first noted in Çag. xv ff. Vel. 102; San. 71r. 21, and still survives in SC. See also I bû:Ç Xak. xî örmüçêk al-ânkubât ‘spider’ Kas. I 152; xîv Muh. al-ânkubât örmüçêk Mel. 74, 4; örmüçêk Rif. 177; Xwar. xîv örmüçêk ditto Qub 124; Korn. xîv ‘spider’ örmüçêk CCG; Gr.: Kip. xv örmüçêk (bû by and) örmüçêk Tuh. 252a. 13 (in margin, ‘also örmüçêk’). Osm. xiv, xv örmüçêk in two texts TT S II 757; III 568; xviii örmüçêk (spelt) in Rûmî, ‘ânkubât San. 71v. 2; örmüçêk in Rûmî ‘ânkubât, also pronounced örmüçêk do. 71v. 19.
erinip ermegürüp 'being indolent and lazy' do. 255, 266; a.o. TT II 10, 94: Xak. xi (er) ermegürü: takäsala'l-racul 'the man was lazy'; also abbreviated to ermegürü: Kaş. III 349 (ermegürû:er, ermegürû:me).  

Dar ARN  
aran originally 'a stable'. Survives in NC Kax., NW Nog. and several minor dialects (R I 251) for 'cattle pen' and in SW xx Anat. 'tobacco barn' SDD 109. Xak. xi aran 'a stable' (with back vowels) al-āri 'a stable' Kaş. I 76. Çağ. xv ff. aran (1) 'a row of stakes (sıkça) which they erect in game-paths for hunting purposes (quotn.); (2) 'an enclosure (muhanwa) which they make for cattle to sleep in' San. 36v. 15.

D eren irregular Plur. of 1 er; properly 'men', but as in the case of ogólan, its true nature was forgotten quite early, and it was treated as a Sing. S.i.a.m.l.g. usually meaning 'real man, fighting man', and the like. Türkçe vii eren is fairly common but invariably follows a numeral or numerical expression like az 'few', which suggests that it was regarded more as a collective than a Plur. (which would not normally follow a numeral), e.g. kaşın xaqan yeti yeğirmi: eren taşkmıs 'my father the xaqan and 17 men marched out' I E 11, II E 10; o.o. I E 34; I E 40 (ıukun-); I N 9; II E 37; II S 11; Ongin 5: Uyg. viii ff. Man. üç erenler (sic) 'the three men' TT II 16, 30-1: Bud. beş yüz satığıç çerenler '500 merchants' PP 22, 8; beş yuez erenliq do. 28, 2; 53, 6; yüzlüç erenler (sic) 'distinguished people' TT VII 40, 75-6: O. Kir. ix ff. yüz eren Mal. 10, 2 (dubious, text corrupt): Xak. xi eren al-ricdîl 'men'; an irregular Plur. (cam) sa'dîd) Kaş. I 76; o.o. I 74 (öğul, q.v.); I 229 (ürşepend-) and over 20 others, in nearly all of which the word is certainly Plur.: Kû ajunda ne yanlıç eren tuğdi kör 'see what kind of men are born in the world' 234; a.o. 279; xii (.?) At. eren (rather broadly) 'man-kind' 89, 90, 93, 373: Tef. erenler 'human beings; men (not women)' So: xiv Rûg. erenler 'men; husbands' R I 758 (quotns.): Çağ. xix ff. San. out. 16 (1 er): Xwar. xiv erenler (brave) men' Quat 21: Osm. xiv ff. eren (1) 'male (not female)'; (2) 'real man, hero'; (3) 'man of experience'; c.i.a.p. normally as Sing. erenler, too, is common TTS I 271; II 38v. II 327; IV 302.

érint 'lip', sometimes specifically 'the lower lip', and metaphor, 'the lip of a cup'. S.i.a.m.l.g. as érin, érin, irin, but almost obsolete in SW where 'lip' is normally Az., Tkm. dodak; Osm. dudak. Uyg. viii ff. Man.-A. ol küllup (?read kulüp) érin 'that smiling(? ) lip' M I 10, 8; Man. TT II 16, 15 (a.durt): Bud. üstüm anlän erinleri 'his upper and lower lips' U IV 30, 52-3; a.o. Suv. 595, 17: Civ. on yaquad érin inik ara 'on the 10th of the month (the soul) is between the two lips' TT VII 20, 14-16; érin üzä mey bolsar 'if there is a mole on the lip' do. 37, 9 (USP. 42, 8). Xak.

Tris. V. ARM-  
D ermegür- Intrans. Den. V. fr. ermegür; 'to be lazy, indolent'. N.o.a.b. Türkçe vii ff. Man. (if we have not praised God well and perfectly) korkmatax ermegür 'because we do not fear him and are lazy' Chua. 211;
orun (oron) originally 'place', and more specifically 'high place, throne'; the first is quite clear in phr. like yer orun 'a place' (Hend.) and the second in phr. like linxwà orun 'lotus throne'; also used abstractly in phr. like ornunta: 'in place of (something else). An early 1. w. in Mong. as orun 'throne' (Haanchis 126), later 'place, country, province', and other meanings (Kosw. 447, Halldór 82). S. i.a.m.l.r., but not current in Osorm. after about xvi until revived recently. Türkvi viii ff. Man. ornuta kamsatam (turner) 'if we have overthrown (the four kinds of gods) from their thrones' Chocas. 187-8; men keltim ornuna olurden 'I have come and seated myself on my throne' TT II 8, 74; Uyg. viii ff. Man. tinulq orunti 'in a place of rest' TT III 110; o.o. do. 12 (ençñ-güllü); 139 (adalaq) - ol orunka olurull yarlıkadi 'he designed to sit on that throne' M III 34, 5 (ii); Bud. Sanskrit ñasan 'seat' tolet orun (sic) üze: TT VIII D.12; linxwà orun 'lotus throne' TT V 12, 126, etc.; o.o. Swu. 182, 6-7 (bürt): U III 43, 29 (bezé, here 'bed'); (King Mahárati) törttin sănr yér orunug yimis basmisub 'subdued (Hend.) countries in all parts of the world' Swu. 607, 14-15; o.o. of yer orun Huian-ts. 94, 149, 177; Civ. iç oronlara: 'on sick-beds' TT VIII L.25 A; (if) orunen yégj inkillum 'I do not provide him with lodging and food' Usp. 98, 20—1 'place' H II 6, 14; 8, 21 (çugbürgü) - hortulqunun ornuna borul tilse 'if (you) want (another) vineyard in place of your vineyard' Usp. 24, 7-8; similar phr. do. 84, 3; Xak. xí orun marxid or marxik 'place' Kaj. II 72, 4 (kopur); 177, 25 (turuq); III 30, 6 (kopurt-) - xí orun marxid or marxik 'a grave' meaning 'the dark place' (al-marxidul-muslim) III 221, 23; KR orun 'place' is common, e.g. orun ol törtti orunu yok agar 'God' created places, but has no place himself'

F ören 'bad, ruined'; as Kaï, says a corruption of Persian wayrân, which occurs as a 1. w. in several modern languages in its original or a corrupt form, e.g. NC Kir., Kax. oyran/oyran. The latest trace of ören is in Osom. Sami 200, where it is described as 'obsolete'. Ögüz xí ören 'al-radi min kull lay' 'bad of anything; I consider this to be taken from the Per. word wayrân 'ruined' (al-çarab); the Ögüz when they mixed with the Persians (istalatat bi-l-furs) forgot many Turkish words and used Pe. words instead; this is one of them Kaj. I 76: Osom. xiv to xviii ören 'ruined, desolate' in several texts TTS I 568; III 755.

F(E) ören the Mongolian word üren 'seed, fruit, progeny' (Kosw. 577, Halldór 126) occurs as a 1. w. in several NE languages and NC Kir. Man. ören yaşarur yadlar 'the seed turns green and spreads' M III 20, 10-11 (i), but it is said that the text is very difficult to read, and there is no reasonable doubt that this word is a misreading of evin.

ürün 'white' in a general sense, cf. 1.a. Very common down to xi but almost obsolete thereafter. Survives in Yakut ürün 'white' (Pek. 3178), and perhaps NC Kir. ürün harap 'dawn' and SW xx Anat. ürün 'milk, yogurt' SDD 1436. Sporadic Uyg. spellings ürün are unlikely to represent an earlier form. Türkövi vii ürün kümsüb 'his white silver' II N 11; a.o. T 48 (altrum); see: Ürün esri: 'white dappled' (Irkb). 4t (falcon); 4t (cow) and 'bull cow'; o.o. do. 5, 20; yürün as 'white stone' Toy. 5 (ETY II 57), a.o.: Uyg. viii ff. Man.-A. ürün tonlug dindarka 'to a white-robbed Elet' M III 30, 10-11; ürün M I 22, 4 (ii); Bud. ürün yipin yaruk yuasuk 'white and violet light (Hend.)' TT V 4, 12; o.o. PP 42, 2 (eqir); TT V 6, 47; U IV 30, 51-2, etc.: Civ. ürün yérilg (a mattress) 'with a white ground' and coloured
ornamentation) USp. 79, 6; yürelb buht 'a white cloud' TT I 4; o.o. TT VII 13, 29; H I 91, etc.; O. Kir. ix ff. ürünüüm vä karam:iz azdüm 'I stayed from (my) white and black (livestock)‘ Mal. 11, 3; (my kinsmen, my children, the) ürünün karam: do. 45, 7: Xak. xü ürünün al-ahayd 'white of anything, in Oğuğ (1) ak: ürûq al-kudha 'the white crescent in a finger-nail', that is al-säfa (ditto) in the nails of young people; one says türneck ürüq: baya’dül-zıfr; ürûq hübved:ül-kükin 'a fortune-teller’s fee'; one says elig ürûplü: bér 'give the fee' Kaş. I 134; three o.o.: KB ürûq 'white' is common, e.g. (putting off my widow’s weeds) ürûq keđam as 'I have put on (a garment) of white ermine' 84; o.o. 881, 1103 (I saç), 1319, 3840 (eritini), 5640, 6622: xiit (?) At. (the prophets have) ürûq yüz 'white (i.e. shining) faces' 25; Teš. ürûq 'white' (hair, light) 250 (üriń): Çağ. xv ff. ewrûq (so spelt) rüyan wa mirâni wa hawâ-yi säf 'shining, bright, clear weather' San. 53v: 1 Kip. xii al-laban muňlaq 'milk' in general ürûq Hou. 16, 11.

D 1 erinç like erki: and erken, q.v., a very archaic der. f. of 1 er-; its particular function (see v. G. ATG, para. 359) seems to be that make to be 'translated' less than is usual in connection with what is usually best translated 'presumably, supposedly', and the like. N.o.a.o. Türküi vili (their xanğan were wise and tough) buyruku: yeme: bığże: ermiş: erinç al: ermiş: erinç 'their offices were presumably wise and tough' ... anu: üçiin eliğ ança: tutınş erinç 'and for this reason apparently they thus held the realm' IEI 3, IIE 4; a whole string of similar phr. follows IIE 5, IIE 5, 6; IIE 11, IIE 10; o.o. IIE 24, IIE 20 (ol); IIE 25; IIE 35; IIE 23 (üliğ): Uyğ. viii ff. Bud. (I have done evil) bilip kilmadım erinç 'but not I, think, done it knowingly' U II 87, 59; kaşım xan boðun tillue korkup incâ yarlaði erinç 'my father the xan apparently gave this order because he feared what the people might say' PP 11, 1-3; o.o. do. 10, 1; 45, 5; Xak. xi erinç a Particle (harp) meaning la'alla 'perhaps', hence one says ol keldi: erinç 'he has perhaps come' Kaş. I 132; similar entry, but bardı: 'he has (perhaps) gone' IIII 449; o.o. I 46, 20 (kanik); IIII 65, 12 (ugräq); 245, 18; 300, 11: KB öüm buzmañığa buzulmaz erinç 'until death destroys him, he will presumably not be destroyed' 882; o.o. 2062-4, 3739.

SF 2 erinç/erinç See erej.

D irinç (?erinç): N./A.S. fr. irin-; 'wretched, miserable, unhappy'. No.a.o.; see irinçiüi. Türküi vili ff. Man. irinç boldär 'they became miserable' MI III 6, 3 (i); 7, 6-7 (ii); Uyğ. viii ff. Man.-A.irinç kişi oğlu 'miserable mortals' MI I 9, 7: Man. (gap) irinç külup öltüřim 'I have made . . . miserable and killed them' TT II 15, 2-3; o.o. TT III 25, 48: Bud. (you will encounter dreadful dangers, and die, and) bizni irinç kilgaysiz 'make us unhappy' PP 18, 6; o.o. U II 4, 6 (inäqsz); 29, 14; U III 10, 4 (kolunçüzü); 16, 21 (inäqsz); 36, 20; TT IV 10, 13 (2 yarlığ); 12, 44 (ol); Swu. 448, 2: Xak. xi Kaş. I 132; III 449 (?; erej).

D urünç 'bribe'; the only modern survival is SW xx Anat. örtünç SDD 1118, noted in one village only; if it can be assumed that this is a mispronunciation, the obvious explanation of this word is to take it as a Dev. N. fr. urun- in the sense of 'something put down'. Cf. urünçak. Xak. xü urünç al-risna 'a bribe' Kaş. I 132; III 449 (duplicate entries); o.o. I 354, 9 (1 açç); III 217, 1: KB urünç alsä haçib bolur beğ käñüz 'if the minister takes bribes, the ruler becomes a laughing-stock' 2442; urünç almasa (so read) 'he should not take bribes' 2506; o.o. 2443, 4144: xiv Muh.? (al-risna) urünç Rif. 188 (only); also raçwa wa bartala 'to bribe' (Hend.) urünçla: 109; al-risna 'to bribe' urünçlamak Mel. 39, 3; Rif. 126.

D ornağ Conc. N. fr. orna-; 'place, seat'. A rare word which survives only in NC Kir. orno: described by Ynd. as the N.Ac. of orna- and possibly NE Tel. urna 'insert, insertion' R I 1667. Uyğ. viii ff. Bud. ariq simek orunda söğüt altında [tün]el ornağ tutunmuş erür 'he took for himself a dark (?) seat under a tree in a place in the jungle' USp. 105, 10-12; Cив. 1q ağır ornağ tutuklur 'diseases (Hend.) promptly occupy the place' TT I 167-8; xiv Chin.-Uyğ. Dict. chuang 'bed' (Giles 2,778) lornuğ (sic) R I 1064; ornuk Ligeti 188 (the latter could be a Dev. N./A. in -uk (Pass.) from orna-: .

erpe:k 'finger'. Survives only as erpek in most NE languages including Khak and Tuv., elsewhere displaced by barmak (barmak) which is noted in this meaning in all medieval languages:—Muh., Çağ., Xwar., Kom., Kip., and Osm. Türküi vili ff. Man. on yulan başlıq erpekin 'with ten snake-headed fingers' Chinas. 54: Uyğ. viii ff. Man. erpeki "her fingers" M II 11, 22: Bud. atriq erpek 'ring finger', kćiğ erpek 'little finger', qurtun erpek 'middle finger', uluğ erpek 'thumb' TT V 8, 54-7; 12, 119-20; suk erpeklı (sic) 'index finger' U II 46, 71-2 (egq); a.o. TM IV 253, 65-6: Cív. uluğ erpek TT VII 37, 12 (USp. 42, 11): Xak. xı erpek al-işbi 'finger', dialect form of erpek Kaş. I 104; erpeki (sic, in chap. containing dissyllables) al-işbi I 121 (prov.); o.o. I 248, 5 (oğruľ); III 130 (1 suk); IIII 443 (sörpeľ); xiv Rbg. erneklær ucanlıda 'at the tips of the fingers' R I 787; Muh. (?) ra'sul-işbi 'finger-tip' erpek (spelt in error with qdf) Rif. 141 (only): Çağ. xv ff. erpek anğuşt ki bà-arabi 'ibarat az banan bâçad 'finger', which is one meaning of banan in Ar. San. 37v. 5 (in 1215. 25 anğuşt is also used to translate barmak).

(sic, in chap. containing dissyllables) al-caṣṣ 'plaster, gypsum' Kaş. 1 121.

?D erpen 'bachelor'; possibly contraction of eringen 'one who is habitually lazy' fr. erin-. Survives only (?) in SW Osm. ergen; there are several words for 'bachelor' in other modern languages, the commonest being boydak. Xak. xi erpen (sic, in chap. containing dissyllables) er al-racul-l-azab 'a bachelor' Kaş. 1 117 (prov.): XIV Muh. (?l) al-azab (opposite to Ku mỹ ala ahbul ewllig) ergen Rif. 153 (only): Kip. xxi al-azab mina l-rical ergen Hou. 25, 4: xv 'āṣīb ergen Tuh. 24b, 19: Osm. xiv ff. ergen 'unmarried'; c.i.a.p. TTS II 390; III 259; IV 303; xvii ergen in Rümî 'an unmarried man or woman' San. 37r. 26; ērgen in Rümî, 'azab, ġayr muta ahbul do. 100r. 5.

Dis. V. ARN-

D arın- Refl. f. of arin-: 'to cleanse oneself'. S.i.a.m.l.g. with some metaphorical meanings. Uyğ. viii ff. Bud. (if those mortals) ol antağนำ ayğın kilincərlən dinərkar tilər 'wish to cleanse themselves from those so grievous evil deeds' Swd. 141, 2-4: Xak. xi er arini: istəyəbań-racul waqtașala 'the man wiped his backside and washed himself'; and one says er arind: natworra-racul wa ista-dina ay halaqə anağah 'the man patient depilatory and shaved his pubes' Kaş. 1 201 (arınım, arınmak:); arıŋg 'clean' is derived fr. arindi: neŋ: 'the thing was clean' (waqifah) Tef. 23, 12: xiii (?) Tef. arın- 'to cleanse oneself' 58: Kom. xiv arın- (i-2) 'to be clean' CGG (quotn.). (2) 'to clear oneself of an accusation' CÇT; Gr. 42: Kip. xiv arın- tatəlSharesa 'to cleanse oneself' Id. 10: Osm. xiv ff. arın- 'to cleanse oneself; to clear oneself of something'; c.i.a.p. TTS III 72; III 52; III 35; IV 37.

?D erin- (?érin) 'to be lazy, indolent'; morphologically a Refl. f. but with an inexplicable semantic connection with ermeğ. S.i.a.m.l.g. as erin-érin-érin which suggests an original erin-. See also erinç. Türkvi viii ff. Man. Chuas. 255, 266 (ermeğür): Xak. xii er şişka: erindil: takahaba-racul lié-amr mustasıxına(n) lahu 'the man was lazy (or dilatory) about the affair because he was uneasy about it' Kaş. 1 201 (erınür, erinmek:): KB erinmez kilur barça yalıqal ışl 'he does all the work of a man without idling' 2462: Kip. xv takahasala erin- Tuh. 9a: 12: Osm. xiv to xvi erin- 'to be lazy' in several texts TTS II 1 271; II 391; III 259.

D irin- (?érin-) Reff. f. of 1 ir- (?ér-): 'to be miserable, unhappy'. In view of the der. f.s. irlıç, irlıntı- there is no doubt about the existence of this fusion, but occurrences are scarce, and there is some possibility of confusion with yerin-, q.v. Uyğ. viii ff. Man. irinir M II 12, 3 (i) (kut): Bud. köpli yirindi (sic) 'his mind was distressed' PP 68, 5 (belongs here?).

D urun- Reff. f. of ur-; with a wide range of meanings derived from the two basic meanings of ur- 'to put', and 'to strike'. S.i.a.m.l.g. Xak. xü of özün urundu: 'he beat (daraba) himself in pentecost for what he had done'; also used for 'to pretend to beat'; and one says er sülük urundu: ta'amama-l-racul 'the man put on a turban' and urağut bürünçük urundu: ixtamariși-l-mar 'the woman put on a veil' Kaş. 1 201 (urunur, urunmak): KB kişilik üçün at urundu kisi 'a man has acquired a reputation for humanity' 1600; xazına urunsa 'if he builds up a treasure' 1926; o.o. 135 (sevilt), 2184, 2399, 3751, 8303—urundu 'he beat himself' (in mourning) 6292: Çağ. xv ff. urun- (spelt) xısd-ı rá-an in an zadan 'to bump against one thing or another' San. 67v. 23 (quotn.): Kip. xiv zalama 'to oppress, injure' urundu (but other conjugational forms are translated zulm etc.) Bul. 60r.: xv urun- indaraba 'to beat oneself' is used as a model conjugation Tuh. 58b. ff.: Osm. xiv ff. urun- 'to put on (something, esp. a crown)' is fairly common TTS II 726; II 930; III 713; IV 786.

D örün- Halp. leg.?; Reff. f. of l öür-. Xak. xi er siki: öründi: na'aza-racul 'the man's penis was erect' Kaş. 1 201 (örünür, örümek: sic in MS.).

D orna- Den. V. fr. orun; 'to take one's place, establish oneself (somewhere Dat. or Loc.)' with some extended meanings. S.i.a.m.l.g.; in SW only Tkm. xak. xii men bu: yérde: ornam: 'I settled down (taravatantu) in this place'; and one says ornaid: neŋ: 'the thing was put (tamakhana) in a place and rested there' (istaqara); and kln ornda: 'the sun set' (qubat) Kaş. 1 288 (ornar, ornamak:): KB ajun tindı ornarp xakan üzе: 'the world was at rest when this ruler ascended the throne over it' 93: xiiii (? Tef. orna- 'to ascend the throne; to establish oneself' 237: Çağ. xv ff. ornarna- (spelt) cà giriftan wa cà kardan 'to take a place, to find a place' San. 7or. 23 (quotns.). Xwar. xiv orna- 'to be situated, to dwell' Qub 118: Kom. xiv 'to dwell orna CCG; Gr.: Osm. xv orna- 'to establish oneself, settle' in two texts TTS II 735; III 548.

D ornat- Caus. f. of orna-; 'to put (something Acc.) in (its place Dat.)', with some extended meanings. S.i.s.m.l. Xak. xii men neŋ ornattım wada tu-šay mawudañahu 'I put the thing in its place' Kaş. 1 266 (ornaturmen, ornatmak): xiii (? KBPP wazir ornig ornatmış turur 'he has put him in the position of vezir 33 (v.l. in Vienna MS.; other MSS. kodnj): Tef. orna- 'to put' 238: Çağ. xv ff. ornat-(x)-i biy nemey bir se-ur, berkisıdı- ve saŋ- ve mxtla- 'to put something somewhere, to fasten, transfix and nail it' Vel. 103; ornat- Caus. f. cà dadan 'to place'; also metaph mulham kardan 'to fasten' San. 7or. 9 (quotns.). Xwar. xiv ornat- 'to put, place' Qub 118, Nač. 427, 12: Kip. xv tamakhana ditto ornat- Tuh. 9a: Osm. xiv and xv ornat- (i) 'to lay down
D orınçi - Refl. f. of orna-; 'to place or instal oneself; to be placed or installed', and the like. N.o.a.b. Türkü viii ff. Man. (the monasteries) nom kutu teğrinî orannûsî 'where the divine majesty of the (true) doctrine is established' M I 27, 31-2; (hitherto) menîn köünlem nep ornanmaž 'my mind has not been at all stable' M II 8, 40-1: Uyğ. viii ff. Man. (may the spirits of previous rulers, etc.) teğri el'dî'izîm zîdik küt üze orannak- makbolun 'rest upon our divine king the İdük kut' M III 35, 19-20: Bud. (the new house) iyesine kutaður kütülçün kiviğm orannar 'brings the favour of heaven to its owner and is established auspiciously (Hend.).' TT VI 100-1; (part of a royal title) ulûg kut ornanmaž Pfahl. 22, 2: Civ. üsüzdüde tegrîdîm kut buyan utmak yegêmedî kentün ornandi 'holy divine favour, virtue, victory, and success have established themselves in your presence' TT I 1-3; etezüdê ayaq cilteğ orannû bànî 'honour and respect have firmly established themselves on you' do. 114-15; in the translations of Chinese calendars the term tîn 'to be fixed, settled' (Giles 11,248) is translated orannak TT VII 11, 5: Osm. xiv and xv ornan- 'to be established, placed' in two texts TTS III 548; IV 615.

Sürger - See sürüper-.

D ornas- Co-op, f. of orna-; s.i.m.m.l.g. w. a rather wide variety of meanings; rare in the early period. Uyğ. viii ff. Chr. eg (so read?) ilkî teğri urûgu nom kutu ornanquis Maryamka (so read?) yûkünser tapinsar 'if he worships (Hend.) Mary(?) who provided a place in her (her womb) for the first-born of God, the majesty of the (true) doctrine' M III 49, 9-12 (ii) (translation tentative, the text has madanum marked as uncertain, but Maryam makes good sense); Çağ. xv ff. ornas-( -ip) oturuç- ve berkiç- 'to sit together, to be firmly established' Vel. 103; ornas- bâ yak digar çä kardan 'to find places together' Sun. 70v. 7 (quotem.)

Tris. ARN

Vu?D urunu: 'flag, standard'. Although it is common in the early period as an element in P.N.s, there is no early occurrence as a N., but see urunlûgûlê. The medieval words below are clearly related, and may even be intended to represent this actual word since in these texts gâyn is occasionally used to represent p. A 1-w. in Mong. as oraiqa, same meaning (Kov. 449, Hallad 83). In spite of this vocalization this word must surely be a contracted Conc. N. fr. urun- in the sense of 'something set up'. Cf. urunût. Türkü viii ff. the Miran MS. (ETY II 64 ff.) is full of P.N.s in which urunu: occurs 13 times (a) at the beginning of a name, e.g. urunu: toðûn (title) çiğü (title) A.3; (b) at the end e.g. küluq urunu: A.7; (c) in the middle, e.g. Kûre:bir (tribal name) urunu: saqû:n (title) Br.9; from the contexts it is clearly neither a title nor a tribal name: O. Kir. ix ff. (inscription starts) alp urunu: totok ben î am Alp Urunu: Totok (title) Mal. 16, 5; körtle: xan alp urunu: P.N. do. 10, 5; urunu: kütlük tok bûg: terkepe: (i.e. terken-ke?) P.N. do. 10, 6 (neither reading certain, this text is in disorder): (Xak.) xiv Muh. bayråq wâl'-alam 'flag, standard' urunu: Mel. 51, 5; Rif. 146 (bayråq wâ ra'sûl'-alam): Kip. xiv urûga: (sic) al-bayråq 1d. 11.

D irînçü: 'sin, fault'. Morphology uncertain, at first sight hears the same relation to irînç as oğrînçü: to oğrûnc, but those two words are synonymous and these are not. N.o.a.b. Türkü viii ff. Man. anûq kînçka irînçûke 'by evil deeds and sins' Chius. 298: Uyğ. viii ff. Man. irînçû kilğmalar 'committing sins' M II 11, 8; irînçû kînç kilçî do. 12, 11-12: Bud. irînçûde bos bolalm 'may we be freed from our sins' TT IV 8, 52 and 66; tsyuda irînçûde bos bolalm ditto do. 6, 32, and 41; tsuy irînçû do. 4, 9, etc.; Sun. 139, 10 and 13 etc.: Xak. xi irînçü: (sic in MS) al-im 'sin' Kaş. I 134.

D orang. N.Ag. fr. orun. Survives in NE Soy. (i.e. Tuv.), Tel. 'heir, youngest son' R I 1054-6; Khak. 'substitute, locum tenens' Bos. 43 and NC Kir. 'bedding'. The entry in Sun. is inexplicable, there is no such word in Mong., Uyğ. viii ff. Bud. orûnçlar court officials of some kind, 'attendants on the throne' Pfahl. 23, 24 (see içre:kî:); Çağ. xv ff. oruncî (spelt) in Mong. gadda wâ sâ'il 'a beggar' (Hend.) Sun. 71v. 22.

D urûnçak Conc. N. fr. urun-; 'deposit, security, pledge'. Survives only?) in NE Khak. urunçax 'sudden illness' (sic!) and SW xx Anat. urunçak 'security' SDD 1421. Türkü viii ff. Man. neçe evînç (7so read) kiçi urunçak yedîlmizar erser 'if we have misappropriated a householder's(?) deposit' Chius. 112-14; Uyğ. viii ff. Bud. tolp etözüm sapça urunçak tutuzurmen 'I entrust my whole body as a security to you' U III 83, 7-9; a.o. Tîg. 22b. 6: Xak. x1 urunçak al-wadîla wâl'alamâna 'deposit, pledge'; may also be pronounced urunçak Kaç. I 148 (verse): KB urunçak tutur bu sevûk cân rawân, urunçak yana bir kötûrmez bu cân 'this dear, lively soul is a pledge, but a pledge does not bring back the soul' 3781 (not in Ferghana MS.,3 spurious): xiv Muh. (?) al-äriya wâl'alamâna 'loan, pledge' urunçak Rif. 188 (only).

D erînçîg (êrînçîg) N.A.S. fr. erin-; 'indolent' and the like. S.i.a.m.l.g. w. some phonetic changes. Xak. x1 KB erînçîg kisîg sûrdî yâzî eskî esîn 'the spring breeze has swept away the lazy winter' 65; kamûg eski nepler erînçîg bolur erînçîg yûk kûr yêrînçîg bolur 'all old things become lazy, the lazy man's burden becomes displeasing'
D urunut a word used in Bud. texts to represent Sanskrit words like senaPati 'army commander, general', and the like. Radlov in a note on Tiş. 20b. 4 indirectly, but plausibly, suggests that it is a crisis of *urunut Dev. N. fr. urun-. Uyğ. viii ff. Bud. Tiş. 20b. 4; 26b. 5: 33a. 3; 36a. 8, and 37a. 6 list the names of tört (or törtelü) uluk yekler urunuštular'three great generals of demons (yakşar) and do. 35b. 1 those of four generals of gods (teğrî); (PU.) KanÇaÇavî urunî Sw. 425; 71 o.o. do. 10; U IV 18, 220.


C eren tüz a star name, to be explained as a compound of eren 'men' and tüz 'alike'; almost certainly 'Gemini, the Twins', which fits the occurrences in KB; Kaš.'s translations are certainly wrong, see Clausen, op. cit., s.v. ülker. N.o.a.b. Xak. xi eren tüz (in a Chap. containing dissyllables, so to be taken as two words) izum'el-nizân fi'l-mucum wa hiya min manâszâli'l-gamar 'the word for the constellation Libra, the Scales'; it is one of the mansions of the moon Kaš. I 76; a.o. III 40 (yulduz): KB in the list of signs of the Zodiac in 138 ff. erendiz, glossed cataza 'Gemini' in the Vienna MS., comes in the third place, i.e. for 'Gemini'; o.o. spelt ıreniz 5676, 6221: xiv Rbg. the word reappears, spelt erendend in the passage (fol. 66v. of the British Museum MS.) taken from KB, see Clausen, op. cit., p. 357.


D aranlığ P.N./A. fr. aran. Survives only (?) in NE Bar. arancri; Tob. arancli R I 252; Xak. xi aranlıg ev 'a house with a stable (içîstabl) Kaš. I 148.

D orunulğ P.N./A. fr. orun. There is only one early occurrence, spelled orunulğ, but the word s.i.s.m.l. with minor phonetic variations Uyğ. viii ff. Bud. TT VIII D.17 (1 él).

D orunulğ A.N. (Conc. N.) fr. orun; 'throne, seat', and the like. S.i.s.m.l. with minor phonetic variations. See Doerfer II 591. Uyğ. viii ff. Bud. yikes Từ orunluk 'from (his) lofty (Hend.) throne' PP 61, 5; a.o. do. 46, 2 (olugert)-: (Çaq. xv ff. orunduk zin pül saddle cloth', in Ar. ğaşiya also pronounced aranduk San. 71v. 23; aranduk same translation do. 37v. 5 seems rather to be a Conc. N. fr. aran meaning 'something used in the stable').

D urunuluğ P.N./A. fr. urunuğ; n.o.a.b. Uyğ. viii ff. Bud. (in a list of stars which are also demons) sarıq urunuluğ 'having a yellow flag' TT VI 93.

Tris. V. ARN-

D irincêke: (türinçêke-) Den. V. fr. irincê; 'to realize the misery of (someone Acc.), to have compassion on (him)'. N.o.a.b. Uyğ. viii ff. Man.-A irinçêmekem (?ro read; text irinçêmek but the MS. is difficult to read) iarlikamak 'to have compassion and mercy' M III 31, 9 (iii): Man. soyurkayı irinçêkeyü iarlıkatunç 'you have deserved to be pardoned and have compassion on (us sinners)' TT III 113: Bud. mênî irinçêyû U II 88, 71; o.o. TT IV 12, 35; Suv. 587, 21: xiv Chin.-Uyg. Dict. liem min 'having compassion' (Giles 7, 156 7, 930) irinçêk; is'êy'in 'compassionate'(Giles 11, 667 13, 276) irinçênççüç (sic?) U I 57 (only).

D ırintür- (tirintür-) Caus. f. of irinçê; 'to make (someone) unhappy'. N.o.a.b. Uyğ. viii ff. Man. TT II 16, 40-5 (emget-); Bud. U I 78, 34 (emget-); TT IV 11, 17(?); Suv. 136, 11 (E burçintur-).

D ırüger- Intrans. Den. V. fr. ırüger; 'to be white'. N.o.a.b. Uyğ. vii ff. Bud. sauq başî ırügerser 'if his hair and head are white' Suv. 594, 8-9: Xak. xi ırüperdi: nep ayyaddé'l-yay 'the thing was white' Kaš. I 289 (ırüperdî, ırüpermek; sic in a chapter containing dissyllabic verbs); xiii(?) Tef. ırüger- 'to become white' 250 (ırüger-).

Dis. ARS

q S ersü: 'vile' and the like; perhaps Sec. f. of erseq. N.o.a.b. Ögûz xî ersü: al-radl min kull yay 'vile, ignoble', of anything Kaš. I 127: Kip. xiv ersî: (?read ersî) al-mulmî any incites perjury' Id. 12 (but cf. erseg).

D erseq N./A.S. fr. erseq: Desid. Den. V. fr. 1 er which s.i.s.m.l.; 'a woman who runs after men, nymphomaniac'. A l.-w. in Mong. as erseg (Halto 55). S.i.a.m.l.g. except SC(?), usually as ersek; in SW only in xx Anat. ersek/erzûk SDD 547, 548. Xak. xî erseg işler: al-mar'at'l-mimisat'l-bâğiya 'an amorous prostitute' Kaš. I 104; bu: urağut ol erseg 'this woman desires men'
(mutamanniya li'l-rial) II 56, 3: xiv Muh. (9)
al-‘abir ‘prostitute’ ėrseg Rif. 149 (only):
Kom. xiv ersek ‘prostitute’ CCI; ‘adul-
teress’ CCG; Gr.: Kip. xiv al-zaniya ‘adul-
teress’ ėrsug (sic?) Bul. 9, 7; Tk. ėrsar
also oros: al-qubah ‘prostitute’; the latter a
l.-w. (manqila) Id. 11: xv Kip. xuntā ‘ememine, homosexual’ ėrsug Tuh. 144, 3;
muxanafat ditto (PU to: and) ėrseg do. 33b.
3. (this, and not mugni, may just the reading in
Id. 12 s.v. ėrsug).

V. fr. I ėr; ‘manly, virile’. N.o.a.b. Xak. xı
(under -ısıg ‘a particle of comparison (harf
tasbih) attached to nouns to form Adjs.,
in order to compare the noun qualified by it
with the noun to which it is attached’) . . . and one
says bu oğul ol ėrsug hâdâ sabi yuṣubil-
-rial və yaṣaxalâq bi-xulqûhim ‘this boy is
like a man and behaves like them’ Kaš. 1138,
24: KB kûr ėrsug yûrekîl ‘brave, manly
and courageous’ 57; ay ėrsug toopa ‘an
manly hero’ 196, 1360, etc.; o.o. 279, 2281,
2371, 2458 (ünlûg), 3832 (1 urz.), etc.: xiii(?)
At. ėrsug topa 34.

D arsal (or ėrsal(?)) Den. N./A. fr. arz.
‘auburn, bay’. Pe. to Kaš. Xak. xı arsal
(sic) saç al-ťar-ı’s-ahb ‘auburn hair’ Kaš. I
1057. a.o. 179 (zar; spelt ėrsal).

F ėrsel (for vocalization cf. īrsellik) almost
certainly a l.-w. with prosthetic e- (cf. īrej)
Xak. xı Bu ėrsel yaviyik kurtgâ
ajun ‘this easy-going old world with its fickle
character’ 399; ayur kikim ėrsel mmanna
maça ‘it says ‘my character is lethargic, do
not trust me’ 666; o.o. 548, 685, 1088, 3533,
etc.: xiv Muh. (?); al-malûl ‘tired, languid’
ērsul (sic) Rif. 148 (only).

arslan ‘lion’; animal name w. ending -lan.
An early l.-w. in Mong. as arsλan/arsalan.
S.i.m.l.m., sometimes as aslan or a tri-
vsayasıl arslan, etc.; frequently occurs as an
element in P.N.S. See Dtwerf II 453. uyğ.
18 ff. Man.-A arsaln oğlu ‘lion-cub’ M 18,
5; o.o. do. 18, 3; M III 11, 8 (öpüně): Bud.
yulqûrlarxan arsaln ‘oh! lion among men’
Uft. 43, 19; o.o. Sutw. 646, 3; USp. 1022, 28.
Xak. xı arsaln al-asad ‘lion’, and kings are
called by this name Kaš. III 412 (prov.); I 75,
18 and 409, 9 (almiş) and 14 o.o.: KB
arslan ‘the constellation Leo’ 140; til arslan
turur ‘the tongue is (like) a lion’ 164; o.o.
784, 2047–8, 2354; xiii(?); At. (the monach is
kindly) wa lîkin buşarda Şarâ arslanlî
‘but when he is angry he is like a lion of Şarâ
(place-name, location uncertain) 52; Tef.
arslan ‘lion’ 59: xiv Muh. al-sab ‘lion
arslan Mel. 72, 4; Rif. 174; al-asad (a sign
of the zodiac) ditto 79, 4; 183; Çağ. xx ff.
arslan (so spelt) sîr ‘lion’, in Ar. asad; also
one of the signs of the zodiac; also abbreviataed
to aslan Sdm. 376. 6; aslan sîr ya’ni asad,
also arsaln do. 40v. 11: Xwar. xiv/arslan/
arslan Quvb 11, 12; aslan Mn 64, etc.
Kom. xiv ‘lion’ arsaln/jastlan (sic) CCI;
Gr.: Kip. xlix al-asad arsaln (sic) Hou. 11, 12;
in the list of P.N.S.) arsaln raçul asad ‘a lion
man’ do. 30, 4: xiv arsaln (sic) al-sabu’ Id.
11; al-sab’ arsaln Bul. 10, 5: xiv al-asad
arslan Kav. 62v. 4; arsaln Tuh. 4b. 6 a.o.o.

Dis. V. ARS-
?E īrsı: - the verb yarsi: - q.v. is thus misread
in uȳg. viii ff. Civ. TT VIII 18; it is prob.
that the same mistake has been made in
the following passage in a damaged MS., where
* īrsı: - the base of īrsug would not give
an appropriate meaning. Türkü viii ff. Man.
(when the day of death comes, it weakens
all men and kills them mercilessly; it is not
afraid of kings; it does not [. . .] commoners)
avićga kurtgâka ersîmez ‘it is not revoluted
by (yarsımaz) old men or women’ M III 11,
15 (i).

D ursa:- Hap. leg.; Desid. f. of ur-. Xak.
xı ol ani: ursada: ‘he intended and wished to
beat him (yaşrîlavu)’ Kaš. I 276 (ursara,
sarmanak).

D arsk- - Emphatic Pass. f. of 2 ar-; ‘to be
deceived, tricked’. N.o.a.b. Xak. xı er
arsikut: ğurra’l-raçul wa h thu mağır ‘the
man was deceived’ Kaš. I 242 (arsikar,
sarmanak): KB (if a man is satisfied, he
does not covet anything) kişî nep bîle bulsa
arsikmaz ol ‘(such) a man, even if he finds
something, is not deceived by it’ 2722; o.o.
2363, 2726, 3618: xiii(?); Tef. īrsk- ‘to be
deceived (by something Dat.)’ 59: xiv Muh.
al-mağır arsikmûs Mel. 52, 11; Rif. 148;
al-iğîtar ‘to be deceived’ arsikmâk 123
(only): Xwar. xiv ditto Quvb 11.

D ursuk- - Emphatic Pass. f. of ur-; ‘to be
Sutw. 621, 8–9 and 623, 17 (I ok): Xak. xı er
ursuktu: ğûlîba’l- raçul fi’ll-darb wa hûra
ma’drib ‘the man was defeated in a fight
and was beaten’ Kaš. I 242 (ursukar, ursuk-
ma:k): KB urayn tegûcü őzlı ursukar ‘the
man who says “I will beat” is himself beaten’
679.

D īrsin- Refl. Simulative Den. V. fr. I er;
survives only(?) in NC Kür. and SW xx Anat.
SDD 547. Xak. xı oğul īrsindî: abdâl-ı sabî
min nafsîh ruclüla ‘the boy was aware of his
own virility for the first time’ Kaš. I 253
(ērsinür, īrsınmek).

Trls. ARS-
?D īrsalik in this form Hap. leg., but sur-
vives in SW Osm. as īslık ‘woman with
imperfect sexual organs, sterile’. Prima facie
a Conc. N. in -lik but with no obvious ety-
mology. Oğuz xı īrsalik (of the form af’alal)
al-xuntâ minal-hayawân ‘a hermaphroditic
animal’ Kaš. I 159: Osm. xvi īslık ‘a sterile
woman’ TTS II 50.

DF īrsellik A.N. fr. īrsıl; ‘laziness,
h lethargy’. Pec. to KB. Xak. xı KB mûn
ermez maapa kör bu ėrsellikim 'this lethargy of mine is not my fault' 686; a.o. 715 (yaylıgık).

Tris. V. ARŞ-


D arslanla:- Den. V. fr. arslan; npec. to Kaz, and found only in the Ger. in -u; probably only in association with kökre-. Xak. xi arslanlayu: kökredim 'i reared like a lion' Kaz. I 125, 13; similar phr. I 142, 13; II 13, 13; 138, 1; n.m.e.

Dis. ARŞ-

VU/Đ ariş 'the warp' of a woven fabric; prima facie this word, arkağ, q.v., and arğaç are all Dev. N.s fr. a lost verb *ar*, but some doubt is cast on this by the fact that it seems often to contain front vowels. Survives in NE Tel. örüş R I 1226; NC Kir. əriq; SW Osm. ariş; xx Anat. eriş SDD 454. It should not be confused with ariş 'the pole, or shafts of a cart' first noted in SC xvii əz. Abul-ğazi (P. de C. 13) and surviving in several NC, NW, and SW languages, which is a l.w. fr. Ar. āṛṣ, same meaning. Uyg. xii ff. Bud. erüşî (sic) TT VI 391 (arkuru): Xak. xi (VU) ariş al-sad'ah 'the warp'; hence one says ariş arkağ al-sad'ah əal-əlůhům 'warp and weft' Kaz. I 61: xiv Muh.(? al-taqq əwp 'warp' (opposite to al-əlůhům arkağ) ėrliš Rif. 159 (only): Çağ. xv ff. (VU) arış tər-i kargi-i nassēd 'the warp on a loom' Şan. 37v. 13 ėrl ətto do. 1000. 24: Osm. xiv ff. ariş 'warp', often in association with arğaç, c.i.a.p. TTS I 38; II 53; III 36; IV 38.

D erüş 'many, numerous'; often used in association with üküs. N.o.a.b. Tûrki viii ff. Man. artuk ėrlis erüri 'they are very numerous' TT II 8, 61: Uyg. viii ff. Man.-A (gap) tolo eriş üküs törülü (gap) 'very many (Hend.) kinds' M I 25, 11: Bud. ol edgů kilin ərüş mů 'are those good deeds numerous? 'U I 16, 14 (the answer is 'yes', ərțişü üküs); o.o. of ərüş Kuran. 57, 68; ėrlis ükûş Şan. 109, 4: Xak. xi K B (VU) ėrlis rhyming with ükûş and apparently meaning 'numerous' in 4247 (tebizi) seems to be a survival of this word.

D uruş N.Ac. (connoting reciprocal action) fr. ur- 'fight, quarrel'. S.i.a.m.lg. Tûrki viii uruş [kup] [kup] 'fighting' Ongin 10: Xak. xi uruş al-muşçara wa'l-ərbió ayd (n) 'a quarrel, also a fight' Kaş. I 61; al-muçdâla wa'l-ərbió 'battle, fight' uruş tokuš I 12, 17; a.o. II 83, 23: KB kılık uruş his character is quarrelsome 2008; (in 4427 read urüş, see erüş): xii(? Tef. uruş 'battle, war' 332: xiv Rğ, uruş kılı - 'to fight' R I 1664 (quotns.): Çağ. xv ff. uruş 'fight, war' Vel. 102 (quotns.); uruş (spelt) deverbal noun fr. uruşmak ba-yak diğar zadan 'to strike one another' and metaphor. cang u cidad 'fight, quarrel' San. 71 v. 7 (quotn.): Xwar. xiii(? uruş tokuš başlandı 'the battle (Hend.) began' Qğ. 266: xiv uruş ditto Qutb 200: Kip. xv darabtu darb 'I struck a blow' uruş urdum Kav. 23, 3: fəxib 'hitting the target' uruş Tuh. 22b, 5; o.o. do. 49b. 11; 50a. 1 and 2; Osm. xiv ff. uruş 'battle, fight' in several texts TTS I 726; II 931; III 713.

D ərüş Dev. N./A. fr. I ər-; 'rising'. Perhaps survives in ərüş 'pasture' in NC Kir., Kzx.; SW xx Anat. DD 1118 (compare some meanings of I ər-). Uyg. viii ff. Bud. (good doctrine) ərüş tüblüeg erur provide a basis for rising (to better things) TT V 24, 68; a.o. do. 78 (and see ünüş).

?E erüş: See ersüş.

Dis. V. ARŞ-

D arias- Hap. leg.; Recip. f. of 2 ar- . Xak. xı ələr; ariasdi 'both of them deceived each other' Kaz. I 182 (ariasür, ariasmak).

D 1 ėris- Co-op. f. of 2 ėr-; properly 'to reach, or arrive, together'. S.i.a.m.l.g. but with such a wide range of meanings that it is doubtful whether all are survivals of this word; they cannot, however, reasonably be connected with 2 ėris- (erus-). Uyg. viii ff. Man. (gap) makig ėrışmek sigürütünüz 'you have hindered (or prevented) ... and arrival' TT III 77: Çağ. xv ff. ėris- (spelt) birüy(?) kardan wa az qafa raftan wa mutabat a kardan 'to follow, follow behind' San. 98v. 3 (quotns.): Kip. xv lahıqa 'to reach' (yetiş- and ėris- Tuh. 32a. 9: Osm. xiv ff. ėris-fēris- 'to reach', also, with ile, 'to consort with', in several texts TTS I 39 (aris-), 272; II 391, 501 (aris-).

S 2 ėris- See ėrüş.

D ėrüş- Co-op. f. of ėrüş-; usually in the sense of 'to melt (Intrans.) completely'. Survives only(?) in SE Tûrki ėris- Şaw 33 and perhaps SW Osm. ėrüş- (of milk) 'to curdle' R I 772 (only). Xak. xı yağ ėrüşdi: 'the fat (etc.) melted' (tadaba) Kaş. I 182 (erüşür, ėrüşmek; sic in MS.); Ka:r bu:<Scram kamağ ėrüşdi: 'all the snow and ice have melted' (daba) I 186, 10.

D uruş- Recip. f. of ur- 'to strike one another, fight, quarrel'. S.i.a.m.l.g. with some extended meanings. Xak. xı anıp birle: uruşdi: taşâcarâ 'the two men quarrelled' (sic); also used when two rulers make war on one another (tahdrabâ) Kaş. I 182 (urusür, uruşmak); four o.o.: xiii(?) Tef. urus- 'to fight (with someone birle) 332: xiv Muh(?) dâraba 'to strike one another' uruş- Rğf. 133 (only): Çağ. xv ff. uruş- Recip. f.; 'to strike (zadan) one another'; and an expression for cang u cidad 'to fight, quarrel' San. 68r. 11 (quotns.): Xwar. xiv uruş- 'to fight' Qutb 200: Kom. xiv 'to quarrel' uruş- CÇG;
Gr.: Kip. xv tādāraba uruṣ- Kaọ. 70, 4; qātalā tā dāraba uruṣ - do. 78, 11; sāhā ‘to hit (a target)’ uruṣ- Tuh. 22b. 13; dāraba uruṣ-do. 59a. 13 ff.; Osm. xiv ff. uruṣ - ‘to fight’ in several texts TTS I 726; II 931; III 714; IV 787.

1) 1 örüş- Hap. leg.; Co-op. f. of 1 ör-; ‘to rise together’. Xak. xi Kaọ. 186, 12 (egriğ-); n.m.e.

D 2 örüş- Co-op. f. of 2 ör-; ‘to help (someone Dat.) to plait (etc., something Acc.).’ Survives in NE Khak. and SE Türkî Shaw 21 (only). Xak. xi ol maqa: yışış ĝörüşdî: ‘he helped me to plait (fi tatudîn) a rope’; also used for competing in weaving (al-raml) something Kaọ. I 183 (örüşür, örüşmek).

D örüş- Co-op. f. of 1 ör-; ‘to help (someone Dat.) to blow, or blow something (up Acc.).’ Survives only? in NE Tel. R I 1835. Xak. xi ol maqa: ọt yürüşdî: ‘he helped me to blow up (‘alâ naq) the fire’; also used for competing Kaọ. I 183 (örüşür, örüşmek).

Mon. AS

as properly ‘ermine’, occasionally used for ‘weasel’. The combination of long vowel and final unvoiced consonant is unusual, but apparently original. Both Kaọ’s alternative form az and medieval and modern ars are clearly Sec. f.’s, the latter perhaps influenced by Arabic ‘irs. Survives in NE as/mark most dialects R I 535 and Khak., Tuv.; NC Kir. ars; NW Kaọ. as; SW Osm. as; xx Anat. as/mark SDD 116, 118. See Doerfer II 477. Uyg. xiv Chin.-Uyg. Dict. yin shu (Giles 13,253 10,072; the latter misspelled as chû 3,034) ‘ermine’ as Ligesti 131; R I 535: Xak. xi as al-qâqûm ‘ermine’; alternative form az; used as a name for slave-girls (al-cavârî): az al-qâqûm, alternative form az, and the latter is more correct (aifah) Kaọ. I 80: KB 84 (örüş) 866 (2 kiz): xiv Muh.(al) az al-qâqûm as (mis-spelt as) Rif. 174 (only); Çağ. xiv ff. as kâhûm ‘the well-known animal with a white coat and a black tip at its tail, of which they make garments’ San. 40r. 20 (and see Osm.): Xwar. xiv as ‘ermine’ Quth 11: Kip. xiv al-irs ‘weasel’ as Bul. 10, 10; xv qâqûm as Tuh. 29a. 7; Osm. xvi as ‘ermine’(? ) TTS II 58: XVIII as... , and in Rûmî the animal called rûs ‘weasel’ San. 40r. 22.

as ‘carion’ and the like; pec. to Xak. Xak. xii es carasar-li’sûba ‘the prey of wild beasts’ Kaọ. I 36; tâvâr kûrûp uslauy: (so read, MS. un laid: in error) eske: kösâr: ‘when they see wealth they swoop down on it as a vulture swoops when it sees its prey’ (inquaðdûl alayhi kamâ yanqada’m l-nasr idá ra’î al-cazar) II 17, 17; us es kûrûp III 46, 7.

1 us ‘intelligence, the power of discrimination’, and the like. A purely Western word to be distinguished carefully from u:z. Survives only? in NW Kar. L., T. R 1741; Kow. 275 and SW Az., Osm. Oğuz xi us al-tamûr as- (a:z:s) ‘to hang, suspend (something Acc., on something, in Uyg. üze, later Dat.), to execute by hanging’. S.i.a.m.l.g. with some extended meanings. Uyg. viii ff. Bud. ka: keplîq yêmîş sögût üze birer çîrattûgû asînî ‘hang bells on several spreading fruit trees’ PP 79, 4-6; a.o. USp. 104, 13: Civ. USp. 88, 45 (izîmîn): Xak. xi ol et a:sad: ‘he hung (alîqûya) the meat (etc.) on a stake’ (al-tezê), also used for ‘crucifying’ (salaba) a man Kaọ. I 173 (a:sar, a:smak): xii(?) Tef- as- ‘to hang’ (in both senses) 60: xiv Muh. alîqûya as- Mel. 29, 6; 40, 15; Rif. 113, 130; al-taliq asmak 34, 9; 119; salaba a:sm- 34, 9; 11; al-marâb as- (v. a.:sîmûs) 49, 14; 16. Rhb. ditto R I 533: Çağ. xv ff. as- (tî) a:s- äwîxtan ma:nûsîna ‘to hang’ Vel. 19 (quotns): as- äwîxtan San. 39r. 17 (quotns.): Xwar. xii as- ‘to hang up’ Alî 34: xiv ditto Nahec. 126, 2; Kom. xii ‘to hang’ as- CCI; Gr.: Kip. xii mânaqa ‘to execute by hanging’ a:s, also ‘allaqa Hou. 34, 15; ‘allaqa, a:s- do. 42, 11: xiv a:s- ‘allaqa bi:t-ladiyya wa ra’suha asal ‘to hang (someone) head downwards’ Id. 15; a.o. do. 98 (2 yemîn): xv ‘allaqa a:s- Kaọ. 10, 9; Tuh. 26a. 7; zanaqa wa ‘allaqa a:s- do. 21b. 6.

1 es- (1) Intrans. (of the wind) ‘to blow’, usually with ‘gently’ implied; (2) Trans. ‘to blow (e.g. dust) about; to winnow (grain)’, and the like. S.i.a.m.l.g. Xak. xi en es: ‘nasar’ as- ‘the breeze blew gently’, and one says tarîs esdi: ‘he winnowed (nasafa) the wheat’ (etc.); also used of the wind when it blows the dust about (nasafa-li tura:); both Trans. and Intrans. Kaọ. I 165 (no Aor. or Infinit.): KB 63 (abdîmîn) xii(?) Tef. es- ‘to blow’ (Intrans.) 61 (mis-spelt as): 84; Çağ. xv ff. es- (-tî, etc.) yel esdi, etc. Vel.58 (quotns.): es- waqîla:n-i na:sm ‘of a breeze, to blow’ San. 10r. 7; Xwar. xiv es- ‘to blow’ (Intrans.) Quth 52; MN 343: Kip. xiii habba ‘to blow’ (of a wind or breeze) es- Hou. 44, 8 (mis-
vocalized esi): xiv es- habba/-lirh ld. 13; sukhum/-l'atva 'still air' esmes Bul. 3, 4; a.o. do. 3, 1 (1 ye'l): xv habba es- Tuh. 38a. 3; Osm. xiv ff. es- 'to blow' (Intrans.) in several texts TTS I 276; III 266.

2 es- 'to stretch' esp. a rope, cord, and the like. Survives only (?) in NE Tuv. At some unknown date a verb es- 'to twist, twist together, tie' appeared, and some later user of the MS. of Kaś became so confused between the two that he altered the S which precedes this verb, 1 es- and 1, 2 us- to S and also this verb to es- and esl-; esl- 'to esl-, esl- 'to esl-, esl-'. The two verbs are however, clearly different, since Pal. 577 distinguishes between es-, Infin. ezer, 'to pull (meat off a bone, a pot off the fire)' and es-, Infin. ezer 'to twist'. The earliest references to (4) es- 'to twist', which s.i.a.m.l.g. are Xwar. xv Quth 61; Kom. xiv CCG; Gr.; and Çağ. xv ff. Vel. 60; San. 104v. 26. Xak. xi ol yiṣiṣ esdi: mad'da/-habl 'he stretched the rope' (etc.) Kaś. I 165 (eser, esmek).

os- the early existence of this verb, which is practically syn. w. uz- depends on the question whether osul- and os'uṣ, q.v., have been correctly read in TM IV 253. It survives only (?) in NC Kzx. os- 'to cut, carve; to wound, scratch deeply'; the other references to it are as follows. Çağ. xv ff. os- (spelt) ġuṭt aṣ ustuxwaṣ pāk haran 'to scrape meat off a bone'; it cannot be used in isolation, the word 'bone' must be mentioned San. 74v. 23; Kip. xv naḥatta 'to cut, hew' (yon-; in the margin in another hand) os- Tuh. 37a. 10.

VU I us- 'to be thirsty'. Survives perhaps in SE Türk usā usa-Jussa- Shaw; jarring; ussu-B'; unless these are Sec. f.s of usvusa- as us-/iṣiṣ- are of sūs-. Uyg. viii ff. Bud. (because no news came from you) țiulgenčiṣ şikš usmakmiz suvsamakmiz turdi 'immeasurably great thirst (Ilend. i.e. for news) arose in us'. Hiien-ts. 204a-1: Xak. xi er usdi: 'the man was thirsty' (aṭiṣa) Kaś. I 166 (usar, usmak).

2 us- 'to think, suppose'. Homophonic with 1 us and perhaps connected semantically. Survives only (?) in SW xx Anat. SDD 1421. Oğuz xi men ayla: usdur kaği šamantu 'I thought thus' Kaś. I 166 (usar, usmak); (Xak.) xiv Muh (?): qapada 'to intend' us- Rif. 114; al-qarpad usmak (unvocalized) 120: Osm. xiv us- 'to think, consider' in two texts TTS I 729; II 933.

F os- 'to grow' a common Mong. verb (Haenisch 128, Kow. 514) which s.i.a.m.l.g. as a Mong. I.-w. and is earlier noted as below. In the only two passages in which it has been read in Uyg. viii ff. Bud. it is clearly an error, in U II 10, 24 for 1 ürnberg, q.v., and in Sw. 566, 3 where the correct reading is țiulgen yağmur tüklül 'the destructive rain, pours down'; a similar phr. is correctly transcribed in U IV 26, 15 (Sw. 517, 4). 'The only reason for doubting that this is a Mong. I.-w. arises in connection with PU őśür-, q.v.; if this is correctly read it might be a Caus. f. of őś-, but it is prob. an error. Çağ. xv ff. őś- ma'lûj yudan wa ʿadat kardan 'to be accustomed to (something)' San. 74v. 24 (quotn.), an erroneous translation derived from a misinterpretation of the quotn. tuğgan ögen yerim 'the place where I was born and grew up' not 'to which I am accustomed'); Köm. xiv 'to grow, increase in size' őś- CCG; Gr. 184 (quotn.): Kip. xv őś- tala-l-binā avu's-sacar wa bi-ma'na turubba 'of a building or tree, to rise, grow taller; to be brought up' Kaś. 9, 6; şabba wa tala 'to grow, get taller' (uzan- and) őś- Tuh. 21b. 11; a.o. 24a. I: Osm. xvii őś- 'to grow up' TTS I 749 (ur-).

Dis. V. ASA-

Iṣli- 'to be hot'. There is no doubt that this verb originally had front vowels, but forms with back vowels now prevail in some languages both for it and for its derivatives. This is the exact reverse of the usual evolution (see e.g. 1ṣi, ti:l). Survives with front vowels in all NE dialects and back vowels in the Kir. Kzx., Cf. Islıg. Xak. xirni mili:li: 'the hot (etc.) was hot' (saxanata); and one says temür Iṣli:li: 'the iron (etc.) was hot' (hamiya) Kaś. III 253 (Iṣlir, Islemek): Kip. xiv Isli-saxuna ld. 14: xv ditto Tuh. 20a. 3.

*osas- See osa, osalik, osan-

Dis. ASB

PUF usbad/usban names of drugs; they obviously represent Tibetan words like id baptism, spad, etc. but there are no obviously appropriate names for drugs of such a form in the ordinary Tibetan dictionaries. Uyg. viii ff. Civ. 'Tibetan' usbad H II 6, 15; 8, 22; usban do. 30, 180.

Tris. ASB

PUF usbarai: Hap. leg.; under the heading 'af d with -i attached'. The only vowel shown is damma on the alif. No doubt a foreign (Iranian) I.-w. Xak. xi usbarai: xubz malla yufatt fi sann wa yu'e al fihi'-sukhar 'bread baked under the ashes crumbled in oil and mixed with sugar' Kaś. I 141.

Tris. V. ASB-

(D) OSPARLA- 'to deliver, hand over, entrust'; Den. V. fr. a Middle Pe. verb avispār- > őspar-, corresponding to Mod. Pe. sipur-., same meaning; an early I.-w. which has undergone a good deal of phonetic change. Survives as ismarla- in NW Krum R I 1396 and SW Osm. Xak. xii yênl Isrā'il Çav- it sü başka osparladim 'I have handed the land over to General Isrā'il Cavli' Contract from Yarkand dated A.H. 515 (A.D. 1121-2), J.R.A.S. 1942, 191 ff.; xii(?) Tele. osparla- 'to hand over' 332 (usbarla-); isparla- do. 129; isparla- 'to entrust' do.
Tris. V. Asb-

130; xiv Muh. atwa'da 'to entrust' (VU) ismarla- Mel. 23, 11; Rif. 105; Xwar. xiii ditto 'Ali 55; xiv ismarla- 'to entrust' Nbk. 102, 1, 341, 7; Kip. xiii sallama 'min tashfini'l- 

-ay' Ali tabihati 'to hand something over to its 

owner' ospurul-; (alf not vocalized, Imperat. 

-gil in error) Hou. 41, 1; xiv ismarla-

awda'a Id. 14; xiv awsiya 'to appoint (someone) as executor' ismarla- Tuh. 58, 10: Osm. 

xiv ff. ismarla- (1) 'to hand over, entrust'; (2) 'to lay down, ordain' in several texts TTS I 

357; II 505; III 347; IV 398: xiv ismarla- 

in Rumi, sipuran wa ta'wisiya kardan wa ta'widi 

cardan San. 104v. 9.

Dis. ASC

PU usuc Hap. leg.; there is no clue to the pronunciation or meaning of this word, but it was prob. laudatory. Türkî viii ff. tkB 29 

1 o:y.

Mon. ASD

1 ast 'the bottom, or lower surface, of something'; syn. w. and with the same peculiar character as alt, q.v.; not noted before the medieval period, but astn, asra; q.v., are older. For modern survivals see alt. (Xak.) 

Xi11(? Tef. astndk 'situated below' 61); 

Cağ. xv ff. asti alta ma'na'ina 'beneath 

Vel. 18 (quotns. containing astnda); ast taht 

oposite for faneq 'above' San. 40r. 29 (ditto); 

Xwar. xiv astnda 'beneath' Qub 13; Nhac. 

118, 3; Kom. xiv 'beneath' astnda CCI, 

Gr.

VU 2 ast Hap. leg. Çigel xi ast al-aziqa 

'lanes, side-streets' Kaş. I 42.

üst 'upper surface, top'; opposite to alt, ast but unlike those words used as an ordinary N. in phr. like ayak üstl 'the upper surface of the foot', and an ordinary Adj. in phr. like üst yurt 'the upper camping ground'. There are no early occurrences but the Den. V üste-;

q.v., is an old word. S.i.m.lg. (Xak.) Xi11(? Tef. bshlarağ üstinde 'over their heads'; 

ayak üstüne koprdi 'he rose to his feet 

341; Cağ. xv ff. üstlg (sic) üstine Vel. 107 

(quotn.); üst bâlâ wa faneq 'above' San. 757. 12 

(same quotn. but with üstine which is no 

doubt a better reading): Xwar. Xi11(? urum 

üstike atlar bala sen 'you are about to ride 

against Rome (i.e. Byzantium) Oğ. 143-4; 

(there is ice) yüksek üstinde 'on its summit' 230; 

kang üstünde 'on the cart' 276: Kom. see 

üstün: Kip. xiii in the grammatical section the lařşla 'expression' faneq is translated by üst with Poss. Suffs. In oblique cases Hou. 55, 4 ff; 

xv in a similar section 'ala 'upon' is similarly translated by üst/üst Kav. 45, 18 ff.; 

'ala üst Tuh. 3b. 3; 8ga. 9; Osm. xiv ff. üst 

and oblique cases including ıse (xv) occur in 

various phr. TTS II 957; IV 807.

Dis. ASD

D iştêg N.Ac. fr. İste- with meanings 

developing in the same way as those of İste-

Survives in NE Khak. istêg 'tracking, 

following, search' Bas. 68; NC Kr. izdı: 

'enquiry, search'; SW Osm. istek 'wish, 

request'. Xak. xi iştêg al-talab 'al-

-tatâbbu' 'val-id-fahs 'anl-ı-fay' 'request, ex-

amination, investigation of something'; hence 

one says iştêg (sic) kopdi: hâca'talab 'a 

request arose' Kaş. I 120.

D üstek Dev. N fr. üste-; 'something added to 

doing something else'. S.i.s.m.l. Xak. xi üstek 

'an increase (al-ziyâda) of something, e.g. an 

increase of 1000 by (another) 100'; hence one 

says men üstek bérêdim 'I gave him an 

increase' Kaş. I 120.

D üstem N.S.A. fr. üste-; etymologically 'a 

single act of putting something on something', 

actually 'gold or silver belt or harness orna-

ments'. Pec. to Xak., but a l-w. in Pe. as 

üstäm with some extended meanings. Xak. 

xi üstem 'anything, gold or silver, which is 

inlaid (yurâşa') on the buckles of belts or 

harness straps'; it is what the Oğuz call 

saxtx (Pe. l-w.) Kaş. I 107; KB ayag bûrd 

tarûm at üstem kätid he gave him a title of 

honour, a seal, decorated harness and clothing' 1766; o.o. of at üstem 2280, 2385.

D astn Adj. and Adv. of place, prob. a crisis of *astnîn, see ast; syn. w. altin; liable to be 

confused with oblique cases of ast, q.v. 

Survives in SE Türkî Shote, Bâsh, Jarring, and 

prob. NC Kr. astnâ kastep 'upside down' 

(said to be a corruption of astn üstûn) R I 

550; astn kasten MM 42. Xak. xi astn a 

The (harf) meaning taht 'under, beneath'; 

luğa radiya 'an incorrect form'; the more 

correct (al-afal) is altin Kaş. I 108: KB nâ 

astn nâ üstûn 'neither below nor above' 18: 

Cağ. xv ff. astn (spelt) (1) zîrin 'situated 

below', in Ar. tahtâni (quotn.); (2) harakat-i 

kasra 'the vowel sign kasra, also called asr 

San. 40v. 2; a.o. do. 5.

VU üstên survives in SE Türkî Shote, Bâsh, 

Jarring and NC Kr. (óstên) 'a main irrigation 

canal'; it is not clear whether this is the word 

used in KB or what its etymology is. Xak. xi 

KB (Oğdümûş replied and said, 'O King') 

üzun kâ yaqasu bu üstên elîg 'long live this 

open-handed one (?) 1796, similar phr. 

1948.

D üstên Adj. and Adv. connoting motion onto or situation on (something), prob. a 

crisis of *üstûn, see alt; liable to be con-

fused with oblique cases of üst. S.i.a.m.lg. 

except NE and with some distorted forms in 

NW like Kar. L. îsne; T. üsnü. Uyğ. viii ff. 

Bud. üstên . . . altun 'above . . . below', see 

altun: Cîv. üstên . . . altun ditto; üstên, 

presumably 'north', is used in conjunction 

with öpûn, [altun] and kêdim in describing 

the boundaries of a property USp. 30, 9-11: 

xiv Chin.-Uyûg. Dict. shang 'above, upon' 

(Giles 9,729) üstên Ligeti 276; R I 1886: 

Xak. xi üstên a Particle meaning faneq 

'above'; hence one says andan üstên
fawqahu Kaş. I 108: KB bularda eş üstün 'the highest of these' (is Saturn) 131; o.o. 18 (astin), 1836: xiiii(? Tef. üstün 'above' (Adj.) 'top' (Noun) 341: xiv Muh. al-ālā 'higher' (opposite to "lower" altun) üstün Mel. 14, 10; Rif. 90: Çağ. xv ff. üstün (spelt) (1) fawq wa fāqiq (quonot); (2) the vowel sign fatha San. 75r. 15: Kom. xiv üstün 'above' (something Loc. CCI, CCG; Gr. 270 (quonot); but üstünne comes from üstün); Kip. xiv 'alālā upon' (opposite to toht altun) üstün (vocalized üstün) also üzüre (sic) Hoc. 26, 20: xiv 'alā isne (sic) and üzüre (unvocalized) Bul. 15, 12; üstün fawq İd. 13; xiv 'alā üstün Kaş. 35, 6: Osm. xiv ff. üstün 'upper', above in several texts TTS I 749; II 957 (but the word here may be üstün, metathesis of Pe. sütun 'pillar'); III 735; IV 807.

D. vis. ASD-

D esit- Hap. leg.; Caus. f. of 2 ess.- Xak. xi ol uruku: esitt: amadda'il-habl 'he had the rope stretched' Kaş. I 209 (esitür, esitmek).

D 1s1t- Caus. f. of 1s1t-, q.v.; 'to heat (something Acc.)', also Intrans. 'to suffer from fever'. S.i.s.m.l.g. w. front vowels in NE, and sporadically elsewhere, otherwise w. back vowels. Uyğ. viii ff. Civ. eşçite: isštılıp 'heating it in a cauldron' H I 99; a.o. H II 12, 97: Xak. ol mütn isštitt: 'he heated (saxxana) broth'; also used when one heats (ahım) iron, etc.; and one says er isštitt: 'the man had fever' (humma); the last Intrans., the others Trans. Kaş. I 209 (isštür, isšttemek): KB (when you are young) soğık işke tutğıl isštür kamı 'engage in cold work, it warms your blood' 4623: xiv Muh. ahım ısšt- Mel. 21, 15; Rif. 102; al-ḫumām-harrā isštème 64, 12 (isštême: 163): Çağ. xv ff. isšt-(istemek): istima tutu- 'kızdırır, ıstı eyle- 'to catch fever; to heat, make hot Vel. 57-8 (quonot.): isšt- garm kardan 'to heat', and metaph. tab kardan 'to have fever' San. 101v. 13 (quonot.): Osm. xiv ısšt-st- 'to heat', once TTS I 358.

D ust- Caus. f. of 1 ust-, q.v.; perhaps survives in SE Tar. ıst- R I 1746. Xak. xi tuzlug et meni: ıstitt: 'the salted (mumallah) meat made me thirsty' (attaşanı) Kaş. I 209 (ısturtur, ısturmak); bu kuysa ol kişini: ıstıtğan 'this blazing heat always makes a man thirsty' (muattığ) I 155 (verse).

(S) isste- described by Kaş. as syn. w. irte- 'to seek, pursue (something Acc.)'; but the subsequent history of the two words differed; irte-., where it survives, still has that meaning, but isste- has developed extended meanings, including in SW 'to wish; to wish for (something Acc.)'. There is no doubt that izde-., when it occurs, is identical with isste-., and it is tempting to explain isste- as a Sec. f. of izde-.- Den. V. fr. 1x, but it would be surprising if such a sound change had taken place before xiiii, and the resemblance may be a coincidence. S.i.s.m.l.g., in NC İzde-. Uyğ. viiii ff. Chr. (my dear children go and) tilepler isteğler 'seek and search' U I 6, 1: Bud. isteyül saksinarmen 'if I investigate and think' Hüen-t. 1961; o.o. of tile- iste- do. note 1870, 23; USp. 102a. 55: Civ. in a stock formula regarding an outright sale, no one may çam çarım kilmazun aytımazun ıste- mezneler 'pledge objections, make enquiries or start investigations' USp. 107, 12, 108, 13 (Note: in these Uyğ. texts a transcription izde- is not absolutely preceded); Xak. xi Kaş. I 272 (ırtct-): xiiii(? Tef. iste- 'to seek (someone Acc.)' 126: xiv Muh. yaṭlab 'he seeks' is izde: in Turkistan and ıste: in our country' Mel. 8, 11; Rif. 80; arada 'to desire' isste- 22, 7; 103 (tile:- in margin); fattaşa 'to investigate' isste- 29, 13 (only); al-ṭaṭi's istemek 36, 3 (only); al-ibštā 'to desire' izde- 35, 14; 121; al-sahwa 'to long for' izde:- cf. 36, 9; 122: Çağ. xv ff. iste- (II, etc.) iste- Vel. 59 (quonot.); iste- (spelt) xuştan wa fālab kardan 'to wish for, to seek' San. 10ir. 23 (Note: Xwar. xi ıste:- 'to wish' Ali 29: xiv izde- 'to seek' Qub 62: Kom. xiv 'to seek; to summon (to a court of law) izde- CCI, CCG; Gr. 104 (quonot.): Kip. xiii fattaşa izde-: Hou. 43, 2: xiv ditto İd. 13: xv ditto Tuh. 28b. 3: fālab izde-: Kaş. 9, 17; 74, 19 (also tile-): Osm. xiv ff. iste- 'to seek, search for (something) common till xvi, once in xviii, in this sense TTS I 391; II 549; III 385; IV 439.

D ıuste:- Den. V. fr. ıste; 'to add an additional piece to (something Acc.), to increase (it). S.i.s.m.l. Uyğ. viii ff. Bud. tanliglarını lüzeyüü ıçermeklerin sevinişlerin aşmak istemek erür 'it is to increase (Hend.) the rising joys and pleasures of mortals' Swu. 266, 6-8; a.o. do. 503, 10: Xak. xi KB yâ rabb ıste dawlat tükel kal tleek 'O Lord! Increase his good fortune and fulfill all his wishes' 116.

D istet- Caus. f. of iste-:; with a similar range of meanings. S.i.s.m.l. Xak. xi men anı: istettim ba'āτtu fi tīrīh li-yātlub 'I sent (someone) in his tracks to look for him' Kaş. I 260 (ısstetér, ıstetmek): xiiii(? Tef. istet- same meaning 126: Çağ. xv ff. istet- Caus. f. fālab farkūdūn 'to order to seek' San. 101v. 11: Osm. xiv ıstet:'to have (someone) sought' TTS II 550.

VUC ıstık- Kaş. is prob. right in describing this verb as a crisis of ı öz and tik-. Apparently survives in NE Şor. ıstık- 'to attack' (Trans.) R I 1886; Sag. ıstık- 'to hurry' (Intrans.) Bas. 257 and NC Kur. ıstık/- üzdidik- 'to be ravenously hungry'. Xak. xi ol bu: uşka: ıstıkki: 'he coveted (haria) this thing and desired it (iştıqā); originally öz tikki: Kaş. I 244 (ıstıkler, ıstıkmek): KB birgēā bāy evlik tiler ıstık 'one man seeks a rich wife out of greed' 4487 (two MSS. read öz tıkıp).

D istel- Pass. f. of iste-:- Survives only (?) in NE Tuv. ıstel- and NC Kur. ızdēl. Xak. xi ısteldī: neŋ tutūbāl-l'say wa fuštī 'the thing
was sought and searched for’ Kaş. I 246 (istelür; istelmek): Çağ. xv ff. 'istel- Pass. f.; xwása Sudan 'to be desired' San. 101 v. 12.

D üstel- Pass. f. of üstel-; 'to be enlarged, increased'. Survives only (?) in NC Kxz. Uyğ. viii ff. Man. üstelzün tevrierdem küçüleri 'may their divine powers be increased' TT III 170; a.o. M II 6, 4; Bud. konüdekle evğüleri neteq üstelmis bolur 'how are the good things in their minds increased? ' U III 73, 11–12; o.o. U I 12, 16; TT V 24, 67 and 74; VII 40, 46; Hün.nl. 1872; alku öote buyanları aşılı üstelip 'their merits increasing (Hend.) at all times' TT VII 40, 128; a.o. Hün.nl. 2015: Xak. xı suv üsteldi: 'the water increased' (zada); also used when something is added to it (uzda fihi); also used of other things Kaş. I 246 (istelür, üstelmek).

D astur- Caus. f. of as-; 'to order to suspend, or to execute'. Sı.a.m.lg. Xak. xı ol er asturdu: 'he ordered the crucifixion (palæ) of the man'; and one says ol et asturdu: 'he ordered that the meat should be hung (ta’iğ) on a stake' Kaş. I 220 (asturur, asturmak): xın? (?). Têf. astur- 'to order to hang' 62: Çağ. xv ff. astur- (spelt) Caus. f.; avızıân dan 'to order to hang up' San. 30v. 10; Xwar. xın? (?); tağuruk (i.e. tavрак) basıp asturup yok bolunģül tep kilurmen 'I quickly attack, have him hanged and order his destruction' Oğ. 114–15.

D 1 estür- Caus. f. of ı es-; survives only (?) in SW Osm. Xak. xı ol kavik estürdi: 'he gave orders for winnowing (nasaf) the bran out of the millet and for cleaning it' (nagiyatihi); also used for winnowing in general Kaş. I 221 (estürur, estürmek): Çağ. xv ff. estürgey yel esdiresiyin 'I will make the wind blow' Vel. 58; estür- Caus. f. avızıân dan 'to cause to blow' San. 101 f. 21 (quotm).

D 2 estür- Happ. leg.; Caus. f. of ı ăs-; cf. esit-. Xak. xı (ol) uruk estürdi: maddall-habl (no doubt error for amadda) 'he ordered that the rope should be stretched' Kaş. I 221 (followed by ı estür-).

VUCD üstür- presumably Intrans. Den. V. fr. üst, but the semantic connection is tenuous; the general connotation seems to be 'to be quarrelsome, uncooperative', and the like. N.o.a.b. Xak. xı ol mağa: üsterdı: 'he opposed me (mărâni) in the matter'; and one says ol kılmış ıskin üsterdı: cahada ma’ fa’ala 'he disobeyed (accepted no responsibility for) what he had done'; also used for any kind of denial or disobeying (inhâr teva cuhûd) Kaş. I 221 (üsterür, üstürmek; prov.): KB uvutsuz bolur üstergîli karuk 'a defiant look is shameless' 2205: xın? (?). Têf. üstür- 'to be quarrelsome' 341.

Tris. ASD

D üstünkli: N./A.S. fr. üstünk; 'situated above, or on the top', hence metaphor. 'better, superior'; the latter meaning usually in the Hend. yég üstünkli. Sı. view. M. uyğ. viii ff. Man. A üstünkli kök 'heaven above' M III 10, 7 (ii): Man. yég üstünkli/üstünli yég 'highest' (place, heaven, etc.) TT III 75, 143, 166; a.o. do. 169 (altünkli): Bud. yég üstünkli (teaching, knowledge) TT VIII G.33; Swv. 148, 20–1; TT IV 12, 57 (tüzgerîncisiz): Civ. TT I 128 (altünkli); VII 1.16: XIV Chin.-Uyğ. Dict. 'imperial court' üstünkli Ligeți 276; R I 1886: (Xak.) xın(?). Têf. üstünkli 'upper' (lip) 341: Kom. xiv 'highest' üstünkli CCI; Gr. 271 (quotn.).

D üstürî: Adv. of place fr. üst; noted only in the phr. üstürli: köôî: 'from on high' as below. Uyğ. viii ff. Man. üstürli köôîénmeser 'if you had not descended from on high' TT III 20: Bud. üzên yağmur őğînçe üstürli köôî töküllür 'the destructive rain pours down from on high in due season' U I 16, 15–16, Swv. 517, 4; a.o. Swv. 380, 9.

Dis. ASD

asig 'profit, advantage', and the like; 1.-w. in Mong. as asig (sic, see Studies, p. 206; Kow. 59, Haltod 13); survives in NE 'uiv. ajik (reborrowed fr. Mong.) and SW Osm. asis-asis 'profit, benefit'. See Doerfer II 480. Türkü viii ff. asig: bar edği: 'there is advantage in it, it's good' Irk B 32: Uyğ. viii ff. Man.-a maşa ol kîşi asig bolgay 'that man will be useful to me' M I 34, 20: asig tusu kilînuç 'you have brought advantage (Hend.)' TT III 123; a.o. do. 105 (ülug): Bud. Sanskr. aratham 'advantage, profit' asig TT VIII D.34; E.44; asig do. D.18; a.o.o.; asig tusu kil- to bring advantage, or profit, to (someone ex. Dat.) is very common PP 20, 5; 34, 7, etc.; U I 25, 8; U 16, 20, and many; Civ. asig bolur 'it is advantageous' TT VII 28, 36, and 45, etc.; utrupça asig tusu yetirîli kelti 'he has come to meet you bringing you advantages' TT I 113; do. 58 (egüsü-); in contracts in USp. asig interest (on a loan) is common, e.g. biz âl yapça asig birle köni bûrûbliz 'we promise to repay with interest at the customary rate' 10, 7–8: XIV Chin.-Uyğ. Dict. li 'advantage, profit' (Giles 6,885, 5,485) asig tusu Litgeti 131: Xak. xı asig al-ribîh 'profit, gain' Kaş. I 64; asig kilû: emes là yâna'ula 'it gives you no advantage' I 494, 4; a.o. III 13, 7; KB asig kolsa barça 6ûn yassizzin 'if you seek profit (or advantage) in all things without any losses' 106; o.o. 160 (iikûs), 171, 232, etc. (common): xî (ii? ) At. (let a man who reads this book) asig alsu 'get advantage from it' 78; tavar asîg 'the advantage of wealth' 287; Têf. asig 'profit' (also 'a pendant') Dev. N. fr. as-, occurring later, but first noted here 61: (xiv Muh. rahabha 'to gain, make a profit' asuat-, no doubt a crisis of asat- et. Mel. 26, 71; Rif. 109): Çağ. xv ff. asis/asis asîg (sic) ve fâyida 'profit, advantage' Vel. 19 (quotns.); asig naf teva fâyida San. 40v. 14; Xwar. xiv asig ditto Qutl 13: Kip. xî (ii) al-ribîh (opposite to 'loss' kor) asig Han. 28, 2; XIV asig (and
TRIS. ASĞ

D asıçı: N. Ağ. fr. asığ; 'benefactor'. N.o.a.b. Xak. xi KB começge asığı bağırsakını bil 'know that the kindly man is a benefactor to his master' 2609; a.o. 4419.

D asığılığ P.N./A. fr. asığ; 'advantageous, beneficial, profitable'. Survives in NE Tuv. ajkıtgı; SW Osm. asılı. Uyg. viii ff. Man. adamıanka asığılıği işlete(l)ız 'you have done a deed beneficial to others' T T III 68-9; Bud. asığılığı iç T T VII E 41, 42; a.o. do. A 47; tusuluğ asığılığı USp. 43, 13; Civ. irak barsar asigator yaran 'if he goes on a long journey, he comes back with a profit' T T V VII 28, 55; (a particular omen) asığılığı tusuluğ bolur 'is favorable (Hend.)' do. 36, 3 (Usp. 42, 16); asığılığı bê satır kürmüşüğ tükel aldum 'I have received in full five satır in cash with (or as?) interest' Usp. 48, 2-3; Xak. xı asığılığı içi 'amal dû manfa'a 'beneficial work' Kaz. 147: KB asığılığı kişi asığı elke tolur 'the value of a benefactor is abundant for the realm' 5731; (?) KBVP asığılığı turur bu 'this is a useful book' (book) 15; xIII (?) Atl. bilig téq asığılığı 'as advantageous as knowledge' 100: xIV Muḥ. al-nâfi'es useful, beneficial' asığılığı Mel. 52, 1; Rif. 148: Çağ. xv ff. asığılığı asılti ve fâyidatu 'profitable, advantageous' Vel. 19; asığılığı südumand wa bâ manfa'a ditto San. 40v. 16; Kom. xiv 'useful' asığılı (spelt azixhı) CGG; Gr.: Osm. xiv to xvi asılti 'useful, profitable' in several texts T T S I 48; II 61; III 43; IV 46.

D asılgılık A.N. fr. asığ; 'benefit' and the like; n.o.a.b. Uyg. viii ff. Bud. tinliğlarmış asılgılık meğlilki üçün 'for the benefit and happiness of mankind' U II 34, 6-8.

S isığık See iseğık.

D osuğuluğ (osoğluğ) P.N./A.; always preceded by a qualifying word. The spelling is fixed by T T V VII. N.o.a.b. U longevity vii ff. Bud. Sanskrit iddik 'made in this way' mondoğ osoğluğ T T VII A 37; gowudhe 'like this' ditto do. D 29; a.o. do. E 42; yula osuğuluğ 'serving as a lamp' U II 28, 26; ol er neteq osuğuluğ körkül meşlîzî erdi 'in what way was that man good-looking (Hend.)?' U III 57, 6 (i); o.o. do. 54, 10 (U II 23, 23); U IV 8, 19 (kilin-); T T V 6, 16; X 134-5: Xak. xı KB bu yavak osuğuluğ turur bu etöz 'this body has a bad way of behaving' (if it gets fat, it is wicked) 3599; a.o. 974 (öyülük).

38 asançu See azançık.

D asışız Priv. N./A. fr. asığ; 'useless, unprofitable'. Survives 'in NC Kir. asısız iş(?)' and SW xx Anat. asız SDD 120. Uyg. vii ff. Bud. (if a man without hands goes to an island full of jewels) asısgız kuralı 'he is unable to take advantage of the situation (Hend.).' T T V 33, note B 90, 3-4: Xak. xı KB külvezlik asısgız 'pride is

TRIS. ASĞ

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unprofitable' 2120; asıgsız kişiler kişide turi 'useless men are bad-tempered to people'
7317: xiii(?) At. (to such a man advice) asıgsız turur 'is useless' 110; a.o. 346: Xwar.

Tris. V. EŞG-
E asıgçalıa- See asıgçalıa-.

Mon. EŞG

VU ÜSK a word like alt, etc., used only with Poss. Suffixs in oblique cases; 'in the presence of'. N.o.a.b. Uyg. viii ff. Ibid. in U II 88, 68–70 sins are confessed uskınde 'in the presence of' certain named persons; o.o. U II 79, 51; TT IV 4, 13, 12, 48, etc.; USp. 120b. 21: Civ. uskıdupe 'in your presence' TTS I 15, 27; olar uskınde bërdim 'I have given in their presence' USp. 78, 21; a.o. do. 111, 5; (Xak.) xiii(?) KBPP Tavşac Buğra Xan uskıdupe kişürmiş turur 'he brought (this book) into the presence of Tavşac Buğra Xan' 25; Tef. menim uskımdede 'in my presence', a.o.o. 340; Xwar. xiv (the Oxus is a mere drop of water) yașım uskınde 'in the presence of (i.e. compared to) my tears'; a.o.o. Qubt 204.

Dis. EŞG

D isig N./A.S. fr. isig:- 'hot, heat'. S.i.a.m.l.g. sometimes much distorted, w. front vowels in some NE and NW languages and SW Az. and back vowels elsewhere. Türkii viii ff. Man. kün teğri yarukü isigî 'light the heat and heat of the sun will descend' M III 23, 2–3 (ii); a.o. do. 45, 6–7 (i); Uyg. viii ff. Man. As gevîllal yaltreig isig ziyyûzûnen 'your lovely shining warm face' M I 10, 8–9: Man. Wind. 46–7 (1 ergûr-); a.o.o. 48–9: Bud. isig usually occurs in the phr. isig ôz 'life' (lit. 'warm self'), e.g. isig özlerine adırtımiz ... erßer 'if we have deprived (human beings) of their lives' TT IV 8, 63–4; o.o. U III 4, 2; 50, 6 (i) and 2 (ii), etc.; isig ôzlig 'living' U III 14, 11 (ii), etc.; Civ. isig kuyas kilig: emgêmîs: kisi 'a man suffering from sunstroke' TTS III 1, 10; isig suv 'hot water' do. M. 24; isig 'hot' esp. in the phr. isig ig 'fever' is common in H I and II; xiv Chim.–Uyg. Dict. jo 'hot' (Giles 5,469) isig; hISING ming 'life' (Giles 4,600 7,062) isig özüni (?) Ligeti 157; R I 1530: Xak. xix isig ye: al-sabih minâl-urx wa huwâl-madida 'an extensive desert': isig nen 'anything hot' (harr), hence one says isig künn 'a hot day' Kaş. I 72; KB bu künn tuğsa yerke isig 'when this sun rises over the earth (and is) hot' (the flowers open, etc.) 820; o.o. 522, 1854, 3726, 4620–2: xiii(?) Tef. isig/isiq 'hot, heat' (of fire) 126; xiv ditqo 120: XIV mih. al-harr: Isel: Mel. 53, 13; Rif. 150 and in several phr. 57, 3; 155; etc.; waam Harr 'a hot day': isig künn 185 (only): Çağ. xv ff. isig/isiq isig garm ma'nâsına Vel. 57 (quotns.); isig/isiq girn Harr saan. 104v. 24 (quotns.); ister ot (sic) fifil 'pepper', do. 104v. 17: Xwar. xiv isigisis 'hot' Qubt 60–1: Kom. xiv 'hot, burning' isli/issiCCI CGG; Gr. 107 (quotns.): Kip. xiii al-harr 'heat' (opposite to 'cold' sawuk) wa huwâl-suxumu'l-hâr that is 'burning heat' issi: Hou. 5, 9; al-hammâdi 'a Turkish bath' issi: şu: that is 'hot water' do. 6, 8; a.o. do. 27, 12: xiv isîli: (v.l. isslî) al-harr lîd. 13; Bul. 3, 4: al-hammâ 'fever' isslî (and isıllık) do. 9, 15: harr issi Tuh. 12b. 12; suum issi do. 19b. 8: Osm. xiv ff. issi (apparently always so spelt) 'heat, hot'; c.i.a.p. TTS I 357–8; II 505–7; III 347–8; IV 399–400.

eskî: 'old'; in the early period only of things and abstract ideas, 'old' of human beings being avıçığa. S.i.a.m.l.g., used of human beings only rarely and then in a depreciatory sense. Uyg. viii ff. Civ. eski atıq teğslıp yaqu bultuş 'your old name has been changed and you have found a new one' TTS I 117; eski isîge 'for a long-standing fever' H II 10, 53; bir eski toşек 'one old mattress' USp. 84, 4; Xak. xi eski: 'anything old and worn out' (qadim bâli); hence one says eski: ton taub xalaq 'shabby clothing' Kaş. I 129; KB kamûg eski nepler 'all old things' 687: xiv Muh. al-atiq 'old' eski: Mel. 54, 3; Rif. 150: Çağ. xv ff. eski kuına 'old' San. 104v. 19 (quotns.): Xwar. xiv eski 'old' Qubt 22: Kom. xiv ditqo CCCI, CGG; Gr.: Kip. xiv eski: al-atiq lîd. 13: xv ditqo Kav. 64, 15.


Dis. V. EŞG

iske:- 'to pluck out'; survives only(?) in NE Tob. R I 1528, but the Dev. N. iskik ‘tweezers’ survives in SE Türki Shaw 34 and NC Kır., Kız. Xak. xix ol yunır iskedi: 'he plucked out (natafo) the wool (etc.)' Kaş. I 284 (iskeir, iskenmek): xiv Muh. (?) garaça 'to pluck, tweak' isgê:- (unvocalized, -g-marked) Rif. 114 (only).

D isken- Hap. leg.; Refl. f. of iske:-. Xak. at ot iskendi: 'the horse cropped (natafo) a little (qalila(n) of the grass); also used of anyone who plucked out hair or herbage sparingly Kaş. I 255 (iskenür, iskenmek).

D eskir- Intrans. Den. V. fr. eskir; 'to be, or become, old'. S.i.a.m.l.g. except SW where it has become eski- in Osm. and eskil- in Az. (R I 882). Xak. xix ton eskirdik: 'the garment was, or became, shabby' (xalıqa) Kaş. I 228 (eskirür, eskirmek): xiiii(?) Alt. yani eskirür 'what is new grows old' 195: xiv Muh. (?) atqua wa qaduma 'to be, or become, old (Hend.)' eskî- (?) Rif. 112 (only): Çağ. xv ff. eskîr- (-dîl; with -k-) kuına ol- ve eski- Velt. 55 (quotns.); eskîr(-spel)/eskîl- ('with -l-') kuına şudan, also pronounced eski-,
eliding the r/l San. 103v. 5 (quotns.): Xwar. xiv eskir- 'to grow old' Qutb 22: Kip. xv, ataga -eskir Tuh. 26a. 8: Osm. xv eskir-(sic) once TTS I 280.

**Tris. ESG**

PUF üskebec 'Hap. leg.; of the form uf'ala'ad, with a glamma over the alif only; presumably by its form, an Iranian (?) l-w. Xak. x1 üskebec al-zabiib 'raisins' KaS I 159.


D isiglig A.N. fr. Isig; 'warmth (physical and metaph.); fever; warm feelings, affection'. S.i.a.m.l.g.; with front vowels in NE and sometimes SW, otherwise with back vowels. Xak. x1 Isiglig al-hubb wal-musadda 'love, affection'; hence one says kögül isigligli: kerek 'he ought to have warmth of affection (harârâtul-musadada) in his heart' KaS. I 152: x111 (?) Tef. isiglig 'heat (of a fire)' 126; issilik ditto 130: Xwar. xiv isiglig 'heat' Qutb 61: Kom. xiv 'heat' issilik CCI; Gr.: Kip. xiv issilik al-humma 'fever' Id. 13; ditto issik/issilki Bul. 9, 15: xv isik/al-'heat' issilik Tuh. 19a. 2: Osm. xiv ff. issilik 'heat' fr. xiv to xvii; issilik xiv to xviii TTS I 358; II 507; III 348; IV 439.

**Tris. V. ESG**

D isiglil:- Hap. leg.; Den. V. fr. isiglig. Xak. x1 er isigligli: daga'hal-rajul fit-l-humma-watt-qayys wa'l-hacra 'the man walked in the intense and excessive summer heat' KaS. I 306 (isigligler, isiglenmek).

VUD/F ösigligli:- Hap. leg.; Den. V. fr. ösiglig, which is prob., like other Gancak words, a l-w. Gancak x1 ol kiritlik ösigligli: 'he opened the lock by a cunning device (bi-hila) without a key' KaS. I 306 (ösigligler, ösigleme).

D isiglen- Refl. f. of isigligli:- s.i.s.m.l. meaning 'to be, or become, hot'. Xak. x1 ol er bu: uguarda: barmakka: isiglenli: 'the man considered the season too hot ('adda-ul-waght hârr') for travelling' KaS. I 294 (isiglenür, isiglenmenek).

**Dis. ASL**

D osonal Dev. N./A. fr. *osa:;- 'negligent, idle; negligence, idleness'. An early l-w. in Mong. as osol (the Den. V. is noted in xii, Haenisch 128). S.i.a.m.l.g. A parallel Dev. N./A. in -n appeared in the medieval period, and s.i.s.m.l. together with or instead of osal; the earlier occurrences are included below. See Doerfer II 599. Uyq. viii ff. Civ. osal kulmalar 'do not show negligence' (carrying out an order) USp. 17, 12: Xak. x1 osal: klîsî: al insancü'l-gâfil fit-l-unum 'a man who is negligent about matters' KaS. I 122: KB osal bolma saklan kamug ištense 'do not be negligent, be vigilant in all things' 443; o.o. 654, 1066: Çağ. xv ff. osal tahhâvan wa takâsul edûp av yalanmak 'negligence, indifference, or lying'Vel. 107; osal (spelt) qisir wa taqisir wa ihmâl 'shortcoming, offence, negligence' (quotns.); also used for dâyi wa muhîmil 'useless, negligent' (quotn.) San. 75r. 9: Xwar. xiv osal kil- 'to be negligent' Qutb 119; Nahc. 224, 10; osal Qutb 200 (ural): Kom. xiv 'negligent' osal CCG; Gr. 179 (quotn.): Kip. xiv gâfala 'to be negligent' osan bol-, with note in second hand that osal, too, is used Tuh. 27a. 10: Osm. xiv and xv osal 'careless, negligent' in three texts TTS I 727; II 932 (spelt osal); osan/osan ditto, c.i.a.p. I 728; II 931; III 715; IV 787-8 (spelt usan/usan): xviii osan (spelt) in Rûmi, kâhl 'negligent, indolent' San. 75r. 13.

D usulug P./N. fr. I us and surviving in the same languages; 'discriminating, of sound judgement'. Xwar. xii(?) of (elderly men) usulug Ög. 208, 275: uzun usulug 'long headed' do. 311; xiv usulug 'of sound judgement' Qutb 200; Nahc. 437, 4: Kom. xiv 'wise' ustul (sic) CCI; Gr.: Kip. xii al-âgil 'intelligent' (opposite to bilâ 'aql usûsiz); usul: Hou. 25, 20.

**Dis. ASL**

D asil- Pass. f. of asl-; 'to be hung, suspended; to be hanged, crucified'. S.i.a.m.l.g. Xak. x1 bir neq birke: asilid: 'one thing was hanging (ta'allaqa) on another' KaS. I 196 (asur, so vocalized, asilamak): KB 221 (artak-xiv Muh. ta'llalaqa asil- Mel. 40, 15; Rif. 130; al-ussâf 'to join' asilamak 37, 5; 123 (unvocalized, perhaps not connected): Çağ. xv ff. asil- (spelt) Pass. f. âsîxta yûdan 'to be hung, suspended' San. 39v. 4: Kom. 'to be hung up, suspended asil CCG; Gr.: Kip. xiv asil-ta'llalaqa Id. 15: Osm. xiv aslan 'precipitous' (clip) TTS I 46: xvi asilmal 'who deserved to be hanged' III 42; XVII-XVIII asilakak ditto I 46; xviii asil-... and in Rûmi, ma'lûf yûdan 'to be executed' San. 39v. 4.

D esil- Pass. f. of 2 es-; 'to be stretched, to stretch (Intrans.)'. Pec. to KaS.; in one or two places altered to esîl-, cf. 2 es-. Xak. x1 yisîg esîldil 'inmaddate-l-habl the rope, etc. stretched'; also used for 'to be stretched' (madde) KaS. I 196 (esîlir (sic), esilme; sic in M5.); bu yip ol esîlgên 'this cord is constantly stretching' (yasîdâd) I 158.

D usal- Pass. f. of osl-, q.v. N.o.a.b.; it is possible that the Uyq. word is mistranscribed, and should be read usâlur or özülür which would perhaps suit the context better. Uyq. viii ff. Bud. tolâ etozerli tançu tançu bolup bûclur usâlur 'all their bodies are cut (Hend.) into small pieces' TM IV 253, 63: Çağ. xv ff. usol- (spelt) güşt az ustuxwân qah yûdan 'of meat, to be scraped off the bones' San. 75r. 5.
DIS. VASL-


VÜD 2 usla:- Hap. leg.; Den. V. fr. 2 us; 'to behave like a vulture'. Prob. used only in the Ger. in -us: Xak. xi Kaş. II 17, 17 (es).

D aslın- Hap. leg.; Refl. f. of asl-. Xak. xi aslind: ne: 'the thing was hung (ta'allaq) on to something' Kaş. I 258 (aslınur, aslinmak).

Tris. ASL
I D osallık A.N. fr. osa:al; 'carelessness, negligence'. S.i.s.m.l. Xak. xi KB 1209 (alk-); 6075.

?E islîgî: Hap. leg.; no doubt an error for egîsilgi: which suits the context perfectly. Uyğ. viii ff. Bud. (respect for you is constantly increasing) neq islîgisi (read egîsilgisi) yok 'there is no diminution of it' Hüen.-ts. 2076.

Tris. V. ASM-
SF ismarla:- See ospurla:-.

Dis. ASN
esen 'in good health, sound; safe'. S.i.a.m.l.g. except SE. The spelling asan, which is common in Uyğ. is prob. an aberration. Not to be confused with Pe. aşt 'easy', but see Dürser II 478. Türkü viii ff. esen tükel 'healthy and complete; safe and sound' IrkB 15, 27, 42; Uyğ. viii ff. Man.-A esenin bardamız esenin keltemez 'we went and came back, safe and sound' M I 10, 11-12; a.o. M III 13, 16 (i) (igle:-); Bud. esen (asang) tükel PP 22, 6; 24, 3 etc.; siz öz ulusupuzka esen etsêysiz 'you will get through safely to your own country' Hüen.-ts. 45-6; o.o. do. 66, 374, 1956, 2043; U II 64, 8-9 etc. (enç): Civ. iraktaki kişi esen (asang) yannmaz 'the man who is afar off does not return safely' TT VII 28, 6; (even if the foetus dies) esen (asang) ozar 'she is delivered safely' H I 109; o.o. do. 110, 114; Xak. xi esen al-sâlm 'safe, sound, in good health'; hence one says esemü sen 'are you in good health?' Kaş. I 77 (prov.); a.o. I 62, 5 (тирîl): KB esen bol 1109; esen enç tirîlîgî 'live in good health and tranquility' 1948; a.o.o.: xiii(?) Al. eseninde 'in his lifetime' 263: xiv Muh. al-ma'âfarî 'healthy, well' esen Mel. 56, 3; Rif. 154: Çağ. xv ff. esen sahîh wa sâlim 'safe and sound', also spelt esen San. 20v. 14; esen ditto 103v. 21: Kip. xiii al-sâlim esen Hov. 26, 7; a.o. in P.N. 20, 13: xiv ditto Id. 13 Osm. xiv ff. esen 'in good health, sound'; c.i.a.p. TTS I 276; HII 397; III 264; IV 307.

could I possibly neglect them?’ 32; o.o. 103, 309 (1 a.r.-): xiv Muh. tamañta (<e.g. of the day>) ‘to be long and dreary’ osan- Mel. 24, 9; Rif. 106: al-tamañta osanmak 36, 3; 121; al-malal ‘to be listless, peevish’ osanmak 38, 1; 124; al-gafita ‘to be negligent’ ditto 124 (o.o.). Çag. xv ff. osan- (spelt) bi-zar şudan wa nasrat karden ‘to be listless, and feel revulsion’ San. 747, 18 (quotsn.: Xwar. xiv osan- ‘to be tired of (something Abl)’ Quth 200 (usun-): Kip. xv molla osan- Tuh. 33b. 11.

D esnê: Den. V. fr. esin; properly ‘to blow gently’, but usually metaph. ‘to yawn’. S.i.a.m.l. g., much distorted in NE (este-fezê)- Türkî vii ff. esenegê bars men ‘I am a yawning leprosy’ Irk. 10: Xak. xi esin esnedi: tanassamal-nasim ‘the breeze blew gently’; and one says er esnedi: ‘the man yawned’ (tatah’aba) Kaq. I 288 (esen, esmenek): o.o. II 223, 9; III 147, 13; xiv Muh. (?) tatah’aba esne- Rif. 105 (only): Çag. xv ff. esnedi uylus gelli esnedi ‘to feel sleepy, to yawn’ Vel. 60; esne- (spelt) dahar karden ‘to yawn’, in Ar. tatah’ub San. 104L. 2 (quotsn.): Kom. xiv ‘to yawn’ esne- CC. Gr.: Kip. xiii al-tatah’ub esmenek (misvocalized ivis-) Ihou. 32, 2; tatah’aba esnedo. 38, 18: xv al-tatah’eb esmenek Kaw. 61, 14; tatah’aba esne- Tuh. 90. 10.


D esnet- Caus. f. of esnet- in both meanings. S.i.a.m.l. g.: Xak. xi tepré: esin esnetti: ‘God made the breeze blow gently’ (nassamal:-nasmint; and one says yek anî: esnetti: the devil made him yawn’ Kaq. I 266 (esnetur, esnetmek): Çag. xv ff. esnet- Caus. f.; dahar dara kunûranid ‘to make (someone) yawn’ San. 104v. 6 (quoth.)

VUD osnê- Hap. leg.; Caus. f. of osnê-: Xak. xi men anar osnettûm (sic) šabbah-tu humble ywa şanañtu annahu huwa ‘I compared him to, and thought that he was him’ Kaq. I 267 (osnêtür, osnätmañ).

VU?D aspar- Hap. leg.; dissyllabic and with back vowels, but the only vowel shown is fatha once on the alif. Apparently an Intrans. Den. V. I apart from the question whether the word is old enough, it could be a Den. V. fr. osan (osan-). Xak. xi er asparîd: harunał- racul mina’-amal ywa calasa ‘the man stopped (work) on the affair and sat down’ Kaq. I 289 (aspara-r, asparmañ).

Tris. ASN

PUD osanîlk ‘careless, listlessness’; a comparison among the forms in KB and the other authorities suggests that the original form was osanîfuk for osanîyûk, and that it is a Dev. N./A. fr. osan-. cf. bulgafuk and sarkîfuk. N.o.a.b. Xak. xi osanîyûk er al-raculuł-gafîl ‘a careless, or negligent man’ Kaq. I 160 (MS. faint at this point, osanîyûk is a possible reading): KB osayuk bu yâñîk blîr ûlûsîn ûzînîn keternêz osallik usn ‘this man is negligent, he knows that he will die but does not shake off from himself the sleep of negligence (or indolence)’ 6075; a.o. 3568 (serimsiz): xiiil. Tef. osanuk ‘careless’ (and osanuluk gafîl) 332: xiv Muh. (?) al-taﬁqal (?: for al-mutogafîl) osanuk Rif. 148 (Mel. 52, 7 umnutmak).


D esenêgûlug P.N./A. fr. esenêgû; n.o.a.b. Uyûg. viii ff. Bud. (then the Buddha) ènçêgülîg esenêgûlug ermekîg kilu yarîkîdê ‘deigned to create a state of peace and security’ (for the merchants) Tiç. 22b. 8.

D esenîlîk A.N. fr. esen; ‘good health, soundness, security’, and the like. S.i.a.m.l. g.: Xak. xi KB esenîlîk tîlese ‘if (you) wish to be safe’ 169, 964: Xwar. xiv esenîlîk ‘security, prosperity’ Quth 22: Kip. xiv esenîlîk (?:sic, text eselik) al-salâm ‘(for al-salâm ‘security, good health’) Id. 14; al-salâmâ esenîlîk Bul. 6, 1: xv ditto Tuh. 19a. 4: Osm. xv ff. esenîlîk normally ‘greetings, good wishes’; c.i.a.p. TTS I 277; II 399; III 265; IV 308.

Tris. V. ASN

D osandur- Caus. f. of osan-; survives only (?) in SW Osm. usandur ‘to bore, sicken, disgust (someone)’. Xak. xi KB (do not be careless or stay near your enemy; withdraw) ya’gîn sen osandur ani torka yêk ‘make the enemy careless and lure him into the net’ 4262: Çag. xv ff. osandur- Caus. f.; bi-zar karden ‘to make (someone) listless’ San. 74v. 7.

D esengûle:- Den. V. fr. esengû; syn. w. esenêle-; n.o.a.b. Uyûg. viii ff. Bud. âqir ayamakin esengûleyû ükûs köpîl ayitu: ûqûlûs ‘We enquire after your health with deep respect and respectfully enquire (after you with our) many thoughts’ Hien-ts. 1825.

D esenêle- Den. V. fr. esen; ‘to enquire after (someone’s Dat) health; to greet (him)’. Survives only (?) in some NE languages (rather distorted) and SW Osm. usually for ‘to bid farewell’. Xak. xi ol maña: esenêle: hayâyûni bi-tabiya wa şafañani ‘he greeted and shook hands with me’ Kaq. I 308 (esenêle, esenêlemek): xiv Muh. sallama wa hayây ‘to salute, greet’ esenêle- Mel. 27, 7; Rif. 110: Kip. xv esenêle- wadda’a ‘to bid farewell’ Id.
TRIS. V. ASN.

13: Osm. xiv ff. esenle- 'to bid farewell'; c.i.a.p. **TTS I 277; II 398; III 264; IV 308; xviii esenle-esenles- an expression of the Turks of Rum for 'to say farewell' (wadda khardan); the Turks of Turan say *xosla*-
Sam. 40r. 19.

D esenles- Recip. f. of esenle-; 'to bid farewell to one another'. S.i.m.m.l.g. Xak. xi KB (when he has passed the age of forty seven) esenles* erke* yigitlik tille 'the tongue of youth has said farewell to a man' 364; a.o. 5445, 5822; Kip. xiii wadda'a mina'l-wadda esenles- Hou. 44, 9: Osm. xiv ff. esenles- 'to bid farewell (to someone else)'; c.i.a.p. **TTS I 277; II 398; III 264; IV 308: xviii see esenle-.

Dis. ASR

D asra: abbreviated Adv. fr. ast; properly an Adv. 'below, under', also used as a Postposn. 'below, beneath', and an Adj. 'low, lowly, inferior'. There is a rare Sec. f. isra: cf. anca:inca: Survives only (?) in SW Osm. esre 'the vowel below the letter', i.e. karfa and xx Anat. asta 'beneath' SDD 120. Türki viii üze: kök tepli: asta: yazış yér kihi:tu:ka:da: when the blue heaven was created above and the brown earth below' I 1,1, I 2, 1: üze: tepli: ... asra: yér I E 22, II E 18; II N 10: viii üze: ... asra: Irk B 15, 20, 54, 60: Man. üze on kan tepli asra segiz (sic) kat yér 'the ten-fold heaven above and the eight-fold earth below' Chias. 42-4: a.o. M III 7, 11-12 (i): Uyg. viii ff. Man. asta[k] kögünin 'with humble minds' TTIII 3; asta manwis sakinci:ri ga: 'humble, unsupposing thoughts' TT IT 17, 68-9: Bud. asrasinda aqaln:im 'let us roll on the ground below' (i.e. before) him' USp. 101, 8; Civ. asra atap yegedtin 'you have improved your low reputation' TT 7-8; közı asra (sic) ki:q:le tu:tsar:m'en 'if I treat him as a low and inferior person' USp. 98, 21-2; Xak. xi asra: a Particle (hurf) meaning taht, 'below'; isra: (glossed bi:kar 'with 1') a word (kalima) meaning dın dâlîka:malîn, 'beneath that place'; hence one says ol andan isra: a ol amnâ:la bdâlîka wa dânuhû 'he is after and beneath him' Kaş. I 126: xii(?): At. 294(bus.) Tef. asra below (something Ably) 61: Câg. xv ff. asr (spelt) harakat-a karfa 'the vowel sign karfa', also called asta San. 40v. 5: a.o. do. 40v. 2; Xvar. xiv adaklar asra beneath the feet' Qutb 12; tæxt̄din asra 'beneath the throne' Nahc. 204, 10; asrasinda ... asrasinda do. 289, 11-12: Kip. xiii al-aggâ 'farther away' (opposite to 'nearer' bêtêre) isra: Hou. 56, 21: xiv isra: aggâ ñd. 15: xvi atwal amis 'the day before yesterday' asra: ki:hn Tuh. sa. 5 (cf. asra:ki): Osm. xiv to xvi asra/asr as Adv., Adj., and Postposn., also asrasinda, in several texts TTS I 46; II 59; III 42; IV 44.

S asru See aśru:

esri: 'spotted, dappled', hence various kinds of dappled felines, 'leopard', and the like.

N.o.a.b. Türki viii ff. ürtiğ esri: toğan kış men 'I am a white spotted falcon' IrkB 4; also applied to a cow and calf do. 41, and a mountain goat do. 49 (1 âmğa): Uyg. viii ff. Civ. ikini: isri: atli:q 'the second (kind of swelling) is called mottled' HII 22, 18-19: Xak. xi isra: al-namir 'leopard' (and other similar felines); and any 'black and white (mudug) rope is called isri: yisüş; and anything of two colours (di lawayn) is called isri: because it is like a leopard Kaş. I 126: KB (an army commander must have the heart of a lion and) kari:stukt:ka esri: bileki kerek 'and in close conflict a wrist like a leopard's' 2310: esri: ɨstɨ 'your hunting leopard and your dog' 5399: ( Çağ. xv ff. esri: 'lynx, snow leopard' P. de C. 111 only): Tkm. xiv esri: al-fahd 'lynx, hunting leopard' Id. 13.

S isra: See aśra.

D isri: prima facie abbreviated Dev. N. fr. isir-, but Kaş.'s explanation suggests that it was originally the Imperat. of *isrik:- Emphatic Pass. f. of isr-. Survives in SE Türki isrik 'incense used in driving out evil spirits' K. Menges, Volkshundliche Texte aus Ost-Türkistan, SPAW, 1933, xxii 12; NC Kır. isrik 'wild rue'; SW Osm. isrik/isri: 'a bite, the mark left by a bite'. Xak. xi isrik 'a word a word when treating boys suffering from an ulcer on the head or the evil eye' (mina'l-sa'ia awl'-ayn); the patient's face is fumigated with incense and one says isrik isrik, that is kın ma'did ya cinni 'be bitten, oh evil spirit' Kaş. I 99.

(D) usrik Hap. leg.; etymology obscure but ultimately der. fr. u. Xak. xii isrik al-wasın mina'l-nâs, 'of people, slumbering' Kaş. I 99.

D osruk abbreviated Pass. Dev. N. fr. osur- 'fart, flatus ventris'. S.i.s.m.l.g., usually as osuruk; to be distinguished fr. osurak (osurgâk) 'one who frequently breaks wind', first noted in Kip. xv Tuh. 12b. 8; 47b. 12 and also s.i.s.m.l. Xak. xi osruk al-rudâm 'fart' Kaş. I 99: Kip. xv (in Grammatical Section) osruk osurdi Tuh. 83b. 7.

D esrub abbreviated Pass. N./A.S. fr. esür- 'drunk, intoxicated; drunkenness', S.i.a.m.l.g. in several forms, often trisyllabic. Türki viii ff. Man. esrub đen bilsizin 'because of his drunkenness and folly' MI 5, 4; a.o. do. 6, 16; 6, 21 (1 aqin)-: Uyg. viii ff. Civ. tegirmiş tam içinde esrub bolduq 'you have become drunk within an encircling wall' TT I 57-8: Xak. xi esrub al-sakrán 'intoxicated' Kaş. I 105; o.o. I 63 (2 aqin); I 194 (aqin)- etc.: KB kut esrubi sücği esrubinde batar 'intoxication with good fortune is worse (P. I.-w.) than alcoholic intoxication' 6141; a.o. 4586 (axsumula:); xii(?): Tef. ditto 86: xiv Mihr. al-sakrán esrub Mel. 55, 1; Rif. 152: Çağ. xv ff. esrub (sic) mast 'intoxicated' Vel. 107; esrub mast wa maxmûr ditto San. 75r. 19 (quotns.): Xwar. xiv 'intoxicated' Qutb 22; 'melting' (eyes) MN 347:
Kip. xiii al-sakrən (opposite to 'sober' ayt) esrə́k Hou. 26, 15: xiv ditto Id. 13: xvi al-sakrən esrə́k Kaw. 63, 6; Tuh. 19a. 1; 48a. 3: Osm. xiv (once) esrə́k; xiv to xvii esrə́k; xvi ff. esrə́k 'intoxicated'; metaphor. 'mad' TTS I 261; II 403; III 268; IV 311.


D. V. ASR-
asur- 'to sneeze'. It is surprising that this is the oldest form of what is presumably an onomatopoetic verb, which became asərur- in the medieval period and s.i.m.m.l.g. mainly in the latter or similar forms like asərur- (NE) and asurur- (NW, SW). A similar verb öksərə́ - 'to cough' was common in the medieval period and also s.i.m.m.l., sometimes metathesized to öskər- . Uyg. viii ff. Civ. asərsər 'if one sneezes' TT VII 35, 2 ff. (many occurrences): Xak. xi er asurdı: 'the man sneezed' (atasə) Kas. 1 I 178 (asərur, asərmarık); bu: er ol telim asurə́n 'this man is constantly sneezing' I 156: xiv Muḥ. (!) 'atasa asəsr- - Rif. 113 (only); al-sa'dal 'to cough' asərmarık (unvocalized, 'error for asərmarık') 123; al-ətəsər asərmarık (?; alif unvocalized, first -k- bə; might be intended for əsərmarık) 124: Kip. xiii əṭəsər asərur- Hou. 36, 10; xiv (Tkm.) akəsr- 'asəra'; in Kip. suçkə́r- (with cims) Id. 17: 'atasa akəsr- - Bul. 63v.: Osm. xiv to xvi asxə́r- / aṣə́r- in several texts TTS I 13; II 18; III 9; IV 11.

(?D) esə́r- 'to be, or become, drunk, intoxicated', lit. or metaphor. S.i.m.m.l.g. Uyg. viii ff. Bud. (just as great kings like Aja-šatra and Kaμiška) erk türk[erli] meşin esə́rə́r 'being intoxicated by the joys of independence and maturity' (committed grievous sins) TTS IV 4, 4 and note (tentative reconstruction of the text in one MS). Civ. (if one puts dried pradigde's spleen in wine or beer, however much a man drinks) esə́rə́r 'he does not get intoxicated' H I 53: Xak. xi KB (how many things that ought to be done remain undone when a man drinks wine) nece̱ kılmə́ği iç esə́sə́r kellə́r 'how many things that ought not to be done are done if he is drunk' 2101: o.o. 2102, 6140(axsəsmal):, 6142: xiv Muḥ. sakira 'to be, or become, drunk' esrə́- (sic) Mel. 27, 5; esrə́- Rif. 110; al-əskə́r esə́rmarık: Çag. xiv ff. üsyrə́n (sic) mast oland 'being drunk' Vel. 107 (quotn.); üsyrə́ (so spelt) mastə́n 'a mast kardan'; also spelt esrə́-, but as 'drunk' is üsə́rə́ the first is more correct San. 74v. 7 (quotns.): xwar. xiv esrə́-fəsrə́- to be, or become, drunk Qutb 22: Kom. xiv 'to be drunk' esrə́-CCG; Gr. 94 (quotn.); Kip. xiv esrə́- sakira Idd. 13: xiv sakira esrə́- Tuh. 20a. 8: Osm. xiv ff. esrə́-fəsrə́- 'to be drunk'; metaphor. 'to be mad'; both forms c.i.a.p. TTS I 279; II 401; III 267; IV 311.

ısır- 'to bite'. Survives in some NE and SW languages. Xak. xi it ısırda: 'the dog (etc.) hit' (aḍda) Kas. 1 I 75 (ısırur, ısırmarık; prov.); ısırə́n it 'a biting (ağur) dog' I 156; raising orator I 163, 18; II 329, 13: xiv Muḥ. 'aḍda ısır- Mel. 29, 3; Rif. 112; 'aḍḍə ısırmarık 36, 13; ısrə́marık 122: Çag. xiv ff. ısırur-(an-, -ган) yemek yə́- 'to eat' Vel. 59 (quotn.); ısırur- (spelt) ba-dəndən gažıdən 'to bite', and metaphor. xxwurdu 'to eat'; but the latter is the more usual San. 102v. 29 (quotns.): Tkm. xiv ısır ur 'aḍda Id. 15; xiv 'aḍda (in Kip. tícθle-) aṣra- (corrected in margin to ısır- i) Tuh. 25b. 10.

osasur- 'to fart, break wind'. Like other indecorous words omitted in some authorities (e.g. Sam.) but prob. s.i.m.m.l.g. Xak. xi er osurud: radamə́l-racul 'the man broke wind' Kas. I 178 (osasur, osurmarık); bu: er ol osurə́n 'this man is constantly breaking wind' (darərə́) I 156: xiv Muḥ. (!) axrəca rih 'to let out wind' osur- Rif. 102 (only): Kip. xiii darə́ta oṣir- Hou. 36, 11: xiv osur- darə́ta; osurmarık al-darə́t mat-faša both 'a loud and a silent fart' Id. 15: xiv darə́ta osur- Tuh. 23b. 1; 83b. 7 (osasur).

PUD ısır- if correctly read a Caus. f. of ısır-, q.v.; but it occurs only once in the Uyg. viii ff. Bud. phr. ınlerin ısır-fields apparently 'raising their voices' in a text first published in U I 43, 17-18 and republished in U IV 10, 52-3; in the latter the second word is printed in italics as doubtful. It is almost certainly an error for üntürüp. If so there is no good reason for supposing that ısır- is not a Mong. verb, used as a l.-w. in some Turkish languages.

D asur- Caus. f. of asur-, Survives only(?) n NE Bar. azır- R I 569: Xak. xi asurğu: ot al-ətə́sə́ 'snuff' Kas. III 442; n.m.e.

D esə́r- Caus. f. of esə́r-, 'to intoxicate (someone Ác.). S.i.m.m.l.g. Xak. xi sıciğ anı: esə́rə́ti: 'the wine intoxicated him' (ahtarala) Kas. III 427 (esə́rə́tir, esə́rə́metek) KB esə́rə́mesi dawlat semı 'do not let good fortune intoxicate you' 6137; a.o. 6143: xwar. xiv üsə́rə́t (sic?) ditto MN 218; esə́rə́t Nāḥ. 363, 2: Kom. xiv 'to intoxicate' esə́r- CCG; Gr. 94 (quotn.): Osm. xv and xvi esrə́ (sic) ditto TTS III 269; IV 311.

D ınır- Caus. f. of ısır-; 'to make, or let (someone Dat.) bite (something Ác.). Survives only(?) in NE Khak., Tuv. ızrirt-; SW Osm. ızrirt-. Xak. xi ol aṣar etmə́ek ızırtti: 'he made him bite (aḍdaňu) the bread' (etc.); also used of anyone who makes someone bite something Kas. III 428 (ızırtur, ızırtmarık).

D ısrə́- Pass. f. of ısır- 'to be bitten'. Survives only(?) in SW Osm. Xak. xi
DIS. V. ASR-

etmek ısrıldı: 'the bread (etc.) was bitten' (udatça) Kaş. I 247 (ısrılur, ısrılmak).

D ısrın- Refl. f. of ısrı-; survives only (?) in NE Khak., Tuv. ızırın- 'to clench one's teeth', etc., and NC Kir. ızırın- 'to fly into a violent rage'. Xak. ı ısrındı: ikła 'azza'l-racul ğadoban(ı) 'alâ şay' 'the man flew into a violent rage about something'; its origin (aşlıhu) is a cauliflower (al-qumñab) or similar vegetable, which, if it is cooked and then before it is finished cooking (cold) water is poured on it, turns hard and cannot be cooked, so also a mild-mannered man, when he becomes violent (ı斯塔ddı), does the same Kaş. I 251 (ısrınur, ısrımmak).

D ısruş- Hap. leg.; Compet. f. of ısrur-. Xak. ı ikki: er ısrüşdı: 'the two men sneezed together (tā'ajša) to see which could sneeze most' Kaş. I 234 (ısruşur, ısruşmaık).

D ısrı- Recip. f. of ısrı-; 'to bite each other'. Survives only (?) in NE Tuv. ızırıs-. Xak. ı ikki: adğır birle: ışrıştı: 'the two stallions bit each other' (tadđa); also used for helping and competing Kaş. I 234 (ısrıştüşur, ısrısmak); a.o. I 285, 14.


Tris. ASR

PUD asırtık: Hap. leg.; this word occurs in a section containing trisyllables ending in a long vowel, following asırtuğ: and əğartuğ: which are headed by the letter -G- and preceding emirceğe: which is headed by the letter -K- or -G- (kâf); it is itself headed by the letter -K- (qâd), the spelling in the MS. asırtuk is therefore obviously wrong and must be corrected to asırtık: There is a fatha over the alif, but no vowel sign on the second syllable. Morphologically the word is obscure; -ku: is a very unusual variant of the common suffix -gû: and there is no semantic connection between the word and any known verb of suitable form. Xak. ı al-raculul- ə-fatunul-mutağil, 'a clever, intelligent man' is called (earlier) asırtık: er Kaş. III 442.

D asırtuğ: See asırtuk.

D asrakı: N./A.S. fr. asra; lit. 'situated below'. N.o.a.b. Xak. ı KB yême edgü tutğul eliq asıraleğ 'Moreover treat the man under your control well' (give them food and drink, and provide clothing for them) 4527: xiv Müh. awwal amis 'the day before yesterday' ısrâğı: kûn Mel. 80, 5 (so vocalized); Rib. 185 (unvocalized); Kit. XIII awwal amis asırağ: (sic) kûn Hou. 28, 12: xiv ditto yasağlı (unvocalized; ?for ısrâğı): kûn Bul. 13, 7 (and see asra); Osm. xiv to xvi asrıçbir 'the (day/night) before last' in several texts TTS II 60; III 42; IV 44.


Tris. V. ASR-

D esirğe- Den. V. (?) but not semantically connected with any known word *es; the basic meaning was apparently 'to regret' which evolved in two opposite directions; (1) 'to be sorry for (someone)'; (2) 'to regret parting with (something);' to grudge'. Survives in NC Kir., Kzx., and SW Ösm. Uyğ. VIII ff. Bud. ırtığ taşlayu əşirğeyi iğlayu 'admir the song, pitying him and weeping' PP 71, 3-4: Xak. ı ol esirğe:den: neyin: tahassara alâ faeti'l-gây 'va ta'asafa 'he regreted the loss of the thing and was distressed' Kaş. I 306 (esirğeme:mek); Çag. xv ff. əşirğeidir əştin: 'to grudge, withhold' San. 103r. 16 (quotn.).; Xwar. XIV esirğe- 'to pity (someone Acc.)' Quh 22: Kom. XIV ditto CCG; Gr. 94 (quotn.).; Kip. XIV əşirğehina 'to pity' Id. 13: xv ditto Tuh. 17b. 3: Osm. xiv ff. əşirğe- 'to pity'; c.i.a.p.; the second translation 'to protect' is less common TTS I 278; II 400; III 266; IV 310; xviii after Çag. entry; and in Rûmî rahn hordan San. 103r. 16.


D isirken- Refl. Dev. V. fr. isi-; 'to come out in heat spots'. Survives in NE Khak., Tuv. izirğen- 'to feel hot'. Uyğ. VIII ff. Çiv. uzatı kurmak isirken: isirkan: bu:smak:kk bolur 'there is a prolonged feeling of being parched, a heat rash and irritability' TT VIII 16: Xak. ı amp bah: isirkendii: saracat min ra'sihi butûr bi:har:ra li-tîl tarkîl-halq 'heat spots came out on his head because he had failed to shave it for a long time' Kaş. I 290 (isirken:ur, isirken:mek): Çag. xv ff. isirğan-mak 'to blush for shame' Vel. 58 (supported by a quoton. containing isirğan:dirdi (his boundless favours) 'made him blush').

D esrile:- Hap. leg.; Den. V. fr. esrî: Xak. ı ol kidî:ni: esriledi: naqa'at'l-îdib tea
waş'a 'alayhi ka-lawin'i-l-namir 'he emboirdered the felt with a pattern like the colours of a leopard' Kaş. I 316 (esriler, esrilemek).

Dis. V. ASZ

D asis- Hag. leg.; Co-op. f. of as-. Xak. xi ol maşa: et asisdi: 'he helped me to hang (fi ta'liq) the meat on a stake' Kaş. I 184 (asisur, asisma-k).

D esis- Hag. leg.; Co-op. f. of 2 es-. Xak. xi ol maşa: yıp esisdi: 'he helped me to stretch (fi madd) the cord'; also used for competing Kaş. I 185 (esisiur, esisme-k; sic in MS).

D ilisi- Hag. leg.; Co-op. f. of asis-. Xak. xi ilisi: neşi: 'the thing became hot (harra), in the sense that the heat penetrated (ta'adda) all parts of it' Kaş. I 185 (ilisiir, ilisme-k; sic in MS).

Tris. ASZ

S osayuk See osa:nu:uk.

Dis. ASZ

Vu esiz an Exclamation, 'alas'; n.o.a.b. Xak. xi esiz kalima talahhuf 'a word expressing sorrow', like ya asaf'a 'alas'; hence one says esiz anıq yiğitlik: ya lahfa 'ala şahbini 'alas for his youth' Kaş. I 143; o.o. II 188, 12; III 51 (yiğitlik); xiv Muh. al-asaf esiz (mis-spete etsi) Mel. 83, 9; Rif. 189: (Cağ. xv ff.) the word is listed three times in SS; (1) esiz hayf, afisi 'alas' 12; esiz (sic, an obvious error) ditto 13; esiz ditto (also 'sleep, dream') 51, the first and last illustrated by quatrains of unknown authorship and date).

PU(D) ilisiy/issiz 'evil, bad, and the like. N.o.a.b. Türki viii ff. bètgeçili: ilisi yavviz kul 'the scribe, (your) bad, useless servant' Tun. IV 10-11 (ETY II 96): Uyg. vii ff. Man. A ilisi kergekisi yançalanlar 'bad and useless ones, may you be crushed' M I 9, 12; Bud. Ilisi yavviz (gap) U II 23, 23-4: Xak. xi ilisi (in a section headed fa'lla'ul) al-ar'am mina'lı绶an 'of a boy, unruly Kaş. I 122; in a section headed fa'llul) al-waqi'li-l-gaddarli'l-xali'li-l-idari'l-sarrir 'an impudent, perfidious man who has thrown off all shame and is very wicked' is called ilisi kışı; the double -as- connotes excess (al-mubadağa) I 142; edörü: ilisi katmas: 'good and bad (al-rad) don't mix' I 386, 24; a.o. II 117 (tülk-): KB edörü ilisi 235; 246 (atik-); and many o.o.: xiii? (At. ilisi (sometimes spelt esiz) 'bad' is common; Tef. esiz (sic) 'bad; harm' 84.


Tris. ASZ

D isizlik A.N. fr. isiz: 'badness, wickedness'. Pec. to Xak.; NC Krr. esizlik and SW Osm. isizlik/isizlik 'an uninhabited, desolate place' are not connected but are cases of idlisizlik, see Idlisiz. Xak. xi isizlik al-şarr 'wickedness' Kaş. I 152; three o.o. KB isizlik uçuz ol 'wickedness is worthless' 901; a.o.o.

Tris. V. ASZ

D isizlen- Hag. leg.; Refl. Den. V. fr. isiz. Xak. xi oğlan isizlenend: 'the boy was unruly ('aruma') Kaş. I 293 (isizlenür, isizlenmek).

Mon. AŞ

1 aş 'food' in a broad sense. S.i.a.m.lg.; see Doerfer II 481; from the medieval period onwards liable to be confused with Persian āş 'soup, porridge'. Türkü viii ff. ta:tqiq āş 'savoury food' Toyok III tr. 6-7 (ETY II 178): Man. aş içkü 'food and drink' Chuas. 56; özü aşıqa 'for the meal (dedicated to) the spirits' TT II 10, 26; Uyg. viii ff. Man.- A aş (sic) içkü M I 16, 2 and 6; mepın aşıqa 'their bird-seed and food' do. 36, 6; Bud. aš 'food' is very common, e.g. Swu. 168, 23 (adut); PP 19, 6; 28, 3; Hiuen-ts. 169, etc.: Civ. aš 'food' is common in TT VII, H II, and USp.: Xak. xi aš al-ta'dam 'food' Kaş. I 80; and many o.o., usually spelt aš: KB ton aš 'clothing and food' 321; o.o. 1054, 4587, etc.: xiii() At. şarab āş 'drink and food' 297; a.o. 370; Tef. aš 'food' 66: xiv Muh. al-ta'dam aš Mel. 41, 14; Rif. 132, 164; Cağ. xv aš ašdam Sam. 41 v. 22; Xwar. xii? (yüz) aš et aš sûrme (sorma) 'raw meat, food, and wine' Oğ. 10: xiv aš 'food' Qutb 13; MN 10; Nahe. 28, 13-14; Kom. XIV 'food' aš CCI, CCG; Gr. 43 (quotas): Kip. xii al-ta'dam aš; and you say to someone who has eaten and drunk aš bolsun, that is yakün sîlha 'good health' Hou. 15, 13: xiv al-ta'dam Id. 14; al-ta'bbi 'cooked food' aš Bul. 7, 15: xv al-ta'dam aš Kaş. 15, 19; 31, 3; Tuh. 23b 10; sîhata(n) aš bolsun do. 22b 4: Osm. xiv ff. aš 'food'; c.i.a.p. TTS I 48; II 63; III 43; IV 46.

2 aş Hag. leg.; but see 2 aşla-. Xak. xi (after I aşı) and ru'batul-inā 'the repair of a vessel' is called aşı (sic); hence one says ayak aşla: 'repair the gobeta' Kaş. I 80.

eş primarily 'companion, comrade', with some special applications like 'spouse (wife or husband) and 'one's equal', i.e. someone of the same rank, quality, etc. as oneself. The theory that the Suff. of the N. of the Association -daş/-çeş is a crisis of -da-/fe: eş is plausible. Like many short words, hard to identify but prob. s.i.a.m.lg. Türkü viii the passages in which this word has been read are better explained otherwise: bilg eş: and çav eş: in T 7; Ix. 17 as bilgêş: çavuş: and eş eriç: erikin in lx. 21 as Şeri: erkin): viii ff. Man. Chuas. 107-8 (adaş): Uyg.
viII fl. Bud. ęs usually occurs in the Hends. 
ęs adać TT VIII B.4; U IV 44 ff. (adança),
and ęs tus e gęsi tüşaća kasaDaša to his comrades (Hend.), family and kinsmen
TT VII 40, 83-5; o.o. TT IV 6, 21; PP 53, 4-5 etc.; Civ. ęs tus TTI I 48; edgü kilnç-
lüg èskerler manmañça 'without trusting
virtuous comrades' do. 79-80; esimiz USp.
14, 5: O. Kır. IX ff. esim Mal. 2, 1, and 16, 152(?); 
esimine: (twice) do. 51, 3: Xak. XI ęś 
al-şahib 'comrade' Kaş. I 47 (verse); a.o. 
translated al-şahib wal'rafiq 'comrade, 
companion' I 158, 13: KB both ęś 49, 75 (ünde-
ra) 165, etc. and ęs tus 500, 1604, 2524, 3784 
(çe) etc. are common: xıllir? (At) ęś 'com-
rade' is common; Tef. ditto 86: XIV Muh. ęś 
al-rafiq wal'rafiq 'friend' is mentioned as 
one of the words in which ęd is pronounced é 
Mef. 5, 7; Rif. 76; o.o. 6, 6: 49, 15, 77, 111, 
144: Çağ. xv ff. ęś ès ve yoldaş aşrın ve amfál 
namásia 'comrade, travelling companion in 
the sense of equals (Hend.) Vel. 60; ęś 'with 
é-w' sulub ur'tabát 'peace, connection'; hence 
ıkänir bir birike ęś ile rañda 'connected' 
é boldar marbàr südánd 'they were con-
neted' San. 106v. 5 (in Vel. ęs is connected with 
é ę́- (2 es-), and this seems to have 
caused a misunderstanding in San.): Xwar. 
xIV ęs 'comrade' Qubt 52: Kom. xiv ęś 
al-rafiq Id. 14; Bud. 9, 6: Osm. xiv ff. ęś 
spouse, 'friend' in several texts TTS I 282; 
II 403.

I ęś (? I ıś) basically 'work, labour'; hence 
'something done, a deed' and, more 
deinitely, 'affair' and 'thing' in a semi-
abstract sense. In Kaş. consistently spell ıś, 
which is perhaps the original form, almost 
everywhere else, both earlier and later, ıś. 
S.i.a.m.l. Türkü ıś iş kücig bér - to 
give one's services to (someone Dat.) E I 8, 
9, 10 (II E 8, 9, 10); EII E 4; T2: Ongin 5, 6 
(ıś bér), 10, 11: vıllıff. yürüme: ne ıś 
yarın yarık:ımsar kop[kar]: isı: yor: 
bolgay 'and whatever work he orders to be 
done, the work will be completely successful' 
Tyv. 18-20 (ETY II 58): Man. işig neçe 
üşledem ısmar 'whatever we have done' 
Chuas. 115-16; işke kücig tıltanp 
'making the excuse?' that we were busy' do. 
57; a.o. 297: Uyğ. viII işig kücig ber- 
Su. E 5: the meaning of ıś in E 11, 12; ıś is 
obscure, but it is unlikely to be ęs as 
suggested by Orken; viII ff. Man.-A 
ayduct 
isegezen (sic) tüketi ızledemem 'we have 
done all the work that you ordered' M I 10, 
13; (just as a craftsman) is ısleryi umaz 'can-
ot work with' (unserviceable materials) do. 
16, 14: Man. iısm barça koďar 'he stops 
work completely' I 17, 2: edgü kilnç-
lüg işlarım (sic) iıslattıgız 'you have 
gained good works to be done' TIT III 86; o.o. TT II 16, 
44-5 (ıslar küdüger); TTT III 68; M III 34, 
2: Bud. ęś (always so spelt?) is common in 
all its usual meanings; ęś küdüg also occurs 
frequently and seems to mean 'affairs, 
dertakings' or the like, e.g. sıdı tégme işig 
küdügüg 'undertakings called s Siddih' U I 
34, 17; o.o. TT V 20, 9; 24, 50 etc.: Civ. 
(cropt officials) işgün kücig ısmar 
'frustrate your efforts' TT I 64-5; a.o. of 
ıś küc TT VII 35, 15; ıś Küdüg is common, 
TT I 51, 72, 73, etc.; er kısi er işiğe keęd 
bolayan téser 'if a man wishes to be sexually 
potent' H I 75; ıś 'work' is common in USp.: 
Xak. XI ıś al-əmal wa'l-amr 'work, affair, 
thing' Kaş. I 47; I ıś, Acc. ııg, Daş. ııká 
isan: is very common; ışke: occurs twice I 132, 
27; H II 315, 28: KB ıś (so spelt) is common; 
ıś küdüg 161, 1038, etc. xıllir? (At) ıś, Daş. 
Işke, 'work' is common; Tef. ıś 'work, affair' 
127: XIV Muh. ıś al-şuğl 'work, business' 
is mentioned as a word in which the ęd is 
pronounced with 'conspicuous clarity', as 
Is.: Mel. 5, 13; Rif. 76; o.o. 40, 3: 83, 194, 
189; al-əmal I 51, 14 (kıllıms 147): Çağ. 
xv ff. (after ıś) ıś also means 'war' (cang) Vel. 
61 (quotns.); ıś (t) kür 'work' (quotn.); (2) 
metaph., hurb wákár 'war, conflict' (quotn.) 
San. 106v. 2; ıś küç a Hend. (as sibë) 
meaning kür u blir 'business, affairs' (meaning 
analed) 106v. 17; a.o. 307v. 10 (I ıköp): 
Xwar. xıllir ıś 'work' Ali 32: XIV ditto 
Qubt 61; MN 73, etc.: Kom. xiv 
'work, business' ıś COI, CCG; Gr. 107 (quotns.) 
Kip. xiv ıś al-anr; ıś al-əmal Id. 14; al-şuğl 
Bul. 5, 14: XVI şuğl IŞ Tuh. 21a. 9: Osm. xIV ff. 
Iś with the usual range of meanings in various 
phr.; c.i.a.p. TTS I 393-4; II 550-3; III 
385-8; IV 441-3.

2 ıś (ıś) 'soot, dirty smoke'; unlike ıś with 
a short vowel, but with the same uncertainty 
regarding its quality: the position is 
complicated by the fact that in the medieval 
time it became confused with ıš, a Sec. f. of ı núq, 
q.v. It seems, however, to survive in NE most 
dialects and Tuv. ıś; Khuk., Kobl., Sag. ıš; 
S.E Tar., Türkî ıś; NC Kır. ıś. Kxz. ıś; SC 
Uzb. ıś; NW ıś; SW Az. his, Osm. ıś. Xak. 
ıś sinicul'ir-sarâc wał'duxan 'alâl-hâ'it wa 
gâyrihâ 'lamp-black and smoke marks on 
walls, etc.' hence one says tomn ıś boldi: 
tadaxxan'l-taweb 'the garment was blackened 
with soot' Kaş. I 37.

1 ıš an exclamation used to call attention 
to something or someone, 'look', see here', and 
the like. Not noted as an independent word 
after about xvi, but fr. about xiii fused with 
The Demonstrative Prons. ıš 'that' and bu: 
'this' to add emphasis to them. These fused 
forms s.i.a.m.l. except NE(?), often much 
distorted, e.g. in Osm. they have become ūu 
and ısbu. Xak. XI ıš a Particle (barf) meaning 
hâqâq 'thus'; hence one says ıś mundağ 
ki: 'do thus'; ıš a Particle meaning al-ăn, 
'now, this very moment'; hence one says ıś 
keldükümb bu: ḥudûrî al-ăn 'I have just 
arrived' Kaş. I 36; o.o. II 45, 27; 128, 7: KB 
ıś occasionally occurs as an Exclamation, e.g. 
am biğe özüm ıś tapuççi senî 'oh wise 
man, I myself, see, am your servant' 203, 
but usually in the phr. ıś of 56, etc.; ıś bu 202, 
984, etc.; xıllir? (At) anın ıš 'for that reason, 
see' 473; Tef. ıś translates wa laqød 'and 
indeed'; ışol, ışbu (and even ışbu anlar),
oşanlar 240, 334 (ut), 335: Çağ. xv ff. oş
ism-i işara 'a word used to call attention'
(quotn.); also used for emphasis (birdiyi mubâhâga)
before the Demonstrative Prons.
ösû in 'this' and oşal än 'that' San. 75v. 24;
ösol/oşal ol nese ve ol himese 'that thing or
person' Vel. 107–8; oşol (spelt) shortened
and corrupt form of oş ol än San. 75v.
28 (quotns.); oşol an. dön. 76r. 7 (quotns.);
ösâncıa dön. 76r. 2; oşandak dön. 76r. 3; oşû
in dön. 76r. 4; oşmûncâ dön. 76r. 6: Xwar.
xii(7) oşol and oşû are common in Oğ. and
oşol and oşû occur once each: xiv oş emdî
'now at once' Qub 120; oş see 'MN 37, etc.; Nacê.
104, 9; oşol and oşû aşe common Qub
120: Kip. xiv oş 'with back vowel' hâ'-
llâti ill-tânîh 'an exclamation to call atten-
tion' Id. 14; hâ huwa dá 'hi there!' oşîısta,
like the Ar. tanwîn (as in example quoted);
also in the meaning a'-indak fl'-îstîfâm
'do you understand?' But. 15, 15; xv harfûl-
tânîh oş Kâv. 73, 4: Osm. oş as an excla-
mination is common fr. xiv to xvi TTS I 749;
II 957; III 735; IV 807 (transcribed üş); şol
existed fr. xiv to xvii. Plur. şular till 'now
şulûr 'thereafter' I 665 ff.; II 866 ff.; III
656 ff.; IV 724 ff.; oşû occurred fr. xiv to xi-
ve and Işû fr. xiv onwards (but probably
early examples may be due to later scribers);
öþula 'thus', öþûnca 'so much' are noted
in xiv 392, 750; II 958; III 736; IV 808.

VU 2 oş an Exclamation used to call
and drive animals; Survives in NC Kr. ɵüsûsû, SW
Osm. oş/üş/oşta and prob. elsewhere.
Xak. xi oş oş an Exclamation with which
cattle are called (yuğrî) to drink Kâs. I 36.

VU 3 oş Hap. leg. Xak. xi oş the heart,
centre (qalb) of a tree-trunk, branch or horn;
hence one says müpjûz oşî: 'the core (qalb)
of a horn'; and the tail bone ('asîbâl-danah) of
a horse or bird is called oş Kâs. I 36.

Mon. V. AŞ-

I a:ş- 'to cross (a mountain, etc. Acc., later
Abî.)', as opposed to keç- 'to cross (a river,
etc.)'; also Intrans., e.g. of time, 'to pass'.
Similar in some meanings to 1 aş- but
without the implication of rising implicit in that
word. S.i.a.m.l.g. Türkî viii Kögmên aşâ: 'cross-
ing the Kögmên mountains' I E 17, II E 15;
o.o. I 21; II E 27; T 26, 35, 37; Uyğ. viii
kara: kum aşmî 'having crossed the Black
Sand (desert)' Şu. N 8; viii ff. Civ. aşmây
'éçersen éçiz turur 'if you say 'I will cross
it', it is (too) high' TTS I 47: Xak. ol tağ aşî:
'he crossed (çadwâza) the mountain' (etc.)
Kâs. I 173 (aş:ar, aşmâk); o.o. I 123, 21
(arpa:sziz); III 261, 7; it is also likely that a
phr., which is out of place in a para., translating
1, 2 eş-, belongs here; kaynar: eşî eşî:
('îred aşîın) ǧalâli-i qidr ǧalâyân 'the cooking
pot boiled over' I 166, 13: xii(7) Tef. aş- 'to
rise (to heaven); to pass through'; (of water)
to overflow (the brim Abî) xiv: Rûb.
as- 'to climb onto (something üze)' R I 586
(quotn.); Muhat. (7) 'abara wa ցdâwâza 'to cross,

pass over' aş- (in margin keç-) Rif. 122
(only): Çağ. xv ff. aş- (spelt) az hadîd qâstân
wa ba-tacâwuz kardan 'to exceed, surpass
San. 40v. 19 (quotns.): Xwar. xii aş- 'to
climb down' (sic); 'Ali 39: xiv aş- 'of (time)
to pass; to pass (through something Abîl)'
Qub 13; 'to outstrip' MN 69, etc.: Kom. xiv
'to pass over' aş- - CCG; Gr.: Kip. xiv aş-
'addâ min mawâdi mutartî' 'to pass over a high
place' Id. 14: xv çâsä aş- Tuh. 12a. 7; 'addâ
aş- do. 25b. 13: Osm. xiv and xv aş- 'to
overflow' TTS II 64; xvi 'to cross' IV 47;
xvii aş- (after Çağ.) and, in Rûmî, cüştân
nari to hûwî haw tûyûr har mâda wa cûf jûdan
'of male animals and birds, to mount the
female and copulate' San. 40v. 19 (also TTS
I 51; II 64).

2 aş- 'to enlarge, increase (something Acc.)'.
Pec. to Uyğ.; has sometimes been transcribed
aş-, but the spelling in TT VIII and (for
aşî-1) in Man. Syriac script is conclusively
against this. Uyğ. viii ff. Bud. köğûlîn
yùrekîn buylan eðêli kûlçça ükkîttî aʒî
'he enlarged (Hend.) his mind and heart by
virtue and good deeds' U IV 22, 269 ff.; kût
aşgîlî sakînsar 'if he thinks of increasing the
favour of heaven (to himself)' TT V 8, 70; (in
a damaged passage) a:sa yêg 'more and better
TT VIII N.6; o.o. Šuv. 136, 20 (ükkît-); 266,
6–8 (üste-).

eş- Preliminary note. Kâs. gives two meanings
'to amble' and 'to pour (a dry substance)';
his meaning seems to belong to 1 aş-. In
the medieval period two more meanings appeared,'to
twist', which seems to represent a Sec. f. of
2 es-, q.v., and 'to dig, or row', which seems
to belong to an old verb fortuitously not noted in
the earlier period.

1 eş- 'to amble'; survives only, with slightly
altered meaning 'to run, hurry', in SW Osm.
Türkî viii ff. (I am the Road or Spring?)
God with the dappled horse yarîn: kéçê:
eşû:men 'early and late I amble along' Irk B
2: Xak. xi atîg eşî: xâbâl-fâris wa
ra âhâda (the horseman ambled (Hend.)) Kâs.
I 166 (esçer, esçe:ke): xiv Muh.(?) gâwçâza
(corrupt; gêzâ'a) wa harwala 'to move fast, to
amble' eş- Rif. 114 (only): Kip. xiii
('food' aş) and the same word (in fact es) is
used when you order someone to hurry
(yasqû) your horse or baggage animal Hou.
15, 14; sir bi'l-dabba 'travel on horseback' eşîl
do. 40, 19: Osm. xiv ff. es- 'to amble'; less
precisely 'to hurry (on horseback)'; c.i.a.p.
TTS I 238; II 405; III 269; IV 313.

2 es- 'to pour (a dry substance Acc.)'. Per-
haps survives in NE Khak. es- (of a cow) 'to
yield milk' Baş. 64, Xak. xi ol kayirîn: eşîl:
ahâlî-ramîl 'he poured the sand'; also used
for pouring flour into a sack and the like Kâs.
I 166 (esçer, esçe:ke).

3 eş- 'to dig; to row (i.e. dig water)'; not
recorded before the medieval period, but no
doubt existed earlier. S.i.a.m.l.g. for 'to row' except in SW and for 'to dig' only in NE Tuv. and SW Osm.; in the latter it connotes less vigorous digging than kazar. Çag., xv ff. eş. (2) zamıra kävüzدن 'to dig the ground', in Ar. tağır San. 104v. 26; Kom. xiv 'to row' eş. CCG; Gr. Osm. xvii eş. 'to dig' TTS II 405.

28 4 eş. See 2 es.

*ış- (or *yış-?) See ışıl.

1 ışı. 'to crowd together, collect in a crowd'. Survives only(?) in SW Osm. ış., Tkm. üş-. Cf. avv. Xak. xi etme:cke: telimkiş; üşki: 'many people crowded together (izdahama) to get bread' Kaş. I 166 (üşer; üşmek): Xwar. xiii ışiş. 'to assemble' Alı Ş. Kip. xiv ışişler itelmaa 'where indamma ala şay they assembled and collected round something' Id. 14: Osm. xvi, 11 ışiş. (sic; Red. describes this form as 'vulgar') in Rümı, uz atraflı hıcmam camdan ya yak-cam cardon 'to crowd together from all sides and assemble in one place' San. 75v. 20.

2 ışiş. 'to perforate, cut a hole in (something Acr.).' Survives only(?) in NC Kr. ışiş. 'to bore with an awl' and SW xx Anat. ışiş. 'to hollow out' SDD 1439, but the N.I. 'awl, auger, ışiş. 'first noted in Kip., Hou. 23, 15; Tuh. 33a. 34a. survives in several SE. NC, and NW languages. Cf. üş, 1 öt., üşer. Xak. xi ol ok üşer: 'he notched (taqoba) the arrow (etc.) with a tool' (bi'il-miqqab) Kaş. I 166 (üşer, üşmek).

Dis. AŞA

asuş: 'red ochre'. Survives only in SW Osm. aşuş/asuş/aşur SDD 121-3. Xak. xi aşuş: al-mağra wa hůva-l-timu'l-ahmar 'red ochre', that is red clay Kaş. I 89.

VU?D Işı: 'lady', the feminine counterpart of bez; the Sing. occurs only in Uyg. and apparently only in association with bez; iṣler, which is said by Kaş, to be an abbreviated Plur., survived rather longer. It may well be that the Sing. f. is ışı with a Poss. Suff. 'his consort', and that the Plur. is merely a honorific Plur. of that word, but if so it is odd that Kaş did not suggest this. See Doerfer II 645. Uyg. xvi ff. Bud. (various gods will protect) ışiş xanıg bezmiş ışiş boğduğun karag the realm, the monarch, the bezl and his lady, and the common people (Hend.) Swv. 102, 8-9; o.o. do. 192, 19-20; 194, 7-8; TT VII 49, 51, and 75; Çev. (if anyone makes a claim, invoking the authority of erkırg bezmiş iṣel yali válve) the responsible (district) governor, his lady and the envoys of the (central government)? USp. 13, 13; 16, 18; o.o. of bezmiş IT I 109, 168; TT VII 19, 11; USp. 77, 15, 107, 14 etc.: Xak. xi iṣler al-mar'a 'woman', originally iṣler, that is salisaydāt mina'l-niṣā 'well-born ladies', the i- was elided because the word is used so much; there is a long story (qiṣa' tawila) about the origin of this name Kaş. I 117; about a dozen o.o. all translated al-mar'a; exactly syn. w. urağuat, but the latter is five times as common: xiv Muh. (?) al-mar'a iṣler Rf. 138 (in margin, ebiç: in text), 151 (Mel. ebiç: in both places).

Dis. V. AŞA-

D aşa:- Den. V. fr. 1 aş; properly 'to eat' in a physical sense; sometimes metaph. 'to eat up, destroy' or 'to enjoy, experience (something)'. S.i.a.m.l.g. Cf. ye:- Türkü xvi ff. (or, if it is savoury food) aşa:yın 'may I eat it' Toyok III 1r. 7 (ETY II 179): Man. künkçe aşadukumuz bęş teğri yaruky 'the light of the five gods which we have enjoyed daily' Chua. 300-1: Uyg. xvi ff. Bud. kertgünç erser nomluq tatılgı aşaguluk elığ erur 'as for faith, it is the hand which one consumes the sweet (food) of the doctrine' TT V 22, 45; o.o. PP 50, 3-5 (uğuk); TT V 24, 53 (ye- aşa-); Swv. 529, 13 (ditto); in Buddhist terminology the skandha of vedana 'perception', usually translated tegümek, is sometimes translated aşamak TT VI, p. 66, note 157: Xak. xi er aş aşa:di: 'the man eat (akala) the food', the Xakāni Turks use this word only of the nobility (al-akāba), but other Turks use it indiscriminately Kaş. III 253 (aşar, aşamak); it is pointed out in III 261, 7-11 that aşar is the Aor. of both 1 aş- and aşa-; KB sovıncın avınım cümleğin elı aşasu 'may he enjoy his realm in joy, happiness and pride' 123; o.o. 836, 1480: Çağ. xv ff. aşa-(spelt) xvaradan wa dýamadan 'to eat and drink' San. 41r. 14; Xwar. xiii(?) aşa- iç- 'to eat and drink' Oğ. 94, 364; xiv aşa- Qub 13, MN 96: Kom. xiv 'to eat' aşa- CCG; Gr. Kip. xiii akala- (ye- and) aşa- Hou. 43, 9.

eşü- 'to cover, envelop'. Pec. to Xak. Xak. xi ol aşar yoğurkan eșüdi: daftarahu bi'il-ditar 'he wrapped him in a blanket', or anything (else) that covered (Hend.) him (satar alayhi ve gəfəh) Kaş. III 253 (eşür, eşımek); eşük al-ditra is derived from eșüdi: daftar 'alayhi I 14, 18; KB olim yerkede körmd esüdi yérica 'death buried him in the earth and covered him with earth' 5212.

Suşa:- See uvsı-

üşer- 'to scrape'. Survives only(?) in NE Tuv. tug-. Cf. 2 ışı. Xak. xi ol yeğır őşedi: 'he scraped (baňfat) the ground (etc.) searching for something' Kaş. I 253 (üşer, üşmek).

uşl- 'to be very cold, to shiver with cold'; used only of animate beings, not inanimate objects, but contrast üşüt-. S.i.a.m.l.g. except SC. Xak. xi er őşlül: haşira-racul mina'l-hard 'the man fainted with cold' Kaş. I 254 (üşür, üstmek); o.o. I 463, 12 (emrş); II 137, 8 (üşlür tacılı-rqur 'he gets chilled': Kom. xiv 'to be frozen' üşl- (Aor. őşür) CCG, CCG; Gr. Kip. xiii barada mina'l-hard 'to be cold' üşl- Hou. 36, 13:
DIS. V. AŞD-

C aşbar a compound of 1 aş and an unidentified second component. Pec. to Kaş. Xak. xi aşbar (a word) 'used when starch and bran are moistened and mixed and fed to a horse' Kaş. I 117; a.o. II 351, 21 (yelpit).

Tris. AŞD

PUF işvara: undoubtably a l.w. discussed, with many refs., in S. G. Klyashtor-nyi, Drevnye Turkise ruimshke pamyatniki, Moscow, 1964, p. 113, note 179. Although several scholars have proposed an Iranian origin, the most acceptable theory, supported by the fact that there is a Plur. f. işvaras, is that it is Sanskrit īśvāra 'lord, prince', obtained through Tokharian in both dialects of which it has been noted. Türkil vii işvara: occurs only as a title in front of P.N.s.; (VU) Yamtar I E 33; Çarkan Küll: Çor Isk. 2; Bilge: Küll: Çor Isk. 8, 22, 24; Tamgān Çor Yavşu: (spelt zirva) Öngin 4; Tamgān Tarxan ditto; Tarxan the balalik associated with Öngin (ETY I 130); Uyğ. vii işvaras Plur. N. Şu. S 2 (açına=).-

Dis. AŞC

eszç 'an (carthwaren) cooking pot'; n.o.a.b. Uyğ. vii ff. Bud. esitkeki tég 'like (an offering) in the cooking pot' U III 24, 8 (i); esitkekl do. 44, 3 (i): Civ. (in a list of goods; one cow) bir esıç (one leather bag, etc.) UŞp. 55, 3; esıçte çokurtap 'boiling in a cooking pot' H I 47; a.o.o. in H I, II: Xak. xi esıç al-qird 'an (carthwaren) cooking pot' Kaş. I 52 (prov.); about 30 o.o.: XIV Müh.(?) al-qird esıç Rif. 169 (Mel. çömlük): Çağ. xv ff.(?) 'cooking pot' P. de C. 22 only.

PU uşç: See usç.

D aşçi: N.Afr. fr. 1 aş; 'a cook'. Survives only (?) in SW Osm. Uyğ. vii ff. Bud. Miünk aşçi 'Millunk the cook' U III 64, 1 and 18; a.o. TT V, p. 21, note 124, 3; Xak. xì KB 2557 (çişçi): XIV Rbg. aşçi ... ayakçî 'cook ... cup-bearer' R I 605 (quotn.); Müh. tabbâx 'cook' aşçi: Mel. 58, 3; Rif. 156.

D işçi: (işçi): N.Afr. fr. 1 iş; 'workman'. S.i.a.m.l.g. except NC(?). Xak. xì tavra:k işçi: 'oalum usiri' 'a quick workman' Kaş. I 468, 25; n.m.e.: KB (if a leader of the people is good) kamug eğiő: boldî: anîş işçi: 'all his workmen become good' 894; a.o. 4148: xiii(?) Tef. ditto 128: Çağ. xv ff. işçi (spelt) şahib-i kâr wa muhâşîr-i kâr 'workman, foreman' San. 106v. 12 (quotn.); Kom. xiv 'workman' işçi CCG; Gr.

Tris. V. AŞC-

1) eşçilen- Hap. leg.; Refl. Den. V. fr. eşç. Xak. xì er eşçîlendî: 'the man had a cooking pot' (qidr) Kaş. I 291 (eşçilenür, eşçîlendî-)

Dis. AŞD

VU aştal Hap. leg. Xak. xì aştal oğul 'uçe vàladı'l-raclu 'a man's youngest son' Kaş. I 105

F uşçmax 'paradise'; l.w. fr. Sogdian 'esţimy, same sound and meaning. Not noted in Uyğ. but adopted at an early date by Moslem Turks to translate Arabic canma 'paradise'. The Sogdian form was rarely used; the word became corrupted to uşçmak, presumably owing to a false etymology fr. uç-. Survives as uşçmak in SE Tar., Türkî (Shaw, Jarring): NC Kir.; Kxx. (uşçmak) R I 1780; SC Üzb. (uşçmak) and SW Osm. where it was obsolete in uşçmak in SE Tar., Türkî (Shaw, Jarring): NC Kir.; Kxx. (uşçmak) R I 1780; SC Üzb. (uşçmak) and SW Osm. where it was obsolete in 1530, 1522 (evin), 1565 all MSS. have uşçmak: xii(?) Tef. uşçmak/usçmak 334: xiv Rbg. uşçmak in one early MS., otherwise uşçmak R I 1731: Müh. al-camna uşçmak Mel. 44, 16; Rif. 138 (uşçmak in margin): Çağ. xv ff. uşçmak/usçmak bohîst 'paradise'; also spelt with ç- San. 67v. 7 (quotn.): Xwar. xii(?) mel. 37: xiv ditto Quh. 194; uşçmak do. 195; Nahec. 254, 13; 280, 11; uşçmak MN 83, etc.: Tkm. xiii al-camna uşçmak Hou. 8, 20: Kip. xiv uşçmak al-camna Id. 8; Bul. 2, 1, 15; XIV ditto Tuh. 11a. 8 etc.: Kom. 'paradise' uşçmak CCI, CCG; Gr.: Osm. xiv ff. uşçmak common to xvi, sporadic thereafter TTS I 710; II 916; III 605; IV 773.

Dis. V. AŞD-

D aşat- Caus. f. of aşa-: 'to feed (someone Dat., with something Acc.).' S.i.a.m.l.g.; in SW only xx Anat. SDD 120. Uyğ. viii ff. Bud. nôş tatılıq etîslîz menêği menêği aşaturżiz 'you cause (us) to enjoy ambrosia (l.w.)—flavoured supramundane everlasting joy' Sun. 647, 4; Xak. xì ol mağa: aş aşattî: 'al'amanî-l'aj îm 'he fed me'; most Turks use the word only for feeding kings and noblemen, but the Oğuz use it for anyone; the example is Oğuz Kaş. I 210 (aşatur, asatma): Çağ. xv ff. aşat- Caus. f.; aşûmidan 'to drink', but 'to feed' must be meant) San. 41r. 28: Oğuz xi see Xak.: Osm. xiv aşat- 'to feed' once TTS I 50.

êşîd- primarily 'to hear (something Acc.)' in a physical sense, with some extended meanings, like 'to get news of (something Acc.)' and, esp. in the Imperat., 'to listen' without specific Object, although 'to listen' is properly òğlana-. The variations in spelling at all periods, and the position of the word after uşçet- in Kaş., point clearly to an original initial ê-. The
second consonant is consistently -dl- in Runic script and this -dl- survives in the modern Oğuz languages in spellings like the Pass. f., Osm. ışılıd-, Tkm. ışılıd-. It became -t- in Xak. and most modern languages; the Uyg. spellings are too ambiguous to indicate where and when the change occurred. S.i.a.m.lg. with some changes, in NE usually eş-/ęs-/before consonants worksheet- before vowels.

Türkü viii savının tüketi: eşıdlı 'hear my words completely' (I S 1, I N 1 (esl); o.o. I S 2, 10; E 12, 22; II E 18; N 8, 11; T 12, 15, etc.; viii ff. üz-e: teşri: eşıdlı: 'heaven heard on high' (Ir E 54, 60; eşıdsıçıl:mlızl, no doubt mis-spelling or misreading of eşıd-teçi:mlızl, 'our hearsers' do. Postscript: Man. kulkañin eşıdlı 'hearing with the ears' (Chaos. 313 spelling clear): Uyg. vii eşıdlı III 2; eşıdlı III B 8 (ETY II 37-8); Bud. in TT VIII A. and D. the spelling is consisten'lı, prob. pronounced eşıd-; eşıd-teçi tınlıga: 'people who heard' do. VIII H.10; eşlıd- (or eşlı?) is common elsewhere, e.g. beginp catıkın eşıdgelı 'in order to hear the king’s Jataka story' U III 24, 6 (ii), but eşdı- occurs in PP 8, 8, 15, 7, 18, 8; U IV 28, 32, and both spellings occur in TT VI: Civ. eşıtlı (ştılp) U 53, 7; (O. Kt. X ff. the readings of this word in Mel. 24, 2, 39, 4 and 6 are unconvincing): Xak. XI the main entry has fallen out of the MS, but a prov. containing kulkañ eşıtlı 'if the ear hears', follows eşeter-, the Aor. and Infm. of which seem to have been altered from eşıtrlı, eşıtmek: eşıtrı sanıta 'heard' I 377, 14; sızılın eşıtlı istamı kalımdan 'listen to his words' I 128, 6; a.o. I 508, 2. KB eşıtlı eşıtlı 'hear' (a wise saying) is common 233, 452, etc.; eşıtlı 'hearing' 450: XIII(2) Art. eşıtlı- eşıtlı is common; Tfr. eşıtlı 87: XIV Muh. samıa eşıtlı - Mel. 27, 11; eşıtlı - Rif. 110; Çağ. xv ff. eşıtlı- (guçlı, etc.) eşıtlı 63; eşıtlı sanıda 'to hear' Sam. 106r. 13 (quotons.): Xwar. xxi eşıdlı (Imperat. eşıtlı) Ali 5, 7; xiv eşıtlı 9: MN 56, etc.; Nhal. 360, 2. Kom. xiv 'to hear' (once eşıtlı) CCI, CGG; Gr. 94 (quotons.): Kph. xxiii sanıa eşıtlı - (alıf unvocalized) Hou. 33, 14: xiv eşıtlı sanıa Id. 14; ditto eşıtlı - (alıf unvocalized, eşıtlı before vowels) Bud. 47v.: xv sanıa eşıtlı - Kav. 7, 14; 33, 19; Tuh. 20a. 10.

D eşıtlı - Caus. f. of eşıtlı-; n.o.a.b. Xak. XI ol maña: yoqıran eşıtlı: 'he ordered someone to cover me (dariçara alyava) with a blanket'; also ordered for someone to cover (satri) someone with something Kas. I 210 (eşıtmek, eşıtmek, corrected from -mak). Kph. xv gaban 'to fold (a garment)' eşıtmek (mis-spelt -mak) Tuh. 26b. 8.

S uşat- See uşat-.

I uşat- Caus. f. of uşat- 'to have (something) searched'. Survives only (?) in NE Şor uşet- R 1307; Tuv. uşet-. Xak. XI ol anıp ewın (sic) eşıtlı: 'the man ordered someone to search (bi-baht') his house' Kas. I 211 (eşıtmek, eşıtmek).

D uşıt- (uşıt-) Caus. f. of uşıt- 'to chill (someone or something)'; unlike uşıt- also used of inanimate objects. S.i.a.m.lg. Xak. XI ol menı: tunlığa uşıtlı: (acidalı)'he exposed me to the cold'; and one saysıl sıçığ uşıtlı: (sic) 'he exposed (waçda’a) the wine to the cold (bi-hard) until it was chilled' (waçdalı-qurt): this is a kind of beverage Kas. I 211 (uşıtmır, uşıtmek).

S eşıtlı- See eşıdlı-.

D 1 eşıtlı- Hap. leg.; Caus. f. of 2 eşı-. Xak. XI ol kum eşıtrıldı: 'he ordered that the sand should be poured' (bi-iñlatı-turrăb); also used of ordering that flour should be poured into a sack Kas. I 222 (uşıtrır, uşıtmırke).

S 2 eşıtlı- See eşıtdır-.

D eşıtrır- Hap. leg.; Caus. f. of 2 eşı-. Xak. XI ol ok uşıtrıldı: 'he gave orders for a notch to be cut (bi-taşq ru) in an arrow'; also used for piercing a narrow (hole) (takq dayıq) Kas. I 222 (uşıtrır, uşıtmırke).

D eşıtrüş- Hap. leg.; Recip. f. of 2 eşıtr- 'to make one another hear'. Türkü viii ff. Man. TT II 8, 56 (oğrıncilen-).

Tris. AŞD D eşıdlı Hap. leg.; Active N.Ac. fr. eşıdlı- Uyg. vii f. Civ. irakta sav eşıdlı edgü, yaşaktaka is bu Türkı eddı 'hearing news from afar is good; completing the task near at hand is good' TT I 139-40.

Tris. V. AŞD- D eşıdlı- Pass. f. of eşıdlı- 'to be heard'. S.i.a.m.l.g.; in SW Az, Thm. eşıdlı-. Osm. eşıdlı- elsewhere eşıdlı- eşıdlı- or the like. Türkü viii ff. Man. M III 45, 4 (i) (oğşır). Uyg. viii ff. Man. -A att eşılımış 'his name has been heard' M I 26, 27; Bud. eşıtlımdı: 'has not been heard' TT VIII H.10; eşıtlımdı U IV 24, 216: Civ. (the sound of the conch) düklı tınlıgılara eşıtlıır 'is heard by many mortals' TT I 28, 31; eşıtlımdı TT I 95, 134: Xak. XI bu: sız eşıdlı: 'this word (etc.) was heard' (samıa) Kas. I 246 (eşıtrlı, eşıtmek): XIII (?) Tfr. eşıtlı - Çağ. xv ff. eşıtlı - (spelt) Pas. f.; masmı şidan 'to be heard' Sam. 106r. 29 (quotons.).

S iştonlan- See iştonlan-.

D işdılur- Caus. f. of işdılur- 'to make, or let (someone Dat.) hear (something Acc.) to inform (him) of (it)' S.i.a.m.l.g. Uyg. vii ff. Chr. maña işdıtrlıgıl 'inform me' U I 6, 3: Xak. XI ol maña: edgü: sız eşıtrıldı: 'he let me hear (asma amı) the good news'; originally eşıtrıldı: Kas. I 221 (eşıtrır, eşıtmırke): KB (if he comes) eşıtrı maña 'inform me' 5022: XIII ff. Tfr. eşıtlımdı - to inform (someone Dat.) of (something Acc.)' 87: XIV Muh. asma'ıa eşıtrır- Mel. 22, 7; eşıtrır- Rif. 103: Çağ. xv ff. eşıtrır- (spelt) Caus. f.; şuqıwınidan 'to cause to hear' Sam.
1. Dis. AŞG

D 1 aşağı Dev. N. fr. aşar-: 'eating, food'. This word is said to survive in NC Kr. aşaw R I 535; Kax. asaw da. 580, but these words are not noted in the xx dicts., and the only two early occurrences might be Acc. in Uyğ. -A fr. 1 aș. Uyğ. viii ff. Civ. TT VIII I.2 (akla-); 8 (yarsı:-).

S 2 aşağı See aşar.

! S aşak 'low' and the like, lit. and metaph. A rare word surviving only (?) in SW Tkm. aşak: the Dat. f. aşaga included herein survives in SW Osm. aşaği, described in Lek. 25 as a (recent) corruption of aşaga. The word is specifically Western and is perhaps a corruption of alcak. Oğuz xi aşak al-safj 'the foot of a mountain' Kas. I 66: xiiii(?) Tef. aşağka 'downwards'; aşak kil- 'to lower' 66: xiv Muh. qaqırul-zahr 'with a short back' (opposite to -mutuîf; 'tail' PU so1) aşak Rif. 143 (only); toht 'below' aşağıdaki: Mel. 14, 10; Rif. 90: Kip. xiiii al-mustafîf 'low' (opposite to 'high' yüksel-k/yüce):

aşak Hou. 25, 17; asfal 'downwards' (opposite to 'upwards' yokkanı) aşağıdaki: do. 26, 19: xiv aşak al-mutawadi 'humble'; aşağı: al-mawadi'n-lunhad 'a place sloping downwards'; in Türkî (sic) aşağı: Id. 14: al-mustafîf (opposite to 'high' yüce:) aşak Bul. 14, 12; asfal (opposite to 'upwards' yorgar): aşağıdaki: do. 14, 4: xiv ditto Kav. 35, 3; Tuh. 5a. 6; 73b. 6; aşak do. 73b. 11 (alcak): Osm. xiv and xv (only) aşak/ asağ 'low, humble' in several texts TTS I 50; II 63: xiv to xvii aşaga (1) 'below (something Abl.); (2) 'lower'; (3) (socially) 'inferior'; common I 48; II 62; III 43; IV 46.

aşuk properly 'the ankle joint' of a man or animal; but the phr. aşuk kemigi 'knuckle bone', esp. the knuckle bone of a sheep used for various games, is often abbreviated to aşuk/aşuk. S. i.a.m.l.g. usually as aşuk but with other phonetic changes. Xak. xi aşuk ka'bul-insan wa qayrih (sic in MS.) 'the ankle joint of a man or other (animal)' Kas. I 66: Çağ. xv ff. aşuk topuk . . . ve dirsek kemigi 'the ankle; the bone of the elbow' Vel. 21 (quotns.); aşuq/aşuq giṣuk-i 'pave' (anle), in Ar. ka'b San. 42. 5 (quotn.): Kip. xiv aşuk al-كا'b (mis-spelt al-akk) Id. 14: xiv al-urbub 'tendo Achillis, hock' aşık Tuh. 24b. 8: Osm. xv and xvi aşuq/aşuq 'knuckle-bone', for games; in two texts TTS III 44.

2. işaret- See işaret.

VUS işaret See işaret.

S işaret See işaret.

F işaret- l-w. fr. Pe. aşuwān 'rhubarb, sorrel', and the like. Survives in NC Kr.

işkin 'rhubarb': SW Osm. and xx Anat. işaret/üşkun (and other forms) 'wild rhubarb'. Xak. xii işaret al-rıbas 'sorrel' Kas. I 109; I 18, 5; a.o. I 440 (kişgün): Çağ. xv ff. uşgün (spelt) rıbas San. 76r. 5: Kip. xiv işaret al-rıbas Id. 14.

Dis. V. AŞG

aşuk- originally 'to long for (something Dat.)'; later attenuated to 'to feel agitated, be in a hurry'. S.i.a.m.l.g. but now ȑboße in SW. Xak. xi ol evke: aşukti: 'he longed for (ištqâa) home (etc.)'; also used for anyone who longs for something (mali mahtâq ištqâ yây)' Kas. I 191 (aşuqar, aşıkmak); a.o. II 165, 20: xiv Rbg. aşuk- 'to be in a hurry' R I 597; Çağ. xv ff. aşuk- (-t, etc.) 'açele ve idirâb eyle- 'to be in a hurry, to feel agitated' Vel. 20- (quotns.); aşuk(-t) ditto do. 107 (quotns.); aşuk- (spelt) tačel kardan 'to be in a hurry'; mis-spelt aşuq by some early authorities San. 41r. 29 (quotns.):

Xw. xiv aşuk-/uşuk- 'to hurry' Qutb 14: Kom. xiv ditto aşık- CCG; Gr.: Kip. xv 'acala to hurry' aşıkmak (and tezlemek; in margin aşıkmak) Tuh. 25b. 3: Osm. xiv aşuk-/uşuk- ditto; in two texts TTS I 63.

D aşgın- Refl. f. of aşığı-: which survives in NC Kr. işkı- 'to rub (something) against (something)'; 'to be rubbed down, worn away'. Survives in NW Kaz. işkı- R I 1401; SW Osm. aşın-. Xak. xı taş aşgındi: 'the stone was worn away' (insaḥaqa); also used of anything hard (ṣub) when it is worn away Kas. I 254 (aşıgnur, aşginmak): Osm. xvii aşın (spelt) in Rümî, sâvıda şudan va far­süda şudan 'to be rubbed down, worn away' San. 41v. 19.

S işkîr- See S işkîr.

Tris. AŞG

S aşağı: See aşak.

D uşakçı: N.Ağ. fr. uşak (uşvak) 'slanderer, false witness'. Survives in NC Kr. uşakçı; Kzx. öşekşi and NW Kaz. Xak. xı KB eʋıŋe yaqutma uşakçı kişiş 'do not let a slanderer come near your house' 1299; a.o. 5033: xiv Muh. (?) al-nammâm 'slanderer' uşakçı: Rif. 148 (only): Kom. xiv 'false witness' uşakçı/uşakçi/uşakçı CCG; Gr.

D uşaklık A.N. fr. uşak (uşvak); survives only (?) in SW Osm. Xak. xı uşaklık al-sibahani fi lam-omr 'childish behaviour'; hence one says uşaklık kilma: lâ totaṣṣāb 'don't be childish' Kas. I 150.

Tris. V. AŞG

D aşakla:- Den. V. fr. aşak; no doubt an Oğuz word, though not so described. A cognate form NW Krım aşagala-; SW Osm. aşığıla- survives meaning 'to descend; to fall in price; to lower (price or quality); to treat as an inferior'. (Oğuz) xı ol anu: aşak-la:- 'addahu şağır 'he considered him small';
TRIS. V. AŞĞ-

(prov.) yaşantını: aşakla:sa: başka: ışık: 'if a man underestimates his enemy, the latter comes out on top' Kaş. I 305 (no Aor. or Infin.).


1) uşakla:- Den. V. fr. uşak (u'şak); 'to slander (someone Acc.)' and the like. S.i.s.m.l. in this meaning and for 'to crush (something)'. Xak. xi ol menin sözümünü: 'a crazy mad' and qatta haddi və taşā: 'he falsified my statement and embellished it with lies' Kaş. I 305 (uşaklar, uşaklama:k).

Dis. EŞĞ

S eşek See eşek.

eşik 'threshold'. S.i.a.m.l.g., with variations in the -ş- (ṣ-, ṣ-, etc.) in NE, sometimes meaning 'door'. See Doerfer II 646. Uyğ. viii ff. Civ. eşik 'threshold' in an astrological sense, common in TT VII 12 and 13; Xak. xi ėrmegüke eşik art bolur 'to a lazy madman a threshold (al-ataba) becomes (as steep as) a mountain pass' (al-qaqab) Kaş. I 42, 5; n.m.e.: KB (the tongue is a lion) eşikte yattur 'lying on the threshold' 164; (whoever came) öptü ėlığke eşik 'kissed the king's threshold' 451: xiii(?). Tef. eşik diito 87; xiv al-ataba eşik: Mel. 76, 5; Rif. 177: Çağ. xv ff. eşik kapu 'door' Vel. 63 (quots.); eşik xāna va sarā 'house, palace' San. 106v. 21 (quots., the translations erroneous deductions from the contexts): Xwar. xiv eşik in some contexts, e.g. eşik bağla- clearly 'to fasten' the door' in others perhaps 'threshold' Qub 52; 'threshold' MN 38, etc.; Kom. xiv door 'eszık CCI, CCG; Gr.: Kip. xiii al-bāb 'door' (kapu); and also eşik that is at-ataba'lu-l-fatwā 'a high threshold' Hou. 6, 5: xiv eşik 'at-ataba-l-bāb va yuknū hihi-l-bāb 'also used in alluding to the door' Id. 14: xv bāb eşik Kav. 44, 13; 59, 10; ataba eşik Tuh. 25b. 5.

D eşük Conc. N. fr. eşüğü:- 'blanket, covering', etc. Survives in SW Tkm. eşik. Xak. xi eşük al-dītār 'blanket'; eşük 'the word for anything of broccoli (ma'na-6 dibāc which is sent to be laid on the graves of amirs and kings as a sign of respect, and is then later divided among the poor' Kaş. I 72; a.o. I 14, 18 (eşük-): KB șar'icat yüzindin keterdi eşük 'he removed the veil from the face of the sacred law' 54: xiv Muh. (?) (in a list of soft furnishings) al-sirr 'curtain' eşük Rif. 168 (only).

D üçük N./A.S. fr. uşık-; 'hard frost, frozen'. S.i.a.m.l.g. except SC(3); in SW only in xx Anat. SDD 1439. Xak. xi üçük 'the cold' (al-hard) which scorches (yuhriq) the fruit and prevents it from forming Kaş. I 72.

D üşgü: See 2 uşık.

D eşgek 'donkey'; prob. a Dev. N. connoting habitual action fr. e şeq, lit. 'an animal' which habitually ambles'. S.i.a.m.l.g. usually as eşeq/eşeq, in some NE dialects eşeq. The parallel Dev. N. fr. 3 eşeq, eşeq 'an ear' is not noted before the medieval period ( Çağ., Kom., Kip.), and also s.i.m.l.g., but usually as eşeq or the like. See Doerfer II 480. Uyğ. viii ff. Man.-A M I 16, 11-12 (kaş): Bud. eşeq karnında 'in the womb of a donkey' U33 26, 21; a.o. Suv. 341, 22: Civ. eşeq tūsīn 'the hair of a donkey' H I 103-4; (one cart, one cow) üç eşeq 'three donkeys' Usp. 55, 25; eşeq (sic) occurs several times in Usp. 3, a late text: Xak. xi eşeq al-himār 'donkey' in one of the two pronunciations of eşeq (sic); the -y- in the latter is changed from one of the two repeated letters (harfavy'ı-l-tayfif) as occurs in Ar. (three examples quoted, but the phonetic phenomenon is quite different) Kaş. I 111: eşeq (sic) al-himār; another pronunciation is eşeq but eseq is more correct (əsəh) Kaş. I 114; spelt eşeq: in I 244 (artǐl-) and five o.o., and eşeq (terror for eşeq: in II 246, 9: xiii(?). Tef. eşeq/eşeq diito 86-7: xiv Muh. al-himār eşeq Mel. 70, 7; Rif. 171: Çağ. xv ff. eşeq (with -k-) eşeq Vel. 62 (quots.). Xwar. xiv eşeq 'donkey' Qub 22; eşeq 52: Kom. xiv 'donkey' eşeq CCI, CCG; Gr.: Kip. xiii al-himār eşeq Hou. 12, 14: xiv diito Id. 14: xv diito Kav. 28, 11; 31, 7; 61, 22; Tuh. 13a. 4.

İfişküm Hap. leg.; prob. a l.-w., ?Soğdian. Cf. tevsli:. Xak. xi išküm 'a table (mā'ida) in the shape of a large dish (caфna) used by kings; it has no legs (qara'ini) Kaş. I 107.

D 1 eşgin Dev. N./A. fr. ı eşeq; usually a trot, amble; trotting, ambling'. Survives only (?) in NE Bar. iškin R I 1556 and SW Osm. eşkin. Xak. xi (after 2 eşgin) va yuqāl li-l-safarī-l-mun'dā, 'and a journey at high speed' is called eşgin Kaş. I 109: Kip. xiii in Hou. 13, 10 ff. (al-farasā-l-ranūn 'an ambling horse' yorğat) al-farasā-l-farīq 'a trotting(?) horse' eşgün (or ?eşgün): Osm. xvii ff. eşgin/eşkin usually 'trotting' (Adj.), in several texts TTS I 283; II 504; III 269; IV 313; xviii eşkin (spelt) in Rimi, raftir-i asb 'the gait of a horse', and metaphor. asb-i xeṣuyrāh 'a horse that goes well' San. 106v. 19.

D 2 eşgin Hap. leg.; Dev. N./A. (cf. 1 eşgin) fr. 2 eşeq. Xak. xi eşgin topərək al-torūb wa'l-rambil-l-munhāl, 'earth and sand which is poured out' Kaş. I 109.

Dis. V. EŞĞ-

1 şişkür- Intrans., 'to whistle, hiss', and the like; Trans., 'to incite (someone, etc. Acc.) against (someone, etc. Dat.).' Survives in NC Kır., Kxe. şişkür- 'to whistle'; NW Kaz. şişkür- 'to spit' (in magical ceremonies) R I 1351; SW Osm. şişkir- 'to excite, incite' Red. 122 (SDD 553 eşeqer-), but in most NC, SC, SW languages 'to whistle' is şişkür- Xak. xi ol itiğ keyikke: şişkürldi: aqrəd'lı Kalb 'alâ'l-sâyad' he incited the dog to chase the wild game'; also used when a man incites someone
barçın 'brocade (dihāc) destined to be made into a covering (al-dītār); wa sāhibu hu'r-kāf'il-rahika and 'owning a covering' is esyükliğ Kaş. I 153.

d eşgınçlī: N.Ag. fr. 1 eşgın. Survives in NE Bar. eşgınçlī 'a trotter' R I 1557 and SW Osman. eşgınçlī 'a light irregular cavalryman'. Xak. xī (after 1 eşgın) hence al-bāridul-mustrīl-'fāris 'a fast mounted courier' is called eşgınçlī: Kaş. I 109.

PUS?F eşgürti See eşgürti:

Tris. V. EŞG-

d eşgeklemler- Refdl. Den. V. fr. eşgek; 'to own a donkey'. Survives in this and cognate meanings in SW Osman. eşge克莱mler- Xak. xī er eşge克莱mler- 'the man owned a donkey'; in one of the two pronunciations Kaş. I 315 (eşge克莱mler, eşge克莱mler-; the alternative pronunciation eşge克莱menek- is not listed).

D işıkle- Den. V. fr. işık; pec. to Kaş. Xak. xī ol keyikli işğeldi: axadāl-zāby fi hasrihi wa ḥala wuccidhi-l-bard 'he caught the antelope when it was disturbed and its body was frozen' Kaş. I 306 (işşkelekler, işğelenmek-; Taşna süsün işğeldi: 'he made a night attack (hayyata) on the Taşnu in the extreme cold' (fi reactstrap-l-bard) I 307, 15.

D işğurtür- See işğurtı:

Dis. AŞL

Coşol See 1 əş.

d aşlıg P.N./A. fr. 1 aş; n.o.a.b. It is possible that the first occurrence is a P.N./A. fr. 2 aş. Xak. xī KB siyāsāt yorı́ğu kerek sü başı sıyarı́şka aşlıg bolur sü işiş; siyāsāt yorı́sta sü başı sıyarı́ş bolur, süsî başı sıyarı́r eres er aşlıg bolur 'the army commander must facilitate government policy; the work of the army becomes to repair (if fr. 2 aş or to feed) government policy. If it facilitates government policy, the army gets a commander; if his army has a commander a man is (sure to be) supplied with food' 23co-1.

d aşlıg A.N. (usually Conc. N.) fr. 1 aş. S.i.m.m.l.g., usually 'food, provisions', less often 'cereals'. Uyğ. vii ff. Bud. (in a detailed description of a house) aşlıg 'the kitchen' TT VI 85: Xak. xī aşlıg al-mathba 'the kitchen' Kaş. I 114; aşlıg tariğ ann üner minhu yanbutul-ťa'am 'the food (crops) spring up because of it' (i.e.the snow) II 204, 14: XIV Muh. (under 'trees and plants') al-galla 'cereals' aşlıg (followed by al-hinta 'wheat' buğday) Mel. 77, 13; Rif. 181: Çağ. xv ff. aşlıg galla Sen. 42r. 3 (quot;ns.): Oğuz xī (after the Xak. entry) and in Oğuz al-burr, 'wheat' is called aşlıg Kaş. I 114; a.o. I 373, 22 (tariğ): Xwar. xīl aşlıg 'food' (?) Ali 40: XIV aşlıg 'corn, grain' Quth 14: Kom. xiv 'grain, wheat' aşlıg CGf; Gr.; Kom. xiv
aşlık al-gamh 'wheat' Id. 14; al-ğalla a. nik Bul. 6, 15; xv ditto Tuh. 26b. 4; 85b. 13.

D eşlî P.N.A. fr. eş-'s; 'having a companion'. Survives in NW Kaz. Işıli R I 1561: Uyğ. viii ff. Bud. Sanskrit bālāsahāyātā 'having a fool for a companion' biliğiṣ̣ esṭ̣ ĭg (sic) bolmak TT VII B.6: Xak. xı (after eş-) wa yuğil līlliḍ ma'ahu tābī'a mın'al-ciṇ , and 'a man who has a familiar spirit' is called esṭ̣ ĭg Kāṣ. I 47.

D ısлибо (ışlīğ) P.N.A. fr. ı ıs- (ıı ıı). Survives in SE Türkî isılık 'businesslike' BŞ 603: NC Kır. esil'til: 'industrious' and SW Osmanlı ıslı, Tkm. ıslı 'busy, fully occupied'. Xak. xı ıslığ Kāṣ. I 485, 9 (sişırîm, which is described as an Oğuz word); I 509, 3 (küşüğ-lūg); n.m.e.

D İşler See isli.

Dis V. AŞL-

D aşil- Pass. f. of 2 aş-, c.v.; 'to increase' (Intr.) Pec. to Uyğ. and noted almost in Hends. Uyğ. vii ff. Man. bu ok [öýke biliğ aşîl[a]s] kükçesir 'if his emotion of anger increases and becomes strong' TT II 17, 53-6: Bud. uk-ışil- aşîl- U II 9, 6-8 etc. (uklî-): aşil- iştel- TT VII 40, 128 etc. (iştel-); o.o. TT VI, 348 (kudat-); PP 13, 6 (yıl).

D eşil- Pass. f. of 2 eş-; 'to be poured out'. Survives in NC Kırgız esil- (also used with kum). Xak. xı kum eşil'di: 'the sand (etc.) was poured out' (or 'poured out', inhâlân) Kāṣ. I 197 (eşil'ir, eşîlîmek); bu kâyîr ol eşil'gen 'this sand is constantly pouring out' (i.e. 'on the move' yâhîl) I 158.

D eşil- Hapl. leg.; Pass. f. of eşür=: Xak. xı anı̄ n üzê: yoğunұrka:n eşil'di: aitîrâ 'aâyîlîl- -dîfr 'the blanket was spread over him'; also used when something is put as a cover (güvîya) over something else Kāṣ. I 197 (eşİlur, eşİlmek).

'I'D ışÎl- (ışîl-ı) 'to become expert (at doing something Dat.)'. This V. is apparently cognate to ıstyîl (ıslîg), ıstîm ve ıstim-lân-: there is no doubt, in spite of the erratic vocalization in the MS., that the whole group had back vowels, but it is not clear whether the original initial was - or -ı-; as the Uyğ. form of ıstyîl was ıslıg, the first is the likelier. Survives only? in NC Kız. islîl- 'to acquire a habit'; metaphor. 'to get thin'. Xak. xı anī n elīgi: ıskâ: ıslîdî: 'his hand became accustomed (màranat) to the task' (etc.). Kāṣ. I 197 (ıslîlur, ıslîlmak; MS. -me-k); anī n elîgi ıskâ: ıslîðî: (a further example of ıstîlm- follows here) III 79 (ıstîlur, ıstîlmak; MS. -me-k); anī n elîgi ıskâ: ıstîlgan (MS. buylûgan); bu: or elîgi: ıskâ: ıstîlgan (MS. buylûgân) 'this man's hand is constantly nimble (yûşîf, MS. yûşîf) in the task and has become expert (nadab) at it' III 53.

D uşal- (uşal=) Pass. f. of uşâ- (uvaš-=) 'to be crushed, broken into small pieces'. S.i.s.m.l., the normal word with this sense being usul-, q.v. See osul-. Xak. xı etmek ıstalâd: 'the bread (etc.) was crumbled' (təáfattâ) Kāṣ. I 197 (uşalur, ıstalmak); a.o. II 235 (tüşel-) xiv Bğ. ıstal- 'to be smashed, crushed' R II 177 (quotins): Çağ, xv ff. ıstal-ıstalîl- (spelt) Pass. f. ştahtâ sudan 'to be broken' Sen. 75 v. 13 (quotins): Kom. xiv ıstalî ıstalîr 'crushed' (perhaps a Dev. N.î.în -di) CCG; Gr.

D ıșel- Hap. leg.; Pass. f. of ıșe=: Xak. xı anı̄ n evî: ıșel'dî: 'his house was searched' (bunîyá); also used of anything else that you see (tahîlîlû) Kāṣ. I 197 (ıșelîr, ıșelîmek).


D ıșa:- Den. V. fr. ı ıṣ- 'to repair'. N.o.a.b., but the Refl. f. aṣan- 'to be repaired' occurs in Xwar. xiv. Qutb 13, and ašlak 'a patch; the sole (of a boot) 'is noted in SW xx Anat. SDD 123. Xak. xı ol ayak ıstala'd: 'he repaired (ra'ab'â) the cup' Kāṣ. I 286 (ašlar, ašlāma:k); a.o. I 80, 17 (2 ıṣ-): Kip. xiv ıṣa:- 'to mend (yâsala) an arrow when it is broken' Id. 14.

D isle:- Den. V. fr. ı ıṣ-; 'to work; to do (something Acc.).' with front vowels everywhere even in Kāṣ. S.i.s.m.i.g. with minor phonetic variations. Türkî vii ff. Man. nce içlemeısîg iç içleýürbiz 'how many things we do that we ought not to do' Chias. 296-7: teğri ayğın tüketi içleýürbiz 'we do everything that God prescribes' TT II 6, 3: Uyğ. vii ff. Man.-A (just as a craftsman) edizs neç islekî (sic) umaz 'cannot make an unserviceable thing' (or cannot make anything without (suitable) raw materials) M I 16, 14-15: Man. in TT III 69 and 72 içletemiz prob. represents içleteminiz; see içlet-: Bud. (and various craftsmen) kentü uz içşi içleýür 'each do their own skilled work' PP 2, 6; o.o. of iç içle- U III 26, 10; TT IV 8, 63 etc. kûním içleşer (if a man) 'devotes himself to thinking' TT V 6, 39: Civ. içlezuün 'let them work' USp. 122, 8; kizîl burçak bilen işleýû tûğîl 'work up (the decocking) with red beans and keep it' II II 8, 32; (if one crushes the roostlets(?) of onion and garlic and) yüzgerup içleşer 'kneads them and works them up' I I 145: Xak. xı er içle'dî: 'the man (etc.) worked' (amila) Kāṣ. I 286 içleşer, içlemek): KB ukuş birâle içle kamûg iç küdûg 'do all your work (Hend.) with understanding' 161; a.o. 255: xîn(?) Tef. içle šle- 127; xiv Muh. (al-şûl ısl) a mahlîl-şûl içleš: Mel. 40, 3; Rif. 128: Çağ. xv ff. içle- (spelt) kâr kârdan 'to work' Sen. 105v. 20; Xwar. xiii içle- to perform (work) 'Ali 32: xiv ditto Qutb 61: Kom. xiv 'work' içlemer CÇI; Gr.: Kip.
D aslAT- Hap. leg.; Caus. f. of 2 aSla:-
Xak. xo ol ayak aSlaTT: arbapal-in Tavat-
qata 'he had the vessel or cup repaired'
Kas. I 265 (aslatur, aSlaTTmak).

D iSleT- Caus. f. of iSleT:-; 'to make (someone
Acc.) work; to operate (something Acc.);
to make (someone Dat.) work or do something
Acc. '. S.i.s.m.l.g., with minor phonetic variations.
UyG. viii. ff. bArb edgi kulluq
iSla DIG (sic) iSletTipliz 'you have made them
do good deeds' TT III 80 (and see iSleT:-)
Bud. kul kUfug iSletTilmiz erser 'if we have
made a male or female slave work' TT IV
10, 8; similar phr. TT V 25, 51 and 58;
SweT. 136, 1; 596, 22: Cjv. iSletTig yenik
edgi Talaq 'make the light-weight good
mules (Chinese l.-w.) work' TT I 125-6;
o.o. Usb. 51, 8; 82, 26 (2 art.-); 88, 42: Xak.
xo ol aSar 1:iSleTT: iSta malaha l-amal 'he
made him do the work' Kas. I 265 (iSletTur,
iSletTmek); yiGitliq iSletT: 'putting the
young men to work' I 263, 8; KB ami iSletTep
483; o.o. 215, 479, etc.: Çaq. xv. ff. iSletT-
Caus. f.; kCr farnadan 'to order to work' San.
1068, 11: Kip.xv iSletTig zayvak 'make someone
else work' I 265, 35: Osm. xv. ff.
iSletT: 'to put (someone) to work'; in several
texts TTIS 1 394; II 552; IV 442.

D aslAT- Hap. leg.; Pass. f. of 2 aSla:-
Xak. xo ayak aSlaTTldi 'the cup was repaired'
(ru'Uba) Kas. I 295 (aSalaqur, aSlaTTmak).

D iSleT- Pass. f. of iSleT:-; (of work) 'to be
done'. S.i.s.m.l. Xak. xo 1:iSleTT: iSta
work was done' (seynu) Kas. I 295 (iSletTur,
iSleemek).

D 1 iSlen- Refl. f. of iSleT:-; s.i.s.m.l.g.,
except NC, often with a Pass. meaning. Xak.
ex iSleTendl: (sic) aral-racul annahuy ya'mal
'amal 'the man pretended to work' Kas. I 297
(2 iSlen- follows): Çaq. xv. ff. iSlen-
Pass. f.; kDr harda sudan (of work) 'to be done'
San. 1068, 12.

2 is (iS?): 'to be blackened with smoke'. Similar
difficulties and confusions arise in regard to
the vocalization and survival of this word as
in the case of 2 is, but broadly speaking it
survives in the same languages and with
the same phonetic changes. In Kas. the position
is further complicated by the fact that this
verb, which probably had back vowels, and
1 iSlen-, which almost certainly had front
vowels, are treated in a single para., with the
result that the Infün, is shown as -mak altered
to -mek or vice versa. In addition a later scribe familiar with modern forms of
this verb like Osm. iSlen- altered the 3-s to
-s-s. Xak. xo ev (VU) 1:iSlandu: laziqal-
duxan bi'll-bayt sna aswadda minhu 'the smoke
adhered to the house, and it was blackened by
it'; also used of clothing and other things Kas.
I 258 (iSlanur, iSlanmak(?); see above);
tTüTün kopursa (VU) iSlanur 'if a man
raises smoke, he (invariably) gets dirtied by it'
(yaTadaxsan) II 72, 10-12 later altered to -s-.

D iSleT- Co-op. f. of iSleT:-; 'to work together'
and the like. S.i.s.m.l. Xak. xo ol menli
birle: iSleTl: 'he competed with me in working'
(sill-amal); also used for helping
Kas. I 240 (iSleTuir, iSleTmek): (Xwar.
xiv iSleT- 'to be friends with one another'
Quth 61 is a Co-op. Den. V. fr. eTg and
should be transcribed iSleT-).

Tris. V. AShM
D iSimsIn- Hap. leg.; almost certainly Refl.
Simulative Den. V. fr. eTg, 'to treat as a com-
rade, or equal'. The Suff. -iSimIn- is properly
attached to V.s and seems to be a Refl.
Simulative Den. Suff. -in- attached to the N.S.A.
of that V.; it is here attached to a N. by false
analog. Xak. xo KB (however close the rulers
hold you to them, do not forget yourself, act
uprightly; however well they treat you, stand
in awe of them) iSimsInnegil sen kaya
baknu tur 'do not treat them as equals, stand
looking over your shoulder at them' 4094-5.

Dis. AShN
D uSgeT Dev. (Pass.) N/A. fr. uSeT:-; lit.'scraped smooth'. Pec. to Kas. Xak. xo uSeT-
tan al-soxaratu'l-malsa 'a smoothed stone';
alternative form (tiTga ft) üSeT Kas. I 135;
uSeT tan same translation III 372.
öSuN 'shoulder' or the like. Survives in NE
Alt., Leb., SeO öjün 'collar-bone' R I 1308
(UStü SeÖr 'shoulder' 1907 is merely the same
word with Poss. Suff.); Bar. öjün 'humerus,
upper arm' 1907; Tuv. öjün 'humerus; fore-
arm'; SE-Türk öseñöSüt, etc. 'shoulder' Shaw
24, Farring 219. Xak. xo öSuN ra'ul-katig (sic
in MS.) 'the point of the shoulder' Kas. I 77.

D aSuN- abbreviated Ger. of aSuN-; as
Adv. 'previously first (of all)'; as a Postposn.
with Abl. 'before' (of time). N.o.a.b. UyG.
viii. ff. Bud. eSu qSuN 'first of all' TT V 26,
note 5, 9; başda aSuN 'first of all' TT V 25,
58; (the bull) aSuN ünep 'coming out first'
PP 65, 3; aSuN 'as previously' U I 31, 14;
UsP. 58, 18; Cjv. aSuN qSuCK iSuN
'first let him drink three spoonfuls' H II 18,
63; a.o.o.: Xak. xo aSuN: a Particle (harf)
meaning qabî 'before'; hence one says men
and an aSuN: keldim 'I came before him'
(gablaatu) Kas. I 130: KB 'Atiq erdi aSuN
kamügda üze 'Atiq was first, above all
the others' 31; o.o. 8 (ööndên), 253, 509, 2256
(1 a:), etc.: xin(?) Tef. aSuN Adp. and Postposn.
66: xiv Rbg. R I 601; Muh. qabî aSuN;
qabî menden aSuN: Mel. 14, 7; Rîf. 92:
(Xwar. xii) aSuN 'from of old' Ali 46:
xiv aSuN Adv. and Postposn. Quth 14; MN
289; Nahe. 4, 13; 241, 16: Kip. xiv aSuN:


Dis. AŞN

al-qadim mina'l-zamān 'previous in time'  

I’d. 14: Osm. xiv aşnu zaman 'once upon a time' TTS I 51.

Dis. V. AŞN-

D aşan- Refl. f. of aşa-; the two early occurrences are not certain, but the word survives in NE Küer., 'Tel. aşan- R I 606; NC Kir., Tob. aşan- do. 590; 'to eat to satiety'. Türkü viii T 27 (?, see aşan-): Uyğ. viii ff. Bud. (I invite two monks) kim küntemek menê evime de aşanunlar 'to eat daily in my house' TT I p. 26, note 160, 4-5.

S aşan- See aşan-.

D aşun- Refl. f. of I aş-; the -u- is unusual; 'to excel (Intrans.); to exceed, surpass (something or someone Abh.).' Survives in NE Alt., 'Tel. aşun- R I 608; Khak. aşun-; NC Kir. aşun-; NW Kum. aşun- R I 594. Xak. xi ol mendin aşun-: sabaqa minnî 'he surpassed (or outstripped) me' Kaş. I 202 (aşunur, aşunmak): KB kayu işle aşnu aşunsı 'ukus 'in whatever matter (his) understanding excels' 2604; o.o. 1384, 4848, 5052: xiii(?) Tef. sözge aşun- 'to speak first'; aşun- 'to excel' 67.

D eşun- Refl. f. of eş-; n.o.a.b. Xak. xi KB (Oh mortal man! You see the dead and the living) sizik tutma bir kün eşngeyê yêrîg 'have no doubt, one day you will put on a covering of earth' 3785.

İşen- 'to trust, believe in, rely on (someone Dät.). S.i.a.m.l.g. except SW. Exceptionally the NW forms Kar. L. ışan- R I 1387; T. ışan- do. 1400; Kav. 195 and Kaz. ışan- R I 1400 have back vowels, perhaps under the influence of inan- which is practically synonymous. See ışan-. Xak. xi ol maşa: ışenđi: ittakala alya=a fi=i am=ve tamada 'he relied (Hend.) on me in the matter' Kaş. I 202 (ışenür, ışenmek): KB bitîğe ışennê 'do not rely on the letter' (do the best you can) 3804; (do not entrust a task to two people) ışenği bolur iç kalur kılmadın 'they will rely (on each other) and the task will remain undone' 5533: Cağ. xv ff. ışenne (mis-)translated TEL. 60 (quot.). ışenn-mâna/iân bindan ve iitimad hardan to 'feel secure, to rely on' 'San. 1055. 22 (quot.): Xwar. xiv (Vu) -şen- 'to trust, rely on' Qubit 206 (ışan-): Kom. xiv to 'trust' šan- (sic) CCG, CCG; Gr.: Kip. xv tawakkala (Vu) şan- Tuh. 10b. 9.

S uşan- See uşan-.

Tris. AŞN

D aşnu: N.A.S. fr. aşnu; 'former' and the like. N.o.a.b. Uyğ. viii aşnu: tavşâ-daki: oğuz türkî ta[sik]mîs 'the Oğuz and Türkü who were previously (settled) in China came out' Şu, S 8: viii ff. Bud. aşnuki ikîgu 'the first two' (of three) TT V 26, 108; aşnuki sekiz 'the first eight' (of ten) do. 127;

Civ. aşnuki tüzülen törösin 'the traditional law (or customs?) of good men of old times' TT VII 30, 1-2; aşnuķina öplı 'different from before' TT I 150 (dubious meaning): (O. Kir. ix ff. aşnuķi: is read in Mal. 41, 2 and 4 but this inscription makes no sense): Xak. xi KB eşi aşnuķi kün 'on the very first day' 793: xiii(?) Tef. aşnuķi 'previous'; aşnuķular 'men of old time' 67: xiv Muh. al-ałowal 'first, former' aşnuķi: al-ałowal aşnuķular: Mel. 14, 17; Rif. 99; Adam alayhi l-salam aşnuķi: ala: Ref. 138 (only): Xwar. xiv aşnuķi 'former' Qubh 14: Kip. xiv aşniq; yîl 'ațum-al-ami(a)-ațevel 'the year before last', also called aşniq yîl; the phrase now used is keşgen (i.e. keçgen) yîl I’d. 14; 'ațum ața(ve)l aşniq; yîl Bud. 13, 15: Osm. xiv aşniq (1) 'former'; (2) (men) 'of old times' in three texts TTS I 51; I 64.


D aşnurak Comparative f. of aşnu; n.o.a.b. Uyğ. viii ff. Bud. (you who are afraid) aşnurak yörênler 'get off (the ship) before (we sail)' PP 32, 4.

Tris. V. AŞN-

D aşnur- Caus. f. of aşen-; survives only (?) in NE. Xak. xi KB ulûqlar kerek kim kîçkîgê salâm aşnurdursa 'important people should take the initiative in greeting their inferiors' (and not vice versa) 5060: xiii(?) At. senîg mâlîn ol mâl aşnurdûkûp 'your (true) wealth is the wealth you have sent in advance (to the next world?') 433; Tef. aşnur- (of the hands) 'to have made something earlier' 67.

Dis. AŞR

D aşr: abbreviated Ger. of aşur- used as an Adv.; 'very much, extremely'. Survives in NE Tel. ajirâ R I 608; Khak. azîra; Tuv. ajir all meaning 'across, above, beyond; to excess'; NW Kar. T. aşari/âsîra 'across, through' Kove. 159, 160, and SW Osm. aşr 'extreme, excessive; situated on the other side of (something)'; Tkm. aşr 'a streamer or band attached to a veil or other similar garment'. The word is rather rare in the early period and for a brief time but over a wide area became aşr (sic) in the medieval period. Xak. xi KB aşgûladi aşr 'he honoured him greatly' 1766; (the word does not occur in xii(?) At., but keğ is twice glossed aşr and once aşr yaxçi 'very good'); Cağ. xv ff. aşsr ziyađa ve çok 'more, very much' Vel. 17 (quotons.): aşsr bisydr ditto San. 40v. 9 (quoton.): Xwar. xiv aşsr/âsr 'very, very much', qualifying Adjs. and Verbs Qub 12-13; aşsr ditto MN 98, etc.: Kom. xiv ditto aşsr/âstr/astr CCG; Gr. 43 (quotons.); survives as āstrî in NW Kar. T. Kove. 159).
Dis. V. AŞR-

D aşur- Caus. f. of 1 aş-; 'to cause to pass over or exceed; to extol', and the like. Fortuitously not noted before xiv, but cf. aşru, aşril-. Xwar. xiv aşur- 'to make (something) exceed, go beyond, overflow' Qutb 14; aşur-/aşrelu- ditto MN 165, etc.; blir kulunuş 'amalını kökçe aşurlaylar' 'they will extol a servant's work to the skies' Nahc. 402, 13; Çağ. xv ff. aşuru- (spelt) Caus. f.; gudarmacında wa mutacanawsat saxtan 'to cause to pass over or exceed' San. 411, 2.

VU aşer- (of the eyes) 'to be dazzled, or bleary'; pec. to Kaş. Xak. xi aniş kozlu: aşeril- sadiwr- 'aynului wa'maddat mina'āl- iñtizâr atril-1-caw' 'his eyes were dazzled and bleary because of staring (at something) or hunger' Kaş. I 178 (üşerilir, örsermek); bu er ol kozlu: üşerjen- 'this man's eyes are constantly dazzled (yatahâyyar) by hunger and the like' I 157; a.o. III 68, 2.

D aşrul- Pass. f. of aşuru-; 'to be carried over (something Abl.).' Survives in SE Türkî BS 766 (üşurul-); NC Krîr and SW Osm.; Tkm. (aşrul-). Xak. xi yük arttın aşrul-: 'the load was carried over (uciza) the pass (etc.)' Kaş. I 247 (aşrulur, aşrulma:k).

Dis. AŞS-

D aşsız Priv. N./A. fr. 1 aş(; 'without food'. Otherwise noted only in SE Türkî, Shaw 9. Türkî vii içere: aşsz saşra: tünsz (a people) 'without food in them and clothes on them' I E 26, II E 21.

I işsiz Priv. N./A. fr. 1 iş; 'without work, with no occupation'. S.i.a.m.l. Uyg. viii ff. Man işsiz boş 'without work and idle' M I 17, 2.

Dis. V. AŞS-

1) 1 aşsa:- Hap. leg.; Desid. Den. V. fr. 1 aş. Xak. xi aşsa:dila: (after 2 aşsa:-) rea hadalıka ida'sṭahâl'1-yâm 'he longed for food' Kaş. I 277 (aşsâr, aşsamak:).

2) 2 aşsa:- Hap. leg.; Desid. f. of 1 aş:-. Xak. ol ar tâşda: 'he intended and wished to cross (müctevisa) the pass' Kaş. I 277 (1 aşsa:- follows).

Aşasat- Hap. leg.; Caus. f. of 1 aşsa:-. Xak. xi ol an: aşsatt: mânâsul'1-yâm 'he made him long for food' Kaş. I 262 (aşsatur, aşsatinma:k).

Dis. V. AŞS-

D eşiş- Hap. leg.; Co-op. f. of 2 eş-. Xak. xi ol mâna: toptrak esiş:di: 'he helped to pour out (fi'll-ihâla) the dust' Kaş. I 185 (eşşiür, eşsimek).

Mon. AY

1 ayy originally 'the moon'; hence from the earliest period 'a (lunar) month'; as an Adj. 'crescent shaped'. S.i.a.m.l.g. See Doerfer Il 627. Türkî vii ay 'month' I NE; II N 10; II NW; Ongin 12; viii ff. ay 'month' Irkâ, Postscript; a.o. do. 59 (yicult-); yaruk ay tênri:ke 'to the bright moon god' Toy. Ir. 2 (ETY II 176): Man. blir ayy 'for one month' Chuaa. 274; a.o. do. 338: Yen. on ay âld:li: qungkin qalan 'the son of my mother who carried me (in her womb) for ten months' Malo. 20, 5; a.o. do. 28, 7: Uyg. vii ay 'month' Şu. N 9; a.o.o.: vii ff. Man. ay belgülûq bolur 'the moon becomes visible' Wind. 15; ol aylarka 'in those months' Jot. 19: Bud. yilm ayin 'for years and months' TT VI 62; VIII O.6 (ayyn); ay 'moon' and 'month' is common: Chiv. ayy (ay) TT VIII L. 'moon' and 'month' is common: xiv Çhrn.-Uyg. Dict. 'month' ayy and phr. Ligeti 126; R I 3: O. Krîr.ix ff. kök tênri:le: kûn ayy âzdîm 'I strayed from the sun and moon in the blue sky' Malo. 10, 3 (a standard phr. for 'to die in these texts); o.o. do. 11, 1; (44, 4); 45, 5: Xak. xî ayy al-qamar 'the moon'; and 'the full moon' (al-badr) is called to:lun ayy; ayy is also 'month' (şahr) (verse); the month is called by the name of the moon because its course is known by it (prov.) Kaş. I 82; ay bitigious: the name for 'the register' (timâr) in which the soldiers' names and rations are entered' I 40 (lit. 'the book of the month'); a.o. in this sense III 77, 7; and about a dozen o.o.: KB ayy 'month' is common; 'moon' in the name Aytoldi (and see yalçik): xiii(?) Tef. ayy 'moon; month' 43: xiv Muh. al-şahr ayy Mel. 70, 15; Rif. 184: Çağ. xv ff. ay: (1) mäh ba-ma'nâ qamar; (2) mäh ba-ma'nâ şahr; also used as a P.N. San. 562. 26 (quoting.).

Xwar. xiii ayy 'moon' 'Ali 36; xiii(?) ayy 'moon' Ofq. 53; also a P.N.: xiv ayy 'moon, month' Qutb 5; MN 5, etc.; Kom. xiv, 'moon, month' ayyazCCI, CC; Gr. 10 (quoting.).

Kîp. xiii al-qamar ayy wa hûcwâl-šahr Hûw. 5, 3; al-şahr ayy do. 28, 8; xiv ayy (with back vowel) 'al-qamar, wa yûfâq ayya nā alâl-šahr Id. 26; al-qamar ayy Buł. 2, 11; al-şahr ayy do. 13, 10; xiv al-qamar ayy Kat. 15, 17; şahr ayy Tuh. 21a. 6; Kav. 22, 2; dox. hûcwâl tim li-l-hulîl ('a crescent') wall-qamar do. 36, 11.

2 ay Exclamation; often no more than a Vocative Prefix. The word is also Ar. and Pe. and s.i.a.m.l.g. Uyg. viii ff. Chr. ayy moçoço- lar-a 'Oh Magî! U 1 7: 10: Bud. ay kim sen 'Hi! Who are you?' U 1 7; 20: Hûn-üs. 186, 19; 'all. U 10b.; xiv ayy aşıq 'my son!' I 74, 17; n.m.e.: KB ayy introducing a Voc is common 6, etc.; xiii(?). At. ay ditto 106, 474 (but ayy is commoner): Çağ. xv ff. ay 'harif-i nidad 'exclamation' San. 562. 26: Xwar. xiii(?) ayy introducing a Voc. Ofq. 324, etc.; also at the beginning of a sentence do. 182, etc.; Kom. xiv ayy Voc. CCI; Gr. 31 (quoting.).

1 ovy 'hole, cavity', with various special applications; homophonous, and semantically connected with 1 oyy-. S.i.a.m.l.g., except SW, usually for 'valley' and the like. Türkî vii ff. (a gambler, staking his wife and

2 oy a word for a colour of a horse's coat; definitions vary but point mainly to 'dun'. Survives only in NE several dialects, R I 969, Khak. 'Tuv. oy 'dun'; aq/ad oy 'light bay' or 'pale grey'. Xak. xi oy al-farasi taklaya Kas. I 49 (taklaya is said by Steingass (Persian Dict. 553) to be the Ar. form of Persian dize 'grey', but is translated 'dun'). xiv Muh. oy faras baynal-sagra wa'l-hamta 'a horse of a colour between reddish and brown' is quoted as an example of a word in which rwh represents 0: (not u:) Mel. 5, 12, 6, 3; Rif. 76-7: Kip. xiii al-agbarun-ramadi 'dust- or ash-coloured' oy Hou. 13, 7.

?E 3 oy Hap. leq.; the reading is uncertain, and should perhaps be léfer, L-w. fr. Chinese lü 'areed' (Giles 7,548) Uyg. viii ff. Bud. alti érerek (PU) oylar 'the six male reeds' (of the Chinese 'Pan's pipes') Hüsien-ts. 133.

Say See uq.

Mon. V. AY-

ay-(1) Intrans. 'to speak'; (2) 'to say, declare, prescribe (something Acc.).' (3) 'to say' with the words said in oratio recta. There is little difference of meaning between ay-, té- and sözlé-, but at any rate in the earliest period ay- seems to be some extent honorific, while the others are not. N.o.a.b.: apparently became obsolete when ayit-, q.v., came to mean 'to say', but in the transition period it is sometimes hard to say whether Perf. fs represent ay- or ayit-. Tükri viii 0d teg: aysar 'when heaven prescribes the time' (all men are destined to die) IN I 10; Tofuku(k)ka: baça: aydi: ... kiyng köpju:ye ay ben saqa: ne ayayan têdi: ('my xogun) spoke to me, Tofukuk; he said 'prescribe the punishment as you think fit; what should I say to you (as a guide)?' ' T 31-2: viii ff. Man. teşri aymis ötçe biliççe yorimadimuz erser 'if we have not behaved in accordance with the advice and knowledge declared by God' Chusas. 326-8; (then a voice came from high heaven and) ménti okdu inco té aydi 'called me and said as follows' M III 23, 5(i): Uyg. vii kulim kümün bovdugun tejir ayu: berbi: 'heaven and earth deigned to declare that the people were my slaves' ... kiyun ayidm 'I prescribed (their) punishment' Su E 1-2; a.o. do. S 9: viii ff. Man. A (we have completely performed) aydük ispezen 'the work which you prescribed' M I 10, 13; o.o. M I 34, 10-13; TT II 8, 51 and 53: Man. (the false Mithra) ol dindlarlarka inça

aygay 'will address the Elect as follows' M II 5, 7 (ii): ayu yarlsk ûlârka 'you have deigned to prescribe to them' TT III 162: Bud. öpli öpli kazganik kimak ayu bérdirler ... birl ayur ... birl ayur ... birl ayur 'they told of various ways of making a profit ... one of them said ... another said ... another said' PP 13, 1-6: in the Tantric text TT 9 4 ff. the formula sakaqñ ayu berelm 'let us prescribe the (appropriate) thought' in 8, 76 and 10, 99 is replaced by sorzley bérëlim in 10, 114; o.o. of ayu bér- TT VI 265-6; VII 12, 5; 36, 1 etc.; VIII H. 4: Civ. in TT I the standard formula is 'if this irk, called ..., appears, saviq inça tér 'it makes the following statement', but in 14, 32 and 70 ayur replaces tér; Kotur emin ayalm 'let us prescribe a remedy for the itch' H I 168: Xak. xi ol mapa: sòq ayd: gadal el-kalâm 'he said a word to me' Kas. I 174 (ayur, aymak); amd: ok aydym qultu sa'ata'i'di 'I have this moment spoken' I 37, 16; amdym amd: yat 'I said "lie down at once"' I 36, 12; and over 30 o.o.: KB (the Prophet) ayu bérdir yol 'prescribed the way (of salvation)' 37; sen amdli kayu sen mapa ay aq-a 'tell me now and explain who you are' 267; Tâjikler ayur an Afraslîb 'the Persians call him Afrasiyab' 280; and many occurrences of Häcid (etc.) aydi 'the Chancellors (etc.) said' 580, followed by oratio recta: xiv(iii) At. ay- with the usual range of meanings is common; Tef. ditto 44: xiv Muh. (?) gâla we sâla (corrupt for sa'ala to ask) 'to say and?' ay- Rif. 114 (only) (see ayit-): Xwar. xiv ay- 'to say'; to recite' Quth 6; MN 33, etc.; Nuhe. 3, 5, etc.

1fify- Preliminary note. There are V.s of these forms in several modern languages, which all seem to be Sec. fs of i:di, euq- or yiñi:. There is only one early verb, which must be iy-(see iyin-) and is n.o.a.b.

iy- except for two doubtful occurrences in, U II 29, 18 and 24 (see tay-) occurs only in Hend. iy- bas- 'to suppress'. Uyg. viii ff. Man. ann tinîlgar ûpke nizbanlarin iya basa umadin ok 'therefore mortals because they cannot suppress (Hend.) their passion (L-w.) of anger' TT II 17, 72-5; Bud. (then the rulers will so organize their countries) kim ayig kilinçiq tosun yavlah (PU) mungça tinîlgarîg iarbasar 'that they suppress (Hend.) wicked rebellious evil and headstrong(?) men' TT VI 254-5; a.o. Siw. 607, 14-15 (orun): and see basa:.

oy- 'to hollow out (something Acc., by removing its contents)', with some extensions of meaning. S.i.a.m.l.g.; in Tkm. oy-: Uyg. viii ff. Civ. H I 147 (otura): Xak. xi ol xagun oydi: 'he hollowed out (qawwara the melon etc.)' Kas. I 174 (oyar, oymak): xiii(iii) Tef. oy- 'to gouge out (the eyes)' 234: xiv Muh. naqqa 'to engrave' oy- Mel. 32, 1; Rif. 116 (adding wa qagaba 'and to pierce'): Çag, xv ff. oy- hawidin 'to hollow out', in
uy- 'to squeeze'. N.o.a.b.; for the vowel see uyuma: Close in meaning to uyv- and iy-, but hardly to be connected etymologically with either since uyv- > uy- is not a possible sound change in Xak., and the alif is consistently vocalized with damma in all words in the group. Xak. xi ol unuğ uy'di: he squeezed (dağata) the flour in order to make it compact and feed it (to animals) (yaştadda wa ya'ana') Kāṣ. I 174 (uyar; uyuma:k) xiv Muh. (?) 'acana, 'to knead' uy- Rīf. 112 (Mel. 28, 15 yuğur-).

Dis. AYA

I aya: 'the palm of the hand', with some extended meanings later. S.i.m.m.l.; in others displaced by Mong. l.-w. alakan or Ar. l.-w. kaff. Uyğ. viii ff. Bud. ikli ayaların kav-şurup 'putting the two palms together' U II 46, 70 and o.o. of this phr.; o.o. Swī. 168, 23 ff. (adut) TT V 12, 119; PP 6, 7-8, etc.: Civ. sezkiz yında ayada 'on the 8th of the month (it is) in the palm of the hand' TT VII 20, 8; o.o. do. 27, 8: Xak. xi aya: al-kaff 'the palm of the hand' Kāṣ. I 85; a.o. I 348 (2 kars): KB ayada tutarsen 'you hold in the palm of your hand' 717; a.o. 864: xiii(?) Tef. aya ditto 44; a.o. 230 (uvun-): Çağ. xv ff. aya kaff-i dast San. 56 v.; 28 (quon.): Kom. xiv 'the palm' aya CCI, CC; Gr.: Kip. xiii al-kaff'ul-maftūh 'the open palm' aya: Hau. 20, 13: xiv aya: '(with back vowels) al-kaff; aya: ur- safaqqa ay darab'ul-yad 'to clap, that is strike the hands together' Id. 27: xv al-kaff aya: Kau. 61, 2; Tuh. 30b. 8: Osm. xiv ff. aya (i) 'the palm'; (2) 'the pan of a pair of scales' in several texts! TTS I 54; III 50.

?F 2 aya: an Exclamation, 'oh', which also exists in Ar. and Pe.; prob. a l.-w., but possibly an expanded form of 2 ay. Survives in NC Kir. and SW Osm. Xak. xi KB aya as a Vocative Prefix is common 8, 164, 168, etc.: xiii(?) At. ditto; Tef. aya 'oh!' 44.

S aya See anfiğ.

S ey/e/ye See 1 îdī.

D iya' (F) lye See ėyîn and basa:

I uya: properly 'a bird's nest'; sometimes by extension the resting place or 'lair' (properly kān) of any wild beast. S.i.a.m.l.g. except NW and SW as uya; in the latter languages as yuva which seems to be the old Oğuz/Kip. form. Türkü viii ff. (a leopard and a deer, see 3 eq ...) bulupan uyası conquered: ĝilre: sevînī: kellir 'having found it they come rejoicing (Hend.) to their resting places' Irk B 31: Uyğ. viii ff. Civ. kariğiş uyasınaki topkrani 'the earthy material in a swallow's nest' H I 95-6: Xak. xi uya: vakhir(ū)-təry wa 'üşṣuhu 'the nest (in general) of a bird and its nest in a tree' Kāṣ. I 85; xiv Muh. al-îṣṣ

uya: Mel. 73, 8; Rif. 176: Xwar. xiv yuva 'nest' Qubt 87; Kip. xii al-îṣṣ yuva: Hou. 10, 17: xiv uya: al-îṣṣ; thus in the Kitāb Beylik, but our şaxx Fârûq'il-din said 'I do not know (any word for) it except yuva:' Id. 27; yuva: al-wakar; and one says şax yuvası: wakar'ul-ayr do. 99; al-îṣṣ uya: Bul. 12, 6: xv ʿîṣṣ yuva/yusa Tuh. 257. 10: Osm. xviii yuva (?) in Rāmī omitted ğiyâni-i fîyur 'a bird's nest', in Ar. hinn ('hiding place'), ʿîṣṣ and mafhasa ('a nest in the ground') San. 347v. 9 (quotin. Fudūli).

VÜ 2 uya: a term of relationship of uncertain significance, in some contexts apparently 'blood brother', a general term covering both ĝil: and int.; in others hardly more than 'blood relation'. N.o.a.b. O. Kır. ix ff. el(li)g uyamka: adrîltım 'I have been parted from my kinsmen of my realm' Mel. 15, 3: Xak. xi uya: al-ax wa'll-qari' 'brother, kinsman'; (verse) tavar üçün teğri: ednedemip, uya: kadâş qoğun: čina: bógar: it describes the lack of compassion between brethren (al-iixwān) and says 'man looks for money and does not fear God, so that he (literally?) strangles his brother's son (iбн айтн for the sake of money' Kāṣ. I 85; a.o. III 146 (ka:b): xiii(?) At. ata bir ana bir uyalar bu xalq 'these people are kinsmen with your father and mother' 291; Tef. uya corresponds to Ar. al-dāx 324: Çağ. xv ff. uya hamşîr'i kîčîk 'younger sister', also called sîlîg San. 92r. 22 (sîlîg is the normal word, no other trace of uya: in this sense): Xwar. xiii uya 'brother' 'Ali 45: xiv uya 'blood relation' (?) Qubt 196.

Dis. V. AYA-

aya:- originally 'to treat (a person Acc.) with respect, to honour; to preserve (a thing Acc.), to look after it carefully'. S.i.a.m.l.g. (in SW only Tkm. and xx Anat. SDD 134) with a rather miscellaneous set of meanings, of which the commonest are 'to have compassion on (someone), to spare; to withhold, or withdraw (something). Türkü viii ff. (in Toy. IV r. 3-5 (ETY II 180) there seems to be a scribal error, the text should prob. read yûz altûm ba:p (not aya:p) tamgâlam: 'packing up and sealing a hundred gold coins') Man. TT II 10, 78 (agîrla:-): Uyğ. xv ff. Bud. ağir ayamak 'with profound respect' U I 30, 8; normally occurs in Hends., U II 14, 2 etc. (agîrla:-): Swī. 195, 21-2 (çîle:-): Civ. TT I 65-6 (çan-): Xak. xi 10 òl:tonn aya'di: sâna fawabahu 'he looked after his clothing (etc.) carefully'; and one says xan apar aya:ļi aya'di: laqabahu'ul-malik bi-laqab 'the xan gave him a title of honour' Kāṣ. I 271 (ayar, ayama:k): KB aya'ma 'do not treat them gently' (let boys and girls taste the whip) 1494; (a wicked man ought to be kept in captivity) yorîk bolsa edgû aya sarp yûrek 'if he obtains his liberty, control him well with a stern mind' 5549: xiv Muh. al-muḥâbba 'to behave in a friendly manner to (someone)' ayamak Mel. 35, 10
Aybaq 'bald' Survives in SW Tar. ayapaq R I 59; the Turiq equivalent is aydpıvaş 'shiny head' BS 10. NE Alt. Khak. ayap seems to be descended from this word. There does not seem to be any widely distributed Turkish word for 'bald'. Çigil xi aybaq (or ayapaq?) er al-raculul-ašla 'a bald man' Kaş I 116.

Dis. AYD

uyat 'shame, modesty, shyness'; practically syn. w. uvut, q.v., with which it is used in Hend. in Uyğ.; connected with uyad- and uyal-, but morphologically obscure, possibly abbreviated DeV. n. in -fr uyad- S.i.a.m.l.g. as uyat, in SW only in Tkm. uyat, xx Anat. uyat SDD 1097. Uyğ. viii ff. Bud. uvut uyat Sw. 489, 12; TT V 24, 60-1 (uvut, the spelling uyat in the latter looks like a mistranscription): Çağ. xv ff. uyat sarm 'shame' Vcl. 123 (quot. containing uyattik); uyat (1) yarm wı xıcaltat 'modesty'); (2) ayv wa qabahat 'disgrace, baseness' San. 92r. 22 (quot.): Xwar. (xvi uyatlı 'ashamed' 'Ali 46); xiv uyat 'shame, modesty' Quth 196 (and uyatlı); Nahe. 366, 1; Kom. xiv 'shame, modesty' CCI, CCG; Gr. Kip. xiv ud ( ?crasis of uvut) al-havā 'modesty, bashfulness'; also called uyad Id. 9; Tkm. uyat and uţ al-havā 20.

Ayyt N.Ac fr. ayt- 'enquiry'. S.i.a.m.l. w. minor phonetic changes, but now means 'statement' (cf. ayt)- Uyğ. viii ff. Man. ayyt 'enquiry' (? in damaged passage M II 12, 10: Xak. xi ayyt alternative form (luğa fi) of ayyt in the sense of istibrā 'ami-la-salama tı naḫwiḥa 'an enquiry about (someone's)

health and the like' Kaş. I 113: KB elğülün uḳus oğdi ayyt safam idurmen sapa 'I send you many praises, enquiries, and greetings from the king' 3907; sapa bolğa axır bayat ayytı 'for you at the last there will be God's cross-questioning' 5273; o.o. 5749, 6120.

Dis. AYB

?F ayva: 'quince'; as the name of an exotic fruit, prob. a l-w. A.l-w. in Russian; survives only in SW Osm.; in NE Khak. it is reborrowed fr. Russian. The text in Kaş is in dis-order at this point; the letter V should indicate the last consonant of the word; the text was therefore originally prob. as reconstructed below. Xak. xi V < ayva: al-safarcal 'quince'; > ayva: al-safarcal, fi hiğa 'in one dialect' Kaş. I 114; a.o. of ayva: II 311, 15 (kamat-): xvii Muh. al-safarcal aywa: Mel. 78, 11; Rif. 182: Çağ. xv ff. ayva bh 'quince', in Ar. safarcal and in Pe. ăbi San. 57v. 6: Tkm. xiii al-safarcal aywa: Hou. 7, 19: xiv ayva al-safarcal Id. 26; (kürt al-safarcal in Kip., as if they called it 'Kurdish apple') in Tkm. aywa do. 81; xv al-safarcal ğəya: Kavw. 63, 9.

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D aydıf Den. N. fr. 1 aay; properly 'moonlight', but sometimes, more vaguely, 'brilliance, brilliant'. S.i.a.m.l.g. Xak. xaī aydıf faxtu'l-qamar 'moonlight' Kaş. I 117: xiv Muh. al-daw 'brilliance' aydıf Rif. 152 (Mel. 55, 3 ynée): layl muqarr 'a moonlight night' aydıf/ayıdn Mel. 80, 9; aydıf tümlene: Rif. 185: Çağ. xv ff. aydıf (spelt mahtūb 'moonlight' (quot.); the origin and etymology of it is ayfın mılıq 'the night moon' which was corrupted to aydıf San. 57v. 14: Xwar. xiv aydıf 'moonlight'. Quth 6: Kip. xiv daw-al-qamar aydıf: Hou. 5, 3; al-nīr 'light' (opposite to 'darkness' karsaq) aydıf do. 20, 17; xiv aydıf al-nīr Id. 26: Osm. xiv ff. aydıf 'light, brilliance; brilliant'; c.i.a.p. TTS I 571; II 77; III 51; IV 47.

D aytı N.Ac fr. ayt-; properly 'enquiry', cf. ayyt. S.i.a.m.l.g., in SW only in xx Anat. SDD 567, usually meaning 'speech, statement'. Xak. xaī aytı huwa an yasala'l-raculūn hull wāhid minhumūn ħala'l-āzir used of two men asking one another about the state (of their health) Kaş. I 113; a.o. do. (aytıg).

Dis. V. AYD-

D ayıt- Caus. f. of aya-; survives only(?) in SE Tar. ayat- 'to order (someone) to spare, or protect (someone)' R I 214. Uyğ. vii ff. Bud. (faith is called) sevımtmek ayatmak edğüke tégürdeç 'that which brings men to the good state of arousing love and respect in others' TT V 28, 119; sevımtmiş ayatmiş erürsiz 'you have made yourself loved and respected' (by, Dat., all the teachers) Hıden-ts. 1782; (then that king . . . see orun) üküşe ayatmış aşiriatmış 'made himself respected by many' Sw. 607, 15-16.

D ayıt- Caus. f. of aay-, often spelled ayt- before vowel Suffs.; properly 'to make (someone) to speak', that is 'to ask'. For some unknown reason it lost its Caus. meaning, as early as xi in Oğuz, and became syn. w. ay-, which then became obsolete. S.i.a.m.l.g., often as eyıt/eyıt-. Türkü vii (gap) arkış keledi: (sic, not yelmedi): anı: ayıtyayın (sic, not aynıyan) têp sülêldim 'no envoys came (from him). I launched an expedition to demand (an explanation) from him' II 241; vii ff. mapa: ma 'têldi 'he said "do not question me"' Toy. IVv. 3-4 (ETY II 180); a.o. do. 4-5; Yen. see O. Kır. Uyğ. viii ff. Man.-A tep sézik aytıyar 'if one asks in doubt' (after a speech in oratio recta) M I 19, 11; (the sorcerer in the temple) Mar Amu Mojakka inça tep aytı(t) 'asked Mar Amu Mojak' (the question follows in oratio
uya-d: 'to be shamed by, or ashamed of (something, or someone, Dat. or Abl.).' Except in TT VII, where -t- prob. represents -d-; and in the Perf., the final consonant seems to have been consistently -d- until xv. Survives in most NE languages as uyat-, occasionally iyat-, and in some SC Uzb. dialects as uyat-. Uyg. viii ff. Man.-A uyadmakt(i) in damaged passage M I 25, 8: Bud. Sanskrit alajetavye lajante 'they are ashamed of things of which they should not be ashamed' uyatmaq-luk savta: uyat- lurlar; (the opposite) uyat-çuklatuka: inç- uyatmadacınlar TT VII E.49-50 (see above); artukrak uyadlı 'he was more ashamed than ever' U III 83, 11: öz külün külçülün eerti tını uyadıs çeyemn-cer if they are very much ashamed (Hend.) of what they have done' Suv. 141, 4-5; a.o. of Hend. Hüen-ts. 2051: Xak. xı ol mendin uyatt: ištahyey minni 'he was shamed by me'; originally uyadlı: but assimilated Kaş. I 216 (uyadur, uyadmaq); ağız yese: köž uyadur 'if the mouth eats, the eye is ashamed' (ištahyä) I 55, 15: KB yorisa uyadmasa yalip körüp 'if he walks abroad and is not ashamed when he sees (other) men' 864: xiii(?) At. uyadıp 'being ashamed' 432 (some MSS. uyitip): Çağ. xv ff. uyat-(=ip) utan- Vel. 123.

D uyat- Pass. f. of uyat-; 'to be asked'. S.i.a.m.l.g. except SW, meaning 'to be said, spoken', etc. Xak. xı söz uyatldı: su'la 'ani'l-kałam va gäyrih 'a question was asked about the statement (etc.)' Kaş. I 270 (uyatlar, uyatmak): xiii(?) Tef. uyatul- 'to be said' (Impersonal) 46: Çağ. xv ff. uyatilmayın elyedim Vel. 40; uyat- Pass. f.; gufta şudan 'to be said' San. 54v. 6 (quotns.): Kom. xiv 'to be said' (by someone Abl.) CCG; Gr. 33 (quotns.).

D uyatn- Refl. f. of uyat-. S.i.s.m.l. with a miscellaneous collection of meanings. Xak. xı söz uyatn: tawallâ su'ulî'l-kałam bi-nafaşih, 'he took it upon himself to ask a question' Kaş. I 270 (uyatnur, uyatmak).

D uyat- Caus. f. of uy-, with a different shade of meaning fr. uyat-. Prob. Hap. leg.; uyat- (and the like), which s.i.a.m.l.g. in the same meaning is a Caus. f. of uyat- in its later meaning. Xak. xı ol maşa: söz uyatrdı: kaffalanî 'alâ takallumî'l-kałam ma'ahu 'he made me responsible for making the statement with him' Kaş. I 269 (uyaturlur, uyatmak): Kom. xiv 'to make (someone) confess (a sin)' uyat- CCG; Gr. 33 (quotn.).

D uyat- Caus. f. of o-y-; 'to make, or let (someone Dat.) hollow out (something Aec.).' S.i.m.m.l.g. Xak. xı ol maşa: kaşgan uyotrdi: 'he ordered me to hollow out (bi-taqwîr) the melon' (etc.) Kaş. I 269 (uyotur, uyotmak): Çağ. xv ff. oydurur- Caus. f.; kawwidan ditto San. 89v. 28.

D uyat- Hap. leg.; Caus. f. of uy-. Xak. xı ol un uyutrdi: 'he gave orders for compressing
(‘alî şubûl) the flour and squeezing it (dâğlîhî) into a sack’ (et.) Kas. I 269 (uyturur, uyturmak).

Trls. AYD
PUD uyaşsîlik Hap. leg.; almost certainly mis-spelt; in a section headed fa‘âtîl, which contains osâ:yuk followed by the cross-heading wa naw minhu manqûs ‘defective (?) variety’ K (qâf) and this word; this implies some sort of form as uya:du:k, which as a Pass. Dev. N./A fr. uya:du- would be grammatically appropriate. Xak. xi uyaşsîlik er al-raçulu-lladî gâlabahu‘il-hayâ‘ a man overcome by shame’ Kas. I 160.

Trls. V. AYD

Mon. AYÇ
S ayyûq See 1 ayyûq.

Dis. AYÇ
D ayya:q N.Ac. fr. ayya-; with a parallel evolution of meaning. Survives in NE Khak. ayyâq ‘compassion, sympathy’; NC Kir. ayo; Kzg. ayaw (R I 200) ditto; NW Kuz., Krim ayaw ditto, and (Krim only) ‘stinginess’ and SW xx Anat. aya ‘protection’; ayyâq ‘a title’ SDD 132. Uyûg. viii ff. Man. TT III 75 (ermder-): Bud. Sanskrit satãkaram ‘profound respect’ a:gir ayâq‘TT VIII E.5; ayyâq ‘titre and respect’ U II 77, 18 etc. (yîlted); ayyâqa teqimîlg ‘TT VIII A.29 ayyâqa: teqimîlg ‘worthy of respect’, a stock epithet for Bodhisattvas, monks, etc. U II 11. 9. 32; 63, etc. (this phr., spelt ayagqa teqimîlg [Kor. 127. Hotad 28] was borrowed in Mong. and there erroneously connected with ayya:q ‘begging bowl’, l.-w. fr. 1 ayya:k); Civ. ayyâqa teqimîlg USp. 15, 8; 84, 3; 88, 5; asîqîn ayya:q ‘advantage and honour have diminished’ TT I 58–9; o.o. do. 114 (orname-); TT VII 34, 10–11 (2 açqî): Xak. xî ayya:q al-laqab ‘a title of honour’ Kas. III 172 (verse, see akiltik); a.o. I 271, 11 (aya-): KB wâzîrlîk a:bâr bûrdî tamgda ayya:q ‘he gave him the post of vezir, a seal and a title of honour’ 1036; a.o. 1766 (üstem): xînîn(?) Tef. at ayâq ‘a title of honour’ (for a Süra of the Koran); aya ‘protection’(?) 44: xiv Muh. al-laqab ayya:k: Rf. 145 (Muh. 50, 4 miss-spelt aqâ:q).

1 ayak ‘a vessel’, particularly a drinking vessel, for individual use; ‘cup, goblet, bowl’. S.i.am.l.g. See Doerfer II 629. Türkî viii ff. IkB 42 (idqy): Uyûg. viii ff. Civ. on ayak ‘ten cups’ USp. 55, 26; o.o. do. 40, 7 (lîr-); bir batrîr ayak bir bir batrîr ayak suv ‘one cup’ (Hend.) of wine and one of water’ I 16–17 (batrîr l.-w. fr. Sogdian pittr); a.o. H II 20, 80–1: Xak. xî ayak al-qâsa ‘a (wooden) bowl’; the Oğuz do not know the word and call ‘a bowl’ çanâk Kas. I 84; and 17 o.o.: xiii(?) Tef. ayak ‘cup’ 45: xiv Muh. al-qâda: ‘cup’ ayak: Mel. 7, 10; Rif. 79 (confused with 2 ayak); al-qâsa ayya:k 60, 6 (aya:q); 170 (aya:q); al-mangal ‘portable brazier’ ayak: 169 (only): Çağ. xv ff. ayyag ayyak qadah Vel. 39; hâsa ‘(cup)’ wa qadah San. 57r. 2 (quotins.): Xwar. xiv ayak (and, by false analogy, aqâq) ‘cup, goblet’ Quûtub 6; Kip. xv sukuru ‘bowl’ ayak Tuh. 19b. 6; şaftrar (meaning unknown, ?corrupt) ayak do. 20b. 11: Osîn. xiv to xvi ayyag/ayak ‘bowl, cup’; common TTS I 54; II 70; III 48.

S 2 ayak See aqâq.


S 2 ayyûq See 1 ayyûq.

S 3 ayyûq See 2 ayyûq.

S 4 ayyûq See ayyûq.


(D) ayûk See 5 kök.

oyuk ‘mirage, landmark’, and the like; particularly Oğuz and with some common meanings with öyük, q.v., also specifically Oğuz. Clearly not identical with oyuk, Pass. Dev. N./A fr. o:ya-, ‘hollowed out, a hole, cavity’ first noted in Kip. xv Tuh. 34b. 8; 48b. 8 and s.i.a.m.l.g.; both it and öyük may be Oğuz corruptions of some foreign word (cf. ëren). Survives only(?) in SW Osîn. oyuk ‘scarecrow’; xx Anat. oyûk/hoyûk ‘scarecrow; landmark, caimn’, and the like, SDD 749, 1098 (hoyûk, 756, also has these meanings, inter alia); al-sayyl means both ‘mirage’ and ‘scarecrow’. Cf. kügsûk. Oğuz xî oyûk al-sayyl va’:t-tram ‘mirage, landmark’ Kas. I 85 (verse; oyûk translated tram va: sayyl fi’l-mafâza ‘in the desert’); o.o. I 384, 6 (same verse, aqîq); kiçiçin oyûk tutma:’ lâ yaqûn (withoyûk) min ayûq al-sayyl’l-îlatî yûqûb fi’l-fâsad ‘(mis-spelt ferwâlîz) you cannot catch the mirage which rises in the deserts by force’ I 81, 21: Çağ. xv ff. oyûk sau:n-î nișan ki dar-î râhî bûyîyî ‘alâmât bi-gûdaran ‘a stone marker which they put up at the beginning of (side) roads to indicate them’ Sun. 92v. 28:
Kup. xiv oyuk al-sıcadı wa hiya'l-ahēr
ba'duha 'ala ha'd 'alāmata(μ) li'l-siy-'ya a heap of stones one on top of another to mark something' Id. 26: Osm. xiv ff. oyuk c.i.a.p., usually in Pe. and Ar. dict., translating words meaning 'scaercrow, statue, heap of stones' TTS I 554; II 739; III 551; IV 616.

S uyku See uğlık.

S ayğır See arkadaş.

Dis. V. AVYG-

S oyğat- See oğur-

S oyğan- See oğun-

aykır- 'to shout' and the like. Survives in several NE, NC, and SW languages. Türkü viii ff. Man. (a large gathering of the common people did obeisance to the king) yeme aykırdılar 'and applauded him' TTII 10, 82.

S oyğur- See oğur-

Tris. AVYG

D ayakçı: N.Ag. fr. 1 ayak: (1) 'one who makes cups, bowls, etc.' (2) 'a cup-bearer'. Survives in SE Türkî, Shaw 30, and NC Kır., Kxz. See Doferer II 630. Xak. xı ayakçı: (sic) al-qasrā 'a potter' Kaş. III 296, 23 (sıril-); n.m.e.: xiv Rbg. ayakçı 'cup-bearer' R I 208 (quoton.), 605 (açıtı); Muh. al-qadādāyir 'a maker of bowls' ayağçı: Mel. 58, 5; ayakçı: Rf. 157: Çağ. xv ff. ayakçı 'cup-bearer' Vel. 39 (quoton.); ayakçı/ayagçı a word for 'cup-bearer' San. 57r. 5 (same quoton.).

D ayğuç: Dev. N.Ag. fr. ay-; lit. 'one who speaks, or issues commands', but in practice the title of an office. Türkü viii in the phr. 'their xagăn seems to be brave, and their ayğuç: wise', T 10, 21, 29, the title, which refers to Toğukuk, is clearly a high one: Uyğ. X Bud. in the list of officials in the first Pfaḥlış ayğuç (PU) Avluç Taxran, 13, 21, has a rather humbler position near the carpenter, and here seems to mean merely 'foreman of works'.

D ayağlıg P.N./A. fr. ayağ: originally 'enjoying respect'. Survives w. phonetic changes in NE Khak; NC Kır., Kxz. and NW Kız., Krrm, usually meaning either 'compassionate' or 'pitiable, deserving compassion'. Uyğ. viii ff. Man.-A M I 27, 2 (I aṭṭīlā): Man. ayağlıg aṭṭīlā kapım 'my respected and famous father' TT III 2: Bud. ayağlıg bolmak dyan 'the meditation (I.-w.) about becoming respected' TT V 10, 98; o.o. TT VII 40, 77 (2 ap); Swv. 446, 17-19: Civ. kişidin ayağlıg 'respected by (all) men' TT VII 17, 22.

D ayaklık Hap. leg. (?) P.N./A. fr. 1 ayak. Xak. xı ayaklık teve: xīdān dī qaṣa'a 'a tray for carrying bowls' (illustration of the meaning of -lıg) Kaş. III 50, 26; n.m.e.

D ayıklık P.N./A. fr. ayık; n.o.a.b., apparently 'one who carries out a promise'. Xak. xı KB ayıklık turur bu öllum belglülük 'death manifestly keeps its promises' (a famous man does not die before his time comes) 2286.

D ayukluk See 5 kök.

?ED uyugluğu Hap. leg.; by its meaning a P.N./A. fr. uğ; occurs in a grammatical section as an example immediately after ayaklıg, q.v., and presumably a scribal error for uğluğ. Xak. xı uyugluğ ev bayt dī fāgāt 'a domed tent' (i.e. one with curved wooden struts) Kaş. III 50, 27; n.m.e.

?ED uyugluğ Hap. leg.; this word has been read in USp. 79, a list of articles mainly tọşek 'mattresses'; the phr. below comes after these entries and before a list of örtgün 'coverlets', and the transcription is based on the assumption that it is a P.N./A. fr. uyuk 'felt boot, woollen stocking' which exists in some NC and NW languages; see uyma. It is unlikely to be connected with this word; it might perhaps be oyukluğ 'with a pattern of depressions, or incisions', or merely mistranscribed. Uyğ. viii ff. Civ. bir tatarnu uyugluğ kidiz 'one Tatars' . . . felt' USp. 79, 11-12.

S aykıri See arkuru.

D ayağsız Priv. N./A. fr. ayağ; originally 'not enjoying respect'. Survives in much the same languages as ayağlıg with the opposite meaning to that word. Uyğ. viii ff. Bud. U II 77, 19 and 86, 36 (uçuz); TT VII 40, 77 (2 ap).

Tris. V. AVYG-

D ayığla:- Den. V. fr. 4 ayığ (ağığ); 'to dis honour'; used in antithesis to ağırlık. Pec. to Uyğ. Uyğ. vii ff. Bud. könl kertî nom ayağlâmıd tanım erser if I have dishonoured and denied the rightful true doctrine' Swv. 134, 11-12; a.o. do. 137, 1.

S uyık See uğlık.

VU uyık Preliminary note. There seem to be two different words of this form, the first a VU Xak. word connected with uyık-, the second the Oğuz word uyık which is still current.

VU 1 uyık 'quicksand': homophonous w. uyık-. N.o.a.b., but see 2 uyık. Xak. xı uyık yez al-âmig minâl-ramil 'a quicksand', that is (sand) in which footprints disappear and their traces are effaced by water, etc. Kaş. I 85: KB uyık çım osuğlugul bolur bilgeler, çıkar suv kayuda adak tepseker 'wise men come to be like quicksands or peat, wherever they put their feet water emerges' 974; Xwar. xiv uyık 'the sediment in wine' Qutb 122, 202 (uyık).

2 uyık 'an artificial mound, cairn' and the like. An Oğuz word with an ill-defined
connection with öyük, q.v. Survives only (?) in SW Osm. öyük 'an artificial mound, a scarecrow' (acc. to Sams 231 identical with öyük) and xx Anat. öyek, öyük, öyük, höyük, hüyük with these and other meanings some of which seem to belong to őyük SDD 756, 766, 1123-4, 1441. Öğuz ʿi őyük kull mutaqtıf mina’l-ard şibaba’l-ta liable piece of raised ground like an artificial mound ʿKaṣ. 1 85: Tkm. xii al-ta’lll-őyük (Kip. tepe:) Hou. 6. 16: xiv (not specifically Tkm.) őyük al-ta’lll-kaห bir 'a large artificial mound', also called baş (Kip.) ld. 27; ditto őyük Bul. 3. 9: Osm. xii ff. őyük 'artificial mound' in several texts, esp. Pe. and Ar. dicts. translating words with that meaning and once (xvi) 'scarecrow' TTS I 753; II 961; IV 812 (everywhere öiyük).

S eyği/eygü See edğü.

Dis. V. EYG-

VU öyük- Hap. leg.; cf. I őyük. Xak. xi anų açak: kumda: őyükli: 'his foot sank (s懂事) in the quicksand' (al-ʿāniq); and one says anų açak: őyükti: latamati’l-hicara ricalahu wa haфиya 'the stones bruised his feet and he was foot sore' ʿKaṣ. I 268 (őyükler, öyümek).

S öykün- See öüğün.-

Tris. EYG

eyeġü: properly 'rib' as an anatomical term; also used metaphor. for 'the rib of a tent', etc. Survives in NE Tuv. eği and SW Osm. eyeği/eyeyi (prob. both now obsolete), and in various shortened forms eyi in Osm. eği (i.e. eye) in Rep. 'Turk and in xx Anat. eya/eyeşük SDD 509, 563, 1123. Otherwise entirely displaced by the Mong. l.-w. kabūrğa or the like. Üyğ. vii ff. Čiv. (in a list of parts of the body) iki yeği/sude 'in the two sets of ribs' H II 22, 29; Xak. xi eyeği: al-dil 'a rib'; and adla’el-xibă 'the ribs of a tent' are called eyeği: and ard fi wasaqi’il-cihal ka’anahu șa’ud 'a piece of rising ground in the middle of the mountains' is called eyeği: yér ʿKaṣ. I 137; eyeği: 'the rib of an animal' (etc.) III 174; a.o. III 425. 7 (2 art.): xiii(?) Tef. eyeği 'rib': xiv Rğ. ditto R I 721 (quoting): Çağ. xv ff. eyeği (spelt ustuxw-i pahli 'side bone' (i.e. rib), also spelt üyegü San. 576. 6; reverse entry 92v. 2: Xwar. xiv eyeği Nache. 279, 12: Kip. xiii al-dil’eyeği Hou. 21, 2: xiv eyeği: al-dil’ (one MS. adds and kaburka also means al-dil’); and it is said of a man who heeds neither reproof nor blame eyeği:sı: berk tür 'his ribs are firm' ld. 27: xv diil’eyeği (in margin eyeği) Tuh. 23a. 7: Osm. xiv ff. eyeği is fairly common throughout xvi and eği occurs once in xvii TTS I 287; II 411; IV 318.

Dis. AYL

(D) ayla: thus, like that.' The original form must have been ayla; see aylık, but it survives only as SW Az. ele; Osm. ęyle; Tkm. ęle; the date of the vowel change is undiscoverable. In the medieval period an alternative form alay appeared in NW and still survives, with minor alterations in NE Bar. RI 353; NC Kir. (Kzx. alay) and some NW languages (others have solay from *əs alay). This latter form looks like a crasis of *alayun, Ger. of a Den. V. fr. an... If so, ayla: is perhaps a metathesis of this word, since the current theory that it is a crasis of an... and ile (birle): is open to the objections that it is not semantically inappropriate and that there is no evidence that birle: had become ile anywhere before xii. Öğuz ʿi ayla: kaqol:ha ‘thus’; one says ayla: kğil ‘do thus’ (kaga) ʿKaṣ. I 113; o.o. I 166, 5 (2 us.); III 186, 3 (buyur): xiii(?) Tef. ayla ‘thus’ 72 (ęyle): Çağ. xv ff. VU ayla hançun ‘thus, in that way’ San. 57v. 2 (quoting): Xwar. xiii VU ayla ‘thus’ Ali 16: xiv alay ‘thus’ Quth 7: Kom. xiv thus alay (common)fallay (twice) ČCI, ČCG; Gr. 34 (quoting): Kip. xiv kama ‘just as’ ayla: kım Bul. 15, 13: xv (hākāda ‘like this’ bulay dir) hākāda ‘like that’ alay dir Tuh. 37b. 12-13; ida(n) ‘with -n’ and hina(idi)n ‘if so, in that event’ alayya do. 60a. 10, a.o.o.: Osm. xiv ff. VU ayla is common to xvi and sporadic later TTS I 288; II 412; III 275; IV 320: xv VU ęyle occurs in documents, see A. N. Kurat, Altın Ordu, Kırım ve Türkistan Hanlarına ait Yarık ve Bittikler, Istanbul, 1940: xvii ęyle, in Rüm, hançun San. 92v. 19.

S 1 ęyle See öleg.-

S 2 ęyle See ayla:

D aylış P.N/A. fr. 1 aıy; originally with preceding numeral (so many) 'months old'; later, of a woman, 'pregnant'. S.i.a.m.l.g. except SW in both meanings. Türkii vii ff. ext. ayla: kışiŋ: oğlu:n ‘a two-months-old child’ Irb 32: (Xak.) xiv Muh. al-habība ‘pregnant’ ayla: Mel. 53, 1 (ow); habilital-mer’a ayla: bod- Mel. 25, 2 (Rİf. 107 yükle:-): Kom. xiv ‘pregnant’ ayla ČCG; Gr. 31 (quoting.): Kip. xiii al-hamīl ‘pregnant’ ayla: (and yülki): Hou. 25. 2.

VUC aylık Hap. leg.; crasis of ayla: and 2 ok. Öğuz ʿi alyok alyok kğad kğad ‘thus, thus’ ʿKaṣ. I 113.

Dis. V. AYL-

D 1 aylı- Hap. leg.? Pass. f. of ay-. Xak. xi apar sölz ayldı: ‘a word was said (qila) to him’ ʿKaṣ. I 268 (ayilur, ayilmak).

S 2 aylı- See aqlı.-

(D) yul- ‘to be shamed (by something Abl.); to be put to shame'; presumably a crasis of *yuali. D.s.i.a.m.l.g. except SW, where it is replaced by utan- (uvtan-). Xak. xı ol mendin uyaldı: istahyād minni fi amr, naţaza ‘anl-iqādım ‘alaylı’ he was shamed by me about a (proposed) action and was dissuaded from venturing upon it’ ʿKaṣ. I 269
(uyalur, uyalmak): Çağ. xv ff. uyal-
(-ğan, etc.) ûrûm. V. 121 ff. (quodn.); uyal-
(spelt) xacal şudan 'to be ashamed' San.
90. 24 (quodn.); Xwar. xiv uylal- 'to feel
ashamed, to be blamed (by someone Abl).' 
Qub. 196; MN 74, etc.; Nahe. 59. 10; 183. 7;
351. 17; Kom. xiv uylal- 'to be ashamed'
CCI, CGG; Gr. 264 (quodn.); Ktp. xiv
uyal- istâyâ; Tkem. utan- Id. 27; xv
istâyâ uyal-ujtan- Kaw. 76. 9; Tuh. 68. 10;
Osm. xiv and xlv uyal- ditto in two texts
TTS II 940.

d uyul- Pass. f. of o:y-; 'to be hollowed out,
perced', etc. S.i.m.l.g. Uyg. viii ff. Bud.
(a sick man says) turuk bolušîmka ikl
yanım yerke (doubtful, ? read birke) kirip
uyulup telingel turur 'because I have
seen, my two sides have come together
(?) and are hollowed out and pierced' U III
37, 2-3; Xak. xî yêr oyulû: hâratîl-arâ
roa xasafat 'the earth crumbled and sank';
and some one költü: oyulû: intagolah-sath 'the
roof was penetrated' by a downfall of rain
Kâz. 1 268 (uyulur, uyulmak): Çağ. xv ff.
uyul- (spelt) kâvido şudan 'to be hollowed out'
San. 89v. 22 (quodn.); Kom. xiv uyul-
(of the ground) 'to sink' CCG; Gr. 175 (quodn.).

d uyul- Hap. leg.; Pass. f. of uy-; Xak. xî
uyulû: neq 'the thing was squeezed'(duyita),
as for example flour into a sack Kâz. I 269
(uyulur, uyulmak).

s eyle:- See edele:-

Tris. V. AY-

d ayalâ:- Den. V. fr. 1 aya;; s.i.m.l.g.
except SC with a miscellaneous set of mean-
ings 'to clap, to slap, to fondle, to grasp', etc.
Xak. xî kriz ayalâd: soffaqati-l-mar'î
bi yadâyha 'the girl clapped her hands'; lüga
faşiha 'a correct word', (?, import obscure
Kâz. III 328 (ayâlar, ayalâ:ma:k).

S uyula:- Den. V. fr. 1 uya; 'to nest,
to build a nest'. S.i.m.l.g., in SE Tûktî
uyul- BS 793/uyula- Jarring 352; SW
Osm. yuvala; elsewhere uyula.- Xak. xî
kuş uyula: 'aşça'f-tair wa'attaxada waqar
'the bird nested and made a nest' Kâz. III
328 (uyâlar, uyula:ma:k); Kip. xiv
yuvala- cadala lahu waqar 'to build a nest'
Id. 99; Osm. xvi ditto TTS IV 908.

Dis. AYM-

d ayim I a:y with 1st Pers. Poss. Suff.;
lit. 'my moon', but often used, like teğrim,
as a Noun for 'beautiful, or distinguished,
woman'; the transitional stage is seen in Kâz.
where the Poss. Suff. still had its ordinary
meaning but a:y is already used meta-
phorically. Survives in SE Tûktî BS 10;
NC Kür. and some SC dialects. Xak. xî
satti meniq ayimî: bâ'a xädâmî bi-gâyir idni
'he sold my servant without my permission'
Kâz. II 193, 6; n.m.e.: Çağ. xv ff. ayim

xwätün wa bâni-ya haram 'a lady of high birth,
or of the harem' San. 57v. 11.

D oyma: Pass. Dev. N./A. fr. o:y-;; s.i.m.l.g.
usually meaning 'engraved or decorated work'.
This seems to be the word used in a cryptic
para. in IrkB about gambling. As in many
Turkish games, the play consisted in putting
pebbles or counters in 'holes' (I o:y in this
para.) and oyma: er, which obviously means
'a gambler', might mean literally 'a man who
makes holes for the game'. Türkü viii ff.
IrkB 29 (ur-).

the ref. to 'felt boots' clearly links this word
with the modern NC word uyuk 'felt boot,
woollen stocking', and possibly with uyukluq,
q.v., and so fixes the vowel of this verb as u-.
Xak. xî uyama: al-lîbadî (u-'turhmâni)
lîladi yutaxad mânhûl-u:xtîf 'the (Turken)
felt out of which boots are made' Kâz. II 100,
22 (basîs-); 207, 3 (talkis-); n.m.e.: Çağ.
xv ff. uyama (spelt) xît wa maqî 'a leather, or
skin, bag', also called tulum, in Arabic ziyâg
San. 92v. 23 (no doubt belongs here in the
sense of something filled under pressure, a
meaning also inherent in tulum).

D *eymenç See eymensiz.

Dis. V. AYM-

eymen- 'to be timid, shy (of something or
someone, Dat. or Abl.); the occasional spell-
ings ay- in Uyg. were merely a device for
ensuring that the word was not read as imen.-
S.i.m.m.l. Cf. uvtan-, uydad-, uyal-; Uyg. 
viit ff. Bud. Sanskrit parisâcâradâyabhayam
'fear of being put to shame before the
community' kuvargâka: eymenma:kkîg (sic)
korkiâ TT VIII. 11; birôk amrtu bu
emegê emgenelî korksarp eymensên
'if you now fear and are timid about suffering
this pain' U III 31, 12-13 (ii); a.o. Sut. 141, 5
(uay(:)); Xak. xî ol mendin bu: irşa:
eymendi: istahya minni wa cabuna 'antî-
îgdâm fi hâdâl-âmre 'he was shamed by me
and hesitated to proceed with this action' Kâz. I
270 (eymenûr, eymenme:k); korkup ajar
eymenû: oynamağîl 'be afraid of (God) and
out of shyness and fear of Him (hâyâ(a)n wa
xawfa(a)n minhu) refrain from playing about'
TT III, 34: 14; KB özmêm 'udrîn aysa yeme
eymenû 'if I shily make my excuses' 191;
ajar eymenûrmen 'I am rather afraid of
it' 777; o.o. 204, 5060, 5860; Çağ. xv ff.
eymen utan hîçâb eyle 'be ashamed and
embarrassed' Vel. 35 (quodn.); Inmen-
(spelt, in error) ihtirâs kardan wa şarm kardan 'to be
cautious and shy' San. 113v. 18 (quodn.):
Xwar. xii eyemen- 'to be shy' Ali 47; xiv
ditto Qub 10 (eymenmekîk 'modesty', mis-
spekt 58); MN 252; korka eyemen Nahe.
76, 4; Kom. xiv 'to be shy' emen-imen-
CGG; Gr.: Osm. xiv xvi eyemen- 'to be
diffident, shy (of people Abl.)' in several texts
TTS I 289; II 413; III 277.
Tris. AYM


Dis. AYN

D aynî See aynî-.

?F èyín (sic, as in TT VIII, not iyn as spelt hitherto) pec. to Uyğ. (but see 1 yîr). Its meanings are discussed at length in v. G. ATG, para. 206; although sometimes used as an Adv. in such phr. as èyín keçîçe, it is normally a Postpos. following a noun in the unsuffixed or Dat. case and meaning 'because of, according to, in accordance with', and the like. It is therefore practically syn. w. the Khotanese Saka Postpos. täni, see S. Konow, Primer of Khotanese Saka, para. 95, and is prob. a l.-w. fr. that word. This is more satisfactory than v. G.'s suggestion, loc. cit., that it is a supposed word *iye, which is prob. merely a misreading of èyîn(în), are derived fr. a hypothetical verb *iye, Uyğ. vîii ff. Man. az bîlgé èyín ... aiyî kilînc èyín 'because of lust ... because of wickedness' TT II 16, 26-7; a.o. do. 35: Bud. Sanskrit ye etân anuvâyangi 'those who will follow these' kimler: muça: èyín (sic) barsâlar; teşir buvûkan èyén bardaç- câlîrâq uktûr (this signifies those who walk according to (the precepts of) the divine Buddha) TT VIII A.16-17; anuvîkrâm pariçítá; 'those who have adapted themselves to the (proper) order' èyín keçîçe tüsîtlenîmîş do. B.11; a.o. do. F.14 (ulâl-); köjûl èyín tapînca küşîleri terk kanar 'his wishes are quickly fulfilled in accordance with his ideas' U I 27, 8; köjûl èyín U I I 43, 10; TT II 12, 114 etc.; tap èyín Stw. 245, 22; èyín keçîçe 'one after another, in succession' U I I 22, 8; III 35, 16; miscellaneous o.o. U I I 49, 23; III 79, 4 (ii) (evrîl-); Stw. 101, 18; 133, 16; 349, 10; 596, 22.

?D oyun 'game, play, merriment' and the like; considering the importance of holes in Turkish games (see oynâ) the possibility that this is a Dev. N. fr. oy- cannot be completely excluded. S.i.a.m.l.g. Türkü vîii ff. Man. ükûs törgül teç oyunun 'with many kinds (Hend.) of amusements' TT II 8, 58; a.o. do. 66 (ôgrûncî): Uyğ. vîii ff. Man. (they curse and swear at another, and this cursing and swearing, like idiots) söğüçte oyunça sakanur 'they think of as abuse and amusement' M I I 10, 19: Bud. TT X 144-5 (1 fr). Cfr. on Kat ços oyun yakûştî egiðilîr 'the echo of the ten-fold ços game is heard' TT II 94-5: Xak. xio oyun 'al-la'b 'game, sport' Kaç. I 85; ol oyunça: kaldî: torıka fi'-tirâh 'he was left behind in the race' II 25, 4: KB oyunka katîmîsa egin tîlin 'if he does not take part in sport with hand and tongue' 709; a.o. 2093 (oyun 'gambling', as an evil); xîli(?) 'Tef. oynî/oyun 'game, amusement' 234-5: xiv Muh. al-la'b wa'l-lahto 'game, pastime' oyun Mel. 63, 12; Rf. 162: Çag. xv ff. oyn (splet) bîzi te hazî 'game, playfulness', also pronounced oyun Şan. 92v. 23; reverse entry do. 28 (quotation): Xwar. xiv oyun 'game', etc. Qub 116: Kom. xiv 'game' oyn CCI; Gr.: Kip. xiv oyun al-la'b Id. 26.

D aynîç N.Ac. fr. 1 ayîn-; n.o.a.b. in the phr. korkîç ayînç, Uyğ. vîi ff. Bud. (that man) korkîç ayînç bulmaz (or bolmaz?) 'has no fear (Hend.)' (of becoming wicked) U II 39, 93-4; o.o. U III 57, 1 (i); Tiş. 18a. 2.

D îynîç N.Ac. fr. iynîn-; n.o.a.b. in the phr. îynîç basînc 'oppression, persecution', and the like. Türkü vîii ff. Man.-A (we do only what God commands but) yüzbûmû utrulûç îynîç basînc alp e(mgêkler) erîr 'persecution (Hend.) and grievous sufferings (?) confront us' TT II 6, 6; a.o. do. 15 (ağ:); Uyğ. vîi ff. Man. (he has suffered many kinds of îynîç basînc M III 37, 14 (ii)).

D oynak Conc. N. fr. oynâ-; lit. 'a playing-thing' with various special applications, esp. 'a flighty woman'. S.i.a.m.l.g. except SE(?)
Xak. xî oynak ìşler: al-mar'at'tul-îlal- ata'tul-xûba'a 'a woman who peeps out and hides again' Kaç. I 120: Çag. xv ff. oynak 'a place (zamîni) that a gazelle digs out (hâvûda) with his feet and makes his sleeping place' Şan. 92v. 26 (the translation implies a false etymology fr. o:y-).

D oynâ: Dev. N. fr. oynâ-; etymologically and semantically very close to oynak but with a slight connotation of reciprocity, usually 'one who engages in an illicit love affair'. S.i.a.m.l.g. See Doçerf II 671. Xak.
Xak. xî oynâ: al-mar'at'tul'îti lihâ mân yarhaqâhû harâmâni 'a woman who has a secret lover' Kaç. I 120: xiv Muh. al-ma'sîjîq 'a loved one' oynâ: Mel. 49, 15; eslık (corruption of 'dîjîq, oynâ in margin Rf. 144: Çag. xv ff. oynâ ma'sîjî-i san Şan. 92v. 24: Kom. xiv 'concubine, harlot' oynâ CCI, CCG; Gr.: Kip. xiv oynâ al-ma'sîjîa Id. 27; Bul. 9, 5; xv ma'sîjî oynâ Tuh. 32b. 10: Osm. xiv ff. oynâ 'illicit lover, concubine'; c.i.a.p., esp. in Ar. and Pe. dicts. TT S I 554; III 739; III 551; IV 616.

Dis. V. AYN-

D şayan- See ayanç-

1 ayn- used only in association with kork- and no doubt more or less syn. w. it. One of the words for 'to fear' in Mong. is aiy- (Kouw. 2, Haltod 1) but the XIII form is ayu- (Hoenisch 11) and the resemblance is prob. fortuitous.
S 2 ayın- See 1 aḏim.

D iyin- Rel. f. of iy-; survives only (?) in NC Kir. iyin- 'to strive, strain oneself'. Uyğ. viii ff. Bud. iyın basınır 'they suffer oppression' TT VI 10 (mistranscribed iyınır and with a false etymology in the note thereon). Xak. xi er iyindi: achada'l-racul yabi'atahu fi iixāči'l-barāż 'the man exhausted himself 'defeating' Kaṣ. I 269 (iyınır, iyınma:k).

S oyan- See oðun.

D oyna- Den. V. fr. oyun- 'to play' and the like; sometimes Intrans., sometimes 'to play (a game, musical instrument, etc., Acc.)' and sometimes 'to play with (someone or Dat.)'; there is sometimes a connotation of amorous dalliance. Uyğ. viii ff. Bud. U II 26, 6 (ıllinçül:le:-); Xak. xi eight occurrences but n.m.e.; sometimes translated la'iba, e.g. ol meniň birle: oynadı: la'iba ma 'he played with me' II 226, 12; and sometimes la'aba, e.g. ıltın anar oynayu: ğina la'abtuḥu daxıla'd-där 'when I dallied with him in the house' I 225, 28; oynap meni: fa-lā'abani 'and he dallied with me' I 226, 2; KB elik külmiz oynar çekçekler üze 'the roebuck and his doe play among the flowers' 79 (xuul?) Tef. oyna-' to play, amuse oneself' 234: xiv la'iba oyna-: MeÌ. 31, 1; Rif. 115; mazaha 'to joke' dito 31, 5; 115: Çağ. xv ff. oyna-bâz kardan 'to play' Sam. 918. 3 (quotns.): Xwar. xiv(?) dito ıg. 12: xiv dito Qub 115, MN 125; Nahe. 183. 11: Kom. xiv 'to play' oyna-: CČI; Gr.: Kip xiii la'iba oyna-: Hou. 34, 14: xiv dito Id. 26: Osm. xiv ff. oyna- 'to lose (something) garubling' in several texts TT III 551; IV 516.

D oynat- Caus. f. of oyna-; 'to make, or let (someone) play'. S.i.a.m.l.g. with various idiomatic meanings. Xak. xi ol an: oynattı: al'abahu Kaṣ. I 271 (oynatur, oynatmak): Çağ. xv ff. oynat-bâzı farmandan Sam. 919. 21 (quotn.): Xwar. xiv oynat- 'to allow to play' Qub 116.

Tris. AYN
D ayançaq N./A. of Habitual Action fr. ayan- the Rel. f. of aya: which is not recorded before the medieval period, Kom. xiv CCg; Gr.: 'reverent'. Uyğ. viii ff. Man. ayançaq kögün yüküngü 'worshipping with a reverent mind' TT III 2: Bud. ayançaq kögün Hüien-tr. 1806.

D eýinki N./A.S fr. éyin- n.o.a.b. Uyğ. viii ff. Bud. (the soft clouds gleam in even ranks in due season (ödıncı) üzgen yağmur tölükilir öd eýinki koldu 'the dashing rain teems down at the season which accords with the season' Swv. 566, 3-4.

Tris. V. AYN
D ayina:- Hap. leg.(?); Den. V. fr. aya-ı, Dev. N. fr. ay-. The N.Ag. fr. this Noun, ayınçī 'slanderer' is noted in Kom. xiv CCg; Gr., and a Dev. N. fr. this verb ayıdo-:

(ayıluq) 'slander, abuse', survives in NC Kir. Xak. xi KB ayımlamasan seni xalıq ara, atıq artamasın muni ke'd kör-e 'let them not slander you among the people; let not your reputation deteriorate, look well to this' 4463.

Dis. AYR
S eyer See eðer.

PUD uyur this word has been read in two O. Kir. ix ff. and one Türkü viii ff. Yen. inscription, Mal. 10, 17, and 28; for the text of the last see E inilgü. 'This last passage and Mal. 10, 2 yüz er kadašım uyarin üçün stand together; in both uyar could be an Aor. of uz- used as a Noun to mean 'ability'; because of the ability of my hundred kins- men' and, in 28, 4 'because of the ability of my elder and younger brothers', but in that case the word might well be uyur, q.v. This explanation does not suit Mal. 17 where the word has been read three times uyar ka-dınım üçün 17, 2; uyar begun: . . . uyar kadašmakı: 17, 3; this text is a very unsatisfactory one, and it would not be too difficult, epigraphically speaking, to correct the word to öz; 'for the sake of my own relations by marriage'; (I have been parted from) my own beg . . . and my own kinsmen'; Talas ix ff. (?) Talas II 5 (see ızza:).

D uyur presumably Aor. of uz- used as a Noun; 'capable, powerful', and the like, cf. uğan and see uyur. Türkü viii ff. (the xan mounted the throne and established his court) tört buluňtaki edğisü: uyur: têrîlîpen mümkleșir 'bedizleyür 'his good and capable men in all quarters of the world assemble, rejoice and adorn (his court)' İrkB 28: Uyğ. viii ff. Man. the word has been restored in elig beleş [uyu]larınñ of the king, beşg and powerful men' Wind. 31: (Xwar. xiv uyur in Qub 197 identified with this word looks more like a finite verb).

uyur some kind of small seed, 'millet' or the like. The Brahmi (TT VIII) spelling uyuri would normally be read úr or uyuri but is the only convenient way of writing uyüri in this alphabet. In the Uyğ. script the word is sometimes spelt uyür, sometimes uyur and sometimes uyur, før uyu(ı):r. The Xak. form uyur is unexpected and prob. represents the same word in a different dialect. There is disagreement about the meaning of kara uyuri: Moller in a note in Pfahl, 14 says that in an unpublished text (T III 66-4) it corresponds to Chinese su mo 'Perilla ocyoides' (Giles 10,320 7,969), and v. G. in a note in TT VIII 68 that in Swv. 476, 12 it corresponds to Chinese chieh tzu 'mustard seed' (Giles 1,255 11,317). N.o.a.b. Uyğ. viii ff. Bud. kaz uyurı Pfahl. 6, 6 (ıllüş); Swv. 476, 12 (see above): Civ. (gap) kaza uyüri bu otlar ' . . . and mustard seed(?), these drugs' TT VIII M.25: uyur (uyur) tüsüsl 'husked millet' TT VII 14, 8; in Usph. 120 and 123 there are
several mentions of yeti (or some other numeral) küri üyür (uyur) 'seven (etc.) pecks of millet'; bir şık üyür (uyr) 'one shik (ten pecks) of millet' do. 31, 9; o.o. do. 14, 14; 32, 2. Xak. xi üügr al-duxn 'inda-turk 'millet' among the Turks; the Özgüz do not know the word (in this sense) Kaş. I 54; a.o. II 121, 5 (kattâl): üügur alternative form (uğla fi) of üügr 'millet' III 9; KB şakar halwâ yegli yâ arpa üyür (siic) 'the man who eats sugar and sweetmeats, or barley and millet' (goes to sleep full and wakes up empty) 3612: Özgüz xi yâr üüglî: al-simisim 'sesame seed' Kaş. I 54.

S ayrur: See aðrî. 
S ayrak 'ibex' See ivîk.

S ayrük See aðrik.

S ayruk See adruk.

S eysîl: See eksilik.

S eyril: See eðrimd.

D ayra:n 'butter milk' or the like; if this could be taken to mean lit. 'something separated', it could be taken as a Dev. N. fr. ayr(- aðrîr), but it is very odd that such a sound change should have occurred in that language, and it is probably merely a false etymology.

S.i.m.Lg. See Doërfer II 639. Xak. xi ayran al-maxît (error; read al-maxid) 'butter milk' Kaş. I 120: xiv Muh. al-maxid ayran: al-subd wa'îl-samun 'fresh and melted butter' ayran yââgî: Mel. 66, 9; Rif 166 (mis-spelt in part): Kip. xii al-maxid ayran Hou. 16, 12: xiv (ayar- farqaq 'to separate') and al-raîb 'butter milk', from which the butter has been extracted is called ayrak and ayran, al-nîfarraq; and in Kip. ayran is al-qarîs 'sour milk' Id. 27 (ayarr is otherwise unknown in Turkish, it is the Mong. word (possibly a Turkish l.w.) ayrak 'kumis', Kot. 8, Halld 2); al-qarîs ayran Bul. 8, 3: xiv laban 'milk' (inter alia) . . . ayran Tuh. 31 b. 12.

S ayrîr- See aðrîr-

S uyur- See odîrur-

S ayrîl- See aðril-

S ayrîsî- See aðrîsî-

D ayas ayas (ayaz) 'bright, cloudless', occasionally, because winter days in the steppes are often cloudless, 'very cold'. The final sound is uncertain; in Uyg. it might be either; in Kaş. it is -s, but as Kaş. also spells the Neg. Suff. -mas, not -maz this may be a dialectic peculiarity. S.i.a.n.Lg., ayas in NE, ayaz elsewhere. See Doërfer II 628. Uyg. viif. Bud. ayaz (or ayas?) appears in two P.N.s in the third 'Pfahl', Ay a. mal, Arîg a. mal Pfahl. 23, 16: Xak. xı ayas kîîk al-samâl- mušîrîn 'a bright sky'; and al-mâmâlik, 'slaves' are called ayas, yusâhabat şafâ 'wachhi bihi 'as a simile for the brightness of their faces' Kaş. I 123: Çağ. xvi ff. ayaz şâb-î sâî-î bi-abr 'a clear, cloudless night'; and also the name of a page (gülâm) of Sultan Mahmûd Sabuktegin who was his favourite (mâ'sîq) San. 57r. 2; Kom. xiv 'clear, cloudless' ayas/ayaz CCI, CCC; Gr. Kip. xvi şahw 'clear weather' ayaz Tuh. 21b. 13: Osman. xvi ayaz 'clear, cloudless' in two texts TTS 76; IV 47.

S eylis- See eksilik-

D ayas Co-op. f. of oy-. Survives in several NE dialects, Khak., and Tuv., usually for 'to become concave or distorted' and NC Kz. oyis- (1) 'to help (someone) to break through (ice, etc.)'; (2) 'to walk or ride on a curve, not straight'. Xak. xi olar ikki ka:gu:n oyûsî: 'those two competed in hollowing out (fi taqwar) a melon'; also used for helping Kaş. I 268 (oyûsur, oyûsmak). 

D 1 uyus- Hap. leg.; Co-op. f. of uy-. Xak. xı ol arâr ka:pa: uyu:usdr: 'he helped him to squeeze (fi sad) the flour into a sack (etc.)' Kaş. I 268 (uyûsur, uyûsmak). 

S 2 uyus- See uðus-

S 3 uyus- See uðus-

D ayaz See ayas.

VU uyaz 'some kind or kinds of biting insect, fly, gnat, mosquito', etc. Survives only in SW Osm., where Red. (only) lists uyaz, oyaz (272) and fvezî (320), and xx Anat., where the forms are so various ihev/jiev/jêvez (common) iayaz/jêvez SDD 802, etc., that it is impossible to decide whether the vowels were originally back or front. Özgüz xi uyaz al-hamac mina-l-ba'ûd 'gnat, or mosquito' Kaş. I 84: xiv Muh. al-qarqas 'a small flea' uyaz Mel. 74, 8; Rif 177: Kip. xii al-nâmîs 'gnat' uyaz Hou. 10, 12: xiv uyaz al-barqas 'gnat' Id. 27; Bul. 11, 1 (mis-spelt uyur): xv barqas iyaz Tuh. 7b. 8; nâmîs uyaz do. 36b. 3: Osm. xiv ff. uyaz 'gnat, mosquito' in several early texts; fr. xvi used in Ar. and Pe. dict. to translate several words, some meaning larger stinging insects; ihev/jêvez sporadically fr. xv TTS 753; II 961; III 739; IV 811 (all under iyez).

S uyus See uðus-

Mon. AY

az Preliminary note. There are three different words in the early texts: (1) az 'few'; (2) az- 'lîst', a Middle Iranian l-w.; (3) az the name of a tribe, which occurs only in Türkü, and has not always been recognized. The passes in
which it occurs are I E 20; I E 17; I E 38; I N 2; 3; T 23, 24; in I N 5, 8 the name of one of Kül Tegin's horses is Az yağızı: 'the bay horse (taken) from the Az'.

1 az 'few, scanty, a little'. S ia.m.l.g.; in NE as. Türki viii az boðunüş üküşi kidlim 'I made the scanty people numerous' I S 10, II N 7; similar phr. I E 19 (I E 16); I E 29, II E 24; II E 14 (I E 17); o.o. of az 'few' I E 40; II E 32; T 39; Ongin 7: viii ff. (at the beginning of this omen) az (sic) emgekt: bar 'it has a little pain' Irb B 57: Man. (the king's heart) az köğsadi 'weakened a little' TT II 6, 30: Uyg. vii az er it(t)im 'I sent a few men' Sû. E 11: vii ff. Man.-A M 35, 4 and 12 (aparau): Bud. az uthn 'sleep a little' PP 55, 5; az edremliq toyn 'I (a monk of little virtue) Hüen-ts. 2050: Civ. köğliç [köğüz] yûmtmek az 'the achievements of your mind are scanty' TT II 8-3: o.o. do. 159; II H 18, 64; USP. 22, 49; Xak. xi: az neñ al-sal-yûl'qalit 'something scanty' Kaç. I 80: atan yûlt: aš bolsa: açaq: az (sic) körünnür 'if a camel has a load to carry, to a hungry man it seems scanty' I 75, 25; KB üküq sözlemek söz birer sözle az 'do not say many words, say a few one at a time' 172, o.o. 305-6, 734, 866 (2 ki:z), 4580; viii (ii) At. az 'few', etc., is common; Tef. dt. 41: vii Muh. al-qalil az Mel. 56, 1; 82, 15; Rif. 153, 188; Çağ. xi do. 4: az andak 'few, a little' Sen. 30, 1-5; Xwar. vii do. Quth 17; MN 49, etc.; azin az az 'little by little' Quth 18: Kom. vii a 'little' az CCG; Gr. 45 (quotn.): Kip. viii al-qalil (opposite to 'many' köp, etc.) az Hou. 25, 14; vii do; az boldi: sara qalil hi-ma'nâ qalla Id. 12: vii qalil az Kav. 21, 15; Tuh. 848, 8: Osm. viii ff. az in several phr.; c.i.a.p. TTS I 63-6; II 80; III 57-8; IV 62-3.

F 2 az 'lust'; l.-w. fr. Middle Persian 'z', same meaning. Pec. to Uyg. in which it is fairly common: Uyg. viii ff. Man.-A M 1 6, 5; 17, 8 etc.; Man. TT II 16, 19 and 25; III 28; Bud. az uthn corresponding to Sanskrit trṣṇā 'lust', lit. 'thirst' U II 9, 2 and 7; az billiq ditto do. 13, 2; o.o. do. 11, 15 etc. (almir); 76, 14; 86, 31; TT VI 71 (see note thereon); Sùw. 133, 18 etc.

S 3 az See az s.

iz (iz) 'footprint, track, trace', lit. and metaphor. İzq in KB 4411 seems to be the Acc. of this word and suggests that it was originally iz. S ia.m.l.g.; in NE is. See Doerfer II 470. Uyg. viii ff. Bud. (although the all-wise Buddha has deemed to enter Nirvâna) kodmiş izli 'the footprints which he has left' (still remain) Hüen-ts. 92; (I have ventured to follow) idúklar izli kutluq yéır orunka 'the footprints of the saints to the holy place' do. 211-12: Xak. xi: iz (so read, the MS. has az correct to iz) kull xada fi-l-ard wâl-cild tilun 'any long scratch in the ground or the skin' Kaç. I 80: KB ati kaldiz iz 'his name remains as a trace (of him)' 235; o.o. 871, 877, 5264; viii (iii) At. billigiq izli izligil 'follow the footprints of the wise' 225; Tef. id (sic) 'track' 122: xiv Muh. al-îr al-l'ard 'a track on the ground' iz Mel. 83, 11; Rif. 189: Çağ. xv ff. iz nişání qadam wa irt-i-ıd 'footprint' (Hend.) San. 101r. 5 (quotn.): Xwar. vii iz 'track' Quth 62; MN 260: Kom. xiv ditto CCG; Gr.: Kip. xiv iz al-îr Id. 12: xv ditto Tuh. 4b. 9; Osm. xiv iz 'footprint'; c.i.a.p. in phr. TTS I 397; II 556; III 391; IV 447.

oz, uz, ız, üz Preliminary note. Such words are hard to distinguish in oriental scripts. There is no clear trace of oz as a Noun. There is certainly one uz, prob. not more than two ızs, and more than one üz. There is some doubt about the pronunciation of 'fat', but the evidence points towards üz.

uz 'a skilled craftsman'; hence, of a man or his work, 'skilled', and by extension, of inanimate objects, 'perfect, in sound condition'. S ia.m.l.g., with much extended meanings in SW. See Doerfer II 593. Türki viii üzîq prob. 'skilled work' occurs in a damaged passage in II SW; see also ı ız: vii ff. Yen. Uz Bilge: Çanş: P.N. Mel. 31, 1: Uyg. viii ff. Man.-A M 16, 13-15 (edzis): Man. kalti uz kişi uzlanış ed bulmasar 'just as a craftsman, if he cannot find material fit to be skillfully wrought' M I 17, 1: Bud. tegin kopuzka ertîp uz erti 'the prince was extremely skillful in (playing the) guitar' PP 70, 6-7; o.o. do. 2, 5-6 (ilest-é): U II 33, 4; Xwar. xiv 22, 49 and 55; in some phr. it hardly means more than 'completely' e.g. uz açılması çeceliq 'with fully opened flowers' U II 56, 3 (i); o.o. TT VIII A.15; B.10; E.39 (odun-é): Civ. (in a cure for sore throat; if one does this two or three times) keze uz açılır 'it passes off and is completely cured' H I 154; in TT VII 13, 43 and 52 uz teprîşî is the equivalent of the Indian deity Laksma: xiv Cin.-Uyg. Lîcz. chingên 'craftsman' (Giles, 1,246 s.624) uz kişi Lígeti 275; R I 1742: Xak. uz kişi: insân sin-ul'yladyn mähir fi hirfathi 'a man who is skilled with his hands and expert at his craft' Kaç. I 46: KB till uz sözli 'the words of his tongue were skillful' 531; éter uz işi 'he arranges his affairs skillfully' 4814; Chap. 60, 4456 ff. deals with uzlar 'craftsmen'; o.o. 850, 1707, 2660, 5902 (yörgüci): viii (ii) At. annî uz erûr bu kitâb 'therefore this book is skilfully written' 477: xiv Muh. (in a list of words in which våw is pronounced uz) al-sâmi vål-ustăd 'craftsman, skilled worker' uz Mel. 5, 9; 51, 11; Rif. 75, 147; al-mustâ-idda 'a capable woman' uz Mel. 53, 2; Rif. 149: Çağ. xv ff. uz bâliq wa saânsida teâ mähir 'efficacious, experienced, skilled' San. 73v. 3: Xwar. vii uz 'sage' (N. and Adj.) Quth 201: Kip. xiv uz al-sâmi'n-îl-mähir Id. 12: xvlo loqiq 'skilled' (şebet and) uz Tuh. 31b. 6: Osm. viii ff. uz c.i.a.p.: originally 'skilled', it came by xv to mean also 'clever, sensible' and by xvii even 'suitable, convenient' TTS I 737-9; II 943-5; III 725; IV 797.
1 öz basically the intangible part of human personality 'spirit' as opposed to the tangible body, hence the early compound word etöz, q.v., 'a live body', lit. 'flesh and spirit'; from this it came usually to mean no more than 'self' (generally with Poss. Suffixs.), but sometimes 'the interior part of an organism, pith, marrow', and the like. It is not always easy to catch the exact sense in some passages, but 'self' is the commonest meaning, and often in this sense it is combined with kenti, usually as kenti: öz, less often öz kenti. An ancient word surviving in Čuv. as var 'centre, middle', Asth. V 166. S.i.a.m.l.g., but rare in NE which is osüsü. Türkü vii öz 'self' is very common, esp. in the forms özüm 'I myself' and özli: 'he himself'; in II 11 çıntan gığç katılır öz yar[gap] 'bringing sandalwood trees ...' it perhaps means 'the heart wood of a tree'; in T 34 bilgic: Torunuk anıñg ol öz ol (see nang) it is prob. an error for özli: vii ff. öz 'self', with Poss. Suffixs. İkr 8, 46, 47, 55; öz süslü: 'his own army' do. 34; ol taşk: öz öz; özli: (or özliñe): tutsar 'if a man keeps that stone on his person' Toy. 17, 23, 27 (ETY II 58-9); Man. öz is common in Čuvus: öz 'ourselves' 92, 118; kenti özümün'zi 'ourselves' 299; in other passages it means rather 'spirit' and the like; in 46 the Five Gods are özli 'the spirit' of everything on earth; tirlg özli 'living creatures' 55; in 194 it is said that these commandments must be kept with the mouth, three with the mind, three with the hands, and one kamağ özün 'with the whole being'; a.o.o.; in 116-17 ilkli özün ... bu özün 'in a previous incarnation ... in this incarnation' it prob. a scribal error for aju:n: Yen. see O. Kir.: Уyg. vii özümün 'me myself' Şu. N6 8; vii ff. Man. öz anıñg 'with his own tongue' M 19, 12; tirlg öz do. 26, 17 (adırtulq); o.o. do. 11, 17; 17, 19, 20; 1; III 88, 9 (ii) (1 yarın): Man. öz 'own' TT II 16, 23; III 30; özli 'spirit' TT III 101: Bud. öz with Poss. Suff.s., and in phr. kenti öz/öz kenti 'self' and 'self'; öz 'own' are common; özli billigleri tuta 'each (god) holding his own attribute' TT V 8, 64; özli uzun bolur 'his life is long' U II 49, 20-1; similar phr. TM IV 252, 4; TT VII 40, 94; isig öz 'life' (see isig): Ciy. öz konuk the location of the soul TT VII 21, 3 etc.; öz vas do. 33, 6; (illnesses arise) özde başda iki eyegide 'in the internal organs, the head and the two (sets of) ribs' H II 22, 29; a.o. do. 6, 3; öz 'self' and 'own' are common in Uspu.: O. Kir. ix ff. öz occurs as part of a P.N. in Mal. 5, 2 and is fairly common in phr. like öz yerim 'my own place' do. 42, 1; in three passages do. 3, 1 (so read here); 7, 41, 10, iswear is said to kuııka kuııqım özde oglum 'my wife in the inner chamber, and my son (presumably) in the inside of the camp', or the like. The two words are linked in Türkü vii ff. Yen. in the phr. öz kuy ayıta: do. 26, 4; Xak. xı öz is very common; there are five main entries and over 60 o.o., the latter nearly all with Poss. Suff.s. and meaning 'self'—öz al-nafs 'self' (verse; 2 öz follows here): öz kılı: al-qarib mina-l-nás 'a neighbour'; one says bu biziñ öz kılı: ol 'this man is one of our neighbours': öz al-qarib tu ma yahwi 'alayih-latbatn 'the heart and organs enclosed by the stomach'; one says özüm ağrılı: 'I have a stomach ache': öz qalıbu-zacara 'the heart of a tree'; one says yıgaç özli: meaning, for example 'the pith of a palm tree' (curnmaryn-l-nadıl): (uz follow): öz konuk: istm mà xastacal mina-l-casad, tu anyal liya'l-rüh 'the word for what moves within(?) the body, it is said that it is the soul' (verse) Kas. I 46: KB öz 'self' (usually with Poss. Suff.s) and 'own' is common; it sometimes means something like 'personality' e.g. küler yüz süçig süz silig öz kerek 'a (beg) must have a smiling face, friendly speech, and a pure personality' 2072: xṳi: (?) At. öz 'self' and 'own' is common; Tref. dito: et öz also occurs and seems to mean 'soul, living being'; öz kendii and kendii et öz also occur for 'self' 243: XIV Muh. (under 'parts of the body') al-hadom 'the trunk' öz Mel. 42, 12; Rif. 138 (adding al-nafs etöz); (under al-qaraba 'terms of relationship' and the like) al-qaribul-aziz (sic) 'an honoured neighbour (or relative)?' öz Rif. 143 (only): Çağ. xv ff. öz kendii Vel. 105; öz (1) xwdw tu xwistan 'self' (quotn.); (2) xwist tu qinä 'relatives, comrade' (quotn.) San. 73v. 3: Xwar. xviii (3) öz 'own' Öo. 269, 293: xiv öz 'self', own' Oub. 125; MN 135, etc.; Nahc. 230, 16; Kom. xiv 'self, own' öz CCG: Gr. 145 (quotns.): Kip. xiii al-insidî diîrrhowa öz yürümek Hou. 33, 3; xiv öz al-nafs Id. 13: xv (in a Conjugation) özli: ... özliñe: 'he ... they Kow. 20, 15; into'lahu 'with him' özli: kuntu: do. 36, 2; nufs öz. Tuh. 36a. 6; 3rd Pers. Pron. (keni)wa Kendi (wa) öz do. 39. 13: Osm. xiv ff. öz with Poss. Suff.s. and in various phr. 'self' down to xvii; it also means 'the heart or middle of (something), the essence (of a subject)' TTS I 572-4; II 752-7; III 571-4; IV 634-7.

2 öz 'valley' and the like. An ancient word surviving (in Čuv. as var, Ash. V 167, but otherwise only(?) in SW xx Anat. SDD 1124. See 2 özek, 2 özên, 2 kuy. Uyg. vii ff. Bud. özlerdeki özlerdeki situated in valleys and small-valleys TT V 28, 121 (and see note thereon): Ciy. (in a proverb about incongruities) tagda öz (spelt oz) yok 'there are no valleys on a mountain' TT V 42, 8: Xak. xı öz al-dawî fi'l-cibîl 'a valley in the mountains'; one says taq özli: ditto. Kas. I 46; o.o. III 65, 14 (oğruq); 106, 15 (2 kuy): Osm. xvii öz translates teâdî in a Pe. dict. TTS II 763.

1 öz 'fat' and the like. Survives only as üs in some NE dialects R I 1877, Khak. and Tuv. Xak. xı öz (ki'l-çamna, 'with front vocal') al-dasam 'fat' Kas. I 45; uz al-dasam I 36: Kip. xiv (after öz-) tu hucu (i.e. öz) ism li-ma ya'lül-taţaba mina-l-dân 'indal-galayân 'a word for the fat which rises when food is boiled' Id. 12; a.o. do. 65 (topuz): Osm. xvii
Qub 17: Kip. xiii dalla mina'l-dalål az- Hou. 41, 17: xiv az- dalla Id. 12: xv axa'wa ta'ta'ha 'to go astray, have a disordered mind' az-Tuh. 6a. 12; dalla az- do. 23b. 1; fasada wa ta'ta'ha 'to be vicious, have a disordered mind' az- do. 28b. 7; a.o. do. 27a. 11 (uus): Osm. xiv ff. az- (1) 'to lose one's way'; (2) 'to deteriorate, go bad'; c.i.a.p. TTS I 65; II 88; III 57; IV 64.

ez- basically 'to scratch (something Acc.) w. some extended meanings. S.i.a.m.l.g. except NE(?). Xak. xol yeryn: ezdi: <mission> al-arq wa xadaš'a-l-cild wa nahlůw hе 'ploughed' the land and scratched the skin, and the like' Kaš. I 165 (ezer, ezmek): xiv Muh. tarada 'to crumble and dip' (e.g. bread in soup) ez- Mel. 25, 15; Rif. 107; al-tard ezmek (armak in text, corrected in margin) 119 (only): Çağ. xv ff. ez- (spelt) sāyidan 'to crush' San. 100v. 5 (quotn.): Xwar. xiv Nahc. 95, 5 (1 yar): Kip. xiv ezhalla bi-ma-nā dawoab 'to melt (something)' Id. 12: xv ez- aḍabā ditto Kav. 9, 20; 76, 3; dāba 'to melt' (Intrans.) ērī, -ez- Tuh. 16b. 3 (dawoab) has prob. fallen out between the two).

oz- basically 'to outstrip (sometimes someone Acc.)', hence 'to escape (from something Abl.); to surpass (someone Acc.)'. S.i.a.m.l.g. Türkü viii beşbalik anı: üçün ozdi: 'Bēşbalik therefore escaped' II E 28; o.o. I N 7 (ağaţ-); II E 31: viii ff. Irkb 13, etc. (būlām): a.o. do. 49: Uyğ. viii ff. Man. ozku kutruklu yol yınāği 'the way (the Hend.) of escape and salvation' TT III 63; o.o. do. 126, 135, 139 (adālīq), etc.; M III 35, 3 (ii): Bud. PP 51, 8 ff. (etd ūz); USp. 102c. 7 (aŋaçaŋa): oz- kutrut- TT IV 12, 50; V 22, 39; a.o.o.: Civ. bu aḍaḍin ozgüluk yolu yeğen ozgūn kozunmez 'a way and place of escape from this danger does not appear' TT I 20-1: yemese esen azar 'and she escapes in good health' H I 109: Xak. xol anıtt att ozdi: 'his horse won (sabağq); also used of anyone who outstrips someone else (sabağq an yaragūr) Kaš. I 173 (ozazar, ozmazk); ozgān at faras sabbāq 'a horse that always wins' I 470, 24: KB ozu bolmadı (the wicked man) 'could not win' 248: xii(?) At. teliklîke kendü Ayastın ozup 'himself surpassing Ajas in shrewdness' 55: Tef. al-tābiqūn ozgānlar 234: xiv Muh. sabağq oz. Mel. 27, 1; oz- Rif. 111; al-tābiq ozgān 174 (only): Xwar xiv Abu Bakrî yayrat içinde ozgaymen 'I will surpass Abu Bakr in good deeds' Nahc. 95, 5: Kom. xiv 'to precede (someone Acc.)' oz- CCG; Gr. 181 (quotn.): Kip. xiii sabağq oz. Hou. 35, 10: xiv ditto Id. 12; Bul. 48v.: xv Kav. 74, 7; Tuh. 28a. 1.

üz- to tear (something Acc.), to pull (it) apart or to pieces'. S.i.a.m.l.g. with some extended meanings. Türkü viii yincçe: erlikli uzgül: učaz 'it is easy to tear a thing when it is thin' T 13; a.o. T 14 (yüşgun): viii ff. Man. üzə biça yirtip 'tearing, cutting, and pulling apart' M I 7, 16: Uyğ. viii ff.
Üze: originally an Adv., 'above, on high', also used as a Postposn. w. the unsuffixed case, or occasionally Loc., of N.s and Gen. of Prons., meaning 'above, upon, on'. In Uyg. it developed some rather different meanings, in some cases being used practically as a substitute for the Instr. case. Survives only (?) in SE Türkü üze, jaring 328. It was replaced almost everywhere in the medieval period by üzere with Suff.-rec. This word is first noted in (Xak.) (ETV II 58): Tefs. 337; Çeq. xv ff. San. 372; Kip. xii Hou. 26, 20 and Osm. xiv TTS IV 754, etc. and, in one form or another, s. i. s. m. l. Türkü viii üze: is common both as Adv. and as Postposn., e.g. I E 1, II E 2 (asa)—(my ancestors ruled) kiş: oğlundu: üze: 'over the children of men' I E 1, II E 3; tarduş boðun üze: sad ertim (II olurtum) 'I was (enthroned as) şod over the Tardus people' I E 17, II E 15: viii ff. üze: as Adv. and Postposn. w. unsuffixed case is common in Írk B; (if a man carries that stone) özät: üze: 'on his person' Toy. 16-17 (ETV II 58): Man. üze on kät kök 'the ten-fold heavens above' Chinas. 42: Uyg. viii üze: ... olurip Şu. N° 3: viii ff. Man.-An ezra teğri üze kealling 'being placed as clothing on the god Zauran' M I 21, 3-4 (o. o. do. 28, 14 and 18): Man. bu yer üze 'on the case' M II 38, 3-6 (o. o. do. 28, 14 and 18): amvardisilgï üze: ajar yöründek kiltip 'you have made a remedy for him with the herb anvardisilgï' TTS IV 28-9; a.o.o. üze as an Adv. but is commonest as a Postposn. meaning: (1) 'on', ertenli̇n orunluk üze olığundi 'he seated him on a jewelled throne' PP 46, 2-3 and many o.o.: (2) 'in', rather than 'on', U II 40, 107-8 (uçrug); (3) most often, 'by means of, with' öz kâzançım üze edgü kînê kilêyn 'I will do good deeds with my own earnings' PP 12, 2; iș ûze: bütürme: -zler: 'they do not make good by labour' TT VIII A 2; o.o. do. H 8 (ögdili); U I 29, 6-7 (uçd); etc.: Civ. üze 'with' TT VII 1.20 (ileçgï); küm üze 'in the sand' TT I 51; köz üze sürter: 'if one rubs it on the eyes' H I 65-6, and many similar o.o. in H I, II, (my vineyard) Sügï ögen üze 'on the (banks of the) Sügï river' ÜSP. 13, 3; bitgî kilîmï kün üze 'on the day on which the contract was made' do. 13, 5-6: O. Kjr. ix ff. üze: teşri: yarlıkda: 'heaven on high decreed' Mal. 32, 5: Xak. xi üze: occurs about 25 times as a Postposn., usually translated 'âl to 'upon', e.g. yoll üze: (sic) 'âl qârî:alî' -fariq 'on the surface of the road' Kaj. 66, 17;

D oza: Ger. in -a: fr. oz- used as an Adv. of time, 'foreverly', and perhaps also of space, and as a Postposn. w. Abîl meaning 'before'. Survives in NE Alt., Tel. ozofolzo R I 1095, 1145; SE Tar. oza R I 1143; Türkü oza BŞ 769. Xak. xi oza: al-dahrî:-sâlîf 'time past' Kaj. 188 (verse, oza: meaning 'formerly'): KB kamûgda oza 'before all (the others)' 51; similar phr. 250, 4903, 5151: xiii (?). At. arî zahri tağı: 'asadsîn oza 'you will taste the bee's sting before the honey' 440; Tefs. oza Postposn. 233: Xwar. xiv oza 'formerly' MN 66; Postposn. Nahe. 328, 15.
DIS. V. AZD-

I 197, 4 (esûl.-); I 219, 14 (2 artur.-); n.m.e.: KB bayat rahtmârî erdi xalîq üze 'God's mercy was upon His people' 42; yaşîl kôk yarattî üze yuldûzu 'He created the blue sky and the stars above' 127; o.o. 79, 302, 382, 700, etc.: xii(?) KBVY munûq hikmatî kôr bu tört nêg üze 'its instruction is about these four things' 72; xii(?) KBPP (countless blessings) Muḥammad Mustafâ üze 6-7; At. keçûr sen me 'umrûn kònîlik üze 'and pass your life in uprightness' 154; (if an elephant is loaded) üzesinde zar 'with gold (l.-w.) upon it' 487; Tef. üze is common as a Postposn., 'on, upon, over, about (e.g. a subject), in (a manner)'; other forms üzelê, üzelsînê, üzesindê (and üzeû) 336-7: xiv Rûq. toprak üze 'on the earth' R I 1299 (quotns.): Çaq. xv ff. üze üzere Vel. 106; üze abbreviation of üzere bar rû wa bar bálâ 'upon, above' San. 74 r. 15; (üzere same translation and quotn. 73v. 23); ûzî/zû ... (3) metaphor. faqû wa bálâ 'above' 73v. 7 (a false etymology, the quotation, contains üze): Xwâr. xii(?) üze (but more often üzeû) 'upon' 'Alix 46: xiii(?) Ogq. 230-1 (üst): xiv üze 'on' Qûtûb 204; MN 432 (and üze 3, etc.); üzemsê 'on me' Qûtûb 125 (özemsê): Korn. xiv 'by means of, because of' üze(sic) CCG; Gr. 186 (quotns.).

Σ ûzlî: Hap. leg.; Sec. f. (or error?) of 2 œzî.

Çîgîl xi ûzlî: all-facé fil'-èbîl 'a cleft in a mountain' Kaş. I 89.

DIS. V. AZA-

?ED azîzî: (?VU ûzlî:) Hap. leg.; in its second meaning clearly a Den. V. fr. VU 3 üzî: the front rounded vowel is confirmed by the Caus. f. ûzît-, q.v.; the etymology of the verb in its first meaning is obscure. Xak. xii(?) kûp azîzê: xarqû crûb 'the jar of oxed water', also used of any earthenware vessel (înà xazasfa) when it oozes; and one says kulâk azîzîdî: kâdâti'î-udûn an tatazsâm minâl-calaba 'the car was almost deafened by the noise' Kaş. III 253 (azîzî, azîzîmack sic).

uza-: 'to be, or become, long, or long drawn out', usually of time, less often of space. S.i.a.m.l.g. with some extended meanings. Uyûq. viii ff. (V. fr. VU 3 üzî) the round fronted vowel is confirmed by the Caus. f. ûzît-, q.v.; the etymology of the verb in its first meaning is obscure. Xak. xii(?) kûp azîzê: xarqû crûb 'the jar of oxed water', also used of any earthenware vessel (înà xazasfa) when it oozes; and one says kulak azîzîdî: kâdâtîl'-udûn an tatazsâm minâl-calaba 'the car was almost deafened by the noise' Kaş. III 253 (azîzî, azîzîmack sic).

VU ûzîdî: Hap. leg.; apparently Den. N. in -deç. Xak. xii(?) ûzîdî nawkî nîbaka 'a kind of net used for catching fish; thin stakes are fixed in a row in the water, and a gap is left in the middle of the river, and the net is put into the mouth of the gap; the fish enters it and is immediately pulled out' Kaş. I 116.

DIS. V. AZD-

D azîzet- Caus. f. of azizî-; 'to make (someone, Acc. or Dat.) lose his way, to lead (him) astray'; and metaphor. 'to lead (someone) into error, to confuse (him)'. Survives in SE Türkî ezîzît- BŞ 582 and SW Osm. Cf. azizît- Uyûq. vii ff. Man. TT III 34 (2 6q): Xak. xii(?) olaqar yîl azîzetî: adâlabu'îl-tarîq 'he made him lose his way' Kaş. I 208 (azizîtû, azizîmak-); ol kîslî: of yîl:dan azîzîgal- 'that man is constantly making people lose their way' 1155; o.o. II 234, 4: (Çag. xv ff. azizît translated yoldan azan Vel. 16 is an error for azîkanî as pointed out in San. 38r. 23; azîk- is an Emphatic f. of azizî- not noted earlier than San.): Xwâr. xiv (and one part of their punishment) yoldân azîzînîkînî bolgîy 'will consist of leading astray Nah. 397, 2-3': Osm. xiv ff. azizî- 'to lead astray', etc. in several texts TT III 65; II 87; III 57; IV 64 (with some dubious translations).

D ezîzet- Hap. leg.; Caus. f. of ezîzet- Cf. ezîzet- Xak. xii(?) olaqar nîl kûlakîn ezîzetî: apaqa ûqumul-sabî 'he had the boy's ear scarified', also used of anything that is scarified and has
D üzütlük- Caus. f. of üz-; 'to cause, or allow (something Acc.) to be torn, pulled to pieces', etc. S.i.m.m.l.g. Xak. xi ol yıp üzürdi: ah愉悦l-l-habî 'he had the cord (etc.) broken' Kaş. I 220 (üzütür, üzütmek).

Tris. AZD

D uzat- (uzat-): Caus. f. of uzat-; lit. 'to make longer', hence 'to drag out, to remove to a distance', and other extended meanings. S.i.m.m.l.g. See Doerfer II 594. Üyg. viii ff. Bud. PP 28, 5; 31, 2 (üültür-); Xak. xi ol yışığ uzattı: 'he stretched (madda) the rope (etc.)', and one says ol т işığ uzattı: тавуалаl-амна ва саатувафу ва мафала 'he dragged out the affair and postponed and put it off' Kaş. I 209 (uzat:ur, uzatma(k); bu er ol т işığ uzatga:n 'this man always drags out (yutuvacli) an affair' I 155; a.o. H 234, 3; KB uzat is common in several meanings: (1) 'to drag out', uzatma sözûn 'do not drag out your speeches' 27; o.o. 2369 (basat-), 2366 (ändlen-), 5500-1; (2) 'to stretch out (a hand Acc., to something Dariy.)', ilık: edğüllüke uzat 'he stretched out his hand to many good deeds' 151; o.o. 2139, 2507; (3) 'to see (someone) off', kadaşi uzatma för Öğülümîl-sığ 'his comrade saw Öğülümîs off' 3834; a.o. 5414; (4) other usages are uzatmazmen da'wa kiîîgî kiisîg 'I do not let a petitioner be long-winded' 811; kadaşi körî uzatu yatip 'he saw his comrade lying stretched out' 9724; o.o. 2365-6, 9: xii(?) At. uzatma amal 'do not pick your hope's (l.w.) too high' 293; Tef. uzat- 'to stretch out the hand', to spend a long time' 3222; a.o. 236 (olduk): XIV RBa. uzat- 'to see off' R I 1762 (quotm.); Mul. madda uzat- Mel. 31, 3 (one MS, others and Rif. 115 tart-): Çağ. xiv ff. uzat-(-ti) gönder- 'to see off' Vel. 106 (quotms.); uzat- (spelt) Caus. f.; rähi kardan wa düriz kardan 'to see off; to lengthen, stretch' San. 73r. 19 (quotm.: Xwar. xiv uzat- 'to drag out (a speech, etc.)' Qutb 202; 'to see off' Nahc. 81, 7; 110, 1: Kom. xiv 'to see off, escort' C-GG; Gr. 268 (quotm.: Kp. xiv uzat- тавуала 1d. 13; Bul. 58r.; wadda'a 'to see off' uzat- Bul. 87v.; XVI madda uzat- Tuh. 35b. 6; wadda'a uzat- do. 35b. 8; Osm. xiv uzat- 'to see off' in one text TTS II 944.

D ozat- Hap. leg.; Caus. f. of oz-; Xak. xi bu er ol atîn ozîtga:n 'this man is constantly driving his horse ahead (of the others)' (yasbiq bi-farashi) Kaş. I 155; n.m.e.

VUD üzit- Hap. leg.; Caus. f. of (E) az-, q.v. Xak. xi ol anu kalkan üzülti: taqqalâ sani'ahu wa aṣamma min hâsra mà takallama 'he overburdened his hearing and defensed him with his volubility'; and one says sirke: küplii: üzülti: 'the vinegar made the jar oozc (raziha) with its acidity' Kaş. I 209 (üzütür, üzütmek).

S izde- See Iste-.

D eztür- Caus. f. of ez-; s.i.m.m.l.g. with several shades of meaning. Xak. xi ol oğü: kula:klkin eztürdi: 'he had his son's ear scarified (apata); also used of any long scratch or furrow (xads a:x xat) in the skin or the ground Kaş. I 220 (eztüzür, eztürmek).

D üzütlük- Caus. f. of üz-; 'to cause, or allow (something Acc.) to be torn, pulled to pieces', etc. S.i.m.m.l.g. Xak. xi ol yıp üzürdi: ah愉悦l-l-habî 'he had the cord (etc.) broken' Kaş. I 220 (üzütür, üzütmek).

Dis. AZD

although this trouble-maker meant to shoot a stray arrow at me' Kaš. II 20, 6 (for forb cf. 2 azuk); n.m.c.

S 2 azuk See ašak.

ażūgī 'a large tooth or tusk' of a human being or animal, originally 'canine tooth', later usually molar'. An early, First Period, l.-w. in Mong. as arağça/ararä' (Haenisch 8). S.i.a.m.l.g. w. minor phonetic changes. See Doerfer II 474. Türkü viii ff. toquzuñ ążūgī: smittī 'the boar's tusk was broken'. Ik_RB 6: Uyğ. viii ff. Bud. (the demon... tears countless mortals) ağağlari üze 'with his fangs'. U 1 45, 17/IV 10, 71; a.o. TT V 44, 48: Xak. x1 ążūgī 'the canine tooth (of-nāb) of any animal' Kar. I 64; Çağ. xv ff. azu dāndan-i niş 'canine tooth', in Ar. nāb San. 30r. 13: Kıp. xii al-dīrs 'molar tooth' ążūgī. Hou. 206: xv azu (with back vowels) al-dīrs lđ. 13; a.o. do. 20 (uluğ): xv dīrs azık (in margin ağiñ) Tuh. 23a. 6.

1 azuk properly 'food for a journey' for man or beast; sometimes more generally 'food, provisions'. S.i.a.m.l.g. See Doerfer II 475. Türkü viii (our horses were lean and) azukī: yok ērtī: 'they had no food for the journey' I E 39: Uyğ. viii ff. Man. A M III 10, 9 (ii) (alikin-): Bud. azuk dibito U 1 29; 36 (damaged): Xak. x1 azuk al-zād 'provisions for a journey' Kaš. I 66 (prov.); four o.o., same translation: xit? (At. čığayk yarınlk azuk yokluqt 'poverty is lack of food for tomorrow' 187; Tef. azuk 'food' 43 (and azuksın): xiv Muğ. zādull-ṭarīq 'food for a journey' Azk. Mel. 82, 15 (ażūk/azuk); Rif. 188 (ażūk): Çağ. xv ff. ağağız ağağız tuja vwa xwarākh 'food for a journey' San. 30r. 14 (quotn.): Xwar. xiv ağağız/azuk dibito Quṭb 18; Koma. xiv 'food' ağağız CCG; Gr.: Kıp. xiv azuk al-zād lđ. 13; al-zawwādā, same meaning azuk Bul. 8, 17: xv dād azuk Tuh. 13a. 1; 23a. 6. Osm. xiv ff. azuk tlv. xvi, azik fr. xiv onwards, both meanings; c.i.a.p. TTS I 64; II 86; III 56; IV 63.

D 2 azuk Intrans. N.A.S. fr. aż-; cf. 1 ażak. Xak. x1 azuk oğ sahmul-ğarb vwa huwa'llāqī lā yudhrā man ramāhū 'a stray arrow, that is one shot by a person unknown': azuk munuk al-āquila-lādl 'runaway, lost' Kaš. I 66: Kβ azuklar yolindin kēterdī menī '(God) removed me from the way of those who had gone astray' 385: Çağ. xv ff. (under 1 azuk) Tāli'-Harawi derived this word fr. aż- and translated it gumrah 'lost' and Naşiri followed him; they were mistaken San. 30r. 14.

D uzak N.A.S. fr. uzær-; 'long drawn out, long lasting'; hence, through such phr. as 'a long journey', 'far away, distant, remote'. S.i.a.m.l.g. Uyğ. viii ff. Civ. Iğīlg erse uzak bolur 'if he is ill, it becomes a long drawn out affair' TT VII 28, 21 etc.: Xak. x1 al-amr ifā tāla 'a long drawn out affair' is called uzak tāla; hence one says yala:waç uzak bardī: abtaa'l-mursī l'the envoy has been gone a long time' Kaš. I 66; Iğledim andin uzak (sic) 'I was ill a long time (tawīlān) because of it' I 380, 17: xii? (Tef. uzak (you should not sleep) 'for a long time' 322: xiv Muḥ (sic) Rif. 109 (at-): Çağ. xv ff. uzak dūr wā baḥīd 'far away, distant' San. 73v. 18: Osm. xv uzak 'long' of time or space in two phr. TTS II 944; IV 797.

D ozuk Intrans. N.A.S. fr. ozerg-; survives only (?) in NE Bar. ozerg 'previously' R I 1146; NC Kez. ozik 'in the front rank'. Xak. x1 ozuk at al-fasasu'l-sābij fil'-halaba wa gay-rīhā 'a horse that wins a race, etc.' Kaš. I 66.

D azğan N.A. of Habitual Action fr. az-; lit. 'habitually going astray', but in practice normally used as the name of a shrub, 'wild rose, wild briar', and the like. Survives in its literal sense in some NC, NW languages and for 'wild rose' in SE Türkī Shaw 8; BS 48; Īrāb 31 and SW xx Anat. azan/avżan/azğan SDD 142-5. Uyğ. vii ff. Bud. in a list of P.N.s azğan çeket term Smm. 137, 18: Xak. x1 (in a prov.) yīgaç yavuzi: azğan 'the worst (ardal) kind of tree is the (one called) azğan'; this is a tree (ışhrub) which has white and yellow flowers like a rose and a red fruit like the drop of an earring; in our country it is planted round the edges of vineyards (?; fi xasi'l-kurīm), because it is useless as firewood, since when it is kindled it splits and flies out of the fire and sets light to clothes or anything else in the house Kaš. I 439, 7; n.m.c.

D azğon N.A.S. fr. aż-; lit. 'lost, straying'. S.i.a.m.l.g. except NE. Meanings vary fr. the original one to 'dissolve, wild, precarious', and 'thin, emaciated'. Xak. x1 KB (as dangerous as a wild boar, as strong as a wolf) aḍığlayu azğon (MSS, in error azğor) 'as precarious as a bear' (as vicious as a mad dog) 2311: xii? (Tef. azğon 'lost, astray' 42 (and azğonlik): Çağ. xv ff. azğon gumrah vwa āṣuṭa 'lost, distressed' San. 39r. 9 (quotn.): Kıp. xiv azğon 'mis-spelt ozğon' al-dāl 'lost' lđ. 12: Osm. xv azğon/azkun 'erroneous' in two texts TTS II 86.

E azğir See azğun.

Dis. V. AZĞ-

D azğur- Caus. f. of azz- 'to lead astray', esp. in a moral sense. S.i.a.m.l.g. Türkü viii ff. Man. azeruguļ yolkə 'to the road that leads astray' Chzas. 127; a.o. do. I 18-19 (2 8ğ): Uyğ. viii ff. Man.-A M III 9, 11-12 (ii) (2 azz-): Xak. xv fż. azğur-; dīrto R I 777: Çağ. xv ff. azğur- (<-duŋ, etc.) azduru Vel. 17; azğur- (spelt) Caus. f. as rāh ba-da[r] ḫurbañ wə adāl hərdən 'to lead astray' San. 38v. 15 (quotns.).

D ozğer- Caus. f. of ozz-; 'to rescue, save (someone Acc. or Dat., from something Abl.)'. Survives only (?) in NE Khak. ozxir-
DIS. V. AZĞ-

Uyğ. vii ff. Man. t[üneriğ] tamudun tüzünli ozkurtuquz (sic) 'you have rescued them all from gloomy hell' TT III 67-8, o.o. do. 47 (Irkllet-), 70: Bud. kayasıga emeqekkin oğurğaysen 'you will save everyone of them from suffering' PP 6, 2, o.o. U II 58, 5 (ii) (1 bağı); Siri. 186, 4-5 (oğurğur kutçuğur 'rescues' (Hend)); 582, 17; 585, 16 (şenetür-); Civ. bu kart iğke adaka tegdükte oğurur 'when a man falls victim to these dangerous septic swellings it cures him' H I 7, 1.

Tris. AZĞ

D ozakı: N./A.S. fr. oz; 'previous, of old time', and the like. Survives in some NE and SE dialects. Türkü vii ff. Man. M III 15, 9-11 (i) (yörüğ): Uyğ. vii ff. Man.-A ozakı òzke 'in a previous incarnation' M I 9, 4: Xak. xı (after ozakı) hence one says ozakı: bilige: ançça: aynımus 'a sage of old time (habıkatı dahıneh-sağlı)' said as follows' Kaş. I 88; a.o. I 385, 26: KB senliğde ozakı ajan tutğuç 'the ruler of the world who preceded you' 5137; o.o. 2699, 5339: xinnat? At. bu bir söz ozakı urulmuş maqlar 'this one saving is an old time proverb' 164; Tef. odayı/ozakı 'previous(by)' 233: Çaq. xv ff. ozakı kün dönük gün değil olmek gün . ve uzun gün 'the day before yesterday . . . a previous day' Vel. 106; ozakı kün parıltu 'the day before yesterday' San. 73v. 16 (quotn.):

Xwar. xiv ozakı 'previous (year), former (times), (men) of old time' Qutb 202; Nahe. 11, 6; 266, 2; 368, 2-3: Kom. xiv 'the day before yesterday ozak cın CCG.

D azığlığ P./A. fr. azığ; 'having tusks, canine teeth', etc.; s.i.a.m.l.g. except SW with some phonetic changes. Uyğ. vii ff. Bud. (an elephant) Sanskrit isidānta 'with strong tusks' yokong azığlığ TT VIII C.7; Nağır yavlık azığlığ tırnaklık tınlık 'a creature with strong and dangerous teeth and claws' U II 15, 21-2: Xak. xı azığlığ af al-farasul'-gārih 'a horse that has cut all its teeth'; also used of any animal that has cut its canine teeth (tola'a nůhbu) Kaş. I 147: KB iði yaxışi aysığ azığlığ kör er 'the mature man very aptly said' 283; a.o. 2287: xinnat? (Tef. xiv azığlığ (animals) 'having tusks' 42: Xwar. xiv azığlığ (a wolf) 'with sharp teeth' Qutb 18.

D azukluğ P./A. fr. 1 azuk; 'having food for a journey'. S.i.a.m.l.g. with some phonetic changes and extensions of meaning. Xak. xı azukluğ er inâan důü zãd 'a man who has food for a journey' Kaş. I 148 (prov.).

D azukluk A.N. (Conc. N.) fr. 1 azuk; 'food prepared for a journey'. Survives only(?) in SW. Xak. xı azukluk mů uidda li'l-zãd . appeared as food for a journey' I 274, 17.

. fr. uzak; survives only(?) in a various cognate meanings.

Xak. xı azukluk al-ihtã li'l-amr 'dilatoriness over something' Kaş. I 150.

D azkîña: Dim. f. of 1 az; 'very few, very little'. S.i.m.m.l.g. w. some phonetic changes and some additional Suffls., e.g. askınçak. Türkü vii ulug irkin azkîña: eren tezip bardî: 'the great Irvan and very few men fled' I E 34; azkîña: türkî [boðun] 'very few of the Türkü people' T: Uyğ. vii ff. Bud. Sanskrit alaptoṣakas 'worrying about trilles' azkîña sıktılık TT VIII B.6; pulaka-mâtarm 'equal to the weight of a (single) seed' azkîña: te腈ne: do. F.12; o.o. do. A.9, 17; azkîna kaldî 'very little (of the treasure) remained' PP 7, 6: Civ. azkî-a oyup 'scoppeing it out a little' H I 147; a.o. 161: Xak. xı KB azkîna tat 'taste a little (food)' 5440: xinnat? (Tef. azkîna/azkîna a little; a few 41 Çaq. xv ff. az azkîna kam kamak te andak andak 'very little' San. 397. 6 (quotn.): Osm. xiv azkîneke (sic) 'very little' in one text TT S 190.

D azgânçu: no doubt to be so spelt and not aazgânçolu; morphologically obscure but ultimately derived fr. az-; the context indicates the meaning 'deceit', but perhaps 'flattery' is also implied. N.o.a.b. See azgânçula:-

Uyğ. vii ff. Bud. tağun azgânçu sözleze 'to speak in deceitful and flattering(?) words' occurs several times in an unpublished text TT IV 18, note A72, 8.

S azkîya See azkîña.

D uzkîya Dim. f. of uz; 'rather skilfully, wisely'. Pec. to Uyğ. Uyğ. vii ff. Bud. mandal külzun uzkîya 'let him make the mandala (magic circle) skilfully' Sun. 487, 7-8: Civ. köpül keptut uzkîya olurun 'let him sit (i.e. conduct himself) wisely with mind at ease' Uspr. 45, 13.

Tris. V. AZG-

D azgîlar- Den. V. fr. azgî; survives only(?) in NE Alt., Tel. azgîla:- 'to gorge' R I 573. Xak. xı toqûz atîq azgîladî: 'the bear struck the horse with its tusks (bi-nûbih) and wounded it'; and one says men toqûz: azgîladîm 'I struck the bear on its tusks'; also used in both senses of any wild beasts (sîba) that have tusks Kaş. I 304 (azgîlolar; azgîla:ma:k).

D azuklan- Refl. Den. V. fr. 1 azuk; 'to procure, or have, food for a journey'. S.i.m.m.l.g. Xak. xı er azuklandî: sŏral-racul di'il-zãd 'the man came into possession of food for a journey' Kaş. I 294 (azuklanur, azuklanma:k).

D azgânçula:- Den. V. fr. azgânçulu; the contexts indicate the meaning 'to deceive', the spelling in U I, which is quite clear, is either an error or a dialect form. N.o.a.b. Uyğ. vii ff. Chr. mënî ozgânçuladî bu mögöç-lar 'these Magi have deceived me' U I 9, 15: Bud. (in a long confession of sins) azgùn-
çuladım (sic) erser 'if I have been deceitful' U I 70, 7; azğaçuladım do. 35, 24; azğaçuladımız taşunladımız erser TT IV 8, 72; özümde yayılarsız körüm uçuladım azğaçuladım erser 'if, seeing evil things in myself, I have belittled them and been deceitful' Strw. 136, 13-14; a.o. do. 220, 3.

Dis. EZG


ezığ (or ezük?) 'false, lying; falschool, lie'. N.o.a.b. Cf. ötрук, iğlid, yalgılan. Türki viii ff. Man. kımmi üze yeme ezığ tanuk ünmez 'and he does not rise up as a witness against anyone' M III 22, 12 (ii): Uyg. viii ff. Bud. ezığ yalgılan söz 'false lying words' U I 76, 5; 85, 22; TT IV 8, 70; ezûglûq 'a lie' Strw. 135, 12; (the decrees of the Buddha) ezığ iğlîbolma 'are not false (Hend.)'. USp. 106, 28; o.o. U III 69, 1; 70, 29; Strw. 371, 8 (atgängü); Kıp. xii al-khiğ li’bêrîkûyalâlik, and truth' is also called çin and 'lie' (ezük (isc, MS. erî:gi) te hîya luğê lâ ya’ırufû hahd 'but it is a word that no one knows' Hou. 27, 4.

SE uzık See ülek.

D I özek Dim. f. fr. 1 öz; basically 'the core or centre' (of something), with various specific applications. S.i.a.m.l.g. except SE. See Doerfler II 595. Xak. xi özek al-abhar wa hurwa ‘irq fi bêtîmi’l-sülb ‘the spinal cord, that is the vein in the centre of the spinal column' Kaş. I 71 (quotin. fr. the Koran illustrating al-abhar): Çag. xv ff. özek (spelt) madda wa rîja-i quirî wa damâmîl ‘the matter and pus in ulcers and boils' Sam. 73v. 18; Kıp. xv qalbwü-taçara ‘the heart of a tree' özek Tuh. 29b. 13; nanx ‘spinal cord’ özek do. 36a. 11.

D 2 özek Dim. f. fr. 2 öz: 'a small valley'. Survives in NE Alt., Tel. özek R I 1302; NC Kızk. özek MM 493 and SW xx Anat. özek SDD 1125. Uyg. viii ff. Bud. TT V 28, 122-3 (2 öz); this word corresponds to çi’i ‘a stream, or valley between two mountains' (Giles 1,007 in the Chinese original: (Xak. xi see üzük).

VÜ?C or S özek Kaş.’s explanation is possible, but it is perhaps a Sec. f. of I özek, with the vocalization altered to suit the etymology. Çigîl xi özek qalqab li’-nîşî ‘a Proper Name for women'; hence one says altn özök naqiyatu-l-nafs kal’-dahabî-l-xâliq ‘with a soul as pure as pure gold', and ertini: özek safîyatü-l-badan kal’-durra ‘with a soul as pure as a pearl'; because the peerless pearl is called ertzinî; and is contracted (sic, see ertzini); this Proper Name is used of Çigîl women; its origin is öz al-nafs and the kâf i.e. -ök) attached to a word to mean 'pre-
cisely that thing'; hence one says ol emîl ök keldür 'bring that man (and not someone else)'; with words with back vowels and those containing qâf or qayn ök is used instead Kaş. I 71; a.o. I 141 (ertini)!

D ızük Pass. N./A.S. fr. ız-; 'broken, torn off', and the like. It is not clear whether the entry in Kaş. is correctly placed here, or whether it should be transcribed ızök and regarded as a Sec. f. of 2 ozek. In a number of medieval and modern languages ızük is a Sec. f. of yüzük, q.v., and the word in Kaş relating to a tent may belong here. Türki viii ff. IrkB 48 (ula-): (Uyg. see üzûksûz); Xak. xi üzük hull mâ istancala minâ-l-arq wa sâra biyâd ‘any piece of ground which is swampy and becomes waterlogged'; and any 'branch of a valley' (xalîc minâ-l-awdiya) is called üzûk suv Kaş. I 71: (xiv Rûg. (some of their statements are) üzük abbreviated’ R I 1806, but the older B.M. MS., xv, 16, has kesûk, same meaning): Çag. xv ff. üzük ‘(with -k) xargah asabî ... wa xatîm ‘components of a tent ... and finger-ring' Vel. 106 (see above): üzük (1) anuştîr ‘finger-ring’ (quotin.); (2) naam-i reyi alâcuq ‘the felt covering of a tent'; (3) përî wa gusexa ‘piece, fragment, broken, torn’ San. 74r. 8.

özge: 'other, other than (something Abl.), different'. Poorly attested in the early period, the occurrence in Talas is very dubious, the Uyg. documents quoted are xiii or later, and the supposed occurrence in KB 1375 (see R I 1294) is imaginary (etözke read at özge), but S.i.a.m.l.g. Cf. adın, ađrük, öpi: Talas ix ff. (?) özge: uyârîna: adrifîm ‘separated from his other capable men?’ (Talas II 5 (ETY I 134) (after a gap; özge: is reasonably clear in the facsimile but the next word is prob. wrong, and the whole very dubious). Uyg. xiii (?) ff. Civ. özge alban yasak tutmayin ‘not being liable to any other land tax or tribute’ USp. 22, 42-3: özge kişî ‘a third party’ do. 32, 8 and 10; a.o. do. 112, 5: (Xak.) xiiini (?I) Tef. özge ‘another; other than’ 243: xiv Rûg. ditto R I 1303 (quotn.), Muh. köç’dan özge: ğaýri’l-qâb ‘apart from (i.e. in addition to) the ram’ Mel. 18, 11; Rif. 97: Çag. xv ff. özge ‘(with -ğ-)‘ (hendîye ve ğaýri ‘to himself and other); and it is also used in prase or context, when one says if someone özge dür Vel. 105b. (quotn.), özge (spelt) (1) ģaýr ‘other (than); (2) nahu digar ‘another’; özgege ba-digari ‘to another’ (quotn.) San. 73v. 25: Xwar. xiv özge ‘other (than), Quht 125; MN 82, etc.; Nahc. 85, 17: Kom. xiv ‘other’ özge CCI, CCG; Gr. 186 (quotns.); Kıp. xiiia ğyur ‘other than’ (aryûk: and there is another expression) özge (and another öpû): Hou. 54, 13 ff.: xiv özge: both ģaýr ‘other’ and șâyr ‘the rest’ Iđ. 13: Çag. xiv özge (sic) means ģaýrah (and aryuk much the same), and also siwâ ‘except’ ... ilâa and ‘except me’ menden özgege Kev. 40, 7 ff.: ģaýr özge Tuh. 26b. 10; 89b. 13: Osm. xiv ff. özge ‘other (than something Abl.); c.i.a.p. TTS I 573; II 764; III 572; IV 636.
Tris. EZG

D üzük: N./A.S. fr. üzük, 'situated upon' and the like. N.o.a.b. Türkü VIII ff. Man. (the majesty, etc.) kamag yır üzükiniğ 'of everything on earth.' Chasus. 45: Üyğ. VIII ff. Bud. kalit tırpak üzüklü toprak tık 'like (i.e. as little as) the dirt under a finger nail' TT VI 336; yana sizi üzüklü ayaçan köğülin idî unutmaz 'and with supremely (?) reverent thoughts he never forgets you' Hüen-ts. 1805-7: Civ. sarîg üzüklü ağrıkça 'for a disease of the gall-bladder (?)' H II 12, 100: (Xak.) XIII(?). Tef. (the earth and) ol kim anıp üzüklün 'that which is on it' 337.

D ezügüsi N.Ag. fr. ezüğ; n.o.a.b. Üyğ. VIII ff. Bud. ezügüsi yonaçığı kişil ol erir he 'he is a liar and a false accuser' Surv. 563, 4-5.

D üzüklük Hap. leg. A.N. fr. üzük. Uzük-lük in USp. 17, 6 is a mistranscription of üjükliğ in 'the handwriting of', P.N./A. fr. F ülek; and the supposed occurrence in KB 1988 (R I 1806) is a mistranscription of örüglük. Xak. XI üzüklük inqitâ (sic) 'severance, interruption' Kaş I 152.


D üzüksüz Priv. N./A. fr. üzük; 'uninterrupted, continuous(sy)'. N.o.a.b. Türkü VIII ff. Man. Chasus. 315 (1 ürî); TT II 10, 86; Üyğ. VIII ff. Man. tutçu üzüksüz 'always and continuously' TT III 26; o.o. do. 104 (uzart): M III 25, II (i); Bud. amur üzüksüz 'continuously and uninterrupted' Surv. 109, 7; 464, 17; o.o. TT V 8, 68; U I 26, 2; TM IV 255, 152.

Tris. V. EZG-

D ezüğle:- Den. V. fr. ezüğ; 'to deceive'. N.o.a.b. Üyğ. VIII ff. Bud. tinlîngarî ardim ezüglîdin erer 'if I have tricked and deceived people' Surv. 135, 10; a.o. do. 220, 1.

D özekle:- Den. V. fr. I özek. Survives, with different meanings in NE Tuv. özekle- 'to put awick in a lamp, to stoke a stove, to light a fire' and SW xx Anat. özekle- 'to bring together to a central point' SDD 1125. Xak. XI ol kozyûg özekle-dî: qata'a abharal-înam 'he cut the sheep's jugular vein'; also used for striking it Kaş. I 306 (özekler, özekle-mek).

Dis. AZL

D azlık A.N. fr. I azî: 'scantiness, deficiency, insufficiency', and the like. S.i.m.m.l.g. except NE. Xak. XI KB mâgin dostûr erse bir ol azlîk 'if you have friends by the thousand, (the loss of) one leaves a gap' 4190: Çağ. XV ff. azlık kamî vaquisur 'shortage, insufficiency' Sun. 39r. 11 (quotins.): Xwar. XIII(?) (there was so much booty that) at ka'âtir u'd azlık boldî 'there was a shortage of horses, mules, and oxen' Og. 273-4.

D uzluk A.N. fr. uz: 'craft, profession' or, more generally, 'skill, dexterity'. Survives only(?) in SW Osm. Türkîcî III ff. Yen. Mal. 31, 1-2 should probably be read (Uz. Bilge: Çağ.) uzluk Ibnî al-azlûk Ibnî azlîk 'in because of his craftsmanship, toughness, and manly virtues'. Xak. XI uzluk al-hüfû 'a craft' Kaş. I 253, I (ögren); n.m.c.: KB (a man cannot get any advantages from his enemies) kalit kûldî erse özî uzlûk 'however much skill he himself exercises' 4191; (another class of the community are the uzlûk, craftsmen) tîrlîgî tîlîp özûl uzlûk klûr 'they exercise their craft because they wish to make a living for themselves' 4456: Osm. XIV ff. uzluk 'skill, tact (as a virtue), cunning (as a vice)', in several texts TTS I 738; II 945; IV 798.

D izlik A.N. (Conc. N.) fr. ız; lit. 'something connected with footprints or tracks'. Survives only(?) in NW Kaş. izlik 'track, path' and SW xx Anat. izlik 'a line'; izlek 'footpath' SDD 778, 804. Xak. XI izlik 'the Turkish shoe (al-hîdâ) made from the hides of slaughtered beasts' Kaş. I 104 (prov., see oldl.): Kip. XIII al-sarîmûca 'slipper' (başmak; also) izlik Hou. 16, 6; XIV izlik mà yulbas fi-l-rîd 'foot-wear' Id. 13.

D özlük P.N./A. fr. I ız: originally 'possesses a vital spark, living', and the like. Survives only(?) in SW Osm. özlû; Tkm. ızîl, where it has a rather wide range of meanings. Üyğ. VIII ff. Bud. sansiz tümen özlük ölürür 'they kill countless myriads of living beings' PP 1, 5-6; o.o. same meanings, Surv. 21, 11; U IV 40, 190; kisâta özlük yaşıltır tinnîlar 'short-lived mortals' U II 42, 27-8; uzun özlük yaşıltır 'long-lived' Surv. 473, 21; ıslîg özlük ertînîzî 'your jewel of life' U III 14, 11 (ii): Civ. in USp. 13, 12 (2 urûg); 16, 17 özlükîmîlar 'seems to mean 'my/our blood relatives or the like'; Xak. XI KB özlük ukuş 'bom understanding' 1870: kîlgî 鸥lan özlük etız meçzeğî 'a small boy is like a living body' 3603: Xwar. XIV özlük 'living, lively'; Qub. 125.

D özlük A.N. (sometimes Conc. N.) fr. ı ız; in the early period used only of horses, where it is not clear whether the connotation is 'personal' (ız ız 'sell' of the owner) or 'spirited' (ız ız 'vital spark' of the horse); in either event it means, in practice, 'a high bred blood-horse'. S.i.m.m.l.g., where it usually means 'personality' and the like, but has other meanings also. Türkîcî VIII (in a list of precious objects) özlük atn 'their blood-horses' II N 11; II S 12; o.o. IX. 4, 15; VIII ff. Irkîb 17 (3 ızî): Yen. özlük at Mal. 28, 3; Xak. XI özlük a-muqarraba (?) so read, the MS. has al-maqqar bihi, which seems to give no sense) mina'î-naya, ve kaçalîka kull şayî xaşhahîl-raçu Il na-faşîh 'a favourable horse', also 'anything which a man reserves for himself' Kaş. III 438: Çağ. XV ff. özlük xwouda va hastÊ va aînîyay 'personality, existence,
D üzüld (üzüld) P.N./A. fr. 1 üz; 'fatty, sticky, glutinous', and the like. S.i.s.m.l. Xak. x1 (after 1 üz) hence üzüldğ as 'fatty (dasım) food' Kaš. 1 45; (after 1 üz) hence üzüldğ mümin 'fatty broth' I 36; n.n.m.e.: Xwar. xiii üzüli 'narrowly' (tie) 'Ali 56.

D azıl- Pass. f. of az-Z-; n.o.a.b. Xak. x1 yo'd azıld: Çula't-fa'riq 'the way was lost' Kaš. 1 196 (azılur, azilmak); xii(? ) At. yrak turğu yumuşak tep azılmagü 'you must keep well away (from a snake) and must not be deceived into thinking that it is harmless' 216.

D ezıl- Pass. f. of ez-; 'to be scratched', etc. S.i.a.m.l.g. with the same extensions of meaning as ez-. Xak. x1 anıp eči: ezıld: xudja hulmu'lu 'his flesh was scratched'; also used of anything in which long scratches are made Kaš. 1 196 (ezılur, ezilmek) in the MS. the a-lf is unvocalized, the printed text is falsely vocalized: Çaš. xii ff. ezıl- (spelt) südya padan 'to be ground, worn down' San. 100v. 19: Xwar. xiv ezıl- 'to be rubbed, worn down' Qub 23; mahasıını tükel ezıldi 'his beauty was completely destroyed' Nahe. 79, 10; a.o. 103, 6.

D uza- Pass. f. of uza-; irregular, since uza- is Intrans., and practically synonymous with it. Xak. x1 er uzałdi: ta'ayyul'račul wo baqyya fi amr lâ yanfaric 'anhu sara(r)n 'the man was unable (to finish) and persevered with an affair but did not dispose of it quickly'; hence one says ılgıl uzałdi: 'the pangs of death were difficult (asura) for the sick man' so that he could not set the end to (là yuğda) because of his strength (i.e. 'he lingered') Kaš. 1 196 (uzałur, uzalamak) MS. in error -mek); (of flowers in the spring) üküş yatıp üzəldi: fa-tāla mā qāš fī-l-ard 'and for a long time they stayed below ground' I 233, 28; sensiz özüm uzałdi: translated nafsi taştıq īlayka 'my soul longs for you' III 131, 23; KB bu beglik uzał uzan boldı yas 'this rule endured and had a long life' 405; mapça öznez kim uzalıp öllör 'whoever rebels against me dies a lingering death' 678; o.o. 801, 809, 1096, 4261 (everywhere mis-spel uzel-): xii(? ) KBVP bu tört nik şariflar uzala kulur 'these four good and distinguished people play a prolonged part' 64: xii(? ) At. (the miser) wabāl kötrüp bardı uzala sogüş 'has gone from (this world) bearing a load of retribution and prolonged cursors' 242: Çaš. xii ff. uzalam/uzala uzanıp ve bıyıkıyip ... ve uzanıp yatıp 'growing longer and bigger ... lying outstretched' Vel. 106 (quotn.); uzala see uzał: San. 72v. 16.

D üzül- Pass. F. of üz-; 'to be torn, or pulled to pieces', and the like. S.i.s.m.l.g. with some extended meanings. Uyg. viii ff. Bud. künlige kolğuçlar üzüllendi 'the daily (stream of) beggars was uninterrupted' PP 7, 2-3; tamuda tuğdați tinçılğarını üzülme bolur 'there occurs a cessation of mortals born in hell' U II 38, 74-5; similar phr. do. 43, 25; (the chain of life and death) üzülmez 'is unbroken' TT VI 015; similar phr. do. 205 (aiķing), 381; aşınzun üzülzün 'may they (respectively) increase and be brought to an end' TT VII 40, 15; o.o. Hüen.-ts. 11, 209, 1925: U III 60, 5: Civ. (my claims against the other parties) üzülmeydi 'are not cancelled' Usp. 112, 9; Xak. x1 üzüldi neq 'the thing was broken' (inqa'ta) Kaš. 1 196 (üzülür, üzülmek); bu yıştık ol üzülğen 'this cord is constantly breaking' (abadan(n) yamqatı) I 158: KB (whenever I test the evil-doer) kête bardı künde üzüldi küçi 'his strength goes away and is broken in a day' 247; o.o. 6140 (ulaş-), etc.: Xwar. xiv üzül- 'to be broken' Qub 204: Osm. xiv ff. üzül- 'to be broken, interrupted'; c.i.a.p. TTS I 754; II 962; III 740; IV 814.

D özle- Den. V. fr. 1 öz; the meaning in Xak. presumably comes fr. this word in its sense of 'the core or centre of something'. Survives only(? ) in SW Osm. özle- 'to desire'. Xak. x1 ol umuţ özledi: mašašça-l'acın 'he baked the dough in the embers' Kaš. 1 286 (özler, özlemek): KB sukuq umuţ özler kaçan tok bolur 'when the man is famished with covetousness and desires (more) satisfied' 5384: xii(? ) KBVP kamuq bu kitabını ailp özlemiş 'they all took this book and made it their own' 13: xiv Muh. istdra 'to choose (for oneself)' özle- Mel. 22, 3; Rif. 102 (mis-spelt): Osm. xviii özle- in Rüm, xwistān wa tabar kardan 'to desire, long for' San. 73v. 1 (quotn.).

D I azlan- Refl. f. of azla-; which is not noted earlier than (Xak.) xii(? ) At. 360 and Xwar. xiv Qub 18; Nahe. 402, 13, where it means 'to depreciate, despise'. Survives only(? ) in SW xx Anat. SDD 144. Xak. x1 ol bu: yarma:ki cânazlendi: 'he considered this (sum of) money small' (qalit); also used of other things Kaš. 1 297 (azlanur, azlaman): KB ukus azin azlaman asği üküş 'do not underestimate (the value of) understanding; it has great advantages' 305.

DF 2 azlan- Refl. Den. V. fr. 2 az; pec. to Uyg. Uyg. viii ff. Bud. azlamak is used (instead of 2 az) to translate the technical term tffnā 'lust' (lit. 'thirst') U II 9, 13; 10, 15; (if in giving alms) azlandum kivir-gakandım erser 'I have been greedy and mean' Swv. 136, 15-16; ađın kisiğin edeğini azlamanamak künilememeck 'not to lust after or envy other men's good things' do. 220, 3-5.

D üzlen - Refl. Den. V. fr. i üz; survives only (?) in SW Osm. üzlen - 'to be fatty, glutinous'. Xak. ki eşşi üzleldi: irača's dusama't-çidr 'the fat in the pot rose to the top'. Kaş. I 2:58 (üzlerin, üzlemek).

D üzleşi - Refl. f. of üzle-, syn. w. tr. N.o.a.b. Uyg. vii ff. Bud. üzlestin v.i. in one MS. for üzülzun TT VI 381; Xak. ki uruk üzleldi: nič 'the rose broke' (inqa'da'a) Kaş. I 256 (üzlerin, üzleme).

D üzläs - Recip. f. of üzle-; lit. 'to be torn apart from another'. Survives only (?) in NW Kaz. üzläs- (of a creditor and debtor) to settle their accounts' R I 1349. Xak. ki üzläsni: nénp 'the thing broke' (inqa'da'a); and one says bégi:kli: nič 'this is the word required, the three dots changing it to bégi: seem to have been added later' üzläs: the marriage between the husband and wife was terminated._lead to be a 2nd person imparted (icelele) from the debtor (i.e. by a settlement) Kaş. I 259 (üzletermin, üzleme).

Tris. AZL

D uzala: See uzala...
Üzepşi: (veya üzepşi?) 'stirrup'. Si.i.m.l.g., including Çuv. yara na Ath, V 91. The original form is uncertain, but the first is the likelier. This is basically the NE form, the variant in A 1 589, etc., being etene/ezepşi/üzepşi/üzepşi/üzepşi/üzepşi/üzepşi; elsewhere the form is üzepşi or the like, but this sound change is not unusual in these languages. See Docter II 598. Xak. xi KB (if the legs look after the common people, they become great and rise) üzepşi bar erse çığgen (çı do read) berk kepär 'if a man has a stirrup, he knots it and pulls it tight' 6110 (the MSS. have ğen, but there is no other trace of such a word). The term 'ášetá' is used in this sense in MSS. in a few cases (1) xz. üzepşi does not occur in its proper meaning, but is used to translate al-ríkh in a case where it has the alternative meaning of 'riding camel' 422 (üzepşi), and sullam 'tidek' 427: xiv Mah. al-ríkh 'şirrup' üzepşi: Mel. 71, 14; Rif. 174; suya-l-ríkh 'şirrup bfather' üzepşi: kuşuşu dité: Çag. xii f. üzepşi ríkh Sun. 73, 20: (Xwar. xiv üzepşi ríkh 'stirrup' Qubb 204); Kom. xiv 'şirrup' üzepşi CCI, CCG; Gr.: Kip. xiii al-ríkh üzepşi: (sic, representing üzepşi) Hou. 14, 1: xiv al-ríkh üzepşi: Kav. 64, 3; Tuh. 16b, 12: Osm. xiv ve üzepşi (representing üzepşi) in several texts TTS II 961, III 739, IV 812.

D uzunçi: this seems to be the only possible transcription of this word, which is pec. to KB, and describes a person of an unpleasant character; presumably N.Ag. fr. uzun, in which case some meaning like 'bore, long-winded' is indicated, probably 'grumbler'. Xak. x KB (have nothing to do with two kinds of people) birisi uzunçi yovağ koçuq bir iki yuzyüz kişi unduçi 'one is the grumbler who makes accusations, the other the two-faced bear' 4272; ușakçe kişig kiına özke yakan, uzunçi özepşi yar tut sakın 'do not make an intimate of the calumnier, take care to keep the grumbler away from you' 5393; a.o. 5863.

Duzre See üzez.
Tris. AZR

D üzere: See üzere.
S üzerinden See yüzse:erlik.

Tris. V. AZR-

D özirken- Hap. leg.; Refl. Den. V. fr. I öz; the suggested translation is conjectural. Uyg. viii ff. Man. özirkentiğiz yomkini ‘you have brought masses of them back to their (true) selves (?)’ TT III 101.

Dis. V. AZŞ-

D üzse:- Hap. leg.; Desid. f. of üz-. Xak. xī ol yüzüş üzse:di: ‘he intended and wished to cut (yahşiq) the rope’ Kaş. 1 276 (üzse:r, üzse:me:kd).

Dis. V. AZŞ-

D özüş- Recip. f. of öz-; ‘to race one another’ and the like. S.i.s.m.l. Xak. xī ol meniş birle: at özüşdī: ‘he competed with me in horse racing’ (fi sibāqī’l-xayl); also used for helping Kaş. I 184 (özüşü:r, özüşmak, M. in error -me:k).

D üzüş- Co-op. f. of üz-; ‘to pull off, tear, break, etc., together’. Survives only (?) in NC Kir. and one xix Osman. text TTS I 755. Uyg. viii ff. Civ. alim bērim üzüşdīmaj ‘we have ceased to trade’ USp. 111, 5-6; (I have received half a yastak of silver from İnanç) üzüşup kesişip kētdīmaj ‘we have (thus) reached a final settlement’ do. 116, 11: Xak. xī ol mağa: üzüm üzüşdī: ‘he helped me to pick (‘alā qatf) grapes’; also used in the case of cutting a rope (fi ḥaqqīl-habl) and for competing Kaş. I 184 (özüşü:r, üzüşmek): Çağ. xv ff. üzüş- (spelt) Co-op. f.; hā-ham qat’ kardan ‘to break together’ San. 72v. 9 (quotn.).
INITIAL LABIAL PLOSVES

Preliminary note. The initial labial sounds in the Turkish languages were discussed at length in a paper of that name (Studies, p. xvii) and the conclusions there reached are summarized in Studies, pp. 171-2. Briefly they are as follows: (1) there were originally in pre-VII Turkish both voiced and unvoiced initial labial plosives, b- and p-, but the latter had disappeared nearly everywhere by VIII, and is now found only in a few words in some languages in the Oğuz group, which was unusually conservative in some matters; (2) contrary to this tendency, some Oğuz languages converted the initial b- in three words bar-, bar-, and bér-, and words derived from them into v- at an early date; (3) m- was not an initial sound in native Turkish words in pre-VII Turkish, but evolved by a process of retrogressive assimilation in most languages, probably during VIII, in words containing a nasal sound later in the word. In this case, too, the Oğuz languages were conservative and retained the original b-, which is also found sporadically in Türkî VIII, and VII ff. Yen., and in Uyg. VIII, Șu. only. Where the later nasal was n or ñ the position is quite clear, 't' is ben in the languages just mentioned and men elsewhere. But where the nasal was ñ the position is confused by the fact that in most words this ñ had become y before the word comes to our notice. Exceptionally we can be sure that 'dung' was *bañák because, in addition to the Uyg., Xak., etc. form mayak, Kaš. records an Oğuz form baynak, but in the case of a word like myûgak the original form *buñgak can only be inferred.

In the present section all words are indexed with initial b-; where there is evidence from the Oğuz languages that it was originally p-, (p-), or in doubtful cases (p-), is added after the word. Where a word containing a nasal is noted only with initial m-, it is indexed in that form, but the original form with initial *b- is listed here with a cross-reference, but where the original b-survives somewhere, even if only in a modern language it is indexed in that form.

Mon. BA

*ba: See ba:ñîg.

?F wa: Exclamation; not a proper Turkish sound, perhaps a l.-w. fr. the Arabic Excl. wa ‘alás’, etc., also used in Persian. Cf. 2 ya: Xak. ki wa: *harf inkâr li-amr âmîr muẕattîb ‘an exclamation of dissent from something someone says’; hence one says wa: ne: tênser inkâr ‘alâyka bi-mâ taqûl ‘I disagree with what you are saying’; also *harf tawâccu’ fi-alam ‘an exclamation of distress in time of pain’ Kaš. III 215.


2 bé: ‘mare’. Survives in NE Alt., Leb., Tel. pe: R IV 1212; Khâk., Tu: be: biye in NC Kzx. and several NW languages. These forms point to bé, not bi: Türkî VIII ff. (the beg went to his horses) azak (sic) bêsi: kulûn-la: mlâs ‘his white mare had foaled’ IrkB 5; Xak. xi bêl amamaka ‘mare’; for (all) Turks except the Oğuz Kaš. III 206; III 88 (yoza:); 310 (yelne:); VIII (?): Tef. bé: ‘mare’ 100: XIV Mûh. (i) ‘after ‘mare’ kî:sa:ki al-fu:ldâ wa mâ lihâ wâla’d (a ‘mare) in foal or with a foal’ bé: Rif. 170 (only): Çağ. xv ff. biye (spelt mâdiyân ‘mare’ San. 150v. 3: Kom. xiv ‘mare’ bey CCG; Gr.: Kip. xiv al-biru:ul-raqû ‘a mare with a foal at the udder’: Hou. 12, 8.

VU?F 1 bi: ‘knife’ or the like. Prob. the base of bîle-. Pec. to Uyg. and normally used in the Hend. bi bîgu. Possibly a Chinese l.-w. fr. some word like pî ‘to split’ (Giles 908). Uyg. VIII ff. Bud. Sanskrit kû:ratya dhârâ va ‘like the sharp edge of a razor’ yullâ navîs bîsî (spelt pisî) te: g TT VIII A:1, (all kinds of dangers including) Âgu bi bîgu o: sîv ‘poison, sharp instruments, fire and water’ U II 59, 4 (i); o.o. of bi bîgu do: 71, 4 (i); U IV 20, 237; TM IV 253, 4x (osûcîc); Tîf. 31a. 1; 49a. 3.

VUS 2 bi: See bô:g.

1 bu: ‘this’. C.i.a.p.a.l. The oblique stem seems to have been bun- (changing in most languages to mun-) fr. the earliest period, but the Plur. was bu:xar for a long time. The Abl. and Loc. are often used as Adv. meaning ‘hence’ and ‘here’ respectively. See also bûncâ; bunta:q. Türkî VIII bu: ‘this’ is common; bun: I I N 15; bunta: ‘here’ I S 10, etc.; VII ff, bu is common in IrkB, etc.: Man. ditto (but see bûncâ): Yen. ditto: Uyg. VIII ff. Man.-A bu: Dat. mun:ar M I 23, 8; a.o.o.: Man. bu; munt teq ‘like this’ TT III 26, 104, etc.: Bud. in Brähmi script (TT VIII) invariably spelt bo/bho/bo, oblique cases mon- and mun/-mun- in about equal proportions; this prob. represents a dialect pronunciation, perhaps under the influence of ol, rather than the original form: Civ. as in Bud.: O. KUR. IX ff. bu occurs and possibly bunta: ‘here’ in Mal. 13, 5: Xak. xi bu: *harf wa ma:nâhâ hâd: a particle meaning ‘this’; hence one says bu: er ‘this man’ Kaš. III 206; a.o.o.; one says mun:ar aydîm ‘I said to
this man’ III 375; munu: hurf wa ma’nāhu hurca dā a particle meaning ‘this’; it is the answer to the question Kān: ayna hurca ‘where is it?’ III 237; other oblique cases are munda: ‘here’, munda ‘hence’, bułar: ‘these’; buzun: ‘this’ occurs once I 445, 17 (xuma:ru:ru) perhaps a scribal error: KB as in Kā. XIII(?) At the forms are bu, munu, muna, munda, munun, munan, munda, bułar/munlar 108, 110, 225–6: xiv Muh. hādā bu: Mel. 5, 4; 8, 15, etc.; Rj. 75, 81, etc.; hā’ulā bułar 8, 15; 81; hānunā munda:; min hānunā munda: 15, 3; 91; Çağ. XV ff. muna: mun, munda mun, bułar Vel. 385–6; bu Demonstrative Pron. in ‘this’ San. 141 v. 24 (quots.): muna: mun, muna:munda, munda do. 320v. 9 ff.; some declensional forms, with quots., do. 155, 16 ff.; Xwar. XIII bu; in oblique cases both b- and m- e.g. bułar/munlar ‘Ali 9; XII(?) the forms in Oğ. are bu; munda, etc., bułara (twice)munda (8 times), munlar: xiv bu; in oblique cases in m- Qutb (only munda ‘here’ listed 112); MN passim: Korn. XIV bu and oblique cases with m- in Sing. and b- in Plur. are common CCI, CCG; Gr. 67: Kip. XIII hādā bu; hā’ulā munlar Hou. 50, 14: XIV bu: bi-ma’nā dā Iđ. 28; in the grammar do. 118–19 bu; bułar, bułan: are mentioned; in Bula. 15, a grammatical section, the forms given are bu; munlar, buñan, bun; munlarun (hi-ha’ulā); bulara: and bularun (lahum), munlarun (lahum fi’l-iibtidā ‘to them in the beginning’): XV in a para. on the Demonstrative Pron. in Kav. 49 the forms quoted are bu; bułar and munda; in a similar para. in Tuh. 42a. bu and m are given as alternative forms; forms occurring elsewhere are bułar/mular, mun, munun, munda: Osm. XIV ff. bu, buñun, etc. are the normal forms at all periods, bułar was the standard form till XVI and occurs sporadically later TTS 112 ff.; HI 174 ff.; HI 115 ff.; IV 130 ff.; munda occurs in one xiv text 698.

2 bu: ‘steam’; this is the oldest form of this word, but in almost all modern languages in which it survives the form is buğ or the equivalent. S.i.a.m.lg. Almost syn. w. bus but an etymological connection is improbable. See Doerfer II 791. Xak. XI bu: al-buxār ‘steam’; hence one says esığ bus: ‘steam from a cooking pot’ Kaş. III 206; xiv Muh. (?) al-buxār bu: Rj. 184 (only): Çağ. XV ff. buğ ‘the steam’ (buxār) which rises from boiling water or a cooking-pot and the like; the steam (i.e. mist) which rises from the ground or in the mountains is called duman San. 136r. 23; reverse entry do. 225v. 20: Kip. XIV buğ ma yartafl ‘min buxār i’dīr ‘the steam which rises from a cooking pot’ Iđ. 33; Osm. XIV ff. buğ ‘steam’ in several texts TTS 110; HI 171; IV 128.

Mon. V. BA.

bu: ‘to bind; to fasten (something Acc., to something Dat.),’ both lit. and metaphor.

N.o.a.b.; in about xii it was replaced by başla:–, q.v. Cf. čığ, čığ-; Türkü VIII T 27 (čı): VIII ff. Isb. 14 (edgalı:); 33 (ur-); (?)-Iy. IV. 3-5 (see aya:–); Man. beş teşrî yarûkîn evke bark(ka) badımız erer ‘if we have bound the light of the five gods to our house and household goods’ Chinas. 235–6; kentü köpülün nîgîşaklar üze bama uzamaz ‘he does not fasten (Hend.) his own mind on the Hearers (i.-w.)’ M III 22, 12–13; Üyğ. VIII ff. Man.-A oî üç yeklerîgî anırwzînta bâdî ‘he fastened those three demons to the Zodiac (i.-w.)’ M I 19, 1–2; aydî bâî têp ‘he said ‘bind him’’; Man.-Uig. Fragg. 400, 2: Bud. (hang a bell on each tree) ișî buğ bâq, kamaq ișî bâsin birgîrî bâp ‘tie a cord (to each) and tie the ends of all the cords together’ PP 80, 1–2; bâyurmen ‘I bind’, in a mystical sense U II 69, 1–5 (i); a.o. U III 83, 2: Civ. ağırgbaz bazun ‘let him bind up his painful (parts)’ TTS VII 29, 22; a.o. H III 16, 19: Xak. XI oî aṭṭû bâdî: ‘he tied up (sadda) the horse’ (etc.) also anything that one ties up with a rope and makes fast (kull şîî ‘aqlîn alayhi bi’l-habî wa aywaqalî) Kaş. III 247 (baar, bamaq); at bâdays rabbattî’l-faras ‘I tied up the horse’ III 250, 3; a.o. III 224, 12 (kasî): KB katîg ba anî ‘tie it (your tongue) up firmly’ 964; o.o. 542 (katîg), 741, 1456, 1496, 1588: XII(?) At. nelûk malka muna köölû bamaqû ‘why do you fix your mind so (firmly) to wealth’ 183; similar phr. 220 (in both verses there is a v.l. bağlamak).

Mon. BB

S bew/bôv See bûg.

Dis. V. BBG.

E bûvkür- See bûrkür-

Dis. BBL


Dis. BBR

PUF papur(?) See butar.

Mon. BC

VU buğ buç Hap. leg.; onomatopoeic for bird-song. Xak. XI Kaş. II 240 (simûrgûk).

Mon. V. BC

buq-/byq- ‘to cut’; one of several words with this meaning, cf. iz-, kes-, etc., with restricted meanings like ‘to cut out (a garment)’ in some modern languages. The original form was almost certainly byq-, but there is great inconsistency about the vocalization, some modern languages having a back vowel in the verb and a front one in der. f.s. like byçak or vice versa. Survives with back vowel in NE and NC Kir. and front vowel in NW, SW; in SE, SC where -i- does not occur the true form.
is uncertain. Türkü viii (at the funeral) bunça: boşun saçlın kulkaktın y'ağa[k]ın b)Joy: 'so many people lacerated their hair, their ears, and their cheeks' II S 12: viii ff. (ants gnawed an old ox): b)ğin bic: ‘cutting into its waist’ IrbB 37: Man. M I 7, 16 (üz): Uyg. viii ff. Bud. yi̇li̇ klı̇n bin bic: 'cutting with a sharp sword' U II 58, 30-1: biçar U IV 10, 49-50 (uğra-): o.o. U III 37, 8; 45, 12: Civ. biçar biçar: 'if a man cuts his nails' TT VII 32, 2 and 17: ton biçar: 'if a man cuts out a garment' do. 38, 10: biçar do. 32, 1 (tirgak): Xak. x1 er et biç: 'the man cut (qata'a) the meat' (etc.) Kaş. II 4 ( biçar, biçmak); Mı̇lāq erin biçımiz 'we killed (gatalı̇na) the men of Mı̇lāq' I 434, 9; 6 o.o. translated qata'a: KB klı̇r ursa biçsa yağı boyunu 'if the sword strikes and severs the enemy's neck' 286; (this dagger) biçığu kesli̇gı turur (Hend.) 810; xiii(?): At. 376; Tef. biç- and kes- biç-: ditto 105; Muh. yaşada 'to reap' biç-; Mel. 25, 7; Rif. 107 (büş-); al-qat-; biçmak 35, 7; 120; ditto biçimek 36, 13 (Rif. oť-): Çaq. XV ff. biç- (spelt) qat hardan, and metaph. haşad wa darw hardan, 'to reap' San. 143r. 22: Xwar. xe.xv biçig'ı reaping' Qutb 32; biç- 'to cut' MN 45: Kip. XIX yaşada biç- (gill) wa huanu taftül quqmas wa huanu taftwi bí snayıf also 'to cut out' (cloth) and 'to cut in two' with the sword Hov. 33, 20: faṣṣala mina taftil biç do. 42, 21: xiv biç- (with -ç) huanu muştarakan bayan baftıl- zar wa faṣṭül-qumás ld. 29; faṣṣala biç- (mek) Bul. 70v. xv faṣṣala wa wassata biç- (sic) Kaw. 9, 8; wassata biç do. 25, 10; faṣṣala (üz- and) biç- Tuh. 28b. 5; waṣṣasa do. 30b. 9.

Dis. BCA

Bu baça: hap. leg., but see baça;siz: spelt baça, perhaps a l.-w. Uyg. viii ff. Man.-A. (Türkki viii ff. Man.) (all men desire this) yeme birkinmeye mın baça sımdı sıpi̇kimde [gasp] bolmadı ereser 'if and (or) because there has not been one single defect or fault(?) in my body and bones' I 23, 31-4.

Puf poçi: no doubt a Chinese l.-w., perhaps p'a t'i̇ 'lute, guitar' (Giles 8,551 12,317). Pec. to Kaş. Xak. xı̇ poçi: kopuz al-arann mina-l'aød, wa huanu nawı̇ mina-l-barahi̇t 'a lute which is plucked(?)', it is a kind of guitar Kaş. III 173; poçi: al-hı̇rān wa huanu-l -arann mina-l-mazdihar 'a lute', it is a stringed instrument which is plucked(?) III 219.

Dis. V. BCA-

baça:- 'to fast' for religious reasons. No doubt a pure Turkish word, contrary to the views expressed regarding baçaık, q.v. N.o.a.b. Türkii viii ff. Man. neçe yaqılı buca baça démiz ereser 'if we have sometimes kept irregular fasts' Chius. 137-8; o.o. do. 248, 258, 276: Uyg. viii ff. Chr. kİm maça atayu ari̇g buça baçaasar 'whoever calls on me and keeps a pure fast' M 111 49, 7: Civ. (if a childless woman wants a child) yetli künke teği begli yutuzlu baçaıp 'the husband and wife must fast for seven days, and ...' TT VII 26, 4-5.

Dis. V. BCD-

B) bıçur: Caus. f. of biç-. S.i.a.m.l.g. w. the same phonetic variations as biç-. In some NE and SE languages it has acquired the restricted meaning 'to have (an animal) castrated'. Xak. x1 er yı̇ğas bıçurdu: 'the man ordered that the wood should be cut (biqat-ul-xaqap) so that it was cut' Kaş. II 171 (bıçurur, bıçurμa:k): xiii(?) Tef. bıçurur- 'to order to cut off' (hands and feet) 105.

Dis. BÇG

Baçaık N.Ac. fr. baça: 'a (religious) fast'. A Turkish l.-w. in Mong. as baçaık (Kow. 1901) and also maçaık (Kow. 1906) which shows it must have also been used in Uyg. Bud. Salemann, who was unaware of the etymology and true meaning of this word, suggested that it was a l.-w. fr. Sogdian p'ük 'hymn', a word which does exist as a l.-w. in Turkish, see paşık, and Benveniste accepted this in Journal asiatique, vol. 236, 2, p. 184, but it is an error. N.o.a.b. It was displaced in the medieval period by oruç noted in (Xak.) xiii(?) Tef. 239; xiv Muh. Mel. 27, 15; Rif. 111; Kom. xiv CCI, CCG; Gr. 179 (quorn.). Kip. xv Tuh. 688. 9 and Osm. XVI TTS III 549; IV 612 and still surviving in some NW and SW languages, which is an Iranian (?Sogdian) l.-w. with prothetic o-., cf. Persian rūza. Türkii viii ff. Man. baçaık sidimiz ereser 'if we have broken our fast' Chius. 258; baçaık olurup 'while keeping a fast' do. 257; baçaık baçaık- 'do. 135' (etc. (baçaık)'; when dawned) kiçi̇ buca erdi̇ 'it was the small fast' TT VII 2, 62; o.o. Chius. 285, 320; M III 38, 4-5 (ii): Uyg. viii ff. Chr. M III 49, 7 (baçaık-): Xak. xı̇ baçaık  Kasım-ul-nayra 'a Christian fast' Kaş. 1411.

D bıçak Dev. N. (N.I.) fr. biç-; 'knife' and the like. S.i.a.m.l.g. w. back vowels, and also w. front vowels in some SC, NW languages. See Doerfer II 721, 844. Uyg. viii ff. Bud. bıçak U IV 32, 7 (eligible); yı̇til bıcık 'his sharp knife' U III 64, 9: Civ. bıçak üçında 'on the point of a knife' H I 117; a.o. IF 39, 167: Xak. xı̇ bıçak al-sıkkin 'a knife' Kaş. 134 (prov.); over 20 o.o., normally same translation, once as al-sayf 'sword': KB (he holds) bedük bir bıçık (a 'big knife') 772; o.o. 810-1, 4131: xiv. Tef. bıçak 105: Xiv Muh. al-sıkkin bucaık Mel. 12, 1 ff; 71, 6: Rif. 86, 173: Çaq. xv ff. bıçak igne, sızan ma'nınına 'noodle' Vel. 134 (quorn.): bıçak 'with -ç-' kãrd 'knife', in Ar. sıkkin San. 144r. 7 (quorn.): bıçak (spelt) sızan, in Ar. ibra do. 144r. 9: Xwar. xiv bıçak 'knife' Nahc. 214, 7: Kom. xiv 'knife, dagger' bıçak CCI, CCG; Gr.: Kip. xiv bıçak (with -ç-) al-sıkkin ld. 29: xv sıkkin bıçak (sic) Kaw. 44, 13; 64, 1;
D biçig Dev. N. fr. biç-; 'an agreement'; the semantic connection is not obvious, but the derivation is certain, cf. biçig. Survives only (?) in NE Tel. pişk; SC biçik 'the cut of a garment' R IV 1318. Xak. xii biçig (misvalized biçig) al-miqāṣ wa'll-ahd 'contract, agreement'; hence one says al meniğ birle: biçig (sic) kildi: 'ahada ma'li 'he made an agreement with me' Kaş. I 371: xii() Tef. biçig translates al-ahd and biçig kil 'ahida 93 (unvalculated; Borotbor, misled by the main entry in Kaş, transcribed as bçig).

D biçuk Pass. N./A.S. fr. biç-; properly 'cut', but usually 'half', cf. yarım. The word is unvalculated in Kaş, but was prob. still spelt biçuk; in the medieval period it tended to become biçuk by regressive assimilation. Survives in SE Türkî buçuk 'snub-nosed' Shav 58; hitto and 'with broken edges' BŞ 127; 'a piece; dilapidated' Farring 323, and SW Osm. buçuk 'half'. Xak. xil biçük(?) 'anything cut (maqat); hence 'half anything' (nifş kull say)' is called biçuk; one says buçuk yarmak 'half of a dirham' Kaş. I 377: xiv Muh. (under al-bâ'ul-makṣura) al-maqat' biçük Mcl. 82, 17; Rif. 189; nifşüllay 'midnight' dü'n buçuk: 80, 8; 185: Çağ. xv ff. buççuk/buçük kasi ki bihi-yi i macrûh gosça ma'yûh yasa 'a man whose nose has been injured and has become disfigured' San. 130v. 16: Xwar. xiv buçuk batman 'half a batman' Nahe. 07, 7: Kip. xiii al-nîş buçuk Hou. 23, 1: xiv buçuk('with -ç-) al-nîş Id. 29; al-nîş (yosim)? Tkm. buçuk Bul. 9, 2: xiv al-nîş buçuk (sic); some people say yarım; the latter is used only to qualify a noun (mudafa(n)), but buçuk (sic) is used both that way and in isolation (mudafa(n)) Kaş. 64, 19; nifş buçuk (and yarım) Tuh. 36b. 6; 62b. 5: Osm. xiv ff. buçuk 'half'; c.i.a.p. TTS I 119: II 171; III 113; IV 127: xix buççuk/buçük ... and, in Rûmi, mis. San. 130v. 16.

S biçuk See buççuk.

S buçuk See buççuk.

D biçği: Dev. N. (N.I.) fr. biç-; 'saw' or other cutting instrument. Survives in NE Alt., Leb. pişkt, Tuv. bıskt 'a churn stick', and in several NW and SW languages as biçik (and the like) 'saw'. Uyg. vii ff. bi biçği see I bi; kılı biçği (sic) 'swords and saws'(?) Kwar. 22: xii (in a para. or the N.I.) biçği (sic) im li-ğülwa buça bâ'ul sayy 'the word for an instrument with which something is cut', derived fr. biç- gata'a Kaş. I 13, 11; (in a similar para.) yiğç biçği 'the axe (al-fa's) with which wood, etc., is cut' II 69, 27; n.m.e.: xiii(? Tef. biçği 'sword' 105: Çağ. xv ff. biçği (spelt) arra 'a saw', in Ar. minsar San. 144r. 8: Xwar. xiv biçğı (sic) 'saw' Nahe. 11, 6-7; Kom. xiv 'saw' biçki; 'scissors' biçği (sic) CÇJ; Gr.: Kip. xiii al-minsar biçği: Hou. 23, 15: xv dido biçği: (sic) Kav. 25, 9; biçği Tuh. 34n. 3; 49a. 3.

D biçğiç N.I. fr. biç-; 'scissors'. N.o.a.b. Xak. x её biçğiç 'scissors' (al-miqâd), that is anything used to cut things Kaş. I 452; Kip. xini al-miqâç 'scissors' (kipti); also called biçığıç (mis-spelt and unvalculated); Tkm. sindu: Hou. 23, 11.

D biçğak Dev. N. (Conc. N.) fr. biç-; lit. 'something cut off', 'segment', and the like, with various particular applications. In some languages, even Uyg. (see buçğaksiz), became buçğak by labial assimilation at a very early date. Survives in Kaş' last meaning in NE Sör pişkak; Tel. pişkak R IV 1318-22; Tuv. biçğak; SE Türkî pişkak BŞ 127 and NC Kir. pişkak and for 'corner' and the like in several NW and SW languages as buçak/buçak. See Döerfer II 842 and ?843. Xak. xii biçğak qutri'l-ar'd 'a region, or zone (segment) of the earth', hence one says yer biçğaki: buçğak 'a corner' (al-zâviya) and the like: buçğak did akâri'l-cuzur yu' al mimhâ' il-hîdâ 'the skin of the shank of a slaughtered beast used to make a shoe' Kaş. I 465: Çağ. xv ff. buççak (sic) hanc wa dî-li xina 'the corner or side of a house' San. 130v. 10 (quotn. Fudûlî, i.e. Rûmi?); yaka buççak- 
mâ'înter 'remote villages' Bûbur (Gibb facsimile, 311v. 13): Kom. xiv kiin tuvûnsîn buççak (sic) (the eastern quarter) CÇJ; Gr.: Kip. xiii al-zâviya minâ'l-bayt wa âyirihi buççak Hou. 6, 14; xiv buççak (with -ç-) al-zâviya Id. 28; zâviyatu'l-bayt buççak Bud. 14, 10: xv zâviya buççak Tuh. 18a. 3: Osm. xiv ff. buççak 'corner' TTS I 119; II 170; III 112; IV 127.

S buççak See buççak.

D biçğil Hap. leg.; Dev. N. fr. biç-. Xak. xii biçğil yiğqâl-yad wa'll-rilc wa ba'dilika yiğqâl-ard 'cracks in the hands or feet', also 'cracks in the ground' Kaş. I 480; (in the grammatical introduction) biçğil (sic) yér yiğqâl-ard, derived fr. biççildî (sic) ney: 'the thing was cut' (ingîta'sa) I 15, 4 (see biççigin).

D biçğas der. fr. biç-; for the meaning cf. biçğ. There is no doubt that Kaş, intended the word to be spelt in this way, it is placed with bekmes and kirbas in a section headed -s, but there is no other known word with the Sulf. -gas and it may be a Sec. f. of -gâç dissimilated fr. the preceding -ç-. Xak. xii biçğas al-ahd wa'll-miğ baynâ'l-qawm wa âyârîhin 'an agreement or contract between (the members of) a tribe, etc.' Kaş. 1459 (verse): xiv Muh.(?) al-mâxâfîra 'danger'(?) biçğus (sic?) Rif. 189.

Tris BCÇ

D bucğaksiz Priv. N./A. fr. bucğak (bççak); n.o.a.b. Uyg. vii ff. Bud. ulûsu
bağı bir lanıysız 'their country will have no remote corners' (Hend.) 'TT VI 427.'

**Tris. V. BGC**


D *biçakla-: See biçake:-

**Dis. BCG**

S biçek See biçak.

S biççe/bicği See biçgü.

F被认为 (beçkiem) berçem (beçrem) Benveniste pointed out in Journal asiatique, vol. 236 2, 1948, pp. 183 ff. that beçkem is an Iranian word which survives in Wakhhi as biqem 'a horse's tail'. Perçem (parçam) is a Pe. word, still used as a 1.-w. in SW Osm. for 'a tuft of hair', one left when the rest of the head is shaved; 'a horse's forelock'; 'a lion's mane' and the like. See Doerfer II 840. Xak. xi beçkem al-salan wa huwa'l-harinwa aw danah baqiri'l-sonh yatasaqawwum bi'li'l-bat'il-yawma'l-qitil' a badge, that is a piece of silk or the tail of a wild ox that warriors wear as a badge on the day of battle' Kaş I 483 (verse): Oğuz xi the Oğuz call it berçem diito.

**Tris. V. BCG**

D biçake:- Den. V. fr. biçek (biçak); 'to cut with a knife, etc'. Survives only (?) in NC Kir. biçaka-, Kxz. pişaka-. Xak. xi ol anu: biçakedi: waca'da hu bi'l-sikkin 'he stabbed him with a knife' Kaş III 340 (biçikler, biçiklemek).

D biçiklen- Lap. leg.; Refl. f. of biçake:- Xak. xi er biçiklenedi: 'the man owned a knife' Kaş II 265 (biçiklenür, biçiklemenek).

DF biçiklenen- Lap. leg.; Refl. Den. V. fr. beçkem. Xak. xi er beçiklenedi: 'the man wore a badge (tasawwamı) on the day of battle (etc)" Kaş II 277 (beçiklenenür, beçiklemenek).

**Dis. BCL**

VU beçel n.o.a.b. It is difficult to see any connection between the two meanings; the bâ in Kaş is unvocalized and the two words may have been pronounced differently. Xak. xi beçel al-mathdâ 'mina'lis-nisâ wa'l-amtan mina'l-ricâl wa'l-xayl tea cami'i'll-hayâtan 'of a woman, with a large citron; of a man, horse or any other animal, entire (i.e. not castrated)' Kaş I 392. Kom. xiv 'with an injured hip' beçel CCG; Gr.: Kp. xiv beçal (v.l. beçal 'with 'ç-' and back vowels') 'crippled (al-zamin) of a man, horse, etc.' Id. 29.

**Dis. V. BCL**

D biçil- Pass. f. of biç-: 'to be cut', etc. S.i.a.m.l.g. w. the same variation in vocalization as biç-. Xak. xi yiğac biçildi: 'the wood (etc.) was cut' (güf'a) Kaş II 122 (biçil-r, biçilma-k): Çağ. xv ff. biçil-diraw jùdan 'to be reaped' San. 1444. 5.

**Tris. BCL**

D biçilġan Hap. leg.; N.A. of Habtit Action fr. biçil-. Syn. w. biçgil; Kaş's statement that that word was der. fr. biçil-applies to this one. Xak. xi biçilğan al-siğaq fi'l-aydi wa'l-arcâl wa'l-arâd ma'dan 'cracks, both in the hands and feet and in the ground' Kaş I 519.

**Dis. BCM**

D biçim N.S.A. fr. biç-; survives only (?) in SW Osm., Tkm. biçım (sic) 'the cut (of a garment); form, shape, manner'. Xak. xi bir biçım kağun 'a slice (çapta) of melon', or something else Kaş I 395; a.o. I 15, 15.

D biçına: Pass. Dev. N.A. fr. biç-. Survives only (?) in SW Osm. biçme, which, as well as being an ordinary N.Ac., also means 'cut out, fashioned (for a particular purpose)'. Xak. xi biçına: yorincgâ al-qattu'l-maqät 'reaped lucerne'; note that words with the suffix -maj-me and a Pass. meaning ('alâ mânlîl-'mâfîl) are genuine words (ism mahdî) and I mention them accordingly Kaş I 431 (this explanation arises from Kaş's earlier statement that he does not list conjugational forms separately).

**Dis. BCM**

F beçin 'ape, monkey'; l.-w. of Indo-European, prob. Iranian, origin, cf. Persian bûzûna; prob. entered Turkish as the name of one of the animals in the twelve-year cycle. A 1.-w. in Mong. as beçin (Koc. 1121, Hâltod 284). N.o.a.b.; now displaced by other l.-w.s, usually Ar. maymân. See Doerfer II 821. Türkü vii beçin yilka: 'in the Monkey Year' I NE, II T. II t (ETY II 109): Uyûq vii ff. Bud. (in a list of unclean animals) beçinlit U IV, 31, 53; 0.o. of beçin 'monkey' U IV 28, 10; 44, 6 etc. Çiv. beçin (in TT VII spelt beçin, pçên) as an animal in the cycle of years, etc. is common in TT VII and VIII and Usp.: Xak. xi beçin al-qîrd 'monkey'; beçin 'one of the twelve years in Turkish' (bi'l-turkiya) Kaş I 409; beçin yil: in the list of years I 346, 10: xiv Muh. al-qîrd beçin Mel. 72, 6; 81, 1; Rif. 174, 186; Çağ. xv ff. beçin (spelt) bûzûna 'monkey' San. 1444. 10 (quotn.). Xwar. xiv (Yazid
drinks wine and plays) bècînler bîrle itler bîrle 'with monkeys and dogs' Nahe. 183, 10-11: Kıp. xiv al-qîrîd bèçîn (-c-) Bul. 10, 15.

VUF bujîn Hap. leg.; no doubt a l.-w., 'Ségdian. Xak. xi bujîn, with -j-, al-xarbaq 'hellebore' Kaş. I 398.

Dis. V. BCN-

1) bèçîn- Refl. f. of bèç-; n.o.a.b. Xak. xèr ââlpîn: et bèçîndî 'the man pretended to cut (yuqattî) meat for himself'; also used for doing it by oneself (al-infîsrâd bîhi) Kaş. II 141 ( bèçînur. bèçînmaḳ): Kıp. xiv fasâla 'to cut out (clothes)' (bîç- and) bèçîn- Bul. 70v.; Osm. xvi and xvii bèçîn- 'to cut out (clothes) for oneself' in two texts TTS I 96; IV 101.

Tris. BCS


Dis. BCÇ

1) bèçîs- Hap. leg.; Dev. N. fr. bèç-.. Xak. xèr bîçîs 'the word for any piece (gîl'a) of brocade for a guest who attended banquets given by notables, and feasts' Kaş. I 366.

Dis. V. BCÇ-

1) bèçîs- Hap. leg.; Recip. f. of bèç-. Xak. xì ol menîp bîrle: yîççîcî bèçîsdî 'he competed with me in cutting (îf gat') wood' (etc.): also used for helping; also used of two men when they part company (al-ruçulân i'da tahlîcarâ) Kaş. II 92 (bîçînur. bèçînmaḳ).

Mon. BD

bat Preliminary note. There is no doubt about the existence of an Adv. bat ( ?pat) which was originally a pure onomatopoetic (see Kaş.), and came to mean 'quickly' and the like. There is no reason to doubt the authenticity of a second bat noted in Kaş., and prob. surviving in NC Kir. Finally there are two or perhaps three early occurrences of what seems to be a different word which may survive in NE Tur.

1 bat ( ?pat) originally an onomatopoetic for the sound of a falling object hitting the ground, but normally used as an onomatopoetic meaning 'quickly, hurriedly'. Survives in NE Tur. pat 'extremely' (e.g. tired) Pal. 328; SE Türkî pat 'quickly, soon' Shaw, BŞ. Jarring; NC Kir. bat ditto; SC Uzab. bot ditto; SW Osm. pat ditto, and onomatopoetic. Uyûg. viii ff. Civ. (the child) bat tîşîr 'is soon born' H I 23; bat eðğöl bûlur 'he quickly recovers dover' 28; o.o. TT VII 28, 28 (ogul-); 28, 37: Xak. xì one says bat kel, like the expression (VÜ) šap kel in telling (someone) to hurry (bi'l-îsârî); and for the sound (li-savût) of anything light which falls bat tûşîl: ('it fell with a plop') Kaş. I 319: Çağ. xv ff. bat zûd tea sarti 'quick, quickly (quoto.); bat bat zûd Zan. 119v. 13: Xwar. xii bat 'quickly' 'Ali 47.

2 bat perhaps survives in NE Kir. bat 'glue, paste'. Xak. xì bat al-farîr 'the thick juice of pressed dates' Kaş. I 319.

3 bat the first two quots. below come fr. inscriptions of which the text is very dubious, but if rightly read may survive in NE Tur. pat 'worthless, insignificant' Pal. 328; the third quot. may have 1 bat in an unusual meaning. Türkî viii (gap) yavîz bat biz azîz ükübügî kortîr [er[sig]]tî: sülê[i]m 'we are in a bad way and worth very little; you have seen how few (we are) and how many (they are); let us take the field bravely' Omgîn 7: Ö. Kir. ix ff. (gap) bat ermiš öldim 'I was worthless and died Mal. 10, 11; Uyûg. viii ff. Bud. (if a man has offended the bêgs and they contemplate killing or torturing him, their swords and saws(?) and whips break into small pieces and) neq bat kilo umaz 'they cannot do him harm(?)' Kwan. 27.

bêt 'the (human) face'. Rare in the early period being syn. v. 2 yîçz but survives with this and extended meanings, 'cheek, the surface of water', etc., as bèt/bet in NC Kir, Kzx.; SC Uzb.; several NW languages and in SW Osm. in the phr. bet bênz 'completion'. Uyûg. viii ff. Bud. (tantric) bir yeğîrîncî isak(?) atîq uzîk ol (bêt ûzî ol) 'the eleventh is the letter called isak (?) one should put it on one's face' TT VII 41, 2-5: Çağ. xv ff. bet rî wa 'ariçî 'face', cheek' Sun. 119v. 19.

bit originally 'louse', but also used for 'bug' and other parasites, including those on stored products. S.i.a.m.l.g. Uyûg. viii ff. Man.-A tonnuq bîtî 'body (lit. clothes) louse' M I 8, 14: Xak. xì bit al-qamîl 'louse'; and the worm (al-dîid) which attacks wheat is called tarîq bîtî: Kaş. I 320: XIV Muh. al-qamîl bît Mêl. 74, 6; Rif. 177: Kom. xiv 'louse' bit CÇI; Gr.: Kıp. xii al-baqq wa'l-fasîfis 'bug' (kandala): Tkm. beşîk bîtî that is 'the cradle louse' (qamîl-îmah) Hon. 11, 20 ff.: XIV bit al-qamîl Id. 28; Bul. 11, 6: xv ditto Tûk. 29a. 8.

1 boţ prob. originally 'stature, the size of a man; but from the earliest period it also clearly means 'a clan', the Sing. of boðun, q.v.; the meaning underlying the latter is perhaps 'lineage' that is the size of a clan as a number of natural families. S.i.a.m.l.g.; in NE bot/pot/poz/poy, elsewhere usually boy, usually 'stature', but in NE 'self'; the meaning 'clan' is rare, but survives in SW Osm. See Doerfer II 812. Türkî viii (the Türkî people (boðun) died, disintegrated, and were destroyed) Türkî şîrî (?) boðun yerînte: boðun kalmadî: 'no clan remained in the country of the fortunate (?) Türkî people.'
T 4: (if it had not been for Elteris Kaçan and myself) bod yeme: bodun yeme: kişi: yeme: idli: yok ertzci: ertz: 'there would not have been a clan or a people or (even) an individual' T 60: Uyğ. (viii bod has been read in Şu. E 10 and W 1 but in both places seems to be part of a longer word, in E 10 a place-name (?Boğukil) and in W 1 of bodun); viii ff. Bud. körk mepliz ùg bod üzü atkan- guluksz uçun 'because of their freedom from attachment (to this world) in respect of perceptible qualities (Sanskrit visaya) form and substance' Saw. 60, 6–8; a.o. do. 593, 20: Civ. božka: teğmişte 'when he has grown to full stature' Uşp. 98, 20: XaK. xi bod quadul-ıstän wa qa'matuha 'the size and stature of a man', hence one says uzuun bodudug köşi: 'a tall (tawil'ul-qadd) man' Kaş. III 121; o.o. I 412, 21 (1 taš); III 216, 21 (tapt); and see Oğuz: KB (God does not walk or lie down or sleep) na mepez ną yapazg köürmez boðuq 'He has no likeness or some resembling Him and does not wear a physical form' 17; o.o. meaning 'body' 371, 1099 (1 ok); 1055 (eğil) — kapuçda kalın bod terildi tolu 'a dense mob of people has assembled at the gate' (but where can I find a competent man to manage my affairs?) 1614; kalın bodı karası 'a dense mob, common people' 1622: xını (?). At. halal yęglik kan köürmez boðı 'where is the man that eats (only) permitted food? His shape is not seen 418: xiv Muh. al-qadd wa'l-qama boży Mel. 48, 7; 66, 14; 53, 15; Rif. 142: Çaq. xv ff. boży (1) qamät San. 142v, 12: Oğuz xi boži ar-raşık wa'l-qabila wa'l-aşira 'clan, sub-tribe, tribe'; anecdote describing its use in the phr. bozy kim 'what tribe do you belong to?' Kaş. III 141; o.o. under words described specifically as Oğuz I 44, 13 (1 uc, al-qawm) 'tribe'; I 338, 27 (kim, al-qabila wa lahuw ism can', a 'collective noun'); II 209, 2 (çakını, 'the people'), IV 447, 13 (toldent to naš, the people), MS. (in a word); o.o. of bož under words specifically or by implication described as XaK. I 51, 16 (oğlut, al-qawm); 237, 10 (alıksı, al-qawm); 238, 17 (enmesı, al-naš); II 274, 10 (tarmaklan- al-balıl wa'l-qabab 'the clans and tribes'); 316, 21 (yulut, qabila): Xwar. xiv bod boy 'body, stature', etc. Qub 35; boy ditto MN 6, etc.; boy bérr- 'to submit Nahe. 111, 17; 380, 9: Kom. xiv 'body' boy common CCI, CCC; Gr: 63: Kip. xiii al-qadd wa'l-qama boyı: (sic) Hou. 19, 17: xiv 'boy' al-qama 1d. 37; ditto: (sic) Bul. 9, 11: xv badan 'body' boyu, corrected to boy Tuh. 8a. 3: Osm. xiv boy 'clan, c.i.a.p.; 'body, stature' in two texts; 'branch (not 'bank as translated) of a river in one xvi text TTS I 111; II 162; III 109; IV 121.

2* bod 'colour or the like. This word seems to be the original form of boy in Uyğ. viii ff. Man. and the basis of 1 bodu-. Uyğ. viii ff. Man. kara boy 'black coloured' M II 11, 18 (emil).

E 3 bod 'bustard' follows 1 bod in Kaş. III 121; it is an obvious error for tqod, q.v.; the following entry bod munçuk presumably contains a similar error.

1 but (bud) properly 'the thigh'; sometimes more generally 'the leg', 'the hind legs (of an animal)', and the like. The original -d, which could in any case be inferred fr. the long vowel, survives in SW Az. bud and the oblique cases (budu, etc.) in Osm. and the long vowel in Tkm. but. S.i.a.m.l.g.; cf. uduluk. Uyğ. viii ff. Bud. but köürmezẹ tiňlıq oğlanın 'for the sons of men who walk on their legs' TT VII 40, 141–2 is thus transcribed in the text, but the word is more likely to be bod 'having a bodily form': Civ. kolin butun sizlatur 'it makes his arms and legs ache' TT VII 25, 2; kayu kişi[n]i kolı butu bași yomğı tepreser 'if a man's (arms), legs, and head all twitch' do. 34, 2–3. XaK. xi but al-faxid 'the thigh' Kaş. III 120; (of a bird) buti: sinur: tanhasir richilu 'its leg breaks' I 254, 24: KB (of farmers) kereklık köşler turur bu butu 'these are the mainstay(?) of people, essential (to the community) 4400: xını (?). Tef. bud/bud 'leg' (in phr. 'arms and legs') 109, 112: xiv Muh. al-faxid but Mel. 48, 3; Rif. 142 (followed by 'thigh bone' uyluk): Çaq. xv ff. but bud, rän m'ásınna 'thigh' Vel. 146; but az rän tâ sar-i anğuştı-pa 'the leg from the thigh to the toes' San. 139, 23 (quotation): Kom. xiv 'thigh' but CÇi: Gr: Kip. xiii al-faxid but Hou. 21, 6: xiv bud (sic) al-faxid, and some of them substitute -t and call it but İd. 29; but al-faxid do. 33: xv al-warık 'haunch, hip-bone' but Kav. 61, 7; faxid but Tuh. 27b, 4.

F 2 but the normal rendering of 'Buddha' in Uyğ. Bud. is burxan, but but, prob. a l.-w. fr. the Chinese rendering of Buddha, fo (Giles 3,589; Ancient Chinese b'jūt in Karlgen's Grammata Serica, No. 500 l.) occurs in namo but the Chinese rendering of the Sanskrit formula namo Buddhāya 'homage to the Buddha in TT IV 14, 69; VII 40, 3 etc. But in the passages below is more likely to be a l.-w. fr. Pe. than Chinese direct, but the Pe. word itself is likely to be a l.-w. for Chinese prob. through Sogdian, dating from the time when there were Buddhist temples in the Sogdian-speaking areas. Cfr. burxan. See Doerfer II 716. (XaK.) xını (?). At. öz elgin but étip idim bu têdi 'making an idol with his own hands he said 'this is my lord'' 124; Tef. but/but burxan 'idol' (also but xana 'idol temple') 112: Xwar. xiv but 'idol' Qub 38.

VU 3 but (ʔbud) pec. to Kaş.; the meaning common to his two translations seems to something like a valuable object'. XaK. xi but the word for any large and precious turquoise (javrubacı) hung on the forelocks (al-nawasi) of the sons and daughters of nobles; hence one says kox but urdu (MS. tüzdü, but wada'tar requires urdu:) waq'a-atı'l-cerıyа daliha 'the servant maid put on that object' (presumably on the child, not herself); but the word for the provision (mira) made for
anyone who brings a gift or present from a noble; for example if one man gives a horse to another, the groom is given a dinār or a sheep, and such a sheep is called but: Kaṣ. 112.

VU bōḍh 'a royal throne'; N.o.a.b. In I S 1 the first passage quoted appears as bu ōḍke: olurttum, but this seems to have been an error and is changed in II N 2, the later inscription. Türkü vīś (I Tēng: teg Tēngtide: bolūmī Türkü Bilge: Xuğan) bōḍke: olurtum 'they have taken my seat on the throne' II N 1 (I S 1 'at this time', see above); bōḍke: ńūmūl orlip 'I myself, sitting on the throne' II E 2; bōḍke: kūrūmghe begler-gū yapıltacısız 'will you begs, when you look to the throne, misbehave?' I S 11; II E 8.

Mon. V. BD

- basically 'to descend and disappear' (as opposed to ēn which is merely 'to descend'), hence to sink; (of the sun, etc.) to set.' S.i.a.m.l.g. Türkü vīś ff. Man. (the sun and moon) tuğar batar 'rise and set' Chas. 24: Uyy. vīś kexe: ay [b]atar erikli: sūntṣīdīm 'I fought at night as the moon's set' Šu. Ẹ 1 (Ramstedt read yaruk batar, but the photograph shows no room for the extra letters): vīś ff. Bud. (then those mortals, as they are said to have taken in the river of this world) çomar batar teğznīr, 'sink (Hen.)' and revolve' TT VI 195 v.l.: o.o. of çom- batar: UU 44, 2 (i); TT IV, p. 15, footnote 4-5; a.o. TT VII K 5 (elegg.c). Civ. ay téprī batti 'the moon has set' TT IV 49; in TT VII 1, an astronomical text, batar, of a star, means both 'set' and 'is below the horizon'; a.o. Usp. 28, 45 (2 uruq): Xak. xi kūn batti: ńawbatat-sams 'the sun set', and one says kūrūmrī nispi: suvka: batta: ńawbatat-sams 'the lead sank in the water' (etc.); also used of anything which disappears from sight (gāba 'ani'-aynu) Kaṣ. II 293 (batar, batmak); (the duck) suvka: batar: yuğrūš 'iš-ı-maą 'dives under water' I 528, 10; a.o. II 128, 6: KB kūnûm batağat teğ 'as my sun set' 1072; xiv Muḥ. (7) gāba bat- Rif. 90 (only); gābatat-sams kūn batṭi: do. 113; al-gāray batmak do. 120: Çaq. xvi S. bat- firī naftan 'to descend, sink' San. 119r. 28: Xwar. xiv kūn batar (quasi-Noun) 'sun-set' Quth 20: Kom. xiv 'to sink, set' bat- CCÇ; Gr. 53 (quotum). Kip. gātasa of the sun, moon or star, to set,' bat- Hou. 35, 18; gāda minal-gaaws 'to sink' suda: bat- do. 47, 17: xiv bat- gātasa (normally 'to dive') Id. 28; bat- ditto, do. 33; gāda bat- Bul. 65r. xiv gātasa bat- Kav. 8, 15; 76, 4; ġariqa 'to sink, be submerged' bat- Tch. 72a. 2.

PU bōḍh - Hap. leg.; the first letter is undotted, but as the word comes between tāl and buḍ- it must have been bā. Xak. xi anq kōţī bōḍktī: aśašat 'aunnu du'ısfā(n) his eyesight was weak' Kaṣ. III 439 'fatha over first letter; bēder, bēdme). S bit - See buḍ-.

būḍ- 'to die of cold'; survives with the same meaning only(-) in SW xx Anat. buy-/-buy- buyu/-buyu- SDD 202-42; Tkm. buyu. Xak. xi er tunltuqqa: buḍtī: hasirat-l'raćul minal-l-bard wa mața 'the man suffered from the cold and died' Kaṣ. 113 349 (buḍər, buḍmak).

būt- has an extraordinarily wide range of meanings, the starting-point of which seems to be 'to become complete'. This developed in two contrary directions, 'to come to an end, be finished', and 'to be ready to start' with various special applications. S.i.a.m.l.g. in NE, SE, NC Kr. būt-/pūt- in NC Kax, SC, NW, and SW bit-. Uyy. viii ff. Bud. Sanskrit sampan-nāprahāna (a man) 'whose efforts are complete' (i.e. 'crowned with success') būtmī (pūtmī) katiğlanmakchi TT VII A 1; na krtam bhavati 'it is not done' (by wisdom) yaraṭtīmī bolma:asar azu būtmī (pūtmī) do. A 11; (a man strives only so much) yvad arthasya nispati 'as to achieve his purpose' nećeke: teğli asーンgī būtmekli bol:ar (pūtmekli poklar) do. E 44: alku törlüğ küsüşleri kanıp būtup 'his desires of all kinds are satisfied and fulfilled' TT VII 40, 130; similar phr. UU III 85, 12; UU IV 14, 135-6 —uluğ alapdağtūrūğ iš būtter 'the great task of weakening (the devils) comes to a (successful) end' TT V 10, 97-8; a.o. Sw 532, 1 (a stainless pure magic body) būttī — has (a) existence TT VII 8, 53. Civ. in fortune-telling texts, e.g. TT I 75, 126; VII 28, 28 (uğrasy) - phr. like iš būtter or būtmēz are common — in medical texts būt- 'to heal (trans.)' is common, e.g. bės on yl kart būtmēsēr kisi etin yakğū of bat būtter 'if a man has an ulcer which will not heal for five or ten years, he must rub it with human flesh and it heals quickly' HI 90-1 —kimūnlī būtmēf 'if a man's voice fails' do. 146: Xak. xi er uını: būttī: the man's voice failed' (uğat) because of hoarseness in the chest, or illness, or a blow; and one says anq alım- būttī: tıbatat dayunu 'alayhi ta sahba 'the debt due to him was proved and authenticated'; and one says baş būttī: indamal'el-cūrub 'the wound healed'; and one says kul teprüfke: būttī: the servant acknowledged (aqarra) the uniqueness of God' Kaṣ. II 294 (continues in Kip., q.v.); (when the wise man sees it) sözke: būtter yusaddiq kalāmi 'he confirms my statement' I 137, 6; o.o. I 219, 26; III 166, 20; 240, 26; KB būt- is common, usually 'to believe, rely on (someone Dat.)', e.g. būt maña 742; o.o. 25, 46, 51, 290, 725, 729, 915, 1090, etc.—bergē baştī būtter 'the wound inflicted by a whip heals' 2580: xiiī (7) At. bu ti bāştk-tursa būtmēz būtter ok baştī 'if the tongue wounds (the wound) does not heal, (as an) arrow wound heals' 139-40; Tef. bit- of a girl's breast' 'to grow, fill out' 104; būt- 'to believe in (someone Dat.)' 113: xiv Muḥ. nabata (of a plant) 'to grow' būt- Mel. 31, 9; Rif. 115: Çaq. xv ff. būt-(-t, etc.) bit-... ever yerden maba bit-... evya carahat ayulup bit-... we yār iṣ ę ve bir bīna tamam olup bit-
apprehension; one quotient, refers to botalik tève 'a camel with a colt', in the other botam is used to address a dying son, obviously in a purely metaphor. sense). Xwar. xiv (like) iingen ingen (sic) bodalarina îpréyũ 'carnels calling to their colts' Nahc. 73, 16: Kip. xv al-q۵idu 7-sagir 'a small camel colt' bota: Kav. 61, 20; hawiyul-ibûl 'a one-year-old camel colt' bota Tuh. 13a. 2.

büt: Ger. in -e; of bâtu used as an Adv.; noted only in Xak. Xak. xi bâtue: horf tuu ma-nahlul-kajîr a Particle meaning 'a great deal', hence one says men anar bütü: yarmak bèrdim a’ayatu (words omitted) 'I gave him (a deal of money)'; and one says bu: 1:sḵa: bütü: bold: madă zamân mina/l-dahr li-ḫâdâ 'the time for this is past', like (h)manzila the Oğuz word kibe: for a period of time (li-burâ mina/l-dahr) Kaj. 317: KB buiten boldi eliğ yûzin kêrmedim 'It is a long time since I saw the king’s face' 1587; a.o. 3635.

bedü: 'to be, or become, big, great, etc.' Survives only(l) in NE Tuv. bedü and SW Osm. bûyû. Uyg. viii ff. Man. Kantîg bedûmiš pîdd 'the pad' (?; l.-w.) whose violence has become great' TÜ III 88: Bud. U 11 9, 6 (ûxki-); see also E k’dîši: Xak. xi oglan bedûdi: 'the boy became big' (kabûra); also used of anything that becomes big after being small Kaj. 319: bedûr, bedûmehk; everywhere spelt bedü:-; this verb and bêdî-, which is so spelt, are placed under the cross-heading -D-, and before the cross-heading -D- which is followed by uðu:-, boðu:-, etc.; it seems fairly certain that both -D- and bedû:- were intended, see bedü:-, but seem to be dialect pronunciations; a.o. I 319, 11 (kop, also spelt bedûddî): KB bedû:-, consistently so spelt, is common, e.g. (God gave him wisdom and) yalûngi bedûği 'man became great' 150; o.o. 289, 731, 737, 1757, 5153; xiv Muh.(?) 'azumâ 'to be, or become, big' (VU) bëyû:- (unvocalized) Rif. 131 (only); iratfa’a 'to rise' PU berû:- (unvocalized, first letter undotted) should perhaps be read bëyû:- 102 (only): Kip. xv xâyala to behave conceitedly' bîyû: Tuh. 14b. 11.

bû: See bîtig.


büt: See bûtig.

bût: (bû:to) 'camel colt, usually under a year old'; see Shcherbak, p. 106. An early l.-w. (with Mong. suffix) in Mong. as botebân (Haensch 20, Kow. 1181). S.i.a.m.l.g., usually as büt or the like; this final -a, and the Mong. form, strongly suggest an original final -o: The SW forms, Osm. puduk; Tkm. pota hint at an original initial p.- See Doerfer II 777. Xak. xi bût: faštîlîñ-däqa 'a camel colt' Kaj. III 218 (the word is in a Chapter containing disyllables ending in long open vowels; the final ëawk in the MS. was rather misshapen and a later scribe put two dots over it and turned it into ëäß; the word has therefore usually been mistranscribed as bütik, cf. çatu:); a.o. I 120, 19 (apra-); II 314, 4 (bozlát-); xiv Rbg. büt Shcherbak, p. 106: Çag. xv ff. büt büt: oful 'child' Vel. 146 (quotns.); büt baça wa farzan-i adami wa sâyir hayvûn-ũ umûmûn(wa baça-i-yutur xuqûsu(m) 'a human child; the young of an animal in general, and a camel in particular' San. 130r. 25 (29) (same quotns.; the translation, other than the last phrase, is due to a mis-
bölüm: 'to dance'. An l.-w. in Mong. as bör-i-(Kov. 1220, Haltod 311) which fixes the first vowel as -ö-, not -ii- as usually transcribed, but suggests that the original form was böldü-, this links with the fact that in Kaz. this word, though spelt böldü-, is indexed under -D, see bedü-; but this form, if authentic, must have been a dialect pronunciation. Survives only in several NW languages as býl-, the NC forms Kir. býle- Kzx. bille- are Den. V.s fr. býl (bödíg, v.v.). Uyğ. viii ff. Bud. U I 41, 21; IV 8, 36 (irłą-); TT X 144-5 (I 19); o.0. do. 469; U II 24, 41; 25, 1: Xak. xi klz böldüli: (sic) raqasya't-l-çaśya 'the servant girl (etc.) danced' Kaš. III 250 (bödilir, böldilmek, see above; prov. containing bödilg): xiv Muh. raqasa (VU) býlı:- Mel. 26, 11; Rif. 109; al-raqás (VU) býyimek 120 (only; -mak in error): Kom. xiv 'to dance, clap' beyl-/býyl- CČJ, CČG; Gr.: Kip. xiii raqasa bey- Hou. 34, 14; xiv býy- raqasa Id. 37 (and see 1 bük).-

Dis. BDB
SF býtil See býtılm.

Trls. BDB
SF pitpi্ত See býtılm.

Dis. BDC
F baðić 'vine trellis'; no doubt like other words connected with vines, e.g. 2 bağ, bör, an Iranian l.-w. N.o.a.b. The word is noted in Pe. as təhič (Stein.gass 1454) and Tajik voč (Tef. 88). Xak. xi baðić al-ar'iş 'vine trellis' Kaš. I 293 (üzümlen-); n.m.e.: xiii(?)
Tef. 'alā 'uruşqā baðčļarı ግማን的利益 üze 88 (apparently alternative translations for al-ar'iş which means both 'vine trellis' and 'open hut with a light roof').

Trls. BDC

Dis. BBD

Dis. V. BBD-
D bedüt- Caus. f. of bedü-: to 'make something, big, greater, etc.' Survives only(?l in NE Tuv. bediñ- and SW Osm. büüyi. Uyğ. vii ff. Civ. kçoğ atn bedütt(t)uş 'you have increased your small reputation' TT I 8: Xak. xi ol oğlaşi̇نج bedüttli: rabbâ'l-sâbi taškara'te 'he brought the boy up and made him grow up' Kaš. II 300 (bedüttür, bedütmek: This verb, kaɗıt- and klıt-, v.v., are placed in a section preceded by -D-, which is followed by one preceded by -D- and ends in
the following sentence, 'some of them (i.e. the Turks) make the dâls in all these verbs yâ on the (false) assumption ('âlâ tawâkhîmum) that they are dal (with a dot over). I heard this among the Yağna; Tuxisi; and Oğuz and parts (âtrâf) of the Uyghur. The alteration of dâl to dâl is also permissible in Ar., as one says mà dâqtu 'a'dâqa(n) wa 'a'dâfa(n).' The spelling bêdût- was therefore deliberate, but seems to represent a dialect pronunciation: KB the word is consistently spelt bêdût-; (know that knowledge is great (bêdûk) and understanding great (ulûg)) bu ilê bêdûtûr- âdûrmîş kulûg 'these two make the chosen servant great' 152; o.o. 208, 1001, 1359, 4015 (ânîn), 5801 (buka): xiv Muh. (?) 'azâzma âgâyahu 'to make (someone else) great' (VU) beyâtît- (unvoicedal) Rîf. 131 (only).

DF bîtît- Caus. f. of bîtît- 'to have (something Acc.) written.' N.o.a.b. Türkî vî Türkî Bilgê: Xağan âlîne: bîtît:tdîm 'I had this inscription' written for (i.e. addressed to) the realm of Türkî Bilgê: Xağan T 58: Uyîg. viii f. Bud. bîtît- usually means 'to have (a Buddhist scripture) written' as an act of piety e.g. Swv. 447, 17 (bîtît-); U II 38, 69, and 77; TT VII 49, 10; (any man who in order to seduce women) yîrîap taksûrûpit bîtît bîtîtser 'sings, or composes verses, or has letters written' (will be reborn blind) U III 75, 11: Xak. xî olî bîtît bîtît: aktaba'î-kitâb 'he had a letter, a book' written' in Kâṣ. 208 (bîtîtûr, bîtîtme:k); a.o.o. xiv Muh., kattabat bîtît- Mel. 41, 7; Rîf. 131: Çag. xv f.f. bîtît- (tl) yezadîr- Vel. 134; bîtît- (spelt) Caus. f.; nuancesânîdân San. 1435, 15 (quotn.).

PUD bûdût- (bodût-) Caus. f. of î bûdût- 'to have (something) dyed.' This is almost certainly the verb in PP 2, 4-5 which Pelliot transcribed butat- and derived fr. butût-; Pelliot's translation, including a mistranscription of kars as karsî, is not plausible. Survives as boyat- in SE Türkî Shaw, Jarring; NC Kirî (boyot-); Kzx; SC Uzb. (boyûty-); and several NW and SW languages. Uyîg. viii f. Bud. (some people spin wild hemp, wool, or hemp and) bûdûtîtî karas tokiyur 'have the thread (lit. 'cloth') dyed and weave garments' PP 2, 4-5.

D bûdût- 1ap. leg.; Caus. f. of bûdû-; an earlier form of the Caus. f. than SW Tkm. buyûrû-. Xak. xî olî kişînî: tumülûgka: bûdûtî: ahlaka'î-racul fîl-hard wa waccada'l-gurr hattâ mâta 'he killed the man in the cold, and (the man) experienced such cold that he died' Kâṣ. II 302 (bûdûtuur, bûdûtuak; the initial seems to have been altered to yî- in the MS. by someone who supposed that the word was the Caus. f. of yord-), but such verbs with initial y- are listed in II 315 ff. and not in this section).

D bûdût- Caus. f. of bûdû-; 'to make (someone Acc.) dance.' Survives only (?) in NW Kâṣ. biyît- R IV 1790. Xak. xî olî oğîmîn: bûdûtî: hamola itnahu 'alâl-zafan fa-zafana 'he urged his son to dance, and so he danced' Kâṣ. II 302 (bûdûtûr, bûdût-me:k).

Tris. v. BDD-

D bêdûtür- Hap. leg.; Caus. f. of bêdût- and syn. w. it. Uyîg. viii f. Man. kop könlîn ulûg tap orîtteçî bêdûtûrûtçeçî (spelt betûdûrtûçeçî) 'arousing and increasing great desires with his whole mind' TT IX 41-2 (meaning indicated by the Tokharian original, except that only one verb 'arousing' is in that text).

Dis. BDG

D batûç Dev. N./A. fr. bat-, lit. 'the act of sinking' w. various special applications. Survives at any rate in such words as NC Kirî batû: 'the act of sinking; a hole, depression' and SW Osm. bati 'sunrise, west'; but some words below and modern forms like SE Türkî batûk 'quagmire,' Shaw 40, and SW Osm. batûk 'sunk, sunken' are prob. derived fr. the parallel Pass. Dev. N./A. batûk, and words like batûk 'marass' are Sec. f. of batûgâk, a Dev. N. fr. noted in Çag. San. 19v, 16. Uyîg. viii f. Bud. (in a list of evil beings) batûgâkî agülûg luîlîr 'poisonous dragons in the gorges (or swamps, etc.)' TT VI 66-7; Xak. xî batûç 'the gorge (al-gomik) of a river,' etc.' Kâṣ. I 371: KB (anything that rises must descend) âgîska enîs ol edîzke batûç 'a descent (follows) a rise, the sunken the high' 1087; bîlîgî batûç 'a man whose knowledge is profound' 4704; 5713: XIV Muh. al-muğammas fîl-bîç-m (VU) batûk Mel. 83, 14; Rîf. 180: Xwar. xili (?) (this golden bow reached) kûn tuğûsdîn da kûn bâtisîkça 'from east to west' Oqî. 318-19: xiv batûgâk (of grief) 'deeper' Qutb 29: Kip. xiv batûk fâyîr yuqâl lahâl-çattâs 'a bird called the diver' Id. 28. xv gûfâs batûç (pointed as batûk) Tuh. 26b. 4.

bêdk 'moustache.' Survives in some NE and NW languages as miyûk; SW Az. bêg; Osm. bûyk; other languages use the Pe. l-w. burût or Sec. f. like murûr/murt. Xak. xî bêdîk al-sabala 'moustache' Kâṣ. I 377: XIV Muh. al-sûbûl biyîk Mel. 47, 5; Rîf. 141: Çag. xv f.f. bûg (sic) burût San. 147î. 24; miyûg burût, in Ar. sabalat do. 32r. 11: Kip. xili al-sûrîb 'moustache' biyîk (MS. yâhk) Hou. 20, 8: xv al-sûrîb miyûk Kav. 60, 15; ditto biyîk Tuh. 20b. 5: Osm. xv f.f. biyîk noted in several phr. TTS II 138; IV 101.

D butûk Conc. N. fr. butût-; 'the branch (of a tree, etc.),' with some extended meanings. For the vocalization see butût-; -t- is not noted later than Xak. S.i.a.m.l.g. w. some phonetic changes (bî, tâ). See Doerner II 779. Uyîg. viii f. Bud. butûkîn yuldûzun (spelt buddhâkâm yûlûzûm) 'with its branches and roots' TT VIII K.10; asok sûtûmîn butûkî 'the branch of an alâka tree' U II 24, 3: o.o. Swr. 559, 7-9 (ulûm); TT III 28, note 71, 3: Civ. tî sûtûgt butûkî 'the branches of a larch' TT I 163-4; do. 165 (artuc): Xak.
xi butik al-ğuṣn wa'l-ğu'ba min kull ṣay ‘a branch or twig of anything’; butik al-ğirbatul-ṣāgira ‘as mall water-skin’ in the dialect of Kâşgar; butik ‘a skin container (qirba) made from the skin of a horse’s leg and used for storing kumis (al-amîs), etc.;’ butak also ‘a branch’ in one dialect; the tâ can carry either a fathâ or a kasra Kas. I 377 (verse containing butak): 6 o.o. of butik and 5 of butak: KB yağdînî butik ‘its branches have spread out’ 492a: xiii(2) Tef. budak ‘branch’ (and budâklâk ‘having (many) branches’) 109: xiv Muh.(!) al-ğuṣn butak Rîf. 182 (only): Çağ. xv ff. budâq/budak sâx-i diraṣ ‘the branch of a tree’ San. 131f. 27: Xwar. xiii budak ditto ‘Ali 57: xiv budak ditto Qutb 39: MN 133: Kom. xiv ditto butak CCG; Gr.: Kip. xiii al-far ‘branch’ (and see čitbûk) Hou. 7, 11: xiv budak al-ğuṣn; and some of them turn the -d- into -t- ‘Id. 29; reverse entry do. 33; al-ğuṣn butak Bul. 3, 13: xiv firâ-ul-sâcar butak Kav. 59, 9; ǧuṣn butak Tuh. 26b. 5; budak al-ğuṣn (in margin in second hand, cf. butûk:) do. 30a. 5: Osm. xiv ff. budak ‘branch’; c.i.a.p.; occasionally butak fr. xv onwards TTS I 119; II 171; III 113; IV 127.

D boduğ (?boddoğ) Conc. N. fr. bodu:-; ‘dye,’ sometimes more specifically ‘hair dye,’ or more generally ‘a bright colour’. S.i.a.m.l.g. usually as boyağ, boyaq, or boya. Uyg. viii ff. Civ. boduğ ‘dye’ H II 16, 13: Xak. xI boduğ al-xidâb (‘hair’) dye Kas. II 11, 3 (kus-); 304, 23; laumûl-i dibâc ‘the colour of the broccoli’ I 175, 1 (o-); n.m.e. KB bûzî kör çeçek têg tûmên tû boğuq ‘his words are like flowers with their innumerable colours’ 452; o.o. 1390, 1957 (tutun-): 4885: Çağ. xv ff. boyaq/boyaq râng-i şabîb ‘a dyer’s colour’ San. 142v. 14; Kom. xiv ‘dye’ boyow (!) CCG; boya CCG; Gr.: Kip. xiii al-sibq ... wa hwaal-fuçuwa ‘dye’ ... that is ‘madder’ boya: Hou. 24, 6; 31, 8; xv (in a list of Dev. N.s) boyow fr. boya- Tuh. 84a. 4: Osm. xv boyow ‘dye’ in one text TTS II 163.

E butok See butou.

?F batga: Hap. leg.; prob. l.-w. fr. Syriac petgâ/petgâ which is a l.-w. fr. Greek pittakion, originally ‘a board, or writing tablet,’ hence more generally ‘a document’. Cf. bêtkeçî: Xak. xI batga: the board (al-latch) on which felt and goat’s hair fabric for caps is cut out Kas. I 424.

S budgay See buďgay.

Dis. V. BDĠ

S budğa:- See budğa:-.

Tris. BDĠ

D batgilık A.N. (Conc. N.) fr. batgie; ‘a lavatory’ or the like. Pec. to Uyg.; not the original form of SW Osm. bataklik ‘morrass, bog’ which is an A.N. (Conc. N.) fr. batak (batgak). Uyg. viii ff. Bud. Sanskrit var-
bayağut erdi 'he was a rich and great merchant' USp. 102b. 7–8; Civ. (in a list) bir beďük biri keçig (so read) liki eşic 'two cooking pots, one big, one small' USp. 55, 25: Xev. 3 beďük 'big' (al kabıv) of anything, one says beďük tevey 'a big camel' Kas. I 385; five o.o. of beďük, one, I 94, 3 of beďük (the spelling with -d- is deliberate, see beďüt-): KB beďük (sic) is common, both in a concrete sense, e.g. beďük bir biček 'a big knife', and an abstract, e.g. aňi beďük 'his reputation is great' 58; o.o. 152, 278, 420, 672 (öktrem), 2118 (uluğaş): xii(?). Tef. büyük (and bûrûk) 'big' (e.g. of a tent pole) 113: Çağ. xv ff. beylık büyükehi Vel. 134; büyük (for blyk) bulan wa buzurg 'tall, big' San. 150v. 3 (quotns.): Xwar. xii(?) beďük, beďük, once beďük (physically) 'big' is common in Öğ.: xiv beďük 'big, high'; (of voice) 'loud' Qobt 20b; Nahe. 128, 3: Kom. xiv 'high', beylık CCG; Gr. 54 (quotn.); 'thick, obese' baxac CCI; Gr. also belongs here?: Kip. xv 'âhi, high, tall' (yüksak and büyük Kav. 36, 8; 'âli biyik Tuh. 24b. 2; 75b. 13.

DF bitilg Conc. N. fr. bilt;—; a general word for anything written, 'inscription, book, letter, document', etc. Survives only (?) in SE Türk pišik Shaw, pišık BS (joining pišık) and NW Kar. L. T. Krm bitik; bitli bitlik are listed in xiv, Osm. dicts. as 'Old Turkish'. See Doerfer II 717. Türkü viii bitilt 'inscription', and bitilt taş 'memorial stone' occur several times in I and II, Ix. 28 and Onqin: viii ff. bu irk bitilg 'this book of omens' IrkB, Postscript; Tun. III a. 2–4 (tamga-liq): Uyg. viii bitilt 'inscription' several occurrences in Şuş: viii ff. Man. nom bitilg 'a (Manichaean) scripture' M I 25, 10: Bud. nom bitilm 'a (Buddhist) scripture' TT IV 14, 68; this phr. and bitilt, same meaning, are common in TT VI and VII: Civ. bitilt is the standard term for 'document, contract' in USp.: kism (PU) Şanıaqa bitilt ködüm 'I have made (this) in favour of my wife Şilaq(?) 78, 4: Xak. xi bitilt al-kiatab 'anything written (book, letter, etc.)'; bitilt alikiña 'handwriting'; also a Dev. N. (al-şadur); hence one says aniq bitilt: belgi:ülm bitiltatuhu şahira 'his handwriting is clear' Kas. I 384; and about 48 o.o. bitilt: al-kiatab mınal-kažatubu mina-l-samia 'a revealed scripture' IV 217 (not a Xak. form, possibly dialect): KB (a wise man) ûzî bardî ködû büzîne bitilt 'has gone himself, but has left his will for us' 755; (the good vezir must understand) bu tölîtg bitilt 'documents of this kind' 2218; o.o. 258, 4048 (afiaqît): xii(?) Tef. büyük translates al-kiatab in the particular sense of 'holy book, scripture' 104: Çağ. xv ff. bitikl (with -k) maktîb 'letter', etc. VEL. 135 (quotns. adding also a plant growing out of the ground); San. 150v. 7 (s.v. bitlik (beďük) points out that this is an error arising fr. a misreading of bitlik); bitikl (spelt maktîb wa muwita 'letter, something written' (quotn.), adding that the word in this sense is included as Pe. in two Pe. dicts. San. 143v.

19: Öğuz xi bitilt al-ůda 'amulet, charm' Kas. I 384; a.o. III 164, 1 (kowuç): Xwar. xiii bitilt 'letter', etc. 'Ali 51: xiv bitilt ditto Qobt 34: Kom. xiv bitilt 'book, register' CCI, CCG; Gr. 61 (v. quotns.): Kip. xiii al-kiatab bitilt Hov. 23, 7; 59, 19: xiv bitilt: bitilt al-kiatab, 'the (word with) final -g is the original form, later it was turned into -i': Id. 28: xv katubitüli-kiatab bitilti yazdum Kas. 31, 8: bitilt bitilt (wa kebin) Tuh. 318. 3 (kebin is otherwise unknown, Atalay translates bitilt (a) kitap; (b) kefin 'shroud'; (c) mihir 'dower', which suggests that he took kebin to be a corruption of kefin, but there does not seem to be any justification for the last two translations. Nâbît 'plant' bitilt do. 36a. 5 and bitilt Dev. N. fr. bitlî do. 84b. 2 is obviously a different word. There is no etymological objection to a Dev. N. fr. bitilt (bitilt) meaning 'plant' in Kip, but the word is otherwise recorded only in VEL where it is an error): Osm. xiv bitilt; xiv to xxi bitilt usually a 'letter', sometimes more generally 'written document'; in xiv and xv also in the special sense of 'an obituary, the record of a man's deeds compiled during his lifetime and published on his death' TTS I 109; II 155; III 105; IV 115.

D bûliq N.Ac. fr. bûliq;—; 'a dance'. The only certain survival is NC Kir. bûliq; Kûz. bûliq, but NE Tuv. deviq 'dance' Pal. 138 is perhaps a metaphoratised form. Xak. xi bûliq al-sažaf wa-l-raqs 'a dance' Kas. I 412 (the -d- is deliberate, see bûliq;); a.o. bûliq (sic) al-raqs III 259, 19.

D bîtügü: Dev. N. fr. bût;—; n.o.a. In Xak. obviously an euphemism. Uyg. viii ff. Civ. (a particular kind of vessel) tætgæ bîtügæ tayagæ tîbr it 'is called a support for the preparation of (or the man who prepares?) delicacies' TTS I 191-2: Xak. xi bîtügæ: al-gâjî 'excrement'; this word is used only for addressing children in a special meaning (xâsata(n)); one says bîtügæ: ba:rmu: a bi-ha:gâjî am lá 'do you want to defecate or not?' Kas. I 430.

Dis. V. BDG-

D büttür- Caus. f. of bütt-; bûtt-, q.v. Uyg. viii ff. Civ. bu yîlda [kalgan urubni büttürdimiz 'this year we have paid the outstanding taxes (l.-w. Ar. rab 'a quarter') USp. 22, 53-5 (as corrected in Arat, Uygurca Yasilar Arasında, Istanbul, 1957); küz yapida yêti taş kebez büttüyörûn 'I will deliver seven taş (see 6 taş) of cotton seed on the first day of autumn' do. 70, 6: Çağ. xv ff. büttür(-ü, etc.; with -k-) 'bitür', tamam et- 'to complete'; ört-, satt et- . . . parda püştük ma:nâsina 'to cover, conceal', in the sense of covering with a curtain VEL. 145 (quotns.); büttür- (1) riyañîdan 'to cause to grow'; (2) ėtlyâm dâdan 'to treat, cure'; (3) sàxtan wa ancîm kardan 'to make, finish'; (4) ba-amal âwardan 'to produce'; (5) püldîdan 'to conceal' San. 129r. 12 (quotns.);
bitkür- Caus. f.; the first four meanings, similarly phrased; duplicate (murādīf) of bükter- do. 143r. 9 (quotation): Xwar. xiv bitgür- 'to fulfill (a request)’ Qub 34.

Tris. BDG

PU? F bütün-ge: this seems to be the only Turkish word for 'egg-plant' which is not certainly a l.-w. All modern Turkish languages use some form of the Pe. word, sometimes in its form as a l.-w. in Russian baklazh, except SE Türki which has ceyze a corruption of Chinese chia-tsu. This suggests that this word, too, is a l.-w., prob. Iranian. The use of bütta in the translation in San. suggests that the author held this view. The Kaş. meaning, which prob. represents a different word, survives in NW Kaz. bütke/büteçe 'bird's gizzard’ RIV 1898. Xak. xi bütün-ge: al-udder-iyya 'egg-plant’ Kaş. I 447: Çağ. xv ff. bütünge (spelt) 'the name of a kind of plant (givāh) which grows in clumps (bütta butta) in the plains’ San. 130v. 6: Kip. xv qanıta ‘a bird's gizzard’ bütünge Tuh. 29a. 9.

DF bitiğî: etc. Preliminary note. Three words all meaning 'scribe, secretary', and the like, bitiğî, bütkeçî, and bitiğîçî: must be carefully distinguished, since etymologically they are quite distinct. Only the last still survives.

DF bitiğî: N.Ag. fr. bitiğ; 'scribe, secretary’. N.o.a.b. Xak. xi KB ağıçı bitiğî yâ iç tutuğî 'treasurer, secretary, or controller’ 2494: xiii(? ) Tef. bitiğî ‘scribe’ 105: xiv. Muh. kâtib ‘scribe’ bitiğî: Mel. 58, 9; Rif. 187: Çağ. xv ff. bitiğî macisanda ‘a writer’ San. 7r. 17: Xwar. xiv bitiğî ‘scribe’ Qub 34: Kip. xiii al-kâtib bitiğî: (7; MS -c-) Hou. 23, 7; bitiğî: (with -c-) do. 50, 19: Osm. xiv bitiğî ‘scribe’ in one text TTS III 106.

DF bütkeçî: it seems to be certain that this has no connection with biti: but is a N. Ag. fr. a Syriac l.-w., see batqā; which was no doubt a Manichaean introduction. Türki viii ff. yuqılmaż bütkeçî: a scribe who makes no mistakes’ Tun. IIIa. 10 (ETY II 95); a.o. do. b. 2–3; bütkeçî: Tun. IV 10–11 (isiz): Man. bitiğîç oğlan ‘an apprentice scribe’ M III 14, 6–7 (iv): Uyg. viii ff. Man.- A M I 28, 19 (ağduuk); o.o. do. I 21; title: IIII 43, 13: Bud. bütkeçî körümlü, scribes and soothesayers’ TT VII 264 and see note thereon; o.o. Uşp. 102b. 28, and as a title in a list of P.Ns. Piyål. 12, 19–20; Cív. (in a similar list) bütkeçî (P) Kotsu Uşp. 74, 19.


D bedükük A.N. fr. bedük; 'greatness, bigness’. Survives in the same languages and with the same phonetic changes as bedük except in NE. Xak. xi KB ulunlug sana ol bedükük sana ‘might and greatness belong to Thee (oh God)’ 77; o.o. 154, 941, etc.: xiii(? ) Tef. büyükük ‘the height (or size?, of a wall)’ 113: Körn. xiv ‘height’ beyiliklik CCI; Gr.

D bitiğîlîk P.N./A. fr. bitiğ; survives only(?) in SW Türki pitiğîlîk (tur-) ‘(to be) written’ jarring. Xak. xi (after bitiğîlîk) and with final -g şâhihluh ‘the owner of writing material’ Kaş. I 508; bitiğîlîk er ‘a man who owns a written document (ruq’â)’ do. 51, 19: xiii(? ) Tef. bitiğîlîk (1) ‘written’ (in a book); (2) (of the bezel of a ring) ‘inscribed’ 104: Çağ. xv ff. bitiğîlîk (‘with -k- -k’) yazilmî ‘written (matter)’ Vel. 136: bitiğîlîk maktub tva nurûzî püda ‘written (quot.)’; in this passage bitiğîlîk is the equivalent (murādîf) of bitilgen and bitilmiş San. 8r. 28.

DF bitiğîlîk Hap. leq.; A.N. (Conc. N.) fr. bitiğ. Xak. xi bitiğîlîk neq yay yu‘add ly-yuktub ‘alayhi ‘something prepared to be written on’ (i.e. writing paper, etc.) Kaş. I 508.

D bütyüşüz Priv. N./A. fr. büty gü; n.o.a.b. Uyg. viii ff. Bud. (if you want a simile; if men want gold ore, and search everywhere and find it, they break it into small pieces—small gap) bütyüşüz kavuşmuş kılıp (and then at the appropriate moment smelt it) Sur. 71, 12–16; the meaning must be something like ‘making it completely amorphous’.

Tris. V. BDG
D bedükkle- Den. V. fr. bedük; ‘to be, or become, big; to consider to be big’, etc. Survives in much the same languages and with the same phonetic changes as bedükülük. Xak. xi of meni: bedükledi: ‘addani kabir ‘he thought that I was big’ Kaş. III 340 (bedükler, bedüklemek; the -d- is deliberate, see bedük-): Xwar. xiii(? ) (forty days after he was born) bedükledi yûridî oynadî ‘he grew big, walked, and played’ Ög. 12.

D bedükletürü- Caus. f. of the Refl. f. of bedükkle-: n.o.a.b. Uyg. viii ff. Bud. (it is called the moon (month) which shines) 1 igâçg kamışatîlî bedükletürüglü ‘in order to shake the bushes and trees and make them grow’ Wind. 16–17.

Dis. BDL
VU butlu: ‘a camel’s nose peg’; pec. to Kaş. Xak. xi butlu: saxaş anfi-l-bâ‘ir ‘a camel’s
D boğduğ P.N./A. fr. 1 boğ; usually with preceding Adj. 'having a (tall, short, etc.) stature', if by itself, 'tall'. S.i.m.i.l.g. usually as boyılı/boyluk. Türkçe viii altım boğduğ (mis-spelt bodul) buğrâlık yarağ: 'the golden-bodied camel stud will flourish' IrkB 5: Xak. xi III 121, 10 (boğ); 138, 19 (I sin); 156, 23 (ta[l]; n.m.c.: xiii (?)) Tef. boy 'stature' 106: Çağ. xv ff. boylu/boyo the Suffix -lıg/-lık/-lıg/-lık is an Adjectival and Possessive Suffix. as in the phr. sarı boylu 'sarık gâmû 'with a figure like a poplar'. San. 142v. 23 (quotn.): Xwar. xiv uzun boğduğ 'tall' Qutb 35; Nahe. 102, 6; orta boylu 'of medium height' do. 22, 15: Kit. xv al-raccul l-lmu’tadil’-gâma 'a man of medium height' orta boylu: (sic) Kav. 59, 17.


D. V. BDL-

D batul- Hap. leg.; Pass. f. of bat-; irregular since bat- is Intrans. Uyg. vii ff. Man. toz toprakka batilip 'being submerged in the dust (Hend.)' TT III 27.

DF bitil- Pass. f. of bitil-; 'to be written'. Survives only (?) in SE Türkü pîtil- BŞ. Uyg. vii ff. Man.-A bitlims boldı 'it was written' M I 25, 4 and 7; Civ. bitildi Usp. 118, 2: Xak. xi bitig bitildi: kutubâl-kittâb 'the book (etc.) was written' Kâs. ii 119 (bitilî; rbitilmek); bu er sü:ke: bitilgen 'this man's name is constantly being written (yuhtab) in the army (register) I 521; o.O. ii 139, 10; 160, 13: ximm (3) At. tar eरे kēp erse bitildi rûşûz your fortune (Pe. rûş) whether it is strained or comfortable has been written (in the book of fate) 315; Tef. bitil- 'to be written down' 105: Çağ. xv ff. bitil- (-di) yazıl- Vel. 136 (adding 'also in the same sense as bit-, of grass 'to grow out and grow out the ground', etc. (quotn.)); in San. 348r. 24 (s.v. yêtîl-) it is pointed out that this is an error arising fr. a misreading of yêtîl- bitil- nuwista şiyan 'to be written' 143v. 18 (quotn.): Xwar. xiii (?). bitilimş erdi kîm 'it was written that' Oğ. 105-6; xiv ditto Qutb 34; MN 78.

VUD 2 bođul- Pass. f. of 2 bođu-; 'to be fastened, or attached to (something Dat.)', usually metaph. Pec. to Uyg. Uyg. vii ff. Man. TT III 52 (ii)-: Bud. meşînîe bođulmuş kişîl men 'I am a man attached to the pleasures (of this world)'. Hüen-ts. 290-1; sansarska yeme ilnimez nirvanka yeme bođulmaz 'he is neither involved in samsâra nor attached to nirvâna' Swv. 373, 14-15; o.o. do. 102, 19-20; Hüen-ts 2121, etc.

D bata:- Hap. leg.; Den. V. fr. 2 bat; the modern NW, SW verb patla- 'to burst, crack', etc. is a Den. V. fr. I bat, but does not seem to be an ancient word. Xak. xi ol bûzni: bata:di: taçara’ai-hirbâs bi’t-lacir 'he dressed the linen with the thick juice of pressed dates' Kâs. ii 291 (batlar, batlamak).

D bitle:- Den. V. fr. bit; 'to delouse'. S.i.m.i.l. w. minor phonetic changes. Xak. xi er bit bitle:di: falabla-raccul-l-qamil 'the man hunted for lice' Kâs. iii 291 (bitler, bitle:me:k): xiv Muh. (i?) falâ ra’sâhu 'he deloused his head' Rif. 113 (only, spelt bitle:-): Kip. xi11 fallâ min tafîlîtâl-l-qamil bitle:- Hou. 42, 19: xiv bitle- fâlâ Id. 28: ditto Tuh. 28b. 2.

D butla:- Hap. leg. (?) Den. V. fr. I but: Xak. xi1i etirîg butladi: 'the dog bit (çadda) the man's leg (sâq); also used when one man hits another on the leg Kâs. iii 291 (butlar, butlamak).

Tris. V. BDL-

D botula:- (?boto:la-) Hap. leg.; Den. V. fr. botu-: 'to give birth to a foal'. Türkü viii ff. ürûn ingenî: botula:miş 'his white she-camel had given birth to a foal' IrkB 5.

D. V. BDM-

D batim Hap. leg.; N.S.A. fr. bat-. Türkü viii süügî bu: bitim: kârg Köküpen 'forcing our way through snow as deep as (the length of) a lance' I E 35; II E 26-7.

PUF bitmül one of several words for 'long pepper' going back ultimately to Sanskrit pippâla, which survived almost unchanged in bîbîl: (?piplî), q.v. There is an intermediate form PU pîptiti in Uyg. vii ff. Civ. HI 7, 15, 35, 159, which is probably taken fr. some Iranian form of the word lying behind Pe. pipîl (Ar. fîfîl). There is another intermediate form PU bitbûl (pirpîl). N.o.a.b.; cf. murç. Uyg. vii ff. Civ. (PU) bitbêl TT VII 22, 8; (PU) bitbûl H II 28, 126: Xak. xi (PU) bitmûl al-där fullûl 'long pepper' Kâs. i 841 (ba unvocalized).

D batman Dev. N. fr. bat-; etymologically something which sinks' (i.e. in the scales); actually a unit of weight. In the early period it was used both for liquids and solids, and judging by the contexts in which it is used cannot have been very large, perhaps about 2 pounds avoidrupois. S.i.m.i.l.g. with a very
wide range of values; e.g. in SE Türki, Shaw puts it at anything between 320 and 1280 lb., BS 573 kilos (about 113 lb.) and Jarring 573-44 kilos (about 1,130 lb.); in SC Uz. Borovokov says that it varies from 72 to 396 lb.; while in SW Uyg., Redhouse says, it varies fr. 5¼ to 22 lb. Uyg., viii ff. Civ.镦irmi batman edgü bor 'twenty batman of good wine' USp. 71, 4; on bés batman møn 'fifteen batman of flour' do. 76, 8; o.o. do. 91 (flour, meat, horse-

hine) II 19 (meaning obscure). Xak. xi

batman al-manđa 'a unit of weight (here prob. 2 lb.)'; hence one says bir batman et 'a

batman of meat' KaŞ. 1 444; xiv Muh. (?)

al-manđa ditto batman Rit. 187 (only): Çağ.

xv ff. batman teazn-i mu'aýyan 'a unit of weight in Pe. manm (between 40 and 84 lb.)

San. 119v. 7: Xwar. xiv batman (three of 

barley) Nahe. 28, 11; (half of red gold) do. 97, 7; Kip. xii al-rafl 'a unit of weight ('about b. lb.)

batman Hou. 55, 15: xiv batman ditto 

Iđ. 33; Bul. 9, 12: xv ditto Kav. 22, 4; 39, 11;

Tub. 178a. 1.

Dis. BDN

D boðun Plur, or Collective f. (? ) of 1 boð, cf. eren; lit. 'clans', in practice a semitechnical term for 'an organized tribal community, a people', in the sense of a community ruled by a particular ruler; hence, esp. in such phr. as kara: boðun, 'the common people' in antithesis to the supreme ruler, and the subordinate tribal or clan rulers, the bëgs. Very common in the early part but n.o.a.b. Kaş. mentions a form boynun as current in languages in which -d- had become -y-, but there is no record of the word in this sense, although it is common meaning 'neck'. Türkü

vii boðun is perhaps the commonest word in the inscriptions; it occurs (1) by itself; (2) in the expression used by a ruler boðunum 'my people'; (3) preceded by an ethnic name, which may be either Turkish or foreign, e.g. Türkü boðun 'the Turkish people'; Tayğaç boðun 'the Chinese people' (practically equivalent to 'the Chinese Empire') IŞ. 4, 5 etc.; Soğdak boðun 'the Sogdian people' E 39; (3) and (3) both occur in tokuz oğuz boðun oğuz kentü: boðunum erti: 'the Tokküz Oğuz people were my own (subject) people' I N 4. The later meaning occurs in kara: boðun 'the common people' III E 41 and Türkü kara: kamag boðun 'all the Türkü common people' I E 8-9, II E 8, and is even clearer in I E 6, II E 6 (uçûn): viii ff. Man. 
türk boðun TT II 6, 10; ulûg kicgi kamağ boðun 'all the people great and small' do. 8, 65; begê kara boðunka do. 8, 69; Yen. 

kara: boðun Mal. 32, 6; a.o.o.: Uyg. vii 

boðun in all usages is common in Şu., e.g. 
kentü: boðunum E 2; türk boðun N 8 and 
kara: ğig boðunun 'the common, ordinary 

people' E 2; vii ff. Bud. ulûs boðun 'the people of the country' PP 3, 6; 30, 8; 62, 3; 

(my father the Xan) boðun tušu korkup 

'fearing what the people would say' do. 11, 1-2; kamag kara boðun TT X 170; yêtı 
tümen yêtı miğ boðunun '77,000 boðun

TT VI 302; kent teğrek boðunun boku-

nuğ 'the people (jingling Hend.) in the 

neighbourhood of the town' TT X 51-2; 

a.o.o.: Civ. el boðun in USp. 14, 6; 17, 2 after 

lists of names (some the same) seems to mean 

people (resident in this district)'; a.o.o. of 

boðun in the sense of 'individual people'

Kir. ix ff. alti: bağ boðun 'the people of the Six Clans' Mal. 1, 2; 5, 2; a.o.o. of boðun 

people': Xak. (Çigil) xii boðun al-ra'a ya 

atçam-i-nâs 'the peasantry and common 

people' in Çigç Kaş. 2 398; about 30 o.o. in 

ordinary Xak. quots., almost half with -d- 

for -d-; the commonest spellings are boðun 

and boðunun and the translations al-qawm 

'tribe', al-nâs 'people', and occasionally 

al-aqâwâm 'tribes' and al-qâbîla 'tribe': boynun 

al-qawm in the language of those who make 

-d- -y- Kaş. III 169; KB boðun is very 

common, it sometimes means 'the people as a 

community but more often 'people' as 

individuals, e.g. (the Prophet) boðunun talası 

kişide keđî most excellent of people and best 

of men' 34; boðun tili 'people's tongues' 194; 

bayud boðun 'the people (the community) became rich' 291: xiii(?) At. boðun talası 

257; bir ança boðun 'a few people' 123; 421 

(ur-); Tef. boðun is common translating 

al-qawm, al-ahl 'the people', al-âzâb 'groups of men', etc. 109 boðun ditto (once?) 110.

E boðun (Tef.) See yodeun.

D bütün Intrans. N./A.S. fr. bütün - usually 

'complete, entire'. S.i.a.m.i.g.; unlike bütün 

hardly ever with -l- for -l- but with some 

other phonetic changes (b-fp-; d-f-t-). See 

Doerfer II 719. Uyg. vii ff. Man.-A (may all 

our bodies) bütünun kadaygin zurzun 'stand 

complete and strong' M I 26, 26: Bud. bütün 
yeriçti 'the whole earth' TT X 251; bütün 

ebizi 'his whole body' do. 293; Șuw. 4, 20; 

a.o.o.: Civ. tükü büttün (spelt p-) 'perfect 

and complete' TT VIII L.58a: a y teçel büttün 

(püttûn) 'the moon is full' do. 30; (big affairs 

are not cheerful and) kiçig iç kûdükler 

bütün ermez 'small tasks are not carried 

out' (? ) TT I 73; bütün bêrdi 'he has 

delivered the full (amount of cotton cloth) 

USp. 34, 17: Xak. xi ce bütün kişî: al- 

âminî-l-âsîh 'a reliable and sincere person': büttün al-âsîh 'genuine, complete', of 

anything; one says büttün yarımak dirâm ham âsîh 'a genuine (or undamaged?) silver coin' Kaş. I 398; a.o. I 224, 6 (ümûlûğ): KB büttün 

is common; bütün bol muçar 'be assured of 

this' 19, a.o. 26 (amurul-)—bolur ötrü içler 

büttün 330—ce bütün er 868—o.o. 407, 

763, 865, 1980, etc.: xiii(?) At. bütün çin 57; 
büttün kiçi 'his whole character' 341; Tef. 

büttün 'complete', etc. 113: xiv Muh. al-âsîh 
büttün/bütün: Mél. 55, 1; 83, 17; Rif. 152, 

189: Çağ. xv ff. büttün durust 'complete, 

perfect', etc. San. 130v. 6 (quotns.): Korn. 

xiv 'whole, complete' büttün CCI, CCG; Gr. 71 

(quotns.): Kip. xii al-âsîh mina-l-âsîf wa 

amûlîhâ 'complete (free) from defects and the 

like' (opposite to 'defective, snuk) bütün 

Hou. 27, 1: xiv büttün (?misvocalized) al-kâmil
"perfect"; bütün al-yahi'il 1d. 28; Osm. xiv
bütün 'complete' in a few texts TTS III 124;
IV 140.

Dls. V. BDN-
DF bitin- Refl. f. of bitil-; n.o.a.b. Xak. xi er bitíg bitindî: 'the man pretended to write a book (document, etc. al-kitab)'; also used when he applied himself to writing it by himself (istabadda bi'litâbâ) without getting help from anyone else Kaš. II 140 (britî'tr, bitînamek); bitîg bitindî: 'the book (etc.) was written (kutibâ), also bitîldî: II 139, 7; 160, 13: KB bitâbka bitindî bu xakan ati 'this xakan's name was written in the Book (of Fate)" 115 (Vienna MS. bitîldî): xiii(?) Tef. bitin- 'to be written' 105.

D butan- Refl. f. of buta- (buti-); survives only (?) in SW Osm. budan- 'of (a tree) to be pruned; (of branches) to be cut off a tree'. Xak. xi yiğaç butandî: qutt'at aqâtîna 'l-jacaara 'the tree was pruned'; also used of a man who pretends to hit (yaqribuhâ) Kaš. II 141 (butânur, butanmek): Osm. xvIII
budan- (by implication in Râmi') pirâstâ şudan bâg va diraxt az säx-i zayid 'of a vine or tree to be cleared of superfluous branches' San. 131r. 26.

Tris. BDN-
D boodûnug Háy. leg.; P.N./A. fr. bo'dun. Xak. xi boodûnug bokunug Kîš: insân dâ raht wa 'aşira 'a man belonging to a clan and tribe' Kaš. I 499 (spelt with -d- for -t-); a jangling Hend.).

Tris. V. BDN-
D bûtûnîle:- Den. V. fr. büttün; survives in SW Osm., but there meaning 'to complete, repair'. Xak. xi ol bûzûg büttûnîle: di: fahaša 'an haqiqati'l-halâm 'he investigated the truth of the statement' Kaš. III 341 (bûtûnîler, büttûnîme:k).

Dis. BDR
badar (padar?) onomatopoic for the sound of footsteps and the like. Survives only (?) in SW Osm., Tkm. patir badar, same meaning. Cf. English patter. Xak. xi patir badar yûğûrdî: aadaş wa sumî'a li-adwâh hâfis(a)n 'he ran and (the sound of) his footsteps was heard faintly' Kaš. I 360 (MS., in error, yadar yadat); a.o. I 349 (çalk).

F patir Sanskrit pâtra 'a bowl', received through Sogdian p'tir. N.o.a.b. Became a l.-w. in Mong. as badir (Kow. 1070); badar (Haldot 273) specifically 'for a monk's begging bowl'. Uyg. vii ff. Bud. (the Buddha said, 'my good Ananda') patiriman (PN) sünçûgunun kötûrgil 'take up my begging bowl and my (?)' TT X 124–5: Civ. bir patir ayak bor bir patir ayak suv birle 'one bowl of wine and one bowl of water' H I 16–17; 62 patir bile on iki patir künçelt aldum 'I have received twelve bowls of millet (measured) in my own bowl' UŞp. 27, 5–6.

PUF butar Háy. leg.; this is the first entry in the section headed -R and precedes badar; the first letter is undotted but must be bû and carries a āamma, the second has two faint dots and is unvocalized; this section is not free from scribal errors (see badar) and judging by the meaning, it is likely that Kaš. actually wrote papur. Xak. xî butar jâtu'l-bordî 'the papyrus reed' Kaš. I 360.

S büttûri:- See büttûnî.

PU?F batrak 'flag, banner, standard'. First occurs in Uyg. as part of the panoply of demons in association with various l.-w.s of Sanskrit origin and probably itself a similar l.-w., possibly received through Sogdian. It has no obvious Turkish etymology, and its phonetic history is obscure. The Uyg. alphabet is too ambiguous (b/p, d/dj/t) to make its Uyg. pronunciation certain; the second vowel was rounded but this is unparalleled elsewhere. The Xak. spelling was certainly batrak, the main entry preceding that of bûçak; it was originally the same elsewhere, but some later user of the MS. added two dots below the tâ, and this caused the spelling bayrak in the printed edition. By Çağ. the word had in fact become bayrak and this is the form in all modern SE, SC, NW, and SW languages in which the word survives; there must therefore have been, subsequent to Xak., an evolution batrak > badrak > ba'drak > bayrak, the intermediate stages of which are lost. See Doerfer II 727, 824. Uyg. viii ff. Bud. (the demons holding in their hands) trzul (PU) batruk 'tridents (Sanskrit triśula) and flags' U IV 8, 9; trzul (PU) batruk vîrîgîk tokîmak 'tridents, flags, thunderbolt (wajra) maces' do. 8, 39–40; trzul (PU) batruk âkrin bindipal 'tridents, flags, wheels (cakra), and lances (bhîndîpala) do. 20, 236–7; Xak. xi batruk 'a lance (mârada) with a piece of silk at its head which a champion uses as a badge (yatâsawam) on the day of battle' Kaš. I 465; âgdî kuzîl batruk 'the red flag (al-'alam) was raised' III 183, 6; a.o. II 170, 2 (talîps-): Çağ. xv ff. bayrak (spelt) 'alam-i hûçtik 'a small flag'; also 'the winning-post' (qasabu'l-sabq) in a race San. 128r. 6.

VUD bo'drak Háy. leg. in a rather well-
preserved inscription. Mal. identifies this with a Çağ. word botrak (P. de C. 161, not in San.) 'scattered', but this is impossible since that word is der. fr. botra- which is not Turkish but a corruption of Mong. bûteere-(Kow. 1231, Haldot 309). Perhaps der. fr. I bodû; but -rak is normally attached to Adj. not Nouns. O. Kır. ix ff. (I have been parted) büg bo'drak yuntum sizime: 'you, my thousand sturdy(s?) horses' Mal. 45, 8.

?F bitirik pec. to Xak.; no doubt the basic meaning is 'pistachio nut' and a l.-w. fr. some Iranian language, cf. Pe. pishtih. Xak. xî bitirik ba'gür'l-mar'a 'elitoris'; Argu: xî bitirik al-fustuq 'pistachio nut' Kaš. I 476.
F badram 'merriment' and the like, hence 'a feast'. No doubt an Iranian l.-w., cf. Pe. badram 'a delightsome place' (Steingass). S.i.a.m.i.g. except NE as bayram (in NC Kr. mayram; Kx. méyram) as the Turkish equivalent of Arabic al-id'a (Moslem) feast'. See Doerfer II 823. Xak. xi badram al-turür wa-l-dhabhun 'ayna'l-ğamam 'general merriment and laughter', and the ground (al-ard) when it is covered with flowers and blossoms, is called badram yér arq nasiba 'pleasant ground'; I do not know what its origin (aššluhu) is because I have heard it from the lips of Persians (al-furs), but the Oğuz call the (the Moslem) feast day (yawma'l- i'd) bayram that is 'a day of pleasant merriment'; the -d- being changed to -y- as is their custom; it is a genuine word (luğ maḥda, i.e. pure Turkish?) in this sense Kas. I 484; a.o. I 263, 11 (avni-); xii(?) Tef. bayram 'religious feast' 8g: Çağ. xv ff. bayram al-ı'd San. 128r. 7 (quotn.; also 'a kind of cotton fabric like 'Irğçi linen but finer' (quotn.); there is no other trace of this meaning): Oğuz x1 bayram al-ı'd; I reckon that it is an alteration of the popular word (qawulul-nās) badram meaning 'merriment and enjoyment'; the (Moslem) feast day is a day of merriment. The pagans do not have a feast day or consequently a word for it; if there was one, all the Turks would know it, but the only ones who know this (word in this sense) are those who have turned -d- into -y- in their language Kas. III 176: Xwar. xiv bayram 'the (Moslem) feast' MN 20, etc.

D batrus Hap. leg.?; presumably a Dev. N./A. fr. I batrur-, but there is no obvious semantic connection. Xak. x1 batrus suiv al-ma'a'ul-kadir 'muddy water'; and also macaroni (al-ıterrıya) when it contains too much flour and too little water Kas. I 459.

Dis. V. BDR-

D 1 batur- Caus. f. of batrur-; lit. 'to cause to sink', with various extended meanings. S.i.a.m.i.g. except NE(?). Uyg. vii ff. Bud. erdemın baturup 'concealing their special virtues' TT VI 352; (the six male pipes of the Pan's pipes) baturu umuz ılgilısin 'can not lower their pitch?' Hüen-ts. 133-4; (if the Master did not deign to return, should we mortals not all be) sansarlıg uzun tünđe çomurım batarmıs (sic?) 'submerged and sunk in the long night of samsara' do. 301-4 (batur- lit. 'to allow oneself to sink'); a.o. Swv. 138, 1 (ört.). Xak. x1 ol soźzin mendin baturdı: katama minnisirrahu wa kalămahu 'he hid his secret and his statement from me'; and one says ol anı: svuva: baturdir: 'he ducked him (maqalahu) in the water'; also used of anything that one puts into something liquid or soft, for example candied sugar (al-farınd) into fruit juice Kas. II 73 (baturrur, baturmasık); bu kışlı ol soź baturğan 'this man habitually conceals (kitmān) his statements' I 515, 19: KB (the gate keeper must watch the first light drive away dark night at the gate and) kapuğda baturıa yarımış künliğ 'must let the bright sun sink at the gate' 2530: Kom. xiv 'to conceal' batir- CCG; Gr.: Tkm. xiv batırur (cahada; do not doubt an error for) cahara 'to burrow, drive into a burrow', and the like Id. 33.

D 2 batur- Hap. leg.; only quoted in a grammatical section as an example of a Dis. V. der. fr. a Mon. V.; Caus. f. of bat-: Xak. x1 ol koşuyu baturdı: arbaña'l-ğamam 'he had the sheep tied up' Kas. III 192, 11.

D büttür- Caus. f. of bütt-; with the same wide range of meanings. S.i.a.m.i.g. with the same phonetic variations as bütt-. Cf. büttür- Uyg. viii ff. Man. çaxşapati büttürlı (spelt -p-) 'they carried out the commandment' TT III 135-9, 142; a.o. do. 144: Bud. büttür- 'to perform, carry out' is common, e.g. (whatever your command is) ol yariğlımun büttürgel anuk tururbiz 'we stand ready to carry out that command' U IV 12, 104; o.o. TT V 20, 8 (alp.); 22, 13 and 20; 24, 51; VII 40, 91 and 97; VIII A.2 (ülze); U IV 34, 18; III 44, 4 (ii). Hüen-ts. 311 (üksürgül). Swv. 71, 20; 235, 10-12 (1 irr.-); 520, 22; 602, 12: Civ. büttürüp bürürbiz 'we will pay in full' USp. 12, 10: Xak. x1 ol basığ büttürdı: 'the medicament healed (damala) the wound'; and one says (ol) anıq üzde: alımın büttürdi: 'he enforced (abarra) his contract and rejected (barhana) his plea and insisted (alsama) on (being paid) his debt in accordance with the contract'; also used of things other than debts Kas. II 72 (büttürür, büttürme-k): KB (a man must have knowledge) keğ büttürse işiş 'if he is to carry out his work properly' 327; (I was bare-faced, God) büttürdi sakal 'made my beard grow' 1008; (give them food and drink and) büttür oprakı 'give them proper clothing' 4527 (and see büttürü): xii(?) At. yarağ bulsaq oprak yalımiş büttür 'if you find suitable clothing, clothe the naked' 330; Tef. büttür- 'to make (plant) grow' 105: Xwar. xiv büttür- 'to carry out, perform' Quib 34: Kom. xiv 'to complete, carry out' büttır- CCG; Gr.: Kip. xiii qadall-haca 'to perform a necessary task' (VU) büttür-: Hou. 35, 12; bätta min battlı-ıamr wa-l-şğlı 'to settle a matter, perform a task' büttür- (sic) do. 38, 11: xiv büttür- (sic) cahara 'to repair, put right' Id. 28; qadall-şğlı büttür- Bul. 75v.: Ósm. xiv and xv büttür- 'to produce; to perform; to satisfy (a need); to heal (a wound)' in several texts TTS I 111; II 157; IV 117.

D batrus- Hap. leg.; Recip. f. of batur-. Xak. x1 olar ikli: bir bırlık svuva: batrusdı: 'the two of them ducked (maqalahu) one another in the water' Kas. II 203 (baturas, batrüşmak).

D büttüş- Recip. f. of büttür-; n.o.a.b. Xak. x1 olar ikli: büttüşli: 'the two of them negotiated and argued about their mutual claims' (tahâkamâ wa tabaranâ ma'd'da'ay) Kas. II 203 (büttüşür, büttüş-
me:k): Osm. xiv bitirîş- 'to settle one's accounts' (with someone, ile) in one text TTS I 111.

Trls. BDR

D bitirîş: Ger. fr. bittern- used as an Adv.; 'completely', etc. N.o.a.b.; cf. bütt. Ugîy. vii ff. Bud. etožim köngüm bitirîş olgîrî şevînîp 'my body and mind were completely delighted (Hend.)' Huîen-ts. 296–7; Xak. xi KB bitirîş 'thoroughly, completely' is fairly common, e.g. the sun raised its head, and disclosed its face again) ajuñ bitirîş tuttu ưurîş kuş oğlî 'the world completely assumed the colour of a white bird' 5828; o.o. 71, 193, 3949, 4420, 4961; there is also a Comparative f. ayîtu bu haçîb şozîn yêtürrek tîleki ne ermiş takti bitirîş 'the Chancellor questioned him about his statement most searchingly (asking) more fully what his wishes were'

PUD buturâğak: Dev. N. in -gûşk (connoting habitual action); there is no verb butur- and this would be much more easily explained as tuturâğak: der. fr. tutur- but R IV 1857 records a NC Tara word buturâğak 'a tree which has split and is bound round to save it from collapse', so the form may be correct although Radloff's Tara entries are rather suspect. Xak. xi buturâğak 'a thorn tree (gavuk) shaped like a pistachio tree (al-fustujq), which has thorns (ma'dallîq) which catch the clothing, etc. Kaş I 502.

(PUD budursîn: 'quail, Coturnix'; as such Hat. leg., but obviously connected with the later words for 'quail' assembled below. Kaş does not contemplate the existence of Turkish words containing six consonants and a long vowel, and it is possible that the original form was *buldurîsîn, which links with the later forms and perhaps explains the intervocalic -d-, very rare in Xak.; -sîn is a very rare Suff. but may have the same relation to -sîn, which occurs as a Suff. of other names of birds, as -sîl to -çîl. The later form survives in SW Az. bîldirîcin; Osm. bîldirîcin, but all other modern languages use some form of Mong. bûdîn (Kow. 1230, Haldôd 312). Xak. xi 'bîldirîcin: al-salwî 'quail' Kaş I 513 (verse 'çâkînîl'); translated al-sammandîn 'quail': (Çâg. xv ff. kerek (spelt; otherwise unknown) 'a bird smaller than a grey partridge', called salwî in Ar. and bûdîrcên in 'Turkish' Sam. 300r. 28; n.m.e. (the latter by implication not Çâg.): Tkm. (? III) xii al-sammandîn (VU) bûdîrcên Hou. 10. 9; xiv bûdîrcên al-sammandîn in Tkm.; Kip. bûyûrcên (-ç) Iç. 36; al-sammandîn VU bûdîrcên Bul. 11. 13 (only second -ç- unmarked): xîv (al-sammandîn beden) Kow. 62. 13; Tuk. 19a. 12) the latter adds Tkm. bûyûrcên (mis-spelt bûyûrcûk).

Trls. V. BDR:

D butaria:—perhaps Den. V. fr. the Aor. f. of buta:- (buti:-); the meaning is clearly 'to tear to pieces'. N.o.a.b. Türkî viii ff. Man. antak terkîn bitarlayu (içe, etc., see âzû) 'thus quickly tearing to pieces (tearing, cutting, and tearing to strips his clothes)' M I 7, 15; Ugîy. vii ff. Man. (like a calf, which when reborn as a lion) (gaz) tînetrî bitarlayu 'terrifies and tears to pieces (oxen)' M I 18, 4 (ii); Bud. tîkî börde ulatî yayîz tînlîglar bitarlayu bartıp 'evil creatures, foxes, wolves, etc., tear to pieces and drag' U III 79, 1–3 (i).

Dis. BDS

D batis sevî: Dev. N. fr. bat-; used only with preceding i kün for 'sun' set'. N.o.a.b. The final -k became -g in Xak, and there is some evidence that this sound change of -nik was fairly common (see Brochelmann, para. 109). Türkî vii kürîş: kün batiskîpa: 'westwards towards the sunset' I S 2, II N 2; kurya: batiskîdakî: Sog'da 'Sogdiana in the west' (and other countries) I N 12: Ugîy. ix (my fame reached) kün tuğsuk (k):a batiskî (k):a: Suci 4: vii ff. Man.-A. kün batiskînaru M III 9, 3 (ii); kün batiskîdn do. 4 (ii): Chr. öçûnt kün tuğsuk këdin kün batiskîna teğî M III 48. 1 (y): Xak. xi kün batisg al-ğar 'west' Kaş I 463.


Dis. V. BDS:

D bitîş- Co-op. f. of bi:ti:- n.o.a.b. See also bûtîş. Xak. xi ol maçça; bitîş bitîş: 'he helped me to write (fi kitab) the book (letter, etc.)'; also for competing Kaş II 88 (bitisîr: bitisîme:k).

VUD buðsür- Hap. leg.; unvocalized but obviously the Co-op. f. of buð: with the particular connotation of 'to be completely split by the cold'. Xak. xi buð sû:ndî: nen infa:ca:lat-şay: 'wà taqa:qa ka:la:rîliyän idà tafa:haça: 'the thing was split and (the parts) separated like the legs when they are straddled' Kaş. II 93 (buðsûr, buðsû:ma:k).


D bûtîş- Recip. f. of bût-; survives at any rate in SW Osm., Tkm. bitîs- 'to be contiguous to one another, to join, adhere'. In the MS. of Kaş. the Perf. is unvocalized and the other two forms vocalized bitis-, (in a later hand, but the word must have been bûtîş- in Xak. Xak. xi olar ikklî: bûtîstîler
agarrā hull wāhīd minhumā mā'ādā'̣ a'lāyhi sāhībuyi 'each of them admitted the other's claim on him' Kaš. II 88 (büttüşür, büttümek).

Dis. BDZ

bediz 'ornamentation', perhaps specifically 'painted ornamentation'. N.o.a.b., but a First Period l. w. in Mong as beder 'marks, stains', etc. (Kov. 1113, Haltd 282). Türki viii (in the account of the erection of Kül Tégin's tomb) I S 12 (ırturur)-; I N 13 (êt)-; o.o. INW; II N 14; II SW; Ix. 24 (bedez)-; viii ff. (ı am a maral deeer) bediz: tiz üzı: ünüşen (ı ror) IrbB 60; the word is clearly out of place here and prob. an error for bedükik, 'rising on my great legs', the scribe's eye having caught the next word): Yen. bedizin üçun 'for their ornamentation' Mal. 32, 10: Uyg. vii ff. Bud. (they have made a model of the heavens) kim yêtı g̣ halar kizleyi umaz bedizin 'in order that the seven planets (Sanskrit graha) may not hide their representations(?)' (they have made a time keeping device) Huien-ts. 130-1; Xak. x1 Kaş. I 436 (burxan): KB tanak ol saha barça sorgt bediz 'all forms and adornments (?) are a witness to Then' 20; bu türliği çekçe yérde munça bediz 'these various flowers are so many adornments on the ground' 96; (He created the blue lirnament and raised it on high) kın ay birle yulduz bezeli bediz and adorned it with the sun, moon, and stars' 3724; a.o. 1524: xiv Muḥ.(?) al-nağh 'picture, painting', etc. bedez(3), Rıf. 189 (bedez); Mal. 83, 14 has bağısı.

Dis. V. BDZ-

D bedizte: Hap. leg. in a very dubious text, but no doubt Den V. fr. bediz and the original form of bezże:—q.v. Türki vii bezdemuştur 'adorned' (the tomb) Ixe Asvete a. 2; c. 3 (IYI II 121); the reading bezdemin in a. 3 is improbable.

D bedezet- Caus. f. of bezete:—N.o.a.b. Türki viii (I obtained a decorator from the Emperor [of China]) bedezet(4)im and ordered him to ornament (the tomb) I S 92-; (I, Yolug Tégin, stayed here for a month and four days and) bitit:dim bedezet(4)im (the inscription) and had (the tomb) ornamented II SW; (various people held a funeral feast (see ýogšt-) and) bedezet bedezet(t): had (the tomb) ornamented Ix. 24. Uyg. viii ff. Bud. (let him make a picture of me four feet high and wide and) iki ellosmede bûdde balıtı tutu bedezetzin (sic) 'let him paint me holding a dagger and an axe in my two hands' Swt. 544, 6-7.

Trıs. BDZ

D bedizçi: N.Ag. fr. bediz; 'painter, decorator'. N.o.a.b. Türki viii [Tavğa]: kağanta: bedizçi: kelürtım 'I obtained a decorator from the Emperor of China' I S 11; o.o. I S 12 (ıreki); I NE (êleber); Ii N 14: Uyg. viii ff. Bud. (in a colophon) Koçoda bedizçi (PU) El-toz 'El-toz(?) the illuminator in Koço' U II 20, 1 (i): Civ. (in a list of names) bedizçi Usp. 61, 18: Xak. x1 KB (in a list of craftsmen) bedizçi 4458.

D bedizlig P.N./A. fr. bediz; 'painted, ornamented'. N.o.a.b. Xak. x1 bedizlig ev bəyət muzaxrəf'a house painted (with frescoes)? Kaş. I 507: KB ediz keŋ bedizlig sarayığ kālīp 'your high, spacious, painted (frescoed) palace remains' (but you lie in the grave) 1419; a.o. 1524.

Trıs. V. BDZ-


Mon. BG

D I bağ Conc. N. fr. baː; 'bond, tie, belt', and the like; also 'something tied or fastened together, bundle, bale', etc. In early political terminology baː also seems to mean 'a confederation', that is a number of clans united by contractual arrangements, as opposed to baːd 'clan', a number of families united by ties of blood, and bodun 'a group of such clans'. S.i.a.m.i.g. as baɡ, baaw, bo, etc. Sec also baːg. See Doerfer II 705. Türki viii ff. Yen. bağım boğumumka: adrtım 'I have been parted (by death) from my confederation and people' Mal. 27, 7; a.o. 38, 4 (dubious): Uyg. viii ff. Mon.-A kamaŋ yeklere bağ boğum 'may it become a bond to bind all the demons' M I 15, 19-20; a.o. M III 12, 18 (i); Bud. alku tínğlärnın bağlärinating ozgurdaşi 'the savour of all mortals from their bonds' U II 58, 5(ii); bağ çuğ 'bonds and wrappings' Swt. 165, 20-1; a.o. TT V 26, 116 (boğuz); 24, 78 (eğrik); VI 110, etc. (bukaşuş); V/III A. 35: Civ. in astronomical terminology baːg is one of the 'units' in the cycle of sixty TT VII 1, 2 and 72; 6, 2 and 5; yıuz iki bağ bözni '102 bales of cloth' Usp. 13, 5; a.o. do. 29, 3; 91, 10 (2 ot); TT I 9 (yulun): O. Kir. ix ff. altu: bağ 'the six confederations' was a political unit in Tuva in the O. Kir. period, usually described as altu: bağ bodun Mal. 1, 2; 5; 24, 5; 49, 4 (see also L. R. Kyzlasov, 'Novaya dativovka yeniseiskoi pis mennosti', Soretskaya arheologiya, 1060) 3; Xak. x1 baːg any 'bundle' (huştam) of firewood or anything else; hence one says otup baːg: 'a bundle of firewood' Kaş. III 152; o.o. I 409, 6; II 21, 19 (çiğ): KB munu baːg mundağ 'the connection between these things is like this' 727: xii(i)? Tef. baːg 'bond; dog's lead', etc. 87; xiv Muḥ. al-işāba 'urban' baːg baːg: al-miğbağ 'veil' yıuz baːg: (Rıf. aduɔs jüdāμl-sadr 'a woman's breast binder' tüş: baːga): Mel. 53, 6; Rif. 150; a.o. 67, 7; 167 (beːlı): Çağ. xv ff. baːg band 'a rişih' bond, fastening, cord' Sam. 125r. 16 (quoitn.): Xwar. xiii ton baːg 'belt': 'Ali 21: xii(i)? Oğ. 33 (altnuğ): xiv baːg 'bonds' Qutb 23; a.o. do. 44 (çuğ): Kom. xiv
bav 'chain, fetter' CCG; Gr.: Kip. xiv ba:ğ al-ribah 'fastening' Id. 33: xv al-uqda 'a bundle', for example a bale of silk or the like ba:ğ Kav. 39, 3.

F 2 ba:ğ the Persian word ba:ğ 'garden' was a very early l.-w. in Turkish, primarily for 'vineyard', for which there is no native Turkish word. S.i.a.m.l.g. except NE, usually in its Pe. meaning. Uyg. viii ff. ba:ğ borluk 'vineyard' (Hend.) TT IV 10, 6; (xiv) Civ. ba:ğít edlep 'cultivating the vineyard' USp. 22, 41; xiv Chin.-Uyg. Dict. 'vineyard' ba:ğ borluk Ligeti 137; R IV 1127: Xak. xii ba:ğ al-karm 'vine' Kaj. III 152; ba:ğ:it: k:ir u�д:и f:îl:-karm 'go into the vineyard' III 212, 1: KB yér suv ba:ğım 'my landed property and vineyards' (or gardens?) 2278: xiii(?) Tef. ba:ğ 'garden' 87: Kom. xiv 'vineyard' ba:ğ CCI; Gr.: Kom. xiv (after I ba:ğ) and ba:ğ al-bustân 'garden' borrowed from Pe. Id. 33.

(D) boğ 'bundle' and the like; presumably a Sec. f. of I ba:ğ; the word also occurs in Pe., but seems there to be a Turkish l.-w.; for the difference between the two words see boğlu:-. N.o.a.b. See Doerfer II 789. Uyg. viii ff. Civ. (a donkey is hired) tokuz otuz boğ 'text in error tok' böke 'for a rent of' 29 bales of cloth' USp. 3, 4-5: Xak. xii boğ 'aybutu:m-ma:ta wa rizmatuhu 'a bale or bundle of merchandise' Kaj. III 127; o.o. II 341, 13 (boğla:-) and ?1133, 1 (çığîl-): Osm. xiv boğ 'bundle' in one text TTS IV 117.

S boğ See 2 bu:

1 boğ (sic) (1) 'green mould'; (2) 'excrement, dung'. S.i.a.m.l.g. in the second meaning, in the first only(?) in NE Kob., Sag. poğ R IV 1265. The secondary meaning 'metallic slag' also occurs. Cf. I ar:îk. Uyg. viii ff. Civ. (a virtuous man is as good as the Buddhhas) buyansiz kişî boğ baki irâl tûz ol 'a man without merit is no more use than copper slag' TT VII 42, 2: Xak. xii boğ 'the green mould (al-xudra) which forms on bread when it turns musty owing to age or putridity', also of other things Kaj. III 129: xiv Muh. al-ğî 'excrement' boğ 'Mel. 48, 1; Rif. 142: Öğüz xii boğ al-ğîţ Kaj. III 129: Kom. xiv 'dung' boğ CCG; Gr.: Kip. xlii al-'a:ğira 'human excrement' boğ Hou. 21, 19: xiv boğ al-xar: 'excrement' Id. 34: xv 'a:ğira boğ Tuh. 25a. 6.

VU 2 boğ Hap. leg.; an onomatopoeic. The only modern trace seems to be in NE Khak. poxla:-(of the heart) 'to beat'. Xak. xii (after I boğ), and one says kağun boğ yêrke: tûşdî: 'the melon fell to the ground with this sound' (al-sawt); and one says of anything hollow that falls to the ground and bursts boğ ettî: it is an onomatopoeic (hükâya) for the sound Kaj. III 129.

Mon. V. BÇ-

bakan 'to look at (someone or something Dat.)', with some extended meanings like 'to look after (someone); to look to, obey (someone).'

S.i.a.m.l.g. Xak. xii ol mana: bakdi: nazara 1üluma 'he looked at me' Kaj. II 16 (bakanr, bakmak); 16 o.o. KB bak- is common, e.g. ûz özîne bakîp 'looking at itself' 81: (the planet Venus) seve bakti erse 'if she looks lovingly (at you)' 135; o.o. 195, 255, etc.; xiii(?) At. baki:lti okî:lti asî:lt asûl temp 'saying “let him look and read and draw advantage from it”' 78; bakan körîl 'look and see' 99; Tef. bak- 'to look (at something Dat.)' 89: xiv Muh. nazara bak- Mel. 7, 18; 31, 15; Rîf. 79, 116; al-talattu: 'to look towards, stare at' bakmak 34, 8; 110: Çag. xv ff. bak- (mayin, etc.) bak- Vel. 131; bak- mîguh kordan 'to look at (at)' San. 125v. 13 (quotns.): Xwar. xiii bak- 'to look, glance (at something Dat.)' 'Ali 31: xiv ditto Quth 27, MN 108, etc., Nahe. 284, 17 (alart-): Kom. xiv bak-bak- 'to look, look at, look after' CCI, CCG; Gr. 49 (quotns.): Kip. xiii lahaza 'to glance at' -; intazâra bakan: tur-Hou. 36, 17; tatallâ'a min tatallu: 'all ala ciha 'to look towards' bak- do. 42, 2: xiv bak-nazara Id. 34; tatallâ'a wa tala:la wa nazara bakan: Bul. 391: xiv bak-nazara ma tatallâ'a bakan- Kav. 9, 12; a.o. 31, 11; bâsâra 'to see, perceive' Tuh. 8b. 2; ra:la 'to see' bak- do. 17a. 12; nazara bak- do. 37b. 5: Osm. xiv TTS IV 24 (alart-).

boğ- 'to strangle, choke (someone Acc.)'. S.i.a.m.l.g. w. some phonetic changes (b/-p/-; oğ/-o/-u/-). Uyg. viii ff. Civ. boğmak bolsar 'if a man has a choking fit' H I 184: Xak. xii ol erîni: boğdi: 'he strangled (xanaga) the man' (etc.) Kaj. II 14 (boğar, boğmak); I 85 (2 uya:) and three o.o.: KB yarâgsizni boğdi elîrde urup 'he strangled the useless ones, seizing them with his hands 437: Çag. xv ff. boğ- xafa kordan wa gula:la: tong furgurdan 'to strangle, to squeeze the throat' San. 135v. 20 (quotns.): Kip. xiii xanaga boğ- Hou. 35, 17: xiv bo: -xanaga Id. 28; boğ: xanaga: wa huwa 'alam, wa taraqqa ha'i iđa: kââma 'alam 'to strangle'; xanaga boğdi with -u means 'flag, sign, landmark' (?) Id. 33 (there is no other trace of buğdi: in any such sense): xv boğ- xanaga Kav. 10, 6; 76, 14; ditto bo:-; Tkm. boğ- Tuh. 15a. 3.

bok- 'to cross (the legs)'. Survives in NE Leb. puğ- R IV 1361; Tel. pok- do. 1264; SE Tar. boğ- do. 1647. Cf. bağda:-. Xak. xii ol ağa:kin bokdi: 'he drew in (đama) his legs towards himself after they had been stretched out' Kaj. II 16 (bokâr, bokmak): KB (do not hurry over anything) serin 8z boka 'sit crossing your legs and be patient' 1310.

Dis. BÇ-

baka: by itself 'frog'; also 'toroise' if preceded by words meaning 'horn, stone', and the like. S.i.a.m.l.g. w. minor phonetic changes in both meanings. See kurbaka. Uyg. viii ff. Bud. müyüz baka: (horn) 'toroise' U II 35, 21: Xak. xii baka: al-đifâda 'frog'; hence 'the tortoise' (al-salâhâfa, etc) is called mü- üz baka: Kaj. III 226: Çag. xv ff. baka and
baka čanak làö pušt 'tortoise', also called taš baka/taš bakka ('stone frog'), in Ar. PU haf (or haf, unlike any known Ar. word for 'tortoise') San. 126r. 18; taš bakka song pušt 'tortoise', also called baka/baka čanak in Ar. (as above) do. 157r. 10; Xwar. xiv baka 'frog' Qub 27; Kip. xiii (al-disfa kurbağ-a); al-sulaf-fit (Vu) kabırçakli: bağa: ya'ni disfa' dat 'ila that (is 'a frog with a box' Hou. 7, 8: xiv kabırçakl-i: bağa: al-sulafa Id. 68; ditto (but kabırçakl-i: ma'nahu disfa' dat quba meaning 'a frog with a dome' Bu. 5, 2; xiv sulaf-fit kabırçakli bağa Tuh. 19a. 9; kabırçakl-i: bağa 39b. 3: disfa' bağa do. 23b. 7; Osm. xviii (after Çağ entry) and in Rumi kablu baka and (PU) tos baka San. 126r. 18 (the latter Hap. leg.).

I) baku: (bakku): Dev. N. in -gü; with the -gü assimilated, fr. bak-; lit. 'a look-out'. N.o.a.b. Xak. xı baku: al-baka 'a hill, high ground' Kaş. III 226; (after soku) 'just as the word baku: al-baka was abbreviated, it originally had -kk- (al-qa's musa'dad) do. 26; (the wolf) baku: ağa: 'climbed the hill (to escape me) III 219, 17.

Puf 1 buğa: Hap. leg.; a Sanskrit l. and, perhaps perti 'felt-nut'. Xak. xı buğa: a drug (dans) imported from India says sachs buğa: 'yellow (asfar) buğa:' and boz buğa: 'reddish (ashk) buğa:' Kaş. III 224.

S 2 buğa: See baka.

buka: 'bull'. S.i.a.m.l.g. with some phonetic changes (b/b; k/g). Some NW Tat. dialects and SW, Osm. only, have -o- for -u-; see Scherbak, p. 99. Cf. uč, oküz, şigor. Not to be confused with the Mong. word bugu: 'stang' (Haenisch 21, Kow. 1160) which occurs as a l.-w. in the Chin.-Uyg. Dict.; Xwar. xiii (?) Og. 29, etc.; Çağ. Vel. 153; San. 136v. 9, and survives in SW Türk and Kkr. Kzx. See Doerfer II 752. Türkü xii T 5 (track): Uyg. xv ff. Bud. bukasi ašu uņup 'his bull came out first and ...' PP 65, 3; Civ. li'Sp. 68, 3 (ečkič): Xak. xı baka: fahul-baçara 'bull' Kaş. III 226; a.o. al-tačar 'bull' I 11, 21 (müçr-i): KB boyun yal beqät-tün baka teg kirip 'you have made your neck and the neck of your neck bigger like a bull' 58r. 5; Çağ. xv ff. bukuğ gəre we gərə-me 'bull; buffalo' (also a Proper Name) San. 136r. 24; buka the same as buğa do. 137r. 4; Kom. xiv 'bull' boğa GCI; Gr.: Kip. xiii ('cattle' in general şigor; al-tačar oküz) al-irol-'giib-hl-'muraš-tul-'qafz 'a sturdy bull calf which is ready to breed' buğa: Hou. 14, 19: xiv buğa: al-fahul-muddakir ile'- (Vu) dirabh 'a male animal'? (and any male animal (foh) is called this, the Turks and Persians say (sic): its origin is the Ar. word bağga 'lustrful', but its form is incorrect (al-mabın) Id. 33; ('bullock' oküz) al-tačar'-rayn 'an entire bull buğas'; used specifically in this sense and also (more generally) for the best (al-cayyid) of anything Bul. 7, 8; xv al-tačar (okuğ and) buğa: Kav. 62, 2; tačar buğa (and oküz) Tuh. 11a. 2; Ala Buğa Proper Name do. 41b. 7.

Dis. BGC

VU bukač/bukac n.o.a.b. Xak. xı bukač al-tačar aču-1-qidir min xazaf 'a jar or cooking pot of clay'; one says eşiç bukač qidir wa tačar as a Hind. (al-aču-1) Kaş. I 357; (bukač art the name of a mountain pass ('aqaba):) bukač al-tačar wa-l-qidir; one says eşiç bukač I 411: xiv Muh. (?) (among blacksmith's implements) for 'a blacksmith's furnace' bukač (sic) Tuh. 15, 10 (only).

F bakçan 'silent meditation'; n.o.a.b. L.-w. fr. the synonymous Chinese phr. mo ch'an 'silent meditation' (Giles 8,621 348; Ancient Chinese m(b)ak t'san). Uyg. viii ff. Bud. (then the venerable arhat Šāriputra in that monastery) bakçan bolur erdi 'was (sunk in) silent meditation' U III 88, 17; a.o. do. 89, 2.

Tris. BGC


Dis. BGĐ

buğdr: See bog. NW.

D bokdam Hap. leg.; N./A.S. in -dam (connoting resemblance) fr. 1 bok; 'mould-like'. Uyg. viii ff. Civ. (your old name has been changed and has become new) bokdami anıp 'your mouldy reputation' (has been changed, etc.) TT I 118.

D baqdaş Dev. N./A. in -s (connoting reciprocity) fr. baqda; -survives in SW Osm. Xak. xı KB baqdaş ilme 'do not sit cross-legged' (at a feast) 4114: Kip. xv xan ça'ta 'to sit cross-legged' baqdaş ol rijur Tuh. 12a. 10.

bogdāy 'wheat'. S.i.a.m.l.g. w some phonetic changes. Uyg. viii ff. Bud. (a statue of Buddha) bogdāy evininče 'the size of a grain of wheat' Pfahl. 6, 6; Civ. nı usi boqday tehit the (appropriate) offering (l.-w.) of food to it is said to be wheat' TT VII 114, 39; Xak. xı boqday al-hinta 'wheat' (prov.); the people of Barsağan cannot pronounce bogdāy and call it boqday and this word (is used) to test anyone who says 'I am not one of them' Kaş. III 240; and 7 o.o.: KB (in the list of the signs of the zodiac) bogdāy bași 'the ear of wheat', the Ar. name of Virgo 140: xiv (?) Tef. bogdāy 'wheat' 106 (boqday): xiv Msh. al-hinta bogdāy Mel. 6, 13; 65, 14; 77, 13, 79; 6; Rif. 77, 165, 181, 183; Çağ. xv ff. bogdāy gandum 'wheat'; also used for buce-i sunbulu 'Virgo' San. 136r. 29; Xvar. xiv bogdāy 'wheat' Qub 37; 'a fruit (on the tree of the knowledge of good and evil)' Nahc. 281, 6; Kom. xiv 'wheat' boqday/bogday/boday
CCI, CCG; Gr.; Kip. xiii al-hinta bu'day: also called bu'day Hou. 12, 15; xiv Tkm. bu'day al-qamh 'wheat'; Kip. bu'day; and to describe a man with a brown complexion (asmar) they say bu'day emlü: (see eqliq) ... and (in Kip.) bu'day is not used except in this phr. Id. 33; al-qamh bu'day Bul. 6, 15; al-qamhıya 'wheaten food' bu'day aṣ do. 8, 2; xv al-qamh bu'day Kav. 63, 12; qamh bu'day; Tkm. bu'day Tuh. 20a. 3; Osm. xiv ff. bu'day 'wheat' is noted fr. xiv onwards; a Sec. f. bu'da is noted in xiv and xv and bu'day eplü fr. xiv to xviii TTS I 119; II 173; III 114; IV 128.

D bokta: Hap. leg.; Den. N. fr. boğ. The sound change -gṭ- > -xt- also occurs in a느거-. The Suff. -tay, which has no relation to the Mong. P.n. suff. -talay-tryalay (Studies, p. 202), is very rare, and its significance is obscure, cf. turumtay; as Kaş. gives practically the same translation for boğ and this word, it cannot have much content. Xak. xii bokta: ‘aybatul’tiyāb ‘a bale of clothing’; VU bokta: alternative form (luğa fihi) Kaş. III 239.

Dis. V. BOĞ-

D bakit- Hap. leg.; Caus. f. of bak-; cf. bakur-. The modern Caus. f. baktur- does not seem to be noted earlier than (Xak.) xiv Muh. amara bi’t-la’amul ‘to order to contemplate’ bakdur-, Mel. 41, 5, where Rif. 131 has bakur- Xak. xii ol ani: evdin baktit: ağa’ta’hu wa amara hu an yubur <words omitted> ‘he showed him and told him to look (at the house)’; also used for anyone who urges someone to look towards a place (yansur ila mawdī) Kaş. II 308 (baktur, bakitmak).

D bukta- (bukda-) Hap. leg.; Intrans. Den. V. fr. buku: Xak. xii buzağ buktit: (sic) şara’il ilî buha’ara wa ‘udda min cumlat ilî-fualul ‘the calf became a bull and was reckoned among the bulls’; originally buktit: Kaş. II 308 (bukta, buktmak, sic).

D bağa: ‘to trip (someone Acc.’); Den. V. fr. I bağa with a different meaning fr. bağla-. Survives only (?) in SW Osm. bağa ‘to cross the legs, sit cross-legged’; cf. bağdaş. Xak. xii ol anım adakın bağdadı şaşbaka rica’hu ft-l-i’rā ‘he tripped his leg while wrestling’ Kaş. III 276 (bağdar, bağdama-k); a.o. II 364, 14: of anım adakın bağdada: same translation; a metathesized (‘ala qalb) form of bağda:- III 288 (badgar, badgama-k).

D bağdät- Caus. f. of bağda-: n.o.a.b. Xak. xii ol anım adakın bağdattit: ‘he ordered (someone) to trip (bi-şaxbaka) his leg while wrestling’ Kaş. II 327 (bağdatur, bağdatmak).

D boğtur- Caus. f. of boğ-; ‘to order (someone Dat.) to strangle (someone Acc.)’ Survives only (?) in SW Osm., Tkm. boğdur-. Xak. xii ol ani: boğturdi: ‘he ordered that he should be strangled’ (bi-xângi) Kaş. II 71 (boğturur, boğturmak); a.o. II 173, 18; Çağ. xvi ff. boğdur-. Caus. f.; xafa farmiđan ‘to order to strangle’ San. 136r. 5.

Tris. BOĞ

(F) bağa'tur: by origin almost certainly a Hunnish (Hsiung-nu) Proper Name, and more specifically that of the second Hsiung-nu shan-yü (209-174 n.c.) whose name was transcribed by the Chinese as Mão-tun (Giles 7,699 12,221; Old Chinese prob. something like maŋ-tun). The word occurs only once in the early period and then still as a P.n., but was an early l.-w. in Mong. as ba’atur (Haenisch 11)/bağatür (Kow. 1058), primarily as an element in P.n.s. e.g. Yezui Bą-atür (Haenisch 184) but also as a common noun meaning ‘picked warrior’. It is prob. that the transition from name to noun took place in Mong.; Turkish had other words like alpağut with this meaning. The word reappears in Turkish in the medieval period generally in forms with medial -h- which suggest that the immediate source was Pe. S.i.s.m.i. in SE, NC, SC, and NW as batyr/batur, R IV 1511-15, which seem to be direct borrowings fr. Mong. See Doerfer II 817 and Studies, p. 19. Türki viii atım Bağa’tur Ciği: ‘my name is Bağa’tur Ciği: ‘Tun. IV 12 (ETY II 96): Xwar. xiv mapa alp bahatur quwwatlıği kijiler ala bergil ‘send me tough and strong men’ Nahe. 151, 9; Kom. xiv ‘brave (man)’ bagatür CCI; bahadur CCG; Gr.: Kip. xiv şüd ‘brave’ bahadur Tuh. 20b. 8; Kav. 23, 12; 60, 6.

Dis. BOĞ

D bağık Hap. leg.; N.Ac. fr. bak-; Xak. xii bağık al-nazra ‘a glance, look’; hence one says anım bağık: kör ahsir næzratu ‘see how he glances’ Kaş. I 373.

VÜ bokuk (bokuk) a ‘swelling, esp. in the throat’, in humans ‘goitre, double chin’, in birds ‘crop’; metaph. ‘a bud’. Survives in NE Alt., Tel. poğuk; Lerb. pök R IV 1264-5; Şor puğak do. 1362; Khak. pōg goitre, bird’s crop’, sometimes ‘a (bride’s) necklace’; SE Türk hari pökuk ‘goitre’ BŞ; poxak/po/k ak/ borjak/kark ‘goitre’ NC Kır. poğuk ‘necklace’; bokuk ‘bird’s crop’ R IV 1265, 16f; bokuc ‘goitre’ Yud.; Kax. buğak ‘goitre’; NW Kk. buğak ‘goitre’. The evidence points to -o- in the first syllable. See Doerfer II 801. Xak. xii bokak (sic) al-ħawsala ‘a bird’s crop’; bokuk camā’tu-l-nawr wa akhūmu-l-anwar wa’l-azhār ‘a cluster of flowers, the buds of flowers’; hence one says ceçek bokuklandı: the flower has come into bud (takamama), that is before the blossom has actually opened (yatāfattārā-l-zahr) (verse): bokuk ‘goitrous flesh’ (lahm ğudadi) which grows between the skin and the flesh each side of the Adam’s apple (al-hargada); (a long account of the prevalence of this disease in Fergana and the Sqiṇ country and of the reasons for it follows)
D bukağû: ‘fetter, leg-iron, handcuff’; morphologically Conc. N. fr. *buka:- S.i.s.m.l. (NC, NW, SW). See Doerfer II 725. Uyg. viii ff. Man.-A yaziklu erişi; bukağûst ‘the fetters… of a criminal’ MIII 12, 19 (i): Man. bukağutarikler ‘those who are in fetters’ TT III 40: Bud. bağda bukağula yatıp ‘lying in bonds and fetters’ Kuan. 38; a.o. TT VI 110: Xak. x1 bukağû: al-muğlara (sic) ‘the chains that are put on a thief’ Kaj. I 446; xii(a) Tef. bukağû ‘fetters’ 107 (bokâş): Çağ. xv ff. bukağû/bukaw the same as buxağû/buxaw (Osm.) in the sense of tawq va xinir ‘neck-ring; chain’ San. 137r. 5; Kip. xiv bukawu: al-qayd ‘fetters’ Id. 33; (gâyada bukağula- Bul. 74v): xv qayd buwawi; Tkm. buğawi (in margin in SW hand bukağû) Tuh. 294. 13; Osm. xiv ff. bukağû ‘fetters, etc.; fairly c.i.a. TTS I 122; II 173; III 578 (p.); IV 130; XVIII buxağû in Rûmî, ‘a chain (xinir)’ that they fasten to the legs of animals or criminals San. 131r. 7.

D bukağûçû: N.Ag. fr. bukağû; n.o.a.b. Cf. bukağûçûçû: Uyg. vii ff. Bud. (in a list of disreputable occupations) bukağûçûl boltum erser ‘if I have become a jailer’ UY 85, 13; a.o. TT IV 4, 61 (2 kınin.).


Tris. V. BĞ-


Dis. BĞL

D bağla- P.N./A. fr. I bağı; with several meanings der. fr. that word. S.i.s.m.l. with the same phonetic changes as I bağı. Cf. bağı- Uyg. viii ff. Bud. çan bağla (PU) kü tao attig bir beg ‘a beg named Kti taq (?) of the Chang family’ Swm. 4, 71; (eğül ağlı bağla bûd泥m Avalokitesvara Bodhisattva, ‘The B, who looks kindly (on men)’ U I 17, 6; as Müller, do.

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DIS. BĞGG

Kaş. H 283: Kip. xiv (VU) boág al-hâläg ‘throat’ Id. 33 (in an inexact translation, see boğaz); al-hâwala (VU) boágîg (sic) (and kûrşâk) Bul. 12, 7; xv tahtul-êhanak ‘the part beneath the chin’ boğâg Kaş. 60, 15.

Tris. BĞGG

(D) bukağçu: ‘fetter, leg-iron, handcuff’; (D) bakl: Pass. f. of bak-; s.i.s.m.l. meaning ‘to be watched, looked after’, and the like. Xak. x1 yerke: baklîdî: tâlî-a xar mûjûza ilâ-îl-ard ‘the ground was carefully examined and looked at’ Kaj. II 131 (baklûr, baklûm: Çâğı. xv ff. baklî- mágâh karda jûdan ‘to be looked at’ San. 126r. 1.

D boğul- Pass. f. of boğ-; ‘to be strangled, choked’. S.i.m.m.l. Xak. x1 er boğuldî: xumîqal-îracul ‘the man (etc.) was strangled’ Kaj. II 131 (boğulûr, boğulûmak): Kom. XIV ‘to be drowned’ boğul- CÇL; Gr.

D bokul- Hap. leg.; Pass. f. of bok-. Xak. x1 adaq bokuludî: uwxot uwa wudîfî-îlî-xarçanla ‘the leg which had been outstretched was grasped in’ Kaj. II 131 (bokulûr, bokî/ulumkûc, sic, both hasra and dama on the Infin.).

D bağla- Den. V. fr. I bağı; usually ‘to tie, fasten’, and the like. S.i.m.m.l. with the same phonetic changes as I bağı. Cf. bağa- Uyg. ix (I had three sons and three daughters) evledim bagla’dum ‘I married off (the sons, i.e. gave them their own homes) and gave (the daughters) in marriage (i.e. to another clan)’ Suci 6 (text as corrected by Gronhech): Xak. x1 ol otuq bagla’dî: hâzamal-îbatîb he tied the firewood (etc.) in a bundle’ Kaj. III 292 (bağlar, baglamak); kîlmîm agar baglay-: ‘aqadu gulbi ‘ali’ xubbihi ‘I fastened my heart to (love for) him’ III 309, 10: xvi (A) 183, 220 v.l. see ba-; Tef. bagla- ‘to tie (the hands); to bolt a door’, etc. 88: XIV Muq. aqasîa wa sadda ‘to bolt, fasten’ bagla-; Rif. 104 (Mel. 23, 3 baglan-); qayyada ‘to bind’ (Rif. wa katafa ‘to handcuff’),
bağla- 30. 11; bağla- 114: Çağ. xvi ff. bağla- banquet 'to bind' Son. 124. 18 (quotns.): Xwar. xiii bağla- 'to bind, fasten', etc. 'Ali 26: xiii (?) ditto. Oğ. 30, 31, 35, 36, 36b: xiv ditto. Quthb 23: MN 365. Nahe. 17, 1 (yip): Kor. xiv 'to tie up, fasten' bağla- I bağla- CCl- ditto and bavla- CCG; Gr. 47 (quotns.): Kip. xiii rabata 'to tie up' bağla- Hou. 36, 3; ʿadda min ʿaddi-l-farās wa ʿayyēhē wa huwa ʿal-rībat 'to fasten, that is tie up a horse etc.' bağla- 35. 3: xiv bağla- rabata, der. fr. bağ al-rībat Id. 33; ġallaga 'to bolt' bağla- Bul. 64a: xiv rabata bağla- Kav. 74, 6; bağla- and some of them substitute -y for - ġ- 35. 11: rabata bavla-; Tkm. bağla- Thub. 17b. 2; sarra wa rabata ditto bavla- do. 23a. 5: Osm. xiv ff. bağla- 'to tie (on); to bolt'; c.i.a.p. TTS I 60; II 95; III 62; IV 68, 467 (kapu).

D bağla- Hap. leg. (later absorbed by bağla-). Xak. x 50 ton bağla- 'aḥbašl-ī-tawb fi ʿayyēhē 'he packed the clothing in his bagage'; they distinguish between packing clothes (yaṭṭi-l-tawb) and tying up other things (ḥazm ʿayyēhē) placing fathā on the bā in the first verb (i.e. bağla-) and ʿammma on the bā in the second (i.e. bağla-) Kas. 392 (boğlær, boşgınmak).

D bokla- Den. V. fr. I bokk. Survives in NE Sg. RIV 1267; Khak. poğln- 'to go moulad'; NC Kr. bokko- 'to curse'; SW Osm. bokla- 'to soil, besmitch, bring into disrepute'. Oğuz x 1 ylk: boklakl: rātāṭi-l-dābbā 'the horse staled' Kas. 392 (boklar, boklamak).

D bağla- Caus. f. of bağla-; 'to order (someone Dat.) to tie up (something Acc.).' S.I.A.M. c.g. w. the same phonetic changes as I bagl. The MS. of Kas. gives one example of this verb and then one example of what is evidently bokla-, unvocalized, with a single Aor. and Infin. for both. Xak. x 1 (men) apar otuŋ bokla-tim irtʾ ordered him to tie up (alqamūtuḫu) the firewood (etc.) Kas. 111 341 (bogṭûrmen, bogṭûmak); Xwar. xiv bokla-tim 'to have (a door) bolted' Quthb 24.

D boşgın- Hap. leg.; Caus. f. of boşgın-. Xak. x 1 (men) apar boşgın-tim (bā unvocalized) ḫamāttiḫu ʿalā ʿadda-l-瑱ya wa ʿadda-l-riṣma li-ṯiwaŋ ṣawbī-l-nīsā 'I ordered him to fasten up the bag or bale to pack the women's clothes' Kas. 111 341 (boğṭûrmen, boşgınmak; both vocalized bā-).

D bağlan- Refl. f. (sometimes used for Pass.) of bağla-: S.I.A.M. c.g. w. the same phonetic changes as I bağl. Xak. x 1 otuŋ bağlanl: the 'firewood was tied up' (ḥusina); and one says ẓūţe: otuŋ bağlanl: 'he set out to collect firewood (bi-l-ʾibtiḏāb) and tie up (ḥusim) a bundle of it for himself'; bağlanur, bağlanmak; and one says ʾōytiŋ bağlanl: 'the sheep (etc.) was tied up' (rubita) Kas. 111 238: KB oyunka katilsa boyun bağlanur 'if a man gets involved in gambling, his neck is bound' 5928: xiii (?) Tef. bağlan- 'to be fastened, tied' 88: Xwar. xiv ditto Quthb 24.

D boşgın- Hap. leg.; Refl. f. (used as Pass.) of borç-: Xak. x 1 ton borçlândi: 'ubbiya bi-l-ʾisānīl-ʾtawb 'the clothing was packed in the baggage' Kas. 111 239 (boğlanur, borçlanmak).

D borç- Hap. leg.; Refl. f. of borç- and syn. w. it. Xak. x 1 at borçlundi: 'the horse (etc.) was strangled' (ixtanaqa) Kas. 111 239 (boğlanur, borçlanmak).

Tris. BGL

S bağiltmak See bağırdak.

Dis. BGM

D borçğın N.S.A. fr. borç- (semantic connection obscure); 'a joint, or articulation; a knot (in a stalk, etc.).' Survives in SE Türkî and SW Osm., Tkm. See Doerfer II 790. Cf. borçğın, borçğın. Xak. x 1 borçğın al-qaṣrī fir-il-ʾisā 'the knuckles of the fingers'; anbiqUl-qaṣrī wa ʾal-hašā 'the knots in a cane or alfalfa grass', too, are called borçğın Kas. 111 395 (and see borçğın): Kor. xiv 'joint' borçğın CCI, CCG; Gr.

D borçğın Inf. of borç- used as a Conc. N.; 'something worn tightly round, or on the neck, collar-button, neckline', and the like (for the semantic connection, cf. English 'choker'). Survives only (?) in SW Osm. where it is now normally syn. w. borç (but Sami 316 distinguishes between borçğın 'joint, knot' and borçğın 'necklace'). Xak. x 1 borçğın zarīl-qaši 'the (collar) button of a shirt': borçğın al-tišār, that is 'a neckline (gildā) of gold, etc. set with jewels and pearls, with which the bride is adorned for her wedding' (tuzzaf biḥašl-ʾarīs) Kas. 111 466: xiv Muh.(?) (among articles of clothing) al-mixnaqa 'necklace' (choker) borçğın Rif. 150 (only): Osm. xiv ff. borçğın 'necklace'; c.i.a.p.; borçğın ditto occasionally fr. xvi onwards; xvii borçğın in Rūmi, garden-band 'necklace', in Ar. tišār Sun. 136v. 7.

Tris. V. BGM

D borçğın- Hap. leg.; Den. V. fr. borçğın-; its existence is rather dubious; it is listed among verbs ending in -la-, but none of the words quoted are so spelt; prob. the only form actually current was the Refl. f. Xak. x 1 köğlek borçğınladdı: (sic) 'the shirt buttons (etc.) were fastened' (sadda) Kas. 111 350 (boğğınlakanur, borçğınlakanmak sic).

D borçğınlakanur- Hap. leg.; Refl. f. of borçğın-: q.v. Xak. x 1 er borçğınlakanı: sadda-l-racūt-i urwatula-l-qamīs 'the man fastened up the button-loop of his shirt' Kas. 111 274 (boğğınlakanur, borçğınlakanmak).
bakan 'torque, necklace'. Pec. to Kâš, and not connected with NC Kır., Kızx. bakan 'tent pole' which is a l.w. fr. Mong. baqâna (Kow. 1056, Haltod 270); there seems to be no basis for the statement in R IV 1437 that the word also exists with this meaning in Çağ, and his Kom. bakan is a misreading of bakanım a l.w. fr. Ar. baqâm 'logwood (a dye wood)'. Xak. xi bakan al-bâqa' wa-l-tawq 'a torque or necklace' made of bronze; one says altun bakan 'gold necklace' and so on Kas. I 399; (in a para. under turma: on Ar. and Pe. l.w. in Öğüz) the Öğüz call al-tawq kalâ'ida, which is Ar. qilîda, but the Turks call a 'necklace or torque' bakan I 432, 7.


PU boğân See boğây.

D boğûn Intrns. Conc. N. fr. boğ-, syn. w. boğun, but much commoner. S.i.a.m.l.g. with some phonetic changes. Xak. xi boğun al-ašça 'knuckle', also anhibîl-gâšîb 'the knots in a cane'; the -n is changed fr. -m; this is permissible (çâ'îs); (Ar. parallels are quoted) Kas. I 309: Çağ. xv ff. boğun (spelt) band taw maufsilî 'a joint or articulation' in the limbs of a man, or the trunk (tama) of a tree San. 136v. 13 (quotation) Korn. xiv 'joint' buun (i.e. buwun?) CCI: Gr. Kip. xiii aqâl'-ašâbi 'joint in the finger' bûn Hou. 20, 17: Osm. xiv ff. boğun 'joint'; knot'; c.i.a.p. TT S I 112; II 155; III 107; IV 119.

bokun a word without independent existence used as a jingle with bodun. N.o.a.b. Uyğ. viii ff. Man. kamaq yok çiğay kap kara boğun bokun 'all (of us) destitute, ordinary common people' M III 35, 10-11; a.o. do. 34, 9; Bud. TT X 51-2 (bodun).

?F bağna: 'a rung of a ladder' or 'a step of a staircase'; it is not clear which is intended. N.o.a.b. The word in Kip. quoted below is prob. not connected and seems to be the Mong. word baqana (see bakan). Both this word and şatu: have a foreign look, but there is no obvious foreign origin for either. Xak. xi bağna: daracatu'l-sulam 'a rung (step) of a ladder (staircase)' Kas. I 434: KB şatu küdmûm ellig anîg ıbağna 'I saw a ladder (staircase) with fifty rungs (steps)' 6033; a.o. 6043: (Kip. xv yu'ba (several meanings, here perhaps 'forked branch') bağana; Tkm. çatal Tuh. 20b. 3).

D boğnak Dev. N.A. fr. boğun-; the general connotation must be something like 'stiffening', but translations vary. Survives only (?) in SW Osm. boğunak 'stiffled, choked; violent gusty rain'. (Xak. xi see boğnaklan-): Çağ. xv ff. boğnak/boğuk (both spelt) havo-i yî muha- tabîs-î tira 'an oppressive and gloomy atmosphere' San. 136v. 8; boğak havo-yî muhatîbîs, also called boğnak do. 136r. 26: Kip. xiv boğanak (; so vocalized) sihib mina'l-matar 'deluges of rain' Id. 33: Osm. xviii boğnak/ boğuk (after Çağ.) and in Rûmi, bârân ki darqadar bâşad 'heavy rain'; also gird-bâd 'whirlwind' San. 136v. 8.

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D bakin- Refl. f. of bak-; s.i.a.m.l.g. with varying meanings. Xak. xi iš kêdîje: bakînîl intaiz ilâ dâvirî-l-amr wa tadâbbar 'look at the consequences of the affair and reflect' Kas. II 142 (bakinur, bakınmak); a.o. II 160, 5: KB (do not forget death, be ready for it, do not forget yourself) tûbîyêkê bikin 'look at your inmost being' 1323; a.o. 605, 1462: xiiii (?) At. ne îs utru kelse apar kek bikin 'whatever task confronts you, scrutinize it thoroughly'; 369: Xwar. xiiii (Altun Xan sent many gifts to Öğüz Xan and) ağizika bikindi 'paid heed to his words' Oğ. 122.

D boğun- Refl. f. (usually used as Pass.) of boğ-, 'to be strangled', etc. S.i.s.m.l., w. some phonetic changes. Uyğ. viii ff. Bud. (gap) boğunsar tûfûrsar 'if (a man) is roughly handled and lets himself be obstructed' TT VII 40, 19: Xak. xi at boğundu: 'the horse (etc.) was strangled' (ixtanaga) Kas. II 142 (bokinur, boğunmak): Osm. xvi boğun- 'to strangle oneself', in one text TTS II 112.

D bokun- Refl. f. of bok-; survives in NE Tel. poğîn- 'to bend (the knees)', in respect. Xak. xi er aşâkim bokundi: qabaqal'-racu1 ricallahu'l-mabûta 'the man drew in his stretched legs' Kas. II 142 (bokinur, bokunmak; unvocalized and bâ undotted).

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D bakanâk Den. N. fr. baka-; 'the frog' in a horse's hoof (the metaphor is the same as in English). Survives with the same meaning, and for 'one half of a cloven hoof' in NC Kır., Kızx. bakan and SW Osm. bakan (in Kas. in a Chapter listing words containing -y-, and the original spelling must have been baka:yak but in both places a dot has been put over the yâ in addition to the two below it, no doubt by someone familiar with the Osm. pronunciation; in the second occurrence this letter carries a damma instead of a fatha. Uyğ. viii ff. Man. (long gap) bakanak turkurup (long gap) TT IX 82: Xak. xi
bakayı yak ма hayan zilfay hull di zilf wa ahadتشغاي 'l-zilf 'the part within the cloven hoof of any animal with cloven hooves, and one half of a cloven hoof': bakayı yak (so read) nusir hawafı 'l-xayl 'the frog in a horse's foot' Kaş. III 177; Osm. xv ff. bakakın common in Ar. and Pe. dicts. translating words meaning 'frog' and 'cloven hoof' TTS I 71; II 99; III 63; IV 70.

D bakakın Hap. leg.; P.N./A. fr. bakakn. Xak. 11 bakakın kağış sayr ıs halğa 'a strap with a ring on it' Kaş. I 499.


D bagınlığı Hap. leg.; P.N./A. fr. bagına. Xak. xı KB ediz bagınlığı men şatu körüküm 'the high ladder (staircase) with rungs (steps) which I saw' 6052.

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bağır properly 'the liver' with various extended and metaphor. meanings, the latter mainly arising from the belief that the liver was the source of the emotions. S.i.a.m.l.g., sometimes with large phonetic changes e.g. NE Alt., Tel. pur, other dialects pair. See Doerfer II 707. Türkü viii ff. Man. yerdeki bağır yorımına tinliq 'terrestrial creatures that crawl on their bellies' Chus. 84. Uyg. viii ff. Man. (gap) öz bagır (gap) M III 36, 7 (v): Bud. bağır yorımına TT IV 8, 58; a.o. do. 4, 6 (ıglai-); (birds peck his entrails, his lungs and) bağırın 'his liver' U III 79, 4; o.o. U IV 14, 153; TT X 175 (sun-)-(his sons and daughters, his progeny) bağır böüşki prob. 'his blood relations and relations by marriage' (büşük) TT V 105 (2 uruğ), 124, 309; Civ. bağırından tepremiş ğol ơl if it is a disease arising from the liver' TT V 221; (in a remedy for a swelling in the nose) kızıl bağır ikisin yar tuz birle içine kinlep 'slicing two raw livers (? perhaps a technical term) finely with rock salt' H I 142-3: Xak. bağır al-kahid 'the liver'; and a man who obeys nobody is called bedük bağırılq, that is 'big-livered', and kabidul'-qasus 'the central hand hold of a (long) bow' is called yàq bağır: Kaş. I 360; 3 o.o. of bağır (kahid) as the source of emotions: KB oğlım bu bağırım ott 'my son, this fire in my liver' (i.e. dearly loved) 1482; bağıraksı bulsa ızıl bağırı kil 'if you find a kindly (master), be yourself affectionate to him' 2609: xiv Muh. al-kahid bağır Mel. 47, 15; Rif. 141: Çağ. xv ff. Xvar. xiv bağır 'liver' San. 125r. 23 (quotation): Xvar. xiv bağır 'liver; the centre (of a mattress)', etc. Qutb 24; MN 279, etc.; Nahe. 177, 7: Kip. al-kahid bağır Hou. 21, 13:

xiv bağır ditto Id. 33: xv ditto bewur; Tkm. bağır Tuh. 30b. 9: Osm. xiv ff. bağır 'liver' lit. and as the source of emotions; c.i.a.p. TTS I 68; II 91; III 60; IV 67. bağır 'opper'; sometimes 'a cow's liver', or 'the weight of a copper coin', 'a mouse' one-tenth of a Chinese ounce. S.i.s.m.l. in most groups, but more often replaced by l.w.s. Cf. tük. Türkü viii ff. Yen. (gâh): bagır: bağır üzrti: 'his... and his copper were without limit' Mal. 26, 7; bağır (isc) do. 11 (kız içi): Uyg. Civ. bağır is the normal unit of weight in prescriptions in H I 6 ff. and, II and TT VII 22 e.g. bir bağır 'one mace'; in Usp. 18, 50, etc. and Fam. Arch. bağır frequently occurs as a unit of currency, 'copper cash', one-tenth of a sitir and one-five-hundredth of a yastuk; a.o. TT VII 42, 2 (1 book): Xak. xı bagır al-nuhas 'copper' (prov.): bagır fulüs bî'lis-Sin bîhâ bîyâd'altukum 'a copper cash' in China, their purchases are made in them: bagır suqim the name of the 'planet Mars' (al-mirrîh) as a simile for its redness Kaş. I 360; o.o. (sukim): KB yağız yêr bagır bolmaçınça kitzîl 'the brown earth is as red as copper' 120; (if you do not speak, your words are considered golden) bagır bolî tildîn çûksa arî 'they become copper if you let them pass your tongue' 1916; a.o. 4888 (sukim): xînî (??) Tef. bagır 'copper' 90: xiv Muh. (??) al-mis 'copper' bagır Rif. 178 (only): Xwar. xiv bagır 'copper' Qutb 27: Kom. xiv 'copper' bagır (sic) CCI; Gr.: Kip. xii al-nuhas bagır Hou. 31, 30; 50, 19; bagır do. 23, 21: xiv bagır al-mis; bagır (VU) şûgan 'the star called Aldebaran' Id. 33 (the latter may be an error of the author's for yağız şûgan 'brown maral deer'); bagır al-nuhas do. 34 (mis is a Pe. l.-w., nuhas Ar.; in this dialect of Ar. one may have had another meaning, perhaps 'brass' or 'bronze'); al-nuhas bagır (MS. yağız) and şuq; al-nuhasîl-əsfar (yellow) yez; al-mis bagır Bul. 4, 9-10; (al-dobaran yağız (?, MS. yağız) şûgan do. 2, 14): xiv al-nuhas bagır Kav. 58, 13; Tuh. 36b. 7; hâwun 'a mortar' bagır keli do. 37b. 11: Osm. xviii pakir (with p.) 'in Rümi, mis, in Ar. şur ('copper'); also in the meaning of xang ki bar rû-yi mis nişändig 'corrosion which settles on the surface of copper' San. 126r. 19 (there is no other trace of bagır in this sense, perhaps an error for pas).

buğra: 'a camel stallion'. The word was used as a P.N. by the Karakhanid dynasty and was an early l.-w. in Mong. as bu'ura (Haemisch 24) /bugura (Kov. 1166). Survives only in SE Türkü buğra Shaw; boğra/buğra/buğur farring; NC Kır. bura (perhaps reborrowed fr. Mong.) and, until recently, SW Osm. buğur. For camel terminology generally see Scherbak 103 ff. and J.-P. Roux 'Le chameau en Asie centrale', C.A. 157 V., pp. 35 ff. See Doerfer II 747. Türkü viii ff. titir buğra: men 'I am a camel stallion with a herd of female's' Irk B 20: Xak. xı buğra: fašulûli-bil 'a camel stallion'; Buğra: Xan took his name from it Kaş. I 420; ten o.o. K.B titir buğraştı
Buğra Xan is mentioned in 88 and Chapter IV, title: XIV Muh. fahul-l-camal buğra: Mel. 6, 12; Rif. 77; (under 'camels') fahul'l-darrâb(?) buğra: 70, 9; 172: Çağ. XV ffl. (buğra: 'a well known kind of broth (āb) which was invented by Buğra Xan, who was the ruler of Çin and Xiţa at the time of the rise of the Salcuks; it was originally called buğra:xanı: after him and later the xanı: was omitted for the sake of brevity; it is made with dough kneded into thin threads' San. 136v. 1); buğur (spelt) petur-i dü kibîn 'a two-humped camel', both male and female. 136v. 11: Xwar. XIV buğra 'camel stallion' Qub. 35: Kip. XIII (under 'camels') 'the two-humped stallion which they mate with female Arabic camels to produce Bactrian camels (al-buxåêtî) buğra: Hou. 14, 14; XIV buğra: fahul'l-camal; and in the Kitâb Beylîk buğra: al-buxåti 'Bactrian camel' Id. 33; al-camalu'l-hâve 'the rutting camel' buğra: Bul. 7, 5: Osm. XIV ff. buğur (sometimes in xvii puğur) 'camel stallion', fairly c.i.a.p.; buğra in one xiv text TTS I 121; II 172; IV 129.

VU buğrîq, boğrul Preliminary note. Although these words are vocalized differently in the MS. the translations make it clear that they are etymologically connected and the most probable explanation is that they are Dev. N.s fr. boğur-, Caus. f. of boğ, which survives only in NE Sag. poğur- R IV 1266. A general connotation of 'throttling' is therefore indicated, but the precise meaning in this context of al-amîn, which has several meanings, is obscure; possibly 'a bulge' (in the sense of something produced by excessive pressure) or 'overfilling'. It is not easy to connect the second meaning of boğrul with the first, semantically it is easier to connect with boğrul, q.v.

VUD boğrûq Hag. leg.; see above. Xak. XI boğrûq (MS. bigrîq) al-amîn fi'l-girâra wa'll-teâb wa nahâwîh 'a bulge(?)' in a sack, milkskin, or the like' Kaş. 1461.

VUD boğrûq (?boğrûq) Hag. leg.; see above. Xak. XI boğrûq (ʁa) unvocalized al-amîn fi'll-wi'dîl-malîn wa'll-teâb (MS. in error tøbb) wa nahâwîh 'a bulge(?)' in a full food-bag, milk-skin, or the like; boğrul (so vocalized) ko: y al-gânamu'l-lâldî ibadda halâqhu 'a sheep with a white throat' Kaş. I 481.

VUD bağrâm Hag. leg.; so vocalized, but etymologically it could be a N.S.A. of buğrâm-meaning 'notched' that is 'in ridges'. Xak. XI bağrâm kum al-râmul-l-âlîel-l-cubâyl 'sand heaped in layers and small hills'; the sands between Kaşgar and Yârkind are called bağrâm kumu: (sic) Kaş. I 484.

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ba:kur- 'to shout, bellow', and the like. A western (Oğuz) word; s.i.a.m.l.g. except NE and SE. Oğuz XI tevey ba:kûrû: 'the camel bellowed' (sâha) Kaş. I 186 (ba:kûrû:, ba:kûrmak): (xii(?)) Cuf. bakra- (of a camel) 'to bellow' 90; Osm. XVIII bağrîn- in Rûmi, faryâd kûrank 'to shout' San. 125r. 15.

D bukurt- Caus. f. of bakît-. N.ô.a.b. Xak. XI ol maşqa: kişî: bukurti: anzara (omission) 'he made me look (at the man)' Kaş. II 83 (bukurur, bukurmak): (XIV Muh. amara bî't-la'ammul 'to order to contemplate' bukdur- Mel. 41, 5; Rif. 130; Rif. 131 adds that -t- may be substituted for -d--but quotes the alternative form as bukdur-, not buktur-, a scribal error?).

S buğur- See buğra-

D bokurt- Hag. leg.; Caus. f. of bokît- with the connotation of drawing in or contracting something. Xak. XI ol at teğdîlinden bokurti: haţaﬁn mûqümâr-l-faras wa gaîyraî bi'l-mi'hâbâtît aw gaîyrihi 'he reduced the price of the horse (etc.) as a personal favour or for some other reason'; also used for anything that you bring down from its place (haţaťa min maḥallîhi) Kaş. II 82 (bokurur, bokurmak).

VU buğurâ:- the relationship between the two forms of this verb is morphologically obscure; both are n.o.a.b., but the first seems to be an earlier form of NW Kaş. bura- 'to fashion (logs); to build (a house) out of fashioned logs'. They have no connection with buğrâ:gu,: Xak. XI ol yîgaçç buğrâ:di: hazzâl-xasâb 'he carved, cut incisions or dovetails, in the wood' (etc.) Kaş. III 277 (bügür:ra:, bügür:amak): ol yîgaç buğrû:di: hazzâ fi'l-xasâb 'he made incisions or dovetails, in the wood'; the original form (aşhûlû) was buğrû:di: Kaş. II 80 (bügûrû:, bügür:ma:k).

VU bukur:- Hag. leg.; this is prob. the correct form of the preceding verb, the -t- in the Perf. seems to be a scribal error caused by the form of the preceding verb. Xak. XI at suçďe: bukûr:di: (sic) waţâhâr-l-faras wa camaţa 'the horse reared up and ran away'; this verb is used only in the Hond. (muţâdâc)n and not by itself (muţrida(n)) Kaş. III 279 (bükûr:ra:, bukûramak).


VUD buğrûs- Hag. leg.; Co-op. f. of buğrâ:- Xak. XI ol maşqa: yîgaç buğrûs:di: 'he helped me to carve, make incisions (fi hazz) in the wood'; also used for competing Kaş. II 203 (buğrûsû:, buğrûsmâk).

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D bağrîçâk Conc. N. fr. bağir; survived until recently in SW Osm. Sami 269; R IV 1452 meaning 'the point of junction of the pole or shafts with the body of a wagon'. Xak. XI bağrîçâk aţâfîl-l-hinâr 'a donkey’s pack-saddle' Kaş. I 502.
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VU buğurda: (of hair) 'curly'; the form is certain since it follows a cross heading -D-, but morphologically obscure and with a foreign look. Survives as buyra in NC Kir.; NW Kk., Nag. and SW Tkm. and as bôdre in SE Türki; NW Tat. Xak. ı buğurda: saç al-ya'ru'l-ca'd 'curly hair' Çaş. I 488.

D bağırda: Conc. N. fr. bağır, translations vary but the general concept is one of a garment or wrapping to protect the liver; bağır- da: which first appears in the medieval period is a Sec. f. Both survive in SW Osman. only (f. men). 'swaddling clothes, a girth to hold a baby in the cradle'; etc. See Doerfer II 750. Xak. ı bağırda: ıd-dayrul-mar'a 'a woman's bodice' Çaş. I 502: xiv Muh. (?) (under 'women's clothing') al-bağıltak bağır-tak Rif. 150 (only): Çağ. xv ff. bağıltak 'a cotton robe (penbeli' haftan) worn over the head and body beneath a robe' (cubbe) Vel. 131; bağırda: 'a piece of material or girth' (parca vad bandi) tied onto a cradle over the infant's stomach' San. 125r. 25; bağıltak/ bağıltak arz-alıq (Azerbaiyani) 'jacket' (quoton.) followed by quotas. fr. Vel. with cubbe mis-read as cebe 'armour worn in battle' and two Pe. dicts. in which the word is described as Pe. San. 125v. 6 (this suggests that bağıltak may be a Pe. corruption of bağırda): Kip. xiii al-kuluta (Pe.) 'a woman's veil' bağırda: Hov. 18, 15: (xiv boğurda)/ boğurda 'throat, larynx' Id. 33-4 and xiv boğurda ditto Kav. 60, 15 have no connection with this word but are Sec. f.s or, more probably, errors for boğurda a word not noted earlier than xiv Muh. Rif. 140 (only); the same words (errors?) occur in Çağ. xv ff. San. 136v. 11; 137r. 6); Osm. xiv ff. boğur da: 'swaddling clothes; girth for a cradle'; c.i.a.p. TTS I 60; II 94; III 61; IV 68.

D buğra: Den. N./A. fr. buğra; lit. 'with a character like a camel stallion' hence 'violent, aggressive'. N.o.a.b. Xak. ki KB (if a man eats to satiety) kılık bolur buğra 'his character becomes aggressive' 1126: aya buğra 1616.

D bağırlak: 'sand grousie'; presumably Dev. N. fr. bağırla-. but the semantic connection is not apparent. Survives in SE Türki bağıltak 'the large sand grousie, Pterocles ahenarius' Shaw 210, which is a later form of xiv bağıltak 'Tibetan short-toed sand grousie, Syraptus tibetanus' in the 'Five Language Mirror', see E. D. Ross, 'A polyygot list of birds in Türkü, Manchu and Chinese' Monographs of the Asiatic Society of Bengal II 9, Calcutta, 1909, p. 287 (the sound change -I- > -t- suggests an origin further northwest) and in SW Osman. bağıltak (sic) 'the sand grousie Tetrao alchata; the black grousie, Tetrao tetrax' Redhouse 330; boğıltak (sic) kuş 'a kind of partridge (git)' Sami 316. Xak. ki bağıltak al-ga'at 'sand grousie, Pterocles' Çaş. I 503: Çağ. xv ff. bağıltak (spelt) same as bağrı kara San. 125r. 24; (bağrı kara 'a bird (paranda) larger than a dove, striped with various colours, predominantly yellow, with a black breast, which lives in the waterless stony desert (sağrā) (quoton.); also called bağıltak, in Pe. sangi-nakah, in Ar. qaṭād do. 125r. 18): Osm. xv ff. bağıltak fairly common in Ar. and Pe. dicts. for 'sand grousie', etc.; once (IV 119) xiv bağıltak TTS I 69; II 95; III 61; IV 68.

D bağırlık P./A. fr. bağır, 'possessing, or containing copper'. Survives in NW Kar. L. bağırlık R IV 1452. Uyğ. xvii ff. Man. (gap) bağırlık (spelt p-) közülgler 'with copper (coloured?) eyes' TTS IX 63; Xak. ı bağırlık 'the name of a place near Balaşşğun; bağırlık taq: cabal dîi muhâs 'a mountain containing copper (ore)' Çaş. I 495.


VUF bokars: 'a wooden plough'. Survives only (?) in SE Türki bukusa BŞ 93; bukusa jarring 59; an odd-looking word, with no Türkish etymology; prob. a corruption of Tokharian A piykhas 'a pointed stake', van Windekens, Lexique étymologique des dialectes tokhariens, Louvain, 1941, p. 104. Cf. amač. Türki xvii ff. eki: öközüldü bıır bokarska: kölmis 'a (man) harnessed two oxen to one wooden plough' (they stand still unable to move) IrkB 25; Xak. ki bokurs: al-mân 'a ploughshare' Çaş. III 242.

D bağırsak, bağırsuk Preliminary note. The phonetic difference between these two words is clear down to about xiv and there is no trace of the first word after that date. By about xiii the second had become bağırsak and survives meaning 'entails' in NW Kar. T. bavursak R IV 1566 and SW Az. bağırsaq; Osm. bağırsak; a word meaning 'small pieces of dough fried in oil', which seems to be the same word with an altered meaning, survives in SE Türki bağırsak/bogursak BŞ 52, 82 and NC Kir. borsok; Kz. bawırsak; see Doerfer II 797.

D bağırsak N./A.S. fr. bağırsak-: 'compassionate, kindly', and the like. Uyğ. xvii ff. Man. bağırsakim 'Oh my kindly one!' M II 8, 12 (ii): Xak. ki bağırsak kişi: al-ısmân'- -ati'f-ül-hafti 'a kindly, gracious man' Çaş. I 502: KB bağırsak iði (God) 'the compassionate Lord' 34; (his manner was humble and) bağırsak köpül 'his thoughts kindly' 107; atadın anadin bağırsak bolup 'being by heredity kindly' 717; o.o. 41, 31, 376, 1133, 2574, 2669 (asgîçi; bağır), etc.; xiii (?) Tefs. bağırsak 'compassionate' 88: Korn. xiv bavursak 'compassionate' (Grunbech's 'beloved' is dubious) CCG; Gr. 53 (quotns.).
1) bağırskuk (bağırskok) Conc. N. fr. bağır 'entails'. See above. Uyg. xvi ff. Bud. (birds peck) bağırskukin 'his entails' U III 79, 31 o.o. U IV 8, 6; TT X 548; Civ. ditto II 16, 11: Xak. x=: bağırskuk al-mi'-a'entails' Kaş. I 502: Çağ. xv ff. bağırsk (sic) rüda ta am ad 'entails' Son. 325, 25: Xwar. xiv bağırskuk Noyh. 12, 4 (1 bükün): Kip. xvi al-myrı̄n 'entails' bağırskuk Hou. 21, 16: xiv bağırskuk (sic) ditto Id. 33; Osm. xiv to xv bağırskuk 'entails' fairly common; also bağırsk fr. xvi TTS II 93-5; III 59; IV 66-8.

2) bağırskuk A.N. fr. bağırsk; 'compassion, kindliness, loyalty', etc. N.o.a.b. Xak. xi KB 595 (uğurluğ), 608, 653, 1481, 5796: xiii (2) Tef. bağırskuk 'kindliness' 88.

D bagişiriz Priv. N./A. fr. bagişir; n.o.a.b. Xak. xi KB bagişiriz tusumiz oğulda 'there is no benefit to be got from a son lacking affection' 2574.

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D buğraγur - Intrans. Den. V. fr. buγraγuγ; n.o.a.b. Xak. xi KB özü buγraγursa beđutse boyun 'if you yourself are aggressive and thicken your neck' 6369.

D bagişirâl- Den. V. fr. bagişir; survives only(? in NC Kir. bordo-ifo:ro: -to skirt' (a mountain); Kzx. baurla- (1) 'to lie on the stomach'; (2) 'to feel deep affection' R IV 1432; bawirla- 'to flog a horse'; (of water) bawirlar ap (kat-)'to freeze solid' MM 78. Xak. xi ol an: bagişirâl: darabahu ala'kahidihi wa kahadahu 'he hit him over, or wounded him in, the liver'; and one says oyl yasım bagişirâl: asla ha ma'elas qanosisi 'he repaired the handhold of his bow' Kaş. III 331 (bagirâl, bagişirâl: mak).

D bagişiran- (bagirâlan-) Hayap. leg.; Refl. f. of bagişirâl-. Xak. xı kan bagişirâl: it'ancara'l-dam wa'n'aqada 'the blood coagulated and became solid'; also used of sour milk when it curdles (al-râ'ib ida xatira) Kaş. II 264 (bagirâlanur, bagişirânamak).


D bagişrâs-: Hayap. leg.; Desid. Den. V. fr. bagişir; cf. bagişrâsk where the meaning is more metaphorical. Xak. xi er bagişrâsdi: istahâl'l-raculu'l-kabid 'the man longed for liver' Kaş. III 332 (bagirâsrâ, bagişrâs: mak).

Dis. BGR-

VU buxsum: Hayap. leg.; perhaps a 1.-w.; cf. buxsum Xak. xı buxsum: the name of a kind of food (al-ta'âm) to make it wheat is boiled and put in a jar with almond kernels and al-talbina (a mixture of bran, milk, and honey) is poured over it; it is then left to ferment, and the solids are eaten and the liquid drunk Kaş. I 423.

VUD buxsumXak. xı Kaş. I 465 (axsak).

VUD buxsum (bxsum) 'manacle, fetter', and the like; perhaps a Conc. N. fr. buxsum; but the semantic connection is tenuous. Survives only(?) in NL Har. poksa 'fetters' R IV 1265. Cf. buka:γu: Xak. xı buxsum al-γuł 'hand-cuffs, iron collar' boγu:ku iγi fihi a dialect form of the same; there are similar interchanges of x and ɣ in Ar. e.g. xatarı̄gadar Kaş. I 465: Kip. xiv buxsum sayr yu'mal f'il-qosisi 'il-muwattar li-yu'tadila'l-câ'mûl-ma'il 'a strap fastened to a bow when it is strung to straighten a bent end' Id. 34.

PU buxsum 'beer'; perhaps a 1.-w.; cf. buxsum and begun: N.o.a.b. See Doerfer II 723. Xak. xı buxsum 'beer' (al-mizr) a beverage made out of millet (al-duxm) Kaş. I 485 (in a para. for words with final -M); a.o. buxsum (sic) III 234 (tama): xiv Muh.annon nabûdul-sa'ir PU buxsum (yuskm un-vocalized) Rif. 161 (only).

Dis. V. BGŞ-

VU buxsa: the semantic connections between this verb and buxsum, and between the two meanings of this verb are tenuous; the Çağ. meaning would be more appropriate if in that case it were regarded as a Sec. f. of *boγза: a Den. V. fr. boγuγ. Cf. bxsats: Xak. xı ol aγar bxsats: ala' qabul amrihi teva f'il̄ (terror for fa'ala)'f'il̄ käriha(n) 'he refused to obey his orders and did his work reluctantly' Kaş. III 284 (bxsars, bxsama:k): Çağ. xv ff. bxsas:- (dt) 'âquis hacor u firqatda âqla' (of a lover) 'to weep in enforced absence and separation' not used as a general alternative to âqla- but only of a lover Vel. 147 (quotm. fr. Muhâkamatul'-l/ugayawn drawing this distinction); bxsas- (spelt) giyra dar gulû giirihi gosan az yiiddat-i anbihi 'to be on the point of sobbing in the throat because of deep distress', in Ar. giyusa; followed by a statement of Vel.'s explanation; other forms translated giyusa-nâk shudan 'to be distressed' San. 130v. 18 (quotm.; the reference to 'throat' suggests a connection with boγza).

VUD buxsat- Caus. f. of buxsa:-; perhaps survives in NC Kir. buxsat- 'to grasp' R IV 1804 (only). Xak. xı ol oγlam: Uşka: bxsat: hanala ibnahu 'al'a-l-utwaw f'il-amm 'he urged his son to be insolent over the matter', also in other contexts Kaş. II 335 (bxsatim, bxsatma:k).

Tris. V. BGR-

VUD buxsumklan- Hayap. leg.; Refl. Den. V. fr. buxsum; occurs only in a prov. quoted under boγlaγlan-. Xak. xı boγlaγlan: Xak. xı buxsumkuran: man takawwara f'il-umûr wa 'a'sul-le'sir tayall yaddalu 'ilâ 'umûqihi 'if a man
russes heedlessly into affairs and disregards advice his hand is chained to his neck' *Kaş* II 272, 14.

**Dis. BÇş**

D I bağlı Den. N. fr. I bağlı, with the connotation of something which fastens things together. Survives only (?) in SETürkî bağlı *Shaw, Farring*; Tar. bâğiš R IV 1455 'joint, articulation'. Cf. boğum/boğum. See Deofer II 724. Türkî vii ff. *(in a series of questions of the parts of a tent) bagiš*: *ne* teğ bar ol 'how are its girth-ropes()? It has them'. *IrKB* 18: Xak. xi bağış masfâsil'in-*aşâbi* 'wa sâ'ir-i-l-âdâ' 'the joints of the fingers and other limbs', and also anaâhi'b-*aşâbi* 'the knots in a cane' *(etc.*) *Kaş* I 367: Çağ. xv ff. bağış band u bağ 'bond, tie'; also used for xargâh asbâbi 'tent gear' *Vel* 131; bağıš (1) band wa tandî-i xayma 'a tent rope'; (2) masfâsl-i xâni 'knee joint' *San* 125r. 26.

**F 2 bagiš** See bagiša:-

D bâğiš N.Ac. fr. bakı/-; 'look, glance'. Survives in SW Az. bâğiš; Osm., Tkm. bağiš. Xak. xi bâaki al-munâsâra bî-âbaş 'a mutual look or glance' *Kaş* I 367: *KB* yiți közlüg ol kör bagišı yirak 'he is keen-sighted and long-sighted' 1855: Çağ. xv ff. bâaki nigâh 'look, glance' *San* 125r. 20 (quotn).

F bagiş: l.-w. fr. Chinese po-shih *(Giles 9,072 9,099; Ancient Chinese bâh-štî) (Buddhist)* 'religious teacher'; an early l.-w. in this sense in Mong., occurring in the two A.D. 1352 hPa-gs-pa inscriptions where it is spelled bagiş, not bâxi (the alphabet distinguishes clearly between these two sounds) and still surviving in this form but with rather altered meanings *(Haltod 272)*. As bagiš: is the most probable pronunciation of the Chinese phr. at the date when it was borrowed, the word was prob. so pronounced in Uyğ., where it is common, but as -şi is not a possible combination in pure Turkish words *(see Studies, p. 169)* it no doubt fairly soon became bâksiş: There is no trace of the word between Uyğ. and Kom. xiv/ Çağ. xv ff., and it is prob. that when it reappeared it had been reborrowed fr. Mong.; by this time it meant 'a scribe' and more specifically 'a scribe able to write in the Uyğ. (or rather Mongolian official) alphabet' *(see Studies, pp. 175 ff.)*. It still survives with such meanings as 'strolling minstrel, magician, shaman, quack doctor' in SE Türkî bâxiš *Shaw, BŞ, Farring*; NC Kir. bâksiš, Kex. bâksiš, and SC Uzb. bâksiš. See Doferer II 724. Türkî vii ff. Man. bağiša 'to his teacher' *M* III 21, 6 (iii): Uyğ. vii ff. Bud. in TT VIII A.3, C.19, etc. bağiš: (or bâksiš:), spelt pahâ-pilli/bâhâni (translated 'ätzâ, guru, dâhrâ, all meaning 'religious teacher'; o.O. U III 46, 1; U IV 28, 4; Pfahl 6, 5; Swe. 187, 9 etc.: Civ. lükçügïn bagiška 'to the teacher living at Lükçağ' *Usp* 91, 14-15; a.o. *H II 8, 25 (oataçu):* xiv Chin.-Uyğ. Dict.

'Preacher' bagiš R IV 1132; Ligeti 138. Çağ. xv ff. bâksiš 'the word for the scribes of the Shahs of Turkistan who do not know Persian' *Vel* 125 (quotn.); baxši (spelt) navânâna wa dâbir wa xwânâna xarâ-r 'scribe, secretary, singer, surgeon' *San* 119v. 26 (quotns. including one fr. Babur saying that 'surgeon' is a Mong. meaning): *Kom.* xiv 'scribe' bâksiš CCI; Gr.: Osm. xv the scribe who wrote MS. B of the *At*T. in Istanbul in A.H. 884 (a.d. 1479-80) in the Mong. official alphabet with Ar. transcription describes himself as Şayx-zâda 'Abdu'l-râzzâq baxša.

**Dis. V. BÇş**

D bâksiš: Recip. f. of bakı/-; 'to look at one another'. S.i.s.m.l. Xak. xi olâr bir bír bürke: bâksiš: tânâşara bi-l-lihâz 'they looked at one another out of the corners of their eyes' *Kaş* II 103 (bâksiš, baxša: mak); n.O. I 170, 18; 183, 6; §10, 9; KB (the sun is the fourth planet, it gives light to the world) yâkışâs yaştir bâksiša özün 'when they approach and look at one another it illuminates it' 134; a.o. 137: xiv Muh. tânâssara bâksiš- *Mel.* 42, 4; Rif. 133: Çağ. xv ff. bâksiš- Recip. f.; ba-ham nigâh kardan 'to look at one another' *San* 125v. 29: Xwar. xiv ditto Qutb 27.

D boğuş- Recip. f. of boğ-; 'to strange, or try to strangle, one another'. Survives in SW Osm., Tkm. Xak. xi olâr ikki: boğuşdi: 'each of them strangled (xanaqa) the other' *Kaş* II 101 (boğuşur, boğuşma:k): Çağ. xv ff. boğuş- Recip. f.; 'to squeeze' (afzurdan) or strangle (xüfa kardan) one another *San* 136r. 5.

**Tris. BÇş**

DF bâxshîlîg P.N./Afr. fr. baxşiš (bağiš); n.o.a.b. Uyğ. viii ff. Man. bâxšîlîg (burxan teljirî tuğuşuz 'you were born as a divine teacher-burxan' *TT* III 129-30.

**Tris. V. BÇş**

DF bağıšla:- Den. V. fr. 2 bağıš 'a gift', a l.-w. fr. some Iranian language *(cf. Pe. baxış)* which is recorded only in Kom. xiv CCI; Gr. Survives only (?) in SE Türkî baxșa/-bağıšla- 'to give' *Shaw* 40, 44; bâxğišlî- 'to dedicate (something to someone)' BŞ 64; bagişla- 'to forgive; to give' *Farring* 50. Xak. xi ol maşa: at baxşla:ti: wâhaba I fluent 'he gave me a horse (etc.)' *Kaş* III 335 (bağišlar, bağıšlama:k); KB akî bol bağišla 'become generous, give gifts' 2053: xiii(?) Tef. bağıšla: *wâhaba* 88: xiv Muh. (?) al-hiba 'to give' *bağišlama* Rif. 125 (only): Çağ. xiv ff. bağišla: *baxşidan ya'ni 'atê kardan xarâ-r 'to forgive, to give' *San* 124v. 27 (quotn.); Xwar. xiv bağıšla- 'to give, to reward' Qutb 24; MN 368: Kom. xiv 'to give' bağıšla- CCI; Gr.: Kip. xiii wâhaba mina'l-hiba (mis-spelt hayba) bağıšla:- (sic) *Hou* 44, 7; xiv bağıšla-wâhaba; its origin is bağiš taken from the Persian *Id.* 33; wâhaba bağıšla- (sic) Bul.
TRIS. V. BĞS-

86v.: xv wahaba minal-hiba bağışla- Kaw. 78, 13; Osm. xiv TTS II 9 (ağrı-).

DF bağıslal- Hap. leg.; Pass. f. of bağıslal-; in a para. on forming the Pass. f.; n.m.e. Xak. xi at bağıslalid: 'the horse was given' (tewahib) Kağ. III 344, 16.

DF bağıslan- Refl. f. (used as Pass.) of bağıslal-; "to be given". Xak. xi at bağıslan:ndi: 'the horse was given' (tewahib) Kağ. III 344, 19 (quoted as an alternative form to bağıslal-); n.m.e.: Çağ. xv ff. bağıslan- Pass. f.; başıda südan 'to be given, forgiven' San. 125r. 13 (quotn.).

Dis. BĞY

PU boğaz 'low'; n.o.a.b. Prob. the origin of Mong. boğoni 'short, low' (Kaw. 1160, Hallotd 291), in which case the Turkish word must originally have been *boğah; the suggested parallels in Hüen-its., note 2091, are not very plausible. Uyğ. viii ff. Bud. ejdız boğazı 'its height and lowness', translating Chinese kao hsia 'high and low' (Giles 5,927 4,230) Hüen-its. 2091; a.o. do. note 2091 translating Chinese pet 'low, humble' (Giles 8,759).

Tris. BĞY

S bakayak See bakañaak.

Dis. BĞZ

boğuz (boğoz) 'throat'. The second vowel was very short and habitually elided before Suffs. beginning with a vowel, and the inconsistency between -u- and -a- in its later representation suggests an original -o-. Survives in NE Tuv. bozh; SE Türkü buğaz/ buğız Shaw; boğuz BS, Farring; NC Kex. bucaz; SC Usb. boğıl; NW Kaz. buuz; Nog. buğaz and SW Az., Osm., Tkm. boğaz. Some of these words mean also (or only) (of an animal) 'pregnant'; the connection is obscure but as old as Xwar. xiiith. (See Doerfer II 792, 798. Cf. tamgak Türkü viii boğzi: tok eerti: 'their throats were satisfied' (eating hares and wild game) T 8. Uyğ. viii ff. Bud. vidég kañunuñ kiswañ boğız buğazi yok eerrer 'if a small cart has no shafts or throat band' (i.e. horse collar, it cannot move) TT V 26, 116; yalin boğazı (sic?) boğızı tomdaz 'his naked throat is not satisfied' TT VI 14: Civ. boğızı 'his throat' TT VIII 1.; boğżaña do. 7; boğız içinde kart bolup 'if there is a swelling in his throat' H I 187; o.o. 12 (ağrı-), 185-8: Xak. xi boğuz (sic here and elsewhere, not boğaz as in printed text) al-halq 'throat' Kağ. I 364; three o.o.; boğızı: II 290, 8; III 264, 7; boğzin II 306, 4; KB boğuz 'throat' is common 991 (füğiz), 903, 1312 (boğuzup), 2006 (boğzi), 3797 (boğzm), etc.: xiiith (?). Tef. boğaz (sic) 'throat' 106: xiv Muh. al-halq boğuz Mel. 47, 1; Rif. 140 (boğaz): Çağ. xv ff. boğuz boğaz hulqm mañazına 'throat, windpipe' Vel. 153; boğız (spelt) gülü wa hulqum ditto San. 136v. 4 (quotn.); boğuz (spelt) güli wa 'alıq-i davārî 'throat' and 'cattle fodder' (sic?) 136v. 12; boğuz is the Çağ. equivalent of Rûmi boğaça 136r. 26; Xwar. xiii(??) töl boğaz boldi 'she became pregnant' Oğ. 64-5; 83; xiv boğuz 'throat; the neck of a stringed instrument' Qub 35; boğaz 'throat' Nahe. 18, 6; Kom. xiv 'throat' boğaz CCI; Gr. Kip. xiii al-hulqum boğaz Hou. 20, 8: xiv (boğaz al-halq, also boğurdaq and) boğaz Id. 33: xv al-halq boğaz Kaw. 60, 14; hulqum bowaz (in margin Tkm.(?) boğaz Tuh. 12b. 5; Osm. xiv ff. boğaz (once xiv. boğuz I 112) 'throat' in phr. TTS I 112; II 158; III 107; IV 118.

Tris. BĞZ

1) boğazdak See bağırdak Kip.

Tris. V. BĞZ-

D boğuzla: Den. V. fr. boğuz; 'to cut the throat of (someone Acc.), slaughter'. Not noted before xiii but see boğuzlan-. Survives in SE Türkü boğuzla-; SW boğazla-. (Xak.) xiiiith (?). Tef. boğuzla- 'to slaughter (a lamb) 106: xiv Muh. dабаля 'to slaughter' boğuzla-: Mel. 26, 5; Rif. 109: Çağ. xv ff. boğuzla-yuğ kardan San. 136r. 7 (quotns.): Xwar. xiv boğuzla- ditto Qub 35; Nahe. 214, 7: Kip. xiii dahaba boğuzla-: Hou. 34, 4: xiv boğazla ditto. Id. 33: xv dahaba boğazla-bi'-iṣmān (' meaning here; normally with front vowels') Kağ. 75, 4; ditto bowuzla-: Tkm. boğuzla- Tuh. 16b. 2; a.o.o.

D boğuzlan- Refl. f. (used as Pass.) of boğuzla-. Türkü viii yeçri: yēr yapılıp boğuzlant: 'the guide lost the way and had his throat cut' T 26: Çağ. xv ff. boğuzlan- Pas. f.; daban südan San. 136r. 22.

Mon. BG

F beğ originally 'the head of a clan, or tribe, a subordinate chief', and the like. C.i.a.p.a.l. from the earliest period, but almost certainly a 1.-w. fr. Chinese po 'the head of a hundred men' (Giles 9,358; 'Ancient Chinese' (Karlgren 'po'). Survives with some phonetic changes (b/-p-; e/-é/-; -ğ/-y) and alterations in meaning parallel to the alterations in social structure; e.g. in the Ottoman Empire it came to mean 'a junior administrative officer' and finally hardly more than a complimentary title given to members of the gentry. See Doerfer II 818, 828. Türkü viii beğ is very common; the Türkü 'realm' (êl) consisted of the xoğan and his ministers and officials, beğler 'the beg's' (one of the very rare uses of the Plur. Suff. in Türkü) and bodun, 'the tribes, clans, common people'; in the opening address in I S 1-2; II N 1-2 the xoğan's own family, bodunim, various kinds of beğs and finally Tok(k)uz Oğuz beğleri: bodun: are addressed: viii ff. beğ is common in İrkB, e.g. in 5 beğ er 'a chief' went to inspect his studies: Yen. beğ occurs several times as the title of the person commemorated: Uyğ. vii beğ and beğler occur several times:
ВIII в. ф. Маш. - A бег occurs as the last component in the title of a subordinate ruler М I 27, 9; and as a title in билге бег тепри Mar Neu Manu do. 12, 19; олюгъ жирлтүила (sic) бег ай тепри 'the Moon God, the lord who brings the dead to life' do. 24, 27-8; эл(и)бегер 'monarchs' Wind. 31: Маш. туралула камум бегер кадашал 'stand up all chiefs and kinsmen' М II 9, 4; Bud. - el tutдаш беге erke 'for a chief who controls a realm' (three things are necessary) TT V 26, 104-5; бег исли 'a chief and his lady' Swm. 192, 8-9 etc. (и/сл); эл(и)бегер 'a monarch' U III 41, 7 (и); a.o.o; казар бегер онча 'like the leader of a flock of geese' TT X 133; a wife speaks of her husband as бегер U III 85, 6 и 11; a.o.o; Cив. бегер TT I 36, etc.; бег исл TT I 108, etc. (и/сл); o.o. TT VII 12, 7-8; 34, 10-11 etc. O. Кир. IX ф. бег is common, usually as the title of the person commemorated, e.g. alti: бед бодунка: бег ертим 'I was the chief of the Six Confederations' Mol. 1, 2 (see I баг): Xak. XI бег al-amir 'a chief': сазы воо-мар 'a woman's husband' Кaj. III 155; over 100 o.o, сплет бег, once бег I 521 (кешур- ) и once бег III 133, 16; the standard translation is al-amir; it occurs as a title e.g. Cаггра: Бег I 421, 8; Bilge: Бег I 428, 18; occasionally 'husband' I 240 3 (узлус); III 133, 16: KB бег is common both in the specific sense of 'a subordinate ruler' e.g. эл кен бег 216, and more vaguely as 'lord, master', e.g. бегим 'my lord' 85; Chapters 28 and 38 relate to the position of бегер in the kingdom: XIII (?) is Att. is dedicated to Дад Испасалар бег 69; Tef. бег (sic) 'ruler' (of a town or province); эл бег 94: XIV Мух. al-умар бегер: Мел. 5, 5; Kif. 75; amir бег 6, 17; 78; a.o.o: Cагг, XV ф. бег ('with -г') бег mir na-na'sna Vel. 140; бег ('with -г') abbreviation of бильк (бедук) 'tall, great', and metaphor. матваль ва сулдан 'lord, king' San. 147т. 22 (quotns.); Xwar. XIII (?) бег 'chief' is common in Qо и бегer are mentioned as a class 95, 22, 245, twice in association with элгин 'the common people': XIV бег, 'chief, master, бег X 30 (also бегим 'mistress'), Нахе. 36, 6; бег ditto MN 20 etc. Ком. xiv 'prince' (in Granbeck's view reburied fr. Persian); 'chief' (РГС; 'Lord' (God)) bee CCI, РГС; Gr. 54 (quotns.): Kip. xiv al-amir bee Hou. 23, 6; in the list of Proper Names spelt бег 29, 3; бег 30, 6; be: 29, 14-15; бег 29, 8 and 17; in 29, 13 and 17; 30, 3 and 8 the author hesitates between бег amir and бег кавра 'strong': XIV Tkm. бег ('with -г') al-amir; Kip. bey Id. 35; а.o. do. 37: XV al- -amir bee Kac. 12, 17; би: 15, 13; бег 16, 17; 31, 11; bl, not translated is very common in Tuh. 41a. ф: Osm. XIV бег 'subordinate ruler', fr. XVII occasionally bee; c.i.a.p. TTS I 87; II 123, 133; III 77, 86; IV 89 (fr. xv onwards occasionally 'live decoy bird').

(S) бег (шек) 'firm, solid, stable', and the like; Кaj. s.v. бег, q.v., says that бег was the original form and бег an expanded form with -r- added (заida) but the facts are; no doubt, the opposite; both forms occur as early as Уьян. ВІІІ ф. Маш. S.i.a.m.l.g., in SW as пек but this may not be the original form as perk does not occur. In some modern languages бег but not бег, is used as an Adv. meaning 'very' qualifying Adjs. and a few Verbs. Уьян. ВІІІ ф. Маш. бег катиg кertgунг 'having a firm (Hend.) faith' M I 30, 2-3; a.o. M III 36, 3 (iii); Bud. бег катиg ... кертгунк TT IV 40, 117; бек tutup 'holding fast' TT V 26, 111; а.o. U III 44, 6 (i); Cив. бек tutup TT IV 34-5, 41: Xak. XI бег нек 'anything firm, solid' (mukhad): Kaj. I 333; бек tut ахся 'hold firmly' III 11, 4: o.o. I 349, 21 (бек); 455, 21: Kiy yaqе neг talaral ma bеrk or bеl 'I always (usually) seeking new things but I am stable at heart' 686; бек tutwayn (sic in all MSS.) 721; o.o. 697, 2015, XII (?) At тилн бекте тутг и ... калt çiкша бектин 'keep your tongue under control ... if it escapes from control' 131-2: Cагг. XV ф. пек 'with -p.' cami wa hama 'all' San. 126r. 24 (quotn. fr. which this false meaning was inferred; see also Osm.): Xvar. XIII (?) (he loved that stallion) бек (шек) çok 'very much' Oг. 224: XIV бег 'firmly' Qutb 30: Кип. XII (among Proper Names) бөкемин (марн hadid aw) hadid qawо 'strong iron' Hou. 29, 13 (see be: XIV бег al-rahбl-sadad 'a firm bond', originally бег; the original form is also used and is commoner Id. 34: Osm. XV ф. пек 'firm, solid, violent'; c.i.a.p. TTS II 769; III 575; IV 639: XVIII пек ... and in Rumi, muhanwa ва matин ва ustuwar 'firm, solid, stable' San. 126r. 24.

1 бег 'a poisonous spider, tarantula.' Survives in NC Kxz. буёю/буёю; NC Кумкы miya; Ногай биy; SW Osм. бой/бое (now obsolete); Tkm. mёy. Arabic al-taфat is not the usual word for 'spider' and prob. means 'poisonous spider'. The Кip. translation 'scorpion' (normally çagdan) is odd, and perhaps an error. Cf. òrмушек. Xak. XI бег al-taфat 'a (poisonous) spider' in one of the two languages (i.e. Xak. and Oгуз? Кaj. III 131; бой al-tафat, alternative form of беg, the latter is more correct (saаhих) III 141: Cагг. XV ф. пек (or baw!) бутayla 'tarantula' San. 127т. 29: Oгuz xi бег (so vocalized, but бега бег) alternative form of бег (saаhих) of бег III 20б (it is perhaps implied that бег, was Oгuz); Kip. Xiv бег 'spider' CCI; Gr. Kip. XlII al-aqrob 'scorpion' бег (also çayam) Hou. 11, 17: XIV бог al-aqrob Id. 37; Bul. 11, 4: XV ankabуt 'spider' (bog and оригинаl and) bew Tuh. 25а. 13: Osm. XIV ф. пек 'boyya' 'tarantula'; fairly c.i.a.p., esp. in dicts. TTS II 169; III 111; IV 125.

VII 2 бег a technical term used in the game of knucklebones. Survives only (?) in NC Кip. бег; Kxz. бугю/бугю RIV 1881-2. 1 Cks. q.v., which has the opposite meaning, is commoner. Xak. XI бог монес '1-kaа bу фил-laаb li-zahri the word used when the knucklebone falls on its back in the game (of knucklebones), one says çик бег Kaj. III 130.
1 bük 'thicket' and the like. Survives in NE bük/pük several dialects R IV 1394, Kakh., Tuv., and SW Osm. bük; the origin of the entry bük 'forest' in P. de C. 173 is obscure, it does not occur in earlier Çağ. authorities.

Xak. xi bük al-acama 'a thicket, brushwood' Kaş 1 333; o.o. 1 233, 27; 245, 3 (örtel-); 260, 12 (örtel-): Kip. xiv bük al-gåbá 'thicket' İd. 34: Osm. xiv ff. bük 'thicket' in two XIV texts and several XVIII dicts. TTS I 132; II 186; 113 123; IV 139.

VÜ 2 bük 'corner; the corner post of a house'. N.o.a. Türkü viii ff. (a big house was burnt; right down to its floor nothing remained) büklüpe: tegl: kodmaduk 'right to its corner posts? nothing was left' Irk 9 (cf. 1 kat): Arğu: xi bük al-zâwiya 'a corner' Kaş 1 333.

Mon. V. BG-

bög- 'to collect, gather together (people or things) and in particular 'to collect, or dam up (running water)'. Survives in NC Kir. bögö-; KX. bögö- 'to dam up (water); to block (a road)' and SW xx Anat. bögê/ böye-/büge 'to dam up' SDD 224-8, 237.

The verb seems to have become böge- in the medieval period; see bögül-, böğun-. Uyg. viii ff. Bud. türe böge 'rolling up and gathering together' (all my sins) Surw. 137, 4: Xak. xi ol suvuq bögî; he collected (qarî) the water and gathered it together in a basin (sïr) that he had prepared for it'; and one says beg sülîn bögî: 'the beg assembled (cama'a) his army'; the volume (kåtra) of an army is commonly compared to water, for example one says siv akkt: 'the water flowed' (sâla) and sii: akkt: 'the army streamed out' (sâla) Kaş 11 19 (bögeur, bógmek); teţizni: kaygukin bögmès: al-bahr là yuskar bîl-sawraq 'you can dam the sea with a small boat' İ 100, 18.

1 bük- Kaş gives two meanings (1) 'to bend, bow', and the like (Intrans.); (2) 'to feel aversion, be revolted by (something Abl.)', but later usages and the Pass. f. bükül- show that it was a Trans. V. w. the Object sometimes understood. S.i.a.m.Ig., usually in the first sense but w. an Object stated. Exceptionally NC Kir. distinguishes between bük- 'to bend' and bökö- 'to feel aversion', but it is unlikely that this reflects a genuine original phonetic difference between two verbs with different meanings. Cf. yaklin. Xak. xi ol men: kêrûp bükî: 'when he saw me he cleaved to the ground and was humble, hiding himself' (latable bîl-ard wa'nxaxada mutakaman(ma)n); and one says ol aşûn bükû: 'he was revolted (sabî'a) by the food, so that he loathed it and was disgusted' and one says ol tavä:rka: bükî: translated 'his eye was filled (intalâ) with wealth, etc.', i.e. 'he was greedy for wealth' Kaş. J I 18 (böker, bógmek); uvut bo:lip büke: türx: translated 'he was ashamed so that he was humble and hid himself from the people and turned away from me' ('addâni) III 231, 1: (KB the alternativa reading bu sönûñ katî for bu söz bük katî in 170 is obviously to be preferred): xiv Muh. tawâ 'to fold up' (Trans.) bük- Rif. 112 (only); al-tayy bükmek Mel. 35, 1; 120 (Mel. also has čiülğa (čiulğa-): Çağ. xv ff. bük: xam hardan wa tah hardan 'to bend, or fold' San. 137r. 7; Xwar. xiv bük- (sic) (of the moon) to set' Quth 32: Kom. xiv 'to fold' bük- CCG; Gr: Kip. xiv tawâ bük- Hou. 38, 3: xiv bük- raqaşa 'to dance' (prob. in the sense of 'to bend (the body)'; unlikely to be a Sec. f. of bûy- (bûdî-), q.v.); bük- fata'la 'to twist' (a thread, etc.) İd. 34: Jimat bük- Bul. 47v.: xv ditto Kor. 9, 7; 74, 4; Tuh. 248. 8; baraka (of a camel) 'to kneel' do. 8b. 6.

?E 2 bük- See evük-.

Dis. BGA

bökê: although Kaş says that the primary meaning was 'a big snake' and that it was used metaphor. of strong warriors the evidence points rather in the opposite direction. An early l.-w. in Mong. as bökô 'warrior, wrestler' (Haenisch 7); survives in this sense in NE pôkô several dialects R IV 1299; bökô Ruzko-alt. stowar' (s.v. silach); SE Tar. bûkê R IV 1603-4 and perhaps NC Kir. bûkô, but these may be borrowings fr. Mong. See Doerfer II 803.

Türkü viii IX, 17 (alp): Xak. xî bûkê: al-tu'ba'nûl'-azîm 'a big snake', it is said in the folk-tale (al-matâl) yêti: başlûg yêl bûkê: 'a snake with seven heads' (yêl is unexplained, possibly 'demon', see 1 yêl); and warriors (al-abîl) are called by it, for example one of the great men ('uzamî) of the Yabâkû was called bûkê: (VÜ) Bodraç (a long anecdote about his defeat by Arslan Têgin follows) Kaş 11 227: KB bûkê yolçilîh 'having a warrior as a guide' 2354; ay bûkê 3545; bûkê yavûsî 5523: Çağ. xv ff. bûkê 'a strong man and wrestler (pahlavân wa kuştî-gîr) who defeats all his rivals' San. 138r. 1 ('wrestler' suggest a re-borrowing from Mong.; see also a:latà).

bögü: (bögö): 'sage, wizard'; the word seems to connotes both wisdom and mysterious spiritual power. An early l.-w. in Mong. as bôe (Haenisch 16)/bögê (Kow. 1242, Haldot 397) where it means 'a male shaman', as opposed to iđûgan 'female shaman' (a purely Mong. word). Bögö Kaşan was the regnal title of one Türkü and one early Uyyûrgaşa Kaşan. Survives only (?) in SW bûlyâ (spelt bûgû) 'sorcery, witchcraft'. Türkü viii Xaşan: Xaşan T 34; Türkü Bögü: Xaşan T 50: vii ff. Man. Bögü Xan TT II 6, 33, etc.; a.o. M III 15, 6 (ii) (bögülen-): Uyy. viii ff. Bud. bûgûler kuvraginda 'in the assembly of sages' TT V 10, 197; bögü Kûp Fustî 'the sage Confuciuss' do. 26, 104: iđûk bûgî billîgîg 'sacred and with mystical knowledge' Suv. 89, 9; o.o. do. 137, 7; 174, 8; U II 44, 33(7); Teğrî Bögü Teprîken Pfahl. 6, 3: O. Kir. ix ff. Uruçu: Külgûk Tok Bögü Terken Proper Name(?) Mal. 10, 6: Xak.
OGUZ XI (the Turks say büğde: for 'dagger' and the Oğuz) bükte: KAŞ. I 31, 24.

PU büğte: Hap. leg. and noted only in a Hend.; cf. bügetçi. 'Türkü VIII ff. Man. (if by mistake we have done something wicked, saying) buyan büğte kilurbiz 'we are performing a meritorious act (Hend).’ CHUAS. 141-2.

VU büktel n.o.a.b.; the underlying meaning may be 'mature'. XAK. XI büktel er al-rajulul-rab'a 'a mature man'; büktel at al-farasül-adakke 'a horse with a broad flat back' KAŞ. I 481: KB (your stable is full of) kevel tazi büktel taki arkuun 'blood horses, Arabs, horses with broad flat backs and cross-breds' 5369.

PU'D bügtür Hap. leg.; the tâ carries both kasa and dama, but the latter must be correct if this can be taken as a Dev. N. fr. bögün., Caus. f. of böğ-, in the sense of 'a place where (water) collects.' The KXP. xiv word for al-hiddâca 'a camel litter for women' PU bügtür İD. 34; BUL. 7, 6 (mis-splitt with y-) is difficult to connect with this word. XAK. XI bügtür al-hasan wal-wahada fi'l-cabâl 'rough ground, a deep valley in the mountains' KAŞ. I 455 (verse).

PU büktür Hap. leg.; to become a beg'. N.o.a.b. TÜRKÜ VIII ff. TOY. 24-5 (ETY I 59; I ÜS): Man. TT II 8, 42-4 (erklen-).

D büktüt- Caus. f. of büktü-; 'to fasten, make fast, consolidate'. Cf. berkis-, bekle-.

S.İ.A.M.L.G. except NE, which uses forms of bekles-. In other language-groups the words used vary between bekits- and berkis- and in some both occur; in SW OSM. has pektis- and Tkm. berkis. XAK. XI ol 1:§İ بغتüt- 'he fixed (ahhama) the business'; the original usage is for fastening a knot (idâ saddal-uqda) KAŞ. II 309 (bektütr, bektümek, siç): KB (Aytoldi) büktütili tilig 'held his tongue' 936; büktütili lıșeq 1580 (one MS. bektis): xiv(? ) KBVP bir anca büktıtpı yakın tutguni 'he will take firm hold of a certain number and keep them near him' 49: xiv(?) Tef. büktüt- 'to establish' (Islam) 96: OSM. xv ff. pektis- (?so read) 'to consolidate, secure'; in several texts TTS II 124; III 78; IV 89.

D büktüt- Hap. leg.; Caus. f. of I bükl.- XAK. XI yâğlık as meni: büktütli: the fatty food turned my stomach (gašaba ala' galbi), and I was satiated (šabi'tu) with it and had indigestion (gamita alayya) without my stomach being filled; similarly if someone gives property (mâl) to someone else until he has a surfeit of it (imtâla' t'mahâb), the latter says ol meni: tavârin büktütli; he has satiated me (aqa'badı) with property' KAŞ. II 309 (büktütür, büktümek).
**Tris. BGD**

PUD büğteçî Hap. leg.; N.Ag. fr. bügte:. Türkî viii ff. Man. (if we have sinned against the holy prophets and)-buyançî büğteçî arg dindarlar'ka 'the meritorious (Hend.) pure Elect' Chuas. 66-7.

**Tris. V. BGD**


**Dis. BGL**

DF beğilgî P.N./A. fr. beğ. DF beğilgî A.N. (sometimes used as Conc. N.) fr. beğ. These two words must be taken together since to a large extent they have the same meanings, and in most texts the scripts are too ambiguous to make it possible to determine which word is intended. The P.N./A. usually means 'having the rank, or status of beğ', less often it means 'having a chief, or a husband'. The A.N. originally meant 'the rank or status of beğ', or 'fit to hold such a rank'. Later it came to mean 'a district governed by a beğ'. Beğilgî now seems to be obsolete, but beğilgî with various phonetic changes (see beğ) s.i.a.m.l.g. except NE with some changes of meaning, e.g. in NC Kir bûlynîk is the normal word for 'a government' and SW Osm. beylîk often has that sense. Türkî viii tavâçag bodunka: beğilgî uri: kul boltî: (corrected in II to kîltî) 'they made your sons who were fit to be chiefs slaves to the Chinese people' I E 7, II E 7; similar phr. I E 24, II E 20: viii ff. nelük ölgê of beğilgî: 'what should it do? It is fit for a chief' IrbB 57 (see kangî): Yen. beğilgî kastî [kap] 'his family of chiefs' M'îr, 26, 9: Uyğ. viii ff. Bud. beğilgî (or -kê) erenê 'men with the rank of chief' U III 45, 8: Xak. xî tavar kimîn uklîse: beğilgî apar kergeyûr 'if a man's wealth accumulates, he is more worthy of the chieftainship than the others' (huva avê bi'l-imâra min ğavrîhî) Kaş. I 362, 24; n.m.e.: KB beğilgî 'the rank, or position of, chief' is common, e.g. beğilgî bulur 'he attains the rank of chief' 301; o.o. 430, 552, 810, etc.; (the king had his eyes and ears fixed on the whole realm) açîldî apar barça beğilgî (sic?) kapûq 'all the doors of the government(?) were open to him' 436; similar phr. 554 (in this passage Arat reads bekilgî and translates 'closed', but there is no evidence that such a word existed and a P.N./A. of an Adj. would be very unusual): xiii(?) Tef. (a chief came from the Christians of Rûm and) anda beğilgî (or -kê) mallikete otîrdi 'and sat in the seat of government there' 94; xiv Muh.(ê) al-muza'wa'taça 'a married woman' beğilgî Rif. 149 (Mel. 53, 1 1îrînnîsî).’

**Dis. V. BGL**

D bögil- Pass. f. of bögil- 'to be dammed up', etc. Survives only(?) in NC Kir. bögel-. Xak. xî suv bögülî: ixtan'at'êl-mêî min sahr utsuxûgî lahu va kafûra 'the water was collected by a basin (or dam?) which was made for it and grew in volume Kaş. II 132 (bögülîr, bögülme; mis-spelt with y', which is an impossible initial in this chapter).

D bükül- Pass. f. of 1 bûk- 'to be bent, folded', etc. S.i.a.m.l.g. Xak. xî butîk bükülî: ingata'att'l-xûfîa 'the bough broke', also used when it is bent ('utîfet); Intrans. and Pass. (yata'adda va là yata'adda); also used of anything when it is doubled over or folded (îdî'nânâ va n'öfîa) Kaş. II 132 (bükülûr, bükülme;): o.o. I 437, 5; II 285, 16: Çag. xv ff. bükül- (spelt, also bükrey-) xamîdan wa ta'h ûtûdan 'to bend (hûrûns.), to be folded' San. 1377. 22 (quotns.): Kom. xiv bûgül- 'to bow, bend': Kip. xiv bûgül- (sic; 'with -g-') sacoda wa raf'a 'acsıatahu 'to prostrate oneself, raising one's buttocks' Id. 35: xv inxbadâba 'to be bent, convex' (bükrey-; in margin) bükül- Tuh. 66. 13.

DF beğle:- Hap. leg., but see beğlen-; Den. V. fr. beğ. Xak. xî ol anî: beğle:lî: nasabahu idâl-imêra wa sammahu amîr 'he appointed him to be a beg and named him beg' Kaş. III 292 (beğler, beğlemek).

D bekle:- Den. V. fr. bek. S.i.a.m.l in NE, NW and SW with various phonetic changes, and wide developments of meaning, esp. in SW where it is consistently bekle-, not pekle-. Originally it meant 'to fasten, make fast, secure'; thence 'to keep secure' and so 'to watch over'; thence more indefinitely 'to watch for, expect', and finally merely 'to wait'. Cf. berkler:- Uyğ. viii ff. Bud. yantut bèleg beklep 'packing up a return present' Hîlen-ts. 1858-9; o.o. PP 63, 5-6 (adak); TT V p. 16, note A54, 8: Civ. kuduq üçin bekleli 'stopped up the interior of the well' TT I 103-4; beklep 'fastening' (the dhârânî to the gusset of the wife's drawers) VII 26, 11: Xak. xî ol neçin bekleldî: hofasîna mîlahu 'he stored his property in a safe place'; and one says ol kapûgin bekleldî: he fastened (sadda) his door'; also used when one ties up (infaqo) something Kaş. III 202 (bekleler, beklemejî): o.o. I 504, 10; III 445, 16: KB biliq birle bekle bu bulûns bûgû 'by means of knowledge secure this opportunity that you have found' 161; (if the man who finds me) tutup beklese 'seizes and fastens me up' 700; o.o. 712, 1793, 2016: XIII At. tilîn beklelgende 'for the man who holds his tongue' 144; Tef. bekle- 'to keep (oneself from miserliness)' 96: xiv Muh.(ê) hofa:za bekle- 'Rif. 107 (in margin sakla-): Xwar. xiv bekle- 'to hold fast (traditions)' Nahc. 207, 9: Kip. xiv bekle- 'harasa 'to watch over, guard' Id. 34: xv gopol 'to store up' bekle- Kaş. 74, 4: Osm. xiv and xv bekle- (1) 'to keep (a secret); (2) 'to protect (someone Aec., from something Abl.)
in several texts TTS I 87; IV 90: xviii 

corresponds to Rumi, pas dastan 'to guard, protect' Sbn. 126r. 22 (quotation).

D beklet- Caus. f. of bekle-; survives in SW Osrn. with extended meanings. Oğuz xi 


beg orğun: bekletti: 'the beg ordered that the thief should be bound and imprisoned' (bi'sittiq'i-l-lisw wa habsin); and one says men at beklettim 'I ordered that the horse (etc.) should be fastened up' (bi-hifs) Kaq. II 341 

(bekleşür, beklesmek).

D bekle- Hap. leg.; Pass. f. of bekle-; occurs in a series of clauses describing sufferings of various kinds; no ordinary meaning of çığ/yık suits the context, and it is prob. a Chinese l-w. Uyğ. viii ff. Bud. (if they are fagged with all kinds of whips and willow rods and) bekte çığta beklemiş erserler 'bound in...' Swb. 117, 13-14.

DF beglen- Refl. f. of begle-; n.o.a.b. Xak. 


xi urağut beglenli: tazawwacten il-mar'a 'the woman was married' Kaq. II 239 (beglenür, beglemek); a.o. II 254, 3: KB in 3535 a passage relating to the activities of the biter world the Cairo MS. reads biriğ beglenlör kör tak bir biter okuyu turur 

teqme künde ûğin 'he make one man a beg and summons a different beg every day'; the Vienna MS. has begleyür which looks the better reading; the Fergana MS. is quite different and probably corrupt.


civ. ti[b]beklenmek[kig] 'shortness of breath' H I 12: Xak. xi beklenli: neq istahkama'l-say 'the thing was firm, solid, secure'; and one says er evinde: beklenli: 'the man barricaded himself (tahsissana) in his house'; also used if he was imprisoned (hibusia) in it Kaq. II 239 (Oğuz follows: Oğuz xi 


beklenli: neq hifisz la'say, yata'adda ya la yata'adda 'the thing was stored up' or 'the thing was stored in'?) Kaq. II 239 (beklenür, 


beklemek): Osrn. xvi beklen- 'to be solid, hard' in one text TTS III 78.

D bğlün- Hap. leg.; Refl. f. of bğl-.


Xak. xi suv bğlündi: istanqa'al-ma 'the water was stagnant'; and one says sül: bğlündi: 'the army assembled' (i'tama'a) Kaq. II 239 (bğlünür, bğlünmek).

D bğlün- Hap. leg.; Refl. f. of bğl-


Xak. xi bğlündi: neq in'taatfa'l-say wa yutam 'the thing was bent (or folded) and doubled over' Kaq. II 239 (bğlünür, bğlünmek).

D bekles- Co-op. f. of bekle-; survives only (?) in SW Osrm. 'to keep watch together; to wait for one another'. Xak. x1 ol meniğ 


birle: beklesdi: 'ahada ma'i 'he made a compact with me' and one says ol maça: kapuç 


beklesdi: 'he helped me to fasten (fi taqiq) the door' Kaq. II 203 (Oğuz follows): Oğuz x1 ol maça: at beklesdi: 'he helped me to fasten up (fi hifs) the horse' Kaq. II 203 

(bekleşür, beklesmek).

Tris. BGL

D bğlug (bğlug) P.N./A. fr. bğlug; 'magic, mystical', and the like. N.o.a.b. Uyğ. 


viii ff. Bud. bğlug etöz (a spotless, clean) 'mystical body' TT V 8, 52; bğlug erdem 'mystical virtue' TT VI 354 (and 350 v.1); Kuan. 188-9.

Tris. V. BGL-

D bğüle:- (bğüle-) Den. V. fr. bğlug; 


n.o.a.b. but see bğülen-. (Xak.) xiv Mih. 


sahara 'to make magic, bewitch' bğüle:- 


Mel. 27, 3; Rif. 110 (bğüle-); al-nir bğülemek (in error -mak) 37, 12; 124.

D bğülen- (bğülen-) Refl. f. of bğüle-; 


'to have mystical wisdom' and the like. N.o.a.b. Türkü viii ff. Man. (I have told you about these three divine kings coming, descent, virtue) bğüsin bğülemekin 'wizardry and mystical wisdom' M III 15, 


6 (ii); Uyğ. viii ff. Man. A vidya bğülemekin 'its wisdom (Sanskrit l-w.) and mystical wisdom' M I 21, 1 (ii); Man. [tepri 


burxan] bğülenmek kütü kiviğ bulmuş bglay 'he will have attained the good fortune 


(Hend.) of the mystical wisdom [of the divine burxan] M I 5, 3-5 (ii); Bud. (Kuan-qi- 


-im Bodhisattva by his mystical knowledge) alkuni körür bğülenur 'sees all things and has mystical knowledge of them' Kuan. 


207-8.

Dis. BGM

D büküm N.S.A. fr. bük-; survives only (?) in SW Osrm. for 'a fold; a skin (of wool)', and the like. Oğuz xi büküm etük 'the slipper (al-xuff) worn by women'; the other (Turks) 


call it müküm/mükün, substituting m- for b- and -n for -m; I reckon that this is incorrect (layas bi-şanım) but the Kipçaq and other confederations (ahlâf) call it by these names Kaq. I 395 (Atalay, loc. cit., suggests correcting to aclaft and translating 'tribes', but aclaft does not mean 'tribes'; in the passage quoted, I 280, 13 (equals I 334, 21 under sik) 


acälfü'l-turk means 'the vulgar uneducated Turks').

2Ç bekmes (p-) 'syrup of fruit juice'. Survives only in Osrm. pekmez. Prob. a compound of bek and a corruption of some foreign word, prob. Ar. (and Pe.) muzz 'rather acid'. See Doerfer II 756. Oğuz xi bekmes al-rubb 'syrup of fruit juice' Kaq. I 459; a.o. I 440, 21 (sv. talkan in a verse not specifically described as Oğuz): Tkm. xiii al-dibs 'syrup' 


bekmes (MS. bekmes) Hou. 16, 1: xiv (? Kip.) 


al-dibs bekmes(s) (sic) Bul. 8, 7: xv al-dibs 


bekmes Kaq. 63, 1.

Tris. V. BGM-

DF begimsin- Hap. leg.; Refl. Simulative Den. V. fr. beg; (irregular, see atakimsin-).
UYG. viii ff. Civ. beîçimsînîmeyük beg bolsar 'if someone not fitted to be a beg becomes a beg' TT VII 42, 5.

Dis. BGN
VUD bükên (?bûkîn) Kaş. lists this word w. three meanings, except in the third the kâf is unvocalized; it is noted only once elsewhere. All meanings seem to be appropriate for an Intrans. Dev. N./A. fr. bûk-'melon' only if it is one with a folded, corrugated surface. Xak. xi bûken al-îmîn 'impotent': bûken al-mamurroğâ (read al-mimurroğâ) minâl-îmîn 'part of the entrails, the coecum': bûken al-bîtîxîl-hindi 'the Indian melon' Kaş. I 390: Xwar. xiv (the Prophet went to pray; then thataccused man threw) têvênîn nacâsatîn bûkenlerînî 'the filthy bowels and entrails of a camel' (all over him) Nahe. 12, 4.

?F beîgîn: 'beer'; n. o. a. There is a widely distributed Turkish word for 'beer', and this word and bûxsum, q.v., are perhaps l.-w. See Doerfer II 759. Türkî vii ff. bir kûn bir köh îkî: kûp beîgîn: 'for one day one sheep and two jars of beer' Tun. IV 9–10 (EY II 96): Uyg. viii ff. borka: beîgîne: (spelt bekîne:) tokîmiîtî kîslî 'a man who lets himself be overcome by wine or beer' TT VIII 1 lî: bor beîgîn H I 52 (mis-spelt beîgîn) and 53; bor beîgîn TT VII 25, 14: Xak. xi beîgîn: garâbbî-l-hînta wâl-dûxîn wâl'-gaîr 'a drink made of wheat, millet, and barley' Kaş. I 343; o.o. III 60, 15 (yûsî): III 81, 7 (yîvîl): xiv Muh. (? naibûdî-l-dûxîn 'millet beer' beîgîn: (-g- marked) Rif. 161 (only).

Dis. BGR
D bûgîn- Refl. f. of bûgî: survives only (?i) in SW xx Anat. bûven/bûgen- (of a stream) 'to be dammed'; (of water) 'to collect and become higher'; (of people) 'to assemble' SDD 228, 237. Uyg. viii ff. Man. ürûksûz nomlarîg bûgünîp 'discarding' (or opposing) transitory doctrines TT III 142–3 (spelt pûkûnîp): (Xak.) xiii (?) At. (if two qualities are combined in a man) bûgêndi ol erke muruwvat yolî 'the road to nobility is blocked for that man' 150.

Dis. BGR
VU bûgîr (? bûgîr) 'the kidneys'; hence, more generally, the part of the body near the kidneys, 'the loins'. An early l.-w. in Mong. as bûgère (Haenisch 16). Survives in NW Kaz. bûyer, but generally displaced by bûgêrek, q.v. Uyg. viii ff. Bud. (in a tantric text; the tenth letter is called [gap]) lîkî bûgîr üze urûgu ol 'he should place it over the two kidneys (or loins)? TT VII 41, 1–2: Xak. xî bûgîr al-kûlya 'kidney' (and bûgîr (the same word used metaph.? 'the name of a castle on a high mountain between Kuça and Uygûr, one of the frontier posts') Kaş. I 361: Çağ. xv ff. bûgîr tahîgâh wa gurdaqah 'the loins, the place where the kidneys are'; also called bûgûr, in Arabic xâîrâ San. 138r. 2; bûgûr the same as bûgîr tahîgâh do. 7.

D beîkûr: Ger. of *beker-, Intrans. Den. V. fr. bek, used as an Adv.; 'firmly, tightly'. N. o. a. Uyg. viii ff. Man.-A beîkûr (spelt beîkûr) kîslî yasûrîl 'hide (Hend.) it carefully' M III 29, 1 (ii): Bud. beîkûr kîslî Pî Pp, 1: Civ. yérde kâgûk beîkûrî tokayên têser 'if he says 'I will fasten a peg firmly in the ground' TT I 185–6: Xak. xî KB (if you find fickle fortune) îdi beîkûr tut 'grasp it very firmly' 725; kûlêz beîkûrî 'keep a close watch on your tongue' 4344.

D bûkîr: presumably. Dev. N./A.S. fr. *bûkûr- Caus. f. of bûk-; 'bent, bowed, hunched-backed', and the like, primarily of persons; survives in SC Uzb. bûkûrî; NW Krim bûkûrî/bûgûrî and SW Osm. only in the phr. egri bûgî: some NC, NW languages use cognate forms like bûgûr; other languages use other words, generally egri. See Doerfer II 804. Xak. xi bûkîr: al-aðhâb min kull sayî 'humpbacked, convex of anything' Kaş. I 420; bûkûrî: bolup muhâdîwîdî zahîrû 'with a bent back' (in submission, not through in-firmity) I 219, 26: Xwar. xiv arkasî bûkûrî ermištî 'his back was bent' Nahe. 274, 17: Kom. xiv bûkûrî 'humpbacked' CCI; 'bent' CCG; Gr.: Kiv. xiv bûkûrî al-aðhîb (and bûker al-muxnû 'cut down, destroyed' (?)) Id. 34: xv aðhâb bûkûr Tuh. 4a. 10.

DF bêrek Comparative f. in -rek fr. bêgâ: irregular since bêg is a N.; 'superior, more than an (ordinary) bêg'. N. o. a. Dev. (in a hinn?) teîrmîn alîmîn begêrek M II 7, 6 and 8: Bud. siz kișîde adîr bêrek er közûnûrzîs 'you appear to be different from and superior to other people' PP 66, 4–5.

VUD bûgêrek Dim. f. fr. bûgîr and syn. w. it; not noted before the medieval period. S.i.a.m.l.g.; NE several dialects pûgêrek/pûrek RIV 1396–7; Khâk. pûgêrek/pûrek; Tuv. bûrek; SE Türkî burak (with kâf) Shaw; bûrek BS, fârîng: NC Kûr. bóyrök; Kx. bóyrök; SC Uzb. buyrak; NW Kk. Kûnûk, Nog. bóyrök; Kaz. bóyrêk: SW Az. bóyrêk; Osm.(bôgêrek)bôbêrek/bôyêrek; Tkm. bóyêrek. See Doerfer II 807. Çağ. xv ff. (VU) bûgêrek qulêwa wa gurda 'kidney'; bûgêrekî 'bodies of troops which are kept in reserve' on the right and left flanks when dispositions are made on the field of battle; that on the right is called sak (saqg) bûgêrek and that on the left sol bûgêrek San. 138r. 3: Kip. xii al-kûlya 'kidney' (VU) bûgêrek Hou. 21, 17: xiv ditto Id. 34: xv kulêwa bûrek (in margin bûgêrek) Tuh. 30b. 9; al-kutûca bûrek Kav. 61, 10: Osm. xiv ff. bûgêrek is common down to XVI and noted as late as XVIII–XIX but seems now to have been displaced by bôbêrek TTS I 117; 1167; IV 125.

VUD bûgûrîl Hap. leg.; there is obviously a semantic and structural parallel between this
word and boşrul (a sheep) ‘with a white neck (boguz),’ which can be explained morphologically by regarding this as a Den. N. fr. boşür and borçul as a similar Den. N. fr. borçur, an L/R form of borçuz. Xak. borçul at al-farasul’-axsa al wa hadayikal’- 
-ganamul’-ashkal wa garyru’ ‘a horse with white flanks, or dappled’; also used for a sheep, etc., which is ‘parti-coloured’ Kaş. I 481; (ashkal, too, has semantic connections with şahila ‘side, flank’).

Dis. V. BGR-
D *beker- See bekrü,破损。

PUD破损- Hap. leg.; Co-op. f. of *beker-, see bekrü; the first letter is undotted and the word completely unvocalized, but the translation suggests that a word of this form must be assumed. Xak. (winter says to summer: ‘under your influence men and horses become active; diseases, too, abate’) et yin tak: 
bekrüsür wa yaşluba abdamul-näs wa luhi- 
muhum ‘and people’s bodies and flesh become hard’ Kaş. III 278, 14; n.m.e.

Tris. V. BGR-
VUD borçürle:- Hap. leg.; Den. V. fr. borçur. Forms of a parallel Den. V. fr. borçrek have similar meanings in some modern languages. Xak. ol anı: borçürleddi: ‘he hit him over the kidneys’ (kalâhu); and one says 
ol yağıını: borçürledi: ‘he broke into the enemy’s ranks (daxala saffa’l-adwune) on the right or left, so that he routed him without meeting him face to face’ Kaş. III 332 
(böcuruler, borçurlemek); a.o. III 345, 28.

Dis. BGS
DF.bgisik Dev. N./A.S. fr. *bgisli-; Simultaneous Dev. V. fr. bgëg; ‘fit to be a beg’. Pec. to Xak. Xak. bu: er ol bgisik hödd raçul 
yişbihiş xuçuquğu xuququl’-umara ‘this man’s 
character is like the character of begs’ Kaş. III 
128, 25 (s.v. -sığ): KB adyrmazemn bgisik 
yal kulsig ‘I do not differentiate between a man fit to be a beg and one fit to be a 
slave’ 809.

böküs ‘the upper part of a chest; a woman’s breasts.’ As such n.a.b., but prob. the origin of Mong. bökse (Haenisch 17; Kore. 1252).
This word is said to mean ‘the buttocks’, but retains its original meaning as a reverboration in Çağ. and also in NC Kir., Kxz. bökso, and in at least one passage in the Secret History this meaning suits the context better than ‘buttocks’. Uyg. 811 ff. Bud. (the 500 maral deers were terrified by the fear of losing their lives and lay flat on the ground and) [gap] 
sın bök*sin (sic?) ommekleder ‘cowered on their . . . and chests’ U IV 34, 70: Xak. xî 
bökseq tarihatul’-mar’a ‘a woman’s breasts’;

böksequ al-nahr ‘the upper part of the chest’ Kaş. I 476: Çağ. xv f. bökse ‘(with -k-) 
‘the part of a human or animal body over the waist’ Vel. 153 (quotn.); bökse (spelt) bâlâtar

az kamar ‘(the part) above the waist’ San. 
138r. 6 (same quochn.).

811 ff. Bud. (this girl Mammik’s body) beksiz 
mençiz ol ‘is unsubstantial and imperma- 
nent’ TT X 545.

Dis. V. BGS-
E büksül- See büksül.-

Tris. V. BGR-

D böseglen- Hap. leg.; Refl. Den. V. fr. böseg; the word is consistently spelt böseglen-, but this must be an error. Xak. xî 
kız bösegledendi: nahada tadaul’-câriya ‘the 
girl’s breasts became rounded’ Kaş. II 277 
(böseglenür, böseglenmek).

Dis. BGS
D bóğüs Dev. N. fr. bóğ-; ‘concentration (of thought)’ and the like. N.o.a.b. This word has been taken as meaning ‘wisdom’ or the like and connected with bóğü; but this is morphologically impossible and does not suit the contexts. Uyğ. 811 ff. Bud. (then the Bodhisattva thought ‘from what origin and under what impulse does lust come into existence?’) 
antag ögell bóğüs urup odgurati ukar 
‘thus thinking and concentrating (on the 
problem) he vividly understood’ Ü II 9, 11-12; 
saknc üzce isletlip kögelünüzi yüks öpü 
gastrlarda, bóğüs üzce kilip sakncınızını 
tokuz bólyk nomlarda ‘setting your minds 
to work on thoughts about the hundred odd 
tâstras and concentrating your thoughts on 
the nine sections of doctrine’ Hüen-ts. 2056-9.

Dis. V. BGS-

D bekü- Hap. leg.; Co-op. f. of bekü-; this is clearly the right form; in the MS. the 
gramma is struck out in two places and 
replaced by hasra. Xak. xî beküdul: nep 
istahkamal’-sav ‘the thing was thoroughly 
firm’ Kaş. II 105 (beküsrû, beküsrûmek).

D bóğüs- Co-op. f. of bóğ-; s.i.s.m.l. Xak. 
xî ol maş: suv bóğstul: ‘he helped me to 
dam and collect the water’ (fi sakri’l-mä wa 
garolu); also used for competing Kaş. II 105 
(bögsür, bögsümek).

D büküs- Co-op. f. of bük-; s.i.s.m.l. Xak. 
xî ol maş: ta:l büküsd: ‘he helped me to 
bind (fi ’atf the branch’ Kaş. II 105 (büküs- 
ür, büküsünmek bi-kâf şulba ‘with -k-’).

PUD bükşul- Hap. leg.; spelt everywhere 
with -s- but this is morphologically impossible and clearly an error for -9-; the word is obviously a Pass. f. and its position in Kaş. 
between borbal- and türpil- makes the initial b- certain, but it has no obvious semantic connection with any other verb in 
this section. It should probably be taken as a Pass. 
f. of büküš- in the sense of ‘to be bent to 
breaking point’. Xak. xî ka:b büküslüd;
tafazzara’l-ziqq ‘the water-skin burst’; also used of any container when it bursts or splits (tafazzara wa taṣaqqaqa) Kaš. II 229 (bükşüllür, bükşülme:k).

DIs. BGZ
F bekiz n.o.a.b., only in the phr. bekiz belgülüg ‘clearly manifest’. As pointed out in TI IX, p. 20, note 29 a l.-w. fr. Persian pākiza ‘pure, clear, correct’, and the like, or some cognate Iranian word. Xak. viii ff. Man. bekiz belgülüg bolzun translates Tokharian pākā tākōy ‘may it be manifest’ TI IX 29; Bud. Sanskrit suprabhāṣīa ‘well explained’ uz bekiz belgülüg (spelt pekiz pelgülüg) klīlimişlar TT VIII A.16; o.o. TT VI 383 (v.l. l. 9); 417 (v.l.)

Mon. BL
F baːl ‘honey’. Cf. mir. It is generally agreed that this is a very early l.-w. fr. some Indo-European language, dating fr. a period when m- was so inacceptable as an initial that it was replaced by b-, cf. burc for murc ‘pepper’ q.v. The closest IE parallel is Latin mel; the Sanskrit form is madhu. Kaš. describes the word as Western, but the 4 o.o. are all in quotns. of pure Xak. words. S.i.a.m.IG. Suvārín, Kip., Oğuz xi baːl al-asal ‘honey’; the Turks call it arrî: yâgî: Kaš. III 156 (verse); o.o. II 267, 3 (suviğlan-); 354, 8 (yalqat-); III 103, 16 (yalqas-); 338, 15 (kaṣıkla-); xiii? Tuf. baːl ‘honey’ go: xiv Muh. al-asal baːl Mel. 18, 31; 66, 1; Rif. 96, 165; Çağı. xv ff. baːl ‘asal (quoṭn.); also ‘a kind of intoxicant’ (mukṣirāt) of honey water San. 126v. 20 (the latter perhaps a Pe. usage, illustrated by a Pe. quoṭn.): Xwar. xiv baːl ‘honey’ Qubṭ 26: Kom. xiv ditto CCI, CCG; Gr. (and ‘bees-wax’ balauz; auːz fr. Russian vosh ‘wax’): Kip. xiii al-asal baːl Hou. 16, 1: xiv baːl (‘with back vowel’) al-asal (and balawus al-sama) (‘bees’-wax’) Id. 35; al-asal Bul. 8, 4; xv mutlaq al-asal ‘honey in general’ bal; ‘asalul’-nahîl ‘bee’s honey’ arrːu (mis-spelt uru) baːl that is ‘pure honey’ (asal nasîf; arrːu: ‘bee’ being mistaken for arîq ‘pure’); ‘asalul’-qasb ‘cane sugar’ in all its varieties is called karɑ: baːl Kaːv. 62, 18-20; asal baːl Tuh. 25a. 6; (-sama (mum wa) balawus doːu 21a. 5).

bɛl: ‘waist’, with some extensions of meaning like ‘mountain col’. S.i.a.m.I.G. Türkü viii ff. IrbB 37 (buːč-): Uyğ. viii ff. Bud. bêle boğuçu suvda ‘in water up to their waists and necks’ PP 36, 4-5; o.o. U II 24, 1 (ulun-); TT V 4, 4, 4. 7 (eğîn): Civ. saw yazida bɛl yok ‘there are no mountain cols on level stony ground’ TT VII 42, 8; o.o. doːo 24, 23 (kolbuc 25, 3 etc.; O. Kır. x ff. Mal. 3, 2 (keːs); 10, 5: Çigiːl (sic) xii bɛl al-xâsîra ‘the waist’; hence one says anː bɛl:Inde: tut ‘seize the waist’; and one says ol aŋar ançːa: aŋ bɛːrdiː bɛl kiled: ‘he gave him so much food that his waist was filled’ (imlataː ot xawâ-şiruḥuː) similarly if anyone gives someone more food than he wants one says of him bɛl kîldː; Kaš. III 133: KB bɛl bîn bâːd: he girded his waist’ 5824; a.o. 2360 (yariklan-); xiii? Tuf. bɛl ‘waist’ 96: xiv Muh. bandul’-tawast ‘waist-band’ bɛl baːqː: Mel. 67, 7; Rif. 167: Çağı. xv ff. bɛl kamar ‘waist’ San. 149r. 29 (quoṭn.): Xwar. xiii? (ʔ) Qg. 12-13; 33 (altunluğ): xiv bɛl ‘waist’ Qubṭ 30; MN 107: Kom. xiv ‘waist’ (lit. ‘kidneys’) bɛl CCI; Gr.: Kip. xiii al-hiṣyaː ‘belt’ (kuːsak, kur) bɛːl baːqː: that is ‘waist-band’ (riḥaːt-ul-xaːr): Hou. 19, 3: xiv bɛl al-waːst Id. 35: xv al-xaːr bɛl also used for al-zahr ‘back’ and al-waːst Kaːv. 60, 18: Osm. xv ff. bɛl (so spelt) ‘waist’ in several texts TTS IV 102.

VU bol Hap. leg.; although (VU) oğar, q.v., may well be an Ar. l.-w., the resemblance between this word and Ar. baliya, which Kaš. mentions, is purely fortuitous. Xak. xi bol at al-farasul’-μhaccal ‘a horse with white stockings’ and al-aɣarunl’-μhaccal ‘one with a blaze and white stockings’ is called (VU) oğar bol; and stale wheat that has lost its taste is called bol tarîː; the same phr. is used when it has been spoilt by rain or moisture; and anything that has deteriorated (baliya) with age is called bol; there is a phonetic and semantic resemblance between baliya and bol Kaš. I 335.

Mon. V. BL
D bal- (baːː-) Pass. f. of baːː; ‘to be fastened, tightened’ and the like. N.o.a.b. Uyğ. vii ff. Bud. (our thoughts, love, and longing for you) kün kûnîne īsteldî balur ‘increase and are intensified from day to day’ Hûn-t. 1870-3: (Xak. xī Kaš. II 27 (ban-); the language suggests that Kaš. did not think that bal- still existed.

bil- ‘to know’; c.i.a.p.a.l. Can be used both by itself and for ‘to know (something Acc.)’; in the early period the phr. biliğ bil- ‘to have knowledge, be wise’ is common both in the positive and negative form (‘to be ignorant’). Also used as an Aux. V. with the main verb in the Ger. in -uː/-î: meaning ‘to know how to, to be able to (do something)’. Türkü vii bil- is common both by itself, e.g. aŋar kôrːu: biliğ ‘look at it (my memorial stone) and know (what it contains)’ I S 11, II N 8 and in such phr. as biliğ bîlmez kîːl: ‘ignorant people’ I S 7, II N 5; viii ff. ançːa: bilîːq (or bilîːqer) ‘know this’ precedes the last sentence of every para. in IrbB: Man. bilîp bîlmêtîn ‘wittingly or unwittingly’ Chiusa. 196; eki yîlîzîz ʔuːc adîk nomuːq bîlîmîz ‘we knew the two roots and the doctrine of the three times’ doːu 159; a.o.o. Uyğ. viii ff. Man.-A bîlmez kîːl tê (like an ignorant man) M I 10, 18: Man. (if a man) bu munçːa saviːr aːdîrul bîlmez; ‘not understand distinguishing and understand words like this’ M I 18, 4 (i); a.o. TT II 16, 38: Bud. bil- is common both by itself and with an Object, e.g. bir bîlge nom bilir er ‘a man who
knows wise doctrine’ PP 14, 2-3, and in such phr. as tuyuluk bilgülüük yol ‘the road which one should perceive and know’ TT V 24, 79: Civ. bil- is common in the same usages as in Bud.: Xak. xi ol biliğ bildi: ‘arafla‘l-‘aq”, wa-l-‘ilm wa-l-hikma wa-ga-yarahā ‘he knew wisdom, knowledge (etc.)’ Kay. 22 (bilir; bilmek; the people of Arğu: say bilir: but the other (‘Turks) do not agree with them about this); bil- is common both with an Object, and by itself, e.g. kulak eşitse: köpkilli: bir: ‘if the ear hears, the mind knows it’ ‘yari’ rufumu’ I 212, 1, and as an Aux. V. e.g. III 20 (yıldığl): KB bil- ‘is common in all three usages: xiiii? (?) At. ditto; Tef. ditto 100: xiv Muh. fahima ‘to understand’ bil- Mel. 30, 3 (Rif. 113 aqila):; ‘arafla bil- 43, 9 and 14; 135; al-mari’a bilmek 35, 9; 121: Çağ. xv ff. bil (‘mempü, etc.) bil- Vel. 142; bil- ‘with il-’ to know (damistan); and in combination (with another verb) it expresses the meaning of ‘to be able’ ‘gudrat wa tavānā! ’ San. 148b. 13 (quotns.): Xwar. xiv bil- ‘to know’ Qubt 32, MN 173, etc.: Kom. xiv bil- ‘to know’ and as Aux. V. CCI, CCG; Gr. 57 (quotns.): Kip. xiiii ‘alima ‘to know’ bil- Hou. 33, 15 (misvocalized bel-); ‘arafla wa alima bil- do. 38, 6 (ditto): xiv bil- ‘alima Id. 35; ‘arafla wa alima bil- Bul. 60v.: xv ditto Kav. 9, 21; 74, 5; Tuh. 25b. 11; a.o.o.

bol- originally ‘to become (something)’, implying a change of state, in contrast to er- ‘to be (something)’ with the contrary implication. From a fairly early date, however, bol- began to lose its distinctive character and verge, at any rate sometimes, towards ‘to be’, and when some tenses of er- became obsolete they were usually replaced by tenses of bol- (but see I tur-). C.i.a.p.a.l. For unknown reasons the term was elided in some Western languages at an early date, prob. through an intermediate form with ‘w-.’ Today ol- is the only form in SW Az., Osm. (but not Tkm.) and occurs sporadically elsewhere, but only under the influence of Osm.; otherwise the form is bol- with minor phonetic changes. Türkīvī bol- is common and always implies a change of state; e.g. (the xağan died and) bodun: kūsząn kul bolts: ‘his people became maidervants and slaves’ E 20, II E 17; it also occurs in the phr. yok bol- ‘to cease to exist’, e.g. türḵ bujun yok bolmazun: ‘may the Türk people not cease to exist’ I 11, II E 10: VIII fl. (the sun rose) kamağ şi: ye: yaruq bolts: ‘it became light everywhere’ IrikB 26; bir tavilku: yüz bolts: yüz tavilku: miğ bolts: ‘sone: a spireae became a hundred, and a hundred spireaeas became a thousand’ do. 32; a.o.o.: Man. nişanak bolmuz ‘we have become Hearsers (I. w.). Chuş. 176; nede ötrű yok bolgāy ‘what will he cease to exist?’ do. 169; antanā kēsre ne bolgāy ‘what will have been after that?’ do. 172; a.o.o.

Uyğ. xiiii the title of the author of the Şine-iş inscription was tepride: bolmuş ėl etmiş bilge: xağan ‘the wise xağan who came into existence in (or from?) heaven and organized the realm’ N 1; both bol- and yok bol- are common: IX oğlanım erde: marimczā: bol ‘my sons, come to be like my teacher among men’ Suci 9: viii ff. Man.-Ā (if a lamb or a calf changes its body and is reborn) arslan oğlı börli oğlı bolup ‘becoming a lion cub or a wolf cub’ M I 8, 5-6: a.o. do. 12, 10-11 (ortukluq) etc.: Bud. bol- ‘to become’ is very common; when used in the Imperat. form in phr. like kütluğ boluzun ‘good luck’ the drift from ‘to become’ to ‘to be’ is already apparent; also used idiomatically, e.g. (a monarch has need of three things, an army, food-supplies, and loyalty; if he has to lose the first two) bolur ‘he can survive?’ (but if he loses the third) bolmaz ‘he cannot’ TT V 26, 109-10: Civ. bol- ‘to become’ is common; in such phr. as məpa ... bor kergēk bolup ‘since I needed, or came to need, wine’, UŚp. 1, 3, the drift in meaning is beginning: O. Kır. ix ff. üç yaşından kaqış boltum ‘I became fatherless at the age of three’ Mal. 6, 1; o.o. do. 45, 2-3 etc.: Xak. xı bol- is very common, two or three times commoner than er-, but as there is n.m.e. for either it is impossible to decide whether Kaş distinguished between the meanings of the two verbs; bol- with a Predicate is normally translated by a single Ar. verb, but where this is not the case, e.g. I 446, 20 (bosuşgu): and 23 (tuşاغu): it is usually translated šara ‘to become’; in I 26, 15 and 16 it is translated kāna ‘to be’, but the context requires ‘to become’ (bolur, bolmak): KB bol- is very common and seems to mean ‘to become’ rather than ‘to be’, see e.g. 66, 113, 116, 119; er- is equally common or commoner; in the list of planets, 131.ff., bol- and kel- alternative, both indicating a change of circumstances, e.g. anımda basa boldi: ikinci opay ‘after it Jupiter, the second planet, became (visible)’ 132: xiiii? (?) At. bol-, about equally common with er-, sometimes clearly means ‘to become’, but sometimes hardly more than ‘to be’; Tef. ditto but bol- seems to be less common; bolur ‘it is (possible)’ 107: xiv Muh. in the introductory section (Mel. 7-8; Rif. 79-80) on the differences in pronunciation between the Turks of Turkestán and those of ‘our country’ (Iraq or Azerbaijan?) it is said that some of the latter elide bol- before (vocalic) še, and for ay vâna ‘what was it? say: ne: bolds: for ne: bolıd: and for ay vâna ne: wəłləy for ne: bolıd: in 19, 13 Ff. 99 it is said that kana is translated by er-\[f\] only in the Perf., the other tenses being supplied by bol-; al- tâwan bolmak 35, 7; 120; šara wa tama ‘to become, to be complete’ bol- 27, 13; 111: ol- occurs in 24, 4, 25, 1 (107); 29, 10; 30, 7 but was prob. not in the original text: Çağ. xv ff. bol- (‘ali, etc.) ol- Vel. 154-5; ol- Sudan wa bidan ‘to become; be’ also pronounced bol- San. 80r. 15 (quotns.); bol- ditto 138r. 11 (quotns.): Xwar. xiiii bol-bol- ‘to be’ ‘Alī 47: xiv bol- ‘to be’ Qubt 35; MN 17; Nahc. 29, 3 etc.: Kom. xiv bol- ‘to become’ to be CCI, CCG; Gr. 63 (quotns.): Kip. xiiii šara bol- ‘(with back vowel)’ Hou. 41, 9; kāna
bül- 'to find' with some extensions of meaning, 'to obtain' and the like. The relationship between this word and the synonymous 2 tap- is discussed in Clauson, Türkçe sözlük üzerine araştırmalar, Jean Deny Armagani, Ankara, 1958, p. 68; briefly bul, though common in the earlier period, now survives only in SW Osm., all other languages, even Az., Tkm. having tap-. As bol- and bul- are normally indistinguishable graphically some occurrences of bul- may have been missed. Türkü vii (1 looked for a guide and VU) çülgİ: Az eU: bulutm 'found a man of the çülgİ: (? I q.v.) Az (tribe) T 23; inim Kül Tğin er at bullt: (so read) 'my younger brother Kül Tğin acquired his adult name I E 31; the honorific term for 'to die' should prob. be read ğerkek bul-, e.g. (my younger brother Kül Tğin) öznice: ğerkek bullt: 'met his destined(?) fate I E 30; o.o. do. 4; Is. 23: viii ff. oğlan kekâk tezekîn bullt: 'a boy found the dung of (some kind of) falcon' Irk 23; a.o.o.: Man. yîlîkka barîmka bulüp 'acquiring cattle and property' Chunus. 200, 250; a.o. M III 21, 1 (i) (agî1) Uyûg. viii ff. Man. ükim telim tinlîgâl bullt ertî 'many (Hend.) mortals have found' (the three evil ways?) TT III 21: Bud. bulmîka tapmîka bolur 'it results in finding (a pure rebirth)' U II 36, 43; (fear of) ayîg kilîng bululuk 'finding (i.e. acquiring) evil behaviour' do. 39, 92; ağaçlîrın bulmâdi 'he did not find his treasurers' PP 10, 5; o.o. U III 67, 1 (iii) etc. Cív. TT VII 42, 5 (atâkâmsın-): Xak. xi ol yarmak buldî: 'he found (waçada) the coin' (etc.) Kaş. II 22 (bulur, bulma:k); and about 20 o.o.: KB ululuk bul bül ükîş eîke eêrô 'he may acquire authority over many realms 092; o.o. 940 (erêk), etc.: xini(?) At. bulur bir neq içre dalîllar mîp-e 'he finds within one lifetime a thousand proofs' 8; a.o.o.: Tef. bul- 'to find' xiv: Mux. hîsîba 'to think, čâmun bul- Rîf. 107 (only); waçada wa lahû 'to find, attain' bul- Mel. 32, 11: Çâg. xv ff. bul- yafînan wa dark kordan 'to find, reach' San. 138r, 11 (quonstrs.): Xwar. xiii bul- 'to find' Ali 31: xiv ditto Qutb 37; MN 50, etc.: Nahe. 20, 7 etc.: Tkm. xiv bul waçada (Kip. tap- I) ld. 36; laqâl-dâyî 'to find something that has strayed' bul- Bul. 79r.

böl- 'to divide, separate, distinguishing', etc. Poorly attested in the early period but s.i.a.m.l.g. Cf. âdir-. Türkü vii in T 5-6 (trak) the last word in the sentence has been read bülûs (by Radloff and Thomsen) and bûsûr (by Ramstedt), but the photograph shows quite clearly bülûs 'if one (tries to) distinguish between' (a lean ox and a fat ox in the distance): Çağ. xv ff. bölt-qismat wa hisa kordan wa cudá kordan 'to divide into shares, to distribute; to separate' San. 138r, 14 (quonstrs.): Kip. xiv bölt- 'azala 'to remove, set apart, discharge (from office)' Ild. 36.

Dis. BLA

bala: originally a young bird, nestling', a meaning which seems to survive only in SW Osm.; whence, by extension, 'the young of an animal', and in modern times even 'a human child'. S.i.a.m.l.g. Xak. xi bala: farxul-fâyir 'a nestling', this word is also used metaphor, for 'the young of any predatory animal (nalad sabu)', etc., so long as it is small (prov.): (bulu: follows here): bala: 'a helper' (a'nân) for a man in his work', esp. used in regard to agricultural work Kaş. III 232 (the second word is presumably the first used metaphor.): Çağ. xv ff. bala baça-i câmmîr 'the young of an animal' San. 126v, 25 (quonst.); under enûk 'puppy' do. 118r, 11 ff. it is said that bala is the word used for the young of elephants, wild beasts, and reptiles: Xwar. xiv bala 'a young animal' (gazelle, cat, etc.) Qutb 26: Kip. xiii bala: occurs in the names of slave girls, ak bala: farx ayyabîd and ay bala: farx gamar Hou. 30, 12: xiv bala: 'with back vowels' al-farx Ild. 36: xv farx bala (tuğî, yavrî, (PU) mamrakx) Tuh. 27b, 12.

VU bulu: Hap. leg.; onomatopoetic. Xak. xi bulu: bala: 'an Exclamation (hart) with which a woman puts her child to sleep in its cradle' Kaş. III 232.

S bîle: See birle.

Dis. V. BLA

1 beîle: (beîle:-) Den. V. fr. 1 be:; pec. to Xak. Xak. xi koî beîledî: ta'acâla-dân 'the sheep bleated' Kaş. III 270 (beîler:, beîle:me:k); a.o.o.: spelt beîle:- III 206 (1 be). 2 beîle:-/bêle:- 'to swaddle (a child)' and the like. Survives, with the same meaning in NE Khak. pôÎe- and NW Kaz. bîle:- R IV 176; perhaps the origin of Russian pelenat' same meaning. Xak. xi ol keînîn beîledî: 'he laid (aça'da) his child in the cradle and fastened him (açetqâbû) in it'; and one says ol anî: kanîna: beîledî: (sic) 'he laid him in his blood' Kaş. III 270 (beîler, beîle:me:k sic): Kom. xiv 'to swaddle' beîle- CCG; Gr: Osm. xvi ditto in one text TTTS II 127.

D?F bîle:- Den. V. fr. 1 bi:; 'to sharpen' (a knife, etc.). S.i.a.m.l.g. w. some extended meanings; cf. kûndî:, klik-, yîlît-, yanu-. Xak. xi ol biçêç bîle:lêdî: amhâ wa asanîl- -sîkkîn 'alâl-misann 'he sharpened and whetted the knife on the whetstone'; and one says ol tiç bîle:lêdî: 'he sharpened (ahadda) his teeth' Kaş. III 270 (bîler, bîle:me:k): Mux. (? ) ahadda bîle: Rif. 102 only): Xwar. xiv- ditto Qutb 32: Kom. xiv ditto CCG; Gr.: Kip. xiv beîle- sanîa Ild. 35; xv ditto Tuh. 20a, 2: Osm. XVIII bîle- in Rîmü
to whet on a whetstone, to sharpen' San. 149r. 27.

D bula:- Den. V. fr. 2 bu; 'to cook', more precisely 'to cook in steam' (see bulat-). As bulga-: became bula- in many modern languages, it is not clear to what extent this verb has survived, but it certainly survives in NE Khak. pula- of (steam) 'to rise in clouds' and NW Kaz. bulda- ditto R IV 1836. Cf. bušur-

Xak. xi kuži: bulada: şabaşl hasti badlika (read wa gaşrāni) 'he cooked the lamb' (etc.) Kaş. 1111 (bula, bulamak: xiv Muh. (?) šabas bula- Rf. 111 (Mel. 28, 8 has bušur- (sic), and Rif. in margin bušur-)

Dis. BLD

Balbal 'a stone pillar erected on a grave in token of an enemy killed by the deceased and occasionally inscribed with the name of the enemy'. N.o.a.b., but survives as a l.w. in Russian (kanemnaya) babâ 'a stone balbal'. Türkü viii (my father the xâgan died) kaşm xâğanka: bašlayu: baz xâgâni balbal tkânlâ 'we erected stone pillars, with (one symbolizing) Baz Kaşan at the head of them, for my father the xâgan' I E 16, II E 13; o.o. I E 25; II S 7, 9; Ongin 31; Töös Şâ gif balbal: balbal near II (ETY 1 190); (VU) İsvarâ: Tarkan balbal: balbal near Ongin (do. 131): vii ff. yen. türk xan balbal: Mal. 32, 10 (the other supposed occurrences in Mal. are very dubious).

Tris. BLB

S bilewû: See bileğû.

CF balvuz: See balī.

Dis. BLK

Balçik 'mud'. Kaş. 1111's description of the word as Oğuz is odd; it occurs in a Xak. quozn. in Kaş. and in later Kaz. languages and s.i.a.m.l.g., w. various phonetic changes, and metatheses of -ç- and - k. Cf. 3 balık, 2 tütîg. Oğuz xi balçik al-wâli 'liquid mud' Kaş. I 467; a.o. in a verse certainly Xak. I 248, 3 (yuğrult-): xiiii(?): Tef. balçik 'clay' 90: xiv Muh. al-tîf 'mud' balçik Mel. 59; Rif. 158; al-tîf balçik; ūnûl'-ra's baş balçik; al-uşûn 'alâkî' (?), MSS. al-âsîyân, unvocalized. Kara: balçik 75, 1; 178: Çağ. xv ff. palçik (so spelt) gil 'mud'; in Ar. wašl San. 12r7. 1: Kom. xiv mur'd balçuk CCI; Gr. Kip. xiiii al-tîf balçik (ç-) Hou. 24, 13; balçik (ç-) do. 42, 1: xiv balçik al-tîf Id. 36; Bul. 4, 10; xiv al-tîf balçik Kaş. 58, 14; Tuh. 23b. 6.

Dis. BLD

Bulút 'cloud'; s.i.a.m.l.g., usually as bulut. See Doerfer II 771. Türkü vii ff. (men were bad-tempered and the sky cloudy) bulurt: (so read) ara: kûn tûmînî: 'the sun rose among the clouds' Frk II 52; a.o. 53: Uyğ. vii ff. Man. boz bulut 'a grey cloud' M II 11, 19; a.o. do. 16 (toliğ): Budd. kalti buluttin

Ünmiş ay têrî teg 'like the moon-god rising from the clouds' TT IV 4, 8; a.o. VIII B14 (ûn-): Civ. TT I 5 (ûn-); Xak. xi bulut al-sâhâba 'a cloud'; kara: bulut 'a black cloud'; ask bulut 'a rain cloud' (al-muzn) Kaş. 1 1954 (prov., verse); over 20 o.o., three times vocalized bulut: KB bulut kôkredî 'the cloud thundered' 86: xiiii(?): At. anîn bax-şîndin bulût uvtanur 'the clouds are put to shame by his generosity' 57; two o.o. (some MSS. have bulut); Tef. bulut 'cloud' 111: xiv Muh. al-gûm 'cloud'; bulût Mel. 79, 10; Rif. 184 (mis-spelt); Çağ. xv ff. bulut ahr 'cloud' San. 141, 13: Xwar. xiv bulut/ bulût 'cloud' Qutb 37, 38; MN 11: Nahc. 38, 9 etc.: Kom. xiv 'bulut' 'cloud' CCI; Gr.: Kip. xiiii al-sâhâb bulüt Hou. 6, 6: xiv bulût ditto Id. 36; Bul. 2, 15; xv ditto Kaş. 58, 4; Tuh. 18b. 15: gòmâm 'thin white clouds' bulut do. 26b. 2.

Baltu: (baltot): 'an axe'; in the early period more specifically 'a battle axe', later more generally. S.i.a.m.l.g., in SE Türkî paaldu/ paltu Shaw, Jarrîng; paltu Biş; elsewhere balta. Uyğ. vii ff. Man.-A (then the god Hormuz split the fiend's head) ot têrîg bulûta kûlip 'using the Fire God as an axe' M I 20, 13: Bud. Swv. 44, 6 (bedzet-): Xak. xi baldu: (sic) al-fa's axe' Kaş. I 418; a.o. III 421, 25: KB kayusî şergeê kûlî balud yêr 'some men suffer sword and axe (wounds) in the ranks' 1736; a.o. 2141: xiiii(?): Tef. balta 'axe' 90: xiv Muh. (?) al-ʃâbar 'axe' balta: Rif. 169 (only): Çağ. xv ff. baltu tabar mañâsina Vel. 133 (quoyn.); baltu tabar, in Ar. fa's San. 126v. 7 (same quozn.): Oğuz xi otuñ kesesi: baldu: 'an axe (fa's) for cutting firewood' Kaş. I 14, 2; n.m.e.: Xwar. xiv balta 'axe' Qutb 26: Kom. xiv 'small axe' balta CCI; Gr.: Kip. xiv balta: 'an axe (al-fa's) used for chopping firewood' Id. 36: xiv al-fa's balta: Kaş. 64, 1; Tuh. 28a. 2.

Baldir, etc. Preliminary note. Kaş. mentions five different words with these consensuses variously vocalized, of which the last two present no particular problems. The first is mentioned twice, the second twice, and the third three times followed by the sentence wa hâdîhîl-arba 'a bi-ışbâ'îl-bâ' and these four have back vowels'; the problem is which four? The first word seems to be identical with the well-known word belirt, there is no difficulty about the difference between -d- and -t-, cf. baldu; Kaş. baldu; the 'four' therefore which have back vowels seem to be the second word, the two mentions being taken as identical, and the three occurrences of the third. These two words therefore, which are pec. to Kaş., can be taken as baldur. There is another well-known word baldîr not mentioned by Kaş.

2 baldır 1ap. leg., but perhaps a mis-spelling or Sec. f. of bıldır, which seems to be connected semantically. Xak. xi baldır tariğ al-
-sar'ula'ddi ıwita fi ibitdi'il-rabī' wa dālika azhā lahu 'a crop which is sown in the begin-
ing of the spring, and that is the most thriving sort'; and anything that is done at the first possibility (fi ibitda' awânihi) is called baldır; and one says baldır kuźi:
for 'a lamb born at the beginning of the lambing season (fi ibitda'y-l-natâc) Kaş. 1 456.

baltır properly 'the calf of the leg'; in some modern languages other adjacent parts of the leg. S.i.a.m.l.g. except SE(?)) with some phonetic changes. Uyğ. viii fl. Civ. (on the second day it is in the heel) üç yaprık baltırda on the third in the calf (TT V 72, 5–6):
(Xak.) xiv Muh. (?) lahmul-siğ 'the fleshly part of the lower leg' beltdır Rif. 142 (only):
Çag. xv fl. baltır güşt-i narm ki dar qalam-i pâ bâşad 'the soft flesh on the shin-bone';
Nâşirii mistranslated it as rân 'thigh' San.
127r. 2: Kip. xiii al-sâq baltır (visuocalized balṭar) Hou. 21, 6: xiv baltır lahmatu'l-sâq Iđ. 36: xv al-sâq baltır Kav. 61, 7; Tuh. 18b. 13.

beltdır 'the junction of two or more roads or rivers'. An early l.-w. in Mong. as bätzir (HaaæŒich 14, Kow. 1116, the -t- implies -t- not -d-). Survives in NE several dialects běltir R IV 124; Khak. pilțir; Tûv. beldir.
Uyğ. viii (I spent the summer there, west of İdük baş) yâvas (UY) tokus beltîrlinte: 'at the junction of the Yavâq and Tokus (rivers) Şu. E 9; aö. S 10 (örgîl-): viii fl. Bud. balık ortusunda beltîrlere 'at a cross-roads in the middle of the town' PP 70, 5; aö. U IV 6, 3 and 13 (U I 39, 3 and 13); Bibli.
1910: Civ. târt beltûrinkeh: the earth from the junction of four roads' I H 114; (if a man unfit to be a beg becomes a beg) beltdir
sayu bâger salur 'he lays on the whip at every cross-roads' TT VII 42, 5: Xak. xi beldir ra'uçul-cabul 'the crest or a mountain' (i.e. the point where the slopes on each side meet); one says tağ beldiri: Kaş. 1 456.

bıldır 'last year'; Radloff's suggestion that it is a crisis of the purely modern phr. bir yl is, of course, preposterous. Survives in NE Alt., Tel. pilîtr R IV 1315; Khak. pilțir; NC Kir., Kzx. bıltur; SC bıltur NW Kav. bıltur; SW Az., Tkm. bıldır, Osm. bıldır. It is an open question whether SE Türkî bıldır/baldır, etc. Shave 45; BS 55; Farring 47 'before, formerly, earlier' is a survival of this word or 2 baldır but suggests that they may originally have been identical. Xak. xi bıldır al-'aμūl-mâdi li last year' Kaş. 1 456:
Çag. xv ff. bıltur pâr-sâl ditto Son. 149v. 13 (quotn.): Kip. xix al-'aμūl-mâdi bıltur Hou. 28, 7: xv ditto Iđ. 36; al-'aμūl-avval bıltur(d) (sic) Bül. 13, 14: xv al-sanatu'l-mâdiya bıltur yl Kav. 36, 12; sana (yl wa) bıltur Tuh. 10b. 11; mādē bıltir do. 35a. 0: Osm. xiv bıltur in one text; xv ff. bıltur in several digests. TTS II 136; III 89; IV 99.

VÜ bülđur a reduplicated onomatopoeic of type common in Turkish languages; the only direct parallel seems to be NC Kzx.

bulđur bülđur 'glittering' or 'rapidly, nosily' R IV 1853 (not in MM); cf. also SW Osm. güldür. Xak. xit aš kudugka:
tüştî: bulđur bülđur ęttî: 'the stone fell down the well and the noise of its fall rose like this onomatopoeic' (miṯā hádhā-li-hikāya) Kaş. 1 456.

baldız 'a man's wife's younger sister'. Survives in this meaning in NW Kız. and SW Az., Osm., Tkm., and also in NC Kız. but according to MM 68 in Kız. it also means 'younger sister' and even 'brother-in-law'. The last usage must be quite modern, but the
parallel of the phr. eke baldız in Uyğ. directly parallel to ečî liñî suggests that it was also sometimes used in the sense of 'younger sister' even in Uyğ. Uyğ. vii fl. Bud. Şiv. 554, 15–
16 (ekê): Xak. xi baldız uxtul-mar'at-ti-
gîrd â (man's) wife's younger sister'; a man's sister is called síni, not baldız Kaş. 1 457; aö. III 7 (yurç): xiv Muh. (?) uxtul-mär'a baldızn Rif. 144 (only).

Dis. V. BLD-

D?F bilet- Caus. f. of bile\. Survives in SW Osm. Xak. xi ol bicı:k biletit: asanna (MS. here amarra, but asanna in a.o.o.) l-si khí tao amara bi-imâhiyi 'a'lla-imann â he had the knife whetted and ordered that it should be sharpened on the whetstone' Kaş. II 310 (biletur, biletmek); aö. II 325, 16.

D bulat- Caus. f. of bulat-; Hap. leg. (see bula\-); the translation shows that this is a Caus. f. and the statement that the form was originally bulaq- arises fr. a false analogy with Den. V.s in -d-. Xak. xi ol kużi: bulattî: amara bi-ta'bî-l-hamal "fi buxârîl-qîrî he ordered that the lamb should be cooked in the steam of the cooking pot"; also used of anything that is cooked in the steam of the cooking pot; bulâqât: aš(łu) fa-hudijâtîl-
tâşw tâfisâfi(n) was the original form; then (the long) váw was elided to shorten it (fa-
âudgîma 'and it was contracted') is added between the lines, perhaps later) Kaş. II 310 (bulatur, bulatmak).

D bulduk-(bultuk\-), 'to be found', etc.; Pass. f.s of bul-; N.o.a.b. Uyğ. viii fl. Bud. (the passion of love) olarda artti bultukmaz 'is never found among them' TT V, p. 16, note A39, l. 4; aö. VI 386 (etlîgsiz); Civ. ènçeqp
meþî bultukmaz 'you do not find peace or joy' TT I 21–2: Xak. xı buldukı: nep
wučdıl'-sây 'the thing was found' Kaş. II 227 (buludrä, bulusmak).

D biltür- Caus. f. of bil-; 'to make (something Aec) known (to someone Dat.)'; to inform (someone of something). S.i.a.m.l.g. w. minor phonetic changes. Cf. biltüz- Uyğ. vii ff. Man. ašıh tama emeqin biltür-
tupuẓ 'you have made known the pains of the aıcic (Sanskrit) hêl' TT III 58–9: Bud.
bîltûrmedîn 'without informing' v.l. in TT VI 335 (bildüz); Xak. xi ol maça: 1:5 bîltûrdî: 'arrâfani'l-âmr wa a'lâmanîhî 'he made the matter known to me and informed me of it' Kaş. II 176 (bîltûrûr, bîltûrme:k); KB bîlıg bildûrûr 'he disseminates knowledge' 398: xiii(?); At. bîlıg bildûrûr 107; Tef. bildûr-/bîltûr- ditto 101-2; Çağ. xv ff. bildûr- Caus. f.; fahamânîdâ wa ma'lûm kârdan 'to inform, make known' San. 148v. 10 (quotns.): Xwar. xiii bildûr- ditto 'Afî 37: xiii(?) ditto Oq. 104 (bildûr-); 332: Kom. xiv 'to make known' bildîr- CCG; Gr. 58 (quotns.): Kip. xv bîye bildîrîm âtmî eyerleniptîr 'I informed the herdsman that the horse was saddled' Tuh. 70b. 10.

D bultur- Caus. f. of bul-: 'to make, or let (someone Dat.) find (something Acc.)'. N.o.a.b.; the parallel Caus. f. of bold- s.is.m.i.m. but is not noted before Kip. xiv Id. 35 and perhaps Çağ. xv ff. San. 140v. 6, the translation given here, however, does not really suit either word. The entry in Bul. seems to belong here. Cf. bulduz-. Uyûg. viii ff. Man. (you have shown us ... have you erected ... (gap)) bulturtujuz 'you have made us find' TT VII 55: Bud. tînlîq oğlanîna bulturayîn nirvanîg 'let me cause (or help?) the children of men to find nirvâna' TT VII 40, 142: Kip. xiv kaffâ 'to give enough'(?)-buldur- Bul. 77v.

D bildûz- Caus. f. of bil-; syn. w. bîltûr-. N.o.a.b. Uyûg. viii ff. Bud. (they go on doing what is good to mankind) bîltûzmedîn tuyuzmadîn 'without letting it be known or noticed' TT VI 335: Oğuz xi ol maça ı:5 bildûzdi: a'lâmanî-1-âmr 'he informed me of the matter' (bîltûzûr, bîltûzme:k); this Oğuz word is irregular (xârica 'a'nîl-qîyâs, the Turks do not use it Kaş. II 202.

D bulduz- Hap. leg.; Caus. f. of bul-; cf. bultur-. Xak. xi bulduzdû: nêqûl: aseçadahu'll-say 'he made him find the thing' Kaş. II 202 (bulduzur, bulduzma:k).

Tris. BLD


D bulîtîlį P.N./A. fr. bulît; 'cloudy'. S.i.m.m.l.g. w. some phonetic changes. Türkî vii ff. er bûsusuluq teçrä: bulîtîlį 'people were anxious and the sky was cloudy' Irkâ 52.

PÜF buldûnî: Hap. leg.; no doubt a l.-w., perhaps Iranian (see kendûk). Gancak xi buldûnî: the name of a milk dish (al-raftiya) in which fresh grapes and raisins are mixed, it is then eaten' Kaş. I 492 (the fourth consonant is certainly wrong; the word occurs in a small section headed fu'llûtî, with four cross-headings -N-, -R-, -L-, -N-; the first, under which this is the only word, is obviously an error, prob. for -T- or possibly -B-).

?S bîldirîn See budursîn.


Tris. V. BLD-

D bulûtlan- Refl. Den. V. fr. bulît; 'to be cloudy, overcast'. Survives in SW Osma. bulûtlan-. Xak. xi kök bulûtlany: ûma-til-šamâ 'the sky was cloudy' Kaş. II 264 (bulûtlanur, bulûtlanma:k); Kip. xv ûyûg-yama bulûtlan- Tuh. 27a. 8.

Mon. BLD

S balûk See 3 balûk.

Dis. BLD

(D) bâlîq 'wounded'; P.N./A. fr. *ba; which is also the basis of 2 ba:q and ba:lk-. Survives in NE, most dialects, palîq-palu: 'wound, swelling' R IV 1168; Khak. palîq; Tuv. balîq. Türkî vii ff. Man. (our souls, fighting with sin and devilry) balîq balîq bolî 'became wounded (Hend.)' Chus. I 9-10: Xak. xi balîq al-earih 'wounded' Kaş. I 497 (verse); o.o. I 242 (emîles-); I 252 (âgrim-): KB bu ûdêq okî birle köglî balîq 'this man whose mind is wounded by the arrow of time' 5430.

1 balûk 'fish'. S.i.a.m.l.g. including Yak. balîk; Çuv. pûla/pûla Aht. IX 278. Uyûg. vii ff. Man.-A kaltii balûk (sic) suv içre yüzërçe 'just as a fish swims in the water' M I 17, 13-14; o.o. do. 35, 16; 36, 20-1: Man. taluy ogûztekî balîkler 'the fishes in the sea' TT VII 90: Bud. PP 17, 1 (ûdîk); 58, 7 (âgûna-); Suv. 601, 11; 603, 10: Civ. balîk ôtîn 'the gall-bladder of a fish' H I 155; kuğû suvûnda balûk yok 'there are no fish in the water of a well' TT VII 42, 7; a.o. do. 28, 46; in VII P.3 and 9, a calendar text, balîk (spelt with p-), is prob. 'the constellation Pisces' (a sign of the zodiac): Xak. xi balîk al-samak 'fish' Kaş. I 379 (prov.); a.o.o.: KB balîk ku'druqûndin 'from the tail of Pisces' 66; a.o. in the list of signs of the zodiac 141: xiii(?); Tef. balîk 'fish' 90: xiv Muh. al-samaka balîk Mel. 14, 18; 77, 6; Rif. 91, 180; a-hût Pisces' balîq 79, 8; balîk 183: Çağ. xv ff. balîq mähi 'a fish' San. 127r. 9 (quotns.): Kom. xiv 'fish' balûk CCI; Gr.: Kip. xiii al-samak balîk Hou. 7, 4; xiv balîk al-samak; balîk bey al-bûrî ay amirîl-samak 'the mullet', that is 'the chief of the fish' Id. 36; al-samak balîk Bul. 5, 1: xv ditto balîk Kav. 63, 2; Tuh. 19a. 8.

2 balûk 'town'; the standard Turkish word in the early period, but n.o.a.b. except as a component in place-names. A very early l.-w. in Mong. as balaqasun, Plur. balaqad (Haemisch
12, Kenc. 1977. In the medieval period displaced by 1-w-s, usually Pe. şahr. Cf. kent. See Doerfer II 712. Türkü viii (VI) Toğu: balıkdak: I N 4; Kam. balıka: Ongin 9; a.o. I E 12 (ēn-): viii ff. Süaću: balıkdak: Miran A.14 (ETY II 65); Koço: balıkdak: do. B.11: Man. (he does not stay long) bit balıkdak: 'in one town' M III 20, 10 (ii): Uyg. viii ff. Man.-A balıkd(a)(da) tegzindı: 'he wandered about the town' M I 32, 11: Bud. Kançanabati balıka U III 29, 12; (the people) menli balıkmukta: 'in my town' U IV 8, 26; balık 'town' is common in PP and elsewhere: Civ. (a man whose head twitches on the right) irak balıka barrir TT VII 34, 5; balık also occurs in USp. usually as a component in place-names: Xak. xi balık al-ḥiyān red-l- madina 'a stronghold, town' in the language of the pagans (lī-ḥiyātī l-ahliyātī l-ahhātī) and Uygur; hence Bēṣ balık, the biggest Uygur town, meaning 'Five towns,' and another of their towns is called Yapt balık, that is 'New Town' Kas. I 379; xiv Chin.-Uyg. Dict. walled town 'balık Ligeti, p. 138; R IV 1166: Çağ, xv ff. balık şahr ren uylqcı yaqın 'town, province,' as in Xanbalıq, Bēṣbalıq San. 1279, 7: Xwar. xii(?) balık (sic) 'town' occurs 8 times in Og.

3 balık 'mud'; pec. to Kaş. the morphological connection between this word and balık, q.v., is obscure. Arğu, some Oğuz xi balık al-fin 'mud'; some Arğu: pronounce it balık with three consecutive unwovled consonants (sawakin, i.e. counting the alif as a consonant); in Turkish only two consecutive unwovled consonants are permissible, but in the language of the people of the Arğu: there is an incorrect practice (ribeka) Kas. I 379; a.o. I 428, 3 (yuğrul-).

1 balık 'a spring (of water)'; s.i.m.lg. See Doerfer II 809. Cf. biyar, yul. Uyg. viii ff. Civ. kuduç kazar balık ovalı çagas 'if a man digs a well or digs out a spring or brook' TT VII 29, 2; a.o. do. 20: Xak. xi KB aka tmnzaz artar baliklar ara cezara it does not cease to flow, but increases among the springs' 6262: xiv Muh. al-āyn 'a spring' balık Mel. 77, 1 (Rif. 180 hawāyū l-ayn 'the surroundings of a spring' yulak (sic); the words are more or less syn. but balık is prob. the original text): Çağ, xv ff. balık 'a spring (proper) which bubbles out of the ground' Vel. 156 (quotns.); balık/balık çasna-i āb 'a spring of water' San. 1415, 15: Xwar. xiv balık 'spring' Qutb 37; MN 134: Kom. xiv 'spring' balık/balık GCC, CCG; Gr. Kip. xii al-ğadr 'a pool' balık: Hou. 6, 19.

VU 2 balık n.o.a.b.; an Adj. applied to a horse; Kaş. 's translation is the same as that of bikilet; the word in Muh. may be 3-balık. Xak. xi balık al-at-dak eynal-ayyl 'a broad-backed horse' Kaş I 379: KB balık semrise kör munar ham azar 'if a broad-backed horse gets fat, it goes wild and bolts' 3900: xiv Muh. (?) (among the words applied to horses) al-ummar 'restive' bu:la:ka: Rif. 171 (only): Çağ, xv ff. bu:la:ka: bu:la:ka asbi ki hint-yi ān ɣah bāṣād 'a horse with cleft nostrils' San. 1415, 15.

S 3 balık See bulğak.

D bulğak Hap. leg., but see bulğug: apparently Dev. N. fr. bul:; 'a state of (coming into) existence.' Türkü viii ff. Irk B 19 (I aghan).

D bulğak N./A.S. fr. bulğa:-; 'confusion, disorder; confused, disorderly.' Survives as bulğak/bulğak in NE several dialects R IV 1376 and Khak.; NC Kızl. bulğak and with some extended meanings in NC Kızl. balık and prob. in the phr. alak balık 'confused,' noted in Çağ, xv ff. San. 409v, 9 and SW Osm. fr. xiv onwards TTS II 24; III 13. See Doerfer II 768. Türkü viii (the Tokkuz Oğuz were my people) teşrî: yér bulğakun üçin yaqt: boltu; 'because of disorder in heaven and earth they became hostile' I N 4; a.o. II E 29: Uyg. viii ff. Man.-A M III 9, 17 (ii), etc. (telèg): Bud. el bulğakın katılım 'being involved in civil disorders' U II 78, 35; o.o. do. 87, 53 (telèg); TT IV 10, 17; Xak. xi balık 'the panic (al-hazzahū) which breaks out in a tribe on the approach of their enemy': Bulğak: a masculine Propr Name (verse bulğak translated al-fistan 'disorders') Kaş I 467; in a grammatical para. III 320, 15 bulğak:- is derived fr. bulğanak but the commentary suggests that this is an error for bulğak: KB bu bulğak künl 'on this day of (political) disorder' 4121: xiii(?) Tef. fitna bulğak 110: xiv Muh. al-fitna bulğak Mel. 50, 12; bulğak Rif. 146: Çağ, xv ff. bulğağ örgülük ve taqirqa ve tarace ve talan ve xarāb 'disorder, disintegration, pillage, devastation, ruin' Vel. 156 (quotns.); bulğak/bulğak inqlab wa asfuṭā 'revolution, disorder, confusion' (quotn.) also used for mungalab wa asfuṭa (Pe. quotn.); various Pe. authorities quoted regarding the use of this word in Pe. San. 1415 v. 1: Kom. xiv bulğak 'confusion?' CCG; Gr. 68 (quotn.); Tkm. 'ikir (sic, ? read 'akir) 'turbid, muddy' bulğak (Kip. bulanak) Tuq. 25α. 8.

?E bulğan (?) this word is restored in the passage below as a parallel to tarkın; it is a possible Dev. N. fr. bulğan- but would be Hap. leg.; the right reading is prob. bulğak. Türkü viii [gap] bulğan(ç) ol [gap] oğuz: yeme: tarkın ol [his Türk people?] are in disorder, and his [Tokkuz?] Oğuz in a difficult mood' T 22.

D bulğaş N./A.S. fr. bulğa:-; syn. w. bulğak but perhaps with a hint of joint action. NE Şor bulğaş 'a stick for stirring liquids' R IV 1378 is prob. not a survival of this word; Şor- ş normally corresponds to an earlier -ts (see Radloff, Phonétik der nördlichen Türktsprachen, Leipzig, 1882, p. 189), the word prob. represents *bulğaç, N.I. in -gaç, Xak. xi bulğaş 'the disorder (al-fitna) which breaks out in a tribe because of the approach of an enemy' Kaş. I 460.
D balkık- morphologically impossible; perhaps Emphatic f. of *bala:- Den. V. fr. *ba:; cf. ba:lıg and 2 ba:ş. Pec. to Xak. Xak. xi er balıkli: cur'ıha r-ıracil 'the man was wounded' Kaş. II 110 (balıkar; balıkmak:); in a para. saying that verbs in -k- fall into two classes: (i) verbs in which the Suff. is attached to add emphasis to verbs of noting defeat, e.g. bassik- (this seems to be a misunderstanding of the suffix -istik:), (2) verbs, of which this is one, in which the -k- is an integral part of the verb (yabın aşı k'ıl-bäh): KB balıkmış bar erse 'if there is a wounded man' (make sure that he is medically treated) 2402.

bulğa:- acc. to Kaş, q.v., basically 'to stir' (a liquid, etc.) and metaph. 'to confuse, disturb (someone)', produce a state of disorder'', but the second is the older and commoner meaning. S.i.a.m.l.g., in SE, sometimes, and SW Az, Osm, Tkm. always as bulğa-, elsewhere as bulğa-. Türkü VIII (in an account of a battle) bulğayı: 'putting (the enemy) in disorder' IX. 11: VIII ff. Man. M III 45, 2–3 (oğur): Uyg. VIII (he said) içep: ben bulğan: 'I will cause internal disorder' Sı. 4: VIII ff. Man. -A (if the wind blows from the west it drives) ol bulğanmak yaykanmak 'those disturbances and storms' (eastwards) M III 10, 5–6 (i): Bud. bulğadm erser 'if I have caused trouble' (to the innocent) U II 78, 32; o.o. do. 87, 50 (mis-spel): TT IV 10, 14; 10, 17 (1 ı'd): Tıg. 48a. 2; Uşp. 60 ıb. 11: Civ. (crushing red salt with camel's dung and) bor birle bulğan 'stirring it up with wine' II 1 99; a.o. TT I 63 (1 ığ): Xak. xi suvug bulğan: 'he stirred (kaddara) the water'; and one says ol tutmaç bulğad: 'he vigorously stirred (harraka) the tutmaç in the cooking pot (etc.);' also when one vigorously stirs anything, e.g. guer and the like, so that the top and bottom of the mixture are both cooked; and one says ol er anın köpîn bulğad: 'that man annoyed him and made him angry' (adcarahu wa aşıda); the origin of the phr. is that the man's physical condition is upset (yatakadarıltıbak) by eating food not properly cooked so that he only vomits (yatayaya) Kaş. III 289 (bulgar, bulğanmak): o.o. III 291, 2 (telge-); 320, 13; Çağ. xxv ff. bulğa-(di) tolaşıdu- ve birir- 'to cause to be confused (etc.); to wrap up'; bulğa-(p)/bulğa(p) bul-a-ve bulasıdır-Vel. 1 57 (quotem.): 8; bulğa-/ bulğat- (Caus. f. a) lädär kardan wa şirşadan şa amıxtan 'to confuse, to stir up (mud), to mix' Sos. 140r. 27 (quotem.); bula- abbrevia- tion of bulğa- 1 39: XIV, Xwar. xiv bulğat- 'to put (an army) in disorder' Qutb 37; Kom. xiv 'to disturb, trouble' CCI: Gr. Kip. xiv bulğayit: (sic)/bulğandurd: kaddarda ıd. 36; Tkm. bulğa- xabbata 'l-mayı 'to beat a liquid (one MS. adds ya'nı harrakah); Kip. bulğa- ıd. 35.

D bulğan- Refl. f. (normally used as Pss.) of bulğa-; s.i.m.m.l.g. with the same range of meanings. Türkü VIII ff. Man. (seeing himself) kop kanka bulğanmas (sic) 'completely saturated with blood' M I 6, 6; a.o. TT II 6, 9; Uyg. VIII ff. Man. A bulğanmak yaykanmak M III 10, 12 (i) 'terror for bulğa- (sic):' Bud. bulğanmış yavlanyl tüberleri 'disturbed and evil dreams' U II 58, 1 (ii); a.o. do. 2 (iii); (the demons, hearing these stern words) artukrak bulğanıp 'becoming still more agitated' U IV 8, 35; o.o. TT V 26, 101; VIII A 31 (1 ı'd); Civ. (the bile) küz rítica bulğanur 'is stirred up in the autumn season' (Sanskrit l.-w.) TT VIII I 23: Xak. xi suv bulğand: 'the water was stirred' (takaddara): and one says könlü bulğandi: zolamati l-tab'a 'his physical condition troubled him' because he had eaten something with filth (qajar) in it; also when he vomited (q'ara) one says könlü bulğandi: and one says beg apär bulğandi: 'the beg was angry (qadiha) with him' (bulğanur) and one says el bulğandi: 'the realm was in disorder' (tapawawatı) (bulğanmak) Kaş. II 728; o.o. IT II 242 (telgen-); III 31 (1 ıyın): Sin(2) Tef. (of a wounded head) kanka bulğan- 'to be covered with blood' 110: Çağ. xv ff. bulğan- (bulğan-) alûda 율an wa gurida 율an wa ba-ham ımıxtan 'to be confused, stirred, mixed together' Sos. 139v. 18 (quotem.; translations of other forms rightly substitute ımıxta 율an for ımıxtan): XVwar. bulğan-/bulvan- 'to be confused' 'Ali 11, 48: xiv kanka bulğan/bulğas- Qutb 37: Kom. xiv 'to be troubled, confused' bulğan- CCG; Gr. 68 (quotem.): Kip. xv akira (of water) 'to be turbid' bulan- (and toler-): Tkm. bulğan- (and toler-) Tuh. 26a. 3 (these descriptions should be reversed?).

Tris. BLG

D balkı: N.Ag. fr. 1 balık; 'fisherman'. The only early occurrences are in translated Bud. texts, and not evidence that the Turks themselves fished in this period. S.i.a.m.l.g. Uyg. VIII ff. Bud. (in a list of disreputable occupations) balıkçı PP 1, 8; TT IV 8, 56; Suv. 602, 6: xiv Muh. sayaya'dıl-samak balıkci: Mel. 58, 11; Rif. 156: Kip. xiv 'fisherman' balıkçı CCI; Gr.

D balıkçın Den. N. fr. 1 balık; 'heron', lit. 'fish-eating bird'. Survives only (?) in SW Osm. where Red. translates balıkçı 'tern, Sterna hydrun' and balıkci 'heron'; egret; bittener Ardea, Botaurus. In SE Türkü XVIII (the Five Language Mirror) kök balıkçı (sic) was 'the common heron, Ardea melanoccephala', and ala balıkçı (sic) 'the purple heron, A. purpurea', see E. D. Ross, A Polyglot List of Birds in Turki, Manchu and Chinese, Calcutta, 1909, Nos. 32 and 33; and xx balıkçı (sic) 'heron' Jarring 47. Xak. x1 balıkçin the name of a white bird called maliki's-hasin 'heron', which hunts fish Kaş I 512: Osm. xiv balıkçın (sic?) prob. 'heron' in two texts TTS I 72; II 101: XVIII balığıçil (spelt)/balığıçin in Rimi, paranada-i mahi 'a fish-eating bird', in Pe. bû-tımár ('heron') and
TRIS. BLG

D 1 balıkliğ P.N./A. fr. 1 balık; 'full of fish'. S.i.s.m.l. Uyg. xı balıkliğ the name of a river Şu. S 10 (örg. -ů): Xak. xı balıkliğ öğüz wädi dä samah 'a river full of fish' Kaş. I 498.

D 2 balıkliğ Hap. leg.; P.N./A. fr. 3 balık. Arğu: xı balıkliğ is also (used for) al-arda'lli li fištä wäldi 'muddy ground' in the language of Arğu: Kaş. I 498.

D bolğusuz Hap. leg.; Priv. N./A. fr. Particip. in -ğu: fr. bol-. Xak. xı KB billiq baylîk ol bir ciğay bolğusuz 'knowledge is wealth, it is (a guarantee of) not becoming poor' 313.

S bulğayuk See bulğanuğ.

Dis. BLG

D bélég Dev. N. fr. 2 bélé; lit. 'something wrapped up', in practice 'a gift', with the specific implication that it is one wrapped up to be transported. Survives in several minor NE and NC languages and NW Kaz. bülék. The word is a l.-w. in Mong. as beleg (Kov. 1115, Haltod 282) and some NE occurrences may be reborrowings fr. Mong. See Doërfer II 833. Uyg. vii ff. Bud. (I have ventured to present) bélég ötüşüm 'my humble gift' Hüen-ts. Uyg. 143 (see note thereon); o.o. 1859 (bekle-); 1883, 2054: Xak. xı bélég 'a gift (hadiya) which a traveller brings (back) for his neighbours, or one sent from one place (buq'a) to another' Kaş. I 356; bélég al-hadiya I 408: xit(e)? At. bélég idtir 'I sent as a gift' 79; xiv Muḥ. al-hadiya bélég Mel. 51, 2; Rif. 149 (mis-spelt as al-hudna tilëg, -g marked): Çağ. xı bélég hadiya wa naw-bäve ('first fruits'); the author of the Farhang-ı Fahāngirī described this word as Persian and quoted a verse illustrating it San. 1493. 3: Oṣm. xiv to xvi beleg 'gift', not noted later than xvi TTS I 87; II 125; III 79; IV 90.

E belik See bilik.

bülék 'the wrist'. S.i.a.m.l.g. w. minor phonetic changes and extensions of meaning. Uyg. vii ff. Bud. (then the king's right hand)
bilek in 'being severed from his wrist' U IV 38, 135; a.o. II 25, 15 (siğin-):
Xak. xi bilek mi 'samulı'ya 'wrist' Kar. I 385; o.o. I 325, 9; 518, 12 (kavir-); II 148, 6; 214, 20 (siğas-). KB 2310 (esrlı): Çağ. xv ff. bilek sa'd 'forearm' San. 149v. 3 (quotn.): Xwar. xiv bilek 'wrist' Qub 32: Kip. xiii al-sa'd bilek Hou. 20, 12; xiv bilek al-sa'd ld. 35; xv al-mafsal 'joint' bilek Kav. 61, 2; zand 'wrist, forearm' (kol too) bilek Tuh. 17b. 11.

D bilig N.Ac. fr. bil-; 'knowledge'. Very common in the early period as the standard word for 'knowledge', and also in a much wider range of meanings, some of which are very indefinite; the underlying connotation is perhaps 'mental process' or the like. In modern times almost completely displaced by other Dev. N.s fr. bil- or l-w., but survives in NE Alt., Tel. plilik R IV 1339; Tuv. bilig (but Khak. bilis); SE Türkili bilik Shaw 56 (but BS bilim; Jarring bilmeklik); NC Kzx. bilik exists but bilim preferred (Kır. only bilim); SC Uzb. as for Kzx.; NW Kk. bilig (but also bilim, which alone seems to be used in other NW languages); SW Tkm. as for Kzx.; bilik also exists in one or two AN. dialects SDD 207. See Doerfer II 835. Türkili vii bilig bilmez kişi: 'ignorant people' I S 7, II N 5; anığ bilig (II biligin) anın: öyür emriş 'they must then have thought up evil ideas' I S 5, II N 4; (my eye which sees has become as if it could not) bilig bilirmi jilem teg bolt: 'my mind(?) which knows has become as if it did not know' I N 10; a.o. T 6 (but not T 7 where bilig eñ is a mistranscription of bilges-i): viii ff. miğ kişi: yuzin bilgince: bir kişi: astı (sic) bilig ol 'compared to knowing a thousand people by sight, (knowing) one man's separation is (real) knowledge'. Tuv. III 8, 4-6 (ETY II 94). Man. anığ yavlak bilin 'with very evil intentions' Chas. 50-1; bilig bilig 'wisdom' do. 183; bilgimizi kophümüzi 'our minds and thoughts' do. 184-5; tepli aşım aştı bilgice 'in accordance with the guidance given to us by God' do. 326-7; o.o. M III 19, 16 (i) (2 Úz.), etc.: Uyg. viii ff. Man.-A bilig bilig M I 23, 3 etc.: Man. bilig TT III 32; in az bilig 'lust' and öpek bilig 'anger' TT II 16, 26 and 34 bilig is really superficial but might mean 'mental process' or 'emotion': Bud. bilig is very common with the same wide range of meanings as in the Man. dialects; it often represents Sanskrit viññāna 'consciousness'; see TT VI Index for a long list of usages: Xak. xi bilig al-im 'knowledge'; hence one says bilig ögren ta'alamı-l 'im acquire knowledge': bilig al-hikma 'wisdom'; hence one says ozaq: bilgeler (sic, correctly) 'wise men (al-ḥukama) of old': bilig al-atıq 'understanding'; hence one says əğlan biligler 'boys lack understanding' Kar. I 385; I 261 (ögret-); II 243, 8 (k-ı) and many o.o. KB bilig is very common with the same wide range of meanings as in Kar., e.g. 1493 (ögret-): xi(?) At. bilig 'knowledge, wisdom, understanding' is common; Tef. bilig (also blimek, blimeklik) ditto 102: (xiv Muh. see biliglig): Çağ. xv ff. bilig (with 'g') bilmek ve idrāk 'understanding') Vel. 142 (quotn.): bilig 'ilm wa daniš 'knowledge' (Hend.); and metaph. pand wa ta'lim wa iyād 'advice, instruction, guidance' San. 150r. 5 (quotn.): Xwar. xiv bilig 'knowledge, wisdom' Qub 32; MN 274: Kom. xiv 'knowledge' bilig ČGG; Gr.: Kip. xiv bilig/biliği (MS. belik) al-im ld. 35; Ogam. xv ff. bilig less often bilig 'knowledge', etc., is common till xv and occurs till xvii TTS I 99; II 42; III 95; IV 100.

bilk (p-) 'a wick'. Survives as plilik in SE Türkili Shaw, BS, Jarring; SC Uzb. and NW Kk., and as bilik in NC Kir. Some other modern languages have billete/pillette/melte, but it is doubtful whether this word, which seems to be Pe. (Steingass pilta) is etymologically connected. Xak. xi bilik (misvocalized belik) fatialatu'l-strāc 'a lamp wick': bilik (bâ) unvocalized) al-misbâr 'a surgeon's probe' Kar. I 385; o.o. I 267, 22 (littrî-; unvocalized); II 323, 13 (kokit-; bilikli).}

D böyük (böök) Pass. Dev. N./A. fr. bööl; usually a N., 'section, part', and the like, sometimes, later, w. extended meanings, like 'separate, different'. S.i.a.m.l.g. as böök, less often bölek; l.-w. in Mong. as bölek (Haenicsh 17), in Pe. as bölek, and in other languages see Doerfer II, No. 772. Türkili vii ff. Man. böyük yoğirmi böyük xwaswanetf 'the Xwaswanetf, fifteen sections' called on main text in von Le Coq, Chauuantmont, AKPAW, Berlin, 1918, P. 25, 11: Uyg. viii ff. Bud. (the doctrine of the three treasures and) lkl yoğirmi böyük yarlıg 'the decree (sûtra) in twelve sections' TT VI 201; Sanskrit bodhyangi 'the constituent parts of enlightenment' tayunmak bökleleri TT VIII 815, 21, 22; amita 'part, share' böök (spelt p-) do. C. 17; a.o. U III 55, 16: Civ. tashın kaç böök yernîf 'of some sections of land outside (the town)' USp. 12, 4; a.o. do. 29, 10: Xak. xi böök al-tayifa min kull haywân 'a (detached) group of any kind of living creatures', hence one says bir böök koy: 'a flock (qaṭi') of sheep', and bir böök kişi: 'a group (tayifa) of men'; this is a collective noun (ism cam) like al-qawm and al-ilb in Ar. Kar. I 385; xi(?). Tef. böyük böök 'in groups, flocks' 108 (and see bulun): Çağ. xv ff. bölek firqa wa guurîh 'group, band', etc. (Rüm. quotn.) also pronounced bölek San. 141f. 17; böök same translation do. 141v. 11; böök (1) same translation (quotn.); (2) a district (mahâdi) composed of several towns and villages (parallel terms in India, etc. mentioned); but in this latter böök is always used for firqa wa guurîh and böök for 'village' and 'province' (dîhât wa wilâyet) do. 141v. 17: Kap. xiv böök al-farîq minînlâr's 'a large group of people': böök (misvocalized belik) al-qâfrica minînl-ṣar r a 'lock of hair' ld. 35: xv cam 'crowd, flock', etc.
bölük (in margin bölük) Tuh. 12a. 1; dafira (mis-spelt zafrana; note in margin mina’l-ša’r wa ḍayrīhi) bölük do. 24a. 13.

belgü: (?belgǔ) ‘sign, mark’ occasionally in a concrete, but usually in an abstract sense; ‘distinguishing characteristic’. An early I.-w. in Mong. as belge (Haenicke 14; see also Doerfer I 96 with a long list of modern Turkish and Mong. forms). S.i.a.m.l.g., usually as belgü/belgü; Çuv. palá/pallá Ash. IX 82-6; Yakt. belke Pek.429, and perhaps bilgü do. 464. Tükrü VIII ift kamug tašlaruñ kentü: kentü: erdem: belgüsi: bar ‘all (precious) stones have their individual virtues and distinguishing characteristics’ Tov. 12-14 (ETY II 58); Uyg. VIII belgüünün bitiğım anta: yaratidim ‘I had my sign and inscription erected there’ Suy. 8 E; a.o. E: VIII ift. Man.-a mança kaltı Xormuzta tzeń belgüsiñe ‘like the distinguishing characteristics of the god Hormuzt’ M 1: 24, 10-11; a.o. do. 35: 2. Man. [belgüi rañu his sign is a jewel’ M II 7, 3-4; a.o. M III 39, 1-3 (açaq): Chr. (then the Magi seeing) ol taşlar çığır iru belgü ‘that marvellous sign’ U 1: 8, 14-15: Bud. belgü is commonest in the phr. belgü ‘omen, sign (see iru), but also occurs by itself corresponding to Sanskrit laktaka ‘distinguishing mark’ TT VI 190; a.o. Suy. 73, 20 (adart.-): Civ. busuq kölgü belgüsi ‘a sign of anxiety and distress’ TT IV 79: 5; a.o. do. 62 (ençülgü), 71 (açlart):; (now I will describe) sigän belgüsi ‘in omens from mice’ VII 36, 1: Xak. XI belgü al-amara xaralama ‘sign, indication’ Kas. I 427 (proverb): Kas. xaralama kimde bolsa ol belgüsi ‘whoever acquires understanding, this is his distinguishing characteristic’ 1864; (chosen among men) kışi belgüsi ‘and an example to others’ 7971; o.o. 180, 428, 510, xiiii(?) Tef. belgü ‘a sign’ 97: Çağ. xv ift. belgü (‘with -g-’) nişan ve alama ve bilinecek şey ‘sign, mark, something recognizable’ Vel. 142 (quoting); belgü (spelt) tamğa ve nişan ve alamät (see tamğa;; quoting); and metaph. (1) nişana-i tür ‘an archery target’; (2) taxallus ‘poetic pseudonym’ (quoting) San. 149v. 18: Volga Bulğar XIII-xiv the word often occurs on tombstones in this language in the form bõ lâm tawd ya; the ya’ is the 3rd Pers. Poss. Suff.; it is an open question whether this should be transcribed belwî: or belwuyl or belwäyl but the meaning in any case is ‘his memorial’; the best edition of these texts is G. B. Yusupov, Vvedenie v bulgarto-tatarškiy epigrafik, Moscow-Leningrad, 1960; on this word see K. Thomsen, Zur volgabolgarischen Epigraphik, Acta Orientalia XXVI 3-4, p. 180: Xwar. xiv belgü ‘sign, mark’ Qub 27: Kip. xiv belgü: zahir ‘conspicuous’ K 36 (mistranslation, deduced from preceding entry belgü’-zhara).

D bolğe: Dev. N.A. fr. bil.; primarily ‘a wise man’, but in the early period apparently sometimes a specific title of office, ‘Counsellor’ or the like; also used as an Adj. N.o.a.b. See Doerfer II 836. Tükrü VIII belgü: xağan lit. ‘wise xağan’, but prob. often regarded rather as a regnal title I E 3, II E 4; I E 23; belgü: Topnik ‘prob. ‘Counsellor Topnik’ rather than ‘wise’ T 1, etc.; belgës: çavus: ben ök ertim ‘it was I that was his Counsellor and his Army Commander’ T 7; a.o. if this phr. Ix. 17 (çavus); belgü: kışl: ‘wise men’ I S 6, II N 4; a.o. VIII ift. yanılmazun tep bilgë urtt: ‘he appointed a Counsellor who would not make mistakes’ Tun. III a 7; a.o. do. 9 (ETY II 94-5): Man. bilgü bilgü ‘wisdom’ Chusas. 183: Yen. uz bilgü: çanş: Proper Name Mal. 31, 1 (see çanş); a.o.o.: Yug. VIII ift. Man.-A belgü bilgü MI I 23, 3; 24, 26; bilgü beg do. 12, 19: Man. bilgü bilgü TT III 32; belgüleri ‘counsellors’ M III 34, 6-7; 36, 5 (ii) (elç): Bud. bilgü ‘wise, a wise man’ is very common PP 74, 2, 4-6 etc.; elçi bilgüleri Ksan. 120, 130: Civ. futsel bilgü ‘the wise master’ (Chinese fu-ta, prob. Confucius) TT I 106-7; tetlik belgü kişi erser ‘if he is a quick-witted, wise man’ VII 28, 53-4: O. Kir. IX ift. Bilgü: in P.Ns Mal. 13, 3; 24, 6: Xak. XI bilgü: al-habîm ‘wise’; bilgü: al-ālim ‘knowing’; bilgü: al-āqil ‘intelligent’ (verse); hence a man is called bilgü: beg ‘a wise, knowing, intelligent chief’; and there was an Uygur xan called Kül Bilgü Xan: that is ‘his intelligence is (as big) as a lake’ (aqâlu qa’l-ṭadir:; prob. a false etymology, see K 2) and one says bögü: bilgü: al-āqil Kas. I 428; about 20 o.o.: KB belgü is common 158, 191 (bögû), 263, 1678 etc.: xiv Muh. insân ‘ālim bilgü: er Mel. 12, 14; Rif. 87: Xwar. xiv bilgü ‘wise, wise man’ Qub 32: Kom. xiv ditto CCG; Gr.: Kip. xiv bilgü: al-ā‘ālim if. 35: Osm. xiv and xv bilgü ‘wise man’ in several texts TTS I 99; II 142.

Dis. V. BLG-

D bolılık- Hap. leg.; Intrans. f. ofboltak. XI koj bolüküya: tărā-l-ğanam qutât ‘the sheep got into (separate) flocks’; also used of any living creatures which get into (separate) flocks and assemble in them (ta’allabat) Kas. II 118 (bolülük; bolümek). D bilğed- Hap. leg.; Intrans. Den. V. fr. bilğe (not, as Kas, says, bilğ). Xak. XI oğlan bilğet: ‘aqala-l-sabbi ve faʃana ‘the boy was intelligent (Hend.);’ originally bilğet, but assimilated (udgima). Know that (-arenders/-brenders is a Suff. (harf) which is attached to nouns connoting natural qualities (al-tabayyi) and thus verbs are formed. For example ‘beauty’ (al-husn) is körk and you want to say that he was beautiful you add the Suff. eder: and say körkeder: hasına; and al-aqil is bilğe then you say oğlan: bilğed: that is ‘the boy was intelligent’ (aqala); then the ğaː- melts away (taːdib) and the -iː is assimilated in the -t- and -tt- comes out of it Kas. II 340 (bilğet:; bilgëmek; see P. in error).

S belgüt- See belgürt-.
D belgür- Intrans. Den. V. fr. belgûr-: 'to appear, become manifest'. Survives in NW Kaz. belgûr- R IV 1768 and SW Osm. belîr-. In other languages the same meaning is given by belgülene-(not an old word) or other words like kûrû-. Uyg. viii ff. Man. (buds) tuğar belgüle 'sprout and appear'. Wind. 11: Chr. U F 8, 8–9 (antaca): Bud. öğlüm savı edgü yaklay belgülgênce 'whether my son's word appear good or bad' PP 63, 2–3; Uygûr âli el(î)gî 7 ortun ulûsha túşûp belgülgî 'arriving and appearing in the royal central country (or in the royal palace and country?') of the Uygûr realm' USp, 44, 3–4; o.o. TT V 15–3 (ûkûn, spelt bëlu:-luor-); X 486; Sws. 75, 1: Civ. TT I 62 (êncûlûgû). Xak. xi iş belgüldî: zahara-l-âmr 'the affair became manifest' Kaş. II 172 (belgüler-, belgülemek); a.o. I 387, 10: KB (if you hide music) yü'di belgüler- 'its small becomes manifest' 312; tûzûnîück sehnîdîn keilbê belgüle 'goodness comes and becomes manifest from Thee' 6638: xiv Muh.(?) zahara belgûr-Rif. 112 (Mel. 28, 13 görûn-); al-zûhûr belgülmerk 37, 15; 124: Çağ. xv ff. belgûr-(-ûr, etc.) belgûr- Vel. 141 (quont); belgüler- ('with -g-) Intrans. V. meaning malîmûmûd 'to become known' (N.B. false etymology fr. bilîr)-; the two Rami authorities and Tâlî-i Harâwî it took to be a duplicate (murdrûf) of bildûr- meaning fahmûnidan 'to inform', and Naşirî following them; they were in error San. 148v. 25 (quotns.: Xwar. xiv belgûr-'to appear, become manifest' Qutb 29; Naheç. 16, 16; belgüler- Qutb 30; belgüler- do. 32; belgüler-belgüler- MN 116, etc.: Kip. xiv belgûr- zahara Id. 36: xî naba'a 'to emerge' belgülgûr- (sic) Tuh. 378. 7; Osm. xiv ff. belîr- 'to appear' common till xvi TTS III 81; IV 93.

D belgûr- Caus. f. of belgûr-; 'to make manifest, display'. Survives in NW Kar. L. belgûr- R IV 1613; Kaz. belgîrt- 1768; SW Osm. belûr.-/belîr-. Tûrkî vii ff. Man. taştirtî belgûrt(i)ler 'they displayed openly' (the inner . . . of the mind) M III 19, 12 (ii): Uyg. vii ff. Man. A (i): M III 11, 5 (1 aça-); 21, 3 (ii): Bud. tûzûmin uşûnuman belgürtî sözleser 'if (I) openly declare my origin and clan' PP 67, 1–2; (my dear son) kögûzûnmân belgiumtis azgûzîmîn tûrgûmîs 'brought to flight from my breast and from my mouth' U III 36, 21–2; o.o. U IV 16, 160 and 173; TT V 6, 34, etc.; X 365; Xak. xi KB (this world adorns itself and displays itself) êtînîmâs kulîn telî têjî belgûrtî 'as a bride adorned displays her impressions' thoughts 3540 (so the Ferşegana MS., the other two MSS. have yelîktûr here and in 3567, but this verb does not exist; the Ferşegana MS. omits 3566–7, and they are prob. spurious): xiii(?) Tef. belgûrt- 'to display, make manifest' 97: Çağ. xv ff. belgûr-(spelt) Caus. f.: malîmûm kûrdan 'to make known' (false etymology, see belgûr-): San. 149r. 22 (quotns.): Xwar. xiv belgûrt-/belgürt- 'to show, display' Qutb 30; belgürt- do. 32: Kom. xiv belgîrt- ditto CCG; Gr. Osm. xiv to xvi belîr/-belîr- ditto in several texts TT II 127; III 81; IV 93.

Trîs. BLG


D bîlêkîlî P.N./A. fr. bîlek; 'having a . . . wrist'. N.o.a.b. Xak. xi küçülî bîlêkîlî kîșî: inân qawwâl dii sâ'd 'a man with strong wrists' Kaş. I 509.

D bîlîgîlî P.N./A. fr. bîlîg 'possessing knowledge', etc. Survives only(?) in NE Buv. bîlîgîlî 'educated' (but this may be a recent reconstruction). Uyg. viii ff. Man. bîlîgîlîm tîzûnmîn 'my wise one, my good one' M II 8, 11 (i); [bîlê] bîlîgîlî şatu tiktîsip 'you have set up the ladder of wisdom' TT III 47: Bud. bîlîgîlî bîlîgîlî 'wise' Sws. 127, 19: 354, 2: Xak. xi al-âlîmlîl-âqîlîl-êhkâm 'a knowledgeable, intelligent, wise man' is called bîlîgîlî kîsî: Kaş. I 510; KB bîlîgîlî, ditto, is common 168, 254, etc.: xiv Muh. sâhih ilm bîlîgîlî (-g- is marked) Mel. 5, 7; Rif. 76; al-âlîm 6, 9; 55, 8; 77, 152 (mis-spelt bîlîgîlî): sâhihûlâ-ay 'with sound judgement' bîlîgîlî (sic, in error 50, 9; Rif. 145 û:ge): Çağ. xv ff. bîlîgîlî alîm wa dânîmandî ('wise'); also used for dânîmandî 'wisdom' (i.e. the A.N. in -îlk is); they also use bilîmîlî in these senses San. 150r. 8: Xwar. xiv bîlîgîlî 'wise' Qutb 32: Kip. xv 'arîf 'knowledgeable' bîlîgîlî Tuh. 24b. 13.


D belgûjîlî P.N./A. fr. belgûjî; 'manifest, significant, possessing distinguishing characteristics', etc. Tûrkî vii ff. erdêmî: belgûjîlî savar 'statements regarding the virtues and distinguishing characteristics' (of various jewels and (precious) stones) Toy. 4 (ETY II 57): Uyg. vii ff. Man.-A (they are) beş tûrûgûn belgûjûlî 'significant in five ways' M III 24, 8: Man. M III 26, 11 (i) (odûgûrasi-); TT IX 29 (bekiz): Bud. TT VI 296 (odûgûrasi-); VIII A.16 (bekiz): Xak. xi belgûjîlî ne: Â-al-şayu l'îbâtîyûl-êzîhir 'anything manifest and conspicuous' Kaş. I 528 (prov., spelt belgûjûlî); o.o. spelt belgûjûlî I 384, 20 (bitîg); II 40, 11; III 160, 20: KB bilîgîsz karânu turur belgûjûlî 'the ignorant man is manifestly blind' 179, 271; o.o. 2286 (ayîklîlî), 2458 (ûnlîlî), etc.: xiii (?) At. bilîg bildî boldî eren belgûjûlî 'a man acquires knowledge and becomes
conspicuous' 93; *Tef. mubin 'manifest, obvious, belgülüğ 97: Çağ. xv ff. belgülüğ tam-gâdar ve nişândar 'branded, conspicuous' *San. 149v. 24 (quon.): Xwar. xiv belgülüğ 'manifest, visible' Qutb 29.

D belgülüğ: *Hap. leg.?; P.N./A. fr. bilgî: Türkü vii ff. belgülüğ yanılmaz 'a man who has a (wise) counsellor does not make mistakes' *Tun. IIIa. 11 (ETY II 95).

D belgürte: *Pass. Dev. N. fr. belgürt-; n.o.a.b. Uyg. vii ff. Bud. belgürte: etöz translates the Bud. technical term *nûr janakâya 'the manifestation body', one of the three bodies or natures of the Buddha *TT VII C.20 (spelt *belgürte); *Swv. 38, 13 ff. (a long passage on this subject).

D bilgîsiz Priv. N./A. fr. bilgî: 'ignorant, devoid of understanding', etc. N.o.a.b. Türkü viii bilgîsiz xâgân olurum is 'ogâns who did not understand (how to govern) ascended the throne' *IE 5, *IE 6; vii ff. Man. bilgîsiz 'through ignorance' *Chias. 733: o.o. do. 170 (âğûzî); M I 5, 4: Uyg. viii ff. Man. *TT III 31-2 (ûdür-); Bud. bilgîsiz bilgî 'ignorance' *Swv. 133, 18; 136, 16; a.o. do. 38, 21-2 (tûmne): Xak. xi oğlan bilgîsiz 'âqî fi-l-shibân 'boys lack intelligence' *I 119, 24; 386, 1; n.m.e.: KB bilgîsiz 'ignorant' 179, 271 ' (belgülüğ); a.o.o.: xii(?) *Tef. bi-gûl 'îm bilgîsiz' *XIV Müh. bilâ 'ihm bilgîsiz' Mel. 10, 14; *Rif. 84; al-cahîl 'ignorant, foolish' *bilgîsiz 95, 71: 152: Xwar. xiv bilgîsiz ditto *Qutb 32.

D belgûsusiz Priv. N./A. fr. belgû: 'without a sign, mark, etc'. Survives in NC Kır., Kzx. belgûsusiz. Uyg. viii ff. Bud. körkûsiz tûyû-suz belgûsusiz 'without form, perception or distinguishing characteristics' *TT VI 460; a.o. *Tû. 24b. 3: Xak. xi kança: bârîr belgûsusiz translated fa-lâ yudrâ ilâ ay ciha tatattêh 'and one does not perceive in which direction it (the cloud) goes' *Kâ. I 354, 26; n.m.e.: KB bu tüst teg tîrîlgî keçe belgûsusiz 'this life passes away like a dream, leaving no trace' 1396; common as a rhyme 1532, etc.: xii(?) *Tef. bil-gûb 'secretly' belgûsusizân 97.

D bilgûsusuz Hap. leg.; Priv. N./A. fr. bilgû: *Uyg. vii Man. bilgûsusuz yitî vacûr 'the thunderbolt (Sanskrit vajra) that is sharp without (being sharpened on) a whetstone' *M II 7, 8; 8, 9 (1).

D bilgûszîlîk A.N. fr. bilgîszîl; 'ignorance', used to translate Sanskrit vâdhyâyâ, same meaning. N.o.a.b. Uyg. *Nif. Bud. bilgûszîlîk karaqanju üze kögûlam örtüli 'my mind is being clouded by the darkness of ignorance' *Swv. 101, 16-17; Xak. xi bilgûszîlîk kete: adafâ'il-safah 'an nafis' drive bilgîszîlîk away from yourself' *Kâ. I 440, 20; n.m.e.: xii(?) *Tef. bilgûszîlîk ditto 102: Xwar. xiv ditto Qutb 32.

Tris. V. BLG-

D bêleCFG: *Den. V. fr. bêleCFG; n.o.a.b. *Xak. xi ol,mapa: bêleCFGdi: 'he gave me a gift' (hadiya) *Kâ. III 340 (bêleCFGer, bêleCFGmek); a.o. I 307, 17 (misvocalized).

D belgîle: *Den. V. fr. belgîle; 'to make manifest' and the like. Survives in NW Kâ., Kumyk, Nog. belgîle-; Kaz. bilgelle-. Cf. belgûrt-. Xak. xi KBêlîg aydi uktum sûtûn belgîlep 'the king said 'I have understood your statement which (you) expounded' 792.

D bilgîlenCFG: *Hap. leg.; Refl. Den. V. fr. bilgîle: *Xak. xi er bilgelendi: ta'âqala'l-racul 'the man pretended to be intelligent'; the better word for this (al-ahsan fi hâda) is bilgimsindi: (mis-spelt *bilgîmsindi) *Kâ. III 202 (bilgelendir, bilgîlendmek).


Dis. V. BLL-

D bêlele: *Pass. f. of 2 bêleCFG; n.o.a.b. *Xak. xi er terke: bêlelefô: 'the man was bathed (gâriqa) in sweat'; and one says oğlan bêleleCFDi: 'the boy was fastened (pûda) in the cradle'; the first is Intrans. (lâzim), and the second *Pass. (muta'add); and one says at kanka: bêlelefô: 'the horse was bathed in blood', that is because of the great slaughtering *Kâ. III 106 (bêlelefôr, bêlelefemek).

D bililô: *Pass. f. of bilî; n.o.a.b. Cf. bilinCFG, UygCFG. vii ff. Bud. (immediately after he had left) özîn kentî bilüllîr 'the matter became known spontaneously' *Hiven-ts. 2007: *Kî. xv (in a grammatical section) bûllîdi kî bîl keledîr 'it became known that the beg was coming' *Tuh. 48b. 5.

D bululô: *Pass. f. of bulô; n.o.a.b. Cf. bulunCFG, UygCFG. vii ff. Bud. Sanskrit śrāmmanyaphalâman adhigâtâm 'the fruits of asceticism are obtained' toyn tüstî bulûmus (spelt p-) erûr *TT VIII G.48.

Tris. V. BLL-

D balala: *Den. V. fr. balala; 'to give birth to or produce young'. S.i.s.m.l. *R IV 1402. *Xak. xi (in a grammatical section) 'a nestling' is called balala; and if you wish to say that a bird has hatched out young (afrazxa) you say kusCFG balala:di: *Kâ. III 92, 1; n.m.e.: Çağ.xv ff. balala:-(p, etc.) kus ve hayveân yavurluCFG of birds and animals, to produce young' *Vel. 132 (quonnts.); balala- bâçça guðûstân ve tavâldî kûrân 'yumî hayvanât ve câmrân' 'to produce or give birth to young, a general term for animals and living creatures' *San. 126v. 5 (quonnts.): *Kî. xv *afraza balala-Tuh. 7a. 2.

Tris. BLM-

S bulamaçÇbulamak: See bulûgama;
Trls. V. BLM-

D?F bilemsin- Hap. leg.; Refl. Simulative Den. V. fr. *bilem, N.S.A. fr. bile-.- Xak. XI ol biçek bilemsindii: 'he pretended to whet (yasum) the knife without actually doing so' Kaş. II 260, 1; 262, 9 (in a grammatical section); n.m.e.

D bllimsin- Hap. leg.; Refl. Simulative Den. V. fr. bllim (see bilih). Xak. XI ol <ol> 13 bllimindii: 'he pretended to know (ya‘rîf) about the matter' Kaş. II 262, 13 (in a grammatical section); a.o. III 202 (bilgelen-); n.m.e.

Dis. BLN-

belîn ‘panic, terror’. Survives in NE Alt., Tel. pelîn ‘a simulated disease’ R IV 1244 and SW Tkm. belîn ‘repugnance’ and, until recently, Osm. belîn ‘terror’; elsewhere displaced by der. f.s. of kork- or קרק-.- Uyg. VIII ff. (Bud. belîn teg in U II 25, 16 is a misreading of belîdeqel, v.q.): Civ. er quwwatî (so read for kuth) belîn suv quwwatat telîn ‘the strain of a man is (his power to inspire) the panic, the strain of water is its depth’ TT VII 42, 4: Xak. XI belîn ‘the panic (al-hasta-hiz) which breaks out in a tribe on the approach of their enemy’ Kaş. III 370 (cf. bulgak).

bulan ‘the elk’. Survives in NE several dialects pulan R IV 1374; Khak. ditto; Tuv. bulan; NC Kir., Kzx bulan all meaning ‘elk’; SC Uzb. bulan a folk-lore word for ‘a wild horse’ Bor. 80; NW Tat. bulan ‘stag’. Çuv. pâlan Ash. X 105 normally means ‘stag’ but in some dialects ‘elk’. See Shcherbak, p. 141. Doerfer II 810. Xak. XI bulan ‘the name of a large wild animal which is hunted; it is in the Kipçak country. It has one horn in the form of a vessel (al-luubb) with a hollow top like a roof (al-samâ)’ in which snow and water collect; the female kneels down to let the male drink out of her horn, and the male kneels down to let the female drink out of his horn’ Kaş. I 413 (obviously ‘elk’): Kip. xv yahım ‘wild ass, onager’ (sic) bulan Tuh. 393a. 7 (xIV bulanak (v.l. bulanak) yahım Id. 35 is perhaps a Dim. f. of this word).


D bulun ‘prisoner’; Intrans. Dev. N. fr. bul-, but the semantic connection is not very close. N.o.a.b. Cf. tutgün. Türkî VIII ögîn kîsîltîn bulun kîlîp ‘making his children and wife prisoners’ Fx. 5; a.o. do. 22(?) (Uyg. VIII ff. Man. sizîn men sizîn bulun bolûnt ‘I am yours; I have become your prisoner’ M III 24, 10-11 (i); a.o. do. 25, 9 (iii): Xak. XI bulun al-axid wâl-’asîr ‘captive, prisoner’ Kaş. I 399 (verse); a.o. II 307, 7 (boşaç-); III 63, 21 (yul-); 85, 20 (yulun-); 97, 12 (yulîr-): KB bulun ‘prisoner’ is common 1438, 2388, 2723 (umduq-): 3636 (yul-), etc.: Xwar. xiv bulun ‘prisoner’ Qutb 36; Nahc. 70, 6; 82, 15; 117, 4; 161, 4 (ak-): Tkm. xiv bulun al-ğâra ‘a raid’; in Kip. al-barru’l-mu’tasîfi bî-l-cazîra wâl-‘gânîma wâl-’kasb ‘land adjacent to an island; booty, gain’ Id. 36: Osm. xiv bulun in four texts TT VII 123; II 175.

bulûp ‘corner, angle’; and, in the early period only, ‘a cardinal point, a quarter of the world’. Survives in NE several dialects R I 1375 (p.); Khak. (p.); Tuv.; SE Türkî; NC Kir. Türkî VIII tört bulûp kop yâqi: ermîs ‘the four quarters of the world were all hostile’ IIE 2, IIIE 3; tört bulûpda: boðunîg IIE 2, IIIE 3, etc.: VIII ff. tört bulûpda: eddûsî: uyûri: ‘his good and capable men in all directions’ Irk B 28 (the reading bulûpîn in do. 13 is an error for bulûpän): Man. tört bulûpû (spelt bulunûgû) yarûtr ‘he illuminates the four quarters’ Chwas. 11-12: Yen. tört bulûuka: Mal. 31, 3: Uyg. VIII ff. Chr. U II 7, 16-17 (besik); Bud. Sanskrit disâm ‘point of the compass, quarter’ bulûp yînâk TT VIII 1.1; o.o. of this phr. U I 12, 6-7; IV 20, 251; in the Tantric text TT VII 15 bulûp means ‘a segment of the sky’ and yînâk ‘direction, compass bearing’ (see note thereon, p. 68); tört bulûp PP 7, 2; o.o. U III 65, 4-5 (ii) (sepir), etc.: Cîv. âoðân küündün bulûnda ... kedin taðdîn bulûnda ‘in the east and south quarters ... in the west and north quarters’ TT I 142-3 (bulûp in H I 19 is the (Chinese?) name of some drug and not connected with this word): xiv Chîn.-Uyg. Dict. ‘the four quarters’ Tôr quarts ligîti 146 IV 1375: Xak. XI bulun al-zewîz ‘a corner’ Kaş. III 371; xiÎ (??) Tef. bulun ‘corner’ 110 (in 108 a phr. transcribed bir böllǖp ... bir böllǖp explained as ba’dî ... ba’dî ‘some (believed) and some (did not)’ is prob. a misreading of bûllûk ... bûllûk: Xwar. xiÎ (??) küündükîn bulûnda ‘in the southern quarter’ Oq. 295: Kom. xiv ‘corner’ bulun CCG; Gr.

D bulunç Dev. N. fr. bulun-; ‘gain, acquisition’, and the like. Pec. to Uyg. Uyg. VIII ff. Man.-A (whoever endures suffering for the sake of his body) anañ utûsî etözêe ôlmek artamak bulunçî of ‘his reward is the acquisition of death and decay for his body’ M III 11, 12-14 (ii): Bud. nom. bulunçîna têrûr ‘achieving acquisition of the doctrine’ Sîch. 154, 8; o.o. do. 195, 202; 596, 8; TT VII E 3 (âînciﬂûg), 9 (uçuzla-); 10: Cîv. bulunç [gap] TT VII 35, 70.

Dis. V. BLM-

D bllîn- Refl. f. of bllîn-, often used as Pass.; ‘to know oneself, to know one’s own (something Acc.); to be known’. S.i.a.m.l.g., usually as Pass. and with some extended meanings. Türkî VIII ff. Yen. alt: yasañta: kaq ődîrdîn bilînmîdîn ‘in my sixth year I was parted from my father, I did not know him’ Mal. 32, 16: Uyg. VIII ff. Man. bilînmîdin
(in a damaged passage) 'inadvertently'?

TT III 49: Bud. kentü bilinçey erinç 'he will surely know for himself' (without being told) PP 10, 1; bilinç- is commonplace in the sense of 'to realize that (one has sinned), e.g.
yazukumni billinirbüz 'we realize that we have sinned' TT IV 8, 64-5; o.o. Swt. 137, 23 (açın-); 140, 1 and 11 (kakin-) and many in TT IV, U II 85, 17 ff.: Xak. XI er işin bilindir: 'the man knew and understood (arafa wa fatina) his (own) business'; and one says er yazukin bilindir: 'the man acknowledged (i'tarafo) his sin' Kaş. II 143 (bilinir, billimek); billinir: 'arafo it is known' II 23, 18; a.o. 228, 19: KB billinü mumu 'he must know this' 727; a.o. 969: VIII (?) At. bilig birle billinür türütgen idi 'the Lord, the Creator, is known by wisdom' 121: Tef. bilin- 'to be known' 102: Çağ. XV f. bilin- danişta şudan 'to be known' San. 148v. 6 (quots.): Xwar. XIV ditto Quth 33: Kom. XIV billinmeğin 'not known (hitherto)' CCG; Gr.

D bulunç- Refl. f. of bul-; usually in Pass. sense 'to be found'. Survives only (?) in SW Osm. with several meanings including 'to be found' and, simply, 'to be' (cf. French se trouver). Uyg. VIII f. Civ. senişi satmaştı yér bulunup 'finding the land which you had sold' Usp. 24, 4-5 (dubious, this text is unsatisfactory): Xak. XI ılyık bulundu: 'the stray (etc.) was found' (recedita) Kaş. II 143 (bulnur, bulnamak); bulnur with III 374, 6: KB bayusa tileki bulunasa tükeli 'if a man grows rich and acquires all that he desires' 1423; o.o. 2066, 2332, 4235, etc.: Çağ. XV f. bulun--(sa) olun- 'to be' Vel. 154; bulun- hudan wa mescud wa yafı şudan 'to be; to be found' (Hend.) Sun. 139v. 7 (Rumi qotn.): Xwar. XIV bulun- 'to find for oneself; to be (?)' Quth 36 (Zaj. transcribes bulun-).

D bulunç- Den. V. fr. bulunç; 'to capture, take (someone Acc.) prisoner'. N.o.a. Xak. XI er yağun bulunç: 'he who captured the enemy' Kaş. III 301 (bulnur, bulnamak); o.o. I 60, 4 (ölüle:s); II 153, 8, (mis-translated wacada 'to find'); KB köpül bulunasa boldı erksiz kişli 'when his mind is captured, a man ceases to be his own master' 3855: Xwar. XIV bulunç- 'to take prisoner' Quth 37.

D bulnat- Lap. leg.; Caus. f. of bulnataç. Xak. XI ol ani bulnatatt: amara bi-isärlahi fa-usira 'he ordered that he should be captured, so he was captured' Kaş. II 350 (bulnatur, bulnatmak).

Tris. BLN

D beliççi- N.Ag. fr. beliç; survives only (?) in NE Bar. pilipdzı R IV 1340. Xak. XI (after beliç) and 'a man who is scared' (al-nafür) of something is called beliççi: kişli: Kaş. III 371; n.m.e.

D bilinçet Hap. leg.; Conc. N. fr. bilinç- Xak. XI bilinçet neyi 'the word for anything stolen which is subsequently found in the possession of the thief or someone else'; hence one says bilinçet bilti: 'he recognized and found (arafo wa wacada) the stolen object in the hands of the thief' Kaş. I 510.

D buluncusuz Priv. N./A. fr. bulunç; 'undiscoverable, unattainable', and the like. N.o.a.b. Uyg. VIII ff. Man. (my God . . .) buluncusuzum 'my unattainable one' M II 8, 18; Bud. buluncusuz (sic) çintamani ertini 'the unattainable jewel çintamani' PP 14, 7; buluncusuz occurs several times in TT VI, see p. 65, note 140.


Tris. BLN

D beliç: Den. V. fr. beliç; 'to be panic-stricken, terrified', and the like. Survives only (?) in NE Alt., Tel. pelipde- 'to suffer from an imaginary disease' R IV 1244 and SW Osm. beliçle-beliçle- 'to be startled, to wake with a start'. Türkü VIII ff. Man. beliçliði anıq korkutti (sic) 'he was panic-stricken and very frightened' M I 6, 9: Uyg. VIII ff. Bud. Sanskrit vyambatam me? (my terror) (?) peliplemek meni M II V III 15; o.o. U II 29, 17 etc. (ürk-); U IV 38, 137; Swt. 5, 10 (korkup bel lip lep); 141, 7: Xak. XI er beliçli:di 'the man woke with a start (waţaţa) because he had been terrified' (bi-faza a aşabah); also used of any animal when it is frightened (faza'a) of something suddenly and shies away and is scared (nafara) Kaş. III 409 (biliçler, beliçlemek): KB beliçlep odundi 'he woke with a start' 4963; a.o. 4950: Xwar. XIV beliçle- ditto Quth 26 (mis-spelt balıýa-).

Dis. V. BLR

S belür- See belür.-

Tris. BLR

E bilerüzüv See bileczük.

Dis. V. BLS

D bilsik- Emphatic (?) Pass. f. of bil-; 'to be known'. N.o.a.b. Uyg. VIII ff. Bud. Sanskrit jñatapurço 'a well-known man' bilsikmetki kişî yağluk TT VIII E 7; Xak. XI anıq yaşat nı: bilsik: 'his private affairs became known' (urifa) Kaş. II 228 (bilsikler, bilsikmek); a.o. I 21, 12.

Dis. BLŞ

D biliş Dev. N. (with some connotation of mutuality) fr. bil-; 'an acquaintance, friend'.

344 DIS. V. BLN -
DIS. BMG

S.i.s.m.l. in this sense, and sometimes more generally for ‘knowledge’ and the like. Uyğ. viii ff. Bud. yathâ samestukiyâ ‘like praisers (perhaps taken to mean ‘like those who praise you’); kalti: bilişliğizle:ce: TT V VII III. A. 3 (spelt plîp): eṭa jñâta or yathâbhitan ‘as if this man was known (to you)?’ anî biliş [gap] do. E. 5. Xak. xi biliş al-ma'rifâ waheva hâhûn ṛîfâ wa layya mûsar ‘acquaintance’; (al-ma'rifâ) is here a common Noun and not an Infinitive Kaś II 367 (i.e. ‘acquaintance’, not ‘knowledge’); —s is a Suff. in such words as biliş li-man yakin ma'ahu ma'rifâ ‘for one with whom you are acquainted’ I 12, 15: KB (a-new-comer always meets with difficulties) bilişli yok erse ‘if he has no acquaintances’ 492; kışike kerek tegme yérde biliş ‘a man needs acquaintances everywhere’ 497; o.o. 524, 2251: Xwar. xiv biliş ditto Quṭb 33: Kip. xii (in a list of various kinds of people) al-ma'rifâ biliş I 392, 2: xiv ditto Bul. 9, 5; Osm. xiv ff. biliş ‘an acquaintance’; c.i.a.p. TTS I 100; II 144; III 94; IV 105.

D buluş ‘help, helper’; Dev. N. fr. bol-; the semantic connection is tenuous, but cf. buluş. S.i.s.m.l. Xak. xi buluş al-tâna bi'll-kalâm ‘helping with words’; hence one says ol maşa: buluş klda: a'ânani bi'll-kalâm Kaś I 307: Kom. xiv ‘helper’ buluş CCS: Gr. Kip. xiv in a grammatical section under istiqât ‘calling for help’ the recommended phr. are ma: (fr. maşa:) buluşuq/bulusuq bilişliğiz/maidad eyleyliğiz Tuh VIII. 6.

D buluş Dev. N. fr. bul-; survives in SW Osm. in such meanings as ‘invention, discovery’. Xak. xi buluş al-manfa'atu'llallati yaci'duha'l-racul 'alâ fi'lla'alahu ‘the advantage which a man gets from something that he has done’ Kaś I 367.

Dis. V. BLŞ-

D biliş- Recip. f. of bilî: ‘to know one another; to be acquainted with (someone, birle).’ S.i.m.m.l: Xak. ol meqîn birle: bilişli: ta'ārâfa ma'i ‘he was acquainted with me’ Kaś II 107 (bilişîr, bilişmek): o.o. III 71, 17; 188, 19 (verse, Object in Dat.): KB bilişmez kişîler karağu şarî ‘people without acquaintances are like blind men’ 493; bilişli yeme ol kişîler biliş ‘he became acquainted, too, with people’ 499; a.o. 2251: Xwar. xiv bilişî- (sic) ‘to be acquainted with (someone, birle)’ Quṭb 33.

D buluş- Recip. f. of bolî: lit. ‘to come together’, but usually ‘to help (someone)’. S.i.s.m.l. in SE, SE, NW in or both meanings. Xak. xî ol ma'nâ: bilişlî: ta'āsûba li wa arâdî hawu'i wa sâcarâ li-acalî ma' man yumûnîni ‘he allied himself to me and desired my friendship and fought on my side against anyone who rose up against me’ Kaś II 108 (bolişûr, bolišme): a.o. II 110, 3 (tüür): Çağ. xv ff. buluş- Recip. f.; ba-ham sudan wa bûdan ‘to come or be together’ San. 139v. 11: Kip. xii dafa: f

minâl-mudâfira ‘to help’ buluş- Hou. 41, 19: xiv buluşu: a'âna ‘to help’; buluş a'in wa sådî ‘help (me)’; the origin is bol meaning şir ‘become’, fr. boli: şara, and the -s indicates reciprocal action, that is şâyara; and it was transferred (mâqîla) to the meaning sådâ: the essence of the transfer of meaning is that whoever is with you makes it his business to give you his help Id. 35: xv Tuh. 85b. 6 (bulus).

D buluş- Co-op. and Recip. f. of bulî: ‘to find (something Acc.) together; to find one another’, and the like. Survives only (?) in SW Osm. Türkü viii ff. Toy. III 2v. 3-5 (I a): Xak. xi olâr ikki: bilî birûg buluştu: ‘those two found (wacada) one another’ Kaś II 107 (buluşûr, buluşma:): Çağ. xv ff. buluş- Recip. f.; ham-digir-râ dar-yâfân ‘to find one another’ San. 139v. 11: Kip. xiv buluş- ittâfaqa ‘to make an agreement with one another’ Id. 35.

Tris. BLZ

C bilezük ‘bracelet’. Radloff’s suggestion that this is a crasis of bilek yüüzük is plausible; and the word is hard to explain in any other way. The existence of forms with medial -ri- is discorscario, but they are all late (the Uyğ. occurrence is in an xviii MS.) and are prob. Sec. f.s. Survives in SE Türkî bilezük: NC Kr. bilerîk (sic); Kxz. bilerizk: SC Sart bilezîrk R IV 1763; Uzb. bilaguzuk (sec) NW bilezük (Kaz. bèlezêk); SW Az. bilerizk; Osm., Tkm. bileriz. In some modern languages ‘bracelet’ is represented by other der. f.s of bilek, NE Khak. pilektes; Tuv. biletke; NC Tob. bilezik R IV 1762. See Doerfer 270. Uyğ. viii ff. Bud. (people in gold or silver, not gold and refine it; and with the gold manufacture) bilezi:kte (text bilerizîkte) ul[ati] esirpî a[A]drûk a[drûk] atgerîrîv ‘various particoloured ornaments, bracelets and the like’ Swîv. 71, 18-19; Xak. xi bilezük al-mi'sam 'bracelet' Kaś I 518, 12 etc. (kavrî-); n.m.e.: xiix?: Tef. bilezik ‘bracelet’ 101: xiv Muh. al-sitwar ‘bracelet’ bileriz(559,246),(904,275)(558,299),(904,321)(558,271),(904,294)(557,223),(904,244)(558,243),(904,265): Çağ. xv ff. bilerizk (sic) ‘a bracelet (dastina) that women wear on their arms’ in Pe. dast-barancan, in Ar. sitwar San. 149v. 2: Kip. xii al-sitwar bilezük Hou. 17, 20: xiv bilerizk ditto Id. 36: xv ditto bilezük Kav. 64, 12; Tuh. 19b. 6: Osm. xv bilezik in a phr. TTS III 94.

Tris. V. BLZ-


Dis. BMG

S.i.s.m.i., often much distorted and meaning "bird's down" as well as 'cotton', e.g. N.C Kir., Kzx. mamik/mamuk; SC Uzb. momik; NW mamik/mamuk; SW Az. pambug; Osm. pamuk; Tkm. pamik. Oğuz xi. bəmuk (?-?) al-qaṭn 'cotton' I 380; o.o. bəmuk (?-) III 346 (uƣuqa-), not described as Oğuz: xiv Muh. naddâf 'cotton carder' mamuq çaqia: Mel. 59, 1; bəmuk çaqia: Rif. 158; al-qaṭn mamuq 67, 12, (and al-hallâc 'cotton dresser' pamuq: Kzç. 57, 3): Çağ. xv ff. mamuq pamuq pamuq Pam. 381, 18 (quo.: Xwar. xiv mamuk ditto Qub 109; Kix. xiv mamuk al-qaṭn; Tkm. panuq (with p- -p-) Id. 88.

Mon. BN

F 1 ban 'a wooden writing tablet'; l.-w. fr. Chinese pan (Giles 8,588 or 8,589); n.o.a.b. Uyğ. vii ff. Bud. (write it on (birch) bark or (palm) leaf, or paper or linen or) banda U 70, 70, 5 (ii).

F 2 ban 'ten thousand'; l.-w. fr. Chinese wên (Giles 12,486; pronounced something like mban in medieval NW Chinese). N.o.a.b. Uyğ. vii ff. Civ. (the murmuration of pure water echoes) tümen ban yêrde 'in ten thousand thousand places' TT I 143-5; (you will meet people) miŋ baŋça irak barmiš 'who have gone thousands and thousands (of miles) away' vii 30, 7.

*3 ban See man.

1 bəŋ Hap. leg.; an onomatopoeic. The combination b- -g is very unusual in Xak., and this might be a l.-w. fr. Pe. bëŋg 'noise, clamour'. Xak. xı oğlaŋ bəŋ sıghtaŋ: 'the boy sobbed (bakâ bukâ)' Kaš. III 355.

*2 bəŋ See maŋ.

ben the 1st Pers. Sing. Pron. 'I'. C.i.a.p.a.l. The vocalization is irregular, the Dat. having apparently always had back vowels. In the other cases the vowel was almost certainly -e-, but spellings with -e- are fairly common in some languages; it is possible that in some languages, as in the case of the, the vowel became -e- when the word was used as a Predicate. The word was originally ben, but except in the Oğuz dialects became men by assimilation at an early date; it is one of the criteria for differentiating between Türki vii ff. Yen., and O. Kir. Ben now survives only in SW Osm., in all other languages, including SW Az., Tkm., and it is now men. The original sound is preserved in Čev. ep/epě 'I Ash. III 20-1, but here too the base of the oblique cases is man do. VII 190. Türki vii ff. ben (beni, beniŋ, bəŋa;) is common, and the only form in T, and perhaps occurs in Jx. 27 (damaged); men (meniŋ) is the only form in I and II; vii ff. men is common in IrkB; maŋa: Toyok IVv. 3 (ETY II 180): Man. mën (Predicate) Chias. 135-6: Yen. men Mal. 28, 7; 29, 1; 32, 7; Uyğ. vii ff. ben occurs seven times in Su. and men once; ix men three times in Suci: VIII 39 ff. Man.-A. Man. Bud. Civ. men, often spelt mën, mën, meniŋ, maŋa are common and mendide (sic?) occurs once in U IV 48, 86 as Abl.: O. Kir. ix ff. ben is common in Mal. (excluding the Türkü inscriptions); bəŋa: do. 12, 11: Xak. xı men Pron. (harf) meaning 'I' in the language of the Turks Kaš I 340; men, meniŋ: (mën: twice in error?) meniŋ, maŋa, mende, menden/mendin are all common: xii(?)? At. men, occasionally mën, and oblique cases of both are common; Tuh. the forms are men, meni, meniŋ/menim, mende, mendin 221: Xiv Muh. the Turks of our country (i.e. Azerbaijan) change m- into b-, e.g. for 'I', men, they say bəŋa Mal. 8, 2; Rif. 80; a.o.o.: Çağ. xv ff. the 1st Pers. Sing. Pron. is mën, Pe. men, Ar. anä, they say mën mën amam 'I am I', oğlaymän bi-jawaam 'I shall be' San. 157, 2: Oğuz, Kix., Swûwarın xı convert every initial m- into b-, e.g. the Turks say men bardım and those tribes (al-firaq) say ben bardım Kaš I 31, 15; ben Pron. (harf) meaning 'I'; one says ben bardım in Oğuz, and the Turks say men bardım I 339: Xwar. xix both ben and men with corresponding oblique cases occur *Ali 13-14: xiv men Qub 110, MN passim: Kom. xiv men with oblique cases is common CCI, CCG; Gr. 163: Kix. xiii men Hou. 50, 9; menüm 52, 2, maŋa: 52, 15; xiv b- and m- often interchange; for men anä they say ben in Tkm. Id. 36; men 'I do. 88; ma't menim bille Bul. 14, 13; 'inden menüm katinda: do. 14, 15; li benim/beni: do. 15, 4; anä men do. 16, 6: xiv men Kav. 21, 1: oblique cases do. 32, 6-8; 45, 6-14: in Tuh. the forms, which occur several times, are men, men, mendi, ma'a: Osm. xviii (after Çağ. entry) the Rûmi spell this Pron. with b- but use -m as a Suff. they say benem for manam and benem sulfaম for 'my Sultan' San. 157. 27.

1 bęp 'a mole on the face'. S.i.a.m.i.l.g., as bęp in SW Osm. and men elsewhere. Uyğ. vii ff. Civ. meŋ 'mole' is common in TT VII, 37 (USP. 42): Xak. xı meŋ al-xaŋ fī-l-waḥ 'a mole on the face' Kaš. III 359 (verse): xii(?) At. yâ olar kizil eŋ bu eŋke meŋ-e (glossed bęp in one MS.) 'or they are the red cheek and he the mole on the cheek' 26; Tef. meŋ 'mole' 222: xiv Muh. al-xaŋ meŋ Mel. 46, 9; Rif. 140: Çağ. xv ff. meŋ (spelt) xaŋ San. 321 v. 4 (quo.: Xwar. xii(?) meŋ 'mole' Oğ. 58: xiv ditto Qub 110, 111 (meŋ); MN 6, etc.: Kix. xiv meŋ (ŋ, marked) al-xaŋ Id. 89: xv ditto Tuh. 14a. 4.

*2 bęp See 1 meŋ.

bıŋ 'a thousand'. A l.-w. in Mong. as miŋan (Hausenich 109) which confirms the fact that the vowel was originally -i- although it became -i- at a very early date in all languages. S.i.a.m.i.l.g., in SW Osm. bıŋ; in Čev. pin Ash. IX 215; elsewhere miŋ or the like, Tkm. muŋ. Türki vii bıŋ T 16, 18; bıŋ II 8'; T 14: xı ff. (a hundred Spiritaca) miŋ bıŋi: 'became
a thousand' Ḣrb 32; a.o. Tun. IIIa. 4 (ETY II 94): (Man. mišič iš tunem unleash kuvarč 'communities of a thousand and ten thousand (people) TT II 8, 57): Uyg. viii biŋ certainly occurs in St. E 9, 11; N. 6 and prob. S 2; the reading biŋ in the much damaged line between N and W is very dubious: viii ff. Bud. Civ. miŋ is fairly common: O. Kir. ix ff. biŋ certainly occurs in Mal. 3, 5; 42; 2 and biŋ in 45, 8; other supposed occurrences are dubious or errors: Xak. xi miŋ 'a thousand' Kas. III 360 (prov.); a.o.o.: KB miŋ is common 111, 112, 284-5, etc.: xiii(? ) At. miŋ is common 8, 36, etc.; Tef. miŋ 224: xiv Muh. 'a thousand' is miŋ in Turkistan and biŋ in 'our country' Mel. 8, 2; Rif. 80 (cf. ben); a.o. 82, 11; 187: Çağ. xxv ff. biŋ 'adad ma'nāsma Vel. 384; miŋ 'thousand', in Ar. alif Sam. 321 v. 5 (quotn.): Xwar. xiv miŋ Qub 111; MN 50 etc.: Kom. xiv miŋ CCC; Gr.: Kip. xiii min Hou. 22, 19: xiv min 1d. 88; bin Bul. 13, 1: xv min Kan. 38, 20; miŋ Kan. 68b. 13: Osm. xv ff. ci.a.p.: xvi biŋ (spelt) in Rūmī 'a thousand', in Çağ, pronounced min Sam. 150. 26.

F bun l.w. from Sogdian pan 'basis, foundation'; n.o.a.b. Uyg. viii ff. Civ. kūn tegri bun sami 'the basic number of the sun' TT VII 9, 13-14; a.o. do. 18.

VU boŋ prob. a mere onomatopoeic; it is hard to explain the combination of bo and -ŋ in Xak. in any other way. N.o.a.b. Xak. xi al-racu-l'ič-'anāši-l-abi 'a thickset, big man' is called boŋ kisi: boŋ abbreviation (qar) of (VU) sabaŋ al-mirzabad 'sledgehammer'; and one says of the sound of a heavy object falling to the ground boŋ cttl: Kas. III 354.

buŋ 'grief, sorrow, melancholy', and the like. S.i.a.m.l.e.; in SW only(? ) in xx Anat. bun SDD 23. Türkī vii āle: buŋ yok 'there is no distress in the realm' I S 3; a.o. do. 8; ne buŋ: bar ertecit: ermiš 'what (cause for) distress would we have had?' T. 57: viii ff. Man. (if we have broken these commandments) muŋmuž takmiz teğip 'because distress or compulsion (?) affected us' Chius. 200; muŋ üçün 'because of (our) distress' do. 230; a.o. 251: Uyg. viii ff. Bud. ne muŋ tak bolit 'what irresistible compulsion came into existence?' (so that you had to send your son on a dangerous journey) PP 26, 1 (this seems the best translation here); a.o. Suv. 7, 11 (ogar-): Xak. xi muŋ taŋ: dirsi-l-ħulum 'wisdom tooth'; hence one says muŋ taŋ unde: 'the wisdom tooth has erupted' (this looks like the same phr. used metaph.): muŋ al-mižna 'distress, sorrow' Kas. III 360 (prov.); (do not cross the Kara: Yaliga: pass) kata: muŋ (sic) kelmekeči: 'unless an overwhelming calamity (al-dāhii-yet-mužma) approaches' III 33, 2; two o.o.: KB (all suffering mortals were created by Him) muŋ yok icle 'the Lord who has no sufferings' 5; isiniz künне miŋ artar muŋ 'the sorrows of the wicked man increase at the rate of a thousand a day' 349; muŋum ham takım 391; o.o. 3503, 3854: xiii(? ) At. 30 (eglr-): Çağ. xv ff. muŋ balד ve mižna . . . buŋlu ve mižnati 'misfortune, sorrow . . . unhappy, sorrowful' Vel. 366; muŋ (spelt) dar da gəm 'sorrow, grief' San. 320v. 22 (quotn.): Kip. xiv bun (with back vowels) al-racu-l'ič-imir 'ignorant man, simpleton' Id. 37; muŋ (-u) marked al-haca wəl-darima 'need, distress' Id. 88: xv bolid 'silly, foolish' (VU) muŋ Tuh. 7a. 9; sic wa muqaffal 'simpleton' (VU) VU muŋ do. 19a. 1 (if it were not for the statement for 'with back vowels' all these words except one might be taken to belong to 1 büm): Osm. xiv to xvii buŋ 'pain, distress'; common till xvi TTS I 123; II 175; III 116; IV 131.

VU büm 'defect and the like. In this meaning survives only (?) in NC Kir. müm; Kxx. mın. It seems prob., however, that the Osm. word büm 'simpleton', in xix spelt, or misspelt, boŋ, is the same word with a rather different meaning, and the long vowel in Kas. points more to -ői- than -u-: Uyg. viii ff. Man.-A M 1 23, 32 (bača): Bud. Suvv. 135, 5-7 etc. (ka đaŋ): Xak. xi müm al-da wəl-ői 'illness, defect'; one says müm:ssüz kiši: al-racu-l'ičamil-qlab 'a sound-hearted man' Kas. III 140 (prov. containing müm:ssüz which should obviously be restored in the preceding phr.): KB müm is common in antithesis to erdem; e.g. the king said 'I have grasped these virtues of yours (erdemleriğ), now tell me mümbar müm have you any defects?' 683; tiriğliki müm kil 'live to the full' 232; o.o. 533, 686 (ərsellik), 720, 908: xiv Muh. al-ayb müm in Turkistan, büm in 'our country' Mel. 8, 2; Rif. 80 (cf. ben); a.o. 52, 5; 148: Kip. (? Tkm.) xiv bun al-aιyb Id. 36 (and see buŋ): Osm. xiv ff. büm 'simpleton, idiot'; c.i.a.p. TTS I 118; II 168; III 112; IV 126.

2 bun 'soup, broth'. Survives only(?) in NE, several dialects müm müm R IV 2152, 2221; Kakh., Tun. müm; most modern languages use Pe. şurba often changed to çorba. Uyg. viii ff. Civ. müm birle iğū ol 'he should drink it with soup' H I 111-2; o.o. do. 43; II 32, 17: Xak. xi müm al-maraqa 'soup, broth'; I have heard a Yağma: say müm keldür 'bring the soup', and it was brought with noodles (bił-štirya), because that is what they meant. In writing the words (in this section) in Turkish script (i.e. Uygur) it is customary to insert a vowel letter (harfa-šlayn), but in speaking they are pronounced as I have written them (i.e. with a short vowel) Kas. I 340; about a dozen o.o., usually spelt müm: Oğž, Kip., Suwärin xi the Turks call 'soup' müm; and this group (al-ṭağha) call it bun Kas. I 31, 18: xiv Muh. (? ) al-şurba 'soup' müm Rif. 165 (only): Kip. xiii al-maraqa müm (sic; also called şurba: Pe. word) Hou. 15, 15.

Mon. V. BN-

D I büm- Refl. f., sometimes used as Pass., of ba:- 'to bind on oneself; to be bound'.

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N.o.a.b. O. Kbr. ix ff. Mal. 3, 2 etc. (kėš): Xak. xi koy bandit: 'the sheep was bound' (rubita); also used of anything that is tied with a rope (tuđda bi-vaṭa); the -n- was changed from -I- Kaš. II 27 (banar; (sic, the second consonant carries no vowel sign and has one dot above and two below), banar): er tulum manḍa: labasāl-raucu'ūl-nilāh 'the man put on weapons' do. 1 I 30 (se 2 ban-): Xwar. xiv ban- 'to bind (something Acc.) on oneself' Qūb 26.

2 ban- 'to dip (something Acc., in a liquid, etc., Dat.).' Survives as man- in SE Tūrki R IV 2015 (only) and NW Kbr., and as ban- in SW Os. There is a cognate word mal-, with the same meaning, in SE Tūrki, Shaw, Farrin, and NC Kbr., Kxv. Xak. xi ... and one says er etmek sīrke: mandi: 'the man dipped (ṣabāga) the bread in vinegar and seasoned (i-tādama it with it); also used of anything that is dipped and seasoned Kaš. II 30 (manar, manmāk): Cəğ. xv ff. man- (spelt) 'to dip' (furū burdan) bread and the like in water, sour milk, etc. San. 318. 19 (quots.). Xwar. xiv man- ditto Nāh. 301. 4: Kom. xiv 'to baptise' man- CÇG; Gr. Kip. (?’TKm.) xiv ban-gamas 'to dip' Id. 35: Osm. xviii ban- in Rūmī furū faṭran 'to go down, sink', in Cəğ. man- San. 1271. 21 (mistranslation due to the fact that in Osm. both ban- and bandur-, q.v., mean 'to dip').

*bān- See map-.

*bān- See mayl, mayyl-, mayyṣ- and?

*bānāk.

bin- 'to mount, or ride (a horse, etc., Acc.).' C.i.a.p.1; in SW Os. bin-, elsewhere min-/mūn-. Tūrki viii boz atig binip 'riding the grey horse' E I 32; to o.o. in I and two in is.: viii ff. (a. thief) tutupun minmīs 'caught and mounted it' Irk B 16: Uyk. viii ff. Civ. mūŋū kli at 'two riding horses' UsP. 53 (i), 5: O. Kbr. ix ff. Mal. 41, 9 (almtns): Xak. xi er ati mūndi: 'the man rode (rakiba) the horse (etc.)' Kaš. II 30 (mûnner, mümmek): a.o.o.: KBr ati mūndi kelti 'he mounted his horse and came' 570; o.o. 1386, 1608, etc. (v.l. min- in some cases): xiiI (7): Tef. min-/mūn- 'to mount, ride' 223-227: xiv Mux. (Zayd came) 'Amrū aṭīni: mūnqā (s.c.) 'riding' Amrū's horse' Mel. 14, 5; Rif. 90 (but bīngāy); mümpī min: 14, 12; minp 92: n.ēm.: Cəğ. xv ff. min- ('with -I-) washū gūtūd 'to ride' San. 3211. 14 (quots.). Xwar. xiv bin- ditto: 'Ali 36: xiiI (3) min- Qūb. 16, 226; xiv min- Qūb 112, MN 40; mūn- Qūb 112; Nāh. 23, 13; 39, 3-4: Kom. xiv to 'mount' CÇG; Gr. 165 (quotn.): Kip. xiii rakiba min- Hou. 33, 17; xiv min- ditto L 88 (and 36); TKm. bin- do. 36 (and 88): xv Kip. ditto min- Kav. 22, 20; Tuh. 17: 13; a.o.o.

bun- 'to be mentally deranged or disturbed', in the sense either of 'being senile, feeble-minded' or of 'losing control of oneself, going fighting mad'. N.o.a.b., but the first vowel is fixed by munduz, q.v. Some connection is also possible with SW xx Anat. bonul- 'to be feeble-minded'; SDD 218 and bun- 'to be dissatisfied' do. 232. Uyk. viii ff. Man.-A M III 29, 3-4(i) (azr): Bud. TT VI 125 (tan-): Xak. xı kari: er mundi 'the old man (etc.) was senile' Kaš. II 30 (manar, manmāk): KB ukūsūl kiš kārīsas mūnār 'an intelligent man when he grows old becomes senile' 294; a.o. 3600 (2 bulak): xiiiI (?) At. azu kutsuz aţun karīmpu mūnār 'or is this unhappy world old and senile? 448: xiv Muxh. (?) cuuna 'to be possessed by evil spirits, mad mūn- (and delū: ol-) Rif. 107 (only): Kip. (?TKm.) būn- xarīfa 'to be senile' Id. 36: Osm. xiiiI bun- (sic) in Rūmī xarīf ta furtāt 'senile, a dotard' San. 141I. 19 (there is no other trace of this verb in Osm.; it is translated as a Noun, and may be an error for būn).

*VUB- See möp-.

Dis. BNA

bepl- 'joy' and the like. N.o.a.b.; to be carefully distinguished fr. beşgū; with which it is easily confused in some scripts. Türkī viii Ėltirīs xağan elinet: karip edgū: bepl- körtl: 'he grew old in the realm of Ėltirīs Xağān and experienced great joy' Ix. 3: viii ff. Man. etöz mēpsī 'bodily pleasures' TT II 8, 43: Uyk. viii ff. Man.-A M I 12, 10-11 (ortuklūg): Man. ertīmūl mēpsike ili-miske 'to one attached to transitory pleasures' TT III 50; a.o. 123: Bud. mēpl tēgīnem emğa tēgīnem 'to experience joy and sorrow' U I 10, 20; vissaylū mēpsiler 'sensual (Sanskrit l.-w.) pleasures' do. 28, 2 (ii); o.o. U I 43, 13; TT IV 12, 60; Pfahl. 8, 8: Civ. TT I 21-2 (buldük): Xak. xı KB mēpli turur kör mēpl yok ciğāy 'the joyless poor man is joyful' 6370.

*bēfīt- 'brain'. This word occurs in a puzzling variety of forms which are best explained by assuming that they ultimately go back to *bēfīt-. Cf. bañāk. Survives in NE Alt., Kumd., Šor, Tel. me: R IV 2661; Khak. ml; SE Türkī mīpē/mēpī/mēng Shaw, BŞ, Farrin; NC Kbr. mei; Kxv. my; SC Uzh. miya; NW Kz. mi Kk. my; Krm mej R IV 2079; Kumyk may/miy; Nog. my; SW Az., Osm. bēyn; Tkm. bēynl. Civ. mēm Akh. VIII 242 shows a complicated picture of cross-assimilation. Uyk. viii ff. Civ. ulamu mēyisn 'the brain of a partridge' H I 63; a.o. do. 89: Xak. xı mēpi: dimāq 'brain' Kaš. II 299 (saçet-); n.m.e.: KB mēpsī tolū 'with a full brain' (i.e. intelligent) 57; ukūs orni üstūn mepede (v.l. mēpside) turur 'the seat of understanding is up in the brain' 1836; Cəğ. xv ff. mēyin/meyn mğa-ı sar 'the brain' San. 3191. 29; mēyē (spelt) ditto 321v. 10; Xwar. xiv mēpl 'brain' Qūb 111: Kom. xiv 'brain' meq CÇG; Gr. Kip. xiii mūxu'ul- dimāq 'the fleshy part of the brain' beyin Hou. 21, 11: xiv mēpl al-dimāq; Tkm.
beyni İd. 89; xv ummu'lar'ı 'the brain' (töpe; in margin) beyni Tuh. 4a. 13; dhuuan-dimmâq 'the soft material of the brain' mâyâni (in margin beyni) do. 15a. 12; Osm. XIV ff. beyni 'brain' in several texts down to XVII and one later TTS I 94; II 133; III 87; IV 98.

Dis. V. BNA-
D bünâ:- Den. V. fr. 1 bünâ: rare but found with two different meanings: (1) 'to be, or find, defective'; (2) 'to trim' (in the sense of removing defects). Survives only in the sense of knowing the place in NC Kxz. mine-. Uyğ. VIII ff. Bud. (because he held these views) uzatî yeâr münayêrtihlîz 'you blamed and found fault with him at great length' Hüen-ts. 1798: Xak. XI ol tonuq mûnedî: 'he cut the sides (qata'a-l-atfrîd) of the garment in order to save in from unevenness (al-inhirâf), etc.' Kaç. III 274 (mûne: mûne: mektek): XIV Muh.(?) 'âba min nafîshî 'to have a personal defect' mûne:- Rîf. 112 (only): Kip. XIV (after bünâ al-âyh) hence one says bünâ- (and bünîle-, sic?) 'âba İd. 36.

Dis. BNC
D bünça: Equative f. of l bu: 'as many, or as much, as this; so many, or much,' and the like. S.i.s.m.l. as mûnç and the like, and in SW Osm. as bünca. Cf. anç. Tûrkî VIII bünçâ: is fairly common, e.g. bünca: yêrê: süledîm 'I made expeditions to as many countries as this' I S 4 (they had just been enumerated); II S 12 (bir-); VIII ff. Man. mûnçâ ûkûç tinîqêkî 'so many living creatures' Chiusas. 119; a.o. do. 91: Uyğ. VIII bünça: bititîğ 'so many(?) inscriptions' Şu. Shb.: VIII ff. Man.; Bud.; Civ. mûnçâ is fairly common, e.g. M I 18, 3 (i) (adîr-): Xak. XI KB mûnçâ bedîx 'so much adornment' 96: XIII(2) At. nelûk mâlka mûnçâ kûçîl barmakîp 'why do you set your mind so much on wealth' 183; a.o. 429: Çag. XV ff. mûnçâ (spelt) inadîr 'this amount, as much as this' San. 320v. 10 (quot.). Xwar. XIV mûnçâ 'so many' Qub. 111: Kom. XIV mûnçâ 'so much', etc. CCG; Gr. 165 (quotns.): Kip. XV 'for so many years past' mûnçâ yîldan berî Tuh. 90b. 12: Osm. XIV ff. bünca (in two XIV and XV texts mûnçâ) 'so much, etc.' (occasionally) thus: c.i.a.p. TTS I 124; II 178, 698; III 116; IV 131.

D *bânçuk See mûnçuk.

bânçuk (?bânçuk) 'head, dead necklace'; in some early occurrences perhaps, more generally, 'jewel'. The modern forms suggest strongly that the second vowel was originally -o-. Survives in NE Khak. monçık: SE Tûrkî mûnçâ: NC Kîr. monçôk; Kxz. monşâk; SC Uzûb. mûnçâk: NEW Kîk. monşâk; Kumyq mûnçâk; Nog. moysâk (sic): SW Az. mûnçuk; Osm. bûncuk; Tkm. monçûk. Tûrkî VIII ff. (a statement regarding the virtues) tûrlûq mûnçuk:tuñ tâslarî: 'of various jewels and (precious) stones' Toy. 2-3(ETY II 57): Uyğ. VIII ff. Man. yînçülûq mûnçuklar 'pearl necklaces' TT II 15, 11-12: Bud. manî mûnçuk eortlîn 'the Manî (Sanskrit) necklace(?) jewel' U II 37, 55; morvarît (fr. Greek margaritê) mûnçuk 'a pearl necklace' U III 15, 4 (ii); (my dear son I love you) ayâdadakî yînçî mûnçuk têq 'like a pearl necklace in the palm of the hand' PP 6, 8; o.o. TT V 20, 14 (in Note A 117); 26, 100; Civ. (if one burns and pulverizes) yîllan bûsî mûnçûkî meaning obscure, 'a necklace of snake's heads', or 'the beads in (or on) a snake's head' H I 130: Xak. XI mûnçuk kûll xaraza minâl-hulî 'any bead used in a personal ornament': mûnçuk 'any kind of jewel, lion's claw or amulet (minâl-cotahîr aw bartînhîl-asad awi'll-tamdyîm) hung on the neck of a horse' Kaç. I 475: o.o. II 123 (sûrûl-); III 121 (tôd): XIII(7) Tef. mûnçuk 'necklace' 226 (mûnçuk): Çag. XIV ff. mûnçêg (sic, spelt) xarûmha 'bead' San. 321v. 3 (quot.). Kip. XIV mûnçuk al-xaraz wol-l-füşîq 'bead, the bezel of a ring'; also called bûncuk (?) in Tkm. I d. 89: XV xaraz bûncuk Tuh. 14b. 2: Osm. XVIII bûncuk in Rûmî, 'bead' in Ar. xaraza San. 141v. 20.

VU *bûncîq See mûncîq.

Trîs. BNC
C *bûncûlayu: See mûncûlayu.

Trîs. V. BNC
D *bûncûkan: See mûncûkan.

D *bûncûkan: See mûncûkan.

Dis. BND
C bûntaç Crasis of bu: and teç; 'like this'; cf. antaç with which this word is practically synonymous. As pointed out by T. Tekin in On Kûsh Tûrîkî bûntaç, CAT VIII 196, there is one occurrence of this word with regressive instead of progressive vocalic assimilation. S.i.a.m.l.g. except SW as mûntaç with minor phonetic changes((-u/-l-b-/l/-d-; ûjîk-k-y). Tûrîkî VIII ney yerdeki:xâganîlî bûntaç: bûntegî: bar erser 'if a people ruled by a xâgan in any country had a (xâgan) like this' T 56-7: VIII ff. Man. bu mûntaç tûrlîq alp ada 'these kinds of grievous dangers' TT II 6, 22; o.o. 8, 38 and 45: Uyğ. VIII ff. Bud. mûndag sakînç kilip 'thinking thus' TT V 8, 68-9; 10, 110; a.o.o. Xak. XI Kaç. I 36 (1 os): I 64 (osûq); I 160, 3; III 154 (suv): n.m.e.: KB kali mûndag erse yorik 'if his conduct is like this' 175; o.o. 292, 727, etc.: XIII(7) Tef. mûndag 'thus, like this' 225: Çag. XV ff. mûndag bûnçûlayn wâ bûnçû gîbî Vel. 385: mûndag (1) inçûnî 'thus' (quotn.); (2) in waqt 'at this time'; mûndakta dar in waqt (quotn.) San. 320v. 13: Xwar. XIV mûndag/mûndak 'thus' Alî 12: XIV mûndag 'thus' Nahc. 237, 3; 413, 5-6.

F *bandar(?) See mandaar.

D *bunduz See mûnduz.
Dis. V. BND-

**D** *baŋt*- See *maŋt*.

D *buŋaŋ*- Intrans. Den. V. fr. *buŋ*- 'to be disturbed' and the like. Survives in SE Türki *muŋaŋ* - *Shate 184* (only); NC Kir., Kxz. *muŋaŋ* - and presumably SC Uzb. munkay - 'to be bowed, bent'; and SW Osm. *buŋa*- but all authorities agree that this means 'to be senile' and the like, which suggests a false etymology fr. *bun*. Türkü vi (the guide lost the way and was strangled) *buŋaŋ* *xaŋaŋ* 'the xaŋaŋ, being worried' (said 'advance at a trot') T:26: Uyğ. vii ff. Bud. U II 31, 47, etc. (2 ađın-); U III 72, 22 etc. (2 ta čla:-): Xak. xi (in a prov.) *er oğlı: muŋaŋ* *mašas* 'a son of man is not permanent at a loss' (lā yadat aār iđi̇rār yahāb fihi; but uses his ingenuity and so gets out of his difficulty) Kaş. II 84, 25; n.n.e.: KB (he came to the town but found no lodgings) *muŋaŋ* *muŋaŋ* *ku̇n* *t̪u̇st̪ı̇ gari* 'he was at a loss, and went to a charitable institution and lodged there' 456; n.o. 29 (elğ), 492, 572, 3767 (Büşğeli); xiv Muğ.(?) *siğara* 'to be poor, destitute'; *muŋa*- (the entry is a muddle) Rif. 104 (only); *al-fuq* *muŋaŋ* *maša* 125: Çağ. xv ff. *muŋa*- (spelt) *mažaš* *wa* *gaŋnaŋ* *suđan* 'to be sorrowful, distressed' San. 319v. 27 (quotns.).

**D** *beŋde*- See *meŋde*.-

**D** *beŋded*- See *meŋdet*-.

**D** 1 bandur*- Caus. f. of 2 band*-; survives only (?) in SW Osm. *bandur*-*, which is however syn. w. 2 band*- and has no Caus. notation. Xak. xi ol *maŋa*: atmekk* yaŋka*: *mandurdi*: 'he told me to dip (ašbaŋaši) the bread in oil' Kaş. II 197 (mandurur, mandurmak): Osm. xviii bandur*- *jur* jurdan 'to dip' San. 127r. 22 (*Rüm. quotns.*).

**D** *2 bandur*- See 1 bandur*.

**D** bintür*- Caus. f. of *bin*-; 'to make (someone *Dat*) mount' (a horse, etc. Acc., or *uçe*). S.i.m.m. with the same phonetic changes as *bin*.- Türkü vii at *uçe*: bintüre: 'telling (the men) to mount their horses' T:25: Xak. xi ol *maŋa*: at *mündür*: 'he told me to mount (arkabañi) the horse (etc.)' Kaş. II 197 (mündür, mündürmek): xiii (?) Tef. mündür*- ditto 224: xiv Muğ.(?) *arada* 'to mount (someone) behind (someone else on the same horse)' bündür*- Rif. 103: Çağ. xv ff. mündür*- Caus. f.; *suwar* kardan 'to make (someone) ride' San. 321r. 23: Xwar. xiv mündür*- ditto *Quib 111*.

**D** *buntur*- See *muntur*.

**D** *beŋde*- See *meŋde*.-

Tris. BND

**D** *buŋaṇcîg*- See *muŋaṇcîg*.

Tris. V. BND

**D** *buŋaŋturt*- See *muŋaŋturt*.

Dis. BNŊ

*buŋaŋ* 'duŋ', perhaps specifically 'animal dung'. For the phonetic evolution cf. *beŋa*: Survives only (?) in SE Türki *maŋa* 'sheep's and camels' droppings' *Shaw, Jarring*, Uyğ. vii ff. Bud. *muŋa* 'cow-dung' U I 29, 6 (ud): Civ. *maŋa* 'dung' occurs several times in H I and H II the animals concerned being pigeons, cows, camels, and wolves: Xak. xi *maŋa* 'dung' (ba*r*), specifically of the camel; thence the word is used more generally (yusta*dr*), and one says koy *maŋa*: 'sheep's dung'; it is not used of horses, for which the word is *yundak* Kaş. III 167 (prov.): *mejek* ('with -l*') *ca*ral*-hâl* 'dog's dung'; hence one says it *mejekl*: I 392 (presumably a further corruption of this word): Oğuz xi *beyn* *al-far* 'dung' Kaş. III 175: Kip. xiii *ba*-'ar* *maŋa*: Hou. 15, 5.

**D** *baŋ* See *maŋ*.

**D** *bunuk* See *munuk*.

**D** *buŋgak* See *muŋgak*.

**D** *buŋgan* See *muŋgan*.

Dis. V. BNĞ

E *bin*- Hap. leg.; there does not seem to be any doubt that this is a misreading of *tinik*-- Den. V. in -ik- fr. *tin* although this Suff. normally forms Intrans. verbs. Uyğ. viii ff. Bud. (then that rich man's son Kaňcanadeva) boğunun karasin emlep öpeştiler biniktilar (read tinikttilar) 'treated the common people (in the realm of King Indriyaprabh) and cured them and gave them rest' *Sūt* 598, 16-17.

**D** *buŋuk*- See *muŋuk*.-

**D** *baŋgir*- See *maŋgir*.-

**D** *buŋkar* See *muŋkar*.-

Tris. V. BNĞ

**D** baŋaka*- See *maŋaka*.-

Dis. BNĞ

?F *benek* almost certainly l.-w. fr. Pe. *banak* 'a small seed, pimple', and the like. Survives only (?) in SW Osm. *benek* 'spot, speck, freckle'. Arğu and a few dialects *(wa fi bâ'dil-* *-luğa)* xi *benek* al-habba 'seed, berry, pimple'; *benek* al-fals 'a small copper coin' Kaş. I 386: Çağ. xv ff. *benek* 'blotches and spots' (gul wa nişan) which appear on the face as the result of drinking (and in Pe. (?)) a forest fruit also called *ban*; (2) a kind of fabric with a background of brocade and gold spots on it) San. 127r. 26: Kip. xiv *benek* al-*muqta* 'a spot' Id. 36.

beŋâ*: (İbeŋgö) 'eternal, everlasting'. An early l.-w. in Mong. as *møŋk* (Hearne 112 *møŋkhe*, but the modern pronunciation (*Haltad 508*) is *møŋkhe*). S.i.a.m.l.g. except SW. The NE forms *møŋk* *R IV* 2131 and Tuv.
móngôte re nborrowings fr. Mong., elsewhere normally mengü or the like; to be carefully distinguished fr. beşle, with which it is easily confused in some scripts. Türkvii mengü: tas 'memorial (lit. 'everlasting') stone' I S 11, II N 8; I S 12 (bttl.-); II N 15; a.o. I S 8, II N 6 (1 él): vii ff. Man. menţi téri yéré 'the country of the eternal gods' Chías. I 15; a.o. do. I 29; M III 15, 2 (ii); mengü Zröva 'the eternal god Zürván M III 5, 8; Yen. beşgüüm tíke: berti: 'he erected my memorial' Mal. 28, 4; same phr. but beşgüsi: do. 30, 3; o.o. 27, 8; 33, 3; 36, 3 (all mengü); 39, 14; 48, 6 (both beşgüü); mençiü: 39, 5; Üyğ. vii ff. Man.-A. mengü M I 11, 9, etc. (ögrünçülüg); o.o. do. 11, 16; 12, 11: Chr. mengü téri U I 7, 5: Bud. yértincüdeki özgü̇ yaşı̇g mengü sakindü̃zlar 'you thought that life (Hend.) in (this) is everlasting' T M IV 252, 4; mengü as a P.-N. Pfahl. 12, 19: O. Kir. ix ff. beşgüícul: (sic?) Mal. 9, 3; a.o. 42, 5; mengü: do. 13, 5; a.o. 24, 4; beşgüümin: 20, 1: Xak. xi mengü: al-sayyül-xulîd wa-xulîd 'anything eternal; eternity, both common N. (ism) and Dev. N. (maşdar); one says mengü: dârul- xulîd 'the eternal (i.e. future) world' Kaš. III 378 (verse): KB mengü (so spelt) 'eternal' is common 10, 113, 115, etc. xi? Tef. mengü dittò 223: Xwar. xiv dittò Qutb 110; MN 121; mengü Nahc. 281, 2-3: Kóm. xiv mengü/mengü/mengü CCG; Cr. 164: Kip. xi dâma 'to continue, endure' mengü kal- (mis-spell kol-) Hou. 40, 3: xiv mengü: şu: mà:"ul-bayat ay mà:"ul-dawâm 'the water of life, that is, the water of eternity' Id. 89.

Dis. V. BNG-
D *bünük- See münük-.

Dis. BNL
D *bañil See mayil.
D *bunluğ See muñlûğ.

Dis. V. BNL
D *banil- See manil-.

D binil- Pass. f. of bin-; (of a horse, etc.) 'to be mounted, ridden'. S.i.s.m.l.g. as minil- münil-; SW Osm. binil-; Xak. xi at münülü: the horse (etc.) was ridden (rükiba) Kaš. I 138 (münülür, münülmek).

D *bünel- See münel-.

D *bapla- See mañla-.
D *bünle- See münle-.
D *beñlet- See meñlet-.
D *beplen- See meplen-.

Tris. BNL
D *bepliğ See mepliğ.
D *beplilk See meplilk.

Dis. BNR
bı̄sär (p-) 'a spring of water'. A purely Oğuz word surviving only in SW Osm. pīsar/pīsar. Cf. I balak, yul. Oğuz xi mǖsar ayyu'l-mấ 'a spring of water' Kaš. III 376: ayyu'l-mấ is called mǖsar III 363; a.o. III 280 (çoğra:-, not an Oğuz word); xi? Tef. mǖsar dittò 224: Tkm. xi al-ayn, ayyu'l- mấ (köz; in Tkm.) bı̄sär (spelt bīsăr). Hou. 6, 20; xiv minar al-ayn munîl-mấ Id. 88; manbîla'ul-mấ dittò bı̄sär (unvocalized) Bul. 4, 13: Osm. xi to xvi bı̄sär, less often bı̄sär (pīsar/pīsar) 'spring' is common TTS I 96; II 137; III 89; IV 100; xvi pīsär (spelt 'with p- and -s') in Rimi, šah-i âm çañna-i âm 'a well, or spring, of water'; and metaph. gûça-i çañm 'the corner of the eye' San. 141v 23.

Dis. V. BNR-
D *baŋra:-, etc. See maŋra:-.

Dis. BNS
D bensiz Priv. N./A. fr. ben; survives in SW Osm. normally meaning 'without me, in my absence'. It is possible that it occurs in the passage below with the meaning 'without self-interest'. Alternatively the word might be read as a Priv. N./A. fr. *man taken as a l-w. fr. Sanskrit māna 'pride, insolence'. The meaning of the phr. is fixed by the context. Üyğ. viii ff. Man. asra mensiz (or mensiz?) sakinçlarîg 'humble (Hend.) thoughts' TT II 17, 68-9.

D buŋsz Priv. N./A. fr. buŋ; 'without care, anxiety, grief', and the like. N.o.a.b. Türkvii (the Chinese give gold, silver, etc.) buŋsz 'without stint' I S 5, II N 4; (you will live in comfort and) buŋsz boltaç:sen 'will become carefree' II N 14; a.o. II E 29 (2 ér-); T 48: viii ff. Yen. tamkâhü (sic) yilki: buŋ[siz] er[i]: 'his branded cattle were innumerable' Mal. 26, 6; a.o. do. 7 (bakır): Üyğ. viii ff. Man.-A (you will live in that country at your ease and) münsuzdan 'without a care' M III 30, 6 (ii): Bud. (rich men, paying no taxes and) münsuz takszı̄ 'not feeling anxiety or constraint' TT VI, p. 57, note 11, 5: O. Kir. ix ff. buŋsz:uz ulga:t(t):ım 'I grew up without a care' Mal. 7, 2; a.o. do. 6, 3; Xak. xı KB (oh all-powerful, eternal) münsuz bayat 'carefree God' 6; a.o. 28: xi? Tef. münsuz 'careless' 226: Xwar. xiv (my son has become rich and I poor; my son) münsuz 'carefree' (and I muñlûğ) Nahc. 286, 6; (I have become a king) ortak- larning ortaklî̄ngīn münsuz 'not dependent on the companionship of companions' do. 401, 3.

D *búnsiz See münüz.
D *baňiş- See mayiş-.

(D) *bipeş- See müpeş-

DIS. BNZ
bepliz 'the complexian'. Survives only(?) in SE Tar. meşzi R IV 2084; Türkī ditto BŞ 698 and SW Osm. bepliz. Türkūvī VIII ff. Man. tişi kişlīnər körklin meşzi 'the shape and complexian of women' M III 22, 7-8 (ii); a.o. Chius. 46 (2 ög); Yen. [gap] üz yer üzü: başgler başliz: başlık 'the faces of the... and the complexian of the berg is worthy of bergs?' Mal. 26, 9 (a very obscene and damaged inscription): Uygū. VIII ff. Man.- A körk meşzi tészürmek 'to change one's shape and complexian' M I 25, 29-30: Bud. körki meşzi U III 23, 2 (ii); Suv. 60, 03: a.o. U IV 8, 15-17 (toşa): Xak. XI meşzi 'the colour (lawm) of a man'; hence one says kizil meşliš 'with red cheeks' (al-tačna); the word is usually applied to (the colour of) the cheeks Kaz. III 363; 0.o.o. I 60, 56; 65, 9 (ağađuk); 486, 16: KB meşzi is common; (plain and mountain high and low ground) yasıl körk meşzi 'become green (Hend.)' 96 (exceptionally not used of the human face); (the king was angry) artuk karartči meşzi 'and made his face even blacker' 629; 0.o.o. 733 (körk meşzi); 1116 (ditto. following the Vienna MS.), 802, 3840 (erttinl): xii(?) (Tef. meşzi 'look, appearance' 222: XIV RIV meşzi 'complexian' R IV 2081 (quotn.)): Çağ. XV ff. bečliž (spelt, 'with -çt-') giwa na bagara 'colour, skin' San. 150r. 25; mêmez the same as bezliž 'skin and complexian (simd) do. 321 r. 8: Xwar. XIV meşzi (1) 'colour, complexian'; (2) 'resembling' Qutb 110: Kom. XIV 'face' meşliš CCI; Gr.: Kip. XIII lavan sahna rečči's-eman 'ald ayy šifā kānāt 'the colour of a man's face, however it is described' mezliš (spelt mejčez); Tkm. meşzi (bezliž) Hou. 31, 9; a.o. (meğez) 19, 17: XIV meniz 'the colour of the face' Id. 88: Osm. XIV ff. bečliž 'complexian' in several texts TTS II 128; III 83; IV 94: XVIII bezliž in Rümī 'colour, skin', in Çağ. bezliž San. 127r. 29.

*büňüz 'horn'. The various forms in which this word appears point clearly to an original -ň-, cf. *beniš: Survives in NE mûs: R IV 2225 and Khah; miyis R IV 2140 and Tuv.: SE Türkî müçuž Shaw, BŞ; müçuž Jarring: NC Kir. müçuž; Kzx. müçuž; SC Usb. müçuž; NW Kk., Kumyk, Nogay müçuž/müçuž; Kaz. möçež: SW Az., Tkm. buynuz; Osm. boynuz: and Çuv. māyra/māyraka Ash. VII 292. Uyg. VIII ff. Man.- A müçuž M I 16, 11-12 (kač): Bud. müçuž U II 35, 21 (baka): Cîv. klen keykli müçuž 'the horn of an unicorn (Chinese l.-w.) TT I 42; imizchengi koynnīn (i.e. read) müçužin 'the horn of a cow or sheep' II 42; a.o. müçužin do. 55 (böl): Xak. XI müçuž 'the horn (al-garm) of any kind of animal' müçuž 'the name of a children's game' (described at length) Kaz. III 363 (prov.); o.o. I 37 (3 ŏş); III 226 (baka): Çağ. xv ff. büţüz (spelt, 'with -ţi-') şk-i hayvînî 'animal's horn'; also called buynuz and müţüz San. 141 v. 22; same entry reversed 142v. 26 (buynuz); 321r. 2 (müţüz): Kom. XIV 'horn' müţ CCG; Gr.: Kip./Tkm. XIII garmul'-baqar wa gâyrihi 'horn of cattle, etc.' buynuz Hou. 14, 21: XIV müţûz al-qarn; Tkm. buynuz Id. 89; Bul. 8, 8 (ečki): XV qarn müţûz (in margin buynuz lûğâ fihi) Tuh. 20b. 2: a.o. 14a. 10 (ečki).

VUF banzi: Hap. leg.; no doubt, like other Gancak words a l.-w. Gancak xi banzi: baqâyâl'-inab ba'dâl-qîtâf 'alâl'-ârjî 'stray grapes left on the trellis after the banches have been picked' Kaz. I 422.

D *benzeg See meţeg.

DIS. V. BNZ-

D bezge:- Den. V. fr. bezgl but with little semantic connection; 'to resemble'. Survives only in SW Az. benze:- Osm. bezge:- Tkm. meţeg-. Cf. I oxşa:-, yagza:- Xak. XI blir neq birke: meţeqi: 'one thing resembled (tasabbaha) another' Kaz. III 403 (meţegr, meţeqemek): KB muqar meşeqeçy keldi şä'ir till 'the poet's tongue (i.e. statement) is like this' 441; o.o. 1306, 6147: XIII(?) Tef. meşeqe- ditto 222: XIV Rbg. ditto R IV 2084 (quotn.): Çağ. xv ff. bezge- (spelt) şabîh wa mânand şudan 'to resemble' San. 150r. 10; meşeqe- (spelt) same as bezge- do. 321r. 24: Xwar. XIII bezge- ditto 'Ali 32: Kom. XIV ditto beţge- CCI; Gr.: Kip. Tkm. XIV menze- aštâba ditto Id. 88; lasju'-muştâba 'a word for comparison benzer Bul. 16, 4: XV in paras. on comparison bezge and okşar in Kav. 28, 13 ff. and menzer, owşar, and okşar in Tuh. 44b. 6 ff. are said to be synonymous: Osm. xv bezge 'it is as if...' TT IV 95; XVIII bezge- (in Rümī) şabîh wa mânand şudan San. 127r. 21.

D bezget- Caus. f. of bezge:- 'to compare (something Acc., to something Dat.).' Survives in the same languages. Uyg. VIII ff. Bud. Hijen-ts. 1889–90 (abamuluğ): Xak. ol blir nepni: birke: meşetli: 'he compared (sabbaha) one thing to another' Kaz. II 358 (meşetür, meşetmek): KB muqar meşetli 'making the following comparison' is a stock phrase. 273, 319, 412, etc.: Çağ. xv ff. bezget- Caus. f. tasbihi hardan 'to compare' San. 150r. 24; meşet- ditto 321r. 25 (quotn.): Xwar. xv meşet- ditto Qutb 111: Osm. XVIII bezget- (spelt) in Rümī 'to compare', in Çağ. bezget- San. 127r. 18 (quotn.).

Trls. BNZ
D *büňüzge: See müüzgek.

D *bezglîg See meţlgîg.

Trls. BNZ-

D *bezılen- See meţılen-

D *büňüzlen- See müüzlen.-
Mon. BR

bar: Ka'ş definition of this word as a Particle (harf) connoting existence, or presence in a particular place, and the opposite of yok, q.v., is very apt. It is in fact nearly always used as the predicate of a sentence, the subject being either stated or inferred. In this usage, therefore, it is of the nature of a Verb, but it cannot be conjugated and must be supplemented by an Aux. V., er- or the like, if a mood or tense form is required. Its use as a Noun meaning 'existence' or 'property' (the latter meaning uncertain, if authentic, an abbreviation of barım) is unusual. C.i.a.p.a.l.; one of the three basic words in which the initial has become v- in SW Az. and Osm. (but not Tkm.), cf. bar-, bér-. Türkü vii (because heaven so ordained and) özüm kütüm bar üçün 'because I myself had the favour of heaven' I S 9, II N 7; similar phr. I E 29, I E 23; o.l. eki: kişi: bar eresi 'since there are those two men' T 10; similar phr. T 30, 57; o.o. I S 10, II N 8; T 14; viii f.f. Irk B 18 (connoting existence; I bağış); o.o. do. 32, 57; Toy. 14 (with Gen. connoting possession, belğü); Man. (we know) ne bar ermiş 'what existed' (before there was a heaven and earth) Chus. 163; o.o. do. 273, etc.: Yan. bar üçün Mal. 48, 1 and 2: Uyğ. ix bar bar ertim 'I was rich' Sûcî 5; viii f.f.

Man.-A evlmede yeme ükûn takığu kullan barlar 'in my house, too, there are many fowls' M I 37, 14-15; a.o.o.: Bud. (ever since heaven and earth were created) bar yeme bar yok çığlay yeme bar 'there have been rich and poor' Pn 6, 1-2; and many o.o.: Civ. bar is common in its usual meanings, and, in contracts, in phr. like bürçin bar yok bolsar men 'if I die before repaying it' USp. 1, 7-8; O. Kir. ix ff. tört oğlüm bar üçün 'because I had four sons' Mal. 20, 1: Xak. xi bar: A Particle which connotates the existence (toucud) of a thing and its being present in its place (kaunî hâdîr fi mahtâbîhî); hence one says sende: yarmak barım: 'have you any money?' and the other says bar: 'I have'; it is the opposite (naqiid) of layşa in Ar. and yök in Turkish: bar yolğe: -ya:barâld: -kibar 'the greater juicy tree, Zizyphus rubra' Kaş. 131 (the semantic connection of this phr. is not obvious, bar here may be a different word, perhaps a l.w. fr. Pe. bûr 'fruit'); about a dozen o.o.: KB törtûgen birnâha törmüne tanuk 'the created is witness to the existence of the Creator' 15; fildî kildi birnın négîn hâm özün 'he sacrificed his being, his property, and himself' 55; sôzuğ barı tîk 'pour out the essence of your words' 195; o.o. in the normal usage 201, 207, 735, etc.: xiii(?) At. (I did not exist and yet in me was the power, you know) Kir. ikîn bar külürsas 'when I destroyed me and brought me into existence a second time' 10; a.o.o.: Tel. 'bar' 'existent', etc. 90: xiv Muh. a lah faras? 'have you a horse' senin aţûn barım: Mal. 18, 2 etc.; Rif. 97; hâdîr bar: 54, 7; 151; ma'âm 'yes' bar bar: 56, 9; 154: Çağ. xv ff. bar var hast ma'nâsina 'there is' Vel. 126; bar (1) ma'âcîd 'present, existent, etc.; (2) hast San. 120v. 27 (quotn. and several phr. bar plus Conjunctival f.s of 6- (1 er-); Xwar. xiii war 'there is', etc. 'Ali 32, etc.; bar do. 47: xiv bar bol 'to exist' Quth 27; barım yokuum 'what I have and what I lack' do. 86 (s.v. yuku); bar 'there is' MN 34, etc.; Nahc. 3, 11, etc.: Kom. xiv bar in the full range of meaningsCCI, CCG; Gr. 50 (quotns.): Kip. xiv bar ma'sûd, its opposite (muqâbâlîhü) is yok 'mâ-düm, neither is conjugated as a Verb Id. 29: xv bar/bar ma'sûd Kav. 27, 14-15 (phr.); ma'sûd bar Tuh. 35a. 12; a.o.o.: Osm. xiv ff. var (with 3rd Pers. Pos. Suff. varisit) c.i.a.p. with a wide range of meanings, 'there is; existence; property; all', etc. TTS I 756 ff.; II 964 ff.; III 742 ff.; IV 815 ff.

#ber (tber) See berü.
bür 'a bud'. The only early occurrence is in a conjectural restoration, but see bürlenc- Survives, sometimes with somewhat changed meaning, in NE Alt., Saq., Tel. pür 'leaf of a tree' (in Tel. also 'bud') R IV 1397 (ditto püürčik 'bud' do. 1400); Khak. pür 'leaf'; Tuv. bürč 'leaf'; NC Kir. bür 'bud'; Kxz. bürčü/sü 'pine-needle' (bürçik 'bud'). Uyg. viii ff. Man. (plants spring up; their branches grow and spread out) [bür conjurated] bokuklanur '[their buds] swell' Wind. 9-10; Kom. xiv 'bud' bür CCG; Gr.

Mon. V. BR-
bar- 'to go', often more specifically 'to go away'. For its use as a Descriptive V. see v. G., ATG, para. 256; Brockelmann, para. 237 (4). C.i.a.p.a.l.; one of three basic words of which the initial has become v- in SW Az., Osm.; cf. bar, bér-: Cf. 2 kéth. Türki viii bar- 'to go' is very common, e.g. ýer sayu:] bardığı 'you went to every country' I S 9, II N 7; uça: bar- Honoricific phr. for 'to die', see üç-; er- bar- 'to behave in an independent fashion' see 2 éth.: viii ff. beg er yuntar: barmla: 'a beg went to his stud' IrkB 5; a.o.o.: Man. tepri ýeriperi baru umatim 'because they could not go to the heavenly country' Chus. 85 (in v.l. C.'s edition of this text berü is often mistranscribed baru); yülürli bardı 'he ran away' M I 7, 17: Yen. adrili: bar- 'to be parted (from one's friends, etc.) and go away', i.e. 'to die' Mal. 28, 6; 29, 3; erdemim üçün el arada: kar: xanka: baripan yalavac baripan kemelipdir 'because of (your) high qualities in the realm you went to Kara Xan (i.e. the Karakhanid court), you went as an ambassador but did not come back' do. 30, 4-5: Uyg. viii (the Karluks with evil intentions) teze: bardı: 'ran away' (from my rule) Scr. N 111 vii ff. Man. A (the 12th century) since the holy prophet Man. tepri ýeriperi bardukta 'went to the heavenly country' M I 12, 14; a.o.o.: Man. barku (sic) [kön] yol 'the straight road to go' TT III 72-3; Bud. bar- is very common both for 'to go', e.g. keli baru kilip 'making (the index finger) go to and fro (seven times)' TT V 8, 58; and 'to go away' e.g. kolğüşler yığlayu barsar 'if the beggars go away weeping' PP 10, 5-6: Civ. bar- is very common in both senses: O. Kir. ix ff. adrili: bar- Mal. 16, 2; 18, 2; a.o.o.: Xak. x ol eyke: bardı: 'he went (daha ba) to his house' (or somewhere else) Kağ. II 6 (bārǔr, barma:k); over 100 o.o.: KB bar- is very common for 'to go' and 'to go away'; e.g. (the tongue deprecates a man and) bārī er bāsī 'off goes his head' 163; a.o.o. 375 (bī-) and, occurs as a Descriptive V. e.g. (if he has done my work and) körü bardı erse içim taşlarım 'and has seen my inner (thoughts) and my outward (appearance)' 425: xin(l) At. bar- 'to go (away)' 184, etc.: Tef. ditto q1: XIV Muh. madā: 'to go away' bar- Mal. 12, 5; 21, 7; Rif. 86, 115; al-mā'ī 'walking' bar:gn:ın 13, 1; 88; a.o.o.: Çağ. xv ff. bar- (ay, etc.) var- git-Tel. 126; bar- (1) rafan 'to go'; (2) suluk kardan 'to behave' (cf. bar-) Sam. 1202. 2 (quotns.): Xwar. xiii bar- 'to go', etc. 'Ali 26; var- do-27: xiii? (Bar- bar) ditto Oğ. 20, etc.: xiv ditto Quth. 27; MN 11, etc.; Na:hn 15, 18; a.o.o.: XIV, xiv ditto CCG, etc. etc. (quotns.): Kip. xiii rāhā 'to go away' bar- Hou. 40, 12: xiv bar- dāhba 12, 29; kanço: barursun ayna taqhab, also one says (by implication in Tkm.) warursun do. 75: xv bar- dāhba Kav. 8, 16; rāhā do. 9, 18; (to illustrate 2 ok) bargim ok Tuh. 90a. 12 (in Tuh. dāhba and rāhā kēt-) Osm. xiv ff. var- 'to go, go away', and in one or two idioms; c.i.a.p. TTS I 757; II 965; III 743; IV 817.

bér- 'to give'; also used as a Descriptive V. connoting action for the benefit of someone else, see v. G. ATG, para. 255; Brockelmann, para. 230b. C.i.a.p.a.l.; one of the three basic words of which the initial has become v- in SW Az., Osm.; cf. bar, bar-. Türki viii (the Chinese) bērūr 'give' (gifts of gold, etc.) I S 5, II N 4; (Kül Tegin killed nine men and) orduğ bermedi: 'did not surrender the camp', I N 9—(my ancestors Bumm Xağan and Eştemi: Xağan ascended the throne and) türki bodunşu elin: törisin: tu: bérmiş: bérmiş 'took control of the realm and unwritten law of the Türki people and organized them' I E 1, II E 3; many o.o.o.: viii ff. bur kérgyemen 'I will give you the favour of heaven' IrkB 2; a.o.o. do. 47: Man. puşı bérđimiz ezer 'if we have given alms' Chus. 140-1; o.o.o. do. 231-3: Yen. beğli: tike: ber- 'to erect a memorial (to someone) Mal. 28, 4; 30, 3; 48, 9: Uyg. viii yıldı: ışič küçüç bėrgil 'give me (your) services as before' Şu. E 5; a.o.o. viii ff. Man.-A esengüşin bērdi 'he gave him well-being M I 12, 2—kapagın aşa bērdi 'he opened his door' (for them) do. 13, 12; a.o.o.: Man. (Bl) karmaksız bēr burtukuzun 'me he deign to give absolusion (l.w.)' TT III 176: evin tüş bērūr 'gives seed and fruit' Wind. 11: Bud. bér- is very common, both for 'to give', e.g. (the beggars came and asked for more gifts) yeme bērdi 'he gave them' again' PP 7, 4; and as a Descriptive V. e.g.
D bür- -Intrans. Den. V. fr. 2 bu; 'to steam; to be fragrant.' Survives only (?) in SE Turkey - to 'smell' (Intrans. and Trans.) R IV 1365; Türkî purû- Bǐs; buru-buruJarring ditto. Uyûg. vii ff. Bud. Hüen-ts. 145-6 (Kôft.): Civ. (the cooked meat's) yeât yapar burur turur 'sweet odour (Hend.) is fragrant' TT I 193: Xak. xi yapar bûrdi: fahat râyihatul-mîsk 'the fragrance of the muss diffused itself'; also used of anything sweet-scented which is diffused (yataqawwâ); and one says suv burûd: irtafa‘a bûxwâ‘-l-mâ wa gayrîhi 'steam rose from the water (etc.)' Kaş. II 6 (buru: burmak); yapar bûrdi: same translation; and one says suv burûd: same translation; also used of any fragrant odour (tib dâhi) which diffuses itself or steams III 180 (burru: burmak sic): KB ajun barça bûtrî yapar bûrdi kîn 'the whole world thoroughly diffused the fragrance of musk' 71; a.o. 1937; Kip. xiv buir- (so vocalized) fâhâ‘-mîsk Id. 29.

bûr- 'to twist, wind round, screw together', and the like. S.i.a.m.l.g. The vowel was originally a front one, but there is great inconsistency in modern languages, several having -forms both with front and with back vowels, usually with slightly different meanings. The modern forms are: NE Tel. (R IV 1397) and Khak. pur- (Tuv. bûrré); SE Türkî buru- Shaw; bur- Bûs; bûrû- Jarring; NC Kir. Kxw. bûr- and bura-; SC Uzh. bur-; NW Kaz bûr-; Kk. Neg. bur-/-bura- and bûr-; SW Az., Ösm., Tkm. bur- and bûrû-. Cf. tûr.- Xak. xi ol yançuk ağızi: bûrdi: zavâ ra‘sâ’l-xâtifa 'he twisted up the mouth of the leather bag'; also used of any thing similar like the wrist-band of a pair of trousers (nayfaqâ‘îl-sârâwîl) Kaş. II 6 (bûrre; bûrmek): KB kisênin bur- 'twist his hobbles tight' 6615: Çağ. xv fr. bûr- (sic) piptan wa tîb dâdan 'to twist, wind up' Sam. 131 v. 4; Xwar. xiv (VU) bûr- 'to twist' Qubat 38 (bur-): Kom. xiv 'to twist' (VU) bûr-CCI; Gr.: Kip. xiii fatala min fatîl‘-hâbi wa gayrîhi 'to twist (or spin, a rope, etc.)' bûr- (Imperat. -gûl) Hou. 37, 9; xiv (VU) burwaca‘a bûtnuhu (to have a stomach-ache) wa fatala Id. 29; fatala wa farâka (to rub in the hands) bûr- (Imperat. -gûl) Bul. 70r. xv burfatala wa lawâ (to twist) Kâv. 9, 18; fatala (e‘r- (e‘j); in margin) bûr-: Tâk. 28b. 6; Osm. xiv buir- (Infin. xiv-mak) 'to twist; to have a stomach-ache; to divert' in several texts TTS I 126; II 180; III 118; IV 134; bûrîl- 'to wrap up' in several texts II 187; III 24.

Dis. BRA

F bêre: a measure of length; n.o.a.b., but a l.-w. in Mong. asbere (Kou. 1126) where it is taken as equivalent to Sanskrit yojana 'a mile of 8,000 yards'. Obviously a l.-w., which, as it is certainly not Chinese and does not look Iranian, is prob. Tokharian. Phonetically the only suitable equivalent is B pêre; A pêra ‘an arrow', which if taken to mean 'a bow shot', which is a unit of length at any rate in Çağ. (see atîn), might have such a sense. This explanation is not, however, self-evident. Uyûg. vii ff. Man.-A yêtımû tûmen bêre süngî teg 'like a lance 700,000 bêre long' M I 20, 15-16: Bud. (on the bank of that river there is an iron tree) bir bêre eölz ‘one bêre high’ TM IV 253, 64; o.o. do. 129, 131; TT IX, p. 22, note 77, 5 tûmen bere in Hûen-ts. (unpublished fragment) translates Chinese 10,000 lî; a lî is about 600 metres.

?D bûru: (?bûrû) an Adv. used both of time and of space, meaning broadly 'to this side, on this side'. The phonetics of this word are obscure. So far as the first vowel is concerned the Türkî spellings of cognate words point more to -ê- than -e-, and there are sporadic spellings with -ê- later, but the evidence for -ê- is not conclusive. The word does not occur in Türkî vii (the word sometimes so read in T 26, 28 is evîrû) and the spellings of cognate forms in Türkî and Uyûg. are more easily derived fr. *ber (bêr) than this word. It is, therefore, prob. that bûru: is itself a der. f., a crasis of *bûrrû; that is *ber (bêr) with the Directional Suffix -rû; and this is corroborated by the fact that it is often used in antithesis to
apara; q.v. S.i.a.m.l.g., usually as beri. See berdin, (22) biraršu, bergeršu, beruki. VU berye: Türkü vııı ff. Man. berš occurs several times of time in Chnms.; antadada (3ic) berš 'since then' I 16-17; kertš teŋrič arış nomuŋ biltükümüzde berš 'ever since we got to know the true God and the pure doctrine' 158; o.o. 19, etc. (şö): Uyğ. vııı ff. Man.-A (sufferings which we have endured) üküş şıg şı gberš 'for a long time past' M I 11, 17-18; a.o. do. 10, 5-6; Man. munçuša berš 'for so long' M II 5, 8 (ıi); a.o. M I 30 24-5 (adak). Bud. Sanskrit [an]gataparśame 'not having come before' ṭtreng tıš berš (spelt p-) barmatukuš (ditto) TT VIII A.1; berš used of time is fairly common, TT IV 4, 19; 6, 23; 8, 53; PP 56, 7 etc.—baɾaɾı berš kelzünler 'let them all come hither' U II 21, 6; o.o. Suv. 505, 10 etc. (apara): Civ. burunku bu xanlar çagında berš 'ever since the reigns (lit. times, Mong. l.-w.) of these former Xans' USp. 22, 39; o.o. do. 31, 3; 120, 3; 77, 5 (read ozadın berš 'for a long time past') Xak: xa. keldi; berš: cača ilaynä 'he came towards us' I 219, 23; köğli berš: yaymadın (why) have you not turned your heart towards us? III 245, 18; o.o. I 35 (2 ąş); II 259, 7 (kelimisim); III 212, 12 (kıt); n.m.e.: KB berš is common, both of time, eg. tümen yilda berš 'for the last ten thousand years' 84, and of space, eg. berš kel 166; o.o. 486, 233: xii(?) Tef. tamı berüşli 'the front (top and bottom) of the wall' 91 (baru); berš of time 99: Xwar. xiv berš (with Abl.) 'since, because of' Qutb 27 (baru); berš ditto 31; Kom. xiv Berš (with Abl.) 'since' CCG; Gr. 56 (quot.)

börü: 'wolf'. C.i.a.p.a.l. except in SW Az., Osm. where 'wolf' is kurt; in Tkm. börü (sic) is known, but is not the standard word. See Doerfer II 784. Türkü (the army of my father the xaqan) börü: teč ermiş 'was like a wolf' (and his enemies like sheep) J E 12, II E 11: VIIIİ. (a rich man's sheep) börılıke: sokuşım (encountered a wolf) IrbB 27: Uyğ. vııı ff. Man.-A börılı oğlu 'a wolf cub' M I 8, 6; a.o. M III 11, 9 (öpün-): Man. (a lamb which) börılıke keđlip 'is dressed (i.e. reborn) as a wolf' M I 18, 5; Er Börü Proper Name TT IX 114: Bud. (evil creatures such as) bars irbiş börılı 'leopards, panthers, and wolves' TT VI 116: Civ. börılı as an animal whose gall, bones, tongue, etc. are used in medicine is common in H I: O. Kır. IX ff. yetti: börili: ölırdım 'I killed seven wolves' Mal. 11, 10; Qoşk Börü: Sašun Proper Name do. 12, 1: Xak. xı börü: al-di'b 'a wolf' Kaš. III 220 (prov.); ten o.o. KB (he organized the realm, enriched the people) börü köy bile svuldiš oğdün 'the wolf then drank water with the lamb' 449; a.o. 1040: Çağ. xıı ff. börılı kurt, gurg ma'näšna 'wolf' Vel. 148 (quot.); börılı gurg, in Ar. di'b San. 133r. 22 (quot.): Xwar. xıı(?) ĕrker börili 'a male wolf' Oğ. 141: a.o.o. xıı börılı Qutb 36, MN 76; Nahe. 112, 10; 343, 7 etc.; börılı Qutb 37: Kom. xıı 'wolf' CCG; börili CCG; Gr.: Kip. xıı al-di'b börili (Tkm. kurt) Hou. 11, 3; xıı börılı al-di'b İd. 30; a.o. do. 70 (kurt); al-di'b börili: Buł. 10, 6: xv ditto börili: Kaš. 62, 7; Tuh. 16a. 12.

Vu?D börili: Hap. leg.; the underlying concept seems to be 'something screwed into something else'; if so, Dev. N. fr. bür-. Xak. xı börü: 'ayrul'-saḥm fi mậnlı-l'-ruż 'the head of an arrow shaft in the entry to the socket (of the arrow head)'; hence one says başak bürüli: börili: xaşxam munađa fi fihat't-l'-şrub mağiša muɾak枇ba ba'duha bi-ba'da ka'yla yansağq fihat kull şrub 'pieces of wood placed in the mouths of vessels and pushed in and fitted together so that the mouths of the vessels shall not be damaged' Kaš. III 220.

Dis. BRB

D borbaš Hap. leg.; N.Ac. fr. borba-. Xak. xı borbaš: al-mali va'l-taswif fi'l-timur 'dallying and dilatioriness in dealing with affairs' Kaš. I 461.

D borbaš N./A.S. fr. borba-: survives only(i?) in NC Kzs. borbas (of a man) 'flabby, inert'; (of ground) 'soft, yielding'. Xak. xı borbaš: iš al-amru'l-muçaltu Hzla lā ya'raʃ mxaraçułu 'a confused affair of which the issue is unknown' Kaš. I 459 (MS., in error, yorbaš).

Dis. V. BRB-

borba: this V. and its der. f.s, except borbaš, where a survival fixes the first vowel, are all Hap. leg. Cf. boyba-. Xak. xı el iːš borbaš: saweʃaʃa'l-raçulu'l-amr wa łam yu'brimu 'the man was dilatory over the affair and did not handle it efficiently' Kaš. III 275 (borbaş, borbaşma:k).

D borbaʃ- Caus. f. of borba-. Xak. xı ol aŋi iːš borbaṭtu: awaqa'a omarlu fi taʃuʃ wa taʃuʃ 'he got his (someone else's) affair into a muddle by dilatoriness' Kaš. II 327 (borbaṭur, borbaṭma:k).

D borbal- Pass. f. of borba-. Xak. xı iːš borbalad: taʃawwaʃa amrułu 'his affair got into a muddle' Kaš. II 228 (borbalur, borbalma:k).

D borbaš- Co-op. f. of borba-:, with a connotation of action affecting the whole of the Subject. Xak. xı iːš borbašad: iaʃaʃaʃa'l-amr 'the affair (etc.) got (thoroughly) confused' Kaš. II 203 (borbašaɾ, borbašaʃma:k).

Mon. BRC

SF burç. See murç.

Dis. BRC

D barça: Equative f. of bar; 'all'. S.i.a.m.l.g.; in SW only Tkm. One of several words with this meaning, cf. tolp, kop, F kamağ, köp, etc. See Doerfer II 683. Türkü vııı ff. (and whatever evil blasphemies that wicked demon
thought of) **barça**: [gap] 'all of them' Ṣev. III 1v.7 (ETY II 179): Uyğ. viii barça: Şu. Sa. (damaged passage): viii ff. Man.-A (after a list of gods) **bular barça** 'all these' M I 21, 3 (i); a.o. do. 6 (i): Man. **işin barça kodur** 'he puts down his work completely' M I 17, 2; (whatever things distress mankind) **barça** 'they all' (arise from anger and perversity) TT II 16, 46; **olar barça kamıkun** 'they all together' III 125; o.o. do. 75, 104: Chr. (whatever children are under two years old) **barçanı örnekler** 'kill them all' U I 10, 3: Bud. **oların barça** U III 28, 5; (giving all) **barçasın bürür erdi** 'he gave them all away' do. 40, 31; and many o.o.: **Xak. barça**: a Particle (harp) meaning **al-kull** 'all'; one says **barça**: **kefdiler** 'they all came' Kaş. I 417 (verse); seven o.o.: **KB kamuç** **barça** **muğluştur** törtütmüş 'all those created by Ilm are oppressed with care' 5; o.o. 266, etc.: xiii(?). **Tef. barça** 'all' 91: ** Çağ. xxv ff. barça** (and barı) **cimlesi** 'all of them' Vel. 128 (quatn.): **barça** (i) **hama** 'all' (quotn.) (and (2) 'while it exists') San. 121r. 16: Xinvar. xiii **barça** 'all' **Ali s1; xiv ditto MN 119; Nahc. 379, 2: **Kom.** xiv ditto in several usages CCI, CGG, Gr. 50 (quotn.): **Kip. xiv barça**: **al-kull** *Id.* 30; xv **al-näs kullahun barça**: (sic) **kılıştir**: **Kav.** 39, 19; barça/barça in grammatical section Tuh. 82a. 4 ff.

**VUD barça**: Hap. leg.; Equative f. of 2 **bör** (?), which from the context must be something violent. V. Thomsen (Turcica 94, note 2) suggested that there was an old word **bör** meaning 'a storm', of which NE, NC **bora** - to be stormy' R IV (a.v.) 1662 was the Den. V.; and it has been suggested that SW Osm. bora 'a violent wind' is a later form. This is not wholly impossible, but it is more probable that Osm. **bora** is a corruption of Greek **boreas** 'north wind', and it is very odd that, if there really was a word **bör** meaning anything as ordinary as 'a storm', there should be no other trace of it. It is more likely that this is the Equative f. of 1 **bör**: 'wine' with the implication that too much wine leads to disorder. Türkü vii Türgeş xağan süsü: **Boqlu**: oça: **barça**: kelti: 'the Türgeş xagan's army advanced from Boqlu: like a fire or ...' T E 37; II 27.

**D börçi**: N.Ag. fr. 1 **bör**; n.o.a.b. Uyğ. viii(?). **Civ. börçi Salığar** 'the wine merchant (or wine grower) Salığar' USP. 53. 4, 3-4: **Xak. xi KB** (in a list of the kind of people the king dislikes) yava erse börçi yâ kıyğan elğ 'if a man is a reckless wine-bibber or crooked-handed' 850; **bor içme ayä börçi** do not drink wine, you wine-bibber' 2096: xiii(?). At. (in a passage lamenting the decay of present-day morals) kim ol börçi erse kılı yeg ol, kerek erse yegik yori börçi bol 'if a man is a wine merchant (or wine-bibber) he is (reckoned) the most superior of mankind, if you must be superior, go and become a wine merchant (or wine-bibber?)' 409-10 (two MSS. read börçi, in one glossed **may-furiş** 'wine merchant', and this is clearly the better reading whichever the meaning of börçi; the other two read **yüüzli, in one glossed **yüüz alayi**?) Arat preferred to read **yüüzli** translating it 'two-faced', but the word would be Hap. leg. and this would not be the normal meaning of such a word).

**S bürçe**: See **bürge**:

?D **bürçak** perhaps Dev. N. fr. **bürqe-** in the sense of something fragrant; various kinds of pulse, usually 'bean', sometimes 'pea'; and metaphor, 'a hailstone, a bead of sweat', and the like. Si.a.m.lg. except NE with minor phonetic changes. See Doerfer II 730. Uyğ. vii ff. **Civ. bürçak** 'beans', sometimes specified as black, green, or red TT VII 14, 60 ff.; 16, 10 ff.; tuturkanlar: **bürçak** (spelt p-). **şeker** 'rice, beans, and sugar' VIII 1.13; **bürçakça** 'the size of a bean' H I 197; a.o. H II 8, 32 (işle-): **Xak. xi bürçak al-lübiyā' beans**: **bürçak** habbasāl- 1qarmá 'beads of sweat' Kaş. I 466: Çağ. xxv ff. **bürçak** a kind of pulse (hubiibit) like chick-peas (nuxud) of a greenish (ahī) colour; in Ar. xullar (pea, bean, lentil); and metaph. toqari- hüşqa 'a small hailstone the size of a chick-pea' San. 132v. 15: **Kom. xiv** **hail** **bürçak**; 'vegetables' **bürçak** (sic) CCI, Gr.: **Kip. xi** **al-barad** 'hailstone' **bürçak**; which also means **al-himmas** 'peas' **Hos.** 5, 8; **al-himmas** **bürçak** do. 9, 16: xiv **bürçak** al-barad *Id.* 30; al- *kirsima** 'chick-peas' **bürçak** Bul. 6, 16 (but al-himmas nuxut): xv hasta 'pebble' **bürçak** Tuh. 12b. 11: Osm. xvii **bürçak** (after Çağ.) and in Rüm, gawdāna 'cattlefood', in Pe. mulk ('black beans') and in Ar. culubān ('peas, vetch') San. 132v. 15.

**D bürçek** Dev. N. fr. **bür-** in the sense of something twisted and curly; 'forelock' and the like. Survives in SW Osm. **bürçek**/ **bürük** (also spelt with p-) 'curly hair', and perhaps elsewhere; but NE **pürük**; NC Kır. **bürük**; Kxz. **bürük** 'bud' are Dim. f.s of bür and SE Türki bürcek/bürcek: NC Kır. **bürçek** 'corner, angle' seems to be a Dim. f. of Ar. bürce. See Doerfer II 731. Xak. xi **bürçek nāzıyatul-İ'nás** sabhabatul- 1qarās 'the forelock of a small white horse' Kaş. I 476: xii(?). **Tef. bürçek** ditto 108 (**börçe**: Çağ. xxv ff. **pürük** (so spelt) 'a small flag (alāmah) in the shape of a ribbon (mangal) made of brocade (brişim)' San. 132v. 17: Kip. xiii i'usul- 1qāşān 'the tips of branches' bürçek which also means 'tufts (al-surra) of silk, etc.' Hou. 7, 13: xiv **bürçek** al-nāzīya *Id.* 30: Osm. xiv ff. **bürce/bürük** ([p-]) -'curl, forelock'; c.i.a.p. TTS I 133; II 187; III 579 (p-); IV 643 (p-).

**F perçe** See **beçcem**.

?F **barçın** 'silk brocade'. N.o.a.b., but the standard word for 'silk' in Čuv. where it is spelt **purçın, purçin, purçum, purçun, purçun,**
porçâm, purçân, porçên Ash. IX 309-10 (Cuv. -ç is a sound like -sy-). One of several words with this meaning; cf. ağič, eşğiçli, çılt, çıxansn; 2 çıkin, çız, tor-kû, kaçgar, kaçaç, kutay, xulip, loxtay, züngüm. The Turks did not manufacture silk brocade, and it is unlikely that there were many, if any, native words for it. Morphologically çıxansn, kutay, xulip, loxtay, and züngüm look Chinese. Esğiçli looks Tokharian, since š-, šk- are characteristic initials in that language. Barçın may be a l.-w. fr. Tokharian A pāşim ‘treasure’ (van Windekens, op. cit. s.v. bokurs; p. 88). For the use of the same word for ‘silk brocade’ and ‘treasure’ cf. ağič: Uyg. viii ff. Bud. barçın Maitrisimit fragment 98 (TT VI, p. 80, note 391, 17): Xak. xi barçın al-dîbâc ‘silk brocade’ occurs 15 times, I 153 (esğiçlik): 175 (1 09), etc.; n.m.e.: KB ‘the words of a wise man are’ barçın tüzî ‘like brocade’ 555: XHV (?) Tef. istahraq ‘a silk garment embroidered with gold’ barçın 91: XIV Muh.(?) al-dîbâc barçın Rif. 167 (only): Xwar. xvi ditto Nahe. 33, 1-2; Kip. xiv barçın dîbâc Id. 30.

Trls. V. BRC-

D burçaklan- Refl. Den. V. fr. burçak; pec. to Kaś. Xak. xi ter burçaklandı: tahab-baba-l’araq ‘the sweat formed drops’; also used of other liquids when they form drops Kaś 1173 (burçaklanur, burçaklanmak); o.o. I 466, 9; II 279, 20.

D bürçken- Hap. leg.; Refl. Den. V. fr. bürçek. Xak. xi at bürçkenledi: nabatat šabihatî-faras ‘the horse grew a forelock’; also used when a man’s forehead (n新浪ya) grows Kaś 1176 (bürçkenlerü, bürçkenmek).

E burçuntur- occurs in Suv. 136, 11 in a string of verbs meaning ‘to distress, hurt’ in burçunturum burçunturdum orleteldim em-getdim; comparison with other similar phr. shows that it is an error for busandur.-

Mon. BRD


BU 1 bart bûrt a quasi-onomatopoiec; the nearest parallel seems to be SW Osman. pert pert/PERT mert ‘bruised’. Xak. xi one says bert bûrt tuttu: axaqahî min kull cânîb faca/ata(y) ‘he took him by surprise from all sides’ Kaś. 1 341 (mis-spelt yurt yart).

D 2 bêt Pass. Dev. N. fr. bêr-; lit. ‘something given’, in practice some kind of a tax, prob. ‘a head tax’. Uyg. viii ff. Bud. TT VI 11 (êt): Civ. in USp. 73, an agreement between two persons whose slaves had married without permission, it is provided that each party should receive the tax (bêt al-) of his own slave; a.o.o.; ért bêt USp. 88, 41-2 etc. (êt): Xak. xi bêt ‘the tax (al-çarti) which a master receives from his slave each year’; it is more correct (al-acwad) to say bêt with -ê: Kaś. 1 341.

VU?D bûrt perhaps Dev. N. fr. bür- in the sense of something that twists the victim. Xak. xi bûrt al-cätém ‘nightmare’, and one calls it (VU) költ: (unvocalized) bêt Kaś. 1 341; a.o. II 10 (bas).

Mon. V. BRD-

bert- (i-p-) ‘to injure, hurt (someone, etc. Acc.)’ more particularly without breaking the skin. Survives only(?) in SE Tar. bert- ‘to cut, hack, incise’ R IV 1604 and SW Osman. pert- ‘to bruise, sprain’. Türkü vii ff. Man. (if through ignorance or wickedness) bêş ter- rig . . . neçe sidizm bert(t)îlmiz erser ‘we have somehow injured or hurt the five gods’ Chinas. 49-52: tepriler köpûlin bert(t)îlmiz erser do. 328-9: Uyg. vii ff. Bud. köpûlin bertmepler ‘do not break his heart’ PP 8, 5; a.o.o. in PP: Civ. (gap) sided sênî bertgelî ‘it injures(Hend.) you’ TT I 17: Xak. xi ol annî elîgin bertti ‘he bruised (avaqa’s) his hand’; also used of anything which wounds or breaks it without inflicting a visible injury (carahahu av kasara hâs garây mubîn) Kaś. III 425 (berter, bertmek).

VU bûrt- ‘to touch’ and the like. In Bud. terminology bûrtmek translates Sanskrit spariśa ‘touching, feeling’ one of the five senses. In TT VIII spellings with -ô- and -û- both occur. N.o.a.b.; modern verbs of this form cannot be connected semantically. Uyg. vii ff. Bud. Sanskrit spratis ‘he touches’ bûrter: (spelt p-) TT VIII A 27; samâyta ‘having collected’ bûrtert: (spelt r-) ýiğip do. C.S.; (then I considered how perception arises, and after deep reflection I fully understood that it arises) bûrtmekte efektü ‘because of touching (spariśa)’ U II 7, 18; o.o. U III 17, 15 (karvâ-); TT V 24, 66; VI 178; X 445 (yumşâk); Suv. 349, 2; 367, 13 etc.

Dis. BRD

bertü: Hap. leg., but cf. bertülen-. Xak. xi bertü: al-qurtqa ‘a tunic’ Kaś. 1 416.

VU borta: Hap. leg., but cf. bortala-; prob. a l.-w. Xak. xi borta: ruqâqâttul-dahab ‘thin sheets of gold’ Kaś. 1 416.

D birtem Den. Adj./Adv. fr. birr; lit. ‘like one’ (if) instead of something like (completely, wholeheartedly). N.o.a.b. Uyg. vii ff. Man.-A M III 32, 2 (v) (damaged passage): Bud. birôk ... birtem kêtgel umasîf ‘if he is quite unable to depart’ U III 76, 20; birtem ozup kurtulup ‘being completely saved (Hend.)’ TT IV 12, 50; o.o. do. 59 (ümzumele-); V 24, 78 (egôrûk); Suv. 49, 1; 618, 4 etc.: Xak. xi one says ol yumuşka: birtem bardû ‘he went on the errand (il-risîlî) devotedly and for a long time (mun-
D berdin (îbîrdîn). Adv. fr. *ber, see berü; lit. 'situated' on this side', but normally used for 'south' as one of the cardinal points. N.o.a.b. Türkî VIII 11 (ögdün); Uyg. VIII (west of the Selenge river and) Yüli:ın Kol ber- din sıçar 'south of Yüli:ın Kol Şu: 3; VIII ff. Man. M III 8, 8 (ii) (yirtin): Bud. berdin TT VI 201 (ögdün).

VUD borduz. Nap. leg.; L.-w. through some unidentified Iranian language, prob. Middle Pe. fr. Greek paradeisos 'a park'. Xak. XI borduz al-fâlisī 'kitchen garden; melon patch'; this is not a native Turkish word (gayr aşılya) Kaş. I 457 (Ar. fâlisī fr. Pe. pâlisī, also fr. Greek paradeisos).

D burur- Nap. leg.; Caus. f. of bur-. Xak. XI ot eşçüli: buruttu: 'the fire made the pot (etc.) steam' (haxvarat); and one says oğlan buruttu: radamal-1-sabi mutinizâ (i) 'the boy let a malodorous fart'; buruttu: (sic?; only rd' vocalized) alternative form Kaş. II 302 (burutur, burutmak; rd' not vocalized).

VUD bürtül- Pass. f. of bürt-; n.o.a.b. Uyg. VIII ff. Bud. (then the Buddha washed the sick man and) teprü burxan yumşak kol[in] tülü bürtülmişke 'when his (body) hairs were touched by the soft hands of the Buddha' UIII 38, 33-4.

D bertin- (?p-) Ref. f., generally used as Pass., fr. bert-; 'to be injured', etc. Survives in NE Alt., Bar., Leb., Tel. pertin- 'to be displaced'; to have a miscarriage' R IV 1237; Tuv. bertin- 'to be injured' and SW Osm. pertin- 'to be bruised, sprayed'. Uyg. VIII ff. Civ. (a remedy for a man who owing to a fall from a horse or a roof, or a falling) içç berti immençe kan tomurmişka 'suffers from internal injuries or loss of blood' II 1181; Xak. XI elğ bertiimmde: 'the hand was bruised' (wa'ata'at, sic) by a blow (sadma) and the like, and weakness and limpness (realun wa futur) appeared in it Kaş. II 233 (bertinür, bertinmek): Xk. XIV (bertuk al-uwâlul- mustuuk 'a displaced limb', hence one says) bertiimm: wata'a Id. 30; Osm. XIV to xi bertin (?pertin) 'to be displaced or sprayed' TTS II 132; IV 97.

D burtur- Caus. f. of bar-. 'to cause (someone Acc.) to go, or go away'. Survives in several NE languages as pârid-. SW Osm. vardur-. Xak. XI 01 meni: evke: burturdu: 'he made me go (aghabâni) home (etc.)' Kaş. II 171 (barturnur, barturmak).

D bêrteç- Caus. f. of bêr-. 'to cause (someone Dât.) to give (something Acc.)'; to cause (something Acc.) 'to be given'. S.i.s.m.l.
'one wing of his army went to pillage (our) tents and household goods' II E 32; o. o. do. 34 and 37; VIII ff. Man. (if we have found the light of the five gods) evke barka 'to our dwelling' and household goods' Chuas. 235; o. o. do. 249; TT III 8, 41-2: Uyğ. viii evin barkın Sü. E 2, 12(?); VIII ff. Man. A kält i yapı yemişlik ev bark yaratırca 'as one makes a new orchard or house and household goods' M I 14, 8-10: Man. (meditating on the transitoriness of the body) evin barkın üstüller 'they left house and home' TT III 137-8; o. o. Wind. 32, 34; TT IX 62: Bud. evde barkta ada kilgüç (devils) 'who cause danger in the house and home' TT V 10, 84; o. o. VI 61, 63 etc.: Civ. (various kinds of property) evmişdeki barkumdaki USp. 98, 14: Xak. xî one says ev bark bayt wa dâr 'house and home'; bark can not be used separately (yufrad), but only in this combination (müzâzaca(n)) Kas. I 348; (the enemy wished to sell) evin barkın dârah wâ 'aqârâhu 'his houses and property' III 333, 9: KB ev bark 4536, 4545, 4727: XIII(?) Tef. ev bark 'home' 91: Çağ. xv ff. bark is used coupled (ba-târiq-muzâzaca) with öy in the phr. öy bark xümûn wa xûnâ wa ağa' alt- -bayt 'house and furniturc' Sum. 121r. 21.

Dis. BRG

barak 'a long-haired dog'. Survives in NC Kir., Kxz.; some NW languages and SW Osm. in its original meaning and sometimes more generally for 'shaggy, long-haired' of other animals, rugs, etc. See Doerfer II 728. Xak. xî barak 'a long-haired (ahlab) dog'; the 'Turks believe that when a vulture (al-nasr) gets old it lays two eggs and incubates them; and out of one of them there hatches this dog which is called barak, and is the swiftest and the best hunter of all dogs, and out of the other a chick, and this is its last brood' Kas. I 377: Kip. xv kalb 'dog' translated inter alia barak glossed in the margin 'sheep dog' Tih. 306. 10.

1) bârîx N.Ac. fr. bar-; except in the phr. erîx bârîx (see 2 erîx) n.o.a.b., but see bûrîx. Xak. xî one says ol bârîx bardi: dahahâ ğahâba(x) wa lam yû'tarrî alâ say 'he went and did not turn aside for anything' Kas. I 371.

S biruk See buyruk.

D bûrîx Hap. leg.; N./A.S. fr. bur-; mis- vocalized bârîx in the MS. Xak. xî bûrîx al-say'il-l-munin 'something malodorous'; it is used in the Hend. (ft'l-tzdîwâc) sasis bûrîx Kas. I 372.

?D burkî: 'wrinkled'; n.o.a.b. The morpho- logical relationship between this and other connected words is obscure; burkîg and burkît- look like Dev. N. and Caus. f. of *burk- and burkur- like a Den. V. fr. this word. The two groups can be joined only by assuming that this word is a Dev. N. fr. *burk- 'to be wrinkled'. Uyğ. viii ff. Civ. koxşaük burki (spelt purkê) bolor 'he be- comes weak and wrinkled' TT VIII I 4: Xak. xî anything which has wrinkles (fudân) in it is called burkîg: neç, for example a frowning face (al-nacûl-l-'âbîs) with a wrinkled forehead Kas. I 427; a.o. I 18, 15.

S bûrûq: See bûrûqy.

D bûrîxg Hap. leg.; (of a horse, etc.) 'a snort'. Presumably Dev. N. fr. *birx- or *birx:- the only cognate word is birxir-, q.v., and there are the same morphological problems as in the case of burxî: q.v. NE Tuw. bûfî 'snort 'is presumably a corruption of this word. Xak. xî burxîg 'the snort (nasir) of a horse or donkey'; one says at burxîg: Kas. I 461.

D burxîx Hap. leg.; completely unvocalized and the b- undotted (but, being between burxîg and bâsalag, must be b-). See burxî: presumably Dev. N. fr. *burx-: Xak. xî burxîx inçedûl-eîl-çid wa gäyrihî 'a wrinkle in the skin, etc.' Kas. I 461.

E bârgan See bazgan.

D bârîxî (bârîxn) Dev. N./A. fr. bar-; the word is in a section of which the heading 'fülânîsîîîan variously vocalized', requires a long vowel in the Sulf., which seems to be unique but is presumably a Sec. f. of -xÎÎn. Pec. to Xak. Xak. xî bârîxn kîsi: a traveller (al-nacûl-l-musîfîr) whom nothing turns aside from his objective' Kas. I 440: KB (I treat all people alike, whether they are my son, or a neighbour, or stranger) kerek bûrîxî erse keçîgli konûk 'or a guest passing through and determined to push on' 817; kîsi bûrîxn 'a man who has travelled widely' 4326; a.o. 4727.

CF burxan compound of Chinese fu (Giles 3,589) and presumably xan. The Chinese character was the one chosen to transcribe Buddha, and was pronounced approximately bur in NW China in VII-VIII. This word, corresponding properly to some phr. like Buddharâjâ, was the one chosen to represent Buddha in the earliest Turkish translations of Buddhist scriptures, which must have antecedied the appearance of Manichaeism among the Turks, and was taken over by the Manichaean missionaries to translate words like 'prophet' applied e.g. to Mani himself. In the Moslem period, like 2 but, q.v. it came to mean 'idol' and still survives in one or two NE languages purkan R IV 1386; Tuw. burxan 'God' and in NC Kir. epics burxan 'idol'. See Doerfer II 732: Türkîî VIII ff. Man. burxan, usually in the Plur., is common in Chuas., e.g. teçprî yalavaçî burxanlar 'God's messengers, the burxans' 64-5, 60; 'the burxans and the pure Elect' 133; the god Zurrvan, the sun and moon gods, the mighty god and the burxans 173-5; teçprî Mani burxan M III 15, 7 (i): Uyğ. viii ff. Man.-A teçprî Mani burxan M I 12, 13: Man. kanjom Mani burxan TT III 2 (and note); M III 36, 1 (i) (teçprîken): Bud. burxan Buddha is very
common: Civ. *buyanlılık* kişi burxtanlar birle tüz etür 'a virtuous man is equal to the Buddhás' TT VII 42, 2: Xak. xi burxan: al-şanam 'idol'; and 'a painted idol' (al-dümyn) is called *beğüz* burxan Kaš. I 436; burxan (sic) evin yiktimiz burxan üzü *şictimiz* 'we destroyed the idol house and defaced of the idols' I 343, 26; a.o. III 84 (yukarı): KB şigil burxanının 'break his idol' 5486: xiii(?): Tef. burxan/but burxan 'idol' 11, 12: Kip. XV szawha'a 'devil' (yek) and burğan Tuh. 17b, 11.

**VU borğu*y 'trumpet'; the phonetics are chaotic and it may well be a l.-w. Kaš. alone has final -y; Muh. may point to -o- and Kom. points to -u- in the first syllable, but it survives in some NE and NW languages as *burg/parğı* and in SW Az., Osm. as *boru*. See Doerfer II 735. Uyg. viii ff. Bud. borğu 'trumpet' in Mairitissim, see 'Ali 51: Xak. xi borğuy (in a section for words ending in a long vowel followed by -y) 'the trumpet' (al-şabbir) which is blown Kaš. III 241: xiii(?): Tef. borğu/borku 'trumpet' I 11: xiv Muh. in Mel. 5, 9 ff., Rif. 75-6 there is a para. about three pronunciations of vocable *ša*, the first pronunciation is -u- as in uz, uz: 'strike' and buz; the second is apparently short -u-, illustrated by al-ğarb (corruption of al-darb 'a blow') uzğu; al-ğàq 'trumpet' borğu; and aşhab (corruption of al-axd) alğu; and seems to refer to the final -u-; the third is apparently -o- or -ö-, and is illustrated again by al-ğarb (sic) ortuğ; al-ğàq borğu: allâdi: 02s and 'arrow' ok. The text is obviously corrupt in places, but does seem to suggest a pronunciation borğu; a.o. 51, 3; 146: Çağ. xv ff. VU borğu 'a hollow twig (sák) which they blow like a fierce' (nafir) San. 1325. 25: Xwar. xvii (VU) borğu 'Alâ 51: XIV dîto Qutb 38; Nahe. 177, 3: Kom. xiv burğu 'trumpet' CGI; Gr.: Kip. xiv (VU) borğu: al-ğàq Id. 20; al-ğàq borğu: (sic); al-ğàq-l- nafir tuç burğu; (sic; lit. 'brass trumpet') Bud. 6, 7: xv byq borğa (in margin in SW?) hand bori) Tuh. 8a. 11; (Osm. xvi burğu in Rümi followed by several translations in San. 1325. 25 has nothing to do with this word but is a Dev. N. fr. bur- for bur- which is still current with the same range of meanings).

**Dis. V. BRG**

D burkt- Hap. leg.; Caus. f. of *burk-(?)*; see burkti: Xak. XI ol yuzin burkittu: kalaşa (sic) wachahu 'he made his face stern' Kaš. II 339 (burktitœur, burkimalk).

?D birkir-(of a horse, etc.) 'to snort'; morphologically obscure, see birkiği. This and other cognate Verbs occur in several modern languages, NE Kob., Sâ. pişirg-; Khak. dito; SE Türk pişûra-/puşra- Shav.; pişûra- Buçi; burkur-: bukur-: U IV 6, 48-9 (in a parallel passage "U II 84, 2 the first word is mistranscribed(3) beğlerde): Civ. (let him hold this amulet) ayâsinda birker 'firmly in the palm of his hand' TT VII 27, 8: Xak. xı burk- nep 'something solid, firm' (muhkam) the original (form) was bek and the -r- was added (zâyida) Kaš. I 349; a.o. III 445 (berkene): KB azığıl eren birker tügûnler yazar 'a

Tris. BRG


?E birgaru: (?bergerü): Hap. leg.; Directive f. of *ber*; this is the only der. f. fr. this word with back vowels and is prob. misspelt. Uyg. viii ff. Man.-A (in a passage about the effect of winds blowing from various quarters) birgarudun sîn har yel tursar 'if a wind rises blowing from the south' M III 10, 14-15 (i).


Tris. V. BRG-

D bariga- Desid. Des. V. fr. barig. N.o.a.b. Uyg. viii ff. Bud. (then he said 'I am going away'; and the oxherd said) negülüük barigsadın 'why did you want to go away?' PP 68, 8 (mistranslated by Pelliot): Xak. Ix ol evke: bariga-: 'he wished to go (tamanall-halâb) to his house' (sic). Kaš. III 333 (barrgysa: barigsamak); a.o. I 281, 7: xiv Muh. (?) arâda-l-mudîl 'to wish to go' barigsu-: Rif. 134 (only).

Mon. BRG

berk 'firm, stable, solid'; the original form of the word which also appears as bek (q.v. Fr. an early date. An early l.-w. in Mong. as berke (Haensch 15) where it means rather 'difficult, severe', and the like. S.i.a.m.lg. except perhaps NE where Tuv. berge is a reborrowing fr. Mong.; in some languages berik/bërik. In some languages berk and bek have developed rather different meanings, berk being only (of a door) 'shut, fastened'. Uyg. viii ff. Man. berk TT IX 109 (damaged): Bud. Sanskrit dhàkap 'firm, stable' berk (spelt -p-) yaarp TT VIII B.3; shirìv dîto but yarp do. 15; birker dezirâlga (gap) among, pure mong.: 'TT IV 6, 48-9 (in a parallel passage: "U II 84, 2 the first word is mistranscribed(3) beğlerde): Civ. (let him hold this amulet) ayâsinda berk 'firmly in the palm of his hand' TT VII 27, 8: Xak. xı berk- nep 'something solid, firm' (muhkam) the original (form) was bek and the -r- was added (zâyida) Kaš. I 349; a.o. III 445 (berkene): KB azığıl eren berk tügûnler yazar 'a
bürük ' Pass. Conc. N. fr. bür-. Survives in SE Türkî bürük 'pucker, gather' Shaw 48 (only). It is an open question whether bürük, 'a stuffed pancake,' is also a later form of the word. It has no other obvious etymology, and it is consistently spelt with -bür- in SC xin Xiva Vam. 246; several NW languages: SW Osrm., Tkm. Xak. xii bürük 'any circular draw-string (väst mutawwar) like that in the mouth of a leather food bag or the top of the trousers and the like Kaq. I 385: (Kip. xiv bürük 'pieces of dough stuffed with meat'; and when it is eaten on a skewer it is called siğ bürük Id. 30; similar entry, adding 'if stuffed with sugar called çeker bürük' Bul. 8, 12.)

bürük: a whip'; an old word ending in -ge: It is suggested in TT IV, p. 18, note 47 that it is a L.-w. fr. Latin virga 'a rod, stick' obtained through Middle Pe, but there does not seem to be any trace of the word in Pe., and the theory is improbable. N.o.a.b., completely displaced by the syn. word kamçī, q.v. Cf. kağlı. Uyg. viii ff. Bud. temirl bürge 'an iron whip' TT V 10, 93; o.o. TT IV, 10, 7 (and see note thereto) etc. (bedük). Sut. 5, 23 (biregī): Civ. kamçī biregī yep 'being flagged' USp. 55, 34; a.o. TT VII 42, 5 (birtur): Xak. xii bürge: a rod or whip (al-gadīb wāl-sauj) used to tug hoes or drive donkeys' Kaq. I 427; a.o. III 323, 7 (çalhalal-): KB ayama oğul kizka bürge yedi̇r 'have no mercy, whip your son and daughter' 1494; o.o. 893 (2 kın.), 2296, 2580 (sön.), 2988: Xwar. xiv(?) Oq. 24-5 (emgek).

bürge: an old word ending in -ge; 'ilea'. An early (xiv) 1.-w. in Mong. (see Haensch, Sino-mongolische Glossare I (ADAW, 1957), p. 13, No. 179); survives as bürgje and the like in SE Türkî; NC Kir., Kxz.; SC Uzb.; NW Kk. and in SW Osrm. pire, Tkm. bürge. There is an irregular form NW Kaz. boren; Krim. Kumyk bürgje; Ug. burge, and see below, perhaps an abbreviated Dim. f. Xak. xii bürge: al-bargīt 'ilea' and a light-hearted flickle (al-tayyār) man is called bürgje: kisli: Kaq. I 427: xiv Muh. al-bargīt bürge: ('g.-marked) Mel. 74, 6; Rif. 177: Çağ. xv ff. bürge ('-g.-') kaya 'flea', in Ar. bargīt Saz. 132. 28: Kip. xii al-bargīt bürge; Tkm. bürge: Hau. 12, 2: Büre: dito: Id. 30: dito büre/bürge: Bul. 11, 6: Osrm. xiv to xvit büre 'flea'; c.i.a.p. TTS I 133; II 187; III 133; IV 140.

PUD bürgje: Hap. leg.; spelt vergi in the MS. but its position between boğra (P.N.)
and bösgeç indicates initial b-; and the meaning shows it to be a N.I. fr. bür-. There are many words in SW xx Anat. with this meaning and termination der. fr. sym. verbs, see e.g. evirgeç SDD 559. Xak. xı bürğüşa ‘a piece of wood (xəsaba) shaped like a sword used to turn bread in the oven’ Kaş. I 452.

D bürkc: N.Ag. fr. bürk: ‘a maker or seller of caps’. Xak. xı bürkçii: al-galānii ‘a cap-maker’ occurs in a prov. quoted in Kaş. I 26, 29; II 41, 15; 52, 18; n.m.e.: xıv Muh. kulduüzii ditto bürkcii: Mel. 58, 9; bürkc: Rif. 157: Kom. xıv ditto bûr(k)cii CCG; Gr.

D bürkeč Hap. leg.; spelt w. y- in the MS. but between todluk and bezgek. Etymologically connected w. bürkär-; q.v. Xak. xı one says kık bürkčii bolda: dacaniṭi'-sămii ‘the sky poured down rain’ Kaş. II 289: xıvii(?) Tef. bürkük (sic) ‘spray’ 113.

D berklig P.N./A. fr. berk and practically syn. w. it. N.o.a.b. Uyğ. viii ff. Civ. berklig yek içeğeler el tutgali ‘devils’ (Hend.) with firm grips grasp the realm’ TT I 166: (Xak.) xıvii(?) At. berımddin basix elği keđ berklig ol ‘the miser’s hand is very unyielding in the matter of giving’ 254; Tef. berklig (of a cell) ‘closed, shut’ 99: Xwar. xıv cänumğa berklig ‘with a firm grip on my soul’ Qutb 31.

**DIS. V. BRG.-**

D birlik- Intrans. Den. V. fr. bür: ‘to come together, be united’, and the like. S.i.am.lg. Türkü viii see biriki-: Uyğ. viii ff. Bud. teriş yinceg savlarda bülge biligler birikmiş ol, teşridem köpülke birikmede kık tepri yanın kilmış ol ‘their wisdom has been concentrated in deep subtle sayings; by uniting themselves with the divine mind they have acted like heaven itself’ Hümen-ıs. 126-30: Civ. ikî köpül birikdi ‘the two minds have come together’ TT I 136; o.o. VII 30, 4-5: Xak. xı KB aya bir birikmez saaï bir aqın ‘oh! Thou One (God), no other is joined to Thee’ 8; bu ikî birikke bolur er tükel if, these two qualities are joined together a man becomes complete (or perfect) 225; o.o. 343, 410, 1664: xıvii(?) At. ikî neg birikse bir erke kâli ‘if the two things are joined in one man’ 149: Çag. xv ff. birik- (spel.) muhaddid şûdan ‘to be united’ San. 145r. 26 (birikli- is sym. w. birik- do. 145g. 9): Xwar. xıv birik- ditto Qutb 33; Kom. xıv ditto CCG; Gr.: Kip. xv ivvabada wîlîa’ama ‘to be united (Hend.)’ birik- Tuh. 5h. 7.

D berk- Caus. f. of berk-: Den. V. fr. berk (which is not noted earlier than Çag. xv ff. Vel. 138; San. 144v. 29; Xwar. xıv Qutb 30 and Kom. xıv Id. 30, 34); ‘to fasten, make firm, consolidate’, and the like. Syn. w. bekût-; survives in SE, SC, where it is the preferred form, NW and SW. Xak. xı ol berkittii: neplii ‘he fixed (akhama) the thing (or affair)’ Kaş. II 340 (berkî tü, berkî tü:KB bu söz berkittii ‘confirming this statement’ 661; a.o. 794: xıvii(?) Tef. berkût- ‘to fasten’ (a door) 90: Çag. xv f. berkît- (‘with -k’) berkît- Vel. 138; berkît- (and berkîştür-) Caus. f.; muhak kardum to make firm’ San. 145r. 23 (quotn.); Xwar. berkît- xıvii ‘to strengthen’ ‘Ali 54: Kom. xıv ‘to make fast, strengthen’ berkît- CCI; Gr.: Kip. xıvii qawvii min taqwwyilî-l¨sayi maamii ‘to fasten (a manufactured article)’ berkît- Hou. 43 s, 8: xiv (under bek and following the entry of berkli-) and in the Caus. f. berkît- berkît- Id. 34.


D berkle- Den. V. fr. berk; morphologically alternative to, and more or less syn. w. berkli-; N.o.a.b. Xak. xı ol tawarîn berkli-di: ahara mâlaha wa hafazazu ‘he guarded his property closely and protected it’; also used for imprisoning (hahas) a man, etc. or protecting (hafaza) a thing; originally berkli:- or possibly taken fr. the phr. berk yerî ‘a secure (al-harîz) place’ Kaş. III 445 (berkler, berklemek); berkle: neplii: istawyiṭil‘-say ‘keep the thing secure’ 446, 8: KB negî teg kisên ol sênî berkleyül what kind of a hobble is it that fastens you’? 701 (but in 700 berkle:-): xıvii(?) Tef. berkle- ‘to fasten’ (a door) 99: Kom. xıv berklip ‘firmly’ CCG; Gr.

D berkret- Caus. f. of berk-:; N.o.a.b. Xak. xı (as a grammatical example of a Caus. f. of this shape) ol neg berkletti: ‘he gave orders for the protection (bi-hîfs) of the thing’ Kaş. III 444, 4; n.m.e.: xıvii(?) Tef. berklet- ‘to order (someone) to imprison (someone Acc.)’ 99.

bürkär- (?p) -‘to spurt, gush’. Etymologically connected with bürkeč. Morphologically difficult; it is possible that this is an Intrans. Den. V. and bürkeč a Den. N. fr. *buruk (?p-) which might be an onomatopoeic for the sound of spurt. The modern forms mostly lack the final -r-. Survives in NE Alt., Tel. pürkü- pürkär- ‘to spurt’ RIV 1399; Khak. pürgür-; SE Türkü pürkü- BS; pürk- farring; NC Kür., Kzx. bürk-; SC Uzb. purka-; NW Kaz. bûrk-; KK, Kumyk bûrk-; Nag. bûrk-.. Xak. xı kık bûrk-üri: dacaniṭi'-sâmii ‘the heavens poured down rain’; and one says yuğucu: tonka: suv bûrkûri: rasqa‘-qaspūrû-l=ma ‘alî=taq bi-yabhâllu ‘the fuller sprayed water on the garment to moisten it’ (irregular; the Verb is Intrans., perhaps an error of the author’s for *bürkürtül); and one says kan bûrkûri: ‘blood gushed (mu’ara) from the wound’ Kaş. II 170 (bûrkêrür, bûrkûrûmek): KB (some flowers stretch out their hands holding incense) kayu bûrkêr (MS. in error bûrkær) kin ajun yîd kopar ‘some spray musk on the world and the fragrance rises’ 98; (the night was dark) ‘abit bûrkêrur teg ‘as if perfume was being sprayed’ 4982: Kom. xıv bûrkûr- ‘to spurt’ CCG; Gr.
Tris. BRG

D berükl: (? bérükli) N./A.S. fr. berü.; (situated) towards this side'. N.o.a.b. Cf. (VU) bereykli. Türkü viii T 45–6, which is much damaged, contains a list of peoples who submitted to Inel Kağan; 45 perhaps ends Saka: Tejk oxar sayu; (? and 46 certainly begins anta: berükl: (PU) Suk başlığı Soğdak 'all'(?) the Saka, Persians and Tokharians and on this side of them the Sogdians headed by (PU) Suk' (the previous reading yerik: is certainly wrong and meaningless): Uyg. viii ff. Bud. (faith) yiliktn sünpünkt berükl' 'from the (immost) narrow and bones outwards' (i.e. all-pervading) Swv. 153, 2–3; a.o. TT IV 14, 62 (ilkils).

D bireğü: Collective f. of bi:rr; properly 'one by itself, single', occasionally 'one of (several). S.1.s.m.l. in NE and NC only(?). Uyg. viii ff. Bud. (several demons approached me) bireğüsi bedük berge tünms 'one of them held a great whip' (klnitsi . . . uçanci . . . törüncü) Swv. 5, 221 Xak. xi KB bu kaç neğ birikke bireğü üzre 'if these few things come together in a single individual' 343; kamúg dunyâ bolsa bireğük tuz eve even the world's share remains, his is no more than two cloths for a shroud) 1238; viii(? Tef. bireğü 'a single (man) 103: Çaq. xv ff. birew bir kim 'a single person' Vel. 139 (quotoms); (also ew bir kimse; also used in the phr. bir ew dò. 32 (quotoms);) birew (spelt) yakti 'one (man) 1345. 15 (quoton) (also ew sayax 'a person' 1. 327 (one of the same quotas); the word had been completely forgotten, and was to be a compound with the purely imaginary word ew): Xwar. xii birew 'single' Al: 23; Kip. xiv in Id. 114, 21 ff. there is a list of collective numerals from ikeğü: to sekseğü, followed by 'the same suffix appears in bireğü: meaning 'solitary, by himself' (al-munfarid bi-dâhihi).

D biriki: 'united'; n.o.a.b.; Dev. N./A. fr. birik-. Türkü vii (listen all of you, my younger brothers, my sons) biriki: uğumus bodunum 'my united clan and people' 1 S 1, II N 1; a.o. I E 27, II E 22 (1 ött).

D bergerü: (?bergerü) Directive f. of *ber; see berü, (?E) birgaru. Pec. to Türkü and used only for 'southwards'. Türkü vii (I campaigned) bergerü: 'southwards' (as far as the Tokuz Erins, and almost as far as Tibet) 1 S 3; o.o. I S 2, II N 2, (ortu); I E 28, II E 23; II N 11.

D birgerü: Directive f. of birr; 'at (or into) one place'. N.o.a.b. Uyg. viii ff. Man. TT III 96 (üçün): Bud. yuğiltlar birgerü 'they assembled at one place' U I 23, 4; TT VIII C.12 (olur-); a.o.o.

Tris. V. BRG-

D bergelegen- Hap. leg.; Refl. f. of bergele:-; Den. V. fr. berge: (which is first noted in xiv Muh. 3af'a 'to slap' Rif. 111 only). Xak. xi tamar bergeleendi: (misvocalized biir-) 'the man's veins were distended (imtala'at) with blood' (i.e. so that they looked like a whip thong); and one says er bergeleendi: 'the man owned a whip (sawat) to drive cattle' Ka4. III 201 (bergelegenür, bergelemenek).

D bürgélen- Hap. leg.; Refl. Den. V. fr. bürgé: Xak. xi er bürgéndi: 'the man jumped with rage (tuqata hân godahisi) as if he were a fleas' Ka4. III 202 (bürgelegenür, bürgelemenek).


PUD bërge:- Hap. leg.; Desid. Den. V. fr. bërge:-; 'to wish to flog'. This word possibly occurs in a rather obscure and damaged Man. document describing the sufferings of the wicked in hell. Uyg. viii ff. Man. (the demons in hell seize them; the . . . demons come) min . . . k . . . perken (sic) urupan pilke-seyür (sic) 'they wish to whip them, beating them with a . . . whip' M II 13, 8–9.

Dis. BRL

?D birle: 'with'; Gronbech in Der türkische Sprachbau, p. 35, describes this and üçün, üze; and tég as the four old Turkish Postposns. also used as Adv.; he analyses it as bir with 'emphatic' Particle -la; but there is no other trace of such a Particle. The word is obviously very old, and it seems more reasonable to analyse it as an abbreviated Ger. of a Den. V. fr. bir, birle:- which occurs as a V. meaning 'to unite' (Trans.) in Xwar. xii(? a.o.o. The -r- began to be elided at an early date, producing the f. bille, but in some modern languages this has been further abraded and words quite unlike the original have resulted; a long list of these forms will be found in N. F. Katanov, Opyt issledovaniya uryankhaiskogo yazyka, Kazan, 1933, p. 151. Broadly speaking in NE the word survives more or less unchanged as in Tuv. bille or grossly deformed as in Khak. minnan; in SE farring records birle/bile/vile/birlen/bileen/vilen; NC Kir. men/menen; Kzx. ben/pen/pen; SC Uzb. bilan; in NW all the forms found in NC as well as more conventional ones; SW Az., Osm. Ile; Tkm. bile/bilen. As a Postposn. birle: has much the same meanings (comitative, instrumental) as English 'with'. At some unknown date, but as early as Xak. it came to be used as an Adv. meaning 'even', and in Osm., while as a Postposn. it is Ile, as an Adv. it is still bille, see Deny, Grammaire de la langue turque, Paris, 1920, para. 437. Türkü viii birle: 'with' occurs in a simple comitative sense, e.g. eğim xağan birle: 'with my uncle the xağan' I E 17, II E 15, or with the indirect Obj. after verbs like 'to come to an agreement' I S 4,
II N 3 (tüzül-) and suffixes ‘to fight’ IE 35; I N 1; viii ff. Man. sizni birle ‘with you’ (note that the Acc., which suggests that birle: was still regarded notionally as a V.) TT II 6, 11; o.o. Chus. I 2 etc.: Yen. iki: oğlun birle: oltı: ‘he died with his two sons’ (note Acc.) Mal. 31, 5; Uyg. viii Tartar birle: kat: tok:dim ‘I fought fiercely with the Tartar’ Sô. E 6: viii ff. Man.-A (however many physicians come) otun birle ‘with their drugs (Acc.)’ MI 15, 6–7; a.o.o. Bud. birle, and in late texts bile/bilen is very common both in a comitative and an instrumental sense e.g. men El-tüzümış birle: i and El-tüzümış TT IV 4, 15, etc.; and (bend the two index fingers and) ulug erguson uçu bilen terğur ‘touch them with the grip of the thumb’ TT V 8, 57; Civ. birle/birlen/bile/bilen all occur as Postposns. in both senses, e.g. erdemliğ birle ertini bile tüz erür ‘a virtuous man is comparable with a jewel’ TT VII 42, 1, and içkülü süti birle yuniar ‘if it is washed with goat’s milk’ do. 23, 11; in do. 28 yekezler birle[2] in 2, kizi bile in 5: Xak. xi birle: a Particle (harf) meaning ‘with’ (ma’); one says olun men birle: erdi: ‘he was with me’ (note Gen.); and the -r- is elided from it for the sake of lightness (li’-li’-li’-li’) and one says bile: Kaq. I 430; over 100 o.o. of birle: and nearly 40 of bile: all (?) as Postposns.: KB birle/bile (as the mere requires) are very common as Postposns.; bile ‘even’ (Advv.) 2722 (arsık-); xii(?)(?) At. birle: is common, and bile less common as a Postposn. in both senses; Tsf. birle/bile as Postposn. in both senses 101, 103; 2014 Muh. ‘the Preposns. ma: and bi: are represented in Turkish by bi:le:’ e.g. ‘I went with so-and-so’ tevük birle: bardim ‘I struck so-and-so with a sword’ tewuknul: kilını: birle: urдум: ‘I went with so-and-so’ tewük birle: (sic) bardim Mel. 13, 7; Rif. 94: Çağ. xv ff. birlen/birel ‘mean with’ in conjunction with other words (ma’ dar rawâbit) San. 145v. 29 (quotn. for each word); bile means (1) hamçinim ‘likewise’ at the beginning of a sentence, in Ar. kadâlikha; (2) when used after another word ma’ (quotn.); (3) bâ yakâ digar ‘with one another, together’ (quotn.) do. 148v. 25; another (Postposn.) is ile/filen/bilen/biren/birle: mean Ar. ma: do. 16r. 20: Xwar. xiiir birle Postposn. in both senses ‘Ali 7; xiiith (?) ditto Og. common: xiv birle/bile ditto Qub 32, 33; MN 6, etc.; birle Nahc. 2, 8, etc.: Kom. xiv birle CCI: bile CCI: CCG common as Postposn. in both senses Gr. 59 (quotns.): Kip. xiiii ‘the Ar. word ma’ is bile: in ‘Turkish’ Hou. 54. 3 (quotn.); xiv bile/bire: ma: do. 36: ma’ bile: Bud. 14, 4 (quotns.); xiv ‘ma’ bile: Tuh. 3b. 3; ‘they elide -r- and say bile for birle: do. 83a. 6; a.o.o. Osm. xiv ff. the normal Postposn. in both senses was always ile, occasionally ileen TT S II 371; II 523; III 361; IV 415; birle: was common xiv to xvi and sporadic later I 107; II 152; III 101; IV 111; also bîle I 97; II 139; III 91; IV 102; bile by itself and even in Hend. ile occurs as an Adv. meaning ‘together’, and less often as an Adv. meaning ‘also’ or ‘even’. D barlıg P.N./A. fr. bar: ‘possessing (much) property, rich’. Syn. w. bây and almost completely displaced by it, but survives in some NE dialects as parlıg/pauru: R IV 1156. See Doerfer II 687. Xak. xi barlıg er al-raculu’l-mu’iri (MS. in error mu’iri) di’l-mâl ‘a rich man owning property’ Kaq. III 438: xiv Muh. Mel. 55, 9 (bây): Çağ. xv ff. barlıg varlu akçulu mânâsma ‘rich, moneyed’ Vel. 127 (quotn.); barlıg mûldar wa gânî ditto San. 121r. 23 (quotn.). Kom. xiv ‘a rich man’ barlu kişi CCI; Gr.: Kip. xiiii al-mu’iri di’l-mü’ir-acAda ‘rich, prosperous’ (opposite to ‘destitute’ yoklu: barlu: Hou. 26, 14: xiv barlu: gânî ay da marccât I.d. 29: Osm. xiv and xiv varlu/varlu ‘rich’ in three texts TTS I 757; IV 817 (and see Vel.).


Dis. V. BRL-

D barlî- Pass. f. of bar:- ‘to be given’. S.i.a.m.lg. Xak. xi aqar yarmaks barlılî the dirham (etc.) was given (duf’a) to him’ Kaq. II 131 (bérilür, bérilmek): KB (if a madman strikes a man and he dies) ölüm yok aqar ham bérilmez şesî ‘there is no death (sentence) for him and no security is given for him’ 295: xiiii (?). At. (there is a saying that) bérilse aqar adîm (sic) iki kol dinâr ‘if a man is given two handfuls of gold coins’ (he asks for three) 311–12: Tsf. bêrîl- ‘to be given’ (in some cases the recipient is the Subject and the thing the Object) 99: Çağ. xv ff. bérîl- dâda şudan ‘to be given’ San. 144v. 14 (quotn.): Kom. xiv bérîl- ditto CCG; Gr. 56 (quotn.): Kip. xv kutba bir ömek bérilî (‘a loaf was given to the slave’) is quoted to illustrate the use of Dat. for the indirect Object after a Pass. V. Tuh. 48b. 3.

D bûrûl- Pass. f. of bûr- ‘to be twisted, folded’, etc. S.i.a.m.l (with the same phonetic changes as bûr-). Cf. türül-. Xak. xi bitîg bûrûlî: inısamul-kitâb ‘the letter (etc.) was folded up’ Kaq. II 131 (bürülür, bûrûlmek): Çağ. xv ff. bûrul- (sic) xifça şudan ‘to be twisted’ San. 141v. 14: Xwar. xiv (VU) bûrul- ditto Qub 38: Kom. xiv bûrul- (sic) (of a snake) ‘to curl up’ CCG; Gr. 69 (quotn.):
Tris. BRL
DF borluğun N.Ag. fr. borluk; 'vine grover, vine cultivator'. N.o.a.b. Uyğ. viii ff. Bud. Kadını yan borluğun 'the king of Kadın's wine cultivator' PP 72, 5; a.o.o. do. 79, 2; Civ. borlukçı 'a vine cultivator' (not the owner of a vineyard) occurs 4 or 5 times in USp.

D börleyle: Hap. leg.; Ger. of a Den. V. fr. bərl: which is prob. used only in this form. Xak. xi (the men howled) börleleyü: (sic) 'like wolves' Kaş. I 189, 1; n.m.e.

Dis. BRM
D barım Den. N. fr. bar:; 'property, wealth'. N.o.a.b. SW Osm. barım 'at least, anyhow', etc. is unconnected with this word, but is a Sec. f. of Pe. bərl. Cf. bark. Türkü viii (Kül Tėgin's gold, silver) ağışın: barımın 'treasure and property' I SW: (I captured their sons, wives) yulğun: barımın 'livestock and property' II E 24; II S 3 (in I N 1 evlîn barımın is a misreading of evlîn barımın): viii ff. Man. yılmka barımka bulup 'obtaining livestock and property' Chas. 200, 250: Uyğ. ixii (I carried off) yulğun: barımın Şu. E 3; viii ff. Man.-A M. I 15, 4-5 etc. (ağış): Bud. U II 76, 2 etc. (ağış): Cív. TT VII 34, 3-4 (ağış): O. Kır. ix ft. tört ağaç (lig): yılmka sekiz adaklık barımın 'my four-legged livestock, and my eight-legged property' Mal. 10, 10 (obscure, perhaps wagons or tents?); similar phr. do. 11, 3; 42, 6.

D börim N.S.A. fr. bér:-; lit. 'a single act of giving', but normally in the early period 'a debt' (due to be paid) in antiquity to almın 'a debt' (due to be received). S.i.s.m.l. sometimes as 'a form of tax' (cf. bért), sometimes as 'bride', in SW Osm. (verım) 'output, yield, profit', and sometimes in the phr. almın bórim 'commerce, exchange'. Uyğ. vii ff. Man. TT II 17, 85-7 (öte): Bud. TT VII 40, 72-3 (öte): Cív. bórim 'debt, obligation' occurs several times in USp.; it is commonest in relation to leases of land, vineyards, etc. in the phr. almın bórim 'receipts and outgoings'. Xak. xi bórim ad-dam 'debt' Kaş. I 409: o.o. II 185, 2 etc. (almın): KB 309 (almın): xii(?) At. 254 (berklig).

D bürme: Pass. Conc. N. fr. bür:-; lit. 'something twisted or wound round something'. S.i.s.m.l. with the same phonetic changes as bür:-. See Doerfer II 783. Xak. xi bürme: al-nayfaga 'waist-band' Kaş. II 94 (bürüş-); n.m.e.; Çağ. xv ff. burma (sic) 'a tie' (band) which they put round the top of a purse, and when they pull it the top of the purse comes together and is gathered tight; also 'a sheet' (dastta) of forage which they twist up and dry and feed to livestock in winter; also 'a tap' (ıfır) which they fix in baths and places for storing water, and when they turn it water comes out San. 132v. 29: Kıp. xv neneanig 'balista, siege catapult' (NV) burma Tuh. 34a. 1.

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D barımğ P.N./A. fr. barım; 'owning property'. N.o.a.b. Uyğ. viii ff. Bud. bay barımğ tünğılar az 'rich men and men of property are scarce' TT VI 024; a.o.o. of this phr. in TT VI.

D barımık Hap. leg. (?): A.N. (Conc. N.) fr. barım; 'storehouse'. Uyğ. viii ff. Man.-A (give alms to the poor Elect, hunger and suffer pain yourselves and) tolturuş ol mequlug baramık ağlıtız'ika 'store up (these alms) in that storehouse and treasury of happiness' M III 11, 3 (ii).

D bérimğ P.N./A. fr. bérım; Survives only(?) in SW Osm. verimlî 'productive, profitable'. Uyğ. viii ff. Man. bérímğ 'indebted(?)' TT III 160 (damaged): Xak. xi Kaş. I 240, 4 (üzülęs-); n.m.e.

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burun lit. 'the nose' (of a human being or animal), 'the beak' (of a bird) and the like; hence 'a protruding natural feature, headland, peak (of a mountain)'; hence metaphor, 'in front, preceding', and by a further development 'preceding in times, previous'. S.i.a.m.l., but not everywhere in the full range of meanings. Uyğ. viii ff. Man. burnında boz bulit ünür 'a grey cloud rises from her nose' M II 11, 19: Bud. körtle burnur 'her beautiful nose' U IV 30, 50; (the elephant) burnur elgün işletip 'putting the hand of its trunk to work' TT V 24, 51: Cív. bu kış burnuda etöz emgenmiş 'this man at first had a painful body' TT VII 28, 46; bizņi burnur bėrgiçu (a servant) 'whom we gave previously' USp. 14, 9: Xak. xi burnun ad-anf 'the nose'; burnun ra-ičal 'the peak of a mountain'; one says taq burnun: and 'the first (al-atveal) of anything' is called burnun; one says ol mendin burnun bardı: 'he went ahead of me' (quduami);
this word exactly corresponds to the Ar. (al-\-anf) in meaning but not in sound Kaś. I 368; about a dozen o.o. KB (the sun has returned and will be again in his position) balık kuṭrūqīm kozi buruṇa from the tail of Pisces to the nose of Aries' 66; tèvé buruṇa teg 'like a camel's nose' 206; bu kündı buruṇ before to-day 220; o.o. 466, 1500 (Arat in error bùrûm), 4077; xitt(?) At. 300 (börk); Tef. burun (1) 'nose'; (2) 'first, before (of time)' 111: xiv Muh. al-anf burun Mel. 46, 16; Riff. 140: Çağ. xv ff. burun awwal Vel. 148 (quots. and other forms); burun (spelt) bini 'nose' (quotn.) also spelt burun San. 139: 2; burun (1) awsul wa ilidā wa muqaddim 'first, beginning, preceding' (quotn.); also called buryna (for which there is a separate entry); (2) bini (quotn.); they call the nose metaph. buruṇ because it is the outstanding (muqaddim) feature of the face, but the metaphor. meaning is commoner than the real one; also called burun do. 12: Xwar. xiv burun 'first' (Adv.) Qutb 38; MN 63; 'nose' Nahc. 25, 11; 50, 16: Kom. xiv burun 'nose; formerly, first, before' CCI, CCG, Gr. 60 (quotns.); Kip. xiii al-anf burun Hou. 20, 4; qabl 'before' (opposite to 'after' 80grā) burun do. 26, 20: xiv burun al-anf, also qabl and awsal Id. 30: xv qabl burun Kav. 36, 17; qabl wa awsal burun do. 53, 5; al-anf burun do. 60, 13; anf burun (sic) Tuh. 4b. 1; qabl burun occurs in do. 73a. 12 and elsewhere; and it should also have appeared in 29a. 11 where the text now reads quṣqa 'nail-clippings < ... ; qabl> burun.

VuJD buruṇ Hap. leg.; it is possible that this is merely another meaning of būrūp which follows it, though the 'semantic connection is not obvious, but the fact that the second is described specifically (and exceptionally) as 'with front vowels' suggests that they were pronounced differently. This word can hardly be derived fr. bur- Xak. xi buruṇ al-galwa il-ramy 'the distance of a bow-shot'; one says buruṇ att: 'he shot a (full) bow-shot' Kaś. III 370.

D būrūp Hap. leg.; Intrans. Dev. N. fr. bür-. Survives in NE Kumd. poroç; Tel. poroç 'turbid water' R IV 1270. Xak. xi būrūp 'with front vowels' (bi-iṣmāmīl-rā) tayhūrul-mā 'a wave in water' Kaś. III 370.

D biriṇç Ordinal f. of bir; 'first'. As Kaś. points out, relatively rare, since at all times other words had to be tended in this sense, e.g. in the earlier period Ikk/Ilki, bāštinki; etc. and in modern languages the Ar. l.-w. awsal. It is, however, the only word for 'first' after a ten, i.e. eleventh, twenty-first, etc. S.i.a.m.lg., except NE, in the longer form biriṇç: and the like, which displaced biriṇç before xiv. Xak. xi biriṇç meq 'first of something'; a regular form but rarely used (luğa qiyasīya galiatu'li-isti'māl) Kaś. III 373: xiv Muh. al-awwal biriṇç: Mel. 82, 7; Rif. 187: Çağ. xv ff. biriṇç yakumīn 'first' San. 17r. 20: Xwar. xii(?) (she gave birth to three sons) biriṇcisike 'to the first of them' (she gave the name Kün) Qğ. 66; a.o. do. 85; Kip. xv (in the section concerning Ordinals) in the meaning of hdī 'first' (only with tens in Ar.) you say biriṇç: and you also say biriṇç: for awsal when it is followed by Ikk/or: 'second'; and one also says buriṇğı (mis-vocalized biriņ.cn) and with a Poss. Suff. buruŋGIS: (biriņGIS:) Kav. 67, 11 ff.; in a para. on the Ordinals in Tuh. 61b. 1 ff. it is said that neither biriņç nor onunči can be used by themselves because -inci means 'following' and neither 'one' nor 'ten' can follow a previous number, but biriņç can be used in such expressions as on biriņç: in 3b. 10; 62b. 1 awsal is translated ilk.

D buruṇç Den. N. fr. burun; 'a jug', with the connotation of one with a nose, i.e. spout. N.o.a. Uyğ. viii ff. Bud. Sanskrit kalpahatam 'a jug for ritual (washing)' yunguluuk buruņç (spelt p-); paribhoghatam 'a jug for drinking (water)' kīgūluki buruņç (p-) TT VIII C.8; Chinese p' ch'i 'a crude earthenware vessel' (Giles 9,699 1123) yğ buruņç Hien-ts. 2128 (mistranscribed and mistranslated).

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D barm- Refl. f. of bar-; survives only(?) in SW Osm. barın- 'to take shelter, to lodge'. Xak. xi ura-gūttn kan barındı: (lit. 'blood went (of its own accord) out of the woman') translated 'al-ādīl gushed with blood; al-ādīl is the vein from which menst-ruous blood emerges' (barinur, barınmak); and one says er evke: barındı: 'the man pretended to go (yaqhd) to the house (etc.)' Kaś. II 141 (barmur, barınmak); Osm. xiv (there was plenty of food on the table) am yeyūpen barınır idl ol 'he managed to get along by eating it' TTS II 104 (this seems to be the sense).

D būrūn- Refl. f. of būr-; 'to wrap (something Acc.) round oneself'. Survives only(?) in SW Osm. Xak. xi ura-gūt yğurkan barslındı: 'the woman wrapped herself (iltaha-fat) in the blanket and covered herself up' (taganna'at); also used of other things Kaś. II 141 (būrūnır, būrınmek): KB 236 should perhaps be read kamūq edgülük kil sen edgü būrūn 'do all kinds of good and wrap yourself in goodness' (burun gives less sense) Çağ. xv ff. burun- (sic) 'to wrap (piçitam) oneself in something' San. 131 v. 15.

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D būrūnçük Conc. N. fr. būrūn-; 'a woman's cloak, or veil'. Survives only(?) in SW Osm. būrūnçük. Xak. xi būrūnçük ximərul-mar'a 'a woman's cloak' Kaś. I 510; o.o. I 201 (urun-); II 151 (sarın-); xiv Muh. al-miqna'a 'a woman's cloak or veil' būrūnçük Mel. 53, 6; Rif. 149: Çağ. xv ff. būrıncek (so spelt) (i) miciwar wa miqna'a-i zandin ditto (quotns.); (2) zir-pičak 'a small turban'
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(quot.) San. 1337, 16: (Xvar. xiv bürüncük-
lüg 'wearing a veil' Qutb 39): Kip. xiii al-
mig'a bürüncük Hou. 17, 20.

D burunduk Conc. N. fr. burun; lit. 'nose-
piece' or the like, in practice 'leading-rein, nose-ring', and other similar devices for con-
trolling animals, esp. camels. Survives in NE Tuv. burunduk; NC Kir. murunduk; Kxz. murunduk; NW Nog. burundik; (in SW Osm. burunduruk; Tkm. burunik). See Doerfer II 738. Xak. xi burunduk al-
zimàn 'leading rein' Kaş. I 501; 80. II 16, 26
(tak-), described as Oğuz): KB ukuş ol burunduk 'understanding is the leading rein'
(if a man leads with it he attains all his desires) 159; xiii(?). Tef. burunduk ditto 112: Muh. al-zimân burunduk Mel. 70, 9; burundak (sic) Rif. 172: (Çağ. xv ff. burun-
duruk same meaning San. 1337, 20): Xwar.
xiv burunduruk 'a camel's leading rein' Nahc. 162, 13: Kip. xiii xitamlı-camlal 'a camel's leading rein' burunduk Hou. 14, 16: xiv burunduruk (one NS, more correctly, burunduk) al-bur'a 'a camel's nose ring'; and in the Kitâb Baylik burunduk zimâm-l-
camal Id. 29; burundak (sic?) al-zimân Bul. 7, 7; xv xitâm 'a camel's nose ring' burunduk Tuh. 14b. 4: Osm. xv iv ff. burunduruk (twice in xv and xvi burunduk) 'cambel's nose ring, leading rein', etc.; c.i.a.p. TTS I 127; II 182; III 119; IV 135.

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D burunla- Hap. leg.; Den. V. fr. burun. Xak. xi ol an: burunlada: 'he hit him on the nose' Kaş. III 341 (burunlar: burun-
la:mak).

Dis. BRR

D birer Distributive f. of bir 'one each'; also is used in the prf. birer birer 'every single'. Common in SW Osm but very rare elsewhere. Uyğ. viii ff. Bud. ol inxw sayu birer ağulug' yulan bar 'there is a poisonous snake in each of those lotsuses' PP 38, 3-4; o.o. do. 9, 8; 79, 4-6 (as?); TT VIII C.16 (uğur)—
altun oglug yinigde birer birer tú sayu 'every single hair on your golden skin' Suv. 348, 1-2: Civ. birer is common in USP, e.g. (I will faithfully repay the six stutter ay sayu birer yarım bakir kimüs aşgı birle 'with interest at the rate of one and a half copper cash a month' (i.e. 30 cent per annum) 18, 4-5; (Xak.) xiii(?). Tef. birer birer 'one by one' 103 (s.v. bir): Çağ. xv ff. bir and birer have the same meaning, that is 'one' San. 1345, 11: Xwar. xiv birer 'every single one' MN 142, etc.: Kip. xv (in a note on the Distributive a'ti ha'ulâ dinârân(n) 'give them a dinér (each)'
by:lar:qa: birer altun bâr Kav. 68, 2; firâdî 'by ones' (teker and) birer Tuh. 27b. 9; birer in the list of Distributives do. 61b, 13: Kom. xiv birerde 'sometimes' CCI; Gr.

Mon. BRS

F bars (p-) a very early Iranian L-w., but from which Iranian language it was taken is
uncertain. Proper 'leopard' but in Turkish apparently also used for other large felines. One of the animals of the 12-year animal cycle and so, at any rate in this context, an early L-w. in Mong. s.i.m.m.l.g., but when, as in SW Osm., the form is pars no doubt a recent borrowing fr. Pe. and not a survival. Yolbars 'tiger', which s.i.m.m.l.g. except NE, SW, is a compound of yö'l, here metaphor. 'streak, stripe', and bars. See Doerfer II 685. Türkü viii ff. bars yil 'the Leopard Year'
IrkB, Postscript; o.o. do. 10 (esne-), 31 (3 ep), 49 (eple-): Uyğ. viii bars yilka: Şu. E7: viii ff. Man. Kutaðmıs Bars P.T. TT IX 114: Bud. bir tişi bars 'a tigress' U III 63, 4-5 etc.; Suv. 609, 17 (no doubt the only word available to translate Sanskrit 'tigress'); Kut-
lug Bars Têğn P.T. TT IV, p. 20, note B69: Civ. in the calendar texts TT VII 4, etc.; VII P. bars is used both for the third of the ten 'Stem's' (ping, Giles 9,295) and for the third of the twelve 'Branches' (yin, Giles 13,246); in UsP, it occurs both in bars yil and as an element in P.N.S.: O. Kir. ix ff. (I killed seven wolves but did not kill) barsiqal Mil. 11, 10; Kûc. Bars P.T. do. 14, 11, 17: Xak. xi bars al-fahd 'hunting leopard, cheetah': bars 'one of the twelve years in Turkish'; a long account of the twelve year cycle follows: bars 'any swelling (swaram) on the body from the bite of a bug or flea or the appearance of an eruption'; one says any eti: bars boldi: taxawarma cildu:hu 'his skin was covered with swellings' Kaş. I 344-8 (the last meaning presumably metaphor. fr. the leopard's spots): xiv Muh. sanatul-nimr 'the leopard year' bars yil: I: Mel. 80, 19; Rif. 186 (al-nimr) also means 'tiger, panther'; al-fahhâd 'a man who hunts with hunting leopards' parsc: (sic) 58, 7; esrîci: 157): Çağ. xv ff. bars 'an agile (cahanda) animal rather smaller than a leopard (palang) which they tame and use like hunting dogs for hunting wild animals', in Pe. yüz ('cheetah'), in Ar. fahd San. 12b, 18 (quot.): Kip. xii al-fahd bars Hou. 11, 6; bars is also an element in several names of al-mamâlik 'Mamluks' do. 29: xiv bars al-fahd Id. 30; al-fahd bars Bul. 10, 5; xv ditto Kav. 62, 6; Tuh. 27b. 13; Ak Bars P.T. do. 39b. 1.

Dis. BRS

S?F borsuk (?p-) See borsmuk.

VU burslan Hap. leg.; the text of Kaş, is rather incoherent but it seems prob. that this is merely a jingle to arslan and not an independent word. Xak. xi burslan al-barb fi haqiqati-l-lügâ strictly speaking 'tiger', hence one says arslan burslan 'lion and tiger': burslan a masculine Proper Name; wa yaça:z an yakûn burslan taba'a(n) li-l-
arslan li-annahumây yuâxarân maa'a(n) wa lâ yufrad burslan 'burslan may be used following arslan because they are mentioned together, but may not be used by itself; and the best explanation (al-âsâh) is that it is 'tiger', li-annahu lâ lâ:na taba'a(n) lam câza tasâ'îyatul-ruçul bihi, because if it was (only)
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a jingle then it could not be used as a Proper Name, because one does not say ḥādāʾ-l-siyār
basan as one can say hasan basan (i.e. basan is a mere jingle and cannot be used otherwise)' Kaṣ. III 418.

?F borsmuk (?p- 'a badger'. In this form the word occurs only in Kaṣ., where it appears in a chapter devoted to Dissyllables containing three consecutive consonants, but is mis-
vocalized. Its form is quite un-Turkish and it is almost certainly a 1.-w., perhaps fr. Tohka-
arian where the initial would necessarily have been p-. S.i.a.m.l.g., see Şcherbak, p. 139.
An unusually large number of modern forms start w. p- including NE Khak. porsix:
NW Kk. porsik, Kumyk porsuk; SW Az. porsuğ; Osm. porsuk. The aberrant Tkm.
form forısk also has an unvoiced initial. These are all consistent w. the theory that it is a 1.-w.
initial p- and so suggest that the modern V. borsı-ı/tıla- 'to smell foul' is a back-
formation fr. this word and not its origin. A 1.-w. in Pe. and other languages, see Doerfer II
733. Xak. xı borsımuk (vocalized borsım-
uş) duwa-yda bımül-l-work (sic), wa bihı
yuwa-dü-l-majal fi l-sınan 'a small animal like the
?, used as a metaphor for fatness' Kaṣ. III
417 (al-work means 'hip-bone' and seems to be
correct, perhaps read al-wawr 'marmot', al-
waral 'large venomous lizard', or al-wadak
which properly means 'fat' but may also have been
used as the name of some fat animal):
Cag. xxv ff. porsuk (so spelt) 'an animal called
in Pe. rūdak ('an animal found in Tardy-
try of whose skin fur garments are made') Steingass,
in Isfahani (Vu) xuvara and in Ar. (Vu) waṣaṣq
and ibn 'irs (normally 'weasel'); it is about
the size of a small dog and has black and white
stripes on its face and parts of its skin; they
make fur garments of its skin; whenever they
kill it, it is fat, and so long as it has not eaten
carried its flesh is wholesome food; two
miqal of its flesh, salted, are a protection
against unwelcome airs, and garments made
of its fur beneficial in cases of gout, painful
joints, and palsy' San. 132v. 22 (clearly
'badger'; xuvara and waṣaṣq are unidentified):
Oğuz (x1) (after Xak.) the Oğuz omit the -m-
and call it borsuk; but they insert -m- in
başmak 'shoe' (al-midás), which the Turks
call başak Kaṣ. III 417: Kip. xiv borsuk 'an
animal like al-dabu (the hyaena) with a foul
smell' Id. 29; al-nims 'weasel, ferret, mongoose'
(küzen) borsuk Bul. 10, 9.

FC bursaş The Chinese phr. fo seng (Giles
3,589, 9,617) Budhisasanga 'a Buddhist reli-
gious community'; generally used in Hend. w.
Bud. bursaş and bursaş kuvraş are common
TT IV 6, 45; etc. (erkisin-); Svuc. 134,
4 ff.; TT VIII II.2, 5, 9; bursaş dindarlar
'religious community and believers' U II
77, 15.

Dis. V. BRŞ-

D barsa:- Hap. leg.; Desid. f. of bar-. Xak.
xt in a description of the Desid. f. is said that
if one says barsa:di: for 'he wished to go', is
permissible (câdız) but that the normal form
(for Verbs ending in -r-) is barıga:di: Kaṣ.
I 281, 11; n.m.e.

Dis. BRŞ

D barıš N.Ac. fr. bar-. lit. 'going', but in
the early period noted only in the phr. barıš kelıš
'going and coming, social intercourse', and the
like. S.i.m.m.l.g., usually only in the phr.
barıš kelıš. In SW Osm. the usual Dev. N.
fr. var- (bar-) is varıš but barıs is used for
'mutual agreement, reconciliation'. Uyg.
ixx ff. Bud. in kelıš barıš sav Hün-eš. 293
(see note on p. 28) the first two words are an
over-literary translation of a Chinese phr. hui
hsiang (Giles 5,173, 4,283) used to translate the
Sanskrit word pārīṣādāna the concept of
transference (of merit)', see Soothill and
Hodous, A Dictionary of Chinese Buddhist
Terms, p. 205a; barıš kelıš arasıbı 'be-
tween going and coming' do. 208b; Xak. xı
al-dahab wa l-mać 'going and coming' is called
kelıš hım barıš Kaṣ. I 370: KB alıka katığlı
kelıš hım barıš 'make contact with them
(the merchants) as they come and go' 4421:
Cag. ix ff. barıš gıdış gırmek ma'nını 'going'
Vel. 162; barıš xırdım wa raftı 'walking,
go' (quotn.); also barıš kelıš raftı u əmad
'going and coming' (quotn.) San. 121v. 5.

D bérıš N.Ac. fr. bér-; lit. 'giving', but
normally used in the phr. alıs bérıš 'buying
and selling, commerce'. This phr. s.i.m.m.l.g.
and bérıš by itself 'debt, payment of tax', etc.
in SE Tar. R IV 1600; Türki BS 67. Uyg.
I 62; KB 4421 (alıš).

D birıš Dev. N. (Conc. N.) fr. bıır-; n.о.а.
Bır. xı birıš 'a wrinkle' (al-inizw) in the skin or a garment Kaṣ. I 367.

Dis. V. BRŞ-

D barsı- Co-op. f. of bar-; 'to go together'
and the like. S.i.s.m.l. in this meaning. In
SW Osm. both varıšt "to visit one another'
and barsı- 'to be reconciled, to make peace'
survive, cf. barsı-. Xak. xı olar bıır bırıke:
barıš:ı 'they went (dahaba) to (visit) one
another'; also used for helping and competing
Kaṣ. II 94 (barıš:ur; barsımak); aо. II
110 (keleś): KB barsıgu kerek kab
kadašlar bile 'one must associate with one's
family and kinsmen' 3209; aо. 4569 (keleś)-
xIII (?): Tef. barsı- (sic) 'to go together' 91:
XIV Muh. waftaq to agree' barsı- (v.l. in error
varıšt-) Mel. 32, 1 (waftaq wa sašluha sekleš-
(Hap. leg.) Rif. 116): Cag. xix ff. barsı-
Recip. f. bā yah digar sulh kardan wa sulık nik
kardan 'to make peace and improve relations
with one another' San. 120v. 22 (quotn.):
Xwar. xiv barsı- 'to come to an agreement,
live in harmony' Qoub. 27: Kip. xII täfılaša
'to make peace' barsı- Hōw. 34, 11 (xv 'to
reconcile' (two people) in the sense of removing
the unfriendliness between them is barsıtır-),
and for täfılaša ma' ğaršı you say barsı-
without the Caus. Suff. Kav. 76, 16.
D béris- Recip. f. of bérl-. 'to give to one another' and the like. S.i.m.m.l.g. Uyğ. viii ff. Bud. TT VI 311 (lcğer-): Xak. xi olar bir bırlke: kiz berişdi: 'they gave (dafa'a) one another their daughters (in marriage)'; also used when they gave one another (ta'diţu) something Kaj. II 94 (beriş-ler, birişmek): Kom. xiv 'to help in giving' beriş- CCG; Gr. 65 (quotn.): Kip. xiv birişmek al-mu'ādat to exchange gifts' ld. 29.

D börüş- Co-op. f. of bör-; s.i.m.m.l.g. sometimes with front and sometimes with back vowels; the modern V.s are often Intrans. and mean 'to be wrinkled' and the like, with a Caus. f. giving the Trans. meaning. The vowel shift must go back some way, since in the MS. of Kaj. there are two separate paras., the first giving the Trans. meaning and the Trans. meaning with Infin. in -mek and the second giving the Intrans. meaning with Infin. in -mak but the second must be a scribal error. Xak. xi ol mağa: börüşdi: 'he helped me to wrap round the waist-band (fi kaffi l-nayfaqa); also used of anything which has a round opening and something surrounding it (lahe tadwir wa istidāra) like top of a leather bag and the like (börüüşür, börüşmek); and one says börüşdi: neşq inqabada-t-šay wa huwa nahe kwulhi'l-wach 'the thing was drawn together, wrinkled', as the face in frowning (börüüşür, börüşmek, MS. -ma:k) Kaj. II 94: Çağ. xv ff. buruş- (sic) pîçida šudan 'to be twisted, wound up'; also used in the sense of 'to be shrivelled' (dar ham kaşda šudan of the skin or hair owing to the heat of a fire, or to be wrinkled' (sîkane yâftan) of the face in old age San. 131 v. 15: Kom. xiv 'wrinkled' (VU) burüşmüş CCI; Gr.: Kip. xv takarnaşa (mis-spelt takarınşa) 'to be wrinkled' (in margin 'and also inqabadu) (VU) buruş- Tuh. 10a, 10; 'abasa 'to frown' (VU burtur-); Tkm. (burstar- and) (VU) buruş- do. 26a. 1.

Tris. BRŞ
D barışlıq Hap. leg.: P.N/A. fr. barış. Xak. xi Kaj. I 370 (kellişlig).

Dis. BRY
VUD bûrère: Den. Adv./Adj. in -yê: fr. *ber (İbër); this Suff., which occurs only in this word, kuriya: and (VU) yiryâ: seems to be a Sec. f. of -ra/: attached to words ending in -r; lit. 'on this side', but in practice used only as a cardinal point 'in the south'. Pec. to Türkî. The first vowel is -e- once in I and three times in II and -e- twice in J, in T 7.14, and in Ongin 2. Türkî viii bûrère: ... yiryâ: I S I, II N 1; I E 14, II E 12; Ongin 2; bûrère: I S 6; II N 5; II E 36, 40; bûrere: ... dêre: ... yiryâ: T 7; dêre: ... bûrere: ... kuriya: ... yiryâ: T 14.

Tris. BRY
VUD bûrêyêki: Hap. leg.: N/A.S. fr. bûrêyê: ... the difference in meaning fr. berëyêki: ... rkû viii bûrêyêki: boðun kuriyêki: (VU) yiryakî: şûkrî: boðun 'the people to the south, west, north, and east' T 17.

Mon. BS
bas (p-)'rust'. This seems prima facie to be an Oğuz word which survives only in NW Krm R IV 1185; SW Az. Osm. pas; Tkm. pos, but it seems possible that the Xak. word entered below, which has a similar meaning, is an earlier occurrence although it is quite clearly vocalized with a kasa; there is no other trace of a word bis or bis. Cf. 2 tat, 6 külg. Xak. xi (VU) bu sophisticated aw zişq wa huwaa šay mitâl-l-âr 'the sediment in any bag for making butter or wineskin'; it is a substance like pitch Kaj. I 328: xiv Muh? (xvi) xabatul- hadid 'iron slag' bas (unvocalized) Rij. 160 (only): Kip. xiv pas 'with p-' al-sada 'rust' ld. 32: xv şada (taš and) bas Tuh. 22a. 11: Osm. (xv paslu 'mouldy' TTS III 575): xviii pas 'with p-' in Rûmî, zang 'rust', in Ar. şada' San. 122v. 1.

bus (p-) 'mist, fog', and the like. Survives, usually meaning 'steam' in NE Şor pas R IV 1384; Tuv. bus; SE Turkı bus; NW Kumyk pas; SW Osm. pas. Cf. 2 bus (not connected etymologically), tuman. Xak. xı kılık bas boldî: dacanatîl-samâ mina'l-ğubâ wa nol-teki 'the sky became overcast with mist and the like'; and one says er kolo: bas boldî: the man's sight became clouded (aqlama) by wind in his stomach' Kaj. III 124: Kip. xv nafas 'breath', etc. (tin and) bas Tuh. 36a. 8; habâb 'fine dust' bus do. 37b. 12: Osm. xiv pas 'mist, fog', etc. in several texts TTS I 581; II 773; xviii pas 'with p-' in Rûmî, 'a mist (buxarı) which rises from the mountains'; also hava-i muhtabas 'close weather', and metaph. 'a morose man' (ádam-i munqabî) San. 134v. 6.

Mon. V. BS
bas- 'to press, crush, oppress, make a surprise attack (on someone Ate,)' and the like. S.i.a.m.l.g. in a wide range of basic and extended meanings, e.g. 'to print'. See basa: Türkiv vii kirkiz boðunîg uda: basdûmiz 'we made a surprise attack on the Kirgiz people while they were asleep' I E 35; about a dozen similar occurrences. Uyğ. vii yelmesin menîp er anar basmî: my men made a surprise attack on his reconnoitring patrol there' Şu. E 12: vii ff. Man. (the pure blessed ones) [âyîglî]arin bastîlar 'have suppressed their evil (desires)' TT III 121; o.o. MI 11, 12; TT II 17, 72-5 (ty-): Bud. (fold three fingers in the palm of the hand and) ulgur epek üze bas 'press the thumb on them' TT V 12, 120; o.o. TT VI 254-5, etc. (ty-): Civ. tâmgarîmûnîn basîp 'impressing our seals' USP. 21, 10-11; a.o. TT I 97-8 (tîp): Xak. xi anî: bûrt basdi: çatama 'aylayîlî-çaçım 'he had a nightmare'; and one says beğ él basdi: 'the beg oppressed (qahora) the province and treated it as if he were crushing it' (çatama 'alâyî); and one says beğni: yağı: basdi: 'the enemy (etc.) made a night
attack on the beg' (hayyata’l-’amrî) and one says er kuizig basli: 'the man copulated with (tasannuma) the servant girl'; and one says it keyikni: basli: 'the dog caught the wild animal and brought it down' (aşakda ... fa-sara’ahu) Kaş. Ilı 10 (basar, basma:); five o.o.: KB bodun basgûka ‘in order to keep the people in order’ 217; (it takes a lion) bu kulun basgûka ‘to bring down this wild ass’ 284; özlin başgan er ‘a man who controls himself’ 965; o.o. 1053, etc.: xiii(?) Tef. wâfî a ‘to tread underfoot’ bas- 91: Xiv Muh. gamasa wa dâsâ ‘to press, trample on’ bas-Mel. 29, 9; bas- Rif. 113; al-dâws başmak 34, 12, 119: Çaq. xv ff. bas- bas- Vel. 128; bas- is one of the words used in phr. (alfa-i muṣṭarakâ) with a special meaning in each case; e.g. köpûl bas- dil-arâm giřiftan ‘to take away (a man’s) peace of mind’; duasman bas- ‘to conquer (gâlib yûdan) an enemy’; may bas- and uyu bas- ‘to be overcome (mâğlib yûdan) by wine or sleep’; ayâq bas- ‘to put (gudâstân) one’s foot on something’; muhr bas- ‘to impress a seal’; toz bas- ‘to lay (furû giřiftan) the dust’; and kaygû bas- ‘to overcome giřif’. San. 121 v. 18 (qoutns.): Xvar- xinî(? ) Qg. 24–5 (I emîłek): xiv bas- ‘to tread on’ MN 226: Kom. xiv bas- ‘to crush’, etc. CCG; Gr. 51 (qoutns.). Kip. xiii kabasa ‘to make a surprise attack’ bas- Hou. 30, 5; 23, 5; dâsa mina’l-dâws bas- do. 40, 5; xiv basara’a, and in the Kitâb Beylik bas- dâsa Id. 32: xiv bas- baṭaḫa ‘to flatten’, awa aw kabasa Kav. 10, 9; o.o. do. 75, 4; 77, 16; dâsa bas- Tuh. 15b. 13; darasa ‘to annihilate’ (etc.) (yans- and) bas- do. 16a. 9: Osm. xiv ff. bus- in a wide range of meanings, c.i.a.p. TTS I 75; Ilı 107; III 67; IV 75.

bus- (p-’) ‘to hide, lie in wait, lay an ambush (for someone) (Dârst).’ Survives in NW Kaz. pos.; SW Az., Osm. pus.; Tkm. bus-. See busuq Xak. xi be kwargsa: busdu: daxala’l-’amrî fi kamin’i’l-adwûtu ‘the beg laid an ambush for the enemy’ Kaş. Ilı 10 (busar, busma:); (we attacked by surprise at night and) teğme: yuqâq busdimiz ‘lay ambushes on every side’ I 434, 7 (and see bös-): xii(?) At. amal arsasında busuqait ‘destiny lies in ambush beneath hope’ 294: xiv Muk. (? ) afxâ wa xaba’a ‘to lie hid, conceal oneself’ bus- (mis-spelt bu-ç) Rif. 102 (only): Çaq. xv ff. bus- o. do. ‘kâmîn harâdûn wa gûzî i piyûdan ‘to lay an ambush, to be in a secret hiding place’ San. 34r. 10 (qoutns.). Kip. xiv bus- kâmanâ Id. 31: xiv labida ‘to crouch’ bas-Tuh. 32a. 12: Osm. xiv ff. pus- ‘to lie in ambush’ in several versions TTS I 582; II 773.

VU bös- perhaps survives in SE Türkî bös- ‘to drag (something) along the ground’; jarring 59, but the semantic connection is dubious. In the section quoted below, the translation of which is imperfect, there is a confusion between bus- and this word. Xak. xi er kulun bösdi: ‘the man beat his slave severely’ (darabâ ... muhalîka) Kaş. Ilı 10 (bôser, bôsmek); ol kulun bösüg bösdi: ittâxâda’l-kamin wa kusulika idâ darabâ dirâbûna ‘he laid an ambush, and also when he gave him a beating’ (actually ‘he gave his slave a severe beating’) I 385, 10.

Dis. BSA

D basa: Ger. in -a: fr. bas-. In addition to its use as an ordinary verbal form, this word began at a very early period to be used as an Adv. or Conjunction, see v. G., ATG, para. 410. An early l.-w. in Mong. as basa ‘also, then, thereafter’ (Haenisch 13). Survives only(?) in NE several dialects RIV 1193; Khak. paza; Tuv. baza used (1) as a Conjunction between two words ‘and’; (2) as an Adv. at or near the beginning of a sentence ‘also, in addition, once more’ (perhaps a reborrowing fr. Mong.) and NW Kaz. basa RIV 1527 where it is used at the end of a sentence after the Suff. -la/na, and means something like ‘indeed, in fact, really’. Türkî VIII üç Oğuz süsî: basa: kelît: ‘three Oğuz armies came to attack us’ Il E 32; teğrî: Ümây iğuk yer suv basa: bèrtî: ‘the goddess Úmay and the sacred land and water crushed them for our benefit’ T 38: Üyâ, viii ff. Bud. Sanskrit amantarā ‘immediately thereafter’ basa:(p-) TTVIII A 46–7; (bend the two index fingers, press the two thumbs together and) anda basa ‘after that’ (meditate on this dhărâna) U II 47, 73; o.o. of anda basa do. 81, 69; TT X 217; ÜSp. 44, 1–2; 103, 13; yana munda basa ‘and after this’ links two qoutns. Fr. Bud. scriptures TT V 26, 85–6—basa basa ‘more and more, increasingly’, e.g. basa basa seviğil közîn ‘with increasingly loving eyes’ U IV 46, 49; o.o. TT V 24, 70 (odgur-); Üv. 17, 23—iya basa (see iy-) has much the same meaning, e.g. kamaq kutlar waxesgler turkarıya basa köyü közdüj tutalar ‘all the benevolent spirits (Hend.) will always and more and more keep and protect them’ TT VI 48–9—in the form basasinda it has so far lost its original character as to be declined as a N., e.g. elîg begging basasinda yoriyu ‘walking after’ (pursuing) the king’ U IV 14, 141–2; (innumerable deities) teğrî burxan basasinda bardlar ‘followed the Buddha’ TT X 142–3; a.o. do. 562–3; Civ. anda basa TTVIII L.34: Xak. xi basa: a Particle (harf) meaning bad ‘after’; hence one says rien anda: basâ ‘and film.’ I came after him’ Kaş. III 224: CB bu iki basa tutsa ‘if he keeps these two (the tongue and the throat) under control’ 193—basa as a Conjunction ‘then, next’ is common, e.g. in the list of the Four Companions basa Fâruq 53; basa ‘Uṭmân 55—anînda basa ‘after him’ 132—in (a list of four things) basasî bilîq ‘the last of them is wisdom’ 308—basa ‘afterwards’ 6140 (2 km): xii(?) Tef. anlarda basa 92: Kom. xiv basa occurs several times as a Conjunction meaning ‘but’ or ‘therefore, also’ rather than ‘and’, which is daği CCI, CCG; Gr. 52: Kip. xiv basa: is used in asking for more news (‘inda-i-ıstizâd-i-hadi) like ihî in Ar.; and the <Kitâb> Beylik says ‘and among their Conjunctions
cotton destined for spinning': Arğu: xi bistek al-fatilha 'a Wick' Kaş 1476.

Dis. V. BSD-
D basit- the oldest Caus. f. of bas- with the less common quasi-Pass. meaning; 'to allow oneself to be attacked, etc.' N.o.a.b. Cf. bastur-, baskık- basur-. Türki VIII (stay where you are; organize reconnoitering patrols and lookout posts properly) basturma: 'do not let yourself be taken by surprise' T 38: Uyğ. VIII ff. Bud. (innumerable human beings) iğ agrıka bastıp 'letting themselves fall victim to disease (Hend.)' (lie without hope or confidence) Swv. 587, 1: Civi. kılı kılı koresar yat kışıkke bastur 'if a man's strength diminishes, he lets himself be oppressed by strangers' TT I 56-7: Xak. ki KB kıış satgaması kuzevlik bile bastımsa özdö kıçıkke küle 'he must not trample on people in his pride, or let himself be oppressed by unimportant people with a smile' 707; (attack the enemy, do not let him take your property) uzatsa bastıtn 'if you procrastinate, you will have let yourself be beaten' 2369.

D bastık- Pass. f. of bas- with the rare Suff.-tik- (cf. bulduk-) which should perhaps be explained as the Emphatic f. in -k of basit-. N.o.a.b. Uyğ. VIII ff. Bud. (faith, because it has strength) tört törlük şinmularka çalikmaz bastıkma 'is not struck down or overcome by the four kinds of evil spirits (Ahrimans)' TT V 22, 28-9; iğ agrıka bastıkmak 'to fall victim to disease' VII 40, 134.

D bastur- the normal Caus. f. of bas-; with a similar wide range of meanings. S.i.a.m.lg. Xak. ki beg ogrıni: basturdu: 'the beg gave orders that the extremities of the thief should be seized and that he should be held down' (bi-qabıhr aרחıli-tıısı wı hahıhıhı); also used of pressing down (iğınıma) anything to prevent it from rising or turning over (al-muhid teıl-inölāb) Kaş. II 17 (basturur, basturmak): Çag, XV ff, bastur- Caus. f.; avrım dadan wa jılıṣtan wa mağlıp sāxtan wa pā gudāṣan wa furiqāndan wa muhr zadan; this incoherent list attempts (rather ineffectively) to turn the various meanings of bas- into Caus. f.s San. 122r. 23.

Trsl. BSD-
D basutçı: N.Ag. fr. basut- 'supporter, helper'. N.o.a.b. Uyğ. VIII ff. Bud. basutçi kim erür 'who is its supporter?' U II 8, 21; o.o. de. 9, 5 (esim); 9, 11; U III 14, 15 (ii) (esgellik): TT V 22, 20 (artukrak): Xak. ki KB bu erdi basutçı köni dinkka kök he (Fāruq) was the supporter and root of the true faith' 54; basutçı kerek erke yardımlar 'a man needs supporters and helpers' 427; 0.o. 428-31.

VU: F hustuli: entered twice in Kaşı, in the first case the only entry under the heading syllable unvocalized) Hap. Cf. basal and bilık, quantity (q' a) of carded
fu'ludi, in the second one of five words under a similar heading of which the second vowel is not marked but was perhaps -a- or -i-. N.o.a.b.; prob. a foreign word; there is no common word for this vegetable in the modern languages. Xak. xi bustul: al-sarmaqul'läfi yu'hal 'edible orchac or mountain spinach (Atriplex hortensis) Kaş. I 451; 493.

Dis. BSŇ

D basiğ Dev. N. fr. bas-; the Uyg. word is transcribed basik in USp., but -ik is not an Uyg. Suff. Prob. n.o.a.b. SW Osm. basik 'compressed, low' is a survival of the cognate form *basuk, Pass. Dev. N./A.; NE Kumd., Tel. pazık 'gait', R IV 1194. might come fr. either. Uyg. viii ff. Civ. basiğ some kind of fish; the exact nature of which is uncertain (see Caferoğlu in T M IV, p. 36); it occurs in association w. salig in USp. 14, 14, w. various taxes in do. 88, 44 (tütün), and by itself in do. 112, 5: Xak. xi basiğ mahalul'l-tabyit [yuqad inserted in error] wál-axāl 'alā girra 'the place of a night attack and taking by surprise'; one says ol an: basiğndə (sic) tutt: 'he caught him at an opportune moment by a night attack (fi avanînih bayda'n(n)) Kaş. I 372.

D busuğ (p-) Dev. N. fr. bus-; 'ambush'. Survives only (?) in SW Osm. pusun; cognate f.s w. the same meaning are NW Kumyk pusagun; SW Az. pusgu. A l.-w. in Pe. and other languages, see Doerfer II 742. Xak. xi busuğ al-kamin 'ambush' Kaş. I 372; a.o. I 407, 27: KB (the age of sixty now calls me saying 'come here') busuğ bolmasa bardin emdi naru 'if it does not turn out to be an ambush, I am going there' 366; o.o. 1381, 2370; 4826 (6dzis): xiv Muh. al-kamin busuğ (MSS. in error yaşuğ) Mel. 47, 10; Rif. 145: Çağ. xv ff. busu kamin San. 134v. 10 (quotum.): Kip. xiii al-kamin busu: Hou. 14, 9: xiv busu; ditto ld. 31; busu: do. 33; Osm. xvi pusı koy- 'to lay an ambush' TTS IV 643.

D basığer Conc. N. fr. bas- connoting something massive and oppressive. N.o.a.b. Uyg. viii ff. Bud. (the four quarters of the world burst into flames) ulug bedük tağların başıguları yémirili 'the massive crests (?) of the great (Hend) mountains were smashed' U IV 40, 164-8; in TT X 366 (damaged) basığer seems to mean 'the club, or mace' (of a demon).

D basığer See basığer.

* Dis. V. BSŇ-

D basik/bassik- Kaş. is no doubt right in saying that the longer form is the original; Empathic Pass. f. of basi- 'to be attacked by night, crushed, etc.' N.o.a.b.; cf. basit-Xak. xi kılı: yağıta: basıkti: translated bayaṭa'l-aduvu 'alâl-d-qawm 'the enemy attacked the people by night' (properly 'the people were attacked by the enemy by night'); originally basıkti: with a taṣdid on the sin Kaş. II 116 (bassikar, bassikmak); er yağükka: basıkti: (written with two sin) bayaṭa'l-aduvu 'alâl-d-racul wa attağa 'alâyhi II 228 (bassikar, bassikmak ditto); a.o. II 165, 7: KB (oh slave of passion) ölümke basıkmak kelir ağağlı 'do not be caught by surprise by death; it is coming to take you' 5145; o.o. 679, 5196.

D busuğ- (bussuğ - p) Hap. leg.; Emphatic Pass. f. of bus-. Xak. xı er busuğt: xuđa'[l-racul fil]'kamin 'the man was caught in an ambush' Kaş. II 116 (busuğkar, busuğmak).

Tris. BSŇ

D basak: N./A.S. fr. basa: 'next, following'. N.o.a.b. Xak. xı KB 'Ali erdi munda basaki 'Ali was the next after him' 57: Kip. xiv basağ: kün ba'd gad 'the day after tomorrow' Id. 33; ditto Bul. 13, 6 (vocalized başğ).

D busuğçi: (p-) N.Ag. fr. busuğ; n.o.a.b. Xak. xı KB (when your black hair and beard have turned white) anuğu busuğçi ölümke tükel 'you must prepare yourself completely for death the ambusher' 1103.

Dis. BSŇ

VUD boşuğ Hap. leg.; Dev. N. fr. bös- 'a severe beating'. Xak. xı Kaş. I 385 (bös-).


Tris. BSM

D basımcı: Hap. leg.; N.Ag. fr. basım, N.S.A. fr. basim-, which has not yet been noted in the early period but s.i.s.m. R IV 1531; presumably 'oppressor' or the like. Xak. xı KB (some are thieves, cheats, cut-purses, and swindlers) kayısı basımcı olûcî kiruk 'some are oppressors, murderers, and cripples (?') 1737.

Dis. BSN

VU basan Hap. leg.; this word must be a basic one, if vocalized correctly, and is not connected with the later forms of basan collected under basağan. The difference between basan and yoğ is that the first means 'food prepared for the deceased' and prob. buried with him, while the second means a funeral meal or wake provided for the mourners. Xak. xı basan ta'am yuttaxad il'-mżyit ba'd ma daftanah 'food prepared for the deceased after they have buried him'; and one says yoğ basan Kaş. I 398.

D basınç N.Ac. fr. basım- 'oppression' and the like. N.o.a.b. Türkü vii ff. Man. TT II 6, 6 and 15 (iyinç); Uyg. viii ff. Man. M III 37, 14 (ii) (iyinç): Xak. xı KB (the lifted from people) kamûg küç basınç 'all high-handedness and oppression' 1771.
D busanç N./A.S. fr. busan-; 'grief'. N.ø.a.b. Türkü viii ff. (a man was sorrowful and the sky cloudy; the sun rose among the clouds and) busanç ara: meğl. kelmış 'in the midst of grief joy came' ırkb 52.

Dis. V. BSN-
D basin- Ref. f. of *bas-; with a wide range of meanings comparable to those of *bas-, some unusual for a Ref. f. S.i.s.m.l.g., but ? not in SE, SC, SW. Türkü viii (why should we be afraid because (the enemy) are many?) az teyin ne basinalım 'why should we be downcast because (we are few)?' T 39; viii ff. (a camel fell into a bog) basinu: yêmiş özle: tink: yêmiş 'while he was sinking he eat, but a fox eat him' ırkb 46. Man. (all the Türk people will sin against God) kanyuda dindarlıq [gap] basıngay ûlûrgyeler 'and wherever [they find?] Elect they will oppress and kill them' Uyğ. viii ff. Bud. TT VI 10 (iyin-): Xak. xi ol erîq basin: istad'afal'--racul wa qaharahu 'he despoiled the man and oppressed him' Kaš. II 142 (basmur, basınmak: KB (if the king calls for you, mend your ways, do him service) and basinma anî 'do not treat him with disrespect' 1503; (the fame of an enemy whom you have not met face to face spreads far and wide) körtüse basinur körûgîl karak 'when you see one another, the seeing eye despises him' 2368; o.o. 646, 4085; Xwar. xiv basin- 'to treat with disrespect' Quth 28.

D busan- Ref. of *busa-; 'to grieve, be sorrowful', and the like. Morphologically *busa-: might be a Den. V. fr. bus-, but the semantic connection is not close. This word and the other Der. f. of *busa- are pec. to Türkü and Uyğ. but the first vowel is fixed by TT VIII. Uyğ. viii ff. Bud. Sanskrit nsocate 'does not grieve, is not distressed' busançasar (p-) TT VII A 36; ulûs barça têgin üçün busanur 'the whole country grieves because of the prince' PP 27, 1-2; o.o. do. 49, 45. 54, 3-4; TT X 524; USp. 97, 25 (amru); 102b. 15; Hien-ts. 63, etc.; Sws. 624, 16 (busrul-).

Tris. BSN
D basıncak N./A.S. fr. basın-; survives only (?) in NW Kaz. basıncak (sic) 'important, troublesome'. Xak. xi basinçak er--racul't mustad'af 'a man who is despised' Kaš. I 501: KB 011-12 (satqâ:q): xiv Muh. (?) mustad'af basinçak (-c-) Ref. 140 (only).

Dis. V. BSN-
D basindur- Caus. f. of basin-; survives only w. basin-; 'to let oneself be oppressed'. N.ø.a.b. Uyğ. viii ff. Man.-A M III 30, 3, 4 (ii) (ênûr-); Bud. (if a son or daughter of good people) yeke içgeke hasindurmus bolsar 'lets himself be oppressed by demons (Hend.) TT VII 40, 36-7.


Dis. BSR
basar Hap. leg. and so perhaps a l.-w.; 'garlic' is normally sarsmusaq. Cf. basarlıq. Xak. xi basar täm'ul-cab'al 'mountain garlic' Kaš. I 360.

D basruk Pass. N./A.S. fr. busur-; lit. 'pressed down', but more commonly 'something put over (something else)'. Survives only (?) in SW Tkm. basrik 'a horse cloth'. R IV 1535: Xak. xi basruk tâql kûl say 'a burden on anything' (with a prov. saying that the earth's burden is the mountains and the people's burden the heggs) Kaš. I 466: Çaq. xv ff. basrûq xargah eßabî 'tent gear' Vel. 128; basrûk (spelt) 'a cover (püşt) which they put over a tent, hut, or horse to protect it against the wind and rain' San. 122v. 4.

Dis. V. BSR-
D basur- morphologically a Caus. f. of bas-, but semantically syn. w. it; 'to press down, weigh down (physically)'. Survives in NE pazir-, same meaning Alt., Șor, Tel. R IV 1196 and Khak.; SW Tkm. basir- 'to cover' (etc). Uyğ. vii ff. Man.-A basurup M III 8, 17 (damaged): Civ. kartka basurgu of 'one must press (a substance just described) on the ulcer' H I 180: Xak. xi teprü: taq bûrle: yêrîg basurdi 'God pressed down (çoftada) the earth with the mountains'; also used of anything which is put under something heavy (taqîl) Kaš. II 77 (basurur, basırmak): Kip. xiv basur- 'to heap coverings (koftara'-:bagai) on something, that is to cover it, to fasten the covering and press it down' (hâlga fiha) Id. 32.

D busar- Intrans. Den. V. fr. bus-: Hap. leg. but Id. 32 records a Kip. xiv Dev. N. busarîk translated 'dust which comes from a long way off'. Xak. xi kök busarî: ãqamîl-samâ waq qâmîl-dabîb 'the sky became cloudy and the mist rose' Kaš. II 78 (busarur (sic), busırmak).

Tris. BSR
D basarlıq Hap. leg.; P.N./A. fr. basar. Xak. xi basarlîq tâg cabal di täm 'a mountain with garlic on it' Kaš. I 494.

Dis. BSŞ
D busuş Dev. N. fr. *busa-; 'grief, sorrow', and the like. N.ø.a.b. Uyğ. vii ff. Man. kop bususı sakinçî 'all their grief and anxiety' M III 26, 9 (i): Bud. busus kadgu engek 'grief, distress, and pain' (representing Sanskrit 'soka parideva duhkha) U II 11, 6; busus sakinç TT X 197; o.o. USp. 97, 22; Sws. 545, 14-15: Civ. ēldin xandin busus bar 'there is grief from' (?concerning) the realm and xan' TT I 60; o.o. do. 79 (belğü), etc.
D buşuş- (p-) Hap. leg.; Recip. f. of bus-. Xak. xı ẻgel: buşuş-: 'the beqs laid ambushes for each other' Kaş. Iı 101 (busuşur, buşuşmak).

Tris. BŞ

D buşuşlug P.N/A. fr. buşuş; 'grieved, sorrowful, unhappy'. N.o.a.b. Türkü viii ff. İrkB 52 (bulült): Uyg. vii ff. Bud. buşuşlug is common in PP. both by itself and in the phr. buşuşlug kadülülug 'sorrowful and distressed'; buşuşlug skançlıg 'sorrowful and anxious' U II 21, 4 (ata); TT X 62–3; korkanlıg buşuşlug 'frightened and unhappy' Kuan. 43–4: Civ. buşuşlug kadülülug TT I 217.


Mon. BŞ

baş/baş Preliminary Note. Although Kaş. spells both 'head' and 'round' baş is certainly an error. 'Head' is baş in Yakut, Pek. 388 and baş in SW Tkm. and 'round' is baş in Yakut, Pek. 390, and baş in Tkm.

I baş properly 'head' in an anatomical sense, but also fr. the earliest period used metaph. in the sense of the 'head' (of an army), the 'beginning' (of something) and for geographical features. C.i.a.p.a. See Doerfer II 697–8, 704. Türkü vii ff. more than a hundred arrows hit his armour and quilted coat yüzüne: (iso read) başıma: bir teğmedi:2 'but not one reached his face or head' J E 33—geographical; i üç baş 'the holy summit' (? H E 25); (PU) tanmă i üç baş I N 1; II E 29; (PU) cum başı: I N 6; II E 30: vii ff. kamus a:ar: başıa: 'my head is among the reeds' İrkB 10; bu irk başı:na: 'at the beginning of this omen' do. 57: Man. eki ağulug yol başıma 'to the beginning of the two poisonous roads' Chias. 125–6; bastan (sic) aak(ka) teğl 'from head to foot' M I 5, 13; o.o. do. 6, 1; TT II 8, 67: Uyg. vii ff. geographical; i üç baş Su. E 9; otküne üç başın at 'at the summit of (? of the Ötükü mountain forest' D E 9; arkar başı 'the mountain sheep's head' do. S 1; keyre: başı: do. E 6; N 6; sip başı: 'the colt's head' do. E 3, 4: vii ff. Man.-A (the poison which he emitted) üç başıa teğd 'fell on his own head' M I 29, 2–3; (he cut off) şunu başın 'the demon's' (Ahriman) 'head' do. 20, 14; a.o. do. 20, 17: Bud. baş is very common both in an anatomical sense, e.g. başın töşil 'lying face downwards' PP 19, 4; and in a metaph. sense, 'the top (of a pole)' USp. 104, 12–13 (iğaç); Acna:ta Kaudinye arhan başın yüz arhanla:ri 'a hundred arhasi with Ajnäta Kaudinyaya at their head' TT VIII 17; ağır iç küdülerden aq başı 'the very first of (these) important acts' TT V 20, 10: Civ. baş is common (1) anatomically e.g. kayu kisı baş ağrı bolsa 'whoever gets a headache' TT VII 27, 12 and (2) metaphor. e.g. ağırğın başı yut:li 'the beginning of the illness is a cough' TT VIII M.26; and in a curious phr. (I have hired a plot of land for 10 tags of cotton-seed) bu on taş kebezni küz yetmiş başı taş birle bürünmen 'I will deliver these 10 tags of cotton-seed in full on the first day of autumn' USp. 2, 7: O. Kir. the theory that there is a special letter representing baş in P.N.s in Mal. 2, 3 and 49, 2 is an error; the 'letter' is p or k, but the inscriptions in question are very corrupt: Xak. xı baş (sic, see Preliminary Note) al-ra'a 'a head' Kaş. III 151; the word, often spelt baş with Suffs. occurs over 50 times, usually in an anatomical sense, but also metaphor. in such phr. as ivrik başı: 'the neck of a jug' I 100, 6; erdem başı: ti: ra'sul-mangabit'il-lisân 'the beginning of virtue is the tongue' I 107, 9: KB baş is common (1) anatomically e.g. başım kesmesiñi keseyin tilm 'I will cut out my tongue so that they may not cut off my head' 166; (2) metaphor. for 'leader' e.g. başı erdi önünün kamug başıca (Muhammad) was the leader in front of all (other) leaders' 45; (3) metaphor. for 'beginning', etc. (I cannot conduct all the business of the state myself) maqa er kerek tir (ıread bir) bilir ıs başın 'I need a man who knows how to start work (properly)' 422: xiiii(?). At. baş is common, e.g. head 300 (börk)—köprü barnakıç bil xaṭa'lar başı 'know that fixing your mind (on something) is the prime mistake' 220; başı bardı xayırın sonbahı şur ıs 'the beginning of good fortune has (already) gone away, and the end of it will (soon) go' 391: Teş. baş ı 'head' (anatomical); (2) 'leader'; (3) 'summit' (of a mountain); (4) numerative altı başı kisli 'six (head of) men', (5) in a phr. (let us see his army) başımiz közmirz birlere 'with our own eyes' 93: xiv Muh. al-ra'a başı: Mel. 14, 18; 46, 2; Rif. 91, 139; o.o. (anatomical) 46, 2; 47, 12; 53, 6; 64, 12; 75, 3; 139, 141, 150, 153, 178; quatlut'ul-cabah 'the summit of a mountain' dağ başı: 74, 13; tağ başı: 178; al-ravwáds 'cattle dealer' başı: satc: 57, 9 (only): Çağ. xv ff. baş töben sar-d-ar sar sar nisin 'head downwards' San. 124r. 8: Xwar. xiiin baş 'head' 'Ali 18: xiiii(?). baş is common in Og. baş kesdi 39; tağ başıda 174; kanağa başıda 'in front of the wagon' 278: xiv ditto Quth 28; MN 49, etc.; Nahe. 98, 5 etc.: Kom. xiv 'head' (lit. and metaphor.) baş CCI, CCG;
Boş/bos basically 'not subject to external control, free' (not very different fr. erkiğ), with extended meanings like 'empty' as opposed to 'full', and 'soft' as opposed to 'hard'. The original length of the vowel is uncertain; Kaş lists both forms, but it is short in SW Tkm.; it does not seem to exist in Yakut. S.İ.a.m.l.g. with minor phonetic changes. Türkü viii ff. İrkB 29 (ut-): Uyğ. viii ff. Man. M I 17, 2 ff. (15812): Bud. (then you must imagine that various eklars) bu burxan etözîn boş kimli̇n have set free this Buddha-body' TT V 46, 46; o.o. TT IV 6, 33 etc. (irinci); Çev. (if a man's voice failsor) eddûti boş inmeser 'will not come out well and freely' H I 146: Xak. xi boş yilka: al-dâbbatl-μuşayyaba 'an animal that is allowed to go free' (cf. tûdk); hence one says ol isler boş (kldr, omitted) tallaqa-l-maar'a ka-anmah ahmalahâ 'he divorced the woman, as if he let her go free'; and one says ol ku boş kldr 'he emancipated (a'taqa) the slave'; and al-hurr 'free' is called boş, as in the prov. boş neğ: iđî: bolmas 'a thing which is allowed to go free (al-muham) has no owner' Kaş. I 330; boş kisl: a free (hurr) man': boș urağut 'a divorced (fârîq) woman'; boș elig yad fârîga minal-μalam va-mal 'a hand without work or property': boş et 'soft (rawx) meat', also used of soft ground: boș at 'a loose (muqlaq) horse'; and one says boș ev 'an empty (fârîq) house', and vessels and tools that are not in use (al-fârîgga minal-μalam) are called boş III 124; Kf boş âzad kişî barça eddî kuhl 'a free, independent man is the servant of all good (men?)' 2307: xii(?) At. till boş kîşî 'a man with an unbridled tongue' xii(7): xiv Muh. al-xallî 'empty' (opposite to 'full') (nemesiz; one MS.) boș Mel. 54, 9 (Rf. 151 atasiz); hurr (opposite to 'slave' kül) boș Rf. 151 (only): Çağ. xv ff. boș (1) xâlî (quotn.): (2) suv 'soft, idî', etc. Sân. 135v. 17: Kom. xv boş 'empty' (space) CCQ; Çağ. xii fârîg (opposite to 'full') fârîgga te huwa-l-xallî wa-talâq (divorce') Hou. 27, 17: xiv boş saf 'empty') wa-xâlî boș (with back vowel) muntâfaq 'released, set free' I'd. 32: xv xâlî boș Tuh. 14b. 6; xâlî, tafarrâqa 'to be unoccupied (boşan- and) boș bol- do. 14b. 12; xâbâ 'to be disappointed' boş kâyt- do. 158. 8; fârîg boș do. 28a. 2; 'soft' (yâs and) boș do. 31b. 7: Osm. xiv ff. boș noted in several phr. TTS I 114; II 161; III 108-9.

Mon. BS-

Biş- (p-') 'to come to maturity, ripen', with some extended meanings, both Intrans. and Trans.; vowel originally i-, but l- also occurs as early as Türkü. S.İ.a.m.l.g.; the vowel is a back one in NE, SE Türkü (in suffixes) and NC Kir., but a front one elsewhere. The initial is p- in an unusually wide range of languages, NE (not significant); SE Türkü BS. 129; NC Kzx. MM 276; SC Uzb. Bor. 328; NW Kaz., Kk., Nog.; SW Osm. and some Tkm. forms. See Doerfer II 845. Türkü viii ff. (it rained) tarîg bişlî: (sic) 'the crops ripened' İrkB 53: Uyğ. viii ff. Man. (Vu) bişip M III 28, 6 (iiii) (damaged): Bud. ögreci aşındıri kîncî tüsî bişmakîn 'the maturing of the fruits of things done in a former existence' Tî. 50a. 5-6; a.o. U IV 50, 124 (êtil)-: Xak. xi eşî bişlî: 'the pot boiled (advakat) and the broth was cooked' (ubixat); and one says yêmîg bişlî: 'the fruit ripened'
(nadihat); and one says er Kınız bıṣdi: 'the man stirred (harraka) the kumis so that it should mature' (li-yudriki) Kaş. II 12 (bışar, bısmak); et bıṣdi: 'the meat was cooked' (intabaxa) III 321, 8; o.o. I 169 (I ol-); II 120 (tttll); III 382, 2: KB (hear the saying of) köğil bısmiş khişi 'the man with a mature mind' 6165; (if one eats) évė bısmiş aşni 'food cooked too quickly' 632: XIV Muh. al-nādiğrip 'ripe (opposite to 'unripe' ğıp) bısmiş Mel. 56, 7; Rif. 154: Çağ, xv ff. bıṣ (sic, see bıṣur-) Intrans; ipoxa şıdand 'to be cooked' and tadakkur yağları 'to remember' San. 146v. 24 (quotn.); the second meaning, otherwise unknown, is picked up by the following entry bıṣkar- 'to remind', supported by two quotations. Fr. Navadi, but also otherwise unknown): Xwar, xiv bıṣ- (sic) 'to be matured' Xub. 34: Kip. xiv 'cooked (al-mכתב) meat' bısmiş et Hov. 15, 16; xiv bıṣ- intabaxa; one says aş bıṣlı: 'the food is thoroughly cooked' (istawā) Id. 32; intabaxa wa intabaxa bıṣ- Bul. 85r.: xiv aş bısmişimiz: dür 'is the meat thoroughly cooked?' (istawā) Kav. 15, 19; a.o. do. 42, 16: Osm, xiv ff. bıṣ (piş) 'to be cooked, to ripen', etc.; e.i.a.p. TTS I 109; II 154; III 104; IV 154.

bıṣu (p.) 'to be irritated, annyoed'. Survives in SE Türki pus- Shaw 59 (only, but BŞ. 129 lists the Reff. f. pusun- and jarring 233 the Dev. N. pusuk). Uyğ. viii ff. Civ. TT IV 1.6 (isirken-): Xak. x men bu: ısdın bısdum 'I was irritated (doçiruti) by this affair' Kaş. II 12 (büsmazmen: sic, error for büşurmen: büsmak); two o.o.: KB bışar oğdu beglerge barma yağık 'do not go near begs when they are irritated' 779, 783; o.o. 324, 335 (utuniuk), 795 (ilen-), 396v, 4292: xiii(?) At. 52 (arşam): xiv Muh. al- –dacar wall-gayx 'to be irritated, furious', büsmak Mel. 34, 16; Rif. 120; dacar wa kasila 'to be lazy' -bus in margin Rif. 111 (only): Çağ, xiv ff. bıṣ- galatla tand ol-, bıṣ- i mut, bi-lüşür ol- 'to be angry and rude, to push ... to be hurt and irritable' Vel. 152 (quotns.); bıṣu- sızın radısan 'to be injured, damaged' San. 143v. 13 (quotns.): Xwar. xiv pus- (sic) 'to be irritatible' Ali 48; xiv bıṣu- ditto Qub. 36 (boş-), 38: Tkm. xiv bıṣu- ıdıja 'to become angry'; in Kip. yigır (Hap. leg.) Id. 32: Osm. xiv ff. bıṣ- (once in xvi pus- 'to be irritated, angry'; common down to xvi TTS I 128; II 183; III 120; IV 643.

Dis. BŞA

Dı bıșı N/A.S. fr. bıșu- 'bad-tempered, irritable'. Pec. to KB. Xak. xı KB bıșı bolsa yalqış bilgisiz bolur 'if a man becomes bad-tempered, he loses his sense of judgement' 334; bıșu bolma 1414; o.o. 850, 906, 1997, 4292.

F 2 bıșı (p.) 'alms'; the Chinese zhfr. pu shih (Giles 9,479 9,934), same meaning, borrowed by Turkish Buddhists and from them by the Manichaeans. Common in Uyğ., and sometimes spelt with the original p- but not noted later. Türki vii ff. Man. puși bérdimiz erser 'if we have given alms' Chusas. 140-1; a.o.o.: Uyğ. viii ff. Man.-e điğığı bıșu küçük kilzun 'may they do good deeds by the strength of (giving) alms' M III 11, 1-2: Man. ariğ bıșu (sic, Tn. Syriac script) bérrelim 'let us give pure alms' M III 29, 8-9; o.o. do. 10; M I 32, 12: Bul. bara bıșu bérîf 'give it all as alms' PP 16, 6; o.o. do. 46, 6 etc.; Usp. 103, 19-20 (1 idl.); U III 12, 8; U IV 36, 92 etc.—ol bodusav sızlerke korkuncusuz bıșu bérgey 'that bodhisattva will give you the gift of freedom from fear' Kuan. 52; a.o. 153.

Dis. V. BŞA

D bása-: Den. V. fr. 2 bása- 'to wound, make incisions', and the like. N.o.a.b. Xak. xı ol yiğcağı básađi: 'he made incisions (ittaxçağ huzüz) in the wood'; also used of anything else when one cuts it (hazzahu); also used when one dovetails pieces of wood (wađa’al-xaṣa muunanadə ba’diha ’al all-d) Kaş. III 265 (bása: bása:ma:k): Xwar. xiiii(?) a word apparently spelt bıṣdi but transcribed by Arat básađi occurs five times in Oğ. usually in the phr. Öğüz kağan básađi 'Oğuz kağan attacked', or the like. It cannot be a reading of bısdid since the phr. básađi básađi occurs in 294, and seems to be a survival of this word.

D bösü:- (bösü:-) Den. V. fr. bös- 'properly 'to free, liberate', with some extended meanings. S.i.a.m.l.g., usually as bös-, with several Trans. and Intrans. meanings. Türki viii ff. Man. bıṣ teşrif bösügiłi 'in order to liberate the five gods' Chusas. 9; yazukumzu . boṣügiłi kolmamız erser 'if we have not prayed (God) to release (us) from our sins' do. 287-9; Uyğ. vii ff. Bud. yazukumuzu bıșsu yarıkazunlar 'may they deign to release (us) from our sins' TT IV 12, 36; tsuyumda yazukumda boṣuyu bérzün same meaning Kuan. 200: Xak. xı anıp ızi: boṣudu: istatlaqat tabatatu 'his bowels were opened'; and one says tųğin boṣudu: 'the knot came untied (kawaha); and one says at bıșdu: inhal'la fasar mina- -waq 'the horse got loose from the tether'; and one says xam yalaw açıq boṣudu: hama’al-malik bi-rucu’il-rastıl ilá murißhi 'the king gave the ambassador leave to return to (the king) who sent him' and, in Aṛgū, er uṣrağutin boṣudu: 'the man divorced (talaqa) his wife'; this verb is both Intrans. and Trans. Kaş. III 266 (boṣur, boṣur:ma:k): xiv Muh. a’taq wa talaqa (treq talaqa) wa taraka 'to release, to hand over (or ?divorce), to give up' bıșa: - Mel. 23, 3; Rif. 104; halama fi nazumhi 'to have a nocturnal emission' boșa: - 108 (only); al-mułaq 'released' boșa:ma: 51, 11; 147: Çağ, xv ff. boșā- (and boșan-) sust şudan, xalî şudan 'to be weak, lazy; to be empty' San. 135r. 2 (quotns.): Xwar. xiv boșa- 'to release' Nahe. 7, 17: Kip. xiv boșa- talaqa Id. 32; Bul. 59v.
Dis. BŞÇ

D başçı: N.Ag. fr. 1 baş; 'leader, supervisor', and the like. S.i.s.m.l. Xak. xi KB kah edği bolsa bodın başçısi 'if there is a good leader of the people' 894; o.o. 45 (öððun), 4439 (îldîçêt): xiv Muh.(?) (in a list of words for craftsmen, etc.) _"ra's_ foreman_ başçı_ : Rif. 155 (only): Çağ. xv ff. başçı balad te dalîl te rähûnuma _guide_, leader. San. 124r. 10: Xwar. xiv başçı 'leader' Qutb 28.

Tris. BŞÇ

DF başışı: (p-) N.Ac. fr. 2 başu; 'beggar, mendicant; who one collects, or lives entirely on, alms'. N.o.a.b. Uyğ. viii ff. Bud. toğa yok çığay başışı men 'I am an infirm and destitute beggar' PP 67, 3-4; bu başışı braman 'this mendicant Brahmin' U III 15, 18; o.o. do. 10, 4-5 (kolunçuç); 22, 9.

Dis. BŞD

€ baştak survives only in NW Kaz. baş baştak 'leaderless' and the like; otherwise n.o.a.b. The SW Osm. phr. tek başıpa, 'all by oneself, all alone', suggests that this is a Compound of _1 baş_ and _1 teken_ with phonetic assimilation. Xak. xi baştak (MS. başnak, but as the word precedes başnak this must be an error) er al-raçulul-hâris te gârûlunu 'a bare (or unarmed) man', etc. Kaş. 1 456: Kıp. XIII al-'ârî mina'l-âhl te gârûluna 'a man without family ties' baş: dâk: (two words) ya'ni bi-ra'sihi that 'is on his own (head)' Hov. 25, 5.

Vu baştar Ilap. leg.; possibly a l.-w. Arğu: xı baştar al-mincel 'a sickle' Kaş. I 455.

Dis. V. BŞD-

D başad- Intrans. Den. V. fr. 1 baş; 'to be a leader, at the head of (a body of men)'. Occurs only twice, but clearly legible. Cf. başla-. Türkü viii Ku Senûn başadu: tört tümen sî; kelti: 'an army of 40,000 men came with Ku çhâng-chiù (Chinese _general_ at their head) II N 8; (500 men) Lûsîn tay senûn başad[u]: with Li Hûsun-tay at their head' do. 11.

D boşust- (boşost-); Caus. f. of boşust-: 'to release', etc. The spellings bosost- in the MS. of Kaş. are due to the scribe; it must originally have been boşust-. S.i.a.m.l.g., usually as boşost-; the same range of meanings. Uyğ. viii ff. Civ. (out of the six sitir and six bakir due to the beg we have received five sitir and five bakir) bir sitir bir bakir kümüsni baş boşust(u) 'the beg has renounced one sitir and one bakir' USp. 125, 3-4: Xak. xi ol tağaç boisust: he emptied (afragä) the sack of its contents', also used of any container (zarf) when it is emptied of what had been stored in it; and one says ol tugün boisust: he untied (aröd) the knot, etc.; and in Arğu: one says of urağut boisust: he divorced (fallaqa) the woman'; and one says ol bulunûg

boşattı: 'he released (afragä) the prisoner'; also used of anyone who released (jakka) someone from fetters or bonds Kaş. II 306 (boşatur, boşatmak, sic everywhere); bu: ot karın boşutğan (sic) 'this drug purges (yashil) the stomach'; also used of anything when it frequently reduces the strength of a thing by loosening it (yûhun qutwatâ'l-qayî' bi'l-hall) I 514; a.o. I 210, 21 (td-d., rhyming with aşut, taşut-): KB özel katmış emdibosutgu kerek 'he is constipated, we must now loosen his bowels' 1595: Çağ. xv ff. boşat- Caus. f., sust hardan ve xâlt hardan 'to weaken, to empty' San. 135v. 1: Kom. xiv to release; to forgive (sins) bosat- CÇ1, CÇG; Gr. 65 (quotons): Kıp. xvfallâqa boisat-Kon. 78, 8; furroğa bosat- (sic) do. 78, 11: Osm. xv ff. boşat- 'to empty' in one or two texts TTS II 161; IV 120.

Tris. BŞÇ


Dis. BŞÇ

D 1 başak Dim. f. of 1 baş; llt. 'a small head', at first specifically an 'arrow-head', later 'ear of corn', etc. Si.a.m.l.g. with various phonetic changes (b/-jm-; s/-s/-j-). Xak. xi başak noşlu'l-sahm wâ sinîmî'l-rumî: the iron head of an arrow or lance' Kaş. I 378; four o.o. Çağ. xv ff. başak ok demreni 'arrow head' Vel. 128 (quotons); başak (1) payhân ditto (quotons); (2) xûșa 'ear of corn' (quoton.) San. 124r. 4: Xwar. xiv başak 'ear of corn' Qutb 28; 'arrow-head' MN 91: Kıp. xiv başak al-sunbula 'an ear of corn'; one says başak dermakka: (sic, in error) bardî: he has gone to pluck cars of corn' ld. 32; (Tkm. demren) al-naşî, in Kıp. başak do. 50.

İS 2 başak See başmak.


D büşiğ (p-) N./A.S. fr. buş- 'ripe, mature; ripeness, maturity'; survives only (?) in NE several dialects pişik R IV 1232. Türkü viii ff. Man. (in a list of twelve virtues) çîn büşûg ermek gö 'to live in truthfulness and maturity' M III 17, 12-13 (i): Uyğ. viii ff. Bud. (Sanskrit lost) büşiğ (p-) erse: seniş TT VIII A 19: Civ. büşiğ sişir 'ginger' H I 4, etc. (sişir q.v.): (in an adoption agreement; let the adopted boy) köni büşiğ tapunun 'serve faithfully when he reaches maturity' (?) USp. 98, 8: yîğ etler teqşilip büşiğ boldî 'raw meats have changed and become fully
cooked’ TT I 192; Xak. xi bíșıq as al-
ta'ámul-l-mathīb ‘cooked food’; and anything
cooked is so called, hence ‘a baked brick’
(al-acurru) is called bíșıq kep êtes ‘a baked mud
brick’ (labun); (in margin in second (1) hand)
bíșıq sülç: ‘cooked wine’ Kaș I 372; several
o.o: KB bılılgılı bılığ bérđi tilke bíșıq
‘wisdom gives the tongue maturity’ 168; bolur
örü išler büstůn ham bíșıq; bılılgılı
kıšiler bíșıq yēr ästůn ‘then his actions are
proper and well thought out; wise men eat
their food well cooked’ 330; n.o. 4480: xiv
Muh.(?) lahm mathīb bíșıq (sic) et Rif. 164:
Çağ. xv ff. bíșıq/bíșıq pusça ‘cooked’ Sañ.
147r. 20; (VU) bíșıq (or bíșıq) nārob-i kıšığ
‘small bread rolls’, which they cook in butter
do. 147r. 9; Yağma: xi bíșıq et ‘cooked meat’,
etc., the Yağma: form of bíșıq (mis-plaft bıșıq
in the MS). Kaș I 377: Xwar. xiv bíșıq
‘cooked, matured’ Qub 34: Kom. xiv ‘ripe,
cooked’ bíșıq CCI; Gr.: Kıp. xiv bíșıq: thin
loaves (ruğğa) well known among them Id.
32: Osm. xiv ff. bíșıq ‘cakes cooked in butter’;
c.i.a.p. TTS I 108; II 154; III 104; IV 114;
xviii (after Çağ.) and the Rimli call a cake made
of dough beaten up with an egg and baked in
butter bíșıq/bıșıme Sañ. 147r. 19.

D başok Sec. f. of *bıșıqak Dev. N./A. (con-
noting habitual action) fr. bıșıq; Kaș’s ex-
planation is confused and erroneous. N.o.a.b.
Oğuz (and others, ızo yağ eruhi) xiv ‘an
irritable (al-dacır) man’ Kaș I 378; (under
the heading fa’lğàn) words of this form are
N./A. of Habitual Action corresponding to the
Ar. form mi’l . . ., and most of the Oğuz and
Kıpçak turn the n into -k and omit the -ğ;
for example (the Turks) call ‘an irritable man
bıșıqan and the Oğuz say başok 154; Kıp.
xiv başok al-raculul’-kafrul’-gazv ‘a bad-
tempered man’, from buș- ılgısa Id. 32

D bıșıq (bıșıg) N.Ac. fr. bușu’- ; n.o.a.b.
Uyg. viii ff. Bud. ēlğ gìrdin bıșıq bulup
öz uluşına bardı ‘he received from the king
permission to leave and went off to his own
country’ U III 67, 1-ii (ii); armaduk tasy
irincülerimin bıșıq koluğ ‘asking for for-
giveness for my sins (Hend.) which have not
been purged’ TT IV 12, 50: Xak. xi bıșıq
‘the permission (al-idn) for the return journey’,
which is given by a Sultan to an ambassador
who has been sent to him; and the gift (al-
cal’daha) which is given to the latter is also
called this. This is analogous to the Ar. word al-sufrā
which primarily means ‘food prepared for a
traveller’, and then the leather cloth on which
the food is laid out is also called sufrā. Simi-
larly a neighbour who goes to visit (another)
nearby far away, when the time for his
return comes sends out an invitation, all the
neighbours and others are invited, and he asks
their permission to return, giving the neigh-
bours gifts; this is called bıșıq as ta’ámul-l-
-idn ‘the food for permission’ Kaș I 372: Kıp.
bıșıq bıșıq ‘giving (the ambassadors) per-
mission to depart’ 2495: Kom. xiv ‘release
bıșıq CCG; Gr.

D bıșıq (bıșıg) Hap. leg.; N.Ac. fr. bușu’. Xak. xi
one says bıșıq bıșıq: dacira dacara(n) ‘he
was bad-tempered, irritable’ Kaș I 373.

D bıșıq (bıșıg) ‘instruction, teaching’,
and the like; Dev. N. fr. *bıșıq-, which is
morphologically a Den. V. fr. bıșıq with a
very tenuous semantic connection. Neither
this nor cognate words (bıșıq-, bıșıqan-, etc.) are
noted later than Xak. but the o- is
fixed by TT VII VIII spellings. Türkü viii ff.
Man. adımguka bıșıq bıșıqurmak nevver
‘he loves to give instruction to others’
M III 21, 1-ii (ii); edgı bıșıq bıșıq aupap
TT II 10, 95; Uyg. viii ff. Man. Tokharian
‘upright behaviour and knowledge’çaçaşapat
boşku (sic) TT IX 33; Bud. nom bıșıq
bıșıqurduç erer ‘if they are persons being
instructed in the (true) doctrine’ TT V 22, 46;
o.o. do. 24, 52; 26, 83; Sanskrit śrutā ‘tradition,
instruction’ bıșıq (spelt pośkođh) bılıł TT
VIII D 27; bıșıq alıp ‘receiving instruction’
USp. 43, 6: Xak. xi bıșıq al-tılmıd
fıll-hırfa ‘an apprentice to a craft’ Kaș. I 451.

E bıșıqak See saqšak.

D bıșıqal Hap. leg. (so is bıșıq); Den. N./A.
in -gıl (connected with colours) fr. 1 bıșıq.
Xak. xi ‘a quadruped with a white head’
davulul’-arba ‘idä ahyadda ra’tuha) is called
bıșıqal yılkı: Kaş I 481: bıșıq koy al-usqa’n
mental-ganam ‘a sheep with a white spot
on its head’, in one dialect (fi luğa) I 302.

D bıșıqan Hap. leg.; presumably Den. N.
fr. 1 bıșıq. The rați varied fr. about 12 ounces
to 5 pounds avoidendoza in various places and
periods. Xak. xi bıșıqan ‘a large fish (al-
samak) weighing between 100 and 50 rați;
used as a simile for the head-man (kabır) of a
tribe, one says bodun bıșıqan: that is the
head (ra’ıs) of a tribe’ Kaş. I 438.

Dıs. V. Bışız-

D *bıșıq- See bıșıq, bıșıq-, etc.

D bıșıqut- Hap. leg.; Caus. f. of *bıșıq-.

D 1 bıșıqun- Refl. f. of *bıșıq-; ‘to learn,
receive instruction’. Pec. to Uyg. where it is
fairly common. Uyg. viii ff. Bud. birör bu
nomuq eşidip bıșıqun sar tutšar ‘if they
hear this doctrine, learn it and keep it’
TT VII 40, 40-1; o.o. do. 145 (uelliskiz); TT V
22, 46 etc. (bıșıqut); U I 13, 7; II 34, 4;
Tiş. 47b. 5; Suw. 2, 9; 17, 14; 136, 4-6 (l eriq;
447, 16 etc.

(D) 2 bıșıqun- Hap. leg.; Kaş’s explanation
is morphologically impossible unless the
insertion of -ği by a false analogy can be
assumed. Xak. xi er elğ: bıșıqun: ‘his
hand was empty (inxlal’at) and stopped work’
(fatarə ‘amı’-l-amal); also used of a man him-
self; the origin of that (verb) is bıșıqun: Kaş.
II 238 (bıșıqunur, bıșıqunmak).
DIS. V. BŞG-

D başgar- Trans. Den. V. fr. 1 baş; the original meaning must have been something like 'to begin; to lead, guide', but in the medieval period there was a wide development of meanings, of which the commonest is now 'to complete', i.e. 'to guide to a successful conclusion'. The only early occurrence is unintelligible. S.i.m.m.l.g. usually as başkar-; SW başar-. Uyğ. viii ff. Civ. (your command has been obeyed; if you wanted a male child, you got one; if you wanted property, you obtained it; illness (Hend.) has disappeared) kömek yaşsa başgardı 'the nail and rolling board ... (?)' TT I 11: Çağ. xv ff. başkar-(-ürşen, etc.) syn. w. başla-, yol göster- 'to show the way, guide'; bir içi başar- ve becer- 'to complete a task successfully' Vel. 130 (quotns.); başkar- (1) ancam dâdan 'to complete'; (2) mutawaccâh sâxân 'to direct towards', (3) baladî va ránumâr karden 'of guide'; (4) ráhî karden 'to travel' San. 123r. 26 (quotns.); Xwar. xiv başar- 'to bring to a conclusion' Qutb 28: Kip. xiv başar- (with back vowels) atama va dabbare 'to complete and settle (something)' Id. 32 (phr.): xiv dabbare va dâlaba (sic, meaning) başkar- (in margin başar-) Tuh. 16a. 5.

D boşgûr- Caus. f. of *bosgû- 'to teach, instruct'. N.o.a.b. Türkü viii boğumq eçêm apam törûsûnca: yarçâmîm bosgûrmûs 'he organized and instructed the people in accordance with the customary law of my ancestors' I E 13, II E 12; a.o. I S 7, II N 5 (ölsik): viii ff. Man. MIII 21, 2 (ii) (bosgut), Bud. U III 80, 1-2 (uêk) a.o.o.

Tris. BŞG

D boşugû: Hag. leg.; Dev. N. fr. boşugû-. Xak. xî at boşugû: boldî 'it became time to release (sîrâ atâm iîliq) the horse (etc.) from its rope' Kaş. I 446. 3.

D boşgûtçî: N.Ag. fr. boşgût; 'teacher, instructor'. N.o.a.b. Uyğ. viii ff. Bud. nom boşgütçîlêka tuqîk kilmûzêr eser 'if we have obstructed the teachers of the (true) doctrine' TT IV 6, 48; a.o. V 21, 56.

D boşgûtlûq (bosgûtloj) P.N./A. fr. boşgût; 'pupil; under instruction'. N.o.a.b. Uyğ. vii ff. Bud. Sanskrit satîka 'pupil' boşgûtloj-(p.) TT VIII A.46; bodisatlârîg boşgûtlojîlêg [kutluqîlêg] olûrdünmûz eser 'if we have killed the Bodhisattvas, pupils, and blessed ones' TT IV 6, 36-7.

D başaqlêg Hag. leg.; P.N./A. fr. 1 başak. Xak. xî başaqlêg süpîr 'a lance with an iron head' (sûmûn); also used of an arrow with an iron head (naçî) Kaş. I 497.

D başaklîk Hag. leg.; A.N. fr. başak, which is properly Oğuz. Xak. xî KB başaklîk bile erke övke yayuv 'anger and irritability are bad for a man' 332.

Tris. V. BSÇ-


D başktur- Caus. f. of *bâstik- Intrans. Den. V. fr. 2 baş; 'to wound'. (Xak.) xiii(?) At. 140 (bût-).


D başaklan- Hag. leg.; Refl. f. of başakla-: Xak. xî sügüi: başaklân 'the lance acquired an iron head' (sûmûn); also used of an arrow when it acquires an iron head (naçî) Kaş. II 264 (başaklûnr, başaklânâmêk).

Dis. BŞG

bûskîk 'cradle'. S.i.m.m.l.g. with some phonetic changes; usually bêsnîk, but in SE Türkî bûskû/boşûk, Türkü viii I S 6, II N 5 (uğûz): Uyğ. viii ff. Chr. (he broke off a lump of stone for those Magi) taş bêsnîknîn bulunm tamun üzûmî teg 'as if he had broken off the corner and side wall of the stone cradle' U I 7, 16-18: Xak. xî bêsnîk mahâldî-sobi 'an infant's cradle' Kaş. I 408: 7 a.o.o., mainly avec üügi,- and its der.f.s spelt bêsnîk (twice), bûskîk (twice), bêskîk (three times): XIV Muh. al-mâhid bêskîk Mel. 68, 12; Rîf. 169: Çağ. xv ff. bêskîk gahwara 'cradle', in Ar. mähid San. 1477r. 22 (quotn.): Kip. xiii 'a child's cradle' (al-mähîd) bêskîk (unvocalized) Hour. 18, 7; a.o. d. 11, 22 (blit): XIV bêskîk 'a small cradle' (mahâl), and in Kitâb Beylîk al-saîr 'cradle' Id. 32; a.o. d. 19 (ügûmûrk): XV al-mähûlîla'i yûrûbî fûhîl-qâfîl 'a cradle in which infants are kept' bêskîk Kaş. 64, 40; tattî 'bedstead' (tûneck) and bêskîk (glossed tattîl-wójênî) Tuh. 8b. 12.

PU bûskîk a word, like tûçûr, concerned with inter-clan marriage customs. In the end both words came to mean no more than 'a person who actually is, or properly could become, a relation by marriage', but in the Mong. translation of the same text as that translated in TT VI the phr. corresponding to tûçûr bûskîk in L. 308 is qûda anda which is explained as follows in San. 284r. 9, qûda is 'a tribe to which daughters are given in marriage' and anda (which also means more generally 'friend, companion') is 'a tribe from which daughters are taken in marriage'. If the parallel is exact bûskîk must originally have had the latter meaning. It also occurs in the phr. adaš bûskîk and bağîr bûskîk both meaning 'blood relations and relations by marriage'. This word is not mentioned in the useful summary of terms of relationship, L. A. Pokrovskaya, 'Termyni rodstva v tyruskikh yazykakh' in Istoricheskie razvitie leksiki
tyurkshikh yazykov, Moscow, 1961. Pec. to Uyg. Uyg. viii ff. Bud. (the people of this country all look on one another as equals) tüür bösük boluşup kiz bérişip bашгır bösük edğü oglı bolurlar ‘they are free to intermarry, they give one another their daughters in marriage, they are blood relations and relations by marriage, and are mutually well disposed’ TT VI 368–9 (and see note thereon and o.o. in Index); (his father the king had asked the king of that country for the hand of his daughter for the Prince) tüür bösük bolmuş erdi ‘they had become members of families who were free to intermarry’ PP 64, 6 (and see footnote); adaš bösük U III 33, 17; U IV 46, 55 (ata-); bашгır bösük TT VI 105, etc. (bашгır).

PU bösge:ı Hap. leg.; the general form of this word, which is listed between bitmül and bоgrul is certain, but, since its semantic connection seems to be with either bęsęcs or bıści (bıściğ) its spelling may be incorrect. It is morphologically obscure and is perhaps an honorific word. Xak. xı bıısı:ı al-rağıga mina-l-xubz ‘a thin loaf of bread’, bi-ıgıtnı’l- -Xağınya Kaş. I 461.

Trls. BŞG


Dis. BŞL

S başlılı See başlılı.

D başlılı N.Ac. fr. başlıl; ‘beginning’. N.o.a.b.; the word spelt başlıl in Kaş. is an error for başlıla:ı. Uyg. viii ff. Man. uluğ başlıla atlıg yılağı ikinci yılağı ‘in the second year of the regnal period of ‘the Great Beginning’’ T II D 180 in TT II, p. 17 (this seems to represent Chinese shang yılan, the period A.D. 760–1); Bud. Sanskrit adau ‘at the beginning’ (bашла:ında:ı; TT VIII A.42; (faith) kamag edği nomlärın başlağı tétır ‘is called the beginning of all good doctrines’ TT V 24, 63: Civ. Şоğın tępme baş başlağı içinde ‘in the regnal period of ‘the Chief Beginning’ called shang kuan’ TT VII 1, 1 and 71 (A.D. 1368).

D I başlıla:ı P.N./A. fr. I başl; ‘having a head’ and the like. S.i.a.m.l.g. w. various phonetic changes and often extended meanings. Türkü viii başlılağı yükündürmez tılgılgı səkür:ımı ‘they made those who had heads bow them and those who had knees bend them’ I 2, II 3; o.o. I 15, 18, II 13, 16; II N 10: anta: berüzl: Suk(?) başlıla SOCKET bo dü:n ‘on this side of them the Sogdian people with Suk(?) at their head’ T 46; viii ff. alünt başlıla:ı yıla:n ‘a golden-headed snake’ IrkB 8: Man. on yıla başlıla erıpkin ‘with ten snake-headed fingers’ Chua. 53–4: Uyg. viii ff. Cív. başlıla başlıl precluded by P.N.s ‘the bags with (so-and-so) at their head’ Usp. 21, 6; 22, 5; 65; 3: Xak. xı Kaş. III 227 (böke:ı).

D 2 başlıla P.N./A. fr. 2 başl; ‘wounded’. N.o.a.b. Türkü viii ff. Man. Chua. I 9–10 (başlıla:ı); Xak. xı başlıla köziği al-ayna’l-carhi ‘the wounded eye’ Kaş. II 172, 12; n.m.e.: Xwar. xiv yırettı işil yerde başlıla boldi ‘he was wounded in seventy-two places’ Nahe. 184, 9: Kıp. xiv başlıla:ı eyele- caraba ‘to wound’ Id. 31: Osm. xiv to xvi başlıla ‘wounded’ in several texts TTS I 80.

D başlılın A.N. (sometimes Conc. N.) in -ık fr. I başl. S.i.s.m.l. w. a wide range of meanings ‘beginning; leadership; headgear’. In the early period hard to distinguish fr. I başlıla:ı; the occurrence in Uyg. is suspect; the word to be expected here is başlıla:ı. See Doerfer II 701. Uyg. viii ff. Bud. az klinç yeme ne başlılın(?) kayu basučın belgilülg ‘erūr ‘and lust, from what beginning and through what supporter does it appear?’ U II 9, 10–11 (in parallel passages tiltağın occurs instead of başlılın:ı): (Xak.) xiv Muh.(ı) (among words for horses) al-sābiq ‘the winner in a race’ başlılın Rif. 171 (only): Çağ. xv ff. başlıla (sıc) sardır wa ra’is ‘commander, chief’ San. 124r. 13 (quotn.): Xwar. xiii(ı) sen munda başlılın:ı boğıl ‘become the head of the bags here’ Oğ. 245: Kıp. xiv başlıla al-malik ‘king’, originally pāžahlık a Persian word Id. 31 (false etymology): Osm. xvıı başlıla (after Çağ.) and in Rımı kollari-yı lidičem ‘the headstall of a bridle’; and there is also a (prob. Çağ.) saying başlıla başlıla boğıl ‘every man is his own master’ San. 124r. 13.

D boşla:ıg Dev. N./A. fr. boşla:-ı, not noted elsewhere in the early period, but surviving in SW Osm. for ‘to loosen, let go, abandon’. N.o.a.b. Xak. xı boşla:ıg (misvocalized boşla:ıg) neş al-ṣay'ul-muhamal ‘anything let go, abandoned’; hence one says boşla:ıg (ditto) yılik: dàbbu muhamal ‘an animal which has been turned loose’ Kaş. I 461: KB boşla:ıg yöürme özün ‘do not run loose by yourself’ 1595; a.o. 4061: xiii(ı) At. 135–6 (11d–).

D boşlu:ı A.N. fr. boş; s.i.s.m.l. with several related meanings. Xak. xı KB (if greed makes a man its slave) anıp boşlu:ı kör ölüm birle ol ‘his emancipation comes (only) with death’ 2616.

Dis. V. BŞL-

D 1 başla:- Den. V. fr. 1 baş; properly Trans. ‘to begin, to lead’, but often used without an Object and practically Intrans.
DIŞ. V. BŚL-

S.i.a.m.l.g. with various phonetic changes. See Doerfer II 700. Türkii viii only. The Ger. başlayu: occurs, e.g. (my father the xoğan died) başlayu: kirkz xoğan bataul tık- dim 'as a start I erected a memorial stone (representing) the Kuğız xoğan' I E 24, II E 20; I N 8 (akit-) a.o.o.: viii ff. Billig Köpül: Sağun başlap kelti: 'Biliğ Kuğıl Sağun arrived leading (a party)' Tuv. IV. 3-3 (ETY II 96): Yen. otuz erli başlayu: 'leading thirty men' Mal. 32, 12: Uyg. vii ff. Bud. en başlayu tuğduktu 'the very first time that he was born' Swv. 348, 6-7; kuşala sittbala başlap altun uruğlari birle 'with its golden seeds, beginning with kuşala and sittbala' (Sanskrit l.-w.s) TT VII 40, 126-7: Civ. öziye 69 işin başlağıl 'begin with the work which confronts you' TT I 150; (if you count the years of a male for divination purposes) yeğni başlap sanuğ ol 'you must begin your count with the demon (step)' do. VII 12, 1-2; ol raşığ başlap (p-) otuza: san bər 'when beginning the zodiacal sign, allow 30 sän (degrees) each' do. VIII L.20; a.o.o. O. Kır. ix ff. kirk yil el tutdu:n boğun başlapladır 'for forty years I held the realm and led the people' Mal. 45, 4 (Shcherbak's revised text): Xak. xi er iš başlap: 'the man began (bada'a) the work' (başlap); and one says of yol başlap: dələ-l-pariq 'he showed the way', and one says of sül başlap: 'he commanded (qāda) the Army' Kaş. III 291 (başlap:ma:ka:) KB (let the gate-keeper get up early) Kapuç başlapa 'supervise the gate' 2536: XIV Muğ. ibtada:' to begin' başla: Mel. 21, 12; Rif. 102: Çağ. xxv ff. başla:- (p-) ibtida əyle; - va kulavuz ol-, yəl göster- 'to begin ... to guide, show the way' Vd. 120 (quotons.); başla:- (1) sura khardan 'to begin'; (2) mutawacchi səxətan 'to direct towards'; (3) haladı khardan 'to guide'; (4) rəhə khardan 'to travel' San. 122v. 11 (quotons.). a.o. do. 123r. 26 (başgär): Xwar. xiv başla:- 'to begin' Qutb 28; MN 60, etc.; Nahc. 7, 5: Kom. xiv başla:- 'to lead' CCCI, CCG; Gr. 52 (quotons.): Kip. xiii al-sura: 'to begin' başla:- Hου. 35, 15: xiv (baş: 'head', hence) başla: ibtada'd ədli. 31: xv 'for the concept of "to begin (li'l-sura) "to do something, etc." they use başla:- following the Infin. in the Dat.' Kav. 90, 7 (quotons.): ibtada' va anja'a (dito) başla: Tuh. 66, 3; a.o.o. Osm. xiv başla:- (normally 'to begin') 'to lead, guide' in several xiv and xv texts TTS II 115; 72.

1) 2 başla:- Den. V. fr. 2 baş: 'to wound'. N.o.a.b. (Xak.) xiv Muğ. (2) caraş 'to wound' başla:- Rif. 107 (only); al-macrih başlamış 146: Kip. xiii caraş başla:- Hου. 35, 15.

2) başlap- Caus. f. of 1 başla:-; 'to order to begin', etc., with some extended meanings. S.i.s.m.l. See Doerfer II 659. Xak. xi men após ş başlamır 'I ordered him to begin (bi-ibdâ) the task' Kaş. II 341 (başlapur, başlapmak): Çağ. xv ff. başlap- Caus. f.: 'to order to begin, direct, guide, or travel' San. 123r. 25: Kip. xv (in a list of Caus. f. formed by adding -t- to the verb) istubda'a başlap- Tuh. 54b. 9.

D başlan- Refl. f. of 1 başla:-; normally 'to begin' (Intrans.); occasionally (of a crop) 'to form ears', and the like. S.i.s.m.l.g. Türkii vii ff. başlapdi 'here begins' followed by a noun indicating a subject to be discussed Toy. 1 (ETY IV 57); Toy. I. title (do. II 176): Uyg. viii ff. Man. ditto M II 7, 1; III 31, 9 (ii): Xak. xi er iška: başlapdi: azaqal-racul fi'll-amal va zahara amruh 'the man began the task and his action became visible (?)' and one says koy tağla: başlapdi: 'the sheep was driven (insdaq) towards the mountain'; and one says tariq başlapdi: 'the crop formed ears' (tasamba) Kaş. II 238 (başlapmak; Aor. omitted in MS.): Çağ. xv ff. başlap- Refl. f.; 'to begin; to be directed, guided, or sent' San. 123r. 21 (quotons.): Xwar. xiii (? I) Oğ. 266 (uruş): xiv başlap- 'to begin' Qutb 28.


Tris. BŚL


Tris. V. BŚL-


Tris. V. BŚM

?D başmak 'shoe, slipper'; prima facie a Dev. N. fr. *b̥aš-, possibly a Co-op. f. of bais taking the sense of something tied together, or tied to the foot. Its root to 2 başak is obscure. Survives in NW Kaz., Kumyk, Nog. (fr. which it has become a 1.-w. in Russian); SW Az., Osm. Tkm., and the Den. V. başmakta- 'to sole (a boot, etc.)' in NC Kir. The origin of the Çağ. second meaning 'a one-year-old calf' which survives in NC Kzx., NW Kk. başak is obscure. See Doerfer II 144, 3. Oğuz xi başmak al-mi̇kab 'a low shoe, slipper' Kaş. I 466: Çağ. xxv başak al-mi̇kab: the Oğuz and Kipçak insert -m- in it and say başmak (Ar. parallels of inserted -m- quoted) I 378: a.o.o. III 417 (borsmuk): xiv Muğ. al-tumka 'a Baghdad sandal' başmak Mel. 67, 9; Rif. 167 (also al-askb 'shoemaker' başmakci: 56, 12; 154): Çağ. xv ff. başmak (1) gušba-la yakša 'a one-year-old calf'; (2) hafı 'shoe, slipper' San. 124r. 16: Kom. xiv 'shoe' CCCI; Gr.: Kip. xiii al-sarımča 'slipper' başmak (and ûlzil) Hου. 19, 5; xiv başmak al-madās 'slipper',
Trls. V. BŞM-


Trls. BŞN-

D beşinci the original Ordinal f. of bęs; 'fifth'. This shorter form n.o.a.b.; the longer form beşinci: first appeared in KB metri gratia and was universally adopted in the medieval period. S.i.a.m.l.g. (some NE forms are irregular). Türkü vii beşinci 'fifthly' (we fought the Oğuz at (PU) Ezgenti: Kağaz) I N 7; lağzın yil beşinci ay 'in the fifth month of the Swine year' II S 10; viii f. beşinci ay Tan. IV 1 (ETY II 96); Man. beşinci 'fifthly' Chuanas. 37; M III 19, 2; Uyğ. vii beşinci ay Şu. E 4, 3, 4, 9; viii f. Man. beşinci Wind. 44: Bud. ditto PP 18, 2; TT V 10, 113, 24, 54; Civ. beşinci ay common in USP.: Xak. xi vii beşinci al-xamis 'fifth' Kağı. I 132, 5; III 449, 4; KB sevük yuz urundu beşinci Sevitt 'fifth Venus showed her lovely face' 135: xiv Muh. al-xamis beşinci Mel. 82, 9; Rif. 187 (with a refce. to the longer form): Kip. xv al-xamis beşinci Kav. 67, 16; (in a list) beşinci (sic) Tuh. 61b. 2.

F başmak See baştaŋk.

Trls. V. BŞN-

D boşun- (bosun-) Refl. f. of boşuŋ-; 'to free oneself, to be freed', and the like. S.i.m.m.l.g., usually as boşan-. Türkü vii f. Man. teğriŋerdi bardaça boşunta 'going to heaven and freeing themselves (from sin?)' Chuanas. 225-6, 234-5; the refrain at the end of each section of Chuanas. is yazukda boşunu ötünur zb 'we pray to be freed from sin' do. I 37, etc.; o.o. do. 268-9; TT II 8, 46; Uyğ. vii (I settled down there and spent the winter north of the Ötükün) yağılda: boşunu: boşunladim 'having rid myself of the enemy I lived at cäsc(t) Şu. E 7; viii f. Man.-A yazukda boşunmak bolzon M I 28, 23; a.o. do. 29, 32: Bud. ıkünü boşunu 'repenting and freeing ourselves (from sin?)' TT IV 4, 7 and 13-14; Civ. (fire has entered the mind, anxiety exists) boşuŋuluk 'one must free oneself from it' TT II 20: Xak. xi koy boşandı: 'the sheep was turned loose (istaf-laga) and released (hullu) from its tether' (boşunuŋ?):, boşunmak (sic); and one says tüğün boşandı: 'the knot came untied' (wuhat); and one says ura:ğut boşandı: 'the woman was divorced' (fulliqat) in the incor-rect (rakıha) dialect of Arğu: Kağı. II 142 (boşunur, boşunmak; in this case the -ş- is unvoiced; the spellings boşan- must be due to scribal errors, cf. boşut-); a.o. II 238 (boşun-): Çağ. xv ff. boşan- Şan. 235, 2 (boşan-): Kom. xiv boşan- 'to free oneself, be freed' CCI; Gr.: Kip. xiv boşan- infalaga 'to be released'; also used for 'the divorce of a woman (fu talaŋ-l-mar'a) I 32: Osm. xiv boşan- 'to be freed' in three texts; xvi 'to be emptied' TTS I 114; II 161; IV 120.

Trls. BŞN-


Trls. V. BŞN-

PUD boşunlaŋ- Hap. leg.; this word is reasonably clear in the photograph, except that the -l- might be -m-; in either event the obvious explanation is that this is a Den. V. in -laŋ- (or -m-) fr. *boşun Intrans. Dev. N. fr. boşu-. If so, it must mean something like 'to live at ease'. Uyğ. vii Şu. E 7 (boşun-).

Dls. V. BŞR-

S başar- See başar-.

D bisur-(p-) Caus. f. of bis-; lit. 'to cause to mature', usually 'to cook', but with several other meanings. S.i.a.m.l.g. w. the same phonetic change, as bis-. Uyğ. vii fr. Bud. [gæp] bisurup yegemen 'I will cook and eat' U IV 50, 128; a.o. U III 65, 3 (ii): Civ. soğanlı bisurup 'cooking an onion' H I 128; o.o. do. 178; II 24, 48; Xak. xi ol et bisurdi: 'he cooked (tabaxa) the meat (etc.)' Kağı. II 78 (bisürur, bisurmak): KB eşmişri sözini bisurdi uzun 'he reflected for a long time on the words that he had heard' 4883: xiv Muh. tabaxa bisurur- Mel. 28, 8; (VV) bisur- in margin Rif. 111 (bula- in text); a.o. 132 (only): Çağ. xv ff. bisur- puxtan 'to cook'; although the Dev. N. bisır 'cooked' ends in -ş, and therefore the verb ought to have back vowels (qâfı bışad), in fact the forms actually used are irregular San. 145v. 8 (quotns.): Xwar. xiv bisür- 'to cook' Quoth 34: Kom. xiv 'to cook, bring to maturity' bisürur- CCI; bisür- CCG. Gr. 60 (quotns.): Kip. xii tabaxa bisürur- Hou. 34, 5: xiv bisür- ditto Id. 32: bisür- Bul. 57v.: xv tabaxa wa sæwâl-l-fa'am 'to bake, prepare food' bisür- Tuh. 13a. 6; sæwâl bisür- (and tüzet-) do. 20a. 2; tabaxa wa tabaxa wa sæwâl bisür- (in margin bisür-) do. 24a. 6: Osm. xiv ff. bisür-, less often bisür- 'to cook; bring to maturity', c.i.a.p. TTS I 104; II 154; III 105; IV 114 (tread pişür-/pişlur-).
D buşur- Caus. f. of buş-; 'to irritate, annoy (someone Acc.)'. N.o.a.b. Xak. xi ol meni: buşurdi adeganı 'he annoyed me' Kaş. II 78 (buşurur, buşurmak); KB (these begs are like lions) buşurdu keser baş 'if you annoy them, they cut off your head' 784; a.o. 794: xiii(?). At. (avoid misplaced humour) uluğ-larni buşur şu ba mızäh 'this humour which makes the great angry with you' 347.

D buşril- (p-) Hap. leg.?; Pass. f. of buşur-. Xak. xi buşrilur yakri: kayaq (mis-spelt kiyâ:k) 'the suet and skin of milk are cooked' (yutbag) Kaş. III 32, 3; n.m.e.

D buşrul- Hap. leg.; Pass. f. of buşur-. Uyğ. viii ff. Bud. etözim busanur buşrulur 'my body is distressed and annoyed' Sirt. 624, 16.

D buşrun-(p-) Refl. f. of buşur-; pec. to Uyğ., where it seems to mean 'to assimilate (a doctrine), to learn its essential meaning'. Uyğ. viii ff. Man. (anger obliterates) köğül-teki alkı anunimbus buşrunum nomlariği 'all the doctrines which they have prepared for themselves and assimilated in their minds' TT II 17, 60-3; edgii nomlarta pişrunu 'assimilating good doctrines' TT III 138: Bud. Sanskrit samādhih bhāvayatath 'practising meditation' dyamığ pişrundacımın TT VIII A.39; o.o. Suv. 136, 18-19 etc. (ögetrin-); TT V 20, 8; U II 33, 2 etc.

Tris. V. BŞR-

D buşrunul-(p-) Pass. f. of buşrun-; n.o.a.b. Uyğ. viii ff. Bud. Sanskrit puripūrtā sūbhāvita 'if it is' completely and well practised' tolo tükül uz buşrunulmuş (p-) erser TT VIII B.9-10; ekūmabhabhita 'having formed his being in one single part' 1 böltük (p-) üzık: buşrunuli (p-) do. C.17.

Mon. BY

bayy 'rich; a rich man'. S.i.a.m.l.g.; in some with extended meanings like 'a member of the upper classes' and 'husband'. See Doerfer II 714-15. Türkü viiğ çağan boğuny bay kılitm 'I made the poor people rich' I S 10, II N 7; o.o. I E (16), 29; II E 14, 23; viii ff. bay er koň: 'a rich man's sheep' IrkB 27: Uyğ. ix bay bar ertim 'I was rich (Hend.)' Sucı 5; viii ff. Bud. bay yeme bar yığ yeme bar 'there are rich and poor' PP 6, 1; o.o. do. 13, 6 etc.; TT VI 024, etc. (barimlg); Suv. 192, 5; USp. 102b. 7: Civ. (if a man cuts his hair on the Mouse day) bay bolur 'he will become rich' TT VII 33, 3; o.o. do. 33, 17; 37, 3 and 8 (USp. 42, 2 and 7): O. Kir. ix ff. bay seems to be an element in a P.N. Mal. 17, 1: Xak. xi bar bay ăl-ğani 'rich' (and bay yığac a place-name) Kaş. III 158; two o.o. KB tili čin bütün ham közi kögli bay 'his tongue was truthful and reliable, and his eye and mind rich' 407: xiii(?). Tef. bay 'rich, a rich man' 89: xiv Mal. ăl-ğani bay Mel. 12, 15; Rif. 87; bay/bayan/barlu: 55, 9; bay (mis-spelt ba:n) 153; al-muňatam 'distinguised' bay: 50, 6 (Rif. 145 aţılıq); Çağ. xv ff. bay (1) ăgan; (2) one says bay bér-baň dâdan wa nist kârdan 'to throw away, squander'; (3) in the Mongolian terminology (istiňah-i mûglûya) the umarrâ-i bay are a class of officials who enter judicial decisions in the day books, review them monthly, and raise objections to any that are contrary to the law (quotns.); bay xatun 'a bird also called bay kuş', in Pe. cuğd 'owl';... bay kuş cuğd San. 127v. 18: Xwar. xiv bay 'rich' Qub 25; MN 104, etc.; Nahc. 250, 3: Kom. xiv 'rich' bay CCI, CCG. Gr.: Kip. xiii al-ğani bay Hou 26, 13; al-qubaysa 'the small owl' bay kuş do. 10, 5: xiv bay al-ğani Id. 37: xv ditto Kav. 23, 14; sa'idi 'prosperous' bay Tuh. 19a. 1: Osm. xiv ff. bay 'rich', occasionally 'a man of distinction'; c.i.a.p. TTS I 83; II 118; III 73; IV 85.

1 boy 'fenugreek, Trigonella foenum graecum'. Survives only (?) in SW Osm. boy otu. Oğuz xi boy 'edible fenugreek' (al-hulba) Kaş, III 141: xiv Muh. al-hulba boy Mel. 5, 12; 6, 3; 78, 1; Rif. 76, 18: Çağ. xv ff. boy ... (2) the name of a plant called in Pe. sanbalita ('fenugreek') and in Ar. hulba; boy otu ditto San. 127v. 12: Kip. xiv al-hulba boy Bul. 7, 1: Osm. xiv boy 'fenugreek' in several texts, mainly Ar. and Pe. Hicts. TTS II 163; IV 121.

S 2 boy See 1 bod.

S bōy See 1 bōg.

Mon. V. BY-

VU *boy- See *boyum, boymaş- etc.

Dis. BYA

baya: 'recently; in the immediate past'; very rare in the early period, and survives only (?) in SE Türkî; NC Kir.; SC Uzb.; NW Kaz. The Uyğ. occurrence is in the Dim. f. *bayaktañ, the Osm. f. is a crisis of baya: and 2 ok, which still survives in Tkm. and xx Anat. SDD 175. See bayaki. Uyğ. viii ff. Bud. bayakiya tuğmuş kün teprî emdi sözün (so read) 'the sun which has just risen has now at last climbed (the sky) U II 88, 77-8: Xak. xi Kaş. I 37 (2 ok): Osm. xiv to xvi bayak same meaning in several texts TTS I 84; II 120.

S boya See boğüş.

S blye See bêê.

Dis. V. BYA-

D bayu- Dev. N. fr. bayy; 'to be, or become, rich'. S.i.a.m.l.g. except SE, SW, Xak. xiv bayu:di: 'the man (etc.) was rich' (gàna Kaş. III 274 (bayu:r, bayumak); a.o. do. 468, 5; KB (if the begs are good) bayur boðnî 'their people become rich'; o.o. 258, 291 (boðun).}

173, 1423, 1523: xiv Muh. isteqân 'to become rich' bayu:- Mel. 22, 9; Rif. 103: Çağ. xv ff. bayi- ăgan şudan San. 127v. 5; Kip. xiv
bəyə:- istaqnā 1d. 37; istaqnā wa asfā'a ('to increase one's property') bəyə:- Bul. 26v.; xv the Den. V. fr. bəyə is bəyə:- Tuh. 83b, 10: Osm. xiv to xvi bəyə:- 'to become rich' in one or two texts TTS I 84; II 121; III 75.

S bəyə:- See 2 boğu:-.

Dis. V. BYD-

BAYA:- Hap. leg.; syn. w. bərbə:-, but the position of the two verbs in the text excludes the possibility that either can be an error for the other. Xak. xı ol 1şıq bəyəbdə: 'he was dilatory (sawwawata) over the affair, and careless about it' (əqfələñə) Kağ. III 310 (bəyərə, bəyəbəːməːk).

Tris. BYG-

VU:D bəyəbəyuk Hap. leg.; Havas translates al-tunawuwit 'a yellow bird of the passerine family which suspends its nest from the boughs of trees'; if amended to bəyəbəyuk this might be taken as a Dev. N. fr. bəyə:- with a ref. to the bird's careless nesting habits. Xak. xı bəyəbəyuk 'al-tunawuwit which is a bird that sings melodiously and builds its nest snugly from the bough of a tree in the shape of a basket' Kağ. III 179.

DIS. BYG-

BAYA: 'God'. The distribution of this word is astonishingly limited; apart fr. its survival in SW xx Anat. SDD 176, where it is very rare, it is n.o.a.b. It can hardly be connected with Bəyət the name of one of the Öğuz tribes, mentioned in Kağ. San., and other authorities. See Doerfer II 819. Cf. teplitsr. Arğu: xı bəyət ismu'luğta ta'da 'the name of God most high' Kağ. III 171: KB bəyət ati birle səzəğ bəşələməd 'I have begun my story with the name of God' 124 (this was the original position of this verse; it was later repeated as verse 1, but not in the Fernaga MS.); a.o. 1021; bəyət and uğən are the standard words for 'God' in KB: xııı(?) At. bəyət bəyət 'the one God' 19, 283; a.o. 246 (but 1 begins iləhli); Tef. bəyət 89: Çağ. xıv fr. bəyət xuda 'the Lord' Vel. 133; bəyət (1) xudənwand ditto San. 128r. 3 (2) and (3) are the tribal name): Xwar. xııı bəyət 'God' MN 145: (Kip.) xııı bəyət (mis-spelt bayar) the name of God most high in the language of Uyğur and they are Turkistan (εἰς) 1d. 37: Osm. xııı bəyət is mentioned incidentally in one text as 'a name of God in Turkish' TTS III 75.

D. V. BYD-

BAYU:- Caus. f. of bəyə:-; 'to enrich, make rich'. S.i.s.m.l. Xak. xı teplitsr. menlə: bəyətu:- 'God most high enriched me' (əqəndə) Kağ. II 325 (bəyətu:-, bəyətməːk: həsə also placed below the -y)-: Xwar. xııı (VU) bəyət-ditto 'Ali 31: xııı bəyət- ditto Qutb 25: Osm. xııı and xııı ditto in three texts TTS II 121; III 75.

S bəyə:- See bəyək/bəyık/bəyük See bəyık.

Tris. BYG-

D bəyək: N./A.S. fr. bəyə:-; properly 'previously mentioned, former, recent'; also used as an Adv. Survives in the same languages as bəyə:- and one or two more in the same groups, sometimes with extended meanings, e.g. SW Osm. bəyəqı 'common, ordinary, rough, coarse', presumably through an intermediate meaning 'old-fashioned'. Uyğ. viii ff. Bud. bəyəx kéş ujenis the five previously mentioned letters TT V 8, 50; bəyək téq ettoq téçşqürüp 'changing the body in the same way as before' do. 10, 100, and 115: Xwar. xııı bəyəqı dəğ 'as formerly' 'Ali 18 and 50: xııı bəyəx 'formerly' Qutb 25; Naheq. 55, 7; 413, 6: Kip. xııı sæa mədiya 'the past hour' bəyət Tuh. 16b. 12; mədi (bütər i.e. 'last year') min sæa bəyək do. 35a. 9: Osm. xııı to xııı bəyəqı 'former, previous' is common TTS III 83; II 119; III 74; IV 86.

D bəyəq: Dev. N./A. fr. *bəyə:-; Den. V. fr. bəyə:-; 'a rich merchant', standard translation of Sanskrit śrenṣi. Pec. to Uyğ. viii ff. Bud. şirəști bəyəqətlər uğışinda tuğələk 'rebirth in a family of rich merchants (Hend.)' UII 36, 36-7; ulug bəyəqətlər do. 97, note 1, 5; o.o. U III 80, 20; USp. 102b. 7 etc. (bedük); Swv. 597, 22 etc.

Dis. BYG-

?F bəyə:- a high title, the exact significance of which is uncertain; except among the Proto-Bulgars, n.o.a.b. Among the Proto-Bulgars, where the word goes back to the earliest period, at least to early ix, the bəyə:- seems to have been next in rank to the xağan, see O. Pritskar, Die bulgarische Fürstenliste und die Sprache der Probulgarischen, Wiesbaden, 195-5, pp. 40, etc. The Western authorities point firmly to-0- as the first vowel. The word is very old, prob. pre-Turkish and possibly Hsiung-nu, but has not yet been traced in Chinese texts regarding that people. Türkii viii Töfükük Boyla: Bağa: Tarkan II S 14; T 6: Uyğ. ix Boyla: Kutluğ Yarğıyan Suci 2.

S bəyələq See bəyələğ.
DIS. BYM

VUD *boyum. See moyum.

buymul originally 'having a white neck', but except in Kas. consistently used as the name of a bird. Survives only (?) in SW Osman. buymul 'the hen-harrier, Circus cyaneus, or marsh harrier, Circus ceruginosus' (Red. 413). The Çag. word küykenek/kükkenek, with which San. identifies this bird, is a l.-w. fr. Mong. küykenek, which E. D. Ross in A Polyglot List of Birds in Turkic, Manchu and Chinese, Calcutta, 1909, No. 64 kökkenek (sic) tentatively identifies with 'the kestrel, Cercheis tinnunculus'. Türkü VIII ff. kök buymul toğan kuş men 'I am a grey falcon with a white neck' (?) IrKB 64: Xak. xi buymul at 'a horse which has white on its neck' (fi 'unqiqi boyad'; also used of sheep, etc. Kas. III 176: Osm. xvi ff. buymul occurs in several texts, mainly dicts., usually as a bird name, but in one with Kas.'s meaning of a goat TT 52 164 (buymul); IV 122 (ditto): muymul xvi ff. dicts. translating words meaning 'kestrel' and 'sparrow-hawk' II 700: xviii muymul (spelt) in Rimi is kitıyenek, that is a bird like a sparrow-hawk (bâşa), ki dum-i ü-râ ba-dum-i bâşa tabt mi-kumand 'whose tail they fix like the tail of a sparrow-hawk (?)' San. 321r. 8; o.o. 307v. 25 (küykenek, same translation); 311r. 10 (küykenek, ditto).

DIS. V. BYM.

VUD *boyma- See byoyma-.

VUD *boymal- See moymal-.

VUD boymaş- Recip. f. of *boyma-., Den. V. fr. *boyum (boğum), see moyum. N.o.a.b. Xax. xi 13 kamuğ boymaşdı: 'the whole affair (etc.) was complicated' (ixtalata) Kas. III 194 (boymaşur, boymaşmak); yıp boymaşdı: ilitaş'al-gazl fa-lâ yansarîh the cord was tangled so that it could not be straightened out II 227, 6.

DIS. BYN

E boyn in Kas. III 20, 13 is an error for yîplîn (yîplîn) and in Bul. 50v. for boynî.

S beyn/beynî See *bêni.

F buynan a metathesis (cf. koñ > koyn) of Sanskrit punya 'merit; meritorious deeds; the happy condition which results fr. meritorious deeds'; a Buddhist technical term, which became a l.-w. in Mong. (the occurrence in Xvar. is prob. a reborrowing fr. Mong.) and became muynan in Xak. No.a.b. Türkü VIII ff. Man. Chiaas. 14–2 (bügte): Uyg. VIII ff. Man. of buynaniz tüşinte 'as a reward for those meritorious deeds of yours' TT III 105; o.o. M I 30, 7–9 (unm.); TT III 169 (6g-); IX 96: Bud. (staring after) buyan edgui kïnçlig â 'meritorious deeds and good works' TT IV 12, 53; similar phr. V 6, 40; 7, 84; VII 40, 19 etc.; Suv. 151, 6; 584, 12 a.o.o.: Civ. phr. like buyan kil- 'to perform meritorious deeds'; buyan edgü kilnç and buyan aşılar 'merit increases' are common in TT I and VII: Xak. xi muyan al-jâwâb 'recompense, esp. for good deeds' Kas. III 172; a.o. do. 179 (muanyitalic): KB kişler araki muyan edgüülük 'meritorious deeds and goodness among men' 3499; o.o. 3976, 5161, 5292, 5733, 6287: XIV Muh.(?) al-jâwâb muyan Rîf. 138 (Mel. 44, 15 ağış): Xwar. xiii (?) tamgâ bîzke boluzun buyan kök börî bolunğul uran 'let merit be our tamgâ and the 'grey wolf' our battlecry (Mong. l.-w.)' Og. 88–9.

boyn 'the neck', sometimes specifically 'the back of the neck'. S.i.a.m.l.g., usually as boynun, but with initial m- in Nk, NC, Uyg. VIII ff. Bud. Sanskrit giriṣyāṃ 'on the neck' boyninda: (p-.) TT VIII G 66: sigîn in biñin boynun keşip 'on the neck of the chief of the marmar deer' U IV 38, 153; öğüg boynun kilıp 'making thought the neck' TT V 24, 48: Civ. kuljak boyn töl 쉽게 (p-.) seems to mean 'offering his ear (to commands) and his neck (to work)' USp. 68, 27–8: Xak. xi boyn 'the neck (raqaba) of a man etc.' and the pommel (ja'ira) of a sword is called kîlîc boynı: and that of a knife bîçek boynı: Kas. III 169; over 20 o.o. sometimes spel boynı/buynı in the MS.: KB buynı is common, 101 (eg-), 286 (bic-), 450 (eg-), 1937, 1431, 1437, 2154 (üzüek), etc. XIII(?) Tef. boyn 'neck' 107: XIV Muł. al-unqı boyun Mel. 47, 7; Rif. 141: Çag. xv ff. boynı/buynı gardan 'neck' San. 142v. 27 (quotns.): Xwar. XIV boyn 'neck' Outb 37; MN 254: Korn. xiv ditto CCI, CCG; Gr.: Kip. xiii al-unqı boyun Hou. 20, 8: XIV ditto Ld. 37; damana 'to guarantee' boyundan (mis-spelt buyundan) ol- Bud. 56v.: XV al-raqaba boyun Kav. 60, 16; Thü. 16b, 7; raqda 'joint' (?) boyun do. 24b. 7: Osm. XIV ff. boynı c.i.a.p. in several phr. including boyun ot- to guarantee; to undertake (to do something Dat.) TT 511 15–16; II 164–5; III 109–10; IV 123.

S I boyun See boğun.

S 2 boyun See boynı.

S baynak See *bañak.

D 1 boynak (?boynok) Dim. f. of boyın; survives in NC Kir. moynok (1) 'a narrow pass'; (2) 'a camel's neck, or the skin on it'; Kzx. moynak (2) and 'a nickname for a dog'. The semantic connection of Kas.'s second meaning is obscure. Xak. xi boynak al-taniya fi'il-cibâl 'a narrow pass in the mountains'; boynak al-'azâyâ dâhba 'a large lizard, an animal' Kas. III 175.

S buyuñuz See *büñüz.

DIS. V. BYN.

S beyen See *bêñen

D boyana- Den. V. fr. boyın; survives only (?) in NC Kir. moyno- 'to be obstinate or (of
a horse) refractory'. Xak. xi keldi: ma'na: boyanuyu: 'he came to me with pride and haughtiness' (ma' 'uttuwa va tayih) Kaş. I 226; tün kün tapın teprkçe: boyanmağıl 'worship God day and night and do not be proud' (lâ ta'tu) III 377, 13; n.m.e.

D boynat- Hap. leg.; Caus. f. of boyan-. Xak. xi ol oğlanlı: boyanntu: 'he urged his son to be proud of his work' ('âla 'uttuwa fîl- -amr) Kaş. II 357 (boynatuv, boynatmak).

Trîs. BYN


D boynunduruk Conc. N. (N.I.) fr. boyun (boyın); 'a yoke (put on the neck of a draught animal)'. S.i.a.m.lg. with some phonetic changes, m- in NE, NC. Uyğ. vii ff. Bud. (Sanskrit: lost) yoğun köpölge boyan- torok (p-) erser: 'if he has deep thoughtfulness as a yoke' TT VIII A.33; kâli ulûg kapılıng boynunduruk yok erser 'if a great wagon has no yoke' TT V 26, 114-15: Xak. xi boynunduruk al-samîqân 'the yoke', that is a piece of wood which rests on the neck of the two oxen Kaş. III 179: Çağ. xv ff. boynunduruk 'a wooden implement which farmers put on the necks of their cattle when ploughing', in Pe. yığ. in Ar. nîr San. 143r. 3: Kip. xiii al-nâf wa huwa'l-nîr boynunduruk Hou. 9, 9.

DF buyânlû P.N./A. fr. buyan; n.o.a.b. Uyğ. vii ff. Man. buyânlû sumûr tâqî turgurtuq'z 'you have raised a Mount Sumeru (i.e. a vast amount) of merit' TT III 54; a.o. fo. 163; Bud. buyanluq bîlge bîlîgî yîviqîrîm bûz têmânîlar 'may my equipment of merit and wisdom be completed' Suv. 354, 1; a.o. USp. 89, 1.

DF *buyanlık See muyanlık.


Trîs. V. BYN-

DF buyunla- Hap. leg.?: Den. V. fr. buyan. Uyğ. viii ff. Bud. mînî koluîlu buyanlayu yarîkara 'may he deign to examine me and find me meritorious?' Kuan. 197.

D boyunla- Den. V. fr. boyun (boyın); 'to strike on the neck'. S.i.a.m.l. in NC, NW but with different meanings 'to accept responsibility, to admit a fault', and the like. Xak. xi Kaş. III 149 (şab): Kip. xiii safa a 'to strike on (the back of) the neck' boyunla: Hou. 32, 14: XIV ditto Id. 37; Bul. 54v.: xv ' annunci 'to seize by the neck' (kuçakla-) in margin boyunla- Tuh. 25b. 8.

Dis. BYR

S bayrak See bıtrak.

D buyruk Pass. Dev. N. fr. buyur-; lit. 'commanded (to do something)'; in the early period a title of office, apparently a generic term for all persons commanded by the xağan to perform specific duties, civil or military. In the medieval period, perhaps because Ar. and Pe. titles of office came into use, it came to mean 'order, command'. S.i.a.m.l. except NE in this sense. See Dofer II 815. Türkî viii (in a series of invocations, 'listen...') berye: şadap: it begler yirya: tarxat buyuruk béger 'in the south the şadap:sits and begs, in the north the tarxans, officers, and begs' I S 1; II N 1; Tûrığe xağan buyuruk: 'the Tûrığe xağan's officer' I E 38; in II S 14 (damaged) ulayu: buyuruk 'all the officers' occurs twice and iç buyuruk 'domestic officer' once; o.o. I E 3, II E 4 (erînc); I E 5, 19; II E 6, 16: Uyğ. ix Kutluq Bağâ: Tarxan Oğe: buyuruk: men'I was K.B.T.O.'s officer' Suci 3: viii ff. Man. köni buyuruk (spelt buyruk) 'the upright officer' M II 12, 6: Bud. ötrü elîg beg buyrukların okip 'then the king summoning his officers' U IV 28, 23-4; in the third Pahlavi among a list of officials, etc. Koço buyruku 'the governor of Koço' 21, another buyuruk 23; o.o. PE 8, 7 (manç): TT VIII A.12; U III 44, 4(ii); Ti. 23b. 3; USp. 97, 30 etc.: Civ. (PU) Buççu buyuruk begî boîmlienda ... Otcı buyruq begî boîmlienda USp. 91, 1-2 and 27; the context suggests 'when Buççu/Otcî became the local governor'; a.o. TT I 64 (tëvîlg): Xak. xi buyuruk 'the name of the man who puts the notables in their order of precedence(yunzîlul' -a ámbira fî marâthibîm) in the presence of the king'; originally buyruk, meaning 'order, command' (al-amr) because he gives them orders about this Kaş. I 378: xiii (?) Tef. buyuruk 'order, command' 110: Çağ. xv ff. buyurug/buyuruk amr u fámân 'order, command' (quotn.); also the name of the brother of Tayan Xan, the ruler of the Nayan, whom Çingiz Xan fought and defeated at the beginning of his career San. 142v. 20: Xwar. xiv buyuruk 'command' Qub 37; Kom. xiv ditto buyuruk/buyuruk CCÇ, CCG; Gr. 68 (quotns.): Kip. xiii al-amr waîl-masîsil 'a command, a written order' (VU) buyuruk Hou. 43, 22: xiv buyuruk al-amr Id. 37; al-mârsim buyuruk (and al-amr famân) Bul. 6, 13: Osm. xiv ff. buyuruk (the form buyuruk also occurs fr. xiv onwards) c.i.a.p.; in one or two xiv texts it still means 'officer', but 'order' is the normal meaning fr. xiv onwards TTS I 130-1; II 184; III 121-2; IV 136-7.

S buyram See bađram.

DIS. V. BYR-

buyur- 'to order, command'; s.i.a.m.l. except NE. Considering the history of buyuruk this must be a very old word, but the pattern below suggests that it was obsolete in many languages in xii. (Xak.) xiii (?) KBVP 40 (yarağılıg): xiii (?) Tef. buyur- 'to order (someone Date., to do something Infin.)' 110: xiv Muh. amara 'to order' buyur- Mel. 23, 7; Rif. 104; taqaddama 'to command' buyur- 24, 9; (mis-spelt yaırur- in 106); rasama ('to
order in writing') wa taqaddama buyur- 26, 11; 109; Çağx.xv ff. buyur- anım farmidan 'to issue an order' San. 142t. 26 (quotns.): Oğuz x 1 ol aqar ayla: buyurd: 'he ordered him (amara ak) thus' Kaş. III 186 (bulyur, buyurmak): Xvar. xiv ditto MN 11 etc.: Kom. xiv dittoCCI, CCG; Gr.; Ktp. xiii rasama minâl-märamân buyur- Hou. 35, 7; amara minâl-anr buyur- do. 43, 21; xiv buyur- amara Id. 37; rasama buyur- Bul. 457; xv rasama wa amara buyur- Tuh. 17b. 4: Osm. xiv ff. buyur- 'to order' in several texts TTS III 122; IV 137.

Tris. BYR
S buyurçin See budurün.

Mon. BZ

baź:'peace, peaceable'. Survives, in this sense, only (?) in NW Kar. L., T., Krm R IV 1541; Krm. 166. Although yat baź certainly meant 'stranger, foreigner' it seems doubtful whether baź by itself ever did; it is more probable that it actually meant 'friendly', with 'alien' understood. Türkü viii baź occurs only in the phr. baź kil- 'to pacify, subjugate', e.g. (he captured all the peoples in every direction and) kop baź kilmiş 'pacified them all' IE 2 (II E 3); o.o. I E 15, 30; II E 13, 24; Baz Xağan P.N. I E 14, 16; II E 12, 13: Xak. x1 baź al-acnabî wa'lrâbî 'stranger, foreigner,' hence one says yat baź yadûldî 'the strangers were separated, segregated' (tafarrasa) Kaş. III 148; a.o. III 159 (yatt.): KB yat baź yalâvâc 'foreign (Hend.) ambassadors' 2495; o.o. of yat baź 2534, 2548: Xwar. xiv baź 'peace, peaceable' Qub 20: Ktp. xiv baź al-sulh 'peace' (also bazlas- i$tala$a) Id. 30.

1 bêz 'a swelling on the surface of the body which does not break, tumour, boil', and the like, as opposed to kurt 'one which does break it, ulcer'. S.i.a.m.l.g. in this sense, and, more generally, 'a gland'. Xak. x1 bêz 'a swelling (al-$ûdâ) which develops between the skin and the flesh' Kaş. III 123: xiv Muh. bêz al-$ûdâ is mentioned twice in the Chapter on phonetics, once as a word of a word in which yâ is pronounced as -ê-: Mel. 5, 7; Rif. 76; and once as an example of al-imâla, which has the same effect 5, 15; 77: Çağ. xv ff. bez 'new flesh which grows beneath a wound, and superfluous (zâyid) flesh which grows beneath the skin', in Ar. $ûdâ San. 121v. 15; mez similar translation do. 318v. 1: Ktp. xiv bez al-$ûdâ Id. 30: xiv ditto Tuh. 26b. 7.

S 2 bêz/bez See boz.

biz 1st Pers. Plur. Pronoun, 'we'. C.i.a.p.a.l. Two usages can be distinguished (1) as Subject of the sentence, in which case it comes at or near the beginning of the sentence, and, if followed by a Verb in the 1st Pers. Plur., is really superfluous; (2) like ol, q.v., as a sort of copula, in which case it comes at the end of the sentence following the Predicate, which it links to the Subject. This Subject is sometimes also biz. Türkü viii xağan at bunta: biz bértìmiz 'we gave him hereupon the title of xağan' IE 20, II E 17; biz az ertzımız 'we were felt' IE 32; kâltaç: biz üçe: taşım tîmuş teg biz 'we shall remain (unable to move); we are, so to speak, held closely! by a stone' T 13; and many o.o. esp. in oblique cases: viii ff. Man. biz arg biz 'we are' pure TT IV 6, 2; Uyg. vii ff. Bud. (if there have been no evil deeds) kim biz kil- madimiz 'which we have not done' TT IV 6, 23-4; biz followed by two P.N.s do. VII 46; 7; a.o.o.: Civ. biz, esp. followed by two or more P.N.s is common in Usp.: Xak. x1 biz a Particle (harf) meaning nahnu 'we'; one says biz keldimiz 'we have come' Kaş. I 325; many o.o.: xiii (?) Trf. biz is common as Subject of the sentence and in oblique cases; there is a curious form in the phr. biz ol miz 'it is we' (who receive the inheritance) 100: xiv Muh. biz nahnu is given as an example of a word in which the yâ is pronounced as in Ar. Mel. 5, 17; Rif. 76; a.o. 12, 8; 86: Çağ. xv ff. biz (1) mä 'we', in Ar. nahnu; (2) at the end of the sentence as a copula with the same meaning (quotn.) San. 146r. 24; a.o. 15v. 2: Xwar. xiv biz 'We' (not indexed); MN passim: Kom. xiv biz and oblique cases CCI, CCG; Gr.; Ktp. xiii biz 'we' Hou. 50, 9; oblique cases 52, 10 ff.: xiv biz nahnu, also called miz Id. 30; a.o. do. 36 (under ben); nahnu biz Bul. 16, 6; ma'anâ bizim bile: do. 14, 4: xv bizîl: etc. Kav. 32, 11; 45, 6 ff.; in a list of Pronouns Tuh. 30b. 11 ff.

boz:'grey', both generally and more specifically as the colour of a horse's coat. A very early i.-w. in Mong. ashoror (Haensch 19). S.i.a.m.l.g. w. some phonetic changes (b-fp.; -z, -s). See Doerfer II 786. Cf. çal. Türkü viii boz at 'a grey horse' IE 32, 33, 37; Íx. 4: vii ff. boz bûlit: 'a grey cloud' Irkb 53: Uyg. vii ff. Bud. (of a dying man) altın erini boz bolup 'his lower lip becomes grey' Swv. 595, 17: Xak. x1 boz at al-farasîl-’aṣhab, lasya bi’il-’aṣhab 'a grey horse, but not of a light shade (?); this word is used of any animal when (its colour) is between white (al-abyad) and roan (al-aṣgar); and one says boz koy 'a brown (al-āshab) sheep' Kaş. III 122; boz kus al-biṣya’l-’aṣhab‘ a white falcon: Hou. 12, 9; a.o.I. 224 (1 buğad): xiv Muh. (among the colours) al-râbîdî 'ash coloured' boz: Mel. 68, 4: Rf. 168: Çağ. xv ff. boz (1) rang-i habûdî mayîl bo-sâfîdî 'a blue colour tending towards white'; (2) metaphor. asb-i nila 'an indigo-coloured (i.e. dark grey) horse' San. 134r. 6: Xwar. xiii (?)(of an old man) moz saçlıg 'grey-haired' Qf. 312: Kom. xiv 'grey' boz ax CCI; Gr.; Ktp. xiii (among colours of horses) al-āshab boz; al-aṣdar 'dark-coloured' temûr (VU, unvocalized) boz ya’ni aṣhab hadîdî ‘iron-grey’ Hou. 13, 4; (among the names of mammals) bozgûs, properly (wa’l-sahîh) bozkus tayr aṣhab do. 29, 8: xiv boz (‘with back vow’l) al-āshab Id. 30; al-farqânîn (‘the two calves’) beta and
gamma in Ursa Minor' ilkı: böz at Bul. 2, 12
(see note p. 22): xv (after 'ice' buz) also
'white' (al-ăbyad) of horses, mules, and asses
Kav. 58, 5; a.o. do. 50, 4; (among colours of
horses) al-ăbyad wa'l-ăqab boz; al-ădxar
temir boz (and kr at) Tuh. 4b, 4.

1 buz 'ice'. S.i.a.m.l.g.; in most languages
with m-; Tkm. buz, Xak. xi buz (bîl-
îşâb with back vowels') al- cămd 'ice' Kaş. 113
(prov.); I 186 (erus-ı) and five o.o.: KB
buz kar toli 'ice, snow, and hail' 6013; xiv
Muh. al-jîle (properly 'snow') buz Mel. 79,
12; Rif. 184; ditto in a list of words in which
waw is pronounced in the same way as in Ar.
5, 9; 75: Çağ. xv ff. buz . . . yax 'ice', also
pronounced muz, in Ar. camd San. 134r, 7a;
muz yax, in Ar. camd do. 319v, 10 (quot.);
Xwar. xii muz 'ice', esp. in the phr. muz
tag occurs several times in Oq.: Kom. xiv
ice 'buz' CCG; Gr.: Kip. xiii al-calid 'ice'
buz Hou. 5, 9; xiv buz (misspelled as 'with
front vowel') al-calid Id. 30; al-calid buz Bul.
3, 4: xv ditto Tuh. 11a. 9; al-bard 'cold' buz,
Kav. 58, 5.

D 2 buz Imperat. of buz-, used in the phr.
uz buz in Tûrki and Uyûg. See 2 uz.

F böz 'cotton cloth'. A l-w. ultimately
derived fr. Greek bòsos (bussos) 'linnen', but
the route by which it reached Turkish is
obscure, see W. Bang, Vom Kâkûtîsciisen zum
S.i.a.m.l.g., in nearly all languages with ë-,
but in one or two pronounced bez and in
Tkm. bîz. These forms may be due to the
late Greek pronunciation of the word, viso,
or the form which it took in Arabic bazz
(bëz). Uyûg. viii ff. Bud. (write the dhârâni
on birchbark, palmleaves, paper, or) bözde
'on cloth' U II 70, 5 (i); o.o. PP 2, 4 (booduit);
TT VI 391-2 (esûtûl); Hîlen-ts. 1810, 2947:
Civ. böz kapuçka urup 'putting it in a
small cotton bag' II I 99; böz 'cotton cloth',
and more precisely 'a bale of cotton cloth'
is very common in U.Sp.: Xak. xi böz (bi-rî-
ismâm 'with a front vowel') al-kîrâb 'cotton
cloth' Kaş. 112; nearly 20 o.o.: KB
(böz) (however great a treasure of gold and silver
you heap up) sapa tegüsî ol iki böz ülîsî
'the share of it that will come to you (in the
end) is two cotton cloths (for a shroud)' 1420:
XIV (i) At. (rich brocades are scarce) uçuzi
böz (i) 'what is cheap is cotton cloth' 480;
a.o. 354 (unt-); XIV Muh. (i) al-qtna 'cotton
böz Réf. 167 (only): Çağ. xv ff. büz (imale
ile, with ë- not ë-') 'very thick cotton cloth'
(penbe bez) Vel. 150 (quot.); böz kirbâs, in
Ar. bazz San. 134r, 4 (quot.); Xwar. xiv
kêfênîg böz 'cotton cloth for a shroud' Nahc.
131, 10; XIV 'cotton cloth' böz CCG; Gr.: Kip.
xiii ısmul-xüriq wa'l-qumâş 'a word for
cloth and cotton-stuffs' böz; Tkm.
böz Hou. 19, 10: xo xirqa 'piece of material'
böz Tuh. 14b. 7; ąngqa mînî-ı-fiyâb 'a strip of
clothing material' böz (in margin böz) do.
dîta. 2: Osm. xiv to xvi böz 'cotton cloth'
in several texts TTS II 157; IV 117: xiii
(after Çağ.) and in Tkm. and Rûmî böz San.
14fr. 4; böz ('in Rûmî' omitted) kirbâs,
which they also call böz; in Ar. bazz San.
14br. 24.

Mon. V. BZ-
bez- originally to 'shiver, tremble, shudder';
in the medieval period it came to mean 'to
shudder at the sight of (something)' and
thence 'to feel aversion from (something),
to lose one's taste for (something)', and the like.
Survives in these meanings in SE Tûrki; NC;
SC Uzb.; some NW languages, and SW Osm.,
Tkm. Cf. titre-. Tûrki viii ff. Man. anîn
korkdî bezî 'he was therefore frightened
and trembled' TT II 6, 32: Uyûg. viii ff.
Bud. (as the hour of death approaches, he lies
on his bed and) tölî olî tilîyûr bezer
'his whole body shivers and shakes' U III
43, 28-30; o.o. IV 48, 90: Xak. xi er
turnluqdn bezdî 'the man shivered (irta'ada
because of the cold (etc.)' Kaş. II 8 (bezzer,
bezme:k); o.o. I 385 (bezîq): Xwar. xiv
bez- 'to be tired of (something Abl.)' Qub.
31; 'to shiver' Nahc. 152, 15; Kom. xiv 'to
renounce, relinquish' bez- CCG; Gr.: Kip.
xiv bez- tabarrâa minhu 'to clear oneself
from something, feel an aversion from it';
derived from the Pe. word bezzer (error for
bi-zår) al-mutâbarrî, with the ë- omitted
Id. 31 (the phonetic resemblance between
bez- and bi-zår is quite fortuitous): xvi
tablarrâa bez- Tuh. 10a. 2; tami'a 'to feel
aversion' bez- do. 24a. 7 (yarsî, q.v., is
written in a second hand both below bez- and
in the margin).

buz- (?buz-) 'to destroy, damage', and the
like. S.i.a.m.l.g. with ú-u except in SW Osm.,
Tkm. where it is -ou-. Tûrki viii alt.: çuv
Soğdak tapa: süelimiz buzdimiz 'we
campaign against the Sougdiens of the SW
Districts (Chinese l-w. chow) and routed
them' I 31; evm. barksun buzdim 'I
destroyed their dwellings and property' II E
34; o.o. I E 34; II E 24, 25, 37, 39; Uyûg.
viii ff. Bud. varhar sangram buzumuz
söktemiz erser 'if we have destroyed and
pulled down monasteries (Sanskrit Hend.)
TT IV 6, 39; o.o. U II 53, 4 (iii); TT X 190;
commonest in the phr. buz- artat- e.g. örtüg
tidoglarîg alku emgekiş模糊larıg
buzdaci artdaçî 'destroying and putting
an end to coverings, obstacles, and all painful
rebirths' U II 33, 5-6; o.o. Swu. 134, 20;
TT V, p. 14, note A23, 11 etc.; the words
read tîn boçup 'his breath is laboured' in
U III 43, 31 should prob. be read tîn buzup:
Civ. yürek sikilmak 'heart disease' and tin
buzmak (sic?, see above) are associated in
H 1-5: Xak. xi ol ev buzdî: 'he destroyed
(hadama) the house (etc.)' Kaş. II 8 (buzar,
buzmak): KB buzî bolsa텔 buzgar
bëzligin 'if the bëzars come bad-tempered
it destroys the rule of the bëzars' 1414,
1780 (etligîg), 548, 582 (erîne), 5263, 6056 (etçë):
xiv Muh. ahfala tea nahâbà 'to render
worthless, to plunder' buz- Mel. 21, 14 (only);
manhûb 'plundered' buzumiş Mel. 51, 11 (manhûbî'l-gâra buzuılmûs Rif. 147): Çağ. xv ff. buz- xarîb kardan 'to ruin, destroy' San. 135r. 25 (quotns.): Xwar. xiii(?) [yannî] üç buzûgulun kildî 'he broke the bow into three pieces' Og. 343-4 (text uncertain): xiv buz- 'to destroy, ruin, break' Qubt 36; MN 77: Kom. xiv ditto CCI, CGG; Gr. 70 (quotns.): Kip. xii sarafa min sarîl-l-dâtir wa gâyirihi 'to give exchange in the sense of giving exchange for gold etc.' (?) buz- , also al-nahb 'to plunder' and al-îstilab 'to carry off' Hmû. 35, 20: xiv buz- 'with back vowel' axadâl-l‘ayî' gârata(n) 'to take something in a raid', also naqada 'to pull down, break' Id. 30; nhaba buz- Bul. 85r.: xv buz- axraba wa asâda (to corrupt, ill-treat) Kav. 10, 4; axraba buz- Tuh. 6b. 13.

Dis. BZA

VU(1) buzu: Hap. leg.; unvocalized; Brockelmann and Atalay transcribed birî; but there does not seem any basis for this; the likeliest explanation is that it is a Dev. N./A. in the sense of 'damaging, spoiling', and the like, fr. buz-. Xák. xi buzu: the black (al-saradî) which appears on the surface of bread owing to burning (minâ-l-ihtrâb); hence one says etmek buzu: bold; 'the surface (al-wach) of the bread was burnt' (ihttaraqâ) Kâş. III 223.

Dis. V. BZA-

S bezet:- no doubt a crisis of bedez:- (q.v. and also bedzet:-); 'to ornament, adorn,' and the like. S.i.s.m.l. in all groups except SE. Xák. xi ol evin bezet:-: he painted (naqâya) his house' (or something else) Kâş. III 293 (bezet, bezemek): KB yaÎl kûk bezedîg tümen yulduzun 'Thou hast adorned the blue sky with countless stars' 22; o.o. 386, 3724 (bedez), 5108 xiii(?) At. bezeälîn kîtab 'let me adorn the book' (with praise of my king) 43; a.o.o.: Çağ. xv ff. bêze-(-î etc.) beze- ya'ni zeynet et- 'to ornament, adorn' Vel. 140; bêze- ârastan ditto San. 146r. 5 (quotns.): Xwar. xiv ditto Qubt 31; Kip. xiv beze- zayyana 'to adorn' Id. 30; Osm. xiv ff. ditto; c.i.a.p. TTS I 95; II 135; III 88; IV 99.

Dis. BZC

DF bôççi N.Ag. fr. böç; 'a weaver, or seller, of cotton cloth'. S.i.s.m.l. Uyû. viii ff. Civ. eçî karabas bôççi 'my female slave, a weaver' Usp. 73. 4: Çağ. xv ff. bôççi kibrîsî 'a cotton cloth weaver' San. 134r. 11.

Dis. V. BZD-

S bezet- (bezetz-) Sec. f. of bedezet-, q.v.; 'to order to ornament' etc. N.o.a.b. Xák. xi ol evin bezetti: he ordered the painting (bi-tanqisi) of his house' Kâş. II 305 (bezetürr, bezettmek); o.o. same translation, II 318, 11; 319, 4: Çağ. xv ff. bezet- Caus. f.; ârasta kardan 'to have (something) ornamented' San. 146r. 24.

D bezîl- Hap. leg.; Caus. f. of bez.- Xák. xi tûmlûq ani: bezıti: 'the cold made him shiver' (ar'adahu) Kâş. II 305 (bezîttür, bezettımk) (and see bezgêk).

Trls. BZD

D bezetgîsêk Hap. leg. and noted only in a grammatical section; Dev. N./A. fr. a Desid. Den. V. fr. *bezetig, Dev. N. fr. bezet.- Xák. xi ol evin bezetgîsêk 'he longs to have his house painted (alâ tanqîstî-l-bayt) and wishes for it' Kâş. II 319, 9.

Dis. BZG

D buzuk Pass. N./A.S. fr. buz-; 'spoil, ruined, destroyed', and the like. S.i.a.m.l.g. sometimes with the metaphor, meaning of a man 'dissolute'. See Derofer II 787. Xák. xi buzuk ev 'a ruined (al-munhadim) house' and anything broken (mahûsir) or ruined is called buzuk Kâş. I 378: KB (understanding) sinukûg sapar ol buzukûg éter 'mends what is broken and puts right what is ruined' 1858: Çağ. xv ff. buzûg wayrana 'ruined, desolate' Vel. 150; buzûg/buzuk wayrana San. 134r. 15 (quotns.): Xwar. xiii(?) buzuk in Og. 367 is the name of one half of the Ógûz confederacy, the other being Óğ ok; as usual it is explained by what is no doubt a false etymology. Acc. to Arat, op. cit. note 367, this name occurs only in the Ógûz Xan legend; it is mentioned in the same context in San. 134r. 17: Kip. xiv buzuk 'a word applied to someone (or something) who is regarded as vile and strange (al-mustahcam-l-mustogar), and whom they consider dumb' (axras sic., perhaps a corruption) Id. 31: Osm. xviii buzuk in Rûmî 'a kind of musical instrument with six or seven strings' San. 134r. 17; a.o. same meaning TTS II 166; buzuk in its usual meaning seems to be common.

PUD buzgâyk Dev. N./A. of Habitual Action fr. buz-; this seems the likeliest transcription of a word pec. to Uyûg. Civ. and used only in the phr. tin buzgâyk 'shortness of breath' (cf. buz-). Uyûg. viii ff. Civ. tin buzgâyk H I 60, 162, 164 (I 6b.).

D bazgân 'a blacksmith's hammer'; thus spelt twice in Man. Uyûg. texts in which sayn is unlikely to represent -s- and also in Kâş., but the obvious explanation is that it is a Dev. N./A. of Habitual Action fr. bas- , the -s- having been (exceptionally) voiced by the -g-. The translation in Kâş., al-fats 'myrtle berries', is no doubt an error for af-fêts 'blacksmith's hammer'. See Deroyer II 692. Uyûg. vii ff. Man.-A M I 8, 18 (ol); a.o. do. 18, 6 (ii): Xák. xi ol-fats (unvocalized, read al-fêts) bazgân I 18, 8; bazgân (mis-spelt bârgân) al-fats (read al-fêts) I 438; xiv Muh. mitrâqa kabîra 'a large hammer' yaltçûk (Hap. leg.) bazgân Mel. 61, 8; the same but the first word unvocalized and with b- for y- (? read baltçaq 'small axe') and bazgân only in margin Rif. 160: Kip. xiv bisan a word for a dog, derived fr. bâs- -şar'a 'to
bring down", because it brings down wolves
*ld. 33* (etymologically the same word).

**Tris. BZG**

(1) buzağunu: 'a calf': a very old word ending in -ğu: An early l.-w. in Mong. as bura’u (*Haenisch 22*). S.i.a.m.l.g. often much distorted, e.g. NE: Khak. puzo; Tuv. biza.; SE Türkî mozay: see *Shekerbak* 100, where the suggested connection with boz is very improbable; Çuv. pâru *Ash. X 133*. Cf. ta’dun, tüger. Türkî viii ff. (a dappled white cow was on the point of calving...)

**Tris. V. BZL**

D buzağulat:- Den. V. fr. buzağtu: (of a cow etc.) 'to calve'. S.i.s.m.l. w. phonetic changes. Türkî viii ff. **ürün esri:** inçeğ buzağulat: bolmust: 'a white dappled cow was on the point of calving' *IrkB* 41 (the form is grammatically impossible, ? error for buzağulat:); Xak. xi *Kaj. III 91* (yênî:-).

**Dis. BZG**

(DS) bezek (bezeck) N.Ac. (and Conc. N.) fr. bezec:-, q.v.: 'ornamentation, painting, etc.; an ornament'. S.i.s.m.l. in all groups except NE. See *Doerfer II 741*. Xak. xi bezek al-naqas 'ornamentation, painting; an ornament, picture' in one dialect *Kaj. I 385*; bezek huva (omission in MS.) *I 412*; o.o. *II 99* (bezek):- *KB* bu kökteki yulduz bir anca bezek 'of these stars in the sky some are ornaments' (and some guides . . .) 128: *xiiii(?)* *At. ağız* til bezekli 'the tongue is an ornament of the mouth' 155: a.o.: Çağ. xv ff. bezek darpis 'ornamentation' *San. 149r. 27*: Xwar. xiv bezek (sic) 'an ornament' *Qub* 31 (and bezekilg 'ornamented'); *Nahec. 380*, q; Kip. xiv bezek al-zayma 'ornamentation' *ld. 30*.

**Osm.** xiv ff. bezek 'ornament, decoration'; c.i.a.p. *TTS I 94*; *II 134*; *III 88*; *IV 98*.

D bezliq Hap. leg.; Dev. N fr. bez:-. Xak. xi bezliq al-rida 'shivering'; hence one says ol bezliq bezdî: 'he shivered' *Kaj. I 385*.

D bezgêk Dev. N. connoting Habitual Action fr. bez:-; 'ague, malaria'. S.i.a.m.l.g. except NE (in SW only Tkm.). See *Doerfer II 825*. Uyğ. viii ff. Civ. bezgêk em 'a remedy forague' *H I 102*; a.o. *II 10*, 74: Xak. xi bezgêk al-rida 'shivering' *Kaj. II 289*; (after bezît-) hence al-hümâl-naflid 'fever accompanied by shivering' is called bezgêk *II 305*: Xwar. xiv bezgêk 'fever, ague' *Qub* 30; bezgêk do. 31: Kom. xiv a cold fever bezgêk CCG; Gr.: Kip. xiv bezgêk al-hümâl-bârîda 'a cold fever' *ld. 31*.

**Dis. BZL**

D buzulug P.N./A. fr. buz; 'icy, containing ice', and the like. S.i.s.m.l. Uyğ. viii ff. Bud. (the ninth and tenth months) karlıq buzulug öd bolur 'become the time of snow and ice' *Suv. 590*, 4–5: Civ. (a man suffering from sunstroke) külâz buzulug (p.-) yeğilik kuzun? 'should drink heavily iced?' *TT VIII I.10* (the third word is Hap. leg. and phonetically obscure, perhaps a l.-w.).

D buzuluk A.N. (Conc. N.) fr. buz; 'an icehouse'. Survives with the same meaning in SW Osm. and Tkm. (buzuluk). See *Doerfer II 786*. Xak. xi buzuluk al-macmanda 'an icehouse' *Kaj. I 466*; xiv Muh. al-matâca 'icehouse' buzuluk *Mel. 77*, 10; *Rif. 181*.

**Dis. V. BZL**

(DS) bezel- (bezel:-) Pass. f. of bezel:-; 'to be ornamented, painted', etc. N.o.a.b.; in modern languages bezel- is used in this sense. Xak. xi ev bezelül: 'the house (etc.) was painted' (*nuqis* *Kaj. I 131* (bezeleir, bezelmek): *xiiii(?)* *Tef. 72* (edilet-): Çağ. xv ff. bezel-(ip, etc.) bezen-, mizyeen ol 'to be ornamented, adorned' *Ved. 141*: bezel- drâsta şudan ditto *San. 149r. 20* (quotns.).

D buzul- Pass. f. of buz-; 'to be destroyed, damaged', and the like. S.i.a.m.l.g. w. the same phonetic changes as buz-. Türkî viii ff. Man. teprî tamgâsi buzulû erser 'if God's seal has been broken' *Chius. 188*-9; Uyğ. viii ff. Bud. yiîki prêt buzulur (puzulur) tamuda: 'animals and ghosts are (will be) destroyed in hell' *TT VIII N.11* Civ. in a calendar text Chinese p'o 'destruction' (Giles 9,410) is translated buzulmak TT VIII 11, 7. Xak. xi xiv buzulûd: 'the house fell into ruin' (xariba); also used when someone has destroyed it (hadamahü) (buzulur, buzulumak); this verb is Intrans. and Pass.; and one says er buzulud: xariba mâul-ul-racül 'the man was (financially) ruined' *Kaj. II 131*: KB buzulmasu beğlik bedüklik bîle 'may (your) rule and greatness not be destroyed'
VUD bozla:- (bozla:-) (of a camel), 'to bellow', with some extended meanings; Den. V. fr. *boz, a different word from boz 'grey'. S.İ.a.m.l.g. except perhaps SE; the first vowel is -u- in NE, and -o- (in Tkm. -o-) elsewhere. Xak. xi titir bozla:di: 'the she-camel (etc.) bellowed' (rağat) Kaş. III 291 (bozlar, bozlamak); a.o. I 120 (ağra:-); xiv Muh. (?) 'acca'l-camal 'of a camel, to bellow' bozla- Rif. 112 (only); 'acca'l-camal bozlamak 124; rağâ'l-camal bozlamak 176: Çağ. xv ff. bozla-(di) 'of mourners, to groan and lament with a melancholy voice' (quotn.); the word is used in this sense and also of a camel, 'to bellow' Vel. 150; bozla- 'of a female camel, to bellow, when calling its young', in Ar. hanîn; and metaph. 'of mourners, to lament in a melancholy voice' San. 133v. 19 (quotns.); Kip. xiv bozla- rağâ'l-camal İd. 31; xv hate'a 'to gurgle' bozla- (also calida 'to be frozen', i.e. buzla-, Den. V. fr. büz) Tuh. 8b. 7; Osm. xiv and xv bozla- (once bozula-) 'to bellow' in one or two texts TTS I 117; II 166.

VUD bozlat- Hap. leg.?; Caus. f. of bozla:- Xak. xi ol botun: bozlatl: 'he made the camel colt (etc.) bellow' (arğâ) Kaş. II 341 (bozlatu:r, bozlatmak).

D(S) bezenç (unvocalized in the MS., but no doubt to be so read) Dev. N. fr. bezen-. N.o.a.b. Xak. xi bezenç 'a bank (şahracus) of silk or thread'; bezenç 'the name of a plant (navt) with a red stem and leaves, which grows among the vines and is eaten as a drug' Kaş. III 373.

D(S) bezen- Refl. f., often used as Pass., of beze:- 'to adorn oneself; to be ornamented, adorned'. S.İ.s.m.l. in all groups except NE, usually as Pass. Xak. xi ıra:qut bezenli: 'the woman adorned herself' (tabarraca:t); and one says ev bezenli: 'the house was ornamented' (zaxrafâ); the -ı- (in the latter instance) was changed from -ı- Kaş. II 142 (bezenür: bezenmek); a.o. II 155 (kozan-); KB bezenmek tiler dunyâ 'the earth wishes to adorn itself' 64; bezenmiş kelin teğ 'like a bride adorned' 3567; a.o. 67: Xwar. xiv bezen- (sic) 'to be adorned' Quth 31: Kip. xiv bezen- izdâna 'to be adorned' İd. 30: xv tasawwaqa 'to be ornamented' bezen- Tuh. 10a. 5; zirwâwaq diito do. 18a. 13: Osm. xiv ff. bezen- 'to adorn oneself, to be adorned', etc.; c.i.a.p. TTS I 95; II 135; III 88; IV 99.

D(S) bezeş- Co-op. f. of beze:-; n.o.a.b. Xak. xi ol mağa: bezek bezeşli: 'he helped me to paint (fi naqâş the thing); also used for competing Kaş. II 99 (bezeş:r, bezeşmek): Çağ. xv ff. bezeş- 'to be adorned (drâsta şudan) together' San. 146r. 23.

D buzuş- Co-op. f. of buz-; survives only (?) in SW Osm., Tkm. bozuş- 'to quarrel, be estranged'. Xak. xi ol mağa: ev buzuşu:d: 'he helped me to demolish (fi hadâm) the house'; also used for competing Kaş. II 99 (buzuşur, buzuşmak).
INITIAL DENTIPALATAL AFFRICATE

Preliminary note. Initial ş- is not very common in Turkish as an original initial. Although there is good evidence that both unvoiced ş and voiced ç existed in the medial and final positions, there is no evidence that there was ever a voiced initial ş—see Studies, pp. 167, 170. There are many Secondary initial ç-s, ç-s, and ş-s in some modern languages, usually representing an original y-, less often an original s- or t-, with some interchange between the three. Conversely in some languages ş- has become ç-. There are in Mong. and Per. a good many words with initial ç- which have become l-æs in Turkish and have erroneously been regarded as native Turkish words.

Mon. CA

VU çi: as such Hap. leg., but perhaps connected with çig, q.v. If as seems probable 2 çi is derived from this word it must have had a back vowel, see also çi-la:-. Xak. xi çi: al-nadda ‘moisture’; hence one says çi: yeçir ardi nadiya ‘moist ground’ Kaş. I 207.

cu: /çü/: N.o.a.b. Xak. xi çu:(çü): ‘an Interjection (harf) attached to Imperatives both positive and negative in order to strengthen them’ (alâ ma’nâ ta’kid); hence one says kel çü: ‘come at once!’ and barma: çü: ‘do not on any account go’. The word is not used except in conversation (fi’il-xišâb) Kaş. III 207: çiçi(çü): an Interjection which alternates (yamük) with çiçi(çü), one says barqû şu: ‘go at once’ and kel şu: ‘come at once’ III 211.

Mon. CB

çap Onomatopoëc; Kaş. is usually the only early authority for such words, but they are common in modern languages, though not always entered in the dicts. Xak. xi çap çap hikâyä ‘an waq’il-siyâf wal’sib’il-sifâh ‘an onomatopoeic for the blow of a whip and smacking the lips’; hence one says ol erûk çap çap yêdîl: ‘he eat a peach smacking his lips’ Kaş. I 318.

cav originally ‘fame, good reputation’ with a favourable connotation, later ‘reputation’ (good or bad), and finally merely ‘rumour, noise’, perhaps owing to confusion with onomatopoeics like çap. Survives in NE Alt., L.eb., Tel. çap R III 1915; Tel. çu: do. 2164; Bar. tsap IV 196; NC Kir. çu.; SW xx Anat. çav SSD 310. (Türki viç çav, read in T 7, lx. 17 is an error, see çavu; xx ff. Yen. ditto): Xak. xi yadsun çavîş bodumka: ‘so that he may spread your fame (jišâh) among the people’ Kaş. I 45, 22; kalsun çavîş yarinka: ‘so that your name (ismu) may remain until the morrow’ II 250, 5; n.m.e.: KB çav ‘fame, reputation’ is common, both by itself (737, 1693, etc.) and in association with kû: (87, 102, etc.) or ë at (1924, etc.): xiii (?) KBPP ati çavî 28: XIV Mah. (among the words pronounced with -v in Turkistan and -w in ‘our country’) al-xact ‘fame’ çavî çavî Mel. 8, 1; Rif. 79: Çağ. xv ff. çavî âdwa (the quoth. indicates ‘bad’ reputation) San. 209v. 9 (quoth.): Xwar. xiv çav ‘fame’ MN 46 etc.: Kip. xiv çav (ê-) al-acîc ‘bustle, uproar’ Id. 47: Osman. xiv to XVIII çav initially ‘reputation’ (neutral), later hardly more than ‘news’; common till XVI TTS I 150-1; II 214-15, III 141-2; IV 158.

F çaw l.-w. fr. Chinese ch’îao ‘a paper currency note’ (Giles 514); appears as a unit of currency in late (xii-xiv) Ùyûğ. Civ. documents; also used in Çağ. since such notes were issued by the Mongols in their western dominions. N.o.a.b. Ùyûğ. viii ff. Civ. çaw is common in USp. and, like ch’ao, seems to mean sometimes an actual currency note and sometimes ‘expressed in notes and not coin’ (kûntû), e.g. 12, 5 altî yûz yastuk çaw ‘notes for (or a sum of) 600 yastûks’; 12, 6 bu çawni ‘this sum’; 15, 8 yêgîrîn yastuk çûn tup baw çaw ‘notes for twenty yastûks in heavy current copper coin’ (Chinese ch’unh t’ung pao, Giles 2880 12, 294 8,720); the word transcribed çiv in 54, 9 etc. is the same word: Çağ. xv ff. çaw ‘an oblong piece of paper which circulated instead of gold in the dominions of the Mongol xans with a special mark and the name of the padiyâh inscribed on it’. They conducted business with it. Wassâf in the second volume of his History in an account of the çaw which were current in the reign of Goayxâtû Xan says that the shape and appearance of the çaw were as follows: around the face of an oblong piece of paper were written a number of words in Chinese characters, and at the top ‘da ilâh illâ Allah, Muhammad rasûlullah, a metallic coin’ and below that was written imirîn nurî (a corrupt Mong. phr.) in an oval below the centre; they were in denominations from half a dirham to ten dinârs and have become obsolete San. 209v. 10.

çip (?çi:b) Hap. leg.; perhaps the basic word of which çibik was a Dim. f. Xak. xi çip ‘any thin slender branch’ (çi:b), abbreviated (maçsîr) from çibîk, just as ‘a ball’ is called töl:b, abbreviated from tobîk Kaş. I 318.

çif (?çï:f) Hap. leg.; onomatopoëc. Cf. çfi:li:-. Xak. xi çif ‘an onomatopoeic (hikâyâ) for the gurgling (galâyân) of wine in a jar and the like’ Kaş. I 332.

for 'triangular' and 'rectangular' in Chinese. Uyğ. viii ff. Civ. (as for the golden food-vessel (kūžec) it is a solid vessel) tört ulug ğiw-larda belğilğ four great corners' TT I 189-91.

F 1 čuv Hap. leg.; l-w. fr. Chinese chou 'district' (Giles, 144). This identification was made by S. G. Klyastorny, Drejventyrkiske Rumitchiske Ñamatinik, Moscow, 1904, p. 94. Türkü vii altu: čuv Soğdak 'the Sogdians of the Six Districts' I E 31.

SF 2 čuv See čaw.

čöb originally 'sediment, drags', and the like; hence, more generally, 'something worthless, rubbish', and hence, more specifically, 'splinters, bits of chaff, straw', and the like. S.i.a.m.l.g. in the last meaning, with some phonetic changes. See čöblık. Uyğ. viii ff. Bud. kalıncu čöb öd 'the period of residues and drags' Hújen-ts. 2011 (see note thereon, the Chinese original reads hsiang yün chih mo 'the end of the period of formalism', i.e. the beginning of decadence): Xak. xi čöb durduyul-xamr 'the drags of wine', also akar kull șoy 'the residue of anything'; hence 'the drags of the population' (hujialu-l-nar) are called čöb (so vocalized) kışlidlär; (çip follows here); čöb 'any piece of noodles' (tut-mär); one says bír čöb yęğiš 'eat a little noodles', also used for pieces of macaroni or macaroni (al-lašti wa'iriyá) Kaś. I 318; čöb fuš kull șoy șa 'əsirhu 'the sediment and expressed juice of anything'; one says üzüm čöblık taciču-l-ınab 'grape juice'; yęq čöblık 'akarlu-dún 'the sediment in oil'; bör čöblık durduyul-xamr 'the drags of wine' (etc.); tutmač čöblük: 'the word for any piece of the dough of macaroni or vermicelli' III 119; a.o. II 346 (suvatl-): Çag. xv ff. čöb ('with -p') xądak 'rubbish' San. 211v. 3 (quoton.); Kom. xiv tırki čöblık 'the residue of a sacrificial offering' CCG; Gr. 76 (quoton.): Kip. xiv čöb (c-) qas 'rubbish' Id. 41: Osm. xv and xvi čöb 'rubbish' and like in several phr. TTS IV 182 (the supposed occurrence in III 160 seems to be an error for Pe. čöb 'a stick', a word sometimes confused with this one).

Mon. V. CB-

čap- an onomatopoeic verb (cf. čap) with several meanings both Trans. and Intrans., the only connecting link between which seems to be that they all describe noisy action. S.i.a.m.l.g. w. some phonetic changes and several different meanings. Xak. xč er suvdan čap- 'the man swapped (yabana) in the water'; and one says ol atni: čubuk birle: čap-da: 'he struck the horse lightly (darába . . . xəšfına) with a stick'; and one says comak tat boynun čapda: 'the Moslem struck the neck of the unbeliever' Uyğ.; and one says er evin čapda: 'the man plastered (lataxla) his house with clean mud' Kaś. II 3 (çapar, çapmak):

a.o. II 149, 12 (çapın-): KB (some birds rise, some settle) kayutu čapar 'some swim' (and some drink water) ?3: xiii(?) Tef. čap- (1) 'to strike (with a whip)'; (2) 'to hurry (Intrans.)' 357: Çag. xv ff. čap-(ti etc.) (1) segirt- 'to run, gallop'; (2) baş kes- 'to heath' Vel. 228-9 (quotons.); čap- ('with -p-') (i) tátstan ba-ma'ná dáwidan 'to gallop'; (2) da-wănidan 'to cause to gallop'; (3) tátstan ba-ma'ná gárat kardan 'to raid, plunder'; (4) 'to strike with a sword, to wound, to sever with a single blow' San. 203v. 11 (quotons.): Xwar. xiv čap- 'to hurry; to strike; to sever' Qur. 39:* Kip. xiv čap- (with -p-) dárra wa qaqa'a bi-marra wáḥīda 'to strike; to sever with a single blow' Id. 41: xv 'to drive (sāqa), in the sense of driving livestock' šap- (stc) Kav. 78, 3; Osm. xiv ff. čap- (1) 'to attack, raid', common in xiv and xv, sporadic later; (2) 'to gallop' and more generally 'to hurry fr. xv onwards; (3) 'to make (a horse) gallop' fr. xvi onwards TTS I 147; II 210; III 140; IV 156.

*çiv- See čivgin.

Dis. CBA

Vu?F čava: Hap. leg.; prob. an Iranian l-w. cognate with Pe. čaván 'young'. Xak. xi čava: min âsmâl-î-fiyân 'a boy's name' Kaś. III 225.

Pu?F civi: Hap. leg.; the single kasa under the word might belong either to the c- or to the -v-; possibly an Iranian l-w. with an initial dental converted to an affricate, cf. Iranian dæva 'demon' (Pe. de). Xak. xi civi: 'the word for a class of demons' (lizhîl-l-cimm). The Turks assert that when two communities (em läyn) fight one another, before the battle the demons which inhabit the territories (wâlîya) of these two communities fight one another furiously on behalf of the human owners of the two territories; and whichever of them wins, the victory goes to the owner of that territory on the next day; and whichever of them is defeated on that night, defeat comes to the ruler of the community in the territory inhabited by that class of demons. On the night before the encounter (al-mâ-âd) the 'Turkish armies hide themselves and go into their tents to take cover from injuries by the arrows of these demons. This is well known (mârûf) among them Kaś. III 225.

Vu?F Uş čuv: Hap. leg.; a Khotanese word might be native Saka, the language of that area, or corrupt Turkish; as the Türkü order of precedence seems to have been xāqan- sad (and tégın) - yabana (q.v.) it is possible that this is a corruption of the last word. Xotan xi čuv: 'a title (loqab) given to a man who is two steps below the xāğan (ba'dal-xāğan bi-doractaq) in the order of precedence (fi rasm) of Xotan; we lîl-turk rasm fihi 'the Turks have a (similar) order of precedence' Kaś. III 225.
Dis. CBC

S çepiş See çepiş.

VU2F çowçaç 'a royal parasol'. No doubt a l.-w., esp. considering the -w-, but of unknown origin. N.o.a.b. Xak. xi karwi: (mis-vocalized kurtu:) çowçaç kuruluðt: nusrat fihâ qubbatul-malik 'the royal parasol was set up there'; this is a parasol made of silk for the kings of the Turks under which they seek shade in the summer heat and take shelter from rain and snow Kaž. I 195, 1 (s.v. urul-); o.o. II 7, 24 (kur-); 190, 11 (kururt-); III 60, 1 (yas-); n.m.e.: xiv Râh. o1 ediz kökni üstide çowçaç (?sic, R. caoac) kıldı 'he made the high heaven a parasol over him' R IV 59.

PÜ2F çavju: Hap. leg.; completely unvocalized; entered under Z between sünzl: and kenzi: which suggests that the -j- ought to be -z- and the initial some letter later than sin, perhaps häf; prob. a l.-w. Xak. xi çavju: 'a tree with a red trunk and branches and bitter red berries which grows in the mountains'; it is al-anam (translated in the dicts. 'a tree with red fruit') to which the fingers of young women are compared Kaž. I 422.

Dis. CBD

S çaput See çapğut.

VU2F çüwit some kind of dye-stuff prob. mineral, perhaps a coloured earth; note that Kaž. describes it as a generic term, not tied to a particular colour. Prob. a l.-w., but of unknown origin. Survives only (?) in NE Tel. çibit 'ochre' R III 2155 and SW Osm. çivid/ çivit 'indigo'. For the last meaning cf. maraz. Uyğ. viii ff. Civ. (as a remedy for weak eyes) çüvînî sîvka sîmîlê kînîp aînîka sûrîser edğü bolur 'if you crush (?), (Hend.) a blue(?) dyestuff in water and rub it on the forehead they get better' II 157-8: Xak. xi kizîl çüwit al-zincar 'cinnabar'; al çüwit al-ısranc 'red lead, vermilion'; kık çüwit al-lazaward 'lapis lazuli'; yağı çüwit al-zincâr 'verdigris'; sarîç çüwit al-ırmiz 'yellow arsenic'; çüvit a dialect form (luğû fihi). Know that çüwit is a generic term (ism câmî) for all these dyestuffs (al-altwan), it is differentiated by mentioning the individual colour with it Kaž. III 162: (Çağ. xv ff. çewek ('with -k') reng 'colour'; for example kara çewek 'black coloured', kizîl çewek 'red coloured', also used for a cloth which women wear on their heads, and a fabric (gumçû) if it is of one particular colour Vel. 236 (quotn.); çewek lâw maw rang 'colour' (quotn.); also used for rangen 'coloured' (quotn.) San. 209v. 18; çewek is otherwise unknown and perhaps an error for this word): Osm. xviii çüwit (spelt) in Ritim, 'indigo' (nil) with which they dye clothes San. 222r. 8.

Dis. V. CBD-

D çapit- Caus. f. of çap-; n.o.a.b. Cf. çaptur-. Xak. xi it kłiške: çaptittı: hamalal-l-kalbu al'd-l-insânî-li-yà-adâhû 'the dog attacked the man to bite him' (this is the clear meaning of the Ar., but the meaning to be expected is 'he egged on the dog to bite the man'); and one says bégh anûn boyûn çapittı: 'the beg ordered that he should be struck on the neck' (bi-ðarb 'unuqûhî) in Uyğ. Kaž. II 298 (çapitur, çapittma-k): Xwar. xiv çapit- 'to make (the heart) beat' Qutb 40.

D çaptur- Caus. f. of çap-; s.i.s.m.l. with the same range of meanings as çap- turned into Caus. Cf. çapit-. Xak. xi e kiłun suvda: çapitru: 'the man made his slave swim (așbaha 'abdahû) in the water'; and one says anûn boyûn çaptûru: 'he ordered that he should be struck on the neck', in Uyğ.; and one says ol evin çaptûru: 'he gave orders for the plastering (bi-tawmî) of his house with clean mud' Kaž. II 180 (çapitur, çaptamark): xiii(?) Tef. çapit- 'to make (a horse) gallop' 357: Çağ. xv ff. çaptur-(di) segitdir- ditto Vel. 228 (quotn.); çapitur- Caus. f.; (1) dawînîdın ditto; (2) tâxî formîdan 'to order to raid or pillage' San. 204r. 18 (quotns.). Osm. xiv ff. çapît- with the same two meanings in several xiv and xv and one xix text TTS I 147; II 211; III 140; IV 157.

Dis. CBG

çabak (?) çapak) a small freshwater fish, usually 'the bream' (Abramis brama). S.i.a.m.l.g. with much the same meaning; l.-w. in Russian, chebak 'bream'. See Doerfer III 1061. Xak. xi çabak 'the name of a kind of small fish (samak sîgâr) in the Turkish lake' (bi-bu̇şarîli-t-tuk); hence a despicable (al-nâbîl) man is metaphorically called çabak er Kaž. I 381: Çağ. xv ff. çabak (so spelt) mâhî-yi rîza 'a small fish' San. 204r. 28.

S 2 çapak See çelpek.

çavîg 'a whip-lash'; in II 210, 18 spelt çavîg, no doubt in error. N.o.a.b. Xak. xi çavîg 'açabatul-l-sawî 'a whip-lash' Kaž. I 374; o.o. II 210, 18 (çermes-); 231, 1 (çermel-).

D çîbîk Dim. f. of çîp; 'a rod or stick', esp. a flexible one. S.i.a.m.l.g. with a rather wide range of phonetic changes, in SW Tkm. çîbik; the Osm. form çübük prob. due to a supposed connection with Pe. çîbîl, same meaning. See Doerfer III 1059. Uyğ. xiv Chun.-Uyğ. Dict. çîbîk 'a branch' (Giles 1,75) çîbîk Ligeti 151; R III 2099: Xak. xi çîbîk al-qadîbul-l-rafî minîl-âqîân 'a fresh stick (taken) from tree branches' Kaž. I 381; a.o. II 3 (çap-): Çağ. xv ff. çûbûk/çûbük 'a fresh twig (jèepa); a thin, flexible stick' (çîbîl San. 211 v. 13: Xwar. xiii(?) dalnîç çûbûkî 'a willow shoot' Qât. 30: Kom. xiv 'twig, rod' çûbûk/çûbûx CCG; Gr.: Kîp. xiii al-qûn wa'l-qadîb çîbîk Hou. 7, 11: xiv çûbûk al-qadîb Id. 41: Osm. xv çûbûk bûrîk 'a tall pointed cap?' TTS III 149.

çîvâq: See çîvâqut.

PU çûfîqa: (?çûfîqa) an old word ending in -qa: the -f- in all the spellings is prob. an
error for -v.  N.o.a.b. Xak. xi çu'ğa: 'a horse which a fast post- rider (al-barid'il-muri') takes on the road and rides until he finds another' Kaş. I 424; Oğuz/Kip. xi çu'ğa: al-dalil va'l-qá'id 'a guide, leader', and in the prov. kalın kulan çu'f'asız bolmas 'there is no herd (xun'tála, mis-spelt) of wild asses without a guide and leader' (dalil va hâdi) Kaş. I 424.

?D çapğut perhaps Dev. N. fr. çap-, but the semantic connection is remote. Survives only(?) in NC Kir. çapán çapkit 'outer clothing'; çopkút 'body armour', and SW Osm. çapát 'rag, patch; gore, gusset'. The original meaning may have been 'a quilted coat', cf. yalma: See Doerfer III 1082. Xak. xi çapút al-haşiya 'a patched garment' Kaş. I 451: Kip. xi çapút (c-e-) 'al-hudma 'a patched garment' Id. 41.

Dis. V. ÇBG-

D çavık- Intrans. Den. V. fr. çav: 'to be, become, famous'. N.no.a.b. Uyğ. viii ff. Bud. utmiş çavık'vis vacir psaklıg 'the victorious and famous quoting-crowned' (Sanskrit and Sogdian l-w.s) U II 59, 4 (iii): Xak. er çavikt: sâra il'-racul sit 'the man became famous' Kaş. II 117 (çavık'ar, çavikmak): KB ajunda çavık'vis 'famous all over the world' 406; similar prhr. 1928; isizke çavık'vis keştin yira 'keep away from a man who is notorious for his wickedness' 4238; Xwar. viiç çavık: 'to be famous' (çavuktur- 'to make famous') Qubb 42.

Tris. ÇBG

D çıvğâçi Hag. leg.: N.Ag. fr. çıvğâ: which survives only (?) in SW Osm. and xx Anat. where it, and the Sec. f.s in the latter (çıvğa, çıvğar, çıvkar, etc.), have a wide range of meanings, 'thin, weak' (Red.); 'a cow's horn' (Samt); 'thin; shoot, sucker, etc.' (SDD 346). The N.Ag. by its context obviously relates to catching birds, possibly by some sort of trap contrived by using thin twigs under tension. Uyğ. viii ff. Bud. (if we have been butchers, poultry-keepers, pig-keepers, or fishermen) keyikî aqâ tuzakçî boltumuz erser torqi çıvğâçi kuşça (İterçi, q.v.) . . . boltumuz erser 'if we have become wild game (Hend.) hunters or trappers; if we have become bird netters, bird snarers (?) , wild-fowlers . . . ' TT IV 8, 56-8.

PUF çibikan, etc. lit. 'a jujube fruit, Zizyphus vulgaris'; hence metaphor. 'an inflamed boil or ulcer'. No doubt a l-w., prob. of Indian origin, which explains the variations in spelling. In the medieval period the -k- was voiced and ultimately elided. Survives only (?) in SW Osm. çiban; Tkm. çiban 'boil, ulcer'. See Doerfer III 1151. Uyğ. viii ff. Civ. (VU) çubakan 'jujube fruit' H II 22, 39: xiv Chin.-Uyğ. Dict. 'jujube fruit' çubûgan Ligeti 153; R III 2185; 'sweetmeat' çibiyân do. 151; 2154. Xak. xi (under the heading fa'âlûna/fa'âlûna -K-) çibikan al-umâd 'the jujube fruit'; çibikan al-du'mal 'a boil', it resembles a jujube fruit in its redness Kaş. I 448; xiv Muh. al-du'mal çiban Mcl. 65, 3; Rif. 164: Çağ. xv ff. çîbân (spell) 'a boil or pastule (qurha) which appears on the limbs' San. 215v. 14: Xwar. xiii(?) (they eat and drank various kinds of food and wine) çubûyanlar kimizlar 'jujube fruits and koumis' Oğ. 93-4: Kip. xiii al-du'mal (ba's); Tkm. çibân (vocalized çeban: Hou. 33, 5: xiv çiban al-du'mal Id. 41; Bul. 10, 2.

Tris. V. ÇBG-

D çibîklâ: Den. V. fr. çibik; s.i.s.m.l. with some phonetic changes, usually for 'to beat with a stick'. Xak. xi ol atûn çibîklâd: 'he beat his horse with a freshly-cut switch' (bi-qadîb nâ'im) Kaş. III 337 (çibiklar, çibik-lamak).

Dis. CBG

?S çewek See gûviit.

VU çîbek pec. to Kaş. and used only in the phr. çîbek kirgiy al-yu'yu' prob. 'the merlin', as opposed to kirgiy, by itself, al-basîq 'the sparrow-hawk'. There is an entry (VU) çîpek (çîkâra-l nar 'a male bird of prey' in the Callcutta Dict. (R III 2201), but it does not occur in any other Çağ. authority, and its origin is obscure. Xak. xi çîbek kirgiy (misvocalized kirgiyu) al-yu'yu' Kaş. I 388; a.o. (Ç. unvocalized) III 241 (kirgiyu).

PÜ çûbek Hag. leg., but such words are often omitted in the dicts.; perhaps an earlier form of the syn. word çiğ which s.i.s.m.l. including SW Osm. See Doerfer III 1140. Xak. xi çîbek faysalattu'-sabî 'a boy's penis' Kaş. I 388: (Kip. viii çûk al-dahar muğâbhül-farq 'penis' opposite to 'vagina' Id. 44).

D çûbik Dim. f. of çûb. N.o.a.b. The passage in U I 14, 3, left untranslated there, is discussed in a note in U II 91, where it is pointed out that bës çûbik is a translation of the Chinese phr. 'the five cho, impurities' (Giles 2,409), see Soothill and Hodous, A Dictionary of Chinese Buddhist Terms, London, 1937, p. 448a. Uyğ. viii ff. Bud. bu kelyük bûlganyuk -bës çûbik yavlay otdtecâ 'living in this present confused evil period of the five impurities' U I 14, 3 (cf. similar phr. under çûb): Xak. xi çûbik (še) 'the debris (al-şamâc) which is thrown away after fruit has been eaten'; the -še is changed from ç- Kaş. I 390.

F çawgân See çögên.

D çûvûn Dev. N./Afr. fr. *çûvûn; no.a.b. Xak. xi çûvûn aš al-jâmu'l-nâci'l-musammin 'wholesome fattening food'; and one says çûvûn ot 'a plant which fattens cattle' Kaş. I 443; a.o. I 443, 23 (kevûn).

Tris. V. ÇBG-

reckoned that this food was nourishing for the body and wholesome' (muşiş the 11-hand nāc) Kaş. 11-278 (çığyınlenür, çığyınlenmek; in all cases a damma is inserted over the -g- by a later hand, in addition to the original kara).

**DIS. CBL**

1 čavlı: 'a falcon', precise variety uncertain. It occurs, mis-spelt çul, in the xviii Manchu, etc. Five Language Mirror, see E. D. Ross, A Polyglot List of Birds in Turk, Manchu and Chinese, Calcutta, 1909, No. 61; Ross could not get any specific meaning fr. the Manchu and Chinese equivalents and the Tibetan khra-zur 'a falcon' and Mong. őjülkar körge 'gerifalcon, goshawk' are equally vague. Survives in SW Osm. čavlı 'a young, untrained falcon'. Cf. čıbek, čıği, toğan, turumtay, kırgı, lağan, šığırg. Türkü ix ff. Xak. xi čavlı: occurs in an obscure context in Ada. 45, 8: Xak. xi čavlı: al-sāhin 'gerifalcon, or peregrine falcon' Kaş. 1, 431: KB (in a book of begs) kayısı man.cell,beg kaylı čavlı beg kayısı tegin beg (to corrupt, see tēg) kaylı čavlı beg 4068; the čavlı beg and čarlı beg were prob. both keepers of the king's falcons: xiv Muh.(?) đaharul-baż 'male falcon' čavlı: (mis-spelt čihăh): Rif. 175 (only).

F 2 čavlı: Hap. leg.; no doubt a l.-w., prob. Iranian, cf. čovlī. Gancăki xi čavlı: 'the rinds (qasr) of peaches and nuts which are used to light fires' Kaş. 111 442.

VUF čovlī: presumably the same as, or cognate to, Pe. čavli 'a winnowing-fan of reeds' (Stengass): 'a sieve for sifting cereals' (B. V. Miller, Persidsko-russkii slovar', Moscow, 1953). Gancăki xi čovlī: (vocalized čavlu) in second hand: misfāt tutmāc (al-miğrafa) Kaş. 111 442: Kip. xii miğrafatu'l-tutmāč čavlu: Hov. 17, 10.

D čavğī P.N./A. fr. čav; 'famous, renowned'. Survives only (?) in NE, several dialects čapțăčappı/čapțı:tsaplı: R III 1926; IV 196. Xak. xi KB tümen miğ küllīğ čavğī əsergicīl 'innumerable famous (Hend.) heroes' 4525: xiv Muh.(?) sāhib șit 'famous' čavğı Rif. 145 (only, mis-spelt ča:kluğ); (Čag. xv ff. čağlın (sic) muta'ayyin ve nAMDar 'distinguished, famous' Vel. 233 may be a corruption of this word).

**DIS. V. CBL**

D čapıl- Pass. f. of čap-; s.im.m.l. with the same range of meanings as čap- in the Pass. Xak. xi anar evı: čapılčı: 'his house was plastered (tuşyina) with thin clean mud' (čapılčılar, čapılmak); also used in Uyg. when a man is struck on the knee Kaş. 111 119: (xiiii?) Tef. čapalu- 'to be pulled apart, to disintegrate', 357 may be a misspelling of this word). Čag. xv ff. čapıl- (1) dawānida şudan 'to be made to gallop'; (2) tätz şudan 'to be pillaged'; (3) 'to be wounded (saxmudār) by a sword blow and the like' San. 2047. 17; Xwar. xiv čapıl- (sic) 'to be driven, set in motion' Qub 40: Osm. xiv čapıl- 'to be pillaged' in one text TTS I 146.

PUD čavla:- Hap. leg.; the ç- carries a fathā in the Perf. and a damma in the Aur. and Infin.; it lies between čığla- and čuna-; it is clearly a Den. V., but as there is no obvious base with -v- it is possible that this is an error for -kr-, or -g- misvocalized; cf. 2 čığla-

Xak. xi et čavlando: 'the meat was spolit', (luhwaqa), that is when it is not cooked soft (lam yanda' am 1aszulû) Kaş. 111 296 (cóvičlar, cóvičmak).

D čavlın- Refl. Den. V. fr. čav; 'to be, or become, famous, renowned'. Survives in NE Bar. tsaplın-, same meaning, R IV 196; and SW Osm. čavlın- 'to be noised abroad'.

Xak. xi er čavlınli: sāra li'l-racul șit 'the man became famous' Kaş. 111 245 (čavlınanur, čavlınmak); in an excursus on Refl. Den. V.s fr. trilateral Nouns, III 199, 24 ff. it is said that er savlınli: the man quoted proverb- and er čavlınli: the man became famous are impossible forms, but that if someone uses them, no one blames him; as both Verbs are known to have existed with a short vowel in the first syllable the point seems to be that if Verbs are formed from monosyllables with a long medial vowel the vowel is shortened: KB kaller kut kļike atti čavlanur 'good luck comes to a man and his name becomes famous' 740; a.o. 2950: Osm. xiv čavlın- 'to be famous' in one text TTS I 150.

**Tris. CBL**

PUD (D) čobulmak Hap. leg.; the word occurs in the middle of a string of words ending in -lik, and it is perhaps an error for čobumlik, but there is no obvious etymology for either word. The place mentioned is no doubt that listed in I 98 as 'the name of a town near 1Tarāz', but the alf is not vocalized in either place. (Xak. ?) xi čobulmak 'apple segments' (sjaliq'ul-tufshā) in the language of (VI) Atlik Kaş. 1 503.

**Tris. V. CBL**

D čifila:- (? čifila:) Hap. leg.; Den. V. (irregular) fr. čif (?čiv). Xak. xi küp čifilăd: hadara'l-dann 'the jar made a noise' (when tapped or when boiling); also used when fruit juice is boiled (galā) and a bubbling sound (azîz) is heard because of its boiling Kaş. 111 325 (čifilār, čifilamak).

**DIS. CBN**

SF čıban See čıbkan.

čıban See çıgık.

PU čıpan an early word meaning 'minor official, village headman', or the like. The earliest occurrences are in Protobulgar IX (? see Gy. Moravcsik, Byzanouturcica, Buda- pest, 1943, II 121 (s.v. čıvanos), with a full
bibliography and O. Pritsak, *Die bulgarische Fürstenliste...* Wiesbaden, 1955, pp. 85 ff. This word became a l.-w. in Hungarian and some Slavonic languages as *ćupan* (japan) and the like, 'district head'. It is unlikely that it is connected with *Pe. čipán* (sec. f. sabán/subán) 'shepherd' which became a l.-w. in Russian as *chaban*, s.i.a.m.l.g. except SE as a l.-w. in various forms, and is sometimes confused with *ćupan*, q.v. Xak. xi (PU) *ćupan* 'awm 'arifi-i-qarya 'the assistant to a village headman' *Kaj*. x i 422: (xiiii(?)) Tef. *ćoban* 'shepherd' 360: Çağ. xv f.f. *ćupan* ('with -p') sabán *San*. 211 v. 7 (followed by several phrs.): Xwar. xiv *ćoban* 'shepherd' *Qutb* 44).

Dis. V. CBN-

*ćapin* - Refl. f. of *ćap*; s.i.a.m.l. Xak. xi er atun *ćapind*: 'the man whiped (ađa) his horse'; and one says er suvda: *ćađi*: 'the man swam (sabaha) in the water', and *ćapind*: is also so used (hađa fih) *Kaj*. ii 149 (*ćapinur*, *ćapinma-k*): Kip. xiv *ćapin* hamala 'alá gay' dafa wačida 'to make a single attack on something' *Id*. 41: Osm. xiv to xvi *ćapin* (1) 'to hurry, hustle'; (2) 'to attack (something Dat.)' in several texts *TTS* i 146; ii 210; III 140; IV 156.

Dis. CBR

*ćavvar* 'kindling'; n.o.a.b., but see *ćavvar*: Cf. oțup. Xak. xi *ćavvar*: 'the kindling (ađ-darm) with which a fire is lit'; and one says in a jingle (*fit*-'i-ditaće) *ćavvar* *ćavvar* *Kaj*. i 411; a.o. i 17, 16.

PU *ćıpur* 'goat's hair' with some extended meanings; as there is no trace of a Dem. Suff.-ür, this word cannot be derived fr. *ćebo*, and this raises the question whether the meaning 'rubbish, debris' is not due to a false etymology. Vocalization uncertain since the word survives as *ćupur* 'goat's hair' in SE Türkî, and *ćočur/ćıpur/ćıpur* 'goat's hair'; rubbish' in SW xx Anat. *SDD* 284, 380, 388. Xak. xi (PU) *ćıpur* *jaarcul-mač* 'goat's hair', and 'rubbishy goods' (ašurfi minal-mít) are called *ćeşur* *ćeşur* as a jingle ('alá tariqü-iltbá) *Kaj*. i 363: Çağ. xv f.f. *ćeşur* ('with -p') (1) miy-i-buz wa 'güsänd 'goat's hair'; sheep's wool'; (2) cangel wa biša-i pur diráx jungle; a thicket of trees' *San*. 211 v. 12: Kip. xiv (PU) *ćeşur* (ç- -b) al-qass bi-wasax 'rubbish in dirt' *Id*. 41.

PU(D) *ćebr*: as such n.o.a.b.; *Kaj*. translation is almost the same as that of *oprák* which suggests the same kind of connection as that between *ćešur* and *evir*-, but there is also a semantic connection with *ćebo* and *ćeşur*, and the later form of this word seems to be *(VU)* *ćeşur* which s.i.m.l. in NE, NC, NW with either -d- or -l- in the first syllable. *Uyq*. viii f.f. Civ. (in a list of goods exempted from taxation; millet, cotton, wine) *ćebar* perhaps 'used clothing' *Us* 88, 41: Xak. xi *ćebar*: al-xalqi minal-fiyáh 'worn, or tattered, clothing' *Kaj*. i 421: (Kom. xiv 'swaddling clothes' *ćeşur* *CGG*; Gr.: Kip. xiii al-žeqa wa-l-xeqa 'a piece of cloth; a ragged garment' *ćešur* (ç- -b) *Hou*. 19, 8).

Dis. V. CBR-

*ćeśur* - 'to twist, or turn (something Acc.)'; practically syn. w. *evir*- and *tevir*-, as the latter, q.v., is not noted after xiv or this word before xi, it is possible that this is a Sec. f. of *tevir*.- Survives in NE Bar. tsür-; SW Az., Osm. *ćešur*-, and perhaps SE Türkî (*Show* 101 only). Xak. xi er ok *ćešur*: 'the man turned (naqara) the arrow on his (thumb) nail' (naqara means 'to turn as on a lathe'); also used of anything when you rotate it (dawartahu) on your left thumb nail; and one says ol *ćiğr*in: *ćešur*: adâra-l-bahra 'he turned the pulley' (etc.) *Kaj*. ii 82 (*ćešür*: *ćešürmek*); bu er ol telim *ćešurgen* 'that man is constantly turning arrows, that is rotating them on his thumb nail' *I* 522: xiiii(?)) Tef. *ćešur* - 'to turn away (the face)' 357: *XIV* Muh. dâra 'to turn (Intrans.)' *ćešür*- *Mel*. 26, 1; *Rif*. 108; al-dawrâ *ćešürmek* (mak in error) 37, 12; 123: Çağ. xv f.f. *ćešur*- (spelt) Caus. f.; gardanân 'to turn, turn (something)' *San*. 221 v. 19 (quotn.): Xwar. xiv *ćešur*- ditto; also 'to translate' *Qutb* 43; *MN* 335; *Nâhe*. 412, 6-7; Kom. xiv 'to turn' *ćešur* - CCI; Gr.: Kip. xiv dawarma minâ-l-idâra *ćešür*- (mis-spelt *ćešür*) *Kov*. 77, 17.

VUD *ćiib*rt- Caus. f. of an Intrans. Den. V. fr. *ćiib*; survives only(*?) in SW xx Anat. *ćiibart-jićiibert* - *SDD* 255, 270; the -b-carries a kasra in all places, but a fatha, as in the modern verb, might have been expected. Xak. xi ol *ćiğr*in *ćiibirt*: daraba valadolu bi-qâdib n'alim 'he beat his son with a supple rod' *Kaj*. iii 430 (*ćiibur*, *ćiibartmak*).

PUD *ćiibart*- Hap. leg.; presumably Caus. f. of a Den. V., the base, which can hardly be any word listed above, has not survived. Xak. xi *ćiğr*in: *ćiibart*: (misvocalized *ćiibart*): 'the thief stole (salaba) the man's property, to the extent of stripping him naked' (hättä a-râhu) (*ćiibartur*, *ćiibartmak*); and one says *ćiibart*: *sdi*: 'he robbed and stripped him' *Kaj*. iii 429.

D *ćevrul*- Pass. f. of *ćevrul*--; survives in the same languages. Xak. xi *ćiğr*in: *ćevrul*: 'the pulley turned (dàiarát); also used of anything when it revoloves (istedârâ) *Kaj*. ii 230 (*ćevrulür*; *ćevrulmek*): *KB* 744 (evirl-): Çağ. xv f.f. *ćevrul*- (spelt) gardiân 'to turn, revolute' *San*. 221 v. 29 (quotn.): Xwar. xiv *ćevrul*- ditto *Qutb* 43; *MN* 49, etc.: Osm. xiv and xv *ćevrul* - 'to turn back, return; to be rotated on a spit' in two texts *TTS* i 156; ii 225.

D *ćevrus*- Co-op. f. of *ćevrul*-. Xak. xi ol meniç *ćevrul*: *cki *ćevrul*: 'he competed with me in turning (*fi tângir*) arrows'; and also in turning anything that revolves (*fi*
idârâ kull ğay' mudawwar) Kaş. II 268 (çeşrûşûr: çeşrûşûmek). Osm. xvi çepîş- (of an ear) 'to be twisted, crumpled' TTS IV 166.

Tris. CBR


Tris. V. CBR-

VUD çöpûrlen- Refl. Den. V. fr. çöpûr; survives only (?) in SW xx Anat. çöpûrlen- (of a tree) 'to put out shoots' SDD 381. Xak. xı çâkî: çöpûrlenî: nábîdâ ya'ru'l-ma'z 'the goat's hair grew' Kaş. II 266 (çöpûrlenî:r, çöpûrlenmek).

Dis. V. CBS-

D çapsa:- Haz. leg.; Desid. f. of çap-. Xak. xı ol suvda: çapsadî: 'he wished to swim (ya'îm) in the water' Kaş. II 284 (çapsar, çapsama:mk).

Dis. CBŞ

çavuş originally the principal military officer of a xâşân, 'army commander', and the like, the military counterpart of bilğe: As time went on the post gradually lost status; in the medieval period no standard translation is possible since the çavuş was at various times the principal escort of the sovereign, a member of the corps of royal sergeants-at-arms, and a police officer in government offices and provincial headquarters. Survives only (?) in SW Osm. where it now means 'military' sergeant; (civil) door-keeper or messenger in government offices and the like'. See Doerfer III 1055. Türkü vii bilğesi: çavuş: erîl: 'he was his Counsellor and Army Commander Ix. 17 (and see alp); a.o. T 7 (bilğe) (these passages are mistranslated and mistranslated in the current editions): viii ft. Yen. Çavûs Tun Tarxan beşûsî: tikê: bêrînmîz 'we have erected a memorial stone to the Army Commander Tun Tarxan' Mel. 30, 3 (there çavûs alûâdî yusawa: tér-il-sûfî fîl-harb wa yaz'ul-cund 'animîl-zulm 'the officer' who marshals the ranks in battle and restrains the army from (committing) atrocities' Kaş. I 368: xiv Muh. (in a list of titles of office, etc.) pûwîç çavuş: (mis-spelt çau:hu) Mel. 57, 15; Rif. 156: Çaq. xxv. çavûs (spelt) (1) çâdî: 'mace-bearer' which is a word for the yasawul (mounted mace-bearer) and ûshî: akasî (door-keeper) (quotm.); (2) 'a man who goes ahead of a caravan and acts as their guide (baladi) and announces the departure and the stop for the night'; in Ar. qa'dîd (quotns.) San. 209v. 22: Xwar. xiv çavûs 'mace-bearer, herald' etc. Qutb 42: Kip. xiv çavûs (c-) huwa'llâdi: yâshî hâmepîlîâl'malu'ltâlamî 'the (officer) who goes before the king and calls for honour and respect' Id. 47.

çepîş 'a kid more than half grown'. Survives in NC Kır. çebîç; Kızx. çibîç (sic); NW Kk. çebîç; SW Az. çepîş; Osm. çepîş; Tkm. çebîç. See Scherbak 120. There is a syn. Pe. word çepîş-çapuş and Shcherbak may be right in suggesting that this is an Iranian l.-w., since the Pe. word is cognate to Latin caper, Celtic kaper, while the word has no obvious Turkish etymology. Xak. xı çepîş 'a kid (min əvâlî:dl'ma') when it has reached the age of six months' Kaş. I 368: Kip. xııı xı 'a kid (al-cady) one year old' çepîş (-b-) Hou. 15, 9: xiv çepîş (c-b-) wala:dül'mi'izâl-cafr 'a fully grown kid' Id. 41: Osm. xiv and xvi çepîş 'kid' in two texts TTS I 151; IV 162.


VU 1 çavşa:q Haz. leg.; morphologically parallel to çivsha:q but with no known origin. Çîlî: xı çavsa:q (-f-) 'the shears (al-miqasî) with which sheep are sheared' (yuçazî) Kaş. III 385.

VU 2 çavsa:q n.o.a.b.; the Kip. word, there transcribed with front vowels for no stated reason, is obviously a later form of the same word with an extended meaning. Xak. xı çavşa:q (ç- unvocalized) al-əma:ş 'bleary-eyed' Kaş. III 385: Kip. xiv çawça:n (c-ç) al-qubayşa 'the small owl' (cf. bay) Id. 47; al-qubaysa ditto (vocalized çawça:n) Bul. 12, 2.


Dis. V. CBS-

S çavşa:- See çaxa:-.

(D) çîvsa:- Haz. leg.; 'to be, or become, sour; to ferment'; prima facie Den. V. fr. çivîş. Spelt çîvsa:- in the MS., but the -i- is fixed by the der. f.s. Xak. xı çîvsa:- çîvsha:di (çîv-) 'the wine fermented (gâlâ) and threw up a scum'; and one says karîn çîvsha:di (çîv-) 'the food burnt (lu'da'a) the stomach and turned it sour' (hammad) Kaş. III 286 (çîv:rar, çîv:sa:ma:kk; both çîv-)

D çîvsha:- Caus. f. of çîvsa:-; Xak. xı er (MS. ol) çâğır çîvsha:ttî (çîv-) 'the man fermented (hammad) the wine (etc.)'; and one says slikre; karîn çîvsha:ttî; the vinegar made the stomach acid' (hammad), also used when it is poured on the ground and makes it acid (aflat) Kaş. II 336 (çîvsha:tt, çîvsha:ttma:kk).

Tris. CBŞ

D çîvsha:gnuq Dev. N./A. fr. çîvsha:-; 'sour, acid'. N.o.a.b. Uyy. vii ff. Bud. (in a poem about foods appropriate to the four seasons; in winter let them eat cold fatty sweet food) çîvsha:gnuq 'as acid' Sw. 591, 21; Civ. (thirst is caused by) ağîr çîvsha:gun şor aştîn 'heavy, acid, salt (Pe. l.-w.) food' TT VII 1.12; a.o. do. 19 (odûgurak).
D çeşilşılıg Hap. leg.; P.N.A. fr. çeşiş. Uyg. viii ff. Civ. altış çeşilşilik 'resourceful (Hend.) TTI 26 (alta-).'

Tris. V. CBŞ-
D çaşışlen- Hap. leg.; Relif. Den. V. fr. çaşiş. Xak. xi oğla:k çaşışlenendi: sára'l-cady min şumlati-1-cady 'the kid got into the category of half-grown kids, and was reckoned as such'; this is when it has reached the age of six months Kaş. II 266 (çaşışlenür; çaşışlenmek).

Mon. CC-
Vu çeçi 'an iron nail'; as such Hap. leg., but there are several syn. modern words clearly derived fr. it; NC Kır. çeçi; Kzx. çeçi; SC Uzb. çeçi; NW Kaz., Krım, Kumyk çy; Kk. çeçi; SW Osm. çiv; Tkm. çy. These forms suggest that the vowel was originally ĕ-č. As regards the final, strictly 'non-Turkish', -ş this is more likely to be a Sec. sound than an indication of foreign origin. If so, it was probabil. dissimilated fr. -eč and the evolution may have been *çeč > çeţi > çeţv > çeţčuvi > çuvi. Xak. xi çeşi ('with -j') al-mismâr min'al-šhadîd 'an iron nail'; and a rivet on a breastplate (qatiru'l-dir) is called çeşi Kaş. III 123.

Mon. V. CC-
Vu çič- Hap. leg.; the -j is prob. a Sec. sound, see çeçi; the Infin. here has -mak, that of the Caus. f. -mek; it is not clear which is an error. As the word precedes çoj- the vowel should perhaps be fatha, see çičîrm. Xak. xi yaghîrîg at çîdîj ('with -j') 'the galled horse lay down' (inxafa) when someone wished to mount it, fearing for its back; and a galled animal does the same when someone wishes to put a load on it Kaş. II 9 (şçjær, çîjmak).

çöl- as such Hap. leg.; at any rate in later times practically syn. w. şeq-, q.v., which makes it difficult to separate modern forms of the two words, but this one at any rate survives in SW Az., Osm., Tkm. çöz- 'to untie, unravel'. The -ş is no doubt a Sec. sound, perhaps dissimilated fr. -ç, cf. çeçi, in which case the original form may have been *çečč. Xak. xi uraçat yip çödîj ('with -j') 'the woman pulled on (cadabat) the thread'; also used of anything that can be stretched (yumkin titilâtuhu) by pulling, like a cord or a sheep's entrails Kaş. II 9 (çöl; çölme:). Çak. xv ff. çöz- 'az ham darburdan wa az ham vàd kardan vá paraganda kardan 'to take off, pull off, disperse' Sâm. 212 v. 27: Xwâr. xiv çöz- 'to loosen, untie' Qûtib 44: Kom. xiv çöz- 'to pull' CCG; Gr. Kîp. xiv çöz- (-c) naçalda'l-şarz 'to untwist, untie a thread' Id. 43.

Dis. CCA-
Pù ççe Hap. leg.; occurs only in the following passage, where its meaning and nature, perhaps a Ger. in -et, are undiscoverable. Xak. xi KB (the King asked, 'When is he coming? Where can I meet him?' Ögdülinş replied) kêçe yaruk dunyâ meşgîl tûnerse ççe 'Late, when the bright colour of the world turns to night, . . . 5018.

Dis. V. CCD-
VUD çîtûr- Hap. leg.; Caus. f. of çîl- (sic), q.v. As this word precedes çîtûr- the vowel should perhaps be fatha. Xak. xi bu: yûk atîq çîtûrdî; 'this load and its weight made the horse's back collapse' (ażafa zahrâl-ferâs), as a galled horse, etc. behaves when he is loaded and lies down Kaş. II 180 (çîtûrûr, çîtûrûrîm, xic).

D çîtûr- Caus. f. of çîl-, q.v.; survives in SW Osm., Tkm. çözûr-. Xak. xi ol yuqìç çîtûrdî: ('with -j') 'he had the slack cord pulled out' (amadda); also used for pulling out the entrails of a sheep Kaş. II 180 (çîl-tûrî only).

Dis. CCG-
çobuk 'sucking pig'; in this form survives only in SW Osm. çobuk 'child', but a Sec. f. çobqêç/çobqaç and the like, 'sucking pig; pig (in general)', which looks like a Mong. corruption of this word but is not in fact a l.-w. in Mong., appeared in the medieval period and s.i.a.m.l.g. (in SW only xx Anato). O. Kır. ix ff. Çobuk börî: sapcion, if correctly read in Maç. 12, 1, must be a P.N.: Xak. xi çobçuk al-xannîš (sic) 'sucking pig' Kaş. I 381: Çak. xv ff. çobqî (so spelt) baça-i xîk 'sucking pig' San. 212r. 12: Kîp. xii al-xanîš çöçka: Hou. 11, 13.

Dis. CCG-
çeçek 'flower', hence metaph. 'a skin eruption', esp. 'smallpox'. An early l.-w. in Mong. as ççeç. S.i.a.m.l.g. usually as ççeç, occasionally ççeçek, SW Az., Osm. ççeçek. See Deorfer III 1073. Uyg. viii ff. Bud. ççeçek is used as the equivalent of Sanskrit putpa; Chinese hua (Giles 5,002) 'flower', sometimes by itself TV T 20, 1; Swû. 137, 18; 173, 5 etc. and sometimes in the Sino-Turkish Hend. xwa ççeçek U III 46, 1; TTT V 10, 104-7; Swû. 183, 14 etc.: Civ. Kır Ççeçek 'Desert Flower', P.N. USp. 54, 3: Xak. xi ççeçek al-mir (sic) wa'il-zahr 'flower, blossom'; ççeçek (mis-spelt ççeçek, cim maftûha read as kâf) al-hasha 'scarlet fever' in Çîlgîl Kaş. I 388; I 437, 4 etc. (ûkûl-) and 6 o.o.: KB usually ççeçek in the Fergana, ççeçek in the Cairo, and ççeçek in the Vienna MS., is common, 70, 79 (oyna-); 829, etc. xiiii? Tef. ççeçek ditto 358: xiv Muh. al-ward 'rose' ççeçek Mel. 78, 5; ççeçek (c-c) Rif. 182: Çak. xv ff. ççeçek (so spelt) (l) ÿgîya 'flower'; (2) metaph. abîla 'small-pox', in Ar. cadari San. 216r. 11 (quotons.): Xwâr. xiv ççeçek 'flower', and specifically 'rose' Qûtib 43; MN 87, etc.: Kom. xiv 'flower' ççeçek CCI, CCG; Gr. Kîp. xiii ççeçek (c-c), unvocalized Hou. 7, 12: xiv ççeçek (c-c) ditto Id. 42: xv al-ashâr.
çeşek (sic) Kav. 59, 6; zahr çeşek Tuh. 18a, 9; 33a. 6.
(D) çeşke: Hap. leg. Xak. xi çeşke: hufful'{-nassâc 'a weaver's reed' Kaş. I 429.

Tris. CCG
D çeşkeklîg P.N./A. fr. çeşke; 'flower, covered with flowers'. S.i.s.m.l., sometimes with metaph. meanings like 'pock-marked'. Uyg. viii ff. Bud. xwâlîg çeşkeklîg yer 'a place covered with flowers' (Hend.) U III 56, 4 (ii); a.o. TT V 12, 123 (bölülûg); (Xak.) xii(?) Tef. çeşkeklîg 'flowerly' (garden) 358.

D çeşkeklîk A.N. (Conc. N.) fr. çeşke; 'flower garden'. S.i.s.m.l. Uyg. viii ff. Civ. USp. 15, 5-6 (altûn): Xak. xi çeşkeklîk 'the name of the place where flowers (al-zahr) grow' Kaş. I 508: KB (the nightingale sings a thousand songs) çeşkeklîkê 78; a.o. 5972.

Tris. V. CCG-
D çeşkeken- Refl. Den. V. fr. çeşke; (of a bush etc.) 'to flower'. S.i.s.m.l. Uyg. viii ff. Civ. TT VIII F.24 (erûk, spelt: cçekekenür): Xak. xi yêgäç çeşkekendû (sic) 'the tree (etc.) flowered' (lavarrada) Kaş. II 266 (çeşkekenür: sic; çeşkekenmek, unvocalized): xii(?) Tef. çeşkeken-ditto 358: Kom. xv 'to flower' çeşkeken- CCG; Gr.: Kip. xv 'to flower' (azhara), that is to have flowers çiçeklen- (sic) Kav. 59, 8.

Dis. V. CCL-
D çöjîl- Pass. f. of çêj-; survives in SW Osm., Tkm. çöjîl- 'to be untied, disentangled', etc. Xak. xi yîp çöjîldû ("with -J-") 'the slack cord was pulled out' (or stretched, imtadda); çöjîldû: is also used of glutinous substances like thick syrup and chewing-gum (al-rubb wa'll-ilûk) when they are pulled out Kaş. II 132 (çöjîlûk; çöjîlmek): Çağ. xv ff. çöjîlûk- (spelt) az ham wâ yûdan wa parînganda yûdan 'to be pulled off, dispersed' San. 213r. 6.

Tris. CCL
çiçalak 'the little finger'; a specific name for this finger is lacking in some languages, e.g. in Uyg. it is called klîq erpek; but this word survives in NE Alt. çiçalik R III 2094; Kizi, Sağ. çûmlçalç do. 2188; Khak. çûmlçalç Bâz. 326; Kizi çûmlçalç do. 329; SE Türkî çûmlçalç/çûmlçal-Shaw 104, İrân 70: NC Kur. çûpalç/cûpanak; Kzk. şûnaşax; SC Uzb. çûpalç/jîmpilî; NW Kk. şûnatak; Kumuç çûnayç; Nog. şûnatay; Tat. çûnce; SW Az. çûcele; (Osm. serçe parmak 'sparrow finger', perhaps a corruption of this word, based on false etymology; Tkm. kûlembek not related). It is difficult to explain some of these forms without assuming an original *çûmlçalak, but the word is obviously related to çiçamuk, q.v. Although -lak and -muk are possible Turkish suffixes the words give the impression of 1.5s fr. some other language, possibly monosyllabic, but not Chinese, where although 'finger' is chiâ (Giles 1,791) any words like 'little' qualifying it would necessarily precede and not follow it. Xak. xi çûnalak al-xişîr 'the little finger' Kaş. I 487: xiv Muh. al-xişîr çûnalak Mel. 47, 11; çûnalak (c-c-) Rif. 141: Çağ. xv ff. çûncanak (so spelt) anqüşt-i küçak 'the little finger', in Ar. xinîsir San. 221r. 21: Kip. xiii al-xişîr çûnalak Hou. 20, 16: xiv (Tkm.) çûnce (c-c-) al-xişîr, in Kip. çûnalak (c-c-, vocalized çûlak) İd. 42: xv al-xişîr şûluk (sic) barmak Kav. 61, 4.

Tris. CCM
çûnalak 'the ring finger'; n.o.a.b.; the normal phr. for this finger is atszîs barmak (see atszîs). Cf. çûnalak. Uyg. viii ff. Bud. (in order to make the mudrâ called 'fastening the upjûr') ulûg epreklîn suk epreklîn çûnalak epreklîn kavşurup tike ückil kilu 'join the thumbs, index fingers, and ring fingers, hold them upright, and make a triangle' TT V, p. 16, note A45, 8: Xak. xi çûnalak al-bîsîr 'the ring finger', wa hâddâ galla mâ yu'rafl, this word is little known Kaş. I 487.

Dis. CCR
SF çûçîr Sec I çâttîr.

Mon. CD
1 çat onomatopoetic, normally for the sound of a bow; cf. çap. S.i.s.m.l. in such forms as çêt, cêt, cît, cît which are used either singly, reduplicated, or in combinations. Xak. xi çêt çêt hîhâya 'an uwaq 'an onomatopoetic for the sound of a blow'; hence one says çêt çêt urdi: 'he beat him noisily' (muyûwuwa(n)) Kaş. I 320.


çêt originally prob. in a physical sense 'a fence'. The vowel was originally -i-, but, as frequently happens, later became -c-. S.i.a.m.l., usually as çît or çêt used either for physical objects 'hedge (e.g. of thorn bushes), wattle fence, hurdle', etc. or for 'boundary, edge (e.g. of a river, a blanket, etc.)', and the like. See Doerfer III 1152. Uyg. viii I had my throne set up (êttît-) there çêt anta: tokûttdim 'I had a stockade driven into the ground' (I spent the summer there, I established the frontier (yaka) there) Şu. E 8; [gap]tîsz başî çûtîmin yâlîdûm 'I spent the summer at my stockade at [ [tîsz Başî:] do. S 2: Xak. xi çût al-xûzîs minûl-qâbâb avâl-sâxok 'an enclosure (? normally 'hut') of reeds or thorns' Kaş. I 320: Çağ. xv ff. çêt (sic ('with ç-')) kanâr 'edge, boundary', and the like; the Turks of Kâşgûr pronounce it çît San. 205r. 3: çît ('with ç-') in the language of Kâşgûr, kanâr do. 216r. 5: Kip. xiv çêt (c-so vocalized) al-darz 'a seam' İd. 41: Osm. xviii çît ... and in Rûmî, 'an enclosure or fence (hûdâ wa hûdî) made of sticks and reeds' San. 216r. 5.
F çif: 'flowered silk' and the like; a l.-w. prob. ultimately der. fr. Sanskrit cita ‘variegated (fabric etc.)’, perhaps through some Iranian language, cf. Pe. çit, which usually means 'chintz' (a corruption of the same word) or similar cotton fabrics. S. i.a.m.l.g. except NE as çit/çit but since these words may be direct borrowings fr. Pe. See Doerfer III 1153. Cf. barınç etc. Xak. xi çit: sinm dibâc šini lahu wasy manqis 'a word for Chinese silk brocade with an embroidered ornamentation' Kaş III 120.

Mon. V. CD-
cat- basically to bring together, join (something Acc., something else Dat.), with various special applications. Survives as çat- in SE Türkî; SC Uzb.; SW Az., Osm., Tkm.; the Çağ. Sec. f. survives in NC Kur. çit-; Kx. šit- 'to knit (the brows), frown'. (Xak.) xxii(7); At. 205 (‘to frown’, alın): Çağ. xv ff. çat- (spelt) ‘to join together (ba-ham poyeastan), to fasten (bostan) two things to one another, to bring together’ (sar ba-ham âcordan) San. 204v. 15 (quotns.)—çit- (spelt) rû turuş hordan va ingibâd-i wach 'to make a sour face, to frown', the verb does not convey this meaning if used by itself, the noun ‘face’ must be mentioned do. 215v. 18 (quotn.). Oğuz xi er oğla: kuzirka: çatti: ‘the man put (qarana) the kid in with the lamb (etc.)’ Kaş. II 294 (çatar, çatmak; verse): Xwar. xiv çat- ‘to join, add’; kaşen çat- ‘to frown’ Quib 41: Kip. xiv çat- (c-) cam’a bayna’-darsayn ‘to join two edges in a seam’; and one says kaş çat- ‘obasa ay cam’a al-hâcîbayn ‘to frown, that is knit the brows’ Id. 41: Osm. xvi ff. çat- ‘to fasten’, etc. in several texts TTS I 149; II 214; IV 158.

Dis. CDA

VUÆF çatu: Hap. leg.; this is the original form of the word in the MS.; the taww was turned into a qâf by a second hand, and it has so far been indexed as çatuk, cf. botu: Morphologically it could be a Dev. N. fr. çat-, but as this would be semantically suitable only for the Sec. meaning ‘knife-handle’ it is prob. a Chinese l.-w.; the second syllable looks like t’ou (Giles 11,441) often used as a suffix to form Conc. N.s. Xak. xi çatu: ‘the horn of a sea creature (qarn samak bahri) imported from China’; it is also said that it is the root of a tree (îrq sara); knife handles are made from it, and poison in food detected by it; broth or other food is stirred with it in a bowl, and the food (if poisonous) boils without (being put on) a fire; or this bone is put on the bowl and sweats without there being any steam Kaş. III 218.

Tris. CDB

F çatuba: Hap. leg.; this word occurs in a list of disyllabic words of which the order is determined by (1) the last consonant, (2) the first, and (3) the second and comes between kirpi: and VU kenbe: The -bat/-be: is certainly correct, the other letters all errors. The initial must be k- (lûf misread as ciim maftûha, cf. cehel for çeçek where the opposite error occurs); the second consonant lies between rû and mûn, and as there is a superfluous ‘tooth’ in the word was prob. -s-. Kes-, q.v., sometimes means ‘to levy, or assess, taxes’; -be: is not a Turkish Suff. but *kesbe: might be a Sec. f. of kesme: which does not occur in the meaning given, but etymologically could. Çigil xi çatuba: (*kesbe:) ‘the word for a fine (rahn) which the headman of a village (çarîfî-l-garya) collects from anyone who does not turn out to dig a canal or the head-works of a subsidiary channel’ (al-nahr va ra’sil-širî) Kaş. I 416.

Dis. CDG

D 1 çatuk (çatok) Pass. Dev. N./A. fr. çat-; ‘joined to something else’, with various extended meanings. S. i.a.m.l.g. except NE, in forms of which the commonest is çatâk and others çatik, çaták, çitük, çituk and a wide range of meanings. Uygh. vii ff. Civ. ötrü ol leıp çâtik tîtîc teg kürîyir ‘then that mucus dries like clinging mud’ TT VIII I:7; Çağ. xv ff. çük (spelt) sasq-i munqabîl turş-rû ‘a frowning sour-faced individual’ San. 216r. 6 (quotn.): Kip. xiv çatuk (c-) kaşlu: maqrimî-l-hâcîbayn ‘with knitted eyebrows’ Id. 41.

E 2 çatuk See çatuk.

Dis. CDG

?F çetük ‘(female) cat’. The various Turkish words for ‘cat’ are collected in Shcherbak, p. 129. Some of them, e.g. maçu, VU mûs, and mişkîç, are demonstrably l.-w.s, and it is likely that the rest, including this one, which has no obvious etymology, are also l.-w.s. The Turks prob. did not meet cats early enough to have their own word for them. (Xak.) xiv Muh. al-sînmir ‘cat’ Çetük Mel. 72, 6; çetük Rif. 174: Oğuz xi çetük al-hirra ‘female cat’; (VU) kûwûk (unvocalized) çetük al-dûyan ‘tom cat’ Kaş. I 388; a.o. III 127 (mûs): Xwar. xiv çetük ‘(female) cat’ Quib 42: Kip. xii al-qîf ‘tom cat’ (maçu, also called) çetük Hou. 11, 11; xiv çetük (c) al-qîf Id. 42; Bul. 10, 10: xiv al-qîf çetük (sic) Kaş. 62, 3; sinîç (maçu) and çetük Tuh. 13a. 11: Osm. xiv ff. çetük, occasionally çetük, ‘cat’; common till xvi, occasionally later TTS I 155; II 222; III 147; IV 165; xviç çetük (spelt) in Rûmi, gurba ‘cat’, in Ar. hirra and sinîç San. 205r. 14.

?E çetke:n Hap. leg.; the ordinary word for ‘bridle rein’ is tîzgîn, which occurs twice in Kaş. but not as a main entry; if it had been a main entry it would have come between terkîn and Taşken (place-name) two places before this word. It is possible that the text is in disorder and that tîzgîn has dropped out and its translation been attached to this word, which may originally have been given another meaning or perhaps merely inserted in the
text to match the translation. Xak. xi çetken 'inânül-licâm 'bride rein' Kasî. I 443.

Dis. V. CDL-
D çatla:- See çatla:-.

Tris. V. CDL-
D çatla:- elongated Den. V. (cf. tokîla:-) fr. çat; 'to make a cracking sound', and by extension 'to break with such a sound' or more generally 'to splilt, break' (Intrans). The more regular form çatla:- is noted in the medieval period and survives in SW Osm., Tkm., and with phonetic changes in such words as NW Kk. çatna-. See çekirtâ. Xak. xi berge; çatla:dî: 'the whip cracked (süla); also used for any similar sound Kasî. III 323 (çatla:mark only): Çağ. xv ff. çatla:- ('with ç-') tarkîdan 'to crack, burst' San. 205r. 1; Kip. xiv çatla- sawwâza bi-faraqa'a 'to make a cracking sound' Id. 42.

Dis. CDN
çâdan 'scorpion'. S.i.a.m.l.g. except NE with some phonetic changes usually as çâyân/çâyân; in SW Tkm. içâyân (sic) and SW xx Anat. çâyân still mean 'scorpion' but in Osm. çâyân now means 'centipede' and the Ar. l.-w. 'âqrab is used for 'scorpion'. Xak. xî çâdan al-âqrab Kasî. I 409; a.o. III 367, 8: KB çâdan 'the constellation Scorpio' 140, 488; xiv Ribg. ditto (in the quoth. fr. KB) R III 1903; Muh. al-âqrab çâyân Mel. 74, 3; Rif. 177; ditto as a sign of the zodiac 79, 5; 183: Çâg. çâyân (spelt 'scorpion'; çâg. the sign of the zodiac Scorpio) (quoth.); also spelt çîyan San. 210v. 14 (quoth.); çîyan ditto do. 222r. 13 (quothns.): Xwar. xiv çâyân 'scorpion' Qût 40: Kip. xii al-âqrab (bûy) also called çâyân (unvocalized) wa hwa wmm arba'a wa arba'in the latter also means 'centipede' Hou. 11, 17; xv 'âqrab çâyân (later vocalized çâyân) Tuh. 27a. 12; Osm. xv in the plr. in one text yîlanlar ve 'aqrâblar ve çâyânlar presumably 'centipede' TTS II 225: xviiçâyân ... and in Rûmî 'the animal called in Pe. hasar pâ or şad pâ centipede' San. 210v. 14 (quoth.).

çödîn s.i.a.m.l.g. with a bewildering variety of spellings—front and back vowels; -y/-g/-9/-yîg/-yîg—from one of which came the l.-w. çhugûn in Russian. This and all the modern words mean 'cast iron' or the like. This is, however, likely not to have been the original meaning; al-qir' normally means 'copper' (which is not in point here, since 'copper' was bakîr) or 'brass', and the latter, or rather 'bronze', is the likeliest material for a cooking pot in xî. See Doerfer III 1149. Xak. xî çödîn al-qir' 'brone('?); hence one says çödîn esîç al-qir' min gîr' a 'brone('?)

Dis. CDR
F I çâtrî l.-w. ultimately derived fr. Sanskrit chattr 'a (royal) umbrella'; this meaning, for which çowaçq, q.v., is an alternative, has survived sporadically but the usual meaning is 'a (canvas) tent'. The channel through which the word reached Turkish with this change of meaning is uncertain, prob. some Iranian language. Ál.-w. in Russian as shater (shatyor). S.i.a.m.l.g. with some phonetic changes (ç/-ç/-t/-ç/-d/-), in some perhaps direct borrowings fr. Pe. or Russian. See Doerfer III 1042. Uyg. xiv Chin.-Uyg. Dict. 'sunshade' kûn çâtrî R III 1903; chang fang 'tent' (Giles 409, 440) çâtrî Ligeti 150: Xak. xî çâtrî al-xayma 'a (canvas) tent'; çâtrî al-xayma Kasî. I 406: xiiîî(?). Tef. çâdrî ditto 355: xiv Muh. al-xayma çâdar (sic) Mel. 76, 11; çâtrî Rif. 180: Çağ. xv ff. çâdrî 'a tent (xayma) made of canvas' (kîrîbä); and one made of sticks and felt is called ak öy or alaçuk San. 205r. 19: Oğuz xi (after çâtrî) and the Oğuz call it çâtrî Kasî. I 406: Xwar. xiv çâdrî 'tent' Qût 40: Korn. xiv çâdrî CCI; Gr.: Kip. xiv çâtrî (ç-) al-zâlalâ 'sunshade' Id. 42: 35raz 'a woman's cloak' çâtrî Tuh. 4b. 12; Osm. xiv çâdrî dut- 'to pitch a tent' TTS II 198 (and some xviii plr.).

F 2 çâtrî (çâdîr) 'sal ammoniac, alkali, and the like. No doubt a l.-w. fr. some Iranian language, cf. Pe. nişâdîr, same meaning. Survives in SW Osm. çâdrî usâğî 'gum ammoniac' and xx Anat. çîtrî çûtrî 'alkali' o.m. SDD 343, 374. Uyg. viii ff. Bud. in an unpublished translation of a Chinese sûtra the plr. huî ho (Giles 5,155, 3,936) 'ash river' (in hell) is translated çâdâr (or çîtrî) õgûz TT Index 18, footnote also çådîrî õgûz; a.o. TT IV, p. 15, footnote l. 4; Civ. çâdrî 'sal ammoniac' as an ingredient H II 18, 33: Kuçâ: xî çâtrî al-mûsîdîr 'sal ammoniac' Kasî. I 406 (Tokharian was probably extinct in Kuçâ: by xî, perhaps an Iranian dialect).

çûtrî s.i.m.l.m. in most groups meaning 'pockmarked,' flat-nosed; stocky; mis-shaped', and the like. Xak. xi 'a man of bad character' (al-racûlu'll-sayyu'll-xuluq) is called çûtrî kişî: Kasî. I 363.

Tris. CDR
DF çådîrî P.N./A. fr. 2 çâtrî; n.o.a.b. Uyg. viii ff. Bud. (the sinners) çådîrî õgûzde tuyeşer 'fall into the river of ashes' TM IV 253, 49 (Uyg.-A form); a.o. see 2 çâtrî:-

Mon. GÇ
çağ/çâç onomatopoeics, cf. çap, çat, çâ,k, etc. These and similar onomatopoeics, often reduplicated, s.i.m.l.m. Note that çâç 'time, a point in time, a period of time' which occurs in USp. 22; Oğ. 18-19, etc.; Vel. 232; San. 207v. 15 and later authorities is a Mong. l.-w.
do not use this word şak but use instead the verb with the Sufi. -ğ: s-, -ğ: s- -kav Kov. 21, 10: Osm. xiv ff. çakçakçaç 'exactly, precisely' before the word qualified; c.i.a.p. TTS I 141; II 201; III 136; IV 151; in one xvi dict. (III) Pe. viji 'pure, unadulterated' is translated çak (as well as the Ar. l.-w.s šifī, xālis, šīfī).

1 çığ usually translated 'reed', which is the most convenient word, but prob. used indiscriminately for several kinds of stiff steppe grasses which, botanically speaking, are grasses and not reeds. Jarring 70 translates it 'a grass or reed, Arundinella nepalensis, used for making baskets and mats'. It was also used fr. an early period for artifacts made fr. such grasses, 'reed-curtain' and the like. S. a.m.l.g. except NE with some phonetic changes (ç-çi-; -ı-/-ı-; -ğ/-ı-). Became a l.-w. in Russian as chii and in Pe. as ciò (Steingass 396) fr. which it passed into Hindustani, Anglič 'chick', a reed curtain. See Doerfer III 1155. Uyg. viii ff. Bud. (in a list of offerings) bir çığ klu xwā 'one reed and two flowers' T'T VII 24, 10: Xak. xı çığ 'a plant of a reed (qırăn) made as a shelter (şutra) for tent dwellers out of southernwood, Abrotannum (qayyūm); this is a plant thinner and supplier than a reed (al-gaşab) Kaş. III 128: Çığ. xv ff. çığ 'with ç-') 'a mat (hatsa) woven out of reeds (hāmī) and thread which they put on tent walls Vel. 245 (quotns.); çığ 'with ç-') 'a screen' (hāīt) in the shape of a curtain (parda) made of reeds (nay) and thin sticks which is hung over the door of a house or tent San. 218v. 18 (quotns.).

2 çığ 'a Chinese foot', about 35 cm.; l.-w. fr. Chinese chë:ih (Giles 1,992; Middle Chinese (Pulleyblank) chë:k). N.o.a.b., but SE Türkî çi 'a Chinese foot' BS 254 is a l.-w. fr. the modern form of the same word. Uyg. viii ff. Bud. (in a list of forms of fraud) çığin tsunin 'in (measurements) of feet and inches' U II 77, 25; 86, 42; Suv. 135, 8; tört çığ 'four feet' (prescribed as the length and breadth of a picture) do. 544, 5: Xak. xı çığ the word for 'the Turkish cubit' (dira: ťurkî), it is about two-thirds of the (ordinary) cubit; cotton cloth is measured (yudra:) by it among the nomads Kaş. III 128.

S 3 çığ See çığ.

(5) çık hardly more than a Sec. f. of I and 2 çak. It survives as an onomatopoetic in some NE languages and NC Kir. and as an Adv. meaning 'exactly, completely' in some NE, SE, and NC languages and SW xx Anat. The Exclamation çık used to drive away dogs noted in San. 219v. 5 and Id. 44 is no doubt the Imperat. of çık- and not this word. Xak. xı one says to a man when one is frightening him çik et körēyn şih bi-sa:at xafi hattā ara: càlīda:ta: hāfi 'call out in a subdued voice so that I can see how determined you are about it' Kaş. III 130: Osm. xiv and xv çık 'exactly' in two texts TTS I 157; IV 168.
çoğ, etc. Preliminary note. Those words of this general form which can be specifically identified are listed below. There may be in Uyğ. other Chinese l.-w.s which have not yet been identified, e.g. in USp. 9 PU çok looks like the name of some kind of tax.

çog originally 'glowing heat, flame'; hence metaphor. 'splendour, glory'. S.i.m.m.l.g. with phonetic changes (ç/ç - ğ/ğ etc.). Cf. yalın. See Doerfer III 1138. Uyğ. viii ff. Man. (you shine) çışsapAtılıq iduk çok yalın üze 'with the holy splendour and glory of the commandments' TT IX 18-19: Bud. (then those demons when they saw King Caşdana's might) çogun yalının kutun kuvün 'his splendour (Hend.) and the divine favour (Hend.) which he enjoyed' U IV 10, 51; Sanskrit śreyo 'the best' çok yalınIg TT VIII D,17; a.o. U III 71, 12; çok yalınIg 'flaming' USp. 46, 2: Civ. kûn çogu 'the heat of the sun' TT VIII I,23: Xak. xi çogu sagrul-sams wa lu’abdâhâ (read luhabhâ) 'the scorching heat of the sun and its blaze'; hence one says kûn çogu lu’abdû (luhabhû)l-sams; çogu laha- bul-nâr 'the blaze of a fire', after the wood has become red hot Kaş. III 128: KB (God sends one enemy against another) keste çogu 'cuts off their heat' 144; (if he has subjugated the enemy and) kiterse çogu 'taken the heat out of him' 1926; a.o. 318: Çag. xv ff. çogu (ç) hor ... axgar ma’dasna 'a red-hot ember' Vel. 250 (quotn.); çogu (‘with ç’-) axgar San. 213r. 22 (same quotn.): Osm. xiv çog 'glow' in one text TT S 240.

1 çuğ 'bundle' and the like; the difference between this and 1 bağ is obscure, perhaps this meant primarily the actual bundle and bağ the cords, etc. with which it is tied. Survives in NE Leb. çuğ 'wrapping, shroud' R III 2169; Tel. çuğ 2164; Sor şu IV 1005 and SW xx Anat. çuğ 'a sheaf of corn' SDD 386. Uyğ. viii ff. Bud. Süt. 165, 20-1 (1 bağ): Xak. xi çuğ (bu’l-samma, 'with -u, -u, -u, -u') 'aybatul-mita' 'a bag for merchandise' Kaş. III 128: KB 5540 (orul): xii(?) Tef. bu çuğ (sic) baban altun 'this sack of gold' 360 (coh): Xwar. xiv eyeri baği çuğ barça altun 'his saddle, cords, and packages were all gold' (?) Quth 44: Kom. xiv çuğ CCG, 114, 27r.: Gr. transcribes the German as eyn galime 'a noise', but the facsimile shows eyn galalıne 'a bundle'.

PUF 2 çuğ no doubt, as suggested in the note mentioned below, l.-w. fr. Chinese cho 'muddy, clouded' (Güles 2,409; Middle Chinese (Pulleyblank) cuk). Uyğ. viii ff. Bud. (just as the water-clarifying jewel called udakaprasadâ) çuğ suvuklik süzgelme umuš 'can clarify muddy liquids'; (so also faith) kértgincüsüz töz üze bulğanmış çuğ bulmuş könlülg süzer 'clarifies the mind which has become confused and clouded by reason of faithlessness' TT V 26, 100-2 (and see note thereon); çuvg (sic) suvg 'muddy water' Sut. 74, 22 (sergür-).

VU çok Hap. leg.; may survive as çak 'bad, useless' in NW Kaş. R III 1831, but obviously not connected with the Adj./Adv. çok 'many, much', which first occurs in Xwar. Öğ. 227, is noted in Çağ. San. 212r. 17; 214r. 1; Kip. Id. 44, 78 (köp); Kaş. 24, 14; and Osm. fr. xiv onwards TTS II 238-9; III 156; IV 177 and survives in NE Sût. R III 2004; SE Türkî; some NW languages, and SW Az., Osm. Oğuz xi çog er al-racul’t-nadî 'a vile, cowardly man' Kaş. III 130.

Mon. V. ÇG-

çak- like I çak of an onomatopoeic character and used to describe action of a violent character, physical or mental, e.g. 'to strike fire (with a flint and steel); (of a snake or scorpion) to bite, sting; to slander, decree, betray'. S.i.a.m.l.g. with a wide range of meanings, e.g. for SW Osm. Red. 707 distinguishes ten meanings. Uyğ. viii ff. Bud. U II 10, 23-4 (1 ür.): Xak. xi ol ikiki: klili: ara: çakdi: 'he made mischief (aqrâd) between the two men'; and one says ol çakmak çakdî: qadaha’d-sand he struck the steel (on the flint) Kaş. II 17 (çakar: çakmak); o.o. II 23, 18 (tutun): - III 26, 2: xiv Muğ. (‘al-iṣ’âya ‘to slander, decree’ çakmak Rif. 120 (only): Çag. xv ff. çak-(u) qams et., kol-’to caluminate, seek out(?) Vel. 234 (quotn.); çak- (‘with ç-’) (1) gazidan ‘to bite or sting’, of a snake, scorpion, and the like; (2) bad-gi wa st’iyat kardan ‘to abuse, slander’; (3) fulad atas zana ‘of a steel to strike fire’, in Ar. qadaha; (4) qadid-i qadaha ya’ni çakmak xadan ‘to strike a-stick a-light’ (quotn.); (5) durux-şidan ‘to shine, flash’ of fire, or lightning, in Ar. ramid, talâ’u, and lamad Seller 266 (quotns.): Oğuz xi ol sôzüçü anîq kula:kkâ:çakdî: ‘he drummed (ballağa) the words into his ear’ Kaş. II 17: Xwar. xii(?) (if anyone disobeys me, I take him as an enemy) çimad çakıp çerç çekip ‘heaping reproaches (Mong. l.-w.) on him and leading out an army’ Öğ. 112-13: Kom. xiv ‘to caluminate, accuse’ çak-çax- CCI; Gr.: Kip. xiv qadaha (‘-sand), and also şakâ gayrahu ‘to complain of someone’ to a minister çak- Hou. 37, 9: xiv çak- gamaza ‘to caluminate’ Id. 44: xiv tıtkan ‘to complain of’ şak- (sic) Kaş. 9, 12; 74, 9: Osm. xiv to xvi çak- ‘to caluminate; to betray (a secret Acc., to someone Dat.); kulağa çak- (cf. Oğuz xi) TTS I 143; II 203.

cığ- 'to tie up (a parcel etc.)' in Kaş. syn. w. ba-. Cf. çığ-. N.o.a.b. but the Dev. N. çığ/çiki a parcel occurs in SW xx Anat. SDD 332, 334. Xak. xi ol türgek çiğib: he tied up (şadda) the parcel (etc.) Kaş. II 14 (çigar, çigmak); a.o. I 210, 23: Kip. xiv çig (c-) sarra say’fi say’ ‘to wrap something in something else’ Id. 44.

1 çîk- ‘to go out; to come out’. S.i.a.m.l.g. with a wide range of extended meanings esp. in SW. It is no doubt fortuitous that neither çık- nor çikar- are noted before xi. The theory propounded in Öğ. p. 27, note 27 that
that is a crisis of taşık- is quite unconvincing. Xak. xi er evdin çıkdı: 'the man went out (xaraca) of the house (etc.)' Kas. II 17 (prov.; no Aer. or Infn.); II 116 (taşık-) and about a dozen o.o.o.: KB çık- 'to go out, come out' is common 87, 213, 309, 951, etc.: xiii(?) Tef. çık- ditto 358: xiv Muh. xaraca çıkmak- Med. 25, 13; Rif. 108; al-tulū 'of the sun, etc.' to rise' çıkmak Mel. 35, 1; Rif. 120: Çağ. xv ff. çık-(ku, etc.) çık- Vel. 241; çık- 'with ç- 'har âmâdan 'to come out, rise' San. 218v. 29 (quotns.): Xwar. xiii çık- 'to go out' 'Ali 26: xiii(?) avka çıkti 'he went hunting' Qg. 27; o.o. 141, 196; xiv ditto MN 88: Kom. xiv ditto çık/chık- CGI, CCG; Gr. 79 (quotns.): Kip. xiii xaraca çıkmak- Hou. 33, 16; xiv ditto Id. 44; al-sahrawl-xâric 'the outgoing month' çıkın ay Bud. 13, 11; şa'ida 'to rise' (ağ-); in margin (gın) çıkk- do. 55v: xv lala' a wa xaraca çıkmak- (sic) Kaq. 9, 12, a.o.o.; Tuḥ. 15a. 4; raqq- 'to ascend slowly' çıkmak- do. 17b. 11; şa'ida çıkmak- do. 23a. 3; a.o.o.

D 2 çıkk- Hap. leg.; Intrans. Den. V. fr. çıkk- Xak. xi ton çıkkıd: 'the garment absorbed moisture (al-nadâl); also used of anything which absorbs dampness (al-nudawrena) from the ground Kas. III 183 (çıkxar; çıkmak).

çık- originally (of a bird) 'to swoop down (on something Diart.); to peck, 'peck out' with various extended meanings. S.i.a.m.lg.; the modern phonetics are confusing; it is nearly always lengthened to çök/çoku- (çok- çök- etc.) but in NC Kur. both çök- and çuki- occur with slightly different shades of meaning and in Kas. çok- and suk-. There do not seem to be any other genuine occurrences of -u- in the verb (both Uzb. -u- and Kaz. -u- represent earlier -o-) but there is what seems to be a Dev. N.A. in -r meaning 'hole, cavity, depression; hollowed out, deep' which first appears in Çağ. San. 214r. 6 and Kip. Id. 44; Tuḥ. 11b. 12; 12b. 11 and s.i.a.m.lg. as çukur (çukur, etc.). See Doerfer III 1099. This must surely be der. fr. this Verb; so too is SE Türk çokur 'pitted with small-pox', unless this is a Sec. f. of cotur. Uyg. vii ff. Bud. PP 2, 8 (ud): Xak. xi kuş çıkkıd: 'the bird swooped' (ingâddo) Kas. II 17 (çokk, çokmak; verse, see es): Çağ. xv ff. çök (also -uğ, -tti) darbâ lâ sâret urup çukur et- 'to strike a blow at a place and make a hole'; çök- (mak-ti, -uğç, -ardin) cam 'al- 'to come together, assemble' (quotns.) Vel. 251; çöküç/cçokus- (spelt) kâwîdan taç gâwî hardan 'to dig out, hollow out; to peck, peck out' San. 213r. 28 (quotns.; adding that Vel.'s translation 'to come together' is an error): Osm. xiv to xvi çök- çox- (1) (of a bird) 'to swoop down on' (a fish); (2) (of a group of persons) 'to swoop down, attack'; (3) (once; of an insect) 'to sting' (error for çök-); in several texts TTS I 164; II 240; III 157.


Diş. ÇGA
D or F çahâ: (or çehîc) Hap. leg.; most Gancak words are certainly l-w.s.; if this word had back vowels it might be regarded as a corrupt Dev. N. fr. çak-. Gancak xi (h does not properly occur in Turkish but ...) yaqâl ilî-zânt (a strike-a-light) (VU) çahâ: lâqa Gancak rakih Kas. I 9, 11 (rakih normally means 'with front vowels', but prob. here means 'incorrect').

ÇS çâği/çogî: onomatopoeic; prob. an elongated f. of çâği. N.o.a.b. Uyg. viii ff. Bud. alku tîlî çogî 'all sounds (Hend.)' Sur. 116, 6; Xak. xi çogî: çal-cala 'uproar, hubbub' in all Turkish languages except Arğu: which has çogî: Kas. III 225; o.o. of çogi: I 41, 11 (açak); III 128, 3 (çogî); 234, 16 (çamî): KB çogî 'a noisy quarrel' 318, 2651, 4232, xiii(?) Tef. çogi 'a loud noise; quarrel' 360: Osm. xiv to xvi su çâgusu 'the sound of running water' in one text; çogî 'uproar, noise' in three TTS I 141; III 150; IV 177.

Tris. ÇGB
VU?F çokubarı: Hap. leg.; headed fa'ilâli; no doubt a l-w., possibly Iranian. Xak. xi çokubarı: çinâl-ba 'clay for making crucibles' Kas. III 243.

Diş. ÇGD
S çogð: (sic) See yoğdu.

Dis. V. ÇGD-
D çakûr- Caus. f. of çak-; s.i.s.m.l. Xak. xi ol çakmak çakûrû: aqdadahü'l-zamnad (sic) 'he made him strike fire'; also used when one provokes a quarrel (ingâddo) between two men and makes mischief (oğrâ) between them Kas. I 181 (çakûrû, çakûrûk). D 1 çakûr- Hap. leg.; Caus. f. of çak-; instead of the usual form çakar-. Xak. xi ol anu: evdin çakûrû: 'he ordered that he should be put out (bi-ixrâcîhî) of the house (etc.)' Kas. II 181 (çakûrû, çakûrûk).

D 2 çakûr- Hap. leg.; Caus. f. of 2 çak-. Xak. xi ol tonûn çakûrû: 'he put his garment in a moist (nadiy) place for it to get wet' (hättâ nadiya) Kas. II 181 (çakûrû, çakûrûk).

çokur- Caus. f. of çok-; survives only(?). In SE Tar. 'to plunge (something) in water' R III 2010; the alternative form çokurs- (sic). Xak. xi ol çogûk ãzakça çokurû: 'he sent his falcon (hâziyân)l to swoop (alât-înîqîdd) on the goose' (Kas., as usual, 'duck, etc.) Kas. II 181 (çokurû, çokurûk).
D ciğil- Hap. leg.; the whole entry is unvocalized and a superfluous er has found its way into the text, but the original can be restored fr. the translation; Pass. f. of ciğ-. Xak. xî [êr] boğ ciğildi: sudutî'roza bil'i-jinâm 'the parcel was tied with rope (and the like)' Kaş. II 133 (ciğilur, ciğılmak).

D ciğkil- Pass. f. of I çik- used only as an Impersonal V.; survives in the same idiom in NC Kir. çığil-; SW Osm. çığil-. Xak. xî evdin ciğkilê: 'an exit was made (surica) from the house (etc.)' Kaş. II 133 (çiğkilur, çığkilmak).


D çığla:- prob. an abbreviated form of çığla:-, q.v., rather than a Dev. V. fr. çog as a Sec. f. of çág. Xak. xî çığladi: like çarla:di: (q.v.) fi siyâhî-î filî, 'of the trumpeting of an elephant' Kaş. III 295 (çoglar, çoglama:k); KB keîr çığlayur az ûçer terk ünlî (this world) 'comes and shouts a little, but its voice quickly dies away' 5314: (Xwar. xîl çogâs- 'to shout to one another' 'Ali 40).

D çuğla:- Den. V. fr. çuğ; 'to wrap, pack up', and the like. Survives as such in NE Leb. çuğla:- R 3170; Tel. çula:- do. 2175; the central consonants were metathesized in the medieval period and the metathesized form, with some phonetic changes, s.i.a.m.l.g.; in SE Türkî both forms occur çuğla:-çuğla:- Jarring 77, 97. Xak. xî ol tonu çuğladi: 'he tied up the garment and wrapped it and made it into a parcel' (dabbara ... wa 'abdhîî wa razzamanû) Kaş. III 295 (çuğlar, çuğlama:k); KB (true words are harsh) irîq çüglâmîş 'he has wrapped up the harshness' 3847: xiv Muh. çuğla:- Mel. 35, 1 (1 bûk.): çâğ. xv ff. çuğla:- ('with ç-') piçîdan 'to wind, wrap' San. 214r. 28: Xwar. xîl çuğla:-to wrap 'Ali 50: xiv ditto Nahec. 8, 8; 9, 9.

DF çüglat- Hap. leg.; Caus. f. of çüglâ:-. Xak. xî ol boz çüglattu: he told the man to measure the cotton cloth in Turkish cubits; a Turkish cubit is two-thirds of an (ordinary) cubit Kaş. II 345 (çüglatur, çüglatmak).

D çüglât- Caus. f. of çüglâ:-; s.i.a.m.l. as çüglâ:-. Xak. xî ol tonûn çüglattu: 'he ordered (someone) to wrap up his garment' (the translation hamala min ûçer yarî ûçerbihi is corrupt) Kaş. II 345 (çüglatur, çüglatmak).

D çüklan- Hap. leg.; vocalized çâklan-, but obviously Refl. f. of çâkî:-; 'to stare up'. Kaş.'s translation is impossible. Xak. xî özüm menîn budursîn oto: anîp çâklanur (çâk- laru:n) it describes his love and says 'my heart is like a quail and revolves (on a spit) over the
fire of love for him' (yataqallab 'alā nār lubbihi) Kaş. I 513, 5; n.m.e.

D) 2 çeğlan- Hap. leg.; Refl. f. of çeğlan-; the word is actually spelt çiğländi: but is quoted in a para. regarding the meanings of Refl. Den. V.s fr. 'trilateral' words, which implies çiğ. Xak. xi böz çiğländi: duru 'al- -kirbās 'the cotton cloth was measured in [Turkish] cubits' Kaş. III 198, 19; n.m.e.

D 2 çiğlan- Hap. leg.; vocalized çiğlan - but this must be an error. This is clearly a Refl. Den. V. of 3 çiğ (çİğ) and syn. with çiğlan-q.v., so is anarchonomic in Kaş.; as there is no Aor. or Infin. it was prob. inserted by a later hand. Survives in NW Kaz. çiğlana 'to be moist, wet' R III 2060. Cf. çavla-. Xak. xi et çiğländi: talawwacala-l- mah 'the meat was half cooked' (i.e. still moist) Kaş. II 245.

D çoğlan- (çoğlan-) Hap. leg.; Refl. Den. V. fr. çoğa-. Kaş. xi ot çoğländi: 'the fire was scorching hot' (iltaha); also used of the sun when its scorching rays (luhūhūhā, mis-spelt lu'ahulā) fall Kaş. II 245 (çoğlanur, çoğlanmak sic).

D çuğlan- (çuğlan-) Refl. f. of çuğla-; Kaş.'s translation in the main entry is metaph. S.i.m.l.g. as çuğlan- 'to be wrapped', etc. Xak. xi sü kaınaç çuğlandi: ca'dal'-cumu bi- -gaḍāfīna (ea gaḍāfīna 'the army came in a solid mass', also used of things of any kind when they gather together (ta'allaba) Kaş. II 245 (çuğlanur, çuğlanmak); (in the same para. as 1 çuğlan, q.v.) tavar çuğländi: (sic) ružima-l-mītā 'the merchandise was packed up' III 198, 18: xiv Muh. laffa (? laffa) 'to wrap up (?) to be wrapped up') çuğlan- Mel. 31, 1 (only; Rif. 115 see saru-); Çag. xv ff. çuğlan-jçuğlas- qīdā šu'dān 'to be wrapped' San. 241v. 9: Xwar. xiv çuğlan- 'to be wrapped' (in something Dat.) Quṭb 44 (also çuğlati-; and çuğlas- 'to curl up like a snake'): Kom. xiv 'to be wrapped' (in swaddling clothes) çuğan- CCG; Gr. 77 (quotn.).

Tris. ÇGL
F çuğlivar: obviously a 1.-w. prob. Iranian, since -tār is a common Iranian suffix. It seems clear that this means 'cross-bow'; cross-bow arrows are shorter than ordinary arrows, and this explains Kaş.'s translation. The cross-bow was not a native Turkish weapon. In the form in Muh. -m- may be a scribal error for -v- or a Sec. sound. Xak. xi çuğlivan oku: al- -jusbanā wa hiya-l-sahīna-l-qisār 'short arrows' Kaş. I 493 (verse): xiv Muh.(?) gawsu’l-carx 'cross-bow' çuğlumur (unvoiced) Rif. 173 (only).

Tris. V. ÇGL-
D çuğla-/-çoğla-: Den. V. fr. çuğa/-çoğa-; n.o.a.b., but the shorter form çuğla- occurs in SW Osm. and longer forms like çuğlda-, çuğlda- in several modern languages. Xak.

xi er çuğladi: 'the man screamed and shouted' (xozaba ... wā 'ahā) (çuğlarç, çuğlaman): also pronounced çuğlundu, one says suv çuğladi: 'the water babbled' (xaran); çuğladi: suğladi: both dialect forms (baga) (çoğlarç, çuğlamaç) Kaş. III 324 (verse containing çuğladi: xozaba and Jağladi: (blood flowed) bi-xurar ka-xurar-i-mā): xiv Muh. xarirul-mā su: çuğlamaç Mel. 73, 13; Rif. 176.

Dis. ÇGM
D çuğmak Conc. N. fr. çuğ-; 'a strike-a-light, flint and steel'. S.î.m.Î.Î. except NE which uses forms of oltuk (cf. I oltuğ). See Doerfer III 1907. Xak. xi çuğmak 'the strike-a-light' (al-sand) with which (fire) is struck; it is both a Noun and an Infin. like camd and comid (sic) in Ar. Kaş. I 469; o.o. II 17 (çuğ-); 133 (çakl-), etc.; xiv Muh. al-qiţdaha 'a steel' çuğmak Mel. 58, 14; Rif. 169: Çağ. xv ff. çuğmak fidā-l-dīza- -zana 'a steel for striking fire', in Ar. qiddaha and midqaha Sān. 207v. 21 (quotn.): Xwar. xiv ditto Quṭb 43: Ksp. xii al-alzīnd çuğmak Id. 17, 17, xiv çuğmak (c) al-qiddaha Id. 44: xv al-zīned çuğmak (sic) Kar. 64, 8.

VUF çuğmnino Hap. leg.; 1.-w. fr. Chinese, the second syllable perhaps man 'steamed dumplings' (Giles 7,639). Xak. xi çuğmnino 'a loaf (xubā) made in the shape of a cake' (al-ka'b) and cooked in steam in a cooking pot; it is the most wholesome (amra) form of bread Kaş. I 444.

çağmur 'turnip, Brassica rapa'; although this spelling is pec. to Kaş. it is prob. the original one, cf. yağmur. Survives as çamgur in SE Türk 'turnip' Srophe q66; furring 64; 'radish' Bṣ 230 and SW xx Anat. 'turnip' SDD 246, but in most languages displaced by Pe. salecam. Xak. xi çuğm al-lift 'turnip' Kaş. I 16, 21; çuğm al-salecam; çamgur the same, metathesized I 457.

Tris. V. ÇGM-
PUD çuğmaklan- Hap. leg.; as this word occurs between tッグra- and çuğgukan- the ç- and -lan- can be taken as certain, but there is no semantic connection with çok-; the semantic connection is rather with çiğ-; a connection with çuğ is morphologically impossible, but note the Xwar. meaning of çuğlas- (çuğlan-). Xak. yilaç çuğmaklan-: 'the snake curled up and wound itself up (tarahāt . . . wa istīdārat) Kaş. II 275 (çuğmaklanur, çuğmaklanmak).

Dis. ÇGN
çiğan 'poor, destitute'. Survives only(?) in SW xx Anat. çiğan (sic) SDD 258. Türkü vii yok çiğan boğunu kop kuvaratim çiğan boğunu bay kildim 'I collected all the destitute poor people; I made the poor people rich' I S 10, II N 8; two o.o.: vii ff. çiğan er oğlu: Irkī 30: Uyyg. viii ff. Man.
yok çiftayı M III 35, 10; a.o. TT III 142: Bud. yok çiftayı PP 5, 5; 6, 1, etc. ; TT V 22, 40 (üdrühl.); çiftayı U II 29, 14; 31, 41, etc.; U III 10, 4; U IV 34, 47; Ciy. çiftayı kalancı boðun 'the poor people who pay kalan (taxes)' USp. 77, 5; Xak. xi. in the people of Arğu: substitute nın for ya' ... thus for 'poor' (al-faqir) the Turks say çiftayı, and they say çiftan Kaş. I 31; çiftayı al-faqir III 238 (verse containing yok çiftayı); three o.o.: KB çiftayı as opposed to bay 313, 1923; o.o. 1014, 1112 (ile-), 1564 (ağlı); xiii(?) Tef. çiftayı, poor, poor man 358: xiv Muh. (? ) al-faqir çiftan (sic, ?error for çiftan) Rif. 153 (only); Rhg. çiftayı ditto R III 2109 (quotn.): Çağ. xv ff. çiftan (so spelt) muflis poor 'San. 218v. 20 (quotn.): Xwar. xiii(?) Oğuz xağan mumün kop çiftayı emmek çekip turdi because of 'this (his future) horse having run away' Oğuz Xağan was very wretched and distressed' Oğ. 234–5; xiv çiftayı poor 'Qutb 45: Kip. xiii al-faqir (yokusul and çiftayı) (vocalized çiftayı) Hou. 26, 13: xiv çiftan (e-) al-baxali 'miserly' Idd. 43: Osm. xiv al-baxali çiftan (sic): xxv çiftan kül 'a wretched slave' as opposed to a glorious God' TTS III 129.

I çiftan 'the son of one's maternal aunt'. N.o.a.b., cf. yegin. Türkü vii çiftan Tonyukuk a'tlig bermiş [the xağan] 'gave him the title 'Cousin Tonyukuk'' Ix. 1; a.o. do 2: Xak. xi çiftan ibnul-xala 'the son of one's maternal aunt' Kaş. I 402: Çağ. xv ff. çiftan ('with ç-' xala-zada 'San. 218v. 21.

F 2 çiftan the passage below relates to the person sent to arrange Kül Tégın's mausoleum, to ornament it, and to erect a memorial stone; it is unlikely that the Emperor's cousin would have been sent for such a menial task and this is probably a Chinese 1.-w. Türkü vii Tağça xağan çiftan: Çağ Şeqün kelti: 'Chang chiang-chin the Chinese Emperor's çiftan came' I N 13.

?E çiftan this word occurs twice in the same phr. in much damaged passages; the word to be expected here would be çiftan and this may be a misreading of that word. Türkü vii ff. Man. égli çiftan kïsîlerke [gap] 'to ordinary poor (? ) people' M III 11, 14 (i); [égli] çiftan [çis] [gap] do. 36, 11 (ii).

Dis. V. CĞN-

D çiftan: Refl. f. of çift. Xak. xi er özleþe: câmak câkindi: 'the man struck the steel (on the flint) for himself' (Kaş. translates 'pretended to strike', but this disregards özleþe) Kaş. II 149 (cakinur, cakinmak):.

Tris. CĞN

D *çilanlik See çiftaylîk.

F çiftansı: Hap. leg.; Chinese 1.-w., prob. representing çih han ss'n 'embroidered Chinese silk' (Giles 1,891 3,836 10,259): cf. barçın etc. See Doerfer III 1132. Xak. xi (under the heading fa'allü) çiftansı: harîr şîni munàoqâq 'embroidered Chinese silk' Kaş. I 489.

Dis. CĞR

çığir Kaş.'s alternative translation 'unfermented grape juice' may be the original meaning, but otherwise it is always 'wine', or in modern times some other intoxicating liquor. Survives in SE Tar. çığir R III 1958; Türkî çığir jarring 68; NW Karam çığir R III 1845–6; Kott. 176; Kumyk çığir; Nog. çığir; SW Az. çaxîr; Osm. Tkm. çakir. Cf. borg. suchtig, sorma. See Doerfer III 1090. Xak. xi çığir al-aşir 'unfermented grape juice'; çığir al-xamr 'wine'; this word is one of those with two opposite meanings (minâl-âddut) Kaş. I 363 (the third çığir is an error for çığir); three o.o.: xiii(?) Tef. çığir (so spelt) 'wine' 359: xiv Muh. al-xamr çığir Mel. 63, 7; Rif. 151; Rhg. dist. III 1848 (quotn.): Çağ. xv ff. halçar çığir sici 'wine' Vel. 233 (quotn.); çığir (spelt) sarab 'wine' San. 206v. (with çığir); çığir (spelt) xamr sarab do. 207v. 23; Xwar. xiv çığir 'wine' Qutb 41: Kom. xiv 'wine' çığir CCI; Gr.: Kip. xii al-xamr (bor . . . sücki: . . . and also) çakir which is Mong. (wa huvwa bi'il-Muğulu) Hou. 16, 5; xiv al-xamr şaçîr (sic) Kaş. 63, 5; 78, 10: Osm. xiv to xvi çığir (once, xvi, çakir) 'wine'; in several texts TTS I 140; II 200.

çakir 'blue, blue-grey' prob. originally of the eyes, later used more generally. S.i.s.m.1. In Osm. this word was also used, generally in the phr. çakir doğan, for 'the merlin, stone falcon, Hypotriorchis aseolion' fr. xv onwards; Osm. lexicographers generally consider that it is the same word, but it is almost certainly a corruption of Ar. açîr, which is itself a corruption of Latin vocer 'saker falcon'. See Doerfer III 1090. Xak. xi çakir al-arqaz 'blue-grey' Kaş. I 363 (prov., a grey (al-arqaz) dog is worth as much as a horse, but a wall-eyed (al-arqaz) horse is not worth as much as a dog): xiii(?) Tef. çakir közlüglî 'grey-eyed' 355: Çağ. xv ff. çakir kanat ('grey wing') 'a kind of duck' Vel. 234; çakir (spelt) arqaz çam 'grey-eyed' . . . çakir kanat 'the name of a kind of water-fowl' San. 207v. 23: Kip. xiv çakir közlü: di' ayn zarqâ Idd. 44.

çığir 'foot-path, narrow track', and the like. Survives in SW Osm. çığir translated in Leh. Osm. 370 'a track or path through the snow, the track left by an avalanche' (which perhaps links with the translation in San.): Tkm. 'a boundary, frontier'. Xak. xi çığir (mis-vocalized çığir) al-zaqah, that is a narrow, small path (al-țaq) Kaş. I 363: Çağ. xv ff. çığir (spelt) 'snow (barfi) which has become hard owing to wind action'; also a hide (pîst) and the like which has shrunk (xwendo ba-from hasid) owing to exposure to heat' San. 218v. 23.

D çakur See çak-.
?F çagır: a falcon, prob. specifically 'the merlin, stone falcon, *Hypriorchis aedolien*'; çakır. It is possible that this, too, is a corruption of Latin *sacer*, but if, so the channel of transmission is obscure. Cf. čavli, toğan, turumtay, laçın. Xak.  xi çagır: al-saqır 'a small falcon'; and a man is called çagır: beg after it Kaş. I 421; o.o. I 421, 17; II 343, 16; III 332 (tarașiya):- KB Çagır beg 4608 (see čavli): xiv Muh. (?) al-bâzi 'falcon çagır: (vocalized çagır: in margin karşaya) Rif. 175 (only).

(D) çığır: basically 'something which revolves', hence 'mill-wheel; pulley; the celestial firmament'; and the like; as such, pec. to Kaş, but a syn. word čığır/čigır appears in the medieval period and s.i.a.m.t.g. except NE, usually meaning 'cotton-gin'. Both words seem to be Dev. N./A. fr. *çığır-. Xak. xi çığır: al-falak; one says kâk čığırus: falakul-l-sam' 'the heavenly firmament', and čığır: is falakul-l-tahlîn wa-l-nâ' 'a mill-wheel, water-wheel, and the like, and širīcātul-l-birīsam 'a spool' (of silk)', and also 'pulley' (bakra) Kaş. I 421; o.o. II 82 (cevîrê-); xiv (cevîrê-); 241 (teştêzî-); 303 (ud-): xiv Muh. (?) al-dâlî 'reel, water-wheel, etc. čığrîk (mis-spelt čигrîk) Rif. 162 (only): Çag. xiv ff. čığrîk (spelt) 'a wheel (parci) on which they spin cotton and silk and wind it on to reels' (dağàbâh); also called čığrîk San 219v. 7: Xwar. xiv čığrîk 'spinning-wheel' Qutb 46; (PU) čığrîk (č-unvocalized), meaning uncertain, ends the description of a hideous old man, 'how shall I describe that čığrîk?', perhaps a different word do. 40(čığrîk): Tkm. xiv dâlâyûl-l-qîn 'cotton reel' čığrîk (vocalized čığrîk) Hou. 17, 6: Kip. (?) xiv čığrîk (-č) 'the wheel (al-dâlî) on which thread is spun' Id. 44.

cakır: Kap. leg. and not a main entry, perhaps mis-spelt; there is no widely distributed word for 'bald' in Turkish. Xak. xiv (there is no grass on a scree on the mountains) çakır bâle: lâ bâla ma'al-tâcu'îl-l-âqrâ 'a man is not ashamed of being bald' Kaş. I 469, 12.

S čığır/čığrîk See čığîr.

D čığır: Kap. leg.; the č- is unvocalized, but there is no doubt that this is a Pass. Dev. N./A. fr. čığîr-. Xak. xi čığır yâr al-ârâdeldurahâlëtul-lûba 'ground which has been trampled on until it is hard' Kaş. I 469.

Dis. V. ÇĞR-

cakır- 'to call out, shout', and like. Not recorded before xii, but see čakrîs-, which suggests that this was originally an Oğuz word; it s.i.a.m.t.g. however, as čugur/-çakur- etc.; in NE only in Bar. (Xak.) xiv(?) Tef. čığur/-çugur/-çakur- 'to call out, shout, plead': xiv Muh. za'aqa 'to shriek, cry out' čugur Bol'm 355-6: xiv Muh. za'aqa 'to shriek, cry out' čugur: Mel. 20, 15; čakır- Rif. 110; šâhu ditto 27, 13; 111; al-safa 'to whistle' çakirmak 73, 11; (šikurmak 176); o.o. Rif. 124, 176: Xwar. xii čagır- 'to call out' 'Ali 27: (xiv čakhîr- 'to proclaim' or čakîr- 'to order to proclaim? Qutb 41): Kom. xiv 'to call out' čagır-; (of a cock) 'to crow' čakır- (sic) CGG; Gr. 72 (quots.): Kip. xii za'aqa čagır- Hou. 34, 13; šâhu minal-l-ṣîxâl čagır- dor. 41, xiv čagır- šâhu ld. 43: xv 'ayyana wa bi ayyana' to shout and make an uproar' (kişkîr- and) sağır- (sic) Kav. 7, 10.

D čığar- Caus. f. of čığ-; 'to bring out, send out', and the like. S.i.a.m.t.g. w. some phonetic changes and extensions of meaning, esp. in SW. Cf. çığtur-. Xak. xii men anu: evved čığardım 'I brought (or sent, naxrutl) him out of the house' (etc.) Kaş. II 83 (čığarur- (sic), čığarmak): KB lîlîde čığarma yarağûsî sızûj 'do not let a useless remark escape your tongue' 169; teşjidin čığarma yarağûsî sızûj 'if a man does not bring up a pearl out of the sea' 212; (Aytoldi) čığardi tobiq 'brought out a ball' 622; o.o. 1916 (bakır), etc. xiv(?) Tef. čığar- ditto 359: xiv Muh. (?) xala'a 'to take off, throw off' čığar- Rif. 108 (only): Çag. xv ff. čığar- (čîli) čığar- Vel. 241 (quots.): čığar- (spelt) Caus. f.; ba-dar ăwardan 'to bring out', and idiomatically 'to give one's daughter to a suitor' San. 219r. 15 (quots.): Xwar. xii čığar- 'to bring out' 'Ali 27; xiv ditto Qutb 46: Kom. xiv 'to bring out, draw out' čığar- CCI, CGG; Gr. 78 (quots.): Kip. xii xala'a čığar- Hou. 33, 20: xiv čığar- axräça; the -g- was changed from -k-; the original form (aşlûhû) was čigungur- because it is the Caus. f. of čığ- Id. xiv: xiv axräça čığar- (sic) Kav. 69, 4: qala'a 'to send away, dismiss', axräça, ašlûhû 'to bring up, vomit' čığar- Tuh. 30a. 9; a.o. 54b. 11.

?D čığrû: Kap. leg., but see čığrû, čığrût-; prob. a Dev. V. čığrû-. Xak. xi yâr čığrûdûl: talâhâdatîl-ârd wa šalûbat mân hâsra râbîl wa masy 'alehî 'the ground was trampled down and hardened because of a great deal of stamping and walking on it'; also used of anything which was originally soft (fihi râxîwâ) and subsequently becomes hard Kaş. III 280 (čığrûr, čığrûmak).

čıkra-: 'to squeak, grate', and the like. Survives only(?) in NE Tel. čıkra- R III 2058. Xak. xiv tuş čıkrađîn 'the teeth grated' (şarra); and one says kapuç čıkrađî: the door creaked' (şarra); also used when a man shouts in a quarell (šâhu fi suşûma) and the like Kaş. III 280 (čıkrađîr, čıkramak).

čokra-: (of liquids, primarily those which are thick) 'to bubble, boil'. Survives in SW Osm. and xx Anat. SSD 265. Uyg. xiv ff. Man.-A (in the human body there are many thoughts and ideas which) čokrayurlar kamsayurlar 'are (constantly) bubbling and stirring' M III 9. 15 (ii): Xak. xi eşçê čokrađî: 'the cooking pot boiled' (çalâla) with something thick (tacûn) like a meat and grain stew or porridge; but if it boils with something thin (ruqîq) one says
Dğişik- Hap. leg.(?); Recip. f. of çıtır-.
Xak. xı (oälir) biri biriği ınşanın:
çıklışı: (vocalized çıktırdı): 'each of them took it upon itself (tawallâ) to disclose
(ıxrâc) the thievishness of the other'; also used of ıxrâc of anything when (two people)
compete or help one another Kaş. II 208 (çık-
tırdı, çıklışmak).

Dçokraş- Co-op. f. of çokaş-; survives only(?)
ina SW xx Anat. SDD 369, with
tem, meanings. Xak. xı teptizler: çoka-
şed: 'the salt marshes bubbled (ğalat);
or used of several things (pây' kârtr) when
they bubble or jostle (mäce) together; hence one
says kîşî: blir blir içinde çokaşed: 'the people
jostled (mäce) one another' Kaş. II 208
(çokaşur, çokaşmak).

Tris. CGR

VUJF çuğurdañ Hap. leg.; listed under
fa'allân after the heading D which makes the
form reasonably certain. It does not, however,
look Turkish, and the last syllable looks
like the Pe. suffix -dân 'containing'. It may be
a hybrid with a corruption of çukur 'hole'
as the first element. Xak. xı çuğurdan al-
curar'ıva river bank undermined by water' Kaş.
F 512.

ê içaçılıq er 'a man who owns unfermented
grape juice' ('asîr) Kaş. I 494.

pec. to Kaş. Xak. xı çokrama: yul al-
'aynîl-fawwarátiñ-î-ğarîszatîñ-mâ 'an abun-
dant spring spontaneously flowing with water'

Tris. V. ÇGR-

Xak. xı ol umzûmi: çağırladı: 'he took grape
juice ('asîr) out of the grapes'; also used for
'to drink (şarîba) grape juice' Kaş. III 331
(çağırlar, çağırlamak).

Dçığır- Hap. leg.; Den. V. fr. çı práç; cf.
çığıرا-:
Xak. xı (ol) yêriç çığırlandı: 'he
made a small path (abdaa ... fariqa) on the
ground, and beat it vigorously' (?; şammar
fiha); also used when snow covers the
ground and a man treads out (abdaa ... bi-richtî)
path in the Kaş. III 331 (çığırlar, çığ-
îrlandak).

Dçağıran- Hap. leg.; Refl. f. of çağır-
lar-:
Xak. xı er çağıranlandı: 'the man owned
grape-juice or wine' Kaş. II 267 (çağıranlar,
çağıranmak).

Dçığır- Hap. leg.; Refl. f. of çağır-
lar-:
Xak. xı yêr çığırlandı: 'paths and narrow
tracks appeared (hodâ ... fariqa wa matârîb)
on the ground' Kaş. II 267 (çağıranlar,
çağıranmak).

Trls. ÇĞŞ

D ÇĞŞ
D çığ: Dev. N. (N.Ac.) fr. çığ -; lit. 'coming out', with a wide range of applications. S.i.a.m.l.g., the commonest meanings being 'expenditure' and 'sunrise'. Xak. xı çığ al-manfa'a 'a profit'; one says ol ista: çığ yok 'there is no profit in that undertaking' (al-amat) Kaş. I 358: KB (oh you who waste your life eating and drinking, prepare for the reckoning and) çığ yol tıle 'seek for a way out' 5277; (the third is a shrewd treasurer) kırış ham çığ bilse kaznak tolar 'if he knows what is coming in and going out, the treasury fills' 5913: xiv Muh. (?) al-xarç 'expenditure' (opposite to al-dinç 'income') kırış: Rif. 151 (only): Çağ. xv ff. çığ (spelt) mahall-i xuric az təngnay ba-fad-dı xara 'the exit from a defile into a broad open space' San. 219v. 11 (quoting).

F çaxışu: Hap. leg.; l.-w. with an extended meaning fr. Sanskrit çaxīṣu 'eye'. Xak. xı çaxışu: al-xus-daq 'box thorn, Lycium', which is used to treat ophthalmia (ramadul'l-ayn); ğavr aşlıya, not an original (Turkish word) Kaş. I 423.

D çaxışak: Conc. N. fr. çaxışa:-. Survives only (?) in SW xx Anat. where it occurs with a surprising range of phonetic changes (-a-/-e-/-i-; -g-/-k/-v/-v/-y/-zero) usually meaning 'stony ground'. Xak. xı çaxışak al-radräd 'a scree', on the top of a mountain (prov. çakra): Kartuk xı çaxışak faliql-l-mişni ʃəl-l-cabih 'dried split apricots and raisins' Kaş. I 469.

D ÇĞŞ-
D çaxış- Recip. etc. f. of çax-; s.i.a.m.l. in SE, NC, SW with a wide range of meanings derived fr. those of çax-. Xak. xı ol ma: çaxmak çəxışdi: 'he helped me to strike (fire with) a strike-a-light'; also used for competing Kaş. II 104 (çaxışur, çaxışmak): Çığ. xv ff. çığ-, (spelt) ha-ham xuvardan te tàddadud kardan 'to clash with one another and show mutual rivalry' San. 207v. 10.

D çığ- Co-op., etc. f. of çığ-; s.i.a.m.l.g. except NE with a wide range of meanings. Xak. xı olar: ikki: evdin çığdır 'they two competed in leaving (fi xurid) the house'; also used for helping Kaş. II 104 (çığışur, çığışmak): Çığ. xv ff. çığ- 'to come to an agreement (xəc bar-əmdan) with one another' San. 219r. 22.

D çaxışa:- Den. V. fr. çığış, Dev. N. fr. çığ- , which seems to be recorded only in SW Osm. Xak. xı taş çaxışadi: sawatə-l-radräd 'the scree clattered'; also used for the clinking (wasətəs) of personal ornaments (hullı) and other similar sounds Kaş. III 286 (çaxışar, çaxışmak): xiv (?). Tef. 'to whisper (wasəcəsə) is translated çəxasə:-, prob. a scribal error for çaxasə:- 355: Osm. xv çaxışa- (of the foundations of a building) 'to collapse with a clattering noise' in one text TT III 136.

Trls. ÇĞŞ
F çaxasə:pat, etc. the Sanskrit word śikṣapada became a l.-w. in Sogdian as ʃeq'pə, no doubt originally in translations of the Buddhist scriptures, and from Sogdian became a l.-w. in Turkish, usually with the same spelling except for the last letter. It was adopted by the Manichaean missionaries, with other Buddhist technical terms, to translate 'commandment', but in Buddhist terminology was often also used more vaguely to translate 'good behaviour', Sanskrit śila, see TT VI, p. 66, note 157; it was adopted, for some obscure reason, as the name of the 12th month of the Uyg. calendar, see Doerfer II, 627. Türkü viii ff. Man. on çaxəpat 'the ten commandments' Chusas. 191-2; a.o.o.: Uyg. viii ff. Man. yazınçisizin ermek çaxəpatg 'the commandment to be without sin' TT III 134; a.o.o.: Bud. Sanskrit śilā çaxasəpat TT VIII A.33; śila çaxəsəpat do. A.44; çaxəsəpat 'commandment' do. H.8; yazınçisizin arig çaxəsəpat tutmak üzə 'by keeping the commandment (to be) sinless and pure' Siv. 205, 15-16; o.o. spelt çxəsəpat TT V 22, 37-9, etc.: Čiv. çaxəsəpat/çxəsəpat [ay] 'the twelfth month' TT VII 1, 18; 24, 15; çaxəsəpat/çaxəsəpat/ çaxəsəpat ay is common in Uyğ. Chin.-Uyg. Dict. 'the twelfth month' çaxəsəpat ay R III 1839; Ligeti 150.

Dis. ÇÇY
VU 1 çığay: Hap. leg. as such. In a context indicates it that it means some kind of textile fibre. Perhaps survives in SE Türk çığ 'wold hemp, a cord made of wild hemp' Shew 104, BS 255, jarring 72. Uyg. vii ff. Bud. amari tinigil çəgəy (sic!) 'epilizer with epilizer kemir epilizer 'some people spin wild hemp' or cotton? or hemp' PP 2, 2-4 (and see boğıt-).

S 2 çığa: See çığan.

VU çəgəy occurs only in a place-name. It is discussed at length in K. Czegeleyi, 'Çəgəy-quz, Qara-qum, Kük-önd' Acta Orient. Hung. XV 1-3, 1962, where it is suggested, on the basis of investigations of previous scholars, that it is a Common N./A. related to Osm. çəgə/çəgəy 'shade, shady'. This is possible but, if so, it is odd that it is so poorly attested. 'Shade' is normally kölge. Türkü vii berye çəgəy yiş (PU) tügenüt tzen yaz, konayan 'let us settle down in the south in the Çəgəy mountain forest and the Tügenüt:
(q.v.) plain' I S 6, II N 5; Çağ gay kuzun kara: kumlağ olurur ertimiz 'we were established on the northern side of Çağay and the Kara Kum' T 7.

Tris. ÇGY
D(S) çığaylık A.N. fr. 2 çığay (çığan); 'poverty'. N.o.a.b. Xak. xi KB bor çığay açıldı çığaylık yolda 'man drinks wine, the way of poverty has been opened (to him)' 2096; xii(1) Ar. t 187 (1 azuk), 188, 303: Osm. xv çığlyanlık (sic) 'meanness' in one text TTS III 130.

Mon. CG
F çêğ Hap. leg.; prob. a l.-w. Xak. xi çêğ 'a woven cotton fabric with a striped pattern (nasîc quin' 'alâ hây'at-l-burd') of which cloaks (al-düfur) worn by the Yeme:ke are made' Kaş. III 155.

1 çêğ in the Hap. leg. phr. çêğ çûk, prob. a mere jingle. Xak. xi çêğ al-xurți mina-l-mîtâ 'rubbishy goods' Kaş. I 334.

D 2 çêğ as such n.o.a.b., but see çêgêkes; no doubt the Imperat. of çêk-, lit. 'draw (one of a number of objects used in casting lots)'. Çağ. xv ff. çêk ('with -k') qur'a 'a lot' (in casting lots) Vel. 235 (quotm.); çêk (spell) qur'a San. 208r. 3 (same quotm.).

uç çêk 'moist, raw', and the like. This word does not appear till the medieval period, and its phonetics are most obscure. The oldest word with this meaning is çê; q.v., but if çêgân-, q.v., is really part of the original text of Kaş., çêg must be equally old; the back vowel also occurs in Xwar, and some Kip. texts, but çêg is equally widespread in the medieval period. Both forms s.i.a.m.l.g. It is difficult to reconcile all these forms; çêg may well be a Sec. f. of çêk; it is, however, difficult on chronological grounds to describe çêk as a Sec. f. of that word. (Xak.?) xiv Mum. al-nî 'raw' (opposite to 'cooked' pişimis) çêg Mrl. 56, 7; Rif. 154; Xwar. xiv çêg (sic) 'dew, moisture; moist' Qutb 45: Korn. xiv çêg (sic) CCI, CCG; Gr. Kip. xiii al-alamu'l-nî 'raw meat' çêğêst (in one word) Hou. 15, 19: xiv çêk al-nâdâ 'moisture' . . . çêk (with -k) al-nî; and one says çêkêt (in one word) al-alamu't-nî; and an inexperienced (al-gamû) man is called çêkêd Id. 44: al-nâdâ çêk Bâl. 3, 3: xv al-nâdâ çêk (sic) Kav. 54, 8; ni(VU) çêk Tuh. 36b. 10: Osm. xiv çêk davar 'an broken horse' in one text TTS II 233; xiv(1) çêk (spelt) in Rûmi. şabuuna wâ tarafîn insan' 'dew, gentle drizzle' San. 222r. 9.

2 çêk a technical term in the game of knucklebones, opposite to 2 bögg, q.v.; acc. to Red. and Yudakhin 'the concave side of a knuckle-bone'; see also the monograph on this game in SDD VI 20 ff. Survives in NC Kir. çêkçêg and SW Osm. Red. 746; xx Anat. SDD 273, 334, 349. Xak. xi çêk an Indecinable (harf) used in the game of knucklebones (bi'l-ha'b); when (the knucklebone) has fallen on its belly (li-batmihi) one says çêk turdi: Kaş. I 334; a.o. III 130 (2 bögg).

2 çêk Hap. leg.; a quasi-onomatopoeic Exclamation. Xak. çêk 'a word used for calling (du'a) kids, and also when they are driven (siqa) Kaş. I 334.

D çêk the Imperat. of çêk-, but listed separately in Kaş. and other dicts. as an Exclamation, and even used as a Noun in compound Verbs like çêk et-, çêk tûg-, S.i.a.m.l.g. except NE. See Doerfer III 1141-2. Xak. xi çêk 'a word used to make camels' kneel down' (yunâx bihîl'-ba'tir) Kaş. I 334; Çağ. xv ff. çêk ('with -c') a Dev. N. for fîrû nûnín 'sitting down', in Ar. quû'd and rusûb San. 214r. 22: Osm. xiv to xvi çêk ur- 'to kneel down'; in several texts TTS II 244; III 159; IV 180.

uççêk See çêbek.

Mon. V. CG-
çêk the original meaning is obscure; the prevailing meaning is now 'to pull', but it very soon developed many extended meanings, both Trans. 'to borrow (money), to suffer (pain), to smoke (tobacco)' and Intrans. 'to withdraw'; in SW Rep. Turkish over 30 shades of meaning are distinguished. S.i.a.m.l.g.; in NE only(7) in Tuv. Xak. xi ol bitîg çêkêli: naqâja l-kitâb 'he put the diacritical marks (muqta) on the writing', and one says ol atîn çêkêdli: fâsada 'nqâla-farab 'he bled his horse' Kaş. II 21 (çêkeir, çêkme): xiii(?) Tef. çêkê- 'to pull (a garment Acc., over one's head Dat.)' xiv Mum.(7) al-natf 'to pluck out (hair, etc.)' çêkmeke Rif. 121 (only): Çağ. xv ff. çêkê (=megum dûr, etc.) çêk- Vel. 241-2: çêkê- ('with -ç') kaşîdan 'to pull' San. 219v. 13 (quotm.): Xwar. xii(7) çêrêçêk çêkip 'calling up an army' Oğ. 113; a.o. 235 (1 emêgêk): Kip. xiv çêkê (-c-) çâdabâ 'to pull' Id. 44: xiv xwazana aw cabada (metathesis of çâdâbâ) 'to weigh, or to pull' çêk- (sic) Kav. 9, 7; 75, 11; 78, 3; cabada aw carrâ (to drag) çêkê- Tuh. 12a. 4: Osm. xvi ff. çêkê 'to pull, to weigh'; in several texts TTS II 216; III 143; IV 161; and used to translate tart- in Vel.

çêğ 'to tie up, fasten, knot'. The vocalization of this V. and some der. f.s is chaotic in Kaş., prob. owing to some confusion with çêkê-. Syn. w. bêc- (and bağêc-) and çêgê-. Survives only(?) in SE Turkey, Shaw, BS,arring. Xak. xi ol türgek baçin çêglî: (vocalized çêdî: 'he made fast (sadda) the cords round the parcel' Kaş. II 21 (çigerê, çêkmek unvocalized): KB 6116 (üzepî).
TT II 8, 48: Uyğ. xiv Chin.-Uyğ. Dict. 'to kneel' cök- R III 2014; Ligeti 154: Xak. xi ol bekle: cökdi: 'he kneelt (catâ) before the beg (etc.); and one says tevey cökdi: 'the camel kneels down' (baraka); and one says temür suva: cökdi: 'the iron sink (rasaba) in the water' (etc.) Kaş. II 21 (çöke-r, çöke-me:k) xiii (?). Tef. tizin cök- 'to kneel' 360; Çağ. xv ff. (spelt) firü niştân 'to subside' San. 214r. 20: Xwar. xiv. cök- 'to kneel; to collapse' Qub 44: Kom. xiv 'to kneel' cök- CCG; GR. 76 (quotn.): Kip. xiii barâka-l-camal tewe: çökti: Hou. 14, 15: xiv cök- (e-) çatâ-l-insân Id. 44: xv cök- (sic) 'to kneel (baraka) on both front knees' Kaş. 9, 6; 76, 3; çatâ cök- Tuh. 8b. 6; çatâ (bağdaş oltur-; in margin) cök- do. 12a. 10.

Dis. GGE

S çigli: See yığît.

PUF çüge: Hap. leg.; the -g- is so marked in the Fergana MS.; the word must mean something like 'cloak' and may be an early corruption of Pe. çiçâ 'a woollen cloak', which appears as a l.-w. i.a.m.l.g. except NE, SE in various forms including çoğaçu/ca. Xak. xi KB kadaşını kordi uzatu yatur çügesiün tosenmelis yepin yastanur 'he saw his friend lying outstretched, covered with his cloak with his sleeves as a pillow' 5974.

D çöke: Dev. N. fr. cök-. Survives (?) in SE Türkî çöke 'the beam of a weighing machine' (i.e. the part that sinks) BS 268; 'chop-sticks,' Jarring 76 (prob. a corruption of a Chinese phr.) and SW Osm. çöke 'the breast of a camel' (which touches the ground when it kneels). Uyğ. viii ff. Bud. külçulluk çöke yapın 'the kind of obeisance which should be made' U II 41, 21: (xiv Chin.-Uyğ. Dict. chu 'chop-sticks' (Giles 2, 503) çökl Ligeti 154).

Dis. CGD

çığıt 'cotton-seed.' Survives in SE Türkî, Shave, BS, Jarring; SC Uzgh.; and SW Osm. (where it is also spelt çığıt and also means 'a freckle'), Tkm. (where it is also used for melon, pomegranate, etc., seeds). See Doorer III 1108. Arqu: xi çığıt habbîl-qun 'cotton-seed' Kaş. I 356: Çağ. xv ff. çığıt (spelt) panba dûna 'cotton-seed' San. 220r. 10: Kip. xiv çığıt lubbîl-qun 'cotton-seed' Id. 45: Osm. xiv ff. çığıt 'a freckle or other spot on the face'; c.p. TTS I 157; II 227; III 149; IV 167: xviil çığıt (spelt) in Rümî, 'spots (dânâhâ) which appear on the face of a pregnant woman; a corruption of çığıt 'cotton-seed' San. 218v. 22.


PU çüge: 'the projecting bone behind the ear, processus mastoideus'. N.o.a.b. Uyğ. viii ff. Bud. Sanskrit ēmulasamah, meaning unknown (adjacent words refer to elephants) çügetsin TT VIII C.6 (-t- in these texts often represents -d-); Civ. çüge tepreser aşig bolur 'if the mastoid process twitches, it will be profitable' TT VII 34, 7: Xak. xi çüge: (spelt çügey, which might represent çüge; as in the heading to the section fa'ley (i.e. fa'lê), fa'lı, fa'llî, or be a misvocalization of çügdîl) al-xusâ, that is the projection (al-fa's) in the skull behind the ear Kaş. I 418.

D çügdem presumably Den. N./A. fr. çig which etymologically should mean 'moistish' or the like. Survives in SW Osm. meaning 'crocus, Crocus sativus.' Uyğ. vii ff. Bud. özlerdeki özlerdeki yava çügdem (sic) 'fungi (?) and crocuses (?) growing in valleys and small valleys' TT V 28, 122-3 (see note thereon).

?F çktên Hap. leg.; prob. a Chinese l.-w.; there are other common words with this meaning. Xak. xi çktên gâşiyan'ı-l-sârc 'saddle cover' Kaş. I 435.

Dis. V. CGD-


D çęktrür- Caus. f. of çek-; survives in much the same languages with the same wide range of meanings. Xak. xi (ol) apar çekkç çektürdü: anaqafu maqata-l-hitâb 'he told him to put diacritical marks on the writing'; and one says ol atîn çektürdî 'he had his horse bled (aftâdat) because of sore hooves (al-râha) etc.' Kaş. I 181 (çektürür, çektürdü): Çağ. xv ff. çektür- (spelt) Caus. f.; kâşâman 'to order to pull' San. 219v. 28: Kip. xv (in a para. on the Caus. f.) istaçaçça ditto çektür- Tuh. 55a. 2.

D çştür- Hap. leg.; Caus. f. of çığ-. Xak. xi ol tûgün çştürdü: 'he ordered that the knots on the parcel (etc.) should be tightened' (bi-sadd) Kaş. I 180 (çştürür, çştürmek, so spelt everywhere).

D çektürür- Caus. f. of çök--; cf. çıkît-, çıkkür-. Survives in the same languages and with the same range of meanings as çök-. Xak. xi ol anîf teveses çûtudu: 'he made his camel kneel' (istanâxa ba'rrahu); one also says oğâ küsmâ altundun çuktüü: axtsâl-dahab mina-l-fadda bîl-idâha wa arsâbhu flî-l-ard 'he separated the gold from the silver by smelting and precipitated it in earth' Kaş. II 18t (çektürür, çektürmek).

Tris. CGD

The knot was tightened (iştaddat); also used of a rope when it is knotted (in-aqada) Kaş II 134 (çigilir, çigilme:k).


D çiğlis- Hap. leg.; Co-op. f. of çiğli-, with the connotation of collective action. Kaş. xi tügün kamûq çiğlîsî: 'the knots were all tightened' (iştaddat) Kaş II 210 (çigilir, çigilme:k; everywhere vocalized çiğli-).

E çiğen in KB 6110; read çiğgen and see üzünpü:

çigîn/çîkîn Preliminary note. There is some confusion about words of this form. There was almost certainly in the medieval period a Dev. N. fr. çîg-, çîgin 'a knot' noted in XIV Rbg. R III 1958 (quotn.) and Cağ. XV ff. Vel. 242, although San. 220r. 24 says, rather unconvincingly, that this is a mistranslation. This word now seems to be obsolete. There was also a word çîgin meaning 'the upper part of the shoulder between the neck and the shoulder-blade' (Red.) (perhaps etymologically the same word in the sense of 'the part which ties the neck to the shoulder-blade') noted in Cağ. Vel. 242, San. 220r. 22, current in Osm. fr. the earliest period and still current there and in Tkm., and in Az. as çîlin. Kaş. lists two words of this form meaning respectively 'a kind of plant' and 'a kind of silk fabric'. San. has two parallel entries, but in each case quotes alternative forms with -e- in the first syllable, which suggests an original -e-. In the latter case the word survives with -i- so this is unlikely. In the former San. lists different plants with -k- and -g- in the middle. As no such plant names seem to survive, the number of plants involved, and the pronunciation, remain obscure.

PU 1 çîkîn name of a plant or plants n.o.a.b. Xak. xi çîkîn 'a plant (nabt) which grows among the vines, forms ears (or blossoms, musambala(n)), and is eaten by cattle' Kaş I 414: Cağ. xv ff. çîkîn (spelt in full 'with -g-', but -k- intended, see below) (1) sabza wa gyâh 'green vegetable or grass' San. 220r. 19 (quotns.) . . . çîgün ('with -g-') (3) 'black seeds (danahâ) which grow among the rice fields and have sharp ends (or beards, dum) like rice' . . . (3) the name of a plant called ustûüßâdis 'French lavender' used as a laxative, and to strengthen the heart and reduce anxiety(2) 220r. 22; çîkîn same translation; çîgün ('with -g-') (1) only 208r. 15-16.

?F 2 çîkîn survives in NW Kaş. çîgin 'gold embroidery' RIII 2114. Prob. a Chinese l.-w.;
the second syllable might be chin (kin) 'gold' (Giles 2.032). Xak. xi čikin: al-ibrism 'silk'; hence one says čikin yup: 'silk thread' (xayt): čikin: xi yiyatatal-dibāč muqargama(n) bi-l-
dahab 'embroidered brocade embossed(?) with gold (thread)' Kaš. I 414 (the dict. meaning of muqargam is 'of a child, ill-fed', which is inapplicable here, but the meaning is clear): Çağ. xv ff. čikin (spelt as ı čikin) (2) buñahā ki ız ibrism dūzand 'floral designs embossed in silk'; also spelt čekin San. 220r. 19; čekin same translation 205r. 15.

F söğen l.w. fr. Pe. çawgān 'a stick with a curved end', and more specifically 'polo stick'. S.i.s.m.l. both as söğen and in its original form çawgān, or its form in Ar. awikān. Xak. xi söğen al-sawālācān 'a stick with a curved end, polo stick' Kaš. I 402; o.o., spelt söğen I 187 (eqls-); 223 (eqtlur-); 242 (umlms-): (Xwar. xiv çawgān Quth 42): Osm. xiv and xvi söğen 'polo stick'; in two texts TTS I 166; II 243.

čikne: (or čiğne:) n.o.a.b.; -al-mimlaqa, etymologically 'a smoothing implement', is used both for 'a mason's trowel' and 'a stone roller'. Yağma: xi čikne: al-mimlaqa Kaš. I 435; a.o. (not described as Yağma:) III 301 (čikne-).

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Dis. V. CGN-

D çekin- Refl. f. of çek-; s.i.m.m.l.g. usually for 'to draw back, withdraw (Intrans.)'. Xak. xi er bitıkge: çekig çekindil: 'the man made it his business to add the diacritical marks' (bi-naqqāl-'naqat) Kaš. II 149 (çekinür; çekinmek): Çağ. xv ff. San. 220r. 1 (çekil-): Osm. xvi ff. çekin- 'to long for (something Dat.)' in several texts TTS II 216; IV 160.

D čiğin- Hap. leg.; Refl. f. of čiğ-. Xak. xi ol tūgün (mis-spelt yığ:gün) čiğinde: 'the man made it his business to fasten up the parcel and knot it' (bi-saad ... wa tasbindi) Kaš. II 149 (ciğinür; čiğinmek; ç- unvoiced everywhere).

D Fçaikne- Den. V. fr. 2 čikin; n.o.a.b. It is hard to see any semantic connection between Kaš.'s two translations. Not connected with SW Osm. čiğne- (čiğne-) which is a Sec. f. of čeyne-. Xak. kuž čikin čiğinde: al-caršiya xatāt gazāla-d dahab ʾalāl-dibāč bi-taqsvir 'the maid sewed gold thread on the brocade in an ornamental design'; and one says er čiğne: čiğinde: ittaṣaqda-l-račul li'-ard mimlaqa 'the man applied a roller (?; see čikne) to the ground' Kaš. III 301; (after 2 čikin) one says čikin čiğinde: qargama-l-dibāč 'he embellished(?) the brocade' I 414, 27: KB anar torku ʾudum tiken čikneniš 'I sent him a piece of brocade embroidered with thorns' 3846.

Dis. CGN-

?F čeker Hap. leg. in the phr. yandak čeker 'manna' (see yandak) is prob. a corruption of Pe. takar 'sugar'.

čiğir Hap. leg.?; onomatopoic. Xak. xi čiğir čiğir 'the sound (saret) made by the teeth when there is grit in the bread and the teeth grate on it' Kaš. I 363.

PU çekrek (or çerek?) n.o.a.b., cf. çekreklen-. Uyğ. xiv Chim.-Uyğ. Dict. pu chen 'a cotton shirt' (Giles 9,479 664) çerek Ligei 150; R III 1959: Xak. xi çekrek qaba ṭāq(n) min šif yalbasahlū 'abid 'a loose(?) woollen gown worn by slaves' Kaš. I 477 (owing to an error in the printed text qaba has been taken as a Turkish word attached to çekrek but it is clearly the first word of the translation; the meaning of ṭāq(n), so spelt in the MS., is obscure, as it has several meanings).

Dis. V. CGR-

D çökür- Caus. f. of çık-; 'to make (a camel or person) kneel' with some extended meanings. S.i.s.m.l.; cf. çıklet-, çîkîr-, sökür-. Xak. xi ol tevey çökûrdi: 'he made the camel kneel' (manxa); also used when one makes a man kneel (acta) on both knees Kaš. II 84 (çökûrür, çökûrmek): KB (God will cure you of this disease) köpülüp çökûrme 'do not be downcast' 1109; a.o. 1551: xii(? ) Ar. bilgisizlik ertn çökerdi (sic) kohi 'ignorance makes a man downcast' 102: IV Rüg. çökür- 'to cause (the moon) to sink' R III 2038 (quotn.): Çağ. xv ff. çöker- (so spelt) firn nişandan 'to cause to kneel, to suppress' San. 214r. 7 (quotn.): Osm. xiv ff. çöker- (occasionally çökür-) 'to cause to kneel' etc.; c.i.a.p. TTS I 166-7; II 244; III 159; IV 180.

D čiğre- Den. V. fr. čiğr-; in this sense Hap. leg. There is no semantic connection with Çağ. xv ff. čiğre- 'to lie awake at night' San. 220r. 2, which survives in NW Kaş. čikeyr- R III 2112 and SW Osm. čiğre-/čiğre- or with SW Tkm. čiğre- (of the weather) 'to turn cold'. Xak. xi etmekte: taş čiğreli: translated 'the teeth grated (sarrat) because of a stone in the bread' Kaš. III 280 (čiğreär; čiğremek).

Tris. CGR-

PU(D) çekürge: one of several old names of animals and insects ending in -ęż; 'locust', later also 'grasshopper'. S.i.a.m.l.g. w. a wide range of phonetic changes, -k-/-ğ/-w- etc., and esp. later in the word, where except in SW Osm. (but not Az. or Tkm.) -r- is replaced by -rtk-; indeed this may be the original pronunciation, although it is not the oldest recorded. Cf. sârlçag: Xak/Oğuz xi çekürge: al-card 'locust' in Oğuz, but among the Turks '(a locust) before it flies' (i.e. 'a hopper'); it is used as a simile for a large group of families (al-iydll) or a large army; one says çekürge: teh şû: 'an army like a horde of locusts in density' (katâfata[n]) Kaš. I 490: xii(? ) Tef. çekürge ditto 357: Çağ. xv ff. çiğürte (spelt) malax 'locust'; also pronounced čiğürteke San. 220r. 15; čiğürteke spelt) malax do. 222r. 5; Oğuz xi see Xak.
Kip. xiii al-carad (şarinçka): Tkm. (PU) çekürge: (c-; unvocalized) Hou. 10, 18: xiv (PU) çekürge: (c-; so vocalized) al-carad Id. 45; ditto, but -g- so written Bul. 11, 1: xv carad çegrtek (in margin in second hand Tkm. çekürge) Tuh. 11b. 5.

Tris. V. CGR-
PU çekreklen- Hap. leg.; Refl. Den. V. fr. çekrek; everywhere with damma on the çim, but in view of the Uyg. spelling of çekrek this must be an error. Xak. xi kul çekreklenedi: 'the slave owned a woolen garment (libás mín şíf) and wore it' Kaş. II 277 (çekreklenür, çekreklenmek; see above).

Dis. ÇGŞ

(?) çekus See çekük.

F çişl: 1-w. fr. Chinese ts'ū shih (Giles 12.412 9.803; Pulleyblank's Middle Chinese ts'î'êk šî), 'District Magistrate'; this title seems to have been bestowed by the Chinese Emperors on some Turks who embodied it in their names as çişl (see H. W. Bailey in JfrAS, 1939, p. 90). Türkü viii ff. Urunu: Toğudun Çişl: Çilik Bilge: Çişl: Kül Çişl: in the Miran document (ETY II 64); Uyg. vii ff. Man. beğ totot çişl (a list of titles, not a P.N.) M III 41, 4 (iv); Civ. Kutluğ Turmuş Kađir Çişl Uşp. 92, 1 (perhaps two names not one) O. Kır. ix ff. Kutluğ Çişl: ben 'I was Kutluğ Çişl: Mat. 19, 1; İnançu: Küliç Çişl: ben do. 24, 5.

Dis. V. ÇGŞ-

D çekis- Recip. (etc.) f. of çek-; s.i.s.m.l. with several meanings. Xak. xii ol maça: çekis (mis-spelt çikis) çekisli: 'he helped me to add the diacritical marks' (fi naqš-1-naqš); also used for contesting Kaş. I 107 (çeksizür; çekisme-k): Çağ. xv ff. çekis- Recip. f.; to have a tug-of-war (kaş-ref) with one another; to pull (kaşdên) together San. 219v. 29: Kip. xv taçdâba 'to pull against one another' çekis- (sic) Kuv. 79, 5; lâwâ wa câbâda 'to pull with, pull against one another' çekis- (sic) Tuh. 309a. 5; Osm. xiv ff. çekis- 'to pull against one another'; in several texts TTS I 152; III 143; IV 160.

Mon. CL

çal originally 'of a mixed black and white colour'; hence 'grey' particularly of hair; and hence in some languages 'grey-haired, elderly (man)'. S.i.a.m.l.g. See Doerfer III 1049. Cf. boz: Xak. xii çal koyal o-almah min-1-ganam 'a black-and-white sheep' Kaş. III 156; KB (God created me ... ) kara küşân erdim küş küldi çal 'I was as black-haired as a raven; He has made me as grey (i.e. white-haired as a) swan' 1098: xiv Muh. (?) (in a list of words for the ages of men) al-kahl 'elderly' çal Rif. 143 (Mel. 48, 17 orta): Çağ. xv ff. çal 'of a beard, containing both black and white', 'in the sense of di-miý (Pe. 'grey', lit. 'with two (colours of) hair') Vel. 236; çal ('with ç-') riş-i di-miý 'a beard of two colours' in general, and 'a horse with a coat of mixed red and white' in particular San. 208v. 8 (Pe. quont.; other meanings, not noted elsewhere, (2) 'camel colt'; (3) 'butter-milk': Kip. xiii in the list of the colours of horse's coats, al-kâl, as an Ar. word, is described as ma'rîf 'well-known' Hou. 13, 7: xiv çal (c-) al-farasül-aqâra-l-mâyîl îlal-şümra 'a roan horse verging on red' Id. 45.

çil: Kaş. gives two meanings for this word, the second perhaps a metaphor, usage of the same word. The first survives only in SW Osm. çil 'a spot, freckle; spotted, leprous', and the like, and perhaps Tkm. çil: 'a ridge defining the boundaries of an individual field in a cultivated area'. There is another word çîl meaning 'grey partridge, francolin, hazel hen', and the like (perhaps an extended meaning of the same word in the sense of 'a spotted bird'), which occurs in xiv Muh. Mel. 73, 1; Rif. 175; Xwar. xiv Qub 43; Kom. xiv CCI; Gr.; Kip. xiv Id. 45; Bul. 11, 12; Osm. xiv TTS I 162 and s.i.a.m.l.g. except SE. Xak. xi çil ajarwül-darb fil-'cild 'the mark of a blow on the skin', i.e. 'a bruise' Kaş. I 336; çil 'the mark of a blow on the body' (fi'l-badan) III 134: Çağ. xv ff. çil marz-i kardâ 'a ridge round a flower-bed' San. 220r. 29: Oğuz xi çil al-qubî 'ugliness' Kaş. III 134: Osm. xvi çil at translates Pe. abrapy a 'dapple-grey (horse)' in one dict. TTS IV 175; xvii çil ... and in Rûmi abrapy 'leprous, dappled, etc.' San. 220r. 29.

F çol 'desert' (Mong.) See çüllîg.

Mon. V. CL-

çal- originally 'to knock (someone Acc.) down, to throw (him) to the ground'. S.i.a.m.l.g. except NE with a wide range of extended meanings; in SW Osm. Sami distinguishes nearly twenty. Uyg. viii ff. Bud. çalms erdi yalin otuğ ters körümlû tagda 'he has beaten out the flaming fire on the mountain of false omens' Hûen-ts. 1911-12; o.o. TT VI, p. 73, note 308, 30 (2 bo đu-); Sw. 625, 12; Xak. xii ol anâ: çalms 'he knocked him down (sara'ahu); and one says ol söz menîn kulakka: çalms: sâmma'ni'l-kâlam 'he made me hear the statement' (prov.); and one says (?) to:nûg taşû ize: çalms: 'the fuller beat (darabâ'l-qâşâr) the garment on a stone' (verse) Kaş. II 23 (Aor. and Infinit. entered erroneously as çakarna, çakmak): KB tutup çalms yérke ağır içt kîlîp a 'serious illness came, gripped and prostrated him' 1956; çal başûn 'put your head to the ground' 1392; a.o. 6177: xiii(?) Tef. yérke çal- 'to throw to the ground'; çal- 'to play (a musical instrument) 356: Çağ. xv ff. çal- ('with ç-') naçaxtan 'to play (a musical instrument)' San. 208r. 16 (quotns.): Xwar. xiv çal- ditto; 'to throw to the ground' Qub 40: Kip. xiii xâbâba bil-1-sâbâb 'to play the flute' düdîk çal- Hou. 41, 7: xiv çal- (c-); 'with buck vowel') naqara-l-1-daff awâl-1-rüba 'to play the tambourine, lute,
or other musical instruments' (al-malāhī) Id. 45: Osm. xiv ff. cil - c.i.a.p. with a wide range of meanings, 'to strike, strike down, strike off, play, rub on (ointment, etc.),' mix', etc. TTS I 145; II 208; III 138; IV 154-5.

**Dis. CLA**

VU cilā: Hap. leg. in this meaning; cīle/cīle noted in various meanings fr. Çağ. onwards are not connected semantically. Xak. xī cilā: 'fresh horse dung (rawi) in a stable' Kas. III 233.

**Dis. V. CLA**

VU cilā:- Den. V. fr. cil; 'to moisten.' The Infinit. is given in the MS. as -mek, but as cilat-, cilan-, cilas- have -mak this is presumably an error. Survives only(? in SW xx Anat. cīle- 'to drizzle, to be moist' SDD 350. Cf. 2 cilan-. Xak. xī (ol) tonuç cilā: 'be moistened (naddā) the garment' (etc.); originally cilid: but abbreviated Kas. III 271 (cilær, cilemek sic): Kip. xiv (VU) cilā: (sic) talul'm-jaṭar 'gentle rain'; and one says cilā: matara taļa(n) 'it rained gently' like cīsīd: already mentioned Id. 45.

**Dis. CLB**

VUF cilūvu: pec. to Manichean Türkü and no doubt a l.-w., prob. Sogdian, but not identifiable as such. The contexts point clearly to 'blasphemy.' Türkü vii ff. ne: yevlak cilūvu: saktu: 'what evil blasphemy did (the wicked demon) think of!' Tay. III v. 4-7 (ETY II 178): Man. muntāg uluq cilūvu sav sızledimiz erser 'if we have spoken such great blasphemies' Chuaš. I 33-4; a.o. do. 21.

çalpak, çelpek Preliminary note. Kas. distinguishes between these two words, but the meanings are very close to one another, and nearly all later forms of the latter have back vowels. It is therefore no doubt a Sec. f. of the former.

D çalpak N./A.S. fr. çalpa:- (This V. has so far been traced only in SW xx Anat. 'to thin thick dough by moistening it with water' SDD 299, but cf. çalpaç, çalpaş, çalpaş); 'filth, filthy.' Survives in NE Tuv. cilabk 'filthy'; SW xx Anat. cilapak 'a hole filled with water' SDD 299, cilipik 'frozen ground becoming muddy in the sun' do. 336; çilpek 'a mud stain on a garment'; çilipik 'ice, hoarfrost' do. 351 (some of these have other unrelated meanings). Xak. xī çalpak al-qadar wa'l-wasax 'dirt, filth'; çalpak 1s al-œmrul'-muxtali: 'a muddled affair' Kas. I 470: Çağ. xv ff. çalpawçalpuk (both fully spelt) 'a place which has become muddy (gil u xalab şuda) after a fall of rain' San. 208v. 19.

S çelpek 'mucus discharged by the eye'; except for SW Osm. çelipik Red. 728 (only) all modern words with this meaning have back vowels, SE çelipik Shaw (only); çapak Shaw, BŞ; NC Kir. çilpak; SW Osm. çapak. In the meaning 'a thin flan of bread cooked in oil,' which first appears in San. and links with the meaning of çalpa:- in SW xx Anat., the word survives in NC Kir. çelpeč; Kx. çelpeč; SC Uzb. çalpāk. Xak. xī çelpeč čamul'-'ayn 'mucus discharged by the eye' Kas. I 477: xiv Muh. al-rämās 'dry mucus on the eyelids' çilpak Mel. 46, 15; Rif. 140 (unvoiced): Çağ. xv ff. çilpik (spelt) çirk-i čamit didno (and çilpmik köz 'an eye discharging mucus') San. 220v. 11; çelpeč (spelt) 'a kind of thin bread fried in oil' do. 208v. 18: Kip. xiv çapak (e-b-) ramaşul'-'ayn Id. 41: Osm. xviii çapak (spelt) in Rüm. çirk-i čamit, in Ar. ramaš San. 204v. 12.

D çalpaş Hap. leg.; Dev. N. fr. çalpa:-. Xak. xī çalpaş al-wašt 'liquid mud' Kas. III 385. çolpan 'the planet Venus'; not noted before xiv but no doubt older, although the word for 'Venus' in the idiosyncratic Türkü viii ff. document Toyoh 8 (ETY II 58) is the Sogdian l.-w. naxađ and in Xak. xī KB sevlt, q.v. S. i.a.m.l.g. with some phonetic changes (-ç/-š/-etc.) but in SW Osm. çoban yildizi 'the shepherd's star,' no doubt owing to a false etymology. Uyg. xiv Chin.-Uyg. Dict. 'Venus' çolpan Ligeti 153; R III 2025: (Xak.) xiv Muh. kavokabul'-šibh 'the morning star,' i.e. Venus çolpan (e-b-) Mel. 79, 10; Rif. 184: Çağ. xv ff. çolpan (spelt) the star called in Rüm. kervan hanan, in Ar. şirā', and in Pe. kārwān kus San. 214v. 18 (quoto.; there is a curious mistake here; the Rüm. phr. does mean 'Venus,' the other two 'Sirius'); Kip. xiv çolpan (e-b-) al-zuhra 'Venus' Id. 45; kavokabul'-šibh çolpan (e-b-) Bul. 2, 13; xiv kawokab ... Tkm. çolpan Tuh. 30b. 3.

D çalpaş Hap. leg.; Dev. N. fr. çalpa:-. Xak. xī çalpaş 'the viscous excretion (ma kāna min luştā) of fruit which sticks to the clothing and hands' Kas. I 460 (vocalized in error çalpāş).

**Dis. V. CLB**

çalpa:- See çalpak.

D çalpaş- Hap. leg.; Recip. f. of çalpa:-. Xak. xī olār ikki: çalpašdi: 'the two (men) quarrelled and treated one another rudely (tacādāl wa taxāşānā) over an affair;' also used of things when dirt settles on them (irtakabahā qadar) Kas. II 207 (çalpaşur, çalpaşmāk).

**Tris. V. CLB**

D çelpeklen- Refl. Den. V. fr. çelpek; survives only(? in SW Osm. çelpeklen- same meaning, Red. 728 (only). Xak. xī köz çelpekleni: 'the eye discharged mucus' (gāmīṣāt) Kas. II 277 (çelpeklenüür, çelpeklenmek); a.o. II 279, 14.

D çalpaşlan- Hap. leg.; Refl. Den. V. fr. çalpaş. Xak. xī elğ çalpaşlandi: 'stickiness was smeared (talaftaxatî-l-luştā) on the hand.
from eating fruit and the like) Kas. II 271 (çalpašlanur, çalpašlanmak; vocalized -puš- everywhere).

DIS. CLĞ

D çildeğ Dev. N. in -ğ fr. *çilde-:, Den. V. fr. çil; the alternative form is a very early example of the sound change -ğ > -y > zero. Xak. xi çildeğ qarq yazruc fi zawri'-layl minhu'l-qayh wa-l-midda fa-yukwab ba dahu 'an ulcer which forms on the chest of a horse; it exudes pus and matter and is then cauterized' Kas. I 477; çildey 'an ulcer which forms on the chest of a horse and is cauterized until it heals' (hatta yabra) III 240.

D çiletğ N.Ac. fr. çilet-; used only in Hend. w. ayağ, with which it is no doubt more or less similar. Uyg. viii ff. Bud. ayağka çiletğke tegilmig 'worthy of honour and respect' U I 77, 18; 86, 35 (a less common variant of ayağka tegilmig, see ayağ); o.o. of ayağ çiletğ USp. 101, 8; Sw. 444, 5; Cív. T I 114 (ornan-).

çaldir onomatopoeic; survives in NC Kir. çaldir. Xak. xi ok késte: çaldir çaldır ēttu 'the arrows rattled (qaqalqala) in the quiver'; also used when the grass rustles (sawwata) when the wind blows over it Kas. I 457.

S çildey See çildeğ.

DIS. V. CLĞ

D çilat- (çilat-) Caus. f. of çilat-; survives in NW Kaz. Xak. xi ol kepek çilattu 'he ordered that the bran (etc.) should be moistened' (bi-tandiya); originally çilat- but shortened Kas. II 310 (çilatür, çilatmak).

E çalda:- See çalara-.

D *çildeğ- See çildeğ.

çilet- used only in Hend. w. ayağ-; cf. çildeğ; n.o.a.b. Uyg. viii ff. Bud. (even when name and fame, gain and acquisition come to them of their own accord) kamağka ayağuluk çileğülük bolgaylar 'they will honour and respect all men' Sw. 195, 21-2.

çaltur- Caus. f. of çal-; s.i.s.m.l. with several meanings. Xak. xi ol anu: çalturdr asra'ahu iyahu 'he made him knock him down'; and one says ol yilıت çaltur'diri: 'he ordered that the strayed animal should be called' (or searched for, b-nidyân) Kas. II 182 (çalturur, çalturmak): Oğuz xi . . also, in Oğuz, used of any statement when it is forced on the hearing (midiyaı r-il-sum-ü a) do.

D çaldra:- (sic in a section for Dis. V. contains three consecutive consonants) abbreviated Den. V. fr. çaldir; survives in NW Kaz. R III 189; the further abbreviation çala:- is Hap. leg. Xak. xi taş çaldradî: 'the scree (al-rađradă) made a clattering noise' (saqwata); also used of other similar things like chains when they fall to the ground and make a noise Kas. III 447 (çaldrasr, çaldrasmak; everywhere minvocalized çaldras-); ok késte: çaldrasr: 'the arrows rattled (qaqalqala) in the quiver'; also used of any similar sound (qaq) Kas. III 281 (çaldrasr, çaldrasmak, both vocalized çilasr- in a second (?) hand).

Mon. CLĞ

calç Hap. leg.; onomatopoeic. Xak. xi one says calç çulç badar (sic?); unvocalized kildî: wakasahu 'he thumped him'; it is an onomatopoeic (hikâyä) for the sound of thumping Kas. I 349.

culç Hap. leg.; a quasi-onomatopoeic Adv. Xak. xi çulç esrûk (mis-spelt esrûk, which is perhaps a corruption of esrûk) al-sakrûmul'-jaʧ ḫ 'incapably drunk' Kas. I 349.

DIS. CLĞ

D çalığ N.Ac. fr. çal-. In Kas. this word is entered not in its proper alphabetical order but as an appendage to soroğ; it is not, however, likely to be a later addition to the text. The only certain survival of this word is NE Alt. çalu: 'a shaman's drum' R III 1884. There are several medieval words assembled below which seem rather to represent a parallel (Pass.) Dev. N./A. in -uk, which survives in NE Alt., Tel. çalik 'enterprising (trader); unruly (horse); dangerous (disease)' R III 1880; SW Ösm. çalik with several meanings. It is unlikely that these words are corruptions of Pe. çallak 'nimbly, quick', but this may be a 1.-w. in some modern languages. Xak. xi çalığ nişdânul-dâlla ayda{n) 'also (i.e. as well as soroğ) calling (or searching for) a strayed animal'; also used when a matter of importance to the chiefs (muhteem i'l-umurâ) arises, and they send to the villagers and nomads and tell them to come to them Kas. I 374: xiv Muh. al-muʃâfi'all 'careless' (opposite to al-sâhi wa'l-hâzim 'wakeupful, resolute') ayik) çalik Mel. 55, 1; Rif. 152: Çaq. xv ff. çalığ çalik 'spelt with both ç- and ç-') 'a skittish, fast (calf wa tum) horse'; it is a corruption of (Pe.) çalâk San. 209r. 2 (quoting): Xwar. xiv çalik 'violent, impulsive' Qutb 40: Kom. xiv 'bad-tempered, violent' çalik CCG; Gr.: Kip. xii al-mu'arib bi'l-sarr 'quarrelsome, malicious' çalik; the opposite to çalik is yawaş; it is also a word used of horses Hou. 25, 10: xiv çalik (e-) 'restive (al-camil) of a horse; it is used as a masculine Proper Name (al'am) and also for 'wounded with a sword' (al-gar) b'la-sayf) Id. 45: Ösm. xvi ff. çalik 'quick-tempered; restive', esp. of a horse; common TTS I 144; II 205; III 138; IV 153.

(D) coluk (çolok) prob. Pass. Dev. N./A. fr. *çol-; originally 'with one arm', that is with the other missing or paralysed. S.i.a.m.l.g. except NE as çolak and the like, often with the more general meaning 'crippled, lame'. Cf. cfolkuy. See Doerfer III 1111. Uyg. viii ff. Chr. çoluk M III 49, 4 (axsak): Xak. xi çoluk (sic in MS., not çolak as in printed text)
al-naja' 'one-armed' Kaş, I 381: Çağ, xv ff. çolak ('with ç-') 'a man with a defective arm' (as dast ma'yib) San. 214v. 16.

cülk a kind of bird; survives in SE Türkçülk a name for several kinds of 'plover' Shae 212; SW Ösm. çuluk 'woodcock'; su çulugu 'common sandpiper; great snipe'; küçük çuluk 'green sandpiper; common snipe' Red. 740. As Kaş, describes it as a 'water-bird', prob. originally 'sandpiper' or 'snipe'. Xak. xi çuluk fayır fi'l-mâ' mubahalla 'olâ qadarîn-fâxîta 'a spotted black-and-white water-bird about the size of a ring-dove' Kaş, I 381.

câlkan apparently survives as câlkan 'stinging nettle' in several NE languages and NC Kir. Xak. xi câlkan 'the spread of an injury and its transfer (ta'diyatul-'cîrî wa sirâyatuhi) from one place to another, for example if the leg is swollen and the glands in the groin are affected' Kaş, I 441.

câlğây survives in NW Kaz. câlğîy 'goose-feather' R III 1887. Xak. xi câlğây qawadîm nisîl 'fayîr 'the front feathers of a bird' Kaş, III 241.

(D) çolkûy Hap. leg.; der. fr. *çol-, cf. çoluk, but there is no other example of a suffix -kuy. Xak. xi çolkûy etük 'a boot of which the heel is worn down (inxaraqa) on one side'; and one calls a man 'with a defective arm' (al-axraqi'll-yad) çolkûy elîg Kaş, III 242.

Dis. V. CLG-

S çulga:- See çulga:-.

S çulgan- See çulgan-.

Dis. CLG

VÜ çulik Hap. leg.; onomatopoic syn. w. 2 çik; the ç- is unvocalized, but no doubt -i should be restored. Xak. xi one says in calling (fi du'a) kids çilik câlîg Kaş, I 388.

PU çulîg this word has been read in Türkû vii I 4 5, II 5 in the list of countries which sent representatives to Estemi Xin'shî (?): funeral; it begins 'from the east, where the sun rises' Bükîl (PU) çulîg el Tavqûs Tûpût, etc. Henning in 'The Date of the Early Sogdian Letters', BSOAS XII 1901 ff. showed that Bükîl: meant 'Korea'. Tavqûs is of course 'China' and Tûpût 'Tibet'; as the list is presumably in a strict geographical order, the entry between Korea and China must be some unidentified 'realm' (el) between Korea and China, perhaps one of the several kingdoms in Korea. The word looks like a Chinese representation of the name like çili (g). It has been read as çûlîg and explained as a P.N.[A]. fr. çol meaning 'belonging to the steppes', but this is impossible since çol is a Mong. word which is not traceable as a l-w. in Turkish earlier than Çağ, xv ff. Vel. 252; San. 214v. 15. The word is perhaps to be connected with the equally unexplained word (PU) çulîg: in Tûrkû vii (1 searched for a guide and) çulîg: Azûlî: bulûdî T 23. Az is a tribal name (see az Preliminary note), so çulîg: is prob. a place-name. 'I found an Az man from Çulîg.' The suggested translations 'distant' and 'strange' are purely hypothetical since they do not rest on any solid etymological basis.

PU çulîg: See çulîg.

Dis. V. CLG-

VÜ(?) çulîk- pec. to Kaş, who in II 119, 10 and 166, 1 says it is a basic V. and not an Intensive Pass. f. like baškî-. On the second point he does not doubt right, but it is more likely to be an Intrans. Den. V. fr. *çîl than a strictly basic V. Xak. xi er 119: çulûkî: raftât hi'yatul-racul 'the man's things (Kaş, clothes) were shabby' Kaş, II 119 (çulûker, çulîkmek); a.o. do. II 166, 1.

Dis. CLM

D çalma: Pass. Conc. N. fr. çal- with a range of meanings hard to connect with the basic meaning of that V. S.i.a.m.l.g. w. meanings varying from language to language, the commonest being 'a lump of earth or dung; a turban; a lasso'. Xak. xi çalma: al-madar 'a clod of earth or clay'; and 'the lumps of dung' (al-hirs) which are collected from sheep-folds and camel stables and dried to burn in the winter are called çalma: Kaş, I 433: Çağ, xv ff. çalma: (spelt) 'a striped or fine muslin cloth (fita wa dastîrî) which they wrap round their heads'; and in the idiom (ba-istilâh) of the people of Iran 'a kind of bottle (masrabna) sewn together from leather (talâqin; sic) which they fasten to the pomels of their saddles on expeditions and drink from' San. 208v. 24: Korn. xiv 'turban' çalma CCCI; Gr.: Ösm. xvi çalma 'turban' in one text TTS II 207.

Tris. CLM

VUF çulman: Hap. leg.; no doubt a l-w. Gancak xi çulman: is al-amr là yu'raf maxracahu 'an affair the outcome of which is unknown'; its original meaning was mus-tanqa'u'll-mâ 'a pool of stagnant water' Kaş, I 448.

Dis. CLN

D çalañ Hap. leg.; Dev. N. fr. çal-; not connected with the çalañ in several NE and NC languages which is a Sec. f. of yalan (yâlqûn). Xak. xi 'a noisy, talkative man' (al-raçu'll -saxxâbu'll-kâfîrîl-hâlâm) is called çalañ baš-şî; . . . çalañ yér 'saline (al-sabka) black earth on which there is no vegetation, as if it had been burnt' Kaş, III 371.

VUF çalûp Hap. leg.; no doubt a Chinese l-w., the first syllable perhaps ch'a 'tea' (Giles 208).
Xak. xi al-qas'atu'l-şiniya 'a Chinese bowl' is called çalın Kaş. III 371.

**Dis. V. CLN-**

D çalın- Refl. f. of çal-; s.i.a.m.l.g. except NE with a wide range of meanings. Xak. xi çalınlı: 'the horse was emaciated (buzlama) because of bad grazing' , and one says er özün yérke: çalınlı: 'the man threw himself to the ground' (șara'a . . . șila'ard) or 'pretended to throw himself' Kaş. I 149 (çalınur, çalınmak): Çağ. xv ff. çalın-çalınlı na-woxta yudan (of an instrument) 'to be played' San. 208v. ı (quon.). Qüzı xı söz beg kula:kiña: çalınlı: 'the word reached (balğa șila) the beg's ear' Kaş. II 149: Xwär. xii(? ) (I require you) baş çalınuluk (sic) 'to bow your heads to the ground' Oğ. 108: xiv çalın- 'to be played' Qüb. 40.

D çılan- (çılan-) Refl. f. of çıla-; survives as çılan- in NC Kır.; NW Kız. and as çılen-in SW xx Anat. SDD 350. Xak. xı çılandı: neq 'the thing was moistened by the damp' (nadiya . . . mina'l-rüşuba); originally çıla: (çılanur; çılanmak): and at çılandı: 'the horse sweated' (araqa) Kaş. II 150: Kıp. xiv (VÜ) çılan- ibilla 'to be wet, soaked' Id. 45.

**Dis. CLR-**

S çalra:- See çaldra:-.

D çalrat- Hap. leg.; Caus. f. of çalra- (çalıra-); the Infin. is unvocalized, the Perf. and Aor. vocalized çırat- apparently by a second hand. Xak. xı ol okun kėste: çıra:ti 'he made his arrows rattle (şawwata) in the quiver'; also used of anything when one rattles with it (təqalqa bihi) Kaş. II 333 (çıratur, çıratmak).

**Dis. V. CLS-**

D çalsık- Hap. leg.; Emphatic Pass. f. of çal-; 'to be thrown down'. Uyg. xii ff. Bud. TT V 22, 28-9 (bastık-).

**Dis. CLS**

D çalı Dev. N. fr. çal-; survives with various meanings NE Kum. 'cross-eyed' R III 1882; SE Türk. 'wrestling' BS 249; Jarring 64; NC Kır. 'resembling; semi-cross-bred; thoroughbred (horse)'; NW Kız. 'crooked'. See Doerfer III 1051. Xak. xı çalı al-muşəra'a 'a wrestling match' Kaş. I 368: Çağ. xv ff. çalı kișış 'effort, endeavour' (a long para. saying that the author of the Farhang-i ğānî descried the word as Pe. and quoted Pe. verses, suggesting a different meaning, but that kișış would be a more appropriate one); çalı (spelt cița; not çalı) 'anything cross-eyed' (di:tușma), that is with a father and mother of different races (cins), also called şalgurt (pec. to San.) and, if a camel, besrek (Mong. l.-w.) San. 208v. 27: Kım. xiv 'cross-eyed' çalı CCI; Gr.; Kıp. xii al-harb 'battle', etc. çalıscı Hou. 14, 8: xiv al-munâdila wa'l-murâmât 'shooting and throwing things at one another' çalısc (c-); Bul. 9, to: xv munâdila çalısc Tuh. 33b. 13: Osm. xiv and xv çalısc 'war, battle' in several texts TTS II 206; III 138.

**Dis. V. CLS-**

D çalısc- Recip. f. of çal-; s.i.a.m.l.g. w. a wide range of meanings of which 'to fight one another', and 'to strive, make efforts, be industrious' are the commonest. Uyg. xiv Chin.-Uyg. Dict. 'to bow the head, kotow' baş çalısc- R III 1882; Ligeti 150: Xak. xı kapuğ çalıscı: 'the component parts (sudâ)' of the door came apart' (infaracat), also used of patches on a bowl (ru'ubul-qas'a) and the component parts (maďasî, mis-spelt muqasîl) of a saddle Kaş. II 108 (çalıscur, çalısmak); a.o. II 114, 5; xiv Muh.(?) in Rİf. 107 both cā'a 'to be hungry' (an error) and câla 'to wheel about in battle' are translated çalsısc-: Çağ. xv ff. çalis- ba-ham na-wâxtan 'to play (instruments) together' and metaphor. kışidan 'to strive' San. 208v. 4: Kıp. xii qâtala mina'l-muqasîl to wage war with one another' çalıscı- Hou. 43, 7: Osm. xiv to xvi çalıscı- 'to fight one another'; in three texts TTS II 206; IV 154.

**Mon. CM**

çam pec. to Uyg. xii ff. Civ., USp., where it is common, usually in the phr. çam çarım kil- 'to lodge an objection' to the performance of a contract, the terms of a will, and the like. Çam might well be a Chinese l.-w., but çarım, which is used only in this phr., could not be. See çamguk, çamla:-, çamaz.

**VU:** D çım as such Hap. leg., but prob. the basis of SW Osm. çimlen- 'to sprout, as moistened seeds' and çimlendir- 'to make (seeds) sprout by moistening them before planting' Red. 747. Although Kaş describes this as something less than a word in its own right, it looks like an ordinary Adj. and, if so, a Den. N./A. fr. çi: See 2 çım and çömérük. Xak. xı çım a Particle (harf) used in the case of the excessiveness of a thing (inda muhâbâ-ğati-l-say) and its description in respect of moisture (bi:l-rüşuba) or being raw (ni); hence one says çım yî:st et 'very (cidda(n)) raw meat', and çım öl ton: 'a very wet garment' Kaş. I 338.

**VU:** D 2 çım 'turf' and more particularly 'peat'. S.i.s.m.l. in SE, NC, SC, SW. The spellings çım in NC Kır. and şım in Kız. suggest that this is etymologically identical w. L 1 çım. Xak. xı çım 'peat' (al-fîl), that is what is cut out of the ground and dried and used to feed a fire, because vegetation and
roots are incorporated in it; one says çim biçti: 'he cut peat' Kaš. I 338; KB 974 (1 öyük): Kıp. xiv (VU) çim (c-) al-qul'ā'a mina'l-šan wa fihā'ī:n nabāt 'a lump of mud with plants in it'. Id. 46.

S 3 çim See 2 çıń.

Mon. V. CM-
çom/-jöm- Kaš. distinguishes both here and in the der. f.s between çom- 'to sink in (water, etc. loc.)' and çöm- 'to dive into (water, etc. Dat.)', but it seems impossible to trace this subtle correlation between vowel and meaning in modern languages. S.i.a.m.l.g., the prevailing pronunciation being çom-; there are some very odd forms in some NC, NW languages which seem to be due to contamination by the syn. Mong. l.-w. jizgů (Kowt. 1537, Haldot 387). Uyğ. viii ff. Man. jün tēręçte çoma bata [yarka] yurukçu üçün 'because he has designed to sink and descend like the divine sun' M III 33, 1-2 (iii): Bud. TT VI 195 v.l), etc. (bat.): Cív. jün kūn çom(m):ākta: oğturū: (ød:dhkūrī) 'exactly when the sun's heat sinks' TT VII 1.23: Xak. XI oğlum suvdu: çomdu: 'the boy sank (gāsā) in the water' (çomar, çommak); and one says oredek suvka: çomdu: 'the duck dived deep (gāsā ... əqasa(n) muħāla(n) fihi) into the water' (çomer, çommeği); the Infin. of this V. has -mek and that of the first has -mak so that the distinction (al-fağ) between the two may be known Kaš. II 166; a.o. of çom- ḳoğul, 11: XIV Muh. sabaḥa 'to swim' (VU) çom- Mel. 27, 3; Rıf. 110: Çaq. xv ff. çom-(-gāt, etc.) suva zal- 'to dive into the water' Vel. 253 (quoting); çom- ba-zr-i ḳa fihrī raftan ḳa gūza zadan ditto San. 214v. 26 (quoting): Xwar. xiv atım oṣ sażğa (VU) çomdi 'my horse sank into the marsh' Qub 44: Kıp. xvi əqasa 'to dive' (VU) çom- Tuh. 27a. 2.

Dis. CMA
çami: Hap. leg.; a mere jingle, not to be connected w. çam. Xak. xi one says (b) çogi: çami: kūltī: calaba wa saxaba 'he shouted and made a hubbah'; çami: yustal mal mun-darken(n) 'is used as a jingle' Kaş. III 234.

Dis. V. CBMB-
?E çombur- Hap. leg.; an unusual form, prob. a false transcription of çomtur-, q.v. Uyğ. viii ff. Bud. (the bull came out first and) tēginin çomburu (?çomburu) yatğurup 'making the prince sink to the ground and lie down' (stood stamping with his four feet and overshadowing him) PP 65, 3-4.

Dis. CMC
?F çomçe: 'ladle, scoop', etc.; prob. a l.-w. fr. Pe. çom'ça, same meaning; such l.-w.s are common in Oğuz, see ören. S.i.a.m.l.g. except NE; in SW Az. çomçe; Osm., Tkm. çemçe, in other languages metathesized as çomçğ, çümçğ, etc. Cf. kaumç, kašk. See Doerfer III 1121. Oğuz xi çomçe: al-mīgrāfa 'ladle' Kaş. I 417; xiv Muh. (?) (in the list of domestic equipment; al-mīgrāfa kaṃç) (VU) cumāh (cf. kaṃç NW) (VU) çomçğ (c-; -e-; unvocalized) Rif. 169 (only): Çaq. xv ff. çemçe 'a large spoom (qaṣṭ) made of wood or brass with which they stir broth' (aj) San. 209r. 19; çomçe 'a large spool made of wood or brass with which they stir a pot' (díg); also spelt çemçe ḳo. 215r. 21; çumīš 'a kind of ladle (kaʃfīr) carved out of wood, with which they pull food out of the pot' ḳo. 215r. 25: Korn. xiv 'ladle, skimmer' çemçğ CGI; Gr. Kıp. xii al-mīgrāfa çemçe (sic) Hou. 17, 14: xiv çomçe: (c-; -e-) al-nağrašca (sic) Id. 46: xvi mīgrāfa çomčğ (sic) Tuh. 34a. 6: Osm. xiv to xviç çomçe 'ladle', etc.; in several texts TTS I 167; II 245; IV 181.

Dis. V. GMD-
D çomtur/-çomtūr- Caus. f. of çom/-jöm-; cf. çomur-, and see E çombar-. Survives in NE Alt., Lch., Tel. çomdir- R III 2033; SE Türkî çumur- (sic) Shaw 100 (only); NC Kır. çumur-. Xak. xi ol anı: suvka: çomtūr: amqalahu fl'-mād 'he plunged him into the water' (çomtūrur, çomturək); çomtūrul: (çomtūrür, çomtūrme:k) hāda aq'ar minnu fl'-māq 'this (implies) plunging more deeply than the other' Kaş. II 182.

Dis. CMG
?F çomak originally 'a cudgel' and the like, and more particularly 'a mace' used in battle. Survives in the last sense in SE Tar. R III 2032; Türkî Shaw, Bš, Jarring and SW Oman. The mace was not originally a Turkish weapon and religion and weapon reached them together. In U II 26, 16; 27, 23, etc., an Indian(? l.-w. lurzi is used for 'mace'. In the medieval period another word for 'mace' appeared, çokmar noted in Çaq. xv ff. San. 214r. 5; Kıp. xiii ff. Hou. 13, 17; Id. 44; Kav. 63, 19; Tuh. 16b. 5; 33b. 12, and Osm. xv TTS III 158, and s.i.a.m.l.g. as çokmak, çokman, çomak, çomar. It is prob. that both çomak and çokmar, etc. are l.-w.s etymologically connected, but their origin is obscure. See Doerfer III 1120. Xak. xi çomak al-aşā 'a stick, cudgel': çomak al-muṣlim among the Uyğur and pagans generally ('anmat-li-kufra); one says çomak erit: 'a Moslem' (lit. 'a man with a mace') Kaş. I 381; a.o. II 3 (çap-); KB ay ərşiq çomak 'oh valiant Moslem' 4701: xiv Muh. al-dabbūs 'a mace' çomak Mel. 71, 8; Rif. 173; Çaq. xv ff. çomak ('with -c') 'a cudgel' (şab-dast) of which the head is carved in the shape of a mace (gurz); in Ar. dabbūs San. 215r. 18: Kıp. xii al-dabbūs-l-xaşab 'a wooden mace' çomak Hou. 13, 17; xiv çomak (c-) 'a wooden cudgel (şab) with a rounded head like a mace' Id. 46; xv dabbūs (inter alia çomar ...) çomuk (sic) Tuh. 15b. 5; Osm.
S čomuk See čomug.

Tris. CMG-

D čamuk-—Hap. leg.; perhaps a Den. N./A. fr. čam. Xak. xi 'a backbiting and treacherous (al-namāmā'l-muxranbaq) man' is called čamuk er Kaš 1471.

VU?D čomug prima facie a Dev. N./A. fr. čom-; this etymology is obviously appropriate for the only (?) modern form of the word SE Türkî čamāg 'the little grebe, Podiceps minor', Shaw 212, but less appropriate for the earlier meaning; the context in KB seems to require 'blackbird' or the like. N.o.a.b. Xak. xi čomug al-ašam mina'l-girbān 'a white-footed crow (or raven)' Kaš 1471; KB kara čamug otti sata tumaš-kīn, üni oğlu giz tini teg yakın 'the blackbird(?) sings with his coral beak, his voice is like the voice of a delicate maiden' 77; Oğuz xi (after Xak.) the Oğuz elide the -g- and say čomug; they do this in all Nouns with four consonants containing -g- or -g- Kaš 1470.

S čamugur See čagmur.

Tris. V. CMG-

D čamugulan- Hap. leg.; Refl. Den. V. fr. čamug; the č- of the Perf. and Aor. (but not the Infin.) was vocalized with a kasra, prob. by a second hand. Xak. xi kiši čamug-land: 'the man became a slandering backbiter and malicious (qattāt namāmā şarīr), criticizing (yadumma) everyone' Kaš II 275 (čamugulanur, čamugulanmak).

DIS. CMN

S čomun See čimgen.

DIS. CMR

S čamran See 2 čar.

DIS. V. CMR-

D čomur-bčomür- Caus. f. of čom-čom-; survives in SW Osran. čomur- Red. 740 (only). Cf. čomur-. Uyg. viii ff. Bud. svuda yekler urup kemis suvka čomurur 'demons in the water strike the ship and make it sink in the water' PP 17, 6-8; a.o. Hien-ts. 301-4 (batur-) Cív. (in a list of ingredients for an offering to a demon, together with meal, pieces of meat, green beans, etc.) bir čomur-muş suv perhaps 'a full vessel of water' TT VII 25, 11 (very dubious, prob. mistranscribed): Xak. xi ol ani: suvka: čomurd: 'he plunged him in the water and drowned him (fatih..) wa maqalahu (čomurur, čomurur-mak); and one says čomurdu, čomür, čomürmek; this means 'plunging deeper' (a'mag minhu fil-fatih) Kaš II 85; xii(?); Tef. svuğa (VU) čomur- 361: čaq. xv ff. čomur- (spelt) Cív. f.s: ba-áb firu burdan wa ğätawar saxtan to plunge (someone) in the water and make (him) dive' San. 215r. 10 (quotns.).

DIS. V. CML-

D čamla-—Den. V. fr. čam; 'to lodge an objection' to the terms of a contract, etc.; syn. w. čam čarım kıl- but less common. Pec. to Uyg. Uyg. viii ff. Cív. bu yerke kim kim-me bolup čamlamazunlar 'let no one raise an objection to (the sale of) this land' . . . čamlaslar Malov. Pamyatniki drevnyurkshoi pis'mennosti, Moscow, 1951, p. 206, 17-18; čamlaguc USp. 16, 22; a.o.o.

Tris. CML-

VU?D čomul- Hap. leg.; although the morphology is obscure this could semantically be connected with čom-, perhaps a Sec. f. of čomligi: 'sinking'. Xak. xi one says of a man when he is dazed (sadrafta tofuhu) with the heat čomul: bold: that is sadrafta wa fatara 'he was dazed and limp' Kaš I 448.

?F čureli: 'an ant'; a queerly shaped word, prob. a l.-w. since there are two other old words for 'ant' kemurga, karinçga; q.v. Survives only in NE Bar. tşımsölől R IV 214; Leb., Tuba čt̠bala III 209; Tel. čmala III 2103; SE Tar. čmule R III 2204; Türkî ditto BS, Jarring; SC Uzb. čomuli. Uyg. vii ff. Bud. (birds, flies, mantises(?)) čemli 'ants' (beetles, etc.) U II 35, 23; Čigil xi čurelii: al-nam 'an ant' Kaš I 448; Kip. xv (PU) murhabba čureli Tuh. 33a. 7 (the Ar. word could be transcribed in several ways, but the word it obviously resembles is Russian murevei 'an ant', whatever the etymological origin of that word may be).

DIS. CMR

S čomun See čimgen.

DIS. CMG

VUD čimgen 'meadow, peat', and the like; as such n.o.a.b.; in the MS. the čim carries a čamma, but this is an obvious error, since this is clearly a Den. N. čim (2 čim) also translated al-t'il in Kaš. Survives in SE Türkî čimen BS, Jarring, and SW Az., Osrn., Tkm. čemen. These latter are commonly regarded as l.w.s fr. the syn. Pe. word čaman, but, as they have a good Turkish etymology, the Pe. word is prob. a Turkish l.-w. See Doerfer III 1124. Xak. xi čimgen (MS. čogon) al-rauď toa'-t'il 'meadow, peat' Kaš I 443: (Cag- xv ff. čemen/čemender 'a sluggish horse', corruption of Pe. čamand; and in Pe. čemen means 'vineyard, garden, green meadow' San. 209r. 21): Xwar. xiv čimgen 'meadow' Qub 44; MN 88, etc.; čemen do. 43 (čimen); Kip. xiii al-murc 'meadow' (VU) čemen (unvocalized) Hou. 8, 19; xiv čimen (č-) al-murc Id. 46; al-murc wa-tallāhis ('grass') čemen Bout. 3, 12.

DIS. V. CML-

D čamla-—Den. V. fr. čam; 'to lodge an objection' to the terms of a contract, etc.; syn. w. čam čarım kıl- but less common. Pec. to Uyg. Uyg. viii ff. Cív. bu yerke kim
Tris. CMR

VU 'D gömerük ( giochiérek) Hap. leq.; morphologically an Intrans. Dev. N./A. fr. a Den. V. in -er-; the obvious connection is w. çım (1 çım) for the erratic vocalization cf. çımçen. Xak. xı çomerük kılı: al-racculuí'-
-a'maşı, 'a man with watery eyes' Kaş. I 488.

Dis. CMŞ

D çamısiz Hap. leq.; Priv. N./A. fr. çam. Uyg. viii ff. Civ. bu bitigdeki càwını bitig yosunça negiçe me tildamayın çimn kőni bérbürbüz 'we undertake to pay the sum mentioned in this contract according to the terms (Mong. I.-w.) of the contract without seeking any pretext (to refuse) and without objection' USp. 12, 14-16.

Dis. V. CMS-

D çumüş-cçumüs- Recip. f. of çum-/çum-; pec. to Kaş. Xak. xı ol meniş birle: suvka: çumüşdi: 'he competed with me in diving (fi'll-iğmâs) into the water', çumüşur, çumüşmas; and one says çümüşlî; çümüşür, çümüşmek (mis-spelt -mak); this also means ingi mistr but deeper (aq'ar minhu) Kaş. I 111.

Tris. CMŞ

D çumuslk Hap. leq.; A.N. (Conc. N.) fr. a Dev. N. fr. çemluk which seems to survive only in SE Türkî çumüs 'bathing' BS 269; al-kanîf, lit. 'a secluded place', usually means 'priest, lavatory, wash-house', and the like. Xak. xı çumuslk al-kanîf Kaş. I 503.

Mon. CN

F çan l.-w. fr. Chinese chan 'a wine cup' (Giles 300); n.o.a.b. Uyg. viii ff. Civ. birer çan xuma yaqın 'one cup a day of linsde (or millet, Chinese l.-w.) oil' II 164; o.o. do. 122-3.

F çap 'bell, cymbals', and the like; so obviously onomatopoetic that it is impossible to say whether it is a native word or a l.-w. fr. e.g. Chinese where chêng (Giles 695) means 'gong', or Pe. çang (the origin of Ar. sanîc) 'harp, lute, cymbals', etc.; the Xak. word at any rate seems to be a l.-w. S.i.m.i.l. in NE, SE, NW, SW as çang/çaq, etc., usually meaning 'bell'. The word has no connection with çap 'dust', a word of unknown origin in several modern languages. Cf. I çap, koraçu: See Duerfer III 1128. Uyg. viii ff. Bud. (the sound which comes) slîkmi slûq çançudîn 'from the great bell which you have shaken' Swq. 490, 17; Xak. xı çap al-
-sac (see above) Kaş. III 357; Kip. xv calcul 'a bell hung round an animal's neck' çap Tuh. 11b. 2.

F çım 'true, genuine; truth', and the like; a l.-w. fr. Chinese chên, same meaning (Giles 589). S.i.a.m.l. g., as çin/çin, etc. Türkî viii ff. Man. M III 17, 12-13 (i) (bisig): Uyg. viii ff. Bud. Sanskrit satyamâna 'by having the name "truth"' çin kêrêo a-tîlîg üze: TT VIII A.I6; çin kêrêo 'truth, truthful, true' (Hend.) do. H.3; U III 70, 6; TT V 22, 24; 28, 127; Swq. 137, 8-9; 192, 21, etc.—çin kêsi téñir 'is called a truthful man' TT V 26, 113; (these words of mine) kalt kûn tegî çin ol 'are as true as the divine sun' Hieu-ts. 324: Civ. çın (of a statement) true; (of a document) genuine' is common in USp.: Xak. xı çin al-sacq 'the truth'; hence one says çin sözler 'the words are true' (yasdagı); çın aydim 'you spoke the truth' (sadoqta) Kaş. I 139; çin sâz 'a true (al-sacq) word' and çın kili: 'a reliable, truthful (al-aminül-sâdıq) man' III 138; a.o. I 398 (bütûn): Kû ol çomi çin kili 'that honest, truthful man' 863; bûtûn çin bagûsak 'reliable, truthful, and compassionate' 763; o.o. 60, 336, 868, etc.: xî?i? Tef. çin 'true, truthful'; çın ol 'truly' 350: xiv Muht. sadaga çin ay- (or ayt-?) Mel. 28, 1; Rif. 111; Çag. xv ff. çin gêrek 'true' Vel. 244 (quot.); çin 'with ç-' rast dadd-i durûq 'true', opposite to lie' San. 221r. 20 (quot.): Xwar. xiv çin ditto Qoth 45: Kûn. xiv 'true, genuine' çim CCG: Gr. 78 (quotens.): Kip. xili (al-
sacq kêrêo) and al-sacq is also called çin, but not everyone knows the word Hou. 27, 4-5: Osm. xiv ff. çin 'true, correct' is noted in various phr. down to xvi and çin seher 'the true dawn' down to xviii TTS I 163; II 235; III 154; IV 175 (çin everywhere).

1 çım onomatopoetic for a ringing sound and the like; n.o.a.b. Cf. çap, çapraç-. Xak. xı one says kulakım çım etti: tanmat uduñ 'I had singing in my ears'; also used for the sound made by bells on animals' necks, brass basins (sawtu-ül-calâcîl wa-l-taş), and the like... (2 çım follows; in the following entry the çim seems to carry a kara and the min a fatha, perhaps çan was intended), and one says kulakım (VU çan etti) and this is more correct (aşab) than the first Kaş. III 357.

2 çım an Intensiifying Particle, perhaps merely a special usage of 1 çım. Medieval çim, which survives in NC Kır. çim (ak); Kxz. çım (kara) seems to be a later form of this word. Xak. xı and one says çim tolo: köl 'a lake full (mal'ân) of water', also used of anything which is completely full (imêla-ta gûyaî fihi) Kaş. III 357; (xiv Muht. (? ) sadărül-añyad 'intensely white' nê nê; ayszâq siègîk white' çim ask; (intensely black) çim kara: xalîtu-ül-talkûd 'pure black' çim kara: Rif. 168: Kip. xiv çim ask al-añxdaül-yaqaq 'snow white'; çim sadây id. 40).

VU çöp Hap. leq.; it is possible that this is identical with çöp 'big', a l.-w. fr. Chinese chung 'heavy, important', etc. (Giles 2,880), which is first mentioned in Çag. xv ff. San. 215v. 1 and survives in SE, NC, SC. Xak. xı çöp et al-hab mûnû lâhâm 'a lump of meat without bones or fat' Kaş. III 357.

Mon. V. CN

S çun- See Yun-.
çanaç: Dis. CNG; morphologically a Dim. f. in -aç but not semantically connected with the çan listed above, although this is a possible etymology for çanaç 'a leather bottle' in SE Türkî, BS 239 and NC Kr. Xak. xi çanaç 'an effeminate and cowardly person (al-muhammat wal-l-cabân); anyone who has no competence in affairs but shows languor and remissness' Kaş. I 358.

F çançu: Hat. leg.; l.-w. fr. Chinese chan chou (Giles 295 2,468), same meaning. Xak. xi çançu: 'a rolling-pin (al-miṣmała) used to flatten dough for making noodles' Kaş. I 417.

S cinchți: See yaçaçtı.

Tris. CNG


PU çınırğa: Hat. leg.; completely unvocalized, the mark on the second letter looks more like a çem than a dot, in which case the word should perhaps be read çınırğa: and taken as an earlier form of çınçık/çınçuk 'sparrow' noted in XIV Muh. Rf. 175 (only): Çağ. xv ff. Vel. 247; San. 211 v. 10: Kom. XIV CCG; Kip. XIII to XV in all authorities and surviving in some modern languages. An old animal name ending in -ba: Xak. xi (PU) çınırğa: al-üşfir 'sparrow' Kaş. III 242.

Tris. V. CNG-


Mon. V. CND

*çandı- See çantur-, çandısı-

Dis. CNG

F çontan (çindan) 'sandal-wood'; l.-w. ultimately der. fr. Sanskrit çindañama 'Santalam album, the sandal-wood tree', through some unknown intermediary. N.o.a.b. Türkî vii çintan igaç kulürp 'bringing sandal-wood' II S 11; vii ff. çintan igaç lize: olu-rupan 'sitting on a sandal-wood tree' İrbB 4; Uyğ. vii ff. Bud. (in a list of 32 plants and the like, mainly l.-w.s) kizil çintan 'red sandal-wood' Sla. 476 4; Civ. çindan, sometimes specified as igaç or white, is an ingredient in several remedies in H I and II: Xak. xi çindan al-sandal 'sandal-wood': çindan at 'a reddish bay (al-ward) horse' Kaş. I 436; a.o. II 122, 24.

Dis. V. CND-

D çantar- (çandur-) Hat. leg.; Caus. f. of *çandı- Xak. xi ol anu: bu: ışık çanturdi: 'he urged him to refuse to take part in (alâl-

-iða' fi) this business'; originally çandurdi: (misvocalized çindurdi) Kaş. II 182 (çan-

turur, çantarurmak).

D çandı- Hat. leg.; Recip. f. of *çandı- Xak. xi olar ikki çandıdî: 'those two were rude to one another (taxâyanâ) and each opposed (a-rada) the other' Kaş. II 207 (çandısrûr, çandısmak).

Dis. CNG

çanak originally something like 'a hollow conical object'; survives in SE Türkî 'the hopper of a flour-mill'; NC Kr. 'eye socket; cotton boll; bean pod; grave shaft'; SW Az., Tkm. 'a wooden bowl'; Osm. 'an earthenware bowl'. See Doerfer III 1125. Xak. xi çanak 'a wooden cone' (al-maxrît) like a saltcellar (read al-mimâla), etc. Kaş. I 381; o.o., both translated al-gaṣa 'a bowl', III 31 (yoğrî); 109 (yalğan-): xiii(?) Tef. çanak 'bowl' 356: XIV Muh.(?) (al-gaṣa) ayâk al qa'b 'a wood-


çanka: n.o.a.b.; prob. a l.-w.; al-dâdhir is not listed in the ordinary dicts. Xak. xi çanka: al-dâdhir, that is 'a kind of game trap' (al-

maṣâyâd) Kaş. I 427; Çağ. xv ff. çanka (spelt, by implication, w. ç-) çangal 'claw, talon' San. 209v. 3.

Dis. V. CNG-

DF çînik- Intrans. Den. V. fr. çîn; apparently survives in NC Kr. çînk- Kxz. çînk- 'to become hard, and Kar. L. T.; Kaz. çînik- 'to become accustomed to (e.g. hardships)' R III 2072; IV 205; Kav. 179; presumably by some such evolution of meaning as 'to be tested and found sound'. Xak. xi sîzçînkî: tâhaqqaq'al-xabar wa'll-

kalâm 'the news, or statement, was confirmed' Kaş. II 117 (çînikâr, çînikmak): Kom. xiv 'to be tested and found genuine' çînk- CCG; Gr. 78 (quo.)

DF çînîgâr- (çînîgâr-) Trans. Den. V. fr. çîn- 'to investigate, or check the truth of (something Acc.); n.o.a.b. Uyğ. viii ff. çînîgâr- 'to investigate' is occasionally used by itself e.g. TT V 24, 76 (aÇînîgâr-); but usually in the Ger. f. in such phr. as çînîgîrû sakîn- 'to meditate deeply' do. 22, 15-21; çînîgîrû bûr- 'to look fixedly (at something)' U II 24, 4; U III 36, 171, 40, 4: 53, 4 (fii); TT X 459, 481 and çînîgîrû bûr- 'to know for certain' (as the result of investigation) Sıb. 597, 1; in the first case it is used in the Hend. têrî çînîgîrû: Xak. xi ol bu: tvîç çînî-

gîrû: tafabbaşa aṣl'âm wa hâqqaqahu 'he investigated the origin of the affair and checked it'; originally çînîgîrû: with -tî-

Kas. II 182 (only çiğnarmak sic: Kip. xiv (çandar- (sic, ?error for çindar-) taqasať 'to study a question deeply'), one says çandaru: (sic?) şorği 'question him searchingly'), and in Kitâb Beylık çünkârdâ (ç.-, sic) tafaḥaqa (sic, ?error) 'tafaḥama 'to try to understand' Id. 46.

Dis. CNG

PU çöçek (Hap. leg.; this word, çapal (Hap. leg.) and terçek (q.v.) are included in a Subsection al-gına (i.e. with -n- of a Section containing words with five consonants of the form sa/āl like şimürük; there is perhaps a serious error somewhere. Cf. kömek. Çığlî xı çöçek al-ļulba 'a leather milking pail' Kas. II 290.

VU çünkük 'plane tree'; n.o.a.b.; cf. çarun; displaced everywhere, except in NE where there is (?) new word for 'plane tree', by Peh. çınâr. Uyğ. xiv Çin.-Uyğ. Dict. ch'un 'a long-lived tree' (several varieties) (Giles 2,856) çünkük Ligeti 190; R IV 1109: Xak. xı çünkük şacârul-dub 'the plane tree, Platanus orientalis' Kas. I 388: 'the plane tree' is called şünkük, the -ş- being altered from ç- I 390.

Dis. CNL

PU çapal (Hap. leg.; see çöçek regarding spelling. Xak. xı çapal er 'a wicked (al-şarîr) man' Kas. II 290.

VU çıplük (Hap. leg.; ?onomatopoeic; cf. ı çıp, etc. Xak. xı one says yüşûn çıplê çıplê etti: 'the bridge jingled (sawwata); also used for any similar sound Kas. III 366.

VU çâplû: maqî: Hap. leg.; no doubt a meaningless jingle; cf. SW xx Osm. çatal matal the name of a similar children's game SDD VI 46. Xak. xı çâplû: maqî: 'the name of a children's game (la'îb), called in Ar. al-dâcâlât(see-saw) Kas. III 379.

VU çeplık (Hap. leg.; the word lies between tüplük and köpek but is completely unvocalized; presumably an A.N. (Conc. N.) of unknown origin. Xak. xı çeplık al-lablab 'bindweed, Dolichos lablab' Kas. III 383.

Dis. V. CNL-

D çına:- Den. V. fr. çın; s.i.s.m.l. (not SC, SW) meaning 'to speak the truth, behave correctly'. Cf. çünk-, çiğr-. Xak. xı ol ıştığ çına: hâqqaqal-amr 'he confirmed (or verified) the affair' Kas. III 296 (çûlah, çûla:ma:ka).

D çintâl- Caus. f. of çına:-; s.i.s.m.l. Xak. xı ol unûv ıstin çintâl: 'he ordered that what he (i.e. someone else) said or claimed (idda'a) should be verified' (or, confirmed, bi-taşdıq) Kas. II 345 (çûlatur, çûlatur:ma:ka).

Tris. V. CNL-

D çâplâ: Den. V. fr. an extended form of çâq; survives only (?) in SW xx Anat. çenîle/-çenîlde- (of a doq) 'to yelp, howl' SDD 324. Xak. xı it çâplâ:di: 'the dog howled (harra) when it was beaten'; this is used for a sound other than a bark (sawatlu dinâl-nubâb); and one says to a man when he has used abominable language (xanda bi-kabâmîhî) telim çâplâ:di: nîsîhta hâtrakat( na wa pîhta 'you have stirred up a lot of discord and made a loud noise' Kas. III 404 (çûlah:lar, çûlah:ma:ka).

Dis. CNR

D çıprak: Dev. N. fr. çıpra:-. Survives in SC Uzb. çıńrîk 'strident, squeaky' (but çıńrîkk 'a scream' seems to be a separate Dev. N. fr. çıńrîk- (çiỳra:-) and SW Osm. çıńrîk (sic) 'a small bell'. Xak. xı çıprak: u få 'a loud, clear (al-cahirîl-sâfî) sound' Kas. III 383: xiv Müh. al-şân 'cymbals', etc. çıpra: (sic) Mel. 51, 4; Rif. 148: Çag. xxv ff. çıńrîkç/çıńrîk (spelt) carâs 'a bell' San. 2211. 22.

Dis. V. CNR-

D çıpra:- Den. V. fr. çıprü an onomatopoeic cognate to ı çîn noted only in NE Tel. R III 2068, and as çünçîr/çünçîr çünçîr in SW Osm. S.i.s.m.l. in NE, NC, NW, and SW. Tkm. as çıprü/çıprü-çıprül/-çıprül-, etc. Xak. xı ol kopağî: çıprü:ı: 'the bell on the horse's neck jingled (sawwata) and the bridle rattled (şalâla)' Kas. III 402 (çıprü: çıprü:ma:ka; the ol is superfluous; cf. çıprü:): Kip. xiv (under konrår) çıprü:ı: is used for 'to ring, buzz' (mîna-l-tanîn); our xax Xafurî-l-din informed us to this effect Id. 75: Osm. xiv to xvîlî çıprü:ı: 'to ring, jingle', etc.; in several texts TTS I 160; II 231; III 151; IV 171.

D çıprü: Caus. f. of çıprü:-; now obsolete? Xak. xı ol kopağî: çıprü:ı:ı: 'he made the bells on the horse's neck jingle and the bridle rattle' Kas. II 358 (çıprü:ı: çıprü:ı:ma:ka; same translation as çıprü:- but here clearly Trans.). Osm. xiv to xviçıprü:ı: 'to make (something) ring, jingle'; in several texts TTS I 160; II 282; III 151; IV 171.

Tris. CNR

D çırparr:u: (misreading of çırparr:u:) Hap. leg.;? Dev. N. (Conc. N.) fr. çırparr:; 'a bell'. Uyğ. viii ff. Bud. PP 79, 4-6 (as-).

Dis. GNŞ

F çäşî: l.-w. fr. Chinese ch'ang shih 're-membrance, annalist' (Giles 450 9,893) appears as a title in several Turkish names. Tûrâk viii ff. Yen. Uz Bilge: Çâşî: Mal. 31, 1: Uyğ. viii ff. Man. Bilir Çâşî: M III 46, 4 (iii): Bud. Çâşî: occurs at the end of several P.N.s in Ifahl. 22, 5; 23, 14-20: Xak. xı Çâşî: the name of an amîr of Xotan; that country was conquered because of him; it is said that he was overthrown (mağlıb, or read mağlıb 'conquered?') by Camsîdî Kas. III 378.

Trisl. ČNŞ
(D) čenštrük Hap. leg.; Conc. N. fr. *čenš, which might be a Dev. N. fr. *čen-, but there is no trace of either word. By its description this might be 'the lichee'. See čenštrükse:- Xak. xi čenštrük 'a tree fruit (haml çacar) like a nut (al-banadidq), red and white'; it ripens at the beginning of the summer and is eaten Kaş. I 530.

Trisl. V. ÇNŞ
D čenštrükse:- Hap. leg.; Desid. Den. V. fr. čenštrük; quoted only as an example of the Desid. f. Xak. xi er čenštrükse:edí: 'he longed for the well-known fruit' (tamar); it is spherical (þhuwa bi'l-kira, l.-w. fr. Pe. kura) like a Chinese nut (al-banadidq šini, or 'like a nut, Chinese (by origin)') Kaş. I 280, 4 (completely unvocalized in the MS.); n.m.e.

Mon. CR
1 čár in the onomatopoecic jingle čár čur, which survives in SW Rep. Turkish in such phr. as čár čur et- 'to squander, dissipate'. The phr. was no doubt colloquial and is not noted in the Osm. dictes. See šar, which is said to be a Sec. f. of čar and is an onomatopoecic with a slightly different meaning. This entry is appended to that of šar, and so is out of its alphabetical position in the MS. Xak. xi one says ol čar čur yédlí: 'he eat everything that he found and left nothing' Kaş. I 323.

2 čar in the phr. čar čarmak which seems to be a mere jingle, perhaps in children's language; pec. to Kaş. Xak. xi 'young children' (al-daradidq-al-atin) are called čar čarmak Kaş. Ill 148; (between čarmak and čigruk) čar čarmak (al-daradíq to'lt-atin); one of them is a jingle (qi'dá) of the other; čarmak is an alternative form (luğa fihi) I 469.

1 čer Hap. leg.; it is hard to see what hikáya means here; it can hardly mean 'onomatopoecic', perhaps 'a word used only to form Den. V's. Cf. čerlét-, čerlen-. Xak. xi čer 'a hikáya for great bodily weight' ('an tülät-l-badán); hence one says čer čerletléd: 'the man's body was heavy' (taqla). A Xákání word Kaş. I 322.

2 čer Hap. leg.; 'time'; cf. bdj; it is possible that this was the Oğuz equivalent of bdj, which is not recorded in any Oğuz language except xx Anat., but if so it was displaced by l.-w.s like waq̪t and zaman at an early date. Oğuz xi čer al-waq̪t 'time', hence one says bu: čer-likde: kel 'come at this time' (i.e. 'now') Kaş. I 323.

3 čer (čer) Hap. leg.; it is prob. that this is merely an Oğuz form of yér 'place', and that Kaş. gave it this meaning owing to the erroneous belief that a word almost certainly older than the Oğuz sound-change y-> c-. Oğuz xi čer 'the opposite of something' (quabalatu-l-say); hence one says anip evli: bu: čerlikde: 'his house is opposite this thing' (tic, but ?his house is in this locality); hence čerlğ is used for 'the two battle ranks' (safiyyí-l-harb) because they confront one another (yataqbalan) Kaş. I 323.

1 čir an onomatopoecic; survives, with slightly different shades of meaning in NC Kir. čir and SW Osm. čir Red. 743 (only); it is possible that SW Osm. čir/čir 'sparrow' is an extended meaning of this word, and that the Çağ. word below has the same meaning. Xak. xi čir an onomatopoecic for the sound (al-sawt) produced by tearing (min mazq) a garment, etc.; hence one says anip tÖnči čir şyrít: 'he tore his garment with this sound' (mawatwa(l)n lahu) Kaş. I 323: Çağ. xv ff. čir 'the name of a bird which flies about in large flocks' (fawaw faww) San. 218r. 2 (quotn.).

VU 2 čir Hap. leg.; 'fat'; the words used to translate it suggest a rather more solid commodity than yazg; al-dasam seems to mean 'dripping' or more generally 'fat', al-sahm is usually 'suet', but al-simhad normally means 'the pericranial membrane', here perhaps more generally 'membrane', and al-samn is more usually 'clarified butter' than 'fat' proper. In the absence of any known connecting link the resemblance to Russian zhir 'fat, suet' is prob. a mere coincidence. Xak. xi čir 'fat' (al-dasam); one says esîçte: čir yokč 'there is no fat in the pot'; its origin is 'the membrane on suet' (al-simhad mînâl-sahm); hence one says bu: ette: čir yokč 'there is nothing in the way of suet or fat (pay) mînâl-sahm to'lt-samn on this meat' Kaş. I 323.

1 čör a Turkish title rather rare in Turkish texts and perhaps commoner in the Chinese records where it is represented by cho (Giles 2,421). It is stated in the Chiu T'ang Shu (see Liu Mau-tsai, Die chinesischen Nachrichten zur Geschichte der Ost-Türken (Tu-hieu), Wiesbaden, 1958, p. 158) that Kultuğ Xağan, before he became xâğan, was a hereditary todiün čör, and his brother, who became Kapğan Xağan, is always called by the Chinese Mo-cho (see op. cit., passim) which appears in Tibetan script as XBug-Cor, and perhaps represents *tögü: Çör. There is also a reference (op. cit., p. 170) to the Çör of the five To-lu (Töšis) tribes of the Left Wing of the Ten Tribes (i.e. the Western Türtü). A čör therefore seems to have been something less than a xâğan and more than a beg, perhaps the head of a small confederation, cf. elteber, 1 Irkin. As regards the pronunciation, the Middle Chinese pronunciation of cho, though uncertain, is likely to have been nearer chor than chur and the Tibetan transcription cor points in the same direction. Türkü vii (VU) Tadir Çör I E 32; Tarduş İnançu: Çör IN 13; Kül Çor the leader of the Tarduş ḏeğ S 13; İsvara: Tamçan Çor Yâbû: Ongin 4; Ix. is a memorial to Kül Çor and

VU 2 ċor: Hap. leg. Xak. XI ċor: urağут al-ratąq min-l-risđā 'a woman with a tight vagina': Oğuz fi the Oğuz call 'dense vegetation' (al-nabūt-l-mulţaf) ċor of; the first (i.e. Xak.) meaning comes from this Kaş. III 121.

VU ċur: Pec. to Kaş. Xak. XI ċur: ċur 'an onomatopoeic for the sound of milk falling from theudder into the pail'; also used of any liquid when it makes a noise (savwata) Kaş. I 323; ċurçur (among the words with four consonants) one says tevev emiğli: ċurçur 'an onomatopoeic for the fall of milk into a deep dish' (ji'll-cařna) (lit. the gurgling sound of a camel’s udder) I 485.

VU ċur: Hap. leg.; cf. astığ, which seems to have displaced this word completely. Cf. ċurleť-, ċurleń-: Xak. XI ċur: al-manfa'a 'advantage, profit' Kaş. I 323 (and see ċurle):.

Mon. CRĐ

čart: Hap. leg.; the jingle is prob. the original form. Xak. XI 'the crumbs and fragments (duqqa ... wa rubūlichen)' of anything are called čart čurt; hence one says bişit anda: bit čart aļğumiz bar: 'he has a fragment (e.g. of bread, kisra) which we are entitled to receive' Kaş. I 341.

čirt an onomatopoeic with a series of not very closely related meanings. NC Kir. čirt tukü-rūn- is exactly syn. w. the Xak. pfr., however Kir. čirt and Kxź. širt; SC Uzb. čirt mean 'a cracking noise' (also Uzb. čirt pirt is syn. w. čart čurt above); NW Nog. šart et- means 'to snap the fingers' (cf. čert-) and SW Osm. čirt (sic), Red. 653, 'a screeching noise'. Xak. xi when a man spits through gaps in his teeth (basaqa ... min xiṭal aṣnāmi) one says čirt soḍtū: Kaş. I 341: Çağ. XV ff. čirt karindan yel ẓiḥmiya deṭler the word for 'breaking wind' Vel. 241.

Mon. V. CRĐ

čert- an onomatopoeic word meaning basically 'to make some kind of noise while doing something'; cf. čirt. S.İ.a.m.l.g. (in SW not Osm.) usually for 'to snap (the fingers), to pluck (a stringed instrument)'. Xak. XI ol čerttlı: neğni: aţasta-l-yaţay 'he let the thing drop'; and says ol yarmak ucṣin čerttlı: 'he clipped (basaqa) the edge of the silver coin'; also used when you clip the edge of anything else Kaş. III 426 (čertet; čertmek): Çağ. XV ff. čirt- (sic, in error) (1) miğrab zadan 'to ply the plectrum', in Pe. zasma; (2) 'to use a razor on the limbs'; (3) 'to split (škastan) kernels and seeds containing kernels with the teeth', in Ar. talabbub; the V. cannot be used alone but must have an appropriate object Sam. 216v. 13 (quoting): Kom. XIV 'to snap the fingers' čert- CGG; Gr.

Dis. V. CRĐ

D čerttlı- Pass. f. of čert-; s.İ.a.m.l. Xak. XI čerttlılı: neğ̄ fati-l-yaţay 'the thing slipped, escaped, passed by', and the like Kaş. II 229 (čertlier, čertilmek; prov.; see erdemšiz); o.o., same translation, I 103, 4; II 148, 9; III 41, 21.

Dis. CRĞ

çaruk a kind of footwear; more specifically 'a rough, home-made boot', as opposed to etük 'a professionally made boot'. Survives in the same meaning in NC Kir.; SW Az., Osm., Tkmm. as çaruk. Note that çaruk (caruk) in Xwar. XIII(?) Oğ. is a Sec. f. of caruk. See Doerffer III 1044. Xak. XI çaruk al-hiđa 'a sandal, rough boot' Kaş. I 381 (prov.; also 'a tribe of Turks residing in Barçuk': Çağ. XV ff. çaruk (spelt) 'a sandal (ażzær) with a leather sole and an upper made of cordage' Sam. 205v. 29; Kip. XIV çaruk (-) 'a sandal (al-hiđa) made of hide, used in snow and worn over the felt stockings (or boots?, al-cavwiri)' Id. 42.

çirğiyyu n.o.a.b.; the meaning in KB is obscure; perhaps a metaphor. For someone who takes in but does not give out. Xak. XI çirğiyyu 'avv naşši-l-saţim, the midrib of an arrow-head'; çirğiyyu 'the loop (al 'urwa) the loop which the belt passes on either side of a robe' Kaş. III 241; KB ay çirğiyy ay muşluğ ay tüşmiş elîg 'oh . . . , miserable, close-fisted man' 1673.

Tris. CRĞ

D çarukluğ Ù.P.N/A. fr. çaruk; survives in SW Osm. çariklı. Xak. XI çarukluğ er 'a man wearing sandals' (muhtadi) Kaş. I 497 (also the name of an Oğuz tribe).


Tris. V. CRĞ

D çarukla:- Den. V. fr. çaruk; survives in NC Kir. çarıkta- 'to wrap (an unshod horse’s hooves) in (something before riding over rough ground); to circle (when flying)'. Xak. XI ol ağačin çaruklađi: 'the man put on Turkish sandals (hađā ... bi-hiđa turki) Kaş. III 337 (çaruklač; çaruklamak).

D çaruklan- Hap. leg.; Refl. f. of çarukla:-. Xak. XI er çaruklandi: 'the man wore sandals, or became an owner of them' Kaş. II 266 (çaruklanur; çaruklanmak).

Dis. CRĞ

çerîg originally prob. 'troops drawn up in battle order', a rather more restricted concept than 'army', which was sili; but when sili became obsolete it was used more generally
for 'army, troops', etc. Kaş, 's derivation fr. 3 čer is morphologically impossible. An early l.-w. in Mong. (Hunnisch 26); s.i.a.m.l.g. with minor phonetic variations, but now become obsolete in some SC, NW languages. See Doerfer III 1079. Türkü vii süş busc bolsar čergi čer eči: 'when there was a battle he arranged the troops in battle order' Ix. 9: Uyg. vii čergi čerdi Şu. E 3; a.o. do. 4 (1 uč); vii ff. Bud. aqlnlanın süsün čergi čerdi tiçman sergümek kilerver 'I bring about the obstruction and halting of the others' army and troops' U II 69, 5 (ii); o.o. do. 74, 4 (i) (süi); Şev. 409, 11: Ciy. ögduń čerdičini at alğali keńgii 'coming from the eastern army to collect horses' Uşp. 53 (i) 2–3; o.o. do. 104, 19–20; TT I 39 (kölün);- Xak. xi čergi sañfur'ler-harb 'battle ranks' Kaş. I 388 (prov.); I 95 (üker) a.o.o. with the same, or a similar, translation: KB čerdičini süküp 'breaking the (enemy's) ranks' 2268: xii(?) KBVP uruslar ọğinde čergi tüzgüni 'putting the ranks in order in time of battle' 44; o.o. do. 38, 45; xiii(?) Tef. čečg cişy Mel. 50, 8; Rif. 145 (reading 'aslar'ler-harb). Çag. xv ff. čerdi 'with -k' laşar 'army' Vel. 240; San. 216v. 6 (quots.)- Oğuz xi čerdi čerdi 'the opposite (qubala) of anything' and 'the time (uqat) of anything' Kaş. I 388 (no other trace of such meanings, see 2, 3 čer): Xwar. xiii(?) čerdi is the word for 'army, troops' in Oğ.; süi; does not occur: xiv ditto Qutb 42; MN 72: Kom. xiv 'army' CÇI, CÇG; Gr. 74 (phr.): Kip. xiii al-şarar şerl (sic), also called sii; hence sii: baši: 'the head of the army' Hou. 14, 10; (in the list of P.N.S) Bekčeri: either 'strong army' or 'chief of the army', a phrase (?, huwa luğa) do. 30: xiv čerdi (cε-) al-şarar, also called čergi Id. 42; al-şarar čerdi: (cε-) Bul. 6, 10.

cčerek 'a round loaf of bread'; more restricted in meaning than etmek. S.i.s.m.l. in NW and SW usually for 'cake, pastry'. See Doerfer III 135. Xak. xi čerek al-qurş 'a round loaf of bread' Kaş. I 388: Çag. xv ff. čerek otu siyak dana 'coriander seed' in Ar. habbatul'-tawul 'and' San. 212v. 23 (the same phr. occurs in Osm. and this should perhaps have been labelled Rümî): Kip. xiii al-qurş čerek Hou. 15, 19: xiv ditto Id. 42; čerek al-baqsimatul-'şiğür 'small biscuits' do. 43; al-tüniz 'coriander seed' čerek otu: Bul. 7, 2 (Osm. xiv čerek 'a round loaf of bread'; c.i.a.p. TTS I 168; II 246; III 160; IV 182.

VU čerğü: Hap. leg.; on the analogy of bţiğü; q.v., which follows immediately out of alphabetical order, it has been suggested that the missing word is 'to urinate'. Xak. xi one says to a boy when he is asked 'whether he wants to urinate' or 'not' (hal bihi am lî) čerğü: bar mu: Kaş. I 430.

Dis. V. CRG-


fariğal-qiyal 'the two battle formations formed up in battle ranks' Kaş. II 209 (çeşgeşir, čerğeşmek; verse); o.o. I 442, 8 (same verse); I 179, 22 and II 283, 5 (both the same verse, of flowers growing up in rows); II 303, 9 (of stars).

Tris. CRG-

D čerğeçli: Hap. leg.; N.Ag. fr. čerğü; this word and a parallel Den. V. occur in a passage lamenting the oncoming of old age between the sentences 'whatever youth collected for me, old age has come and taken away. It will come to you too' and 'I have become the prisoner of years and months to my sorrow'. There is no real clue to their meaning, but they might mean 'mourn' and 'mourn' or the like. Xak. xi KB aya čerğeçli kel mënî čerğüle 373.

Tris. V. CRG-


D čerğüle: See čerğüçi.

Dis. CRL

D čerğil Hap. leg.; P.N./A. fr. 1 čer; difficult to connect semantically w. that word, but cf. čerlet-. Xak. xi al-axfas 'a man with weak sight' is called közl: čerğil Kaş. I 477.

D 1, 2 čerlık See 2, 3 čer.

Dis. V. CRL

D čarla: Den. V. fr. 1 čar, but with a rather wider meaning; survives in SW Osm. čarla(s), same meaning. Xak. xi oğlan čarla: 'boy sobbed (hakk); and one says yapan čarla: 'the elephant trumpetet' (sâha) Kaş. III 295 (çarlar, çarlamak; and see čoguče): Çag. xv ff. čarla (or čarla-, not spel) şadadan wa nidad wa awâz kardan 'to call out, shout', and the like San. 205r. 23: Xwar. xiii čarla ditto 'Allı 48: xiii(?) čarla 'to call to, summon' Oğ. 90, 332, 358.

VUD čerle-. Hap. leg.; Den. V. fr. čür. Xak. xi (after čür) hence one says ol andin neç číveldi: nala minhu manfa'a 'he obtained a benefit (or profit?) from him' Kaş. I 323; n.m.e.

D čarlat- Caus. f. of čarla-. Xak. xi ol oğlanı čarlatti: 'he made the boy sob' (akhb); also used for making an elephant trumpet Kaş. II 334 (çarlatur, çarlatmak): Çag. xv ff. čarlat- (or čarlät-?) 'to order to call out (şadadadan) San. 205v. 6.

D čerlet- Caus. Den. V. fr. 1 čer; apparently survives in SW xx Anat. SDD 327. Xak. xi ot anuğ közże čerletti: 'the drug injured (aşada) his eye'; also used for making a man heavy (aškala) through the consumption of
coarse (ğalıl) food and the like Kaş. II 345 (çerletür, çerleme:k).

VUD çürlet- Hap. leg.; Caus. f. of çürle:-
Xak. xi ol andin neç çürletti: 'he urged someone to piller (qaffa) something from his (someone else's) property' Kaş. II 345 (çerletür, çerleme:k).

D çerlen- Refl. Den. V. fr. l çer; cf. çerlet-.
Apparently survives in SW xx Anat. SDD 327.
Xak. xi er özli: çerlendi: 'the man was ill (i'talla), and his body was heavy' (tagalla); and hence one says anıp közi: çerlendi: 'his eye suffered from opthalmia' (ramadat) Kaş. II 244 (çerlenür, çerlenmek); these two erroneously vocalized -i-; n.o. I 322 (1 çer).

VUD çürlen- Hap. leg.; Refl. f. of çürlle:-
Xak. xi ol andin neç çürleni: 'he drew a profit (carra . . manfa'a) from him' Kaş. II 245 (çürlünür, çürlünmek).

D çarasla- Hap. leg.; Co-op. f. of çarlår-:
Xak. xi oğlan çarasladı: bahatîl-şibyân 'the boys sobbed (together)'; and one says yağanlar: çarasladı: 'the elephants trumpeted (bahat . . ya'nî såhab; together)' Kaş. II 210 (çarasłu: çarasılmak).

Dys. CRM
çarım See 2 çar.

Dys. V. CRM-
çerme:- 'to twist up (something); roll up (one's sleeves, etc.).' S.i.a.m.l.g.; in SW Osm., Tkm. çerme- (but in Osm. the metathesized form çemre- is commoner), but in all other languages where it survives, including SW Az., çirma-.
Not noted in Xak. although der. f.s are. Çağ. xv ff. çırma-(p) sar- ve bağla- 'to wrap and tie up' Vel. 240 (quotn.); çirmapişidan 'to twist, wrap up' San. 217r. 12 (quotns.). Kom. XIV to 'wrap up' çirma: CCG; Gr.: Osm. XIV çerme- 'to roll up (one's skirts, etc.)' in one text; XVI ff. çemreditto, in several TTS II 217.

D çermet- Caus. f. of çermel.e:-
Xak. xi alp er atın çermetti: 'the warrior had his horse's tail plaited with a silk ribbon (armala . . bi-harira); this is one of the distinguishing marks ('alâmad') of warriors; also used of anything which is twisted and plaited (yurmal maftûla(n)) like the lash of a whip which is plaited with leather thongs (yulaff bi-ğidd) Kaş. II 349 (çermetür, çermetmek): Çağ. xv ff. çırmat-/çırmaştur- Caus. f.s; piçan-
dan 'to have (something) twisted or wrapped up' San. 217v. 16 (quotn.).

D çermel- Pass. f. of çerme:-; s.i.s.m.l. with similar phonetic changes. Xak. xi çavığ çermelidi: 'the whip-lash (etc.) was twisted and plaited' (luwuwaya wâ rimmila) Kaş. II 231 (çermeüir, çermelmek): Çağ. XV ff. çirmal-/çirman-/çırmas- pişida yûdan 'to be twisted, or wrapped up' San. 217r. 27 (quotns.). Kom. XIV to 'be wrapped up' çirmal- CCG; Gr.

D çermeş- Co-op. f. of çerme:-; s.i.s.m.l. with similar phonetic changes. Xak. xi ol mana: çavığ (mis-spt çavığ) çermeşdi: 'he helped me to plait (fì laff) the whip-lash' Kaş. II 210 (çermeşür, çermeşmek): Çağ. XV ff. San. 217r. 27 (çermel-).

Dys. CRN

VU çurun Hap. leg.; cf. çünkük.
Yağma: xî çarun şacarûl-dûlb 'plane tree, Platanus orientalis' Kaş. I 414.

VU çirıp Hap. leg.; an onomatopoeic, cf. l çir, l çîp. Xak. xi çirip 'an onomatopoeic for the sound made by a brass basin (al-tast) and the like' Kaş. III 370.

F çurnu: 'powder'; l.w. ultimately der. f. Sanskrit cūrsaka, same meaning. N.o.a.b. Uyğ. vitii fi. Civ. (in medical prescriptions) rasâyân çurni 'rasâyana powder' TT VII 22, 1; TT VIII M.19-20 (antaq): common in H I and II: Xak. xî çurni: 'a laxative drug (dawâ mushil) compounded by Turkish physicians' Kaş. I 435: KB (in a verse with several unidentified drugs) ya çurni ögît 'or have a powder ground' 1664; n.o. 2887 (Kaş's translation should perhaps be adopted here).

Dys. CRS

VU çars Hap. leg.; onomatopoeic. Xak. xî one says ol an: çars çars ürdi: darabahu 'âlal ciidîhi bi-şuvat 'he beat him noisily on his bare skin' Kaş. I 348.

Dys. CSD
çuçat See çuçat.

Dys. GSM
?e çilsûm See çüsûm.

Dys. V. CSR-
çavur- See çavur-.

Mon. ÇS
VU çâş 'turdouise'; n.o.a.b.; displaced in about XIV in all languages by the Pe. l.w. fiʁûza. Xak. xî çâş al-fiʁûzaç 'turquoise' Kaş. I 330 (verse); o.o. II 79 (saşur-); II 192 (kontur-): XIV Muḥ. al-fiʁûzaç çâş (c-) Mel. 75, 8; çâş (c-) Rif. 178.

çîlş originally a quasi-onomatopoeic; survives in SW Osm. as a common N. for 'urination,
defecation'. Xak. xi çöz çöz 'an expression used by a woman when making a boy (etc.) urinate' ('inda ibalati'-sobi); also used by a horseman when making his horse urinate after a journey Kaš. I 331.

Mon. V. CŚ-
*çaş- See çasut, çasur-.
S çeş- See sesión-

Dis. V. CŚA-
D çözse-: Hap. leg.; Den. V. fr. çöz. Xak. xi oğlan çözse: 'the boy urinated and defecated'; this word is used only of children Kaš. III 267 (no Aor. or Infin.).

Dis. CŚD
PUD çasut the exact pronunciation (-ş- or -s-) is uncertain since the Uyg. script is ambiguous and the Kip. and Osm. forms may have been altered to conform to a supposed etymological connection with Ar. căsūs; the meaning too may have altered for the same reason. Active Dev. N. fr. *çaş-, cf. çasur-, q.v. The meaning in Uyg. can only be conjectured, but as both words are used in Hend. with yöga yöga: 'delation' or 'false accusation' seems the likeliest. Uyg. viii ff. Bud. (in a confession of sins; if I have spoken lies or) çasut yöga kiltim erser 'practised delation or false accusation' U II 76, 6; çasut çasudumız yönadımız erser TT IV 8, 71 v.l. (see note thereon): Čiv. til talaş çasut yöga tığileşir 'there is a battle of tongues, and delations and false accusations are whispered' TT I 74: Kip. xiv çasut (-c-) al-casus 'spy'; it is a Turcized (mutarrak) form of the Ar. word Id. 43: Osm. xiv ff. çasut(rare)/çasut 'spy'; in several texts TTS I 148; II 212 (the word still survives in Osm. and xx Anat. çasut 'mischievous, trickster' SDD 307; çasut 'spy' do. 312).

Dis. V. CŚD-
D çöz-: Hap. leg.; Caus. f. of çözse-. Xak. xi urağut kœçen çözsetti: 'the woman made her child urinate and defecate' Kaš. II 307 (çözsetur, çözsetmek).

Dis. CŚG
VUF çözsek Hap. leg.; the obvious translation of bitli-südiya is 'in the language of Sügd', but it is doubtful in xī this means what we call 'Sogdian'. Sügd xī çözsek al-rî 'pastur land' Kaš. I 389.

?F çözkel survives as çasxal 'pot, pan' in G. Jarring, Usbek Texts from Afghan Turkestan, Lund/Leipzig, undated, p. 182, but prob. an Iranian 1.-w. Gancak xī çözkel al-xaaf (misspelt çasaf) 'eal-harumatu-l-a'yar (read, with Atlay, wa1-l-a'yar) 'an earthenware or stone cooking pot or pieces of such pottery' Kaš. I 482.

Dis. CŚM
PU? çüşüm 'mulberry'; survives in the SE Turfan dialect as çıcicim/yüçem, A. von le Coq, Sprichwörter und Lieder aus der Gegend von Turfan, Leipzig, 1910, p. 89. The Uyg. texts are all late and the second consonant could be read as -J-. The relationship between this word and üme, q.v., is obscure; both are prob. 1.-w.;s; they can hardly go back to one original but might have been borrowed fr. different Iranian dialects. Uyg. viii ff. Civ. çüşüm kürük üzüm suvi 'a decoction of mulberries and raisins' H I 83; çüşüm sorgutlu yırlup kasikti 'the white bark of a mulberry-tree' do. 191: xiv Chin.-Uyg. Dict. 'mulberry-tree' çüşım (sic) R III 2182; çüşım (?çööm) Ligeti 155.

Dis. CŚR
SF çasır See 1 çastr.

Dis. V. CŚR-
D çasur- presumably Caus. f. of *çaş-, cf. çasut, q.v. N.o.a.b. Uyg. viii ff. Bud. (if I have lied or) çasurдум (mistranscribed çasurдум) 'delated' (or used rough, harsh language) U II 85, 23; (if we have lied or) çasurдумуз yönadımız erser 'delated and made false accusations' TT IV 8, 71 (for v.l. see çasut); çasut çasûrmamak 'not to delate' (or use rough, harsh language) Suv. 220, 2.

Dis. CVY
VU?F çirdam the ç- is vocalized with both fatha and kasra; survives in NC K ir. çirdan (sic) 'a shepherd's woollen overcoat with a felt lining'; Kxz. çeydim (sic) 'an open-necked shirt' R IV 66 (only); the word has a foreign look. Xak. xı çirdam the name of a thin felt (lild), which is used to make raincoats (al-mamâşir) and to stuff mattresses (yulûg bihi'l-'furs) Kaš. III 176.

Dis. CYN
S çayan See çadan.
S çoyin See çodin.

Mon. Cz
çuz 'brocade' or the like. One of numerous words with this meaning, see barçun, but unlike most of them not demonstrably a 1.-w. N.o.a.b. Xak. xı çuz dibâc şini mudhab humr wa athamî 'Chinese gold brocade, red and black' Kaš. I 325: KB (anything that is worthless lies on the ground) âğî çuz âğî boldî törde yatur 'silk and gold brocades have become precious and lie on the place of honour' 922; o.o. of âğî çuz 1426, 4773, 5367; çuz ol bu sûrn ton âğîlar tepi 'this woven garment is gold brocade, the equal of silk brocades' 4768: xiv(? ) At. çuz âtalas bolur kiz 'gold brocade and satin become costly' 480: Kom. xiv 'light taffeta' çuz CCF: Gr.: Kip. xiii al-âtalas 'satin' çuz; al-şandalat (sic,
precise meaning obscure, perhaps 'taffeta')
yupka: čuz that is 'thin satin' Hou. 19, 6.

Mon. V. CZ-
čiz- originally 'to scratch', hence 'to draw a
line' or more generally 'to draw'; s.i.a.m.l.g.
except NE; in NC and some NW languages
čiz-/siz-, the latter commoner, SW Osm.'
(only) čiz- (sic), with these and some extended
meanings. Uyğ. viii ff. Bud. (he took a white
stone) yēr čizip 'scratched lines on the ground'
(and cast lots) Hüen-ts. 36: Civ. nişān čizip
bīltīg bērdīm 'I have given (this) document
drawing (my) personal sign on it' USp. 3, 16:
(Çağ. xv ff. siz- naqļ kardan 'to draw, paint'
San. 251 v. 24): Xwar. xiv čiz- 'to draw (a
picture, etc.)' Qutb 46: Kom. xiv 'to write'
čiz- (or ćiz-; and yaz-) CCI; Gr.: Kip.
xiii kataba 'to write' čiz- ('with back vowel');
Tkm. yaz- Hou. 33, 12; xaṭṭa mināl-xaṭṭ
'to draw a line' čiz- (and yaz-) do. 39, 20;
o.o. 45, 16 ff.; xiv čiz- xaṭṭa Id. 43: Osm.
xviii ćiz- ('with -l- not -ē-') in Rūmi, xaṭṭ
hasīdān 'to draw a line' San. 218 v. 9.
S čız- See čōj-.

Dis. V. CzD-
D čizdur- Caus. f. of čiz-; s.i.s.m.l. w. the
vusin čizdurup 'having their magic figure
(Chinese l.-w., fu) drawn' TT VII 26, 8.
INITIAL DENTAL PLOSIVES

Mon. DA

VU tı there is no doubt that this word exists, since it begins a line in TT III, but it is very rare and n.o.a.b.; from the context 'continuously' or the like. See tudım. Uyğ. viii ff. Man. ýı turkku meğlikin 'continuously and completely in happiness' TT III 110; a.o. do. 96 (üşün); Bud. Swv. 594, 3-4 (ornoğlı).

VU?F to: Hap. leg.; prob. a Chinese l.-w., but cf. (VU) töp; Chinese t'ang 'soup' (Giles 10,751) was prob. pronounced to in NW China in viii ff. Xak. xi: to: (bi'-têbä' with a back vowel) the word for 'flour (daçaq) cooked in the manner of al-talbina ('bran, milk, and honey soup'), poured over boiled wheat ('alâ xaçîma; in the MS. mis-spelt xaçibî), fermented and then drunk' Kaş. III 207.

tü:: specifically 'the hair of the body' (as opposed to saç 'the hair of the head'; kul 'hair' generally, and esp. 'a stiff hair, bristle'; and yüğ 'feather') but also occasionally used for 'feathers', and in Xak as a Numerative. Kaş's other translations are peculiar to him. In Uyğ. consistently spelt tüğ; tüği in U III 38, 33-4 (bürtül-) the word for a misreading of tüslî, but the word did become tüslâ in the medieval period (exceptionally, this is certainly the later not the earlier form) and s.i.a.m.l.g. as tüg/tüük; SW Osm., Tkm. tüy. Türkü viii ff. (I am a golden-winged eagle) tanin tüslî: takt: tükesmezen' [although my body feathers are not yet fully grown' InkB 3: Uyğ. viii ff. Bud. (he was terrified and) tü tülbüleri yokaruru turup 'the roots of his body hair stood up' U II 29, 17-18; tü köz kaşı kapak közünlü turur 'her hair, eyebrows, and eyelids are clearly visible' TT X 436-7 (so read); birer birer tü sayu 'every single hair' Swv. 348, 2; a.o. TT V 12, 117 (evin): Civ. (if a man rubs the ashes of a dog's tooth on himself) tü ünmez bolur 'the body hair does not grow' TT VII 23, 3-4; eşek tüslî 'donkey's hair' II I 104; o.o. do. 116: xiv Chın.-Uyğ. Dict. 'hair' tü tüülük (sic?) R III 1530; Ligeti 271: Xak. xi: tü: şa'ru-l-bodan 'the body hair'; hence one says bir tü: sa' şa'yu'ra 'one small hair'; tü: al-lawn 'colour'; hence one says tüdes tonlan: 'garments of one colour' ('alâ lawn wâhid): tü: şiyatul-xayî 'a horse's coat'; hence one says at'ne: tüülük 'what (coloured) coat has your horse?' Kaş. III 207; a.o. II 24, 4: tü: çeçek çerçeşlî 'flowers of every kind (min kullu cins) in rows' I 179, 22 and II 283, 5: KB tümen tü çeçekler 'innumerable flowers' 70; tümen mîî tü erdem 'innumerable manly virtues' 304; (my fiftieth year has come and) kuğu kildi kuço gün tüslî teğ başım 'and has made my head which was like a raven's feathers like a swan's' 365; o.o. 1106, 1512, 1979: xiii (?) Tef. tüg 'body hair' 318: Çağ. xv ff. tük ('rhyming with gük') mü 'hair'; in Rümî tüy San. 183 r. 4: Xwar. xiii (?) bedeniniü kamağı tüg tüülük boldî 'the whole of his body became hairy.' Oğ. 14-15: Kip. xv riş 'feathers' (yüu and) tüg Tuh. 16b. 13: Osm. xiv and xv tü 'body hair' in several texts TTs I 704; III 692; IV 769: xii tüg once (III); xiii tüy (9) in Rümî, miyi 'hair', also called by them tüg San. 188 r. 15; a.o. do. 183 r. 4.

Mon. V. DA-
té:- (dé-) specifically 'to say', not 'to speak', which is ay- or söźle-; in the early period necessarily accompanied by words in oratio recta; in some cases the words spoken are followed by tép leading up to some other word; tép têdi is common in Uyğ. Bud., e.g. TT V. The word does not necessarily imply actual utterance, and in phr. like tép sakimtum, 'I thought that', tép is barely more than inverted commas expressed as a word. In course of time té:- came to be used in various idioms without words in oratio recta, e.g. SW Osm. demek ki 'that means that... - and Türkcede buna ne dersiniz 'what do you call this in Turkish?' S.i.a.m.l.g. w. initial d- even in languages which have few initial d-s; the only exceptions are those languages like Xakas which devote all initial plosives, even d- Türkü viii té:- 'to say', spelt indiscriminately té:- and te:- even in the same line, is very common; one unusual form used as a kind of written inverted comma is generally transcribed têyin/têyin, but in fact it seems to be a Participle replacing têgen and should be transcribed têyen: viii ff. tê:-, usually spelt tê:-, occasionally te:- is common in InkB, other documents, and Man. texts: Uyğ. viii té:-, so spelt, is common in Şu.: viii ff. Man.-A.; Man.; Bud. and Civ. té:- so spelt, is common; in TT VIII except for one example of ti- and one doubtful one of te:-, it is consistently spelt tê:-. Xak. xi ol mapa: andaq têdi: kaqä qalâ li this is what he said to me' Kaş. III 247 (têr, têmek); many o.o.: KB té- is common, esp. in such phr. as negü têr esçtgil 'hear what (so-and-so) says' followed by a passage in oratio recta 216, etc.: xiii (?) At. tê-, 'to say', in some MSS. te:-, is common; Tef. tê- 'to say' (with the words spoken); to call (something Dat., something); also in the phr. tép ay- 'to say' (with the words spoken) is very common 291: Çağ. xv ff. dê- guftan 'to say' San. 227 r. 7 (quotns.; listed among words beginning with dêy/-diy-); it is explained that this has been done, although the yä in dê- merely represents -e-, since the der. f.s are spelt dêyî-, dêyîş-): Xwar. xiii dê'- 'Ali
his satisfaction, as much as he wished’ U II 28, 2; 30, 32; tapıncası ditto Swu. 136, 1; 487, 8: Civ. öndün kedin yer öz tapıncası ’east and west the land is as you yourself wish’ TT I B; a.o.o.; (if a man cuts his nails on a Swine Day) tavar tapı bolor ’he gets satisfaction in his possessions’ TT VII 32, 18; kögölünçe tapıncası USp. 98, 23: Xak. xi tap a Particle (harf) meaning ’sufficient, satisfactory’; hence one says bu: aş maça: tap this food is sufficient for me’ (hastib); and one says tap boldi: kafı, ’it was sufficient’ Kaş. I 318: KI ukusluğ kışke eşlı tap ukus ’to a man of understanding, understanding is a sufficient companion’; o.o. 318, 4762–7, 6078: xii(?) At. (put greed of riches out of your heart) keďim birle tap tut karın tokluk ’he satisfied with clothes to wear and a full belly’ 186; o.o. 277–8: Tef. tap ’sufficient, sufficiently’ 285: Xwar. xii(?) atam çımad etüp ěrsė menėş tapum ěrűmũ ’if my father gives disagreeable orders (Mong. l. w.), is it any satisfaction to me?’ Oğ. 187–8: xiv apar tap bolur ôpin rähatardin ’he is satisfied with it without other comforts’ Nakl. 439, 11.


tob: ’a ball’; Kaş.’s etymology is of course erroneous, see tobik. S.i.a.m.l.g. except NE(?), usually as top. See Doerfer II 948. Xak. xi ’a ball’ (al-kura) is called tobi, it is an abbreviation (qar) of tobit Kāṣ. III 119; a.o. I 318 (qar): xiv Muh. al-kura top Mel. 63, 12 (only): Çağ. xxi ff. top güy-i muhacakar ’a spherical ball’, in Ar. kura; and they use it metaphor. for ’a cannon’ (töp) which they fire in the direction of the enemy, in Ar. madaf’a San. 167v. 1: Kom. xiv ’ball’ top CCG; Gr.: Xik. xiv tob (stc, between tap and tap with -p- marked in both) al-kura Id. 61: xkura tob Tuh. 318. 11.

S top See tolq.

VU tôp perhaps survives in NC xix Kxz. tôp ’gruel; porridge’ (Russian kasha). Xak. xi tôp ’boiled wheat’ (xadına) mixed with barley dough (or yeast? xamir), wrapped in felt, left in a warm place to mature, and eaten later Kaş. I 318.

tûb (d-) originally the ‘root of a tree or plant’, hence metaphor. the foundation (of a structure); the bottom (e.g. of the sea); the ancestry or origin (e.g. of a man). S.i.a.m.l.g. usually as tôp, but NE Tuv. düp; SW Az. dib; Osm. dib/dip; Tkm. düp. Cf. tôz 1 kôk, yîltiz. See Doerfer II 995. Uyğ. viii ff. Man. (after a list of four great sins) tübinde olık ma ölmeksi ba: ’in their roots
is precisely their death" M 11 11, 8-9; a.o. TT III 52-3 (ll.): Bud. Sanskrit jātibharvandāri "seeing the end of birth and existence" tuṣgurul ajnunaj: tūpin (for tübin) körtē:ji TT VIII A.47; altun tūb avis tamuka 'down to the lowest avici hell' Swv. 133, 16; ep tübin, 'at the last, in the end' TT VII 40, 143; a.o. U II 29, 17 (tūb); Hāṃsa-tr. 154 (žalžulci): Čiv. kulak tübi tūpse 'if the root of the ear touches' TT VII 34, 10; tūl tübl (for tūbl) 'the root of the tongue' TT VIII 11, 1; o.o. H I 162, 165, 191 (buda): Xak. xi tūb 'the root' (asāl) of any tree; one says yiğçe tübil: 'the root of a tree'; tübl 'the foundation' (üss) of a wall; one says tarm tübili: 'the foundation of a wall; one also says tüb for 'the ancestry of a man' (asāl'-insān), hence one says tübl: biğur eken 'a well-born (asāl) man' Kaş. III 119; (the pot says) tübüm altun: 'my bottom (asāl) is gold' I 52, 10; kaya: tübili: (sic) 'the root (asāl) of the rock' I 73, 9; (hit a Persian in the eye and) tikenl tūbgere: 'a thorn bush at the roots' (al-āsfl); II 280, 14 a.o. III 123 (tööz): KB (a man's mind is like a bottomless sea) biğur yincli sānī tüblinde yatur 'wisdom lies like a pearl, on its bottom' 211; (the sun is stable) buťābi tēdōkum tüblü berk bolur 'by 'stable' I mean that its foundation is firm' 833; 827 tübl asli 'the foundation (Hend.) of a statement' 999; (if you take a wife, take one socially inferior to yourself) beğūk tüble yakma 'do not go near a noble family' 4479; o.o. 506 (u1), 889, 1140 (H 1 u2), 1704, 4411, etc.: xii(?) KBVP II (tiz.): xii(?) Tef. tūb (the root of a tree); the bottom (of a well) 316, 319; XIV Muh. 'the root (asāl) of the tongue' (tūb) tüblü: Mel. 47, 3; Rif. 141 (t1l): pādrul-bayt 'the front(?) of a house' ew tüblü: 17 (only): Çağ. xv ff. tüp dib, either 'the root' (dib) of a tree or of anything else Vel. 201 (quotns.); tūb xir wa bix xin bin 'bottom, root, foundation' San. 167r. 26 (quotns.): Xwar. xiv dib 'root of a tree' (foundation) 'Ali 57: xiv tūb 'bottom' (of water) Qutb 189; Kom. xiv root, foundation; beneath tūb CCI, CCG; Gr. 260 (quotns.): Kip. xii asāl'-sacara tāb Hou. 7, 11: xiv dib al-qar 'the bottom' Id. 47: xv qa'rul'-say wa asafalhu tübl (in margin, in second hand, dib) Tuh. 29b. 4; a.o. 73b. 9; Osm. xiv to xvi dib 'root' in several texts, but dib in dib dede 'ancestor' looks more like a jingle TTS I 209; II 302; III 196; IV 227.

Mon. V. DB-

I tap- 'to serve', in the sense both of serving a human master, and serving God, i.e. worshiping. Survives tüp(?) in SW Osm. tap- 'to worship' Türkül vii ff. Man. TT II 10, 79 (ağrul):- Uyg. ix (my sons, grow up like my teacher and) xanka: tap 'serve the Xan' Suci 9: viii ff. Čiv. undedexčil ağız tap asgi 'the vociferous tongue and mouth will serve' (sic?) TT I 108: O. Kır. ix ff. xanım elime: tampud 'I served my Xan and my realm' Mal. 13, 2; o.o. do. 3, etc.; 46, 2: Xak. xi kül tepriyle: tapdu: 'he served (erved) (the king)' (etc.) Kaş. II 3 (tamp); tampmak: yalypuk tapar karınka: 'man serves (yazdim) his belly' III 222, 1: KB tapuçuška tapsa uşaluk bulur 'if a man serves a servant he gets no value for it' 3759: Çağ. xv ff. tab- (so spelt) parastidan 'to worship'; der. fr. tabuk San. 150v. 8: Xwar. xiv tap- 'to worship' Qutb 167.

2 tap- 'to find'. S.i.a.m.i.g., the only word for 'to find' except in SW Osm. where bul-, q.v., is commoner. Uyg. viii ff. Man. kütārgu titniglarış tapdkuta when you 'found mortals to save' TT III 61: a.o. do. 168 (amirli): Bud. U II 36, 43 (bulu): Čiv. neme tapmaz 'he does not find anything' TT VII 240; tavar tapar 'he attains wealth' do. 29, 16; (if you seek for wealth) bulup taptun 'you attain it (Hend.)' TT I 11: Xak. xi ol neqni: tapdi: 'he found (wacada) the thing', which was lost Kaş. II 3 (same para. as I tap)-; a.o. I 425, 12 (a:la): xii(?) Tef. tap- 'to find, attain' 285: XIV Muh. wacada da:- Mel. 20, 1; Rif. 99 (tap); lahiqa 'to reach' dap- 20, 1 (114 yet): Çağ. xv ff. tap- 'with -p') yəftən 'to find' San. 150v. 8; a.o. Kom. xiv 'to find' tap- CCG; Gr. 235 (quotn.): Xwar. xii(?) tap- 'to find' Oğ. 3, a.o. xiv didto Qutb 167; Nahe. 343, 4; 'to obtain' MN 140, etc.: Kip. xiv tap- 'with -p') wacada Id. 61; Bul. 88v.: tap- itaqad 'to meet'; hence beyni: tapgil 'meet the beg' Id. 61; a.o. do. 36 (bulu): xv tap- wacada av itaqad av yadafa 'to meet') Kav. 10, 10; wacada tap- Tuh. 38b. 6.

tav- See tavtış-

tep- (töp-) 'to kick (someone Acc.)', hence 'to stamp, clap', etc. S.i.a.m.i.g.; in SW Az. tep-; Osm. tep-ji/dęp-; Tkm. dep.-. Uyg. vii ff. Bud. (my own evil deeds) başda tepdl 'have kicked me on the head' U IV 38, 151; a.o. III 14, 3: Xak. xi ol kulin tepdi: 'he kicked (rackala ... bi-rīchī) his slave' Kaş. II 3 (tepper, tepmek); o.o. I 386 (tepçi); 526 (örtüşem), etc.: KB tikar su kayda adak tepesler 'water uniforms out wherever they tread' 974: XIV Muh. rafasa 'to kick' dep- Mal. 26, 11; Rif. 109 (tep): Çağ. xv ff. tep- 'with -p') lahakid zadran wa pa zadran 'to kick' San. 188v. 1 (quotn.): Xwar. xiv tep- didto Qutb 176: Kip. xii rafasa tep- Hou. 34, 13: xiv didto Id. 37; dep- 'with -p') rafasas do. 47: xv tep- rafasa Kav. 9, 3; Tuh. 17b. 3.

tev- 'to impale (on a spit) and the like. N.o.a.b. Xak. xi ol etiğ şüşə: tevdı 'he impaled (səzəma) the meat on the spit' (etc.) Kaş. II 3 (tepper, tepmek); tevdı: etni: 'he impaled (pajka) the meat on a spit' I 401, 7; a.o. 9: Kip. xiv dew- xamaşə 'to scratch', one says yızin dwdl: 'he scratched his face' Id. 51.

Dis. DBA

D tapa: Ger. fr. 2 tapa-; normally a Postposition meaning 'towards', but there are
traces of its use as a Common N. Survives in NW Kaz. *taba* R III 959 but there following the *Dat*. Cf. *taparu*: Türkü viii tapa: is fairly common, e.g. (I campaigned) *yΓarμu* Oğuz bodun tapa: *northwards towards (i.e. against) the Oğuz people* IE 28: Uyg. viii tapa: is fairly common, e.g. Çık tapa: *yorum* 'I marched towards (against) the Çık' Su. 7; a.o. *do. E 10* (1:3): viii ff. Bud. tapa is common, e.g. *ığerü kapı xan tapa* kiğür'di 'he brought him into the palace to his father the king' PP 25, 2–3; o.o. *do. 61, 4; U II 23, 11; 24, 3; U III 36, 17; TT X common: Civ. *ığ tapa körseren* 'if you consult (the omens) concerning an illness' TT I 77, 98; a.o.o.: Xak. xi tapa: a Particle (harp) representing 'to (tō); one says meniap tapa: keldi: 'he came to me': tapa: a Particle meaning 'dislike, aversion' (al-räd); hence one says aniap tapası: keldi: *ca:la lahu mā yargamulu* 'he did what he disliked to him' Kaş. III 216; several o.o. in the first sense: KB isizler yakınsa bolus begler tapa 'if evil men are near the beg's' 889; o.o. 578, 5464: xiii(?) At. 449 (uk-): Tef. tapa 'to, towards' 280. xiv Rbg. Ta'if tapa 'in the direction of Ta'if' R III 959. Xwar. xiii ditto *Ali 22: xiv ditto* Qub 67; Nahe. 78, 14; 102, 9; 139, 6–7.

F dawa: the two meanings are unconnected; the first seems to represent Ar. *dawā* 'drug', etc., a 1.-w. in many modern languages; the second is inexplicable. Xak. xi dawa: 'the fruit of the tamarisk (hamatul-tarfa) which is used by dyers': dawa: 'flocks (amita) of wool which are twisted into a rough rope, put on the distaff, and spun' Kaş. III 237.

D tapa: 'satisfaction' and the like; prob. tap with the 3rd Pers. Poss. Suff. regarded as a Common N. Pec. to Xak. Xak. xi tapa: 'satisfaction' (al-rädā) with something; hence one says *bu: ištā: anap tapasi: kere:k* 'he ought to be satisfied with this affair'; and one says *boçd: tapa: er racul rab'a 'a man of moderate stature' Kaş. III 216: KB tapāq beg tapasi üze bolsama 'if the service is not to the beg's satisfaction' 849; a.o. 843; (however decrepit this good man may be) tapa *men bulayan* (so read?) bu edğül eşī 'I shall find satisfaction in this good companion' 924.

S teve: (deve) See tevey.

tüpli: originally merely 'a high wind', later 'a high wind carrying snow or dust'. Survives only(?) in SW Osm. tüpli 'snow-storm', but Tkm. tūvelye 'dust-storm' is clearly a der. f. Xak. xi tüpli: al-rḥul-l-āṣif 'a high wind' Kaş. III 216 (verse); I 219 (ağtar-ı-a.o.o. in the context of a high wind clearing the sky or fanning the flames: Kip. xiii al-sāfi minlā-tile wa gayrihī 'a high wind driving snow, etc.' (VU) tüpli: (unvocalized, -b-): Hou. 5, 12: xiv tüpli: (-b-) 'wind (rih) coming with snow' Id. 37; dipl. ('with -p-') ditto do. 47.

tıpū: (tıpō) 'the top', more esp. of a natural feature (mountain, etc.) or a man's head; hence, by extension, 'a hill'. S.i.a.m.l.g., the forms varying fr. NE, NC töbō through SE töpe; NW töbe to SC Uzb. tepa; SW Az., Osm. tepe; Tkm. depe. See Doerfer II 872. Türkii viii (reaching down) tępēr: töpülüsinde: 'from the height of heaven' I E 11, II E 10: Uyg. viii ff. Man.-A otka örtenke töplün tüşgür (sic) 'fall headlong into fire and flames' M I 9, 13–14; o.o. *do. 17, 19–20; 20, 3: Man. töpülüsün toptaran 'turning him head downwards' M II 13, 5; a.o. TT X 16: Chr. (the Magi) töplün tüşüp yüküntler 'fell on their faces and worshipped' U II 8, 16–17: Bud. töpülüs üze yükünüp U II 29, 23–4: Suméρ tānqīn töpülüsinde 'on the summit of Mount Sumeru' U II 23, 4–5: töpülün yatğururlar 'make them lie on their faces' TM IV 252, 34; a.o. U II 40, 107–8 (uçrug); TT V 8, 50, 5: Civ. topuz künde töpüde bolur 'on the Swine Day it is in the top of the head' TT VII 19, 13: Xak. xi töpūk: quilatul-l-cabal 'the summit of a mountain'; hence one says taq töpüşi: töpū: hāmatul-l-insān 'the crown of a man's head' Kaş. III 216; töpū: ağdū: 'he climbed the hill (al-quiff) I 309, 16; a.o. II 79, 18 (alun): xiii(?) Tef. tepełtöpe the 'summit of a mountain' 399, 309; xiv Muh. al-hāma töpe: Mel. 46, 2; Rij. 139 (under 'kinds of ground') murtafi ʿala ʿali 'high' pepe: 74, 11; 177; Çağ. xv ff. töpe (with -p-) (1) 'a tall hill' (tail-i buland): (2) 'the top of the head' (farg-i sør) (quoton). San. 167v. 22: tepe (with -p-) same translations do. 189v. 10: Xwar. xiv töpe 'the top (of the head, of a mountain)' Qub 183, 18 (tibie); Nahe. 283, 11: Kom. xiv 'the crown of the head' tebe CCI, CCG; Gr.: Kip. xiii alt-tell tepe: (-b-) Hou. 6, 16; mumaddamul-l-ra's 'the front of the head' tepe: (-b-) do. 19, 18: xiv tepe: (-b-) alt-tell Id. 37: depe: (with -p-) yafjüxul-l-ra's 'the crown of the head', also alt-tell do. 47; a.o. 22 s.v. altag; al-tal'a 'a height' töpe: (-b-) Bul. 3, 10 (in do. 3, 16 gița uňa 'the cover (of a storage pit) is translated toba; the -t- implies back vowels, but this is no doubt meant for töpe): xv ummul-l-ra's 'the brain' töpe: (-b-) Kâv. 60, 10; Tuh. 4a. 13 (in margin beyni); tall töpe do. 8b. 9 (in margin depe, tepe); kusam, 'heaps of earth, etc.' töpe do. 31a. 9; vazati-l-ra's 'the middle of the head' töpe do. 38a. 9.

Dis. DBC

VU?F tāpçaça/tapçaça prob. a 1.-w. of unknown origin; it is likely that both forms are Gancak. O.no.b. Xak.(?) Xa tāpçaça 'a thing in the shape of a tray (al-xitu:n) with three legs (al-qawā'im); one climbs on it when picking grapes in order to pick the bunches that are out of reach (from the ground) Kaş. I 435: Gancak xi tāpçaça 'a thing in the shape of a tray with three legs, on which the vineyard keeper (read al-nātir) climbs when picking grapes to reach the bunches' III 385: Kip. xiv tāpçaça (-bc-) (VU) al-naht a word with several meanings; the verb means 'to scratch, cut, carve'; possibly 'grape' cutting' Id. 61.
Dis. V. DBG-
tevcili: Hap. leg., but see tevcilt-. Xak. xi ol tonuğ tevcildi: 'he tacked (gamraca) the garment', that is sewed it loosely (xiyara gayr mu'akkad) Kaş. III 276 (tevcilir, tevcilmek).

D tevcilt- Hap. leg.; Caus. f. of tevcilt-: Xak. xi ol totnin tevciltti: 'he ordered that his garment should be sewn loosely (read muşabala(n) for muşabaha(n)) and tacked' (muşamraca(n)) Kaş. II 329 (tevcilir, tevcilmek).

S taşpur- See taşpur-.

Trls. DBG

D tüpçilik Hap. leg.; mentioned only in a definition of the suffix -cil/-cil as forming Adj.s (sifa) connoting the possession of something in excessive quantities. Hitherto mistranscribed tüpçil, but a Den. N. in -cil fr. tüpli, correctly spelt in the MS. Xak. xi for example, the expression for al-mizwah that is 'a place where there are excessive gales' (hububu'l-rih) tüpçilik yer; tüpli: means 'wind' and -cil is added to it to connote a large quantity (al-katır) Kaş. III 56.


D taşçasız Hap. leg.; Priv. N./A. fr. *taşça; 'unbruised, undamaged'; cf. taşça-liğ. Uyg. vii ff. Bud. (that blessed individual) inça kalıtı cambunad altun incp ertiyi kirsız taşçasız ertiyi ari göriz ertiyi amrançığ ertiyi sevişlig erür 'is very clean and undamaged like jambinada gold, very pure (Hend.), very lovely, and very lovely' U II 37, 60-3.

Dis. V. DBD-

D teptli Hap. leg.; Caus. f. of tepli; the more normal Caus. f. teptür- does not seem to be noted earlier than Çağ. xv ff. tepdür- San. 188v. 16 and s.i.s.m.i. in SE and SW, Uyg. viii ff. Bud. barangayen anda şrinalındanr sangramığ teptiplik kum kırmıcık kilğaymen 'I will go there and make (my elephants) trample down the monastery (Şanırkılı-l.-v.) of Şrinalandaşma and will turn it into sand and dust' Hüen-ts. 321-3.

Dis. DBG

D taşp N.Ac. fr. I tap-; 'service' and the like. The word fairly soon became taşp by labial attraction, and the Uyg.-A form taşap is not uncommon in Uyg. Bud. Survived until xix in SW Osm. as tapu, but then became confused with tapu 'land certificate', a corruption of Greek topos, and is now obsolete. See Doerfer II 849. Uyg. viii [long gap] ançıp keltli: elki: kizin tapın bşr [long gap] 'thus he came and gave(?)' me his two daughters to serve me' Şu. W 4-5; viii ff. Bud. bu taşp yarayur 'this service of his is advantageous' TT V 28, 126; bu yağışlıg tapımıını tegürüp (so read for tegirm) 'offering this our service, accompanied by libations' Siv. 29, 8-9; tapap tapap uğu PP 50, 4-5 etc. (uğu): Civ. él uluslar tapılg yügeri keltîwarehouse 'the respectful service of realms and countries has come into your presence' TT I 1; burxanlarka tapış kil 'worship the Buddhás' do. 131: Xak. xi tapuş al-xidma 'service': tapuş al-ıd-a 'obedience (to God)'; hence one says terpi tapuşu: 'obedience to God' Kaş. I 375: III 352 (öte-); a.o.o.: KB kayası yiğdi birle tapuşu 'some (flowers) show their respect with their perfume' 97; o.o. 101, 840 (tapu); 841, 472, etc., all of service to a human master: xii(?) KBVP tapuş kilğuka 'to one who serves him' 48: xii(?) Tef. tapuş 'service' (to a human master) 286: XIV Muh. xadama tapuş kil. - Mel. 16, 14; Rif. 94 (al-abd 'slave' tapuş 52, 5; 148 (mis-spelt): Çağ. xv ff. tapuş xidma ve tapuş 'service' Vel. 160 (quotn.): tapuş/tapuş sieda va parasıg 'worship' (to God); and metaphor. (1) 'a kind of obeisance (ta'zim) which is prescribed in Turkistan and the dominions of the Mongol xans (described at length); (2) xidma va handagi 'service' San. 151 v. 4 (quotns.): Xwar. xii(?) tapuş in Og. seems to mean something like 'nearness', e.g. tapuşlaşlarka men yürür bula men 'I shall be walking near (or in front of) you' 145; o.o. 149, 150, 224: XIV tapuş 'service' Quib 168; MN 148, etc.: Kom. xiv 'honour, respect' tabux CCG; Gr.: Kip. xiiic xadama tapuş: (-b) - et - Hou. 37, 8: XIV tapu: ('with -p-') al-xidma, one says tapuş kil: ca'al'a-xidma Id. 61; xadama tapu: (-b) - et - Bal. 44r.: xciv xidma tapu: (-b) - Tuh. 14a. 8; xadama tapu: (-b) - eye- do. 15a. 5.

D tobiθ Dim. f. fr. toβ; properly 'a ball', but more often used metaphor. for 'a rounded protuberant bone', usually 'ankle-bone', or 'knee-cap'. S.i.a.m.l.g. with minor phonetic changes, in NE, NC 'knee-cap', usually 'ankle-bone' elsewhere. Uyg. viii ff. Civ. in a list of parts of the body in which the soul lodges(?) the first item is missing, then come taş tobiθta, the calf, the loins, the mouth, the hands (or arms?), iç tobiθta, the palm of the hand, (missing), the tip of the (missing); lit. the two phr. mean 'the outer, and inner, protuberant bones', but 'ankle-bone' and 'wrist-bone' seem to be implied TT VII 20, 3-11; in a similar list regarding the position of moles the order is 'the loins, the sexual organs, below the navel, above the navel, the lips, tobiθ üz, the thumb'; in this case 'on the wrist-bone' seems likeliest do. 37, 10: Xak. xi tobiθ 'the ball (al-kura) which is struck with a polo-stick'; tobiθ süpüİ: al-kurdus ma'nal-ta'dim 'a (cooked) bone with meat on it' Kaş. I 380; I 190 (llis-) and x ii o.o. meaning 'ball': KB ötikard tobiθ 'he brought out a ball' 622; a.o. 647: xiv Muh.(?) ayıml-rukba 'knee-cap' şo:bug Rif. 142 (only): Çağ.
that phrase is used, and both of them are acceptable (hasan): Tavğaç (VU) yodası: 'a tree the leaves of which are like the leaves of a lily (al-sūdān), used for medical purposes' (yutadāwā bihi; the phr. might mean literally 'a Chinaman's thigh') Kaş. 1 453: KB 68 (arkıș): XIII(7) KBBP (the author of the KB completed his book in the province of Kāşgār and presented it to the king of the East) Tavğaç Buğra Xan 25-6 (the same title, with some additions, occurs in the heading of Chap. IV (63 ff.) of the Ferghana MS.; Tavğaç was a frequent component in Karakhanid royal titles).

Trls. DBG

D tapiği: N.A. fr. tapiği; 'servant'. N.o.a.b. Uyğ. viii (she said) teğrek tapiğiçilardı 'to the servants in her entourage' U II 22, 2; tapiğiçilari (sic) TT X 249; a.o. U III 83, 9 (uduğçu): Cív. tevliji kürlüğ tapiği 'a deceitful (Hend.) servant' TT I 182; o.o. USp. 91, 8 and 10: Xak. xi sız{l}ı tapiği: xädimük 'your servant' Kaş. I 376, 12; n.m.e.: KB tapiğiç 'servant' is common 99, 590, 842, 1554 (İlgîs), 3750, etc.; sometimes replaced metri gratia by the cognate form tapiğiç, e.g. 4014: XIII(?) Tef. tapiğiç/ tapiğiç 'servant'; 286: Çağ. xv ff. tapiğiç/ tapiğiç xidmatkar 'servant' Vel. 160; tapiğiç ("with -p") parasit{i} k Junada xidmatkar 'worshipper, servant' San. 151 v. 10: Xwar. xiv tapiğiç 'servant' Qutb 168: Kip. xiv tapiğiç ("with -p") al-xidim Id. 61.

D tapiğiç P.N./A. fr. tapiği; n.o.a.b. Uyğ. viii Man.-/A M I 27, 2 (ıstl.) Bud. azkiya tapiğiç tavar idimiz 'we have sent some trifling articles as a token of respect' İlien-ts. 2025-6: Xak. xi tapiğiç er insan gi xidma qadima 'a man of long service' Kaş. I 495.

D tapişak Dev. N./A. fr. a Desid. Den. V. fr. tapiği; 'dutiful' and the like. N.o.a.b. Uyğ. viii ff. Bud. (sons and daughters will be) tapişak 'dutiful' (or 'obedient' to their parents) TT VI 107; o.o. do. 278, 348: Xak. xi tapişak er 'a man who loves serving' (muhibb il-xidma; followed by a muddled and incorrect etymological explanation) Kaş. II 168; toyn tapişak tepri: sevinçsz 'the unbelieving pagan wishes to serve (mudā'abbid) God, but God is not pleased' T III 377, 2: XIII(?) Tef. tapişak 'devout' 286: Çağ. xv ff. tapişak syn. w. tapişak San. 151 v. 10.

D tapişsuz Priv. N./A. fr. tapiş (tapiği); psc. tu KB? Xak. XI KB (my master) ağıldrı mãnet tepuşsuz kuluğ 'has honoured an undutiful servant like me' 389; a.o. 646 (aci-).
DIS. V. DBL-

Kip. word below is a Sec. f. of *tepgek Dev. N.A. in -gek (connoting habitual action.) N.o.a.b. See Dorfer II 860, 871. Xak. xi tepük 'a thing cast from lead (yüşăg mina'l-ustru) in the shape of the spindle whirlor of a distaff which is wrapped in goat's hair or the like and used as a tool by boys who kick it about': and one says o kulin teqip teqip: 'he gave his slave several kicks' (rakho) Kaş. I 386; a.o. I 27, 13: Çağ. xv ff. tepük 'with (p-)' lakad 'a kick' San. 189v. 8: Kip. xiv depek ('with (p-)' al-raffas 'a kicker'; one says bu aṭ depek'där 'this horse is a kicker' ld. 47: teqip (-h-) 'a toy (j'ba) with which children play' do. 37.

VU tüvek Hip. leg.: 'a blow-pipe'; cf. tüvekkil Xak. xi tüvek the translation is in disorder and corrupt: 'red lihā səcari'l-xila ve lihā'l-qadibī'l-raḥ yanza' (wa yutaxad) mišāl'l-ğabur, yurmā bhi'l-üşür bi'l-banādiq wa haddihka yutaxad minhu) al-qanāt 'the bark of a willow-tree or a freshly cut branch stripped off (and made) into the shape of a trumpet; small birds are shot with it with pellets; in addition tubes are made from it' Kaş. I 388 (al-qanāt) has several meanings; if min and not minhu is correct the last words would mean 'in addition it (i.e. a blow-pipe) is made from a reed'.

Dis. V. DBG-

D tübger- (d-) Trans. Den. V. fr. tüb; n.o.a.b. Uyğ. v⅛ ff. Bud. kertike tegir yörügülg tüğberser sav tülü ertemze if you attain the truth and base the explanation on it, the basis of your words does not pass away' Hüen-ts. 2116: Xak. xi oš-tüğ tüğberdi: tafahha'a an ošīl'amr wət'tab'a a tarahu he investigated the origin of the affair and followed up its traces' Kaş. II 179 (tüğberer, tü̈bermek).

Tris. DBG

VUD tüvekkil Hip. leg.; A.N. (Conc. N.) fr. tüvek. Xak. xi tüvek 'a twig (gũm) suitable for the manufacture of a pellet-shooter with one's breath (marmāl-banādiq bi'l-nafs) with which small birds are shot' (yudrab) Kaş. I 508.

Dis. DBL

F tawil l.-w. fr. Ar. tahl, 'a drum', no doubt acquired through some (?Iranian) intermediary; survives in SW Az. tebHl; Osm. davul. Xak. xi tawil (or tawul, the waVe carries both kaser and damma) 'the drum' (al-tahl) which is beaten for the falcon when hunting; I reckon that it is taken from the Ar. word, the t- being changed to t- because the two sounds are near one another (examples of similar sound changes in Ar. are given) Kaş. III 165.

PU toplu: Hip. leg.; this word has no obvious etymology to suggest its pronunciation. Xak. xi toplu: al-qabr, 'the grave'; when a man is cursed (subba) one says topluka: tol 'may the grave be filled (li-yamtalā) with him' Kaş. I 430.


D tabluk Hip. leg.; spelt tabluk, but this is perhaps an error; the Section is headed 'fa'ālal, fa'ālāl with various vowels'; A.N. (Conc. N.) fr. tab. Xak. xi tabluk al-suqāq fi'l-arḍ 'cracks in the ground' Kaş. I 467.

D tevlīg P.N./A. fr. tev; 'deceitful, tricky'. Except in Xak. always in the Hend. tevlīg kürľūg; n.o.a.b. Türkî viii tavğac bodun tevlīğin kürľūğin üçün 'because the Chinese people were deceitful and tricky' I E 6, II E 6: Uyğ. viii ff. tevlīg kürľūg savy-larīg 'deceitful and tricky words' U III 85, 16; a.o. TT IV, p. 18, note A72, 3: Civ. tevlīg kürľūg buyruk 'a deceitful, tricky official' TT I 63-4; a.o. do. 182 (tapağct); Xak. xi tevlīg al-muːtələ wa-l-xαdaː 'artful, deceitful' Kaş. I 477; a.o. III 33, 26: KB oğri tevlīg 'an artful thief' 313; 1737 (kunuk).

D tüblüg (d-) P.N./A. fr. tüb; 'having a root' and the like. S.is.m.l. w. the same phonetic changes. Uyğ. viii ff. Bud. köğül tüblüg köğül tüzlıg 'rooted in the mind (Hend.)' TT V 20, 9; a.o. do. 24, 68; töz tüblüg kapiğş 'the door of fundamental things' do. 26, 82; a.o. U III 33, 15 (etiğ): Xak. xi Kaş. III 40, 16 (yildızlıg): KB (a man who has (influential) supporters becomes powerful) bu küçülg kiʃ kiʃa kutka tüblüg bolur 'this man when powerful becomes fundamentally fortunate' 1699; (even if fortune sometimes stays with the ignorant man) bılgılīg bile turğa tüblüg erlp 'it will stay firmly based with the wise one' 1710.

Dis. V. DBL-

D tapil- Pass. f. of 2 tap:- 'to be found'. S.i.a.m.l.g., often as tabil-. Xak. xi tapılıd: nẹn 'the thing (which was lost) was found' (nucida) Kaş. II 119 (taplur, tapulma:k sic): Çağ. xv ff. tapil- ('with (p-)' yaʃta şudan 'to be found' San. 151r. 9 (quotation): Xwar. xiv tapil/-tapul- ditto Qubt 168; Nahe. 408, 7.

D tepil- (?d-) Pass. f. of tep-; 'to be kicked, trampled', and the like. S.i.m.m.l.g., often as tebil-; SW Tkm. depil-. Xak. xi tepilidi: yeːr 'the ground (etc.) was kicked' (rubitə) Kaş. II 119 (tepılır, tepülme:k sic): Çağ. xv ff. tepil- lakad zaːda şudan 'to be kicked' San. 151r. 9 (quotation).
VU tupul- usually 'to pierce (something Acc.)' in spite of its apparently Pass. form. N.o.a.b.; for pronunciation see tupulǎ:ku: Uyğ. vii ff. Bud. (in a long metrical passage about medical treatment; 'the physician must know the eight kinds of virtues (of remedies?), by being a master of all the drugs with knowledge held together(?). If he does not see the appropriate time for using them') yaruk yaṣik tupulu (sic) ōt-rū yar ulemleli iginal kemlerin tínliğari 'penetrating the light (?)', then he can treat men's illnesses and diseases' Swu. 593, 13-15: Xak. xi ol üt tupuldu: naqaba’-nāqāb ‘he pierced a hole’ (later relocalized naqaba’-naqāb, presumably because it looked Pass.); (Oğuz follows) Kaš. II 119 (tupulrur, tupulma:k); kōk tupulğaan al-sūmām ‘a mountain swallow’; it is the name of a bird; it is said that it has steel (al-fūlād) in its wings and strikes the summit of a mountain and penetrates (yanfūd) through to the other side; this was told me by a man from whom I received many favours; and one says bu er ol çerqīg tupulğa ‘this man is always piercing (hattāk) the (enemy’s) ranks’; its origin is the phr. temūr tupuldu: 'the iron pierced (taga) because of its strength and hardness' I 510: KB kayu taq kazar korse tupul kayaq ‘some men, you see, dig into mountains and pierce rocks’ 1734; titlimig kerek ham tupulsa çerqīg ‘he must be destructive(?) and pierce the (enemy’s) ranks’ 2128. Oğuz xi er to:mmun tupuldu: 'the man took off (naza:a) his clothes' Kaš. II 119.

D tlapa:- Den. V. fr. tap; 'to be pleased, satisfied (with something Acc.)' and the like. N.o.a.b.; the modern verbs of this form seem to be Den. VS fr. tap as an onomatopoeic for a tapping or dripping sound. Türkü vii üze: teqri: iek yur suv [veřim xajgan kutu: tlapamadi: erçin ‘heaven above’, the sacred land and water, and the divine favour [enjoyed by my uncle the xajgān] were apparently not pleased!' II E 35: vii ff. tlapa:du:kmim tutarmen ‘I take what I please’ IrkB 3: Man. (the holy moja) will hear this and neg tlapamaga ‘will not be at all pleased’ TT II 62, 26; kān ay teqri tlapama iṣiq neçe işledizim erser ‘if we have done things which are displeasing to the sun and moon gods’ Chinas. 114-16; Uyğ. vii ff. Bud. (I will see the suitors); men kentü özüm ők beqergā tlapaɣaymen ‘I myself will be satisfied with a well-born one’ U II 21, 8: tēqin akünk tlapamadi teg tału uyğuke kirmiş gaqqi tlapa ‘the prince, while he disliked all (the other suggestions) liked (the idea of) embarking on the ocean’ PP 15, 2-4; o.o. TT V 10, 112 (ağirla:-); U III 25, 4; 36, 2 etc.: Civ. sēni kamaqun tlapa ‘they were all pleased with you’ TT I 90; o.o. do. 128 (altkntk): Xak. xi ol tomuq tlapa:di: ‘he received (qabila) the garment (etc.) and was pleased with it’ (raḍiyahu) Kaš. III 293 (tlapar, tlapamak): KB kamuq səznī yışqa ukuş tlapamaz ‘if a man heaps up a word, it is not pleased’ 185; beqī tlapasa tpaqṣi aṣu kapuq ‘if his herc is pleased, his service has opened a door’ 843; o.o. 848, 1431, 1610, 398, etc.: xiii(?) Tef. ditto 286; Xwar. xiv ditto Qubb 167; MN 231.

D tvele:- Hap. leg.?: Den. V. fr. tev. Türkü vii ff. Man. neçe tevedlimiz kūrledimiz erser ‘if we have been somewhat deceitful and tricky’ Chinas. 111.

D topla:- Den. V. fr. tob; survives in SC Uzh. tpla:-; NW, SW all languages topla: ‘to collect, gather together’ (Trans.). Cf. yiğ-. Türkü viii topla:- ‘to crumple (something soft) into a ball’ T 13 (uçuz): viii ff. IrkB 50 (oçqrugi).

D tible:- (d-) Den. V. fr. tib; survives in NE Bar. tible- ‘to lay a foundation; to reach the bottom (of something); to investigate thoroughly’ R III 496. Cf. tibger.- Xak. xi ol ışiq tible:di: fahışsa ‘an asli’l-amr wa bahātahu ‘he investigated the origin of the affair and searched it out’ Kaš. III 293 (tibler, tible:mek): Kip. xiv tible- aṣala ‘to trace the origin (of something)’ Id. 37.


D tible:- (d-) Hap. leg.; Caus. f. of tible:- Xak. xi ol bu: ışiq telim tibletti: ‘he had this affair thoroughly investigated’ (aʃhasa . . . kòtarn(o)) Kaš. III 342 (tible:ter, tible:me:k).

VUD tuplun- Hap. leg.; Refl. f. of tupul:- Xak. xi tam tapluni: ‘the wall (etc.) was pierced’ (MS. yaʃqa, error for ʃqa) Kaš. II 242 (tuplunur, tuplunmask).

D tüblen- (d-) Hap. leg.?; Refl. f. of tüblen:- Xak. xi yaqça: tüblemendi: ‘the tree took root’ (or was firmly rooted, taʾaṣala, MS. in error taʾaccela); and one says er tüblemendi: ‘the man became wealthy’ (tamarawo); also used of anything that takes root (MS. in error taʾaccela) Kaš. II 242 (tūblenür, tūblenme:k).

D talaş- Hap. leg.; Co-op. f. of tala:- Xak. xi olar bu: ışiq kamuq talaşça: ‘they were all pleased (raḍir) over this affair’ Kaš. II 206 (talaşçu:rt, talaşmask corrected fr. -mek in the MS.).

D tülbsel- (d-) Co-op. f. of tüble:- Xak. xi olar bu: ışiq tülbseldi: ‘they investigated the origin (tahfahsa-as anl-i-şel) of this affair together’ Kaš. II 206 (tülbselür, tülbselmek corrected fr. -mek in the MS.).

Tris. DBL

?D tavilku: ‘Spirea’, perhaps specifically Spiraea altaica; according to Yud. a shrub with particularly strong branches used to make bows and the like; botanically distinct fr. the jujube tree (or shrub), Zizyphus’, but not
unlike t. For the form cf. avilku; -ku: is not a recognized Turkish suffix, but this word and tavılığu: must have a common origin, possibly foreign. Survives in several NE dialects as tabl/ka/tabl/ka/tabl/ka R III 972; Khak. tabl/ĩg; NC Kir. tabl/ĩg; Kxz. tabl/ĩg/tobul/ũ: SC Uzb. tabul/ũa; NW Kum. toborũg. A l.-w. in Russian as tavloğ (and tavlošnik). Türkî VIII fl. bir tavılık: yüzd bolt: 'one Spiraec became a hundred' (a yüzd became a thousand, and a thousand S. ten thousand) IRKB 32: Xak. xı tavılık: dialect form. (tavılıği) of tavılık: 'jujube tree' Kaş. I 488: Çağ. XV fl. tavılık 'the name of a hard red-coloured tree (diviš, . . . sül uwa surx-rang) from the branches of which they make handles for whips' San. 167v. 21.


VUD tupulğa: Dev. N./A. connoting Habitual Action fr. tupul-, lit. 'constantly piercing', in practice (1) 'colic' (i.e. a constant piercing pain); (2) certain vegetables with a pungent odour. Survives in SW Osm. topalak 'globular; a globular lump'; topalak ağaci 'the buckthorn, Rhamnus chorophorus globosus'; topalak kökli 'muskroot; the root of Nardostachys jatamansi or Cypress balsam' Red. 1249, in the last meaning also Tkm., the first meaning, and perhaps the vocalization, due to the erroneous supposition of an etymological connection with to: 主. The first vowel in TT VIII is -u- and this was prob. the original pronunciation, since SW -o- often represents an original -u-, cf. toğr- for tug-, but later forms like topalak may represent an earlier topol gastr. Uyg. VIII fl. Bud. tupulğak 'Cyperus?' occurs in Svm. 476, 3 in a list of 32 vegetable drugs, mainly l.-w.s. Civ. (a remedy) tupulğa:ka: 'for colic'; tupulğa: neğilık em 'a remedy for colic (Hend.) H I 15-16; (red and white sandalwood, Costus root) tupulğa 'Cyperus' (yellow incense) do; 91: Xak. xı tupulğak al-su'd Cyperus: tupulğak al-qulanc 'colic' Kaş. I 502: Çağ. XV fl. (Vu) topalak ('with -p') 'a root (hix) the size of an olive or bigger, black with a white inside and sweet-smelling, called su'd in medical terminology and mushik-i zamın, 'muskroot', in Pe.; it is diuretic, dissolves stone in the bladder,cleans the veins, heats wounds and is beneficial as a potion or poultice for scorpion stings' San. 167v. 6: Kom. XIV tobalak 'globular, a lump' (??) CCG; Gr.: Kip. XIV (Vu) topalak ('with -p') 'a plant (nədət) with a sweet scent and a seed (hopp) the size of a pea (al-hummus) called al-su'd; women, are named after it Id. 62: (Vu) tobalan (Sec. f. of tobolgəm) al-maqş fi'l-bən 'colic' do; 62); al-su'd (Vu) topalak (sic) Bul. 3, 14: XV su'd (Vu) topalak Tuh. 19a. 5.

Tris. V. DBL-

PUD tapila:- Den. V. fr. (Pu) tapa: which survives as taba: 'taking pleasure in the mis-

fortunes of others' in NC Kir., Kxz., and NW Kaz. (R III 961), a word which it is not easy to identify semantically with tapa: above. Survives as tabala- in the same languages. Xak. xı ol an: tapa:la:di: 'aýyarahu wa aṣmata bihi 'he insulted him and took pleasure in his misfortunes' Kaş. III 322 (tapa:la:ri, tapa:la:ma:k); xiv Muh. al-samata (taba: Mel. 84, 5; Rif. 190); taba:la:ma-k 124 (only).

D törpül:- Den. V. fr. töpü:-; s.i.m.m.l.g. w. some phonetic changes, generally meaning 'to strike, hit', not necessarily on the head, perhaps owing to some confusion with tep-. Xak. xı ol yağını: törpü:ledi: 'he struck the enemy on the head' (alə hâmathî) Kaş. III 322 (törpüler, törpüle:-mek); Kip. xiv depele:- ('with -p') qatala 'to kill' Id. 47: Osm. XVIII tepele:- (so spelt, but with -mak in error) in Rûmi, farq zadan 'to hit on the head'; and metaphor. 'to kill, destroy' San. 1511r. 27.

D. tevlügl-: Hap. leg.; Refl. Den. V. fr. tevlığ (tevlıg). Xak. xı tevlüglendi: 'the man reckoned himself to be among the deceivers (min emlak-lı-muhtalı) and behaved like them' (tauarqa bi-farqishım) Kaş. II 277 (tevlüglenir:, tevlülenmek).

Dis. DBN-

taban 'the sole of the foot'; s.i.a.m.l.g. w. various extended and metaphor. meanings. Taban the name of a plant in Uyg. VIII fl. Civ. H II 14, 125 is no doubt a l.-w.; and daban 'a mountain pass' in the Uyg. xiv Chın.-Uyg. Dict. (R III 964) is a Mong. l.-w. Xak. xı taban xuffl-ı-ha fr Kaş. I 400: 405, 3 (the natural meaning of this is 'a camel's hoof' but see tabanlıg); xiii Tef. Iki daban (sic) mastı kibı 'like the bottom of the two soles of the feet' 116: Çağ. XV fl. taban pâgina-i pı 'the sole of the foot'; in Ar. 'aqb (properly 'heel') San. 1511r. 28 (quotn.); a.o. do. 85v. 27 (see uldan): Kom. xiv 'the sole' (of the foot or a boot) taban CCI, CCG; Gr. 231 (quotn.). Kip. XIII al-qadam 'the foot' taban Houb. 21, 8: xiv taban ahmasul-ı (so read for axmas) qadam 'the firm part of the foot' Id. 61: XV hâmul-rič 'the bottom of the foot' taban Kav. 61, 9: qadam taban Tuh. 28b. 12.

PU tobu'n Hap. leg., but cf. tobunluğ, which is not ascribed to any particular language. Perhaps der. fr. to:b. Bi-lüga Uç xı tobu'n ku'burutul-ı-dım 'a lump of food' Kaş. I 400.

D töpün See töpü.

Dis. V. DBN-

D tapun- Refl. f. of 1 tapu-: (1) 'to serve, or worship (God Dat.)'; (2) 'to serve (a human master Dat.)'. S.i.a.m.l.g. except NE, but normally only in the first sense. In the early period usually in Hend. w. uđun-. Türkî VIII fl. Man. yeke tapunimiz erser 'if we have worspeled demons' Chus. 152; a.o. do. 148-9 (uđun): Uyg. VIII fl. Bud. tapun- (by itself) 'to worship (God); to show respect to
(an individual) is fairly common, e.g. PP 71, 7; U I 30, 9; TT IV 10, 24; V 8, 73, etc.; tapin- u'dun- is very common U II 40, 105 etc. (udun-): Xak. xi men teprike: tapindim 'I obeyed (a(ta)tu) God, and followed His commandments'; and one says ol beğke: tapindin: 'he served (xadama) the beg' Kaş. II 140 (tapinirin, tapinmek; verse) and over a dozen o.o.: KB tapin- 'to serve' (a human master) is common 97 (tapığ), 528, 595 (uğurluğ), 597, 615, etc.: XIII(?) Trf. tapin-/ tapin- 'to worship; to serve' 286-7 (and some der. f.s.): XIV Rbğ. tapin- 'to worship' R III 970 (quotn.); Muh. xadama tapin- (h-ı) Mel. 25, 15; Rif. 168; Çağ. XV ff. tabin- (sic) 'to bow in prayer, to worship, to prostrate oneself' San. 151r. 7 (quotn.): Xwar. XIV tapin- 'to worship' Qub. 168; Nahec. 405, 10-11; Kom. XIV 'to worship, adore' tabun- CCG; Gr. 231 (quotn.).

D tepin- (d-) Refl. f. of tep-; s.i.s.m.l. Xak. xi er atn tepindi: 'the man urged on (rakaga) his horse with his feet'; also used when a man moves (harraka) his feet for something Kaş. II 140 (tepinirur, tepinmek).

D tevin- Hap. leg.; Refl. f. of tev-; 'to interlock', or the like. Xak. xi er eligin uvdindi: tevindi: 'the man was distressed (ihdaamma) about some affair and wrung (dalaka) his hands in shame and regret' Kaş. II 147 (tevinirur, tevinmek).

E topun- See tüplir-.

Tris. DBN

D tabanlığ P.N./A. fr. taban; s.i.s.m.l. both in its lit. meaning and metaphor. For 'robust, energetic'; it is possible that this is the intended meaning of the Xak. phr.; al-xuff means both 'a camel's hoof' and 'footwear, boot'; it seems unnecessary to describe a camel as having hooves, and improbable that it should wear boots. Xak. xi tabanlığ (sic, missprinted tadanlıg in printed text) tevey ba'r dünu-s xaf. I 499.


Tris. V. DBN-

D tapindur- Caus. f. of tapin-; survives in NW Kaz. tabindur- 'to subjugate' and the like R III 970. Uyğ. VIII ff. Bud. TT IV 266 (ubunurur): Civ. kelin alsa tapindurmaz 'if he gets a daughter-in-law he cannot make her respect him' TT VII 28, 51: Xak. xi KB (I was too precipitate in making you my confidant without knowing you) and tapindurmadin 'without making you respect me' 634; a.o. 1755.

D tabanla- Den. V. fr. taban; survives in SW Osm. tabanla-; Tkm. da'banla- 'to trample down, press down; to put a roller (on a field)'. Xak. xi tevey (sic) tabanla-dı: 'the camel kicked him with his hooves' (rakalahu bi-xüfşi) Kaş. III 342 (tabanlar, tabanla-mak).

Dis. DBR

tavar (d-) originally 'livestock', a meaning which comes out clearly in the phr. ed tavar 'inanimate and animate property' (see ed), and from an early date, since livestock was the commonest form of property in Turkish society, 'property' in general and even specifically 'merchandise, trade goods'. As Ar. ma'l is equally ambiguous, the exact meaning in some medieval texts is obscure. An early l.-w. in Mong. as tabar (Haemisch 143) and Russian as tovar, both in the second sense. The first was prob. reborrowed in NE Alt., Leb., Tel. tabar R III 966 and the second in several modern languages in the Soviet Union; but the word seems to survive genuinely in SE Türkî tavar 'silk goods, trade goods (generally)'; SC Uzb. tovar (perhaps the origin of the Russian word); NW Kk. tawar 'goods,' and SW Osm. davar 'livestock'. Uyğ. viii türge karlığ (sic, ?irregular Gen.) tavarun alıp 'I seized the livestock of the Türges and Karlık' (pillaged their dwellings and returned home) Stü. S 5: VIII ff. Bud. tavar by itself seems to mean primarily 'property' U II 86, 41; U III 81, 14; Hicen-ts. 2026 (tapığlı): ed tavar is common, see ed.: Civ. ed tavar is fairly common, see ed.: in TT VII tavar is uncommon than ed tavar and seems always to mean 'property'; in the commercial docts. in USp. tavar, which occurs occasionally, seems to mean specifically 'merchandise, trade goods': XIV Chin.-Uyğ. Dict. 'satın' tavar Ligeti 261: Xak. xi tavar al-sîlâ mà sâ(ta) wa şamata 'property noisy and silent' (i.e. animate and inanimate) Kaş. I 362 (verse); tavar al-sîlâ wa'al-mâl I 411; over 50 o.o. of tavar/tawar translated as al-mâl, al-aşî̄' (things), al-mitâ (merchandise) and over a dozen (not all Oğuz) of tawar/tawar: KB tavar is common, usually in the phr. neq tavar 'property, goods', sometimes associated with altun 'gold' and kümüş 'silver' 485, 1112, 1786, 3982, 4372, etc.; eliq kışqa tuttum tavar têrmedim 'I have not been grasping, I have not accumulated property' 6079: xii(?) At. several o.o. of tavar 'property, wealth'; Tel. tavar but more usually tivar (spelt ti:far) 'livestock, property' 280, 303: XIV Muh. al-mâl dawar Mel. 68, 11; Rif. 169: Çağ. XV ff. tawar a generic term for all 'livestock and quadrupeds' (sütür ve şarbaşyan) and in Mong. qamûs 'merchandise, piece-goods' San. 165v. 7: Oğuz xi (after Xak.) and the Oğuz and others (wa şarbaşyan) said tawar with -w- Kaş. I 362; Xwar. XIV tawar tivar property, wealth Qub. 174; Nahec. 236, 6: Kip. XIV al-ma-wâ'î 'cow'; dawar Bul. 7, 5: XV bâhîma 'quadruped' tawar (vocalized tawar with d- added below in a second hand) Tuh. 7b. 7; in do. 123 13 ha'ît 'wall' is similarly translated (representing Pe. dirvar) with bahîma dawar added in a second hand in the margin: Osm. XIV ff. davar 'livestock'
and more specifically 'animal to ride'; c.i.a.p. 
TTS I 181; II 262; III 169; IV 192.

PU tovur See tovra-.

D tavrax (d-) N./A.C. fr. tavra-; 'speed, hurry, quick.' Survives in NE several dialects. tabarak/tabrať R III 971, 981. Uyg. viii ff. Bud. yel też tavrať yugürüp 'running quickly like the wind.' TT X 205; a.o. do. 115; ne yeme taň ne yeme tavrať 'how surprising and swift' Hijen-te. 1805; terk tavrať 'hurriedly (Hend.)' U III 22, 1 (iii) (and do. 56, 5 (i) terkin); Swr. 179, 13, 248, 15 etc.: Civ. ěrte kün tavrať buyan kil 'hurry to do good early in the morning.' TT I 171-2; a.o.o. xiv Chin.-Uyg. Dict. 'go quickly' tavrať bagırn (sic) Ligei 261; R III 981: Xak. xi tavrať al-sur'a 'speed, hurry'; hence one says tavrať kelin 'come quickly'; and this word is made an Adj. (ṣifá), one says tavrať 1ṣšt: 'a quick (mursi) worker' Kas. I 468; o.o. I 156, 4 (akht-) and three more: KB kışli iţiđu tavrať 'he sent a man quickly' 5954; yěme tavrať 'do not bolt your food' 4132: Xwar. xiii (7) Og. 114-15 (astur-).

D toprax Dev. N. (Conc. N.) fr. topra-; lit. 'something dry;' in practice 'dry ground, soil, earth, dust.' S.i.a.m.l.g. w. minor phonetic changes, and occasionally some metaphors like 'province, country.' Uyg. viii ff. Man. TT III 27 (batţl-): Bud. toţzi (toozri) topraş 'his dust (Hend.)' U II 39, 89; topraş in a Chinese type date represents t'u 'earth' (Giles 12,990) as one of the five elements Pfaš. 6, 1; a.o. Swr. 528, 23; Civ. toz topraş özün sündi: 'the dust (Hend.) settled of its own accord' TT I 5-6; topraş 'earth' do. 45; topraş as one of the five elements occurs several times in TT VII and is an ingredient of several remedies in H I: Xak. xi topraş 'dust, soil' Kas. I 407; I 267 (1 aqraň-), a.o.o. translated al-turāb or al-ğubār 'dust:' KB topraş as one of the four elements (with fire, water, and air) 143; xiii(?). At. (when he lies and) topraş ilçe kirlip 'goes underground' 308; Tef. topraş al-turāb 309; xiv Rhg. sv. 14-15 (uğra-); Muh. al-turāb topraş (b-) Mel. 75, 1; Rif. 178; Çağ. xv. Minor topraş (b-) xak 'earth, soil' San. 1675, 16 (quotnt.): tofrağ/topraş same as topraş/topraş 17v. 28: Xwar. xiv topraş ditto Qub 180; MN 7, etc.: Kom. xiv 'dust, dirt' topraş CCI, CCG; Gr.: Kip. xiii al-turāb topraş (b-) Hon. 5, 15; xiv topraş '(with -p-) al-turāb ld. 16; Bul. 4, 10: xv ditto Kav. 58, 11; Tuh. 8b. 9.

D tevreš Dev. N. fr. tevir-, but the long -e- is unusual. Xak. xi tevreš 'threads (qayış) which are gathered together and twisted (yüfalt) to make waistbands for trousers or cords for slings' Kas. I 436.


tevir- 'to twist, turn (something Acc.);' practically syn. v. evir- and ēvir- and perhaps an older form of the latter, v. q.o. N.o.a. Uyg. viii ff. Bud. nom tilgenen tevrer 'he turns the wheel of the law' TT VI 455: Xak. xi er tavariğ evürdii: tevrüdii: qalabāral- rerulā-mita wa taşarrafat fihā wa ca'ala sahrakā-ḥaši 'the man turned over the goods and disposed of them and turned them upside down'; evürdii: is the main verb (aš) and tevrüdii: a jingle (toba) Kas. II 81 (tevürer, tevürmek); a.o. I 157, 17 (evir-): Kom. xiv 'to twist, turn' tevür- CCG; Gr.

VU tuvur- the main entry is out of place among verbs with -t- as the second consonant, but the word reappears in a gramm. section on Aor. forms in the same spelling. It looks like a Caus. f., or a Den. V. in -f- (cf. tüpir-), but there is no trace of a possible base. Pec. to Kas. Xak. at kulakın tuvurdii: (sic) 'the horse pricked (aparr) in its ears (etc.)' that is, raised them when it noticed something Kas. II 73 (tuvurär, tevürmak); at kulak tuvuru: ... tuvurär/ tuvurur (both kasra and damma marked) II 161, 20 ff.

D tüpir- Intrans. Den. V. fr. tüpü; n.o.a.b. Uyg. viii ff. Bud. tepré tûpirär kürkinciğ yiältürür 'the sky is cloudy and it blows a terrible gale' PP 18, 2-3; (Pelliot read topinar in error): Xak. xi tüpi tüpürdii: (sic) 'the wind blow' (habbat) and scattered the dust Kas. II 71 (tüpirit, tüplirmek; prov. see aš-).

tavra- (d-) 'to hasten, be in a hurry;' n.o.a.b., but see tavran-, etc. Uyg. viii ff. Bud. (Sanskrit lost) terk tavrađii (spelt -t') he hastened' TT VIII D.1: Xak. xi er tavrađii: mišt tğiđađii: (q.v.) 'the man was sturdy;' (in a verse) er at menin tavrayur ur-al-ričal wål-xayl yasṭadda liḥımumš bili 'because of me the flesh of men and horses becomes strong' Kas. III 278 (tavrär, tavramak; between togrä- and (VU) tovra- but everywhere mis-spelt yawra-):

tabru- (or tapru-) Hap. leg., but see tabbrit-, tabris-. Xak. xi teve tabrubu: 'the camel jumped about' (uṣraša), not used except of a camel jumping about Kas. III 277 (tibrär, tabramak).

tepre- (d-) 'to move, stir, shake,' and the like (Intrans.). This verb and/or its der. f.s. s.i.a.m.l.g. except NE; in most NC, NW languages, and SW Az. terbe-; SW Osm., Tkm. depre-. Uyg. viii ff. Chr. (the star stood still) têpremedin 'without moving' U I 6, 9: Bud. (the old man) têpreylɨ yoruyumadı 'could not move or walk' PP 37, 2-3; a.o. do. 80, 5; (then this brown mother earth six times) têpreli kâmsadı 'moved and swayed' TT X 164; o.o. of this phr. U III 46, 5; Swr. 184, 9: Civ. kâdër têpremix ... őğûrül têpremix that moved in your rear ... that moved in front of
you" TT I 122–3; o.o. do. 204–5 (altn.-); TT VII 34, 2–3 (1 but): Xak. xî teprekl: nep 'the thing moved' (taharraka) Kaş II 277 (teprekl, tepremek): KB (the sun is in Leo) bu burc tepremez 'this sign of the zodiac does not move' 534; o.o. 1026, 2387: xiii(?) Tef. tepre 'to move' 286 (tebër-): xiv Rbğ. hacçaqa tep埕đim 'I went on the pilgrimage to Mecca' Re I 1123; Muğ(?) harraka (Trans. in error) tepre: Rib. 130 (Mel. dître-): Çağ, xv ff. tepre '(- with -p/-) tîpren- harrakan dîra cumbîdan 'to move' San. 188v. 17 (quotns.): Xwar. xiv tepre 'to move, set out' Qoth 174: Kip. xv taharrak anta 'move!' tepreş (sic with -ş, i.e. Plur.) Kav. 77, 11.

D tevîr-: See tenri-.

topra-: Hap. leg., but see topra:k, etc. Xak. xî ot topra:dt 'the plant became dry (and withered hasînum)' Kaş II 277 (topprar, topramak).

VUD tovra-: Den. V. fr. (VU) tovur of which there is no other trace; pec. to Kaş. Xak. xî uşak nep tovra:dt 'the small thing became big' (haburat), for example young sheep when they become big; taken fr. the phr. tovur (so read) yinçîli: 'large pearls' Kaş III 279 (tovur, tovramak; corrected fr. -mek or vice versa?); a.o. III 41 (yinçîlçî).

D tavrât- (d-) Caus. f. of tavra-; (1) to hurry, hustle (someone Acc.); (2) to twist, spin. Survives in NE Kumid. tavrât- 'to turn (something) on a spit'. The second meaning should connect this word with tevîr-, but the vowels make this impossible; the connotation seems to be 'to make (something) move fast'. Türkî viii ff. Man. (he appointed one man over each ten men and) eddî kiînîcî ağıt [aşîjı] tavrâtçî küldi 'made him an urger to (do) good deeds and (attend) the feast of the souls' TT II 10, 92–3; o.o. do. 88–90 (ôtlî-); 76–7: Xak. xî et tavràtî: 'the man hustled (someone, accala) (tavrâtur, tavramak); and one says ura:ğît yip tavrâtî: 'the woman span (fatalat) the thread, and twisted it' (ağhârathu, mis-spelt ağızatâhu) Kaş II 330; oğlî kûnî tavrâtur: 'time hustles (man; yûsîrî) along' II 335, 1; tavrâtur: 'accala is one of the verbs used to illustrate conjugation in II 360 ff.: KB (if one does not treat the disease) olüm tavrâtur 'death hurries one away' 4616; a.o. 4563: xiv Muğ.(?) fatala tavrât-(f-) Rib. 113 (Mel. 29, 13 kât.).

D tabrît- (or tâprît-?) Hap. leg.; Caus. f. of tabrî-: Xak. xî et teveysîn tabrîtî: 'the man made his camel jump about' (aşetaba) also used with other subjects besides 'man' Kaş II 329 (tabrîtur, tabritmak; the translation makes the form certain, but the râ is vocalized with fatha, and the Infin., completely unvocalized, has -mek).

D tepreb- (d-) Caus. f. of tepre-; 'to move, shake, disturb (something Acc.)'. Survives in much the same languages and with the same phonetic changes. Uyğ. viii ff. teprebî umadin yaturmen 'I lie unable to move (my body)' IV 37, 35; ertînîj teprebîl titrînî 'greatly stirred and shook' (my mind) TT X 451: xiv Chin.-Uyğ. Diet. 'the wind set in motion' yêl teprebî R III 124: Xak. xî ol teprekl: nep: 'he moved (harraka) the thing' (tepreklür, tepremek); and one says er yağı:ka: teprekl: 'the man attacked (hamala . . . aî) the enemy' Kaş II 329; teprekl- harraka is one of the verbs used to illustrate conjugation in II 360 ff.: KB teprebîl 'to set your tongue in motion' 474; a.o. 2536 (turğak): xiii ff.; Tef. teprekl- 'to move, shake', etc. 202 (tebêt-); xiv Muğ.(?) harraka teprekl- (f-) Rib. 107 (only): Çağ, xv ff. teprebî- Caus. f. mutaharrîk harrakan dîra cumbîdan 'to set in motion' San. 189r. 15 (quotns.): Xwar. xiv teprebî ditto Qoth 174; teprebî- do. 176: Kom. xiv ditto teprekl-CCI; Gr.: Kip. xiii harraka teprekl- (f-) Hau. 39, 14; haçza . . . wa huwâl-tahrik lîl-şay 'to shake (something)' do. 44, 7; xiv Id. 8 (I uşç: xv harraka teprekl- (f-); 'with a soft (muraqqaga) râ') Kav. 77, 10; ditto Tuh. 13b. 13: Osm. xiv ff. deprek- 'to move, shake'; c.i.a.p. TTS I 195; II 283; III 184; IV 210.

D toprat-: Hap. leg.; Caus. f. of topra-. Xak. xî koy otûq topratî 'the sheep eat down all the vegetation until none of it remained on the ground, and made the dust blow off it' (ca'adal tuhibb minhûl-l-habî) Kaş II 330 (topratur, topramak; MS. in error -mek).

D tevîr-: Pass. f. of tevîr-; n.o.a.b. Uyğ. viii ff. Bud. (understanding how sam sûra turns (evrîl-) this way) marû tevîrlmek emgeksiz uczuz ukar 'he understands painlessly and easily how it turns that way' U II 11, 10–12; a.o. Św. 133, 22 (arkuru).

D tavra-: (d-) Refl. f. of tavra-; properly 'to hurry, be quick', but with extended meanings. Survives in NW Krim (R III 1647); SW Osm. davra- 'to stir oneself; prepare for action; take pains; resist; behave'. Türkî viii ff. Man. (in a list of virtues) sevinmek tavramak 'to be cheerful and zealous?' M III 17, 11 (1): Uyğ. viii ff. Man. tframant (sic) TT III 151 (damaged): Bud. in the Nidânà cycle tavramak corresponds to Sanskrit samâyâra, Chinese hsîng (Giles 4634) for which 'moral action' seems to be the best translation TT I 13, 2 (ii); TT VIII A.7; tavanra 'hurriedly' (? ) U II 29, 19; otûq oğzîrgîlî tavanraçu 'when hurrying to put out a fire' Św. 141, 9–10; o.o. TT VI 201–2 (ermegîlî): Xak. xî er tavrâm: 'the man seemed to be hurrying (yasta:îlî) on a journey' Kaş II 240 (tavramur, tavramak).

D teprekl- (d-) Refl. f. of teprekl-; 'to move', etc. (Intrans.): Survives in much the same languages and with the same phonetic changes. Xak. xî tepreklî: nep 'the thing moved' (taharraka) Kaş II 240 (tepreklür, tepremek): KB kamûğ teprengîlî 'every moving
(i.e. living) creature' 1021, 4417; a.o. 1852: xiv Rhg. tepren- (of dry bones, or a mountain) 'to stir' R III 1124: Muh. (? ) taharraka tepren- (-b) Rif. 130 (Mel. 40, 10 ditren-): Çağ. xxv ff. San. 188v. 17 (tepren-) Xwār. xiv tēpēn- (of the heart) 'to beat' Qub 176: Kip. xiv tepēn- (-b) taharraka Id. 37; depren- ('with -p-') ditto do. 47; ditto tepēn- (-b) Bul. 38r.: xv ditto Tuh. ga. 13: Osm. xiv ff. depren- 'to move, stir, etc.; c.i.a.p. TTS I 194; II 282; III 184.

D tabrīs- (or tarpīs-) Hap. leg.; Co-op. f. of tabru-. Xak. xi tevey kamūn tabrīsīdī: 'the camels all jumped about together' (qafazat, mis-spent qafarat) Kaş. II 217 (tabrīsūr, tabrīsmak, mis-spelt tabrāz-).

D tepreš- (d-) Co-op. f. of tepreš-: s.i.s.m.l. with the same phonetic changes. Uyg. viii ff. Civ. teprešler yērī teprešīd 'heaven and earth shook together' TT I 92: Xak. xi kīšī kamūn teprešīd: 'the people all moved (together) (taharraka); also used of any things that move (together) Kaş. II 204 (teprešūr, teprešmek; verse); a.o. I 88, 2 (imrem): Osm. xvi depreš- 'to move together' TTS II 283.

D toqraš- Hap. leg.; Co-op. f. of toqraš-. Xak. xi yēr kurup toqrašīd: 'the ground dried (yobisat) for lack of rain until dust (al-habā) almost rose from it' Kaş. II 206 (toqrašūr, toqrašmak).

Tris. DBR

D tapiaru: tapa-, q.v., with the Directive Suffix attached; syn. w. tapi-. N.o.a.b. Xak. xi one says ol menīt tapiarur: keldī hadarta ilayya 'he came into my presence'; and one says ol anīt tapiarur: bardī 'he went into his presence'; tapi is a Particle (karf) meaning ilā 'to', and the -rut is a Suff. Kaş. I 445: o.o. III 69, 11 440, 20: KB āhītā tabaruru 'to the Chancellor' 521; o.o. 5830: xiiii (?) At. ulūluq tabaruru elig sundukup 'if you have stretched out your hand to greatness' 286: Tef. tabaruru ditto 286 (tabaru): Xwar. Qub 167.

D tavāryq: Hap. leg.; N.Ag. fr. tavar; 'an animal for carrying merchandise'. Xak. xi Kaş. III 149 (taizz); n.m.e.

P'U tepiirtsz See tīgirtsz.

D topkālīq P.N./A. fr. topkāl; n.o.a.b. There is no doubt that the first vowel was normally o-, but since toz is correctly spelt it seems likely that the -u- represents a local dialect pronunciation, not a simple error. Uyg. viii ff. Bud. Sankrit vīgatara 'whose dust (uncleanness) has disappeared'[gap]īs toz topkālgārz: TT VIII A.6:7: Civ. tozluq topkālq [gap] 'dusty and earthy' do. 1,18.

D toprağan Hap. leg.; Dev. N./A. noting Habitual Action fr. toprağ-. the word is so spelt in the MS. but the vowel points are slightly misplaced, and the word has been transcribed topuγan: Xak. xi toprağan yēr: 'soft (al-layna) ground', that is bare ground (al-batna) from which the dust (al-habā) rises when it is trodden on Kaş. I 516; (there are no homes in the grave, and) toprağanda: av bolmaš 'there is no wild game on bare ground', they only inhabit places where there is vegetation and water do. 516, 16.

D tavārılığ P.N./A. fr. tavar, q.v., where the ambiguity of al-māl, both 'cattle' and 'property', is pointed out. N.o.a.b. Xak. xi tavārılığ er racul dā māl Kaş. I 495: xiiii (?) Tef. tūvarılığ (sic, spelit tufarılığ) 'wealthy' 303: xiv Muh. bi-māl tavarılığ (-f) Mel. 6, 4; Rif. 77; dā māl ditto 10, 9 (spelit tufarılığ): 83.


Tris. V. DBR

D tavatış- Hap. leg.; mentioned only as an example of the Co-op. f. Xak. xi ol anıg birle: tavatışīdī: 'he competed with him in swiftness of foot (fi'll-acala) to see which of them could go quickest' Kaş. II 363, 6; n.m.e.

D tepretiš- (d-) Hap. leg.; given as an alternative example with tavatış-. Xak. xi ol yiğač tepretišīdī: 'he helped to move (fi'll-tahrík) the tree', or 'competed with him' Kaş. II 363, 2; n.m.e.

Dls. DBS

F tevsi: 'dish, plate', and the like; l.-w. fr. Chinese tieh tsū, same meaning (Giles 11,123 12,317; Pulleyblank, Middle Chinese dep tsii): this is more plausible than Sir Harold Bailey's suggestion (BSOAS, 1963, p. 85) that the word is Iranian, see Doerfer I 123. A l.-w. in Mong. as tebii (Kow. 1703). The word survives in various NE dialects R III 1115-17 (in forms which suggest that they are reborrowings fr. Mong.); SW Az. tepsi R III 1117 looks the same, but Osm. tebsi/tepsi may be a genuine survival. Uyg. viii ff. Man.-A tevsī kovqarī 'his dish (or trough?) and pal' M I 56, 20 (in a damaged passage relating to catching fish): Xak. xi teviši: al-sīzāna 'a tray standing on a foot' Kaş. I 423; a.o. III 50, 26 (ayaklig): Xwar. xiv tepsi (-b-) 'dish' Qub 176: Kom. xiv 'dish' tepsi CCI; Gr.: Kip. xv sahm 'dish' tepsi (-b-)
Twh. 22b. 1: Osm. xviii tebšî (spelt) in Rîmî, 'a small tray (sîni) which they call maçmû'a (?a set of trays') San. 151v. 15.


D tübsüz̃ (d-) Priv. N./A. fr. tüb̃; survives in SW Osm. dîbsiz̃/dîpsiz̃ 'bottomless', and metaph. 'unfounded, false'. Uyğ. viii ff. Bud. Sâr. 136, 21; 430, 7–8 (ulsuz): Xak. xi KB (man's mind is like) tübsüz̃ têpjîz 'a bottomless sea' 211; a.o. 1164: Çağ. xv ff. tüpsüz̃ dîbsiz Vel. 201 (quoth., tüpsüz̃ têpjîz); tübsüz̃ 'very deep, bottomless' San. 167v. 17 (same quoth.).

Dis. V. DBS-

S tepsze- See tepsze-.
S tepszet- See tepszet-

Tris. DBS

D tapsiz̃ Hap. leg.; Priv. N./A. fr. tapu: Xak. xi KB kâlî kalsar begler tapsiz̃ tapuğî 'if a man does service which does not please his masters' 1611.

Dis. DBŞ

D tapış Hap. leg., at any rate in this sense: N.Ac. (with a connotation of mutuality) fr. I tap-. Xak. xi tapış 'mutual trust (al- munâcákala) between two men, or two others' Kaş. I 367.

tavus 'a sound', and more specifically 'a soft, not a loud, sound'. S.i.a.m.l.g. w. a wide range of phonetic changes, t/-d- and ah/o in NC; -b/-v/-w- and -n/-u-. See Doerfer II 862. Xak. xi tavuş̃ (sic) al-hiss wa'll- haraka 'slight sound, movement' Kaş. I 367: tavuş̃ (sic) same translation, dialect form (lığâ) of tavîs̄ (sic) III 165: xiii(?) Tef. tavuş̄ 'sound' (ya'nî ün 'voice') 280: Çağ. xv ff. tavuş̄ ayak davâzî 'the sound of footsteps' Vel. 180 (quoth.); tavuş̄ 'a sound' (saddî) in general and the sound of footsteps in particular San. 165v. 18 (quoth.).

Dis. V. DBŞ-

D tapış̃ Recip. f. of 2 tap-; lit. 'to find one another', hence 'to meet'. S.i.s.m.l. in several meanings of which this is the commonest. See Doerfer II 847. Uyğ. vii ff. Civ. boğûn birle tapsiş̃ 'consulting with(? the community' USp. 24, 4; tuşuş̃ tapsiş̃ 'meeting (Hend.)' do. 43, 5; (my Chinese boy has disappeared) kaç künde tîlep tapsîmâdin turur [gap] 'I (or we) have looked for him for several days but not found him' do. 116, 3–4; taşqîn ünsî tavar tapış̃ har 'if he goes abroad, he finds wealth' TT VII 28, 27–8; o.o. do. 16, 49 (in these instances there is no visible Recip. meaning): Çağ. xv ff. tapîs̄,-ur buhûq 'to find one another' Vel. 161 (quoth.); tapîs̃ (-) spelt Recip. f. hamdîgar-râ yîstân 'to find one another' San. 151r. 12; Kom. xiv 'to discuss' tamûs̄ CGG; Gr.: Kip. xiv tapîs̄ (exc-) talâqâ 'to meet one another' Js. 61.

D tavış̃ Recip. f. of tav-; the only authority for the existence of these words is the passage in Kaş. below; it is perhaps significant that Kaş. uses tâşarrafa also in the translation of tevîr-, but apart fr. the difference in vocalization there are great difficulties about deriving tevîr-, with its close association with evîr- fr. tev- and the association between the two words is prob. fortuitous. It is equally difficult semantically to derive tavûs̄ fr. tav- Xak. xi (those two are constantly selling and buying (sâtîş̄an alîşan) merchandise, and in another dialect (lığâ) one says sâtîş̄an tavîş̄an, taken fr. the words sattî: bàa 'he sold', and tavîd̄: tâşarrafa 'he was in possession of' Kaş. I 518–9.

D tepîs̄ (d-) Recip. f. of tep-; 'to kick one another'. S.i.s.m.l. Xak. xi ol menîn birle tepîs̄îdî: râkalanî bîl-rîcl 'he competed with me(?) in kicking' Kaş. II 87 (tepîşür, tepîşmek); a.o. II 113, 16.

D tevîs̄ Hap. leg.; Recip. f. of tev-; consistently spelt tûvîs̄ in the MS., in error. Xak. xi ol menîn birle et tevîsîdî: 'he competed with me in arranging (fi nazm) the meat on the spit' also used for helping and for other things Kaş. II 102 (tevîşür, tevîşmek).

tevse:, tûvse: Preliminary note. The vocalization of these V.s and their Der. f.s is chaotic; they should perhaps be reversed; tûvse- and its Pass. f. precede tevse- and its Pass. f. in the MS., but the Caus. f. of the latter precedes that of the former.

D tevset̄- Hap. leg., but see tevset̄-, etc.; Den. V. fr. *tevîs̄, perhaps a Dev. N. fr. tev- in the sense of 'interlocking'. Xak. xi yîp kamû bu tevsetîdî: 'the thread was all tangled (tasawwa) and mixed up (ixtalata) so that the end of it (ra'înî) could not be found' Kaş. III 286 (tevçer, tevçemek).

VU?D tûvse:- N.o.a.b.; presumably Den. V. fr. VU *tûvîs̄, Xak. xi anîq terî: tûvsetîdî: (sic) 'he was beaded with sweat (tahabbaba 'araghu) because of working' Kaş. III 286 (tûvsetîr, tevçemek); xiv Mum.(?) ihtalâ 'to be moist, soaked' tûvse- (-f; unvocalized) Rif. 102 (Mel. 21, 15 öli:-).

D tevset̄- Hap. leg.; Caus. f. of tevset̄- Xak. xi ol yîpîn tevsetîti: 'he tangled (jawâşa) the thread when he could not find the end of it'. Kaş. II 336 (tevçetür, tevçetmek).

VUD tûvset̄- Hap. leg., this is mutilated in the MS.; the following sentence is added after the Infîn. of tevset̄-, but it should clearly be a separate para. Xak. xi ol anîq terîn tûvsetîti: (tevsetîti) 'he made him work (a'yâhî) until he was beaded with sweat', also (kadâlîka) Kaş. II 336.
D tevel- Hap. leg.; Pass. f. of teve-; Xak. xi yip teveldi; (teveli:-) ‘the thread (etc.) was tangled (ihtatt) owing to its being handled a great deal’ Kaş. II 236 (teveli:-r, tevelmek, spelt tevel:-). VUD tıvsel- Hap. leg.; Pass. f. of tıvse-; the colloaction with ıvşal- which is ultimately der. fr. ıvısı, confirms the theory that this verb, is der. fr. *tıvısı which, taking all the meanings together, seems to have meant ‘a small pellet, bead of sweat’ and the like. Xak. xi etmek usalıdı; teveldi; (teveli:-) ‘the bread (etc.) was crumbled’ (füt); usalıdı: is the main Verb (aşl) Kaş. II 235 (tıveselir, tıvselmek, spelt teveselir, teveselme:k).

D tevesn- Hap. leg.; Refl. f. of tıvse-; lit. ‘to entangle oneself (with something)’. Xak. xi er ista: telim tevändi; (tevändi:-) ‘the man occupied himself (ı’tamala) with the affair and was very active’ (taharraka katıra(n)) Kaş. II 241 (tevensenür, tevensenmek, spelt tevensimir, tevemsme:k).

D tapşur- Caus. f. of tapı:-; ‘to hand over, entrust (something Acc. to someone Dat.). S.i.a.m.l.g., except NE?, with the same meaning. Kaş. is the only authority for the Sec. f. tapşur-…. Uyg. vii ff. Civ. Budaşırı baxşıka tapşurup bärdiriz ‘we have handed over the property to Buddhārī the baxşı’ Usp. 14, 16; a.o. do. 17, 16. Xak. xi men oğulun: anasına: tapşurduwm ‘I have attached (aşaqtu) the boy to his mother and made him her companion’ (aşaqtułu biih (MS. bihih)); the original form (a-aslı) of the -ç- was -ś-; also used in other contexts Kaş. II 175 (tapşurur, tapşurmak:); xii(?) Tef. tapşur- ‘to entrust’ (with Acc. and Dat.) 287: Çağ. xv ff. tapşur- (spelt) sipurdan ‘to hand over, entrust’ San. 151r. 14 (tapşurulnesen: olun- ‘to be handed over’ Vel. 160): Xwar. xiv tapşur- ditto Qurb 167; Nahc. 4, 16; 5, 10; 161, 6.

Tris. DBŞ-

D tavişgan: Recip. Den. V. fr. tavişgan; Hap. leg., quoted to illustrate the meaning of verbs of this form and prob. only used in the Ger. Xak. xi ol at yarışdi: meniş birle: tavişgan:uş: ‘he had a horserace with me for the prize of a hare; and the competitor who outlasted the other got it’ Kaş. II 226, 16.

D tavişla: Hap. leg.; Den. V. fr. taviş. Xak. xi tavişladi: (tavişlu:di:) neş badâ fi‘l-say hiss wa ḥaraka ‘a slight sound and movement were noticed in the thing’ Kaş. III 335 (tavişlar, tavişlamak; spelt tavişla:).

Dis. DBY-

tevey (d-) ‘camel’. There is real doubt about the original form of this word; the oldest recorded form is teve; but it became an early, First Period, L.-w. in Mong. as temeyen’temen (Haenisch 148; Studies, p. 234) which presupposes a final -y. Kaş.‘s main entry, III 225, is spelt clearly tevey and occurs in a Section headed ‘fa‘al, fa‘il, fa‘ul with various vowels on the second consonant’, the third being alif, wâda or yâd’. Nearly all the words in the Section end with long open vowels, e.g. tapan; tapi: and it could be argued that tevey was intended to be an ‘Arabic’ spelling of teve: like ma‘nâ, which also has a final yâ, but this is improbable in itself and inconsistent with the simultaneous spelling of the Oğuz form deve: with final alif. It seems clear therefore that Kaş. meant the word to be pronounced tevey, and this was prob. the original form. S.i.a.m.l.g.; see Shcherbak, p. 193; the NW
D tapuz u Hatch leg.; Dev. N. fr. tapuzu, note that the quotation contains a different word. *Xak. xi tapuz u 'a riddle (al-ajizah) which is used to test (the intelligence) (yulâci bihâ); one says tapuz u (sic) tapuzdim 'I asked a riddle' Kass. 1 462.

D tepze, Den. V. fr. tepze, n.o.a.b. *Xak. xi ol an: tepzeli: hasadahu 'he envied him' (tepzerr, tepzemek) . . . ol an: tepzeli: same translation, dialect form (lujah) under -z- (fil-ziy) Kass. 3 283 (tepserr, tepzemek); tepzeli: hasada is derived fr. teplez -sabza Kass. 1 19, 10; o.o. of tepzeli: hasada I 463, 10; 155, 17 (umunlug): KB kil tepzemgi1 'do not envy people' 1302; o.o. 974 (l ôyuk), 448-9, 425-5: xu (S Tepsei: 'to be envious' 299.

D tepzet, Caus. fr. tepzet, recip. to Kass. *Xak. xi ol menli: bu: iâka: tepzetti: 'he incited me to envy (al-ul-hada) over this affair Kass. 2 335 (tepseti, tepzetmek); ol menli: tepzetti: 'he incited me to envy' lujah fil-ziy 336 (tepseti, tepzetmek).

D tepzes, Hatch leg.; Recip. f. of tepzet, *Xak. xi olar kamug bu: iâka: tepsezilediler: 'they all envied one another (tabisadhati) over this affair' Kass. 2 206 (tepseseri, tepzemek).

Tris. DBZ

D tapuz u Hatch leg.; Dev. N./A. fr. tapuz; in the actual quotation an Adj., in spite of the translation. *Xak. xi tapuz u neq al-algizah 'a riddle' (lit. 'a puzzling thing') Kass. 1 489.

D tapuzuk Hatch Dev. N. fr. tapuz, 'a riddle'. Survives in NE Tuv. tabizik RIII 973. *Xak. xi tapuzuk al-algizah 'a riddle' Kass. 1 502; (in a para. on verbs ending in -z- which are not Caus. f.s.; which is in this case an error) tapuzuk tapizi (sic) algizah al-algizah 114, 25; o.o. 1 462, 6 (tapuzug).

D tepzili Hatch Leg.; P.N./A. fr. tepz, the passage is in Man. Syriac script which makes the -p- certain. Türkvi VIII ff. Man. (just as if one says seed) tepzili yerdhe 'on salty ground' (it does not come up) M III 14, 4 (iv).

Mon. DC

tuṣ (tuṣ) an alloy of copper, no doubt in an early Turkish context 'bronze' (copper and tin) rather than 'brass' (copper and zinc). Ar. terminology on this subject is very inexact, if the dicta are to be trusted; šabah, sufr, and nuḥās all seem to mean basically 'a yellow metal' and are translated indiscriminately 'copper' or 'brass'; quluzz the one word translated 'bronze' as well as 'brass' does not appear below. The word also exists in Pe. as tüç, but clearly as a Turkish l.-w. S.i.s.m.l. in SE, NW, SW; in Osm. tüç and more recently tunc a modern Sec. f. Xak. xi tüç al-šabahu'l-āṣfar Każ. III 120; a.o. II 353, 5 (yalrīt-): XIV Müh. al-šabah wa-l-sufr tüç Mel. 75, 6; Rif. 178: Kom. XIV 'bronze' tüç CCI; Gr.: Kip. XIV tüç al-nuḥās Id. 62; al-nuḥās (bağır and) tüç Bul. 4, 9; a.o. do. 6, 7 (bırgıhy): Osm. XIV tüç 'bronze'; c.i.a.p. TTS I 699; II 904; III 685; IV 759; XVIII tüç, in Rümı, 'a kind of filizz 'copper alloy' which they call ráy 'brass' Sam. 169v. 18 (a list of Pe. meanings of tüç follows).

Dis. DCA

S tuçi See tutṣu.

Mon. DD

I tat the basic meaning of this word, which is translated very variously, seems to have been not so much 'stranger', which is I yiṣṭ, as 'an alien', prob. a subject, but in any case inferior. Radloff (III 899) says that he had personally heard of it only as applied to a section of the Tatar population in the Crimean; his quot. fr. Budagov goes back to Vel. As regards SW Osm., Leh. Osm. 286 (repeated in R III 899 and Sami 370) says that it was a word applied to the old Iranian and Kurdish populations of provinces absorbed into the Ottoman Empire and hence came to mean 'miserable, destitute'. Türkü vii əŋgīna: tatnna: teğl: bünü: kbr: bilip 'see and know this (all of you) down to your sons and alien subjects?' I S 12; II N 15: Xak. xi tat among the Turks generally 'a Persian' (al-farisi); hence the proverb tatg Közre: tikenīğ tübre: hit a Persian in the eye and a thorn-bush at the roots': tat among the Yağma: and Tuṣq: kaşara Uyğur 'a pagan Uyğur'; I heard this from them in their country; and there is a phr. current there tat tavgac 'Uyğur and Chinese'; they have this same proverb similarly explained, because they do not trust them; just as the right thing to do to a thorn-bush is to cut it down at the roots, so also the right thing to do to an Uyğur is to hit him in the eye. And they have another proverb tatisz Türk bolmas: başsiz bört bolmas: 'there are no Persians except those mixed up with Turks (sic, là yakimu'l-farisi illa wa yuxalitu'l-turq), just as there is no cap unless it has a head to be put on' Każ. II 280; a.o. I 453 (tavgac) and several others translated al-farisi, kfar, or Uyğur: Çağ. xv ff. tat 'a class of serfs (r'dyŭ) who do not live in towns and, without being actual slaves (kul), are in the service of landed gentry (akābir); also used of a class of unemployed roughs (bi-kār levend) Vel. 162 (quotn.); tat firqa-i tāčk 'a clan of Persians' San. 152r. 5 (quotn.); Kip. XIV tat al-fallāh 'a peasant' (one MS. adds 'Arab and Persian') Id. 62; tat al-mustara'rab 'assimilated to the Arabs' (perhaps an error for al-mustāraf 'foreigner') Bul. 5, 9: xv jharga 'village' (şart and) tat Tuh. 13b. 3; fallāh tat do. 27b. 8.

2 tat (?d-)'rust'; survives in NE, several dialects (R III 987), and Khak. tat; Truv. dat; SE Tūrki dat BS 126, tat jarring 297; NC Kir. dat; Kxz. tat/tot; NW Kk. tat; Kümény, Nogay tot. Initial d- is very unusual in those languages where dat is used. Cf. bas, 6 külg: Xak. xi tat (with jatha, and damma added above) 'rust' (al-tab) which attacks swords and the like Każ. II 281 (prov., see I tatik-): Kip. XV Tuh. 22a. 11 (דרום).

S 3 tat See tatg.

ttt 'larch-tree'. Survives in all NE languages R III 1334 including Khak. and Tuv. (dit), but not elsewhere (NC Kir. ttt 'mulberry-tree' is a Sec. f. of Ar. ttt). Uyğ. viii ff. Civ. ttt sötğlt 'larch-tree' TT I 163 (butiğ); VII 29, 17: Xak. xi ttt 'the larch (al-sanawbar) tree which grows in the mountains' Każ. III 120.

toğ the bustard, Ottis spp.. Survives only (?) in SW Osm. toy. Xak. xi toğ (mis-spelt boğ, and immediately following that word) al-hubāri 'bustard': toğ (also spelt boğ; it is possible, but improbable, that that spelling is correct) mončuk 'beads (zarasat) made of solid perfume and musk (sukk wa musk) which are worn by women' Każ. III 121; Çığıl Xi toy al-hubāri, iğa fi[l]-dāl Każ. III 142: KB (in a list of eight game birds) toy 5377: Çağ. XV ff. toy (2) tiğāri 'bustard', also called toy Kaş. Sam. 188r. 10 Kip. XIII al-hubāri toy Hou. 10, 5: XIV toy al-hubūrc 'bustard' Id. 67; dog (sic) al-hubāri do. 49 (Bul. 12, 2 has al-hubāri bṛgā: y, which is obviously corrupt; reading tā for bā and wād for rā it becomes to:ga:tą, which looks like a Sec. f. of Mong. togdak (Kov. 1807); dog, under dāl-gayn and so not a mis-spelling, may have some Mong. connection): Osm. XIV ff. toy 'bustard' in several texts TTS I 666.

PU tot peculiar to Uyğ. Bud. and used only in the Hend. tot uçuz; presumably 'worthless' or the like. See (PU) tota-. - Uyğ. viii ff. Bud. bu munṭag tot uçuz savlarin 'these so worthless words' U IV 8, 31-2; o.o. U II 77, 19; 86, 36.

Mon. V. DD-

tat- (ʔdā-) 'to taste' (Trans.); for the -ar see tattg, tat-tur-. 'The relationship between this V. and tat-tur- 'to be taut' (Intrans.) is obscure. Except in NE where they are displaced by the Mong. l.-w. amla- and the like, either or both a.i.a.m.i.g., but not necessarily as Trans. and Intrans. respectively. In
SE. Türkü tatt- is both Trans. and Intrans., and in NC Kxz. tat-, but in Kir. tat- is Trans. and tatt- Intrans.; in SC Uzb. both tot- and tott- are both; in NW languages tat- is the usual form; SW Az. dad-; Osm. tat- (tad before vowels) and 'km. dat- (dd- before vowels) are Trans. only. Uyğ. vii ff. till tatt=tatar 'his tongue tastes (various) tastes' TT VI 174; tatmış tatmiş 'the taste which he has tasted' do. 176: Civ. (gap) čığ tattir TT VIII I.6 (if this is to be restored as čığ tatrir 'it tastes bitter', it prob. belongs to tattn-). Xak. xi KB (he brought out various foods and drinks and) ayur azkina tat 'he said 'taste a little'" 5440; (he said the morning prayer and) tatt aš-a 'tasted food' 5829: xiii (? Tef. tat- 'to taste (Trans.)' 289; At. 209 (I čığ) a.o.o.: Müh. dğqa 'to taste' dat-Mel. 26.5; tat- Rif. 109; tata'ama dito tat 106 (only): Çağ. xvff. tat-(a-y) tad- (a-y) Vel. 162; tat- çiçindan 'to taste' Man. 151 v. 8 (quotns.): Xwar. xiv dito MN 362: Kom. xiv 'to taste, or savour (something) tat- CCI, CCG; Gr.: Kip. xiii dğqa tat- Ihou. 40. 9; xiv tat- dğqa ld. 64; xv dito Kac. 77. 18; dğqa tat- Tuh. 16a. 3; 16b. 2; ta'ima dito do. 23b. 9; 24a. 5.

tet-, tid-, tit-, tit- Preliminary note. It is reasonably clear how many Verbs of each of these forms there are, but, as they are usually graphically indistinguishable, it is often difficult, and in damaged passages like U III 25, 15 (i) and TT III 112 impossible, to determine which Verb is concerned.

1) I tett- (d-) Caus. f. of tet- with the idiomatic use of Caus. as Pass.; 'to be said to be, to be called'; almost always in the form tettir 'is said to be, is called'. Pec. to Uyğ. uyğ. vii ff. Man. eddī tētik nomluğ [ertinig] 'the precious doctrine called "good"' TT III 108: Bud. tetir is very common in texts like TT V 4 ff., e.g. tiz yokaru belke tegl siv ulug tetir 'from the knee up to the waist (the element of) water is said to be predominant' do. 4. 4; o.o. TT IV 4. 3; VII 40. 71; Siwv. 110. 6; Pp 11. 4; 38. 8; 74. 6; tetir siz 'you are called' U I 23. 11: Civ. tettir is common in texts like TT VII 14.

2 tett- (tett-) pec. to Xak., but cf. tetik, tettik, tettfn, tetttrù; it is difficult to fit the first two in semantically with the rest, and they may be derived fr. some other V., perhaps *tettli-. Xak. xi kul begke: tetli: the slave resisted (or opposed, qâwama) the beg (followed by two illustrations of tettrî): Kaş. II 292 (tetere, tetmek): KB (I was friendly disposed to you but) mapa tētgni tet seg sîn bagli sîz 'you seem to be hostile to me and your tone has changed' 1083.

tid- (?tid-) 'to obstruct, restrain', and the like. S.i.s.m.l. (not SE or SW) usually as try-. Türkü vii ff. Man. nomug tōrbug yakırmattin tidtmix erser 'if we have failed to disseminate and have obstructed the doctrine and rules' Chus. 74-5; Uyğ. viii ff. Man. ayîyda yaratindaqlarîq tidtülç hish tegen those who fall into evil ways' TT III 74-5; a.o. do. 112 (?). Bud. yarîlg holzun tidtmazun 'let there be an order, let them not obstruct me' PP 19. 1; o.o. do. 27. 3, 40. 7; 51. 6 (mistranscribed); U II 69. 5 (ii) (çerîg); U III 40. 25; 51. 19; TT X 106. 496, etc.: Civ. kûn ay yarukin tidja katÎgînlar 'he strives to obstruct the light of the sun and moon' TT I 27; a.o.o.: Xak. xi ol anî: tttî: mana'âhu 'he prevented (or hindered) him'; originally tidî: but assimilated to tt- (tuttîma te sa'udda) Kaş. II 292 (tîdar, tîdmak); a.o.o. tyddî: mana'âhu; originally tidî: but modified (süfisfa) III 244 (tîyaar, tîymak); a.o.o. aska: tttî: mana'âhu ãl-l'tâm 'he prevented him from (getting) food' III 439 (tîdar, tîdmak): KB (on your journey) kereklikîn aţîk kereklişni tid 'take what you need and discard what you do not' 1445; yırak idişasà tişasà yığşa erîg 'he should not send (the troops) far (from the camp) but restrain and concentrate them' 2347; o.o. 4671, 5292, 5439, 5581, 6182, 6472: xiii (?) At. sîgînc kêlgî yönlî akîlî yîyur 'liberality blocks the road by which abuse comes' 232: xiv Müh. (?) mana'a tttî: Rif. 115 (only); a.o. 121 (mis-spelt): Çağ. xv ff. tîy-(i) etc. 'man' eyle Vel. 199 (quotns.); tîy-(with -y-) man' kardin San. 203r. 4 (quotns.): Xwar. xiv tîy-swiper to restrain, hold back Qubt 192: Kom. xiv dito tttî- CCI, CCG; Gr. 261 (quotns.): Kip. xiv tawawaq 'to impede, hinder' tttî Tuh. 26a. 11.

ttî- (?ttî-) 'to tear to pieces' and the like. S.i.a.m.l. except NW(?); in NE Khab, NC Kir. tit-; NC Kxz. tît-; SW Osm. dit-; Tkm. dit-üttît-; elsewhere tit-. See Doerfer II 996 and titlimîq. Xak. xi ol et tttî: mazzqaq'a l-talima l-muhrâra he tore the boiled meat to shreds, also used when one tears a garment to shreds (mazzqaq samaqun n) bâliga(n)) Kaş. II 292 (ttttç, titmek): Çağ. xv ff. tit- 'to tear something to pieces (fîzî pâra pâra kardan) with the hands'; and to separate' cotton lint, etc. from the seed San. 199r. 1: Kip. xiii natafa 'to pluck out' (feathers, hair, etc.) tit-(gîll) Hou. 36. 20: xiv ditd- (with back vowels) 'to pluck (nâsafa) wool, cotton, and the like; Imperat. did Id. 48: xv nasa(ma) wa nasara 'to unravel, pluck out' (VU) tit- Tuh. 379a. 1 (if with back vowel it would prob. be spelt tit-).

1 tit- 'to give up, renounce'; pec. to Uyğ. Bud. Cf. idda-. Uyğ. vii ff. Bud. Sanskrit tyavte 'having given up' tttîq TT VIII D.22. 40; jahtî 'he gives up' tttîq do. 39; (in a list of virtues) titmek 'renunciation' TT V 24, 61 (and see note thereon); o.o. TT V 26, 107-8, etc. (idda-); Kuan-fi-im Pusar 70, 7-11 (yiçze-gîli); U IV 48, 82-3, etc.

VU 2 tit- (?tttt-) 'to ache, throb'; pec. to Kaş. where it occurs twice in different spellings. The main entry opens the list of words of this form, is vocalized with ðamma and has
the Inf in -nak, but the Dev. N. is vocalized with *karsa* and ends in -lg. The -lg can hardly be a mistake and, since Infinitives tend to be erratic, it can be taken as certain that this V. had a front vowel, but the position of the main entry before tut- suggests that the *đama* is correct and the word may have been töṭ- or tüt-. Xak. xi baș tötti(:?) 'the wound ache (amađda) because of a blow' Kaş. II 291 (töttir; töttmek spelt -ma:k); one says baș tittig tötti: 'the wound made a great deal (amađda ayya imđal) I 386.

D tög- (d-)= 'to be full, satiated', and the like; apparently a der. f. in -d-(see v. G. ATG, para. 153 and cf. yod-, yud- and perhaps kord-) fr. to-, which in this case seems to be a Pass. Suff. S.i.a.m.i, usually as toy-; SW Az., Osm., Tkm. doy-. Türkî viii bir tôdär aşkış ömretten 'if you are once satiated, do you not remember being hungry' I S 8, II N 6: Uyğ. viii ff. Bud. na püripurate 'he is not satiated' tödāmsan (spelt tot-) TT VII C: Xak. xi menîn karın tôdätt: 'my stomach was satiated' (gabi'a) Kaş. III 439 (tôdär:tôdör 'both forms' (lûgatayn), tôdмак); karın tôdı: gabi'âl-bâhin; originally tôdät: with the -d- changed to -y- in colloquial speech (bi-lûgat-i-lâqam) III 244 (toyraч, toyRMak); the Çigî Turks say karın tôdt: gabi'âl-bâhin, and they (the Küpçâk, Yemeck, Suvarâ, Bulğar, and tribes in the direction of Rûs and Rûm) say tođät: with -z- I 32, 16: a.o. II 324, 22: KB karâ karın tôdâ 'if the common people's stomachs are full' 988; o.o. 923, 3062, 3611 (arpaç), 3766, 4769: xit(?). At. harią tôdâms 'the miser is not satisfied' 95; a.o. 255; Tef. toy- 'to be satiated', full: 306: xiv Muň. gabi'â toy- Mel. 27, 9: 41, 10; Ryf. 110, 13; al-tab toyRmak 36, 7; 922; Çag. xv ff. fečen (magur) toy-(i.e. dört); I 1: 24; toyâ şuđan to be satiated' San. 189. 24 (quotns.): Xwar. xii døy-oyoRditto Ati 30, 56; xiv ditto Qub. 181: Kip. xiv toy- gabi'â I 67: (tök al-şâbûm) the Perf. is tôdät: the regular form (qiyaşmân) should be tôðdti, but I have never heard it do. 65: gabi'â toy- Bul. 49y.: xv ditto Kav. 74, 8; Tuh. 21b. 7.

tût- 'to hold, grasp, seize', and the like. C.i.a.p.a.l. sometimes with idiomatic meanings. The initial d- in early Osm. is not confirmed elsewhere. Türkii viii tut- is common; e.g. (if you stay in the Ötüken mountain forests) beşgû: eli tuta: olurtač: sen 'you will sit (on the throne) and hold the realm for ever' I S 8; viii ff. Irk B 3 (tapla-): o taşûg 62: üzte: tutsař 'if a man keeps that stone on his person' Toyök 17 (ETY II 58); a.o.o.. Man. iğli nomuğ törüg tutuğna: 'holding to a false doctrine and rules' Chiaš. 28-9; a.o.o.. Uyğ. viii tut- occurs in several damaged passages: viii ff. Man. Kiyiç küddišt tutmakları bolzun 'may they watch over us (Hend.) and keep us' M J 21, 4-5 (i); a.o.o.. Bud. tut- 'to keep, hold', etc. is common, see e.g. Index to TTI-V: Civ. tut- is common, e.g. TTI 34-5, 41 (bek); bor sîrkesin ağızda tutup 'holding wine vinegar in one's mouth' I 70: Xak. xi it keylikt tutü: 'the dog seized (xâdâda) the antelope' (etc.); also used for anyone who seizes something; and one says öl mapa: eliš tutü: kafala bi 'he gave me a guarantee' Kaş. II 202 (tutar, tutmak): I 45, 21 (ağırâl) and many o.o.: KB amul tutgil õg 'keep your mind at peace' 25; bu sözê tutgil 'keep this saying as a companion' 165; o.o. 90, 183, 306, 540 (ağir), 750 (i-d-), etc. xii(?). At. tut- is common; Tef. ditto 312-13: xiv Muň. qabada 'to grasp' dint- Mel. 30, 5: 40, 7; qabada wa amšaka ('to take hold of') dit- Rif. 114, 129; łazama to 'cling to' dint- 30, 15; 115: Çağ. xv ff. tut- (kus), etc. diint- Vel. 201; tut-giriftan wa dâstant 'to seize, hold' San. 168r. 1 (quotns.): Xwar. xii dint- ditto 'ali 26, 30: xii(?). tut- (or ?dint-) Oğ. 111, etc. xiv ditto Qub. 187; MN 35, etc.: Kom. xiv ditto tut- CCC, CCG; Gr. 258 (quotns.): Kip. xiii amšaka dit- Hou. 35, 5: xiv tut- changed fr. tut- ditto Iid. 62: amšaka wa dâbata 'to hold fast' diy- Bul. 241: xv amšaka tut- Kav. 74, 6; masaka tut- Tuh. 35; a. 9, a.o.o.. Osm. xiv-xvi and ?lter tut- with various idiomatic meanings TTS I 233; II 330; III 217; IV 252.

VU töt- See 2 tint-.

?S tut- See tüter-.

Dis. DDA

VU tada: Hap. leg.; perhaps a l.-w., cf. tadu: Xak. xi tada: al-baym wohtûqa qîqa minla-arâd qadr maddăl-bâšar min ašr xatâwät 'the amount of land within eyesight from ten paces' Kaş. III 220 (i.e. everything in sight as far as the horizon).

F tudu: l.-w. fr. Sanskrit dhât 'an element in nature; an elementary constituent of the body'. N.o.a.b. Uyğ. viii ff. Civ. (PU) tudu 'nature' H II 30, 149; 22, 15: Xak. xi tudu: tabl-ı-insan wa tâbi'-otuhe 'the nature and natural elements of a man' Kaş. III 220: KB bu tört eş mapa tört tudu teq turur tüzülże tudu çin tirigîl bolur 'these four Companions (of the Prophet) to me are like the four natural elements; if the natural elements are in harmony life becomes upright' 60; o.o. 882, 1054-1055 (İçin, arta-); 6006.

dede: a quasi-onomatopoetic pec. to the Oğuz-Küpçak group; originally 'father' (cf. English colloquial 'daddy'), later, when displaced in this meaning by baba (see quasi-onomatopoetic) 'grandfather; old man, dervish', and the like. Survives in all meanings only(?) in SW Osm. See Doerfer III 1179. Oğuz xi dede: al-âb' father' Kaş. III 220: Kip. xiv dede: al-cadd abîl-âb 'paternal grandfather' Id. 48; dede: (misplaced under dâl wäw) al-cadd, also called ata: do. 51: xv (al-cadd öbüge, Mong. l.-w.) al-cadda 'grandmother' dede Tuh. 11a. 11: Osm. xiv ff. dede not listed in TTS, but the title of the well-
known XIV (or XV) character Dede Korkul: XVIII dede in Remi 'paternal or maternal grandfather', also used of ascetic holy men and dervishes San. 223v. 1.

VU tuda pec. to Uygh., and used only in the phr. aDa tuda, see adâ; prob. a mere jingle with that word and not an independent word.

Dis. V. DDA-
S tatâr: 'to taste (Intrans.). to be tasty'. The relationship between this V. and tatâr, q.v., is obscure; it can hardly be a der. f. since there is no trace of a Dev. Suff. -târ, so is presumably a Sec. f. For modern occurrences see tatâr.
Xak. xi a shig tattâr: tatâr: vu cidera fa'm hâddâl-fa'am fil sam wa talâddadâ bihi 'the taste of the food was ascertainment in the mouth, and it (the mouth) found it delightful' Kaq. III 257 (tattâr, tatâr:ma:; prov.): KB tattâr firîlik 'life was sweet' 5027.

PUD tota:- Den. V. fr. tot, q.v.; 'to dispare' or the like. N.o.a.b. Uygh. viii ff. Bud. soğâs jusar totap uçuzdad 'cursing, abusing, and disparaging (Hend.)' Swu. 136, 9-10, a.o. U II 77, 17-18 (untrun-): Cív. 36 VII 25, 5-6 (térgeş).

tutë:- 'to emit smoke or steam'; survives in most NC, SC, NW languages, and SW Türk.; the Osm. form tutë- seems to be a Sec. f. rather than the original form. See tutët, tutëk, tutën. Uygh. viii ff. Bud. kalt luwxwa sayu tutën tutërce ol erser 'when every lotus (Chinese l.-w.) seems to be emitting smoke' PP 38, 5-7.

Dis. DDC
S tutu: See tutu:

Dis. V. DDD-
D tatâr: Caus. f. of tatâr:-; s.i.s.m.l. Xak. xi tutu aştig tatätti: 'the salt brought out the flavour (avqueda fa'm) of the food'; also used of anything that impresses on you (aşrâr laka) the flavour of anything Kaq. II 299: xiii(?) At. asal tatrup ilkin tamak tatip 'first he makes you taste honey and gives a pleasant taste to your throat' 207: Xwar. xiv tattâr 'to make (someone) taste (something Acc. Qubi 173.

D tutët- Caus. f. of tutët:-; s.i.s.m.l, in NE, NC, NW, 'to make (something) smoke, to smoke out (an animal from a hole)'. Xak. xi ott tütên tutêtîl: 'the fire smoked' (daxxanâl-duçân) Kaq. II 299 (tütêtür, tutëtmek; both spelt tutêt): Xwar. xix dütece: 'to smoke' 'Alt 25 (misdescribed as a Den. V.).

Dis. DDG

D tatâr (in Kaq. under the heading fâ'id) Dev. N. fr. tat- (tat-) rather than tatâr- 'taste, flavour', often with the implication of 'a pleasant taste'. This is the only form of this word in the early period and it still survives as
tatu: in NE, NC, but fr. the medieval period a syn. word tat appeared, which survives in all other language groups. 'There is no good reason for supposing that it is a really old word. Uygh. vii ff. Man.-A tataq M III 12, 17 (1) (1 teq): Bud. in Bud. terminology tarîq 'taste' is normally the fourth of the six senses, see TT VI 174 ff.; U III 37, 30-1 (1 açig)—in Swu. 118, 7 tataq must mean concretely 'tasty food', (if any are suffering from hunger and thirst) adruk adruk taq taq taq taq taqlar üze tojgurdaçi bolayim 'I will be the one who satisfies them with various wonderful (Hend.) tasty foods'—in Swu. 590, 23 ff. the seven uçus of the body are enumerated as 'flesh, blood, tutûq, skin, bone, marrow, and oluk(?); this seems to be an error for tudû: Cív. tutâtqlar bûtûkle taydı têir 'it is called a support for the preparation of tasty foods' TT I 191; o.o. do. 187, 199: Xak. xi tataq al-ladja 'a pleasant taste', one says in a jingle (fi'l-tzûdîke) tataq tataq Kaq. I 408; aq tataq tuq yo:grin yêmesa 'one gives a flavour (fa'm) to food with salt, but one does not eat it as a (separate) dish' III 31, 22: KB (when a man reaches the age of sixty) tataq bardî andun 'the savour (of life) has gone' 367; tataq erdi barça yigtîlik işim 'when I was young all my work was pleasant' 370; o.o. 375 (6c), 689, 1685, 1801-3, 3586, etc, all with the connotation of a pleasant flavour; xiv At. (the wise man knows) biliq tataq 'the sweet taste of wisdom' 160; Tef. miıcâ 'the physical characteristics' (of a particular kind of water) tataq 280: xiv Muh. al-darq 'taste' dat Mel. 34, 2-3; tà:t Rif. 119; al-ta'm dat 66, 3; tut 165: Çaq. xv ff. dat masa (flavour) wa ladja wa ta'm San. 152r. 5; Xwar. xiv tataq 'taste' Qutb 174: Kom. xiv 'taste, savour' tataqCCI, tatov CCG; Gr.: Kip. xiii (after fa:lu: 'sweet', opposite to 'bitter') al-ta'm min kull șay 'tast Hou. 27, 10; a.o. 40, 9: xiv fa'tal-halawa 'sweetness'; ța: țal-ta'm Id. 64.

D ticid N.A.C. fr. ticid; 'hindrance, obstruction', and the like. S.i.s.m.l. w. similar phonetic changes. Uygh. viii ff. Bud. (destroying and putting an end to) örtük ticidic 'coverings and obstructions' U II 33, 5; o.o. TT IV 6, 48 (boşütçii); Swu. 73, 21 (adarat-); U III 18, 12; 28, 8; Cív. adun kişlerdin ticid bar 'there is obstruction by others' TT I 213-14: Xak. xi ticid al-hâzar minil-laş' teilm-an 'denial of access to something, prevention' Kaq. I 373: KB (out of ten remarks) birî sözleçe ül tokuzi ticid, ticid söz tübi aşî barça yîqî 'one is a foundation (i.e. constructive) and nine are obstructive, the basis (Hend.) of obstructive remarks is completely disgusting' 999.

D tutuq Dev. N. fr. tut-; with a rather wide range of meanings. Apparently surviv. in NE Sor tuduq 'pillage' R III 1493; Tuy. tuduq 'a building'; NC Kır. tutuq: (1) 'hold; grasping'; (2) 'the felt cover of a tent'; SW Osm. tutu (1) 'a stake' (at gambling); (2) 'security' (for a debt). Cf. tutuk. See Doertfer
III 1449. Türkü viii ff. IrkB 29 (ur.-): Yen. otuz erişik başlayu: tutukla: badi erinç Mal. 32, 12; the whole inscription is damaged and incoherent; this might mean 'he bound (someone) at the head of thirty men as a hostage'; Uyğ. viii ff. Bud. anin ne (?) tüdı tutuğ (? ishipler (sic) bar erser 'therefore whatever obstructions and restraints on (?) your work there may be' (get rid of them all) U I 38, 7–8; a.o. USp. 105, 7–8 (IIlg): Civ. yarım yastuk kamuüş tutuğ 'security for half a yastuk in coin (i.e. not notes)' USp. 51, 3: Xak. xi tutuğ al-rahn 'security, pledge'; tutuğ al-ičed waltuów-l-safa, mina l-cinn 'possession by an evil spirit'; one says anı tutuğ: bar: 'he is possessed by an evil spirit' Kaş. I 373; a.o. III 63 (yul.-): KB öbüligli kişil barça öğke tutuğ 'all mortal men are hostages to time' 1211; tapuğulta turur kut tutuğ 'divine favour is a security for (good) service' 4180: xiiii (? Tef. tutuğ/)? tutuğ 'security; intermediary (?)' 315–15: Xwär. iv tutuğ 'the cover of a tent (?)'; (tutuğsuz 'without security') Qubt 188; tutuğ 'security' Nahe. 163, 7; Kip. xiii rahana tutuğ: koy-.... al-rahn tutu: Hou. 36, 19: xv rahn (tusnak Hap. leg. ?) and tutu Tut. 17a 4.

F totoğ l.-w. fr. Chinese tu-tu (Giles 12,050 12,057; Pulleyblank, Middle Chinese tou tok) 'military governor' (of a district or region). As pointed out in Doerfer II 874, where numerous occurrences of this word are collected, the correct transcription is totoğ and not tutuğ, as it has usually been transcribed, but see tutuğ. In Turkish it occurs both in the transcription of Chinese names and as a title given to Turks by the Chinese Emperor or, very probably, in some cases, assumed by Turks themselves. Türküv. v totoğ 'Wang Tu-tu' (a Chinese) I 99; Türges Xağan buyru: Az: Türges: Xağan, an officer of the Türges Xağan 'Xan' I 39: Koço: Totoğ I, 1; Bukağ Totoğ II 10, 1: v. (PU) Köç Totoğ Mal. 35, 2: Uyğ. viii ff. tarxan kuçun Yap: beztoğ cigiši a list of titles in a fragmentary text M 41, 3–4 (iv): Bud. kehülüzün çu totoğ beğim (?) a Chinese name U II 20, 2–3 (i): El ĝesili Isig Edgü Totoğ ... Isig Edgü Totoğ P.Ns Pfahl. 10, 15: O. Kır. ix ff. El Toğan Totoğ Mal. 1, 2; seven other similar names.

D tutuğ Pass. Dev. N./A. fr. tutu-; s.i.s.m.l. with a wide range of meanings; 'overcast (sky); toneu-nied; paralyzed; closed (curtains), etc. Cf. tutuğ. See Doerfer II 875. Xak. xi tutuğ al-xaşsi wâl-mabâb ma'ol(?) both 'gelding' and 'eunch' Kaş. I 380 (these meanings do not seem to occur elsewhere): Çağ. xv ff. tutuğ metaph. 'a curtain or screen (parda wa hå't') which they put in front of a door' San. 169v. 13 (quotns.): Kip. xiv tutuğ al-başxan 'vestibule' or the like Id. 37.

D tutuğ: N.I. fr. tut-; survives in SE Tar., Türk; NC Kır. tutuğ; NC Kzx.; NW Kk., Nog., etc. tutšis; SC Üzb. tutšis 'a piece of felt for holding kettles, cooking-pots, etc.; a

handle', and the like. Xak. xi tutuğ: al-sulfa mina l-ta'am Kaş. I 453 (al-sulfa normally means 'breakfast', but al-salğ means 'a (leather) provision bag'), and that is prob. the meaning here.

D tutuğa: Dev. N./A. connoting Habitual Action fr. tut-; survives at any rate in NC Kır. tutuka 'a fit' (of rage) and SW tutuğ Osm. 'a handle, anything that holds or impedes' (Red.); Tkm. (of a dog) 'that holds fast to its prey'. A cognate word s.i.s.m.l. in NC, SC, NW as tutuğ 'handle' and the like. This word had several meanings, some of which are obscure. Uyğ. vii ff. Bud. (as a result of birth, old age, and death come about) and the appearance of depression, anxiety, pain, tutuğ, embarrassment, bewilderment, and a great accumulation of pains comes about' U II 11, 6–7 (obviously an emotion of some kind, perhaps 'a feeling of frustration'): Xak. xi tutuğ: 'a mounted detachment (carida) that goes out at night to capture the enemy's patrols and reconnoiters' Kaş. I 467: KB ölim tutuğki ąc tegürmlís e'llig 'disence, the advance-guard of death, stretched out his hand (to him)' 1067; ölim tutuğk I 352, 3580, 5976; (in the presence of the enemy a general) ağırığı uğurğu yezek tutuğki 'must single out and choose advance-guards and reconnoiters' 2342: xiv Rög. (I am a son of the Prophet) bizde tutuğ (sic) 'ilîati bolmas we do not suffer from seizures (?)' R III 1488: (xiv Muh.) gìbatu'lt-sayf 'the hilt of a sword' kılıç tutuğki: Rf. 173 (only): Kip. tutuğ: qdima's-l-sayf ditto Id. 64.


D tutuğ: Pass. Dev. N./A. fr. tut-; 'prisoner, captured'. S.i.m.m.l. as tutuğ/tutuğken, same meaning. Xak. xi toğun: al-axid wa'l-âsisr prisoner, captive' Kaş. I 438; o.o. spelt tutuğ I 194, 11 (tddl-); 205, 6; II 210, 7; KB yil ay tutuğk boldum 'I have become the prisoner of years and months' 373: Çağ. xv ff. tutuğ gariftar wa mabbiš ditto San. 169v. 10 (quotns.): Kom. xiv ditto tutuğ/tutuğken CCI, CCG; Gr.: Kip. xiii al-âsir tutuğken (and tutușa:k) Hou. 32, 13: xiv tutuğken al-âsir Id. 64: Osm. xiv–xvi dituğken ditto TTS II 330, 908; III 217; IV 252.

Dis. V. DDG-

D 1 tutak- Intrans. Den. V. fr. 1 tat; n.o.a.b. Xak. xi türk tätikti: 'the Turk adopted Persian habits' (taxallaga .. bi-axiliq̣-farisī) Kaş. I 116 (Aor. and Infn. after 2 tutak-); kılıç tätikta: iš: yunçur er tätiksa: et tüncer (mis-spelt tumcr) 'if a sword gets rusty, (its owner's) affairs deteriorate; if a man adopts Persian habits his flesh putrefies' (yataraawwaw) II 281 11: Kip. xiv tätikti: his speech and
D 2 tatık - Intrans. Den. V. fr. 2 tat; 'to get rusty'. Survives in N.C Kız. R III 905; in other languages where such a Den. V. exists it is tatla- or the like. Xak. XI kiçiš tatıktı; (later vocalized as totuktu:) 'rust appeared (<'ald-tab') on the sword' Kaş II 116 (tatık-; tatikmâk; vocalized totuk-); ao. II 281, 11 (I tatık-).

D tatgân - Refl. Den. V. fr. tatg; survived until recently in SW Osm. tadan- (now obsolete). Xak. XI er aşıg tatgandı: talâdâ ağluluç bi-t-ačam ve tamaçqua 'the man found the food delicious and smoked his lips' Kaş II 241 (tatgânur; tatgânmak).

D todgur- (d-) Caus. f. of todg-; 'to satiate, satisfy'. S.i.m.l.s. as toyur-/doyur-; cf. tod-. Uyğ. VIII ff. Swv. 118, 6-8 (tadgâ). Xak. XI ol meni: todgûrdu: (sic; in error) apha'ani 'he satiated me' (todgûrur, todgûrmak; prov.; verse); and one says ol meni: bu: iştüin todgûrdu: 'he wore me (amallam) with this affair until I acquired a loathing (ca'amla) for it' Kaş II 176; men an: todurdum apha'tulü originally todgûrdum Kaş II 76 (todururmen; todurmak); about a dozen of todgur- and one of todur-: KB yetürme iç濮e toqırsu karin 'if he gives him food and drink and fills his stomach' 2560; ao. 3766, 4769 (acağı): XIII(? Tef. toyur- (and todur-) ditto 306-7; and Muy. apha'a (taygiz- Mel. 41, 10) toygur- Rif. 131: Çağ. XV ff. toygär- (maym, etc.) dovur-vel. 225-6; toygär- sır hardan ditto Swv. 187v. 19 (quots.): Xwar. XIV ditto ditoyor- CCG; Gr. 248 (quots.).

D todgurt- Hap. leg.; Caus. f. of todgur-; mentioned only in a para. on the formation of Caus. f.s. with -t- fr. V. s. ending in -r-. Xak. XI men an: todgurtüm 'I gave orders that he should be satisfied' (bi-isba'hi) Kaş II 256, 6.

Tris. DDG

D tatılıg P.N./A. fr. tatıg; always specifically 'having a pleasant taste'. S.i.m.m.l.g. but in the shorter form tatîg/tatîg/tatîl; and the like, cf. tatîg. Türkül VIII ff. Toy. III 15, 6-7 (acağı); Uyğ. VIII ff. Man. A (tatâlq in M I 27, 2) is an error for tapâlqâg, see I atâlq; körtle (VU) tatâlq nomi 'his lovely, sweet doctrine' Man.-ung. 400 heading: Man. Wind. 250, 36 (ur.); Bud. tatılıg soğançlı nom nomladi 'he preached the sweet and excellent doctrine' PP 46, 4; tatâlqâg (sic) as içgû 'savoury food and drink, etc.' ao. Swv. 647, 4 (aşat-); Civ. TT I 118: Xak. XI tatılıg neq; 'a delicious (tâlîq) thing', originally tatılıg Kaş I 495; the shorter form also occurs in verse quots. tatılıg aşıg 'delicious food' I 45, 20; tatılıg əčer sanduvaç 'the nightingale sings sweetly' I 529, 7; III 178, 16; (a bird's) tatılıg ünün 'sweet song' III 194, 15; XII(? Tef. tatılıg/tatılıg/tatılıg 'sweet' (of fruit, water, words) 289; XIV Muh. al-hulûl 'sweet' (opposite to aČ: 'bitter') daştîg, sîcü: Mel. 54, 7; (sîcü: Rif. 151); lahu fo'm 'tasty' (opposite to tatîgiz 'tasteless') daštîlq 66, 3; tatılıg 165: Çağ. XIV ff. tatılıg tatül Vel. 167; tatılıg ğâ ma'aza 'tasty, savoury'; abbreviated in Râmi to tatül, which is also used for 'sweetmeat' Swv. 152a. 4: Xwar. XIV Tatılg/tatılıg 'sweet' Qub 173; MN 163: Kom. XIV 'sweet' tatüg CCI; CCG (common); Gr. 237 (quots.); savoury tatılıg CCI; Gr. Kip. XII al-hulû (opposite to 'bitter' aqût, etc.) tatül ya'ni dâ fo'm Hou. 27, 9; XIV tatül: al-hulû, also pronounced tatül: Id. 62: XV al-ma'ul'-ul-hulû tatül: şu: Kav. 58, 15; hulû tatül Tuh. 13a. 12; in ao. 32a. I tatül is given as one of thirteen translations of laban 'milk'.

D tidiği P.N./A. fr. tidiği; n.o.a.b. Uyğ. VIII ff. Civ. künkikek (sic, ?kündek) içiştığı 'your day-to-day work is obstructed' TT I 161; ao. (misread) do. 185: Xak. XI içiştığı neq al-say'u'lmamamu 'ani'lı-wusil telayhi 'a thing access to which is obstructed' Kaş I 496.

D tutuğ P.N./A. fr. tutuğ; n.o.a.b. (?); SW Osm. tutukluk 'paralysis' is an A.N. fr. tutuk. Xak. XI tutuğluğ yez: al-macama, that is 'a place occupied by evil spirits who injure anyone that goes there' Kaş I 496.

D tidiğiş P.N./A. fr. tidiği; 'unhindered, unimpeded'; pec. to Uyğ.; particularly common in TT VI where tidiğiş bodisatv translates Sanskrit asaniga bodhisattva, see p. 1, note 103. Uyğ. VIII ff. Man. tidiğiş burxan kutin bul[tup]iz 'you have attained the divine favour of the unimpeded burxan' (?Mani) TT III 107; tidiğişin 'without impediment' do. LX 23: Bud. (?the demon Hidamba went to meet him) tidiğiş köqûlû 'with an imperturbable mind' U II 26, 16; tidiğiş bërdi 'he gave unstintingly' PP 8, 6; tidiğiş bodisatv TT VI 1010, etc. TT VII 19 G.19; Swv. 186, 1.


Tris. V. DDG

D tutukla: Hap. leg.; Den. V. fr. tutuk. Xak. XI ol oğlu tutukla: 'he castrated (sâsîd) his son, or destined him (masabahu) for castration' Kaş III 337 (tutuklar; tutukl-).mâk).

D tatışlan: Refl. Den. V. fr. tatış; survives with the same meaning in SW Osm. as tatlan-, and in NW Kaş as tutulan- 'to become reconciled'; (tutulan- exists with the latter
meaning i. NC Kir.) Xak. x1 üzüm tatığ-
landu: 'the grapes became tasty and delicious'
(gâ ja'âm wa la'dda) Kaş. II 265 (tatığlanur, 
tatığlanmak).

D tutuklan- Hap. leg.; Refl. f. of tutukla-.
Xak. x1 urğ; tutuklanda: 'the woman procured a eunuch as chamberlain to walk in
front of her' (hâcban(ın) yaqdomuḫu) Kaş. II
265 (tutığlanur, tutuklanmak).

D todğurumsun- Hap. leg.; Refl. Simulative
Den. V. fr. a N.S.A. fr. todğur-; mentioned
only as an example in a grammatical section.
Xak. x1 ol ani: todğurumindsi: 'he pre-
tended to satisfy him' Kaş. II 263, 2.

D todğuru- Hap. leg.; Refl. f. of todğur-;
mentioned only as a grammatical example.
Xak. x1 ol karın todğurundu: 'he pretended
to fill his stomach, or devoted his whole atten-
tion to filling it' Kaş. II 202, 4.

D todğuruş- Hap. leg.; Recip. f. of todğur-;
mentioned only as a grammatical example.
Xak. x1 ol menî bribery: karın todğuruşudu:
'he competed with me in filling the stomach'
Kaş. II 201, 24.

D tatîğsa- Desid. Den. V. fr. tatîğ; pec. to
Kaş. Xak. x1 er tatîğsađa: 'the man longed
for something sweet' (al-hâlalâwa) Kaş. III 333
(tatîğsarsa; tatîğlanmak); a.o. I 276, 26.

tatîğ. Türâki xii ff. Man. bilge billiği
tatîğsirâyer 'he loses his taste, for wisdom'
M III 18, 12 (i).

Dis. DDG

D têtik morphologically a Dev. N./A. fr.
2 têt-; semantically there is no obvious
connection with that V., but a close connect-
ion with têtîl-; 'quick-witted, intelligent';
.s.i.a.m.l.g., but some meanings in NC, NW
are hard to connect with the original one.
Uyğ. vii ff. Bud. (in a list of good qualities)
têtîk odârak 'quick-witted and wide awake'
TT VI 279: Civ. TT VII 28, 53-4 (bilge):
Xak. x1 oğlı: têtîk al-walad faţin 'her intelli-
gent son' Kaş. III 33, 27; n.m.e.: KB têtik
is a stock laudatory Adj.; e.g. ajunda têtîk
er yêdî bu cîhân 'in this world the quick-
witted man conquers the world' 279; o.o.
297 (ađut), 475, 853, 1188; in 58 têtîk, for
which there is no obvious etymology or
explanation, may be a distortion of this word
to rhyme with berâk, aki erdi elgi yürekli
têtîk bilîlgî sakınmak kör at berâk 'his
hand was generous, his heart intelligent(?)
wise, and thoughtful, he had a great reputation';
XIII (?) At. (an occasional mistake comes) neçe
têtîk erdîn 'from a man however intelligent
he may be' 361: XIV Muh.(?) al-daki 'sagac-
ious' têtîk Rf. 151 (only): Cağ. xii ff. têtîk
'active, enterprising; capable in business
matters' Vel. 187 (quots.); têtîk (sic) of a
sick man 'losing his senses and talking wildly'
do. 182 (quots.); têtîk (spelt) same transla-
tion and quots. as têtîk above; also pronounced
têtîk; the Rûmî author (Vel.) translated it
'active, enterprising; capable', and Tâlî-i
Harawi (see Bud. 529 b. 9) translated it 'in good
health' (sâhih) as opposed to 'ill' (mârid) and
quoted this verse; they were mistaken San.
152 r. 15; têtîk similar translation (same verse
as Vel. s.v. têtîk) also pronounced têtîk do.
190 r. 7 (there is obviously considerable con-
fusion here; Vel.'s first translation and Tâlî-i
Harawi's translation are substantially correct,
San. was mistaken in accepting Vel.'s second
translation based on misunderstanding of the
verse quoted): Kip. xiii al-dâhi (opposite to
'stupid' PU abru): têtîk Hou. 26, 11: xiv
têtîk 'the key (miţâh) to something secret,
which no one knows except its maker' Id. 37.

Dis. DDG

D tîtiğ Hap. leg.; N.Ac. fr. 2 tit-; 'aching'.
Xak. x1 Kaş. I 386 (2 tit-).

D tîtiğ 'mud', both in its natural state and as a
raw material for house-building. N.o.a.b., see
baçlık. Türki viii ff. teve: tîtiğke: tüş-
miş: 'a camel fell into mud' IrkB 46: Uyğ.
viif. Bud. (he drew mortals) sanaarâlč
kôk tîtiğdîn 'out of the grey mud of sam-
sâra' TT V 26, 85-8; tîtiğ yûğûru 'kneading
mud' (to build a house) TT VI 82; a.o. Swv.
619, 15: Civ. emdî tîtiğ kilgû künlên
ayâlîm 'now let us prescribe the days appro-
priate for making (builders) mud' TT VII 36,
12; yêrde sidip tîtiğdîn alp 'urinate on the
ground and take the mud so made' H I 74; o.o.
TT VII 17 (çantuk): H II 26, 110: Xak. x1
îtiğ al-în 'mud' Kaş. I 386; a.o. I 150, 7
(ôçâkîk): 506, 12 (kûzeçîk); III 297, 22
(suvla-).

D tûtêk Dev. N. (Conc. N.) fr. tüte-;
etymologically 'something which steams or
smokes', in practice 'a spout' or more gener-
ally 'a tube; a pipe as a musical instrument; water-
pipe', and the like. Survives in NC Kir.
tûtük; Kz.x. tütek: NW Kk. tüte/tûtîk;
Krm düdük; Nog. düdük; SW Az., Osm.
ddüük; Tkm. tüdyuk; l.w. in Russian as
dûdka. Xak. x1 tûtêk 'the spout' (sunûr) of
sewer and the like kaş. I 386: XIV Muh.
al-sabâha 'reed pipe, flute' düdük Mel. 63, 2
(only): Kip. xiii al-sabâba düdük Hou. 24, 10;
41, 7: xiv düdük ditto Id. 48: xiv daff
'tambourine' (dûmîn) Tkm. düdük Tuh. 15b. 8:
Osm. xx düdükü düdükü 'reed pipe' TTS
III 254.

Dis. V. DDG

D tîtiğci: Hap. leg.; N.Ag. fr. 2 tîtiğ- 'a man
who makes mud walls'. Uyğ. viii ff. Bud. (in
a list of workmen) tîtiğcî Atszî Pfahl. 24, 29.
D tétiklik A.N. fr. téti., 'intelligence, quick-wittedness'. Survives in SW Osm. Xak. XI KB tétiklik bile kildi والك أش 'with intelligence a man does his work (properly)' 2222; o.o. 2188, 2224: xiiii (?) At. 55 (oz-).

Tris. V. DDG-

D tétikler- Hap. leg.; Intrans. Den. V. fr. tétik; properly 'to be quick-witted, intelligent'. Uyg. viii ff. Bud. (if a man's hair turns white while he is still young; if he sweats freely and is bad-tempered) artukrak yarık yaşuk tétiklerer түлд где yana to körser 'if he has a brilliant intellect?' and constantly sees fire in his dreams' (you should know that that man has a biliosious disposition) Surv. 594, 10-11.

Dis. DDL-

PU?F todluc Hap. leg.; this word occurs in Xak. XI KB 5377 together with 'swan, pelican('), crane, and bastard' (toy) in a list of eight game-birds; the other three like this are Hap. leg. If pure Turkish, the word must be connected with either tord 'bustard' or tond-, but there does not seem to be any other occurrence of a suffix -is; and the ending -laçı which occurs in other names of birds like sundulacı and kargilaç is prob. foreign, and all these words prob. l-w-s.

S tatlıg See tatlıg.

Dis. V. DDG-

D tatil- (?d- -d-) Pass. f. of tat-; survives in SW Tkm. dağlı. Xak. XI as: tatildi 'the food (etc.) was tasted' (dığa) Kaş. II 120 (tatilur, tatılmak).

D têtil- morphologically Pass. f. of 2 têtil-but semantically connected not with that word but with têtil. Pec. to Xak. Xak. XII oğlan: têtildi 'the boy became intelligent' (fatîn) Kaş II 121 (têtilür, têtilmek; in a Section headed fa'aldî, which implies a short vowel in the first syllable, everywhere vocalized têytil; a.o. I 166, 8.

D tidi- Pass. f. of tîd-; 'to be obstructed' and the like. Survives in the same languages as tîd-, except NE, with the same phonetic changes, and some extensions of meaning. Uyg. viii ff. Bud. [gap] sarsîg sözlemekdin tîdizunlar 'let them be prevented from using ... and rough language' U III 24, 3; tîdîlgâi unamad 'he refused to be held back' do. 49, 26; oğurak tîdîlmadın kelgê 'he will assuredly come without being prevented by anything' TT X 72; a.o. U IV 40, 181: Civ. (the sun sank below the horizon) yarumak tîdîldi 'its light was cut off' TT I 23; tîdîlp tutulup türmağem 'I will not be obstructed and held back and stand still' Usp. 45, 12; (in a remedy for nose bleeding) tîlur 'it is halted' H I 130; a.o. H II 14, 133: Xak. XI er iştin tîdîldi 'the man abandoned (imtana'a) the enterprise'; also used when he is prevented by someone else (man'a gayruhu); yatâ adda wa lâ yata adda 'Active (i.e. Intrans.) and Passive' Kaş. II 126 (tîlur, tîlîlmak); KB 4428 (?; see tirel-): Çağ. xv ff. tîyll- (spelt) mamniî yîdan 'to be prevented' San. 203r. 29 (quotns.): Xwar. xiv tîyll- 'to be restrained, held back' Qub 192: Kom. xiv 'to cease, desist' tîyll-CI; Gr.

D tutül- (d-) Pass. f. of tut-; survives in most of the same languages with the same phonetic changes. Xak. XI et bisip tutüldi: taharrâ'a'll-lahm bi'll-fabh 'the meat was hoiled to rags'; also used of clothing when it has become shabby and torn to rags (axilla wa tamazzaga) Kaş. II 120 (tutülür, tutülmak).

D tutul- Pass. f. of tut-; n.o.a.b. Uyg. viii ff. Civ. Uşp. 45, 12 (tîdül-): Xak. XI keyik tutülüdî 'the wild animal (etc.) was caught' (uxîda) Kaş. II 120 (tutulür, tutülmak); xiiii (?) Tef. tutül- (of a man) 'to be caught' (by the legs Abl.); (of a road) 'to be blocked' 315: Çağ. xv ff. tutül- gürîşa gîdan 'to be grasped, seized' San. 168v. 6 (quotn.): Xwar. xiii tutül- 'to be held fast' Ali 25: xiiii (?) tutülüdî 'battle was joined' Og. 160: xiv tutul- (of the moon, etc.) 'to be eclipsed' Qub 188: Kip. xiv tutülmak al-xûsîf 'an eclipse of the moon'; tutül- xasafa Id. 64; al-xûsîf ditto Bul. 2, 15: xûsîf ta'll-hûsûf 'an eclipse of the sun') tutülmak Tiw. 14a. 2: tutul- is conjugated do. 48a. 8 ff. Osm. xiv and xv dutul-, later tutul- occurs in 5 or 6 idiomatic meanings TTS I 235; II 333, 909; III 691; IV 254.

D tutulan- Hap. leg.; Refl. Den. V. fr. tut-; quoted only as a grammatical example. Xak. XI taug tutulandî: 'the mountain was covered with larch-trees' (tanakobar) Kaş. III 199, 5.

D tildin- Hap. leg.; Refl. f. of tîdî-. Xak. XI er iştin tîldîndi 'the man gave up (imtana' a) the enterprise' (etc.); also used when he has been reluctant to speak (tawaqqaqa fi kalâmiîî) Kaş. II 242 (tîldînmur, tîldînmak).

Tris. V. DDG-

D tutuldur- Hap. leg.; Caus. f. of tutul-. Uyg. vii ff. Man. [gap]larîg tutulturtupuz 'you have caused the ... to be restrained' TT III 79.

Dis. DDM-

F djîm 'crown'; l-w. fr. Greek δάκρυα, obtained through Sogdian 日报社. N.o.a.b. Türkî vii ff. Man. TT II 8, 67 (ur-); Xak. XI ddîm (sic) 'the crown (al-iškil) which a bride wears on her wedding night' Kaş. I. 397.

D ttîm (d-) Hap. leg. ?; N.S.A. fr. tt-, but judging by tittimliq, q.v., already with front vowels. Xak. XI KB (a beg must be stout-hearted and a good shot) yûrek birle boldî yağıcka ttim 'with a stout heart he becomes destruction (or the like) to the enemy' 2043.
D tutum (tutom) N.S.A. fr. tut-; lit. 'a single act of grasping', but normally used as a Conc. N. meaning 'a handful', with other cognate meanings. In the medieval period became tutum, presumably because the original form was tutom (cf. tutus), and s.i.a.m.l.g. in this form. Osm. tutum 'sumach' is a Pe. 1.-w., not connected with this word. Uyg. viii ff. Civ. yēti tutum talkan 'seven handfuls of meal' TT VII 24, 9; 25, 9-10; Xak. xi KB (man is born to die) tutamça tirîlgîl tûker alknûr 'his handful of life comes to an end and perishes' 5265: Çağ. xv ff. tutum (1) girift-i kâr va aîr-i kâr 'seizing a thing and traces of a thing'; (2) turjî va hamadât 'pickles' (and in Pe. 'sumach') San. 169v. 17 (the first translation is obscure; neither meaning seems to be noted elsewhere); her tutum tîrt éîlg, 'every tutum is two double handfuls' Bahûr (P. de C. 222): Kip. xiv tutum al-qâbdâ 'a handful' Id. 64; Bul. 9, 10.

D tutma: Pass.(?) Dev. N. fr. tut-; Hap. leg. in this meaning, but a common N. Ac. in some modern languages. Xak. xi tutma: al-şandîq 'chest, coffer' Kaš. I 431.

D tutmaç Dev. N. in -maç (denoting kinds of food); some kind or kinds of farinaceous food, 'noodles, macaroni, vermicelli', and the like; popular in the medieval period, but now obsolete; the latest trace is in SW Osm. tutmac 'for tutum aşı' 'a dish of stewed mutton in goblets with chick peas' Red. 1251.

See Doerfer II 876. Xak. xi tutmac: 'a food (taâm) well known to the Turks', followed by a story about Dâl-î qarnayn, who is said to have provided this food when his troops said tutma: aç 'do not keep us hungry' Kaš. I 452; o.o. III 119 (598); 3 o.o. translated tutmac: Çağ. xv ff. tutmac 'a kind of food (aj) made by rolling out dough and shredding it' San. 169v. 12: Kip. xiv tutmac (-c) 'handfuls (qâbdî) of dough placed in meat soup'; its meaning is 'held back for hunger' (al-mumsak li-l-cawâ'); tutma: 'do not hold back', ac 'hungry'; the phrase (al-cumîla) is used as a name Jd. 64; (in a list of foodstuffs) al-tutmac qîhâqâya 'a Kip. word' Bul. 8, 12: Osm. xiv to xviii tutmac 'macaroni soup' in several texts TTS II 907; III 689; IV 766.

Tris. DDM

D titlimlîg (d-) P.N. fr. titim; pec. to KB; the context indicates some meaning like 'destructive, disruptive'. Xak. xi KB (an army commander in the face of the enemy must be as brave as a lion, with a wrist like a leopard's) tûzeg titlimlîg 'as destructive as a wild boar' (as strong as a wolf, etc.) 2311; o.o. 2328 (tupul-), 5905.

Dis. DDM
tâdın (tâjûn) originally 'a calf, one or two years old'. Survives only in NE Kaš., Koib. (R III 928); Khat. tazin 'an ox, a gelded bull'. Xak. xi tâjûn al-ceda mai'nâ-baqar 'a two-year-old calf'; and the feminine is tîlg: tâjûn Kaš. I 400; tâjûn (?; -d-) al-tabî mina'l-baqar 'a one-year-old calf' III 171.

VU?D tûdûn n.o.a.b. For the description in Kaš. cf. tûrk; in a Section in Kaš. headed fâ'il together with tâjûn and tôdûn. If tûdûn could be taken as an error for -d- this might be an Abîl. of tû, with which there is some semantic connection. Uyg. viii ff. Bud. (if a man, because he does not understand this, takes entirely different views) aza ters têtûrî (PU) tîjaz çânîd nomlûsar 'or preaches errors at inappropriate times' (? ) TT VI 195 (one of several v.l. of this para.; the translation is purely hypothetical, but it is hard to see any alternative): Xak. xi tôdûn (sic, but an error under fâ'il) har yunubi 'anî-ri-waqît 'a Particle connoting time'; hence one says bu: tôdûn (sic) keldî: cêä'î mişî hâdash-l-waqît 'he came at about this time' Kaš. III 171.

tôdûn (hitherto transcribed tâjûn, but the Chinese transcription indicates tôdûn, cf. totok); a Türk title of office. It occurs fairly frequently in Chinese records regarding the Türkû, where it is spelt t'ô (Giles 12, 100 12, 232; Pulleyblank, Middle Chinese tou dûn), see Chavannes, Documents sur les Tou-hu (Turcs) occidentaux, St. Petersburg, 1900, Index s.v. t'ou-touen and toudoun. In the list of Turkish offices in the Chu T'ang Shu, Chap. 194b. (Chavannes, p. 21) the t'û-t'un occupies the 7th place, coming after the hsieh-li-fa (êlîteber); when T'ûn Yâvû, who was the Western Türkû xâqân in the first quarter of the 7th century, conquered foreign countries he gave his rulers the title of êlîteber, but sent a tôdûn to supervise them and collect the taxes (Chavannes, p. 24); the word appears in these records, as an element either first or second, in P.N.s. e.g. T'ûng tôdûn and Tôdûn Şad (Chavannes, Index). By xi the office had obviously lost importance. N.o.a.b. in Turkish texts. See Doerfer III 1194. Türkû viii tôdûn (VU) Yamtarîg (tûjûm 'I sent the tôdûn Yamtar' (telling him 'attack the Karluk to the south') I E 42; Kûl Tođûn inisi: 'younger brother of Kûl Tođûn' Ise-Assete a.1; b.1 (ETY II 121-2): viii ff. Urupû: Tûdûn Çîgçî: Miran A 2-3 (ETY II 46); Xak. xi tôdûn 'the headman ('arî of a village, and the man who allocates water for watering livestock' (munazzü'l-miyâhî fî́l-îgirî) Kaš. I 400; tôdûn 'the man who allocates water for watering livestock among villagers' III 171.

D tütûn Dev. N. fr. tüte:-; 'smoke'. S.i.a.m.l.g. usually as tütin, but NW Kk., Nog. tütin; Kaž. tütin. See Doerfer II 953. Uyg. viii ff. Man. tamğakinda kara tütûn tâşkar 'black smoke comes out of her throat' M II 11, 20: Bud. tütûsïûn tûtûn 'the smoke of incense' Sw. 424, 12; o.o. PP 38, 6 (tûste-); TT V 12, 13; 'Tûtûn occurs frequently in lists of taxes mentioned in contracts, e.g. kalan kurut tûtûn kabûn USp. 14, 12; 21, 12; a.o. do. 88, 44; its exact significance is obscure, perhaps a hut tax (see
Caferoğlu in *TM IV*, p. 42): Xak. xı tütün al-duxân 'smoke' *Kaj. I* 400 (prov.); o.o., spelt tütün *II* 72, 9; *II* 299, 8 (tütet-): *KB* kişiler evinde bu koprur tütün 'this man raises smoke in people's houses' 341; yaruk-luki azrak üskü tütün 'he gives out very little light and a lot of smoke' 6127: xiv *Muh. al-duxân* tütün *Mel. 68, 16, 8*; Rif. 169: Xwar. xiv tütün 'smoke' *Qutb* 191; *Nahe. 439, 4-5: Kom. xiv ditto *CQI*: Gr. Kaj. xiii al-duxân tütün *Hou. 40, 8*: xiv ditto *Id. 37*: dütn al-duxân already mentioned by t- but commoner (aşıjara) with d- do. 47: al-duxân tütün *Bul. 4, 12*: xiv ditto *Tuh. 158, 8*: Osm. xiv ff. dütn is the normal form until XVI bu tütün is noted fr. xiv onwards; c.i.a.p. *TTTS I* 706; *II* 350, 913; *III* 230; *IV* 265.

**Dis. V. DDN**

D tatin- (? d-d-) Hop. leg.; Refl. f. of tat-; quoted only to illustrate this meaning of the Refl. f. Xak. xı ol aq tatin: 'he pretended to taste (yuyup) the food without actually tasting it' *Kaj. II* 158, 17.

D tétin- Hop. leg.; Refl. f. of 2 tét-. Xak. xı ol anq tétin: qamamahu wa'etara'a 'alayhi 'he opposed him and took a bold stand against him'; hence one says anq yüziçhe: tétin: baksal: bolmas 'a man cannot look at his face boldly (? MS. lamva(n) naşira(n) which might have this meaning; or, reading lamha(n) 'stealthily') because of his beauty' *Kaj. II* 144 (tétünur, tétünmek).

D tüdün- Refl. f. of toq-; 'to restrain, or control, oneself' and the like. Survives in NE Tel. tüisin: *R Ill 1311.* Türkü VIII ff. Man. (if our praises and prayers have not satisfied God, but) ne yeŔde tüdün tutun erser 'have been obstructed or detained somewhere' *Chias. 217-18:* Uyg. VIII ff. Man. titun umatin *TTT II* 111 (damaged; sic but ?belongs here. Chr. (then the Magi approached and entered) tüdün 'keeping control of themselves' U 6, 11 (so quite clear in the MS., Müller, in error, titir): Xak. xı er içtin tüdün: 'the man gave up (imtana' the enterprise' *Kaj. II* 144 (tüdünur, tüdünmak).

D tutun- (d-) Hop. leg.; Refl. f. of tit- Türkü VIII ff. toqan kus tirpakan: şuçu-lummiş (yana): tutunlmiş 'the falcon's claws were skinned and torn' *IrKB 44.*

D toqun- (d-) Refl. f. of toq-; usually 'to be satisfied, satiated'; survives in NC Kir., Kxz. toyun-*. Xak. xı er toqun: 'the man pretended to be satisfied' (sabân); also used when he has been satiated (tasab'ba) *Kaj. II* 144 (toqunur, toqunmak; mis-spelt toqun-).

D tutun- Refl. f. of tut-; s.i.m.m.l. with a wide range of meanings. Türkü VIII ff. 25 (ağaça): VIII ff. Man. *Chias. 217-18* (tüdün-): Uyg. VIII ff. Bud. *UIV* 8, 37 (siçğanak): Civ. *HI* 37 (tiş): Xak. xı kün tutun: 'the sun was eclipsed' (kusifat); and one says ay tutundu: 'the moon was eclipsed' (xusifat); and one says beg menl: oğul tutundu: 'the beg adopted me (tababannî) and took me as a son'; also in other contexts (tababannî naşîda) and one says er keyik tutundu: 'the man devoted himself to catching (istabadda . . . bi-nzeh) the antelope'; also used of catching anything when one concentrates on it (infarada bîhî); and one says ot tutundu: 'the fire caught hold' (ittaqadat) (tutunur, tutunmak; spelt tutun-, cf. tutum-, verse) and one says ol avurta: tutundu: 'he engaged (ittavyada) a wet-nurse'; and ol menl: ötüşçü: tutundu: 'he engaged me as an intercessor with the king' (hadâhî'ka-nâşdar 'with the same Aor. and Infin.') *Kaj. II* 143; çaksan tutunur: 'if one strikes (a strike-a-light) the fire catches hold' *II* 23, 17: *KB* at edegü bolls tutunsna boğuş 'if a man's reputation becomes good and retains its colour' 1957; (listen to) oziin tutunur 'the man who controls himself' 4103; a.o. 1697 (adaş), 2276: xiii(?) At. (if the fire of anger) yalnîmsa tutnup 'catches hold and flames up' 339; *Tef. tutun- 'to take (as one's own God, friend, etc.).' 315.

**Tris. DDN**

D tutunçu: Hop. leg.; Dev. N/A. fr. tutun-. Xak. xı tutunçu: oğul 'a boy whom a man has adopted' (tababannâ) *Kaj. III* 375.


D tatinden: Hop. leg.; Pass. Dev. N/A. fr. tatin-. Xak. xı tatinden: süt al-ğubr (MS. 'al-ıbr, but this has no suitable meaning) mina'l-laban 'the residue of milk' *Kaj. I* 449.


D tüttünsüz Priv. N/A. fr. tüttün; n.o.a.b. Xak. xı ot tüttünsüz bolmas 'there is no fire without smoke' *Kaj. I* 400, 19; *III* 16, 18; n.m.e.: xii(?) *Tef. tüttünsüz ditto* 319.

**Dis. DDR**

tatir perhaps survives in NC Kxz. tatir; this now means 'salt pan' (which should be tepiz) but may originally have meant, more generally, 'flat ground'. Cf. tatirçil. Xak. xı tatir yer al-qarâh mina'l-arq a flat sown field' *Kaj. I* 361 (or 'land free from salt').

titir 'female camel'; the difference in meaning, if any, between this word and ingin is not apparent. N.o.a.b. Türkü VIII ff. *IrKB 20* (buğra): Xak. xı titir al-nâgâ 'female camel' *Kaj. I* 361: *KB* (the grey cranes fly) tizlîmsî titir teğ 'like camels tied in a line' 74; o.o.
D tétrü: presumably Ger. of *tétür-, Caus. f. of 2 té- (cf. tétrül-), used as an Adv./Adj., with a rather wide range of meanings some of which can only be inferred. The word is several times spelt quite clearly tértrü and survives in SE Türkî as tertür/tetür/tetü: 'inverted, inside out, the wrong way, wrong, topsy turvy' *farrung 364; 'Tar. tetür ditto R III 1903. It is possible that this was the original pronunciation, but the vocalization in Türkî and SE Türkî excludes the possibility of connecting this word with tarr- and there is no other trace of *tétür. Türkî VIII ff. (VU) tírg: tértrü: (sic) kışemiş: 'a man' hobbled the roan horse? (it stands unable to move) IrKB 39: Man. (being deceived by those who say) tértrü (sic) yana iğdveyi 'wrongly and untruthfully' Chaus. 135: Uyğ. VIII ff. Man. tértrü (sic) saçılıg kurta (sic, error for kurțga) yek 'an old female demon with dishevelled hair' M II 11, 16; same phr. with tértrü and kurțga do. 12, 1 (ii); körürler erti sızağ tértrü 'they were looking askance at you' TT III 82: Bud. tértrü körmeklîg yarukin idiği 'she sent the brightness of a sidelong glance' (at the king) U II 23, 11-12; o.o. of tértrü kör- in TTX -- in the phr. tértrü uk- U II 7, 6 etc. and tértrü sakın- TT V 22, 14-21; U II 5, 4 ff. the word has no pejorative significance and seems to mean (to understand, or meditate) 'deeply, thoroughly, through and through' -- tértrü (sic) körüml örümclim erser 'if we have caused false (Hind.) omens to arise' TT IV 8, 747; o.o. of ters kör- TT VI 331; VIII 40, 37; VIII O.2; Civ. tértrü sakın TT IX 110. Xak. XI tértrü: (sic) al-ma'hüs 'inverted', of anything Kaş. I 420; (after té-?) and one says ol apar tértrü (sic) bakdun ahdagel-nazar ilayhi 'he stared fixedly at him'; and one says of a handsome man (al-camit) apar tértrü: baksa: bolmas 'a man cannot stare fixedly at him'; toq qad yakun bi-ma'nâ nazarî-sar 'and it means' also (looking askance') II 292: KB yaraglis yarâqenzmii tértrü körüp; 'looking closely at his useful and useless qualities' 328; (if you love someone his faults become virtues) kamugug térüslî og 'everything crooked about him is straight' 536; o.o. (all pejorative) 1670, 1902, 1984, 5507: Kip. XIV dêrû: baknasara hadda(n) 'to look intently at (someone)' Id. 48.

PU tudrüç Hap. leg.; so spelt, but *read -d-. Arğu: xî tudrüç al-zibl 'dung' Kaş. I 453.

2E tutruğ Hap. leg.; n.m.e.; prob. an error for *tutsüg, see tutsuq. Xak. XI iğlîg tutruq: ed bolur wasıyatul-mariq takum lahu fâl hasan 'a sick man's will is a good omen for him' Kaş. I 79, 13.

D tutruk Hap. leg.; this is the reading in all three MSS, and can be explained as a Pass. Dev.'N./A. fr. tutur-, lit. 'one who is ordered to hold', but it may be an error for buturul which would suit the context; the verse occurs in a passage about the functions of begs. Xak. XI KU bu él tutruki ham tâbl bekilkî 'the basic quality of this man who is put in charge of the realm is his firmness' 2132.

PU'D tútrüm pec. to Uyğ. Bud. and found only in the Hend. tútrüm terün presumably 'profound, deep'. Uyğ. VIII ff. Bud. tútrüm terün qualifying nom 'doctrine' TT V 22, 18; VII 283 (v.l.); Hüen-ts. 214; tútrüm terün yorüglüg nom 'a doctrine of which the interpretation is deep?' and profound* Suv. 87, 20; 88, 16; 371, 3; tútrüm terün eğdüsân 'his deep?' and profound goodness' Hüen-ts. 1958.

Dis. V. DDR-

D tátur: (?dadur-) Caus. f. of tát-; 'to make or let (someone Dat.) taste (something Acc.)'; as such n.o.a.b., but s.i.s.m.i. as tattur- / tar'tur--; SW Tkm. dadur-. Xak. XI men agar as taturod 'I made him taste (adaqûthu) the food' Kaş. I 73 (taturmun, taturma:k); ol maça: aš tatūrđi: 'he made me taste the food' (etc.) III 186 (tatur: taturma:k); o.o. I 515, 22, III 74, 11, xiii(3) At. 'asal tatçrup 'giving him honey to taste' 207; a.o. 260; Tef. tatür- ditto 289; Çağ. XV ff. tatür(-ma's) tatıur-. Vel. 162 (quotn.); tatür- (spelt) çösändan 'to cause to taste' San. 152r. 3 (ditto): Kom. xiv ditto tatur- CCG, Gr. 237 (quotn.): Kip. XIII dawasaqa tau'tur- (sic) Hou. 40, 9.

D têtür- (d-) Caus. f. of tê-; survives with the same meaning in SW Az. dëdirt- (sic); Osm. dëdûr/-dedirt-. Cf. I tê-. Xak. XI ol andaq têtürđi: kalhafla hattâ qîla kado 'he arranged for it to be said thus' Kaş. I 186 (tétürür, têtürûm:ek); Xwar. xiii(?) (there was a stretch of uncultivated steppe) maça Qürçet tetürérler (İd-d-) erdi 'they had it called Çürçet' Oğ. 261.

D têtur- Hap. leg.; Caus. f. of tê-; prob. here 'to let oneself be obstructed'. Uyğ. VIII ff. Bud. TT VII 40, 19 (boğun-).

S toður- See todur-.

D tutur- Caus. f. of tut-; 'to order to seize' etc. S.i.a.m.i.g., usually as tutur-. Xak. XI ol apar û tutûrdi: 'he set (ağrâ) the dog on him to seize him' (i-yâ-xidâhù; this is irregular; grammatically it should mean 'he ordered him to seize the dog'); and one says (qad yuqâl) tutûrdi: (this was no doubt the original text, it has been changed by a later hand to têtürdî) originally it contained three tê's, it tutûrdi: with -tt- (musâدادa), and one of them was elided as an abbreviation (targoutina) Kaş. I 73 (tuturur, tuturme:k); this spelling may be a deliberate correction by a later scribe, cf. tutuş-; (it is unlikely to be original); beg oğrûm: tutûrdi: 'the beg ordered the capture (bi-axd) of the thief, and he was captured' II 174 (tuturur, tuturme:k; spelt with two tê's, not a taṣid): xiv
Muh. (?) avşā 'to bequeath'; tutur-: Rif. 105 (this is the likeliest of several meanings of avşā in this context and the likeliest transcription of the Turkish word which is unvocalized, but it might be an error for tutuz-, q.v.): Xwar. xiv tutur- 'to order (someone Dat.) to accept (a command Acc.)' Qüb 188: Kom. xiv 'to order to hold' tutur- CCG; Gr.

E tütür- in USp. Index is an error for tutur-

titre-: (d-d.) 'to shiver, shake'. S.i.a.m.l. usually as titre/-titre-; NW Kk, Nog. dirilde-; Kaz. deride- may be a Sec. f.; in SW Az. titre-/-titre-; Osm. titre-; Tkm. titre-. Cf. bez-. Uyğ. viii ff. Bud. U III 43, 30 (etc.) (bez-); do 8, 5; Civ. (the branches of the larch) miğ törlügin titreür 'shiver a thousand ways' TT I 164; başı titre- 'his head shakes' VIII 1.4: (Xak.) xiii (?) Tef. titre- 'to shake, shiver' 303: xiv Muh. irta'ada 'to tremble' titre- Mel. 22, 5; Rif. 103; harraka 'to move' (Trans.; ? read harakash) titre- 40, 19 (130 tepe-); Rbg. yër titreli 'the earth shook' R III 1391: Çağ. xv ff. titre- (spelt) larsızdan 'to shiver, tremble' San. 189v. 12 (quotns.): Kom. xiv 'to tremble, quake' titre- CCI, CCG; Gr. 246 (quotns.): Kip. xiv titre- irta'ada Id. 48; xv ditto titre- Tuh. 6b. 3; ra'da 'shudder' titremek do. 17a. 4; zalzala 'earthquake' ditto do. 17b. 10. Osm. xv ff. titre- 'to shiver, quake, tremble'. c.i.a.p. TTS I 213; III 201; IV 232.

D titre- (d-d.) Caus. f. of titre-; 'to shake (something), to make (it) tremble', etc. S.i.a.m.l. Uyğ. viii ff. Man. M I 18, 4 (ii) (butarlıa-): Bud. TT X 450-1 (tepret-): (Xak.) xiv Muh. (?) a'arda geyrahı 'to shake someone' titre-: Rif. 103 (only): Çağ. xv ff. titre- Caus. f. larsızdan 'to make (something) shiver, tremble'; also used as an Intrans. (îzîm) for larsızdan San. 189v. 27 (quotns.): Kip. xiv al-humma'l-bârida 'a cold fever,ague' titremek (spelt -mak in error) Bul. 9, 16.

D têtrül- Pass. f. of *têtrur-; see titre-; 'to be turned round, reversed, perverted', and the like. N.o.a.b., always with -e-. Uyğ. viii ff. Man. az biliğ eýin titremekle fırı 'being perverted by lust' TT II 16, 25-6; o.o. do. 34-5, 46-7: Bud. [têtrümîş başlıq kidaçi siz [xan] üskindekilerîg 'you make those who stand before the king confused(?)' Hiiën-ts. 2065-6: Xak. xii yel têtrûlû 'the wind veered (ingalaba) from south to north or north to south'; and one says têtrûlû: neq 'the thing was reversed and inverted' (ingalaba . . . wa'na'akasa); and one says er klikî: têtrûlû: 'the man's conduct (etc.) deteriorated' (sad'a) Kaş. II 229 (têtrülür, titremek).

D taturuş- (d-d.)-Hap. leg.; Recip. f. of tutur-. Xak. xii olar bir likîndîk et taturuşlu: 'they gave one another meat (etc.) to taste' (adaga) Kaş. II 217 (taturuşur, taturuşma). D titreş- (d-d.) Co-op. f. of titre-; 'to shiver, shake, etc., together'. Survives in SW Osm. dîtreş- Xak. xii kîşî: tumlîğîn titreşdîl: 'the people (all) shivered (irta'ada) because of the cold'; also used of a thing when it shakes (tazahhânu) Kaş. II 217 (titreşîr, titreşmek): xiii (?) Tef. titreş- 303: Çağ. xv ff. titreş- ba'ham larsızdan 'to tremble together' San. 189v. 26: Xwar. xiii titreş-ditto 'Ali 54: Osm. xiv titreş- 'to tremble (in awe)' TTS IV 232.

Tris. DDR

PU tatırğa: Hap. leg.; Dev. N./A. fr. tutur-. Xak. xii tutırğu: neq şay' haqquqû yî'az fihi 'something to be recommended' Kaş. I 489.

PU? F tuturkan: 'rice'; spelt clearly with -k in TT VIII and Kaş.; other Uyğ. spellings are ambiguous; later forms all have -g-; unless it is a l.-w., which is quite possible for a commodity like rice, it is hardly likely to be a basic word, but there is no semantic connection with tutur-. An early (?) turring in Mong. as tuturğan (see N. Poppe, Mong'ol'ski slovar' Muhaddîmat al-Adab, Moscow–Leningrad, 1938, p.356), but obsolete in Turkish soon after that date. Uyğ. viii ff. Bud. tuturkanı susuş 'rice wine' Hiiën-ts. 1941-2; Civ. tuturkan TT VIII 1.13 (burçak); lîvi aşı tuturkan têtîr 'its (appropriate) food offering is said to be rice' VII 14, 28: Xak. xii (under -K-) tuturkan al-uruz 'rice' Kaş. I 521: xiv Muh. al-uruz tuturğan Mel. 78, 1; Rif. 181: Çağ. xv ff. tuturğan/tuturğu (the latter an error, niin read as wâw) in Mong. (sî) 'rice' (birînca), in Ar. uruz San. 169v. 12: Kom. XIV 'rice' tuturğan CCI; Gr.: Kip. xii al-uruz tuturğan Hou. 9, 16; xiv tuturğan/ tuturğan al-uruz Id. 64; al-uruz tuturğan Bul. 6, 15; xv ditto Kav. 63, 13; Tuh. 5a. 1.

D tatârlîq Hap. leg.; P.N./A. fr. tatâr. Xak. xii tatârlîq yêr arî dâd catad na şaliha 'smooth, hard ground' Kaş. I 494.

Dis. DDS

D tutuk Dev. N./A. fr. tutuk-. N.o.a.b. Türkü viii (there has never been a better place than the Ötülken mountain forest) él tutuk yêr Ötûken yîş ermiş 'the Ötülken mountain forest was the place which controls the realm' I S 4; a.o. I S 10-11, II N 8 (olîsk).

D(S) tutuşq 'a will, testament'; prob. a Sec. f. of *tutuşq Dev. N. fr. tutuz-, for which tutruq, q.v., is prob. a scribal error. N.o.a.b.; cf. xumarî; and, for the form, I tûsûq. Xak. xii tutuşq al-roşyîna 'a will, testament';
one says men apar tutsğ tutuzdum aweayatu hu bi-usfiya 'I made a will in his favour' Kaş. I 462.

D(S) I tutsğ 'incense' and the like; prob. a Sec. f. of *tütsüg, Dev. N. fr. tütsüz; owing to the ambiguity of the Yuğ script this may in fact be the Yuğ form. Survives in SW Az. tutsüz 'smoke'; Osm. tütsüz 'script, incense'; Tkm. tütsüz 'smoke'. Yuğ. viii ff. Man. Wind. 36-7 (ur-): Chr. arıg tütsüz 'pure incense' M III 49, 12 (ii): Bud. külü tütsüz 'incense sticks' U II 40, 105-6; 47, 77; edgui yıldız yararlıg tütsüz külürbü 'burning sweet-scented, fragrant incense' TT V 8, 72-9; o.o. U II 61, 6; TT VII 40, 60; Swe. 129, 8; 424, 10-12 (tütün); USp. 101, 11; 162b. 21: Xak. KB kayast elüg sundü tütsüz tutar 'some stretch out their hands, holding incense' 98: Çağ. xv ff. tütsüz did wa baxür 'smoke, fragrant odour' San. 169g. 9: Xwar. xiii dütsi 'smoke' *Ali 57: xiv tütsüz ditto Qutb 191.

?E 2 tütsüz 'hostile'; 1 tütsüz, though it occurs in KB, is not listed in the present text of Kaş, and it seems likely that some word meaning 'incense', prob. al-baxür, followed tütsüz in Kaş. I 476 and was followed by a word meaning 'hostile'; as the next word is türlüg, the second consonant might have been -t-, -ç-, or -dc-, but some word ending in -ğ and cognate to türülü, türülü, possibly *têrülüš is the likeliest. Xak. xi (FU) tütsüz kışl: al-musahin 'a hostile person' Kaş. I 476.

Dis. V. DDS-

D tutsuk- Emphatic Pass. of f. tut.; 'to be caught, seized', etc. N.o.a.b. Yuğ. viii ff. Bud. oğru oğurlasat tutsukasar 'if a thief steals and is caught' TT VI 110: Xak. xi er yağı:ka: tutsukd: 'the man was captured (uvida) by the enemy' Kaş. II 227 (tutsuk:ar, tutsukma:k).

Tris. DDS-

D *tütsüglüg P.N./A. fr. 1 tütsüz; 'containing incense'; n.o.a.b.; the omission of -g- is prob. inadvertent; loğ is a Chinese l-w. Yuğ. vii ff. Bud. (then the officiating priest must take) the black incense sticks (kül), recite the dhârânî seven times, and) tütsüglüg (stic) loğda külürmüş kerged 'burn them in the censer' TT V 12, 130 (and see note).

D tütsüglük A.N. (Conc. N.) fr. 1 tütsüz; 'censer'. N.o.a.b. Yuğ. viii ff. Bud. eüglindinde tütsüglük tuta bu tütsüglük urup ménî okizun 'let him take a censer in his hand, put this incense in it, and call on me' Swe. 129, 7-9.

VUD tudâsiz Priv. N./A. fr. tudaq; q.v.; pec. to Yuğ. and used only in Hend. with adjasîz, q.v.

Dis. DDS-

492, 999 (ögdil-), etc.: xii(? ) Tef. tutuṣ- ditto 314: Xwar. xiv tutuṣ/tutuṣ ditto Qutb 188.

**DIS. DDŞ**

D tüş- Hap. leg.; Recip. f. of t:u:-. Xak. xı olar bir bír bír tüş:di: tamāna′a fi sāy′(n) 'they obstructed one another over something' Kaş. II 93 (tüşür, tüşmak).

D titt- (d-) Co-op. f. of t:it-; n.o.a.b. Xak. xı ol ma:na: yu:nu titt:di: 'he helped me to pluck (fi maʃ) the wool by hand so that it might be spun' (yuğaz); also used for competing and when two people tear (ma:ṣqa) one another's clothes Kaş. II 89 (titt:di, titt:ma:k, altered from or to (? ) -mek): Xwar. xii (VU) ddi:- (sic) 'to tear one another, quarrel' 'Ali 57.

D tutuṣ-/tütüş- (?tutoṣ-) Recip./Co-op. f. of tut-; on the variations in vocalization, which are not quite without parallel but have no obvious explanation, see Kaş. and cf. tutuṣ/tütüş. S.i.a.m.l.g. w. a variety of meanings, in some languages as tutuṣ- (which points to an original form tutoṣ-) and in others as tütüş-. Cf. tutuṣ/tütüş. Uyğ. viii ff. Bud. tütüşülp 'lighting' (all kinds of incense sticks) U I 47, 77; iki eliğ tütüşup (sic) 'clapping the two hands' TT V 26, 88; tütüşç:gi keri:ç:gi bolur 'they become quarrelsome (Hend.)' U III 81, 1; Civ. tütüşç:li:li: em:ge:k bar 'there is the pain of conflict(?)' TT I 72; edd:ği oğlı tütuş:da:ci (sic) 'clinging to the well-disposed VI 17, 23; süsğ:nı arka:si tütuşur his back (Hend.)' grips him painfully(? ) do. 25, 4: Xak. xı olar ikki: tütuşdi:lar 'they seized (avada) another'; also used of anything that sticks (la:qi) to something else (tütuşur, tütuşmak); and one says ol ma:na: keyik (VU) tutuş:di: 'he helped me to catch (al:ā axd) the wild animal' (etc.); also for competing; and one says olar ikki: tütüş:da:ler 'those two quarrelled (tau:ş:ca:ra) (tütüş:ci, tütüş:me:k); the original form (al-asi) is the first Kaş. II 88; tutuṣ:ka:li: (sic) yak:uşti: they drew near one another to seize (ii\'-ya:xu) another one I 170, 9; tütüş:me:nç:ine: tüzülüme: 'without quarrelling (al-tau:ş:ca:ra) one cannot be reconciled' I 71, 13 (in Kaş. at any rate the implication is that tütuş- means 'to quarrel' while tutuṣ:- covers all the other meanings): KB ma:na: kelse (VU) tutuş:di: 'if he comes to quarrel with me' 815; kan ol tütüş:ji:li: dönü:ş: i:çin 'where is the man who fought for the sake of this world?' (this world remains, but he died by violence) 6442: xii(?) Tef. tusta: (sic) (of a fire) 'to catch light' 315: xiv tal:z:ma:na: 'to cleave to one another' tutuṣ- Mel. 47, 7 and 15; tutuṣ- Rif. 133: Çağ. xv ff. tutuṣ/tutuğla:ş- Recip. f. ham-di:gar-r-igitan -igi:li: one another' San. 168v. 13 (quotsns); -igitan usually in the meaning 'to strike up' (41:4): 48, 10 (quotsns): xiv tutuṣ-/tutuṣ- ditto Qutb 187-8: Kip. xiii ixta:sa:na 'to quarrel' tütuṣ- (-gii) Hou. 37, 3: xiv ditto ld. 37; xv alı:qa min qadı:ir: -sand 'to catch fire from a strike-a-light' tusta: Tuh. 26a. 8.

**Trls. DDŞ**

S tutuṣ: See tutsu.

D tütüşliː (ʔtūtūšliː) P.N./A. fr. tūtüş; 'quarrelsome, mutually hostile'. N.o.a.b. Uyğ. viii ff. Bud. oṭṭi suvli ḍeg tūtūšliː bolur 'they become mutually hostile, like fire and water' TT VI 64-5; VIII 69 (spóq tūtūšliː): Civ. søzlemliş savın tūtūšliː 'whatever you say meets with opposition' TT I 38 (cf. yuğ:liː).

**DIS. DĐY**

D tūtayak Dev. N. in -yak fr. t:ūt-; this seems to be the only occurrence of this Suffix; it might be an early example of the sound change -o > -a-, and thus a Sec. f. of -yuk which may originally have been -yok just as the Pass. Dev. N/A. Suffix -uk was originally -ok; for this same sound change see tutuṣ, tutuṣ. Normally used to translate the Buddhist technical term upādāna 'grasping', Chinese ch'ü (Giles 3.118), the fourth of the twelve links in the chain of Nidāna. Pec. to Uyğ. Uyğ. viii ff. Man. ot tənrinli tepəl yérindenki tūtayakli [long gap] 'the Fire God's . . . in the country of the Gods' M III 36, 9 (iii): Bud. tutuyakta oğlı:ri:lin bolur 'action (bhava) comes about precisely from grasping (upādāna)' U II 8, 22-3; o.o. do. 6, 8 fl.; in do. 6, 9-10 mis-spelt (or mistranscribed?) tutuṭya:ḳ; in do. 11, 2-14 replaced by tutuṭya:ḳan:na: (bring all your wealth here quickly) tutuṭya:ḳa:z köğünli: buṣi: bär:ğuluk 'to give it away in alms with an ungrasping mind' U III 12, 12.

**DIS. DDZ**

VU? D titiẓ 'unpleasant' and the like; there is some semantic connection with 2 té:t- and it should perhaps be spelt tétiz, and taken as a Dev. N/A. Survives in SW Osm. titiẓ 'peevesh, captives, meticulous', and the like. Xak. xı titiẓ neq: anything with a bitter (or pungent, 'afti' taste, like the taste of a myrobalan) (hil:ice) Kq. I 67r. xiv Muh. (?) (after 'sweet, sour, bitter, salty') karh 'disagreeable, unpleasant' titiẓ (MS. titi:r) Rif. 165 (only).

D *tutuṣ: See tutsu.

D *tütüş: See tutsu.

**DIS. DĐZ**

D tutuṣ- Caus. f. of tut-: 'to entrust (something Aec., to someone Dat.)' and the like. N.o.a.b. Türki vii [gap] tutuṭzu: ekists:ın özli: al:fruzdi: 'he ordered to grasp . . . and himself had two of them taken' I E 38: Uyğ. vii ff. Man. (you have shown the bridge of the true doctrine; you have taught the excellent
doctrine in the mind) [small gap] içik anç-
<um>...anka tutuztuğuz 'you have entrusted
... to the divinely blessed community' TT III
57: Bud. siziçe tutuzurmen 'I 'entrust to you'
(my beloved son) PP 25, 5; o.o. do. 67, 8; U
II 34, 9; II 27, 18; 83, 9 (uruńçak); Huııtıns.
273, 1952: Cív. yağırtu tutuzup 'entrusting
(property to them) afresh' Uşşp. 88, 18-19:
Xak. xi men apar soz tutuzdum 'I com-
unicated (av.aztu) a statement to him, or
something which he ought to bear in mind'
(yurätı) Kaş. II 86 (tutuzur, tutuzmak); a.o.
I 462, 9(tutusğ): KB bayatka tutuzural
mum 'I have entrusted him (my son) to God'
1483; o.o. 1578, 3816, 3834-6184 — (after a
speech) ýana ok tutuzdı 'he then added'
(another speech) şo11.

D tütüz- Caus.-f. of tüte-;' to fumigate.
xiv (he washed his face) taki özüpe ńd
tüützdi̇l and fumigated with something
(also wood) Nahe. 33, 1: Kip. xv baxxara 'to fumi-
gate' tütüz- (Tkın. buğlat- ) Tuğ. 8r. 10.

Trls. DDZ
VUD titizlik A.N. fr. tüüz; survives in SW
Osm. titizlik 'peevishness, fastidiousness,'
etc. Xak. xi titizlik al-şfitça 'bitterness,
pungency', like the taste of myrobolan Kaş.
I 506.

Mon. DĞ
1 da:q da:q Pec. to Kaş. whose etymology
in this case may be correct. Arçu: xi da:q da:q
(tic) a Particle (harf) meaning laysa 'it is not';
one says ol andax daq 'ol 'it is not so';
and the Oğuz took it from them (the Arçu:)
and changed their phr. daq ol and said teğul
meaning laysa, because the Oğuz are neigh-
bours of Arçu; and in their phraseology mixed
with them (fi al farkım xemala bihiš) Kaş.
III 153; a.o. I 393 (teğul).

F 2 daq 'a livestock brand'; in spite of Kaş.'s
remarks a l.w. fr. Pe. đag; s.i.s.m.i. See
tağa-, tğün. Xak. xi daq 'the brand
(ol-kayy) with which horses and other live-
stock are branded (yınam); this word comes
from the Turks and it should not be said that
it is a word of the Persians (al-furs), because
they have no livestock (davabû) so as to have
names for marks on them (li-simlihim asma); I
heard this word in the Moslem frontier posts
(fi üçgîr-İslâm) Kaş. III 153: xin(2) Tef.
daq 'a mark' (put by God on a man's fore-
head) 116.

1 taq (d-) 'mountain'. C.i.a.p.a.l., usually as
taq or taw; in NE Tuv.; NW Krm; SW Az.,
Osm. daq; Tkm. dağ. See Doerfer II 859.
Türkü vii (VU) Töngüs taqda: 'on the
Töngüs mountain' II S 8; I E 12 (én-) a.o.o.
viıi ff. taq ọże: 'on a mountain' Irke 17;
a.o.o.: Uyğ. viii kömür tgađa: 'on the Coal
Mountain' Şu. N 8; a.o.o.: viıı ff. Bud..tag
'mountain is common; see also tağdin: Cív.
ditto: Xak. xi taq al-cabal 'mountain Kaş'.

III 153 (prov.) and nearly 70 o.o.: KB yazi
taq 'plains and mountains' 21, 69, 96, etc.;
xin(2) Tef. taq/t PQ 21: XIV Muh. al-
cabal daq (sic) Mel. 24, 13; taq Rif. 178;
quillatu-al-cabal 'the crest of a mountain' daq
başi: Mel.: taq başi: Rif. do.: Çağ. xv h.
taq küh 'mountain' (also 'tamarin' a Pe.
l.-w.) San. 1577, 16: Xwar. xin(2) taq ditto
is common in Qğ.: xiv ditto Qoth 168: Korn.
xiv 'mountain' taq ott Cçi, CÇg: Gr.: Kp.
xiii al-cabal taq Hou. 5, 17: xiv ditto Id. 64
(taq); Buł. 3, 9xv al-cabal taq; also called
taq bitulawai Kaş. 58, 11; cabal tan also
with -ğ' Tuğ. 11a. 9.

S 2 taq: See taq (Xak.).

tak in the early period occurs only in associa-
tion with mun (bun) 'sorrow, distress', but
seems to mean something like 'need'. N.o.a.b.
the tak which has various meanings in several
modern languages cannot be satisfactorily con-
necting with this word. See Doerfer II 860.
Türkü viii ff. Man. Chuar. 22, 251 (bun):
Uyğ. viii ff. Bud. PP 26, 1 (bun): Xak. xi
mun taq 'wisdom tooth' Kaş. III 359 (bun):
KB 391 (bun): Xwar. xi taqan taq 'his
strength is exhausted' 'Ali 57 (perhaps belongs
here); Osm. xv geçirli anp armğana taq
yok 'it is true that he has no need of gifts'
TTTS I 670.

tq: the colour of a horse's coat; the Ar. words
used to translate it are apparently imprecise,
but the colour seems to have been some
kind of 'roan', dark or light. N.o.a.b. Türkii
vii ff. t1q at IrkB 50; a.o.o. do. 39 (têrû); in
Toyok 11 (ETY II 58) tıq: taq 'a brown
(?) stone' is associated with the moon (this
document is based on a Sogdian document
with Man. associations): Xak. xi tıq at
al-faras qqayna-l-aggar wâl-kumayt 'a horse
with a coat between roan (bay, sorrel, or chestnut)
and reddish brown (or dark bay) Kaş. III 127.

1 toq; 'dust'; an early l.w. in Mong. as
tosun (the -sun a common Mong. Suff.;
Haensch 151) survives only(?) in SE Turkii
taq 'dirt which as the result of a dust storm
gathers on the leaves of trees and bushes'
Dict. 'dust' taq (VU) tömeli Ligeti 265: Xak.
xi toq 'the dust (al-habâ) which rises from
horses' hooves' Kaş. III 127; a.o. III 183, 1
(tüg-): KB tuğa keldi toq 'the dust rose'
5672; o.o. 1773, 4893: Çağ. xv ff. toq toz ...
gübär ma'nâsina 'dust' Vel. 213 (quotn.; only): 1
Xwar. xiv yüzlümdeki toqni kiterdi 'he
wiped away the dust on my face' Nahe. 153, 2.

?D 2 taq: the basic meaning seems to be some-
thing like 'obstructed; obstruction, barrier,'
and the like; if so perhaps a Dev. N.A. fr.
toq- and also perhaps the origin of a word
meaning 'barren' (of an animal, i.e. 'with an
obstructed womb') which survives as NE Sag.,
Sor toq R III 1157; Koib. Sag. tuq do. 1430;
NK Kır., Kza. tuq. Türkü vii (we marched
for ten days) yantakt; toq evirii: 'skirting the
spurs on the side (of the mountains)’ T 26: Uyg. viii (PU) Kuytar (? - y - uncertain) tag toğın [long gap] 'the spurs of the Kuytar(?) mountain’ Şu. W 3 (a possible reading): viii ff. Bud. ann ol őğüz suvuny berű bu kölke kelgülük toğ ağızın yemirip suvuğ őgli kemümsülenin kördi ‘then he saw that they had breached the mouth of the embankment (by reason of which) the water of that river came in this direction to this lake and diverted the water elsewhere’ Suv. 602, 8-11; Xak. xi toğ sivria-l-mi ‘a dam in a stream’; one says suvuka: toğ ur đa l’il-ma sika ‘put a dam against the water’; toğ siddi kart şay ‘a stopper, obstruction to anything’; hence one says tüplük toğ: sidda-l-kuwatva ‘something to block up a smoke-hole (or window)’, etc. Kaş. III 127: KB Xitay arkaşi kesse arkiş toğı ‘if a ban on caravans cut off the China caravan’ 4426.

F tuğ ‘a royal emblem’, that is essentially some kind of drum or standard; in the early period it is not easy to decide which is meant. Acc. to Kaş. the standard was a silk flag (no doubt an idea derived fr. China), but the traditional Turkish standard was a horse’s tail or a bunch of horsehair. No doubt a 1.-w. fr. Chinese tu ‘banner, standard’ (Giles 12,956; Pulleyblank, Middle Chinese dok), see Doerfer II 969; the vowel in Chinese was originally -a- and became -u- at some date which is uncertain but presumably before the Turks borrowed the word, since there is no evidence of a pronunciation toğ in Turkish; on the other hand in the case of totok, which occurs in Tibetan as todog (see Doerfer II 874), the borrowing prob. occurred before similar sound changes took place in this word. An early 1.-w. in Mong. as tuğ (Haensch 153); s.i.a.m.l.g. as tuğ/tuw (NW Kk./ltu: Uyg. viii (I said ‘let us start a campaign’) tuğ taşkar erikili: ‘just as the standard was setting out’ Şu. E 5: viii ff. (by the power of the divine Buddha to effect distinguished rebirths (see kellig) you attain) kentő özü tuğ belgü kılnüş nomluğ etözin belgürme etözin ‘the Dharmakāya and Nirmanakāya, which make themselves their banner and distinguishing sign’ Hüien-ts. 157; (hang this charm) tuğla alamda sünpüde ‘on a banner, flag (Ar. ‘alam), or lance’ USp. 104, 18; o.o. U II 38, 17 (1 uq); 40, 107 (uçrug); Hüien-ts. 1909 (örü): Xak. xi tuğ ‘a drum or kettle-drum (al-kis vət-tabl) which is beaten in the presence of the king; hence one says xan tuğ urdu: daraba’l-malika ‘nobody ‘the king told his drummers to beat’; tuğ al-alam ‘a flag, standard’; hence one says tokuz tuğluğ xan ‘a king who has nine standards’; the number of nine standards is not included (lā yuzād); if there are more than nine provinces or titles of honour (al-wilāyā wa-l-munših) they choose nine by lot(yatafa’l-alam), these nine king’s standards are made of brocade or orange silk (dibçe a◊ navir nārinci) as the lots determine (tafa’la◊ tinder) Kaş. III 127: o.o. I 194 (urul-): 195, 2: KB bult kökredi urdu nawbat tuğî yasina yaşanı tarttı xakan tuğî ‘the cloud thundered and the drummers beat the drums; the lightning flashed and the xakan unfurled his standard’ 86; (he gave him the post of waariz, a seal, a title) tuğî kuvvürlü ‘his standard (?) and drum’ (and a suit of armour) 1036; a.o. 2553: xiv Muh. al-alam tuuck Mel. 51, 4 (Rif. 146 sünği): Kom. xiv ‘flag’ tow CCI; Gr.

1 tok Pass. Dev. N./A. fr. to:-; ‘full, saturated’, and the like. S.i.a.m.l.g. w. some extended meanings. Türkü viii (O Türkü people) tok arku sen ‘you are satiated and refractory’ I S 8, II N 6 (? so read); bodun boğazi: tok erli: ‘the people’s throats were satisfied’ T 8: (Uyg. viii ff. Civ. tok in USp. 3, 5 is an error for boğ): Xak. xi tok kilî: al-insâmî’l-sâbîn ‘a man who is satiated’ Kaş. I 332; I 358, 5 (tokaq), and 3 o.o.: KB ay köplüm toki ‘‘you of whom my mind is full’’ 801; o.o. 2721 (umdusuz), 4729, 5384: xiv Rbg. köplüm toki R III 1144; Muh. al-sâbîn toğ Mel. 54, 15; tok Rif. 152: Çağ. xv ff. tok ‘satisfied’ (sîr) opposite to ‘hungry’ (gursına) S. 180v. 25; Kip. xii al-sâbîn tok Hou. 26, 5; 29, 19; xv ditto Id. 65 (töd-); xv ditto Tuh. 20b. 8.

Vu 2 tok Hap. leg., but see 2 tokluk; cf. taz. Xak. xi tok er ‘a man who, like the Turks, has no hair on his head’ (the implication is ‘close shaven’ rather than ‘naturally bald’); tok yilli: ‘a hornless (al-acamm) animal’, that is one that has no horns Kaş. I 332.

3 tok in the Replication tok tok an onomatopoeic; see tok:la:- and tok:-. Xak. xi tak tok etli: ‘the solid (al-musmat) thing made a noise (sawwata) like one stone falling on another’; and one says er küssi: (sîc) bîrlie: tok tok bultû: ‘rough language was exchanged (waqa’atîr-l-xûṣûna) between the man and woman’ (or husband and wife?) Kaş. I 332.

Mon. V. DÖ-
tak- ‘to fix, or attach (something Acc., to something Dat.)’; the early occurrences confirm Kaş. statement that in his period this Verb was Oğuz, but it s.i.a.m.l.g., and he does not so describe taktur- or takli-. Uyg. viii ff. Civ. kumbanda; takzun TT VII 25, 19 (in a damaged passage; dubious, kumbân is a kind of demon): Oğuz xi er burunduk butlu:ka: takdi: ‘the man fastened the leading rein to the camel’s nose peg’; also used of any cord, when it is fastened to something Kaş. II 16 (takar-, takmak): Çağ. xv ff. tak- bastan ‘to fasten’ but only in certain special contexts (matwârid) such as ‘to put on’ (ornaments), ‘to fasten’ (a cord or rope to something), ‘to put on’ (a bracelet or necklace), and the like S. 157r. 25 (quotns.): Xwar. xiii dak- (and daq-) ‘to fasten’ Ali 13: Kom. xiv tak- CCI; Gr. 235 (1 at): Kip. xiv tak- allaqa ‘to suspend (something from something)’ Id. 65.
VU tığ- 'to blunt (something Acc.)'; so vocalized everywhere, but the Pass. f. is everywhere vocalized taşılı-; in the phr. başlı tığ- the Verb seems to be used metaphor. Pec. to Kaş. Xak. x1 ok başak bin taş tığd-: 'the stone blunted (kallala) the point of the arrow', that is removed (aḋhada) its sharpness by striking its Kaş. I / 14 (tığar, tığmak); bulun bolup başı: tığd-: 'becoming a prisoner he bowed his head' (ta'α'a r[a]sahu; lit; 'he blunted his head') I 307, 18: eren körüb başı: tığd-: 'when he saw (my) men, he veiled his head and fled' (taqunna'a r[a]sahu wa harabalı) I / 83, 24; in III / 230, 18 the correct reading seems to be uğû: kuma tępını (unvocalized) tığd-: (first letter undotted and marked with fatha) 'then he lowered and blunted (the crown of) his head', but the translation, which is very loose, does not confirm this.

tık- 'to thrust, squeeze, or cram (something Acc., into something Dat.)'. S.i.a.m.l.g. Uyğ. viii ff. Man. (the demons drag the lost souls to hell) and tösüsin totaral tikar 'push them in head downwards' M II / 13, 5; a.o. M III / 28, 4 (iii): Bud. tıkımş erdi ulûg oğuzîzî têtrû nomlûg tâlûyka 'he has thrust the great river into the sea of false doctrine' Hüen-ts. 1912-13: Civ. (if you crush garlic cloves and) iki kulakına tolu tikars 'push them into both his ears (until they are) full' H I / 176-7; a.o. I / 16, 11: Xak. x1 ol kâbka: un tıkld-: 'he forced (gadda) the flour into the container' (al-sarf); also used for anything which is inserted into a container by force (uślula fi tâlî-a'ı'sidda) or by kicking or squeezing it; hence 'compressed grapes' (al-ı'naḫul'-muturarîhîl'l-hhabat) are called tıkma: üüzim Kaş. I / 16 (no Aor. or Infin.): xiv Muh. al-jadd dokmak (error for dikmak or dokmak?) Mél. 34, 16; ditto unvocalized Rif. 120: Çağ. xv ff. tik- anbâstan new tâpändan 'to fill up, cram' San. 1951. 18 (quotns.): Kom. xiv 'to stop up' txa- (or txa-a?) CCG; Gr.: Kp. xiii sadda (sic) 'to stop up, dam' tik-Hou. 41, 2; xiv ditto (but tik-) Id. 65; Bul. 477: xiv-ditto Kav. 9, 12; haşâ 'to fill up, stuff' tik- do. 13, 17; haşâ (sok- and) tik-Tuh. 13b. 10; sadda tik- do. 24a. 4.

toğ- (d-) n.o.a.b.; the Caus. f. toğur- is equally rare, except in the Ger. toğuru; q.v., which still survives; the general connotation seems to be 'to go straight for (something Acc.)' disregarding such things as curves in the road. Türkü viii (wading through the snow and) Köğmen yişığ toğar yorîp 'marching straight on (or through?) the Köğmen mountain forest' I E 35, II E 27 (we marched) [altuṣ yişığ] toğa: 'going straight through the Altai mountain forest' I E 36-7 (II E 27 substitutes aşa: 'crossing').

tuş- (d-) 'to be born', with some extended and metaphor. meanings. S.i.a.m.l.g. The vowel is -u- in TT VII and all modern language groups except SW where the form in Az., Osm., Tkm. is doğ-. In the medieval period the Verb became Trans. 'to give birth to (a child)', etc. in some languages, and is now Trans. in NC Kex.; SC Uzb., and some NW languages; in NC Kir. tu- is both Trans. and Intrans.; in other languages the Caus. f. is used for Trans., dogur- in SW and tuğur- or the like elsewhere. Türkü viii ff. kûn tûgî: 'the sun rose' IrkB 28; a.o. do. 52: Man. kentî tuğîmsi kılınmsi 'the spontaneously born and self-created (gods)' Chus. 44; if we say that the sun and moon) erk-sîzîn tuğar batar 'rise and set involuntarily' Chus. 24: Yen. on ay âltî: oğûm oğlân tuğdîm 'I was born a boy carried (in her womb) by my mother for ten months' Mal. 20, 5; o.o. do. 26, 2; 48, 5: Uyğ. viii ff. Man. başalım burxan tên rûgên tuğtunuz 'you have been born as a divine teaching Burxan' TT III / 129-30; (under the influence of the Wind God all kinds of shrubs, trees, and plants) tuğar 'emerge (from the ground)' Wind. 8; a.o. do. 11: Bud. Sanskrit mediyajalajitam itva 'as if born in dirty water' arîşisizîg suvat: ünmîsîg teh âzî tuğîmsîg (sic) teh TT VII D / 36; jâtijarâm 'being born and growing old' tuğmak kamrâm: do. E. 48; ne üçûn karîmak olmek tuğar 'why do old age and death come about?' U II / 5, 14; tuğta teğlûk 'born blind' U II / 19, 14; 31, 41; U III / 77, 20; o.o. PP 5, 1; U I / 24, 6; U III / 36, 22 etc.: Civ. kûn tuğ: (sic) 'at sunrise' TT VII / L. 5: üzûnde tuğîmsî ... oğûlm 'my own son' Usp. 51, 2; in contracts tuğmîm 'my descendants' is correct do. 13, 12; 30, 17 etc.: a.o.: Xak. x1 kûn tuğdî: 'the sun rose' (tala'at); and one says oğul tuğdî: 'the child was born' (wülîdat) Kaş. I / 14 (tuğar, tuğmak; prov.); toğ tuğdî: 'the dust which was kicked rose' (saṭa'a) III / 183 (tuğar, tuğmak; verse; the -u- is prob. an error, there is no other evidence for it and Tkm. has doğ-); nearly 20 o.o. in both senses: KB tuğ- is common, c.g. tuğdîlî olûr 'man is born and dies' 180; o.o. 99, 234, 1932, etc.: xii(?) KBVP tuğmîs elînîn çikîp 'leaving the country where he was born' 58: xii(?) At. Postscript tuğâ körrems erdi 'he was born blind' 485; Tef. tuğ- 'to be born; (of the sun) to rise'; tuğâ közisiz 'born blind' 305: xiv Muh. talâ'a duğ- Mel. 20, 3; Rif. 100; tuğ- 33, 8; 118; wulida duğ- 32, 5; tuğ- 116: Çağ. xv ff. tûg-  (ğan etc.) doğ-tûg- Vel. 213 (quotns.); tuğ- zâ'idan 'to be born'; metaph. tâîli tûgân 'to rise' San. 178, 14 (quotns.) xwar. xii tuğ- 'to be born; to rise' Al / 37, 45; tuğ- ditto Qutb 181 (tûg-); MN 26a, etc.: Kom. xiv tuğ-tôv-tûv- ditto CCG, CCG; Gr. 247 (quotns. and note): Kp. xiii (among the P.N.s) Ayduğdî niyyûmsîn 'the moon rose (bazâgo)', that is 'we were born' (wülîda); Künûdî/Künûdîms similar translation duv. 29, 10-12: xiv duğ- talâ'a, originally dûw- also tuğ- Id. 49; tuğ- wulida, hence Aytuğmîs mawîlîd qamûr; Künûdîms mawâlid šams; the meaning is both wülida and talâ'a do. 64: xvi talâ'a tuğ- Kav. 58, 9; aşrça 'to rise and shine' duğ- Tuh. 6a. 3: Künûdî, Ayduğdî noted as P.N.s do.
tağı: n.o.a.b., in contexts suggesting that it is the female of the kulak, q.v.; if so 'female of the wild ass, Equus hemionus'. L.-w. in Mong. as taki 'wild horse, wild ass' (Kow. 1565, Halldot 392). Uyg. xiv Chin.-Uyg. Dict. see kulak. Xak. Xi KB kulan yâ tağı tut taki kök teke 'capture the male or female wild ass and the grey ho-geat' 5375.

?) taki: (d-) prima facie Ger. of tak- used as an Adv., but there is this difficulty that there is no evidence that tak- was ever *dak- while the evidence that this word originally had -d- is unusually strong. It is most often used in the early period as a Conjunction at the beginning of a sentence meaning 'and'; furthermore, or after one or two words meaning 'also' but there are other usages which need a special study. S.i.a.m.l.g., sometimes as takı/taği or daki/dağı (in NC Kir.; NW Gk. both tağı and dağı occur), sometimes (NE Tuv.; SC Uzb.; NW Kaz.) in the extended form tağın, sometimes as an enclitic ta/dak/de. In SW Az., Osm. enclitic da/dё is common; in Osm. two forms daxı 'and, also' and dâha 'more' evolved; in Tkm. only dağı. Tûrki viii ff. İrbB 3 (tü); 33 (ur.-): Uyg. viii ff. Man.-A (at the beginning of a sentence) takı yeme 'and again' M I 7, 1, 8; 4; (dito) takı 'and' do, 8, 9 and 13 a.o.o.: Man. takı 'and TT III 92 a.o.o.: Chr. (at the beginning of a new para.) takı yeme 'and in addition' U I 9, 9: Bud. takı and takı yeme at the beginning of a sentence are common, and takı 'also' after or two words: Civ. dito; üç yüz takı sekiz altmış 'three hundred and fifty eight' TT VII 9, 12-13: Xak. Xi takı: A Particle (hurf) meaning aydyu(n) 'too, also'; hence one says takı: yarmak bér 'give another (áxar) dirham'; and it also occurs meaning ma'a 'with' in Oğuz; hence one says of takı: anda: he too (aydyu(n)) Kaş. III 226; the Tûrks say takı: meaning aydyu(n) and the Oğuz daksi: II 195, 26; a.o.o.: KB takı 'and, also' is common both by itself and in association with the enclitic -ma/-me; it occurs both at the beginning of a sentence, e.g. takı 'and' 874; takı ma 'and also' 122, and near it, e.g. q institute ma takı bolsu I I, I (II) Tef. takı 'and'; also at or near the beginning of a sentence 282; xiv Muh. gazlır we aydyu(n) 'in addition to, also' takı: Mel. 16, 7; Rîf. 93: Çağ. xv ff. daxı daxı, daxı biri birisi daxı Vel. 257; takı dägar 'another' San. 1577. 22 (qotun.); daxı dâgar, also takı/daksi 223r. 22; dâgar dâgar, also takı/daksi 224r. 4 (qotun.); a.o. 577. 19 (adruk.): Oğuz xi see Xak.: Xwar. xii? (I) takı (or daki?) 'and' is common in Oğ. both at the beginning of a sentence, 2, etc., and in such phr. as ya takı kalkan 'bow and shield' 97-8: xiv takı 'and, also' Qutb 171; tağı (once dağı) MûN 15, etc.: Kom. xiv dağı/tågi, dağın,

-dâ/-de CGI, CGU; Gr.: 71, 81 many quotations.; Kip. xii aydyu(n) is dağı; and if you wish to say qala aydyu(n) you say dağı: ayittü: . . . and for dâta aydyu(n) dâgar: or dâgar. Hous. 56, 8: xiv takı: bi-ma'namâ aydyu(n); and it has been explained (türiba; i.e. in the grammatical section, 150, 4 ff., q.v.): takı: áxar Id. 39: xv dağı: aydyu(n) Kaş. 20, 21; kâmâ annânlu 'like wise' (yene, gene) dağı, and they also mean aydyu(n) Tuh. 31a, 8; a.o.o.: Osm. xiv ff. daxı (in xiv and xv also dâgar/dâgar) with six or seven shades of meaning: c.i.a.p. TT S 171; II 250; III 162; IV 186 (there are no refecs. to daha or -dâ/-de in TT).

VU 1 toğa: 'illness', n.o.a.b. Not to be confused with tuğa; Ger. of tuğ- (q.v.), which occurs in such phr. as tuğa: têglük 'born blind'. Uyg. viii ff. Bud. İg toğa 'illness' (Hend.) U I 45, 9; III 41, 4 (ii): Şw. 502, 9 etc. (common): a.o. PP 67, 3-4 (butçu). Civ. İg toğa TT I 17: Xak. xi toğa: al-dâ wa twigü'l-nafs 'illness, dyspnoea (difficult breathing)'; hence one says İg toğa: same translation Kaş. III 224.

S 2 toğa: See 2 toku.

VU 1 toku: (toko) n.o.a.b., always in association with törö; q.v., in contexts which suggest some meaning like 'traditional ceremonies.' The only possible survival seems to be SW xx Anat. toka SDD 1372, which is generally a survival of 2 toku: but in one district is syn. w. döri/dürü 'wedding present'. Uyg. viii ff. Bud. (when a man dies, they choose an auspicious day and) ulug törü toku eteler: 'perform a great (funeral) ceremony' TT VI 231; o.o. of törü toku do. 285 (a funeral), 334 (a feast), 344 (a wedding): Xak. xi KB törü ham toku onül yincep tapuşul hâcib etse açaç yol kapuq 'if the Chancellor observes the traditional law, ceremonies, and customs and (performs) scurupulous service he opens (all) ways and doors' 2490; törü yok toku yok yeme kils kîlnç törüsüz tapuşu general yaramaz erenç 'a servant who does not observe the traditional laws and ceremonies and is undisciplined in his character and conduct is really useless' 3739; Çağ. xv ff. toka asbâb-i tacamal 'atâ formal clothing and equipment'; takim is used in the same sense Sav. 181r. 23 (the translation looks like a mere guess; the illustrative quotation, taken from Bühun (Gibb Memorial fascicile 237v. 5) töre wa toka bile elçilik kürün köygel seems to mean stop carrying out your diplomatic functions in accordance with the traditional rules and ceremonies').

2 toku: (toko) 'buckled' and the like; s.i.a.m.l.g. except NE (?) as toka/tokâ; l.-w. in Pe. and other languages, see Döerfer II 910. Xak. xi toku: 9ızizüm-l-minteqa 'belt buckle' Kaş. III 226: Çağ. xv ff. (after toku (1 toku) tokka 'with -k-k-' (bâ qaf muşaddad) a buckle with a tongue (halqa-i zabànàd) made of iron or bronze through which they pass sword-
blets or saddle girths" San. 1819. 25: Kom. xiv 'buckle'; ring on a horse's bit' toğa CCI; Gr.: Kip. xiv toğa: al-ibizm ld. 64: xv ditto Tuh. 4b. 6; raza 'staple, hinge' ditto do. 17a. 7.

Dis. V. DGA-
toki-: (d-) lit. 'to hit, knock (something)', hence 'to beat (an enemy)'; 'to weave (a fabric)', presumably because the weft is beaten down from time to time to consolidate it, and other metaph. and extended meanings. S.ia.m.l.g. except NE(?), usually with -u- or -a- as the second vowel and nearly always for 'to weave'; SW Az. toxu-; Osm. doku-; Tkm. doki-; Türkü viii (a Chinese army approach) teqip tokudum 'I met and beat it' HI 8: o.o. N I 6 (egir-), II E 31: Uyg. viii tokudum 'I beat (an enemy)' Su. E 6, E 8, S 2, W 3: viii ff. Bud. kazguk tokiyurmen 'I knocked in a peg' UII 61, 18; (some of them tore their hair and) toküdilar 'beat' (their breasts) UII 15, 5 (i); ilk kalâ tamirim tokîp 'my pulse beats twice' (but cannot beat a third time) do. 37, 36; tam tokiyu 'building a wall' TT VI 82; o.o. PP 2, 4-5 ('to weave', boğut-); TT IV 10, 7 (beďük); 12, 43; UII 26, 14 (i ok): Civ. (take the ashes and) kara îngek sültije tokîp kîlp 'beat them in the milk of a black cow and drink them' TT VII 26, 13-14; similar phr. do. 27, 12 and 16; II I 45-6; o.o. TT VII 47, 23; VIII I 14: Xak. xi ol kapûg tokudî: 'he knocked (gara'a) at the door'; and one says, in Oğuz, ol kulun tokudî: 'he beat (daraba) his slave'; the 'Turks use a Hend. and say urdi: tokudî: for daraba; and one says temûrci: kilç tokîdî: 'the blacksmith forged (taba'a) a sword' (or knife, etc.); and one says er bûz tokîdî: 'the man move (nasaca) cotton cloth' (etc.); and one says ann: suv tokudî: 'the water drowned him (garragahu) and carried him away'; and one says े:elia tokîdî: aya'bâ-la'acular sa'afa min'vel'cinl 'demonical possession struck the man' (see े:elia) Kaş. III 268 (tokirr, tokmak): o.o. I 12, 19 (daraba); 21, 17 (nasaca): KB yorip tin tokîgîl 'xîrë òlgüsi 'a man' walks about and draws breath, but in the end he will die' 233: XIII(i)? Tef. tokî: 'to knock at (a door); to drive in (a peg); to beat; to erect (a gallows); to compose (a story)' 307: xiv Muh. ħakha 'to weave' doku-: Mel. 25, 3 (Rij. 107 corrupt); nasaca ditto 31, 13 (only): Cağ. xi ff. tokû-hâftan 'to sew' San. 180r. 3 (quotn.): Xwar. xiv ditto MN 82: Kom. xiv toqiyu 'to weave; to devour' CCG; Gr.: Kip. xiii nasaca dokü-; also daraba and 'aqaqa 'to punish' Hou. 35, 19: xiv tokî- daraba darb toaci 'to strike a painful blow'; also nasaca and (a 'weaver' (al-âhâ) is called 'ndukû.: (?: ton dokîi):) ld. 65: xv nasaca toku-Tuh. 36b, 13: Osm. xiv ff. doku- (less often toku-') 'to strike; to drive in (a nail)'; c.i.a.p. TTS I 214; II 311; III 202; IV 235.

Dis. DÇÇ-
D tokâç 'a loaf or cake'; Kaş. may be right in linking this word with tok; if so, it is a Dim. f. Survives with the same meaning in SE Tar. togaç R III 1160; Türki tokaç; SC Uzb. tokaç. Osm. tokâç 'a mallet, a bat (for beating washing)' seems to be the same word with the meaning changed owing to a supposed derivation fr. tok-t-. Xak. xi tokaç (qâf unvocalized, the gama in the printed text is an error) al-qurs 'a loaf or cake', taken from the phrase tok er 'a man who is satiated' (al-sâbân), because it satiates him (yuytî'ahu) Kaş. I 358: Çağ. xv ff. tokâç 'a piece of wood (pübi) which they put at the back of a door so that it cannot be opened', in Pe. mâtars; also 'a mallet (tîqmîq, a Turkish 1.-w.) which is used to beat laundry when washing it' San. 180v. 25.

D tuğci: N.Ag. fr. tuğ; 'a standard-bearer'; the word occurs in Çağ. xvi Abûil-gâzi and is a 1.-w. in Pe., see Doerfer II 973. Xak. xi KB (the Chief Gate-keeper should supervise the cup-bearers, bed-makers, and the cooks and also) tuğcîka 2557.

PUF taxçek: Hap. leg.; unvocalized, the second consonant is hâ, presumably an error for xâ, cf. taxtu; obviously a 1.-w. fr. an unidentifiable language; the -x- is not very likely to occur in a Chinese 1.-w. Xak. xi taxçek dârb min harîtîl'sîn 'a kind of Chinese silk' Kaş. I 476.

Dis. DGD-

D tağdin: Den. Adj./Adv. fr. I tağ; 'on, or to, the north' (lit. 'the mountain'); pec. to Uyg., where it is used instead of Türkü yirdim, q.v. Uyg. viii ff. Bud. TT VI 83-5; Şuv. 466, 5-10 (6fdn.): Civ. TT I 6, etc. (6fdn).

Dis. V. DÇÇ-
D tikit-: Caus. f. of tik-; as such Hap. leg., but there is in SW Osm. tikat- Caus. f. of tika- a Sec. f. of tik-. Cf. tiktur-. Xak. xi ol ânar aș tiktti: algamahu iyâhu'l'ta'âm bi'-unf 'he ordered him to feed him forcibly'; originally used of anything which is inserted into a container with a violent kick (bi-râhl yadîd) Kaş. II 308 (tikitur, tiktmak).

D tokit-: (d-) Caus. f. of tokit-; with the same range of meanings. S.ia.m.l.g., usually for 'to have (something) woven'. Türkü viii taṣ tokitdim 'I had (a memorial) stone driven into (the ground)' I 12: bêngü: taṣ tokitdim I 12-13; 13 (the parallel passage in II N 14 is lost, Orkun's reconstruction tokit-dim is an error): Uyg. viii Şu. E 8 (cit.): viii ff. Bud. ulûg küvûğ tokitip 'ordering that the great drum should be beaten' PP 31, 8: Civ. TT VIII I 11 (begûn): Xak. xi ol ânu 'boynun tokittî: 'he ordered that his neck should be struck' (aqrabâ 'umâqahu) (tikitâr, tikitmak); and one says ol bûz tokittî: 'he had
cotton fabric woven (ansaca); and one says ol kılıç tokitti: ‘he had a sword (or knife) forged’ (atba’ā) (tokitur, tokitmak); and one says ol kapuğ tokitti: ‘he had the door knocked’ (aqa’ā) Kaz. II 308: Çağ. xv ff. tokut- bâfändan ‘to order to weave’ San. 180r. 16.

D taktur- Caus. f. of tak-, but unlike that word not described as Öğüz. S.i.s.m.i. Xak. xi et sişka: takturdi: ‘he strung (nazarma; ? error for nazarma he had . . . strung) the meat on a spit’ Kaz. II 174 (takturur, takturmak).

D tiktur- Caus. f. of tik-, survives in NW Kaz. tiktur-. Cf. tikt-. Xak. xi (ol) unuq kabka: tikturdu: ‘he urged the man to insert (bi-îxâdî) the flour into the container and force it in’; also used of other things Kaz. II 174 (tikturur, tikturmak).

D tuğur- (d-) Caus. f. of tuğ-, q.v.; survives in SE, SC in the normal meaning ‘to give birth to’ and in NC Kir. (where tu- means both ‘to be born’ and ‘to give birth to’) tuður- (1) ‘to give birth to’ (lit. and metaph.); (2) ‘to deliver a woman (of a child)’. Xak. xi teqrî: qul tuğurdu: avlada’îlhimlî-violad mina’îl-mar’a ‘God caused the child to be born of the woman’; originally tuğurtdi: (sic, but ?tuğurdu: in the original text). This is in accordance with the rule, which is that if a verb is a Caus. f. without the attachment of -t (îlhamî-l-ta’d) then when a -t- is attached to it it makes it Causative in such a way that the Object (al-ma’îl) is operated upon by two Subjects (al-fâ’îl), one of whom gives an order and the other performs an act; for example suyu içürdi: apâlâbî-l-mâ ‘he gave (someone) a drink of water’, but if one says suyu içürdi: (sic, but ? içürtdi: in the original text) it means ‘he ordered someone else to give (someone) a drink of water’; again ol anî: boğdu: means ‘he strangled him’, but if one says boğurdu: it means ‘he ordered someone else to strangle him’; there is the same difference of meaning in Ar. between laqâta and alqâta and naqâta and anaqâta, where the addition of a makes the verb Causative with both the Subjects (fâlîl) operating on the Object Kaz. II 173 (tuğturur, tuğurmak; MS. boşturur, boşgurmak; it is probable that it was a copyist, and not the author, who made nonsense of this para.; the translations of içür- and içür- are identical in Kaz.; there is no other trace of içür-; which is clearly the form required by the words ida ułuqat bihlî-l-ta’d).”

Tris. V. DÇG-

D tokiti- (d-) Pass. f. of tokit-; n.o.a.b. Uyğ. vii ff. Bud. inça kalti ulug i ida külül katç yelke tokitlip kemîmiş teq ‘just as a great bush or tree when it is struck by a strong and violent wind falls to the ground’ Swv. 625, 13-14; azu anîq tozi topraki yel üze tokitlip teqser ‘or if the dust (Hend.) from it is driven by the wind and reaches them’ U II 39, 89-90.

S takuk See takikü:

Dis. DÇG-

D tağik- Intrans. Den. V. fr. 1 taqî-; ‘to go to the mountains’. N.o.a.b. Türkî vii E 12 (ên-): Xak. xi egkî: tağiktsî: ‘the goat (etc.) became wild and took to the mountains’ (ta’dabba . . . na lâhip bihlî-cabal) Kaz. II 117 (tagikkar, tagikmak).

Tris. DÇG-

takikü: (etc.) ‘a domestic fowl’; a very old word both in its natural meaning and as one of the animals in the twelve-year cycle. An early l.w. in Mong. as takûya (Haenisch 144: Studies, p. 235). C.i.a.p.a.l. in a bewildering variety of forms, which are set out very fully in Doerfer I 861. Doerfer suggests that it is by origin a quasi-onomatopoeic, but it is more likely to be an old animal name ending in -gü, unless it is a l.w. Uyğ. viii takikü: ylkâ: ‘in the Fowl year’ Şu. N 10; W 4 viii ff. Man.-A takikü (distinguished as erkek and tişî) ‘fowl’ (‘cock/ hen’) M I 36, 5 ff.; Bud. takikü ilqîlqü ‘poultry keeper’ TT IV 8, 55-6; a.o. Swv. 4, 12 (ôrdêk): Civ. takikü as an animal of the cycle is common in TT VII and VIII: xiv Chun. -Ulg. Dict. ‘domestic fowl’ takadu Ligeti 257; R III 800: Xak. xî takakü: (sic) a generic term for ‘cocks and domestic fowl’ (or ‘hens’, al-dîk va’dâcâ) they are differentiated by saying erkek takakü: for ‘cock’ and tişî: takakü: for ‘hen’ (prov.): takikü: ylî: ‘the name of one of the twelve years in Turkish’ Kaz. I 447: xiv Muh: al-dâcâ takik Med. 73, 5; 81, 1 (in the cycle); da kuk Rif. 170; tağik 186: Çağ. xv ff. tağuk murq ‘a bird’; also tawuk/tawuk, in Ar. dâcâca San. 157r. 23; takuk the same as tawuk murq do. 157v. 21; tawuk/tawuk murq-i xanâgi ‘domestic fowl’; in Mong. (sic) tağuk/tawuk/taxakuy, in Ar. dâcâca do. 165v. 22; (tawuk/taxakuy dâcâ in Mong., in Ar. daçâca; also the name of one of the Turkish years do. 152v. 3): Tkm. (sic) xî tağuk al-dâcâ bi-lgitqî-l-Türkâm Kaz. II 286; o.o. (not so described) III 13 (yalqî); 114 (yalqî-lan): Xwar. xiv tawuk ‘fowl’ Qutb 174; takuk çârîmakupa ‘before the cock crows’ Nahe. 318, 7: Kom. xiv ‘fowl’ taxuk CCI, CCG; Gr.: Kip. xiii al-dâcâ dâtgî (sic); Tkm. dâguk Hou. 10, 12; xiv tağuk al-dâcâ Id. 65; But. 12, 7 (mís-vocalized tokuk): xv dâcâ taxuk Kat. 39, 4; 62, 12; Tuh. 15b. 7.


D takuklu Hap. leg.?; P.N./A. fr. takuk (takikü); Öğüz xî takukluqer ‘a man who owns poultry’ (dâcâca) Kaz. I 497.
PUD toğa:klık an A.N. (Conc. N.) pec. to 
Kaş, and mentioned twice with slightly
different spellings. There is no trace of
*toğa:klık/toğa:klık 'a strainer (of liquids)' or of
any verb of which it might be a Dev. N.;
the normal word for 'to strain' is sűz-, but
süzgeç 'a strainer' is not noted earlier than
 Çağ. Xak. xi toğa:klık 'a piece of wood
(çağab) suitable for making a strainer' (al-
-fidam) Kaş J 503; (in a note on the
significance of the Suffix -lik/-lik) toğa:klık yığa:ç
similar translation I 505, 11.

Dis. DGL /

tiğil  See çiğil.

VU?D tiğil n.o.a.b.; the context suggests
'shining', but there is no etymological basis
for such a meaning; perhaps Dev. N./A. fr. tiğ-,
lit. 'rising'. It cannot be connected with
tokuluğ as suggested in a note on the
passage where the latter word is misspelled.
Uyğ. viii ff. Man. Tokharian škēš 'shining to
see' (like the crown of Brahma) körgeš tiğil
TT IX 14; a.o. (Tokharian lost) do. 20.

tokli: 'a lamb a few months old'; older than a
kōz; but younger than a koń, the exact age
varying in different languages. S.i.a.m.l.g.
except SE, see Shcherbak 115 (where the
word is incorrectly connected with tug-) and Doerfer
II 909, which mentions its appearance as a
l.-w. in other languages. Xak. xi tokli: al-
cada 'mañal-dân 'a lamb', that is one which
has reached the age of six months Kaş J 431;
tokli: bōri: katš:nsu (sic, MS. apparently
katš:nsu) fa-yamš'īl-dēm ma'al-cada a mañal-
dan (so read, MS, ḏēm which is clearly an
error due to the earlier occurrence of this
word) 'let the lamb and the wolf go together' (lit. 'be
intertwined'). Xak. xvi Muḥ. al-anz
li-sam 'a one-year-old goat (Rif. al-żam'an 'one-
year-old sheep') tokli: in Turkish, tokhli: in
'our country' Mel. 8, 8; Rif. 80; (under 'sheep') al-harbi 'one-year-old' tokli: 70, 14;
tokli: 172; Kip. XIII (al-xarīf 'lamb' kozu)
al-xarīf ibn sana tokli: Hou. 15, 2; XIV al-
-xarīf'ul-nasaq 'a middle-sized lamb' tokli: (a
small one' kož) Bul. 7, 13.

DF tuglin P.N./A. fr. tuğ: having
... standard(s), etc. Survives in SW Osm.
tuğlu. As Red. says that tuğ, at any rate in
Osm., meant, inter alia, 'a badge worn on a
helmet' it seems prob. that Mong. duğugu
(Kow. 1810) 'helmet' which occurs in some
modern languages in place of ṣuquk, q.v., is
a l.-w. fr. this word with the usual metathesis
and sound changes (cf. *duğugu > n удалось;
köprüg > ke'urge, Studies, pp. 228, 238).
Uyğ. vii tuglu tugli tugluk turgu tun' the
Turkic people with three standards' Su. N 8;
W 7: Xak. xi Kaş. III 127 (tug); similar prfr.

D 1 tokluk A.N. fr. 1 tok; 'satietiy', etc.
S.i.s.m.l. Xak. xi tokluk al-şiha 'satietiy'
Kaş J 469: KB ajun tokluki 'the satiety of
this world' (is really hunger) 5317: xiii(?)' At.
(being satisfied with enough to wear) and karın
tokluğun 'a full stomach' 186; Çağ. xv ff.
tokluğ siri 'satietiy', and metaph. arzəni wa
rux; wa tuṣfur-i ni'mat 'cheapness, plenty, and
abundance of good things' San. 181r. 4
(quotn.): Xwar. xiv tokluk 'satietiy' Qu'tb 182:
Kom. xiv 'superfluidity' tokluk CCG; Gr.

VUD 2 tokluk Hap. leg.; A.N. fr. 2 tok.
Xak. xi tokluk al-camam, that is, 'of a man's
head being hairless, or of an animal being
without horns' Kaş J 469.

Dis. V. DGL /

?E tağil- See tiğil.

D takil- Pass. f. of tak-; s.i.s.m.l. w. some
phonetic changes, e.g. tağil-. Cf. tev-. Xak.
xii et tişka: (?sic and altered later to tişka:)
takildi: 'the meat was strung (nişuma) on the
spit' (etc.) Kaş. II 129 (taklur, takılmak):
xiii(?). Tev. takil- 'to be unrolled' (?;
doubious) 253; Çağ. xvi ff. takil- basta šudan
'to be fastened' San. 157v. 15; Xwar. xiv
laškarım takilmusun 'may my army not
be hampered' (?) Qu'tb 171 (very obscure).

VUD tiğil- Hap. leg.; Pass. f. of (VU) tiğ-,
q.v., but everywhere vocalized tağil-. Xak. xii
ok başak: taşka: teğip tiğildr: (?sic 'the
point of the arrow (hidda naşīl), when it hit
a stone, was blunted and broken' (kalla
wa'nhasara), also used of anything pointed
when it is blunted by hitting something harder
or a rock Kaş 1129 (tiğilur, tiğılmak,
?sic).

D tikil- Pass. f. of tik-; s.i.s.m.l. w. some
phonetic changes, e.g. tiğil-. Xak. xii ken-
dükke: um tikildi: 'the flour was poured
into the large storage jar under pressure'
(subba ... bi-şidda wa dağāj); and one says
eyıce: kişi: tikildi: 'the people crowded
(izdaţama) into the house'; also used of any-
thing that crowds together until its space
is restricted (tadīq maşānahu) Kaş II 129
(tiklur, tikılmak): Çağ. xv ff. tikil-/
tikiliş- hā cami'at wa izdaţām ba-ca'nı
tapidan 'to crowd together in one place' San.
?5v. 2.

D tokil- (d-) Pass. f. of tok-; s.i.s.m.l. Xak.
xii er tokildi: 'the man was beaten' (duriba);
and one says bēz: tokildi: 'the cotton fabric
/etc.) was woven (nusica); and one says kiliş
tokildi: 'the sword (or knife) was forged'
tubi'a; the prfr. er tokildi: is Oğuz Kaş II
129 (tiklur, tikılmak; sic, the other oc-
currences are vocalized tokul-): Çağ. xv ff.
tokul- başta šudan 'to be woven' San. 18or.
16: Oğuz xi see Xak.: Xwar. xiv tokul- 'to
be woven' Qu'tb 182.

DF tağla:- (d-) Den. V. fr. 2 dağ; 'to brand
(an animal)'. S.i.s.m.l., usually as dağla:-
Xak. xi ol atin tağla:di: 'the man branded
(wasama) his horse'; also used of other animals,
not originally a Turkish word (luğa laخارج ašiya)
Kaş III 294 (tağlar: taglama:).
D toğla:– Lap. leg.; Den. V. fr. 2 toğ: Xak. xi ol yarış toğläd: sadda-l-batq 'he blocked the breach' (in a river bank or the like) Kaş. III 294 (toğläd: toğlämak:)

DF tağlat- (d-) Lap. leg.; Caus. f. of tağla-: Xak. xi ol atın tağlattı: 'the man who had his horse marked with a branding iron' (mescma... bil-kayy); the Persians (al-furs) took this word from the Turks, so that they say dág for al-wasm, just as they took from the Turks the word for 'castle' (al-qala) and say diz; in Turkish it is tiz yez: 'a high place' Kaş. II 344 (tağlata: tağlata: mak: both statements are, of course, false).

Tris. DGL

VUD toğalağ Lap. leg.; P.N./A. fr. 1 toğa: Uyğ. viii ff. Chr. (blind, dumb, lame, crippled, mad) iligli toğalağ 'ill' (Hend.) M III 49, 4-5.

VUD tokuluğ P.N./A. fr. 1 toku:; pec. to Uyğ. Bud. Uyğ. vii ff. Bud. (that king) yarılıkançuz köprülg toorılığ tokuluğ erlp 'having a merciful heart and being faithful to the traditional law and ceremonies' U III 39, 24-5; similar phr. do. 80, 25; körk kör kör toğlük (sic) inнем 'my lovely, gentle younger fellow, faithful to the traditional ceremonies (?)' S 새. 619, 22; s. o. USp. 43, 10.

Tris. V. DGL-

D tokula:– elongated Den. V. (cf. çatula:–) fr. 3 tok; survives in NE Alt., Tel. tokilda: R III 1149; NC Kır., Kız. tokula:– the vocalization in the NS. is chaotic, a kasa below the tä' and what looks like a fataha turned into a damma above it, but -o- is certainly correct. Xak. xi toku:land: neş 'the solid (al-musmat) object made a noise (sawwata) because it fell on something hard', for example a cross beam falling on a column (al-ārīda ala-l-sāriya) and the like Kaş. III 326 (tokula: toka: لما: mak:)

D tokula:– Lap. leg.; Den. V. fr. 2 toku: Xak. xi er kadın tokula:đ: 'the man fastened a buckle (rakhba... halqa) on the strap' Kaş. III 325 (tokula: toka: لما: mak:)

Dis. DGM

D tuğum (d-) N.S./A. fr. tuğ:; 'birth'. S.i.s.m.; not to be confused with tokum 'seed' in NC Kır., Kız., etc. which is a l.-w. fr. Pe. tuqum, same meaning. Uyğ. vii ff. Man. tuğum aju'nrebirth' (Turco-Sogdian Hend.) TT III 26, 79; tört tuğum the 'four (kinds of) rebirth' do. 38; IX 49; yek tuğum 'rebirth as a demon' IX 61; Bud. Sanskrit jātibha 'birth and existence' tuğum aju'n TT VIII A.47; o.o. do. A.48; E.48; U II 18, 18; emeğköl toğumlarığ unpleasant rebirths' U II 33, 6, s. o. o. xiv Çin.-Uyğ. Dict. R I 1658 (2 urug): O. Kir. ix ff. Ç: lü(l)lül tuğum (so read?) yașda: 'in my forty-second year' Mal. 49, 3.

D tokum (d-) N.S./A. fr. toku:; s.i.a.m.l.g. except SW as tokum or the like 'a numdah, under-saddle felt'; a (fairly recent?) l.-w. in this sense in Mong. as tokon. Xak. xi tokum al-cazür 'an animal for slaughter'; this is generally used of a horse for slaughter Kaş. I 396; o.o. I 472, 26 etc. (2 yüz): Çağ. xv ff. tokum 'a pack-saddle which they put on an animal's back'; also 'a horse blanket' (cull-i osb) San. 181r. 23; s. o. 347v. 14 (yonağ).

D tkma:– Lap. leg.; Pass. Dev. N./A. fr. tik-; 'compressed'. Xak. xi Kaş. II 16 (tik-).

Tris. DGM

D tokumak (d-) Dev. N. (N.I.) fr. toku:– 'club, mallet', and the like; the second vowel was elided in the medieval period and the word, sometimes w. further phonetic changes, s.i.a.m.l.g. and has become a l.-w. in Pe. and other languages, see Doerfer II 877. Uyğ. vii ff. Bud. U IV 8, 39-40 (batrak): Xak. xi toka: rma: mízar: (mes-spelt mízar:)'l-qas- tar 'a fuller's mallet' Kaş. III 177: xiv (under agricultural implements) al-midaga 'a mallet' tokumak Mel. 60, 2; Rif. 159; (under fuller's implements) kudin (sic) 'a mallet' tokumak 61, 2; 159: Çağ. xv ff. tokumak 'the well-known implement (atát) used to drive in tent pegs' (also the name of a Turkish tribe) San. 187r. 7 (quotns.); Xwar. xiv tokumak 'mallet' Qub. 182: Kom. ditto CCI; Gr.: Kıp. xiv toka: (sic, 2tor) al-izzbaba wa'l-mihadda 'iron bar; pickaxe'; Arabicized as ad-dinmig I d. 65: xv dabbīs 'club' (inter olia) dokumak Tuh. 15b. s. 5-6; Osm. xvi tokumak... and, in Rümü, muṣṭa-i ḥallāc 'a cotton-dresser's implement' San. 181r. 7.

Dls. DGN

tağun N.o.a.b.; 'fattery'? Perhaps the origin of SW xx Anat. anagına- 'to despise, put to shame', etc. Cf. tağunça: tağulna:. Uyğ. vii ff. Bud. TT IV, 18, note A7, 8 (azgənçu:).

toğan (d-) 'falcon' of some kind. Survives only (?) in SW Osm, where doğan is a generic term for 'falcon' and, acc. to Red., specifically 'a lanner, Falco lunarius'; it forms part of the names of seven or eight other related birds. It is often used as a P.N. Cf. 'çavul etc'. See Doerfer I 1351. 'Tärkkii vii ff. (tür: esr: toğan 'a white dappled falcon' Irb' B 4; o.o. do. 43, 44 (tirin): 64 (buymul): O. Kir. ix ff. Kuğl'gok Toğun P. N. Mal. 44, 7: Xak. xi KB 2458 (tür:ç): Çağ. xv ff. toğan 'a kind of bird of prey used in hunting' (cavārh-i şahr) also called őletğü San. 179r. 2 (the latter a l.-w. fr. Mong. iletğü 'lanner falcon'); toğan same translation, but őletğü; and metaphor, xaç-əxan-əxan 'intrepid, overthrowing enemies'; also a P. N. do. 261r. 29: Kıp. xiii (under birds) al-cārīh minhā mutlaqan 'bird of prey' in general toğan Hou. 9, 19; ditto asa P. N. do. 29, 5; xiv toğan al-bažzi 'falcon' Id. 64; Çağ. (sic) al-bažzi, also called toğan do. 43; al-bažzi çogram (sic) and (PU)
soğanğuş (unvocalized) ... al-hida’a ‘a kite’ 
delu: toğan Bul. 11, 9-10: xv baz toğan 
Tuh. 7b, 2; zâg ‘crow, rook’ ditto do. 18a. 4 
(toğan is a possible, but improbable, Sec. f. 
of toğan there; may be some confusion with 
Mong. toğan ‘white’).

tağna: Hap. leg.; perhaps a l.-w.; 1 yava; 
q.v., seems to be some kind of fungus or 
truffle; al-mahrît, lit. ‘cultivated’, is an 
elusive word but Steingass’s Persian (sic) Dict. 
translates it ‘root of benzoin’, and that may be 
the meaning here. Xak. xi a kind of al-mahrît is 
called tağna: yava; (it is, a substance which 
is cut up and mixed (yumqac ma’qîr) with 
sour milk and used to colour (ji šibaţ) tutmač 
(q.v.) Kaš. I 434.

Dis. V. DĞN-
D tikin- Refl. f. of tik-; s.i.m.m.l. Xak. xi er 
yuğ tağerkâ: tikindi: ‘the man applied himself 
toawalla) to putting wool in a sack by 
pushing and kicking it’; and one says (er) aş 
tiknd: akaha’l-racîl bi-unf ‘the man stuffed 
himself with food’; a man uses this expression 
only when he is angry with him (qadîba 
’alayhi) Kaš. II 147 (tikinur, tikinmak).

D tokun- (d-) Refl. f. of toku-; s.i.m.m.l.g., 
usually ‘to collude with’ but also in various 
idiomatic meanings. Uyğ. viii ff. Bud. (then 
the elephant ... kekyîç er körzine tokun 
‘caught sight of the hunter’ U III 58, 8-9: 
Xak. xi er tarmaq: tokind: ‘the man collided 
(sadoma) the wall’; and, in Oğuz one says 
er tokindi: ‘the man was beaten’ (durîba); 
and one says kîlç tokindi: ‘the sword was 
forged’; and one says tokûm tokindi: ‘he 
slaughtered a beast for himself’ Kaš. II 147 
tokunur, tokunmak; in some places spelt 
tokun-); a.o. III 12, 26 (yoğq): KB (he 
sobbed and) urundî tokun ‘he beat his 
(breed)’ (Hend.) 6292: xii (9?) Tef. tokun-/tokun-
(of a coin) to be struck; to encounter’ 307: 
Çaq. xv ff. tokun-/tokuș- of two things, ‘to 
collide (hał-am xivardan) violently or run into 
one another’ (müsâdamat kardan) San. 180r. 
19 (quotns.). Oğuz xi see Xak. Xwar. xix 
dokun- ‘to touch, come in contact with’ 
’Ali 56: Tkm. xiv Id. 67 (tuñaq): Kip. xiv 
asba’l-ğrad ‘to hit the target’ dokun- Bud. 
25v.: xv inşadam wa’daraba wa’daraba 
‘to collide, to be hit, to be knocked’ dokun- 
Tuh. 6a, 2, a.o.o.: Osm. xiv ff. dokun-, occasionally 
dokan- ‘to strike’, etc. in one or two 
texts TTS II 311; III 202; IV 234.

Tris. DĞN
D tağunçu: Hap. leg.?; N.Ag. fr. tağun. 
Uyğ. viii ff. Bud. (then the king Ajâstâru 
took a flower) tağunçusuna sunup TT X 458; 
the context suggests that the meaning is ‘
and handed to his confidant’ (the Brahmin 
Ratikara).

Tris. V. DĞN-
D tağunla: - Hap. leg.?; Den. V. fr. tağun; 
‘to deceive by flattery’(?). Uyğ. viii ff. Bud. 
TT IV 8, 72 (azqançula:-).

Dis. DĞR
tağar ‘a large container’, usually but not 
necessarily ‘a sack’; perhaps a l.-w.; s.i.s.m.l., 
and a l.-w. in Pe. and several other languages, 
discussed at great length in Doerfer II 905. 
Xak. xi tağar ‘a sack (al-gerâra) for containing 
wheat and other things’ Kaš. I 411; I 244 
(artîl-), and three o.o., same translation: (xiii 
(?) Tef. tağara ‘an earthenware dish’ 281: 
xiv. Muh. al-ciráb ‘a leather bag’ tağarçuk 
Mel. 69, 7; Rîf. 170: Çağ. xv ff. tağar (1) 
‘a clay jar (tast-i gilin) or large bowl’ (qadâli 
(quotn.). (2) ‘a fixed measure or quantity’ (Pe. 
quotsn., Wastîf); (3) ‘soldiers’ rations’ (galla 
ditto); (4) ‘a kind of long narrow sack’ 
(lûwâl) San. 157r. 19.

takir an onomatopoeic; survives in SW Osm. 
Xak. xi at adakî: takir takir ettî: ‘the 
horse’s hooves cluttered’ (sawwata); one 
also says tiğir tiğir ettî with the same 
meaning Kaš. I 361.

D tuğar Aor. of tuğ- used as a N.; ‘sun- 
rise, east’. N.o.a.b. Xak. xi tuğardin çadan 
kopti ‘Scorpio rose from the east’ 4889; o.o. 
63 (öndün), 6219: xii (? Tef. kün tuğar ‘the 
est’ 305; Xwar. xiv tuğar ‘east’ 181.

S toğru: See toğuru.

D tiğrak N.A.S. fr. tiğra-; ‘firm, tough’, 
and the like. N.o.a.b. Uyğ. vii ff. Bud. (on 
her beautiful bosom) kaštî tiğrak bürtgel 
yumşak iki emîlgîer ‘her two breasts, firm 
(Hend.) but soft to touch’ TT X 445: Civ. 
ked tiğrak ‘very tough’ TT VII 17, 8 
damaged: Xak. xi tiğra:k er ‘a tough (cald) 
man’ Kaš. I 468 (verse); a.o. II 212 (tiğrâş-): 
xiv. Muh. al-cald (opposite to ‘weak’ kûçûlû) 
tiğrâş Mel. 54, 1; tiğrak Rîf. 150: Kip. 
xiii al-maftermanîn-l-nalîb ‘versatile and sagac- 
cious’ tiğrak Hau. 25, 7: xiv tiğrak al-jîfîr 
‘cunning, deceitful’ Id. 64.

Vu2/1 D toğra: primera facie a Dev. N. fr. 
toğra-, but with no obvious semantic 
connection; spelt toqøa: in the MS, but this 
must be an error since the Refl. Den. V.s of 
this word, q.v., and tuqøa: are dealt with 
together in one para. Pec. to Kaš. Xak. xi toğra: ‘any 
horse which a king gives his troops on the day of 
the start of an expedition (al-rıkâb) or a 
battle and takes back’ them when they 
return Kaš. I 402; keldi: ber: toqøa: 
atâna bohidhû ‘his mounted messenger came 
to us’ III 65, 13 (misvocalized tiqøa:-); the 
word is not very apt and was perhaps used merely 
for the sake of the rhyme).

tuqøa: ‘a royal sign manual’; survives only 
(?) in SW Osm. as tuqøra. See Doerfer III 
1344. Oğuz xi tuqøra: tâbî‘ul-malîk wa 
tawqî’ûhu ‘the seal and signature of a king’ in 
Oğuz; the Turks do not know the word and I 
do not know its origin (aslahu) Kaš. I 462: 
xiv. Muh. al-tawqî: tuqøra: (and other words) 
are pronounced with a vigorously articulated 
qawm in Turkistan, and with a toqøw in 
our country Mel. 6, 12; Rîf. 77; a.o. 51, 2; 146.
D toğrak 'poplar'; survives only(?) in SE Türkî Shaw, BŞ, Jarring, the last specifying 'balsam poplar, Populus balsamifera', but the refe. to 'nuts' in İrkB is puzzling; al-hamad is not traceable in the dictes, and may be corrupt. Türkü viii ff. (of a falcon) yağaklı: toğrak izle: tüşşen 'settling on a toğrak full of nuts' İrkB 64; Xak. xi toğrak al-ğarab (MS. al-ğarab) 'a poplar', ta huva, taçuur-hamad Kas. 1.468.

D toğrul a bird of prey, exact identity unknown, describe by Kas. as larger than a sipkur, q.v.; it is best known as a P.N. and has not survived as a Common Noun; prob. Dev. N. fr. toğra:- with which there is a clear semantic connection. See Doerfer III 1445. Uyğ. viii ff. Bud. Alp Toğrul Töglü Pfaehler. 23, 13: Civ. Toğrul occurs several times and Toğrul once as an element in P.N.s in Usşp. and Studies, p. 98: Xak. xi toğrul 'a bird of prey' (cârîh min sibâ't-l-tayy), it kills a thousand ducks and eats one of them; men are called Toğrul after it Kas. 1482; a.o. III 381 (sipkur): (Gancak xi (U) toğrîl (completely unvocalized) 'a length of gut stuffed with meat and fruit' (possibly the same word) Kas. 1 482): xiv Muh. (?) (among birds) now minâl-câwirîh 'a kind of bird of prey' toğrîl (raunvocalized) Rif. 175 (only): Çağ. xv ff. toğrul (spelt) 'the name of a hunting bird' (paranda-i tibâhi); also the name of a well-known Salcuk pâdiyâh whose father was Alp Arslan San. 261 v. 5; (zağanus in Rûmî, same translation, also called toğrul do. 228r. 22; Red. translates zağâns 'the hunting owl, Bubo maximus' trained like a falcon): Kip. xiv toğrul 'the well-known bird'; when it is sent after cranes it goes on attacking and killing one after another until it reaches the end of them; then it eats only the first one that it has killed Id. 64.

Dis. V. DGR-

D toğur- (d-) Inchoative(?) f. of toğ-, as such n.o.a.b., but the Ger. togru: is common and the Pass. f. toğr- is used to translate titaqûna 'to be upright, straight, straightforward' in Tuh. 5a, 9 and survives as doğrul in SW Osm. See also toğrûs-. Uyğ. viii ff. Bud. (may I reach the treedl island after surmounting huge difficulties and keçîçîsî terîl tauly ûşûn suvûn toğurup 'traversing the waters of deep oceans hard to cross' TT VI, p. 62, footnote I. 2: Xak. xi ol maqa: toğrûd: 'he came precipitately (mutoguşmûra(iv)) to me, leaving the road'; also used of anyone who has a slapdash attitude (mutûsa'asîf) towards something Kas. II 8o (toğurur, toğrurmak); the vocalization is imperfect and shows signs of an attempt to make the word toğru-.

D toğur- (d-) Caus. f. of toğ-, 'to give birth to (a child Aec.)'. Survives, as doğur- only in NW Kırım R III 1706; SW Az., Osm., Tkm. In other modern languages either tugur- or toğur- is used in this sense. Uyğ. vii ff. eklı:

Yaşpîka: kûn toğuru: süpüşdîm 'I started the battle at sunrise on the second day of the month' Şû. F 1; a.o. do. S 5: viii ff. Man. tugurtupuz 'you have caused them to be born' TT III 66: Bud. Usşp. 102a. 4-5 (alpirkan-): Civ. (if a woman wears this amulet) uçûz toğurur 'she gives birth without difficulty' TT VII 27, 13; o.o. do. 15 (arkuru); H I 118: xı Xak. ura: 7u gûl toğurdi: 'the birth gave birth (waladat) to a son'; also used metaph. ('âl-î-istîâra' of animals giving birth Kas. II 8o (tugurur, tugurmak; prov., containing tug-: KB (I was in the dark of night and) tugirdi kûnûm 'it made my sun rise' 383; (a feast to celebrate) tugursa 7uğul 'the birth of a son' 4575: xii(?) Tef. tugur- 'to give birth' 306: xiv Muh. (under woman) allatwaladaduğurmîs Mel. 53, 4 (only): Çağ. xv ff. tugur- Caus. f.; zâyânimdn 'to give birth' San. 1797. 9 (quotns.): Kom. xiv ditto tuvur-tu(wardur)-tugur-, CCG: Gr. 247 (quotns.): Kip. xiii walada minâl-âcûlada tuğur- Hol. 43, 15: xiv walada duğur- Bud. 88v: xv ditto tuwur-: Tkm. tuğur- Tuh. 38b. 6.

tugra:- 'to be tough, sturdy'; n.o.a.b. Xak. xi er tugraddı: 'the man was tough, sturdy' (caluda) Kas. III 277 (tuğrîr, tigramak; and see tavra-): xiv Muh. (? ) tacağlida tugra:- (unvocalized) Rif. 106 (only).

toğra:- (d-) 'to cut, or split into slices or small pieces' s.i.a.m.l.g. with some phonetic variations; except in some NC and NW languages which have tuvra-/tuvara-, consistently spelt with -o-; SW Az., Osm., Tkm. doğra-. Uyğ. viii ff. Civ. H I 76 (uvşak): Xak. xi 7ol et toğraddı: 'he sliced (xardâ) the meat for tuñam or something else' Kas. II 277 (tuğrîr, toğrâmak); the word, translated gate'a 'to cut', occurs frequently in the list of conjunctive forms in III 311 ff.: Çağ. xv ff. toğra- (spelt) riza hardan 'to break in pieces' San. 1797. 13 (quotns.): Kip. xiv toğraqattâ 'to cut in pieces' Id. 64.

tîgrat- Iap. leg.: Caus. f. of tugra-: Xak. xi oğlin isîka: tîgrattî: 'he toughened (sadadat) his son and made him forceful (caladat) in all negotiations and business transactions' Kas. II 330 (tîguratîr, tîigratmak): a.o. III 330 (tîigret-).

toğrat- (d-) Caus. f. of toğra-; s.i.a.m.l.g. Xak. xi ol apar et toğrattî: 'he ordered him to cut the meat in slices' (bi-gaı... muxardala); used only of foodstuffs (al-sayîl-maftûm) Kas. II 330 (tîguratîr, tîgornaımak): Çağ. xv ff. toğrattâ: Caus. f.; riza hamûndan 'to order to break in pieces' San. 1797. 27.

togral- (d-) Pass. f. of toğra-: s.i.a.m.l.g. Uyğ. vii ff. Bud. [gap] toğrulup (sic) yûdip saaj 'broken in pieces and stinking (Hend.)' U III 25, 9: Xak. xi et toğraldi: 'the meat was cut in slices' (qu'tâ muxardala(iv)) (toğralur, togrâmak); and one says tomar kîrîdîn toğraldî: the garment was
tattered (tafazzara) because of dirt'; also used when cracks (al-ṣaqāq) appear in a foot or a fabric (fi'l-rīḍ wa'l-manūṣ) for any reason Kaş II 230 (toğralur, toğralmak): Çağ. xv ff. toğral- riza yudun 'to be broken in pieces' San. 179r. 29 (quotns.).

D toğran- (d-) Refl. f. of toğra-. Xak. xi ol öziğe et toğrandu: 'he pretended to cut (annahu yuqaṭṭa) his meat (etct) in pieces for himself' Kaş II 240 (toğranur, toğranmak): Kip. xv taqatqa a 'to be cut in pieces' towran-. Tkm. toğran- Tuh. 10b. 5.

D toğra- Hap. leg.; Co-op. f. of toğra-. Xak. xi oğlan toğraṣḍī: 'the boy was thoroughly tough and sturdy'; taken from their word tograşk for al-calad Kaş II 212 (no Aor. or Infn.).

D toğraṣ- (d-) Co-op. f. of toğra-; the second sentence is separated fr. the first by toğraṣ- and toğrū-. Xak. xi ol māna: et toğraṣḍī: 'he helped me to cut the meat in slices (toğraşur, toğraşmak) ... and one says to: m knl din toğraṣḍī: 'parts of the garment were tattered (tafazzara) because of dirt'; also used of anything when cuts and cracks appear in it Kaş II 211-12 (toğraşur, toğraşmak).

D toğrūs- (d-) Hap. leg.; Co-op. f. of toğr-. Xak. xi ol meniğ bile: yokla: toğrūṣ̄dī: 'he competed with me in travelling (fi'l-sayr) and cutting (qat) a path precipitately (muṭağaṣṣīla)\(n)\) to the objective' Kaş II 212 (no Aor. or Infn., see toğraṣ-)

Trls. DĞR
D toğuru:(d-) Ger. of toğur- used as an Adv. and N./A., originally (physically) 'straight', hence metaph. 'straight, honest, upright, true'. Soon contracted to toğru; s.iam.lg. in a variety of forms, e.g. NE toğra; SE toğra/ toğri; NC tuwa; NW Kk. tuwr; Nog. tuwa; SW Az., Osm., Tkm. doğri/doğru. A l.-w. in Pe. and other languages, see Doerfer II 971. Uyy. viii ff. Civ. toğuru (or toğru) tungitu satdam 'I have sold outright and irrevocably' is a common stock phr. in contracts in USp. 13, 14; 56, 6 etc.; a.o. do. 32, 19 (PU tleq): Xak. xi toğri: 'the tang (al-sālān), that is the tail (daṣṣu) of a sword, knife, or dagger which is stuck into the handle' Kaş I 420; xiii? (Tef. (they went) apar toğru 'straight to him' 305: xiv Muh. sādhaq 'to tell the truth' doğuro: ayt- Mel. 25, 15 (Rif. 111 corrupt); al-fiqa 'trustworthy, honest' doğru: 52, 1 (147 baysik); al-muqawwam 'straight' doğuro: 56, 5 (154 könl): Çağ. xv ff. toğri (i) rast 'true', opposite to durūq 'lie'; (2) barābhar wa muhābdā 'equal, level, facing' San. 179v. 6 (quotn.): Xwar. xiii doğri 'exactly opposite' (?) 'Ali 55: xiv toğri/toğru 'straight, honestly' Qub 181: Kom. xiv 'straight' toğru QCI; tuvra CÇG (arkuru); Gr. Kip. xiii al-muṣṭaṯqim 'straight' (opposite to āqri: 'crooked') toğru: Hou. 28, 6: xiv toğru: al-muqawwam wa'l-ṣaḏīq 'straight, true', one says toğru: sözler 'true statements' Iđ. 64; xv qawām 'uprightness, truth' to(w)r��; Tkm. toğri Tuh. 29b. 7; 73b. 13; muṣṭaṯqim ditto do. 34b. 10 (99 in margin in second hand).

'?f tokurka: Hap. leg.; 'a spout'; un-Turkish in form and prob. a l.-w.; not to be connected with Mong. tokurka 'the felt fabric of a tent' (Kow. 1815) which is listed as Çağ. in San. 179v. 13. Xak. xi tokurka: al- sunbūr fi'l-dīnān wa'l-maṭākhir 'the spout of a wine jar or jug'; also the name of a place in the summer station (al-muṣṭāf) of Kasgār Kaş I 489.

Trls. V. DĞR
D toğraklan- Hap. leg.; Refl. Den. V. fr. toğrak: Xak. xi er toğraklandi: 'the man demonstrated his own toughness' (azhara ... min naṣṭihi calađa) Kaş II 274 (toğraklanur, toğraklanmak; verse).

VUD toğrağlan- Hap. leg.; Refl. Den. V. fr. toğrağ: Xak. xi oğlan toğrağlandi: 'the boy had a toğrağ' that is a horse which the king gives his troops when he goes out with his retinue (yawma'l-mawkih), and which is returned to him when they dismount Kaş II 272 (toğrağlanur, toğrağlanmak).

D tuğrağlan- Hap. leg.; Refl. Den. V. fr. tuğrağ; mentioned only in a note after toğrağlan-. Oğuz xi 'it is also used in Oğuz of a document when it is signed' (al-kiṭab iḍa' tuqqi'a).

Trls. DĞS
E tağuṣ/taçuğ See taçuğ.

VU?D tuğsak Hap. leg. See tu:. Xak. xi tuğsak al-armala 'a widow'; usually used in the Hend. (muṣdawīa) tu: tuğsak Kaş I 468.

D tuğsik Dev. N. fr. tuğ-; used only in the phr. kün tuğsik 'sunrise, east'. N. a.b.; cf. batsik, tugar. Türkü vii iliğeri: kün tuğsik(k):a: 'eastwards towards the sunrise' I 2 (II N 2 but tuğsika:); öpre kün tuğsikda: 'in the east where the sun rises' I 4 E 4, II E 5: Uyy. ix iliğeri: kün tuğsuk ([ka]: III B 7(ETY II 38); kün tuğsuk(k): batsik(k): Succi 4: viii ff. Man.-A kün tuğsukdun yel 'the east wind' M III 9, 1 (ii): Xak. xi 'the east' (al-ṣarq) is called kün tuğs/ṣağ (sic, both kasra and demma marked) Kaş, I 463: xiii? Tef. kün tuğsukti 'the east' 306.

C tokson (d-) crasis of tokkuz oın, which was used down to Uyy. inclusive; 'niney'. S.iam.lg. usually as tokson; SW Az. doxxsan; Osm. doksan; Tkm. toksan (although 'nine' dokkız). An important word as giving an incontrovertible example of modern -a- representing earlier -o-. Xak. xi tokson the numeral 'niney', originally tokuz oın that is 'nine times ten' and then
combined (cu’iletta wâhid) Kâş. I 437: xiii(?) Tef. toksan: xiv Muh. ti’sîma dokuzan Mel. 81, 15; toksan Rif. 187: Kip. xii ti’sîma toksan Hou. 22, 7: xiv toksan ditto ld. 65; toksan Bul. 12, 14: xiv toksan Kav. 4, 21; a.o.o.; Tuh. 60b. 10.

DIS. DĞS

D toküs (d-): Dev. N. connoting reciprocity fr. toki-: S.i.s.m.l.; SW Osman. doküs. Xak. xi toküs (vocalized tokus) al-harb ‘battle’ Kâş. I 367 (verse toküs (sîc al-hayça ‘battle’); o.ó. I 12, 17 (uruş); II 83, 23; III 172, 12 (2 ulağ): KB 2366 (6-glên-); xiii(?). Tef. toküs ‘quarrel, fight’ 307; xiv Muh.(?) al-maṣṣaf ‘battle array’ Rif. 146 (only): Çağ. xv ff. toküs (1) makhî-yî sîlâha ‘a weaver’s shuttle’; (2) ‘a violent collision between two things’ San. 1811, 22; Xwar. xiii (?) Oğ. 266 (uruş); xiv toküs ‘battle’ Qub 182; Nahc. 12, 13-15.

D takṣut Dev. N. fr. *takṣûs- ‘verse, poem, song,’ lit. ‘(words) strung together.’ Pec. to Uyğ.: cf. 2 kiqî. Uyğ. viii ff. Man. Afrîn Çor izgâr KüO tüksûs-larî tiₐqîlîm ‘I have had the hymns and poems of Afrîn Çor Îzigâr written down’ M II 7, 1-2: Bud. âtrû šol takṣûtîn inça tép têdî ‘then he recited the following verses (Hend., Sanskrit šola) U I 26, 4; o.o. of šol takṣût Sun. 93, 17; Kuan. 171-5; TT VI 205 (v.l.); USP. 106, 45; Hüen-ts. 1832.

DIS. V. DĞS-

D tikîs- Co-op. f. of tik-. Survives in SW Osman. ‘to crowd together (Trans. and Intrans.).’ Xak. xi kiṣî: evde: tikîsî: ‘the people crowded together (izdahama) and filled the house’ Kâş. II 104 (tikisûr, tikismak). D toküs (d-): Recip. f. of tokis-: S.i.s.m.l., usually meaning ‘to collide’ and the like. Xak. xi beğler tokîsu ‘the bees (etc.) fought one another’ (ha’rabas) Kâş. II 103 (tokisûr, tokismak; verse); four o.o. translated ha’rabas taḥa’rabas, sometimes vocalized tokis-. xiii (?) Tef. tokis- / tokus- ‘to quarell, fight’ 307: Çağ. xv ff. San. 180r. 19 (tokin-): Kip. ‘xv taṣṣâda ‘to collide’ tokumuçus-, with note in margin ‘also without-ñu- Tuh. 10b. 1: Osm. xiv ff. dokus- (occasionally tokus-) ‘to fight; to collide with’; c.i.a.p. TTS I 693; II 897; III 682; IV 755.

D takṣur-: Hap. leg.; Caus. f. of *takṣir- Recip. f. of tak-; ‘to compose (verses).’ Uyğ. viii ff. Bud. U III 75, 11 (ii) (blit-).

DIS. DGY

tağıy (d-) ‘maternal uncle (unlike 1 ğipl without reference to the question whether he is older or younger than the mother). S.i.a.m.l.g. usually as tayî; in NW Kk.; SW Az., Osm., Tkm. dayî. See kükbûy and Doerfer III 1176. Uyğ. vii ff. Bud. ulta ka kadaş yeğen tağıy (so read) ‘all the family and kinsmen, nephews, and maternal uncles’ Pfahl. 24, 26; yeğen tağiy U III 33, 17; tağıy Toğa Şanun ‘uncle Toğa Şanun’ U II 80, 67: Civ. tağıyım in a list of various kinds of relatives concerned in a contract USP. 114, 9; 115, 14: Xak. xi tağiy al-xâl ‘maternal uncle’ Kâş. III 238: xiv Muh. ditto Mel. 49, 6; Rif. 144: Çağ. xv ff. tağiy / tağiî bir̀d-ı mâdar ‘mother’s brother’, in Ar. xâl San. 2611. 16: Kom. xiv ‘maternal uncle’ tağiy CÇ; Gr.: Kip. xiii al-xâl tağiy also called tağîn: (so spelt, perhaps a muddle of tağıy) a dialect form (liğa); al- xâl tağiy eje: (sîc) Hou. 31, 20: xiv tağiy al-xâl ld. 67; al-xâl tağiy; al-xâla (ana: kiz karindaş and) tağiy: Bul. 9, 3.

DIS. DĠZ

tokuz (d-) ‘nine’. There is no doubt that this word and some other numerals originally had a medial double consonant, see Clausen, ‘The Turkish Numerals’, JRAS, 1959, p. 20, and this double consonant would not have been written in the Runic or Uyğ. scripts. It survives at any rate in SC Uzb. tokksi; SW Az. doğgüz and Çuv. tâkxi, as well as tâkxar Ash. xv 7, 11. The initial d- survives in SW Az., Osm., Tkm. A l.-w. in Pe. and other languages, see Doerfer II 276. Türki viii tokusz I N 6, 9; viii ff. tokusz Irb 55, 60; Yen. tokusz Mal. 30, 2; 32, 10: Uyğ. viii tokus Şî; E 3; viii ff. Bud. Civ. tokus is fairly common: O. Kir. ix ff. tokus Mal. 23, 1; 51, 2; tokus do. 45, 2: Xak. xi tokus Kâş. I 437 (toksom); III 127, 14; n.m.e.; xiii(?). Tef. tokus 309; xiv Muh. ti’sîa dokuz Mel. 81, 8; tokusz Rif. 186: Çağ. xv ff. tokus ‘adad-i mih, in Ar. ti’sîa San. 1811, 9; in do. 20v. 15 mentioned as one of the numerals spelt alternatively ba-tasîd or ba-taxîf, i.e. as tokkuz or tokkus; Kom. xiv tôgûz CÇ; Gr.: Kip. xiii ti’sîa tokkus Hou. 22, 7: xiv ditto ld. 65; tokkus (sic) Bul. 12, 12: xiv tokus Kav. 5, 1 a.o.o.; takkus (sic, in error) Tuh. 60b. 8.

Tris. DĠZ

POL(D) tağuzmak Hap. leg.; a dubious word, the last syllable is unvocalized but otherwise certain, the -ë- might be an error for -r- with a casem over it, but there is no obvious etymology. Xak. xi tağuzmak er al-razûlul- buhturûl-qaṣîr ‘a short stout man’; also spelt with -k- and used of other than men Kâş. I 504.

D tokukunç (d-) Ordinal f. of tokkuz; ‘ninith’. S.i.a.m.l.g., but everywhere with final -f-, cf. üçünç. Türki viii tokukunç I N E; viii ff. Man. ditto Chous. 191: Uyğ. viii ff. Bud. ditto Pfahl. 6, 2; Civ. ditto several times in TT VII and USP.: (Xak.) xiii(?). Tef. tokukunç 309 (under tokkuz).

D tokuzar (d-) Distributive f. of tokkuz; ‘nine each’. Survives in SW Osman. dokuvar, but rare or unknown elsewhere. Uyğ. viii ff. Civ. tokuzar taşiğ ‘nine stones each’ TT VIII L.17.
Mon. DG
teğ (d-): Postposn. 'like'; together with üçün, üze: and birle: one of the 'four old postposns.' discussed in K. Gronbech, Der türkische Sprachbau, Copenhagen, 1936, p. 35. When attached to the oblique stem of 0 it soon became fused with it as antaq, q.v.; later it became similarly fused with the oblique stem of I bu: S.i.a.m.l.g. except SW where it is replaced by other words like noğl (kb): the vowel varies between e- and a-, and the final between e- and y, but the initial is consistently d- everywhere. Türkü viit tepri: teg 'god-like' I S 1, I N 1, a.o.o.: Uyğ. viii ff. Man. built teg 'like a cloud' M II 11, 17, a.o.o.: Bud. monçuk teg 'like a (pearl) necklace' PP 6, 8; many o.o.: Civ. munt teg kilsar 'if he acts like this' H I 154; a.o.o.: Xak. xi teg harf tasbih 'Particle of comparison'; hence one says of andag teg 'he is like that' Kaş 1115; 0.o., spelt teg I 353 (türk): 354, 18; 400 (sekürge): 497 (karakasiz): KB tolen teg yüzin 'his face like a full moon' 48: xiii(?). At. billig teg 'like wisdom' 100; a.o.o.: XIV Muh. Adverbs of comparison. The commonest is teg, and some of 'our Turks' change the t- to d- when it is (attached) at the end of a word; e.g. 'his tongue is like a sword' dill: kılıç değ; 'this is as sweet as honey' bu daştı: dur bal: deş Mel. 18, 4; tıll: ... teg; sülçüş teg Rif. 96: Çav. xv ff. the word is mentioned several times in San as an adat-ı taşıb 'Adv. of comparison'; the forms quoted are dêg 177. 24 (quotns.); 226v. 3 (quotns.); têg 198. 15: Xwâr. xii(?), teg (or deg?) is common in Oğ., e.g. ağak uş adak teg 'his legs were like an ox's legs' 12: xiv têg 'like' Qub 176; teg MN 5, etc.: Nahe. 263; 15; 387; 15: Kom. xiv 'like' dêk/deye CCC; Gr. 82 (quotns.): Kip. xiv dêg miš 'like' Id. 49.

Tek Preliminary note. There was certainly a word tek meaning 'only', which is not mentioned in this meaning by Kaş; it seems likely, however, that his translation 'for no particular purpose' is a misunderstanding of it. There was also certainly a word tek meaning 'silent ly') which is generally used to qualify tur-, and must be carefully distinguished from tik which is similarly used. There is a modern word in NC Kzx. teg/tek 'family, origin', which Radioff, certainly in error, read in some early texts; in Türkü vii ff. Yen. Mal. 28, t the correct reading is prob. teğme: 'all'; in Xak. x KB the readings are all due to scribal errors in the Vienna MS., in 344 akran teki for evren başi; in 950 tegin for tepin and in 1630 teginde for beğinde. A word tek 'under' first mentioned in Çav. xv ff. San. 157v. 24 and surviving in several modern languages looks like a corruption of Ar. taht, which is the word used to translate it in San.

1 Tek 'only': survives with some extended meanings, 'alone, solitary, odd (not even) in NC Kzx., several NW languages and SW Az., Osm., Tkm. Uyğ., viii ff. Bud. bir tek ... tek bir ödün 'only once ... on one single occasion' Kvan. 92: tegin aklun taplama: tek taluy öülüke kirmişiş taplama the prince did not approve any (of the latter proposals), and only approved of going to sea' PP 15, 2-3; a.o. Hien-ts. 253 (sec-): Xak. xi tek kalima wa ma'ănahu bi-la qaad 'a word meaning (the phr.) without any particular purpose'; hence one says tek keldim 'I have come without any particular purpose' Kaş. I 334 (i.e. 'the only thing I have done is to come'): KB tili köp bir tek 'unequivocal and single-minded' 53 (sic, not teg as in Arat's text): xiii(?): At. erî hardî kaldi kuruk tek yérl 'the man has gone (i.e. died), only his empty place has remained' 202; a.o. 304, 434: Çav. xv ff. tek farid wa tanhâ 'alone, solitary' San. 157v. 24; tek ditto 198r. 17 (quotn.): Xwâr. xiv tek 'only'; one only' Qub 177; MN 95: Kip. xv farid/tek Tuh. 27b. 9; 62a. 10-11; b. 4.

2 Tek 'silent, silently': normally used to qualify a verb, generally tur-. Survives in such phr. in NC Kir.; SC Uzb.; NW Kk.; Nog.; SW Osm. Ci. şiuk (Xak.) xiii(?). Tef. tek 'silently'; tek tur- 'to be silent' 295-6: XIV Muh. sakata 'to be silent' dur- Mel. 27, 5; tek tur- Rif. 110: Çav. xv ff. tek 'silent' (sâhit wa xâmûş) San. 198. 16; tek tur- 'to stand silent' 197r. 21 (quotns.); dêk ditto 226v. 5: Oğux xi and one says tek tur uskut in Oğuz Kaş. I 334: Xwâr. xiv tek/ték/ tur-ditto Nahe. 309, 9; 418, 1: Kom. xiv 'to be silent' tek tur- CCI; Gr.: Kip. xii sakata mina'l-sukut wa'l-sîmî tek tur- also tek yûrîl- Hou. 38, 1: xiv tek oltur- sakata ay qâd aqâdeti(a) 'to sit silent' Id. 39; sakata tek tur- Bul. 48v.-v.: yx yok hush! tektur, or more emphatically tep tek tur Kav. 52, 1; uskut tek tur (also epscm) do. 75, 13; sakata tek tur- Tuh. 20a. 5; 59b. 12.

TF tik (d-): 'straight; vertical, upright'; hence of a cliff' precipitous and the like. S.i.a.m.l.g. except NE?; in SW Az., Osm., Tkm. dik; almost the only word in Kaş, which preserves the original d-. A 1-w. in Pe., Doerfer II 105. As he points out, practically syn. w. Chinese chih (Giles, 1,846, Fulleblank, Middle Chinese ejak), and prob. a 1-w. fr. it. Its relationship to Mong. pike (Kone. 2175) is obscure, on balance it is perhaps more likely to be a 1-w. fr. Turkish than direct fr. Chinese, although the unvoiced initial and the fact that the Mong. word has Sec. meanings peculiar to Chinese point rather in the other direction. Xak. xi when a thing is vertical (idê'nata-ba'lt-yay' qâ'ima(n)) one says dik turdi: Kaş. I 334: xiii(?). Tef. the phr. spelt tik tur- but transcribed tek tur- in 295-6 seems to belong here): XIV Muh. (? al-'aqaba 'cliff, acclivity' tik Rif. 177 (only): Çav. xv ff. tik ('with -l, not -e-') 'straight' (rast) opposed to 'crooked, bent' San. 198. 20 (quotn.): Kom. xiv 'a column' tik ağac CCI; Gr.: Kip. xv Tuh. 36a. 8 (brû).
PU 1 tük (? d-) Particle meaning 'several, many' placed before high numbers; perhaps best explained as an alliterative jingle before tüm en subsequently used also before mığ, but this does not explain the d- in Kaş. N.o.a.b. Uyğ. viii ff. Man. tük (sic) tüm en

tüllü gürsu tugurtmiz 'you have saved many myriads of mortals' TT III 67; Bud. tük tüm en kişiler Surt. 587, 7: Xak. xí
düğ mığ mā hayvan-l-ulif 'several thousand'; one says düğ mığ yarmak 'several thousand dirhams' Kaş. I 334: KB tusulmaz saça etse tük mığ tulum 'even if one prepares several thousand weapons, they are no use against you (O death!) 1537.

S 2 tük Sec tük.

PU dük Hap. leg.; onomatopoeic. Xak. xí
dük urdu: 'he struck him gently (daraba . . . darb xəsiʃ) with his fist' Kaş. I 334.

Mon. V. DG-
teg- (d-) properly 'to reach (a place Dat.)' but with various extended meanings from an early date, including 'to attack (someone), to touch (something), to concern (someone), to be worth (i.e. to reach a price of, so much)', S.i.a.m.l.g., in NC, NW generally tly-; in NW Krm.; SW Az., Osm. deg.; Tkm. deg.-
Türkii vii teg- occurs over 30 times meaning either (1) 'to attack' e.g. Kül Tegin yadanın oflayur tegdi: 'Kul Tegin attacked on foot gasping' I E 32, or (2) 'to reach' e.g. (I campaigned in the Shantung plain and) taluylka: kściç teqgmedim 'only just failed to reach the sea' J S 3; similar phr. I S 3, II N 3: vii ff.
tize: teqgri: tegri: 'it reaches the sky above' Ibr-20; o.o. do. 59 (yidit-); Toyok 24-5 (1 usç): Man. (if our prayers and praises teqgri teqgmeder iei Chias. 216-17; o.o. do. 200 (bun); M I 7, 10 (toş): Yen. yağh[kə] teqgmedg 'when he attacked the enemy' Mal. 26, 8; a.o. 28, 8: Uyğ. ix (my fame and reputation) teqgdi: 'reached' (the sunrise and sunset) Suci 5: viii ff. Man. tulumluğ (is read, MS. tonumluğ with tail of -I omitted) teqgri 'the armed men attacks' M II 11, 12: Bud. teg- 'to reach, attain' is common, e.g. e rtinlil otruğla qteqgrı 'they reached the island of jewels' PP 33, 7-8: Civ. do. xija teqgri 'he attains goodness' TT VII 28, 47; (letting my wife, after I am dead) erke bẹğige teqgmedip 'not marry again' (but keep my house and look after my son Alümia Kaya. If my sons Koaş and Ezen Kaya say) qeğ amaniq bizqe teqgri aqrbiz 'our step-mother belongs to us, we will take her' USp. 7, 5-9 (text revised by Arat); a.o. do. 116, 17 (ağir): Xak. xii ol evke: teqgdi: he reached (balaqa the house) (etc.) Kaş. II 10 (teqgri, teqgmed: prov. verse, azaq); I 48 (1 ok) and about 20 o.o. KB ajun ençe
teqgdi: 'the world has attained peace' 103; (a wise, understanding man) tilekke teqgir 'achieves his desires' 155-9; (one is the Secretary, the other the Minister) bu liki ıskıle sız açmak teqgir 'it is the duty of these people two

tık- (d-) basically 'to insert (something Acc., in something else Dat.)' with a wide range of specialized meanings, e.g. 'to erect (a memorial stone), to plant (a plant)', (in both cases lit. 'to insert' (in the ground)); 'to sew' (insert a needle), etc. Although in some meanings there is a connotation of inserting vertically, it is prob. that the phonetic identity with tik is fortuitous, esp. if that is a L.-w., unless this is also one, which is improbable. S.i.a.m.l.g.; see östık-. Türkii vii balbı tıkıms 'they erected memorial stones' (to my father the xaqan) I E 16; o.o. I E 25; II S 9, 11: viii ff. Yen. Mal. 28, 4 etc. (bengü):
Uyğ. viii ff. Man. TT III 46-7 (bılıgılı): Bud. (listen) tike kulgakın 'with pricked ears' TT X 30; TM IV 254, 93; (accept the flowers and) başınpda tıkılgı 'stick them in (the hair of) your head' TT X 488; o.o. TT V, p. 16 (çıça:µuk); Hüen-ts. 1909 (brüt): Civ. kım kayu kışi sığııt tikser 'if anyone plants a tree' TT VII 28, 42: Xak. xii er tòn
tıkı: (sic) 'the man sewed (xāta) the garment'; and one says atı: ylınan tıkı: (sic) 'the snake bit (fasat) the horse' (etc.); also used of a scorpion (stinging); and one says er yığın: tıkı: 'the man planted (gərasa) a tree'; also used of anything that one sets up vertically (nasabahu qa'dina(n)) Kaş. II 20 (teker, tikmek); o.o. I 195, 2; 401, 3 (tikem); III 295 (yigld): 220 (ditto); 367, 11: KB (he sat down quietly and) közin yrıkı tıkı: fastened his eyes on the ground' 769, 956: xii(?) Tef. tik-
'to stick' (a staff in the ground) 301; 'to insert' (something in a leak) 304 954: (tik-?): xiv Rtg. çadir tikıp 'pitching a tent' R III 1346; Müh. xätta tik- -Mel. 25, 11; Rif. 108; al-
-xayata tikmeq 34, 13: tikmek 110; al-gars tikmek 120 (only); Çag. xv ff. tik- 'with
'(-not -é-) (1) (xiktan 'to sew'; (2) metaphor.
nasb hardan 'to erect'; (3) to plant (gars hardan) a tree' San. 195v. 5 (quotings): Xwar. xiv tik-
'to pitch (a tent); to fix (one's eyes on something) Qub 178: Kom. xiv 'to sew together, to plant' tik- CCI; Gr. Kip. xirr garasa min ġarsı/-ṣaric tikie koy- Hon. 36, 7;
ağa minâl-xâyâyâ tik- do. 39, 20: xiv tik-
laqama 'to feed' (as a bird feeds its young)
wa xâyâ lâ. 39; dik- garasa wa xâyâ wa naqaba
do. 49; xâyaya wa laqama tik- Bul. 43r.;
sâl- a tik- do. 79v.: xiv tik- xâyaya wa garasa
Kav. 7, 9; a.o. do. 75, 10; laqama tik-
Tuh. 32a. 6; (naqaba-l-câm 'to set out the drinking
cups' kur- do. 36b, 13: laqama SW) scribe
misunderstanding this connected al-câm with
lacama 'to sew' and added diktıl): Osm.
xiv ff. dik- , dike, etc. in several meanings,
fairly common TTS I 204-5; II 206; III 193;
IV 222.

VU tög- (d-): 'to pound, crush, grind'; as the
vowel is long, -û:- rather than -û- is prob.,
and this vowel survives in SW Az. dû:-
Osm. dög- (usually pronounced döv-): Tkm. döv-,
but the word also survives as NC Kzx. tuy-
SC Uzb. tûy.; NW Kk, Kunyk, Nog. tuy.-
so the point is not clear; similar doubts arise
regarding VU tögî, q.v. It is possible that
a sound change occurred at a fairly early
period. Xak. xi er turz tögî: 'the man
chushed (daqqa) the sail' (etc.) Kâz. III 184
(18gg. tâvme): Xwar. xiv tögî: (of hair)
'to beat down (flowers) to forge' (iron) Qutb
183 (tög-ittök): Kip. xiii daqqa (VU) dö-
Hou. 40, 4: xiv diwdaqqa lâ. 37: xiv daraba
'to beat' (inter alia) tûy.- Tuh. 23b, 11 (in
margin in second hand, 'also tög-ittög-').

tög- (d-): 'to tie (a knot), to knot (a string)',
and the like, hence metaphor. 'to knot (the
brows in anger, etc.)'. S.i.a.m.l.g. with some phonetic
changes in -g-; in SW Az. dûy-; Osm. döy-;
dûy-: Tkm. dövé- Türkü VIII ff. tög at
ku'irdrunik tîqâp 'knot the horse's tail's
Ikb 50: Uyû. VIII ff. Bud. U II 59, 3 (ii)
(arnâm): Xak. xi er tûqün tögî: 'the man
knotted the knot' (etc.) ('aqada ... al-ûqda')
Kâz. II 20 (tûqer, tûqmek; prov.): o.o.
I 472, 10; II 243, 9. (same translation): KB kalik
kaşi tögî: 'the atmosphere smelt its
broth' (and poured out tears; i.e. rain) 8o;
o.o. 191, 770 (açtî): 1586 (irğen, 1675
(çirgû), etc.: Çağ. XI ff. tiq- (specifically
so spelt) girîn zadan 'to knot' San. 18ir. 26
(quotns.). Kom. xiv tûj-ittöv- 'to knot' CCG;
Gr. 252 (mis-spelt ti-): Kip. xiv döy- 
laqada lâd. 49.

tök- (d-): 'to pour out (a liquid Acc.)',
more generally 'to spray out, scatter'.
S.i.a.m.l.g.; in NW Krm, SW Osm., Tkm.
(but not Az.) dök- 'Türkü VIII the word has
been read in T 52 where the stone is very
much weathered between (A) and (B); (neither
sleeping at night, nor situated in the
kâm) (A) lekmun tökî: kara: terim
yûgûrî yîlgî (B) küççîgî bërtim dôk 'I gave
my services (to the xâegan) with my red
bloodstreaming and my black sweat flowing'; töktîl:
with -t following -k- cannot be right,
töktüli: would suit the sense best and be
parallel to yûgûrî, but cannot be read with
confidence; [gap] tökdî: Ix. 17 (no translation
possible); the word may also occur in Ix. 4
alp: erdemli: anta: tökdî: 'he poured out
his bravery and manly qualities there', the
t-is not clear, but the rest is, and kûkî: which
has been read here is not attested elsewhere;
in both Ix. passages tûkîli: is the likelier
reading: VIII ff. Man. töktümûz saçtımiz erer
'if we have poured out or scattered' (the light
(if a man has a worm in his tooth he should
hold wine vinegar in his mouth and) bîrgerû
(see read?) tükgû 'spit it out together (with
the worm)' H I 70-1: Xak. xi oğlan suy
tökî: 'the boy poured out (arağa) water' Kâz.
II 19 (prov.; no Aor. or Infin.): KB ñöçûç
bâri tôk 'pour out all that you have to say'
195; tökme kan 'do not shed blood' 1395:
xiv Rûg. kan tökmek R III 1242; Muh.
baddada 'to scatter' dök- Mel. 23, 15; tök-
Rîf. 105; sakâba-î- mâ 'to pour out water'
sûnî: dök- 27, 7; tök- 110; sakba-î- mâ
tökmek 34, 14; tökmek 120: Çağ. XV ff.
tök- rîxtan 'to pour out', used as both Trans.
and Intrans. San. 18ir. 16: Xwar. xiv tök-
'to pour (water)'; to shed (blood) Qutb 183:
Kom. xiv ditto CCG; Gr. Kip. xiii sakaba
tök- Hou. 34, 6; baddada tôk- do. 38, 15;
sabba min sabbi-î mâ' 'to pour out' tôk-
do. 41, 10: xiv tök- baddada Id. 39; dök-
badada wa sabba do. 49; baddada tôk- 
Bal. 357: xiv ditto Tuh. 8a. 12; sabba wa baddada tôk-
do. 22b 9; katta ('to pour out') wa baddada
tök- do. 31a. 13.

Dis. DGE
teke: 'he goat'; the difference of meaning, if
any, between this word and erkeç is obscure.
S.i.a.m.l.g., see Sheherbak, 112, 118; a l.-w. in
Pe. and other languages, see Doerfer II 917.
Uyû. VIII ff. Cîv. (two eves, two she-goats)
bir teke 'one he-goat' Usp. 36, 3 Xak. xi
tek: fahûl-izda 'the male mountain goat',
out of whose horns be known. Jones; al-
tays 'he-goat': hence a man with a scantly
beard (al-kawsac) is called teke: sakal:
because his beard is like a goat's Kâz. III 228:
xiv Mah. al-tays teke: Mel. 70, 16; Rif. 172:
 Çağ. XV ff. tekke (so spelt) buzi nar 'a
he-goat', in Ar. cady and tays San. 15ber. 6
(quotns.; also the name of a Türkmen tribe):
Kip. xiii al-tays teke: Hou. 15, 8: xiv ditto
Id. 39; deke: al-tays, also pronounced teke:
8b. 13.

D tegi: (d-) Ger. fr. teg- used as a Postpos-
after Nouns in the Dat. meaning 'up to, as far
as' (a place), and 'until' (a time). Like some
other words, e.g. akru; ûgil; it acquired a final
- in the medieval period for no obvious
reason (Brockelmann's suggestion in para.
141 (i) that this form is a Participle is not
plausible) and s.i.a.m.l., usually in this form
e.g. SW Osm. değên/deyn/ðeg: Türkü VIII
tegi: is fairly common, e.g. Şançar yazika:
tegi: süledim 'I campaigned as far as the
Shantung plain' I S 3; a.o. 1 S 6, II N 4
(uğûş) (the word has been erroneously read
in I N 5 where the right reading is sülûğû;
sindi: 'his lance was broken', not sülû: [t]egi-
D tikü: (dikgö) Kaš’s suggestion that this is a contracted Dev. N. in -ði: fr. tik- is prob. correct, cf. tikim, S.i.s.m.l. and a l.-w. in Pe. and other languages usually as tike/tikke (rare) sec Doerfer II 918. Xak. xi one says bid: tikü: et ‘a piece (or slice, falda) of meat’; originally it had a double -kk- then it was shortened and (one k) absorbed in the other (wuńšwa wə uńiwa li-aaxawadhi) Kaš. III 229: Çağ. xv ff. tikke ‘a piece’ F. de C. 263; kak gösčin bir lëk tike aulim ‘I took one or two pieces of dried meat’ (quotem. Bábur) do. 406 (s.v. kak): Kip. xv luqma ‘morsel, mouthful’ tik (later vocalized tik, /red/ tik; and (VU) sukum) Yuh. 318. 8.

tülge: (?d-) ‘a (half) grown calf’; survives in SW Az. dügü/düye; Osm. düve; Tkm. tūve usually for ‘heifer’, Scherbak, p. 101; acc. to Sami 871 (s.v. dana) a düye is a female, and a tosun a male, calf bigger than a buza:gu: or dana; Kaš’s translation is cryptic, but unless tisi: has fallen out before the second tüge: it may mean that this word already meant ‘a female half-grown calf’. Xak. xi tüge: ‘a calf’ (waladul-baqara) when it has reached the second year; and the female (al-unja) is called tüge: Kaš. III 229: Kip. xiii al-carinya ‘slave girl’ (kırna:k, also called karava:š, karabas: and) tüge: Hov. 32, 17 (prob. the same word used metaph.)

VUD tügie:(d-): Dev. N. fr. (VU) tügie:, q.v.; ‘crushed or cleaned cereál’; the first vowel is given as -6- in TT VIII in a text in which the spelling is erratic, but all modern forms have ů or the equivalent see Doerfer II 979 where its forms as a l.-w. in Pe. and other languages, are shown. S.i.s.m.l. in NW and SW fairly consistently with d- even in languages in which this initial is rare. Uyg. viii ff. Bud. tügömin ... tögöden (spelt tódo) TT VIII K.3 (sika:-); do. VII 14, 8 (üyür); do. 17, etc. (konak): Civ. (VU) tügi ‘husked millet’ (? is mentioned twice in a list of deliveries of foodstuffs, etc. UsP. 91, 5 and 24: XIV Chin.- Uyg. Dict. mi ‘hulled rice’ (Giles 7,002) tugi Ligeti p. 270; R III 1539: Öğuz xi (VU) tügi: ‘millet seeds (lubbudul-duxum) after the husks have been removed’ Kaš. III 229: Kom. xiv ‘crushed millet, millet flour’ tüwútli CCI, CCI; Gr.: Kip. xiv (under tà followed by rote) tüwgü: (tüwgü) al-gira, ‘maise’, also called ügere îd. 40 (glossed al-duxumul-maqsir ‘husked millet’ in one MS.).
TRIS. DGD

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PU tükü: Hab. leg.; onomatopoeic. Xak. x1 one says, in calling a puppy (al-card) tükü: tükü: Ka§. III 229.

Dls. V. DGE- tüke: 'to come to an end, finish', and the like. Survives in SE 'Tar., Türkü tigié-tüği-; SC Uzb. tuga-. Türkü viii ff. (a hymn) tüked: 'to finish' Top. iv 24; ET II 177; a.o. İrb B 3 (tük): Uyg. viii [long gap] burcu: tükep teze: [long gap] 'all coming to the end (of their strength) ran away' . . . Su. S.a.: viii ff. kirü tükeser 'if they have finally entered' TT V 22, 35; tyyguluk bilgilük yol tolmiş tükmis üçün 'because the way which they must perceive and know is fulfilled and completed' do. 24, 79; (Sanskrit lost) tükmis do. VIII A.11; (I could not prevent him) erkim tükemedi 'my authority was insufficient' PP 27, 4; (loading the ship) tüke-güçe 'until (its capacity) was exhausted' do. 34, 3: Cív. tüked altı otuz [saküs] 'number 20 is ended' TT VII 21, 5; a.o.o.; tüke- 'to come to an end' occurs several times in the calendar text TT VIII L.: Xak. x1 is tükedi- 'the task has been completed (tamma) and nothing has remained'; and one says bur: a§ kamugka: tüked: 'the food went round (wałala . . . wa balaga) to everyone'; this is one of the words with two contrary meanings (minal-adjadd) Ka§. III 270 (no Aor. or Infin.; the two contrary meanings are 'to come to an end' and 'to go round completely without being exhausted'): KB 114, etc. (al-kin-), 978, 1047, 1056, etc. xiii? (At. tükedli söizi 'his speech has come to an end' 486; Tef. tükeditto 316: xiv Muh. fama 'to come to an end' tüke- Mel. 30, 3 (tüken- Rif. 113).

Dls. DGC

D tüküç Hab. leg.; crasis of *tüküq N.I fr. tik- Xak. x1 tükç al-minasag a 'pastry-cook's implement for ornamenting bread and cakes' Ka§. I 358.

Dls. DGD

D(f) tégit Plur. in -t of tégiln, q.v.; the only other word which forms a similar Plur. is tarxan and there is no doubt that both these titles were borrowed fr. some earlier language (see tarxan), and that the Plur. Suff. -t is foreign also. There is, however, no reasonable doubt that its resemblance to the Mong. Plur. Suff. -d is purely fortuitous. The other supposed Plurs. in -t listed in v. G. ATG para. 65 are not Plurs.; süt (süd) is a basic word, taksut a Dev. N. in -ut and the other words Dev. N.'s in -güt. Uyg. vii ff. Man. (in a list of dignitaries) tarxan tégitler elçi bilgeler M I 31, 5 (ii): Bud. (in a list) tégitler buyruklar U III 42, 24; o.o. Swu. 608, 10; 629, 9: Cív. (in a list of persons, etc., to whom fines are to be paid) oğlan tégitlerke Usp. 78, 12; a.o. 115, 16-17: Xak. x1 tégit Plur. of tégiln it was originally a word for 'slave' (al-abd) then it was turned (şuyiya) into a title (laqab) of the sons of şagans (al-xağanyâ); it is an irregular (alám gayrîl-ayidi) Plur.; one says öge: tégit that is 'senior commoners (al-kibâr minal-swaqaq) and junior princes'; the two words are used together (muzadavica(n)); the origin of the name öge: was in the time of Dûl-qarnayn, when there was a conflict between his troops and the troops of the Turks before they made peace Ka§. I 355.

Dls. V. DGD

D tüket- (tüket-t) Caus. f. of tüke-: 'to bring to an end, complete', and the like. S.i.a.m.l.g.; see tükett: Uyg. viii ff. Bud. tüket- seems to be used only as an Aux. V. denoting completed action, e.g. kilu tükemis ayık kilinçlarım 'the sins which I have committed' Swu. 139, 3-16; 140, 7; idî tükemis 'he has sent' Hüen-ts. 75; munda teggü tüketip 'having arrived here' do. 96-7; a.o. do. 2071-2: Xak. x1 ol ışın tükett: 'he has finished (farâqa) his task' Ka§. II 309 (tüket-tür (sic), tükettmek): KB kimiş yasatnalmis tüketse saküs 'whoever reaches the age of sixty' 367; a.o.o. 1051: xiii? (At. tüket-tür 'umurni bu yazım küzüm 'this summer and autumn complete my life' 472: Tef. ditto 317: Çağ. xv ff. tüket- tamâm hordan 'to complete' San. 182r. 13 (quotns.) Xwar. xiv tüket- 'to finish' (e.g. a speech) Qutb 189: 102: Kip. xv if you wish to say 'finish the work on which you are engaged' or 'eat up the food which is in front of you' you say tüket Kav. 77, 2; tüket- is also entered in the margin of Tuh. 6a. 13 against agna'a 'to kill' (kîr- in text).

D tiktür- (d-) Caus. f. of tîk-; s.i.a.m.l. with a more restricted range of meanings than tîk Xak. x1 ol ton tiktûrdi: 'he ordered the sewing (siyîta) of the garment, and it was sewn' Ka§. II 174 (tiktürtür, tiktürmek): (xiv Muh.(?) sakhana waقارra 'to dwell or settle in' diktür- Rif. 110; this should prob. be read dîk tur- Çağ. xv ff. tiktür- (spelt) Caus. f.; 'to order to sew' (dîzânîmîn) and 'to order to erect' (ba-ñaşî farîmdan) San. 1971. 18: Xwar. xiii? (kîrk) kulçaça iççanı tiktür-dî 'he had a pole forty fathoms high erected' Oğ. 364: xiv tiktür- 'to have (a tent) pitched' Qutb 179.

D tôtür- (d-) Caus. f. of tôk-; s.i.a.m.l. Xak. x1 ol suv tôtûrdi: 'he ordered the pouring out (zabb) of the water' (etc.) Ka§. II 174 (tôktürtür, tôktürmek): Çağ. xv ff. tôktür- Caus. f.; 'to order to pour out' (rizânîdan) San. 182r. 12.

Tris. DGD

D tüketi: Ger. of tüket- used as an Adv.; 'completely' and the like. Survives in some NE languages as tûgede R III 1638. Türkü vii I S 1, II N 1 (ışild-): vii ff. Man. tênşî ayîn tüketi işlayûr biz 'we carry out God's commands completely' TT II 6, 3; o.o. do. 8, 55; Chuas. 212 (eğûtütti); 257, 285: Bud. alku tüketi birîp 'giving everything completely' PP 28, 3; o.o. U II 21, 19-20, etc. (tûzi): O. Kîr. ix ff. Mal. 11, 3(?). (yîlîk).
D tiklig Dev. N. fr. tik-; meaning obscure, but clearly some kind of discomfort, 'itching' or 'pricking'? N.o.a.b., but cf. tiklig, UgY. viii ff. Bud. (then the Buddha washed the sick monk; and with the touch of the hair on his soft arm) etozindeki afirgirdi tikligi sownup 'the pain?' and itching in his body died down' (and his illness disappeared) U III 38. 35.

PUD tugek (d-) Dev. N. fr. tug-. Survives in SW Osm. dugu/duev 'a trailing plant'. Xak. xi tugek al-fariz that is 'a wooden ring at the end of a cord with which loads are fastened' KaS. II 287.

D tuguk (d-) Pass. Dev. N./A. fr. tug-; lit. 'knotted'. Pec. to KB? Xak. xi KB bu casim tugukli 'this knitting of my brows' 816; sakinin tuguk 'frowning in deep thought' 1563; tuguk yuz acig soz 'a frowning face and bitter words' 2577.

D tokuk (d-) Pass. N./A. fr. tok-; lit. 'poured out'. Survives in SW Rep. Turkish dökük (and dökük sacik) (of hair, etc.) 'hanging loosely over the shoulders'. UgY. viii ff. Bud. ac yekeklerfce ieqeklerke saciq tokuk 'scattered offerings and libations to the hungry demons (Hend.),' TT VI 265-6; Civ. saciq tokuk TT VII 25. 7.

Tris. DGG


D tokuklug (d-) P.N./A. fr. tokuk; lit. 'poured (into a container)'. Xak. xi tokuklug tarig 'wheat (etc.) which is stored' (masun) KaS. I 509.

Dis. DGL

(?C) tegul (d-) 'is not'. The word seems to have been specifically Western, rather than Oguz in the narrow sense. Kaj's etymology looks like a folk one but may be correct, and is supported by the NW Kk., Nog. form tuval. Also survives in NW Kaj. tugel; Kumyk tugul; SW Az. deyl; Osm. degul/deyil; Tkm. del. Oguz xi tegul laya kadigika 'is not so'; originally taken from the Argu. kajil: dua ol with d changed to t, -g- to -g-.

Dis. DGG

D tegul (d-) contracted Pass. Dev. N./A. fr. tegil-, q.v.; 'blind'. N.o.a.b.; modern languages use for 'blind' either the Pe. l.w. kür (in Turkish kör) or Mong. soyok or a phrase. Türkii viii ff. IrkB 24 (emig): UgY. viii ff. Man.-A (they curse one another saying) tegul 'you are like a blind man' M I 9, 15; Man. koszuq tegul 'blind (Hend.) M I 18, 6 (i); a.o. TT III 89: Ch. tegul M III 49, 3; Bud. tugq tegul 'born blind' U II 29, 14, etc. (tugq): Civ. tegul bolur TT VII 33, 11: Xak. xi tegul adar 'blind'; hence one says tegul kozushi 'a blind man' KaS. I 477 (mivisualized tegul): Kom. xiv 'blind' tolugul CCI; Gr. Kip. xiii al-a'ma 'blind' (kozstiq; and one says)
tewlük Hou. 26, 8: xiv (under tâ' with lâm) tülük al-a'ma' I'd. 4; (misunderstanding of tewlük or tölük?).

**Dis. V. DGL**

D teğil- (d-) Pass. f. of teğl-; properly 'to be reached', but nearly always 'to be blinded' (i.e. reached by some sharp object). N.o.a.b. Uyg. viii ff. Man. A 82. axrə:janərə ağmak teğilmek 'the ascent of souls to the calendar and their absorption in it?' M III 12, 13 (i): Man. teğlimis közler [gap] 'blinded eyes' TÜ III 71: Bud. (the merchant in the dark fell over a tree and) səğət butkəna köz teğl bir köz köz teğildi 'his eye ran into the branch of the tree and one eye was blinded' TÜ III, p. 28, note 71, 3-4: Xak. xı anınp közlə: teğildi: 'his eye was blinded' (a'warnat) Kaş. II 130 (teğilər, teğilmek): xiii (?) At. teğilmez murdakə aki er teğer 'the generous man attains unattainable wishes' 234; Tef. teğil- 'to be attained (?)' 293; 'to be blinded' 301 (mistranscribed tıkıl-).

D tıkıl- (d-) Pass. f. of tik-; s.i.m.m.l.g. with the same rather wide range of meanings; in SW Aζ., Osm., Tkm. dökil-. Xak. xı yıgaç tıkilədii: 'the tree was planted' (gurisat); also used when something is set up vertically (intaşaba qa'dima(n)) Kaş. II 130 (tıkılər, tıkılmek).

D tüğül- Pass. f. of tüğ-; 'to be knotted, tied'. S.i.s.m.l. Xak. xı tüğən: tüğülüdii: in'aqada'l'-ıqada 'the string got into a knot'; also used when someone has knotted it ('aqadahā ğayruh; i.e. 'to be knotted'); both Intrans. and Pass. (tüğülər, tüğüləmek); and one says aş boğazda: tüğülədii: 'the man choked (ğusası) over the food, and it got caught (in'aqada) in his throat' Kaş. II 130 (tüğülər, tüğüləmek repeated): KB tüğülər yüzən 'your face (i.e. brow) was knotted' 795; tüğülənləş tüğən 5817: Çağ. xxv ff. tüğül- ('with -ğ-') girih şudan 'to be knotted' San. 181 v. 28 (quotns.).

D tıkůl- (d-) Pass. f. of tık-; 'to be poured out' and the like. S.i.m.m.l.g.; SW Osm., Tkm. dökül-. Türkü Vııı T 52 (?) (see tıků-): viii ff. Man. irip kan tükeldii 'the foul blood pours out' M I 6, 4-5; a.o. do. 5, 11 (teşıl-): Uyg. viii ff. Bud. U I 26, 15-16 (lustürti); USp. 106, 46 (tığl-); Swv. 566, 3 (əs-): Civ. (if one breaks a vessel) içindeki bitig tüküləğə [gap] 'it makes the delicacies in it spill' Tİ I 190: Xak. xı suv tükülədii: 'the water was poured out' (ürığa); also used of anything composed of individual units (icza) which pour out and scatter (tənhāl wa taşsabb) for example wheat or flour when it is scattered over something; this verb is both Intrans. and Pass. Kaş. II 130 (tükülər, tüküləmek); xiii (?) At. tükündii tüküldii telim er kam 'many men's blood has been shed by the tongue' 142; Tef. tükül- 'to be shed, scattered' 309; Çağ. xxv ff. tükül- rixta şudan 'to be poured out' San. 181 v. 27 (quotn.). Xwar.

**TRIS. DGL**

xii tükül-/-dükül- 'to come to an end' 'Ali 48 (these look like errors for tükɛl-), but in view of the spelling must be old ones': xii tükül- 'to be poured, shed' Qub 183: Kom. xiv 'to be poured out' tükül- CCG; Gr.: Kip. xiv tabaddada 'to be scattered' tükɛl- (irç, in error) Bul. 403.

D tıklin- (d-) Hap. leg.; Refl. f. of tıkîl-. Xak. xı yıgaç tıklindii: intaşaba'l-xaṣab 'the piece of timber (etc.) was placed vertically' Kaş. II 244 (tıklinür, tıklinmek).

D tığülən- (d-) Hap. leg.; Refl. f. of tığül-. Xak. xı suv boğazda: tığüləndи: 'the water got caught (in'aqada) in the throat, and the man choked (şariqa) over it'; and one says yıp tığüləndii: 'the cord (etc.) got into a knot' (in'aqada) Kaş. II 244 (tığülənür, tığülənəmek).

D tıkůl- (d-) Refl. f. of tükůl-; n.o.a.b. Uyg. viii ff. Civ. tıkůl- 'to be poured out' H İ 6, 9: Xak. xı suv tıkůləndii: 'the water was poured out' (indaşba wa sukıba) Kaş. II 244 (tıkůlənür, tıkůlənəmek).

D təqelen- (d-) Hap. leg.; Op. f. of təqel-. Xak. xı yıgaç təqelədii: 'the piece of timber (etc.) was placed vertically' (intaşaba) Kaş. II 207 (təqeləsür, təqeləşmek).

D təqelüş- (d-) Hap. leg.; Op. f. of təqel-. Xak. xı yıplar təqelədii: 'the cords (all) got into a knot' (in'aqada) Kaş. II 207 (təqeləşür, təqeləşmek).

D təkəl- (d-) Op. f. of təkəl-. Survives in SE Tar. təkələs- R Iıı 1243. Xak. xı təkələdii: neñ inşabbattı'l-əya darı təsdıyatal 'the things were (all) poured out and allowed to flow' Kaş. II 207 (təkələsür, təkələşmek; the second vowel looks more like -e-).

**Tris. DGL**

PUD tığılgil P. N/A. fr. tığılg; 'noisy, resounding'. N.o.a.b. Uyg. viii ff. Bud. tığılg yaşkuluğ... ünên 'with a resounding echoing voice' TT X 191-2; same phr. do. 318; Swv. 346, 21.

D tükəlgil P. N/A. fr. tükəl-; 'perfect'. N.o.a.b. Uyg. viii ff. Man.-A barça edgü kilmərkə tükəlgil bolalim 'may we become perfect in all good deeds' M I 29, 30-1: Bud. bilige bilmək 'perfect in wisdom' U IV 10, 77-8; kərgənci uze tükəlg 'perfect in faith' USp. 59, 6; o.o. TT VI 352; VIII D 37, etc.: Civ. alku ediremke (for
erdemke) tükellîg 'perfect in all virtues'

TT VII 17, 21.

VÜ tükîltümen: Hap. leg.; various attempts have been made to find an etymology and meaning for this word, but it seems likelier that it is merely a geog. name. Türkü viii I S 6, II N 5 (çoğayı).

Tris. V. DGL-

D tîgîle:- Hap. leg.; Den. V. fr. tîklî: Xak. xi ol manja: et tîgîle:de: 'he offered me (nâstalani) a piece (lûqma) of meat' (etc.); and one says ol bêçeg: ney tîgîle:de: 'he bribed (raqû) the beg with something', taken from the first (meaning) Kaş. III 326 (tîgîleler, tîgîlemelek).


Dis. DGM

D têgîm (d-) N.S.A. fr. têgî-; 'entitlement, what is due', or the like. N.o.a.b., but see tegîlmîg. Uyğ. viii ff. Civ. (in a short note instructing one person to give another) alti otsuka têgîm kezîk așka bir kap borni 'one skin of wine for rations due up to the 26th (of the current month) UŞp. 75, 2-3; (I have received ten stîrs in coin) onunç ay on yaqka têgîmce bêrûrmen 'I will repay it duly on the 10th of the 10th month' do. 113, 4-5.

D tîkim (d-) N.S.A. fr. tîkî-; survives in SW Osm. dîkim 'an act of sowing or planting'. Xak. xi 'a piece of stuffed meat ball' (al-bidda mina'l-sumâwârd) is called. bir tîkim tûrûmek Kaş. I 396.

D têgîme (d-) Pass. Dev. N./A. fr. teğî-; 'every, any', and the like; the semantic connection with teğî- is obscure. Survives with the same meaning in SW Osm. degîme/deyemce. Not to be confused with têgîme: Participle in -gîme: fr. -têr- used in such prhr. as sîlî têgîme (sîlî küldûlgîg 'undertakings called sîldî' U I 34, 17, Xak. xi têgîme: a word (kalima) meaning 'every' (hull ahdâh) Kaş. I 433 (prov.); and 90-0: KB ksîke kerek têgîme yerdê billiš 'a man needs acquaintances in every country' 497: têgîme künde 'every day' 967: xîii (?) KBPP têgîme bîri 'every one of them' 18; Tef. têgîme ditto 293: xIV Rbê, têgîme yerdê R III 1040: Xwar. xIII têgîme ditto 'Ali 52; xiv ditto Quth 177; teğîme MN 250; Nahe. 250, 10: Kom. xIV 'every' teğîme CCI; Gr.: Kip. xIV teğîme kuld Id. 41; (Tkm.) kuld degîme: (and har) Bul. 16, 1; degîme: kuld; one says degîme: kîşi: 'everybody', and in Kip. teğîme kîşi: Teğîme meaning kuld and this degîme: occur in the same way that hull occurs in Ar., the following word being annexed to it (yûdîf ilayhâh); also (the prhr.) têyîme bir ançâ: meaning 'some', with opposition (elîf) between the annexer and the annexed in this language; blî means 'one' and ançâ: 'like it' (mišluhu) but the whole phrase means 'some' Id. 49 (obscure, but this seems to be the meaning): xv kûllamâ 'every time, whenever' têyîme; for example 'every time (kûllamâ, têyîme) that you write a page, I will give you a dirham'; and teyîme is used for kuld connoting repetition (al-takrâr); one says 'I will give you a dirham every month' (têyîme: ayda: Kaş. 21, 21; kuhl teyîme (sic, MS. time; Tkm. har) Tuh. 31a. 10 (in margin in SW?) hand degîme: Osm. xiv ff. degîme 'every'; c.i.a.p. TTS I 186; II 267; III 174; IV 198.

D tîkîme: (d-) Pass. Dev. N./A. fr. tîgî-; 'sewn', etc. Survives in SW Osm. as dîkîme 'sewn'; a l.w. in Pe., see Doerfer II 914. Xak. xi tîkîme: ney 'something sewn' (muâxayyât) Kaş. I 433: Kom. xiv tîkîme 'sewn together' CCI; 'a post, pillar' CGG; Gr.

D tûgîme: (d-) Pass. Dev. N./A. fr. tîgî-; proper 'knotted'; the ordinary meaning 'button' prob. originally referred to a cord knotted and re-knotted at the end to form a button of a type still common in China. S.i.s.m.i. meaning 'button', in SW Az. dûlîme; Osm. dûgîme/dûyîme; Tkm. dûgîme/dûyîme. See: Doerfer III 1187. Xak. xi tûgîme: 'a button' (zîrr) on a shirt; also the buttons of tunics and cloaks Kaş. I 433: xIV MuH. al-zîrr tûgîme: (g-marked) Mel. 67, 1; Rîf. 166; (under 'buildings'; al-tâla' alâlâlâ əsəb (Rîf. xasâbât) 'a ruined building standing on three timbers' (i.e. with the fourth gone?) (VU) tûgîme: 76, 13; 180; perhaps to be transcribed tûgîme: and derived fr. tûgî:-. Çâğa. xv ff. tûgîme (spelt) 'silk buttons' (dânâhâ-yî əbîrîmî) which they sew on garments instead of tapes. derived fr. tîgî:- 'to knot' San. 183r. 12 (quotn.): Kom. xiv 'wily, intriguing' tûgîme (sic; if so a different word, but hard to connect semantically with tûk-) CCI; Gr.; 'button' tüwîme ditto: Kip. xIII al-zîrr tügîme: which also means al-raçulî'-əâyâr 'an intriguer' Hou. 19, 2; al-əâyâr (PU) tügîme: do. 25, 8: xIV (under 'tâ' followed by mim) tügîme: (tread tüwîme) al-zîrr-ld. 40; (Tkm.) dûgîme: al-zîrr; (PU) dûgîme: al-hafîrî'-ə-hila 'very wily' do. 49: xiv al-zîrr tügîme; Tkm. dûgîme Tuh. 18a. 5.

Tris. DGM

D tegilmîg P.N./A. fr. tegîm; 'worthy', 'deserving', and the like; usually preceded by Noun in Dat. or Verb in Ger. in -gil:-gîl: 'worthy of, or to be'. N.o.a.b. Uyğ. viii ff. Man. tegilmîçî (sic) ışlîlîg ışlîlîcî 'you have done your work worthily' TT III 72; Tokharian (a jewel) 'worthy to be worn on the crown of the head' tôt tûpûte tutkâli tegîlmîçî (sic) do. IX 16; a.o. do. 26: Bud. ayaqka
teğmül 'worthy of respect', a very common stock epithet of gods, Buddhhas and holy men, U I 28, 12; II 32, 64; 77, 18; TT IV 10, 20; VIII A 20; X 83, 108, etc.; [gap] körgeil teğmül bölt 'has become worthy to see (or be seen by)'; U III 17, 13; a.o. U IV 46, 57-8 (ata-); Civ. āyaga teğmül 'venerable', perhaps here a Noun 'monk' follows P.N.s in USp. 15, 8; 61, 4; 84, 3; 88, 6; Xak. x1 KB silih bolsa kutka teğmül bolur 'if he becomes pure, he deserves the favour of heaven' 2446.

D teğimsiz Priv. N./A. fr. teğim; 'unworthy (of)'. N.o.a.b. Uyğ. viii ff. Chr. biz tapingu- guka teğimsizler mişiz biz 'we were unworthy of respect' U I 9, 1; Bud. U IV 46, 64-5 (ata-); Xak. x1 KB teğimsiz tapuğ birle törke teğir 'an unworthy man by rendering service attains a place of honour' 614; teğimsiz kişi 2516, 4074.

Tris. V. DGM-

D tüğmelen- (d-) Refl. Den. V. fr. tügme; 'to button'. The basic form tüğmele- is noted in Kip. and survives with the same meaning in SW Az. düymele-; Osm. düy- mele-/düymele- and with a slightly different meaning in Tkm. düyme-; with this Reff. as the Pass. Xak. x1 er tüğmelenldi: 'the man fastened the buttons (şadda ... axrər) of his shirt' Kəş. III 202 (tüğmelenirdi, tüğmelenmek).

Dis. DGN

(F) teğin (or ? teğin) a very old title, like tarxan, q.v., inherited fr. some earlier non-Turkish language, as shown by the fact that it had the non-Turkish Pl. f. teğit, q.v. in the Türkü period it meant 'prince' in the limited specific sense of 'a son, or grandson, of a ruling xağan'; after that period it was used in a much less restricted sense as a title of honour of diminishing importance, but did not survive the Mongolian invasion. Its history is discussed at great length in Doerfer II 922 (which contains some errors) and more briefly in Bosworth and Clawson, 'al-Xwarazmī on the Peoples of Central Asia', JRAS, 1965, p. 7. It is noteworthy that both Kəş. and San. give wholly erroneous accounts of its origin. Türkü viii the prince commemorated in I was Kül Təğin, younger son of Eltəris Xağan; both I and II were drafted by Yolluq Təğin, the att: ('grandson or nephew) of Bilge Xağan (see I S 13; SW; II SW) who was himself a teğin (see IE 17, II E 14) when his uncle succeeded his father as xağan; four təğinss attended the funeral of Kül Cór Ix. 24: Uyğ. viii Ozmiş Təğin xan bolmiş 'Ozmiş Təğin became xan'. Şu. N 9 (N.B. the last Türkü xağan): viii ff. Man. M III 14, 3 (iii) (✍']; Bud. the two royal princes in PP were called Edğul oglı teğin and Ayğ oglı teğin; Teğrken Kutluğ Bars Təğin P.N. (prob. not a royal prince) TT IV, p. 20, note B69, 2: O. Kir. ix ff. er atım Yaruk Təğin 'my adult name was Yaruk Təğin' Mal. 15, 1 (not a royal prince): Xak. x1 təğin in its original meaning (fi aşıl'il-luğa) 'a slave' (al-'abd); hence one says kümüş təğin 'a slave of faultless colouring like silver', alp təğin 'a robust (calad) slave' and kutluğ təğin 'a blessed (mubārak) slave'. Then this noun was made an exclusive appellation (simə mahda) for the sons of the Xağans and is combined with the names of birds of prey, e.g. Çağrı: təğin, that is 'a prince (təğin) with the strength of a falcon' (al-bażət); kůch təğin 'strong prince'. This name was transferred from slaves (al-mawālī) to the sons of Afrasiyāb because they respected their fathers and whenever they addressed or wrote to them they said or wrote 'your slave has done so-and-so' deprecating themselves and exalting their fathers. After that they were known specially by this name; but the word remained as the name of a slave when it was combined with something which was clearly distinguished from them (i.e. princely names) Kəş. I 413; o.o. I 355 (təğit); 357 (beğes); III 368 (topa): (KB kayusi təğin beg, 4068, is an erroneous conjecture by Arat; the MSS. indicate rather kayusi kūl erkın): xiv Muh. (!) (in a list of titles) min abnā'il-umārā 'an amir's son' təğin (mis-spelt begin) Rif. 145 (only): Çağ. xv ff. təğin in the (Pe.) Oğuz Nāma in introducing the account of Buğra Xan it is said that he had three sons named El Təğin, Kuzi Təğin, and Sübük Təğin; and the meaning of təğin in the language of the Turks is 'good-looking' (nıkū şirat) San. 158r. 9: Kip. xiii (in the list of names of slaves) aydeğin amir qamar 'ruler of the moon', wa huwa luğa Hou. 29, 18.

S teğin See teğin.

D tiken (d-) crasis of *tikgen Dev. N./A. fr. tik-; 'thorn'. Si.a.m.i.g.; in SW Osm. diken, but Az., Tkm. tiken; see Doerfer II 915. A Dim. f. tikenek, is first noted in Kip. xii and also s.i.s.m.1. with the same, but a slightly different meaning. Uyğ. viii ff. Bud. (there is an iron tree a mile high) altı yegirmi erpek uzunu temirliq tikenleri ol 'it has iron thorns sixteen fingers (i.e. inches) long' TM IV 253, 65-6: Civ. H II 6, 5: Xak. x1 tiken 'a thorn' (al-saww), it is so pronounced only as an abbreviation (al-xiifai); by rule (al-qiyās) it should be pronounced tikcken with -kk-; this noun is derived from tiklid: garaza aw cazzaza aw naxasa 'to prick or pierce' something; the (first) -k- is basic, and the second is added to make it an Adj. (ṣif'a) (other examples of the same construction follow, tevdı: — tevgıen; çöndi: — çömgen; skıtı: — skıkken) Kəş. I 400; III 44 (yan- dak) and 4 o.o. all spelt tikken: KB tiken of ukusluğka dunyā tolul 'to a man of understanding this world is full of thorns' 6383; a.o. 3846 (ṭkūne-); xiii(?) Tef. xvi tiken 'thorn' 301: At. 376 (eğel-): Çoğ. xv ff. tiken xir 'thorn', in Ar. tāseık San. 198r. 23 (quotation): Xwar. xiv ditro MN 7, etc.; (tiken- az 'thornless' Qutb 178): Korn. xiv 'thorn'
eğnidin eline teğinç 'from his shoulder to his hand' (is seventy cubits) 293.

D teğin- (d-) Refl. f. of teğ-; with a curiously wide range of meanings; (1) (occasionally) 'to reach, attain (something Dat.), very occasionally without an Indirect Obj.; (2) teğinmek was the word chosen to translate the Buddhist technical term vedana 'sensation, perception (of external objects)'; (3) most commonly it is used as a self-deprecatory Aux. V. following a Ger. in -u/-ü: 'to venture (to do something)' in direct antithesis to the Honorific Aux. V. yarlıka: 'to deign (to do something). Survives in NE Koib., Sag. teğin- (of a sword or lance) 'to penetrate' R III 1014. Uyğ. viii ff. Man. okuyu teğindim 'I have ventured to recite' M I 29, 15; ötümü teknürmem (sic) 'I venture to ask' TT IX 54; o.o. do. 5, 44; TT III 175: Chr. bitlîy teğinellim Zaxariya dundarın deliver teğinmişi 'we shall venture to recite how the high priest Zacharias met his death' U I 9, 9-11: Bud. (may we be saved from this sinful body and) kurulmak yolka teğinellim 'attain the way of salvation' PP 52, 1-2; annum bizp yértinç köçetçî têp atimiz teğinîr 'this is how we come by our title of "world guardians"' (Sanskrit lokapāla) Swv. 401, 9-10: teğinmek translating vedana TT V 24, 66 ff. (aln.-); U II 6, 14 ff.; yaygıldığ teğinmek 'noticing our service of sacrifice' Swv. 29, 8-9 (possibly an error for teğûrî 'offering'); a.o.? U III 4, 1 (ii) (damaged; sipir); taplayu teğindim 'I have ventured to be satisfied' (to keep your commandments) U III 36, 2; and many o.o.: Civ. Usp. 15, 17 (ellig): Çigil x i when a king or amir in Çigail is notified of the arrival of someone one says to him of teğindîl: that is 'he has arrived' (hadâra) meaning 'he is glad to have arrived' (tablâqâ bi'îl-elvûsî); similarly when he has gone one says to him teğindîl; the Guz dislikte (tubîgîd) this word Kaç. I 143 (teğinîr, teğinmek; presumably the Oguz disliked the self-deprecatory connotation): Kip. xii tawasalla 'to reach' teği- Hov. 39, 3 desiln-

D tükên- Refl. f. of tük-; 'to come to an end, be exhausted', and the like. Prob. only fortuitously first noted in xiii(?) Survives in NC Kir. tükên; SW Osm., Tkrm. tükên-. (Xak.) xii(?) Tef. tavsarsıka bilgi tükemenmez tavar 'to the poor man his knowledge is inexhaustable wealth' 127; Tef. tükên- (of food) 'to be exhausted' 316 (tigen-): xiv Muh. fanan tükên- Rif. 113 (Mel. tükên, q.v.): Çag. xv ff. tükên- tamam sûdan 'to come to an end' San. 182v. 2 (quotns.). Xwar. xii(?) dükên- ditto 'Ali 56: xiv tükên- ditto Qub 189; MN 439: Kom. xiv ditto tüğen- CCG; Gr. 259 (quotns.). Kip. xiv tükên- faraga 'to come to an end, be idle' Id. 39. (Tkrm.) dükên- ditto do. 49; faraga tükên- Bul. 69v.: xiv ditto Kav. 9, 22; 77, 2; Tuh. 28b. 1; tamma 'to come to an end' tükên- do. 9a. 5; naqida

D tükên Dev. N. fr. tgün-; etymologically this should mean 'reaching, attainment', but the meaning in Uyğ. is obscure, and in Tef. the word is syn. w. teği- and looks like an abbreviation of the Equative form in -çe of tegin (teği). Cf. teginçî. Uyğ. viii ff. Bud. Sanskrit kṣanasyampatam 'whose meeting lasts (only) a moment' teğinçî yûgûmakîn TT VIII D:16 (Xak.) xii(?) Tef.
D=tügün (d-) Refl. f. of tüğ-, n.o.a.b. Xak. XI of tügün tügünül: 'he concentrated on tying a knot' (bi-aqd-il-'uqda); also used for pretending to tie Kaş. II 143 (tüğünür, tugünmek).

D=tökün (d-) Refl. f. of tök-. Survives in SW Osm., Türk. dökün-'to pour (e.g. water) over oneself'. Üyg. VIII ff. Civ. tümken sav=tökün sini de (sic.; for sende) bolti 'innumerable words came pouring out in your favour?' TT I 126-7.

VUD=töge (d-) Den. V. fr. tügün; 'to brand, cauterize'. Perhaps survives in SW Türk. dövne-, but with quite different meanings. Üyg. VIII ff. Civ. TT VII 21 is a text regarding the effects of bleeding, cauterizing and making incisions on various days of the month; tügneser 'if one cauterizes (the patient) 2, 14 (see also 2 başan, kansa-): Xak. XII of başan tögnesi: kawāq qarhatahu bi'l-når 'he cauterized his wound' Kaş. III 301 (tögner, tugnemeek): xiv Muh. (d.) davawaga (hybrid Pe.-Ar. word fr. dāwā) 'to brand' töge (d-) Rif. 109 (only).

Trls. DGN

D=tëgïnïs Priv. N./A. fr. tégïnç; 'inaccessible' or the like. Üyg. VIII ff. Bud. (if I have committed grievous sins) tamu prêt yiltik aljumad asurâl yérinde ulati sekiz törllî téginçîs orunlarka etdeği 'which carry me to the eight kinds of inaccessible (?) places, rebirth in hell, or as a harmful ghost (Sanskrit l-w.) or animal or in the country of the demons' Sum. 138, 8-10; a.o.o.

D=tîkenek See tïken.

D=tügünük (d-) 'the smoke hole in the top of a tent'; apparently Dim. f. of tügün. Syn. w. tünfiğ, q.v.; both words seem to survive, but only NE Alt., Leb., Tel. tüñük; NC Kız. tünilük R III 1553 seem to go back to this word. Türk. VIII ff. (in a para. relating to various parts of a tent) tügünük: ne teg 'what is its smoke-hole like?' İrkB 18: Kip. XIV dügünük (so vocalized) qubbatu'l-sargah 'the dome of a tent' Id. 49.

VUD=tügünüllük. Hale.; this word is more likely to be a P.N./A. fr. tügün than one fr. tügün which would be hard to translate in this context. Türk. VIII (I sent out distant patrols; I erected the watch-tower at Arkuyu(?)); I reported the approach of the enemy; I persuaded my xaqan to take the field; by the favour of heaven, among this Türk people I did not allow enemy in armour to gallop about) tügünülü atû yügürmedim 'I did not let the branded horses run wild' T 54.

Dis. DGN

D=têgîr (d-) Aor. of teğ- used as a Dev. N.; in Üyg. 'share' i.e. that which comes to some; later 'value, price'. Survives in SW Osm. deger 'value, price', and the like. Üyg. VIII ff. Civ. USp. 55, 26 (ana): Xak. XI Kaş. II 82 (bokur-); n.m.e.: Kip. XIV al-qitima 'price' değîr (mistranscribed đîger) Bul. 6, 2.

tïgïr Hap. leg. but see tïgër; onomatopoetic for a clattering noise. Xak. XI Kaş. I 361 (takir).

D=têgë (d-) Dev. N./? fr. *tegër-; used both as an Adv. (and Postpos.) meaning ('all') around' and the like, and as a N. meaning 'surroundings'. Survives in both meanings in SW Osm. teğë ('all') around' and the like, and as a N. meaning 'surroundings'. Survives in both meanings in SW Osm. teğë 'all' around'.

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Dis. V. DGN

*têgër (d-) See tegër, tegirme; etc.

D=têgür (d-) Caus. f. of teg-; lit. 'to cause to reach', but usually 'to deliver or convey (something Acc.) to (someone Dat.).' Survives in SE Türk. teğür- Şahs 86; SW Türk. değür-, but in most other languages the Caus. f., not always with the same meaning, usually assumes other forms, e.g. SE Türk. teğür-/?tegui-farrying 305; SW Osm. değür- Türk. VIII (I mobilized an army and) şantun yazika: taluy ölçük: teğür tim 'took them to the plain of Shantung
and the sea’ T 18-19; o.o. do. 26, 47; viii ff.
Man. A yearuk tepr teyirte tegürcşi 'concentrating you to the country of the god of light' M 1 26, 17-18: Chr. ked köpülg tegürtüp 'concentrating your minds' U I 6, 1: Bud.
yapalar bejege kim kuştu tegüreyin 'I will inflict tortures (Hend.) on the lord of the elephants' U II 20, 1 (ii): taluy oğüzke kibiga tegürdi 'he conveyed him to the sea shore' PP 52, 4-5; o.o. U II 15, 8-13; TT V, p. 16, note A, 54, 6 (aft., etc.): Civ. H I 178 (salkım): Xak. XI ol mağa: beğdin söz tegürdi: 'he brought me (ballağani) a message from the beg (or someone else) Kaš. II 84 (teğürür, tegürmek); and several o.o.: KB tegürgi: 'convey' (my greetings to all his four Companions) 31; kilicaka tegürgil sen ötrü elig 'then put your hand to your sword' 222; o.o. 61, 781, 1781, 4402 (teir), 3864 (yonağçi): xii?: KBVP bu xasça hâlib aten tugürmi: mağ a he bestowed on him this title of Privy Counsellor 62: xii? (I emgek): Tef. tegür/ tegür 'to bring, bestow' 292-4 (tegr) is a crisis of tegürti-u: xiv Rhg. tegür 'to bestow' R III 1038 (quotm.): Muh.? așaba 'to attain' degür: Rif. 103 (Mel. 22, 14 deg): arcaša 'to bring,' deliver' tegür- 132 (only): Çağ. xiv ff. tegür- (spelt) Caus. f., rasândan 'to convey, deliver' Sam. 197r. 10 (quotms.): Xwar. xii tegür- 'to stretch out (the hand)'
Ali 48: xiv tegür-*tegür- 'to offer, present' Qubt 174-7; MN 130, etc. 'to bring' Nahr. 381, 2: Kom. xiv 'to deliver, grant, etc. teyir- CCG: Gr. 239 (quotms.): Osm. xiv ff. değür- (rarely değür-) 'to convey, deliver,' etc.; common till xv, sporadic till xvii TTS I 185; II 207; III 173; IV 197.

D tigrë- Hap. leg.; Den. V. fr. tigrë; see tigret-. Xak. XI at aďakar: tigrel: 'the horse's hooves clattered' (dawiyâ); and one says oğlan tigrel: 'the boy toddled' (tada-da'a, not tara'ra-a as in printed text) Kaš. III 280 (tigretir, tigremek).

D tegür- (d-): Caus. f. of tegür-; n.o.a.b.; the word in Sam. 4v. 16-17 which might be read tegür- is in fact yekûrt-. Uyğ. viii ff. Bud. (if you would let me have a list of the scriptures that you want) tegûrtti öttelinem 'we shall venture to have them sent to you' Hûen-ts. 1850-1; Civ. neğû yeme 15 kuç tegûrtmûgü üze 'without being required to perform any services' USp. 88, 8-9.

D teğret- Caus. f. of teğret-; n.o.a.b. The Türki spelling proves the -g-. Türkçe viii ff. (knot the bay horse’s tail and) teğret ‘make it break wind’ IrkB 50: Xak. XI ol atin tigretti: 'he made his horse break wind on the move' (‘a’al’-haft fi’l-cary); and one says oğlun: tigretti; alternative form of tigretti: (ihge fi’l-gay) Kaš. II 330 (teğretir, tigremek; if Kaš. is right this would mean ‘he made the boy tough’, but it seems likelier that it meant ‘he made the boy toddle’).

D tigres- Hap. leg.; Co-op. f. of tigre-; Xak. XI atlařen aďakar: tigresli: 'the horses' hooves clattered (together)'; and one says oğlan tigrel: 'the boys toddled (together)’ (tada-da’at, not tara’ra’at as in printed text) Kaš. II 209 (tigresli, tigremek).

Tris. DGR

PU1) tigirtisiz Hap. leg.; this and the following word seem to be mis-spelt and both present morphological difficulties; they are, perhaps, Priv. N./A.s fr. Dev. N.s fr. tigre- and têpê- respectively, but even so are hard to interpret. Uyğ. viii ff. Bud. inçip tigirtisiz (?) tigirtisiz (têpêtsiz) alku tigi çouri irak şikü üdülümüş ‘thus all sounds (Hend.) (even) those which are not noisy and stirring(?) are distant and far removed’ Sutw. 166, 5-7.


D teğirmec/têgirmi: (d-) ‘round, circular,’ Dev. N./A.s in -me: and -mi: fr. *teğir-. The spelling with -mi: is pec. to Uyğ. and seems to be sufficiently common to exclude the possibility of mistranscription, it survives in SW Az. deyirmi; Osm. deyirmi, but there does not seem to be any other trace of such a suffix. Uyğ. viii ff. Bud. (a golden drum) kûn teprî tîgelî teğîrmî ‘round like the disk of the sun’ Sutw. 92, 18; a.o. do. 409, 21: Civ. (if a mouse) teğîrmî isısrar ‘bites a round hole’ (in a garment) TT VII 36, 3; a.o. do. I 57-8 (ersûk): Xak. XI teğirmec: neğ ‘anything circular’ (müdawwar) like a loaf, mill-stone, or coin’ Kaš. I 490; Oğuz xî the Oğuz when they wish to stress the circular character of something say tes teğirmec: Kaš. I 328: Kom. xiv ‘circular’ teğirmec CCI: Gr.: Kip. xiv teyîrme: yüzül: ‘round-faced’ Id. 41; xv Tuh. 34b. 10 (see teğrek; in margin in SW(? hand) deyirmi).

VUD teğirmek (d-) Hap. leg.; if correctly spelt Dev. N. fr. *teğir-, but the semantic connection is tenuous and a Den. V. fr. teğirmi meaning ‘a conveyance’ is possible. Xak. XI teğirmek al-hanveda ‘a camel litter’; the Oğuz call it uğûrmek Kaš. I 506.

D teğirmen (d-): Dev. N. fr. *teğir-; ‘a rotary mill’ for grinding corn. S.i.a.m.l.g., in some much abbreviated e.g. NE termen/terben; Tub. derbe; NW Kumyk tirmen; Nog. termen; with initial d- in NW Kk. digîrmân; SW Az. deyirman; Osm., Tkm. deyirmen. Uyğ. viii ff. Bud. (in a list of household equipment; kitchen, guests’ quarters, large and small doors, well, fireplace) sokuğ teğirmen ‘a mortar, a (hand) mill’ TT VII 86 (two separate objects, not a Hend. as in the translation): Xak. XI teğirmen is a generic term for ‘a mill’ (al-fahim) Kaš. III
266 (tılış-); n.m.c.: (xiv 'Muh. al-rakahwî 'miller' değirmenî: Mel. 57, 9; teğirmenî: Rif. 155); Çağ. xv f. tegrîmên aşıyâ 'mill' San. 198v. 2 (quotation); Xwar. xiv tegrîmên/teğirmên 'mill' Qurb 174-7; Kom. xiv 'mill' teğirmenî CCG, Gr. 238 (quotation); Kip. xiii al-tâhın teşirmên Hou. 6, 9; xiv ditto Id. 41: xv tâhûn têyîrîmên; Tkm. değirmenî Tuh. 23b. 12.

Tris. V. DGR—
VUD tegrîkle: - so transcribed, but apparently a Den. V. fr. teğrek; there may, however, have been a Dev. N. *teğrik fr. *teğîr-; n.o.a.b. Uyg. viii ff. Bud. süssin têgîrice değirmek 'assembling his army around him' TT X 337; [gap] keykileri tegrîkle kêsrâl arslan tûrânî têg 'like the lion Kesarin rounding up the deer of...'; U IV 18, 215.

D teğirmîle: (d-) Den. V. fr. teğirmî; pec. to Uyg. vii ff. Tôrm. değirmîlet-, deîrîmîlen- survive in SW Osm. Uyg. vii ff. Bud. (the demons) teğirmilîyû avlîp 'crowding round him' U IV 8, 20 (I 41, 4); 18, 192; 20, 232; 36, 89-90; etöüzünî yarûk teğirmîleyû yarûtu ordûn sanîr yîr suvûc 'the light of your body illuminated the country all round in all ten directions' Sww. 368, 7-8; Civ. teğirmîleyûî yâşcî telîm bolî 'the enemies surrounding you have become numerous' TT I 58.

Dis. DGS—
D tûgîsin Dev. N. ultimately der. fr. tûgî-; there is now known occurrence of a Suff.-sin; the word may be a Dev. N. fr. the Simulative f. *tîgîsî-. In its second meaning it may be the same word used metaphor., but is more likely to be a Chinese l.-w. or an old title like têgîn: inherited fr. some earlier language. N.o.a.b., but see Doerfer II 912; his conjecture that the word also occurs in KB 4069 (possibly spurious) is improbable. Xak. xi tûgîsin 'a kind of knot (minâl'-uqad) tied with four components (aðâlî, lit. 'ribs') (verse): tûgîsin 'the title of a commoner (minâl'-tîqa) who is in the third rank (al-darâca) below the king' Kas. I 436.

Tris. DGS—

Dis. DGS—
D tûgîs (d-) Dev. N. (noton reciprocity fr. têgî-; s.i.a.m.l.g. w. some phonetic changes, sometimes contracted to tûgî; SW Osm. deîgîsî-; usually means 'exchange'. Xak. xi teğîş 'exchange' (al-munâvûla) in the sense that a morsel (hûqma) is given to you and you give one in exchange: teğîş al-gâyâ wa'îl'-madd fi kull yoy 'the objective or goal' of anything Kas. I 368: Çağ. xv ff. têgîs (spell)

(1) 'meeting one another'; (2) 'encounter, collision, hostilities' (quotation); (3) 'price, value' (arziş) San. 109v. 3: Xwar. xiv têgîs 'a meeting' Qurb 177.

D têgîsüt (d-) Hap. leg.; abbreviated Dev. N. fr. teğîs-; Xak. xî teğîsüt 'an exchange (bad) of something by way of exchange' (al-'içad), as for example base coin (al-zûyiîf) is given and good received Kas. I 451.

Dis. V. DGS—
D teğîs (d-) Recip. f. of teğ-; s.i.a.m.l.g. w. some phonetic changes and a rather wide range of meanings, 'to meet one another, to exchange', and the like; in SW Az. deîgîsî-; Osm., Tkm. deîgîsî-; see Doerfer II 921. Xak. xî olar ikki: begeke: teğîsîlî 'they two summoned one another (talâkâm) to appear before the beg'; and one says menîn eligîm tarusar: teğîsîlî 'my hand reached (teqala) the ceiling' Kas. I 105 (teğîsûr, teğîsûmek; prov.; see tikîsî-): KB teğîsî-lü 'one must attack' 2375-6; açaq olarka teğîsîlî 'present gifts to them' (foreign ambassadors) 2495: Çağ. xv ff. têgîsh- (spell) tabîdîl wa mu'âwaqa kardan 'to exchange'; (2) 'to meet or encounter one another', and metaphor. 'to fight'; this is the word which the Türkmen of Iraq incorrectly pronounce dûgîsî-; San. 109v. 3 (the Tkm. word is actually dûgîsî-; q.v.); Xwar. xiv têgîsî-/teîgîsî- 'to meet, come into contact with (someone)' Qurb 174-8: Kom. xiv teîşî- 'to present (a gift) to a superior' CCG, Gr. 239 (quotation); Kip. xvi qâyûda 'to barter' deîgîsî-; Tkm. deîgîsî- Tuh. 30a. 13.

VUD tûgûsîs (d-) Recip. f. of tûgî-; q.v. regarding the first vowel. Survives, usually meaning 'to fight one another' in NC tüsîs-SW Az. döyûsî-; Osm. döûsîsî-/döûsî-; Tkm. döûsîsî-. Xak. xî ol menîn birle: tuz tûgûsîlî 'he competed with me in crushing (fi daqq) salt' (etc.); also used for helping Kas. I 106 (tûgûsûr, tûgûsûmek); Kas. I 106 (tûgûsûr, tûgûsûmek) Tkm. xviii dûgîsîsî- San. 109v. 3 (teğîsî-).

D tûgîsî (d-) Recip. f. of tûgî-; s.i.a.m.l. Xak. xî ol menîn birle: tuz tûgûsîlî 'he competed with me in tying knots (fi aqdi'-uqad); also used for helping Kas. I 106 (tûgûsûr, tûgûsûmek); Çağ. xv ff. tûgîsî- 'with g.' girih zadân 'to knot' San. 182r. 9 (quotation).

D tûkûsî (d-) Recip. f. of tûkî-; s.i.a.m.l. Xak. xî ol mapa: tariğ tûkûsîlî 'he helped me to pour out (fi çobb) the stored grain'; also for pouring out water in a spray (râşga(n) lahu), and for competing Kas. I 106 (tûkûsûr,
töküşme:к): Çağı, xv ff. töküş- 'to pour (rixtan) on one another' San. 182 r. 9.

D) teğşil- (d-) Pass. f. of teğş-; usually 'to be changed'. Survives in SW Osm. değişil- (Red. only?). Uyg. viii ff. Man.-A (just as a lamb or a calf) etözl teğşılıp 'when its body is changed' (becomes a lion or wolf cub) M I 8, 5; adın özko teğşimeklı 'their being changed into another living being' (on reincarnation) M III 12, 14 (i); Bud. teğşimelin artamadın 'without being changed or deteriorating' U 23, 3 (iii); o. o. Sun. 71, 20–1 (uyuhat); 595, 13; TT V 5, 21 and 42; VI 206: Civ. TT 117 (eskii); 118 (bokdam), 102 (birşıg).

D) teğşir- (d-) Caus. f. of teğş-; 'to change, alter (something Acc.)'. N.o.a.b.; in some languages replaced by some form of teğştir-.


XIV Muh. baddala 'to exchange' değişir-M Mel. 23, 16; teğşir- Rif. 105 (but gavara 'to change, alter' degişir- 29, 11; 113): Kip. xiii gavara değişir-; hence al-dagşür (l.-w.) 'horse-dealer' because he changes the kinds (sifit) of horses when he sells them Hou. 42, 16: xiv gavara değişir- Bul. 66r.: xiv baddala 'to change' (in margin in SW(? ) hand değişir-) Tuh. 8b, 5: Osm. xiv ff. değişir- 'to change, exchange'; fairly common down to XVI TTS I 187; II 269; III 174; IV 199; this word as well as devşir-, occasionally occurs as a corruption of dersür- (Caus. f. of télris-) 'to assemble, collect, recruit'.

Tris. V. DGŞ- E teksǜrtür- See teğzindür-.

D) teğşirül- (d-) Pass. f. of teğşir-; n.o.a.b.

Xak. xi KB (see, too, my character) bir yağiın özüm teğşirülmeüz yarukta ögün 'unlike the light I myself am not changed in any way' 835; tadu teğşirül'di 'his constitution altered' (and he became ill) 1054; ajun teğşirüldi 'the world has changed' 6487.

D) teğşirüş- (d-) Hap. leg.; Recip. f. of teğşir-.

Uyg. vii ff. Civ. (one party to a contract having given (bërhip) a property which is described, and received (alhip) another property) teğşirüş[imiz] 'we have exchanged them' U Sp. 30, 8.

Dis. DGZ

'Pu tüşüz 'having a white blaze on the forehead'. The first vowel is uncertain; in I 365 the tă is unvocalized, in I 367, 24 it has a clear ğamma; in the A.N., q.v., it twice has a fathā. Not connected with Çağ. xv ff. tüşüz 'complete, perfect' Vel. 217 (quotn.); San. 183 r. to noted in SW Osm. as tüşüz/ dügüz Sami 632, which is a Dev. N./A. fr. tüşke:-. Xak. xi tüşüz at al-farasul-ąqrah 'a horse with a white blaze on the forehead' Kaš. I 365; a.o. I 367, 24.

D) teğzinz Dev. N. fr. teğzin-; with various related meanings. For the metathesized form see teğzin-. N.o.a.b. Uyg. viii ff. Bud. (the Sūtra named so-and-so) bir teğzinz 'one scroll' TT IV 14, 68; U Sp. 106, 85; üçün teğzinz 'third scroll' (i.e. Chapter of a Sūtra) U Sp. 102, 2; uğul teğzınçler teğzınür 'great eddies (or whirlpools) whirl' (in the river of ashes in hell) TM IV 253, 54; similar phr. PP 17, 8; eşçtekci teğzınçler 'the eddies in a cooking pot' U III 44, 3 (f); (drawing him out of the bottomless) tuğmak âlmekli sansarlığ teğzinzin 'whirlpool of the cycle (Sanskrit samsāra) of birth and death' Sun. 439, 8–9: Xak. xi teğzing (sic) ma'difju'l-abbâl 'the folds of a mountain range' and the like; and one also says teğzing yoll 'a winding (al-maultawi) road' Kaš. III 387; a.o. do. (yörçeng): KB 126 (teğzin-).

Dis. V. DGZ-

D) teğiz- See teğzin-.

D) teğiz- Refl. f. of teğiz-; 'to revolve, rotate, travel about', and the like. The etymology of this word is obscure; teğiz- is the current Caus. f. of teğ- in SC Uzb., but this word seems rather to be related to *teğir- and its der. f.s. Except in SW Osm. it became metathesized to teğzin- at an early date, and is now obsolete everywhere. Türkü vii ff. Man. Chwas. 10–11 (teğre): Yen. ęłımd: tört teğzindim 'I made four circular tours (?) in my realm' Mal. 29, 6; üç kata teğzinti: do. 31, 4; tozuk teğzing (sic) do. 32, 11: Uyg. viii ff. Man.-A mar amu mojak balık[?in]da teğzindı bușili koldil 'Mar Amu Mojak wandered round in his(?) town and begged for alms' M I 32, 11–12: Man. (living beings) teksınırlar (sic) 'revolve' (in the cycle of rebirths) TT II 17, 79: Bud. uzun sansar içinde teğzinip 'revolving in the long cycle of rebirths' (Sanskrit samsāra) U III 76, 15–16; (the sun) teğziniyor 'revolves (round the earth) Hımen-tr. 186; o.o. do. 93–4 (kez-): U II 4, 10 ff. (ağtar-); do. 41, 17 (öparu); TT V 195 v.l. (bat-); TM IV 253, 54 (teğzing): Civ. TT VIII I 8 (udıkla-): Xak. xi çığrin teğzindı: (sic) 'the puller rotated (därät) and one says ol yérığ teğzindı: 'he walked about (tăfn) the country'; also used of anyone who walks about a place Kaš. II 241 (teğzınür, teğzınmek-): korkup başı teğzınür 'they are dizzy with fear' II 312, 6; a.o. II 303, 9 (ud-): KB ajun teğzınur 'the world revolves' 114; (God created the heavens; they constantly revolve) anı birle teğzın yeme teğzınür and therewith they rotate(?) 126; (merchants) ajun teğzınrlar 'travel all over the world' 4420; o.o. 344, 669, etc.: xii(? ) Tef. teğiz- 'to rotate; (of water) to swirl; to travel about' 295: xiv Rug. teğzınürde 'when walking about' R III 1044: Çağı. xv ff. teğzin- (spelt)


Tris. V. DGZ-

D tegzindür- (d-) Caus. f. of tegzìn-; n.o.a.b. Uyg. xiv Chın.- Uyg. Dict. liu 'willow tree', Salix spp.' (Giles 7,251) tal Ligeti 258; R III 875: Xak. xi tal: al-qadhi’ul-rajlı 'a green branch'; hence a slim, supple man is called tal budluğ as a metaphor for his suppleness; the term is chiefly used of tall slim girls Kas. 111 115 (of a girl) bód: arın tal I 412, 21; a.o. I 105 (bükhuj-) KB könli tal bodi his figure is like a straight branch' 1102; a.o. in 1495 A spurious (?) verse in the Vienna MS. only: Çag. xv fl. tal dal buhad ma’násina ‘a branch’ (quotns.); also súqit ağašt ‘willow tree’ (quotns.) Vél. 171: tal the name of the ‘willow tree’ (diraxt-i bíd), in Ar. xilaf San. 160r. 23 (quotns.); dal ((1) ‘shoulder or back’, i.e. Mong dalh); (2) ‘tree’ in general and ‘willow tree’ in particular; and in this context they call cheap red cloth (landra) which they cut out and sew in an intricate branching fashion (ba-tarih-i muštarq) dolbar (i.e. dal with Pe. Suf+bär ‘bearing’) do. 224v. 4: Xwar. xiv (he tied the stag to the tree) talnuq čišků birle ‘with a willow shoot’ Oğ. 20-30; köp tellim tallar köp tellim ığaćlar 'very many willows and other trees' do. 209: xiv tal ‘willow’ Qub 168; MN 243: Kip. xiv al-tasfàf ‘willow tree’ tal; Tkm. súqit Tuh. 8, 6; xiv såCAF tal ağašt Tuh. 22b. 2: Osm. xiv tal ‘branch’ in one text TTS IV 731: xiv tal ... in Rümí xaxca-i diraxt ‘a small branch of a tree’ San. 158r. 25.

til (d-) lit. ‘the tongue’; hence metaph. ‘an informer, information, particularly secret information, language’, etc. S.i.a.m.i.g.; in SW Az., Osm., Tkm. dill as the vowel is short in Tkm. it was prob. always short; it was -1- in Türkü and Kaç., apparently both -1- and -l- in KB and -l- in Uyg. and all later languages except NE Tuv. dill. Türkü viii (if the enemy do not come) tilg savı al: olur ‘stay there collecting informers and reports’ T 32; tilg kelirti ‘they brought an informer’ T 36; a.o. I N 11 (süğt); viii fl. Man. (seeing with the eyes, hearing with the ears) tilin sözelep ‘speaking with the tongue’ Chius. 313: Uyg. viii (my men attacked his skirmishers) and til tutım ‘captured an informer’ Şu. E 12: viii fl. Man.-a öz tilin teğsürün ‘changing (i.e. disguising?) his own speech’ M I 19, 12: Man. éşgiz iduk tiligöl ‘ize ‘with your incomparable sacred tongue’ TT III 108: Bud. enetek tilindin tavgac tilincë evirivis ‘translated from the language of India into the language of China’ U I 14, 9; etözdüke könlüdeki tildeki (sic) kilnçlar ‘actions by the body, the mind, and the tongue’ II 7, 9-10; (may the king) tilke (sic) kirmızë ‘not become subject to criticism’ PP 12, 2; o.o. do. 1, 12 (erinc); 65, 7; U III 33, 22; Hien-ts. 2151, etc. Civ. börün sünkün tilin kurtip ‘drying the bones and tongue of a wolf’ H I 79; ündedecili til ağız tapğay ‘the vociferous tongue and mouth will serve?’ TT I 108; a.o. do. 74 (çaşut); til tar tegmezün ‘may criticism not come to restrict us?’ TT VII 27, 3; a.o. do. 36, 10: Xak. xi til al-kalâm ‘speech’; one says ol aqar til teğürdî ‘he injures him (aðán) with his tongue and his speeches’; til al-lisân ‘the tongue’ (prov.): til al-lisân ‘a language’, one says oğuz til: jüratul-güzaziya ‘the Oğuz language’, and Yabaku: til; this word corresponds to Ar. in meaning, because al-lisân means ‘speech’ and ‘language’ (as well as ‘tongue’; Arabic quotn.); and a prisoner (al-axid) taken from the enemy is called til; hence one says til tutım ‘I captured a man from the enemy to question him about the situation’ Kas. I 336: til (sic, ‘error, see above) al-lisân (same prov.): til al-luğa; hence one says Uyğur til: the Uyğur language and xitay til: (sic) ‘the language of China (al-šín)’: til al-kalám; hence one says ol beğke: til: teğürdî: aşaba-alamir bi-kalâm fihi sabb ‘he used abusive language to the beg’; til al-câsius ‘a spy’; hence one says yağdün: til tuttu: he captured a spy (al-ayn) from the enemy’ III 133; several o.o. in both spellings: KB 162ff. (Chap. VII) describes the merits and defects of til ‘the tongue’; the Dat. in 168 is tilka but the Acc. in 312 (ülgülé-),
tül (d-) 'widow'; and perhaps also 'widower' with a word attached to indicate the sex. Sı.a.m.l.g.; in SW Az., Osm. dul, Tkm. dul. Türkü vii ff. terkin tuł tontas tayık tezdî 'he immediately stripped off his mourning garments and ran away' M I 7, 10-11: Tajas xatun: tul: kalmus 'his wife remained a widow' has been read in Ta, I 2; IV 5, and tul: in III 4, but very dubiously ETY III 133 ff. Uyg. viii ff. Cív. [gap; if a man has a mole somewhere] tuł kisî (so read) alçuğu bolur 'he will marry a widow' TT VII 37, 2: Xak. xii tuł uarağut al-armella 'widow' Kaş. III 133 (prov.); o. I 468 (tuğsak): KB tuł erdim ... bu tuł tonu suçûp 'I was a widow ... stripping off these mourning garments' 84, (benevolent to) çığay tuł yatimkeye 'to the poor widows and orphans (l-w.)' 2473; o.o. 5302: xiviii (?) Ef. tuł xatun: 'widow' 311: Xiv. Muh. (?) al-armella tuł: Rif. 149 (only): Çağ. xiv ff. tul: dul 'avrat ... ki eri omlaya 'a widow who has no husband' Vel. 220 (quoten.): tul: ('with -u): san-i bi-yarhâc wa biwâ 'widow', in Ar. armella San. 184r. 29 (quoten.; adding 'also a horse in mourning (ta'siya) trappings'. Kom. xiv tuł xatun: 'widow' CCG; Gr.: Kip. xiii al-armella tuł epçi: Hou. 25, i: XIV tuł al-mar'atu'l-ayyim 'widow' Id. 66; xv armella tul: Tuh. 15b. 12.

töl (d-) basically 'progeny, descendants'; sı.a.m.l.g. with this meaning but in some languages also with extended ones, for example SW Osm. döl 'foetus, unborn child'; Tkm. döl: 'semen; (a fruit) crop; lambing'. Uyg. viii ff. Cív. ędîn xandin toł tyl yok the realm and the xan have no progeny TT II 202-3: Ögüz x töl (bel-imâla 'with a frontal vortex') raqal'tîmâ 'the season when animals give birth to their young'; and al-nîtâc 'the new born young' are called töl Kaş. III 133: (xiv Muh. döl-nad 'having progeny') tollûg Mel. 49, 3; Rif. 143): Çağ. xiv ff. töl 'the progeny (mitâc) of ewes or cows' San. 184v. 2: Xwar. xiii(?) Ög. 64-5, etc. (boğuz): Osm. xiv ff. döl 'progeny, descendants; young (of animals)' and in phr.; fairly common TTS I 221; II 319; III 207; IV 240.

tül 'dream'; syn. w. 2 tül: (d-); an unusual example of a /r/ form in Uyg. N.o.a.b. Uyg. viii ff. Chr. (then an angel appeared) Yawşûr'ın tülünde 'in a dream to Joseph,' U I 10, 5: Bud. bu muntağ tül tüşeyük men 'I have dreamed a dream like this' U I 12, 27 (and III 54, 15); alku bulgânsîn yavuz tüllûrîg 'all confused bad dreams' do. 58, i (ii); o.o. TT VII 30, 38; USp. 104, 5; Sin. 475, 10-11 (amrûgûr-); 593, 23; 594, 5; 620, 17; U I 58, 2 (iii) (yokağûr-).

Mon. V. Dl.-

tal- (d-) 'to lose strength; to lose consciousness, to faint'. Sı.a.m.l.g. with these meanings; SW Osm. döl- also means 'to be sunk in (thought, sleep, etc.)', and hence 'to dive (into water)'. Uyg. vii ff. Bud. öğûz bolul talîp 'becoming insensible and fainting' IV 40, 171; o.o. PP 61, 6 (oğluşâre-); Sin. 620, 10: Xak. xii talğân uğ al-şen 'epilepsy' (lit. 'a disease involving frequent fainting') Kaş. I 438; n.m.e.: (xiii(?)) Ef. zamâna tâlmis belgilûmîs 'an appointed time'; hard to connect with this verb 283): Çağ. xiv ff. tal-yorul- 'to be exhausted' Vel. 173 (quoten.): tal- (1) xasta şudan 'to be infirm, ill'; syn. w. ar-, har-, tâlîk, tavşal- (the second is a corruption of I ar-; the third and fourth are not early words); (2) firrî rastan 'to plunge, to plunge', esp. into water (ba-âlî) or in thought (ba-firjû) Sin. 155r. 10 (quoten.): Xwar. xiv tal- 'to become exhausted' Qutb 169: Kip. xiv 'tal- ta'iba 'he or he became exhausted'; but in Tkm. it is used for qaitasa 'to dive, plunge' Id. 65: tv ta'iba tal- Kas. 74, 11; (ar and) tal- Tuh. 9b, 6: Osm. xviî dalîn rûmi the same as tal- in the meaning 'to plunge into water, to dive' San. 224v. 3.

tel- (d-) 'to pierce' and the like; survives only (/) in SW Az., Osm. del-; other languages use öt-, teş- (note the -I-1- correspondence, cf. tiül/2 tülı); and occasionally ozi- in this sense. Uyg. vii ff. Bud [gap] telîp kuna kesîp kâpig açîp 'breaking through (walls)', robbing and cutting off, opening open doors' U II 76, 1: Xak. xi er tâm tellî: 'the man broke through (taqāba) the wall' (etc.); and one says ol oğlağîk såğîlka: tellî: 'he put the kid to the milch-ewe (al-nâa labûn) to suck', that is when the she-goat's (al-mus) milk is insufficient, or it has died, and the kid or lamb has been left uncared for for Kaş. II 22 (tellir; telse: xii(?)): Telîf telî- 'to pierce' 296: xiv Muh. talîpa del- Mel. 24, 13; Rif. 166: Çağ. xiv mell sîrân hadan 'to make a hole in (something)', derived from (sic) têlik San. 198v. 9 (quoten.): Xwar. xiv telî- 'to pierce' Qutb 177-9; Kip. xiii taqaba telî (sic) Hou. 37, 16: Xiv delî tld. 50: xv baxasa 'to bore' tel-tes- Tuh. 8b. 3: taqaba ditto do. 11a. 6.

til- (d-) 'to cut into slices'. Sı.a.m.l.g.; in SW Os., Tkm. döl-. Cív. teğrây-. Uyg. viii ff. Bud. (the Brahman) tilîl 'sliced' (the king's flesh) U III 30, 7: Xak. xii er yarin-
talú: ‘choice, select, chosen’. N.o.a.b. This word has no connection with dalu (sometimes dalı/dalı) ‘shoulderblade, shoulder’ in some modern languages, which is a Mong. l.w. Xak. xi talú: neq al-say-ul-muxtar ‘something chosen, choice’ Kas. Ill 232: KB talú is common, e.g. (the Prophet) boðunda talusi kıslıde kedi ‘choice of the people, the best of men’; 14: (my moon was full, but now it has waned) talú erdi kıkım barrı bu talú ‘my character was excellent, but this excellence is going’ 1071; o.o. 57, 112, 688 (yavviz), 825, 2349, 4491, etc.; xii(?) At. ol ol halq talusi ‘he (the Prophet) was the choice of men’; 23; a.o.o.: xiv Muh(?) al-muxtar talú: Rif. 190 (only).

S telii: See télwe.

PU?D tilii: Hap. leg.; presumably Dev. N. fr. til- in the sense of a narrow strip of hide or the like. Xak. xi tilii: rašafatul-saḥm ‘the thong which ties the head to an arrow’ Kas. Ill 233.

I toli: (d-) ‘hail’. Survives in NE Küer. toli R III 1196; Tuv. dolu; Khak. toli dol (ton ‘frozen hard’); NC Kir. dobul/dol; SC Uzb. dol; SW Az., Osm. dolu; Tkm. dol, with a remarkable prevalence of initial d- ‘Hail in other languages is burçak (metaph.) or the Mong. l.w. mólúr. Uyğ. viii ff. Bud. ğlemekliq toli yaghur ‘hail and rain of illnesses’ (pour down on you) U III 14, 4–5: Xak. xi toli: the hail (al-barad) which descends from the sky’ Kas. Ill 233; o.o. I 139, 19; 354, 24: KB 6013 (1 buzu); Çağ. xv ff. tolu torgar ‘hail’; in Pe. jàla, in Ar. håldî (sic) and barad San. 184v. 15: Xwar. xiv dito Quth 182: (Kom. xiv in CCl ‘hail’ is translated burçak in Kom. and toolu in Pe.): Kip. xiii al-barad burçak; Tkm. tolu; Hou. 5, 8: xiv tolu: al-barad Id. 66.


D tolu: (dolo) Dev. N./A. fr. toli; full’. S.i.m.m.l.g.; in SW Az., Osm. dolu; Tkm. dolo. Cf. tolon. Uyğ. viii ff. Man.-A. M I 25, 11 (eruş): Bud. tolo TT VIII B.9–10 (bı[itun]-); mayträ sakınçın tolu ‘full of Maitrey-like thoughts’ TT X 183: (at the end of a clophon; this book) tolu tükül boldi ‘has been completed’ Sirc. 199, 20; yarmlı tolu nomariq ‘the half and whole doctrines’ Hüen-ts. 1923: Civ. (if one cuts up a garlic bulb and) iki kulakna tolu tıkpar ‘stuffs his ears full of it’ H I 176–7; Xak. xi tolu: idlaş-a full (al-malân) vessel’, also used for anything full to overflowing (tâfıh) Kas. III 232; o.o. I 100, 7; III 357 (2 üç): KB megesi tolu ‘with a full brain’ 57; sevinçin tolu ‘full of love’ 117; o.o. 825, etc. (irırl.-), 1351: xii(?) Tef. tolu/tolu (and toluq) ‘full’

da:k tilâq: qadda’il-raculul-qidd mina’l-cild ‘the man sliced off a strap from the hide’; also used of anything when one splits it lengthways (şaqqahu tilâ(n)) Kas. II 23 (tilér, tilmek): Çağ. xv ff. til- çi-râ xatî xatî wa jarba jarba buridan ‘to cut something into strips or slices’; derived (sic) fr. tilim ‘slice’ San. 198v. 9 (quotns.): Kip. xii qadda ‘to slice’, in the sense of slicing a melon, etc. with a knife dîḷ- (misvocalized) Hou. 42, 6: xiv dîḷ- šaqqa qaḷi/h-ı-maşqûq Íd. 50: xv (şaqqa waq) qadda til-; (in margin del., sic) Tuh. 21b. 1 (under 3); qadda til- do. 30a. 5.

D tolı- (d-) Pass. f. of tolı-; ‘to be filled, or full’. S.i.m.m.l.g. with these and some extended meanings like ‘to be fulfilled’; in SW Az., Osm. dol-, Tkm. dol-, the last proving the long vowel. Uyğ. viii ff. Bud. ağlîkîm tsa numérique toluzun ‘may my store-house and treasury (Chinese l.w.) be full’ U I 20, 2–3; cambudvip yîr suv tolul yel ‘a great wind filling the universe’ TT V 8, 81–2; tuyeğül bilgilülük yol tolmış tükenmiş üçûn ‘because the way which they must perceive and know is fulfilled and completed’ do. 24, 79: Civ. in an astronomical text the Chinese term man ‘to be full’ (Giles 7,622) is translated tolmaq TT VII 11, 3: Xak. xi Kas. I 430 (topluş); n.m.e.: KB yağız yér yîpar told ‘the brown earth is full of fragrance’ 64; (the moon) yaşık birle utru bâkışa talir ‘when it and the sun look squared as at one another is full’ 1377; o.o. 70, 536, 733, 759 (neq), 975, 1102, 5731 (asîltûq), 5913 (piqış), xii(?) At. anîn wuddî birle köpîlîl toluq anîn yâdî birle ajun tuluş tép ‘saying “may (all) minds be full of love for him and the (whole) world full of memory of him”’ 73–4; 199 (irırl.-); a.o.o.; Tef. tol- (and tulo-) ‘to be full’ 308: xiv Muh. intâlala ‘to be full’ dol- Mel. 23, 7; toli- Rif. 104; al-intîlala tolmaq 35, 14; 121: Çağ. xv ff. toli- (-ğum, etc.) toli- Vel. 218; toli- pur sudan ‘to be full’ San. 183r. 15 (quotns.): Xwar. xiv toli- dito MN 253, etc.; Kom. xiv dito CCG; Gr. 248 (quotns.): Kip. xiv toli- intâlala Id. 65.

Vu tulu- the Xak. verb seems to be Hap. leg. but see tuldur-; except for the Uyğ. phr. below, which is hard to connect etymologically, there does not seem to be any other trace of a Trans. verb. tolu- or tolu-. Uyğ. viii ff. Bud. tüzi yûgün tulmaq [gap] translates the Chinese phr. ping p'ei ‘gathering together the reins’ (Giles 9,282 8,837) Hüen-ts. 162: Xak. xi er tobikin: aðrî: bile; tuldu: ‘the man struck the ball with a forked stick’ (alâ ʃubataym) this is a kind of Turkish game, and is played as follows. When one of the players wishes the game to start and strikes in this way, the (right to) start the game is given to the man who is most capable (aqdar) at it; and for ‘playing tipcat’ (görib-t-qal wâl-qua) one says tuldu: (vocalized tuldu): Kas. II 22 (tulan<ic), tulmak unvocalized): (KB tulmadım in 171 is an error for bulmaddım ‘I have not found’).
yalavaş sevinçli tideleyi 'he desired (or sought for) the Prophet's love' 52; bayat běrdi barça tilemis tilek 'God granted his every wish' 90; KBVP hila bu duşman çerginin siğıkta tile 'seek for a device to break this enemy's ranks' 45; KBPP (God) neni kim tileli erse kildi 'did whatever he wished' 3-4; At. (take food and clothing from the things of the world) artuk tileme 'do not seek for (or desire?) more' 190; a.o.o.; Tef. title- (and) tile- 'to desire; ask for' 301-4: xiv Mulh. arađa tile-: Mel. 17, 19; Rif. 94 (and 103 margen); ibtāğa 'to wish, request' tile-: 102 (only); tala... tile- 24, 11; tile- 112; al-ṭalah dilemek 36, 11; tilemek 122: Çağ. xv ff. tile- (-p, etc.) tile-: Vel. 193-4; tile-tiliše-xvistan wa tilel kardan 'to wish, request', etc. San. 199: 5 (quotens): Xwar. xiv dile- 'to ask for (pardon, etc.); to wish' 'Arī 26, 56: xvii tile- 'to ask for, to wish' Q. 11, 25, etc.; xiv ditto Qubah 179; MN 36, etc.: Kom. xiv ditto CCI, CCG; Gr. 244 (quotens): Kip. xiii tilela tile-: Hou. 34, 12, 38, 8: xiv tile- tilela, also pronounced tile- 49; tile-arađa wa sā'ala (′to ask for′); one says ne dilersen 'what are you asking for, or do you want?' do. 90; tilela tile-: Bul. 57r.: tilela (izde-), and also tile- Kav. 74, 19; Tuh. 24a. 2; sā'ala tile-: Kav. 76, 6: Osm. xiv-xv tile- 'to beg (for alms, etc.); to intercede for' TTS I 206, IV 224.

S tilela: See tilega-.


2F 2 tile:- 'to pay (a debt), repay (a loan)'; almost certainly a Mong. I.-w. fr. töl- (Kov. 1922, Haldot 435): the only early occurrences are in late Uygh. texts containing other I.-w.s. S.i.a.m.l.g.; in SW only Tkm. See Doerfer II 980, and tileç. Uygh. xviii (?) Cív. bu men Tasik yanıp kecè Turika tolep bërsermen 'if I, Tasik, return and repay (the debt) to Turi' Usp. 32, 15; a.o.o. do. 98, 27-8 (boyin) Kom. xiv 'to pay; to remit (sins)' tile- CCI, CCG; Gr. 250 (quotens): Kip. xv garima 'to pay (a debt)' töl- (sic) Tuh. 27a. 12.

D tile:- (tilele-): 'to moult, shed feathers or hair'; Den. V. fr. töl. S.i.a.m.l.g. Xak. xi at tileledi: 'the horse (etc.) moulshed (a'agga), that is the winter coat fell out and the young hair (saghat-tahu) grew' (tilesir, tilemek) originally tileledi: but the -le- was shortened Kav. III 270: Çağ. xv ff. title- 'invad kardan exchange change', and in particular, of birds of prey 'exchange their feathers' (i.e. 'moul'), the Dev. N. is tilek San. 183v. 7.

Mon. DLB

D tolip (d-) crisis of tolup Ger. of tol-, and perhaps merely a shortened scription for the word which does occur occasionally in the same sense; 'all, whole, completely'. Since tolup is sometimes used in much the same

DIS. DLA

388: xiv Mulh. al-mal'ân dolu: Mel. 54, 9; dolu: Rif. 151: Çağ. xv ff. tala (sic) tula pur ma'nâsinâ 'full' Vel. 218 (quoten); tula pur wa manlû' San. 184v. 4 (quoten; this form with -o- > -a survives in SW Uzb. tula): (Xwar. xiv tulaq 'full' Qubah 182: Kom. xiv al-mal'ân tula: Hou. 27, 16: xiv tala ay 'the full (mutala mâla) (m) moon' I. 65; imtâla 'a to he full' tula: Bul. 80v.: xiv mal'ân tula Tuh. 35a. 13; Osm. xiv ff. tula 'full' (cup, moon, etc.); c.i.a.p: TTS I 216; II 113; III 293; IV 235.

Dis. V. DLA-
tala-: 'to damage, pillage'; an early I.-w. in Mong. tala- (Hienisch 144): s.i.a.m.l.g. with some extended meanings. Cf. talas- Uyğ. vii ff. Bud. nomi törüşi talağuluk ermez bolgüluk 'his doctrine and rules must not be violated, they must be (observed) Hien-tt. 118-19: Xak. xi KB (the Taciks call him Afrâsiyâb) bu Afrâsiyâb tuttu eller talap 'this Afrâsiyâb seized and pillaged (many) realms' 280: Çağ. xv ff. tala- (-y, etc.) yagmâ eyle-taraq eyle- 'to pillage' Vel. 172 (quotens); tala- gârat kardan 'to pillage' San. 158v. 12 (quotens): Kip. xiv tala- xarbaqa-l-kalb 'of a dog, to bite, tear' I. 65: xv nanahaba 'to plunder' tala- Tuh. 37b. 5: Osm. xiv ff. tala-jâlal- 'to pillage; of a dog, to bite'; c.i.a.p.; in TTS instances with the first meaning are indexed under tala- and those with the second under jâlal- but the difference is not real TTS I 173, 670; II 253, 872; III 165; IV 731; xviii tala- . . . and, in Rûmî, gazidian-i tâq 'of a dog, to bite' San. 158v. 12.

tile-: (d-) originally 'to seek (for something Acc.)'; hence 'to desire (something Acc.)'; to ask (someone Abl.) for (something Acc.). S.i.a.m.l.g. usually in all meanings; in SW Az., Osm., Tkm. dile-: Türkü vii xería tiledim 'I sought for a guide' T 23: vii ff. Irkb 24 (emig): Man. M III 22, 3-5 (ii) (etülgî): Uyğ. vii ff. Man.-A bara kişiler inca tileyrler 'all men seek for (or desire?) this' M I 23, 30-1: Man. kutru[p]u yol yâna[l]arî tileyyi 'seeking for the way (the Hend.) of salvation' TT III 60: Chr. U I 6, 1 (iste-): Bud. [gap] sözûgû teler (sic) 'he seeks for a ... word' TT VIII A.25: burxan kutsun tileyyi 'seeking for the blessed state of being a Buddhâ (for all mankind) PP 47, 7 ff.; bir kuşkâv tilep 'asking for a guitar' (Chinese I.-w.) 'do. 69, 7; 70, 3; (if a woman) urı oğul tileser 'wishes to have a son' U II 15, 3; tileyürmen küseyürmen 'I desire (Hend.),' U III 8, 18; a.o.o.: Civ. ed tavar tileser (co-ordinate with kilseres) 'if you desire wealth' TT I 10; o.o.o. do. 183, 184, 197: Xak. xi ol anu: tileledi: talabahu wa tafaqqadahu he sought and searched for him; and one says teyri: andəğ tileledi: 'God so wished' (arāda) Kav. III 271 (tileler, tilemek); about a dozen o.o., usually translated talaba: KB tile- very common, e.g. (God) tileledi 'wished' (and created the universe) 4;
sense, some of the occurrences below may be misreadings of that word, but tolîp is written quite clearly in Manichaean script. There seems to be a further abbreviation to tolp in one passage below, and there are traces of such a meaning for tolp in some modern languages; otherwise n.o.a.b. Cf. barça: Uyğ. viii ff.

Man.-A (your human bodies) tolup (sic) barça teven... etmîş yaratmış ol 'have been entirely made and created by deceit' (trickery and the like) M III 9, 11-13: Man. bu tolup sansar içindeki tînîlgar 'mortals involved in this whole cycle of rebirths' (Sanskrit sansâra) TT II 16, 39-40; tolîp sansarîg do. III 78; tolp (sic) yokaçturur 'he completely destroys' do. II 17, 70-1: Bud. tolup etîzîn 'his whole body' TT X 547; tolup nom ukusûmdayîk tînîlgar 'all mortals who have understanding of the (true) doctrine' Sun. 137, 19; o.o. U III 15, 9, 83, 7-8 (urûnum): TM IV 252, 21; 253, 63 (osul-); Sun. 188, 11; 646, 4: Xak. xi KB neçe mîn tîrîg öldî tolup batar 'however many living beings have died, they all sink out of sight' 4835.

Dis. DLB

tölve: (d-) 'lunatic, mad'. The evidence seems to point to -ê- rather than -e- as the original first vowel. Surveys in SE Turkish telbe (Jarring 322): SC Uzb. telba; SW Az., Osm., Ktm. dell.; l.-w. in Pev. and other languages, see Doerfer II 1008. Uyğ. viii ff. Man. ka telve (f-) 'tell' (they were like lunatics (Hend.)) TT III 115: Bud. oğûşî kal telve U III 76, 13-14: Xak. xi telve: al-macünîn 'lunatic' Kaş. I 426, KB telve (sic), often in Hend. with munduz, is common 295, 473, 741, 963, 2099, 2655, 6304: xiiii (?) Tef. delû 'mad' 117; telve ditto 260: xiv Rhûs. telbe 'mad' R III 1090; Muh. al-macünîn (opposite to 'sane' ukusîqû) delû: Mel. 55, 7; telbe Rif. 152; cumna 'to be mad' (mun., likewise) delû: ol- 107 (only): Çağ. xv ff. telbe delû. Vel. 195: telbe (spelt) divânî 'mad' San. 200r. 23 (quotn.): Oğuz xi telû: al-aḥmaq 'an idiot' Kaş. III 232; a.o. III 150, 13: Xwar. xiv delû 'mad' Qub 47; telbe do. 174: Korn. xiv 'fool' tell CCI; Gr.: Kip. xiii al-macünîn tell: Hou. 25, 21; 33, 6: xiv delû al-macünîn... also telû: tell: 'Id. 59; al-hîda'a 'the kite' (bird) delû: khoğan. Bul. 11, 10: xvi macünîn tell Tukh. 33b. 4.

BV tolîr the Ar. words used to translate this are ambiguous, both mean 'a bird' covering a woman's head and body, and 'a canopy, screen', and the like; as such n.o.a.b. in the three occurrences the tâ' carries damma twice and fatå once, the và' kasra twice and nothing once. Perhaps survives as talîr in SW Osm., see below, and as talîvan/talîvan 'a garden hut or shelter, animal shelter', and the like SDD 1307. Xak. xi tolîr al-stîr, that is al-ḥidâî which is stretched (yamadd) over women, and is made of brocade and silk Kaş. I 457; o.o. II 173 (talîr-); III 100 (yêvilîr-). Osm. xvi talvar 'a shelter for garden-watchers built in the branches of a tree' in three Ar.-Turkish dicts. TTS II 872; IV 732.

Dis. V. DLB-
talîp: - to flutter, palpitate, pulsate', and the like; not noted before the medieval period but see the der. f.s below. Survives only (?) in NE Tel. talîb-; SW Osm. talabî-, Xwar. xiv talîb- 'to struggle, flutter' Qub 169; Kip. xiv talabî- farga'a't. tîrîn cananahû 'of a bird, to flutter its wings' Id. 66: Osm. xiv ff. talabî-, occasionally spelt talbî- and in xvi dalabî- 'to flutter'; (of the heart) 'to beat fast' in several texts TTS I 173; II 252; III 164; IV 187; xviii talabî- (spelt) in Rûmî, tâpidan 'to palpitate, flutter' Sun. 160r. 22; a.o. 159r. 28 (talîn-).

D talpîn: Refl. f. of talpî- and syn. w. it, with some extended meanings like 'to struggle'. S.i.m.m.l.g., but not NE or SW, as talpîn-and the like. Xak. xi kuş talpîndî: 'the bird struggled (iðtaraba) and fluttered (xafaqa) its wings', also used of anything that struggles Kaş. II 239 (talpînur, talpînûmak): Çağ. xv ff. talpîn-(mak) dürüş- ve faşîs- 'to struggle, strive' Vel. 174 (quotn.); talpîn- (so spelt) tâpidan 'to palpitate, flutter', in Rûmî talabî- Sun. 159r. 27 (quotns.): Kip. xv rafrafa 'to flutter' talpîn- 'in margin in second hand talabîn-) Tukh. 17a. 10: Osm. xiv to xvi talbîn-, occasionally dalbîn-, 'to flutter, palpitate' in several texts TTS I 174; III 164; IV 732.

D talpîr- -Hap. leg.; Inchoative f. of talpî-; syn. w. yêvilîr-. Xak. xi kuş talpîrdî: 'the bird fluttered (xafaqa) its wings'; (BV) talvîr (sic) talpîrdî: xafaqatîl-hacala 'the canopy (?) fluttered'; also used of anything that struggles (iðtaraba) Kaş. II 173 (talpiyar, talpîrûmak).

D talpîsîr- -Hap. leg.; Co-op. f. of talpî-.. Xak. xi kuşlar kamûq talpîsîdî: 'the birds all fluttered (xafaqa) together'; also one says batrak (sic, later altered to bayrak?) kamûq talpîsîdî: 'the flags fluttered, and the silk penmons of the points of lances and the like were agitated (iðtaraba) Kaş. II 204 (tal-pi-şur, talpîsîmak).

Dis. DLC

PUF tôlêc n.o.a.b.; in Uyğ. spelt tôlîc; morphologically inexplicable, since although there is some semantic connection with F 2 tôlêc-,-ç is not a possible suffix either in Turkish or Mong. Both Uyğ. occurrences are in very late documents relating to the same man, (PU) Turi, which contain several l.-w.s. The meaning seems to be 'free, gratis, without payment'. Uyğ. xiiii(?) Civ. tôlêç kûrûg kalmayên 'let me not remain unpaid and without the land' (?) USp. 24, 10 (this seems to be the meaning, but the whole document is very obscure);
DIS. DLC

(if I do not return within three years and give these things to Tun) burluk Tunika toğru töleć bolsun 'let the vineyard go to Tun; outright and free of charge' do. 32, 19-20: Kom. xiv töleç bergil 'give it free, gratis' CCG; Gr.

DIS. DLD

D töleć no.a.b.; the context suggests the meaning 'cushion' or the like; apparently a Dev. N.; there is obviously no semantic connection with 1 or 2 töleć, and the word seems rather to be derived fr. *tölê: as an ilr form of töleç-, cf. tüllüsg Uyg. viii ff. Bud. (food to eat, clothes to wear) olurğuluk orunin töletin töşekin 'a seat, cushions, and mattress to sit on' Sum. 513, 13; a.o. TT VIII D.12 (orun).

D tildağ/tiltçağ (d-) Dev. N. fr. tilda-; prob. with -It- in Uyg. and -Id- later; the meaning is very elusive; in some Uyg. passages 'cause, reason' suits the context best, in others perhaps 'pretext', which is nearer the etymological meaning of tilda-: N.o.a.b. but NE Tob. tildak 'eloquent', R III 1333, seems to be a parallel Dev. N./A. in -k. Became an early l.-w. in Mong. as tildağ/tilda (< *tildağ) 'cause, reason' (Haenisch 140); this word was then reborrowed in this form but with meanings more akin to those in Xak., in Çağ. (San. 262v. 3), Kom. (tiltçev CCG; Gr. 228) and various modern languages, as well as in Pe. and other foreign languages, see Doerfer II 236. Uyg. viii ff. Man. in TT IX Tokharistan tu sa 'thereupon, therefore' is variously translated ann, anüze and (l. 32) ol tildağ üze: Chr. ol uğurka bügün (sic) künkeli nöçoqlar okta tapınmak tildağ bu euri 'therefore this is the reason for which the Magi worship fire down to the present day' U I 9, 3-5: Bud. tildağ 'cause, reason' is common, e.g. Sanskrit sūktaheta 'because of the good preaching' edgü (etkid) nom tiltçağnda: TT VIII D.5; o.o. do. E.3, 4 etc.; yavlak es tuş tiltçağnda 'because of (or under the influence of) evil companions (Hend.)' TT IV 6, 21; o.o. U I 24, 2 (avanvt); TT V 22, 27; 24, 71-2 (adruk); U II 8, 26 etc. Civ. USp. 111, 3-4 (alás): Xak. xii tildağ al-tacamin 'a false accusation against a man'; hence one says ol aparat tildağ kils' he makes a false accusation against him'; in Pe. it is bahdana Kaş. I 462; mundu: adin tildağ: (the lâm was later?) altered to kâf) ok toa gayr hâda mina'l-äsâbibi'l-muhika 'ilia and in addition to this there is a reason among its (time's) destructive causes' J 160, 4: KB (If God asks 'why did you behave like this?') netlî tildağ-güm bar 'what excuse have I got?' 6544; xiv Müh. (?)(VU) (ibid. al-warda 'purposes, intentions') tildağ: Rif. 190 (only): Xwar. xiv tiltçag 'motive, cause' Qutb 192: Kip. xiii (hataca mina'l-ihricic to offer an excuse' dildağ-gra-); al-huce 'excuse, pretext, argument' dildağ Hou. 37, 12: xiv diltak al-huce, more commonly pronounced with t- Id. 50.

DIS. V. DLD-

D töleć- (d-) Caus. f. of tilç-; s.i.s.m.l. Uyg. viii ff. Bud. biziğ kut tiltelit yarlıkap 'deigning to order that the favour of heaven should be sought for us' Usp. 88, 13: Xak. xi ol anu: tilteli: 'he ordered someone to seek him' (yaftubaho, so he searched for him (faftaqadahu) Kaş. II 310 (tilletür, tintek): Çağ. xv ff. tiltel- Caus. f. palabandin 'to order to seek or summon (someone)' Snn. 190v. 8 (quotn.).

D töleć- (d-) Hap. leg.; Caus. f. of 1 töle-: Kaş's explanation of the origin of the word would be applicable to a Caus. f. of töle-: either he confused the two words or some words have fallen out. Oğuz xi ol ko yöltelti: nataenti'l-gamam (error for nataca) 'he helped the ewe to lamb'; aşıulu iştâl-i-ağam minel-sa'r 'its origin is making the hair fall out' Kaş. II 310 (tilletür, tintek).

D tildağ/tiltçağ: (d-) Den. V. fr. til; regarding the phonetics see tildağ; etymologically this should mean 'to make the tongue', but in practice it seems usually to mean 'to make excuses, to seek pretexts', and the like. Survives only (?) in NC Kır. tilde- to abuse. Uyg. viii ff. Civ. (in a pledge by executors of an estate; 'if anyone presents these documents to us') negîke tiltçamayın bütürûp bégobybiz 'we will pay in full, without seeking any pretexts' Usp. 12, 9-10: a.o. do. 14-15 (çamsiz): Xak. xi KB (if you are now willing to learn) tilin tildama emdi kesgil sözülp 'do not make any excuses and stop talking at once' 4309: Xwar. xiv tiltçağ - to incite, induce (someone Acc., to do something Dat.)' Qutb 192: Kom. xiv tiltçagan söz 'a false statement' CCG; Gr.

VU?D töleć- Hap. leg.; perhaps Den. V. fr. töle which could mean 'to provide with cushions'. Uyg. viii ff. Man. Wind. 34-5 (èt-).

D tiltan- (d-) Hap. leg.; Refl. f. of tiltçağ; perhaps 'to make (something Dat.) an excuse'. Türkii vii ff. Man. Chuas. 267 (l. 18).

D talkur- (d-) Caus. f. of tal-; s.i.s.m.l., usually as taldur- 'to tire out, exhaust', but SW Osm. daldur- means 'to plunge (something Acc.) into water'. Xak. xi ol an: urup talkurdi: 'he beat him until he almost fainted' (hāda an yuqāy alayhi) Kaş. II 174 (talturur, talturmak).

D teltur- (d-) Caus. f. of tel-; survives in SW Osm. deldir-. Xak. xi ol ta:mm teltürdi: 'he ordered the piercing (bi:tąq) of the wall' (etc.); the second tă' is changed from dāl (MS. lâm), as they say in Ar. qatara and qadara with the same meaning (quotns.); a dāl may be changed from tă', and a tă' (MS. hā) from dāl (quotns.) Kaş. II 174 (teltürur, teltürmek).

D tiltür- (d-) Caus. f. of til-; s.i.s.m.l.g., usually as tildur-. Tildür in Kaş follows taldur- so presumably belongs here, although
semantically it is nearer teltür-, but the text is in some disorder and it is followed by bitltür-, tumtur-, etc.; the scribe was obviously confused between -t- and -d-, but bitltür- is misplaced in any event. Xak. xi er yarindaq tilitültüd: 'the man ordered that a strap (lit. strip) should be cut' (br-qaddal-gidd); also used of anything when it has been cut in strips (qadda), e.g. leather, and the like Kağ. II 175 (tilitur, tiltürmek): (ol) ani: biçek bile: tildürd: 'he stabbed him (reca-aahu; ?read reca-aahu 'had him stabbed') with a knife' II 176 (tilitur, tiltürmek).

D toltur- (d) Caus. of f. tostl; 'to fill'. S.i.m.m.l.g.; in SW Az., Osm. doldur-; Tkm. doldur-. Xak. xi ol ayak tolturdu: 'he filled (ama-la) the cup' (etc.) Kağ. II 175 (tolturul, tolturmak): xiii(7) Tef. tolturul- 'to fill' 308: xiv Muh.(?) ama-la toltur- Rif. 104 (only): Çağ. xv ff. toltur- Caus. f.; pur kardan 'to fill' Sam. 183v 4 (quoting): Kom. xiv ditto toltur- CCG; Gr. 249q (quoting): Kip. xiv toltur- mala-a 1d. 65; mala-a doldur- (once toltur-) Bul. 80v; xv mala-a toltur-'with two ts; some people pronounce it with two ds Kaş. 74, 1; mala-a toltur- Tuh. 35b. 8.

VUD tuldur- Hap. leg.; Caus. f. of tulur-. Xak. xi atılıg ann. tuldurdu: 'the houseman (etc.) collided with him' (fadama buhu) Kağ. II 175 (no Aor. or İnf.)

PUD tältür- Hap. leg.; the passage occurs in a list of the unpleasant results of sin; the spelling is quite clear in the MS.; v. l. C. suggests that it means 'to make (someone) dream', connecting it with tül, this is possible only by assuming a homophonous V. and N. of this form, but there is no other trace of VU *tül- or this verb, and no convincing sense is given by assuming that either this word or tildür- is mis-spelt. Uyg. viii ff. Man. tüş üze olurup (so read) tildürür (the demons) 'sit on your chest and ...' M 117, 12-13.

VUD toldur- Hap. leg.; this verb is listed in a Chapter devoted to disyllables, in a small section containing three other verbs all of which are onomatopoecies; the vocalization is chaotic; in the case of this verb the l and d carry cozms in the Perf. but are unmarked in the other tenses; in the case of the other verbs the third consonant usually carries a hasra, but this seems to be an error. Prima facie a Den. V. fr. *toldur, possibly onomatopoetic 'to clatter away' or the like. Öğuz xi boyn (mis-spelt to) toldrud: tafarraqal-näs min kull cánib 'the people scattered in every direction' Kaş. III 447 (toldrăr, toldrămák).

Mon. V. DLG-

Mon. V. DLG-
talk- the basic meaning of this verb, which is pec. to Kağ. but without a main entry is obscure. It survives as talk- 'to work (leather) while tanning it; to scutch (hemp)' in NE Alt., Şor, Tel. (Tuv. dağıt-), and NW Kaş. R I 890. Cf. talku; talagç, talkt-, talk-.

Dils. DLG-
talak (d-) 'the spleen'. Survives in NC Kxz.; SC; NW as talak or the like and SW Az., Osm. dalak; Tkm. dałak. Xak. xi talak al-fihal 'the spleen' Kaş. I 411: Çağ. xv ff. talag/talak supurs 'spleen', in Ar. fihal Sam. 160v. 6; dalak same translation do. 224v. 8 (prob. Rümî, though not so described): Kip. xiii al-fihal talak: Hou. 21, 17: xiv talak ditto İd. 66: xv ditto talak: (vocalized tala:k) Kav. 61, 10; talak Tuh. 236b. 4.

tašüğ Hap. leg.; obviously a mere jingle Xak. xi Kağ. I 408 (tast):

D tilak (d-) Dim. f. of til; 'the clitoris'. Survives in SW Osm. dilek and prob. all modern language groups, but the kind of word often omitted fr. dict.s.; l.-w. in Pe., see Doerfer II 925. Çiygil xi tilak matul'l-mar'a 'clitoris' Kaş. I 411; (Xak.)? tilak farcu'l-mar'a ditto I 335, 3: Kip. xiii al-bazar ditto tilak Hou. 21, 5: xiv tilak al-zurbular'da fi-l-farc ditto İd. 66: xv bazar (mis-spelt badr) tilak Tuh. 7a. 5: Osm. xvi ff. dilak/tilak (also dilek) 'clitoris' in several Ar. and Pe. dict.s. TTS II 292, 893; IV 217.

D tillğ P.N./A. fr. til; 'having a tongue'. S.i.m.m.l.g. usually w. a preceding qualifying Adj., 'having a ... tongue'; but tillğ in some NE languages means 'eloquent' and SW Az., Osm., Tkm. dilek 'gliv, voluble'. Xak. xi yavlaq tillğ bég 'a foul-mouthed husband' Kaş. III 133, 15; n.m.e.: xiv Muş. al-fash 'eloquent' (opposite to 'stammering) til:isli:z) dilek: Mel. 55, 11; tillğ Rif. 153; a.o. do. 150 (oğlilğ): Xwar. xiv tillğ/tilli 'having a ... tongue' Quth 179.

VUD tuluk Hap. leg.; the meaning can only be conjectured; the editors suggest a connection with modern words of similar form meaning 'wine-skin' and the like, no doubt der. fr. tosl-, but this is not very plausible; the meaning seems rather 'barrier', or the like, which is a possible meaning for a Pass. Dev. N./A fr. tul-. Uyg. viii ff. Bud. (when a murderer is reborn in hell, the lords of hell lay him face downwards on a surface of red-hot iron) üzesinde yalımlayu turur yönün tuluklar tegresinde tokıp anıp içinde baturalar 'they fasten thick barriers (?) constantly flaming on the top round him and lower him within them' TM IV 252, 34 ff.
F talka: See tarka:

D talku: prob. a crisis of *talkgu: Dev. N. fr. talk-; survives in NE Tel. talku; NC Kir. ditto; Kxz. talki; NW Káz., Nog. ditto 'an instrument for working leather while it is being tanned'. It is difficult to see the semantic connection of the Xak. word with this, but it is connected with the meanings of other der. f.s. Xak. xi anything 'spun or twisted' (maftul mudaltvar) is called talku; hence a 'twisted cord' is called talku: yıstiğ. Kaş. I 427.

D talgu:ç Hap. leg.; abbreviation of *talkgu: N.I. fr. talk-; 'a toggle' and the like. Xak. xi talgu:ç 'the name of the piece of wood (al-xapaba) which is inserted between a package (al-çid) and the cord (round it)'; the cord is twisted several times (yuftal . . . fatalat), until the cord is stretched (yumnad) and the load secured (yaftadd), so that the package cannot shift (tâ yu' atrace) Kaş. I 453.


D talkû Dev. N. fr. talk-; n.o.a.b. Xak. xi talkû mustadimu:-l-hibal (so read, MS. cibal) 'tension(?) of cords'; talkû ta'viqul-umur 'a business complication' Kaş. I 463.

D talgu:ç abbreviation of *talkgu:k N.I. fr. talk-; n.o.a.b. Uyğ. viii ff. terkin bêz yüz talgu:karîq anutqlı quickly prepare the 500 iron nails' U III 47, 9: Xak. xi talgu:ç 'the peg (or tang, al-taviti) which is inserted in the handle (maqbad) of a spade or axe, so that the (spade or) axe-head can be secured (yastadd) to it' Kaş. I 469.

D tolga:ç (d-): Dev. N. fr. tolga:-; lit. 'twisting, something twisted', and the like; Kaş. give three meanings; in the third 'snow-storm' it is vocalized talga:ç; this meaning is not found elsewhere, but there is no reasonable doubt that it is the same word in the sense of 'something swirling'. It is possible that the Uyğ. word was a parallel Der. N. in -k, tolgak, which would have the same meaning, and most modern forms seem to go back to this word rather than tolga:ç; they include NE Şor tolgak; Khak. tolgax; Tuv. dolgak 'twisted, intertwined,' and the like; SE Türkî tolgak 'birth pangs'; NC Kir. tolgo:/tolgok ditto, and 'the act of twisting; pressing, urgent' Kxz. tolgak ditto; SC Uzb. tolgak 'birth pangs'; NW Kh., Nog. tolgak ditto; SW Az. dolaga; Osm., Türk. dolgak 'puttees'. Uyğ. viii ff. Bud. tolga:ç (or tolgak?) 'pain, distress', occurs both by itself, e.g. ayig adaliq tolga:ç 'evil, dangerous pain' USP. 90 II b. 10, and in lists of near synonyms, e.g. ig kem sikig tanq ada tuda tolgaglarinda 'in diseases (Hend.), constrictions (Hend.), dangers (Hend.), and pains' U II 73, 2 (iii) ff.; and in Priv. N.A. form e.g. emgeksiz tolgasiz 'without pain' TT VI 280: Cîv. tolgag bolup sömenser 'if a man has colic (?) and it is not relieved' H I 44; Xak. xi tolgag sanaful-mar'a 'a woman's earring'; hence one says yincü: tolga:ç 'a pearl earring'; tolga:ç almîma 'pain'; hence one says emgek tolgag originally al-zahir wâl-qunine 'dysentery, colic'; hence one says annî karmî: tolgag 'he has an attack of dysentery and diarrhea' (al-hayda): tolga:ç (apparently tolga:ç corrected to tolga:ç) 'a snowstorm (al-damaq) which takes a man by surprise' (yuqgîl'îs-sîn) so that it nearly kills him; hence one says taqg üze: tolga:ç (spelt tolga:ç) boldî: 'a snowstorm arose (qâma) on the mountain' Kaş. II 288: Xwar. xiv tolga:ç zahtumî is used both for 'birth pangs' and the 'sufferings' endured by a pilgrim Nâm. 287, 2-3: Kip. xii in (a list of clothing, between 'boot' and 'slipper') al-lafa:i'f 'puttees, or leggins' tola:k (tis, MS. torla:k) Hou. 19, 5: xiv tolak al-yay'ul-malîfî 'something wrapped up or round' Id. 95: in do. 45 against çolmak al-hisâfa one MS. adds, 'also called dolak'.

D toluk (d-) 'an inflated skin container, or bladder', and more generally 'a skin container'; morphologically a Pass. Dev. N./A. fr. toluk-, Emphatic Pass. f. of tole-, which is traceable as doluk- in SW Osm. fr. xvi onwards (TTS I 216; IV 236), and still survives in xx Anat. SDD 456. The latest trace of this word is in SW Osm. Red. 1261; it is now obsolete everywhere. Uyğ. viii ff. Man. Wind. 22-4 (I ür.): Xak. xi toluk:ç al-ziqqul-manîfç iîhî 'an inflated skin' Kaş. I 289: xiv Muh.? (under 'wine-mERCHANTS' equipment') al-ziqq toluk:ç Rif. 162 (only): Kip. xiv doluk al-ziqq, also pronounced with t- Id. 50; toluk:ç al-ziqq do. 66: xv zerf cîld 'a skin container' toluk Tuh. 24a. 12: Osm. xvi toluk (spelt with tâ) 'occurs in three dicts. translating Pe. words for 'skin container' TTS III 668; IV 76o (Red. spells with tâ 'pronounced d-')

D talkan 'crushed parched grain' and the like; prob. abbreviation of *talkgan Dev. N. fr. talk-., S.i.a.m.l.; in SW only Tkm. talcan; a l.w. in Pe. and other foreign languages see Doerfer II 928 (his proposed etymology is false). Uyğ. viii ff. Cîv. ye tim tutum talkan 'seven handfuls of parched grain' TT VII 24, 9; 25, 10; a.o. H II 12, 91 (arpas): Xak. xi talkan:ç al-sawqç 'crushed parched grain' Kaş. I 440 (verse); o.o. II 89, 24 (katiq): 154, 16 (1 katin-); 189, 28 (katturar-); 190, 5 (1 kartur-): xiv Muh.? (al-sawq) al Kar tan:ç (mis-spet with qâf for tâ) Rif. 165 (only): Çağ. xiv falk talkan 'a food made of crushed parched wheat' Vel. 173; talgan/ talkan 'wheat parched, crushed, and made into food' in particular, and 'anything softened by crushing' in general (quoton., prov.); it is pointed out that the translation of talgan/ talkan as 'pillage' in Vel. 172 in the same verse is an error San. 160v. 14:

**DIS. V. DLĞ**

D tilik- (d-) Hap. leg.; Intrans. Den. V. fr. tili. Xak./Oğuz xi kîsi: menîn birle: tilkdi: 'the man conversed (takallama) with
me and tried to obtain (istaca'ra) information from me'; and one says ol er isiz titikt: 'that man became a target for gossip (garad li'-alsun) being criticized and abused for believable conduct'; the first is an Oğuz phrase and the 'Turks do not know it Kaş. II 116 (tilikzar, tilikmak).

?D tolgâ- (d-) basically 'to twist, wrap round', and the like. S.i.a.m.l.g., usually as tolgâ-, but NE Tuv. dolga-; SW Az., Osm., Tkm. dolâ-, with a wide range of meanings in some languages. See tolgâ-. Xak. xi kiz yincü tolgadu: 'the girl put on earrings (garrataq li-nafsihâ sanaf) of pearls' (etc.); and one says ol yuq tolgad: 'he wrapped together hands (amama amita) of raw wool' (i.e. for spinning); and one says anu karni: tolgad: 'his stomach writhed (lava) with diarrhoea and the like' Kaş. III 289 (tolgar, tolgamak; in three places the nuqtas of the tâ are missing, and in the second phrase it has fatha instead of damaq): xiv Muh.(?)'namâ mixdaqa 'to make a pillow, or bolster tola:- Rif. 113 (only); the t- requires back vowels, which excludes a connection with tôlelet; the implication may be 'to wrap up material to make a pillow': Çağ. xv ff. tolgâ- (-di, -p) tuldur- (sic? error for tola:- or dönürt-) ve bür-; dönürt- 'to twist; to turn (away) Vel. 219 (quots.); tolgâ- a Trans. verb (masdar-i mula'addi) piçiđan 'to twist, turn'; tolgândur- is used in the same sense San. 184r. 8; Kip. xiv tola- laffâ 'to wrap (round)' Id. 65: xv tolaqat 'to be in the throes of child-birth' tolgâ- Tuh. 24a. 6; lava (kayrîl-/mayrîl-; in margin in second hand) tola- do. 32a. 12.

D talkt- Hap. leg.; Caus. f. of talk-; this must be the correct form, it is the vocalization of the Aor., elsewhere the vowel signs are absent or wrong. Xak. ol anu yîsin talktittu: 'he urged someone to obstruct ('aewsqa) his business'; and one says ol yükti: talktittu: 'he urged someone to push the load into position' (yuşdimu'l-haml); also used when one orders someone to secure it (bi-išlühāhi) with a rod (mirba'a) which and the load and twisted (yuftal) until the load is straight (yastaqim) Kaş. II 339 (talktûr, talktmark).

D tolgat- (d-) Caus. f. of tolgâ-; 'to cause pain or suffering'. S.i.a.m.l with extended meanings. Türki viii II N 13 (emget): Uyğ. viii ff. Man. TT II 16, 41-4 (emget-).

D talkul- Hap. leg.; Pass. f. of talk-.. Xak. xi talkuldu: neş insadama'l-sulay va'ndaafa'a 'the thing was pushed back into position'; and one says yeş talkuldu: 'the business was pushed back' (postponed, indafa'a); and one says yuk talkuldu: indafa'a'l-haml if'il- habl 'the load was pushed back under the cord (holding it in position) Kaş. II 230 (talkulur, talkulmak).

D tolgan- (d-) Refl. f. of tolgat-; s.i.a.m.l.g. with extended meanings; in SW Az., Osm., Tkm. dolan- 'to rotate, revolve; to circulate, saunter about', and the like. Uyğ. viii ff. Man.. A kim etoz üçün emgeser tolgan- sar 'whoever undergoes pain and suffering for the sake of his body' M III 11, 11-12 (ii): Bud. U II 24, 1 (ulin): Xak. xi er ulind- tolgand: 'the man writhed (iltatm) with pain and tossed (toqallaba) from one side to the other'; and one says er özü: tolgand: 'the man was seized with diarrhoea and dysentery'; and one says özüye: yuq tolgand: 'the man wraped together hands of raw wool for himself' Kaş. II 241 (tolganur, tolganmak): Çağ. xv ff. tolgan- (-ip) tolan- Vel. 219; tologan-/tolgas- piçiđa şuđan 'to be twisted' San. 184r. 23 (quotns.): Kip. xv ahrâ (of water) 'to be turd' (bulan- and) tolan-; Tkm. (bulgan- and) tolgan- Tuh. 26a. 3 (these descriptions should be reversed?).

VUD tolgar- Pec. to Kaş.; the vocalization and etymology of this verb are most obscure; of the six occurrences the first syllable is vocalized tal- six times with the alternative (two vowel signs) tol- once, nevertheless considering the meanings tol- is almost certainly right; the second syllable is -gür- four times and -gir- twice. The word can hardly be a Caus. f. since it is Intrans., and the likeliest explanation is that tolgar- is a Trans. Den. V. and this verb an Intrans. Den. V. from tolgî where it is clear that the correct form of this word should be tolgar-. Xak. xi köplüm tolgardi: 'my constitution (mafsî) was almost thoroughly upset (read tatamaraowac for tataharaowac in MS.) when it was revolted (loqisat) by eating putrid food' (tolgarur, tolgarmak); art baş: tolgard: 'a snowstorm rose (gâmatıl-l-damaq) over the head of the pass' (etc.) Kaş. II 178 (tolgararur, tolgarmak).

D talkış- Hap. leg.; Co-op. f. of talk-. Xak. xi ol maşa: uyuma: talkısdî: 'he helped me to twist (fi layy) the felt out of which boots are made'; also used of anything that is twisted (yulâw ta' yuflal) Kaş. II 207 (talkışur, talkışmak).

D tolgas- Co-op. f. of tolgâ-; s.i.a.m.l. with various extended meanings; in SW Az., Osm., Tkm. dola-; Xak. xi ol menîb birle: yuq tolgasî: 'he competed with me in preparing together (fi ta'mit) hanks of wool'; also used of twisting (fi layy) anything, and also of colic (al-luîw) when it attacks the stomach Kaş. II 220 (tolgasur, tolgasmak); Çağ. xv ff. San. 184r. 23 (tolgan-).

Tris. DLG

D talağû: Hap. leg.; Dev. N. fr. tala:- Xak. XI talağû: 'a quick-acting (al-mucahhaâz) poison'; and 'dysentery' (al-zâhir) is also called talağû: Kaş. I 447.

Tris. V. DLG-

D tolkuklan- (d-) Hap. leg.; Refl. Den. V. fr. tolkuk. Xak. xi tolkuklandi: neş 'the thing was inflated (intafava) like a skin con-
DF talkalan- Hap. leg.; Refl. Den. V. fr. talka: (tarka); inadequately vocalized but certainly of this form. Xak. xi üzüm talkalanda: ‘the grapes were sour’ (tahasrama) Kat. III 201 (talkalanur, talkalanmâk).

Dis. DLG


D telêk (d-) Dev. N. fr. tile: - ‘request, wish’. S.i.a.m.lg.; in NE Tuv. dîlêk; SW Az., Osm. dîlêk; Tkm. dîlêg. Uyûg. vii ff. Civ. ötûg (so read) tilek bulglûkûli sarp ‘it is difficult to achieve one’s desires (Hend.)‘ TT I 221-2: Xak. xi telêk al-marûd ‘wish’ Kas. I 412: o. o. II 148, 7 (tilek); III 90, 3 (tilekîni); KB bayat bêrî bûrca tilemiş tilek ‘God granted him all his wishes’ 90; many o.o. 37, 116, 125, 136, etc.: xIII (?). At. tilecke tîrîl ‘live as you wish’ 415; Tef. tilek ‘wish’ 302: xiv Muh. al-marûd tilek Mel. 84, 10; Rif. 190: Çağ. xv ff. tilek tilek Vel. 193; tilek (spelt) ûlab ao mas’ala ‘request’ San. 200r. 20 (quoto.). Xwar. xiii dîlêk ‘wish, request’ ‘Alt 56: xiv tilek ditto Qutb 179; Komp. xiv ‘wish’ tilek CCG; Gr. Kp.-xIV (Tkm.) dîlêk al-marûd Id. 50: xv tilek Dev. N. of title- Tuh. 84a. 2.

VU ? dellûk Hap. leg.; the làm is unvocalized; it is possible that the damma is misplaced and that this should be read as delûk (telik) but initial d- is so rare in Kas. that it may well be a foreign l.-w. Xak. xi dellûk al-hazaful-l-aža (sic in MS., ? read d’a’ or çaga) wa hawâ nahvû‘l-carratu‘l-mahsiratu‘l-radâ; (al-a’za night-blind) is an obvious error; al-ãža means ‘rubbish’; though grammatically dubious, the phr. hazaful-l-aža, gives the best sense) ‘a rubbish pot’, for example a jar with a broken neck Kas. I 389.

VUD tilek (d-) ‘tranquil, sedate, quiet’, and the like. Survives only(?) in SW xx Anat. dîlêk, same meaning (and others) SDD 464; there are also in this language several related verbs dîlêk-, dölen-, dölenir-, dölese-. For Osm. Red. 927 (only) lists dellûk in this sense and dellûn- ‘to become quiet’; these are prob. misvocalized. It seems clear that tilek is a Dev. N. fr. *töle:- (d-) a different word from 1, 2 töle:- above. Oğuz xi töle: al-muşma‘in wa{l-sakin ‘quiet, sedate’; aç évek tok töle: ‘the hungry man hurries to the food’, the satisfied man is sedate and does not care if the meal is late’ Kas. I 387: xIII(?). Tef. töle: (meaning obscure, but al-sakina ‘tranquility’ translated tölelkik) 318 (tilek): xiv Rhô, ay yawaş töle: ‘oh gentle and tranquil man’ R III 1568; Muh. al-hudna ‘quiet’ töle: (g-marked) Mel. 51, 2 (corrupt); Rif. 146: Çağ. xv ff. (after tilek) it (here töle) also occurs with the meaning yaraş ‘quiet, gentle’ Vel. 220: Xwar. xiv töle: ‘mild, kindly’ Qutb 189 (tilek).

D töle: Dev. N./A. fr. töle:-; ‘mouthing; the mouthing season’. Survives in SW Osm. töle, same meaning (and others); l.-w. in Pe., see Doerfer II 982. Xak. xi töle: teqat isgatl-arawab ‘aqayqhihi ‘the season when animals shed their winter coats’; one says koy töle:kîne: (sic) keldi: ‘the sheep has reached the mouthing season’ Kas. I 387; töle: yîlîk ‘al-mu‘aq mina-l-hayawân, ‘animals whose winter coat has fallen out and whose summer coat is growing’ I 412: Çağ. xv ff. töle: ‘(with -k)’ the time when birds change their feathers’ Vel. 220 (quoto.); töle: (spelt) ‘of animals and birds, shedding their coats or feathers and growing new ones’ San. 184v. 15 (same quoto.).

PU(D) töle: pec. to Uyûg.; some meaning like ‘vigour’ or ‘violence’ seems to be indicated; etymology obscure. Uyûg. viii ff. Bud. bar kûçin üntûrcü töle:ke sêkryli barûp summoning all his strength and going with vigorous leaps’ U IV 10, 46-7 (I 43, 10-11); öpekse töle: künde ‘in the violence of his rage’ U II 25, 25; töle:ke urup ‘violently striking’ do. 27, 24; belîn[de]k töle: ‘with terrifying violence’ TT X 354-5; o.o. Str. 102, 4 (kuvirgâk); 615, 6 (kimgî).

D tüllüg P.N./A. fr. tüli: ‘hairy, feathered’. S.i.a.m.lg. but in such forms as SE Türk tüllûk; SW Osm., Tkm. tûllû with inserted consonant. Uyûg. vii ff. Bud. etez tüllûg erûr ‘the body is hairy’ TT VIII G.63; Civ. do. P.24; ‘IS 37-8 (erûk): xiv Chin.-Uyûg. Dict. ‘peach’ tüllûg (erûk) Ligeti 271: Xak. xi one says of a horse bu at ne: tüllûg mâ yiya ‘what is the colour of this horse’s coat?’ Kas. I 406, 24; I 69 (erûk); III 19 (yadâm); III 207 (tûb); n.m.e.: xiv Muh. dü şa‘r ‘hairy’ tüllûg Mel. 10, 10 (Rif. 83 sacîlîg sic) (Xwar. xIII(?)). tük tüllûlûg ‘hairy’ Og. 15; kûk tüllûlûg ‘grey-haired’ do. 140, etc.: Kom. xiv ‘hairy’ tüllûlû GGr; Gr.

D tilge: (d-) Hap. leg.; Dev. N. (Conc. N.) fr. til-. Xak. xi one says bîr tilge: et ‘a slice (fîldî) of meat’; also used of anything cut lengthways (qut‘i tâla(n)); hence one calls ‘a strip (çafa) of land’ bîr tilge: ye‘r Kas. I 429.

tilkû: ‘fox’; s.i.a.m.lg., usually with two rounded vowels, tilkû and the like; SW Az. tîlkw, but Osm., Tkm. tîlki, see Scherbak, p. 135: Türkü vii ff. öztîn: tilkû: yêmîs ‘a fox eat him’ Irk 46: Uyûg. vii ff. Bud. tilkû (in lists of evil carnivorous animals) U II 31,
D telgeç- Dev. N. fr. telgeç-; n.o.a.b. in the Hend. bulgak telgeç. Uyg. viii ff. Man.-A (it is like the great ocean) kim bulgak [telgeç] [ūkęs o]l 'where there are many disturbances' M III 9, 17 (ii); o.o. do. 9, 2 (ii); 10, 15 (i); Bud. bu bulgak telgekke (mis-transcribed tilgenek) katlitim ... erser 'if I have been involved in these disturbances' U II 87, 53 (in the parallel texts U II 78, 35; TT IV 10, 17 the phr. used is īl bulgakka 'civil disturbances').

PU(D) tilgen 'wheel, disc'; pec. to Uyg.; unlikely to be a basic word but with no obvious etymology. Uyg. viii ff. Bud. Sanskrit cakra 'wheel' tilgen TT VII A.34; yile tilkenin (sic) 'with a hundred wheels' do. G.69, kün tẹrp tilgeni teg 'like the sun disc' TT V 6, 21; Swu. 92, 18 etc.; kapli tilgeni teg 'like a cart wheel' Swu. 133, 20; o.o. TT V 6, 43-45 (I oltuğ); VI 455 (tevir-); VII 41, 24; U III 17, 9.

Dis. V. DLM-
telgeç- Hap. leg.; see telgeç, telgen-. Xak. xi ol atsun bulğadi: [telgedi:] awa' a abahā fi harad wa dacoar 'he infiltrated and enraged his father'; telgeç; is only in Hend. (muxawna(ç) and not by itself Kaş. III 291 (telger, telgenmek).

D telgen- Hap. leg.; Refl. f. of telgeç-. Xak. xi ol apar bulğandi: telgeni: 'he was infiltrated and enraged by him' (gažiba ... wa harido); telgeni: is not used by itself, but always follows bulğandi: Kaş. II 242 (telgeni:, telgenmek).

Tris. DLM-

Tris. V. DLM-
D tilküilen- Refl. Den. V. fr. tilküilen; lit. 'to behave like a fox'. N.o.a.b., but SW Osm. tilküilen- has much the same meaning. Xak. xi er tilküilenle: 'the man was slyly flattering' (tamallaqa ... fi ravagäh) as if he was a fox Kaş. III 202 (tilküilen:enür, tilküilenmek);
Osm. xvi-xviii dilkilen- 'to fawn, flatter obsequiously' in several texts, mainly dicts. TT 1207; II 299; III 195; IV 255.

Tris. DLL-
D tölüğ (d-) P.N./A. fr. tölü; n.o.a.b. Uyg. viii ff. Man. tölüğ bulüt teg 'like a cloud full of hail' M II 11, 16.

D toluluk (d-) A.N. fr. tolul; n.o.a.b. Xak. xi KB atım erdi Aytoldi kiklim tolul irildi toluluk 'my name was Aytoldi (the moon has become full), my character was full (like the moon); the fullness has waned' 1351.

Tris. V. DLM-
D talula:- Den. V. fr. talu; 'to choose'. N.o.a.b. Türkü vii ff. talula:pan 'choosing' IrkB 19 (this para. is unintelligible, and possibly corrupt): Uyg. vii ff. Bud. (human beings) tuğdükta kün talulamaz 'do not choose the day of their birth' ... öldükte yême kün talulamaz and 'do not choose the day of their death' TT VI 227 ff.: Xak. xi ol talulada: neğni: 'he chose (xtarda) the thing' Kaş. III 326 (talula:ar, talulamak): KB (if this favour of heaven comes, a man's days (read künü) are favoured) tümen arzu birle talulap yer aș 'he chooses and enjoys food and countless (other) desires' 682; o.o. 686, 899, etc.: xiii(? ) At. (this is a wise book) bir sözüg talulap ketürdim 'I have chosen one (wise) word and brought it (to you)'. 477 (sözüg seems a better reading than süzük).

D tolul:- Hap. leg.; Den. V. fr. tolul; 'to fill'. Xak. xii(? ) KBVP 51 (akıt-).

Dis. DLM-
talum an Adj. used to qualify words for animals, prob. 'predatory', or the like. N.o.a.b. Türkü vii ff. talum kara: küş 'a predatory (?) eagle' IrkB 3, 43, 51; talum uru: in do. 40 makes no sense and is prob. an error for tellum uru: 'many ravines': Uyg. vii ff. Bud. talum kara küş in Kuan. 142 (U II 20, 23) corresponds to Sanskrit garuḍa 'a mythical bird, king of the birds and enemy of serpents'; talum balk PP 17, 1 represents Sanskrit makuara 'a mythical but dangerous sea monster'.

tellim (ʔd-) 'many', one of the commonest words with this meaning down to xi, but now obsolete everywhere. Uyg. vii ff. Man. TT III 21, 145 (ūkęş): Bud. tellim is common, both by itself, e.g. nom bitiglerin tellim yiğyuk men 'I have collected many scriptures' Hüen-ts. 58-9, and in the phr. üküş tellim Swu. 140, 22 etc. and tellim üküş U III 40, 28 etc.: Civ. (if an eye) üküş tellim yaș arsas 'waters profusely' H I 65: Xak. xi tellim al-ḥatīf 'many'; one says tellim yarmaık 'many dirhams' Kaş. II 1397; nearly 40 o.o.: KB mēni emgetür tili ʔik tellim 'my tongue very often injures me' 166;
kişide kişi ahruki bar telim 'there are many differences between one man and another' 201; o.o. 272, 404, 761, etc.; telimrek 2148: xii (?), At. telim er kani 'many men's blood' 142; 3 o.o.; Tef. telim 'many, much' 297; Xwar. xii ditto 'Ali 52: xii(?), köp telim 'very many' Of. 119, 120, etc.; xiv telim/telim 'many' Qub 174-6; MN 366; Nahe. 336, 7; Tkm. xiii al-kafır (Kip. köp/üküş) telim Hou. 25, 13; xiv delim al-kafır; and one says bu delim dur 'this is too much', on finding something excessive 'ind istıtkar-i sığay' Id. 50; Osm. xiv ff. delim 'many, much'; very common in xiv and xv, once in xvi TTS I 191; II 275; III 177; IV 201; xvii telim, in Rûmi, faqarından ve biaşır 'much, many' San. 160. 25.

dilim (d-) N.S.A. fr. til.; 'a (single) slice' and the like. S.i.a.m.l.g.; in SW Az., Osm., Tkm. dilim; a.l-w. in Pe., see Doerfer II 932; cf. tilgê. Xak. xi bir telim et 'a slice (fildis) of meat'; also used of anything cut or split lengthways Kaş. I 397: Çağ. xv ff. telim qâq burûda 'cut in slices' San. 200r. 29 (quotns.); a.o. do. 198v. 9 (til-) Kom. xiv 'a slice of bread' telim CCG; Gr.

Vu(?D) I tulum the only meaning in Xak. is 'weapons, military equipment'; fr. the medieval period onwards the only meaning, except when it is a Sec. f. of tuluq, is 'a skin container, inflated skin used as a float', etc. It is, of course, poss. but not very likely that these are two different words. In both cases the word might semantically be regarded as a N.S.A. fr. tol-, but it is consistently pronounced tulum in all the modern languages in which it survives and is a 1.-w. in this form and the second meaning in Mong. (Kou. 1855, Haltod 431). The evidence against any connection with tol- seems to be overwhelming, but there is no semantic connection w. tul-.

A 1.-w. in Pe. and other foreign languages, see Doerfer II 931. Xak. xi tulum al-sîlâh ism câmi 'a generic term for weapons (or military equipment)' Kaş. I 397; I 215 (anut.), II 30 (1 barâm) and 2 o.o.; KB (do not forget death) agar yok tulum 'there are no weapons against it' 1381; ok ya tulum 'bow and arrows and military equipment' 3623; er at sü tulum 'men and horses, an army, and weapons' 5485; o.o. 1381 (2 at), 1537 (1 tığ), 2339, 2355: Çağ. xv ff. tulum xik 'a skin container', in Ar. sigq San. 184v. 18; a.o. 92v. 23 (uyuma):

S 2 tulum See tulup.

dî telmac (d-) 'interpreter'; prima facie der. fr. til, but morphologically obscure since -mac is otherwise a Dev. Suff. forming names of foodstuffs; the possibility that it is a 1.-w. cannot therefore be excluded, particularly since in a slightly different form it exists in Old Church Slavonic, while in Turkish it is not traceable earlier than KB; the reading tlmçi in U 11 9, 9 (Kuan. 127) is a misreading of nomçi. S.i.a.m.l.g.; the forms which it takes in Turkish and various foreign languages are discussed at length in Doerfer II.
D tolıun (d-) Intrans. Dev. N./A. fr. tolı-; used only in the phr. tolıun (a)y) ‘the full moon’; a)y sometimes omitted; s.i.s.m.l. in SW Osm. dolun. Xak. xi tolıun ay al-bad’r the full moon’ Kaf. I 402; J 82 (tolun ay); I 288, 5 (tolun); III 33, 14 (tolun): KB qiyamatta körğit tolıun teg yüzi ‘show his face like a full moon on the day of resurrection’ 48; tolıun bolsa tolsa ‘when (the moon) becomes full and is full’ 732; XIII (7) Tef. tolıun ay 309: Çağ. xv ff. tolıun pur wa ma’miri ‘full, filled’; tolıun ay bad-i kāmil ‘the full moon’ San. 184v. 22 (quotn.): Xwar. xiv tolıun ay Qutb 182; MN 5, etc.: Kip. XIII al-bad’r ay tolıun that is qamar mal’ān Hou. 5, 4; XIV (tol- to be full’; hence) tolıun ay/tolu ay ‘the moon filled with light’ Ibd. 66.

tıluğ ‘the temples’ (anatomical); hence ‘the hair on the temples’, and later more generally ‘a lock of hair’. Survives meaning ‘a lock of hair’, sometimes specifically over the temples, in NE, most dialects, tıluğ, NC Kir., Kız. tıluğ SC Uzb. tolım/tılım; NW Kaz. tıluğ, KK, Nog. tıluğ; SW xx Anat. dulum/dulun/tıluğ dülup 472, 1396. Uyğ. VIII ff. Civ. tıluğ: sancar ‘he has a splitting headache’ TT VIII 14: Xak. xı tıluğ al-şu’d ‘the temples’; tıluğ a small component (hama) in a horse’s bridle, its position is below the horse’s ear, and the head and temple straps are passed through it; hence one says yuğsun tıluğ: taha’at’al-l-ılcım ‘bridle fittings’ Kaf. III 371; tıluğ ‘the temples’ in one of the two dialects (luğatayn); and the small component of a bridle which is on the temples to the right and left is called tıluğ I 401: Xwar. xiv tıluğ ‘hair on the forehead’ Qutb 185: Kom. XIV ‘a lock of hair’ tıluğ CCG; Gr.: Kip. XIII al-dafira ‘a lock of hair’ tıluğ Hou. 19, 20; (VU) al-fard wa hawe’al-üşu’d tıluğ (sic?); vocalized talım) do. 22, 1: XIV tıluğ (‘with -y’) al-üşu’d Ibd. 66; xv üşu’d (taşlay Mong. l.-w.; in margin) tıluğ Tuh. 22a. 3. Osm. XIV ff. dülup; less often tıluğ, ‘temples’ in several texts TTS I 227; II 323; III 211; IV 244.

E tilıpen Se tilıgek.

Dis. V. DLN-

D telin- (d-) Refl. f. of tel-; survives in SW Osm. delin- ‘to be perforated, worn through’. Türkü vii. uzie: teprim: basmasar asra; yer tellımmeser ‘if the sky does not press down from above, or the earth be pierced beneath’ (who can harm the Türkü people?) IE 22, IE 18: Uyğ. VIII ff. Bud. U III 37, 3 (oyulî-): Civ. xı süleser yer tellınmır ‘if he goes on an expedition the earth is pierced’ (i.e. collapses below or beneath him) TT I 32; (a remedy) tellımmes kartka ‘for an ulcer that does not discharge’ I 42 (tellınp in do. 43 is an error for telınıp): Xak. xı taqım telınmır ‘the wall was pierced’ (intaqaba) Kaf. II 147 (tellınır, tellımmır): XIII (7) Tef. telin- ‘to be perforated, pierced’ (of a ship, and pearls) 297; Çağı. xv ff. telin- şuçuk ‘to be perforated’ San. 1997.

D tilen- (d-) Refl. f. of tile-; s.i.s.m.l. in SW Az., Osm., Türk. dilen-, usually meaning ‘to ask for (something) for oneself, to beg’. Uyğ. VIII ff. Civ. men Künbərmış Şagunda tilənə ol ‘he must ask me, Künbərmış S. (for the payment)’ Usp. 35, 4: Xak. xı em sem așar tilenıp ‘I sought for (talabatu) a remedy (hend) for it’ Kaf. I 407, 28; tiləngil ‘seek’ III 43, 20; n.m.e.: KB ili așun tilen ‘seek for both worlds for yourself’ 443: Kip. XIII kadda minal-kudya ‘to beg’ (Hou. 4, 10; XIV sahaça ditto dilen- Bud. 59v.: xv sahaça ditto (kova]-/[kova]-/f/-tılın- Tuh. 21b. 9.


Tris. DLN-

D tuluqla:- Den. V. fr. tuluğ; properly ‘to strike on the temples’. Xak. xı ol kuin tuluqlaad: wakasahu ‘ala lahaya wa taht udmih ‘he struck his (slave) on the chin and below the ear’ Kaf. III 409 (tuluqlar, tuluqla-mak).

D tulapur-pec. to Uyğ. and noted only in the Infin. which seems to mean ‘eloquence’; morphologically obscure, but ultimately der. f. tul. Uyğ. VIII ff. Bud. tulapurmak TT VIII G. 11; U I 17, 9; Hüen-ts. 1986; Usp. 59, 18; Suv. 506, 13.

Dis. DLR

VU?) tiler Hap. leg.; the name of some kind of insect; Müller suggests ‘the praying mantis’, no doubt regarding it as the Aor. of tile-; used as a Noun. Uyğ. VIII ff. Bud. ‘(dogs, tortoises, snakes, violent evil animals with fangs and talons, birds, flies) tiler, (ants, beetles, etc.)’ U II 35, 20-24.

Tris. DLR

VU(D) tolursuk the second vowel has been read as a fatha but looks more like aamma; survives in NC Kir. toltasak R III 1193, in Yud. toltursuk ‘a small bone which links the knuckle bone to the shinbone in the leg of a quadruped’; there is a related Kız. word tilirsek translated ‘shin bone’ in R III 1393 and ‘Achilles’ tendon’ in MM 361. Morphologically obscure, but hardly a basic word. Xak. xı toltursuk ‘the heel (al-‘aqib), usually used for the heel of a quadruped (aqibul-dabba) Kaf. I 592.

Dis. DLS

VU?F talas n.o.a.b.; 2a l.-w.; Kaf. also mentions the word as a place-name. Xak. xı talas (lım unvocalized) al-maqbad (error for al-miqbat) that is ‘the cord which is stretched at the winning post (al-ğeya) for horse races and
(competitions at) striking with a polo-stick' 
Kas I 366; tasal 'the boundary (al-madhā wal-l-hadd) which is set up (for competitions in) striking with a polo-stick'; it is a metathesis (qalb) of talaş (sic) (a similar metathesis in Ar. is quoted) I 392.

VÜ tulas n.o.a.B. Xak. xi al-wachi'l-sâhin 'a pale (or emaciated) face' is called tulas yâş: Kas I 366: KB tümên yılda berül tür erdim tulas 'for centuries I have been a pale widow' 84: Kip. xiii al-hağir 'humble, despised' (opposite to calil 'illustrious') tulaaz Hou. 26. 17.

Dis. V. DLS-

1) talaş (-d-) Recip. f. of tala:-; s.i.a.m.l.g., in SW Az., Osm., Tkm. dalaş-, with the same shades of meaning as tala:-. See Doerffer II 923-4. Uyğ. viii ff. Civ. (in a contract for the cession of land; my elder and younger brothers, children and relatives whoever they may be) talaşmazlunlar 'are not to dispute (to this cession) USp. 15. 11-12; bëş yek talaşur 'five demons fight one another' T T I 29; a.o. do. 74 (çaşat): Çağ. xv ff. talaş - küşiş kardan 'to make war, quarrel' San. 159r. 2 (quot.): Xwär. xiv talaş- 'to dispute, object, quarrel' Queth 160: Kom. xiv 'to quarrel' talaş-CGG; Gr.: Kip. xiii xâşama 'to quarrel' talaş- (Imperat. in error -gil) Hou. 40. 1 (xv who speaks) ann bile talaşaymen ağârib ma'ahu 'I shall come to blows with him' Kav. 27. 10; xâşama (savaşa- and) talaş Tuh. 15a. 3: Osm. xv-xvi dalaş- (once talaş-) 'to quarrel'; in two or three texts TTS I 173; II 254; IV 731.

D teliş- (d-) Hap. leg.; Co-op. f. of tel.- Xak. xii olâr ikki: tâm telişdi: 'they two competed in breaking through (fi toqh) a wall' (etc.); also used for helping Kas. II 108 (telişür, tilişmek).

D tıles- (d-) Co-op. f. of tile.-; survives in SE Türti tiles- (Shaw only); Tkm. diles- 'to ask of one another'. Xak. xii ol meni bîrne: neş tîlesdi: 'he competed with me in searching for the thing (fi ifiqādi'l-say' wa maşdānihī) Kas. II 108 (tilişür (sic), tilişmek): Çağ. xv ff. San. 199r. 5 (tile-).

D tiliş- (d-) Hap. leg.; Co-op.f. of til-. Xak. xii ol maşa: yarınak tilişdi: 'he helped me to cut a strap (fi qaddi'l-qadid); also used for competing Kas. II 108 (tilişür, tilişmek).

Dis. DLY

F talu y (¿d-) originally specifically 'the sea', later used for any large body of water. A Chinese l.-w. In 'Nachvorte zur Inschrift von Tonjukuk' (in Radloff, Die alttürkischen Inschriften von Mongolei, zweite Folge, St-Petersbourg, 1899) p. 18, Hirth made the plausible suggestion that it represented the Chinese phr. ta 'great' (Giles 10,470) and lei (Giles 6,843 w. the 'water radical' attached). This lei (Middle Chinese lyui i.e. 'shi') was a

medieval name of the Sang-kan River in Chih-li (NE China) down which the Türtü advanced in their raids towards the sea in late viii. As they had never before approached the sea they may well have thought that it was the Great Lui River. An early l.-w. in Mong. as dalay (Haensch 31) perhaps borrowed direct fr. Chinese. The word in Oğ. below and NE, most dialects, dalay R 111 878 and 'tuv. dalay are re-borrowings fr. Mong. Türtü viii (I campaigned up to the Shantung plain and) talu yka: kiçicî teğmedim 'just failed to reach the sea' I S 3; a.o. T 18: viii ff. (I am a golden eagle ... ) talu yda: yatipan 'lying by the sea' Irk 3: Uyğ. viii ff. Man.-A. ol talu y 'that sea' (or lake?) M III 10, 14 (i): Man. emgeklîg talu yda keçürteinî 'you have brought us across a sea of suffering' TT III 51; talu yğüzdeki baliklar 'the fishes in the sea' do. 90; a.o. do. 163: Bud. ulug talu yğuz elîçï (the Bodhisattva) 'great ruler of the sea' U 118, 11 o.o. Suv. 354, 7 (etiçïsiz); Kunan. 177 (andîk); U II 55, 3 (ii); in PP talu y and talu yğuz, both meaning 'sea', are common: (Xwar. xii?) munda itîl muren degen bir dalay bar érdî 'there here was a large body of water called "the river (Mong. l.-w.) Volga"' Oğ. 175; dâki dalayu (sic) daki muren 'lakes and rivers' do. 101).

Mon. DM

1 tâm (-d-) originally 'a wall' (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including 'a building with earth walls; a brick-built structure; a grave mound'; SW Az., Osm. dam 'roof'; Tkm. tâm 'a brick-built structure'. Türtü viii (I have written this inscription) bu: tâskan: bu: tâmkâ: (sic) 'on this stone and these walls' S T:E: Uyğ. viii ff. Chr. U 1 7, 16-17 (bëşükî): Bud. tâm tokuzy 'pounding into shape the (earth) walls' (in building a house) TT I 82: Civ. (If a man falls from his horse or is flogged or) tâm din tüsîp 'falls off a wall' II 118: tegirmi tâm içtine esrik boltîp 'you have become drunk within a walled enclosure' TT I 57: Xak. xii tâm al-cîdâr 'wall' Kas. III 157; I 153 (ükeklîg), 307 (ükekle-), and nearly 40 o.o. translated al-cîdâr, al-hâît 'wall or al-sûr 'town wall'; xii (?) Tef. dam 'wall, building' 116; tam ditto 283: XIV Muh. al-hâît 'tâm Rif. 179 (Mel. 75, 13 twar); al-sath 'a roof' dam 76, 6; tam 179: Çağ. xv ff. tam tâm ... saqf ma'nâsîna 'roof' Vel. 175 (quot.); tam divür-i saray 'palace wall' San. 161v. 4: Xwar. xii (?) bu yünlî dâ'ami 'the wall of this house' Oğ. 249 (Mongolid spelling representing a long vowel): XIV tâm 'wall' Queth 160: Kom. xiv 'roof' tam CCF; Gr.: Kip. xii al-sath tâm üstli: Hou. 6. 4: XIV tâm (t-) sic ditto. İd. 66; ditto tâm Bul. 16. 10: xv suâlih (also al-qâîr "meaning, error for al-qâîda 'foundation") tâm Tuh. 19b. 11: Osm. xiv ff. dam (and tâm) 'building, cowshed, prison', and the like in several texts TTS I 174; II 254; III 165; IV 188.
VU 2 tam Hap. leg.; there is no widely current Turkish word for ‘bolt, door-bar’. Xak. xi tam lisâzu'l-hâb ‘the bolt or bar of a door’; hence one says kapuğ tamlatta: ‘he fastened (sadâda) the door with a bar’ Kaş. I 337.

VUF tlâm Hap. leg.; there is perhaps some misapprehension here; the word is prob. al.-w. from Chinese tien ‘shop, inn’ (Giles 11,173; Pulleyblank, Middle Chinese tem) which would explain why it was used for ‘wine merchant(s shop)’. Xak. xi tlâm al-siqâq el.-mamlî xâm ‘a skin filled with wine’; tîmçül: al-xammâr ‘a wine merchant’; some people call ‘a wine merchant’ (tâcîrî l-xâm) tlâm, but the former is more correct, because -çül: is the suffix for persons carrying on professions (al-muharrifin) Kaş. I 136.

1 tum (2d) Hap. leg. Xak. xi tum al-barîd fi ašlîl-lûgû ‘cold’ as the basic word; but they use tîniq for ‘cold’ and a ‘cold (al-bârid) thing’ Kaş. I 338.

VU 2 tum pec. to Xak. Xak. xi tum ‘uniform’ (al-bahimûn) of a colour when speaking of horse’s coats (fi sîyâti-l-xayî); hence one says tum kara: at ‘a uniformly black horse’, and tum törîq at ‘a uniformly dark bay (humayût) horse’ Kaş. I 338: KB (do not look for a big army) er üdrüm tire ham tulum tum bile ‘look for picked men with standard equipment’ 2339.

Mon. V. DM-
tam- (d-) ‘to drip’; s.i.m.m.l., in SW Az., Osâm, Tkm. dam-; in some modern languages the der. f. tamçla- is used as well as, or instead of, tam-. Xak. xi suv tamd: ‘the water (etc.) dripped (qataqa) Kaş. I 26 (tamar, tamka); five o.o.: KB sözî yuvmâk erdl tilî tîz tamar ‘his speech was gentle, and his tongue dripped equally’ 464; qalamada kara tamsa alîn kelir ‘if black (ink) drips from the pen, gold comes’ 2715: xînî(?): Tef. tam- ‘to drip’ 285: xiv Muh. qatara dam- Mel. 39, 7; tam- Rif. 114 (adding va naqata ‘to drip’): Çağ. xv ff. tam- ‘to drip’ (cakdan); in Rûmi tamla- San. 161r. 11 (quotns.): Xwar. xiii tam- ‘(of blood, etc.)’ to driph’ Alii 48: xiv ditto MN 72, etc.: Kom. xiv ditto CCG; Gr.: Kip. xiv tam-qatawa Id. 66: xv darafa (sic, i̇red darima ‘to be dirty’) va naqata tam- Tuh. 16a. 6: Osâm. xiv ff. dam- (sometimes spelt tam-) ‘to drip’; c.i.a.p. TTS I 174; II 254; III 165; IV 187.

Dis. DMA-
F 1 tamu: ‘hell’; 1.-w. fr. Sogdian tmw; in the medieval period the form tamuq, possibly borrowed fr. some other Iranian language, appeared. One of the few pagan religious terms which was taken over by Islam. S.i.s.m.l. in both forms; see Doerfer II 936. Türkî viii ff. (the road which leads) tamu kapçiça ‘to the door of hell’ Chas. 126; tamu yerîn ‘the country of hell’ do. 161: Uyg. viii ff. Man.-A M I 13, 15 (1 a.-):

Man. TT III 14 (to-): Bud. tamu is fairly common, e.g. tamuli yilkî ‘(rebirth in) hell or as an animal’ U II 33, 7; (you have suffered grievous pains) tamuđa teq ‘like those in hell’ U III 46, 18 etc.: Xak. xi tamu: a name for ‘hell (cahanum) Kaş. I 234: KB tamu-din yîrâr ‘it is far from hell’ 292; solûdûn tamu ornî üstmax op of ‘hell is on your left and paradise on the right’ 917; ikl ev yarrati bu xalqka kamûq birî at ucûmûn birûnu tamuq (sic) ‘he created two dwelling places for all these people, the name of one is paradise and the other of the hell’ 3654: xiii(?): Tef. tamuq ‘hell’ 284: xiv Muh. (?): cahanum tamuq Rit. 138 (only): Çağ. xiv ff. tamuq/ tamuq tamuq cahanum ma näsun vel. 175: tamuq/tamuk düzax ‘hell’ San. 161v. 19 (quotns.): Xwar. xiii tamuq ‘Aliî 52: xiv ditto Qotb 169: Kom. xiv ‘hell’ tamuq/tamuş CCG; CCG; Gr.: (Kip.) xiii cahanum Tkm. tamuq: Hou. 8, 21: xiv tamuq: ditto Id. 66: xv ditto Tuh. 11a. 8: Osâm. xiv ff. ditto; c.i.a.p. TTS I 671; II 873; III 663; IV 733.

?E 2 tamu: at the end of a verse in Kaş. I 420, 5 is prob. a scribal error for yamûq.


Dis. V. DMA-
time-: n.o.a.b.; noted only in the Hend. é-etime-, which seems to mean ‘to prepare’. See timeq, time-n.-. Uyg. viii ff. Bud. [gap] ùdî timeldi ‘he prepared’ (acc. to the Chinese text his ‘books and pictures’ (for the homeward journey)) Hüen-ts. 84; aqûrak ściingy timeyqyqmen ‘I shall make thorough preparations’ (and collect an enormous army with elephants) do. 318–19.

Dis. DMB-
PUF tembîn/tenpin a liquid measure for wine, pec. to Uygh. Civ. and clearly a Chinese l.-w.; it must have been a fairly small quantity since in USp. 4, 1–2 otuz tembîn bir kab ‘a skin of wine containing 30 tembîns’ and in Malov DUD 1, 6 otuz tembîn bir kab süçüğ, same meaning, are mentioned. The word is discussed at length, in Japanese, by N. Yamada in Memoirs of the Faculty of Letters, Osaka University, XI, March 1965, pp. 92–3.

Dis. DMC-
VUDF timcî: N.Ag. fr. tim-; ‘wine merchant’; n.o.a.b. Xak. xi Kaş. I 136 (tim-): KB yagî of bu bor timçî ‘the wine merchant is an enemy (of mankind)’ 2098.

Dis. V. DMC-
D tamçur- (timçûr-) der. f. of tam- n.o.a.b.; the Suff. -çur-/-çûr-, etc. is extremely rare; in tapçur- and ilkçûr- it is a
Sec. f. of -şur/-şür-, which is prima facie a Caus. f. of -ş-, but there is no parallel -ş- form of this verb and the question whether there is one of kültür- is an open one. This may, of course, be fortuitous, Kaş's statement that it formed Inchoative Verbs is prima facie convincing, whatever its origin morphologically. Xak. xı yağmur tamçurdu: taraşşa (MS. in error tarasşa) 'in-majar raça'ıl-lall 'the rain drizzled and there was a slight shower' (and the like) Kaş. II 175 (tamçurar: MS. tamçurar), tamçurmak:k; (in a note on the four kinds of verbs containing four consonants) the third kind consists of Intrans. Verbs meaning 'almost to do something, and genuinely intend to do it but to approach the action gradually and by degrees', for example suv tamçurdu: (MS. tamçırdı) 'the water drizzled (taraşşa) from the clouds and oozed out (sariba) a little' II 200, 26 ff. (and see taşgar-): Çağ, xv ff. tamşi- 'to drink wine slowly from the glass, not hurrying but enjoying the flavour' Tef. 175 (quotn.): tamşi: (spelt) same translation Son. 161r. 19 (quotn.); no doubt a survival of this Verb).

Dis. DMD

D tamdu;/tamduk Hap. leg.; but see tam dukuszu; presumably Dev. N.s fr. tamdı-. Xak. xı tamdu: al-daram 'a fierce fire, blaze'; also called tamduk Kaş. I 418.

Dis. V. DMD-

PU?FD tamıd- 'to blaze up'. Survives as tamız-, same meaning, in NE Koib., Saz.: NC Kir., Kızx.; NW Kaş., Kk., Nog. Prob. a Den. V. fr. the Chinese word yen 'flame, blaze', etc. (Giles 13, 669 or 13, 51-2 which were djam in Karlben's Archaic (but not Ancient) Chinese) in which case the borrowing must go back to a very early period; cf. bitti-. Uyğ. viii ff. Bud. kaltı kuruğ otuğ taltınağında tamdırdır ediz kiyer örtünür 'just as fire, by reason of (the presence of) dry kindling flames and burns high and blazes' U II 8, 26 ff.

D tamit- (d-) one of several Caus. f. of tam-, survives in SE Türki, Shaw 65, Jarring 293. Cf. 2 tamur-, tamız-. Xak. xı ol suvını: tamıttı: gattara'l-maţız 'he dropped the water (etc.) in small drops' Kaş. II 311 (tamıtur, tamıtma:k).

PUD tamdul- Hap. leg.; morphologically Pass. f. of tamdı-, which is irregular as that is an Intrans. V. Uyğ. viii ff. Bud. kaltı başda tamdulımız tonda tutumış kiyer otuğ öçürgeğli tavranırça 'just as (people) caught in garments which are on fire from head (to foot) hurry to put out the burning fire' Stev. 141, 8-10.

D tamdur- Caus. f. of tamıd-; the position of the word in Kaş. indicates that the third consonant was -d- (?) for -d- in Xak. N.o.a.b Uyğ. viii ff. Bud. tamdurum men ka mağda yeg nomluğ yuğa 'I have kindled the torch of the supremely good doctrine' U I 22, 3-4; o.o. III 32, 19 ff. (stütük) and 23; TT I' II 40, 98, and 112; Hlev.ts. 1908-9 (151); Usp. 1028. 35 (yula): Xak. xı ol ot tamurdurdu: (MS. in error tamurdu) 'he kindled (awqadu) the fire'; also used for 'to light' (a lamp, asraça) Kaş. II 176 (tamdurur, tamurmak: KB fasad tamdurur ol uğmillıı otuğ 'wickedness makes that dying fire blaze up' 4142.

D tamtur- (d-) Caus. f. of tam-; survives in SE Türki tamdur-; SW Tkm. damdur-. Xak. xı ol amıı açızıa: suv tamurdu: 'he ordered that water should be dripped (bitagattur) into his mouth' Kaş. II 175 (tam turur, tamurmak: 'this is a weak (da'ıfa) word').

Tris. DMD

PU?FD tamatıa: Hap. leg.; the first letter is undotted but must be either b- or t-, prob. the latter since b- before -m- is very unusual in Xak.; Brockelmann's and Atalay's suggestion of y- is excluded by its position in Kaş. a very unusual form, prob. a l.w. Xak. xı tamata: 'a piece of thin dough (acın) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (readakah) are not spilt when it is cooked' Kaş. I 445.


Dis. DMC

SF tamuç See tamu:.

S tamak See tamag:.

1 tamıga: an old word ending in -ğa; not semantically connected with 2 tamğı; originally a 'brand' or mark of ownership placed on horses, cattle, and other livestock; it became at a very early date something like a European coat of arms or crest, and as such appears at the head of several Türkül and many O. Kir. funerary monuments, see L. P. Kyzlasov, 'Novaya datirovka yeniseiskoj pis'mennosti' (Sovetskaya arkeologiya, 1960, III) and 'O datirovke pannyatnikov yeniseiskoj pis'mennosti' (do. 1965, III). It was the word used for a Chinese 'seal' and passed into Mong. in this meaning as tamğa (Keva. 1643). S. i. a. m. i. g. w. some phonetic variations; in SW Az., Osm. damğa; Tkm. tagma; a l.w. in Pe. and other foreign languages, see Doerfer II 933, where the word is discussed at great length. Türki vii ff. Man. tamça is used for the mystical 'seals' of the Manicheans Chias. 177 (see note thereon), 181, etc.: Uyğ. vii ff. Man. uç tamakaliğ (sic) bütürdirli 'they carried out the obligations created by the three seals' TT III 144: Bud. in Buddhist terminology Sanskrit mudrā 'a mystical gesture or pose' translated in Chinese by a word
which normally means 'seal' is translated tamğa, e.g. etöz közedğü tamğa tutmuş kерgeк 'one must assume the pose (mudrā) for protecting the body' TT V 8, 53; a.o.o. in TT V: Civ. TT 1 129 (3 al); in USp. tamğa is very common for 'the personal seal' impressed on commercial documents: Xak. xi tamğa: 'the seal' (tābbī) of a king or other individual Kaş. I 424; KB kēdīn boltı tamğa kamuk sаврикa 'thereafter he (Muhammad) became the seal (Ar. technical term xāttām) of all the prophets' 45; (the king) wazirlik ağır bеrdī tamğa ayaγ gave him the post of Vizier, a seal and a title' 1036: Xiv. Muh. al-arabāma 'a mark' tamğa: Mel. 51, 2; Rif. 146; al-xatm (seal) wa'l-hoqāra ... 'seal and (?meaning'; Rif. dāγ 'brand') tamğa: 85, 1; 119: Çağ. xvii. tamğa 'a sign or mark' (alāmana wa niṣāq; and the implement with which they seal or mark (muqaddar wa niṣāq hunand) something, or burned) dāγ:nun 'stamp; and a grant (fattah) of titles or government tamğa', and also a seal or sign on the decrees of Turkish rulers, those written in liquid gold being called altun tamğa, those in red ink al tamğa and those in black ink kara tamğa San. 161 v. 13 (this refers primarily to the chancery practices of the Mongol rulers of Persia): Xwar. xiiii(?). (I have become your xaγān ... ) tamğa bizke bolun buyаn 'let virtue be our distinguishing mark' Oğ. 98-9: Kom. xiv 'seal' tamxa CCG; Gr.: Kip. xvi xatm tamğa Tuh. 14b. 8; kəyа 'brand' do. 31a. 1.

D 2 tamğa: Hap. leg.; Dev. N. fr. tam-. Xak. xi tamğa: 'any affluent (aš'ıd) of seas, pools, rivers, and the like'; and 'a narrow arm of the sea' (furdatte e bič) is called tamğa: Kaş. I 424 (verse).

D tamğa: (d-) Dev. N. (connoting habitual action) fr. tam-; lit. 'constantly dripping', but in practice 'the throat', or perhaps more precisely 'the soft palate'. Practically syn. w. boğuz. S.i.m.m.l.g. sometimes with extended meanings like 'the mouth of a river' (cf. 2 tamga) and 'the swelling in the mouth' (palate), Osm. Tkm. damak. Uyğ. viii ff. Man. TT II 16, 16 (opra-); M II 11, 20 (tičči) Bud. tulım tamgakım ... kuriyv 'my tongue and throat being dry' U III 37, 29-30; (placing the ring finger in turn) alinka tamgakka yurekke 'on the forehead, the throat, and the heart' Müller, Zauberritual (SPAW, 1928), 22, 5; Civ. tıgıp boğzı öpkeși tamğa: 'the root of the tongue, the lungs, throat, and (or palate)'; TT VIII 11.1 (the difference of meaning between it and boğuz tamak here is obscure); boğuz tamak (sac) H I 12 (ağri-): Xak. xi tamğa: al-halq wa'l-hancara 'throat (or palate) and throat (or gullet)' Kaş. I 460; (if a man talks too much) tamğa katar 'his jaw (al-hanak) stiffens through dryness of the mouth' I 467, 9; the Turks call al-halq 'the throat or gullet' tamğa and the Oğuz etc. tamak I 33, 17; xiiiiii)? Al. 'fasal tərəf ilk in tamak (sic) tattip 'first he gives you honey to taste, and makes a pleasant taste in your throat' 207; Tef. tamagım 'my throat' 283; xiv. Muh. (.) al-lahāt 'the u'ulu tamak (mis-spelt ya'mak; and al-halq boğaz) Rif. 140 (only): Xwar. xiv tamak 'throat' Qutb 169: Kom. xiv ditto CCG, CCG; Gr.: Kip. xiiii saqf'ul-halq 'the roof of the throat' tamak (and al-hulqim boğaz) Hou. 20, 5: xiv tamak ditto İd. 66: xv zardama 'throat' tamaw; Tkm. tamaq Tuh. 17b. 10.

Dis. V. DMG-

D tamgır- (d-) Hap. leg.; Inchoative f. of tam-. cf. tamBUR-. Xak. xi suv tamgırdu: 'the water was on the point of dripping (kādā ... an yaqtur) from the ice' Kaş. II 179 (təmgıraγt, təmgırmak).

Tris. DMG

D tumağ: (?d-) Dev. N. fr. *tuma:- Den. V. fr. tuma: 'a cold in the head'. S.i.a.m.l.g. the first vowel is consistently -u- or an equivalent; in SW Az. tumov; Tkm. dümev; in Osm. Sani 910 spells it tmamaγ but says that it was obsolete, Red. has the same spelling, the xx Anat. forms are dumaγ, dumaγa, dumaγı SDD 473-4 (all very common) and domaγa, domaγı do. 456 (both Hap. leg.). Uyğ. viii ff. Civ. tamaγu bolup kémeser 'if a man has a cold which will not go away' H I 144; a.o. H II 35, 27: Xak. xii tamğa: al-zukām 'a cold in the head' Kaş. I 447; xiv. Muh. zühām dumağ: Mel. 65, 1; tumağ: Rif. 164; Kip. xv asiaγm 'having a cold in the head' tumaγ (in margin in SW?) hand tumağ Tuh. 4a. 7; zühām tumaγ (MS, in error tamaγ); ditto tumaγ do. 18a. 1; Osm. xiv-xviii dumaγu/ tumaγu, occasionally dumaγu/tumaγu; common down to xviii, esp. in dict., TTS II 324; III 212; IV 245.

D tamaγçı: N.Ag. fr. tamaγa: the official title of an officer whose duties related to the tamga; as the meaning of the latter term varied it is impossible to translate the word with confidence in most contexts. A l.w. in Pe. and Mong. see Doerfer II 934. Türki vii the two representatives of 'my son the Türge Xaγān of the On Ok (Western Türki) at Kül Tēgin's funeral were Maxarağa (Sanskrit Mahārājā) tamaγći: and Oğuz bilge: tamaγći: I N 13: Uyğ. viii ff. Civ. a tamaγçi is mentioned in USp. 62, an obscure late document relating to tamga kūmūs 'money due for taxes' (not, as Radloff supposed, 'minted money'), and seems to mean some kind of 'tax collector'. Xak. xi KB kən erse kilğ bolur tamğa: if his character is upright he becomes a tamaγçi' 4046: Çağ. xiv ff. tamaγçi: 'an office, the supervisor of the business of the tamga' (which seems fr. the quotn. to be taxation) San. 161 v. 15.

D tamaγlıγ P.N./A. fr. 1 tamaγa:: s.i.s.i.m.l. Türki vii ff. tanuklaγ sav tamaγlaγ bitiγ eşidmiṣte: körli: körliş yeq 'a statement before witnesses, a sealed document; seeing is better than hearing' Tum. IIIa. 2-4
TRIS. DMČ

(ETY II 94): Yen. tamkahlīg (sic) yilk: buğsz: e:rt: 'his branded livestock were unlimited' Mal. 26, 6; Xak. x: tamgahlīg Kağ. I 527 (tamgahlīk: xiii(?)) Tef. tamgahlīg 'sealed' (book) 283.

D tamgahlīk A.N. (Conc. N.) fr. 1 tamgâ:; pec. to Kağ. Xak. x: tamgahlīk 'a small ewer (al-ibrîq): tamgahlīk 'a small table (al-mâyîda) which a man keeps for his own use (yaxsus bihâ); its origin is tamgahlīg 'marked with a seal' (al-ğafîb), because a king seals (xaystim) his ewer and his private table; they contain (and carry) sufficient drink and food for a man. Hence every such ewer and table are called tamgahlīk because they are destined to have a seal (xâvtim) put on them, so that no one except the king can get hold of them; and if it was said that the qâf took the place of the òqun (MS. in error qâf) because their points of articulation (maxrâc) are close together, it would be correct (câ'iz) Kağ. I 527.

Tris. V. DMČ-


D tamgâla:- Den. V. fr. 1 tamgâ:; tİs.m.l. usually for 'to brand, to seal, to stamp', and the like. Türki viii ff. Töy. IV Jr. 3-5 (ayâ:); Man. tör tûrt yaruk tamga köpüllü: müzdë tamgâladırniz 'we have sealed our minds with the four seals of light' Chaos. 177-8: Uyg. viii ff. Bud. kögûz üze tamgâlap 'making the mudûr over the breast TT V 8, 59; Xak. x: ol bitgâ tamgâla:di: 'he put the Sultan's seal (fêbî)' on the letter Kağ. III 353 (tamgâlar: sic), tamgâla:ma:kt: xiv Muh. xatama 'to seal' tamgâla:- Mel. 25, 13; Rif. 108; 'allama (Rif. adds 'alîma') to mark' ditto 29, 5; 113.

Dis. DM.G

D timqeç Hap. leg.; transcribed tûmeç, but the association with etîq makes it certain that this must be a Dev. N. fr. timqe:- the spelling of which is certain. Uyg. viii ff. Bud. . . . ulatî tö:meçler éze 'with such preparations (or arrangements) as ...' U II 40, 108.


Dis. DML.

D tamgul (d-): P.N.A. fr. tam; 'having a wall'; n.o.a.b. Uyg. vii ff. Civ. Usp. 15, 2-3 (teğizdi:); Xak. x: (tûmeç) Tef. tamgul suv translating 'phil: a drop of semen' is a parallel P.N.A. fr. tam 'a drop' a homophonous N. associated with tam- which is not noted before the medieval period).

D tumgul (?D): P.N.A. fr. 1 tum (2, see tumul:); n.o.a.b. Uyg. viii ff. Man. tumgul suv 'cold water' in antithesis to islg suv 'hot water' Wind. 41, 48; a.o. do. 39 (ergür:-) Bud. tumgul yûzülç 'cold faced' (i.e. hostile, unsympathetic) U III 17; 17, 86; 3; TM IV 252, 18; 'TX 354 (with an unacceptable suggested etymology); a.o. Hüen-ts. 106-7 (8d): Xak. x: tumgul al-hard wa'l-bârid 'cold' (N. and Adj.); (verse); the origin of tumgul (sic) is tum; and one says olûgû yûzîl: tumgul 'the dead man's face is cold'; that is his relatives shun him after his death Kağ. I 463; I 338 (1 tum); II 217 (titres); III 430 (bud:-) and a dozen o.o. of tumül or tumgul: KB (God created) isig tumülç 'heat and cold' 3726: xiii(?); Tef. tumül/tumgul 'cold' (Adj); xiv: Muh. (? al-bârid (opposite to 'hot' òñî: tumgul Rif. 150 (only, saww:uk in margin): Kip. xiv dumlu: al-hard Id. 50; tumül: al-bârid do. 66.

Dis. V. DML-

D tumül:- (?d-) Den. V. fr. 1 tum with the unusual, Suff. -ñ:-- instead of -la:-; 'to be cold'; n.o.a.b. It is possible that tumül the use of which both as N. and as Adj. is remarked on by Kağ. is a Dev. N./A. fr. this V. and not a P.N.A. fr. I tum. Uyg. viii ff. Bud. ölfüp bûttin etôzi tumülip (sic) 'he died and his whole body became cold' Sivw. 4, 20: Xak. x: suv tumüld: 'the water was cold' (barada) Kağ. III 294 (tumür, tumülma:; verse): KB bu mûnûsa isîm: akzu tumülma: 'to be so hot or cold' 4701; irîg sözke tumur kişî köpîl terk 'a man's heart is quickly chilled by harsh words' 5221.


D tumlît- (?d-) Caus. f. of tumül:-; 'to chill'; n.o.a.b. Xak. x: ol suv tumlîttr: he chilled (barada) the water' (milk, etc.) (tumiltur, tumlîtk:); and one says olan köpûlûl tumlîtt: 'he angered him (oğ:ba:ba:hi) and chilled his heart so that he came to dislike him' Kağ. II 344 (tumli:tur, tumli:ma:kt): KB (pride is unprofitable and) köpül tumli:tur 2120; (a frowning face and bitter words) kişîg tumli:tur 2577; a.o. 4706: xiv Muh. dobbara 'to exert oneself' (this makes no sense, 2metathesis of barrada) tumli:tur- Mel. 26, 1; Rif. 108.

Tris. DML.

PUD tumli:tu: this word occurs in Uyg. vii ff. Civ. in eight documents in USp. (13, 4; 56, 6 etc.) in the phr. tüs: gû tumli:tu: satu:n which clearly means 'I have sold outright and irrevocably'. It is difficult semantically to regard it as a Ger. in -u: of tumli-: cf. töleç.

DF tamul:u:lug P.N.A. fr. tamu:; 'hellish'; n.o.a.b. Uyg. viii ff. Bud. (if someone breaks his father's and mother's heart) of tumul:u:lug tumul:u:lug bolur 'that individual becomes destined for hell' (and is not reckoned as a son or daughter) PP 11, 6: (Xak. x: KB the wise man's saying has come to me as follows
tamudin yrrar tep tamuluk özli 'the man whose spirit is hellishness is far from hell' (292); this makes little sense in the context and may be corrupt.

Trls. V. DML-


VUD tümle:n:- See tümle:-.

Dis. DMN
temen 'a large needle, packing needle'. Survives in NC Kx. te:ben and perhaps one or two other languages. Uyy. viii ff. Civ. temen 'a large needle' is tentatively read in Fam. Arch. 2, 48, 50: Xak. xi temen yiğne: al-ibratu:l-kabira 'a large needle' Kas. I 402; III 35 (yiğne); (Atalay erroneously altered tûmen, q.v., to temen in III 367, 10: XIV Muh. al-misalâla 'a large packing needle' temen Mel. 69, 3; Rif. 170: Kom. xi 'needle temen CCG; Gr. Kip. xv (PU) bâbûzça (unidentifiable, 'corrupt') temen Tuh. 7b. 13.
témin (d-) 'immediately', originally apparently in the sense of the immediate future, but more often, from an early date, 'in the immediate past, just now'. Survives in SW Osm. as demin (with the accent on the first syllable) in the latter sense. The discussions of this word in PP, p. 254, note 3 and TT I, p. 21, note 86, written before the publication of Kas. are not well founded. Uyy. viii ff. Man.-A M I 14, 10-1 (ii): Bud. antada basa témin 'immediately after that' U I 33, 12; (if a man has faith) ol kîshî témin çin kîshî têtír 'that man is immediately called a loyal man' TT V 26, 113; témin ök 'immediately' do. 24, 53; 26, 116; X 274; U III 5, 12; o.o. PP 62, 1 (öglën)-; Swd. 619, 18-19 (ancadça): Civ. TT I 86 (ancadça): Xak. xi témin an Adv. (hâr) meaning qabl haddî:îl-sa'da 'before this moment'; one says témin keldim 'I have just arrived' Kas. I 409.
tûman: (d-) 'mist, fog'. S.i.a.m.i.g.: in NW Kk.; SW Az. Osm. dumân; Tkm. dumân; a l.-w. in Pe., Russian and other foreign languages, see Doerfer II 935. Cf. bûs. Türkü viii ff. üze: tûman turdi: asra: toz turdi: 'the fog was stationary above the dust' IrkB 15: Uyy. viii ff. Bud. Hûn-tis. frag. (sâ:ta:-): Xak. xi tûman: al-âdâbâ 'mist, fog' Kas. I 414; and 3 o.o.: KB 285 (a:unçî): Xag. xv ff. tûman: . . . (2) 'a thick mist (buxår-i già:î) which rises from the ground and covers the face of the sky; also called dumân. Sam. 182r. 16; dumân 'the mist which rises from the ground'; but the steam (also buxår) which rises from soup, food, and the like is called bu:q do. 225v. 20; a.o.o. do. 136v. 23 (2 bu): Xwar. xiv tûman: 'fog' Qutb 185: Kom. xiv 'fog' tûman: CCI; 'gloomy faced' tûman betîl CCG; Gr. Kip. xiii al-âdâbâ tûman: xiv tûman ditto Id. 66; Bul. 2, 16: xv ditto Tuh. 23r. 6; al-gây:ma tûman: Kas. 58, 4.

F tûmen properly 'ten thousand', but often used for 'an indefinitely large number'; immediately borrowed from Tokharian, where the forms are A zu:nid; B tûmane, tûmane, but Prof. Pulleyblank has told me orally that he thinks this word may have been borrowed in its turn fr. a Proto-Indo-European form *tman, or the like, of wan 'ten thousand' (Giles 12,486). It became an early l.-w. in Mong. as tümen (Harnisch 154) and in Pe. as tûmân and other foreign languages, see Doerfer II 983, where the word is discussed at great length. S.i.s.m.l., but in some, perhaps a reborrowing fr. Pe. or Mong. Türkü viii bûr tûmen artuki: yetê: bûj '17,000' II S 1; a.o.o. for '10,000'; bûr tûmen a:ği: 'innumerable precious things' I N 12: viii ff. (one spiraea became a hundred, a hundred a thousand) mi:ji tâvâkku: tûmen bol't: 'a thousand spireas became ten thousand' IrkB 32: Man. yîz artuki: kik tûmen yek '1,400,000 demons' Chius. I 12: Uuy. viii [b]: tûmen '30,000' Swd. W 7; in bûj yûnt tûmen ko'n 'a thousand horses and ten thousand sheep' do W 9 (?) and side (ETY I 182) the word is not intended to be precise; viii ff. Man.-A sansaz tûmen yîl bol'ti: 'it has been countless myriads of years' (since we departed from you) M I 10, 4-5: Bud. PP 1, 5 (özlûğ): a.o.o., nearly always for 'an indefinitely large number': Civ. the irrevocable sale of a property is often described as mi:j yîl tûmen kânê te:gl 'for a thousand years and ten thousand days' USp. 13, 10 etc. (the phr., which also occurs in viii St. E 9, is prob. taken from Chinese): Xak. xi tûmen al-ka:tîr 'much, many, of anything; one says tûmen tûrîlîg sø:zle:di: 'he talked volubly on every kind of subject': tûmen mi:j al: afî fil'-îadâd 'a million'; one says tûmen mi:j yarmak: 'a million dirhams' (sic) Kas. I 402; tûmen (sic) şe:ye:ke 'all kinds (ana:st) of flowers' I 233, 25; (scorpions, flies, and snakes) dük mi:j kây:u tûmen li: innumerable quantities' III 367, 10: KB tûmen 'an indefinitely large number' is common, e.g. tûmen mi:j tûrîttûg bu sanszî tîrîg 'Thou hast created these innumerable living beings' 21; o.o. 2, 22, 84, 159, 172, etc.: xiii (?) At. (this world looks nice from the outside, but within it are) tümen nâ-xwûslî 'innumerable
unpleasantnesses' 218: Çağ. xv ff. tümen an expression for 'a large number' (göklik); also on biz muşdarı 'Utman abysus, a sum of ten thousand Osmani small silver coins' Vel. 220 (quot.); tümen '10,000'; and the Mongols call an amir with an army of 10,000 mir-i tümen; and the peoples of Persia call '10,000 dinars' yak tümen San. 185r. 14: Xwar. xiv tümen in both senses Qurb 190: Kom. xiv '10,000' tümen CCG; Gr.: Kip. xiv tümen al-hadra 'a sum of 10,000 dinars' Id. 40; dümên '10,000'; also called tümen do. 50: Osm. xiv-xvi tümen in both senses, fairly common TTS I 705; II 911; III 692.

Dis. V. DMN-

D tamin- (d-) Hap. leg.; Refl. f. of tam- irregular since tam- is Intrans. Xak. xi ol özije: yağ tamindir: 'he set himself to drip (bi-taqif) the oil for himself' Kaj. II 149 (taminur, tammanak).


Tris. DMN

D tändig: (d-) Hap. leg.; Dev. N./A. fr. taming-. Xak. xi tamindir: suv qašarutul-ma 'dripping water' Kaj. I 450.

D tumanlıq (d-) P.N./A. fr. tuman: 'foogy, misty'. S.i.m.m.l.g.; in NW Kk.; SW Az.; Tkm. dumanlı. Uyğ. viii ff. Bud. manitamlığ yekler 'the demons of fog' M II 11, 10: (Xak.) xiv Muh. (?yazma muğınım 'a foggy day' tumanlıq (mis-spelt tuwanlıq) kün Rif. 185 (only).


Dis. DMR

D.tamar/tumar (d-) 'vein, artery' (the two are not distinguished in the texts quoted below). The original form seems to have been tamar with tamar as the Oğuz form, and this makes it improbable, although still possible, that it is the Aor. of tam- used as a N., since that should have been tamar everywhere. Tamur was in every a Sec. f. due to labial attraction. S.i.a.m.l.g. w. some extended meanings; in SW Az., Osm. Tkm. damar, elsewhere tamur, or occasionally tamar. Uyğ. viii ff. Man.-A (the arrow) öz tarmarı (?). MS. tarmarı (s) tedgî 'reached his own vein' Man.-a. uig. Frag. 401, 8: Bud. sipirli tarmiri 'his muscles and veins' U III 35, 20; TM IV 254, 101; kıl katsa tarmırım tokp 'my pulse beats twice' (but cannot beat a third time and comes to rest) U III 37, 35-6: Cuv. suv tarmiri kuruar 'if the veins of water dry up he vegetation dries up') TT I 55—kınnum nartı yoğun bolsar kanaği yeği if a man's arteries thicken it is easy to bleed him' do. V II 42, 3; suv 60 öttit înaitaş tamarlı: 'the internal vessels which receive the passage of water and moisture' do. VIII I 1: Xak. xi tamar (sic) 'a vein (al-'irq) in the body'; the Oğuz say tamar with -a- because they always seek lightness (al-xıffıa) and -a- is the lightest of the vowels, so they have recourse to it Kaj. I 362; III 201 (bergehen): KI isota birleri tamar kürdler 'the physicians assembled and felt his pulse' 1057; tamarın teşer 'he pierces his vein' (and sucks his blood) 4099: XIII (?) Tef. tamar 'vein' 283: XIV Muḥ. al-'irq tamar Mel. 45, 14; Rif. 139: Çağ. xv ff. tamar tamur ... rag ma'nasına 'vein' Vel. 174 (quotn.); tamar (spelt) rag wa riça di iraxt 'vein; the roots of a tree' San. 161v. 17 (quotn.): Oğuz xi tamar see Xak.: Xwar. XII tamar 'vein' Ali 34, xiv tamar Qurb 169: Kom. xiv tamar tamar CCI, CCG; Gr.: Kip. xiii al-'irq tamar Hou. 21, 18: XIV tamar al-'irq veal-cins muştarak both 'vein' and 'race, kind' Id. 66; al-'irq tamar Bul. 3, 13; al-cins (kök and) tamar do. 5, 6: xv al-'irq tamar Kav. 61, 9; Tuh. 24b. 8; cadr (for cadr) 'root, origin' tamur (in margin tamar) do. 11 b. 11.

temir (d-) 'iron'. S.i.a.m.l.g., usually as temir; in NE Yuv.; SW Az., Osm., Tkm. demir; a.-w. in Mong.-Ic., and other foreign languages see Doerfer I 1012, III 1196. Türkü viii temir kavgır 'the Iron Gate', a pass on the road between Samarkand and Balkh mentioned several times in I, II, T., T.: Uyğ. viii ff. Man.-A M I 8, 11-12 (ol.): Bud. temir tağak 'an iron nail' U III 47, 9; o.o. PP 31, 5; 32, 2 (I the); TT IV 12, 42, V 10, 93: CIV. in the calendar text TT VII 17, 17 temis is used to translate (Chinese) 'metal' in the list of the five elements; Temir is a common element in P.N.s in USP:. Xak. xi temir al-'al-hadid 'iron' Kaj. I 361 (prov.); o.o. I 42 (1 arık); 187 (eğes-); 519 (tupul); II 21 ( géné-); III 40 (yültuz) (xii?) Tef. temir 'iron; iron letters' 297: XIV Muḥ. al-al-hadid demir Mel. 11, 2; 61, 8; 75, 8; temir Rif. 84, 160, 178; a.o. 79, 8; 183 (kasıkgük); Rhg. temir 'iron (nail)' R III 1115: Çağ. xv ff. témur demir ... ahan ma'nâsına 'iron' Vel. 196; témur (spelt) ahan, also a P.N. San. 200v. 10 (followed by several prhr.): Xwar. xiii (? temur (demir) cida 'an iron lance' (Momg.-I.-w.) Qö. 99; a.o.o. XIV temir/témur Qurb 175-6; Nahc. 11, 7: KOM. XIV 'iron' temir: CCI, CCG; Gr. 240 (quotn.): Kip. xiii al-'al-hadid temür Hou. 23, 19; both temir and demir appear as a component in P.N.s listed in do. 29; al-'al-hadid temir (sic) also called demir do. 31, 13: XIV temir al-al-hadid also pronounced with d- Id. 40 and (3 prhr.): demir al-al-hadid, also pronounced with t- do. 50; al-'al-hadid temir Bul. 4, 12; a.o. in prh. 2, 12: XV al-'al-hadid temir Kav. 55, 3; 58, 7; Tuh. 12b. 12 (and in several prhr.): Osm. xvii ff. demir (but in xiv-xvi normally demir) 'iron'; c.i.a.p. TTS I 191; II 276-7; III 178; IV 203.
tümürğ (d-)'tambourine' or the like; n.o.a.b.; cf. kürğ. Oğuz xı tümürğ al-daff 'tambourine' Kaş. I 478: xiv Muh. (among the royal instruments) al-tabl 'drum' dümrüg Mel. 51, 4; tümürğ (misspelt) Rif. 146; al-daff dümrü: 63, 2; tümür: 161; Kip. xii (in a list of craftsmen and the like and their instruments) al-mudiff 'tambourine player' (tümür-çı); al-daff > tümür: Hou. 24, 10 (this must have been the original text): xiv dümrü: al-daff Id. 50; Osm. xiv-xviii dümrü (i.e., dümrü in text) 'tambourine' in three xiv and one or two later texts TTS I 228; II 325; IV 246.

VUD tomurum Hap. leg.; N.S.A. fr. 2 tomur-. Xak. xı tomurum yiğāças xaqab maqti' ha-alätti'-askāf 'a shaped piece of wood like a shoe-maker's last' (and the like) Kaş. I 485.

Dis. V. DMR-

VUD D 1 tomur- (of the nose, etc.) 'to bleed'; n.o.a.b. This meaning would be very appropriate for a Caus. f. of tam-, and it is tempting to regard this as a Sec. f. of *tamur-, particularly since the word is occasionally so vocalized in Kaş., but there is no doubt that the first vowel was rounded, and a sound change -a > -o- is unlikely at this period even before -m-. Uyg. viii ff. Civ. kan tomurmakka em 'a remedy for nose bleeding' H I 126, 129 (specifically the nose, in both cases the remedy is inserted in it); a.o. do. 181 (berlins-): Xak. xı er burnu: tomurdu: 'the man's nose bled' (ra'afa) Kaş. II 85 (spelt tomurdü, followed by 2 tomur-); bu: oğul ol burnu: tomurğaen (spelt tomurğa'ın) 'this boy's nose is constantly bleeding' I 518; same phr., but spelt yomurğa'ın; similar trans. I 524, 16.

VUD D 2 tomur- prima facie Caus. f. of VU *tomur-; 'to cut in a rounded shape'. Hap. leg. (but see tomurum, tomür-) unless it survives in NE Tel. tomur- 'to cut through (a log)' R III 1238. The first vowel is uncertain; SW Osm. tomuruk 'a bud; a budger; a lump of wood' seems to be a Pass. Dev. N/A. fr. it, and this, taken with the Tel. V. would point to -o-, but in Osm. 'the rounded beak (of a bird) is pronounced tomşuk, whereas in all other languages, including Tkm., it is pronounced tumşuk, and this looks like a parallel Dev. N. fr. *tümüş-, Recip. f. of *tüm-. Xak. xı (following 1 tomur-) and one says er yiğācas tomurdu: (hasa before as damma on mim) 'the man cut a piece of wood in a rounded shape (qata'a . . . mutadawara(n)) like the base of a column' Kaş. II 85 (tomurur (tā' unvocalized), tomurma:k).

VUD tomurüş- Hap. leg.; Recip. f. of 2 tomur-. Xak. xı ol meniğ birle: yiğācas tomurşudi: 'he competed with me in cutting a piece of wood in a rounded shape like a tray with a foot-stand' (k'al-xitān) Kaş. II 213 (tomurüşur, tomurşma:k).

Tris. DMR

D temirch- (d-): N.A. fr. temir-; 'blacksmith'. S.i.m.m.l.; in SW Az., Tkm. demirç; Osm. demirç. Uyg. viii ff. Civ. (my slave named [gap]) temirç- 'a blacksmith' Uysp. 73, 2; Xak. xı Kaş. III 268 (toku-): KB (in a list of craftsmen) temürç- 4458: xiv Muh. al-haddad 'blacksmith' demürç Mel. 11, 12; 57, 5; Rif. 85; temürç- (unvocalized) 155; Kom. xiv 'blacksmith' temürç Cći; Gr.: Kip. xii al-haddad temürç-: Hou. 23, 19; 50, 18.

D temreg- (d-): Dev. N. fr. *temrem-: Den. V. fr. temir-; 'a skin disease in which the skin is covered with dry scabs'; herpes, tetter, and the like; presumably so called because the skin looks like rusty iron. Survives either directly or in cognate forms in NE Khak. temire: NC Kır., Kzx. temireti; SC Uzb. temiratki; NW Kaz. timrëi; Kk. temli-rettik/temirew; Kumyk, Nog. temirew; SW Az. demrov; Osm. temrem; Tkm. demrev. Xak. xı temreg-: al-qusubā 'tetter' Kaş. I 491; Kip. xiv demreg-: al-qusubā Id. 50: xv ditto temrew (in margin in second hand temreg-) Tuh. 28b, 13.

D temürğen (d-): Den. N. fr. temir; recorded by Red. only in SW Osm. as temren which is not a genuine Osm. form. See I başak. Oğuz xı temürğen nasวลslsahm 'arrow-head' Kaş. I 522: (xiv Muh.(-) al-nusuli 'a maker of arrow-heads' demerç Rif. 157 only): Kip. xii al-sinān 'spear-head' temren Hou. 13, 15; xiv Tkm. demren al-nasā; (Kip. başak) Id. 50; Osm. xvi demren Vel. 128 (I başak).

D tamurğ (d-): Hap. leg.(-); P.N./A. fr. tamur. Xak. xı tamurğ et 'meat which is full of veins and sinews' ('urığ wa a'sāb) Kaş. I 495.

D temirğ (d-): P.N./A. fr. temir; 'made of iron' and the like. N.o.a.b. Uyg. viii ff. Bud. U II 25, 26 (ört); TM IV 253, 65-6 (tikten): Xak. xı (after temürük) and with -g şahibuhu, i.e. temürük 'owning iron' Kaş. I 506.

D temürük (d-): Hap. leg.?; A.N. (Conc. N.) fr. temir. Xak. xı temürük 'a place at which iron-stone is melted and iron is refined from it' Kaş. I 506.

Dis. DMS


Dis. DMS

?D tumşuk 'a bird's beak', perhaps with the implication of its being a curved beak; if so perhaps a Pass. Dev. N. fr. *tumüş-, see 2 tomur-. S.i.a.m.l.g.; a l-w. in Pe., see Doerfer II 984. Uyg. viii ff. Bud. (vacir tumşukluğ 'with a vajra for a nose' U II, 60 2 (i)); (birds seize their entrails, lungs, and
livers) tümşiklarında ‘in their beaks’ U III 79, 4: Xak. xi tümşik [o-mingår ‘a bird’s beak’ Kaş. 1 I 409: KB 77 (cumüşk): xiv Muh. al-mingår tümşik Mel. 73, 8 (mis-vocalized tamüşk); Rif. 176: Çağ. xv ff. tümüşgü/tümşik (1) minşir-i fıyur; (2) metaph. ‘a nose’; (3) metaph. ‘the spur of a mountain’ Sam. 185r. 23 (quotns.); Xwar. xiv tümşık ‘a bird’s beak’ Nahe. 43, 1; 338, 13: Kip. xiii al-mingår dumšak (sic) Hen. 10, 15: xv minşir (burun; in margin in SW (3) hand) tümşük Tuk. 33b. 8.

Dis. V. DMŞ-

D tamış- (d-) Hap. leg.; Co-op. f. of tam-. Xak. xi suv tamışidi: ‘the water dripped (tahattarat) from the ice, etc. Kaş. II 110 (tamışir, tamışmak).

Dis. V. DMZ-

D tamzur- (d.; tamuz-) Caus. f. of tam-; cf. 2 tamtur-, 1 tam-. Survives in one or two NE and NW languages. Not to be confused w. the tamız- which is the modern f. of tamζd-, q.v. Uyğ. viii ff. Civ. karağı sigənanı (sic) tamızsar ‘if one drips the gall of a black mouse into it’ H I 56-7; üç kara burunka tamızgul ‘one must drop it three times into the nose’ do. 127; a.o. H II 12, 86: Xak. xi suv tamuzdi: ‘he dripped (qatjara) the water’ (etc.) Kaş. II 86 (tamuzur, tamuzmak); a.o. H II 164, 20: KB kiih kan tamuzsa ‘if the sword drips blood’ 2715; (Kip. xv in a list of ‘very unusual’ Caus. f.s, the Caus. f. of naqaña ‘to drip’ is given as tamzir- Kaş. 69, 15; cf. emüz-).

Tris. DMZ

D tamzım (d-) N.S.A. fr. tamüz- ‘a single drop’ (of water, etc.). N.o.a.b. Uyğ. viii ff. Bud. (is possible to count) bir bir tamzım sanın ‘the number of individual drops’ (in a great ocean) Uşp. 89, 12: Kip. xiv tamzım. (sic) al-qaṭra ‘a drop’ Id. 66.

Mon. DN

1 tan ‘a cool breeze’. Survives in NE Kaş., Koib., Sag. R 11322, and Khak. Xak. xi tan ‘a cold wind’ (al-rılıyul-bărid) which blows at dawn and sunset Kaş. III 157: KB (your mouth is like a cave) sızıdı gıçası andım sahər tanı tég ‘if words proceed out of it (they are as cool) as a dawn wind’ 2664.

F 2 tan ‘body’. An Iranian l.-w., cf. Persian tan, which was borrowed at an unusually early date. S.i.s.m.l. Türcü vii ff. IrkB 3 (tbi): Xak. xi Kaş. II 307 (kaşi-t; xiin?) At. ka-müş tajda tan turup ‘every morning the body stands up’ (bows to the tongue and does worship) 147-8; Tef. tan ‘body, individual, self’ 297 (ten): xiv Muh. al-cafta ‘body’ tan Mel. 45, 12; Rif. 138: Xwar. xiv ten/tén ‘body’ Qutb 175-7; Kom. xiv ‘body; flesh’ (as opposed to ‘spirit’终端); common CCG; Gr. 240 (quotns.); Kip. xiv al-cım ‘body’ It. 40.

daq Hap. leg.; onomatopoeic. Xak. xi daq dop etti: neq aḥaṣṣa-l-tay ‘the thing made a low sound’, like the phr. taq taq etti: sańvata ‘it made a noise’ Kaş. III 357.

1 taq (d-) ‘dawn’; s.i.a.m.l.g.; in NE Tuv.; SW Az. daq, Osm. daq/tap, Tkm. daq. Cf. érte. Türkü viii T 35 (ünürt-); vii ff. taq taplardı: (terror for, or misreading of, tapladız) ‘the dawn broke’ IrkB 26: Man. kaft yeme taq (att) ‘and as dawn [break]’ TT II 8, 61: Uyğ. viii ff. Man. the text in M II 9 is a hymn to the (Sogdian Manichaean) god Vām ‘dawn’, translated taq tepl: Bud. taq taplayur erken PP 31, 7; taq (sic) every morning’ Uşp. 60 la. 15 (éritte); 104, 2; a.o. Hüen-ts. 1666 (ağtur-); Civ. taplayuسا saqat H I 83, 163; üç karınca tawpız otılı uc taq birle içsə ‘if he drinks pigs’ gall on an empty stomach on three (consecutive) mornings’ (sic), an unusual idiom) do. 175; o.o. TT VII 1, 24-31 (éritte); 35, 8 etc.: Xak. xi taq al-subh ‘the dawn’ (verse); one says taq att: tala aṯal-faṣr ‘dawn broke’ Kaş. III 355; KB taq ‘dawn’ is common 2536, 3612, 3954, etc.: xiiii (3) At. 147 (2 tan); Tef. ditto 284: xiv Muḥ. al-subh taqla Mel. 80, 1; taq Rif. 184; Çağ. xv ff. taq sabāh Vel. 178 (quotn.); taq (sic) erete do.; taq subh Sam. 164r. 22 (quotn.); Kip. xiii (3) Öğ. 31-2 (érte); a.o.o. xiv taq ‘dawn’ Qutb 170; MN 40, etc.: Kom. xiv ‘morning’ taq erete; tomorrow’ tajda CCI, CGG; Gr. 234: Kip. xiii waqtul-sahar ‘ayn (sic) Hou. 28, 13; (among the P.N.s) Tanıkus (vocalized Tonkus) ‘the bird of dawn’ do. 30, 6: xiv taq ‘(with -g) al-subh; ṭajla: waqtul-subh; you say taqla: keldim ‘I came at dawn’, and ‘I shall come at dawn’ taqla: kelğemen Id. 65; gada ‘tomorrow’ tandı: Bul. 13, 6; al-subh (d) taq (sic) do. 13, 14; xv ditto taq Kav. 36, 13; Tukh. 21b. 13; gada taqda do. 36, 10; taq 26b. 7; taq sabāh do. 72b. 10; a.o.o. xiv ff. taq ‘dawn’; c.i.a.p. TTS 1672; II 874; III 664; IV 733.

2 taq (ıtq) ‘wonder, surprise’, and the like; s.i.a.m.l.g. except NE, esp. in the phr. taq kalmak ‘to be astonished’ in SW only Tkm. taq. Uyğ. vii ff. Man. ne taq savlar ‘what extraordinary statements’ M I 35, 10; 36, 13 (a damaged text, the word is clear enough, but in 36, 13 at the end of a line and possibly only an extended scription of ne têg ‘what kind of?’): Bud. körkçe taq arıg kizlar ‘beautiful, wonderful, pure maidens’ PP 42, 8; taq körtle sevigliğ közin ‘her wonderful, beautiful, lovely eye’ TT X 550; o.o. Hüen-ts. 1895 (tara:); Sw. 118, 6-7 (tatiq): Xak. xi taq neq al-say’ul-acib ‘something, wonderful, marvellous’; hence one says taq körđüm ‘I saw something wonderful’ Kaş. III 355; a.o. o. 62, 6; IrkB taq (sic) bu menip ‘this is what surprises me’ 788; bu taq taqışuk izler ‘these wonderful marvellous deeds’ 794; xiiii (3) Tef. taq acib 284; Çağ. xv ff. taq an ta’acub man’iznası ‘surprise’ Vel. 177 (quotn.); taq na’acub Sam. 164r. 24 (quotn.); Xwar. xiv taq ‘wonder, wonderful’ Qutb 1729; Kom. xiv
wonder, miracle' tao CCG; Gr.: Kip. xiv tao ('with -g') al-acab 'wonder' Ia. 65; Osm. xiv ff. tao (in xv occasionally daq) 'wonder, wonderful'; common till xvi, sporadic till xviii TTS I 175; II 256; III 166; IV 188.

VU 3 tao onomatopoeic in the phr. tao toj; pec. to Kaž. The vowel in the main entry is daq, but see daj. Xak. xi tao (or to?) toj etti 'the heavy thing made a noise (taşawwota) when it fell on a solid object' Kaž. III 35; a.o. III 357 (daq).

VU 4 tao (tęń) Hap. leg.; the vowel is fatha, but this word comes after i and 2 toj where damma or kasra might be expected; perhaps a l.-w. Xak. xi tao 'any building (bind)' which once existed, of which the superstructure (MS. 'amātuhi, ? read 'maratuhu') has disappeared and the foundations (ašluhi) remain as a high mound (tall); it is the foundations of any ancient town (MS. qhandar, read qhandiz) and the like Kaž. III 356.

VF 5 tao Hap. leg.: almost certainly a l.-w.; 'sieve' is normally elegek. Argü: xi tao bi'l-iḫḫa 'with a back vowel', al-munxul 'a sieve' Kaž. III 355.

VUF 6 tao occurs several times in commercial documents in Uyg. viii ff. Civ. as a measure of capacity for stored cotton; it must have been a fairly large measure since in Uṣp. 2 the rest of a piece of ground for growing cotton was 'ten tao kebez', and Uṣp. 70, 6 (būtīlir-) relates to a transaction involving borrowing four tao kebez in the spring and returning seven in the autumn. Perhaps to be connected with Pe. tao a 'donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. 1 tēq, q.v. It is, however, unlikely that 1 tēq should be read in these Uyg. passages.

1 tēq (d.-) basically 'equal' (to something else), hence 'equivalent' (to something else) and, of the two pans on a pair of scales 'level' (equal to one another). S.i.a.m.l.g.; in NE Tuv.; SW Osm., Tkm. deg. A l.-w. in various foreign languages including Pe. see Doerfer II 941 where in the forms tao/dang it acquired the special meaning of 'half a load' on an animal's back (i.e. one equal to the other half), hence more generally 'a load, or package'. With these forms and meanings these Pe. words were reborrowed by some modern Turkish languages, e.g. Rep., Turkish denk. While there is no reasonable doubt that the Chinese word tēng was a l.-w. in some early languages, see 2 tēq, the theory that it was also the origin of this word (see Doerfer, loc. cit.) is untenable since the meanings are quite different. Türkî viii ff. Yen. yağı[kan] tēmkis sū tēq: bīn oğlan ert'e 'the (size of the) army which attacked the enemy was equal to seven thousand young men' Mal. 26, 8.; būyun tēqin bīl-r ert'e 'he knew the value (?) of the people' dn. 32, 3 (both readings very dubious): Uyg. viii ff. Man.-A (the fourth thought is unecesary with the passions. If you ask why? nizvanlarla etözke tēq tēq tatag tatag üçün men' küçülğ beburlar 'your passion is come' so long because taste is equivalent to the body (?)) MIII 12, 17(ii) (in Buddhists terminology 'taste' is the fourth of the six viṣayas, the point seems to be that it is as strong as the body and so may overpower it): Bud. bodisatvlanın köprü birle tēq köprügül bulmakı erir 'it is acquiring a mind equal to the minds of the Bodhisattvas' U II 48, 12-13; (if when engaged in trading I have cheated) tēqin tarazukin 'with a pair of scales' (measures of length and volume and so on) U II 77, 25; 86, 42; TT IV 10, 4; Suv. 135, 8; (for a ruler) süli aşlı kertgûncı ertura tēq kergek 'the army, the food supply and faith (or confidence)? are all three equally necessary' TT V 26, 105-6; (all people in the world) bir iknîtike tūs jin tēq körü 'seeing that they are equal (Hend.) to one another' VI 307-8; Civ. tēq ülsilug 'in equal shares' Uṣp. 11, 5; 29, 9; bu borluk tējınçe iki borluk 'two vineyards each equal to this vineyard' do. 13, 14; o.o. do. 28, 6 (ülüş); 98, 17 (ülüş), etc.: Xak. xi tēq al-ʾuld ʾul-qarn 'equal, equivalent'; hence one says tēq tūs al-ʾadd swul-qariin 'an equal, companion'; tēq imkānūl-ṣayy wa mawṣulū wa ∧ursatunūl 'the possibility, proper place, and proper turn of something' (prov., 'if you erect a mill' tepsizde: fi ʾṣayy mawṣihi wa imkānihi 'in an unsuitable place and conditions') Kaž. III 355; küçli: tēq: tokṣiṭt: ḥaṟaba qadr tāqatit 'he fought as hard as he could' I 103, 26; KB tēq is common, e.g. (if I bequeath gold and silver to you do not take them to be) bu tēqzē tēq-e 'as valuable as this advice' 188; yipartı bilgiçi tēq bir yanı 'perfume and knowledge are equally valuable and of the same kind' 311; (there is no one who is) sağa tūs tēq-e 'Thine equal (Hend.)' 7; tēq tūs 4181; o.o. 186 (altun), 215, 413, 569, etc.: XIII (?) At. törtümüşte yok bil aña tūs tēq-e 'He has no equal in all creation' 24; a.o. 98 (teqe-); Tef. tēq tūs 208: xiv Muh. (?): qadrul-qāma 'the size of a man's stature' tēq Kif. 190 (only): Cağ. xv ff. tēq berabber 'equal, level', etc. Vel. 197 (quotns.); tēq barārbar wa musāulī 'equal' Sān. 202r. 23 (quotns.); a.o. 28kv. 21 (2 kur.), Xwar. xxi tēq 'like, equal', 'All 48: xiv tēq/tēq ditto Quth. 175x: MN 6; etc.a.o. Quth 187 (1 tuq): Korn. xiv 'equal' tēq CCG; Gr.: Kip. xiv šinš waal-nazir wašíl mif 'sort, equal, likeness' tēq Tuh. 22a. 13; mīl tēq 33a. 11; alūmatul-tašbih 'an indicator of comparison' (inter alia) tēq 89a. 12: Osm. xiv ff. deh (and once xiv tēq tūs) 'equal' and the like; fairly common; mistranscribed denk TTS I 193; II 279; III 179; IV 206.

F 2 tēq a word which seems to mean 'kind, sort' occurs in several early texts. It is plausibly suggested in TT VI, p. 90, a.v. tēq, that in these passages it is a l.-w. fr. the synonymous Chinese word tēng (Gilet 10,877). The
following passages seem the clearest cases of this word, but there are prob. others where it has been mistaken for 2 teğ and thus transcribed. Türkül viii ff. Man. ZT II 8, 58 (oyun); Uyg. vii ff. Bud. teğ adıncığ terteni yıncığ 'various kinds of jewels and pearls' PP 34, 1–2; a.o. of teğ adıncığ do. 71, 5; Kuan. 149.

E 3 teğ a word so transcribed and translated 'marsh(?)' (Brockelmann), 'lake' (Atalay) has been read in a verse in Kaş. I 528, 9–10; it is not vocalized; it is very unlikely that a word with this meaning should be a Hap. leg. Kaş's translation of the verse is 'it describes wild fowling and says "when the goose (should be "duck") saw me in that pool (al-gudar) with a blunt arrow, this bird (the kaşgalak) dived into the water'.' It will be noticed that the last word of the first line (ataş in the MS.) is not translated. The likeliest explanation is that al-gudar is a scribal error for al-gudâ and that the verse read tapda: bîle: körse: menî: örde ôter kalva: körûp kaşgalakî suvka: batar 'the duck seeing me at dawn quacks; the kaşgalak seeing (my) blunt arrow dives into the water'.

tîn (d-) Kaş has two main entries tîn 'breath' and tîn 'rest', but it is unlikely that the distinction in length is semantically valid since else-where 'breath' is consistently spelt tïn (note also that there are two main entries for 'bride', tîn and tîn). Indeed it is likely that the same word was used for 'breath' and 'rest' (i.e. stopping to take breath). It is significant that this is one of the rare cases of a homophonic N. and V. and that the V. is translated both 'to breathe' and 'to rest'. The two words have therefore been treated as identical. Tîn 'breath', sometimes by extension 'spirit, life', survives in all NE languages; NC Kir. (also dûm); NW Kaz., Kk. NE Tel. (R III 1342), Khak. also have a word tîn 'silent' which seems to be a Sec. f. Türkül viii ff. Man. tîn tura tegrîl 'the God of the Zephyr(?)' Chuar. 34, etc. (see I tura): Uyg. vii ff. Man. tîn tura tegrîl M I 21, 1; Bud. PP 38, 4 (I ağı); U III 43, 31 (buz): Civ. tîn alu umasâr 'if he cannot draw breath' H I 144; a.o. do. 60, etc. (büzgal); tîn uzun 'his life is long' T T VII 29, 17; Xak. xi tîn al-rîh wa al-nafas 'breath, soul'; hence one says anîn tînî: (sic) kesîldi: 'the man's breath was cut off' Kaş. I 339; tîn kîşî: 'a man who has retired (al-muçimm) and does not engage in work'; also used of any animal when it rests for some days and is released from work (îdà istarîhà ayywâ wa acamâna) Kaş. III 138; o.o. I 176 (ôçûrî); 192 (ôçûkî); 248 and three o.o.; all 'breath' and: KB tîn tôtîşî 'drawing esgil axir tînim 'cut off my tîn' 394; a.o. 773; Xwar. xiv 102; Kom. xiv 'spirit, soul' (nûmûn); 'a follow field' tîn (sic) bol- CCG; Xap. xiv tîn al-rîh Id. 40: din al-nafas; one says dinî alîştî: 'he breathed' (tanaffasî) that is alîştî: 'he received, or took', fr. aliche; with -is- for reciprocity (al-mûşârâhâ), his breath do. 50: xav nafas tin Tuh. 36a. 8.

VU tîn Hap. leg.; meaning doubtful. It has been suggested that this is the basis of tîplâ: but this is very dubious. Uyg. viii ff. Civ. (the clatter of the ten-fold kaş ('?jade') game is heard. . . . if you break off (the game), your property has gone as garlic goes) kaş tînî tîgî edgînî basî (read bezdî) 'your good things have been shaken (? ) like the sound(?) of the kaş TT 97–8.

tîn the exact meaning is doubtful; the likeliest is 'halter', or 'leading-rein', but 'bridle' and 'rein' cannot be excluded. Survives in NE several dialects (R III 1360), Khak. and Tuv. (din). Uyg. viii ff. Bud. (then the prince) aîn tînî tîrât (sic) 'reining in his horse' USp. 97, 3; a.o. do. 20 (kerîlû): Xak. xi tîn al-mûşâqat 'halter'; hence one says tîn tîzîn miqîaad wa inân 'halter and rein' Kaş. I 339; tîn al-iânîn III 138.

VU tîn Hap. leg.; exactly synonymous with tîk. Xak. xi one says er tîq türîdî intasabâ l-raciîl qa'îma(n) 'the man stood upright' Kaş. III 356.

tôn (d-) 'garment, clothing'. S.i.a.m.l.g. in most modern languages for 'outer garment, overcoat'; in SW Az., Osm. dîn; Tkm. dîn. It has been usual for some years to describe this as a.l.-w. fr. Saka jauna 'clothing', but it is unlikely that the Turks would have had native word for 'clothing', and there are difficulties about the initial sound; the resemblance is therefore dubious, due to coincidence. Türkül viii (tomsız, q.v.); viii ff. Man. tîn tôngî 'clothing' (i.e. everything that a man is wearing) M I 15, 13; 7, 11–14; Uyg. viii ff. tîn nûnî prábî 'a body loose' (lit. clothing loose) M I 8, 14; Bud. tîn 'clothing' common U II 15, 13; III 38, 17; PP 76, 1; Sanskrit vastra 'clothing' tîn T T VIII D 11; bârâ ditto tîn kêm (khetim) do. 38: Civ. tîn 'clothing' common T T I 149; VII 26, 10; 38, 10(bçç), etc.; VIII 120; USp. passim: Xak. xi tîn al-tâwîb 'clothing' Kaş. III 137; over 100 o.o.: KB 84 (tul); 474 (2 at): xavî(? ) At. könlîk tîn kêm . . . kêmîn tînî tâlusi könlîk tînî 'put on the clothing of uprightness . . . the clothing of uprightness is the choicest of (all) clothing (Hend.)' 167–8; Tef. kêm tîn 309: xiv Muh. al-tâwîb tîn: tîn: Mel. 10, 10–11; Rîf. 83; Çağ. xv ff. tîn gîyêek . . . qayîfîn mâ'nîsna 'wearing apparel, outer robe' Vel. 224 (quot.); tîn qâbî 'garment' San. 186v. 26 (quotn.); Xwar. xiv tîn bağî 'belt' Ala 21: xiv tîn 'clothing' Qub. 182 MN 62, etc.: Kom. xiv 'garment' tîn CÇI; Gr.: Kip. xii al-fârav 'a fur garment' (kûrîk; also called) tîn, which is a generic term for 'clothing' (al-malûba) Hou. 10, 12; xiv tîn al-tâwîb Id. 67; xiv al-malûba 'cloak(? )' tîn Kâv. 63, 17; Tuh. 34a. 13; tawîb tîn do. 10b.
tüm 'first born'. Survives only(?) in NE Alt., Tel. TV: R III 1430; Khak. tün; Tuv. dun. Xak. xi tün oğul bikru'l-mar'a 'a woman's first born', that is the first child that a woman bears whether it is male or female; a female is (also) called tün kțz that is 'the first daughter'; and a woman's first child is called tün bęg Kâş III 137: XIV Muh. (?), al-waladu'l-anwâl tün Rif. 144 (Mel. ileril).

VU 2 tün: Hap. leg.; comes between tôn and I tün in Kâş, so cannot be a scribal error for tôn although syn. w. it. Xak. xi tün al-fum'a'ina 'transquillity'; hence one says kösüll tün bold: 'his mind was at rest' (tüm'anma) Kâş III 137.

1 tıp (d-) properly 'frozen hard', but sometimes, more indefinitely for 'very cold' and the like. S.i.a.m.þ.g. in NE Tuv.; SW Tkm. dog; Az., Osm. don. Homophonous w. top.- Xak. xi 'anything frozen hard' (çâmıd) is called tıp; hence 'frozen meat' is called tıp et; also anything else Kâş III 356: (xii.7) Tef. kış tonûlgâ (sic) 'in the winter cold' 309: Xwar. xi (7) there is a high mountain here and on the top of it there is tıp (or ?dop) taki (or ?daki) muz 'solid ice' (Hend.) Óg. 230: Kip. xiv tıp ('with -p') al-ca'd 'solid ice' Id. 65; a.o. do. (topuz).

VU 2 tıp 'solid' (not hollow); pcc. to Xak. and prob. merely 1 tıp used metaph.; al-halâf normally means 'al'fa' or 'esparto grass', but also, acc. to Steinags 'bull-rush', which is prob. the meaning here. Xak. xi 'anything which has no internal hollow' (çawf) is called tıp; hence al-halâf is called tıp karâms that is 'solid (çawf) reed' Kâş III 356: KB a man of exceptional strength of character is called (a powerful archer, resistant, hard and) tıp yûrek 'stout-hearted' 1949, 2271.

3 tıp See 3 taq.

tün (d-) 'night'; in some modern languages additionally or alternatively 'yesterday'. Tün ortuus: properly means 'midnight', and is often so used, but in the earliest period was also used as a cardinal point 'north'. S.i.a.m.þ.g. in NE Tuv. dön 'night'; dön ( tràs of dönüen 'yesterday'); in SW Az. dönüen; Osm. dön; Tkm. dönun all meaning 'yesterday'. Tüne: 'at night', which is more likely to be an abbreviated Ger. of tünle:-- a crisis of tün birle, occurs from an early period. Cf. 3 keçe. Türkü vii yiğar: tün ortusun:paru: 'to the north' I S 2, II N 2; o.o. I E 27, II E 22 (udu-), etc.; vii ff. (at midday he was astray) tün ortu: kanta: negülé: bolgây 'where and how will he be at midnight' IrkB 24: Muh. 'tün' [tun] 'for two days and nights' TT III 6, 27-8; a.o. M III 19, 9 (i) (1çeş): Yûq. vii kün (gap) miş tün terîmlîş by day they scattered', and at night they came together' Şu. E 1: vii ff. Bud. tün sayu 'every night' TT V 10, 109; bir kün bir tün 'one day and one night' Suv. 140, 22; a.o.o.-- Sanskrit deva ca râtrau ca 'by day and night' tünle yeme: kunduz yeme: TT VIII E 38; o.o.o. do. 32; U II 28, 5; III 25, 18; kap kara tünle 'on a very dark night' TT III, p. 28, note 71, 3: Civ. tünele: ... tün𒈦 comprend TT VIII 1.14: Xak. xi tün al-layla 'night'; hence one says tünele: keldim 'I came at night' Kâş I 330; early 20 o.o., occasionally speâl tünele: KB (God created) kûn ay birle tün 'the sun and moon' tünun 'by night and day' 39; tünûn ham kûnun 78; tünele sayu 'every night' 2314; O.o. 952, etc.: xii.7 (7) At. (God created) tünele kunduzûn 'your night and day' 13; o.o. 15, 16, Tef. dön 119; tün 'night, dark' 318: XIV Rûg. tün uykusun 'sleep at night' R III 1548; Muh. al-layl dön Mel. 80, 3; tün Rif. 184; amis 'yesterday' dön do. do. followed by several phr. containing dön/tün and dönûle/tünûle; Çağ. xv ff. tün 'with -u., not -u.' gécek 'night' Vel. 224; tün (l) tûrik wa muslim 'dark' (quot.); (2) metaph. sab 'night' (quot.) San. 186v. 23: Xwar. xii dönün gûn 'Ali 22: xii.7 (7) dön (or ?dun) yanqûkka 'towards the north' Óg. 320; tün (?dûn) sarika, opposite to taq (?daq) sarika do. 336-8 seems rather to mean 'towards the west': XIV tün, tünele Qutb 190; tün 'night, yesterday' MN 3, etc.: Kom. xiv 'night' tün; 'yesterday' tünên kûn CCI, CCG; Gr.: Kip. xii amis tün kûn Hou. 28, 11; nisîf'l-layl 'midnight' tün buçku: (sic?) do. 17; al-layl dön do. 18; albâriha 'yesterday' (or last night?) tün keçeu do. 19: XIV tünele: al-layl; tün amis Id. 40; dön al-layl also pronounced tün, also used for nahwrûl'amis; tün kûn tün keçe: al-laylatu'l-bâriha do. 50; tün amis Bul. 13, 7: xv amis tün kûn Kar. 36, 10; al-layl/tünle: dön do. 13; amis tün Tuh. 32, 5; layl (keçeu) and tün do. 21; Osm. xiv tün dön. tün buçku: 'at night' and dön in various phr. is very common till XVI and occurs sporadically in this sense later; dönên gûn 'yesterday' in XVI TTS I 239; III 337; II 222; IV 257.

*topg See tõdqili; etc.

Mon. V. DN-
tan- (?d-) 'to deny; to disclaim (an obligation); to go back on one's word'; used both with an object in Acc. or Abl. and without. S.i.a.m.l.þ.g. in SW Az. dan-; tan- in Ar. and Armenian script is described as Osm. in R III 822 but does not appear in any other Osm. authority and may be NW, e.g. Armeno-Kip. Uyq. vii ff. Man. M II 11, 13, etc. (özût): Bud. Suv. 134, 11-12 etc. (ayigla-); esrûk kîş tegan tana muna yoryururlar 'they wander about like drunken men denying (theirs faith) and raving' TT XIII 2: Xak. xi of almmû fand: cahabûl-dâyn 'he denied (disclaimed) the debt' (etc.); also used for any one who denies something Kâş III 184 (tunmâr, tanma:K): xii.7 (7) Tef. dan- 'to abjure (one's
faith Abl.); to deny (something Dat.) 117; tan- ditto 284; tenmekilik (sic) 'infidelity (al- kufi) 298: Çağ. xv ff. tan- inhär hardan 'to deny' San. 161 v. 21 (quotons.; pointing out that tan- 'to know' in Vel. 178-9 is an error for tan--: Xwar. xiv tan- 'to break with (someone Abl.); to put an end to (a friendship) Quth 170; ol tandi 'he denied' (saying 'I did not kill my uncle') Nahe. 339, 17; a.o. do. 273, 9; Kom. xiv 'to disclaim (a debt) tan- CCI; Gr.

tağ- (?d-) 'to wrap up, tie up tightly' (with a cord, bandage, etc.) S.i.a.m.l.g.; in SW only(?) Tkm. dağ-. Xak. xı ol anıq başın tağd: rada ra'ahu bi-iş̣aḥa 'he tied up his head in a turban'; also used of anything which you tie up tightly (saddada ... sadd qawī) with a cord and the like Kaş. III 390 (tağar, tağmak): Çağ. xv ff. tağ- (tęp, etc.) sar- ve bagla- 'to wrap, tie up' Vel. 156-7 (quotons.); tağ- piğdam va basta man ditto San. 162v. 5 (quotons.); Kom. xiv 'to tie up' tağ- CCG; Gr.

Vu teş- this V. and its Caus. f.s. teş- tep-, teştür-, teşpür- are all Hap. leg. and have inconsistent, or no, vowel points and dots, but -e- is the likeliest vowel. See also teşl-. Xak. xı kuş teşd: 'the bird soared' (hallaqa); similarly when an arrow is shot high towards the sky and disappears in the air one says ok teşd: hallaqa'l-nabl Kaş. III 390 (teşer, teşmek); the first letter is everywhere undotted and unvocalized, but the entry comes between the heading T- and tağ-.

I tin- (?d-) the basic meaning seems to be 'to breathe', thence 'to breathe quietly' and so 'to be tranquil or at ease, to come to rest', thence (e.g. of rain) 'to cease'. S.i.a.m.l.g. with meanings of this kind, but in some languages rare or non-existent and replaced by der. f.s.; in SW only Osm. din-/dip- (sic) in Tkm. din-. Cf. tin: Uyg. viii ff. Man. tinğuluk orunta 'in a place of rest' TT III 110; tummatin 'without resting' do. IX 75: Bud. turkaru tinmaksiz bodisvat 'the completely unresting Bodhisattva' U I 17, 4-5; (my pulse beats twice, and being able to wait a third time) tinu turur 'comes to rest' U III 37, 37; yêti kun anta tintlar 'they rested there for seven days' PP 33, 8 ff. Xak. xi yağmur tindi: 'the rain ceased' (aqla'a); and one says er ulug tindi: tanaffas-ş't-rculcul'u-šu'da 'the man breathed a deep sigh'; and one says aruk tindi: 'the tired man rested' (istaraha) Kaş. II 28 (tinar, tinmak; and see 2 tin-); II 316, 10 (arukuluk) and 5 o.o. KB uçugü yorijih tinğli neçi 'all creatures whether they fly, or are at rest' 23; (when the xâdan mounted the throne) ajun tindi 'the world was at rest' 93; qalam ma tinar 'his pen, too, comes to rest' 294; tilm tinar 'my tongue, do not be silent' 5 o.o. in similar meanings 660, 1490, 3835, 4410, 4782, 5728, etc. xii (? Tef. tin- 'to rest, be at rest' 304: Çağ. xv ff. tin-(say, etc.) diple- ve xâkin ol- 'to rest, be quiet' Vel. 197-8 (quotons.); tin-
tərık şudan 'to become dark' San. 185r. 29 (same qtn.: the lit. meaning was perhaps (of the eyes) 'to be shut').

top- (d) 'to be frozen hard'. S.i.a.m.l.g.; dop- in NE Tuv.; SW Az., Osm., Tkm. Cf. I toq. Türkülü vii ff. köpeki: topq: his pail was frozen 'Irkl 57: Xak. xi suv toqdi: 'the water (etc.) was frozen hard' (camada) and one says er toqdi: hur'av-racil mina'l-barid ida mata 'the man was frozen to death' Kaj. III 390 (topqar: topmak): xiv Muh.(?i) camada toq: Rif. 107 (only): Çaq. xv ff. top- (-, -up, -ar) afsurda oltap day-, sovukan toq- 'to be frozen' Vel. 233 (quottn.): top-; topul- (both spelt) (1) yas bastan 'to be frozen'; (2) metaph. sar də wa dil-sard şudan 'to be cold, cold-hearted' San. 18yv. 21 (quottns.): Xwar. xv toq- 'to be frozen' Qutb 186 (nug.): Kom. xiv (of a person) 'to be freezing' top- CCG; Gr.; Kip. xiv toq- (with -gu) camada Id. 65: xv ditto Tuh. 12a. 9.

tömür (d.) originally 'to turn back, return', hence 'to turn round (and round), to turn into (something)', and the like. Specifically Oğuz, survives as dön- in NW Kk.; SW Az., Osm., dön- in Tkm. Oğuz x ol eviçe: təndi: 'he returned (racada) to his house' Kaj. III 184 (tömen; tənmek): xiv Muh. racada dön-Mel. 15; 12; 26; 9; dön- Rif. 93 (yan-109); taqallaba 'to turn over, change' dön- 24; 9i 106: Kom. xiv 'to be turned into (something)' dön- CCG; Gr. 251 (quottn.): Kip. xii dön min təl-dəqə 'to turn in, the sense of turning the back on' dön- Hou. 40, 6; xiv dön- racada Id. 50; xv racada (kayıt- and) dön- Tuh. 12a. 10; (67b; 6: Osm. xiv ff. dön- 'to turn into (something)' in several texts TTS I 224; II 321; III 209; xvi dön- în Rüm., bargaštan 'to turn round', kőjul dön- tahawwut şudan to vomit' San. 22yv. 22 (quottn.).

?töp- See təndi; etc.
*tüp- See tüpül-, tüpüş-

Dis. DNA

F tana 'coriander seed', etc.; no doubt, as Kaj, says, an Iranian l-w. and prob. specifically fr. the Pe. form dana; interesting as showing that foreign initial d- was devoiced in the languages listed below. Uyg. viii ff. Civ. (a remedy for nose-bleeding) yas tanaşi sokup 'crush fresh coriander seed' H 126: Uç’Arğu: xi tana: al-culcum 'coriander seed' Kaj. III 236; (under yumga:k) hence in Uç al-kuzbarna 'coriander seed' is called yumgak tana; I think that tana: is the Pe. word dana for 'a seed' (al-habb); the Turks turned it into Turkish (tarrabuha) as tana: III 44: Kip. xi al-lu’lu’ 'pearl' (yaçiçiν and) tana:; its origin is the Pe. word dana for al-habb Hau. 31, 15; xv həbab tana Tuh. 12b. 11.

D tana- Hap. leg.; Imperat. of tana; the phr. quoted seems to mean 'see if I don’t', see yamu: Kaj.’s explanation suggests that he did not understand the grammar of the phr.; there are several corruptions in the MS. Xak. x1 tanu: yamu: (both unvocalized, t- for y- in the second word) ‘two particles’ (haraf:n) meaning hatta təhsir (MS. yaṣir); hence one says men bərgaymen <tanu-: yamu: ‘I shall go hatta təhsir, see (if I don’t)’ Kaj. III 236.

VU toqa: with back vowels but whether -ö- or -u- in the first syllable is uncertain. Kaj.’s statement that the word originally meant ‘tiger’ is not confirmed by any other authority (the evidence in the case of U I 39, 15/IV 8, 15 is not conclusive) and is improbable. If it did, it is odd that the Indian word for ‘tigress’ was translated tələ bars (a l-w.) in U III 63, 4-5; Swu. 609, 17. When not used as a component in P.N.s it seems to mean, rather vaguely, ‘her, outstanding warrior’, or the like. N.o.a.b. Cf. topaļi, topala-. Uyg. viii ff. Man. (there were innumerable individuals) eliqler xanal toqaļar x[a]ntun- lar kənçuylar ‘kings, xans, great warriors, highly placed ladies and consorts’ M III 41, 5-7 (ii): Bud. Arcuni toqa ‘the hero Arjuna’ U II 24, 6; (seeing this, King Caştanı summoned up his courage and plunged fearlessly into the midst of the demons) toqaļar begi teg kəstər kələr menzəl mezejəp (iṣic for melep) ‘like the lord of the... and resembling the lord of the warriors (Sanskrit kṣatrīya)’ U I 39, 15 ff./IV 8, 15-17 (in I Mouler translated ‘elephants(?), in IV v. G ‘heroes (= tigers)’; heroes’ seems to be correct); Islg Edgıl Totok Er Toqa P.N. Pafaž. 11, 15: Civ. (PU) Yazar Tana P.N. of a witness Uṣp. 108, 22; Oğul Toqa ditto 110, 17: Xak. x1 toqa: ‘the tiger (al-bahr) that is the (animal) which kills elephants; this was the original meaning (al-aš); the word remained among the Turks but its meaning became unknown (read dala for zalla in MS.), and it is frequently used as a title (yulaqqab bihi); one says toqa xan, toqa: təglın, and the like; Afastiıyab the great king of the Turks was given the title Toqa: Alp Er that is ‘the heroic man as strong as a tiger’ Kaj. III 388; a.o.o. as a title: KB toqa ‘hero’ and the like is common, particularly as a Vocative at the end of a line, e.g. tapuğça körəndür ay ersiq toqa ‘make him see his duty, oh brave hero’ 573; Toqa Alp Er is mentioned as one of the famous Turkish begs 277: xin(?ii) At. ‘Ali törtelince ol ersiq toqa ‘Ali the brave hero was the fourth (of the Prophet’s companions)’ 34: xiv Muh.(?) toqa: (with written as yə in the MSS.) translates al-qawwas ‘strong, hard’ (as opposed to ‘weak’ küssüz) Rif. 152 (only; in margin, küçüz in text), and ditto (as opposed to ‘soft’ yumṣak) 153 (only).

VUD toqa: crasis of *tʊŋ̆u: Dev. N.A. fr. ton-; lit. ‘stopped up’ and the like, actually ‘deaf’. N.o.a.b., but NE Khak. tunux ‘deaf’ is a parallel Pass. Dev. N.A./. Other modern languages use a wide range of words, mainly Pe. 1-w.s, for ‘deaf’: Xak. x1 toqa: al-ʊtraq ‘deaf’ Kaj. III 368: KB (if a man is dumb he
can still attain wisdom) *toçu bolsa tegmez biligke eliğ* 'if he becomes deaf, he does not (i.e. cannot) stretch out his hand to knowledge' 1016.

**Dis. V. DNA**

tanu-: this V. presents some difficulties, since it is hard to reconcile its various meanings; there may in fact have been two almost homophonous V.s, tanu-: (d-) 'to suggest, recommend, discuss', and the like, and *tanu-ti* (t-) 'to be acquainted with (someone)', the latter not noted before xv. This is supported by the fact that there are in SW Az., Osm., Tkm. *tani- 'to be acquainted with', and *tanış- 'to be acquainted with one another' and in Az., Osm. (but not Tkm.) *daniş- 'to consult one another, discuss'. The latter is pec. to SW, the former s.i.a.m.l.g. See *tanuk *‘witness’. Xak. XI ol maşa: *söz tanuştı: avı’ça ılayya kalählen he made a suggestion to me'; also used for *aşeka ‘to recommend, command’ Kaş III 273 (tanur, tanumak): Çağ. XV f. *tanı- şınâxtan ‘to recognize, be acquainted with (someone)’ Sun. 162r. 10 (quotn.; in 161v. 23 it is pointed out that Vel’s translation of *tan*-(d-t, etc.) by *bil* ‘to know’ are an error, but some genuine forms of *tan* bil- are listed in Vel. 178-9): Xwar. XIV *tanı- ‘to know, come to know (someone)’ Quth 170: Kom. XIV ‘to know, recognize (someone)’ tanıCCI, CCG; Gr.: Kip. XIII *gâwarra ‘to consult’ (tan- (sic) Hou. 41, 7: XIV *tan- (sic) ista’dona ‘to ask for permission’ (in one MS. glossed gâwarra) Id. 66: XIV *alîma we *arafa ‘to know’ (inter alia) Tanih. Tach. 25b. 10.

D _teç_: (d-) Den. V. fr. 1 _tep_ ‘to value (something Acid, at something Dat.)’. Pec. to At.; cf. _teç_: Xak. XIII (?) At. *bilgilî birin biligisiz minin teçegli tepedi bilgîniq teçin ‘he estimated the value of knowledge by valuing a thousand ignorant people at the (value of) one wise man’ 97-8; a.o. 498.

D _tona_: See _tonat-, etc.

D _tüne_: (d-) Den. V. fr. _tün_: s.i.a.m.l. in all groups, usually for ‘to spend the night’. Xak. XI ol mende: *tânedi: he spent the night (bâta ... layla(ni) with me’ Kaş III 273 (tüner, tünenmek): KB *kçe yattı anda *tâneder *serîf ‘he lay up late in the evening and spent the night there enduring (discomfort)’ 489; (everything that descends rises, that rises descends) *yarâgu tüner ‘that brightens gets darker' (that moves to rest) 1049 (so read for *tanur in text): XIV Rbg. *tûneyür ‘it becomes dark’ R III 1549: Xwar. XIV *tûne- (of a mirror) ‘to tarnish’ MN 252; ‘to spend the night’ Nahe. 71, 7; 300, 8; Kip. XIV *tûne- bâta Id. 40.

**Dis. DNB**

F _tenbin_ See _tembin_,

**Mon. DNC**


**Dis. DNC**

E _teğüş See _teğüş_.

**VU? D _tanç_: ‘a gobbet or lump’, of meat, earth, and the like. N.o.a.b. See yerînç. The evidence points strongly towards -a- in the first syllable, but the main entry in Kaş has -o- and the word perhaps occurs once in this form in Uyğ. Civ. The suggestion in TT III, p. 26, footnote 5, that this is a Dev. N. in -u: may well be right although the suggested etymology of *tançala-, q.v., is prob. an error, but there is no other trace of *tanç-

Uyğ. VIII ff. Bud. U III 37, 26 (‘a lump of earth’, illis): TM IV 263, 63 (of flesh, osul): Civ. *yeti tançu ‘seven lumps’ (of raw and cooked meat) TT V 24, 9; 25, 10; (a sound rose from the brown earth) *tonçudaki (sic) ... kutrultı ‘the ... in the clods (? were liberated’ TT I 91-2: Xak. XI _tançu: (vocalized _tançua:) al-luqma ‘a gobbet’ I 417; _tançu: al-luqma II 16 (kev-); III 302 (sińür-): XIV Muh. (?) luqma tançu: Rif. 165 (only; MS. tanhum).

VUD?F _teçîl: See _saççî_ (Uyğ.).


**Dis. V. DNC**

VU _tanç_: ‘to be, or become, putrid; to smell foul’. There is some doubt about the first vowel; in the main entry, it is shown twice as -i- and once unmarked; in II 281, 12 it is -o/-u- but perhaps only because the word rhymes with _yünçi-; in III 303, 11 it is -i-, but a philological note is added in which it is given as -a-; and in the Co-op. f. it is three times given as -a-. N.o.a.b. Xak. XI et _tançud: ‘the meat putrefied, smelt bad’ (asalla) Kaş. III 276 (tançur, tançumak); II 281 (1 tatik-); (in a verse) erdem eti: _tançidi: ‘the flesh of good breeding and virtue putrefied’ (asalla) ... _tançadri: its origin was _tançada: but the -ç- was omitted owing to the exigencies of the metre; this is in the Oğuz and Kip. languages permissible (câdi) because they elide medial -ç- in nouns and verbs alike III 303, 11 ff. (this seems to be
VUD tonuç- (d-) Intrans. Den. V. fr. *tonç Dev. N. fr. ton-, cf. tinç; regarding the first vowel see ton-. Survives in NE Bar. tunczuk-; Sur tunçuk- R 1442; Tuv. dumçuk- / duńczuk-; NC Kız. tunçuk- R 113 1442; tunşış- MM 371 'to be suffocated'.

Xak. xi er tonçuktr: günma'l-racid battâh lam yaqdir an tanaffasa 'the man was covered up so that he could not breathe'; and one says suğur tonçukți: 'the marmot entered his burrow for the winter and will not emerge until the spring'; also used of any animal with a similar habit Kaş. II 227 (tonçukkar, tonçukma:k); Xwar. xiv tonçuk- 'to faint, lose consciousness' Qib 186: Osm. xiv-xvi dünçuk- (rarely tonçuk-) 'to be suffocated'; fairly common TTS II 325; III 212; IV 246.

E tançga- See tinç-.

VUD tinçis- Hap. leg.; Co-op. f. of tinç-, q.v.; spelt tançis- in the MS. Xak. xi etleri kamûq tançisidî: 'the pieces of meat all putrefied' (aştallat) Kaş. II 217 (tinçisur, tinçismak).

Trls. V. DNC

?E tançgala-/ tançkla- this V. has been read in the two passages below, and it was suggested in TT III, p. 26, footnote 5, that it is a Freq. f. in -galâ- or *tanç-. Such Freq. f.s do exist in some modern languages, but seem to be unknown in Uyg. There can be little doubt that this is merely tançula-: mistranscribed. Uyg. viii ff. Bud. sansişi üküš tiniğlari azgîlari üže tançgalayu (read tançgalayu) olûrûp 'killing innumerable people and tearing them to pieces with their fangs' U I 45, 17-18/IV 10, 71-2; (the dying man loses consciousness) öz erînî tançkila-yur (read tançgalayur) 'tears his own lips to pieces' TT III, p. 26, note 5, l. 12.

D tançula- Den. V. fr. tançu: 'to touch to pieces, masticate', etc. N.o.a.b. Uyg. viii ff. Bud. (the woman ...) yâsîrû ağızîna tançulap 'secretly masticating (various drugs?) in her mouth' U III 85, 18 (and see tançgala-):

Xak. xi er etmek tançuladî: 'the man chewed (mâdâtça) bread' (etc.) Kaş. III 352 (tançulâr, tançulâmâk): KB 4001 (uv-şak).

Dis. DNC

D töpîl: pcc. to Kaş.; morphology obscure, as in the case of öpîl; comparison with töprü: suggests that it is a Den. N.; töpît- is at first sight a Caus. f. of *töp-, but its Caus. f. töpder- suggests that it was originally *töpîd- and also is a Den. formation; on the other hand töpûş- is clearly the Co-op. f. of *töp-.

Neither *töp nor *töp- have survived, and it is possible that originally both existed in parallel cf. tin / tin-, top / top-.

The basic meaning in any event is 'opposite, upside down'; and the like. Xak. xi KB (that is the way this old world works, that is its traditional custom) kerek öndî tutûlî kerek töpîdisî 'either accept its traditional custom or take the opposite' 1547, 4720.

Dis. V. DND

D tanut- Caus. f. of tanu-, q.v.; with various meanings. S.i.m.m.l. as tanût- 'properly, to make (someone) acquainted with (someone else)' but also 'to make (something) known'.

Xak. xi ol maça: sôz tanûtti: amarâni bi-îsât'îl-kalim li-gâyri 'he ordered me to convey the command (or recommendation) to someone else' Kaş. II 312 (tanûtur, tanûtumak):

Çâg. xv ff. tan-t- Caus. f. šinâşand'an 'to make acquainted' San. 162 v. 2 (quots).

VUD teji- Hap. leg.; Caus. f. of teji, q.v.; in the MS. the first vowel is -e- everywhere. Xak. xi er okin teji- 'the man launched (a'îdî) his arrow upwards in the direction of the sky' Kaş. III 396 (tejiûrî, tejiêtîmek, corrected fr. -ma:îk).

D tonat- (d-) Caus. f. of tona- Den. V. fr. tona- which is not noted in Turkish before xv, Çağ. San. 185 v. 7, but was old enough to become a xiii l.-w. in Mong. as tona- (Haensch 151), could etymologically have two opposite meanings 'to put clothes on (oneself or someone else)' and 'to strip clothes off (ditto'). The two early occurrences are both in the latter sense, and the V. survives for 'to rob' as tona- in NE Khak., NC Kız. and tona- in Kîr., and as tonma- (? for tonla-) in Tuv., but NE Şor tona- means 'to dress oneself'. Most of these words have a Caus. f.

Xak. xi ol meni tonattî: 'he dressed me in a garment (albasanî'l-taçh) as a gift from himself' Kaş. II 312 (tonatûr, tonatâmak); its origin is ton ma: 'he sent him a garment':

Osm. xiv ff. donat- (occasionally tonat-) (1) 'to dress, fit out (someone)'; (2) 'to cover with abuse'; (3) 'to equip' (e.g. a ship); fairly common TTS I 218; III 205; IV 237.

D tünet- (d-) Caus. f. of tûne: 'to put (someone) up for the night'. S.i.m.m.l. in this meaning. Xak. xi ol konuкуg eyde: tünetti: 'he put up (abâta) the guest in the house for the night' Kaş. II 312 (tünetûr, tünetmek): xiii (?). At. tünetûr tûnûntî künuq keterîp 'he makes your night dark, taking away your sun (or day?)' 15: Tef. Makkani tünetî 'he spent the night in Mecca' 318.

D töpît- (töpîd-) n.o.a.b. but see topta- for the etymology for töpît-; as the Caus. f. töpîder- means 'to invent' and the like this V. is presumably Intrans. meaning 'to bow down, bend down, move downwards', and the like başm in the quots. below being in the Insr. and not the Acc. with Poss. Suff. Uyg. viii ff. Bud. PP 19, 4 (1 baş): Xak. xi er başnîn töpîtî: 'the man lowered (ta'ta'a) his head' (etc.) Kaş. III 396 (töpîtûr, töpîtîmek; spelt töpût- everywhere): KB yêtîgen köttürdî yana baş orû töpîtî yana yîldrîk adûrî naru 'the Great Bear raised its
head upwards again; Providence (?) and Sirius (?) moved downwards again’ 6220.

E topta- has been read in the passage below but certainly mistranslated. The letters to and tms are quite clear, the slim letter between them is not. It cannot be a front -t-/ -s- as Radloff originally suggested, both because it would be out of place here and because there is no known V. tosat- / tosat-. Malov’s 1959 reading tokta- is impossible because there is no room for -k- and because tokta- is a Mong. l.-w. which did not occur in Turkish before xviii at earliest. The obvious course is to read it as topt- and take it as an alternative form with back vowels of töpt- parallel to the Uyğ. form with back vowels of tödzer.- Türkü viii (when I ascended the throne the Türkü people, who were expecting to die soon) liga sevinip toptımıș közl: yügerü: körtli: ‘rejoicing and being glad raised their downcast eyes and looked up’ II E 2.

1) tantur- Caus. f. of tan-; survives in some of the same languages. Xak. xi ol maşa: alınm tanturdu: achadani'li-dayan 'he made (or allowed) me to disclaim his debt’ Kaş. II 176 (tanturur, tanturmaːk).

VUD teştür- Hap. leg.; Caus. f. of tep-, q.v.: the tə is vocalized with damma in the Perf. and faṯara elsewhere. Xak. xi ol kuş teştürleː ascala bi'l-tayr wa bi'l-nabl 'he set the bird, or the arrow, in motion’ Kaş. III 397 (teştürür, teştürmek; cf. the translation of teştür-).

2) tindur- (d-) Caus. f. of 1 tun-; survives in some of the same languages. Usually meaning ‘to cause to rest’. Uyğ. viii ff. Bud. (the prince led the old guide to an island) őtrü tunturgali sakinti’ and then thought that he would let him rest’ PP 36, 8; bir oğun sonmez tu:nurnar emgetirler (the pains of hell) ‘torment him without abating or letting him rest for a moment’ TT VI 446-7; a.o. TT X 95 (damaged): Xak. xi ol meniː tindurduː araqa'ani fi'l-rähə wa acamant ‘he allowed me to rest and released me from work’; its origin is the word tind: tanafitasa ‘he breathed’ Kaş. II 176 (no Aor. or Êrfr.). Xwar. xiv (VU) tindur- ‘to pacify, allow to rest’ Quth 193; tindür(-gil) ‘to bring (a boat) to rest’ Nahc. 378, 14.

S topta- See tödzer-.

VUD tondur- Caus. f. of ton- , q.v. regarding the first vowel. Survives as tondur- in several NE languages and NC Kir., Kzx. but the semantic connection with the latter is dubious. In Kaş. the word is listed among V.s with -d- as the penultimate letter, but spelt in the MS. with -t-. Xak. xii ot anq közd tondurduː (tonturduː) ‘the drug made his eye shut’ (gəštə-aynahə) ‘and also used of anything which covers (or conceals, satara) something’ Kaş. II 176 (tondurur, tondurnuk; -t-, -t-): xiv Muh. (?) radda al-bāb ‘to shut a door’ kapuğ (VU) tondur- Rif. 109 (only; tu unvocalized).

D tödzer- Caus. f. of töpt-; ‘to turn (something) over, to invert’, and the like. In Uyğ. the word is consistently spelt toğtan- (or toğdar-). Although töpt- had front vowels in that language and this V. has front vowels everywhere else. Survives with the same meanings in NC Kir. töpkər-; Kzx. töpkər-; SC Uzb. tönkər-; NW Kaz. tüntər-; Kk. tünkər-; Nog. tüntər-; SW Tkm. düpder-; Uyğ. viii ff. Man. M II 13, 5 (tik-); Bud. U II 4, 10 (ağtar-); TT VII A 5 (tüğüş): Xak. xi ol ayak tödzerdiː ‘he inverted (qalaːbə) the bowl’ (etc.) Kaş. III 397 (tödzer-, tödzermek); xiv Muh. (?) aqalaːl-tawb ‘to turn a garment inside out’ töndür- (sic) Rif. 104 (only); Çağ. xv ff. töpler- (spelt) vağənə hərdən ‘to invert’ Sim. 186r. 21 (quotns.).

Trls. V. DND-

D tindurul- Hap. leg.; Pass. f. of tindur-; ‘to be allowed (or ordered) to rest’. Uyğ. viii ff. Bud. (by the powerful influence of this dhəranı ... akənu çaŋulayu kekmış uze tindurulmaːk bolur ‘being allowed to rest by all the Thāḥagatas comes into existence’ U II 46, 63-5 (Müller points out that the translation is not rest, the inexact, the Chinese original has ‘the abstruse meaning (of the doctrine) will be constantly and exhaustively explained to them’).

D tödzer- Pass. f. of tödzer-, q.v. for the Uyğ. spelling. N.o.a.b. Uyğ. viii ff. Bud. noted only in the phr. ağtarulu toğdarulu Sim. 133, 21 etc. (ağtarılıː); (Xak.) xii ff. Tsf. tödzer- / tödzer- ‘to be overthrown’ 309.

Dis. DNG-

D taŋu, Dev. N. fr. taŋ-; ‘constriction’. See taŋuš. Uyğ. viii ff. Bud. sıkgı taŋu ‘pressure and constriction’ are mentioned in U II 11, 7 ‘together with grief, anxiety, pain, etc. as among the inevitable consequences of being born’; tört tuγumedı̄ kısaɾ taŋaːda (sic) ‘in the imprisonment and construction of the four kinds of rebirth’ TT IV, p. 15, footnote, l. 5.

D tanuṅk ‘a witness’ (to a statement, document, etc.); survives as tanuṅk in this sense in NW Kaz.; SW Osm. and meaning ‘mark, sign’ in NE Khak.; SC Uzb. As the initial is consistently t- in Osm. the connection seems to be with tanuː- q.v., in the sense of ‘to be acquainted with’, and it is therefore a Dev. N. in -k (Active) not -uk (Passive). Türkü viii ff. Man. ıqıldı ámb kanuṅk boltumuz erser ‘if we have become witnesses for a liar’ Chaus. 101-2; Uyğ. viii ff. Civ. all contracts in USp. and elsewhere end with the signatures of one or both parties and some ‘witnesses’ described as tanuṅk; Xak. xii tanuk al-şhid ‘witness’ Kaş. I 380; a.o.o.: KB tırıt'gen
barağ a törülmüş tanuk 'the created are witnesses to the existence of the creator' 15; o.o. 20, 153, 711, 2216, etc.: xiiii (?) Tef. tanuk 'witness' 284; xiv Muh. al-sahāda 'evidence' tanuk Mel. 84, 4; Rif. 190; Çağ. xv ff. tanuk tanuk Vel. 179; tanuğ/tanuk gāhid tav gunwīth 'witness' San. 164v. 10 (quon.). Xwar. xiv tanuk 'witness' Quth 170; Korn. xiv 'witness' tanuk CCG; tanuk CCG; Gr.: Kip. xiv tanuk al-sahīd Id. 66; sahāda damāk ol- Bul. 50r. xv gāhid tanuk Tuh. 21a. 10; Osm. xvii tanuk the commoner form till xvi, rare thereafter; tanuk occurring fr. xiv onwards, 'witness; evidence, proof'; c.i.a.p. TTS I 672; II 874; III 665; IV 735.

D ta'uk Pass. Conc. N. fr. tap-; 'parcel, bundle', and the like. Survives in this sense in NC Kur. ta'uk. Xak. xi ta'uk the word for 'a gift (hadīya) which is brought out to kings (when they are on a journey) and the like'; it contains food and brocades (dībābic): ta'uk the word for 'any piece of brocade which is given to a man who strikes the ball through the goal at polo'; ta'uk 'the pieces of silk (al-harīra) which are fastened to the heads of lances and standards in war time Kaq. III 365; KB (the world is at rest now that this monarch has mounted the throne) ann iri dukna ta'uklar tuze 'therefore the world has set in order and sent gifts' 93; o.o. 99; 5951 (açıl-).

D tınq N.Ac. fr. 1 tin-; 'breathing, breath', N.o.a.b. Xak. xi sökel tınq: artak bi'sa tanaqfurul-marid 'the sick man had difficulty in breathing', from the phr. er uluq tind: 'the man breathed a deep sigh' Kaq. II 40, 13; n.m.e.: Xwar. xiv tınq 'breath' Quth 193.

*tuñaq 'hoof'; medieval and modern forms prove that the centre consonant was -n- although even in Türkî (see tuyaği: it had already become -y-; the Türkî and Tuv forms suggest that the second vowel was originally -o-. Survives only? in NE Kaq., Kolb., Lēb., Sāq. tuyaq; Tuv. duyaq; Sē Türkî, NC Kur., Kzx. tuyaq; SC Uz. tuyok; NW tuyaq; SW Tkm. tynaq. See Doerfer II 901. Xak. xi tuyaq al-hāfīr 'hoof'; one says at tuyaq: (sic) 'a horse's hoof' Kaq. III 165; xiv Muh.(.) ḥāfīrā 'a horse's hoof' tuynak (unvocalized) Rif. 170 (Mel. 69, 14 tıırnak): Çağ. xv ff. tuwaq tinq 'hoof' Vel. 224 (quon.); tuynak bu daxi tinrak 225 (quon.); tuwaq 'a quadruped's hoof' (sum); also called tuynaq San. 187r. 19 (quots.); tuynaq/tuynak 'a quadruped's hoof, or nail' (nāxun); also called tuwaq do. 188r. 20 (quon.): Xwar. xiv tuynak 'hoof' Quth 185; Nahe. 209, 4; tunyak do. 55, 3; Kip. xiii ḥāfīrul-farās wa ḡayrīh tuynak Hou. 12, 17: xiv Kip. tynak; Tkm. tynaq al-hāfīr; used today in the prayer atın tuynakina: taş tokunmasun 'may a stone not injure your horse's foot' Id. 67: xv ḥāfīr tuynak (sic, in margin in second hand tuynak) Tuh. 13a. 4: Osm. xiv-xvi (only) duynak also spelt tuynak, diynak, ṭynak; fairly common TTS I 235; II 333; III 680; IV 219.

Dis. V. DNĞ-

D tımk- See E bmk-.

Tris. DNĞ-

D tonağ-: Hart. leg.; Conc. N. fr. tona-; there is in this passage a v.l. tonang, q.v., and this may be an error for that word. Uyğ. vii ff. Bud. (weaving gives people useful things) kegü tonağ ulat 'wearing apparel, clothing, etc.' TT VI 392.


D tanulük A.N. fr. tanuk; 'a statement by a witness, evidence', etc. Survives in SW Osm. tanuluk. Xak. xi tanuluk al-sahāda 'evidence, testimony' Kaq. I 503: KB tillmillen bezedi tanuluk bile 'God') adorned my tongue with the power to bear witness (to Him)' 386; tanuluk bērīr 1021: xiii(?) At. seniḥ barlikinca tanuluk bērīr 'bears witness to Thine existence' 5; Tef. tanuluk 284: Çağ. xv ff. tanulğ/tanulğ tanulğ wa gunwâhî (Hend.) San. 164v. 14 (quon.): Xwar. xiv tanuluk (usually with bēr-) Quth 170; Nahe. 272, 14: Kip. xiv sahâda damâkq ol- Bul. 508: Osm. xvii tanuluk/tanulkka usually with bēr-; c.i.a.p. TTS I 674; II 875; III 665; IV 735.

D tanınma: Hart. leg.; Ger. of tan- used as a N. Uyğ. viii ff. Man. tört elīg teprilere tanılmalar 'denials of (the existence of) the four divine kings' M II 11, 5-6.

Tris. V. DNĞ-

D tağla-: Hart. leg.; Den. V. fr. taŋq; 'to feel constricted' or the like. Uyğ. viii ff. Bud. the Chinese phr., speaking of a gift which is offered, 'do not blame it, or find it strange, because it is small' is translated az tęp taŋpa layu yarîkamasun Hien-tr. 1846.

D tanułka-: Den. V. fr. tanuk; n.o.a.b. Uyğ. viii ff. Man.-A tanulka layu sāv bērdī 'he gave oral evidence' M I 19, 14: Bud. kêrtgûnçlig köpûlücû tanulka raw produces evidence that he has a believing mind' TT V 22, 35-6; o.o. do. 22, 31; Swm. 137, 11 etc.

Dis. DNĞ-

PUD tepiq Hart. leg.; unvocalized and the first letter undotted, but the first word in a section which also contains seğek, etc. and so no doubt Dev. N. fr. tep-, q.v. Xak. xi tepiq al-hav.
Kaş 1408: Xak. xi KB bu dunya tünek ol 'this world is a prison' 5423: xiv Muh. (in the list of buildings) al-habs 'prison' tünek Mel. 76, 1; Ref. 179.

PUD teğüş Iap. leg.; the first entry in a list of words containing four consonants of which the second is -ğ- but spelt in error teğür; N.I. fr tep-, meaning lit. 'something which rises in the air'. Xak. xi teğuş kül şay 'murtaji qadr nisf dirâ nahw aştâfi-l-qidr tâ-gâyrihi' 'anything which stands to the height of half a cubit like a tripod for a cooking pot, etc.' Kaş 11 381.

Puf déngel Iap. leg.; dâl 'unvocalized'; in the same list of words containing four consonants of which the second is -ğ- as teğeq under the heading -L, but like it w. only one kâf. The d- indicates a l.-w., prob. Iranian. Xak. xi déngel al-ki-l'bura 'a knuckle; a knot in a (corn) stalk' Kaş III 384.

Dis. V. DNL-

D tenger- Hap. leg.; Trans. Den. V. fr I teq; in a list of V. W. four consonants, the second -ğ-, written tenger- but w. traces of a taşûd over the -ğ-. Cf. teqle-:. Xak. xi bir neý birke: teqerdi: 'عادة بانة-شأين يك 'he equated (or balanced) the two things' Kaş III 368 (teqerurú, teqergermek).

Dis. DNL

D taqil Hap. leg.; Pass. Dev. N./A. fr tap-; lit. 'corded' or the like. Xak. xi taqil keyik al-sabuyla'ddi fi yadayhi xutûn, 'a gazelle with striped legs'; also used of other (striped) things Kaş III 366.

D taqla: See I taq.

D tûnle: See tûn.

D tînîg P.N./A. fr tin; 'a living creature', human or animal, as opposed to an inanimate object; a standard Bud. technical term, but not a Moslem one. N.o.a.b. Türkü viii ff. Man. bêş törülq tînîg 'five kinds of living creatures' Chuas. 58-9; do. 86, etc. (turalîg) a.oo. Uyûq. viii ff. Man. amari tînîqlar 'some living creatures' TT 113 2: a.oo.: Bud. tînîg is very common; often used correctly for 'living creature', but in many passages w. the more restricted meaning 'human being': (Xak.) xîn (KB) KBPP adam 'kodmañ hargiz kamûn tînîg 'he never leaves any living creature hungry' 5; xîn (KB) KBPP kamûn tînîqlarca rûza bérqen 'giving their daily food to all living creatures' 3; xiv Muh. al-haywan 'living creature' (opposite to 'inanimate' 8-let) tînîg Mel. 45, 6; Rif. 158.

D tonlûq (d-) P.N./A. fr toq; 'clothed; having . . . clothes'. Survives in some NE languages w. phonetic changes. Türkü vii yalûq bodunûq tonlûq kitim 'I clothed the naked' I E 29, II E 23; viii ff. uzun tonlûq 'wearing long clothes', i.e. 'woman' (the original theory that this meant monk has long since been disproved) Irãb 47: Man. uzun tonlûq Chuas. 117: Uyûq. viii ff. Man.-A erli uzun tonlûq 'a man and a woman' M I 16, 15-16; yürüp tonlûq 'wearing white clothes' M III 30, 10-11: Bud. uzun tonlûq USp. 104, 8-9; Civ. ditto TT VII 26, 1; 37; 5; (Xak.) xiv Muh. (in the grammatical section) dî tawb 'clothed' tonlûq/tonlûq Mel. 10, 9; tonlûq: do. 10, 11; tonlûq Rif. 83.

D tontûk (d-.) A N. (Conc. N.) fr tom; 'something connected with clothing', normally 'an allowance for the purchase of clothing'. Survives in SW Osm. dînlûk; Tkms. do. nîlûk; a l.-w. in Pe., see Doerfer II 990. Xak. xi Kaş II 11 (kis-); n.m.c.: Kip. xiv cãmãqia 'wages' (lit. 'clothing allowance') (1) dînlûk (sic) Bd. 6, 13.

D tênlîq P.N./A. fr I teq; 'equal to; equable', and the like. Survives in SW Osm. dênlû/depl. Uyûq. viii ff. Bud. (if a man knows) bir padaqça teñlıg nom 'as much (Buddhist) doctrine as a single verse' (Sanskrit l.-w.) U III 29, 16; neçe teñlıg 'how great' (is the strength in the Buddhás' bodies?) do. 73, 2; a.o. TT X 345; mapa teñlıq kislîq 'a woman like me' TT X 490; Sanskrit stpehâny 'equipped with tranquillity' (?) birle: teñlıqler: TT VIII A.21; upekša 'tranquillity' teñlıq (for teñlıq) do. 34: (Xak.) xîn (?) Tef. ança teñlıg 'as much as that'; munça teñlıg 'as much as this' 299.

(D) tünlûk 'the smoke-hole of a tent', hence, by extension, 'window' and the like; syn. w. tünlûnûk, q.v., which is older; morphologically obscure, an A.N. (Conc. N.) fr tûnîq which may ultimately be connected etymologically with tünlûnîq. Survives in such NE forms as tûndîq/tûnlûnîq; SE Tar. tünlîq; Tûrki tünlîq; NC Kir. tûndlûq; Kxz. tûndîk; l.-w. in Pe. and other foreign languages, see Doerfer II 988. Uyûq. xiv Chin.-Uyûq. Dict. 'window' tünlîq Ligeti 271; R III 1545: Xak. xi tünlîq al-kwana 'a dormer window' Kaş III 383; a.o. II 18, 1; III 120, 23 (1 él): III 127 (2 toq): xiv Muh.(3) râzwana 'dormer window' tünlîq Rif. 179 (only): Çağ. xiv xv tünlîq 'a window (râzwana) in the top of a nomads' tent which they close in cold and rain and open to let out the smoke when they light a fire' Vel. 223 (quotns.); tünlîq (spelt) râzwana-i xuna Son. 1871. 15 (quotns.). Xwar. xiii(?) (the walls of the house were gold) tünlûklarî (sic) daki kûmûstûn 'and its windows of silver' Ög. 249; xiv tünlûq tünlîq 'smoke hole, dormer window' Quoth 190; tünlîq Nahc. 19, 12; 43, 6: Kip. xiv tünlîq dauîl-qa'a 'an upper storey of a house' İd. 40; xiv râzwana 'dormer window' (baca; in margin in second hand) tünlîq Tuh. 17a. 2; şabbîc 'lattice window' tünlîq Tuh. 21a. 12.

Dis. V. DNL

D taqîl- Pass. f. of tap-; 'to be bound, constrained', and the like. Si.s.m.l. Uyûq. viii ff.
Bud. kisilur taqilir erserler 'so long as they are imprisoned and constricted' (in the imprisonment and constrictions of the four kinds of rebirth) TT IV, p. 15, footnote, l. 5 (see taqil); Swv. 586, 14 (sikil)—this word has been read tegil- and translated 'to descend' in a phr. transcribed ilkisiz sansara beri bess ajun içinde agua tepele TT IV 4, 19 ff. owing to a supposed antithesis to aga 'to rise'; the phr. obviously means 'being . . . constricted within the five forms of existence since (the beginning of) the immemorially old chain of rebirths (Sanskrit samāra)'; aga, too, seems to be a mistranscription either for agra 'flowing' (see ak-, the word has a technical Buddhist meaning) or perhaps aga(r) 'grievously': Xak. xi taqilu: baş translated 'aşaba'l-racıl ra'sahu 'the man wrapped his head' (in a turban, etc.); also used of anything that is tied fast with a cord (şadda bi-xayi) Kaš. III 395 (taqilur, taqilma).}

D tanul- Pass. f. of tanu-., q.v., in this sense Hap. leg., but tanul- 'to be known', etc. s.i.m.m.l. Xak. xi aşar söz tanuldu: ǔiza (MS. in error awi'az) iyaši't-kalăm 'the statement was suggested to him' Kaš. II 130 (tanulur, tanulma).}

D tinul- (d-) Hap. leg.; Pass. f. (used only Impersonally) fr. 1 tin- Xak. xi engeance tinuldu: usturhina mina'l-mi başına wa'l-anah 'there was a respite from pain (Hend.).' This Verb is Impersonal (mâlam yusam fâ'iluha mina'l-ş-f'il-l-lâsim); there are many similar ones in this language; no Impersonal V. can be derived from an Intrans. V. in Ar., but there are many in Turkish, for example evke: barûldi: 'there was a movement into the house' and taqilin enildi: 'there was a descent from the mountain' Kaš. II 150 (tinulin, tinulma).}

D tügül- Pass. f. of *tügen- 'to be disappointed, disillusioned; to despair, give up hope (of something Abl.).' Survives as tügül-tügül, same meanings, in NC Kkr., Kxz.; NW Kk., Nog. Xak. xi er ściHEN tügül: 'the man despaired (ayısa) of the affair' Kaš. III 395 (no Aor. or Infinit.); attin emdi: sen tügül(sic) now give up (any hope of getting) the horse' I 74, 19: KB bu ściHEN tügül 'give up this affair' 1195; o.o., same meaning, 1220, 2011, 2121, 2793, 4612, 4792: Kip. xv ya'isa mina'l-yâs 'to despair of' tügül- Tuh. 39a, 11 (in margin in second hand tügül)-

D I taqla:- (d-) Den. V. fr. 1 taq; prob. only in the phr. taqil taqla:- 'to dawn; (of dawn) to break'. N.o.a.b.?; the usual phr. is taq at.- Türkî viii ff. 1kbB 26 (1 taq): Uyğ. viii ff. Bud. taq taqil layur erken PP 31, 7.

D 2 taqla:- Den. V. fr. 2 taq; originally Intrans. 'to wonder, be surprised'; thence Trans. 'to find (something) wonderful, to admire (it)'; and thence 'to admire (something) more than (other things), to choose (it)'. Survives for 'to be surprised' in NE taqda-/taqna-; SW Osm. taqla-, and for 'to pick out, choose', with some extended meanings in NC Kkr. taqda-; NW Kk., Kumyk, Nog. taqla-; in these latter languages and NC Kir. 'to be surprised' is taqlan-/taqdan-. Uyğ. viii ff. Man.-A [zap] taqil layurumnen 'I am surprised' M I 37, 23; taqil lay 21 title: Man. Tokharian ahtike 'wonderful' taqila-guluk TT IX 38: Bud. muqadip taqila 'being disturbed and astonished' U III 72, 22; TT X 21; Swv. 604, 1; körkülerin taqila 'admiring (or being surprised by) the beauty' PP 43, 3; a.o. do. 71, 3 (1:7): Xak. xi er ściHEN taqila: ta'acoba'l-racıl mina'l-amr 'the man was surprised by the affair' Kaš. III 403 (taqlar, taqilma): KB (when you closed your eyes) ızüz taqiladım 'I was surprised' 648: xiii(?) Tef. ditto 285: xiv Rbg, o nlurıtaqila hayrân kaldi 'he was astonished by that light' R III 811; Muh.(?) ta'acoba taqila- Rif. 106 (only): Çağ. xv ff. tanla-(p.-miş, -sî) temyiz et-yar qam na'sina; aynla- bil-; istiyar et- 'to distinguish; to understand, know; to choose' Vel. 179 (quotn.; the second meaning due to confusion with tanu-); taqila- sarzaniş kardan wa ta'n inca tanbîx 'to blame, reproach', Tâlî-i Harawi's translation pićidan corrected San. 162v. 27 (the correction is just, the word was mistaken for taqila-), but San.'s own translation is false and apparently a mere guess; quotns.): tanla-(spilt) bar-gusûdan wa intâxâb kardan 'to choose, select' do. 163r. 16 (quotns.): Xwar. xiii daqila-/taqila- 'to be surprised, to wonder' 'Ali 29, 51: xiv taqila- ditto Qub 170: Kom. xiv 'to be surprised, to wonder' taqila-; 'to choose' taqila- CCI, CCG; Gr. 234 (quotns.): Kip. xiii ta'acoba tanla- Hou. 38, 19: xiv taqila- ('with -g-') ditto Id. 65: xv aciba' to wonder' taqila- Tuh. 26a, 13: Osm. xiv ff. taqila- (occasionally taqila-) 'to be surprised, to wonder' c.i.a.p. TTS I 178; II 255; III 168; IV 190.

D teqele:- (d-) Den. V. fr. 1 teq; 'to equate, weigh, compare', and the like. S.i.m.m.l. in SW Tkm. teqele-; Osm. denkle- is distorted by a supposed connection with Pe. dang which is a l.-w. fr. 1 teq. Cf. teqer-. Uyğ. viii ff. Bud. kamaq suturelar teqelemek atılıq öülü 'the criterion called 'weighing all the sûtras' Hâjen-ts. 1833: Xak. xi bir nech birke teqelid: 'adala boyuna'l-sây açın 'he balanced the two things' Kaš. III 403 (teqeler, teqelemek); (the Chinese emperor has a great deal of silk brocade, but) teqelemedip biçmas 'does not cut it without measuring it first' (idal muqaddirin) I 427, 6: KB ınanmış yağıncı kişil teqelemiş on iki miş er sü üküslü 3 'an experienced general assessed (the value of) his troops and said "an army of 12,000 men is too big an army' 2334; (a general must first get an informer and find out from him about the enemy's morale and) aşar teqele 'assess it by that (information)' 2352; (he heard your words and) üküsl teqled! 'weighed them carefully' 4979: Çağ. xv ff. tepel- (apparently-
deliberately so spelt, 'to be conjugated in the same way' (as téşēgi), but with -1-; but Co-op. f. téšēgel- follows immediately) musâni
şudan 'to be equal' Sâm. 202r. 6; Xwar. xiv kara kiripkîne nawkê teqelmes 'an arrow
is not equal to your black eyelashes (in straightness)' MN 276 (perhaps metri gratia, teqelmes
would not scan).

?FD têlqâ:- (d-) Den. V. fr. *têlp; it has been
suggested that this is the têlp listed above, it is
perhaps more likely that it is Chinese t'êng 'to
hear, listen' (Giles 11,29; Pulleyblank, Middle
Chinese t'êng'), but the d- and back vowels
make this difficult; properly 'to listen to
(something Acc.)', but often used to mean
'for hear' (properly eşid-). S.i.a.m.i.g.; in NE Tuv.
diña-; SW A.z, Ozm., Tkm. dîple-. Türkî
vii (beğs and people) bu savimin eğiidi:-
esid kartîgî: têlqâ: 'hear his words well and
listen to them carefully' I S 2 (spelt with
front t- and back -l-); viii ff. Irkâ 58 (2 6t):
Uyğ. viii ff. Bud. eëligerin kavusur tîp,
luzanlar 'let him hold their hands and listen'
U I 22, 12 ff.; eğiid nom têlpâlê bollay
erki men 'I shall not doubt listen to the
good doctrine' U III 29, 4-5; a.o.o.: Xak. xî er
söz têlpâ: 'the man listened (aği) to the
statement' Kâş. 339 (têlpâr, tîplamâk)
a.o. I 96, 11: KB sözüm têlpî 550; o.o.
648, 4979, 5433 (taîrka-): xîni (? Tef
ditto 304: Çağ. xv ff. têlpâ (spelt) sanîdan wa
gauc-i suxun kardan 'to hear; to ponder
deeply on a statement' Sâm. 202r. 22; diña- (spelt)
same meaning as têlp- do. 226v. 28: Xwar.
xîni dîple- 'to listen' 'All 26, 51: xiv (VU)
têlpâ- ditto Qûb 193: Osm. xv and xvi
dîp (diçî/dîpi) dîple- 'to cavedrop'; in several
texts TTS I 209; II 302; III 196; IV 226.

VUD têlpâ:- n.o.a.b. in a Mairitsim fit-
ment; Den. V. fr. *têlp which might be an
onomatopoic like 3 têlp (3 taq) but is perhaps
more likely to be a Chinese l.-w.; the meaning
must be 'to flog' or the like. Uyğ. viii ff. Bud.
herge kaçalın tokir toplawur erdîmliz
. . . temlîlg bergên . . . toplawür{l}ar{} we've
been beaten and flogged() with whips and
willow rods, . . . they flog() with an iron
whip, TT IV, p. 18, note B7, 2-3.

D têlpâ:- Hap. leg.; Caus. f. of 2 têlpâ:-
Xak. xî ol menîq: têlpâ: aqga mîli-fî-îac
wa d'c'abani dålikà he astonished me and
made me wonder at that' Kâş. II 358 (têlpâr,
tîplamâk): Çağ. xv ff. têlpâ- maf'un
sâxtan 'to cause to be rebuked' Sâm. 163r. 15;
see 2 têlpâ:-.

D têlpâ:- (d-) Caus. f. of têlpâ:-; s.i.a.m.i.g.
Xak. xî ol map: söz têlpâ: asma'anî-l-
kalâm wa astaşgâni ilayî 'he made me hear
the statement and listen to it' Kâş. II 359
(tîplatur, tîplamâk).

D teqel:- (d-) Rel. f. of teqel:-; n.o.a.b.
Uyğ. viii ff. Bud. iglîgerî emlep öped-
tûrgell uğulukin teqelîp 'estimating his
own ability to treat and cure the sick' Sâm.
597. 3-4; Xak. xî er îsin teqelîlî: dabbarâ-
-l-racul fi amrîhi 'the man put his affairs in order'
(or took stock of his affairs?) Kâş. III 400
(têlqênîr, teqelmesek).

D têlpâ:- Co-op. f. of 2 taqla:-; n.o.a.b.
Xak. xî kîşîler bu: îsîq têlpâ:- 'the
people were (all) astonished (ta'açcaha at this
affair' Kâş. III 398 (têlpâsûr, têlpîsma-k;
verse): Xwar. xiv têlpâ:- 'to be astonished
(collectively)' Qûb 170: (Kom. xiv 'to
examine, investigate tanlaş- CCI; Gr. seems
to be a mis-spelling of teqel-'.

D teqel:- (d-) Recip. f. of teqel:-; s.i.m.i.l.;
NE Tuv. denîns-; SW Ozm. denkül-;
Tkm. deqel-. Cf. teqel-. Xak. xî bir neq:
birkê: teqelîlî: 'one thing balanced (ta-
'âdana the other' Kâş. III 398 (teqelîsîr,
teqelmesek): Çağ. xv ff. teqelâ:- (spelt)
musâwît cûtan wa bûham musâwî şudan 'to
reach equality; to be equal to one another'
Sâm. 202r. 6: (Kom. sec têlpâ:-.

D têlpâ:- Recip. f. of têlpâ:-; s.i.m.i.
Xak. xî ol menîq: birle: söz têlpâdsî: 'he
competed with me in listening to a statement'
Kâş. III 398 (têlpasûr, têlpîsma-k): Xwar.
xiv (VU) têlpâ:- 'to listen to one another'
Qûb 193.

Tris. DNL

VUD têlpasîq Hap. leg.; P.N./A. fr. toqâa:
Uyğ. viii ff. Bud. (his life becomes long; he is
free from disease) menîlgî têlpasîq bolûr 'he
becomes happy and capable of heroic deeds'
U II 45, 56 ff.

D teqelçîq/teqelgün (d-) 'the kite (a bird);
imperfectly vocalized but best so transcribed
and regarded as Dev. N.s fr. teqel:- in the
sense of 'a bird' which hovers or balances
itself (in the air)'. Survives in NE Sâg., Sôr
tegelgen, tegilgen; Lôb. teligen; Khak.
tegilgen; Tuv. delildigen; NW Kûrnîk
tulgen SW Ozm. dülêngeç. Xak. xî teqel-
gên al-hîda'a 'the kite', a (kind of) bird
Kâş. III 388: Oğuz xî teqelçîq 'the kite'
Kâş. III 388.

D têlpîsîq Dev. N./A. fr. têlpîan- (see
2 taqla:-): 'wonderful, marvellous'. N.o.a.b.
Uyğ. viii ff. Chr. U I 8, 14-15 (belçü):
Bud. têlpîsîq muqadîsîq edqûlgûg sav-
lar 'wonderful, marvellous, excellent words'
U IV 28, 31-2; ança yeme muqadîsîq
[têlpasîq] ermez mâ 'and is not this
wonderful and marvellous?' U III 39, 6-7;
têlpîsîq yîrûr tîlîr 'her wonderful white
teeth' U IV 30, 51-2; a.o. Sâm. 348, 3
(kodûrû): Kom. xiv 'wonderful' têlpîsîçix
CCI; Gr.

N. fr. teqel:-; 'immeasurable, incomparable'.
N.o.a.b. Uyğ. viii ff. Bud. Sâm. 151, 5-7 etc.
(ülgûlençîsz).
Tris. V. DNL-
1) tüpül-: Hap. leg.; Den. V. fr. *şüp: an onomatopoetic, prob. ūşq elongated to avoid confusion with tüpul:-; the infn., originally -mêk was corrected to -mâk and at the same time a minute êl was written over each êl'. Xak. xi nev tüpul:lađ: 'a heavy object like a mortar (al-minhâz) made a noise (sawwata) when it fell to the ground' Kas. III 404 (tüpul:; tüpul:mañ).

VUI) toqa:la:- Hap. leg.; Den. V. fr. toqa: Xak. xi er toqa:lađ: 'the man performed the feats of warriors and strong men (al-abjâl wa'l-agwyâ)' Kas. III 405 (toqa:la; toqa:lañ).

1) tüpgüldûr-: Caus. f. of tüpül:-; survives in NC Khr. tüpgâldûr- (also tüpgil:-; Kax. tüpgil-) and NW Kk. Xak. xi KB tüpgüldûr:li aðyî yana kelmek tep 'he discouraged him and said "do not come again"' 3865.

Dis. DNN
PU taqan the first letter is undotted and unpunctuated in the main entry, which implies that the following is the heading -N in a list of words containing three consonants of which the second is -p- and the first anything except y-; as for practical purposes be- never precedes -p- in Xak., the word can hardly be anything except tagan. In the second occurrence the first letter is y- but this is certainly an error. The translation suggests that it was 'a hooded crow, Corvus cornix', or 'a jackdaw, Corvus monedula'. In modern languages these birds are called ala (alaca, etc.) karğa. Xak. xi taqan al-aqqa minâl-gerân 'a white-headed crow' that is one of which the head is white Kas. III 376; kuzgûn taqan (MS. yagam) al-ğudâf wa'l-ğudâbul-l-âsam 'the raven and the white-footed (sic) crow' III 240, 26.

Dis. V. DNN-
1) taqin- Refl. f. of taq:-; s.i.s.m.l. with the same meaning. Xak. xi er başin taqindî: 'the man wrapped (ta'asâba) his head (in a turban, etc.) doing it by himself' (inifarada bi-fi'ilîhi) Kas. III 395 (taqin:; taqinmañ).

D tenan- (d-) Refl. f. of tonan:-; 'to dress oneself'. S.i.s.m.l. with the same meaning: SW donan- means rather 'to ornament or deck oneself', and, of. e.g. a ship 'to be fitted out, equipped, decked with flags'. Xak. xi KB kûrimîs yiqâçlar tonandî yaqal 'the dry trees have decked themselves in green' 67; Kip./Tkmm. xv tasawwqâ 'to be adorned' (Kip. bezen- and Tkmm. tonan- Tuh. 102. 6; Osm. xiv fn. donan- (? and tonan-) 'to adorn oneself'; in several texts TTS I 218; II 316; III 205.

Tris. DNN
D tonan:gu; (d-) Conc. N. fr. tonan:-; n.o.a.b. Uyîg. viii ff. Bud. (if he provides him with food and drink) tonin tonan:gu:sin 'his clothes and clothing' Kuan. 86 (also U II 15, 13); a.o. TT VI 392 (tona:gu:).

Dis. DNN
tûpûr (d-) the antonym of bûsûk, q.v.; originally probably 'a tribe (or member of a tribe) to which daughters could be given in marriage', but in the actual texts 'a person who actually is, or properly could be, a relation by marriage'. Survives in this, and some extended, meanings in SW Osm. dûpûr and Yakut tûpûr (Pek. 2899). Uyîg. viii ff. Bud. PP 64, 6 etc. (bûsûk): O. Khr. ix ff. (in a long list of 'partings') tûpûrîme: aðrîldîm 'I have been parted from my relations by marriage' Mal. 11, 7; Xak. xi tûpûr ahmûl-mar'a 'a woman's relations by marriage', that is brothers, father, and mother (-in-law) Kas. III 362; tûpûr kaðin boluştî: 'aqada ma'i aqada'l-mûshâhara 'he became my relation by marriage' II 110, 3; tûpûr al-sîhr 'brother-in-law' III 372,6; Osm. xiv dunûr 'brother-in-law' in two texts TTS I 241; III 225.

tepe: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant 'the physical sky', but very early acquired religious overtones and came to mean 'Heaven' as a kind of impersonal deity, the commoner meaning in the earlier texts. It was the normal word for 'God' in Man. and Bud. texts and was retained in this sense in the Moslem period, although it is rare in KB, where the normal word for 'God' is bayat, and was later largely displaced by l-w.s like Allâh and xudây. An early l-w. in Mong. as tegeri (Haenisch 148, Kow. 1697); but often spelt tyre, as in Turkish, in religious texts and always dêri in the hP'ags-pa texts). S.i.a.m.l.g., in NE often in the Mong. spelling, in SW Az., Osm., Tkmm. teprî; this is prob. an old Ouz. pronunciation, but it is impossible to discover when the change occurred; a l-w. in Peh. see Donfer II 944, where it is discussed at great length. Türkî viii teprî: is common; in üzê: kök teprî: asra: yağiz yer Küldündüka: 'when the blue sky above and the brown earth below were created' I E 1, II E 2 it clearly has a physical sense, but this is rare; it is more often used in a religious sense, e.g. teprî: yarla:kaðu:ın: üçün 'because Heaven so commanded' I S 9, II N 7, and even as a sort of tribal deity in üzê: Türkî teprî:isi: 'the Heaven of the Türkû on high' I E 11, II E 10: viii ff. teprî: is fairly common in IrKB, both in a physical sense, e.g. (a hawk) teprî:în (sic) koðî: ... kapmî: 'swooped down from the sky' 44; and in a religious sense, e.g. ala: atla: yoll (or yul) teprî: men 'I am the god of the road or the spring' riding on a dappled horse' 2; Man. teprî: (consistently spelt tyrî in all scripts) is very common; in yer teprî yok erken şore 'when earth and heaven did not yet exist' Chnus. 162-3 it has a physical sense, but nearly always means 'Heaven' or 'divine': Yen. üzê: teprî: yarla:kað: Mal.
32, 5: a.o. (?) do. 36, 2: Uyğ. viii. ff. Man.-A teğri (in all Uyğ. texts consistently spelt teşri) is common; (they first created) on kat kök teğriş 'the blue heavens in ten layers' M I 14, 6–7—teşri Mami burxan teşri yerişer bardukinta 'since the divine Prophet Mani went to the heavenly country' do. 12, 13–14; and many o.o. meaning 'God, divine'; Man. teşri 'God, divine' is common; Bud. ditto but yer teşri türümşete 'when earth and heaven were created' PP 5, 8; a.o. do. 18, 2 (tüpür): Civ. teşri is more often used in a physical sense, e.g. teşri kapşaçlı 'heaven's gate has been opened' TT I 144: O. Kir. ix ff. kök teşrıkde: kün ay 'the sun and moon in the blue sky' Mal. 10, 3; 45, 5 and teşri: ālım 'my divine realm' do. 3, 2; 14, 3 etc. are included in the list of 'partings' in funerary inscriptions: Xak. xi teşri: Allâh 'azza wa calla 'God, to Him belongs glory and power' (prov. see tapuğâkâr; verse). The unbelievers (al-kafara) call the sky (al-sama) teşri, and also anything which is in their eyes, like a big mountain or big trees, and for this reason they worship such things Kaş. III 376; many o.o. translated 'God': KB the standard words for 'God' are bayat and uğan but teşri occurs in 44, 92, 6176 (erki): XII(?). At. teşri is not used in the text but occurs in glosses on lîmân and uğan; Tef. taşrûf(ş)-'a' (God') 285, 288 (teşri); XIV Muh. Allâh'î-leqî 'almighty God' teşri: Mel. 12, 15; uğan teşri: Rif. 87; Allâh ta'âlá teşri: 44, 8; 117. Çaq. XV ff. taşrî (spelt) canâh-bi ta'âlá di 'the Creator' San. 2027 (6 quatr.) Xwar. XVI(?; kök) (VU) teşri 'blue sky' Oğ. 60, etc.; teşrîni calâbgûrda 'while praying to God' do. 50: XV taşrûf(-ka)/teşrî(-ke) Qutb 170; (VU) MN 1: Kom. XIV 'God' teşri common CCI, CCC; Gr. 241 (quatr.): Kip. X Wâlî subâhânu wa ta'âlá teşri (and in a dialect which only a few people know uğan) Hou. 3: 12: XIV taşrî (-with -ş-) Allâh 40; Allâh calla dihrâbû teşri: Bul. 2, 9; XV li-ocalî'îlîlî 'for God's sake' teşri: üşûn (sic with -ş- for -ş-) Kav. 43, 8; Allâh teşri Tuh. 3b. 10; 41b. OSM. XIV ff. the pronunciation was prob. always taşrî, the A.N. taşrîlik is noted in XV TT S III 667.

VU taşrî: Hap. leg. Xak. xi taşrî: wasawal'-badan 'dirt on the body' Kaş. III 378.

D tögre: Adv. fr. *töp, see töpîl: n.o.a. Xak. xi (after taşrîa) one says er öştî' (sic) yattî; istalqîl-racûl 'ald qafûh 'the man lay on his back' (i.e. face upwards); and one says er tögre: tüştî: akhâba'îl-racûl 'ald waçhîh 'the man fell on his face' (i.e. face downwards) Kaş. III 378.

S tîrap See tîrap.

D teşrîm 'my God' occurs in Uyğ. as a form of address not only to God but also to superiors; it then became in Uyğ. Bud. an element in the P.N.s of princesses; in Pfaht. 8, 12 the list of names at the end of the document is headed by 15 names of princesses, each ending in teşrîm, followed by the names of various men, the first an ēl ǭgesî. Cf. terîm.

Dis. V. DNR-
E teçer- See teçer-

VUL teşpîr- Hap. leg.; Caus. f. of teşpîr, q.v.; cf. teşpit-/teşpîr-: Xak. xi er ok teşpîrî: 'the man shot his arrow upwards towards the sky so that it disappeared from view in the atmosphere'; also used when he launches a (hunting) bird (âççał-šîr) from his hand to make it soar Kaş. III 302 (teşpîrî, teşpîrmek; completely unvocalized; first letter undotted everywhere, but must be t-).

D tûner- (d-) Intrans. Den. V. fr. tûn; 'be, or become, dark'. S.l.s.m.l. Uyğ. viii. ff. Bud. yürüğde tûnermişlere yaruk yaşată okitu yârîkar ertl 'he designed to communicate light (Hend.) to those who were in the dark about the interpretation of (the scriptures)' Hien-tr. 1931–2: Xak. xî tûnerî: yârî 'the place was dark' (azlama); also used of time (at-zaman) Kaş. II 86 (tûnerî, tûnermek): KB tûnerdi yarumaz kûrigül karak 'my seeing eyes have become dark and no longer shine' 374; tûnermegû yerd yarumîs kûn-e 'the bright day would never become dark' 696; o.o. 1520, 5018.

IE tenîr:- Hap. leg.; this V. occurs in a Chapter in which the order of words should be determined by (1) the last consonant; (2) the second consonant (3) the first consonant; following savrâ-, sekri-, senri-, sanrî-, and preceding kevre-, kôkre-, kûlre,- there are in any event errors in the arrangement and from time to time after (1) the order seems to be determined more by (3) than by (2); in any event tenîr:- could not properly follow sanrî:- or precede kevre:- The second consonant is fairly clearly -n- in the facsimile, but in a word which was almost certainly unknown to the scribe this might well be a miscopying of -r-, -v-; tevri:- would in fact suit the meaning well, if taken as cognate to tevur:- although the morphological connection is obscure. Xak. xa anîg başî: tenîrlîdî: âççała ra'âhuh ka'l-dîvûr 'something like dizziness attacked his head', that is when sleep overcame him and he resisted it and there resulted a feeling of ants crawling in his head for lack of sleep Kaş. III 282 (tenîrî, tenîrlmek).

Tris. DNR

D teşrîcî: N.Ag. fr. teşrîcî; 'a preacher of God'. N.o.a. Türkü viii ff. Man. (if we sinned against the gods of light, the pure doctrine and) teşrîcî nomçî ariq dûntarlâka 'the pure Elect who are preachers of God and of the doctrine' Chus. 324–5; a.o. do. 135–6 (artiç-).

Süpürmek. See tarlağı.

D) tüneriğ (d-) N./A.S. fr. tüner-; 'dark, darkness'. Survives in NE Tel. Türkü viii ff. Man. yaruk yiltizin . . . tüneriğ yiltizin 'the root of light . . . the root of darkness'. Ch. 161–2; tüneriğ sürüğ 'drive away the darkness' M. III 5, 4; a.o. do. 19, 9 (i) (1 öğesi-); Man.-A Kararığ tüneriğ 'black and dark' M. III 9, 11; Man. tüneriğ yekeker tapunuğmalar 'those who worship the demons of darkness' M. III 11, 7; Xak. x1 tüneriğ yé:r 'any dark (mushin) place' and the 'grave' (al-qabr) is called tüneriğ; one says er tüneriğkê kirdi: 'the man has entered the grave'. K. 488: KB (I was in darkness (karânu). He made my night bright.) tüneriğê erdim 'I was in the dark of night', (He made my sun rise) 383.

D töpörge: 'a tree trunk'; prob. an old word ending in -ë; there is no convincing etymology for it, but Zaj. in his note on Bul. may be right in seeing NE Bar. töpök 'tree-stump' as a cognate word. Uyğ. vii ff. Bud. Sanskrit cātyām 'on the funeral pyre' töpörge: üklind: (spelt tünöärke tiçiné:; lit. 'a heap of tree-trunks') TT VIII D.29; Kip. xiv al-gurma 'tree trunk' tüneriğê: (tă: unvoicalized) Bul. 3, 13.

D teprüken: Den. N./A. fr. teprü; 'devout, pious'. This is clearly the right meaning, not 'sacred, divine' as suggested by nr. normally applied to rulers. Türkü viii teprüken is the term used in Ongin 5, 6, 8 for the ruler to whom the person commemorated in this inscription was subject: viii ff. Man. Teprüken TT II 6, 29 is a short title for Bogî Xan Teprüken do. 10, 80; Uyğ. viii ff. Man. burxan teprükeniniz bugô [kutçına] perhaps a royal title M III 36, 1 (i) (M I 31, 1 (ii)); teprüken kuncuy 'devout consort' do. 4 (ii) (4 (i)); Bud. the title of the ruler mentioned in the dating formula of the first 'Pfahl.' is Kûn ay teprü teg kusençığ körtle yaruk teprü bugô teprükeniniz Pfahl. 6, 2–3 and the nun who was joint dedicatory was teprüken tegên sêliq terken kuncuy teprüm do. 4; Civ. USp. 40 and 41 are addressed to Idukkut teprükeniniz: Xak. xi teprüken: 'a pious sage' (al-'alimu'l-nâsîk) in the language of the infidels K. 389; (at the end of the entry on teprü) hence they (the infidels) call al-'alim teprüken III 377.

D teprélik P.N./A. fr. tepré; n.o.a.b. (Tepré in the phr. tepré yërlî 'heaven and earth' with the Postposn. -îl must not be confused with this word.) Türkü viii ff. tepré-

D teprélik A.N. (Conc. N.) fr. tepré; originally 'temple', later 'divinity'. N.o.a.b. Uyğ. vii ff. Man.-A [teprélik]iğerî [bar]dî: 'he went to its (the town's) temple' M. I 33, 15; ol teprélik-teki kam 'the (Buddhist) priest in that temple' do. 17; o.o. do. 34, 8–16; Man.-ug. Frag. 401, 13 (êtrî?): Bud. TT IV 6, 46 (êtê); Xak. x1 KB (there are two kinds of enemies) biri teprélik ol 'one is the pagan temple' (infidels are always hostile) 4225; xvi (?) Tef. teprélik 'divinity' 285; Çağ. xv ff. teprélik xûdû: ta ullahtiyat 'divinity, godhead'; also hâqqiâyati ta lillaciyati(?) piyet, love of God'. Sun. 202r. 27: Xwar. xiv teprélik 'divinity' Qutb 171.

Tris. V. DNR-

D taşırka:- Den. V. fr. taş: 'to be astonished'. Survives as taşırka- in NE Alt., Tel. R III 806; NC Kûr., Kex.; NW Kk. Xak. x1 KB neğûni taşırkâl emdi ûzûn 'what are you now surprised at?'; 785; (the value of speech does not lie in speaking much) yâ sâzî taşırkâl ûkîs tâlîsas 'on learning in admiration to long speeches' 5433; a.o. 6487: Çağ. xv ff. taşûrç̣a- (spelt) ta'sccâ bâr'dân 'to be surprised' Sun. 163v. 8 (quoting, pointing out that taşûrç̣a-, translated tapla-in Vel. 177 is a mis-spelling): Xwar. xiv taşırka- 'to be astonished' Qutb 171.

D tüürülere:- (d-) Hap. leg.; Den. V. fr. tüürûr. Xak. x1 ol menî: tüürülere:di: 'he reckoned me to be his relation by marriage (min ışıbûrî) and claimed me (nasabani) as such' K. III 408 (tüürülere, tüürürlemek).

D tüürürlerden- (d-) Hap. leg.; Reff. f. of tüürürle:-. Xak. x1 ol maça: tüürülendî: 'idda nasabu li sihrahni' 'he reckoned himself as my relation by marriage' K. III 407 (tüürürlemek, tüürürlemek).

Dis. DNS

D taşusk Den. N./A. fr. taş: 'wonderful, marvellous, precious, rare'; usually applied to concrete objects. S.i.s.m.i.1; a l.w. in Mong., Pe. and other languages, see Doerfer II 939. Uyğ. vii ff. Bud. Swc. 118, 6–7 (tâtû): Xak. xi 'anything which is marvellous and found to be novel' ('acîb wa mutastâfî minhu) is called taşusk ney; and a kind of food which a man finds 'outstanding in exquisiteness' (al-yêmîl-nîsâs) is called taşusk aš K. III 382: KB (you have shown me) bu taşusk işler 'these marvellous things', 794; (merchants own) tûmen ti āgilên aju taşuskê 'countless treasures, the rarities of the world' 4244: xii(?) At. anıb dikir taşusk edîz bolus dép 'may his memory be wonderful and lofty' 76; o.o., qualifying 'words' 475, 483; Tef. taşusk 'marvellous, wonderful; a recompense
(good or had') 285; xiv Rhg. kamuş taşsuk-lari 'all marvellous things'; taşsuk Adam 'wonderful Adam' R III 813; Çağ. xv ff. taşsuk/taşsuk taşlamalı 'marvellous' Vel. 177 (quotn.); taşsuk/taşsuk the same as tansuğ/k San. 164v. 4; tansuğ/tansuk (spelt) 'something scarce, wonderful, and rare' (kamylb ve farib ve nādir) (quotn.); the word is Turkish, and not as the Burhān-i Qatī says a corruption of Persian tansuq, but vice versa do 161r. 14: Kom. xiv 'wonderful, rare' tapşik CCG; Gr.: Kip. xiv tapşik (with -p-) al-acab ḫd. 65: xv tufa 'something new and curious' tansuq Tuh. 23b. 13: Osm. xiv-taşsuk (twice daşsuk) 'wonderful, rare; a rarity'; common till xvi TTS I 179; II 260; III 667; IV 738.

D teqsiz (d-) Priv. N./A. fr. 1 teq; usually in an abstract sense 'inequitable, excessive (pejorative) or 'unequalled' (ludatory). Survives in SW Tkm. deqsiz and Osm. (distorted) denksiz. Xak. xi KB (the fortunate man must avoid) kamuş teqsiz ışın 'all excesses' 726; (oh wicked death!) ne teqsiz olūm sen 'what an inequitable death you are' 1537; (modesty prevents) kamuş teqsizliğ (all excesses) 'but shamelessness is' lđλ teqsiz 'a quite unparalleled disease' 1662; atı teqsiz 'with an unequalled reputation' 4069; o.o. 986, 2039, 2102, 4478.

D tinsiz (d-) Priv. N./A. fr. tin; 'inanimate'. N.o.a.b. Üyğ. viii ff. Bud. (when earth and heaven, and male and female combine together two kinds of products result) tinağ and tinsiz; 'the five states of existence are called tinağ and 'bushes, trees, and vegetation' are called tinsiz TT VI 321-3.


Dis. V. DNS-

D *taşsqa:- See yapşa:-

Tris. V. DNS-

D tinsıra:- (d-) Priv. Den. V. fr. tın; 'to stop breathing, become inanimate', and the like. N.o.a.b. Üyğ. viii ff. Bud. Siw. 619, 18 etc. (kamil-).

Dis. DNS

?E tašs if authentic Dev. N. fr. taš-; a phr. transcribed skış tašs has been read in U II 73, 2 (iii) but it is almost certainly a misreading of skış tašs; if correctly read it would have the same meaning as that phr.; see tašs.

D teqes (d-) Dev. N./A. fr. *teqe:- Den. V. fr. 1 teq; survives in NE Tel. teqes 'of the same age, contemporary'. Xak. xi KB kıcıppe teqes yüşürğil yükün 'assume their burdens to the extent of your strength' 4528.

VUF tuşsu: Hap. leg.; no doubt a Chinese L.-w.; the first syllable is tōng 'lamp' (Giles 19,864), the second not yet identified. Cf. tüşcan. Xak. xi tuşsu: mumnuvarı-l-sirâq 'a lantern' Kaş. III 378.

Dis. V. DNS-

D tanş- (d-) Recip. f. of tan-; s.i.s.m.l.?, but homophones with modern forms of tanş- and not easy to identify. Xak. xi olar: ikki: (MS. in error men:) tanşılı: 'they repudiated their debts (cabada ... dayn) to one another' Kaş. II 112 (tanuşur, tanısmak).

D tanış- Recip. f. of tanu-, q.v. regarding tanış- 'to be acquainted with one another', which s.i.a.m.l.g. and danış- 'to consult one another, discuss' which survives only in SW Az., Osm. Xak. xi olar: ikki: söz tanışu: 'they made suggestions (aża'a ... kalâm) to one another'; its origin is tanuđ: Kaş. II 112 (tanuşur, tanısmak): Çağ. xv ff. tanış-bilîş 'to know one another' Vel. 178; tanîş-Recip. f. hamdîq-râ girîxtan 'to know one another' San. 162r. 26 (quotns.): Tkm. xiv tânısmaq al-mašwarâ 'consultation'; tanîş-tašwarâ 'to consult one another' ld. 66-7: (Kip.?) xv šenwarâ tanış- Tuh. 21b. 13: Osm. xiv to xvi danış- (occasionally danış-) 'to consult one another'; in several texts TTS I 178; II 259; III 166; IV 190.

D tepeš- (d-) Refl. f. of *tepe:- Den. V. fr. 1 teq; 'to be, or become, equal to one another', and the like. Survives in NE Şor, Tel. R III 1044; cf. tepeš-. Xak. xi tepešdi: nen ta'dalâ-1-'ayî bi'l-'ayî 'one thing was equal to the other'; in a verse bilgî: maça tepešdi: 'his knowledge was equal to mine' Kaş. III 393 (tepešür (sic), tepešmek): KB (if a letter arrives in good handwriting, the recipient is delighted) balâgat bile xaṭṭ tepešse kâli 'if the contents (lit. 'eloquence') are as good as the handwriting' 2695; (whatever you plan to undertake, first seek advice) tênmeš tilekke kêgeš in tepeš 'and weight the advice you receive against the end you seek' 5560: Çağ. xv ff. tepeš- (spelt) Recip. f.; bâ yok-digar sancidan va munâzara kardan 'to weigh and balance with one another' San. 202r. 3 (quotn.): Xwar. xiv tepeştür- 'to compare' Qub 175.

D tıpüş- Hap. leg.; presumably Recip. f. of *tipöö-; syn. w. tıpöö-; see tıpöö. Xak. xi er tıpüşılı: 'the man lowered (ta'ala) his head with downcast eyes' (mu'tıfqa(n)) Kaş. III 393 (tipüşür, tipüşmek).

D tıpüş- Hap. leg.; presumably Recip. f. of *tipöö- and cognate to tüpül-, but the semantic connection is not obvious. Xak. xi topuz tıpüşlı: 'the boar glared (ahdaqa) and intended (hamma) to attack the man'; likewise one says of a man iđa ta'aabbâ qâbilâ-1-amr va taraddada fi dâlîka va ahdaqa-1-nazar ila îmrihi (sic.) read îmrihi) karîna(n) 1-amr er tıpüşlı: (amr has a wide range of meanings in Kaş, including 'thing, affair, business'; the amendment above seems necessary to fit the grammar, in which case it has the basic mean-
ing 'command, order') 'when he refuses to accept an order and rejects it and glares at the man who gives it in disgust at the order' Kaş. III 394 (tüğüşür, tüğüşmek, corrected from -mâh).

Trls. V. DNŞ

D tepeşçi N.Ag. fr. tepeş; n.o.a.b., and perhaps invented as a jingle with kepeşçi. Xak. XI KB (the vizer is always the beg's adviser) kepeşçi kişiler tepeşçi bolur 'advisers are people who weigh up situations?' 2235.

PUF düüşûuge: Hap. leg., and presumably, like other Gancak words, a l.w., prob. Iranian; some kind of plant; translations of al-qunâbârâr vary; Brockelmann gives 'Draba, a kind of mustard'; Atalay silûkûlû pancar which Red. translates 'water milfoil, Myriophyllum verticillatum', and Red. (in Osm.) 'the good King Henry goose-foot, Chenopodium Bonus Henricus'. Gancak XI düünsûge: al-qunâbârâr Kaş. I 490.

Dis. DNZ

tepîz (d-) first actually noted in XI when it replaced taluyû, q.v., which disappeared at that date, but so old that it existed in the L.R language from which Hungarian tenger 'sea, ocean' was borrowed; originally prob. any 'large body of water', whether static, like a lake, or moving, like a large river; later specifically, and finally exclusively, 'the sea'. As al-bahr, the Ar. word habitually used to translate it, is equally ambiguous it is impossible to trace the exact evolution of meaning and difficult to determine the precise difference between tepîz and kûl, q.v., except that the latter seems to have had a narrower meaning. S.i.a.m.l.g. only for the 'sea', except in some NE languages which use talay, reborrowed fr. Mong., in this sense; in SW Az. deniz; Osm., Tkm. depeş. See Dörfier III 1192. Xak. XI tepîz al-bahr Kaş. III 363; o. o. I 100, 18 (bûğ); akar kûzûm oş tepîz (translated) 'the water of the sea (al-bahr) flows from my eyes'; he only compares it to the water of the sea (al-bahr) because there is salt in tears II 45, 27; III 136 (kûl); 370 (terîp); KB (man's mind is like) tübsûz tepîz 'a bottomless lake (or sea?)' 211; biylîgî tepîz 'whose wisdom is like a lake' (or sea), in Incadeth or depth; 480, 2185; o.o. 1164; xîlî(? ) KâVP billüdîn tepîz xîlî(?) Al. tepîz occurs three times in metaphors for breath or depth; Tef. depeş 'sea' 117; tepîz ditto 298; XIV Muh. al-bahr tepîz Mel. 4, 17–19; 77, 1; Rif. 74, 180; Çağ. XV ff. tepîz (spelit) daryâ 'a large body of water, river or sea' San. 2023 (quot.); Xwar. xîlî(? ) the three sons of Öğuz Xan were called Kök, Taq(?)Dâq, Tepîz (xDepeş) 'Sky, Mountain, Sea(?)' Oğ. 86–8; XIV tepîz 'sea' Quyb 175: Kom. XIV 'sea' tepîz CCI, CCG; Gr.: Kip. xîlî al-bahr tepîz Hou. 6, 18; XIV teniş ditto Id. 40; ditto deniz (-p-) (sic) Bul. 4, 12; XV al-bahr tepîz al-bahrîl-mâlih 'the salt sea' ac: tepîz; al-bahrîl-hüllîw 'a fresh-water lake' tâhtmli:

Topuç (d-) 'pig', a generic term for the wild and domesticated pig of both sexes; replaced lağzin, q.v., in XI as one of the animals in the 12-year cycle. Survives with initial t- in SE Türkî; SC Uzb. and with initial d- in NC Kir., Kx.; NW Kaz., Kk., Kumyk, Noray, and SW Az., Osm. (dogmuz), Tkm., see Shekerbak, p. 124; a l.-w. in Pe. (only in the 12-year cycle) and other foreign languages, see Dörfier II 985. Türkî VIII ff. adılık: topuçuz: ârt tize: sokuşmâs ermiş: 'a bear and a bear met on a mountain pass' IrkB 6: Uyg. VIII ff. Bud. (if I have slaughtered sheep, fowls or) topuç 'swine' U II 84, 9; (rebirth as) topuz núnu U II 31, 52; a.o. Swv. 4, 12: Civ. topuç öti 'pig's gall' H I 24; a.o.o.; topuç as a member of the 12-year cycle is common in calendar texts in TT VII and occurs in dating formulae in ÜSp.: Xak. XI topuç al-xinîr 'pig'; topuç 'one of the twelve years' Kaş. III 363; o.o. meaning prima facie 'wild boar' I 304 (azîqîla-); II 343, 18; III 394 (tûgûls) - and in I 346, 13 (the 12-year cycle): xîlî(? ) Tef. topuç 'pig' 309; XIV Muh. al-xinîr topuç Mel. 72, 7; topuç Rif. 174; (in the 12-year cycle) doğuz yîr: 8î, 1; topuç yîr: 166; Çağ. XV ff. topuç 'with -p-' xîlî 'pig'; also the name of one of the Turkish years San. 1871. 13 (VÜ doğuz 'a person with an empty brain and his head in the clouds' 220r. I may be the same word used metaphorically): Xwar. XIV topuç étî 'pig's flesh' Naheh. 364, 14: Kom. xîlî 'pig' topuç CCI, CCG; Gr. 249 (quotum): Kip. xîlî al-xinîr tonûz Hûn. 11; xîlî XIV 'pig' (with -p-) al-xinîr (also 'frozen fat' tonûz) Id. 65; al-xinîr tonûz Bul. 10, 13; XV al-xinîr Tonûz Kaş. 62, 8; dağûz (sic) Tuh. 14b. 2: Osm. XIV ff. doğuz (sometimes topuç) is common till XVI and occurs later instead of domuz TTS I 219; II 316, III 205, IV 237.

Dis. DNZ

VUD tepîz- the Infin. in the MS. is -ma:k and the Kip. f., too, has back vowels, but semantically this could be a Caus. f. of tepîz, in the sense of 'to send up in the air'. Xak. XI er öpkesinde: tepîzidi: îsîma:da:llar:ku rahwa wa y'afîxâs âqodob(n) 'the man was pushed out in the air', and one says öpke: tepîzidi: intïfasarîl'ir-â 'the lung was distended', that is vinegar and mustard are poured into it preparatory to cooking it, and it is filled and distended Kaş. III 392 (tepîzûr, tepîzmek; MS. -ma:k): Kip. xîlî tînâk (sic) with -p- ohrmarrâ'-waram wa'stadda 'the swelling was inflamed and hard' Id. 65.

Trls. DNZ

D topuççî: N.Ag. fr. topuç; n.o.a.b.; prob. 'pig keeper', but 'hunter of wild boars' is a
possible alternative. Uyğ. vii ff. Bud. (if I have killed sheep or kept poultry or been) toğuzći (fisherman, hunter of wild game, wild-fowler and so on) TT IV 8, 56.

Mon. DR

1 tar (d-) 'narrow, confined, confined'. S.i.a.m.l.g.; in SW Az., Osm. dar.; Tkm. dar. Uyğ. vii ff. Bud. tar yolk'a kirmişke sanur 'they are reckoned as having entered a narrow road' TT VI 275 (as opposed to a broad (kéq alkúq) one); köฏülleri tar 'their minds are narrow' Hün-en. 103: Civ. bu yek iççekke tar koluğ (read kıfüg) vu ol 'this is an anumlet which constricts the demons (Hedn.) TT VII 27, 51 a.o. do. 3 (ti): Xak. 31 tar al-dayqiq 'narrow, straitened, of anything; one says tar ev 'a cramped dwelling' and the like Kaş. III 148; o.o. III 97 (yırtür-); III 259, 19; this word, and not ter, should also prob. be read in: and one says er tar boldi: (tar unvocalized; MS. yoldi) 'the mind was ashamed' (hacala) this is in place of the phr. er (ırra) boldi: I 322 ('confined') seems a likelier metaphor for shame than 'sweat'; KB KB Köqül Kilim' tar 'do not be distressed' 6183; xiii(?) At. 315 (bitli); Tef. tar 'narrow, cramped' 287; xiv Muh. dayqiq 'to confine' dar et- Mel. 28, 3; Rif. 111; al-dayqiq (opposite to 'broad ken') tar 55, 3; 152; dayqiqul'cabba (opposite to 'with a smooth brow' yas: al-nil:q) tar al-nilg 46, 11; 140: Çağ. xv ff. tar tar . . tay manâsinä 'narrow' Vel. 163 (quotns.); tar tang wa dayqiq San. 154v. 18 (quotn.): Xwar. xiv kilma köqül tar Qub 171; tar ağiz 'a small mouth' MN 136, etc.; Xom. xiv narrow 'tar CCG; Gr.: Kip. xiii al-dayqiq (opposite to 'broad ken') tar Hor. 27, 15: xiv tar dito Id. 62; xv 'this is narrower than that' bu anđan tar dur Kav. 24, 11; dayqiq tar Tuh. 323a. 8.

2 tar 'a raft made of inflated skins fastened together', almost synonymous with 1 sal, which seems, however, to mean 'a raft made of timber'; al-imd is not a common Ar. word, but would etymologically mean 'a support'. N.o.a.b. Tattar, Yabakku: xi tar al-ramat wāhba-l-imd 'a raft'; that is skins are inflated and their necks tied, then they are fastened together and made like a platform (al-saṭi) on the top of the water, and people sit on them and cross (rivers); they are also made of reeds and branches Kaş. III 148; o.o. III 157 (I sal): Kip. xiv tar al-kalak 'a raft of skins' Id. 62.

3 tar a kind of milk product; survives only (?) in Yakut tar 'a kind of yogurt prepared in the summer and kept to eat in the winter' Pek. 2564; there may however be traces of this word in Mong. taraj 'coagulated sour milk' (Haenisch 145) and Pe. tarxwaana 'a preparation made of dried curds'. Xak. xi tar tufalatu'l-samm, wa dälka idqa uxdaftu'l-samm ba'dal-iddabati'l-sülha wa baqiya'l-labhami'l-xaqir fi asfalih 'milk residue, that is the clotted milk which remains at the bottom when the pure butter has been melted and drawn off' Kaş. III 148: (Kip. xiv al-bihq 'greas mixed with sour milk and dried in the sun' tarxana: Bul. 8, 2: xv ditto Tuh. 31a. 7).

tar (d-) 'sweat'; also fr. an early period 'wages', presumably a metaphor for 'that which is earned by sweating'. S.i.a.m.l.g., including SW Az., Osm. as ter; only NE Tuw., SW Tkm. have der; the short vowel in Tkm. casts some doubt on the Xak. spelling. Türkü vii T 52 (tök-): (Uyğ. vii ff. Civ. terke aldim 'has been read in USp. 3, 5; terke bėrdim in 30, 13 and terke aldim in 70, 3; in 70, 3 which has been re-edited by Ikeda it is an error for tüşke aldim (see 1 tüş) and it is likely that the other readings are similar errors): Xak. xi ter ucrutul'acir 'the wages of a day labourer'; hence a day labourer (read al-acir for al-asir 'prisoner' in the MS.) is called terçi; ter (so read for terçi: in MS.) al-arq 'sweat'. Kaş. III 148 o.o. of ter (sic) 'sweat' J 181 (içş-); I 466, etc. (burçaklan-); II 96 (sorųş-); 203 (terit-); 336 (tüyeş-); etc. terke: kirdi: daxala'lera 'he entered paid employment' III 212, 23: KB işiş kilsals terken tegrü bėr if they work for, pay their wages promptly' 4462: xiv Muh. al-arq dėr Mel. 45, 17; ter Rif. 139; al-arşar ter 147 (only): Çağ. xv ff. ter ter . . . arq ma'näsina Vel. 18a (quotns.); ter arq San. 193r. 9 (quotn.): Xwar. xiv tėr 'sweat' Qub 178; ol 'Abdullahi terke tuttillar 'they hired that 'Abdullah' Nahc. 23, 12; a.o. 202, 13: Kom. xv 'sweat' ter CCG, CCG; Gr.: Kip. al-arşar ter Hon. 21, 20: xiv ditto Id. 38: xv ditto Kav. 61, 13; Tuh. 25a. 6: Osm. xiv to xvii der 'sweat' in a few texts TTS I 195; II 284; IV 211.

tor 'a net for catching birds or fish'; s.i.a.m.l.g. except NE; in SW Az., Osm., Tkm. tor (sic); l.-w. in Pe. and other languages, see Doerfer II 954. Cf. 2 aqj. Uyğ. vii ff. Bud. Sanskrit jāñaśya 'his net-melon (sic?) tor eri murunq TT VIII 5:9: Xak. xi tor (bi'l-ibha 'with back vowel' 'a trap or net (al-faxxā wa'l-sabaha) for catching birds or fish' Kaş. III 121; o.o. III 30, 13 (I aqj); 57 (yap-): KB 2462 (osandur-): Çağ. xv ff. tor (a hair-) net made of silk, or a fish-net (bašik agi) Vel. 205; tor 'anything netted (muṣṣabak bāṭa) like a hunting-net (diim) or a woman's hair-net' San. 172r. 8 (quotn.): Xwar. xiv tor 'net' Qub 182: Osm. xv ff. ditto, in several texts TTS II 900; IV 756.

tör 'the place of honour' in a tent or room, or at a banquet, etc.; s.i.a.m.l.g., but in SW only in Tkm. tör. Thê Sec. f. törö: mentioned by Kaş. is not noted elsewhere in this sense; it may be the same word as that meaning 'prince, nobleman', and the like, which is first noted in Çağ. and s.i.a.m.l.g., but see töri; Türkü vii II N 10 (al-); it is possible but improbable that the word here is törii: Xak. xi tör (bi'l-izmām 'with a front vowel') muqaddam-ı-mübat 'the place of honour in a house';
one says törke: keç 'pass to the place of honour' Kaş. III 121; tört: (with front vowels) 'the place of honour in a house, and the seat of honour' (şadruhu); hence one says tört: yokladı: 'he took the seat of honour in the house' (taşaddara fât-bayt); also called tör III 221: KB 262 (1 Ėil.), 577, 614, 902, 1661, etc.; (help Moslems in distress) bayat berge uşmak kör ornup tör-e 'God will give you paradise and your place (will be) in the seat of your star' 1563 (the ā here is the usual verse filler which is very common in KB, this is unlikely to be tört): Çağ. xx f.f. tör xanâ şadri ve ev buçoğ 'the seat of honour in a house; a recess in a house (so used)’ Vel. 204 (quots.); tör . . . şadri-i xanâ (quots.) San. 172r. 9 (the next meaning 'opposite, facing' can hardly belong here); tör nesab wa nîjâd-i pâdişâhîn 'the family and lineage of rulers' (quots.); şâhzâdâgan wa avlulâd-i pâdî- şâhân 'princes and sons of rulers’ 173r. 12 (quots.): Xwar. xiii tör 'the seat of honour' 'Ali 48: xiv dîkt Qubt 184: Kip. xiv(?) tôwûr (sic, under ta‘-swâw) şadrul-macli Id. 40: xvi şadrul-mahân tör Tuh. 22a. 2.

Mon. V. DR-

tar - 'to disperse, or divide up (something)', and the like. N.o.a.b. The supposed Sec. f. tara- is rather dubious, and may be based on nothing more than the fact that tara-, q.v., has a vaguely cognate meaning. It is very unlikely that there is any real etymological connection between this word and Mong. tarka- 'to scatter, disperse' (Intrans.; Haenisch 145) which became a l.-w. in Xwar. xiv tarğâ-, Qubt 171, and survives as tara- in several modern NE, NC, and NW languages, R III 837, etc. Xak. xi bg süsin tarâ: 'the beg dispersed (jarraqa) his army'; also used of anyone who disperses anything Kaş. III 180 (târăr, tarmak); n.o. III 260 (tara-); (if I wanted to, I used to go after him) tutar erdêm süsin tarâp 'and catch him and disperse his army' I 399, 23: KB (he breaks up the enemy's ranks and) yâgisin tarar 'scatter his enemy' 2268: xiii(?) Tef. tar- 'to separate, cause a dissection between (two, people)' 287: Xwar. xiv kadû çtar- 'to put an end to distress' Qubt 171.

têr - (d-) 'to bring together, collect, assemble'; practically syn. w. yiğ-, but there seem to be minor differences in shades of meaning in some modern languages, e.g. in SE Türki 'to gather in (the harvest) is yiğ-, but 'to gather (berries)' is ter-. S.i.a.m.i.g.; in SW Az., Osm. der-. (lacking in Tkm.) Türkü viii (he campaigned to the east and west and) térmiş kuvratiş 'collected and assembled (the peoples)' IE 12, II E 11: Uyg. viii tokuz oğuz boğununun térmiş kuvrati (altım 'I collected and assembled my people the Tokuz Oğuz and took (control of) them') Şu. N 5: vii f.f. Bud. olarnı barça bir yerde yiğilâr térîler 'collect (Hend.) them all in one place' U III 28, 5-6; n.o. do. 73, 24-5 (kavir-); térmek translates a Chinese calendar sign meaning lit. 'to collect' TT VI 259: Civ. yan yasak térûrûmen 'I am collecting the Xan's taxes' (Mong. 1-w.) USp. 69, 2-3: Xak. xl ol tavar térîdî: 'he collected (çama'a) property', etc. Kaş. III 181 ( térer, térîdî); ol yar- mak térîdî 'he collected money' L 39 ( térer, térme: in a grammatical excursus, not a main entry); 8 o.o. translated çama'a, mostly spelt térî: 'KB neçe terse dunyâ 'however much the world collects' (it comes to an end) 114; térer sen yomtima şaçaren camû 'you collect (things) and when they come together you scatter them all' 719; o.o. 1119, 1674 (co-ordinated with yiğ-), 6079: xiiii(?) At. baxîl térîdî zar sim 'the miser has accumulated gold and silver' 241; a.o.o.; Tef. tér- 'to assemble (people)' 299: XIV Muh. çama'a dér- Mel. 25, 1; Rif. 107; laqata 'to gather, pick (fruit, etc.)' dîr- 31, 2; 115; al-çam dérme: (spelt mak) 36, 3 (only): Çağ. xx f.f. tér- (â-îp, etc.) dîrê: dêvûr- 'to collect' Vel. 184-6 (quots.); tér- (1) gidan in all the meanings which it has in Pe. 'to gather (fruit); to pick (one's language), to spread (a carpet); to pick (flowers or vegetables); (2) bar gidan wa cam' hârdan 'to collect, accumulate' San. 190r. 9 (quots.): Xwar. xiii dîr-fêr- 'to collect' 'Ali 30; tér- 'to pick (fruit, flowers) Qubt 178; tér- ditto 179: Kip. xiii çama'a dér- Hou. 33, 20: xiv Id. 32 (başak); xvi çama'a (yiý-) in morgan tér- and der- Tuh. 12a. 5; dama 'to collect' tér- 23b. 2; laqata wa çama'a wa qaşqa (to pick up weeds) (söple- and) tér- (in margin der-) 32a. 8; Osm. xiv f.f. properly dêr-, but sporadically der- 'to collect'; c.i.a.p. TTS I 197; II 286; III 187; IV 213.

*tîr- (d-) the basis of tîrîk, tîrîkîr-, tîrîl-; its exact nature is obscure; as it had a Pass. f. it was presumably Trans. and meant something like 'to bring to life, revive', but in that case the status of the Caus. f. tîrîk- with precisely that meaning is obscure. The Kip. word below looks more like a back-formation fr. tîrîg than a survival of the original verb. Kip. xiv tîrî- (sic) hâyiya 'to live, be alive'; also pronounced with d- Id. 38.

I tur- (d-) 'to stand', both in the sense of 'to stand upright' and 'to stand still' with various extended meanings. From an early date it was also used as an Aux. V. following a Gerund in -tu/-î, -p or -galî/-geli; with different shades of meaning, but usually 'to continue to (do something)'. From a date as early at least as Uyg. Chr. the Aor. turur, later abbreviated to tur/dur, etc., but no other part of the V. was used as a copula meaning 'is' and so replacing erûr. C.i.a.p.a. in SW Az., Osm. dur- in Tkm. both tur- and dur-; as the vowel is short in Tkm., Kaş's alternative form tur- is prob. an error or dialect form. Most Turkish grammars and some dictionaries discuss the various idiomatizations of this V. at great length. Türkü viii anta: kalmış: yer söyle: kop turu: ölü: yorîyur ertîg 'those of you who remained there all went to all sorts of countries and stayed or died (there)’ I S 9,
tur: [gap] IX. 21: VIII ff. tur- 'to stand still, remain', and the like occurs 10 times in *IrkB* e.g. üze: tuman turdu: asra: toz turdu: 'the mist was stationary (or rose?) above and the dust below' 15; kamşuyu: umatın turur 'stands still unable to move' 16, 25, 37, 39; a.o. 28 (1 61): Man. üze on kat kök asra segiz (sic) kat yer bésg tegri üçün turur 'above the heavens in ten layers and beneath the earths in eight layers remain stationary for the sake of the five gods' *Chuus. 42-4*: Uyg. VIII [gap] turup Şu. S 6 perhaps the end of a longer word: VIII ff. Man.-A. turmıs kergel eruur 'they must remain' *M 1* 24, 3; (may our bodies) bütünin katagın tursun 'remain whole and strong' 28, 26: Man. yalinlayu turur tamunun oztılar 'they have escaped from the continuously flaming hell' *TT III* 135; teklip (for tegıp) turur 'continues to reach' (?) do. IX 59: Chr. (the star) stk turdu: 'stood still' *U I* 6, 9; köttürü umatın turur 'stands still unable to carry it' do. 8, 6-7; (the flame rose and) kök kabakka teğil turur erdı 'stood erect right up to the firmament' do. 8, 14-bu taş etirip ağır turur 'this stone is extremely heavy' do. 8, 4-5: Bud. yokaruru turgali 'to stand up' PP 19, 5; yelki kün turup 'halting for seven days' do. 31, 4; iglamaq turup 'stop weeping and stand up' do. 60, 1; inça tursun 'thus may they remain' *TT IV* 12, 42: korayu tursun 'may they continuously diminish' do. 12, 45; a.o.o.: Civ. (the birds) uçu umatın turdu: 'stood still unable to fly' *TT I* 24; busuş kadıq golbesi elipre turur 'manifestations of grief and distress continuously surround you' 79; evde tursar 'if one stays at home' VII 28, 33-44; a.o.o.—in the late texts in USp, there are several occurrences of -tur e.g. bolup turur 'there is'; erk tutup turur 'are taking control' 21, 7-8: Xak. XI er yokaruru: turdu: 'the man (etc.) stood up' (qâma); and one says tuman turdu: 'the fog rose' (hacca) (turur, turmak); turur this Aor. (ğâbir) verb is used without Perf. or Infin. and means hurca 'is', e.g. one says ol taş turur 'that is a stone' and ol kus turur 'that is a bird'; this is a copula in the sentence (*silâ fi'l-kalâm), comparable to Ar. yanbaqi which has neither Perf. nor Infin. *Kas. II* 6: (in the section for Mon. V. with long vowels) er yokaruru: turdu: (same translation) (turur, turmak); turur a Future (mustaqbal) verb without Perf. or Infin., like Ar. yaâla and yağdar; it indicates the stability (or truth? qarâr) of something, or its existence or position at the time of speaking (*fi hâlati'l-dikhr iyyahû*); hence one says ol evde: turur (sic) 'he is (hâdir) in the house', not meaning that he is standing up (al-giyâm), and er søkel turur 'the man is ill', not standing up III 180; tur- is very common and turur fairly common as both are used in grammatical sections; in phr. like şik tur urkut 'be silent', *J* 335, 13, it means 'to stand still' not 'to stand up': *KB* (they were his advisers) birle turur 'staying with him' 49; (good fortune) kapuğda turur 'stands at the door' 100; evindin turur çiktı 'he stood up and left his house' 486; o.o.o. with the same range of meanings are common, 538, 541, 1296 (tur-a), etc.: xii(?) *KBVP* (every country has given this book a different name) ol eliniң böüşü hakimi turup 'the sages and wise men of the country stood up' (and gave it a name looking to the local custom) 27: xiii(?) *KBPP* turur 'is' (which seems not to occur in *KB*) is common both as a copula, e.g. (God who) turur 'is' (the Almighty King) 2, and after Participles in -mis/-mis, e.g. arasta kılınıms turur 'it has been adorning' 10; *At. tur- 'to stand up, turur 'is', several occurrences; Tef. tur- 'to stand up, stand still'; -p tur- 'to do something continuously' -uf-âlur tur- ditto; turur 'is, exists' xiv: *Muh. qâma dur- Mel. 30, 4; tur- Rif. 114; waqafa 'to stand still' dur- 32, 5; tur- 110; al-giyâm turmak 35, 6; 120; a.o.o.—for 'is' Mel. has durur in 11, 12, 16, 1 and tur in 11, 13; turur in 18, 2; Rif. has durur in 03, elsewhere turur: *Cağ. xv ff. tur- (-mayin, etc.) dur-, sókin ol- 'to be stationary' *Ven. 204-7* (quotns.): tur- (with -u-) (1) istâdan 'to stand up'; (2) mânanda wa makt kardan 'to remain, stay, halt' *San. 170r. 13* (quotns., in both authories the Aor. is turur); tur one of the copulas (rawâbi) meaning ast 'is'; e.g. kêtîp tur, kêtîp tur 'he has gone, he has come'; in this sense also dur do. 172r. 15; dur and durur (but not tur) are mentioned among the rawâbih in *Mr. 16*: *Xwar. xiii* dur-'to remain' 172r. 26; *XIII* tur- (1) 'to stand'; (2) as an Aux. V. and turur 'is' are common in *Og.* xiv tur- 'to stand' *Qub. 186*; *MN 95*, etc.: *Kom. xiv tur- 'to stand, stand up, remain', and as an Aux. V. and turur/turur/ dur/dur/dur as a copula are very common *CCl. CCG*; *Gr. 254-8* (numerous quotns.): Kip. xiii qâma minal-wuqif wa'l-lahb wa'l-giyâm 'to halt; to stay, remain; to stand up' tur- Hou. 43, 4; huru dur 56, 15; xiv turqâma Id. 62; tur 'is' do. 23 (anuk); dur a word (lafza which accompanies a statement to emphasize it; in certain contexts the -d is changed (tabaddala) to t-, also durur/turur do. 48; qâma wa waqafa dur- *Bul. 71r.* xv qâma tur- Kav. 11; 5; Tuh. 29b. 11; waqafa tur- Tuh. 38b. 6; dur/dur is used for emphasis *Kav. 35, 14-15*; turur 'is' *Tuh. 52b. 7*; a.o.o. *Osm. xiv ff. dur- (occasionally in the early period tur-) in the meanings given above; c.i.a.p. *TTS I* 230; *II* 327; *III* 214; *IV* 248.

**tûr-** (d-) 'to roll up (a scroll, one's sleeves, etc.).' Sia.i.m.l.ç. in *NE Tuv. and SW Osm. dûr-. Cf. bûr-. Uyg. viii ff. Bud. *Suv. 137, 4* (bûg.-): Xak. XI of bitr tûrur; *twar'd-i*ktib
'he rolled up the scroll (etc.)' Kaş. II 7 (türk: türmek); a.o. II 39, 2-5: Osm. xv and xvi dür- "to roll up" in several texts TTS I 241; IV 260.

**DIS. DRA**

terli: (d-) 'the skin, hide' (of a human being or animal). S.i.a.m.l.g.; in SW Az., Osm., Tkm. derl. Türkü viii ff. IrkB 44 (üpüş): Uyğ. viii ff. Man.-A (the house) kim kişineş terlisinte ünüp 'which emerges from a man's skin' M I 8, 14-15: Bud. (some people kill animals and) terisin soyar (so read) 'strip off their skins' PP 3, 3; terisin soyup U III 52, 9: Civ. yılan terlisin 'a snake's skin' H I 114; a.o. do. 129 (kirk): Xak. xi terli: al-cild 'skin' Kaş. III 221; III 244 (êkk:le-) a.o.o.: XIII(?). Tef. terli 'skin' 300: xiv Muh. al-cild (human skin) deri: Mel. 45, 4. têrîl: Rif. 139; al-furwa 'a fur coat' deri: ton 65, 7 (Rif. 166 i:lim). Çag. xv ff. terî deri pişt mâ:nsin 'skin' Vel. 136 (quont.); terî pişt, usually of the hides (cild) of animals or the peel (qir) of fruits and plants San. 1931. 27 (quonts.). Xvar. xiv terî ditto Qub 175: Kom. xiv 'skin, hide, leather' terî GC1, CCQ; Gr. 242 (quont.). Kip. xiv terîl: al-cild bêl-şif 'a skin with wool on it' Id. 38: xvi al-cild teri: Kaw. 61, 9; cild (inter alia) ter (sic, with a note in the margin saying that it means a skin with wool on it); Tub. 111, 12 nat 'a large piece of tanned hide' terî do. 36b. 5.

S tiri See tirîg.

VU 1 tura n.o.a.b. only in Hend. w. tun, with: (d) which must be more or less syn. Cf. turalg. Türkü viii ff. Man. in the list of the five Manichaean gods, the sons of Xormuzda, tin tura tepri 'the god of the zephyr(s)' (the wind god, the light god, the water god, and the fire god) Chusas. 34 ff.: Uyğ. viii ff. Man.-A the same list in M I 21, 1 (i) ff.

2 tura: basically 'something to shelter behind', used both for permanent fortifications, and for portable 'breastworks' which could be moved about and fixed temporarily to the ground. A l.w. in the first meaning in Mong. (Kow. 1879, Haltod 432) and Pe. and other languages, see Doerfer II 958; it survives in most NE languages R III 1446, and Khak. where the meaning has attenuated, through 'stockade, fortified village to 'town and even 'house'. Xak. xi tura: kalkan al-turs wa:l-daraqa wa kull mà tabassara bihi'l-racul mina'll-adüwe 'breastwork, shield, and anything that a man shelters behind from the enemy' Kaş. III 221; o.o. II 356, 19 (kalkan tura: doraqatuwu wa turrhu): III 106, 14 (? text perhaps corrupt): KB kara balyikin kildi özke tura 'he made the wealth of the common people a protection for himself' 256; (some men grow old behind breastworks in security (? or as hostages) 1736; o.o. 5263 (ordu). 6434: xiii(?). Tef. bastınnu turasi 'a garden wall' 312: xiv Muh. al-qal'a 'fortress' turà: Mel. 75, 15; Rif. 179; Çag. xv ff. tura (with -u') 'a shield (kalkan) the height of a man which soldiers hold in front of them in battle and fight behind' Vel. 203 (quonts.); tura 'iron rods and plates of iron which they fasten together with chains and hooks on the day of battle and make xit in a line of defence (hisir-i laškar) behind which they stand to fight' San. 1731. 16 (quonts.).

VÜ turi: 'bitter, acrid'; pec. to Xak. Xak. xi turi: nei anything with a bitter, acrid taste (ta'm 'afis) like the taste of an oak-gall (al-afis); hence a man when he is disagreeable (jakül-

-xülaq) is called turi: kılı: Kaş. III 220; 6üzün otn içürdüm içi: bolup yüzlü: turi: 'I made him drink the potion of death and he drank it making a wry face' (kaliba(n) wachahu) I 47, 16: KB (or death)! Isiz eggî nekke sen ök sen turi 'you are (equally) disagreeable to bad and good things' 1538; a.o. 1334 v.l. in Vienna MS., possibly authentic; 1706; 4553.

S tör: See töür and törrü.

törü: (tööö) 'traditional, customary, unwritten law'; one of the basic political terms of the Turkish pagan period. It was closely associated with 1 été and xanğan in the sense that it could not exist without a 'realm' as its sphere and a 'ruler' to administer it. It was adopted as a religious term both by Buddhist and Manichaean missionaries in the sense of a 'rule' subordinate to the prescriptions of the true doctrine or religious law, no:m, q.v. In Xak., where it was still common, it meant 'custom, customary law', as opposed to the religious law of Islam (al-şari'a) and prob. also to the arbitrary decrees of rulers. It became an early l.w. in Mong. as dâre:töre. It is not clear whether the form töre current fr. the medieval period onwards, and still surviving in some NW languages including Kar. T., R III 1250, and SW Osm. is a direct survival of the old word or a reborrowing fr. Mong. and some confusion arises from the fact that it is homophonous with the word for 'prince' and the like in these and other languages, see töre. Certainly in Osm., its true origin was so far forgotten that in Sami 449 it is spelt tura and described as a l.w. fr. Hebrew torah. See 1 toku: Türkü viii töru: occurs about a dozen times, usually in association w. 1 ét, e.g. (my ancestors the xaqans took hold of the realm and) elîg tutup törüg etmiş 'having taken the system organized the (system of) traditional laws I E 3, II 4; elîm törükse tura: bermiş etî bermîc I E 1. 1 E 3 cüt, o.o. by itself, (people who had abandoned their realm and xaqan, become slaves and) türük törükse inçmiş 'given up the Türkü traditional laws' I E 13; ecüm apâm törürsünçe: 'according to the traditional laws of my ancestors (Hend.).' I E 13, II 12, viii ff. Man. nom törıg yaşturmânın tıdıtmž erser 'if we have overcome obstacles by not preaching the doctrine and
rules' Chuat. 74-5; ğid nomuğ törüğ 'false doctrine and rules' 128; (then the king) mća [ok?] nom törü urti 'prescribed the doctrine and rules as follows' TT II 10, 99-10—törü bar erti 'there was a rule' (prescribing that) Chuat. 210 (alcan), 223 (et-), etc.: Uyg. viii f. Man. kerti törülele katgilanu 'striving in accordance with the true rules' TT III 136: Bud. Samkirt mangan payschu 'in accordance with the rule for decorating' étnemek, yaratnaklich törüsinde TT VII D.8, törüssi bolsar (p-ı) 'if there is a rule for it' do. C.9: (if a man believes) ters tetrü törüke 'in false (Hend.) rules' do. O.2 (TT VI 56-7): ğilğ törüg aş barim tutar 'it is the treasury that maintains the realm and traditional laws' PP 9, 1-2; bu yešınci törüsi antağ ol 'it is the natural law of this time' (that lovers are separated) do. 78, 3-4; ğilğ törüg bilğadinım erser 'if we have disturbed the realm and its laws' TT IV 10, 17; in TT VI and elsewhere törü often represents Sanskrit dharmaj which basically means 'law, rule' but has much wider connotations in Buddhist terminology; o.o. UII 10, 19-20; TT V 10, 114; Sws. 133, 15; 136, 18; XT X 500, etc.; törü toku TT VI 231, etc. (I toku): Civ. (joy and pleasure come to you) törüllüg törü (teğdî?) 'equitable laws come to you' (?) TT I 89; (in an adoption contract) el törüsi bıle 'in accordance with the law (or customs?) of the country' USp. 98, 3: Xak. xi törü: al-rasım 'customs', hence the proverb el kalir törü: kalmas 'a realm is abandoned, given up (yutrak), but customs are not' Kos. 122 (prov. repeated II 25, 8); törü: al-rasım ya'ın'l.-insâf 'customs, that is equity' ITI 120, 23 (I el; also II 18, 1): KB törü is very common, usually for 'civil law', sometimes more vaguely 'law and order', e.g. (the world has achieved peace) tüzüldü törü 'the civil law has been put in order'; törü bıle 'by his laws' (he has raised his fame on high) 103; (men of understanding have come to lay down) eddği törü 'good laws' 210; o.o. 252, 500, etc.; törü toku 2400, etc. (I toku); öndi törü 2111, etc. (öndi): xin(?) Tef. töré 'custom' 310: Çağ. xv ff. töré 'adat ve gâmin 'custom, law' Vel. 203 (quotn.); töré ... (3) rasım vea gâmin (one Turkish, one Pe. quotn.); (4) metaphor, 'the code of law (pari/at) which Çingiz Xan promulgated' San. 173r. 14: Xwar. xiv törü 'custom, customary law' Quth 184; (pay us annual tribute, be submissive, put enmity out of your hearts) 8x törácı tütür 'keep your own customary laws' Nahe. 111, 17; a.o. 139, 9: Kom. xiv 'custom; (Christian) law' törü CCI, CCC; Gr. 251 (quotn.): Kip. xiv döre: al-parı'a va'l-ustub 'a code of law and conduct' Id. 48: xv ãda törü Tuh. 253. 1; 36a. 7 (tör;): 90a. 4: Osm. xv to XVIII törü (mis-spt törü) 'custom, law', etc.; common TTS I 705; II 911; III 692; IV 760.

Dis. V. DRA-
tarâ: (ʔd-) 'to comb (the hair, etc.)'.
S.i.a.m.lg., with some phonetic changes in
NE; NE Tuv. drra:- SW Az., Tkh. dur-
but Osm. tara:- Xak. xı ku:x saçın taraðd: 'the girl combed (intağaṭat) her hair'; and one says (ol) anuğ süsün taraðd: 'he dispensed (farraq) his army'; its origin is taraðd: for dispensing something. Do you not see that the two (verbs) come together (tactam'än) in the Aor.? One says taraðd: farraqa, taraðd and taraðd: also taraðd: This law is not applicable to all verbs but (some) biliteral and triliteral verbs have the same Aor. (examples are given aşur: fr. aş- and aşa-, and kanar: fr. kan- and kana-): Kas. III 260 (this is all very confused, but it suggests that the author meant to put an Aor. and not a Perf. in the second quotn.; it should not be taken to mean that taraðd: ever meant farraqa); a.o. I 14, 9: KB ikiş kur ternekler kör taraði olüm 'death has combed out many gatherings' 4829: xin(?) Tef. taraðd: 'to comb' 287; Çağ. xv ff. taraða-Vel. 167 (quotn.); taraða-sana kardan 'to comb' San. 152v. 4 (quotn.): Xwar. xı taraðd: 'to comb' 'Ali 29; dara- ditto 39: XIV taraða ditto Quth 171; Nahe. 11, 8: Kip. xı maquça 'to comb' taraða: Hou. 37, 4; sarrâha bi'l-maṣṭ ditto 41, 2: XIV taraða maquça, and in the Kitâb Beylik tarâka-Id. 62: XIV sarrâha taraða Tuh. 20a. 3; 83b. 11.

taraðd: solely 'to cultivate (ground)', as opposed to ek: 'to sow' and tik: 'to plant'.
Survives only(?) in NE Alt., Tel. R III 846, Khak., and Tuv., where it now has all three meanings. Uyg. viii ff. Bud. (one can make good profits) tarað maquka eddği yuŋ kentir bir târisar miğ tûmen bolur 'by cultivating the ground, if one plants one of good cotton(?) or hemp it becomes a thousand or ten thousand' PP 13, 3-4 (see yuŋ which properly means 'wool'); a.o. do. 1, 4 (ölî): Civ. kebezh tariğü yer 'land for cultivating cotton' USp. 2, 2-3; taraŋ tariğü yer 'land for cultivation' do. 11, 2; 28, 2; bor tarıği 'a wine grower' do. 53 (4) 4; a.o. do. 28, 6 (2 urug): Xak. xı of tariğü taraðd: 'he cultivated a plot of ground' (harâqa-hal; etc.) Kas. III 262 (tarur, taraŋma:k) KB (this world is a tariğläq 'plot for cultivation') taraṣa orar er têrîgli ot 'if a man cultivates it, he reaps the crop when it is ready to be gathered' 1303: xin(?) At. 192 (eddğülaq); Tef. tar- (sic) /error/tara- 'to cultivate' 287-8; Çağ. xv ff. tarur (p) ek-ekin ek- 'to sow' Vel. 166 (quotn.); tara- tuxm afjamdan 'to scatter seed, sow' San. 152v. 22 (quotn.): Xwar. xiv ditto Quth 172.

D tarur:- (darur-) Den. V. fr. 1 tarar; 'to be narrow, cramped, confined'. N.o.a.b., but der. f.s which are not ancient words like NC Kır., Kzx. taral-; SW Az., Osm. daral- s.i.s.m.l.
Cf. tarar-. Xak. xı ev taraðd: 'the house (seat of honour (al-sad)); was narrow, cramped' (dâğı); and one says er bûşdi:

D taraðd: 'the man was annoyed and uncomfortable' (tacara ... wa taññyaqa) Kas. III 261 (tarur, taraŋma:k) KB bu eliğin taraṣa 'if my hand is narrow' (i.e. if my means are restricted) 477; (he entered the town, but
could not find lodgings) **tarudi** (ajun 'the world was narrow' (i.e. he felt uncomfortable) 488: viii[18] At. (it is God who gives you pain and another man riches) caza' kiima ya ranç lidisi tarup 'oh you who suffer pain do not be impatient in your discomfort' 484.

tire-: (d-) 'to prop up, support'; s.i.a.m.l.g. with some extensions of meaning; in SW Az., Osm., dire-; Tkm. dl-re-. Xak. xi ol kapuç tire-di: 'he propped up (ammanda for MS. 'amadda) the door'; also used for propping up (MS. 'ammanda) anything' Kaş. III 262 (tirer, tiremek): Çag. xv ff. tire- naş hordan 'to put up, erect', and rast hordan 'to straighten' the opposite of xam hordan 'to make crooked' San. 1911. 28 (quotns.): Kip. xiv see törü-.

S tiri- See *tir-*.

törü- (törö-, ?d-) 'to come into existence, to be created'. An early l-w. in Mong. as töre/döre- (Haenisch 37, 152); survives in most NE languages as tö-ööre- R III 1251-3; Khak. töre/töö-; Tuv. töö-; SW Tkm. döre-, xx Anat. tööre/tööre- SDD 1393, 1408; the Osm. form is given as türe- in Sami 440, Red. 658. Türkü vii. kiş. oğlu: kop ägelil: törumiş 'the children of men all came into existence to die' I N 10: Uyg. vii. ff. Man. (all the things which cause mankind to suffer) töürür belgürer 'come into existence and appear' (as a consequence of anger) TT II 16, 48; kaş içine töürüns (human beings) 'who came into existence within the' TT III 115: Bud. 1 ğaga da töürüns tüş yemîlsér 'fruits (Hend.) that grow on bushes and trees' U 27, 3; karmak ömnek töürür 'old age and death come about' II 5, 15; ýer têrî töürümîste 'ever since earth and heaven came into existence' PP 5, 8; o.o. TT X 500, etc.: Civ. [gap] töürüge 'will come into existence' TT I 108: Xak. xi ýaçuk tüörüdi: 'man came into existence (inaxata); this is Intrans. (tâsim) and means xulqa 'was created' Kaş. III 262 (törür, töürümek): KB töürümî neg erse yokalgu turur 'if a thing comes into existence it is destined to perish' 692; o.o. 15 (tanuk), 882, 883, etc.: Çag. xv ff. töre-(-di)/törö- (-dl) yok ise nene dörü- yâ'ni hârî ol-, tâd mânâsina 'of something which did not exist to come into existence in the sense of being created' Vel. 207 (quotn.); töre- (spelt) tawîid yástan wa ba-ham rüsadîn 'to be born, to come into existence' San. 171r. 10 (quotns.): Kom. xiv 'to be born' töre- CCG; Gr. 251 (quotns.): (Kip. xiv töre- ḏarasa 'to plant, set up' Id. 38 looks like an error for töre-; unless ğurîsa 'to be planted' is read, but this would not give a very convincing meaning: Osm. xiv to xvi dürö- (TTS dürö-) 'to come into existence, be born'; in several texts TTS I 242; II 342; III 226; IV 260.

Dis. DRB

PU törp: Hap. leg.; al-tâbi 'normally means, quite generally, 'a follower', but also, specifically, 'a calf which still follows its mother', because it is too young to leave her. It is likely that this is the meaning intended here, since a Dim. f. seems to survive in NE Alt. torbok; Khak. torbax; SF Türkî toprak/topak; NC Kir. torpok; Kxz. torpak 'a calf in its second year', see Scherbakh, p. 102. Xak. xi torp: al-tâbi Kaş. I 415.

VUD törpîg Dev. N. fr. törpîl-; 'a ras, a large file'. This is the only word in the group which is not Hap. leg.: it survives only in SW Osm. türîl; Tkm. törîl; as between the two pronunciations the Tkm. is likely to be the original one; the sound change ö > ü is common in Osm. cf. törü-. A l.-w. in Russian torgu. Xak. xi torpîg al-safan 'a rasp', also called törpîgî: Kaş. I 476: XIV Mah. al-mîdbar (sic.) 'metathesis of mîbrad 'file, rasp' törpî: (-b) Mel. 84, 1; Rf. 190 (mis-spelt törî): Xip. xiv törpîl: (-b) al-mîbradu l-kabîr 'a large rasp' Id. 38: Osm. xvî. dûrîl (spelt) in Rûmî, 'a kind of file, or rasp' (sûhan) called in Ar. safan San. 225r. 6.

PU torpın Hap. leg. Cf. torpîla-. Xak. xi torpîl al-taharri wil-qîyâs 'seeking, measuring (?); one says anûn evîn torpîlna: (sic) 'find out (taharr) where his house is' Kaş. I 435.

Dis. V. DRB

VU törpîl- Hap. leg.; see törpîg. The modern syn. V.s are SW Osm. tûrîlîe-; Tkm. tûrîlîe-. Xak. xi er ýiğâç törpîlî: 'the man smoothed (safana) the piece of wood' (etc.) Kaş. III 275 (tûrîlîr, tôrîlîmek).

VUD törpîl- Hap. leg.; Caus. f. of tôrpîl-. Xak. xi ol müpûs tûrpîlî: 'he had the horn (etc.) smoothed' (asfana) Kaş. II 327 (tûrîtûr, tôrîtûmek).

VUD törpîl- Hap. leg.; Pass. f. of tôrpîl-. Xak. xi ýiğâç tôrpîlî: (MS. tôrpîlî: 'the piece of wood was smoothed with a rasp' (sûfina . . . bi'l-safana) Kaş. II 229 (tûrîlîr: (MS. piùl-), tôrîlîmek (bâ') unvocalized).

PU(D) torpîla- Hap. leg.; Den. V. fr. *tôrpîl, which must be cognate to torpûn. Xak. xi er tôrpîldî: neçînî 'the man tried to find out about (MS. taharîdî, clearly an error for taharrî) the thing' Kaş. III 443 (torplarî, torplamak).

VUD tôrpiş- Hap. leg.; Co-op. f. of tôrpîl-. Xak. xi ol menîn birle: ýiğâç tôrpîşî: (translated) 'he helped me to smooth (ji safân) the piece of wood'; also used for competing Kaş. II 204 (tôrîşîr, tôrîsîmek; the translation is erroneous, it means 'he competed with me in smoothing . . .').

Dis. DRB

Tris. V. DRB-

PUD torpnl:-- Hap. leg.; Den. V. fr. torpun. Xak. x1 Kas. 1 435 (torpun); n.m.e.

PUD torpunan i-- Hap. leg.; Ref. f. of torpnl:-- Xak. x1 er torpulanld: 'the man tried to find out (tabarrd) about the thing' Kas. II 278 (torpulanunr; torpulanman).

Dis. DRC
D tercih: N.Ag. fr. ter:; 'a hired labourer, one who works for wages'. N.o.a.b. (Uyhg. viii ff. Civ. tört tercih 'four labourers' is a misreading of tört taq 'four measures' (of cotton seed): Xak. x1 terici: al-acir 'a hired labourer' Kas. I 417; a.o. III 148 (tér: xiv Muh. (?)) al-acir tericih: Rif. 147 (only).

D torç: N.Ag. fr. torç:; 'a netter (of birds or fish)'. N.o.a.b. Uyhg. viii ff. Bud. (in a list of disreputable professions) keyikçi aqçi tuzakç: . . . torç: çiv qaç 'wild game hunters (Hend.), trappers, netters, bird snarers(?)' TT IV 8, 56-7; (in a similar list) balıkçi aqçi torç: (transcribed toçi, in error?) tuzakç: 'fishermen, wild game hunters, netters, trappers' PP 1, 8.

Dis. V. DRB-
VU törči:-- 'to begin, start' (Trans. and Intrans.). N.o.a.b.; cf. 1 başla:-- Uyhg. viii ff. Bud. (feverish diseases) alku tudatça uğuslarindirn törçimis 'which begin from all the classes of gripping (demons)\ U II 68, 4 (i); sarg tölüzüg-i ağır kayu ődté törçüyir 'in which season do illnesses (Hend.) arising from bile begin?' Sw. 588, 19-20; o.o. 592, 4; 593, 2 etc.; Xak. x1 er i:ş törçidi: 'the man began (bada'a) the task' Kas. III 275 (törçir, törçimek): KB éligke kirü ham ọt duşun törçidi 'he began to come into the king's presence and go out again' 733.

VUD törčit:-- Hap. leg.; Caus. f. of törči:-- Xak. x1 ol aqar i:ş törçiti: 'he told him to begin (abda'aahu) the task' Kas. II 329 (törçıtür, törçimek).

Tris. DRC

Mon. DRD
VU tirt Hap. leg.: onomatopoeic for a tearing sound. Xak. x1 one says anç tonin tirt tirt yirtt: 'he tore his garment with this sound owing to carelessness' Kas. I 341.

tört (? dörd) 'four'; c.i.a.p.a.l.; in NE Tuv. dört; SW Az. dörd, Osm. dört, Tkm. dört. A long vowel before a final consonantal cluster is very unusual, but may exist in this word in view of the Tkm. form. Türkî vii; viii ff. (including Man.) tört is common: Uyhg. viii ff. Man.-A; Man.; Bud.; Civ. tört is common: Xak. x1 tört yarımak 'four dirhams'; also 'four' of anything else; also (pronounced) tört, the form with -ö- is better (al-acir) Kas. I 341; a.o.o.: KB tört is common: xiv (?) At. tört 31; Tef. tört 310; xiv Muh. 'four' dörd Mel. 81, 6; tört Rif. 186; àsabüt't-l'arba'a 'quadrupled' dört ayikt: 138 (only; MS. ya'kn): Çag. xv ff. tört/törtér 'four' San 172r. 21 (followed by several phrs.). Xwar. xiii (? tört (or dörd)?) Òg. 103-7: xiv tört Qub 184; MN 439; Nahec. 2, 11, etc.: Kom. xiv 'four' tört/dört (sic, d- very rare in Kom.) CGG; Gr.: Kip. xiii 'four' dört Hou. 22, 4: xiv dörd Id. 22 (s.v. altęg); tört do. 38; Bul. 12, 10; xv dört Kav. 65, 6; Tuh. 60b. 7 a.o.o.: Osm. xiv ff. dört in various phr. and der. f.'s TTS I 225; II 321; IV 243.

Mon. V. DRD-
tart- (? d-) basically 'to pull, or drag (something Acc.)', but with many extended meanings of which 'to weigh' is the oldest. In R III it occupies three columns, 857-60. S.i.a.m.l.g.; in SW Az., Tkm., and old Osm. dart-, in later Osm. and Rep. T. tart-. Uyhg. viii ff. Man.-A Man.-ug. Frag. 400, 6 (soydur): Man. Wind. 3 (sorgu): Bud. korkınçardin tart-daça 'who draws (mankind) away from the fears of the three evil ways') U II 59, 1 (i); ışiąğı tartgaymen 'I will pull the cord' PP 8, 4; (the hair on your head is arranged in plaits) birin tartmıs leg 'as if they had been pulled up one by one' TT X 436; o.o. do. 443; TT V 26, 85; Hien-t. 2119-21 (şigünün); U IV 10, 48 (I, 43, 13); Sw. 430, 7 ff. etc.: Civ. kılç örgüt yel tertsar 'if demoniacal possession (or the wind?) pulls a small boy' TT VII 27, 8; yel tartip H I 124; in TT VIII L 25 ff. tart- seems to mean 'to subtract'; a.o. TT I 51: Xak. x1 ol yarmark tartit: he weighed (waçana) the silver coin (etc.); and one says ol yip tartit: he stretched (madda) the cord (etc.); and one says ol tartin tartit: imtâra minâl-mira 'he drew (i.e. procured) provisions'; also used when one draws (cadaba) anything'; one also says ol etikin tartit: he pulled off (naza'a) his boots' Kas. III 426 (tartar, tartmak; prov.): KB elğ tartit aştn 'he drew his hand back from the food' 5442; a.o. 86 (tuğ): xiv (? Tef. tart- 'to pull, draw; to draw (a sword, a bow); to weigh' 288: xiv Muh. madda dart- Mel. 31, 3; tart-Rif. 115; matâla 'to stretch' dart- 31, 7 (115 yoba-); waçana dart- 32, 3; dart- 116; al-cadab tartmak 37, 11, 123; al-vaçan dartmak 39, 3 (126 uğülẽ): istaqal-tlä 'to draw water' su: tart- 103 (only): Çag. xv ff. tart- (ar, etc.) reh- 'to pull, draw', e.g. a sword, a bow, and other things; iç- 'to drink' in the sense of tantâm reh- 'to drain (a goblet)', and other idiomatic meanings of reh- Vel. 163-5; tart- (spelt) koşan to pull, draw' in all the meanings of the Pe. V., e.g. to drain (a cup), to take (revenge), to suffer (grief or pain), to weigh, to draw (a picture), to withdraw, to draw (breath) and so on; in Turkish
it also means (of the eye) 'to throb'; two of Vel.'s translations are not quite accurate San. 151v. 2 (quotns.): Xvar. xiv tart- 'to weigh' 'Ali 57; xiii (?) tart- (? or dart-) 'to draw to oneself (as a friend)’ Qğ. 110; 'to draw (money from the treasury)’ do. 119; xiv tart- 'to drag; to draw back; to suffer (pain), etc. (as in San. equivalent to Pe. käşidân) Qutb 172; MN 232, etc.: Kom. xiv tart- 'to pull, draw,' and in idioms 'to grind (corn), lighten (a belt), suffer (pain)’ CCI, CCG; Gr. 236 (quotns.): Kip. xiv cadaba tart- Hou. 35, 4; carra 'to pull' tart- do. 39, 9; wazana mina'l-wazn tart- (turt-) do. 40, 15; madda of stretching a cord and the like tart- (turut-) do. 43, 22; a.o. do. 34, 1 (öğit-): xiv tart- both cadaba and wazana Id. 62; wazana dart- (with jul- written over the d-) Bul. 87v.: xiv nataqa 'to pull out, extract' tart-/tart- Tuh. 37a. 13 (cadaba and carra are translated by çek-). Osm. xiv f. dart- (the older form)/fart- 'to pull; to weigh; to suffer; to draw together (wealth), etc.' c.i.a.p. TTS I 681; II 882; III 672; IV 191.

turt- (d-) originally 'to rub, anoint (with ointment); and the like; this meaning survived in Osm. till xvii but seems now to have disappeared everywhere, other words like sürd- and i yak- being used instead; it now means 'to prod, push up (a tent pole), nudge, jog (someone's elbow or menarche, incite). S.i.a.m.l.g.; in Az., Osm. Tkm. dürtt- (Türkü viii f. dürtt') in IrkB 55 is prob. a mispronunciation of dürttm (v.m.). Uyğ. viii f. Bud. (putting on clean new clothes and etożeşi edgü yiyp turtüb 'rubbing sweet perfumes (Hend.) on his body') Swv. 519, 14-15 (U I 29, 12-13): Civ. (if you burn a dog's tooth and) neğkü türtser tü unumiz bolur 'rub it on any place, hair does not grow there' TTT VII 23, 3: (crush castoreum in water and) türtsm 'rub it on' H I 125; a.o. do. 174: Xak. xı këkonê: yağı dürtt: 'he rubbing (lañask) oil into the leather'; also used for any kind of rubbing Kas. III 425 (türtt'; turt-; türmek): KB aju dürttü yüze kömür teq boduq 'the world rubbed a charcoal-like colour on its face' 3837: xiv Muh. (?) dalaka wa talâ 'to rub (with the hand), to anoint' dürtt- Rif. 109 (only); talâ dürtt- 112: Çaq. xv ff. dürtt- (spelt; with 'u-' instead hurdan 'to bring down, lay low'; (this meaning seems to have been wrongly inferred fr. a verse which, contrary to the usual practice in San, is used word for word, partly here and partly under çermë-; it relates to an elephant and says yëtıp dürttgä sadra-aşa manan translated 'reaching and bringing down the pillar-like lotus tree'; the true meaning seems to be 'reaching and rubbing against . . .'). San. 171r. 26: Kip. xim (after arba'a dört) wa huwa (i.e. dürtt) is an Imperative addressed to someone whom you wish an yañıkur geyrahlu bi-ijrâfl-ayâbi 'to remind someone by prodding him with a finger' Hou. 22, 4: xiv dürttl (sic) nağasa 'to tickle, tease'; dürtt (sic) dahana 'to anoint (with oil)' Id. 48: Osm. xiv to xvii dürtt- 'to wipe, anoint, rub (something) on'; fairly common TTS I 242; II 341; III 225; IV 261.

D törtgï (d-) Dev. N. fr. tart-; s.i.s.m.l. as tartt/tarttu/tartk with such meanings as 'a weight (for a weighing machine); cramp; stammering; evasive; oblique.' Uyğ. viii ff. Bud. U II 40, 107 (uçruğ): Xak. xı törtgä dafrül' (MS. in error şafrul') racul wa hizamulu 'a man's plait of hair and ribbons for it: törtgä du'u'l-malk hayyâtahu li-amr boda'a lahu 'a summons from the king to his retainers for some work which he has initiated' Kas. I 402 (and see tarttgâ): Çaq. xv ff. tartg Çığas 'a gift' Veł. 167; ditto San. 154v. 25 (quotn.): Kip. xiv tartu: al-mîzân 'a weighing machine' Id. 62: xv tâqdima 'a gift' tartk Tuh. 8b. 3: Osm. xiv to xv turtuk 'a gift'; in several texts TTS I 684; II 883; III 672 (this looks like a parallel Pass. Dev. N. in -uuk).

D törtgîl (d-) Den. N./A. fr. tört; 'quadrangular, quadrangle'. Not listed in R. but appears in several modern dictionaries, perhaps survivals rather than survivals, NE Khak. törtkîl; NC Kir. törtkîl; Kzx. törtkîl; NW Kk. törtkîl; Kumyk dörtgîl; Nog. dörtkîl. Uyğ. viii ff. Bud. törtgîl mandal 'a quadrangular mandala' (Sanskrit; 'magical drawing') U II 47, 74; Swv. 544, 8: Xak. xı törtgîl (the kâf carries both kasra and dama) ev 'a quadrangular (murabba) house'; and anything else quadrangular Kas. III 417: Kom. xiv 'quadrangular' türkül (sic, 'in error') CCI; Gr.; Kip. xv murabba' (çümell, q.v.; in margin in second hand) dördül, also called dörtgül Tuh. 33a. 8; (in a list of words with this Suff.) murabba' dörtgül do. 62a. 4.

D tartun (?) d-) Intrans. Dev. N. fr. tart-; survives only (?) in SW Osm. tartin 'a continuous roll or swagger in walking' Reda. 1220 (only). Listed in a chapter containing words with four consonants, the last -n, indexed under the penultimate letter and immediately following T; in its first occurrence the tâ' is not dotted; the -b- in the printed edition is an error. Xak. xı tartun 'a group of tribesmen (cama'a mina'l-qawn), who are the retinue of their chief (rañî la-kabir mínûm) and under his orders: tartun al-mira 'provisions' Kas. I 435; a.o. III 426 (tart-).

D törtünç (dördünç) Ordinal f. of tört; 'fourth'. This shorter form n.o.a.b.; the longer form in -ünçi, etc. first appeared in the medieval period and is now universal; in NW Kumyk dörtünçi; Nog. dörtünsi; SW Az., Osm. dördünçi; Tkm. dördüncli. Türkü viii ff. Man. törtünç Chusas. 64: Uyğ. viii ff.
Man.; Bud.: Civ. törtünc is common: Xaŋ. xi al-raði ‘fourth’ törtünc Kaaŋ. I 132, 5; III 449, 4; n.m.e.: KB törtünc (sic in Vienna MS.) 134: xiv Muh. al-raði) dörtünc Mel. 82, 9: törtünc Rif. 187: Çaŋ. xx ff. törtünc dördüncü Vel. 206: törtünc (spelt) çaharum San. 172r. 29 (quotn.); dörtünc çaharumun do. 172v. 2 (quotn.; the two Pe. words are syn.): Kom. xiv törtüncü ÇÇi, ÇÇo; Gr.: Kip. xv dörtüncü Tuh. 61b. 2.


S tertrü See fëtrü.

Dis. V. DRD-

D tarit- Caus. f. of taru-; ‘to order to cultivate’. Survives only (?) in NE Khak., Tuv. Xaŋ. xı n.m.e., but tarit- occurs several times in the grammatical section Kaaŋ. II 310 ff. e.g. ol tarig taritgaan ol ‘he is constantly ordering cultivation (al-hart)”; bu er ol telim tarig taritgaan ‘this man is constantly ordering tilling (or seeding, al-zira’a)’ I 514: Çaŋ. xv ff. tarit- Caus. f.; afişändan ‘to order to scatter (seed)’ San. 153r. 8.

D tarut- (d-) Caus. f. of taru-: ‘to constrain narrow (something)’ and the like. Survives only (?) in NE Alt., Şor, Tel. tarit-; other languages use such forms as tarit-; SW Tkm. daralt-. Xaŋ. xi ol evin tarutti: deyyaqqa ‘alayhi baytahu ‘he made his dwelling narrow, cramped’; also used of anyone who makes something narrow Kaaŋ. II 302 (tarutur, tarutmaq).

d terit- ‘to sweat’; Den. V. fr. ter; no doubt originally terid-. Survives only (?) in NE Tuv. derit-, other modern languages use terle-. Türkü viii ff. IrkB 50 (öçürgüt): Uyy. viii ff. Bud. üküş teritip öyçeşi erser ‘if a man sweats a great deal and is bad-tempered’ Siv. 504, 9: Xaŋ. xı er teritli: ‘the man (etc.) sweated’ (‘ariqa); taken from their word teri: ‘the skin’ and the meaning is terli: öttii: that is ‘the sweat exuded from the skin’ with elision of the ő- so that it became a single Verb; or else taken from their word ter ‘sweat’ and the meaning is ter atti: ‘the body threw out (ramá) sweat’, and the alif was dropped so that the two were made into a single verb Kaaŋ. II 303 (teriter, teritmek).

D törüüt- (? döröt-) Caus. f. of törüi-: ‘to bring into existence, to create’, usually with ‘God’ as the Subject. The phonetic evolution and subsequent history of the word is much the same as that of törü:-. Cf. yarat-. Türkü viii ff. (a tough son of man went off to the army; in the fighting area) erkligi sıvaç: törtümiş (so read instead of törtümis which is meaningless here) possibly ‘he got himself made an independent envoy’ IrkB 55 (not wholly satisfactory, but short of a scribal error it is hard to find an alternative explanation): Uyy. viii ff. Man. in TT III 73 (see umuğ) törüt(t)ünpuş ‘you created’ should perhaps be read for törütünpuş ‘you came into existence’: Bud. (mortal) with erroneous beliefs say teşirli yeri törtümş törü ol ‘that is a rule laid down by heaven and earth’ TT VI 270; a.o. do. 330; Xaŋ. xi teşir: yalınk törüttii: ‘God created (xalaqa) Adam and the rest of mankind’ (al-xalaq) Kaaŋ. II 303 (törütür, törümteke, followed by Oğuz meaning, and a Xaŋ. verse): KB törüt- ‘to create’ in very common, e.g. (God) törüttii ‘created’ (the dawn sky, etc.) 3: xit(?) KBYP (God) yaratån törtüten ‘the Creator (Hend.)’ 2 (in xit(?) KBPP only yaratån): xit(?) AT. the word, fairly common, is consistently spelt törêt-, e.g. aya til törêt madh ‘Oh tongue, make praise’ 41; törötge iði ‘Lord Creator’ 121; Tef. törüüt- ‘to create’ (but ‘Creator’ is spelt törödeçi/tördëçi/töriteçii) 310: xiv Muh. (al-xåliga yaratågan)… al-müçid törötgein (un-vocalized) Mel. 44, 10: Rif. 137 (the two Ar. words are practically syn.): Çaŋ. xv ff. töröt- Caus. f.; mutanvaröl sâxtan ‘to bring into existence’ San. 171r. 25: Oğuz xı (after Xaŋ.) törüttii: fi lüğat’tl-Uğüziyya iði qaddara’il-say wa aslahahu ‘to fit a thing, or put it right’ Kaaŋ. II 303 (cf. Oğuz meaning of yarat-): Xwar. xiv törüt- ‘to create’ Qub 184; MN 7: Kom. xiv ‘Creator’ töretteçii ÇÇG; Gr. (but ‘to create’ is yarat-): Kip. xv xalaqa (yarat-); in margin in second (?SW) hand) dörit- Tuh. 14b. 9 (there is a parallel marginal note against xåliga in 14a. 2): Osm. xiv to xiv dörit- (xiv ?döret-) ‘to create’, etc.; sometimes of God, but more often not; fairly common TTS I 244; III 345; III 228; IV 263 (consistently spelt dürüt-).

D tartul- (d-) Pass. f. of tart-; s.î.m.î. with a wide range of meanings. Uyy. viii ff. Bud. teginmekdin tartulaç ‘being drawn out by perception’ TT V 44, 66-72: Xaŋ. xı dirmak tartuldu: ‘the dirham (etc.) was weighed (şuzina); also used when a cord, etc. is stretched (müddia) Kaaŋ. II 229 (tartulur, tartulmak): xit(?) Tef. turlut- (of shadows at dusk) ‘to be elongated’ 289: Osm. xiv to xiv durlut- ‘to be pulled, drawn’; in several texts TTS I 680; II 882.

D türül- (d-) Pass. f. of türüt-; s.î.m.î., but not with this meaning (see türüt-). Xaŋ. xı türülke: yaq türüldü: ‘oil was rubbed (luʃὶna) into the hide’ (etc.) Kaaŋ. II 229 (türülür, türülmeke); (his face becomes yellow as if) kürükm ağar türüldür ‘saffron was rubbed on it’ I 486, 17.

D tarin- (d-) Refl. f. of tarit-; s.î.m.î. with a wide range of meanings. Uyy. viii ff. Civ.
(if a man has a mole on his thumb) ka kadaşka tartışguçu bolur 'he becomes closely attached to his family and relations' TT VII 37, 13-14; Xak. xi er oğluğa: tartıında: 'the man loved his son tenderly' (aşfağa 'alçalovaldıhi) and wished that all kinds of good things (xayr) or food should be presented to him; and one says ol evke: tariğ tartıında: 'he pretended to convey (yanqul) wheat into his house' (M.S. in error 'out of his house'); also used when nomads (ahlul-wabar) obtain provisions (im-tårna) from the sedentary population (ahlul'-madar) Kaş. II 240 (tartınr, tartımk): Kom. xiv 'to imagine (something)' tartın ÇGI; Gr.: Osm. xiv to xvi dartin- (occasionally tartın) 'to shun, guard against, withhold', etc.; common TTS I 680; II 383; III 672; IV 743.

D türün- (d-) Refl. f. of tür- 'to rob roku onto oneself'. N.o.a.b. in this meaning. Uyğ. viii ff. Bud. kaniğ türünğü üzey kurkar etözlin türünür erdi 'he used constantly to rub his body with ointment made of blood' IV 34, 52-3; a.o. TT X 294; Civ. türünçiler türünüp TT VIII I.17: Xak. xı ol özüne: yağ türünidi: 'he busied himself with oiling (bi-iddihiñ) himself'; also used for pretending to oil Kaş. II 240 (türünür, türünmek).

D terter- Hap. leg.; Caus. f. of terit-; perhaps to be rereader- (cf. törden-); -t-. In TT VIII sometimes represents -d-. Uyğ. vii ff. Civ. ılgılı (spelt ılgı) kılike: uzantı tertermûl kergelik (spelt kereklik) 'you must make the sick man sweat for a long time' TT VIII M.35.

D tartsı- (d-) Recip. f. of tart-; s.i.m.m.l. with a wide range of meanings of which the commonest is 'to struggle, quarrel (with one another)'. Uyğ. ix III C.9 (kunuşi): Xak. xı ol maça: uruk tartsıdı: 'he helped me to stretch (fi madd) the cord'; and one says tartsıdı: neç tacagabat acçaul-say 'the parts of the thing were pulled out'; and one says ol meniş birle: ya: tartsıdı: 'he competed with me in stringing (fi tattır) a bow and drawing it' (cadibhi); and one says ol maça: altın tartsıdı: 'he helped me to weigh (fi wazn) the gold', or to weigh anything else Kaş. II 205 (tartsısr, tartsısmak); sakal tutup tartsısr translated 'the warriors pull (ta'ilqaqat) one another's heads in the stress of the heat of battle' I 230, 5; (if the wolf howls in the street) evide: it bağru: tartsısr 'in the house the dog's liver aches (yataweaca)' in sympathy III 255, 24: Çağ. xiv ff. tartsısr-Co-op. f.; bâ-ham kasidan 'to pull (etc.) together', and koşa-kas kärdan 'to contend, fight with one another' San. 154r. 4: Osm. xiv dartsı-/tartsı- 'to argue, quarrel', in one or two texts TTS I 681.

D türülüş- (d-) Recip. f. of tür-; n.o.a.b. Xak. xı ol meniş birle: koğuşka: yağ türülüşdi: 'he competed with me in rubbing (fi latx) oil into the hide'; also for rubbing anything else Kaş. II 205 (türülüşür, türülüş-

mek): KB öğer atın ündep ünîn türülüşip 'they call out and praise his name, anointing it with their voices' 95.

Tris. DRD
D tartışçı- (d-) Hap. leg.; N.Ag. fr. tartış. Xak. xı (after tartış) hence one says begdin tartışçı-: keldi: 'a messenger bearing a summons (al-da'at) arrived from the king or the beg' Kaş. I 462.

D törteğü- (d-) Collective f. of tört; 'all four, four together'. S.i.m.l. except SW, usually with the -ğ- elided, and sometimes in the Turco-Mong. f. with -le/-len appended (cf. üceğü). Uyğ. vii ff. Bud. Tiş. 26b. 5 etc. (urupud): Civ. (human bile, pig's bile, goat's bile, hare's bile) bu törteğide kayusi bozlar 'whichever of these four is available' H I 25: Çağ. xiv ff. törtete/törtete/törtewle dördü bile 'four of them together' Vel. 206; törtew çahär tâ 'four together' (quotn.). törtewle (spelt) ditto San. 172r. 27: Xwar. xiv törteğü Quth 184: Kip. xiv dördewî al-arba'atul-mutama'a 1d. 22 (under alağu): xiv (in the list of Collectives) dörtew Tuh. 61r. 10.


Tris. V. DRD
D törtülül- (d-) Hap. leg.; Pass. f. of törtü-. Xak. xı KB kamuğ bara muşlug törtüülüşlü 'all things created by Him suffer pain' 5.

Mon. DRG
D) turk (d-) 'the length' (of something). Survives in NC Kir., Kxz. turk; Tkm. durt; NE Tuv. durt is exactly synonymous. This suggests that the two words are Dev. N.s in -k and -t respectively fr. tur-'. In other languages uzun or a der. f. of it is used in this sense. Uyğ. viii ff. Bud. (at the bottom of the river there are iron spikes) alturär yeğirmi ereq (so read) turk 'each sixteen fingers (i.e. inches) long' TM IV 253, 50-1 (the phr. is repeated in ı. 65-6 with uzunı for turki): Civ. turk un isığa 'a prolonged fever' H I 2 seems to contain the same word; Xak. xı one says for the length (al-tül) of any solid object (cimen) turk; hence one says bir süprü: turki: 'about the length (qadr şil) of a lance' and yer enli: turki: 'the breadth and length of a piece of land' Kaş. I 349.

Dis. DRG
S tarak See taragak.
D tarığ Dev. N. (Conc. N.) fr. tari-; has
two basic meanings (1) 'cultivated land', which is somewhat attenuated in the phr. tarıg tarı:-, almost syn. w. tarı:-; (2) 'the produce of cultivated land', usually some kind of grain. Survives in NE Khak. tarıg 'sowing', as in spring sowing, sowing area; Tuv. tara: 'crop, grain crop, cereals, millet'. Elsewhere tarı in most languages; NC Kir. taru:-; SW Az., Osm., Tkm. darı means 'millet'. In modern times confused with Pe. dörü 'medicine, drug', which has come to mean 'gunpowder' and is a l.w. in the last sense in several languages, usually as tari.

This confusion may have produced the d- in the SW languages since tarıg: did not darı in those languages. Türkü VIII ff. (the black cloud rose and rained on everything) tarıg : bıği: 'the crops ripened' IrkB 53: Uyğ. VIII ff. Man.-A tara: 'bushes and cultivated ground' M III 13, 6 (ii); Bud. tarıg tariyu PP 1, 6, 13, 3; bağ borluk 1 tarıg tari mak ugrunda 'in the course of cultivating gardens, vineyards, bushes, and cultivated land' U II 77, 27; TT IV 10, 6; (vegetables, fruit, melons) bęs türülğ 1 tarı 'the five kinds of bushes and cultivated land' (or 'bush and field crops') TT VIII K 4; o.o. U I 27, 5; TT VI 105 and 454 (tureğ); Hüen-ts. 291-2 (uğüs), etc.: Civ. [isi] tari g yavz bolur 'his bushes and cultivated land turn bad'; TT VII 12, 8-9; (as I need) tari g tari g yır 'some land for cultivation' UsP 11, 38, 2, 2; etc.; yuvar Şekettari g'land seeded with half a shi of grain' do. 66, 5; a.o. do. 121, 3; üç kür tari g 'three pecks of grain' do. 69, 2-5; Xak. xi tari g al zar 'grain', a generic term; among the Turks generally al-hinta 'wheat', among the Oğuz specifically al-duxn 'millet'; this is a mistake (xatâ), they call 'wheat' ašık Kaš. I 373; over 60 o.o. translated 'wheat'; 'grain' (al zar), al-baqr, habbî/al zar) or 'cultivated land' (al-hart): KB tarı g tari gka irıg bolsuni 'let the cultivator work hard at cultivating (the land)' 5590; a.o. 4476 (tureğ): XIII(?) Tef. darıg/tari g/ture (?) 'crop; cultivated land'; 116, 288-9; XIV Muh. al-duxn daru:; al-căcars 'wild millet' kizâl daru: Mel. 77, 13; ditto but tari g ... Rif. 181: Çağ. XV ff. tarek masra'a 'a cultivated field'; tari g/jar u ya arzan 'millet' Vel. 166-7 (quomts); tari g arzan San. 155r. 12: Oğuz xi see Xak.: Xwár. XIV tari g 'a grain of (corn)' Qutb 172; (O Prophet, in our country they make something) tari g (out of millet (?) and drink it) Nahc. 362, 17: Kom. XIV 'millet' tari g CCI; Gr.; Kip. xii-al-duxn faru: Hou. 9, 16: XIV tari g ditto Id. 62; ditto faru: Bal. 7, 1: XV ditto tari g Taha. 15a. 13.

toruğ (d) (of a horse) 'bav'. S.i.a.m.l.g.; NE Tuv. doru:-; SW Osm. doru:-; Tkm. dor:-; a l.w. in Pe. and other languages, see Doerfer II 881. Türkü VII toruğ at 'a bay horse' IE 33: Uyğ. IX maruna; yuizer toruğ bertim 'I gave my teachers a hundred bay horses each'. Suci 7 (this is the likeliest translation, others are possible): Xak. xi toruğ a word applied (yuentalig) to horses; one says bu: oğlanıştoruğ ka: aldım 'I bought this slave for one horse' (bi-faras); also used of camels and cattle metaphorically: toruğ (the râ seems to carry a kasra and perhaps also a damma) at al-farasal-i-kumayšt 'a bay horse' Kaš. I 373 (it is not at all certain that the first word belongs here, if it does it is used metaphorically; it might be a second meaning of turoğ which precedes it, but there is no obvious semantic connection with 1 tur-; the Türkü word above is likely to be the same); a.o. I 338 (2 tum): Kip. xii al-kumayšt toru: Hou. 13, 4: XIV toruğ; al-kumayšt Id. 62: xv kumayšt toru:-; Tkm. Đoğru Tuh. 30b. 10 (the Tkm. spelling may be an attempt to represent the -ot- of modern Tkm.).

turoğ (d): Dev. N. fr. 1 tur-; lit. 'standing'; 'a place to stand or stay'. There is obvious room for confusion between this word, which only occurs certainly as below, and 1 turuk, q.v. Uyğ. VIII ff. Civ. USP. 36 is a brief report that some sheep and goats had died taruğanta 'in their shelter' (?): Xak. xi toruğ al-wazar wathuhay'lu-ma'qi ft'l-cibâl 'a place of refuge, that is a shelter in the mountains' Kaš. I 373; tari g (sic) art tiz: 'the name of a summer station of Kâşgar' I 373; a.o. III 123 (tiz) may contain this word; a.o. II 152 (sigi:-): KB kapuğda été bérse oldurğ turoğ (the gate-keeper) 'must arrange places to sit and stand at the gate'.

turuk (d): Intrns. Dev. N./A. fr. 1 tur-; Morphologically this word, and not turuğ, q.v., must be the earlier form of a word meaning 'place of residence, stopping place', NC Kir., Kz.x; NW Kk. Nogay turak; SW Osm. durak (Az. Dim. f. duracaq) and SC Uzb. turak 'a foot' (in the metrical sense). In the early period it means 'having stood still for some time', hence (of water) 'pure, clear, free from sediment' and, more generally, 'pure'. In some languages it also meant (milk) which has stood for some time, hence 'curds'. Cf. turuldur-. Türkü VIII ff. azu: turuk suv erser opaygin 'or if it is clear water, I will swallow it' Toyok IIIr. 1-3 (ETV II 178); Uyğ. VIII ff. Man.-A arıq turuk süzük manstanlar indu 'in clean, pure (Hend.) Manichaean monasteries' M I 27, 35-6; a.o. do. 24, 2 (baçasi): Man. arıq turuk (sic) TT IX 88: Bud. turak (sic) (Bo- rhisattava) TT VII 161; arıq turuk arhant dindarlar 'pure (Hend.) arhats and devotees' Swg. 134, 14: (Xak.) XIV Muh. al-mahalla 'stopping place' turoğ: Mel. 75, 15; Rif. 179: Çağ. XV ff. turak 'a kind of dried milk (mâst) which they put in a leather bag to store it'; turak ott 'a kind of wild vegetable like an artichoke (kangar) which they mix with turak', in Rûmi şitt 'dill, Anethum graveolens' San. 172r. 19: Xwar. XIV turuk (sic) 'clear' (spring of water) Qutb 186: Tkm. al-caçiq 'salad of chopped cucumber and curds' turaks (unvocalized) Hou. 16, 18; Kip. XIV turak al-maqam 'residence'; turakn (MS. turakn;): kan: 'where is your residence?'; turak (VU) al-qanharis 'curds' (Caferoglu) Id. 62.
D tarafak (uk) abbreviated Conc. N. (N.I.) fr. taraf-, lit. 'constantly combing', in practice 'a comb'. S.i.a.m.l.g. w. some phonetic changes; NE Tuv. dirgak; SW Az. Tkm. durak; Osm. tarafak. Xak. x tarafak al-muṣṭ 'comb' Kaş. I 467; xiv Muḥ. al-muṣṭ tarafak Mel. 64, 12; Rif. 169; Çağ. xv ff. tarafak Tarak Vel. 167; tarafak tarafak al-ṣin 'comb', in Ar. muṣṭ Sun. 154, 20 (quotn.): Xwar. xiv tarafak 'comb' Qub 172; Nah. 11, 7; Rip. xiv tarafak al-muṣṭ 'ld. 62.

D turğak (uk) Conc. N. fr. 1 tur-, lit. 'constantly standing', in practice 'watchman, sentry'. An early l.-w. in Mong. as turğak (Haaensch 155), specifically 'the day watch' (the 'night watch' being kebêṭuṭl a Mong. word); also in Pe., Doerfer II 882. Survived until xvii (Aḥib-i-Gāzi), but no longer in use. Xak. x KB kūnūn turḍi turğak tūnūn yatqin 'he stood sentry by day and at night on the night watch' 608; (the gate-keeper must get up early and take charge of the gate) keçe tanda turğak tıptemese 'he must not remove(?) the sentries at dusk and dawn' 2536.

D turkuğ Hap. leg., but cf. turkuğlan, turkin-; presumably abbreviated Dev. N./A. fr. turuk- in the sense of 'being unable to move for shyness'. Xak. x turkuğ al-hāyā(l) fīl-āmr 'shyness, or diffidence, about something'; one says ol mendin turkuğ <boldi: > yara minni hāyiy il-fīl bādī minhu 'he was shy of me because of what he had done' Kaş. I 462.

D tarğil of cattle or other animals, 'striped'; ?Den. N./A. fr. 1 tar- in the sense of 'with narrow (stripes)'. S.i.m.m.l.g. Xak. x tarğil yilık: 'any animal with black and white stripes (xūṭit) like freakles (al-namīṣ) on its back' is called tarğil; this Adj. (al-sīfa) applies to all animals except horses Kaş. I 482; ('under the 'Suff.-1'l' anything black and white or speckled (al-abraqał-dār'ām) is called tarğil, derived fr. the V. tārīdī: 'the thing was separated' (tāfarrāq), as if black and white were mixed (intazacād), and then one was separated from the other I 15, 7: Osm. xiv, xvi tarğil 'spots, spotty, dappled'; in two texts TTS I 679; IV 742.

F tarxan (uk)arxan) a title of great antiquity, prob. pre-Turkish discussed at great length (144 pages) in Doerfer II 870. In spite of its scepticism, Prof. Pulleyblank's theory in 'The Consontantal System of Old Chinese', Asia Major, N.S. IX, 1962, p. 97, that it represents the Hsiung-nu title of their supreme ruler, šaŋ-yi (in Old Chinese *dǎn-yī for daxan) seems the best explanation yet of its origin. Like tēgīn it forms its Plur. in -t- tarxat, for *tarxan(n). It is likely that in this word the Runic and Uyg. k represented x, cf. the form in Kaş. In Turkish it had ceased to be the supreme title and was not even, like tēgīn and şad, peculiar to the royal family, but it was still a high title, and prob. carried administrative
D. tarık- (d-) Intrans. Den. V. fr. 1 tar- 'to be constricted' and the like. Survives in NC Kir., Kız. tarık-; SW Tkm. darık-; cf. targa-; Uyg. viii ff. Man. [gap] terkin terikin erti 'they were quickly constricted' TT III 94: Bud. Sanskrit ṛṣipāti ca 'and disappears' terikin[yem]e? 'TT VIII F.5, a şası tuşan kethün terikin 'may their dangers (Hind.) disappear and be suppressed' XX 233-4; a.o. do. 248; (that boy's illnesses) kētip terikin USp. 102b. 25; o. U III 40, 2 (ii); Suev. 255, 3-9; 516, 22 (U 16, 8), 517, 15 etc.; Xak. vi yēr tarik- 'the place (the one) was crampèd' (tadāvaya) Kaş. II 115 (tarik-, tarkmak); Çağ. vii ff. tarık- (mağan, etc.) taral- 'to become narrow, shrink', etc. Vm. 166 (quon.), tark- (spelt) di-tang yudan 'to be gloomy, displeased', etc.; in Rüm. darul- San. 153r. 11 (quonns.). a.o. 223v. 20; Xwar. xiv tarık- (usually of the heart) 'to be constricted, grieved' Qub 172; Osm. xiv to xvi darik- (occasionally tark-) 'to be distressed', in several texts TTS I 180; II 261; IV 742.

D. turuk- (d-) Emphatic f. of 1 tur- 'to stand still; come to a complete stop'. N.o.a.b., the supposed Çağ. V. turuk- 'to abandon one's former home in panic', R III 1453 is not confirmed by any other authority. Xak. xiv kas turuktaq: aqrana'd-dam 'a vein swelled because it was blocked' (lit. 'the blood swelled') also used when pus and matter collect (ictama) in a wound Kaş. II 115 (turukkar, turukmak); a.o. 1 192. 4; Xwar. xiv kuruk- 'to stand, still' Qub 186 (common).

D. turka- (d-) 1Ap. leg.; Den. V. fr. turk. Xak. xiv ol yēr turka: 'he measured (masaba) the piece of land lengthwise and breadthwise' also used when one estimates the height (qaddār haytal) of a horse Kaş. III 445 (turklar, tarkmak).

D. tarkin- (d-) Refl. f. of turk- 'to be distant, shy' in the sense of 'to be unable to move for shyness'. Pec. to Xak.; cf. turkuq. Xak. xiv ol mendin turkind: 'he was shy (istøbød) with me about something he wanted, and was inhibited (intama) from embarking on it by shyness' (haydān) Kaş. II 241 (turmunur, turkinnak); er turundai: (sic) 'the man was diffident (hayaq) about embarking on something' II 255, 17.

D. targa- (d-) 'to restrain, control, restrict', and the like; Trans. Den. V. fr. 1 tar- Traditionally the word is spelt tarkar- but it was in
fact tür-gür-. N. o. a. b.; cf. tarık-. Türkü vii ff. Man birök kentü özügüzüne (?) so read targar-sar 'if you restrain yourself' TT II 6, 20: Uyy. vii ff. Man. (Torkhanian) 'you are the destroyer' (of lust and the other passions) siz tarkardacı TT IX 24; (one of the virtues of the Wind God is that it) isigic ergürer targarur 'it melts and restrains the heat' Wind. 47; a.o. TT III 130 (sözlig): Bud. Sanskrit marama Hạ who holds off (the demon) Mata' shimü 'targarımış TT VIII A. 48; joga-tarîvanîyîa 'who must shun the (every-day) world' yéntencîke targarukulûk (the Suff. should be -guluk) do. D. 28; (like a gold- or silver-smith) haradwem mala mañana 'remove the impurities from yourself' tarkarmalar nizvanligi kîrîg öz köögül öseögelir:tin do. F. 47; a.o. do. H. 6 (sözlig); nizvanliq targarum umat 'because he cannot control the passions' U III 36, 6; ýüz törliq adalarîq keterdeçi targarîdan erur siz 'it is you who remove and suppress a hundred kinds of dangers' TT VII 40, 93; o.o. USp. 1022, 34 (emgêkilgîj); Hien-ts. 185 (karaqû): TT X 198: Civ. (at sunset) türma:kaq yatti: tarkarmas kerék 'you must lie down and limit standing up' TT VIII 22; tetîr sancç targarlîq 'restrain perverse thoughts' TT I 110; a.o. do. 96.

D 1 tür-gür- (d-) Caus. f. of 1 turgur-; 'to raise, lift, raise', and the like. N. o. a. b.; replaced in the medieval period by turguz- which s. i. a. m. l. g. with some phonetic changes; SW Az. durugz-; Tkm. duruz-/turuz- (but Osm. dururdu-). Türkü vii ff. (waking those who were asleep) yâçitligi turgûru: 'rousing those who were lying down' Irb K 20: Uyy. vii Su. E 2 (ködêj): vii ff. Man. ozkalî (sic) köögül tûrküttî (sic) 'he roused their thoughts to escape' TT K 126; a.o. do. IX 82 (bakanlık): Bud. (Chinese) 'I have put an end to all strong kamau kândug nizvanic uzu yûger turgurdu: U 20, 14-15; turgurdu raising him, trying to make him stand up' PP 20, 4; 66, 2; turgûrdi: he ke-i (the bus station) do. 31, 6; étdimiz turgûrdumiz eresor 'if we have organized and erected' (slaughter-houses and butchers' shops) TT IV 6, 46; küsüsliq umûnçug turgûrur üçin 'because they arouse wishes and hopes' do. V 24, 68-9; o.o. do. VIII A. 26; U III 83, 19 etc.: Xak. xi ol meni: orundın (MS. orundum) turgûrdi: 'he made me rise (aqâman) from my place'; and one says er tam turgûrdi: 'the man erected (banâ) a wall', also a house or anything else that he sets up (nasaba) Kaş. II 177 (turgurur, turgurmak); o.o. II 198, 23 (aqâma); III 355, 11 (banâ): (XIV Muh. aqâma durugz- Mel. 41, 11-15; turguz- Rif. 131; turgurdu do. 132: Çaq. xv ff. turguz-(mayyn) turgur- Vel. 207; turgûr- Caus. f. (i) barxizandan 'to raise, erect'; (2) vá dasttan 'to stop, restrain' San. 170v. 23 (quotem.): Xwar. xîli turgurdu-o detain' 'Ali 24: Kip. xiv (turguz- aqâma ld. 62); aqâma mina-(mayyn) turgur-furgerdûr- Bul. 23v. (xv the Caus. f. of aqâma is turgûru Kaş. 69, 14; aqâma turguz- Bul. 55a. 11):

Osm. xiv ff. durugz- (the earliest form, later usually turgur-) (1) 'to stop, bring to a halt'; (2) 'to raise, rouse'; (3) 'to set up, bring into existence'; common to xvi, sporadic later TTS I 229; II 326; III 213; IV 247.

D 2 turgur- Caus. f. of 2 tur-; pec. to Kaş. Xak. xi ol atûq turgûrdi: 'he made the horse emaciated' (hasala-l-faras) Kaş. II 177 (turgurur, turgurmak); kaqûnu: aní: turgurup 'grief made them emaciated' I 486, 15; kaqûnu: meni: turgurur 'grief makes me pine' (yûndimmî) III 295, 8; a.o.o.

Tris. DRG
torgâ: 'sky-lark'; an old animal name ending in -gâ: As such Hap. leg., but s.i.a.m.u. usually as torgay; SW Az. torgay; Osm. turugay (sic); Tkm. torgay. A -l. w. in Pe., Mong. and other languages, not always for 'sky-lark'. Doerfer II 887 may be right in suggesting that torgay, the Mong. form, is a re-borrowing fr. Pe. Xak. xi toriga: al-ugbarina minda-l-fâry 'a sky-lark' Kaş. III 174: Çaq. xv ff. torgay the bird called torgur 'sky-lark' Vel. 207 (quotem.); torgay (spelt) 'a bird rather larger than a sparrow' called in Pe. gana-sar 'hoopoe', and in Ar. huadh ditto (quotem.); also spelt with t-; also a P.N.; sometimes spelt toruqay San. 172v. 11; toruqay same translation do. 261r. 26 (Pe. quotem.; mis-translated; 'hoopoe' is ûpûk, q.v.): Kip. xiv kuçû: torgay al-mu.Features minda-l-fâry 'ring-dove' ld. 71; Bul. 12, 5; al-ugbarina 'sky-lark' dorgay Bul. 12, 8; xv qu. of torgay is entered in the margin of Tuh. 29a. 8: Osm. xiv to xvi toruqay 'sky-lark'; in several texts TTS I 701; II 906; apart fr. Vel. the earliest note of toqara is in xvi IV 758.

D tariguçi: N. Ag. fr. tarig, 'cultivator, farmer'. N. a. b.; an early l. w. in Mong. as tariyaci (Haenisch 149), also in Pe., Doerfer II 886. Uyy. vii ff. Man. (Torkhanian) 'farmer' tariqcai TT IX 39: Bud. (outside the city he saw) tariqalâraq (sic) 'the cultivators' (watering and cultivating the land) PP 1, 2; Xak. xi tariqça: al-fâllah 'peasant' Kaş. III 242; (in grammatical sections) tariq al-harti, hence tariqça: al-harti 'cultivator' II 49, 4; the Oguz tor al-fâllah say tariqça: and the other Turks tariqça: II 51, 22; xiv Muh. al-akkar 'cultivator' tariqça: Mel. 36, 14; Rif. 154: Xwar. xiv tariqça 'farmer' Qub. 172.

D tarîqalaq: Dev. N. (Conc. N.) fr. *tariqala-: Den. V. fr. tarig, 'a cultivated field'. Abbreviated in the medieval period; survives in NE Sag. tarlaq R III 866, Khak. ditto; NC Kx. (R III 866 only), Tob. tarlaw; NW Kz. ditto; SW Az., Osm. tarla. Uyy. vii ff. Bud. buyânaq tarîqla (metaph.) 'a field of virtue' Hiem. Ts. Briefe, p. 30, note 1870, l. 20: Xak. xi tarîqlaqla al-mazra'a 'a cultivated field' Kaş. I 496; a.o. I 500, 10: KB tarîqalaq erûr dûnyâ 'the world is a field' 1303, o.o. 4733, 5428; Xwar. xiv tarîqlaqla 'a field' Qub. 172: Kom. xiv ditto tarâvel CCJ, CCG; Gr.:
Kip. xiii 'land ploughed (al-ardu'l-mahruha) in preparation for sowing' tarla: Hou. 9, 10.

D tarîqîh l.N./A. fr. tarâq; n.o.a.b. Xak. xi tarîgîh yêr arê dît zor 'land which has been seeded'; also al-huri 'a granary' (i.e. a place for grain) Kâs. I 496; tarîçîh ev bayî di hinta 'a building for holding wheat'; tarîçîh (yêr omitted) al-huri I 501, 3: KB uruqla hîrîgîh bedêlker 'notables of good family on both sides' 4406 (cf. 4476).

D tarîçîk A.N. (Conc. N.) fr. tarâq; n.o.a.b. Xak. xi tarîçîk al-huri 'a granary' Kâs. I 503: xiii(?) At. tarîçîk tep aymış ajunî rasûl, tarîçîkta katlan tari edêlûkû 'the Prophet said 'this world is a field'; labour in the field and cultivate goodness' 191-2.

D uruqlaça (d-) Dev. N./A. fr. *uruqlaça; Den. V. fr. turuç; n.o.a.b. Xak. xi *uruqlaça (yêr is inserted above the line and is prob. not part of the original text) mawdî'îl-iĝama 'a stopping place, place of residence' Kâs. I 496; uruqlaça same translation I 500, 20: xiii(?) At. uruqlaça 'place of residence' 310.

D turukluk A.N. fr. turûk; n.o.a.b. Xak. xi turukluk al-hûzûl 'emaciation' Kâs. I 503; 505, 26.

D turkaru: (d-) 'continuously, uninterrupted'; v. G. is prob. right in suggesting in TT VIII, p. 22, note A33 that this is a crisis of *tukkaru, turk with the Directive Suff. lit. 'lengthwise'. N.o.a.b., but a l.w. in Mong. as turkaru (sic; Cov. 1890, Haltd 427). Türkî VIII ff. Man. (the king) turkaru 'continuously' (inspires the people to do good deeds) TT II 10, 89; Uyg. viii ff. Man.-A (may our hearts and minds be) turkaru 'continuously' (free from care) M I 29, 29: Man. TT III 27 (mûngül): Bud. evlerdeçê turkaru nom tîgenin 'continuously turning the wheel of the law' U I 17, 1-2; kavyi kîsî uzun turkaru öltîçî bolur 'whoever is a long-standing and habitual murderer' III 4, 10-11; a.o. do. 54, 12; turkaru; TT VIII A.33, O.6-8 (TT VI 62-5); o.o. TT VI 74 (ôrlêt-); U IV 34, 52-3 (tûrûn-): Civ. turkaru TT I 152.

E turkaru occurs several times in Uyg. viii ff. Bud. in Hend. w. arkuru, q.v. As arkuru means 'croswise', this is no doubt merely a mis-spelling or mistranscription of turkaru 'lengthwise'.

Tris. V. DRG-}

D turqûçlan- (d-) Hap. leg.; Refl. Den. V. fr. turçûç; Xak. xi ol mênînî (sic?) turçûçlandî: (MS. -êç-) 'he was inhibited (îmtama'a) from embarking on some action, and was shy and blushing (ihtrâma te'hîstama) because of me' Kâs. II 272 (turçuçlanûr, turçuçlanmak; MS. in both places târ-).

D turukla:- Hap. leg.; Den. V. fr. 2 turuk. Cf. 2 tûrgû-. Xak. ki ol atûq turukladî: itahzála-l-ôras he considered that the horse (etc.) was lean' Kâs. III 337 (turukla'nur, turuklamak).

D tarîçîlan- Hap. leg.; Refl. Den. V. fr. tarîçî in a grammatical section; n.m.e. Xak. xi er tarîçîlandî: 'the man owned cultivable land' (hârt) Kâs. II 269, 7.

D turûçûs-: (d-) Desid. Den. V. fr. turuç; n.o.a.b. Xak. xi ol munda: turûçûsadî: 'he wished to stay (tunmaal-l-iğama) here' Kâs. III 333 (turûçûs-: turûçûs: mak); tîrîç erse: turûçûsadî: 'he wished to remain alive (an yakûn hâyra(n)) do. 333, 9.

Mon. DRG
terk an Adv., 'quickly, very soon', and the like. Survives only(?) in NE Kar. L R III 1068 and T. (Kov. 263); SW Tkm. Cf. terkin. Uyg. viii ff. Man. ayîli(? ) terkîke (for Dim. f. *terkîkîke) tuyûn(?) 'very(?) quickly acquiring insight' TT III 120: Bud. terk bûtûr-gelayêr 'they will very soon achieve' Suw. 448, 1; o.o. TT VIII D.1 (tavra-); U III 22, 1 (iii) etc. (tavraç): Civ. (one must) terkkîke 'quickly (embrace the well disposed and) terk quickly' (get rid of the bad-tempered) TT VII 17, 22-3: Xak. xi one says terk keîl 'he quickly comes'; also used of anything about which one orders rapid action (al-îsî), one says terk keîl 'be quick' Kâs. I 350: KB (if one does not treat his disease) kişî terk olûr 'a man quickly dies' 157; oûzîn terk keçer 'you soon pass away' (from this dream-like world) 231; o.o. 301, 745, 2411, 3533; etc. xiii(?) At. (this world) terk kêt 'swiftly disappears' 222: Xwar. xiv terk 'quickly' Qûl 175: Naka. 32, 5; 153, 1; 209, 11: Kom. xiv, 'quickly, immediately' terk CCI; Gr. (tek tek 'frequently' do. might be the same word): Kip. (xiii Hou. 42, 12; see terkéke-): xiv terk al-'acala 'speed, hurry' Id. 38; ditto derk Bût. 6, 2.

türk originally a N. meaning 'the culminating point of maturity' (of a fruit, human being, etc.), but more often used as an Adj. meaning (of a fruit) 'just fully ripe'; (of a human being) 'in the prime of life, young, and vigorous'. It has been suggested that this word is identical with the ethnonym Türk and really means 'strong' in a general sense. The latest exposition of this theory is in Doerfer II 888, an article of over 11 pages giving a history of the ethnonym and unfortunately containing several errors. The case against the theory, which is based on the facts that the original form of the ethnonym was Türkkî and that tûrk is never used in the generalized sense of 'strong', is in Studies, pp. 84 ff.; see also Clauson, 'The concept of "strength" in Turkish', Nemeth Armağam, pp. 93 ff., Ankara, 1962. Survives
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II 41, 12; n.m.e.: xiv Muh. (? ) al-xarāc `head tax' tērēg Rif. 146 (only).

D tīrēg (d-?) Dev. N. (Conc. N.) fr. tīrēg; `support, prop, column', and the like. S.ia.m.l.g.; in SW Az., Osm. direk; Tkm. direg. A l-w. in Pe. and other languages, see Doerfer II 997. Uyğ., viii ff. Man. in an early IX Middle Persian Manichaean text published in F. W. K. Müller, Ein Doppelblatt aus einem manichäischen Hymnenbuch (Mahrnāmag), A.K.P.A.W., 1913, tīrēg appears in a list of official titles, fairly high after totok, čuk (?) totok, čīlig but before ēl ēqesel and saqun őge 9, 28; it means presumably `support (of the realm)', cf. the syn. Moslem title `imādul-ʾaṣlāl'; Bud. in a similar list in the first Psalh 12, 19-20 three persons described as tīrēg occur in a more modest position among junior functionaries: (Xak.) xiii(?) Tef. tīrēg `tent-pole' pillar of a house' 299 (mis-spet tērēg); xiv Muh. (among nautical terms) al-murdi `a boat-pole, punt-pole' tīrēg Mel. 62, 12; Rif. 161; (among architectural terms) aṭālul-bayt `house furnishings' (sic) ew tērēkli: 176 (only); Çağ. xv ff. (tērek; after tērek) (2) and metaph. sūtun-i xāna `the pillars of a house' San. 1913. 17; Xwar. xii direk `pillar' Ali 55; Kom. xiv `column' tīrēg CCC; Gr.: Kip. xiv tērēk al-imād `tent-pole, pillar, prop', etc. Id. 38; direk al-amād ditto; already mentioned under t. do. 48.

D tīrēg (d-?) Dev. N. A. fr. *tīr-, 'living, alive'. S.ia.m.l.g. w. minor phonetic variations; NE Tuv. direg; SW Az., Osm. dire; Tkm. direh. Türkǜ viii buncā yeme: tīrēg; kūk boltač; erti: `and as many of them as survived would have become female slaves' J N 9; viii ff. Man. tīrēg özlig aş içkū (omission in MS., by taking?) `living creatures for food and drink' Chus. 55-6: Uyğ. viii [Kar]lūk tīrēg: barp (? so read) Tūrgeke: k[īrti?] `those of the Karluk who survived went and joined(?) the Tūrges Şu. W: viii ff. Bud. tīrēg bolmak `to stay alive' (in antithesis to ʾolmāk `to die') TT X 26, 110; maṇa yeme tīrēg öz negūlūk ol `what use is life to me?' U III 41, 4 (i) bu yěrbīncde tīrēg esen erür sız `you will be alive and well in this world' TT X 47-8; a.o. do. 504; O. Kir. ix ff. Köln: Tīrēg P.N.(?) Mal. 6, 1; Xak. xii tīrēg al-hayy mināl-hayawūn kullihā `life of any living creature' Kas. I 386; (another suffix is -g (al-haʃa-l-rakīta) as in the word for) al-hayy tīrēg deriv. the word tirtlī: ḥayyā `to live' I 14, 21; tīrēg (sic) esen bolsa: `if a man is alive and in good health' I 62, 5; a.o. III 257, 19; 333 (turūg-i-ya:); KB (You created all things; they perish but) sen ʾik sen tīrēg `You live' I 14; (You created) tīrēg living beings) 21; a.o. 237, 378, 563; xiii(?) At. (God brings) ʾölūdīn tīrēg ham tīrēg esen ʾölūdīn tīrēg `the living from the dead, and the dead from the living' 17; o.o. 94, 96; Tef. tīrēg/tīrēg `living' 302; Rbg. (Eve said) tīrēgın yaratdūm `I was created out of a living creature' RIII 1368:
Muh. al-hayy turğ: (in Turkistan) Mel. 7, 17; 45, 4; 54, 5; Rif. 77, 79, 131, 151; dirğ: 'in our day'; 7; 16, 79: Çağx, xv ff. tiri diri zinda ma'nâsına 'living' Vel. 185; tirk: (with -k) do. 186 (quotn.); turğ zinda San. 193y, 1 (quotn.): Xwar. xiii (?) turğ (dirğ) barugu 'live booty' (as opposed to olğu barugu 'lifeless booty') Ogû. 171, 278; xiv turğ/tiri 'living' Quth. 180; MN 280; Nahe. 438, 9; Kom. xiv 'living, alive' tiri CCI, CGC; Gr. 245 (quotns.); Kip. xiii al-hayy (opposite to 'dead' oğlu) tiri: (misspelt teri) Hou. 26, 4; xiv tiri: al-hayy; also pronounced with d- Id. 38; xiv 'from' tiri tirkil-Tuh. 84a, 5; Osm. xiv ff. dirî noted in various phr. TTS I 211; II 304; III 198; IV 228.

D terke: Dat. of têr, q.v.; 'for wages' occurs in several phr.; in Uyg. viii ff. Bud. TT VII D. 33-4 after Sanskrit bhr̥ṭa 'hired for wages' terke: alûmûs comes the phr. bhṛṭahād itv 'as if from a hired labourer' terke: in teg, which suggests that it could also be used as a common N.

SF 2 terke: See tarka:

PU têrgi: 'a table', more particularly 'a portable table on which food is carried in'. N.o.a.b.; as -gl: and -kli: are not Dev. Suff.s in Xak., and as there is no real semantic connection this can hardly be der. fr. têr-, and its etymology and pronunciation remain obscure. Xak. xî têrgi: al-mâ'i'da 'a (portable table) Kas. I 429 (prov.); o.o. I 104 (urul.); II 54, 2: KB (the Chamberlain) liv âş têrgi kirse körü ıdsâ köz 'when the table of food (Hend.) is brought in he must examine it closely' 2540; begl têrgisi 'his master's table' 2861; xiv Rbg. terği (unvocalized) 'a portable table' R III 1009 (quotns.); Müh. (?)-al-mâ'i'da terği: tabak Rif. 170 (only): Kom. xiv 'an offering' terki CGC; Gr. (çöb): Kip. xiv al-cafta 'a large dish or tray' dergi: Id. 48; Osm. xv dergi 'table' TTS II 210: III 197.

D têrgû: (d-) Dev. N. (Conc. N.) fr. têr-; 'saddlestraps' and more specifically 'straps with which packages, dead game, etc. can be fastened to the saddle'. Survives in this and some extended meanings in NE Sag. têrg R III 1006, Kob. terçe 1070, Tel. terği 1071, Khak. têrgî, Tuv. dêrgî; SW Osm. terke; xx Anat. dêrgî 'a rake' SDD 420; terkî 'the hind quarters of a horse' (sic) 1345; a l-w. in Pe. and other languages, see Dörfier Kas. 1903. Xak. xî têrgû: al-simât 'saddlestraps' Kas. I 428; xiv Müh. al-fitrâk ditto terge: Mel. I 771, 12; dergi: Rif. 173; Kip. xiii al-fitrâq (sic) terge: Hou. 14, 3; xiv dêrgû: al-taşımat li'l-sarç 'straps on a saddle'; Mel. 1551, 10.

D tîrgûk (d-) abbreviated Conc. N. fr. tire-; 'pillar, support'; syn. w. tirek. Survives only (?) in SC Uz. bîtûg; l-w. in Pe., Dörfier II 998. Uyg. viii ff. Man.-A el tîrgûk 'support of the realm'; part of a P.N. M I 27, 8; Bud. çim kûrtû nomlûg kapûngûn limîl tîrgûk erîl 'he was the beam (Chinese l.-w.) and pillar of the gate of true (Hend.) doctrine' Hiiuen-ts. 1920-1: Civ. (the water supervisors shall not enter his vineyard and or) asgû üzüm îrîgû yeme alaman 'take the cords or poles on which the vines hang' USp. 88, 46-7; in the Sino-Uyg. list of lunar mansions, TT VII, p. 57, l. 5, tîrgûk (sic) yultûz corresponds to the 22nd mansion, 8 stars in Gemini, see Clauson, 'Early Turkish Astronomical Terms', JAU, vol. 35, 1963, p. 354; this text was prob. transcribed fr. an original in Arabic script, and tîrgûk may have been intended: Xak. xî KB hûlar ol haqquvat bu din tîrgûk 'these (the Moslem divines) are truly the support of our faith' 4345.

D tîrgûk (d-) Conc. N. fr. tûr-; lit. 'constantly rolling up', in practice 'a package, parcel'. Survives with the same meaning in several NE languages as tîrgûk/tûrgûk R III 1572; Tuv. dûrgûk. Xak. xî tîrgûk al-rizma 'a package' Kas. II 289; o.o. II 14 (çig); 21 (çig); mis-spelt tergek.

?F terken a royal title slightly inferior to xağan, often but not always applied to females, and in that case more or less equivalent to 'queen', discussed at length in Dörfier II 889. If he is right in saying that it existed in Kitân, it is possible, but still improbable, that it is a representation alternative to tarxan of the earlier word which lies behind that title. N.o.a.b.; note that it has no connection with tergen in Malov, 'Uigurc rukopsynie dokumetni ekspebditsii S. F. Oldenburga' (Zapiski Instituta sostovodseniya SSSR), I, Leningrad, 1932, document 5, 3 tergen u'd 'wagon ox', which is Mong. tergen 'wagon' Uyg. viii ff. Bud. (the lady sister) Têrgan têgen silgû terken kunçuy terpim 'prison, pure queen, consort princess') Pfahl. 6, 4: O. Kîr. xvi ff. Urun: Küllî Türk Bûtî: Terkeçe: (Dat.) P.N. Mal. 10, 6: Xak. xî terken xaîßenl-xâqînîyâ 'the royal mode of address to one who is on the throne as xağan or king (alla xâqan-xâqînîyâ xall-xâqanih); its meaning is 'O thou who art obeyed (xanînîy) Kas. kelse: abâq terken 'if my xâqan comes' 1442, 5: II 209, 20 (translated 'if the king (al-malîk) helps us by coming'); terken katun küt-çaq têrgir mendin koçug 'present a poem from me to Her Majesty the Queen (al-xatînîl-xâlîka) I 376, 11: KB (in the panegyric of the patron) ay terken küt 'Your Majesty' 100, 115, 121: xiv Müh. (al-malîk xakânan): -malîka 'the queen' terken Mel. 50, 4: tergen Rif. 145 (so spell).

D tîrgûn (d-) Pass. Dev. N.A. fr. têr-; 'gathered together, a concentration', and the like. N.o.a.b. Uyg. viii ff. Bud. (then those sons and daughters of the virtuous will have
completed and acquired an enormous) buyanlı (bunckemëk, (so read) buyanlı térğın as 'heap and concentration of merit' Sun. 155, T.12; XaB. 2 terğın suv al-ma‘ul-*mustaq'an* 'water collected (in a tank)'; terğın sül: 'al-cundu'l-mu'tama' 'an army which has been brought together, concentrated'; and anything 'brought together' is called terğın Kaş. I 443; *yardımçığ tağrına* 'my concentration will not be scattered' I 442, 7; II 209, 22 (mis-spelt *tärâgiun*; and with tarâ-buzâ-y; one or other of these must be a scribal error; neither translation literal).

D terkın Instr. f. of terk, and syn. w. it; 'quickly, very soon', and the like. N.o.a.B. Türkü viii ff. Man. M I 6, 10 (tul): 7, 15 (butul:-): Uyğ. viii ff. Man. TT III 94 (tarık:-); Bud. terkın tavrak 'hurriedly' U I 31, 3; terkın 'quickly' U II 22, 21; III 14, 12; TT X 423, 511: Xak. xi one says terkın kel asri 'flit-hudûr 'come quickly'; its origin is terk al-sur a 'speed, rapidity' Kaş. I 441: KB terkín 'quickly, very soon' is common in 1127, 1331, 1558, 2398, etc.: XII (?). At. (contact with the wicked) sênil terkín isiz kükûhûr *kûr* 'quickly makes you an evil-doer' 388; Tef. terkín 'quickly' 300: Xwär. xiii terkín 'in haste' *Ahi 48*; Kóm. xiv 'quickly, immediately' terşâl CCI; Gr.: (Kip. xiii *accela terklet* - (sic), also called *exw*-terce (for *terkece*), terkín Hou. 42, 12; the V. in Hou. is in the Imperat. which explains why Adv.s are included in the translation).

D türğün (d-) Pass. Dev. N./A. fr. tür-; lit. 'rolled up together', but with extended meanings. Survives in NE Bar. türğün 'time' (as in üç türğün 'three times') R III 1563; and for 'a wife's parents and kindred, her parental home' in NE Tàrä türğün do.; Kir. türğün; Kx. xörkín; NW Kk., Nog. ditto. Uyğ. viii ff. Man.-A (first they created the ten-fold heavens) bir türğün 'as a single coherent whole' M I 14, 7: Xak. xi türğün macma‘ul-*a‘ştra wa baytül’umm waal-âb 'a tribal community; the house of one's parents'; one says kiz türğünke: (or *türgünlepe*, spelt türğünike: in MS.) keldi: 'the girl came to her parents' house'; (in a verse) etilâgmet türğünim *salhâna cam‘i* 'my community will be put in order' Kaş. I 441; same verse II 209, 21 (but etilâgmete *yasluhi*).

D térges (d-) Dev. N. fr. *térge*-; Den. V. fr. tégíq; the basic meaning must be something like 'crowding together'. The Uyğ. word seems to belong here; it is difficult to see what else it could be. N.o.a.B.; cf. térges-. Uyğ. viii ff. Cív. (in a list of misfortunes overtaking the impious) kisîni totağan térğin bolur he disparages other people and becomes obstructive(i) TT VII 25, 5- 6; al: do. 18, 6- 7 (contr. etilâgmet): Xak. xii terğes: -*tomânu‘ ftl’sayr minol-zahma 'delay on a journey caused by crowds'; suv térges: *mustaq‘al-ul-mâ‘* 'an excess accumulation of water in a river (coming from its tributaries) (al-a’dâd) Kaş. I 460.

VU tärkl Lik N.o.a.B. in the phr. arkiş tärklit, prob. only a jingle with arkiş, for which there is a good etymology. Türkü viii 18, 8; II 6: Uyğ. viii ff. Bud. U III 29, 2-3 etc. (arkis).

Dis. V. DRG-

D terkli- Den. V. fr. terk; 'to hurry' (Trans. and Intrans.), and the like. N.o.a.B. Türkü viii ff. er terklülür: kellî 'a man comes hurriedly' Irk 7: Man. terklülü keltîler M I 13, 17: Xak. xi ol ısgî terkleli- di: 'he hurried (accola) the affair' Kaş. III 445 (terkle-, terkleme-): xiv Mû. asra'a 'to hasten' (Trans. and Intrans.) derkîl-Mel. 22, 9; terkîl-Rif. 103; al-musta‘il urgency, urgent) terklemek 153 (terklûl, 1): Xwär. xiii terkleliy 'in haste' *Ali 48*; Kóm. xiv 'quickly, immediately' terkle CCI; Gr.: (Kip. xiii *accela terkllet* - (sic), also called *exw*-terce (for *terkece*), terkín Hou. 42, 12; the V. in Hou. is in the Imperat. which explains why Adv.s are included in the translation).

D tîrgür-(d-) Caus. f. of *tûr*-; 'to revive, bring live to'. N.o.a.B.; in the medieval period displaced by tîrgüz- which s.i.s.m.l in NE with some phonetic changes; Tuv. dirgîz-; NC Kr. tîrgiz- (and tirîfî-); other languages use tirîlît; SW Az., Osm. dirîlît-; Tkm. dirîlîlt. Türkü viii ölteçîl: boðunûg tîrgûrû- ûlgît îlim* 'I revived and fed the dying people' I E 29, II 23: viii ff. Man. (if we have said) tîrgürser teprüî (tîrgûrûr) olûrs- terprü olûrür 'if someone brings to life it is God who brings to life, and if someone kills it is God who kills' Chus. I 26 (mis- transcribed tîrgüder); Uyğ. viii ff. Man.-A (and all the magicians together) neñ tîrgûr-megey 'will on no account bring to life' (or be able to give a son or daughter) M I 10: Bud. Suv. 61, 18 (açaça-); Xak. xii terprü: ûlgî tîrgûrül: 'God raised the dead man to life' (aýbal-mayyit) Kaş. II 179 (tîrgûrûr, tîrgûrûme-k); o.o. in grammatical examples II 200, 17: 324, 21; III 424, 16: xixi (?). At. öülügînlî tîrgûzîmek (sic) aßen anparagus it is easy (Pe. l.-w.) for him to raise the dead' 20 (one MS. only tûrgûmek); Tef. tîrgûz- ditto 302: Çağ. xv ff. tîrgûzû- (geliç; with -k- and -g-) dirîlîceci (sic) Vel. 186; tîrgûz- (spelt) zinda kardan to make alive' San. 1910. 10 (quotns.); (tîrlît- Caus. f. of tirîlî- zinda karden, also called tîrgûz-do. 9): Xwär. xiv tîrgûr- ditto Qub 179: Kóm. xiv 'to raise the dead' tîrgûz- CCG; Gr.: Kip. xiv tîrgûz- (-g- unvocalized; one MS. tîrgûz-) a’âja 'to bring to life'; also spelt with d. Id. 38: xv muhîyî tîrgûzgên Tuh. 32b. 1; istahîyê tîrgûz- do. 55a. 5: Osm. xiv to XVI (only) dirîlrî- (occasionally dirîrî-) 'to bring alive'; common TTS I 210; II 393; III 197; IV 228.

D térges-(d-) Recip. f. of *térge*-; see térges; n.o.a.B. Xak. xi tevey térgesdî: taqafa’aratîl-’îbil ‘the camels (etc.) walked in a line’; also used of anything when they stand (qâma) one behind the other in a line (mutqaça’atıra(n)) Kaş. II 206 (têrgeçîr,
Tergeme(de); kalin eren tereğen( (unvo- calized) translated 'he has now mustered ('abhâ) a large army and advanced against me with it') I 149, 4; Basmil Çumul tereğen: 'the Basmil and Çumul tribes have assembled (ictama'at) to attack us' I 159, 9; alplar kamnuç tereğen: 'the warriors are drawn up in line (yüstaff) for battle' III 65, 15: Çağ. xv f. têrêke- (so spelt) radif-î yak digar iṣtân wa qata'ar az 'aqab ham- raftan 'to follow one another, to walk in a line, one behind the other' San. 102r. 13.

Tris. DRG
D tiregür (d-): Conc. N. fr. tire-; 'column, support', and the like. Survives in NE Bar. tirew R III 1365; NC Kür. tirî; XzK. tirew. Cf. tirek, tîrgûk. Xak. xi tiregür: 'anything on which something rests (ya'tamîd alâyghi) and which supports (ya'mid) something', for example ‘a pillar (al-sâriya) and the like Kas. I 447.

D têrekâlî Hap. leg.; P.N./A. fr. terek. Xak. xi (after terekâlî) ya sahibihu 'and the owner of (a poplar plantation)' with -g, i.e. terekâg Kas. I 509.


D tirilîk (d-): A.N. fr. tirilî; 'life, existence', and the like. S.i.m.m.l., usually abbreviated to tirilîk or tirîlîk; SW Az. dirîlîk; Osm. dirîlîk; Tkm. dirîlîk. Xak. xi KB tirîlîk tilese 'if a man wishes for life' (i.e. for his reputation to outlive him) 183; yitîlîk kaçar ol tirîlîk uçâr 'youth passes and life flies away' 231; o.o. 60, 232, 364, 949, etc.: xii4 (7). Tef. tirîlîk 'life' 302: xiv Rbî. tirîlîkidim 'my life' R III 1369: Muh. al-ayawa (sic) 'life' dirîlîk Met. 45, 6; tirîlîk Rf. 138: Çağ. xi tirîlîk xandagi 'life' San. 139v. 6; Xwar. xiv tirîlîk/tirîlîk 'Qab 180: tirîlîk Nahe. 289, 7: Kom. xiv 'life' tirîlîk CCG; Gr. Kip. xiv tirîlîk al-ayât; also spelt with d- Id. 38; ditto dirîlîk Dül. 5, 11: Osm. xiv f. dirîlîk 'life'; c.i.a.p. TTS I 211; II 305; III 199; IV 239; xiv dirîlîk I 210.

D *terkkîna: See terk.

D têrîgîsk: Hap. leg.; Desid. Den. N./A. fr. têrîg. Xak. in (a list of Desid. Den. N.s) and one says ftîl-kalmatîl-mumâla, 'in a word containing ê(t)' ol tavar têrîgîsk: ol 'he is fond of accumulating (cam) property' Kas. II 55, 21.

Tris. V. DRG-
D tîrlîle- (d-): Hap. leg.; Den. V. fr. tîrlîg, syn. w. tîrgür-. 'The word is quite clear in the facsimile, but the spelling is so odd that a miswriting of tîrgûrgeli must be suspected. Uy. wîf. Man. -A (like the lord Moon God) oğlûg tîrlîlgîli 'who brings the dead to life' M I 24, 7-8.

D türgekle- Hap. leg.; Refl. Den. V. fr. türgek. Xak. xi toma tûrgâkendil; 'the garment was wrapped up in a package (şadda ... fil-rizma; sic in MS., ?read şadda ... fil'-rizma) Kas. II 351 (tûrgâkendil, tûrgel- lenmek).

D tûrgûnlen- Hap. leg.; Refl. Den. V. fr. tûrgûn. Xak. xi ol bu evni: tûrgûnlendil: 'he reckoned this house to be one of the houses of his people and stopped at it' (min cumla byut ahiîla fa-nazala bîhi) Kas. II 278 (tûrgûnlendir, tûrgûnlenmek).

Dis. DRL
D tarlalâ: tarlâq: See târîgla:ş.

D turlâk 'emaciated and the like. Semantically connected w. 2 tu:r- but not immediately der. fr. it. O.n.o.a. Xak. xi turlâk 'emaciated (al-nahlîf) of any animal; and if a man grows up a weakling (subba'îl-insîn bit'l-dû) he is called turlâk Kas. I 467: Kip. xiv turlak al-mustahqaru-l-ğarîb mina'l-insîn 'a contemptible destitute man' Id. 62: Osm. xvIII turlak (spelt) in Rûmi, cavôi amrad naw-xwasta 'a young and beardless youth'; also used for a young and beardless dervish (abdâl qalandar) San. 172v. 28 (the latter meaning seems to lie behind Samî turlak 'young, undisciplined (man); unbroken (horse)'; Red. turlak ditto).

D terlik (?d-): A.N. (Conc. N.) fr. terlîk; 'something which absorbs sweat', with various specific applications. S.i.m.m.l. usually as terlik; but NE Tûv. derlîk; NC Kür. terdik; SW Tkm. derlîk; normally 'saddle-felt'; the (fairly recent) Osm. meaning 'slipper' evolved from 'a light inner shoe worn under heavy boots to absorb the sweat'; l.-w. in Pe. and other languages, Döerfer II 894. Xak. xi terlik 'the felt (al-mirqâha) which is put under the saddlecloth (al-turk)'; Kas. I 1426: Çağ. xv f. terlik San. 57r. 27 (edrîm): Osm. xiv to xvi derlik, mainly noted in Pe. dicts., 'a thin transparent garment' (usually feminine) TTS II 286; III 187; IV 213.

S terlik See tîrlîk.

VU?(D) tûrlûk (tûrlûg; ?d-) 'sort, kind'. Survives in SW Osm. tûrlû (earlier dürûlî), Tkm. dürülî; the consistent spellings with -û- in TT VIII, however, suggest that this was the original vowel; the sound change û > û is common in SW. Etymology obscure; unlikely to be a P.N./A. in -lûg; there is no semantic connection with tôrî. It has no connection with the modern word tür, 'shape, form, exterior, appearance, pattern, type', which occurs in several languages in all groups except SW, and seems to be a corruption of the syn. Mong. word düri (Kom. 1335, Haltad 482). Türkî 189 f. 5 tûrlûk monçukû (sic) 'of the five kinds of jewels' Toy. 2 (ETY II 57): Man. tôrî yegirmî tûrlûk bas 'the fourteen kinds of wounds' Chus. 52; a.o.o.; bu muntaq tûrlûg 'all these kinds' (of
D. téríl- (–d) Pass. f. of térir-; 'to be collected, assembled'. S.i.a.m.l.g.; in SW Az., Osm. deril-, lacking in Tkm. Türki viii (those who were in the town went to the mountains and those in the mountains came down) and téríl yetımış er bolmış 'when they assembled they became seventy' I E 12, II E 11; xan: süs; térílmat 'their xan and army assembled' T 28; 5 o.o.: viii ff. Irk B 28 (uyur): Man. téríl'li 'assembled' TT II 8, 58: Uyg. viii [Tâjyân költe: téríl'tim 'concentrated (my troops) at Lake [Tâjyân] Şu'. S. 3; téríl' do. S 12: viii ff. Man.-A (all the magicians) téríl'lp M 15, 9; téríl'lu kuvranu keltler 'they assembled (Hend.) and came' do. 35, 19; Man. tüzün bilge kışler téríl'lim 'let us good wise men assemble' M II 10, 2 (ii): Bud. (some merchants) téríllî PP 23, 1; téríllîr TT VI 1:334: Câv. sa:rg téríllî 'the bile accumulates' TT VIII 1:23: Xak. xi bo:du'n téríllî: 'the people assembled' (ictama'a); and one says yarmak téríl'dî: 'the dirhams (etc.) were amassed' (ictama'a't) Kaş. II 127 (téríl'î, téríl'mek; follows térir-, but téril-); bu:lar (sic) bo:du'n ol tutçu: térílg'en: these people are constantly assembling about something'; also used of anything which is in the habit of coming together and assembling (al-insizwa wa'lćitmatâ)' I 521; erkek tıslî: téríl'dî: (sic): the males and females have come together (ictama'a) III 6, 2: KB (if one scatters the enemy) yana térílmel'iz 'he cannot assemble' 2396; (merchants) ajun teğz'inür'er térílgü tilep 'travel the world seeking an accumulation (of wealth)' 4420; o.o. 1057 (ota:çit); 1393 (2 ot): xiii (? Tef. teril' to assemble) 300: Çağ. xvi ff. téril' (spelt) çida şudan wa bar-çida şudan 'to be gathered, collected, assembled' San. 190v. 14 (quotsn.): Xwar. xiii děrîl' to assemble 'Ali 36: Osm. xiv ff. děrîl' to assemble; c.i.a.p. TTS I 196; II 284; III 185; IV 211.

D tırel- (–d) Pass. f. of tırel-; 'to be propped up, supported', etc. S.i.m.m.l.g. (Xak. xi KB (if one reckons up all these numerous benefits) uzun bolغا söz tep tırel'dîl (Fergana MS.; tırel'dîl Çairo; tırel'dîl Vienna tilm my tongue would be silenced, saying 'it would be too long a story'' 4428; the Vienna MS. seems to have the best text): Çağ. xv ff. tırel'nâşı şudan wa tır şudan wa râst şudan 'to be erected, propped up, straightened' San. 191v. 14 (quotsn.).

D tırel- (–d) Pass. f. of *tırel-; properly 'to be resuscitated, brought to life', but sometimes more vaguely 'to be alive, live'; cf. yaşaa-. S.i.a.m.l.g.; NE Tuv. dîrel-; SW Az., Osm. dîrel-; Tkm. dîrel-. Türki viii ûkûs ötelec: anta tırel'tî: 'many dying men were resuscitated there' II E 31: viii ff. (an old woman left behind in a deserted camp found a greasy spoon and by licking it) tırel'mîş olûmde: ozmî: was resuscitated and escaped death' Irk B 13: (Uyg. there is no clear occurrence; the words transcribed tırel- all seem to be tırel-): Xak. xi ûlûg tırel'tî: hâyiya-l'mayyit 'the dead man came to life'
Kaş. II 127 (tirilür, tirilmek): tirig al-havy is derived fr. tirildi: (så) hayiya I 14, 21; bu: er ol edgü: savvin tirileğen 'this man constantly lives (ya'if) with a good reputation' I 523; 524, 19; (in the spring) kuş kur kamüg tirildi: 'all the birds and insects (?; al-tağh) come to life again' III 6, 3: yalçuk mengü: tirilmes 'man does not live (ya'if) for' I 151, 5; a.o.o. in grammatical sections: KTB tirilsıni terken kutu mız kutun 'may Your Majesty live to enjoy a thousand favours of heaven' 121; ögni kögli tirilür 'their thoughts and minds are brought to life' 603; (if water quenches fire) yana tirilmez 'it cannot be revived' 2396; XVII (?) At tiril 'live' (virtuously) 365, 415; o.o.o. 239 (ulam), 364; Tef. diril-/tiril- 'to come to life; to live' 118, 302; XIV Muh. 'aqa diril- Mel. 28, 13: diril- Rif. 112: Çağ. XV ff. tiril- (with -I-) zinda sådan wa zaqadi kardan 'to come alive' San. 109v. 15 (quotns.): Xvar. XV ff. tiril- 'to live' Qutb 180; MN 70, etc.: KOM. XV 'to be brought to life, to be alive' tiril- CCI, CGG; Gr. 245 (quotns.): KIP. XIII 'aqa tiril- Hou. 42, 8: XIV tiril- 'aqa, strictly speaking (haqqata-huku) 'to be brought to life' (uyhuya), the -l- being a Pass. Suff.; also pronounced with d- Ld. 38: XV hayát (yasakman) and tirilmek (in margin in second hand dirilmek) Tuh. 127, 7: 'aqa tiril- do. 25b. 6; from tiril tiril- do. 84a. 5: Osm. XV ff. diril- 'to live, spend one's life'; c.i.a.p. TTS I 210; II 304; III 198; IV 228.

D turul- (d-) Pass. f. of I tur-; as I tur- is Intrans., this should properly be used only Impersonally as SW Osm. durul- is; but in the passages below it seems to mean lit. 'to be brought to a stop'; see turuldur-. Uyg. VIII ff. Bud. Swc. 290, 16 (amnli): Xak. XIX er ışırın turuldu 'the man was tired of (or disgusted by; sa'man) the task'; also used when a man is revolted by food Kaş. II 126 (turulur, turulmak:).

D türil- (d-) Pass. f. of tür-; 'to be rolled up, wrapped up, and the like. S.i.m.m.g.; NE Tuv. dûrul-; SW Osm. durul-; Tkm. dûrul-. Xak. XI bitiğ türüldi: the scroll (etc.) was rolled up (tutuva) Kaş. II 127 (türülür, türülmek): XVII (?) Tef. türül- 'to be wrapped up, covered up' 319: Xwar. XIV türul- (of a scroll) to be rolled up Qutb 180.

D terle- (d-) Den. V. fr. ter-; 'to swell'. S.i.m.m.g.; SW Tkm. derle-. But Az. Osm. terle-. Cf. terit-. Xak. XI at terleldi: 'the horse sweated' (raşaqa, 'ariq); and one says ol atın terleldi: farçana farasahu wa nagaq atara'-arâq wâl-taut 'ahuhe 'he curried-combed his horse and wiped off the traces of sweat and dung' Kaş. III 293 (terler, terleme): XVII (?) Tef. terle- 'to swell' 300: Çağ. XV ff. terle- 'arâq kardan ditto San. 192r. 14 (quotns.): Xwar. XVII ff. ditto Qutb 178: Kom. ditto terle- CCG; Gr. KIP. XIV ff. terle-'arqa Isd. 38; ditto derle- Bul. 64r. XV ditto terle- Tuh. 25b. 5; fr. ter terle- do. 84a. 5: Osm. XIV to XVI derle- ditto; common TTS II 286; IV 213.

D tirlit- See tîrgür-.

D terlet- (?d-) Caus. f. of tere-; s.i.s.m.l. Xak. XI ol atın terletti: 'he made his horse sweat'; and one says ol atîq terletti: (vocalized tîrilleti): āhassâ farasahu wa amara bi-farqânî 'he ordered that his horse should be curry-combed' (Hend.) Kaş. II 342 (terletür, terletmek): Çağ. XV ff. têrlet- Caus. f.; ho-'araq âcûrân 'to put into a sweat San. 192r. 28.


D türüm- (?d-) Hap. Icg. ; Refl. f. of tûrül-. Xak. XI türûnlü: nêg 'the thing was rolled up or wrapped up (ınönâ wa'növanê) Kaş. II 243 (tûrûnlûr; tûrûılmek; verse).

Tris. DRL

VUD turalîg P.N./A. fr. I turasa; n.o.a.b. in the Hend. tinîg turalîg. Türkü VIII ff. Man. beş türülüg tinîg turalîg 'the five kinds of living creatures' (lit. 'those which have breath (Hend.)?' Churas. 86; o.o. 91, 110, 146.

D türülüg P.N./A. fr. tûrû; n.o.a.b. Uyg. VIII ff. Man.-A M I 26, 14–15 (apla): Bud. Vaşsalî atîq nomlûg türülûg bûlîkîa 'in the city called Vaşsalî, where the (true) doctrine and rules are followed' TT VI 07: Cîv. (joy and happiness have come to you) saça türülûg türû (egdi?) 'correct rules (of life?) have reached you' TT I 89: Xak. XI KB (listen to the words of) türülûg kîsî, türülûg kîsî bolûdî âl tür başî 'the man who (administrates) the traditional laws; he is the head of the seat of honour in the realm' 2196: KIP. XV murattîb iorganiz (glossed in a second hand şâhibîl- 'ada 'master of customary (law)') törîlî Tuh. 33a. 2.

Tris. V. DRL

D turulûdîr- (d-) Caus. f. of turul- 'to bring to a halt' and the like. N.o.a.b. Uyg. VIII ff. Bud. (the eighth aspect of faith is that it is called) köngülîg suyuÎg turulûdazi sün-deçi ertîni 'the jewel which halts and filters the streams of thought' TT V 26, 97; alktî aip turulûdûluk turulûdazi ulug Vâcraçanînxanî 'the great Vajrapâni' kings who put a stop to all difficulties which ought to be put a stop to' USp. 59, 20–1; (PU) tosînlâg turulûrub 'bringing to a halt unruled men' (?; assuming a Sec. f. of tousn) Swc. 73, 1–2; (PU) tosîn erenîlîg turulûdazu teğrîl 'the gods who bring to a halt unruled men' do. 187, 7–8.

Dis. DRM

D tarmî N.S.A. fr. tarm-; lit. 'a single act of dispersing'; Hap. leg. as a common N. but familiar as the name of a river. (VU) Usmî: is perhaps the pre-Turkish name for it. Xak. XI tarmî 'branches (a'dâd) of a river which
flows into swamps and quicksands'; Tarum the name of a place on the frontier of Uygur near Kuça; called Tarum (sic); a river flows through it; the river is called by the same name Kaş, I 396: (VI) Usmi: Tarum the name of a large river which flows from the Moslem country to Uygur and there sinks into the sand I 130.

S (D) terim a royal title or form of address; a l.-w. in Pe., see Doerfer II 1000. In spite of his scepticism, Pelliot's suggestion that this is a crisis of teprim, q.v., is the most plausible explanation of this word. Uyg. viii ff. Bud. terim component in a feminine P.N. Sw. 137, 18 (ażanım): Civ. kiz kelirgiççi iki terim 'the two ladies who brought the bride' Fam. Arch. 154-5: Xak. xi terim a form of address (şişab) to princes (al-tahākin) and anyone who is a descendant (min aušād) of Afrasyiib, royal ladies (al-xawātīn) and others, great and small; this word is not applied to anyone except the children of Xa-kāni kings; if they are grown up (kaburī) altun terim is used in the title of royal ladies (ft laqabī'in-šiīt il-xawātīn) Kaş, I 396: Çağ. (?): xv ff. ātesem (so spelt) a name for great ladies (xawātīn-i buzurğ); (Pe. quotn.); the author of the Farhang-i Ghāngīrī included this word in his dict. with a quotn. San. 192r. 24.

torun 'a camel colt', the next age-group beyond a botu; q.v.; the age indicated varies in different languages. Survives in NE Tuv. dorum 'a one-year old'; SW Osm. torun (sic) 'a two-year old'; Tkm. torun 'between six months and a year'. See Shcherbak, p. 106. Xak. xi terun (bšl-isba, 'with back vowels') ibn maxād 'a camel colt', feminine tişi: torun Kaş, I 396: xiv Muh. al-faşiil 'a camel colt just weaned' torun/torum Mel. 7, 15; Rif. 79; al-hiqq properly 'a three-year old', but the only word for 'calf' under 'camels' torum 70, 9; 172 Çağ. xv ff. torun 'a two-year old camel colt'; a one-year old is called köşek and köşlek and a three-year taylak; and it (?) taylak is also a stallion (aš-i nahr) which they allow to run with the mares and breed from San. 173. 9; a.o. 306v. 18 (köşek): (Kip. xiv (a camel) allad lahu sanatān 'two years old' torumçax Bul. 7, 5).

D turum (d.-) N.S.A. fr. I tur-; lit. 'a single act of standing'. S.i.s.m.l. with various extended meanings, e.g. SW Osm., Tkm. durum 'position, attitude'. Uyg. viii ff. Man. turum ara seems to mean 'completely', or 'immediately'; (anger) turum ara (destroys fully matured discipline and humble thoughts) TT II 17, 70: Bud. (let the king offer incense . . .) ol tütüsgin tütünü turum ara kök kalik içinde yadılip 'the smoke of that incense will immediately pervade the atmosphere and' Sup. 424, 12-14; a.o. 425, 21: Xak. xi turum qadar qamatı'l-raqul 'the height of a man standing upright'; hence one says bir er turum: suv 'water (etc.) the depth of the height of a man' Kaş, I 396: (xiv Muh. (under 'weavers' implements') siskati'l-ğazi 'the length(?) of thread' (PU) turum Mel. 60, 7; Rif. 159 may belong here).

turma: Preliminary note. This word occurs in Uyg. in contexts which suggest that it means 'an offering', prob. of food. In this sense it seems to be an Intrans. Dev. N. fr. I tur- in the sense of something which is set before a god. Elsewhere it means 'radish' both in Turkish and Pe. and other languages, see Doerfer II 897. It survives in one or two NW languages; elsewhere it has been displaced by Pe. turp. Doerfer is prob. right in suggesting that, in view of the resemblance between the two words and the impossibility of finding a Turkish etymology for the word in this sense, it is a l.-w.

D I turma: Dev. N. fr. I tur-; lit. 'standing'; 'an offering'. N.o.a.b. Uyg. viii ff. Bud. TT VII 16 is a fragment of a text prescribing the offerings to be made to various divine personages. Ll. 7-16 listing the offerings to be made to the planets is headed aşları erser 'as for their foods'; these offerings are vegetables and dairy products. Ll. 17 ff. listing similar offerings to be made to the yakṣas is headed yakşaların turmaları erser; (and after preaching this sütro) yavğan turma [gap] egsüşgisi(? yêtğürğeli 'offering plain offerings without stint(?)' (to the four divine mahārajās—i.e. the yakṣas) Sw. 26, 19-20; tört maharac tephirkerka turma őtűneyin 'I will offer offerings to the four divine mahārajās' do. 27, 12-13.

? F 2 turma: 'radish'. Xak. xi turma: al-ful (MS. fiel) 'radish'; hence al-cazar 'carrot' is called sarīg turma: that is 'yellow radish', and the people of Arguz call it güzerg; fr. the Pe. word for 'carrot', gazar, substituting front vowels (rakkakīha); the Oğuz call it (VV) güşür, also taken from the Persians; when they mingled with the Persians they forgot some of their language and used Persian instead (various examples follow) Kaş, I 431; a.o. I 366 (köyil): Kip. xii al-ful (açi: (PU) ereńe; also called) turma: Hou. 8, 13: (xiv turp ('with -p') al-ful Id. 38).

D tarmut Hap. leg. but see tarmutluğ, tarmutlan--; Active Dev. N. fr. tarmam—with -a-—elided; lit. 'something which branches out'. Xak. xi tarmut fidacvul'-cabal wa talā'ahu 'ravines and stream-beds in the mountains'; hence one says tağ tarmut keçim 'I crossed ravines and stream-beds in the mountains' Kaş, I 451.

D tarmak Conc. N. fr. tarmam--; as that V. is a Den. V. fr. tarmמ the basic meaning must be 'something which branches out in several directions', but, perhaps because of its resemblance to tırgak, it sometimes means 'claw' instead of 'a set of claws, a talon' which would etymologically be more correct. Survives in NE Şor tarbak 'leather glove'; Tel. tarmak
D türmek (d-) Conc. N. fr. tür-; 'a stuffed meat ball', lit. 'something wrapped up'. Pec. to Xak. Xak. xi türmek al-zumâward 'a stuffed meat ball' Kaş. I 477; o.o. I 396 (tikim); II 106 (tikl-): KB kâši utruki türmek alma têgü (at meals) 'do not reach out and take a meat ball in front of someone else' 4598.

VU? D tarmaz a gherkin'; in I 343 spelt türmuz. Unless this is a l.-w. cognate to 2 türma: it is prob. the Neg. Aor. Participle of tar-, lit. 'not branching', i.e. compact, as a gherkin is. Xak. xi tarmaz al-qiṭad 'gherkin' Kaş. I 457; a.o. I 343 (karç).

Dis. V. DRM-

D tarmaz- Den. V. fr. târm; lit. 'to branch out in various directions, take the shape of a talon', and the like, in practice 'to scratch' (i.e. 'to use a talon') and in some modern languages 'to rake up'. S.i.s.m.l. w. the same phonetic changes as tarmak, q.v.; the SW sound change -a- > -e-, prob. under the influence of tîp, is reflected in the vocalization of some of the der. fs. in the MS of Kaş. Xak. xi ol anup yûzin tarmadi: xadaša 'he scratched his face' Kaş. II 364, 1 (in a grammatical section); n.m.c.: Çağ. xv ff. türma (-p, etc.) sar- wa muham kayle 'to wrap up, make fast', and panca urup tirmala- 'to claw Vel. 187 (quotns.); tirmaz- (spelt) şang wa nûzûn zadân 'to scratch with the nails or claws', in Rûmi tirmala-; and, metaph., xârasîdan 'to scratch, lacerate' San. 192r. 28 (quotns.): Kip. xv xarbaşa 'to scratch' tirmaz (sic) and tirmâ added above in the same(? hand Tuh. 15a. 1.

D tarmat- Hap. leg.?: Caus. f. of tarmaz-: Xak. xi ol anup yûzin tarmatii: xadaša têchahu 'he had his face scratched' Kaş. II 349 (tarmatu: r, tarmak); a.o. 364, 8.

D tarmal- Hap. leg.?: Pass. f. of tarmaz-. Xak. xi ol anup yûzi: tarmaldii: 'his face was scratched' (vudûş) Kaş. II 230 (tarmalur, tarmalma: k; twice vocalized tarmal-).

D tarmaş- Recip. f. of tarmaz-; s.i.s.m.l. w. some phonetic changes. Xak. xi olar ûkkî: tarmaddii: 'they scratched one another' (taxêdaša) Kaş. II 207 (tarmaşur, tarmaş: mak; the tâ' everywhere carries both fatha and kasra): Çağ. xv ff. (tirman- (-di)

Dis. DRM-

D tarmalıluş Hap. leg.; P.N./A. fr. tarmut. Uyg. viii ff. Bud. kök kizi yûrû yalinlar tarmalıluş aşıçulı unerler 'blue, red, and white flames spring up and scatter and branch out in every direction' TM IV 253, 38.

Tûrmûtay oddy shaped; perhaps a l.-w.; a kind of small hawk, perhaps 'the merlin (Falco aescalon) but prob. also used for other similar birds. S.i.s.m.l. in SE, NC, SC, NW; an early l.-w. in Mong. turmûtay (Hainisch 15), and Pe., see Doerfer II 896 where its exact identity is discussed at length. Cf. çavlî, etc. Xak. xi turmûtay ism tâ'ir min sîbâl-î: toyr sayûd 'the name of a predatory bird used for hawkings'; and a man is given the name or title (yusamamâ ... wa yulqabû) turmûtay Kaş. III 243; alti: Turmûtay:ynnî: 'he took (my slave named) Turmûtay from me' II 110, 5: Kip. xv al-bâwsga wa'l-lu'lû'a tûrunthay (sic), Bul. 11, 15: xv calâmå ditto Tuh. 11b. 3 (it does not seem possible to find a precise meaning for the three Ar. words; all three are used in Id. 86 to translate key-gelek which is not an early word).

Dis. V. DRM-

D tarmalınuş- Hap. leg.; Refl. Den. V. fr. tarmut; cf. tarmalıku: Xak. xi suv tarmalınuş-: şûra-mâl' da a'âdâd wa xule the water formed (separate) branches and channels' Kaş. II 270 (tarmalınu: r, tarmalınu: k; these two misvocalized tur ...).

D tarmalıku- Hap. leg.; Refl. Den. V. fr. tarmut; cf. tarmalıku: Xak. xi boy tarmalıku: naxûla-l-hûla wa'l-qabûlî kal'-maxâlib fit'-mûfâza min kull cénnî 'the clans (Hind.) settled in the desert (fanning out) like claws in every direction'; and one says bafr: tarmalıku: 'the nestling grew claws' (maxâlib); and suv tarmalıku: 'the water formed channels' (xule) Kaş. II 274 (tarmalınu: r, tarmalınu: k).

D türmeklen- (d-) Hap. leg.; Refl. Den. V. fr. türmek. Xak. xi otmek türmekleni: uttuxûqa mina'l-xusbi-zumâward 'meat balls were made out of the bread' Kaş. II 276 (türmekleni: r, türmeklenmek).

D türmeli- Hap. leg.; Den. V. fr. türm. Xak. xi ol bûzlû: tûrmelâdun 'he crossed the river island by island (abara ... cazi-ratii: wa'l-xasîra: from one channel (xafa) to another', that is he avoided its quick-sand (taxhûrthu) Kaş. III 341 (tûrmelar, tûrmelama: k).
D turumla:-(d-) Den. V. fr. turum; survives with the same meaning in NE Şor turumna; Tel. turumda- R III 1456. Xak. xi ol suvuğ turumłądi: gaddara 'umqal-ma' bi-qamathu 'he measured the depth of the water by his own height' Kaz. III 341 (turumlař, turumlačak).

D tarimsın- Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. tari-. Xak. xl ol tarig tarımsını: 'he pretended to sow the seed (yaşra-ul-zar)', but did not actually sow it' Kaz. II 259 (tarımsınur, tarımsınmak).

D têrisım-(d-) Hap. leg.; Refl. Simulative Den. V. fr. têrim N.S.A. fr. têr-, not noted in the early period but fairly common in SW Osm. until recently as derim see TTS I 196, etc. Xak. xl ol yarmak têrisümlandı: 'he pretended to accumulate (yaça)mâ dirkams' Kaz. II 261, i (in a grammatical section); n.m.e.

D turumla-(d-) Hap. leg.; Refl. Simulative Den. V. fr. turum. Xak. xl ol yokarul: turımszend: 'he pretended to stand up (yaqım), but did not actually do so' Kaz. II 260, 10 (in a grammatical section); n.m.e.

Dis. DRN


terig (d-) 'deep'; s.i.a.m.lg. except SE, usually with e- in the second syllable; SW Az., Osm. derin; Tkm. deriğ. Uyğ. vii ff. Bud. (the Bodhisattva named) Sûner têriğ 'as deep as Mount Sûnerû (is high)' TT VI 360; (all the) têrîglê têriğ 'very profound' (interpretations of the doctrine) Swv. 202, 21-2; nizvanlıq kirleri têriğ üçün 'because the stones caused by their passions are deep' Hüen-ts. 104; o.o. Kuran. 177 (andik-); TT X 22, 18 etc. (tûrtûm); Giv. têriğ kudug 'a deep well' TTS I 103; er kutu (read quvvata) belîn suv kutu (read quvvata) têriğ 'the strength of a man lies in his (physical) power to cause; the strength of water lies in its depth' VII 42, 4; a.o.o. do. 30, 11 (êliš-): Xak. xl têriğ teţiz al-bahrl-ul-aşafa-ul-'amîq 'the wide, deep sea' Kaz. III 370 (and see Oğuz): xii(n)? Tef. têriğ 'deep' 300: xiv Muh.(?) al-âmiq deriğ (unvocalized) Rif. 153 (only): Çag. xxv ff. têriğ amiq San. 193v 11 (notions): Oğuz xi (after Xak.) and the Oğuz (call) anything 'copious and deep' (gazîr 'amiq) têriğ; one says têriğ ur: 'a deep ravine and têriğ bîgê: 'alîm îtaham gazîrl-ul-ilim wâli-şîkma 'a profound scholar, a very wise man' Kaz. III 370: Xwar. xii déren/dere'n 'deep' 'Ali 57: xii(? têriğ (d-) müren 'a deep river' (Mong. l.-w.) Og. 175: Kóm. xiv 'deep' terep (sic) CCG; Gr.: Kip. xii al-âmiq (opposite to 'the opposite of deep' 61; Tkm. xik) terin Hou. 7, 1: (xiv under 'd- with -d-); düden al-âmiq Id. 48 looks like an error for derûn: xv 'amiq (PU yaran, şîpîlî) in margin terin Tuh. 25a, 11; teren (sic) 'amiq do. 74a, 1.

VU têrîq Hap. leg.; onomatopoetic. Xak. xl one says kulakçın têrîq ettî: 'my ear buzzed' (fannat); it is an onomatopoetic (hikaya) for any similar sound; hence one says yasên têrîq ettûrdî: 'he twanged (anbâda) his bow'; it is an onomatopoetic for the noise made by the string Kaz. III 370.

tûrûn: (?d-) 'crane' (bird). S.i.a.m.lg., usually turna, occasionally turna/tonra; NE Tuv. durya; SW Az., Tkm. durma; Osm. turna. See Doerfer III 1181. Türkii viii ff. tûrîyaş (sic) kuş 'a crane' (settled on its nest) IrkB 61: Xak. xl turna: al-kurhi 'crane' Kaz. III 239: KB 74 (kökliç), 5377: xiv Muh. al-kurhi turna: Mel. 73, 1; turma: Rif. 175: Çag. xvi ff. turna 'a bird of blue colour which has a long neck and puts its tail feathers over its head', in Pe. kulang 'crane' San. 1737, 5 (quotn.): Kóm. xiv 'crane' turna CCI; Gr.: Kip. xiii al-kurki turna: Hou. 10, 5; xiv ditto Id. 63; Bul. 11, 9: xv ditto Kav. 62, 13; Tuh. 314, 1: Osm. xvi ff. turna 'crane'; common TTS IV 762.

tirâq (d-) 'a (human or animal) nail, or claw'. Survives in NE several languages tirâq; Tuv. dirâq; SE Türkî turnak; ŞC Uzb. tirnak; NW most languages tirnak; SW Az., Tkm. dirnak; Osm. tirnak. The word was confused with tarmak and some modern words listed there may belong here. See Doerfer III 1182. Türkii viii ff. IrkB 44 (tttn-): Uyğ. vii ff. Man.-A M I 17, 20 (I u.o.): Bud. kalî tîrîq âkzel toprak têç 'like earth under the nails' TT VI 336-9: Civ. tirâq (sic) biçü klîn 'days for cutting the nails' TT VII 32, 1; a.o.o.: Xak. xl tirâq al-sufr 'nail, claw' Kaz. III 382; o.o. I 134 (ûrûş), 177 (a/dir-): KB 2377 (iılış-): xii(n)? Tef. tîrak (sic) nîl 303: xiv Muh. al-sufr tirnak Mel. 47, 9; Rif. 141; (under 'horses') hâfîrhâ 'their hooves' tirnak 69, 14; ditto (M.S. tênak) 171: Çag. xxv ff. tîrak/tiranûkân xûnum 'claw' San. 1937, 25: Xwar. xiv tirnak 'finger-nail' Qub. 193: Kip. xii (under 'birds') al-mixlab 'claw' dirâq (sic, ? representing dirâq) Hou. 10, 15; xiv tirnak do. 30, 15; xiv tirnak al-sufr Id. 62: xv ditto Kav. 61, 5; Tuh. 24a, 13; maximâl tirnak do. 33b, 9; Osm. xiv to xvi dirnak (once xiv tirnak) 'nail, claw'; in several texts TT S I 202; II 894; III 191; IV 218.

D têrênk (d-) abbreviated Dev. N. fr. têrên-; 'an assembly or gathering'. Survives only(?) in SW Osm. dernek. Cf. têrig, têrin. Xak. xl têrenk mañfâla-l-qawn
iktama’ü’l-tadбир 'a gathering of a tribe (when) they meet for discussions’ Kâş. I 477: KB 4829 (tara:); Osm. xiv ff. dernek/dérnek ‘assembly, gathering’; i.c.a.p. TTS I 197; II 287; III 187; IV 214.

D tèrnek (d-) pec. to Kâş.; apparently the right spelling in spite of its unusual position in the book (see çöpek); if so, abbreviated Dev. N. (connoting habitual action) fr. tèrin-.

*Dérinèk*. The main entry is unvocalized, the others fully vocalized; the spelling tergêk (d) is no doubt due to the supposed connection with tarniq. Xâk. xi tergêk al-nazz min’l-mà ‘water oozing from the ground’, in Ar. tarniq (MS. tarniq, properly tarniq ‘river slime’); the qdf was changed to kôf, va ha’dhîh muwâfiqa ‘this is a concurrent meaning Kâş. II 291; tergêk (sic) suv: içelim ‘let us drink water oozing from the ground’ (mâ’dâl-nazz) II 6, 2; ümmiîs ulûg tergêk üzê: köp kaşak: xarî cütlüd (freely) amûr u fî acînma ‘ye zalî şerîn nabata ala mî istancala min’l-ard ‘I shall go into the luxuriant vegetation and bulrushes which grow in abundance on the swampy ground’ II 328, 17.

Dis. V. DRN-

D têrân- (?d-) Refl. f. of tara:-; ‘to combine one’s own (hair) and the like. S.i.m.m.l. Xâk. xi ol saçın tarandî: ‘he combed his own (imitaçata) hair without help from anyone else’ Kâş. II 145 (taranur (sic), tanrınmak).

D tërin- Refl. f. of tanrî:-; n.o.a.b. Uyğ. viii ff. Civi. bodun tarmîp yêr ‘the land which the people cultivate for themselves’ Usp. 77, 6: Xâk. xi er têrin tarîndû: ‘the man pretended to cultivate the land’ (yabrutul-‘hart); also used when he cultivated it by himself Kâş. II 145 (tarinur, tanrınmak); a.o. II 159, 4.

D têrân- (d-) Refl. f. of tara:-; usually ‘to feel oneself restricted; to be annoyed’, and the like. Survives only (?) in NE most dialects tarin- R III 848. Uyûg. viii ff. Civi. iç ağırîta yek iççek tarinsar ‘if one feels restricted by (?) demons (Hend.) in an illness’ TT I 207-8: Xâk. xi er i斯塔: büştî: tarûndî: (MS. tarûndû:) ‘the man was annoyed (dacira) about this affair and felt restricted’ (tadayyaza) Kâş. II 145 (tarunur (sic), tanrınmak).

D têrin- (d-) Refl. f. of têrî:-. Survives only (?) in NE Tel. R III 1066; Khak. (Türkiye viii ff. Man. yarukun tözi yiîtizî têrîngûli têrî çîrişerû bêrsar ‘when the origin and root of the light (of the country of all the Prophets) assemblies to the country of the gods’ Chuc. 5-7; têrîngûli is the reading of two MSS. and seems to be the Ger. of têrîn- a Den. V. fr. têrin). Xâk. xi 1îlê: özipe: yemîsî terîndî: ‘he gathered fruit (etc.) by himself (infarada bi-’cam)’ and for himself’ Kâş. II 146 (têrinür, têrinmek).

D tîren- (d-) Refl. f. of tîre:-; lit. ‘to support oneself (on something)’, with extended meanings like ‘to brace oneself against (something); to resist’. S.i.m.m.l.; SW Az., Osm. dîren-; Tkm. dîren-.

Xâk. xi er 1îstîn tîrîndî: (MS. terîndî:) ‘the man refrained from (imtana’a . . . min; taking) the action’; also for refraining from anything; and one says er tânîk: tîrîndî: ‘the man leaned (ittâha’a) against the wall’ (etc.) Kâş. II 145 (tîrenûr (sic), tîrînmek); (if misfortune comes . . .) ançâ aqar tîrîngîllî ‘and so brace yourself against it’ III 233, 16: KB tîren arka bérmÊ ‘brace yourself and do not turn your back’ (on the enemy) 2378; (whatever I took firm hold of) ol ançâ tîrîndî etlettî tâtit ‘he equally supported himself on and deprived of attraction’ 3585; (the body is a dangerous enemy) tilekîncê ûdîma kâtîgân tîren ‘do not give in to its desires, be firm and brace yourself’ 3638; (xiv Muh. (?) al-ra’dâ tîrînmek (MS. -mak) Rif. 145 (only); al-ra’dâ ‘to thunder, threaten must be an error, perhaps for al-rîkza ‘to be firm, resolute’): Kom. xiv ‘to be erected’ tîren- CCG; Gr.

D I turun- (d-) Hap. leg.; Refl. f. of I tur-; the two entries, both self-contained, are separated from one another by four others but seem to represent the same V. Xâk. xî ol mãna: turûndî: qawamani ‘he faced me’; also used iûtû qa’ma bi-μeqâbaltîha wa’arâdafor ‘to confront, oppose’ Kâş. II 145 (turunur, turunmak): er 1îsta: turûndî: ‘the man hesitated about (or delayed; tawqaqafa) the work’ II 146 (turunur, turunmak).

D 2 turun- Hap. leg.; Refl. f. of 2 tur-.

Xâk. xi at turûndî: ‘the horse (etc.) was evacuated’ (husûl) Kâş. II 146 (turunur, turunmak).

D türûn- (d-) Refl. f. of þür-; survives as ‘to roll up’ (Intrans.) only (?) in NC Kir., Kzx. Xâk. xi er öz bitîlîn tûrîndî: ‘the man rolled up (tara) his own scroll, and did it by himself (infarada bihî) Kâş. II 145 (tûrûnîr, törînmek): xîîî (?) Têf. türûn- ‘to roll up’ (the heavens like a scroll) 319.

D têrên- (?d?) See têrîn-.

Tris. DRN

D terîncêk ‘clown, wrapper’, or the like; prob. Dev. N. fr. têrîn- in sense of something that one gathers round oneself. Oğuz xî terîncêk al-ra’îya ‘a thin linen garment’ Kâş. I 510: xiv Muh. (?) (under ‘women’s garments’) al-μîlhafe ‘clown, wrapper’ terîncêk (sic) Rif. 149 (only): Xwùr. xiv men takî terîncêkîmînî yûzîmîne 8rtîhdî ‘and I covered my face with my cloak’ Naheç. 415, 1 (said by a woman).

D türaklıgî (d-) P.N./A. fr. türak ‘having nails, or claws’. S.i.m.m.l. Uyûg. viii ff. Bud. U II 35, 22 (azîğılgî).

D têrînsîz Hap. leg.;? Priv. N./A. fr. têrîn. Uyûg. viii ff. Bud. (if they are reborn in the
world of the gods, they become) çoğniz yalinızı te'liniz kuvrəğiz 'without glory or radiance and without (religious) communities' Satv. 299, 10–1.

Tris. V. DRR-
VUD terğeklen- Hap. leg.; Refl. Den. V. fr. terğek, q.v.; spel terğiklen-terığiklen- in the MS. prob. for the reasons stated under terğek. Xak. xi suv terğekleni: istan-calal-ma wa'ntahara 'the water oozed from the ground and flowed incessantly' Kaş. III 411 (terğeklenür, terğeklenmek).

Dis. DRR-
D turur See I turu.

Tris. DRR-
VU tararku: Hap. leg.; completely unvocalized; morphologically obscure, perhaps a l.-w. Xak. xi tararku: yér ard nahtuhā ġayr mutlağ 'ground with sparse vegetation' Kaş. I 489.

Mon. DRS-
?f ters Adj./Adv. with a rather wide range of pejorative meanings; originally prob. 'false', also 'hostile, adverse, awkward, uncomfortable', and the like; more or less syn. w. têtrü with which it is often in Hend. in Uyğ. S.i.a.m.l.g., usually as ters, occasionally teris. Doerfer's theory in II 880 that it is taken fr. Pe. tarsā 'Christian' (lit. 'God fearing') is plausible; final -rs is very unusual in Turkish. L.-w. in Mong., Pe., and other languages, see Doerfer, loc. cit. Uyğ. viii ff. Bud. ters körüm örttüm erser 'if I have caused false omens to arise' U II 76, 8–9; same phr. but ters têtrü TT IV 10, 1, ters nomluğ 'false teacher' TT VIII 11 (TT VI 57 ters têtrü nomluğ); o.o. Hicen-Is 1911-12 (çah-) and of ters têtrü TT IV 56–7 (tôrme); 331 (tôrme): VI 40, 37, and see têtrü:: Xak. xi anything difficult (or awkward, đa'h); hence one says ters is 'an awkward affair' Kaş. I 348; (after çars) similarly one says (VU) ters ters (unvocalized) urdu: 'he hit him from every direction' (min kull cûnbû) do.: KB idî ters bolur kör bilişmez kişl 'a man without acquaintances is in a very awkward position' 491; neçe ters tüzügên erse 'however complicated a knot is' (he unties it) 1856; (it is easy to ask questions) tersî cawâb 'what is difficult is answering them' 1997; (food and drink) idî ters bolur 'are a very awkward matter' (if you distrust the cook) 2826; o.o. 1908, 2146, 4917: (xin?) Tef. 'têr 'difficult, awkwardness' terîlik 300: Çağ. xv ff. ters (1) ma'hî is 'inverted'; (2) tarih 'dung' San. 1555. 8 (the second meaning, which also occurs in Osm. is presumably metaphor.): Kom. xiv 'irascible, unfriendly' ters CCG; Gr.: Kip. xiv ters al-mağîlî 'inverted'; one says şonun ters keydî: 'he wore his clothes inside out' Id. 38: xv ma'âhî ters Tuh. 34b. 7: Osm. xiv, xv ters izîne dön- 'to retrâge one's steps'; in two texts TT 3 679.

Dis. DRS-
tarum 'the roof of a house'; pec. to Xak.; perhaps a l.-w.; Dis.s with final -s are very rare in Turkish. Xak. xi tarus saqul'bayt 'the roof of a house' Kaş. I 366; a.o. II 105, 20 (teğlû).

(D) tîrşegêk (2â-) no obvious etymology, although it looks like a Dev. N.; 'elbow, a sty(e) (in the eye)'. S.i.s.m.l. in all language groups, usually for 'elbow' but in some NE, NC languages 'knee joint' and in some for 'stye'; in NE Tuv. diske; SW Az., Osm. dirse; but Tkm. tîrse; Xak. xi tîrse: ba'tra tuxurf bi-assârî'l-ayn 'a swelling which emerges on the eyelids': tîrse: zandul'yâd 'elbow' Kaş. III 424: Çağ. xv ff. tîrse (spelt) bând wa mâfîl-i sâid 'the elbow joint'; in Ar. mirfaq, in Pe. ârân San. 1931. 18 (quotn.): Kip./Tkm. xiii al-mirfaq (Kip. çi: kana:k) Tkm. tîrse Hau. 20, 11. XV al-mirfaq (Kip. şanânak Tuh. 61, 1; çanânak Tuh. 32b. 6) Tkm. tîrse do.

Tris. V. DRS-
D tîrîcûsûz (tûrîcûsûz) Priv. N./A. fr. tûrî; n.o.a.b. Türkü viii ff. Man. (if you offend) tûrîcûszun contrary to the rules' TT II 6, 8: Uyğ. vii ff. Bud. bu ikî yegîrîm tîrîlîcûsûz ujaklar bitîgler 'these twelve kinds of illegal (or unlawful) letters and writings' TT VI 261; a.o. do. 332.

Tris. V. DRS-
PUD tarîsla:- Hap. leg.; there is no doubt that Kaş. meant to spell this word with -s-, it immediately follows the cross-heading -S- and precedes tarusâ:-, but it is obviously der. ultimately fr. tar-; and it is likely that the -s- is an error by Kaş. himself for -s-, since there is no known Dev. Suff. -s and the word is easily der. fr. a Dev. N. in -19 fr. tar-; the second vowel is uncertain, fatha once on the Perf., unmarked elsewhere, but -t- is likeliest. Xak. xi al çerîcî tarîslâd: (MS. tarîslâd:; farrqâq'îl-hatal cam'âl-harî 'the warrior broke up the (enemy's) ranks'; and one says çagrî: kâzîgî tarîslâdî: 'the falcon broke up the flock of geese' (Kaş. 'ducks'); also used of anyone who breaks up something by force (bi-kwevedithi) Kaş. III 332 (tarîslâr, tarîslâmâk).

D tarusâ:- Hap. leg.; Den. V. fr. tarus. Xak. xi ol evin tarusâ: ittâxâda ll'il-bayt saqf 'he roofed his house' Kaş. III 332 (tarusâlar, taruslâmâk).
Tris. DSL

D tusulgu: P.N./A. fr. tusa: 'beneficial'.

Y. & J. (vii, viii) Bud.

N. a.b.: cf. tusulgu: Gv. 24 office 36, 3

S tasal See talas.

Dis. DSL-

S tasal See talas.

Dis. V. DSL-

S tasal See talas.

Dis. DSL-

S tasal See talas.

Tris. DSL

Ftn. 'granary, treasury', l.w. fr. Chinese liang, same meaning (Gile 11, 56 or 11, 60).

Uygh. vii, viii Bud.

Surveys as san (government warehouse) in


Ftn. 'property and movable goods increase' agi til et kum tölün may my treasury and

Ftn. 'granary be full'. U. I. 29, 2-3. a.o. (san) I. U. 315, 1, tisnača 'grain' (Gile 11, 60).

Uygh. viii Bud.

This, I say, single-handed. Even the meekest rumples can be raised from the ground.

...and there's the rub. In short, if one desires to conquer

the world, if one wishes to be a conqueror, if one seeks to

reign supreme, if one flames with ambition, if one burnishes

one's armor and wields one's sword, then one must arm oneself

with knowledge, for knowledge is power. It is the key to

understanding the world and to manipulating it to one's

advantage. Without knowledge, one is but a pawn in the

grand chessboard of existence.
D toş- (d-) Recip. f. of to-; 'to fill' and the like. Survives only (?) in SE 'Tar.' toş- 'to be full; to come to an end' (i.e. to completion) R III 1218; Türki toş- (of the hour of death) 'to arrive' Jarring 312 (not, as there suggested, a Sec. f. of taş-). Uyğ. viii ff. Bud. [buyanlıg] bilgi biliğlig yiyig toğlu toşguka 'to fill up and complete the equipment of merit and wisdom' TT V, p. 35, footnote 1, l. 2; the word is also included, without references, in the vocabulary in U I 59 as translating the Chinese phr. ch'ung man 'to fill' (Giles 2,924 7,622).

tuş- (duş-) 'to meet' and the like; semantically connected as a homophonic V. w. I tuṣ-. Survives only (?) in SW Tkm. duṣ-, same meaning. Uyğ. viii ff. Bud. (when I was travelling in India) tuṣdum sizin çoğlugu yahnilg erilgiçek barışgjika 'I encountered (became aware of) your brilliant (Hend.) activities (Hend.).' Hien-ts. 2078-9; o.o. PP 17, 1-3 (udik); Uṣp. 43, 4-5: Civ. (if a man cuts his nails on a Hen Day) edgli ki[sike] tuṣar 'he meets a good man' TT VII 32, 14-15: Xak. xI ol maça: tuṣd: laqiyani wa ta'āni 'he met, saw me' Kaš. II 12 (tuṣar, tuṣmak); a.o. I 26, 15; KB sevinçe tuṣup 'meeting (i.e. experiencing) pleasure' 95; yörup utru hacib okidi tuṣup 'the Chamberlain went to meet him and invited him in' ibid. 521, 2267, 2336, 2340 (artak); 5055, 5923 (xVII?): Teğ. tuṣmak 'meeting' 316: Xwar. xiv tuṣ- (with Dat.) 'to meet, go to' Qutb 187: Kip. xiv tuṣu- zara 'to visit' Id. 63.

tüş- (d-) has a general connotation of movement downwards both voluntary, 'to settle (somewhere); to dismount; to retire, withdraw (to somewhere)', and involuntarily 'to fall (off something). S. i.a.m.lg. with minor phonetic changes, and some extensions of meaning; duṣ- in NE Tuv.; SW Az., Osm., Tkm. An early 1-w. in Hungarian as doľ. Türki viii ol at anta: tuṣ[dli] 'that horse fell there' IN 4; (the enemy) özgizke: tuṣli 'fell into the river' T 16; ben evgeri: tüşeyin 'I am going home (to stay there) T 30: viii ff. IkRb 46 (2 titig); 64 (tögrak): Uyğ. viii tuṣ- occurs nearly 10 times, usually in damaged passages; in the clear cases, esp. in the phr. yana: tüş-, it seems to mean 'to withdraw with the intention of settling down', e.g. [gap] evime: ekinti: ay alit: yaqqua: tüşdim 'on the sixth day of the second month I went to my home (to settle down)' Śu. W 4: viii ff. Man.-A M I 9, 13-14 (töpü); a.o. do. 20, 31: [gap] yérger: tüşmekler ertl had fallen [from heaven?] down to earth' M II 7, 18; (the leaves) ýerde tüşli 'fell on the ground'; Man.-uig. Frug. 400, 7; Man. tüneriğ tüşmek bar. 'they descended into dark hell' M II 11, 9: Chr. Ü 1, 16-17 (töpü); Bud. yazụkka tuṣa teğinmegye ertilmiz 'we shall not have ventured to fall into sin' PP 8, 1; o.o. do. 61, 7 (kamu); U II 4, 8; III 33, 14 (êtig); TT X 311, 358; TM IV 253, 55 etc. Civ. almakamaka tüşgelir sen 'you are on the point of acquiring a high reputation' TT I 170-1; o.o. TT VII 27, 16 (umay); H I 116: Xak. xI er attin tüşdi: 'the man dismounted (nazzala) from the horse'; and one says er tarâmi tüşdi: 'the man fell (sasqata) off a wall', also off a horse or anything else that one falls off Kaš. II 13 (tüşier, tüşmek): over a dozen o.o. mostly translated waqa'a 'to fall'; KB tüşl (etc.) 'dismounted' 48 (bunqad-), 520, 586, etc.; Cisli tüşse 'if a task fails to you' 586; (anything that leans over) turumaz tüşer 'cannot stand but falls down' 507: xVIII? (x?): At. bu ajun rîbât ol tüşup köçülük, rîbâka tüşüglî tüşer köçülük 'this world is an inn where one stops and must move on; whoever stops at an inn stops and must then pass on' 177-8: Teğ. tüş- 'to stop, settle, fall (lit. and metaph.)', etc. 320: xiv Muh. waqa'a dûs- MeZ. 32, 5; Rif. 116: Çağ. xv ff. tüş- ('ti, etc.) dûs-, and 'to dismount ('én-) from a horse, and 'to fall down' (dûz-) from a high place, and 'to alight at a stopping place' (bir menzilde kon-) Vel. 211 (quotns.); tüş- (ba-işâh 'with -ü') fürûd amidan 'to alight', and nfa'dan 'to fall'; and when it is used to make a Compound (murakkab) V. with another V. it means pardıxtan 'to complete', e.g. ata tüş- 'ir-andâzi pardıxtan 'to finish shooting' Ṣan. 176r. 25 (quotns.): Xwar. xiii dûs- 'to fall' Ali 27; 'to happen' do. 35: xIII (?) kökün bir kîk yaruk tüşdî (?d-) 'a blue light fell from heaven' Oq. 51-2; ulûg ölûg barûq tüşdi 'large quantities of booty fell to the lot of' (the army, etc.) 272; yurtuka üyke tüşli kettî 'he went back to his encampment (Hend.)' do. 309: xIV tûs- 'to fall, to stay for the night', etc. Qutb 191; MN 43, etc.; Nahec. 104, 2 (to ok); 320, 31; 415, 1: Kom. xIV 'to fall' tûs- CCI, CCG; Gr. 260 (quotns.): Kip./Tkm. xiii nassala tûs- (also én-) Hou. 33, 16; waqa'a mina-te'wû' tûs- d. 43, 3: xIV tûs- both waqa'a and nassala; also pronounced dûs- Id. 30; dûs- waqa'a do. 48; habata 'to descend, collapse', and waqa'a dûs- Bul. 86r.: xv tûs-nasala Kav. 12, 17; 74, 9; Tisch. 37a. 1; 66a. 6; 66a. 4: Osm. xiv ff. dûs- 'to happen; to be overthrown; to fall on (i.e. attack, someone); to fall to the lot of', etc. c.i.a.p. TTS I 246; II 348; III 228; IV 264.

Dis. DŞA

tişi: (?dişî) 'female'. The original vowels are uncertain; the Dat. f. tişi:ka: occurs once in Kaš., and judging by the analogy of tël, tîs, etc. this was prob. the original vocalization, but elsewhere the vowels are either unknown or -ives in. Survives in NE most dialects [tişi]; Tsur. dişi; SE Tûk. tişi (Shaw, Jarring) [çişi (BS)]; SW Az., Osm. dişi. In NC, SC, NW, and SW Tkm., 'female' is uraçî or the like. Uyğ. viii ff. Man.-A tişi takiğlar 'hens' M 36, 9 (and erkek takiğlar 'cocks' do. 10): Bud. tişi yekler 'female demons' Kuran. 23; tişi tinliţi 'female creature' do. 73-4 (U II 15, 3); Sanskrit hastinihâyam 'of the two female elephants' tişi yana: [gap] TT VIII C 5; o.o. TT X 249.
etc.: Civ. tišī occasionally occurs as a N. e.g. er tišī ikīguke yomūgi edgü 'all is well with the man and woman' TT VII 29, 18–19; kayu tišinī kaşku tutunsar 'if a woman suffers from strangury' II I 37; but more often as an Adj. e.g. tišī 'a female' II I 21, 121 a.o.o.: Xak. xī tišī: 'the female (al-unṭa) of anything' Kas. III 224; erkeek tiši: 'the male and female' I 529, 8; III 6, 2 (mis-spelt erlik); 178, 16: o.o. I 396 (torum); II 102 (tişka); kaşkuvä:); KB (questioning is male and cawābb tiši or 'answering is female' 979; tišīke (sic) ber erkeek bolur kör eri 'a man becomes a female's husband' g80; o.o. 1303–1304, 4312: XIII (?) At, bilgīlg tiši er cahl er tišī 'a wise woman is as good as a man, a foolish man (no better than) a woman' 88; (a man dies) tiši kalip bir aqın er bile 'his wife remains with another husband' 275; Tef. tiši 'female, woman' 304: Xiv. Muh. ('male') erkeek al-unṭa diši: Mel. 45, 4; diši: 54, 11; Rīf. 151; tiši: do. 138: Çağ. xv ff. tiši diši mu'annat man nāsina 'female' Vel. 179 (quonth); tiši māda wa unṭa diito San. 195r. 17; Xwar. xiv tiši ditto Qutb 180: Kom. xiv 'female' (animal) tišī CCI; Gr. 246 (quotns.): Kip. xiii al-atān 'female ass' tiši: eşek Hou. 12, 15; o.o. 15, 1 ('ewe'); 15, 8 ('nanny goat'); al-unṭa 'woman' tiši: 24, 17; xiv tiši al-unṭa an unṭataynāt 'any female of any animal' tiši: Kav. 61, 21; ndqa 'female camel' tiši teve Tuh. 36b. 1: Osm. xv ff. diši 'woman'; in several texts TTS II 308; III 200; IV 231–2.

D tušu: Hap. leg.; the language is obscure but seems to point to an original form turšu; if so a peculiar Imperat. of turšu: Xak. in telling a donkey to stop (fi tişī) one says tušu: tušu: a ra' comes (yadzul) between the ta' and sin but cannot be written in any expression (fi ibnāra(n) mā) Kas. III 224.

Dis. V. DŞA-
tašu: (2d-) 'to carry, transport (something Acc.) to somewhere Dat.', S.i.a.m.l. usually as taši; NE Tuv. daši; SW Az. daši; Osm. taši; Tkm. daša. Xak. xī ol evke: yarmak taşu:ı: 'he carried (naqala) the dirhams (etc.) to the house' Kas. III 266 (taşur, taşumak): Çağ. xv ff. taşı: 'to transport (naqal kardan) from one place to another' San. 155v. 20 (quotns.): Xwar. xiv taşı: ditto Qutb 173: Kom. xiv 'to carry away' taşı: CCG; Gr. Kip. xiv taşı: - naqala Id. 63: xv havwala 'to transfer, convey' taşı: Tuh. 13b. 12.

D tişē: (2d-) Den. V. fr. tiş (diş); s.i.a.m.l.; in NE, NC, NW generally for 'to lose the milk-teeth', in SE, SC, SW with the same meaning as Kaş.; NE Tuv. dişê; SW Osm. dişê; Tkm. dişê. Cf. tişak. Xak. xī 'ol': teğirmen: tişē: ha lực: -nemāla'la-raph he sharpened the teeth of the milk-stone', in this phrase the Object is abbreviated and the Predicate is not strictly apposite to it, since teğirmen is a generic term for 'milk' (al-

-şūn) and it is only the teeth of the milk-stone that are sharpened; and one says of orga:k tişēdi: 'he sharpened the teeth of the sickle' Kaş. III 266 (tişer, tişemek): Osm. xvi ff. dişê 'to roughen (a mill-stone)'; in several texts TTS I 212; II 307; III 200; IV 231.

D tuşa:- (2d-) Den. V. fr. 2 tuş; 'to hobble (a horse, etc.).' S.i.m.l.g.; NE Tuv. duşa; SW Tkm. duşa.- Xak. xī KB (good luck is like a stag and avoids men) kalı kelse beke tuşa ham tişīg 'if it comes to you, make it fast and hobble its knees' 712: Kip. xiv tuşagayyāda 'to hobble (an animal) Id. 63.

(D) tişē:- (2d-) 'to spread out (a mattress, etc.)' and the like. S.i.a.m.l.; NE Tuv. dişê; SW Az., Osm., Tkm. dişê. Uyğ. xv ff. Bud. [gap] öğlerlerin tişep 'making their beds' U III 35, 15–16; bi bifgü bi tişemsi yärlerde 'in places mattressed with sharp knives (hend.) TM IV 253, 41–2: Xak. xī olı: tişek tişedi: faraşal-firāş 'he spread out a mattress' Kaş. III 266 (no Aor. or Infin.; appended to tişē:-): XIII (?) Tef. tişē: 'to spread out, to cover (e.g. ground with tiles)' 310: Xiv Muh. faraşa tişē: Mel. 30, 1; Rif. 113; al-farşi dösemek 36, 14; 122: Çağ. xv ff. tişē: (spelt) güstarden 'to spread to' San. 177r. 22 (quotns.): Xwar. xii döse-
dito 'Ali 55: xiv tişē: ditto Qutb 184; Kip. xiii faraşa tişē: Hou. 34, 7: xiv tişē: basata 'to spread out' Id. 39; faraşa tişē: Bul. 69r.: xv ditto Kav. 9, 11; 74, 3; Tuh. 28a. 13; a.o. 84a. 6: Osm. xiv ff. dişē: 'to spread out' with some extended meanings TTS I 225; III 209; IV 243.

tişē:- (2d-) Den. V. fr. 2 tiş; 'to dream'. Survives in NE (Tuv. dişê)-; elsewhere replaced by phr. like tiş kör-. Uyğ. xv ff. Bud. muntağ tül tişeyük men 'I have dreamed the following dream' U II 24, 27 (III 54, 15); yavuz tül tişeser 'if you have a bad dream' TT VII 40, 38; a.o. Şw. 593, 23: Xak. xī ol tiş tişedi: 'he dreamt' (ra'ā ru'ā); also 'he had a nocturnal emission' (ihtalama) Kaş. III 266 (tişer, tişemek).

Dis. V. DŞD-

D taştin Den. Adj./Adv. fr. 1 taş: 'outside; situated outside'; homophonically w. the Abl. of 1 taş but not to be confused with it. For occurrences see 1 taş.

Dis. V. DŞD-

D 1 taşit- Hap. leg.; Caus. f. of taşit:-. Xak. xī bu ot ol eşiş taşıtğan 'this fire constantly makes the pot boil over' (mutawwira l-l't-qidr) Kaş. I 514; n.m.e.

S 2 taşit- See taşit.-

D taşit- Caus. f. of taşit:-; s.i.m.l. usually as taşit:-. This sound change must have occurred rather early as the word is vocalized taşit- only once in the MS. of Kaş.; elsewhere the sin is either unvocalized or carries a karsa. Kaş. xī olı: tarış taşutti: 'he had
and father'; also for bringing about a meeting between two sons (ibnayn); the original form was **tuṣurduṃ Kaṣ. II 178** (tuṣururmen, tuṣğurmak).

**Tris. DSG**

D **tuṣaḡğu** (? d.) Ḥap. leg.; Dev. N. fr. tuṣaḫ- Xak. xi ože says at tuṣaḡğu: boldi: 'the time has come to put a hobble (tuwaq'il-ṣikāl) on the horse (etc.)' Kaṣ. I 446.

D **taṣağaḷğ (? d.)** P.N./A. fr. taṣaḡ; s.i.s.m.l. Xak. xi taṣağaḷğ er 'a man with testicles' (xuṣya) Kaṣ. I 497.

D **tuṣaḡğl (??-d.)** Ḥap. leg.;? P.N./A. fr. tuṣaḡ. Xak. xi KB tuṣaḡğl yiramaz tilkeče bārīr 'a hobbled (hobby) does not go far away, it goes where you wish' 316.

D **taṣaḡğaru** (d.) Directive Adv. fr. 1 taṣ; 'outwards' and the like. S.i.s.m.l. w. some phonetic changes; NE Tuv. ḏaṣḵar; SW Osm.  đổšari; Tkm. ḏaṣari. Türkî vü. Man. taṣaḡğaru (sic) kemlstî 'he threw them out' M I 7, 6-7; Y นอกจาก, viii ff. Bud. tilqušarğı taṣaḡğaru luturdi 'it raised mortals out of (the blue mud of samitārā)' TT V 26, 85; o.o. PP 3, 1 (alatdurch); U III 43, 25; TT VII 41, 231; VIII I.3 (taṣaḡğaru.): (Kaṣ.) xviii (d.) Taṣa ḏaṣ-hit out of somewhere Abl.') 290: Çağ, xv ff. taṣaḡğaru taṣaḥra Vel. 170; taṣaḡğaru zahir wa birîn 'outside, exterior', in Rumi taṣaḥra San. 157, 13, a.o. do. 5: Xwar. xiii (??) taṣaḡğarun (or ?? d.) kalmasun 'let them not remain outside (the realm)' Oğ. 204; çaṣaḡğarun (sic) kalmasun do. 310: xv taṣaḡğarun (sic) 'outside (wards)' Qubt 104: Kom. xiv 'outside' taṣaḡğaru CCI; Gr.: Kip. xiv (after 1 taṣ), and one says taṣaḡğaru: çık avurcu būro(n) 'get out!' Êd. 63: xv taṣaḡğar barra(n) Tuh. 73b. 12; (some Turks elde -k- in some words, for example for taṣaḡğar they say taṣari do. 83a. 8.

**Dls. DSG**

D **teṣiğ (d.)** Pass. Dev. N./A. fr. teṣi; lit. 'pierced'. S.i.m.m.l usually as teṣiğ for 'hole, cavity, opening', and the Kaṣ.'s meanings do not seem to survive; NE Tuv. deǰik; SW Az., Osm., Tkm. dešık; l.-w. in Pe., Doerfer II 1002. Yустройств viii ff. Civ. PU teṣiğ is included in a list of taxes in USp. 88, 44 (cf. tuttin) but the exact meaning is unknown: Xak. xi teṣiğ al-āḏar 'ruptured' (in a medical sense; prov.): teṣiğ (vocalized tešik, but see tešük-le-) al-mahnum 'a glutton', that is a man who fills his stomach, but does not satisfy his eyes (i.e. he thinks he still has a cavity in his stomach) Kaṣ. I 387: Çağ. xv ff. tešık delik 'hole' Vel. 188 (quots.); tešık sūrāx 'hole' San. 195, 15 (quots.); VU tešık described in San. as a corruption of tešık is listed with quotas in Vel. 211; San. 178v. 11: Xwar. xiv tešık 'a hole' (in the ground) Nahe. 21, 4: Kom. xiv 'hole' tešık CCI; Gr.: Kip. xv buq 'hole' (telik and) tešık Tuh. '73a. 12.

D **tešık (d.)** Dev. N. fr. tiṣeq- in the sense of 'to lose the milk-teeth'; 'a two-year-old sheep'. As such, Ḥap. leg.; but survives as tiṣeqe in Yakut (Pek. 2686) and şişek and the like in several NC, NW, SW languages, see Scherer-bak, p. 115; a First Period l.-w. in Mong. as şiğeq (Haenisch 140). Xak. xi tešık al-ṭanī minal-γanām 'a two-year-old sheep' Kaṣ. I 387: xiv Muh. al-çada' ditto şişek Mel. 76, 14; şişek (sic) Rif. 172: Xwar. xiv şişek ditto Qubt 166; a.o. 27 (baklan): Kip. xii (under 'sheep') 'in sanatayn 'two-year-old' şişek Hou. 15, 2; xiv şişek al-ṭanī minal-γanām Id. 55; Bul. 7, 11; xv havšil-l'-ma'az 'a one-year-old goat' şişek Tuh. 132a. 2.

D **toṣeq (d.)** Conc. N. fr. toṣeq-; 'mattress, bedding', and the like. S.i.s.m.l. as toṣeq-; l.-w. in Pe. and other languages, see Doerfer II 967. Yустройств viii ff. Bud. U III 35, 15-16 (toṣeq-); Suv. 513, 13 (toleöt); Civ. USp. 79 is a list of various kinds of toṣeq: Xak. xi toṣeq al-firâq 'mattress' Kaṣ. I 387; III 266 (toṣeq-), and about a dozen o.o., usually spelt tosequ: KB 1056 (ulit-): xiii(? ) Tef tosequ 'mattress, bed' 310: xiv Muh. al-firâq došeq Mel. 67, 13; tosequ Rif. 167; Çağ. xv ff. tosequ a Dev. N. (ḥaṣgil-i maṣdar) fr. tosequ-meaning guslardan 'spreading out', and also a Conc. N. for 'carpet, mattress' (bisāt wa naḥālī) which they spread out for sleep or rest San. 178v. 1: Xwar. xiv tosequ 'bed, bedding' Qubt 185: Kom. xiv 'mattress, bed' tosequ CCI, CCG; Gr. 251 (quotns.): Kip. xii al-farrāha 'mattress' tosequ Hou. 17, 1: xiv tosequ 'with -d- al-bisāt, but in the Kitāb Beylik tosequ is al-farrāha wa-l-firāq and al-bisāt is kīlim Id. 39: xv al-firâq tosequ Kav. 64, 5; farrāha tosequ Tuh. 23b. 6; 84a. 6.

D **tüüğ (d.)** Intrans. Dev. N./A. fr. tüeq-; s.i.m.m.l. with a rather wide range of meanings, mostly pejorative, 'fallen, dropping'; (un-)event; abortion; loss at gaming' etc.; SW Az., Osm., Tkm. düışük. Xak. xii 'a worthless, idle fellow' (al-saqqiyu-l-haslan) is called tüüşük kīši Kaṣ. I 387: KB (he reached his house and entered it) küplü tüüşük 'feeling downcast' 1563; a.o. 6226: ( Çağ. xv ff. tüüşük is a Sec. f. of tešık, q.v.): Osm. xvi ff. düışük 'abortion'; in one or two texts TTS I 248; Il 349.

D **tüuşgün (d.)** Intrans. Dev. N./A. fr. tüeq-; s.i.m.m.l. meaning 'fallen, broken down, decayed, prone to (something)', and the like; SW Az., Osm. düışgün. There is no other trace of the metaphor. meaning in Xak., but cf. tüüşürgün: Xak. xi tüüşgün șačar-uľ-hatirā, dū saqūk 'the thorny tragacanth tree' Kaṣ. I 443: Çağ. xv ff. tüüşgün maʃfuq wa uʃtadā 'wretched, fallen' San. 178v. 7.

**Tris. DSG**

D **tosequk (d.)** N.Ag. fr. tosequk; n.o.a.b. Xak. xi KB (in lists of domestic servants) tosequk 'bed-maker' 2557 (idüşk), 4148: xiv Muh. (in a list of craftsmen) al-farrāha 'mattress
the wheat (etc.) transported (angala) from one place to another' Kas. II 307 (taşturtur, taştmak): tavarr anaqat (sic) 'I ordered him to carry away (bi-naqat) the ransom money' I 210, 22; a.o. I 514, 17.

D tişet- (d-) Hap. leg. (?); Caus. f. of tişet-; Xak. xî ol orgâ:K tişettî: 'he ordered that the teeth of the sickle should be sharpened' (bi-tahdid); also used for the teeth of a mill-stone Kas. II 307 (tişettîr (sic), tişetmek). D tişet- (d-) Caus. f. of tişet-; 'to have (a mattress, etc.) spread out'. S.i.s.m.l. Xak. xî ol orgâ:K tişettî: 'he had the mattress spread out' (afrast) Kas. II 307 (tişettîr (sic), tişetmek); Xwar. xiv tişet- ditto Qutb 185.

Trils. DSD
D taştrî: (d-) Adv. of place. Fr. 1 taş: 'outside'. N.o.a.b. Türkî viii ff. Man. M III 10, 12 (ii) (belgîrî). Trils. V. DSD-

D tüşütlenîî- (d-) Hap. leg.; Pass. Refl. Den. V. fr. tüşût Active Dev. N. fr. tüşî. This N. seems to survive only in SW Osma. düsût 'an abortion', common fr. xvi onwards, see TTS. As the basis of this V. which seems to mean 'to adapt oneself, be adapted (to something)' it must mean something like 'falling into place'. Uyûg. viii ff. Bud. TT VIII B.11 (éyin).

Dis. DŞG
D taşak (d-) Dim. fr. 2 taş; lit. 'little stone', in practice 'testicle'. S.i.s.m.l., but the kind of word not widely listed in dicts. Xak. xî taşak al-xûyâ 'testicle'; and 'the penis (al-dakar) is also called taşak because the two are close together Kas. I 380; o.o. I 438, 14; III 267, 19 (the same prov.): xiv Muh. al-bayîd 'testicles' taşak Mel. 48, 3; taşak Rif. 142: Kom. xiv 'testicle' taşak CCI; Gr.: Kip. xiii al-antjîan ditto taşak Hou. 21, 4; xiv taşak ditto Id. 63; xv ditto Kao. 61, 6; Tuh. 4b. 2.

D taşu:G Hap. leg.; N. Ac. fr. taşu:-. Xak. xî taşu:G 'the transportation' (nuqâla) (to merchandize and other things Kas. I 411.

D tuşa:G (?d-) Dev. N. (Conc. N.) fr. tuşa:-; 'a hobble' for a horse. S.i.s.m.l.; cf. bukgâ:G which, though not originally syn. w. this word has displaced it in some languages, and kişen. Xak. xî tuşa:G 3ikâl yadayîl'-faras 'a hobble on a horse's legs' Kas. I 411; a.o. I 479 (kişkûrî): Kip. xiv tuşak (PU) serecatî-l-faras ay qaydûlu 'a hobble' Id. 63 (qacca means 'a wound on the head', perhaps a scribal error for 3ikâl); xiv 3ikâl tuşar (?error for tuşaw; Tkm. kişen; in margin tuşak; Tkm. kòstek in second hand) Tuh. 20b. 12.

Dis. V. DŞG-

D taşîk- (d-) Intrans. Den. V. fr. 1 taş; 'to go out'. N.o.a.b. Türkî viii kaşm xağan ýetî: ýegîrî: 3en taşîkmış 'my father the xağan and seventeen men went out' (i.e. they renounced their allegiance to China) I 11, I/II 10; yazînû: Oğuzgâr: su tuşîkmîz 'in the spring we and the army set out towards the Oğuz' I N 8; o.o. I/II 32 (lik); T 32, 33: viii ff. Man. M I 7, 11 (tülî): Uyûg. vii (he sent a message saying) su tuşîkmî Çikgîrû... men taşîkmîn 'set out and bring out the Çik...'. I will set myself out Şu. E 10; o.o. E 5; Sî 7?: viii ff. Man. M II 11, 20; o.o. db. 14; M III 29, 13 (i); Bud. U II 76, 3 (tavîşînî): Yağma:, Tuxsi:, Kip., Yabakî:; some Tkm. x.i er evdîn taşîkî: 'the man went out of the house'; most of the Turks say cukîn taşîkî: Kas. II 116 (taşîkîr, taşîkmak; the tâ is everywhere vocalized with kasra as well as fatha): Çağ. xv ff. taşîkî (spelt) kışta va xasta va mânda ûdan dar miñâta û sîddat 'to be injured, wounded, abandoned in distress and affliction' San. 156r. 26 (fully conjugated but without quots.) can hardly belong here; it might be a similar Den. V. fr. 2 taşîk 'to be stoned' not noted elsewhere.)

D taşîk- Hap. leg.; Intrans. Den. V. fr. 4 tuş. Xak. xî KB (if my Lord asks me 'what have you done?', what excuse have I?) uvutka taşîk'îm 'I am hobbled with shame(') 6544.


D taşgûr- Inchoative f. of taş-; prob. a scribal error for taşgûr-; the second occurrence is an example of the Inchoative form following tirmçir-, q.v. Pec. to Kas. Xak. xî eşç taşgûrî: kîdatî-l-qïdîr an taşîr 'wa tarsuc minÎhÎ-l-ma' 'the pot was on the point of boiling and the water coming out of it' Kas. II 178 (taşgûrîr, taşgûrma:); same phr. II 201, 4.

D toşgûr- (d-) Caus. f. of toş-; 'to fill'. Survives in SE Türkî toşkar-; cf. toltrur. Xak. xî ol evîn tavâr birle toşgûrdî: 'he filled (mala'a) his house with property'; also used for filling a jar with water, etc. Kas. II 178 (toşgûrûr, toşgûrma:).

D tuşgûr- (d-) Caus. f. of tuş-; 'to cause to meet'. N.o.a.b. Uyûg. viii ff. Bud. (may we receive from Maitreya Buddha commendation to the divine favour of Buddha, by the strength of that commendation) yüz kalp üç asanlı altî paramît tuşgûrû 'causing kalp üç asanlı to meet the six ways of salvation for a hundred moons and three measurable lengths of time' Pfahl. 8, 11-12 (but toşgûrûf 'filling' is a possible alternative): Xak. xî men ōgunî: atasâna: tuşgûrdîm 'I brought about a meeting (aqwa'tul-mulâqat) between a son
D töseklik (d-) Hap. leg.; P.N./A. fr. tösek. Xak. xi (after töseklik) and with ğ (i.e. töseklik) its owner, that is 'owner of a mattress' (al-firā) Kāf. I 509.

D töseklik (d-) Hap. leg.; A.N. (Conc. N.) fr. tösek. Xak. xi töseklik barça ‘brocade (etc.) designed to make a mattress’ (al-firā) Kāf. I 509.

Tris. V. DŞG-

D teşikle:- (d-) Hap. leg.; Den. V. fr. teşik. Xak. xi ol teşikle: teşiklekdī: ‘he reckoned that he was greedy, a glutton’ (akīl manhūmūī). Kāf. III 340 (teşikler, teşiklemek).

D tüşgünenlen- (d-) Hap. leg.; Ref. Den. V. fr. tüşgün. Xak. xi taq tüşgünenlenlī: ‘there were many sumac fragrant trees (sakarul-l-kātrī)’ on the mountain’ Kāf. II 278 (tüşgünenleur, tüşgünenmek).

Dis. DŞL-

D tüşlug P.N./A. fr. I tüs; n.o.a.b. Uyğ. vii ff. Bud. (entering the island of the jewels of Buddhahood) kuturmak tüşlug ertia algal uyur ‘he can take the jewel the fruits of which are being salvation’ TT V 26, 94-5.

D tüşlük Hap. leg.; A.N. fr. 3 tüs; the phr. is a variant of the common phr. tüs ɖī: Xak. xi tüslük ɖī: naqūl-ta’ris ‘the time to halt for a rest’ Kāf. I 477.

Dis. V. DŞL-

D teşil- (d-) Pass. f. of 1 teş-; ‘to be pierced, split’, etc.; s.i.m.m.lg. Türkü vii ff. Man. (the blood, pus and filth) yawlāv teşil (sī) töktüli ‘were violently split and poured out M I 5, 10-11; Uyğ. viii ff. Bud. (of a corpse) karım kēberip içeglisı teşīl’ ‘the stomach swells and the entrails are perforated’ U III 43, 24; o.o. do. 78, 2-3 (lçeştīli); TT X 548: Xak. xi ka:b teşlī: ‘the wine-skin split’ (inaqqā); verse Kāf. II 127 (teşilīr: MS. in error teşilī); Timkem: Čaq. xv ff. teşill (spelt) sirāx ṣudan ‘to be pierced’ San. 194v. 15 (quotns.; earlier erroneous transcription teşil, and translation, corrected); Kip. (xiv in Bul. 35r. balal ‘to moisten is translated PL PE teşil’, 6l et., 6l eyelle; the first word is no doubt an error for yaşla- or the like): xv infacara ‘to be split, cleaved’ (ṣīṭīn); in margin in SW (?) (hand) deşili- Tuh. 6a. 1.

D teşile- (d-) Pass. f. of teşile-; s.i.m.m.lg. Xak. xi orğak teşile: ‘the teeth of the sickle were sharpened’; similarly one says teğirmen teşilel: ‘the teeth of the mill-stone were sharpened’; also the teeth of a saw (al-minār), and the like Kāf. II 128 (teşiler, teşilmek).

D tuşan- (d-) Pass. f. of tuşan- ‘to be hobbled and the like. The only occurrence in Kāf. is dubious, it is in a prov. quoted under tuşan-, and both the actual appearance of the word and the vocalization, where tuşalur would be expected, suggest that it is a correction of tuşamlur by a later hand; but tuşal-s.īs.m.l. Xak. xi tuşal körkrese: at aşak: tuşal: (si) ‘when the lion roars, the horse’s legs are hobbled’ (yatşakbal) Kāf. II 146, 26.

D toşel- (d-) Pass. f. of toşe: ‘to be spread out’, etc. S.i.m.m.lg. Xak. xi toşel toşeldī: furiša’l-firās ‘the mattress was spread out’ Kāf. II 128 (no Aor. or Infin.); Čaq. xv ff. toşel- (-l, etc.) doşen- Vel. 211 (quotn.); toşel- gustarda şudan ‘to be spread out’ San. 177v. 11 (quotn.).

Dis. DŞL-

D taşla:- (d-) Den. V. fr. 1 taş; etymology this V. could be either Intrans. ‘to go out’ (a meaning pec. to Kāf.) or Trans. ‘to send out’. In the meaning ‘to throw’ taşla- (taşla-, tasta-) s.i.s.m.l., but it is an open question whether in this sense it represents this V. or 2 taşla-: in the lit. sense of ‘to throw stones’; the two V.s seem to be distinguished in San., but the translation in Kāf. clearly suggests that 2 taşla- meant, in general, ‘to throw’. Xak. xi er taşla:di: iṭṭaraba’l-račul ‘the man went abroad’ Kāf. II 294 (taşla:, taşla:rmak): Čaq. xv ff. taşla- (d-) at- ‘to throw out’ Vel. 169 (quotns.; in one taşkari taşla- clearly implies an etymological connection with 1 taş); taşla- (d-) birīn andāxtan ‘to throw out’ San. 156v. 7 (quotns.). Xwār. xiv taşla- ‘to throw away’ Tuhb. 173.

Dis. V. DŞL-

D taşla:- (d-) Den. V. fr. 2 taş; ‘to throw stones (at someone), to stone’ and in some modern languages ‘to pave (a place) with stones’. S.i.s.m.l., see 1 taşla:-. Xak. xi ol itti taşla:di: ‘he threw stones (daraba ... bi-hicīra) at the dog’ Kāf. III 294 (precedes 1 taşla-:), no separate Aor. or Infin.): xiii(7) Tef. taşla- ‘to stone’ 290: Čaq. xv ff. taşla:(z) sang zadan ‘to stone’ San. 135v. 8; Kom. xiv ditto CCG; Gr. 237 (quotn.): Kip. xv racama bi’l-casr ‘to stone’ taşla-; this is the original meaning but some of them use it for the expression rāmā mā fi yadīk ‘to throw whatever you have in your hands’ Kāv. 76, 8 racama taşla- Tuh. 17b. 3.

D tisle:- (d-) Den. V. fr. tiş (1 tiş): ‘to bite’. See tişlat- S.i.a.m.lg. as the normal word for ‘to bite’, but some NE, NW languages use ursir- as well or instead; SW Az., Osm. dislep-; Tkm. dišlep-; Uyğ. vii ff. Civ. öd- dün iki tişin otuра tişlep ‘biting it in half with the front teeth’ H I 152; Xak. xi or ol an: tişler: ‘addan bi-simhī ‘he hit him’; also used for ‘to hit in the teeth’ Kāf. III 294 (tişler, tişlemek, corrected fr. -mako or vice versa): KB 460r (uvṣak): Čaq. xv ff. tişle- (spelt) ‘to seize with the teeth (ba- -dāndān girifān), usually in order to bite (gazidan), or in order to protect (ba-ciḥat-i muḥāfatāt kordan) San. 194v. 22 (quotns.): Xwar. xiv tişle- tişle ‘to bite’ Tuhb. 180; Kom.
D tuşlen- Refl. Den. V. fr. 3 tüş; s.i.s.m.l. for 'to have a mid-day rest or meal'. Elgın in Kaş'a quest. is a specifically Öğuz word. Xak.(?) xi elgin tuşlenli: 'the traveller halted (ta’arrasa) and dismounted to have a siesta and then go on again' (li-yuqayyl tumma yahhad) Kaş. II 242 (slightly misplaced; tuşlenür, tuşlenmek); tuşlenür ördök yüzak 'the ducks and other water birds alight on them' I 222, 18 (see 3 tüş): Çağ, xv ff. tuşlen- çâşgâh guðarândan 'to spend the middle of the day (somewhere)' San. 177v. 14 (quotns.)

Dis. DȘN
D tuşün- (d-) Intrans. Dev. N. fr. tüş- 'lodgings, inn', and the like. N.o.a.b.; listed in R III 1590 as 'Çağ.', but not in any Çağ. authority; possibly found in Rbg. Xak. xi KB kiriş kend içinde tlicted tüşün 'he entered and looked for lodgings in the town' 488; ajun bir tüşün ol gürup bir tüssün 'this world is one inn, your grave is another' (when that inn yields you up the next world is your inn) 1390; a.o. 1443.

D tüşmek (d-) Dev. N. (Conc. N.) fr. tüşen- (abbreviated); 'a place where bedding is laid out'. N.o.a.b. Türki viii ff. turınya: kuş tüşmekše komnıš: 'a crane alighted on its resting-place' Irkb 61. Xak. xi KB neği aşgî axır kara yer köyi anıp tüşmek ol yağız yér oyi 'what is the use of it? The end is the bosom of the black earth; his resting place is a hole in the brown earth' 3570.

Dis. V. DȘN-
D tuşan- (?)-d-) Hap. leg.; Refl. f. of tuşar-. Xak. xi er âdak: tuşanlı: 'the man's legs were tightly bound (ta’allaqat) and his thighs were rendered motionless (išatafat) by fear' Kaş. II 146 (tuşanır (sic), tuşanmak; prov., see tuşal-).

D tüşen- (d-) Refl. f. of tüşe-; s.i.s.m.l.g., usually with a Pass. sense; SW Az., Osm. dûsen- (Tkm. dûsen- seems a recent form, it was earlier dûsen-). Xak. xi ol büşine: tüşek tûşendi: 'the man made it his business to spread out a mattress (farapat-firâq) for himself' Kaş. II 147 (tüşenür (sic), tûşenmek): KB (in spring plains, mountains, high ground, and valleys) tûşendi yâdip 'have spread out (greenery) and made themselves a mattress of it' 69; tërig dûgê axır tûşengü yèrîq 'living beings will die, and at the last make their beds in the ground' 237; o.o. 1383, 1426: Xwar. xiv tuşen- ditto Qutb 185.

VUD tüşne-: Hap. leg.; Den. V. fr. tüşün; lit. 'to settle down in lodgings'. Xak. xi yaśın atip yașnadı: tûman tûrup tûşendi: 'the lightning flashed; the mist rose and became stationary' Kaş. I 236, 2; n.me.

Dis. DȘR
D taşra- (d-) Adv. of place fr. 1 taş; 'outside'. Survives only (?) in SW Osm. taşra
which seems to have been borrowed fr. some other language, since all the cognate forms in Osmd. begin with di-. Türkü: vii tašra: yortur: 'they are marching out' I E 11-12; a.o. I E 26, II E 21 (aşızsiz): Xak. xi tamğa: suyu: tašra: çıkip tağığ über: 'the water of the tributary comes out and piles the mountain' Kâş. I 424, 17; n.m.e.: xiii(?): Tef. tašra: 'outside'; (to come out) Qutb 291: Xwar. xiv ditto Qutb 173: Osm. xiv ffl. tašra (xiv and xv sometimes daşra: 'outside, outskirts'; c.i.a.p. TTS I 684; II 885; III 674; IV 745; xvi tašra in Rüm. birin: 'outside' San. 261r. 12; o.o. do. 157r. 11 (taşgårû).

D tüṣrük (d-) Hap. leg.; abbreviated Pass. Dev. N./A. fr. tüṣrü: -lit. 'which is let fall, or caused to fall', or the like. Uyğ. vii ff. tüṣrük xwa çekelerlîq tıze urip: 'arranging in order the flowers deposited (on the altar)' U II 47, 75-6.

D tüṣrum (d-) Hap. leg.; abbreviated N.S.A. fr. tüṣür: -the semantic connection is obscure. Arğu: xi tüṣrum: kull dağdaca mıva-l-ğazlı (Ms. 'azl) 'a ball of thread' Kâş. I 485.

Dis. V. DŞR-

D taşur- Caus. f. of taş: - 'to cause to over-flow'. Survives with extended meanings in SW Osm. taşir-; elsewhere taşir- seems to be the Caus. f. of taş: Kâş. xi ot eşç tüṣirdu: 'the fire made the pot boil over' (afarät); also used of any liquid that overflows its container Kâş. II 78 (taşurur, tüşurmak); taşırkan (sic; after -K-) Közel: 'a man with prudging eyes' (al-çıhi) I 521.

D tüṣur (d-) Caus. f. of tüṣ: - survives in SW Tkm. duşur-. Xak. xi ol meni: saña: tüṣürdü: 'he brought about a meeting (aqaga-l-mulagá) between me and you' Kâş. II 78 (taşurur, tüşürmak): KB 2370 (okç: Xwar. xiv tüṣur- seems to mean merely 'to meet' Qutb 187.

D tüṣür (d-) Caus. f. of tüṣ: - 'to let fall, to order to dismount', etc. S.i.a.m.lg.: NE Tuv. dujir-. SW Az., Osm., Tkm. duşur-. Türkü vii T 27 (asını): vii ff. Yen. inişiksé: iççekiksé: ingin yüki: (sic, but dubious?) sız (150 read, Malov has 192) tüşürtipiz 'you have allowed your younger and elder brothers to lay down a female camel's load' Mal. 28, 9 (an unsatisfactory inscription, the last words are improbable). Uyğ. vii ff. Bud. kişi ize tegr tüṣürerin 'I will bring gods down to men' TT IV 12, 122; a.o. I IV 12, 12 (J 39, 12; eglín): Xak. xi ol eliğin yarınmak tüşürdi: 'he dropped (asqata) the dirham (etc.) from his hand'; and one says meni: attin tüşürdüm 'I made him dismount (ansaltuluhu) from his horse', also 'for I made him fall off' (asqatuluhu) Kâş. II 78 (tüşürür, tüşürmek); kelse: öme: tüşürgil: 'if a guest comes, invite him to dismount' (anislu) II 316, 10; KB (the advantage of speech is great)ýerinde tüürse beğůr

kulugu 'it brings greatness to a slave if he lets it drop at the appropriate place' 1001; a.o. 2347-9 (I työ): Xwar. xiii düşür-: 'to unload; to cause to fall' 'Ali 25, 55; xiv tüşür-: 'to help (someone) to dismount, or come down' Qutb 191; Nahe. 106, 8: Kom. xiv tüşür-: 'to unload' CÇG; 'to cast down (into hell)' CÇG; Gr. 261 (quotem).

Tris. DŞR

D tüşürğü (d-) Hap. leg.; Dev. Conc. N. fr. tüşür-. Xak. xi tüşürğü: 'the place where water discharges (fihaatul-m'â) into a river, and, also the place where water discharges (mafragul-m'â) from a mill-stream into the river', and the like Kâş. I 490.


Dis. DŞS

D tüşüz Priv. N./A. fr. 1 tüş; n.o.a.b. Uyğ. vii ff. Bud. (if a man has no faith, even if he understands the meaning of the (mystical) letters) tüşüz kuruğ kalir 'it is without (beneficial) results and useless' TT V 26, 96.

Dis. V. DŞŞ-

D tüşuş (d-) Recip. f. of tüş: - survives in SW Tkm. duşuş-. Uyğ. vii ff. Bud. ãçinda ançulayu kelmişler birle tüşusmak bolur 'on the other hand, it means their meeting the Tarihâgatal U II 35, 26-8: Cîv. bu tüşusmak atılıq irk 'this hexagram meaning "meeting"' TT I 13.

Mon. DY
tay: a one- or two-year-old foal', older than a kulun. S.i.a.m.lg., see Shehrebah, p. 91; L.-w. in Pe, and other languages Doerfer II 863. Xak. xi tay al-muhr 'a colt' Kâş. III 158 (verse); I 313 (açğer), a.o.o.: KB (if you ride a fine cross-bred horse or) tayi tay 'an Arab colt' 5803: XIV Muh. al-muhr tay:tyây Mel. 7, 15; Rif. 79; (al-muhr kulun) a-tifw 'foal' tay 69, 12; 170; Çağ. xv tyâ (sic) kura-i asb 'a foal', one or two years old San. 261r. 23: Kip. xiii al-muhr tay (and al-muhr-l-sâgir kulun) Hou. 12, 9; (al-muhr ibn sana kulun) ibn sanatany tay do. 12, 12: XIV tay al-muhr Id. 67: xv ditto Kav. 61, 19; Tuh. 33b. 9.

I tay originally 'a camp' in the physical sense of an aggregate of tents; thence the people living in such a camp, 'a community'; thence any 'large gathering'; and finally 'a feast', and esp. 'a wedding feast'. In the last sense s.i.a.m.lg. See Doerfer III 1352. Türkü vii ff. Man. (the whole people) tay kapçaş tegl bardîlar 'went as far as the gate of the (royal) camp' TT II 8, 65 (see note thereon, which is open to some criticism); Uyğ. vii ff. Bud. Sänskiit (sanghâta sangham 'from religious community to religious community'
kuvra:gtin kuvra:ğka) puğât puğam 'from (civil) community to (civil) community' toytin toyka: TT VIII G.5: Civ. (the bride's dowry, food) toy'ı 'the wedding feast' Fam. Arch., l. 170; toydak koynka 'for sheep for the wedding feast' do. 67: Xak. xi toy' al-mu:âskar 'a (military) camp'; hence one says xan toy' 'the camp of the xanqan'; the Oğuz do not know this word Kaş. III 141; (death) toydın anu: koççürgen yanççihim min mu:âskar:lim 'drives them out of their camp' l. 522: KB tüşürse toyûg körse ot suv tu:lu 'when he pitches camp, he should look for the best grazing and water' 2349; a.o. 2347: xiii(?) Tef. toy' 'a gathering' 366: XIV Muh. al-cumâ'at'il-hatrâ 'a large gathering' toy Mel. 5, 13; 6, 4; Rif. 76 (quoted as a word containing -o:-); Çaq. xv ff. toy toy divâfat ma:nâsma 'feast' Vel. 225: (1) ças' wa macma:-i surrû 'a feast or joyful gathering' in general (quot.) and surr wa 'araisi 'a wedding feast' in particular San. 188r. 10; toy ditto 261v. 10 (quot.): Xwar. xiii(?)(Oğuz Xan) be:çük toy'ı berdi 'gave a great feast' . . . toydın so:q 'after the feast' Ôq. 90-4: xiv ditto Qub 181; MN 76: Kom. xiv 'feast, wedding feast' toy CCI, CCG; Gr.: Kip. xiv toy al-walimatul-kahira 'a great feast' Id. 67; Osm. xiv ff. toy 'feast'; common TTS I 696; II 901; III 684.

2 toy 'potters' clay'. Survives only(?) in NE. Xak. xi toy jimîl-xasaf 'potters' clay', hence 'a clay pot' is called toy eÎç Kaş. III 141.

VU 3 toy: Hap. leg.; perhaps to be connected with tôd monçuk, see tod. Xak. xi toy 'the name of a medicinal plant' (nahb yuta:dâca bihê) Kaş. III 141.

S 4 toy See tod.

S tûy See tôli.

Mon. V. DYT-


D taytur- Caus. f. of tay-; s.i.m.m.l.g.; SW Tkm. taydur-. Xak. xi ol anu: svukva: taytûrdu: 'he made him slip (alzaqah) into the water' (etc.) Kaş. III 192 (taytur<ur>, taytma:k).

D taytur- (d-) Caus. f. of tuy-; survives in SE Türkî taydur- 'to notice' jarring 315; SW Tkm. duydur- 'to make known, to inform'. Uyg. viii ff. Bud. billig taydurça: kêrtgönc 'the faith which makes (a man) aware of wisdom' UsP. 59, 5-6: Xak. xi ol ma:ça: sâiz taytûrdu: 'he made me aware (aftanani) of the statement and informed me if it' (arrâfanîhî (sic) dâlîka) Kaş. III 102 (tayturur, taytma:mk): Çaq. xv ff. tay- dur- (with -u-) fahmîdan 'to cause to understand' San. 188r. 6: Osm. xiv and xvi duydur/-taydur- 'to inform, make aware'; in two texts TTS I 235; IV 254.
**DIS. DYĞ**

D tayak (d-) Conc. N. fr. tayac:-; lit. 'prop, support', but usually in modern languages specifically 'walking stick', and the like. S.i.a.m.l.g.; SW Az. dayaq; Osm. dayek; Tkm. tayak (irregular, I.-w. fr. some other language); I.-w. in Pe. and other languages. Doerfer 11 864. Uyg. xi 133 ff. Bud. Sanskrit devirvayena (*sit) 'by the two supports' 2 törölg tabaq üzü: TT VIII A.4; edgükę tegmekilliyük yükümdenmiş tayaki tettir (faith) 'is called the support for assuming the burden which leads to good' TT V 22, 43; o.o. do. 44: 24, 53-80; Cív. TT I 191 (büttü): Xak. xi tayak al-’asā ‘staff, walking stick'; and one says kuđeği: tayak bērdi: 'the bridegroom (al-xatan) gave a maid-servant or slave, so that the bride dismounted from her horse supporting herself on him' (mutta-kiya(n) ‘alayhi'); this is a custom of the wealthy so that he (the slave) becomes the property of the (bride) Kaş. III 166 (prov.); tayak: ‘asā I 417, 6: KB (I have become infirm) tayak tutt elgilim ‘my hand has grasped a staff’ 5631: xiıiv(?); Tef. tayak ‘staff’ 282: Çağ. xe ff. tayag/tayag deynek ‘walking stick’ Vel. I 181 (quont.): tayag/tayak takiya ‘support'; it is a Dev. N. fr. taya- takiya dâdan; and metaph. cûb-ı dast ‘a walking-stick’ San. 167r. 13 (quont.): Korn. xiv ‘staff’ tayak CCG.; Gr.: Kip. xii al-’akhâs ‘staff, crutch’ tayak: Hout. 39, 2; Osm. xiv ff. dayak ‘support, walking stick’; in several texts TTS II 263; III 676 (tayak); IV 747.

D tayığ Dev. N./A. fr. tay-; ‘slippery, unstable’. N.o.a.b. Xak. xi tayığ yér al-mazlaqqa mina’l-arq ‘slippery ground’ Kaş. III 165: KB (luck is faithless, disloyal, and fickle; it suddenly flies off and) nøjak tayığ ‘its feet are liable to slip’ 6270: xiıiv(?); Tef. tayığ (of the ground) ‘slippery’ 282.

tayuk Hap. leg.; syn. w. taylap; there must be some etymological connection between the two, but -laq is not a known Turkish Suff. and both may be L.-w.s. Atalay also suggests a connection with SW xx Anat. dayi ‘good, good-looking’ (of a man or animal) SDD. 408. Xak. xi tayuk er ‘a young, elegant, fastidious (al-ğabbi’l-çarifü’l-mutaqqazisz) man’ Kaş. III 166.

S tayğa See *tuńa:g.*

D tuyuk ‘closed,iggirdisi (i.e. with closed hands)', and the like. S.i.a.m.l. in NE and NC; Tuy. duruyq; cf. tuyun. Pass. Dev. N./A. fr. *tuyu:- (see to-) with euphonic -y- inserted. Xak. xi tuyuk kışi: ‘a niggardly (al-munay-ğid) man’; tuyuk kün ‘a rainy, foggy (daan va daabh) day’; tuyuk kapuğ ‘a closed (mulaqaq) door’ Kaş. III 166: Çağ. xe ff. tuyuk (spelt) cinâş ‘a pun’, which is one of the literary conceits (quont.); and cinâş in Turkish is a special metre which they called bahar-i tuyığ; it is a ramî musaddas maqsûr as stated (with an example) in Nawâi’s work on prosody San.
D tuyağılığ P.N./A. fr. tuyağı (tuñağı); n.o.a.b. Türkü viii ff. Irk 5 (ağırlik); ?tuyoğlu:q'; Xak. xi tuyağılığ yılır: hayataمناسبة 'a hooved animal' Kaš. III 178.


Tris. V. DYĞ-

D takyanlar (d-) Refl. Den. V. fr. takayak; n.o.a.b. Xak. xı er takylan: 'the man owned a walking-stick' (aşağı) Kaš. III 197 (takyanlar: takylanma:k); a.o. 198, 8.


Dis. DYL

(?)d taklañ Han. leg.; syn. w. takyak, q.v. Xak. xı taklayan er al-racâul-l-zarifif-l-latifîl-l-qaddil-l-taqıyil-l-lâwmi-l-nâfiyil-l-tawb 'an elegant man with a graceful figure, a clear complexion, and clean clothes'; this is mainly used of youths (al-fîtyân); one says taklañ yiğit 'a fastidious (mutaqazzaz) elegant youth' Kaš. III 386.

Dis. DYN

teyiñ (téyiñ) 'squirrel', and by extension 'squirrel skin'; Kaš.'s form and translation must be due to a misunderstanding. S.i.a.m.l.g. except SW, usually as tiýiñ/tiyiñ/tiin, see Schêherbok, p. 142; the squirrel skin was used as a currency unit in early Russia during the period when coins were scarce, and the word as tiin still survives in some languages, including SW 'Kmar. for 'kopke'; l.-w. in Pi. and other languages in this last sense, see Doerfer II 1013.

Türkü viii kara: kişini kôk teyipln 'their black sable and grey squirrel skins' II N 11-12. S. xı xak. xı teyîñ al-samîr 'sable' Kaš. III 370: KB âğı düz teyîñ kiş alir sen têrip 'you collect and acquire treasure, brocade, squirrel, and sable skins' 5367; teyîñ kiş içti dünyâ iç 'the interior of the world assumed the dark colour of squirrel and sable' 5825: xiv Muh. al-sincab 'squirrel' teyîñ Mel. 72, 8; Rif. 174: Çağ. xv ff. teyîn (spelt) sincab San. 203v. 5 (quotations): Kom. xiv 'squirrel, miniver' teyîn CGI; Gr.: Kıp. xii al-sincab (VU) teyîn Hou. 11, 13; Osm. xiv to xvii teyîn 'squirrel' in 4 texts TTS II 802; IV 752.

F toyn (Buddhist) monk'; l.-w. fr. Chinese tao jen same meaning (Giles 10,780, 5624). N.o.a.b.; became a l.-w. in Pe., Mong., and other languages, where it sometimes acquired other meanings, see Doerfer II 993. Yakut toyan 'master, governor, official, mayor' and the like, Pek. 2706, is clearly a l.-w. fr. Mong. after it had acquired these extended meanings. Uyğ. viii ff. Bud. Sanskrit bhiksù 'monk' toyin TT VIII A.19, C.4; o.o. H.1 (okti; spelt toyün), etc.; ikişmiş miglior toymlar 'many laymen and monks' TT IV 4, 10; o.o. U III 34, 3 (ii); 36, 23; TT VII 49, 74, etc.; Civ. enetkek toyn 'the Indian monk' TT VII 14; toyn and toym kul 'monk's servant' are fairly common in UsP.; sometimes used as a P.N. e.g. as the name of a witness in 16, 25-26: xiv Chin.—Uyğ. Dict. 'Buddhist monk' toyin Ligeti 268; R III 1175: Xak. xı toyin al-îke min ummatîl-kafara 'an infidel among the pagans'; he has the same position among them as an 'âlim or muftî among us; he lives constantly with the idols and reads the books and legal pronouncements of the pagans, God protect us from them Kaš. III 169; o.o. III 84 (yükü); 377. 1 (tapişsak): Kıp. xiv toyin (MESS. tayın) al-ra'si fi din Uyğur a leader in the religion of the Uyğur' Id. 67.

D tuyn Hap. leg.; syn. w. tuyuk, q.v.; presumably Dev. N./A. fr. *tu-u-: (see to-). Xak. xı tuyn er 'a mean, niggardly (al-danînî-l-munqahid) man' Kaš. III 169.

D tayanc (d-) Dev. N. fr. tayan-; apparently a title of office; n.o.a.b.; cf. tayancı Uyğ. viii ff. Bud. (if a virtuous young man or woman) begke işiike ihan tuyanc bolgâ kiisseser 'wishes to become a confidant or assistant of a beg or her lady' TT VII 40, 52; a.o. U III 62, 2 (ii).

S tuynak See *tuñağı.

Dis. V. DYN-

D tyanan (dayan-) Refl. f. of taya-; to support oneself by, lean on, or rely on (someone or something Dat.). S.i.a.m.l.g.; dayan- in NE Tuv.; SW Az., Osm., Tkm. Türkü viii ff. Man. Chius. 175-6 (man-): Uyğ. viii ff. Bud. sügütke tyanan turdi he stood leaning against a tree' U III 22, 14; ağırlamakka tyanan 'relying on discrimination' (by the good and had in all doctrines) Stew. 302, 23; o.o. do. 297, 10; 589, 4; TT VIII E.8 (igid-); UsP. 100, 5: Xak. xı ol mapa: tayanı: 'he leaned on (ittaka'a alâ) me'; also used when one leans on anything Kaš. III 190 (tayanur, tayanmak); o.o. III 161, 2; 380 (tayancı): KB tayanma tiriğlikke 'do not rely on life' (it passes like a dream) 1332: Çağ. xv ff. tayancı 'to lean' (takiya kardan) in general, and 'to lean one's back against (something)' in particular San. 166v. 21 (quot.: Xwar. xiv tyanan- 'to support oneself on (something Dat.)' Quib 168: Kıp. xiii ta'akkaza 'to lean on' tayan- Hou. 39, 2: xiv tayan-an istanada wa ittaka'a 'to support oneself, lean on' Id. 67: xv ittaka'a tayan- Tuh. 4b. 9; a.o. do. 84a. 3: Osm. xv ff. dayan- (and tyanan-) to rely on; in several texts TTS I 182; III 170; IV 193.

D tuyen- (d-) Refl. f. of tuyu-; to have, or acquire perception, or awareness'; n.o.a.b. Uyğ. viii ff. Man. TT III 120 (aflığ): Bud. Sanskrit bodhyaṅga 'the constituent parts of enlightenment' tuyenmak bölokleri TT VIII A.15, 21, 22; (how can they fill their
minds with it and yet) tuyunmasar 'not acquire enlightenment?' Hiuen-ts. 115; a.o. USp. 43, 9.

Tris. DYN
D taya:gu: (d-) Crasis of taya:ngu:. Conc. N. fr. tayan: -; n.o.a.b., but see Doerfler II 994. Cf. tayan:ç. Xak. xi taya:gu: (mis-spelt in MS.) fi asili:ligati:i:lib:ci in the original terminology 'Chamberlain'; then, when the word lib:ci came into use it became obsolete (turik:ha); it is derived from the word tayandi: i:temada 'he relied on'; the king relies on the Chamberlains and the common people also rely on them to communicate their representations to him and get a reply from him Kaj. III 380: xiii(?). Tef. mutulafaq 'resting place' tayangu (or? tayagu) 282.

Dis. DYS
taysi: See taysi.

Dis. DYS-
D tuyusuk- (d-) Hap. leg.; Emphatic (?), normally Pass.) f. of tuya:- Xak. xi er tuyusukda: fatu:na:rucl mi yumkara mi:auhu jva:ryadat 'the man became aware of the trap and snare that were laid for him' Kaj. III 195 (tuyuska:ar, tuyuska:ak).

Dis. DIS
taysi: A Chinese phr. which became a l.-w. in Mong., prob. direct and not through Turkish, in which case the Çağ word was prob. borrowed fr. Mong. In Mong. it is a very high title (Kore. 1551 'vizar, prime minister'; Haltd 899 ditto). The first syllable is certainly t'ai 'great' (Giles 10,573); 'chief minister' is t'ai tsai (Giles 11,490); this might be the word in Turkish, if it was transcribed taysi, but can hardly be the word in Çağ, which looks more like t'ai shih (Giles 9,683) 'chief historiographer' (or 'astronomer'); v. G. (Index to TT I-V, p. 42) suggested that the Turkish word was t'ai ta: (Giles 12,317) 'prince', but this phr. actually means 'senior prince, heir apparent', and could hardly be used in the Plur. Turkish viii ff. Man. kunc-ular taysilar (or taysilar?) ulug atiqlalar 'the royal consorts, chief ministers(?), and notables' TT II 8, 64: Çağ. xv ff. taysi (spelt) in the language of the Chinese (Xitdu:yan) dabir wa: hädj:q wa: mähir wa: ustâd 'secretary, expert, master-craftsmen', also spelt taysi San. 167r. 17; taysi in Mongolian, 'scribe (nivisanda), expert, master-craftsmen' do. 261r. 25.

Dis. V. DYS-

Dis. V. DYZ
D tuyuz- (d-) Caus. f. of tuy-; 'to cause, or allow (someone) to become aware', etc. N.o.a.b.; cf. tuytur-. Türkü viii ff. Man. kimke [gap] estirmez uyumzarm 'it does not allow anyone to hear or become aware of'. . . . M III 12, 7 (iii): Uyğ. viii ff. Bud. TT IV 335-6 (bildüz)-.

Mon. DZ
taz (? d-) 'bald'; s.i.a.m.l.g., w. some extended meanings, usually as taz:tas; NE Tuv. tas: SW Az., Osm. daz: lacking in Tkm.; a l.-w. in Hungarian as tar, borrowed fr. an early L/R dialect. Uyğ. viii ff. Civ. in a list of persons from whom a horse tax of '5 coppers' was collected one of those concerned is (PU) Çoba Yikмысл and another (PU) Yikmiş Taz, possibly 'the bald Yikmiş' (but other readings are possible) USp. 54, 5; a.o. II 118, 45: Xak. xi taz al-aqra: 'bald'; taz al-farasul-abras (not an ordinary word; the prov. below suggests either 'with some feet' or 'unshod') horse': taz koy 'a hornless (al-acamum) sheep'; taz yér- sabaxa qa:lia (omission) 'salty ground with scanty (vegetation)'; taz at tavarçi: bolmas 'an abras horse is no use for carrying merchandise because its hooves are bad' (yahir radil-al-sur) Kaj. III 148; I 99 (ajmuك): a.o.o.: Çağ. xv ff. taz 'a person who, by reason of baldness (kaçal) has no hair on his head' San. 1555r, 17 (quot.): Kom. xiv 'bald' taz CCI; Gr.: Kip. xiv taz al-aqra: It. 63: xv ditto Kav. 60, 9; Tuh. 4a. 6: Osm. xiv ff. daz 'bald'; c.i.a.p. TTS I 182; II 264; IV 171; IV 193.
1 tiz (d-) 'knee'; s.i.a.m.l.g., usually as tiz:tas; SW Az., Osm. diz: (Tkm. diz: tisz.). Türkü viii ff. TrkB. 60 (bedliz): Uyğ. viii ff. Bud. II 47, 28 diz (çakltz.-); Xak. xî tiz al-rubka 'knee' Kaj. III 123; KB 712 (tusaz): xiii(?). Tef. tisz 'knee' 301; xiv Muh. al-rubka: Diz Mel. 48, 5; Rif. 142 (in margin tisz): Çağ. xv ff. diz zâni ma:nâmna 'knee' Vel. 188 (quot.); tiz (with -l-) zâni San. 194r. 19 (quot.): Kom. xiv 'knee' tiz CCG; Gr.: Kip. xiii al-rubka tiz Hou. 41, 6; xiv ditto Id. 38; diz al-rubka, also called tiz, but diz is commoner do. 48: xv al-rubka tiz Kav. 61, 7; Tuh. 16b. 8: Osm. xiv ff. diz 'knee'; noted in several common phr. TTS I 213-14; II 309; IV 201-2; IV 234.
F 2 tiz in spite of Kaj.'s remarks almost certainly a l.-w. fr. Pe. diz:di 'a castle', esp. one in a commanding position. The word occurs among the Mon.s in Kaj. but is sometimes vocalized te:z, possibly implying tiz:x. Xak. xî tiz kull makâ:n mutu:rfa 'any high place'; the Pe. took this (word) and called their castles (gila:ahâ) diz: tiz the name of a summer station (mustâf) for Kâşgar; it is called Tariq Aeq Tiz because of its height (names of two other summer stations incorporating tiz follow) Kaj. III 123; a.o. I 373 (turuç): II 344 (cağlât): xiv Muh.(?) (in the Chapter fit-arq) al-ta'll 'hill' Rif. 177.
1 toz 'dust'. Survives as toz in NW Kk.: SW Az., Osm., and toz in Tkm. In other
languages 'dust' is usually tozaŋ/tozən or çan (? a l.-w.). Cf. I toğ. Türkü viii ff. (clouds were stationary above) asra: toz turdi: 'dust was stationary below' ḫḳ₂₂ 15: Uyğ. vii ff. Man. TT III 27 (battle!): Bud. TT VIII A.6 (topraklık); U I 39, 89, etc. (toprak): Cív. TT I 5–6 (toprak): Xak. xi toz (with back vowel) al-ğubár 'dust' Kaṣ. III 123; three o.o. translated qastal or hobab, both 'dust'; xiii(?) Tef. toz-arınasa in the dust: xiv: Muh. al-ğubar toz Mel. 75, 1; Rif. 178: Çağ. xv ff. toz gard wa ǧubar San. 175v. 7; Xwar. xiii ditto 'Ali 55: xiv ditto Qub 183: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii al-ğubar doz Hou. 5, 12: xiv toz al-ğubar Id. 63; al-qatām wa]-gawbe wəl-ğubar 'dust cloud, mist, dust' doz Bul. 3, 5: xv al-ğubar toz Kav. 58, 11; Tuh. 26b. 2.

2 toz 'birch-bark.' S.i.a.m.l.g. as toz/tos; in SW only Az.: l.-w. in Pe. and other languages, see Doerfer II 960. Uyğ. vii ff. Bud. (if one writes the đhāranī toza 'on birch-bark' (a leaf, paper, etc.) U II 70, 18; (ii) Xak. xi toz al-calizatul-šati yulbas 'al-d-lqisiya 'a strip which is wrapped round a bow' Kaṣ. III 123: Çağ. xv ff. toz (mis-spelt tuz) (7) 'the bark of the mountain almond tree' (piš-t-i diraxt-i bādām-i kuši) which is wrapped round bows to strengthen them, also called tos, Arabized as tūz San. 175v. 15; tōs a corruption of toz which is wrapped round bows and the like do. 176r. 18: Kip. xiv toz 'the bark (qiyr) of a tree with which bows are covered' (yugžā) Id. 38: Osm. xiv–xvii toz 'a material used to wrap bows,' including metaphor, the beloved's eye-brows; in several texts TTS I 698; III 685; IV 758.

tüz (tüz-) 'salt,' sometimes used metaphor. S.i.a.m.l.g.; NF Tus. dus; Sw Az. dusz; Tkm. dusz but Osm. tuz. Uyğ. vii ff. Civ. (in a prescription) kara tuz 'black salt;' (this might be called 'birch-bark,' the other ingredients are organic) H I 42: a.o. II 32, 39: Xak. xi tüz (with back vowels) al-mih 'salt' Kaṣ. III 123; six o.o. translated al-milh; andun tamar tüke: tuz 'all kinds of saltiness (al-malāba; i.e. charm) ooze from him' I 60, 6; avalurū özüm anı̄q tüz:pa: 'my soul is hunted by his saltiness (charm)' I 296, 4: KB bu sālr sōzī sözke katti tuzi 'this poet's remark added its salt to the remark' 711; a.o. 1328 (etmek); 4222: xiii(?) At. tatμmaz eseninde tuz döstıpa 'he does not during his lifetime give his friend salt to taste' 263: xiv Muh. al-milh tuz Mel. 75, 8; Rif. 178: Çağ. xv ff. tuz (with -u-) (1) namah salt San. 175v. 9 (quot.): Xwar. xiv ditto Qub 188: Kom. xiv ditto CCI; Gr.: Kip. xiii al-milh tuz Hou. 17, 17: xiv ditto Id. 53: al-mih (p)dyus (sic) Bul. 8, 17: xv milh tuz Tuh. 35a. 5.

töz 'root, basis, origin,' and the like. Survives only (?) in most NE dialects as tös R III 1264; cf. túb, l. kık, tylצ. A l.-w. in Pe., Doerfer II 961. Türkü vii ff. Man. (the five gods are ...) töz yltizī 'the origin and root of everything on earth) Chua. 47–8; do. 5–6 (térin!); a.o.o.: Uyğ. vii ff. Man. 6ẓ tölzerin ukbtup making them understand their own origin' TT III 30; köni tüzin unntımıšlarka 'to those who had forgotten their true origin' do. 123–4; a.o.o.: Bud. erıtšu tertö töz yltız nomin 'the very profound doctrine of the root' (Sanskrit indriya) TT VI 148; (faith is called) kértűlerke kértűlerne çin kértö töz tênkimın tüzli 'the basis of entry into the (company of) believers and the true basis of the believers' TT V 22, 23–4: o.o. TT VIII D 27, etc. (uğüş); U III 43, 7 (i l-ğq); etc.: Civ. in TT VII 30, 12 töz is used exceptionally instead of kut for 'element' of the five elements; (in H I 104 tözun is an error for (esgekk) tūsìn 'donkey's hair'); Xak. xi one says ẽl töz neteg kayaʃ-ulit̟yà wəl-raʃya 'how are the realm and the subject people?' (this must belong here, it cannot belong to 2 tōzs which precede it) xvi al-aši 'origin'; one says anı̄q tübk: tüzil: km man aşluwa wa'ilà man yantamā 'who are his ancestors and to whom does he trace his origin?' Kaṣ. III 123: KB aydi Ayłoldi külk tüzil 'Ayłoldi told of his character and origin' 568; o.o. 855; 1704 (köçüt); (in 555 töz is an error for (barçin) yüzil 'the front surface of brocade'); xii(?) KBVP tüber tüzil 11: Çağ. xv ff. tüz (with -ö-) bun-i giş 'the lobe of the ear' San. 175v. 7 (quot. with the phr. kulak tüz).
will be lying flat' 1427; (if a man gets drunk, he becomes mad) bu têleве iși kör kaçan tüz bôlur 'how can the acts of this madman become reasonable?' 2099; xiii(?) Tef. tüz 'smooth (ground); straight (road); upright (figure)' 317: Xwar. xiii dûp dûz 'quite level' 'Ali 57: xiv tüz 'level' Quth 198; 'appropriate' MN 248; 'equal' (shares) Nahc. 256, 8: Kom. xiv tüz 'level; equal; upright; a steppe' CCI, CGG; Gr. 261 (q.v.): Kip. xv mustâhib 'keeping company with one another' tüz Tuh. 32b. 4 (this is probably one of the places where a Turkish translation of a word, and the next Ar. word, in this case 'mustâhib' have fallen out of the text).

Mon. V. DZ-

tez- 'to run away, fly', with some implication of 'to succeed in running away, to escape'. Survives as tezîtes- only (?) in some NE dialects and SW Tkm., elsewhere displaced by kaç-. Türkü viii (the Uluğ İrkin and a few men) tezip bardî; 'escaped' IE 34; neke; tezerbîz ikiş-teyin 'why should we run away because they are numerous?' T 38–9; o.o. II E 38, 41; T 43: viii ff. (a son got angry with his parents and) tezip barmîs 'ran away (from home)' IrhB 58: Man. M I 7, 11 (tul); Uyğ. viii Karluk tappa: 'he fled in the direction of the Karluk and entered (their country)?' Şu. S 10; o.o. N 11 (bar-); Sa.: viii ff. Bud. tezîl PP 58, 1; tezip bardî do. 59, 71; tezer ercîrs: 'TT V C.15 (Sanskrit lost); a.o. U III 8, 3: Civ. tütüš kerîste tezîl 'fly from disagreements and quarrels' TT I 48; a.o. do. 141: Xak. xi keyîk tezîl: 'the deer (etc.) ran away' (farra) Kaş. II 8 (tezer, tezmek): xiii(?) At. till yâlgân erke yirak tut teze 'keep away from a liar, fly from him' 153: Kip. xiv dez-(t) (sic; described as 'with back vowel') 'to stray' ('ârû' that is, of sheep, etc., to leave the flock) Id. 48.

tîz- (d-) 'to arrange (things) in a row; to string (beads)', and the like. Semantically close to tîz-, q.v., and confused with it in Sin. and some modern languages. S-i.-a.m.l.g.; dizîn in NE Tuv.; NW Kk. and SW Osm.; but in SW Az. and Tkm. diz- is used in this sense. Uyğ. viii ff. Bud. (her wonderful white teeth) yürûl yîncû tîzmîş teg 'like strung white pearls' U IV 30, 51–2; a.o. U II 47, 75–6 (tûrzûk): Xak. xi ol yîncû: tîzlî: nasama'l-lu'lu' 'he arranged the pearls (on a string); similarly for nasama'l-kalâm 'he put his remarks in (a logical) order' one says sôz tîzlî: Kaş. II 9 (tüzzer, tuzmek); a.o. II 31, 19–21: KB yîncû tîzîl 4427: xiii(?) KB/P kamûng varquisana bör格尔 sözlî tîzîl yîncûlleyîli kamûng tûb tûzî 'putting in a logical order the words of the sages for all people and stringing together like pearls their basis and origin' 11: Çağ. xv ff. tîz- diz- Vel. 188; tîz- muhra ba-rîştîh (MS. in error bar sina 'on the breast') kaşîdan 'to arrange beads on a string'; also pronounced tûz- San. 193v, 13 (quotn.); tûz- 'with -û-' (3) muhra ba-

-tûştîh (sic) kaşîdan va iniz sam didân 'to arrange beads on a string and put them in order'; and in this last meaning tîz- is also used do. 173r. 23: Kip. xv nasama tîz- Tuh. 37a. 1.

töz- apparently a V. homophonous w. tîz- meaning 'to become dust, to volatilise', and the like. In the early period very rare, and used only of odours. Survives in these and similar meanings, and some so different that they may have a different origin (perhaps a Caus. f. in -z- of toz-) in SE Tûrî; NC Krr., Kzx.; SC Uzb.; NW Kk., Nag.; SW Osm., Tkm. Türkü viii ff. Man. (the foul blood pours out of the corpse) toza yûdîyur 'volatilizes and stinks' M I 6, 5; Uyğ. viii ff. Bud. (all the time from their bodies) alku teq adînçûg yîd yîpar tozâr îner bolî 'all kinds of fragrant odours volatilized and rose' TT V, p. 20, note A 117, 1, 3; (Xak. xi tozzer, tozmek) are erroneously given as the Aor. and Infîn. of tozâr-, q.v., but see tozet-): Xwar. xiv toz- is Trana. 'to scatter (something) like dust' 183: Kip. xiv töz- inhâl-ât-ğûrûf or 'dust, to be raised'; and one says ipar yîyisîl: tozîn: 'the smell of musk was diffused' (fâxâ) Id. 63.

tûz- 'to suffer, endure', and the like. Almost exclusively Kip.; survives only in NC Kzx. and some NW languages; a l.-w. in Hungarian as tûr- fr. an early L/R dialect. Kip. xi er tûmülkûa: tûzûlî: 'the man suffered acutely (xarîsa) from the cold' Kaş. III 182 (tûzzer, tûzmek): xiii sâbara 'to endure' doz- Hou. 34, 20; xiv tûz- sâbara Id. 38; doz- (described as 'with back vowels') sâbara do. 48: xv sâbara va- tabata 'to endure, to be firm' Tûh. 22b. 10; fâsqa va- tabata 'to be able to support, to be firm' Tûzzer do. 24a. 1; istanarrâ 'to be firm'; sâbara tûz- do. 5b. 9: Çağ. xv f. tûz- (medîq, etc.) sâbr et- ve tûzât gûrût- Vel. 208 (quotns.); tûz- (spelt with -û-) (1) tâbannul hêrdan 'to endure', also tûzlen- San. 173r. 22 (quotns.): Xzar. xiv tûz- 'to suffer, endure' Quth 185; Nahe. 86, 7: Kom. xiv ditto CCI, CGG; Gr 252 (quotns.).

tûz- (d-) a V. homophonous w. tûz-; to level, straighten, put in order, and the like. Survives in SE Türkî tûz-; SC Uzb. tûz-; NW Krm. tûz-/dûz-; SW Az., Osm., Tkm. dûz-; other languages use Den. v.s fr. tûz like tûzs- in this sense. See tûz-. Uyğ. viii ff. Bud. içlerîn tûzsîlî 'in order to put their affairs in order' Hüen-ts. 151: Xak. xi beq e-îlîn tûzlî: sawâvîl-âmîrîl-willaya 'the beg put his province in order'; and one says ol yîrîg tûzlî: he levelled (sawûsl) the ground (etc.) Kaş. II 9 (tüzzer, tuzmek): Kâ'î (Atiq was the first, believing in God and) könlü tîzûs ordering his mind and tongue' 51; (one takes the sword and) bodûnûs tûzsîr 'organizes the people' 268; o.o. 75 (tûzûs-): 93, 146, 877, 222, 525, 515: Xvr. xiv Muh. nasama (cf. tîz-) tûz- Mel. 31, 13; Rif. 116 (mis-spelt tûr-): Çağ. xv ff. tûz- 'with -û-' (1) see tûz-; (2) tâxantîn wa-ârîsitan 'to make, put in order, arrange' (3) see tûz- San.
D. DZA

D tużu: 'all'; prob. like alku: a Dev. N./A., but the semantic connection with tüüz is tenuous. Pec. to Uyğ. and KB. Uyğ. viii ff. Man.-A M I 28, 12 (arka); do. 16 (ürdürül): Man. kifitsız edgül tüüzüke 'you have done good to all' TT III 103; o.o. do. 67-8 (ozgur), 154, 174-7; Bud. savlarğa barça olarak tüüz tüketi sözledi 'he communicated the situation in full (Hend.) to all of them' U II 21, 19-20; o.o. of tüüz tüketi TT X 59-60; PP 35, 2-3; o.o. TT V, p. 14, note A.23, 10; Tiğ. 46a. 3 ff. (artuk) Hüen-in. 162 (tul)-Xak. x1 KB tüüz barça munağqı sąqa 'all (Hend., creatures) are in need of Thee' 24; förütü tölkeğ tüüzü 'almağqı: He created the whole world as He wished' 122; o.o. 9 (erklilik), 31, 827, 2685 (örtğişiz), 3815.

D. V. DZA-

D tuza: (?)- Den. V. fr. tuzu: 'to salt (something)'. Survives in some NE dialects; Tuv. duza-. Cf. tüzla-. Xak. x1 ol et tuzađi: 'he salted (mallaha) the meat'; used in place of tuzeța:- Kaş. III 263 (no Aor. or Infijn).

D. DZC

D tuçu: (?)- N.Ag. fr. tuzu: 'salt-maker; salt merchant'; s.i.s.m.l. Uyğ. vii ff. Bud. tüzücılarnı suzağk erse: if it was a village of salt-makers TT VIII C.3 (Sanskrit missing).

D. DZD

D tüzdem (-d) - Hag. leg.; Den. N./A. connoting resemblance. Uyğ. viii ff. Bud. (if a man's mind and knowledge are stable) etözi tüždem etigilh erip 'and his body is well-proportioned and active' Swe. 594, 13-15.

D. V. DZD-

D tezit- Hag. leg.; Caus. f. of tez-. Xak. x1 it keyikni: tezitti: 'the dog scared (enfara) the deer' Kaş. II 305 (tezitür, tezitmek).

D tozut- (?)- Hag. leg.; Caus. f. of toz; in the MS. of Kaş, the second vowel is once-u- but otherwise unmarked. N.o.a.b. Xak. x1 ol topraq: tozuttu: ayqasol-ğubår vsi ațarolu 'he raised the dust (Hend.)' Kaş. II 305 (VU tozutur, tozutmak): Kip. xiii ğabbara minał-ğubår 'to raise the dust' doztut- (?sic MS. do:zat and -gil) Hou. 42, 14; xiv ğabbara translation irregular tozat: tozuddurm, dozdu: and other forms imperfectly vocalized Bul. 66v.

D. DZG

tuzak (-d) - 'trap, snare', and the like. S.i.a.m.l.g.; NE Tuv. duzak; NW Kk. duzak; SW Az. duzaq; Tkm. duzak but Osm. tuzak; l.-w. in Pe., Doerfler II 962. Türkü viii ff. IrkB 61 (illin): Xak. x1 tuzak al-facc wo'l-bilatatulu'llati yuṣuf bihi 'a trap or nose used in hunting' (verse): tuzak a word (kalima) used by a man to his beloved when he is complementing her (istamlaçah); it is emphasized by attaching -ti, tuzak: Kaş. I 380; o.o. I 204 (illin)-; 425, 19; I 380, etc. (oğr): III 304 (yapșas-, spelt tuzak); 358, 25 (tuzak): KB tuzakka lînimne 'do not get caught in the trap' 4824; a.o. 3697 (2 aşg): xvi (?) At. 456 (elik): xiv Mah. al-facc tuzak Mel. 61, 5; Rif. 160 (al-ğalqa 'wooden lock') tuzak Rif. 179 is an error for yuṣak Mel. 76, 8; a medieval word also occurring in CCI): Çağ. xv ff. tuzağ/tuzak dâm 'trap' San. 175v. 19 (quotn.): Xwar. xiv tuzak 'trap' Quib 188; Krom. xxv do. ditta CCG; Gr.: a.o. under illin- Gr. 106: Kip. xiv al-facc tuzak Hou. 10, 17; xiv tuzak al-sarak 'snare' Id. 63; Bul. 12, 6: xv ditta Tuh. 20b. 12; fasc. tuzak do. 28a. 1: Osm. xiv in a verse quoted in TTS II 910 tuzak 'snare' rhymes with tuzak for Pe. düzaq 'hell' (as there is no Turkish etymology for tuzak the possibility of some such foreign origin might be explored, but obviously 'trap' cannot be derived directly fr. 'hell').

?D tuzug: 'a gift of food given to a traveller', not quite syn. w. ertzur or armaqam. In Turkish n.o.a.b., but a l.-w. in Pe., Mng., and other languages, see Doerfler II 900; its form in these languages makes -u- in the first syllable certain; it is therefore perhaps a Den. N. fr. tuza, salt being a traditional form of food gift. Xak. x1 tuzug: 'a gift of foodstuffs' (al-hadiya minal-ahma) brought to a man who is going on a journey by his neighbours or acquaintances Kaş. I 424; tuzug: mançuz: sézimmex 'do not suspect (lā tazum) that a gift of food is (intended as) wages for (some) task' (ucratā-l'amal) I 419, 10: KB (all the workmen came and appeared) tapuq tuzug birle neg ertzit kilip 'presenting their services, gifts of food and (other) things' 1769: Xwar. xiv tuzug 'a gift' (said to be of money, but this seems doubtful) Quib 183 (tuzug).

D tozgak Dev. N. (connoting repeated action) fr. tozo-; 'powder' and the like. N.o.a.b. Uyğ. viii ff. Bud. (to me this whole great universe is as unimportant as) ğen tozgak U III 71, 1; (the Sanskrit original suggests that the meaning is 'the pollen of maize cobs'; ğen is otherwise unknown and may be a misreading of ekin): Çağ. xv ff. tozgak (spelt) 'a spherical fungus the size of a small melon (dastanboh) which grows in the fields; it has a thin outer skin and its interior is full of a soft powdery substance; when the outer skin is touched it bursts' San. 175v. 22 (i.e. the fungus called in English 'puff-ball').
D) tazığır-  
Hap. leg.; Inchoative Den. V. fr. taz. Xak. xı er başı: tazğırdı: (MS. tazgirdi): 'the man's head was almost bald' (kada an yataqarqa) Kas. II 178 (tazğıraar, tazğırmak).

D) toz忘记了-  
Hap. leg.; Inchoative Den. V. fr. I toz. Xak. xı yér tozgirdı: 'the ground was almost dusty' (kada ... an yahubb mihal'al-'haba'al-manjur) Kas. II 178 (tazğıraar, tazğırmak).

Tris. DZG

D) tuzağsi: N.Ag. fr. tuzağ; 'a trigger'. 
N.o.a.b. Uyğ. viii ff. Bud. (bowlers, deer-hunters, fishermen, hunters, netters) tuzağsi 'triggers' PP 1, 8; a.o. in a similar list TT IV 8, 56: Xak. xı KB tuzağsi is a fairly common simile for 'this world' 3564-7, 4824.

D) tuziyya: (? d.-kına:) Hap. leg.; Dim.f. of tuuzz; lit. 'little piece of salt', but used as a term of endearment. Xak. xı me'npleğ kara: tuziyya: 'my black-moled charmer' (matlıha) Kas. III 359, 8; n.m.e.

Tris. V. DZG

1) tuzağlan-  
Hap. leg.; Relf. Den. V. fr. tuzağ: Xak. xı ol ma'nıa: tuzağlanıdı: 'he gave me a present of food (etc.)' Kas. III 201 (tuzağlanur, tuzağlanmak).

Dis. DZG

tezek 'dung'; more specifically 'animal dung'. 
S.i.a.m.l.g. unchanged; 1.-w. in Pe. and other languages, see Dorfer II 902. Türkü viii ff. IrkB 23 (bul.-): Xak. xı tezeg rautul'foras 'horse dung' Kas. I 386 (prov.): Çağ. xv ff. tezeg (spelt) sargın-davvab 'animal dung' San. 1947. 21 (quotn.): Kip. xıii zibbū'l-faras 'horse dung' tezeg Hou. 13, 1: XIV tezeg 'dry dung' Id. 38; dezek ditto 48: xv cilla 'dung' tezeg Tuh. 11b. 2; zıbı tezeg do. 18a. 11.

D tezeg Dev. N./A. fr. tez-. O. Kır. ix ff. tezeg kéyğele: alp men 'I am tough among the flying deer' Mal. 44, 2 (text as in Scherbak's revised edition): Xak. xı tezeg al-nifur bayna'l-gawam 'panic in the tribe'; and one says tezeg kéş: 'a man who shies away (al-nafır) from something' Kas. I 386: KB kekük sani dawlat kéške tezeg 'luck shies away from men like a wild creature' 712; tapuğka tezeg 'shying away from service' 3628; a.o. 4760.

D) tezeg (d-)  
Dev. N. fr. tez.; 'a row, line, string of pearls', and the like. S.i.a.m.l.; NE Tuv. džisg; SW Osm. dži. Uyğ. viii ff. Bud. nom ertinilğ kezgide tizgide 'in the series (Hend.) of jewelry of the law' TT V 24, 57; kazlar tizgide tég 'like a string of geese' X 160; yincü tizgide tég 'like a string of pearls' do. 450; o.o. U I 29, 9; Surr. 642, 3-4 (yiğğ): Xak. xı tizgide 'any row (saff) of things'; one says tizgide tırek (MS. tezeg) 'a row of poplars' (al-havor) and bir tizgide yincü: 'one string (nasım) of pearls' Kas. I 387; (the mountain sheep) tizgın (MS. unvocalized with gäß for min) turup şekeri: 'go bounding off (tatüşatlab) in a line' I 214, 10; XIV Muh. a string (nasım) of pearls, etc.' tizgın Mel. 84, 9; Rif. 190 (mis-spelt tizgın): Kip. xıv(?) in the margin of Tuh. 34b. 6 manüzum 'strung' tizgın, tizgın-lımış.

D tezeg: Hap. leg.; although this is indexed under fa'il it seems to be merely tizgın with 3rd Pers. Sing. Poss. Suffix abbreviated. Xak. xı one says of a panic (al-hazāḥis) which breaks out in a tribe when the enemy approach and they fly (nafarū) from them tezeg: boldi: Kas. I 429.

D tezegk: Hap. leg.; Dev. N./A. (comoting repeated action) fr. tez-. Xak. xı tezegk er 'a man who shies away (al-nafır) from a task etc.' Kas. II 289.

D tizgın (d-)  
Pass. Dev. N. fr. tiz-; lit. 'arranged in a row', in practice 'reins'. To some extent displaced by 1.-w.s., but s.i.a.m.l. in all groups; dizgin in NW Kk.; SW Osm. Cf. tim., yuğûn. Xak. xı Kas. I 339 (tim.); (the waters of the tributary pour out and pass through the mountains) artuqlar: treg: üntıp tizgın yete: hawalasiq qad nabata'l-'ar ar safa(n) ka'annuł miteq faras 'the junipers grow round them in rows as if they were a horse's halter' (Kas. may be right in seeing a pun between this word and the Inst. of tizgın; but the words seem actually to mean 'their (the waters') poplars grow round and lead them (as if with a halter)' I 424, 18; n.m.e. but see çetken: xıv(? Tef. tizgın 'reins' 301: XIV Muh. al-lnan 'reins' tizgın Mel. 72, 1; tizgın Rif. 174; Çağ. xv ff. tizgın cilawu-i asb 'a horse's reins', in Ar. inan and simam; in Rüm dizgin San. 1947. 24; a.o. 92v. 3 (yuğûn): Xwar. xiv tizgın 'reins' Qutb 175 (tizgın, error), 180; Kom. xiv 'reins' tizgın CCl; Gr.: Kip. xıii altınan tizgın (misvocalized -gen) Hou. 14, 4: XIV tizgın al-sayrul'ładı fi fa'sii'l-licām min cân-bayhi 'the straps which are in the projections on either side of the bit'; one says at tizgınin tut amšikīl-līcām 'take firm hold of the bit' Id. 38; Osm. xvīh dizgin in Rüm ĭnān-i asb San. 226r. 27: a.o. 1947. 24 ( Çağ).

S tezgınç See tezgınç-

D) tizgınç-  
See tizgınç-

Dis. V. DZG:

D tezgınç-  See tizgınç-.

D tüzgır- (d-)  
Trans. Den. V. fr. tüz; n.o.a. See tüzgeriçsi. So spelt in Kas. in the Perf., but the Aor. and prob. the İnfin. have -gür-, which is the Türkü form. It is unlikely that this is tüzgir- Caus. of. tüz-, which is itself Trans., and the -d- is prob. due to labial attraction. Türkü vii ff. Man. özlerin saklanu arici tüzgürül (spelt tuzgiri) tuzunî[ar] 'let them keep themselves, protecting themselves and guiding themselves strictly' M III 38, 5-6 (1): Xak. xı men ani:
Tüzgerdim ahdaytu hu 'I guided him' Kaş II 179 (Vu tüzgerürmen, tüzgermek).

Trlis. DZG
D tüzligi n.o.a.b.; presumably tüzli; with the Den. suffix -ğl-(usually abstract). Uyğ. viii ff. Man. kut koluntul tüzlig 'they all asked for divine favour' TT III 141; a.o. do. 98 (amra:-).


D tüzgerinsiz formerly misread as two separate words tüz herinsiz, and discussed at length in TT IX, p. 20, notes 7-8; X, p. 15, note 96; clearly a Priv. N./A. fr. a Dev. N. fr. the Refl. f. of a Den. V. in -ğer-; the suggestion there is that it is a Dev. V., more or less syn. w. tüber-, fr. tız. This is semantically unconvincing; there is no other trace of such a V., while tüzler-, q.v., is well established. Etymologically the word should mean 'without being guided', but in practice it corresponds to Sanskrit anuttara 'unsurpassable'; the connotation is perhaps 'requiring no guidance'. Uyğ. viii ff. Man. (you came down to earth after the four (?) prophets) tüzgerinsiz burxan kutun bultupuz 'you have acquired the unsurpassable majestic position(?) of prophet' TT III 66; o.o. do. 153, 178; IX 8 (habitually spelt tüzkerinsiz in Man. Suyri script): Bud. the word normally occurs in the phr. tüzgerinsiz (yeg or yég üstünlk sometimes added here) burxan kutu translating Sanskrit anuttarasamayakamabhūti 'un- surpassable perfect awareness' (or 'knowledge') TT IV 12, 57; V 20, 10; VI 223, 305; X 96; tüzgerinsiz tuymak 'unsurpassable awareness' VI 137; tüzgerinsiz burxan yolu 'the unsurpassable way of the Buddha' VI 118.

Trlis. V. DZG.
D tezekle:- Den. V. fr. tezek; s.i.m.l. for 'to manure (the ground)'. Yak. xI at tezekledl: 'the horse (etc.) defecated' (rata) Kaş III 340 (tezekler, tezekleme:).

Dis. DZL
D tızlıg (d-) P.N./A. fr. tız; 'having knees'. N.o.a.b. Türkî VIII I 2, II 3, etc. (I bašlig).

D 1 tozuğ P.N./A. fr. 1 toz; 'dusty'. S.i.s.m.l.; SW Osm. tozuł. Uyğ viii ff. Civ. tozuğ turaŋkâğı (sic) [gap] 'dusty, earthy' TT VIII 1.18.

D 2 tozuğ Hap. leg.; P.N./A. fr. 2 toz; 'firmly wrapped in birch-bark', i.e. sound and serviceable. Yak. xI opar yakiskidin tozuğ ya: çikar: 'a well-wrapped bow (al-gawisul'-u-macila) comes out of a shabby quiver' Kaş III 16, 25; n.m.e.

D tüzüğ (d-) P.N./A. fr. tüz; 'salty'. S.i.m.m.; SW Az. duzuł; Osm. tüzüł; Tkm. duzlüt. Yak. xI Kaş I 209 (ust:-) xiv Muh. al-mâliḥ 'salty' tüzült: Mel. 56, 5; 66, 4; tüzült Rif. 154, 165; (baytu'l-milh 'a salt store' tüzültuy 69, 5; tüzültuk 170): Çağ. xv ff. tüzült/orüzuk namakın wa málîh 'salty' San. 175v. 25 (quotn.): Xwar. xiv tüzültuy 'salty' Qub 189: Kiv. xiv tüzült: al-mâliḥ ld. 63.

D tozuğ P.N./A. fr. tüz; 'having a root, or origin; originating in', and the like. N.o.a.b. Türkî viii ff. Toy. 5-6, etc. (o1; intiz): Uyğ. viii ff. Man. TT II 17, 80-2 (utsuk-); Bud. yel tozuğ igerlig 'illness originating in wind (or demoniac possession?) U I 68, 1-2 (ii) a.o.o.; o.o. TT V 29, 9 (tübül): 24, 65-68; VIII E. 4 (spelt tölök): Svw. 588, 19-20 (törçi-): Civ. it toprak tozuğ yil 'the Dog, Earth-element year' TT VII 17, 3; a.o. do. 17, 17 (see tüz); sa:ri: tozuğ suvsas:li:k 'thirst originating from bile' TT VIII I 11; o.o. do. 12; H I 139.

Dis. V. DZL
D tüzil- (d-) Pass. f. of tız:- 'to be arranged in a row; (of pearls, etc.) to be strung'. S.i.m.m.l.; dızil- in NE Tuv.; SW Osm. Yak. xI yınç: tüzilid: nuzima'l-lu'l'u wa'l-ši'r the 'pearl was strung, and the poem was strung together' (sic, cf. tızil-); also of things which get in line of their own accord (intasam bi-nâfisih): Intrans. and Pass. (yata'adda wa là yata'adda) Kaş II 127 (tüzilir, tüzilme:); tûmen çeçek tüzilid: 'countless flowers have come up in rows' (intasamat) I 233, 26; bu neç ol bir birke: tüzilgen (MS. terilgen:) 'these things are always arranged in a row (yantasim) one after the other' I 523; o.o. I 311, 1; III 131, 21: KB 74 (titir): Çağ. xv ff. tüzil- ba-rîşîf kaşîda junan 'to be arranged on a string' San. 193v. 27 (quots.). and see tüzül-.

D tüzül- (d-) Pass. f. of tız:-; survives in SC Uzb. tuzul- (sic), but most modern languages use instead tüzel- Pass. f. of tüz- (not an early word) Den. V. fr. tız. Türkî viii (settling in the Otkun mountains forests) tavğaç boğun birle: tüzülîm 'I lived on equal terms (or the like?) with the Chinese people' I S 4-5, II N 3: Uyğ. viii ff. Bud. tüzülmişke teğürdecl köni yorg ol 'it is upright behaviour which brings (a man) to equality' U I 35, 2-3 (Svw. 524, 3-4); o.o. Svw. 137, 12; Hüen-Is. 2053: Civ. tört yânk tüzülî 'the four quarters were set in order' TT I 121; a.o. do. 137: Yak. xI yèr tüzülid: 'the ground was levelled' (sowrâyat); and one says 19 tüzülid: 'the affair was in good order' (ıstâqama) Kaş I 127 (tüzülir, tüzülme:); a.o. II 71, 13 (tutus-) KB ajun ençke tegid tüzülidî toörü 'the world attained peace, the customary law was properly organized' 103; o.o. 60 (tadu): 5957 (bulgañ): Çağ. xv ff. tüzül- (spelt) (1) muntasam yadan 'to be arranged in rows' (Sec. f. of tızil-); (2) kük yadan sâz 'of a musical instrument, to be tuned' San. 174v. 10 (quots.); (tüzel- similar
D tülən- (d-) Hap. leg.; Den. V. fr. tizə. Nəq. x1 ol aqam: təzlədə: 'he ascribed bad-
ness (əsrə) to him, and called him bald' (aqam) Kaş. 2 293 (qazəra, təzləməx).  

D tizəm- (d-) Hap. leg.;? Den. V. fr. tizə. Not to be confused with təzlə-: a Rəmî word meaning to 'hurry' in San. 494. 18 which is a Den. V. fr. Pe., təz. Xak. x1 ol et təzlədə: translated 'he salted (məllaqa) the cooking pot, the meat, etc.' Kaş. 2 293 (təzləməx, təzləməx); a.o. III 293 (təzlə-); Kiş. 293 (təzləməx, təzləməx); a.o. III 263 (təzlə-): Kip. x1 təzlə: məllaqa: ld. 63; məllaqa təzlə- but other conjunctive forms duzlə- and duzlə- Bul. 81 v.: x2 məllaqa təzlə corrected in margin to təzlə-
Təzləməx, 39b. 6.  

D tizət- (d-) Hap. leg.; Caus. f. of tizə-: Xak. x1 ol təzəlli: neçə: 'he ordered that the thing should be crushed by kneeling on it' (bi-daşılı-ı-sayı bı-l-růkba) Kaş. 2 324 (tiz-
letür, tizəməx).  

D təzlət- (d-) Caus. f. of tizə-: s.i.a.m.l. Xak. x1 ol et təzələt: he ordered that the meat should be salted (bi-tamılı) Kaş. 2 342 (təzləməx, təzləməx): (Kip. x1 see təzlə-)  

D tizəlin- (d-) Hap. leg.; Refl. f. of tizə-: Xak. x1 yinçü: təzlin: 'the pearls (etc.) were strung' (intəzəma) Kaş. 2 243 (tizəlin, tizəməx).  

D təzlən- (?d-) Refl. f. of təzlə-: s.i.a.m.l. Xak. x1 et təzəlnə: 'the meat was salty (təzəlnə) Kaş. 2 243 (təzləməx, təzləməx): Çağ. x2 ff. təzəlnəməkstid şudan: 'to be salted' San. 174v. 18.  

D tuzən- (d-) Refl. f. of tüzən-: n.o.a. Xak. x1 təzənlə: yər: 'the ground (etc.) was levelled' (sunewiyat), a variant (luqə) of tüzən-; similarly one says: x2 təzənlə: 'the affair (etc.) was in good order' Kaş. 2 243 (təzəlnər, təzəməxi): a.o. I 349, 13 (teğıt).  

Tris. DZL  

D təzədlürük (d-) Hap. leg.; Dev. N. (Conc. N.) fr. tizəl. Xak. x1 təzədılərk fulis ruśışl-rūff 'small coins (sewn) on the toes of slippers' Kaş. 2 529.  

Dis. DZM  

D təzm (d-) N.S.A. fr. tizə; -row, line, string (of pearls, etc.), and the like. S.i.a.m.l., usually for 'a list of things'; NW Kk. dizən. Xak. x1 'a string (naşım) of pearls' is called bir-
təzm yinçü: Kaş. 2 396: Kip. xiv dəzəm (sic) 'a string (al-məzən) of pearls and the like; one says bir dəzəm 'one string' Iî. 48 (one MS, has dizən in both places).  

D tizəm: (d-) Dev. N. fr. tizə; s.i.a.m.l., but not in this precise sense. Xak. x1 tizəm: 'the waistband of trousers' (nəyyafoquu-l-sərvəvul); and anything like it, for example the top (ra's) of a leather bag, which is made like a waistband and has a string inserted in it and drawn tight Kaş. 2 393.  

Dis. DZN  

D tüzən (d-) Intrans. Dev. N./A. fr. tizə-: 'self-controlled, well-behaved, gentle'; and the like; not to be confused with tüzən: Acc. of tüzən-: n.o.a. Bērkii viii ff. Man. ol tüzən er 'that well-behaved man' M I 5, 12; Uyğ. viii ff. (Man.-A tüzən barca 'all' is a scirhal error for tüzə: M I 28, 25): Man. biliğligim tüzənin yarımuk 'my wise, well-behaved, bright one' M I 28, 11: Bud. tüzən is common both by itself and in phr. like edəgii tüzən 'good and well-behaved' U III 34, 3 (ii), and tüzən yavas edəgii 'well-behaved, peaceable and good' TT VI 10, 15-16 etc.; it is commonest in the phr. tüzənler oğlu tüzəler kizi, v. G. 's translation in TT VI 146 and elsewhere suggests that the connotation here is 'well-born' rather than 'well-
behaved', but this is not etymologically justifiable; Şanskırt dəynəməro 'the noble path' (Bud. technical term) təzən yol (sic, but the spelling in this text is eccentric, örtül- is spelt örtül- in the same line) TT VIII A 15: Cive. aşnuki tüzənler törüsün 'the customary law of well-conducted people of earlier generations' TT VII 30, 2: Xak. x1 tüzən al-həlīm 'gentle, considerate' Kaş. 2 414 (prov.); a.o. I 221, 18 (same prov.): KB (the Prophet) tüzən erdi 'was gentle' (modest, etc.) 43: o.o. 107, 1659: xini(f) At. ulug bolduğunça tüzən bolup 'as you come to mankind become better behaved than ever' 35x: x4 Muh.(?) al-həlīm (opposite to 'spiteful' dəgii): tüzən Rif. 151 (only); Rhg. ditto RIII 1754 (quotem): Xwar. xini(f) ditto Oğ. 314 (uk.), 324-5.  

Dis. V. DZN-  

D təzən- Hap. leg.; Refl. f. of tez-. Xak. x1 ol təzəndi: 'he pretended to run away' (yahrab) Kaş. 2 146 (tizənər, tizənəmek).  

D təzən- (d-) Hap. leg.;? Refl. f. of tiz-. Xak. x1 urəgət yinçən: təzli: 'the woman strung (naşamat) her own pearls' Kaş. 2 146 (tizənər, tizənəmek).  

Tris. DZN  

D tüzənlük (d-) A.N. fr. tüzən; 'gentleness' and the like. N.o.a. Xak. x1 kazgan olç
tüzünlük 'my dear boy, acquire gentleness' (al-hilm) Kaş. II 250, 4; tüzünlükün kayıştim 'ašafu 'alayhi bi-hilmî 'I sympathized with him in my gentleness' III 188, 21; n.m.e.: KB tüzünlük is included with amullük, örüglük, etc. in a list of desirable qualities in 326; tüzünlük bile sen keçür ay küsüş 'pardon me in your gentleness, O my heart’s desire' 1155.

Dis. V. DZŞ-


D tozar- Intrans. Den. V. fr. toz; 'to be dusty, turn to dust'; s.i.s.m.i.; SW Osm. tozar-. Xak. xi toz tozarlı: sаta’al-habā 'the dust spread in every direction' Kaş. III 186 (in a Chap. for V.s with three Consonants; tozar, tozma:k, error due to haplography in Aor.).

D tüzer- (d-) Hap. leg.; Intrans. Den. V. fr. tüz. Xak. xi yеr tüzerdl: 'the ground was level' (istawat) Kaş. II 77 (tüzerür, tüzer- me:k).

Dis. DZS

D tüzsiz (d-) Hap. leg.; Priv. N./A.fr. tüz; 'disorderly, undisciplined'. Türkü viii 1E 6, II E 6 (üçün).

Dis. V. DZŞ-

D teziş- Hap. leg.; Recip. f. of tez-. Xak. xi olar ilk: tezişdi: 'they two were scared of one another' (tanāfara) Kaş. II 99 (tezişür, tezişme:k).

D tizış (d-) Hap. leg.; Recip. f. of tiz-; for the translation cf. tizil-. Xak. xi ol meniň birle; yıncü: tizişdi: 'he competed with me in stringing (fi naṣm) pearls' or (in stringing together) verses; also used for helping Kaş. II 100 (tizişür, tizişme:k).

D tüzüş- (d-) Hap. leg.; Co-op. f. of tüz--; for the reasons stated under tüzül- the scribe vocalized the Aor. and Infin. tüzes- in the MS. Xak. xi ol maşa: yеr tüzüşdi: 'he helped me to level (fi taswīya) the ground' (etc.); also used for competing Kaş. II 99 (tüzüşür, tüzüşme:k; see above).
INITIAL VELAR PLOSIVE

Mon. GA
ka: Preliminary note. Von G. was no doubt right in suggesting in "TT" X, p. 47 that ka: in the phr. ka: kadaş is a L.-w. fr. Chinese "chia 'family' (Pulleyblank, Middle Chinese ka; Giles 1,139). Kaş's etymology of kadaş is therefore demonstrably wrong, and the question arises whether the word ka: 'vessel' was not invented to justify this false etymology. Kaş is the only authority for the word, and it seems likely that if it really existed, too, was a Chinese L.-w., but there is no obvious origin for it.

F 1 ka: 'family'; see above. Found only in the phr. ka: kadaş, which is n.o.a.b. The evolution of this phr. into kab kadaş, also n.o.a.b., is odd and perhaps due to the false etymology mentioned above. It should be noted that both elements in the phr. are declined separately. Uyg. VIII ff. Bud. ka kadaş 'family and kinsmen' is common, e.g. ka kadaş oğlu kiz ed tavar 'family and kinsmen, sons and daughters, movable property, and livestock' U III 6, 2 (i); kamin kadaşının do. 36, 35; kasi kadaşi Sw. 5, 7; a.o.o.: Civ. ka kadaşka tartuğça bolur 'he becomes closely attached to his family and kinsmen' TT VII 37, 13 (note ka: not declined); in the provisions in commercial documents prohibiting relatives from objecting to an agreement one typical list is ecnim inim kam kadaşım 'my elder and younger brothers, my family and relations' USp. 107, 11; 108, 11, 110, 9-10; Xak. XI KB (a man must associate) kab (sic in MSS.) kadaslar bile 3209; a.o. 3213; XIII (?) Tef. kab kadaşım (sic) 'my family and kinsmen'; kabi kadaşını 198: Xwar. kab kadaşım Qutb 126.

F 2 ka: 'vessel, container'; see above. N.o.a.b. Cf. kab. Xak. XI ka: al-zarf va'll-rettâ 'a vessel or container' but used only for vessels containing liquids; hence one says ka: kaça: zarf va'll-rettâ as a Hend. Kas. III 211 (followed by a para. on -ka: as the Dat. Suffix); (under tüdeş) hence (i.e. by using the Suff. -deş) one says kadaş for 'brother, kinsman' (li'l-tex va'll-qarib); the base is ka: and -daş is attached to the same vessel (zarf) that is their mother's womb I 407; a.o. III 238 (kaça:).

Ki: Exclamation; Atalay in Kas. III 212, note says that it is still used in Anatolia. Xak. XI ki: exclamation (harfü'l-nida) corresponding to the (Ar.) yâ'l-nida; hence one says ki: berü: kel 'hi! come here'; pronounced with a very long vowel (?; yumadd baywâ'l-gâf wa'll-câr) Kas. III 212 (followed by a para. on -ki: as an affectionate Suff. attached to terms of relationship, e.g. ata:ki: yâ ubayyâ 'my dear father').

Mon. V. GA-
ka:- Hap. leg.; the morphological connection with ka:- is obscure. Yağma: xı ol eşçèke: otonü kadi: 'he heaped (açoğa) firewood round the cooking pot'; one also says ol tonü kadi: 'he packed (abhâ) the garment into the cupboard'; the more correct form (al-afâh) is kâlaði: Kas. III 249 (ka: r, kama:k).

*ko:- See kop, kor:; kon:-.

Mon. GB
kab properly 'a leather bag, water-skin, sack'; sometimes more vaguely 'vessel, container'. S.i.a.m.l.g., usually as kap, with some extended meanings like 'the cover, or binding (of a book)'. L.-w. in Pe. etc., Doerfler III 1364. Cf. 2 ka: and see 1 ka: Uyg. VIII ff. Civ. yarım kab bor 'half a skin of wine' USp. 1, 3; o.o. do. 1, 5; 4, 1 ff.; 10, 6 etc.; Xak. XI kab al-ziqq 'wine-skin': kab al-zarf 'a vessel' and any container (al-va'd) is called kab, just as in Ar. al-fars (MS. al-fars) means properly 'to break the neck' but is also used more generally for 'to kill'; kab: the caul (al-firs; MS. al-irs) in which the child is wrapped in the womb, and (sometimes) born in; such a child is reckoned fortunate (al-nubârak) and is called kab:li: oğlu: kab: 'a kinsman', metaphorically (al-qarib 'alâ tariq-it'î:âra'; one says o gul meniq birle: uya: kab: ol: 'he is my kinsman' as if he was born in the same container (sarf) Kas. III 146; about a dozen o.o., mostly translated al-zarf: KB 3209, 1 kab: XIII (?) Tef. 108 (1 kn): xiv Muh. al-ğilâ: 'sheath' kab Mel. 40, 3; Rif. 129; gindulul-sayf 'sword scabbard' kiliç kab: 71; 5; 173; gispü'l-xasab 'the bark of a tree' kab: 78; 7; 182; Çağ. xv ff kab: 'a vessel' (zarf) in general, and 'a wine-skin' (eziwa'l latari) in particular San. 265r. 7; kab kaça 'vessel'; kab is used by itself in this sense, but kaça is used only in the Hend. do. 265v. 7: Xwar. xiv Qutb 126 (1 kn): Kom. xiv 'sack' xap CCG; Gr.: Kip. xii al-se'at kab Hou. 17, 5: xiv kab al-qarib Id. 67; raw 'the thin skin (al-qarib) which a snake sloughs' do. 76: Osm. xiv raw 'a sloughed snake's skin', in one text TTS II 601.

kap/kap an alliterative Prefix to Adj.s., mainly of colour, indicating intensity; s.i.a.m.l.g. Cf. 1 ap. Uyg. VIII ff. Bud. (to a dying man the sun seems) kap kara 'quite dark' TT III, p. 26, note 5, 10; kap kara tünle 'on a pitch black night' do., p. 28, note 71, 3; Xak. XI KB (the partridge's) kaşı kap kara 'brows are quite black' 76: XIII (?) Tef.
kaptara: xiv Müh. şadidül’s-sawād ‘pitch black’ kapatara: xiv şadidül’s-humra ‘bright red’ kip kizil Mel. 68, 4-6; Rif. 168: Çağ. xv ff. kapatara stiyah-i mahd ‘pure black’ San. 265v. 10 (quon.: kip kırmızı surx-i mahd ‘pure red’ do. 293r. 9; Xwar. xiii(1) kapatara Qg. 300; kip kizil do. 166: Kip. xiii ayad halik ‘pitch black’ kapatara: ahmar qam ‘deep red’ kip kizil Hou. 31, 5: xv kapatara: al-şadidül’s-sawād; kip kizil al-şadidül’s-humra Id. 68: xv (they say) fi ta’-kídil’s-humra ‘to emphasize whiteness’ kip kizil, and to emphasize blackness kapatara: Kav. 5, 9; to add emphasis, as in the Ar. words ajādd and abyan you can say... ne kip kizil dir bu ve ne kapatara dir bu Tuh. 83a. 6.

1 kav ‘tinder’; s.i.a.m.l.g. in a wide variety of forms:- kav, kaw, ko; ku, kaq, koq. L.-w. in Pe. etc., Döserer 115 1542. Xak. x1 kav ‘the tinder’ (al-hurrāga) which is ignited with a strike-a-light Kaj. III 155: Çağ. xv ff. kaw ‘wood gathered under trees and prepared and made into tinder’ (pi‘da) which is ignited with a strike-a-light; in Ar. hurrāga and in Pe. bi‘ga San. 274r. 12 (quon.): Xwar. xiv kaw (sic) ‘tinder’ Qub 136: Kom. xiv ‘tinder’ kow (sic) CCI; Gr.: Kip. xiii al-siyān ‘tinder’ kaw: Hou. 17, 17: xiv kaw al-siyān which is ignited with a strike-a-light; also used for al-hurrāga Id. 76: xuv hurrāga (PU) ku Tuh. 13a. 9.

2 kav in the phr. kav kov, a quasi-onoma-topocic; n.o.a.b. Xak. xi if a garment is wrinkled (insawāda) and torn (inxarāqa; MS. inharāga) in the tailoring one says to mm kav kov boldı̄: Kaj. III 129 (the main entry is kov); one says to to kav kov boldı̄: the garment was shrunkien (inxabāqa) and wrinkled owing to bad tailoring 115 (main entry kav).

F 3 kav. L.-w. fr. Chinese ko ‘one-tenth of a pint’ (Pulleyblank, Middle Chinese kip; Giles 3.947 6.956). N.o.a.b. Uyğ. viii ff. Bud. (in a list of things which might be used be dishonesty in trading: balances, scales, feet and inch measures) şep kav ‘pints and one-tenth pints’ U II 77, 25; 86, 43; Sw. 135. 9.

S 4 kav See ka[b] Kip., Osm.

kip See kap.

kiv practically syn. w. kut and nearly always used with association in it; originally prob. ‘divine favour’, hence, more vaguely, ‘good fortune’. N.o.a.b. Türkü vii ff. Man. (the five gods are) kut kiv ‘divine favour’ (Hend.) (.... to all on this earth) Chaus. 45-6: Uyğ. vii ff. Man. (he may give you kiv kır kuc batı du ‘divine favour’ (Hend.). strength, and help) M 42, 15 (ii); a.o. M 42, 3-5 (ii) (bögülen): Bud. kuti kiv USp. 102, 26; a.o. U IV 10, 51 (909): Xak. xı kiv al-baxt wal-dawla ‘good fortune’ Kaj. 332; ann kut kiv tozi: (MS. tori): tuğd: ‘and so the dust of good fortune (Hend.) rose’ I 301, 2; kut kivig bérse: iqlim kułı̄na: ‘if my Lord gives good fortune (al-dawla) to his servant’ I 320, 25: KB the word is spelt kivi and precedes kutt; the contexts indicate that the author took it to mean ‘fickle’ e.g. küvenne kivi kutka kutlug kisi ‘O fortunate man, do not rely on fickle fortune’ 668; o.o. of kivi kutu 1045, 1232; Chap. xx (tv. 1044 ff.) is headed kut kivilgin dawlat irsellikin bayän klor ‘describes the fickleness (Hend.) of fortune (Hend.)’: Xwar. xiv meni yandursa kandursa kivinim (glossed shahwa ‘if he fires me, and satisfies (my) desires’ (sic) Qub 149.

VU körb Hap. leg.2 Xak. xi one says ol meni: körüb körb kıld ‘he was delighted (haşça wa’rtaha) when he saw me’ Kaj. III 119.

kop when qualifying a V. connotes comprehensive action; when qualifying an Adj. means ‘thoroughly, completely’; when qualifying a N. means ‘all’; v. G. ATG, para. 302 suggests that this is a Ger. in -p fr. *ko-, adding in support the longer Gér. f. kopan read by Radloff in T 36, but neither photograph nor squeeze show any sign of the -an there; the theory is possible, but semantically unattractive. Not noted later than Kaj. Cf. barça; körp, etc. Türkü vii kop occurs about 20 times in I, II and T, e.g. (to the far east, west, south, and north) and: iğrak: budun kop mapa: kürür [ertu:] ‘within these limits the peoples all looked to me’ (i.e. obeyed me) I S 2, II N 2; anca: budun kop étlim ‘all these people I thoroughly organized’ I S 2-3; tört bunun kop yagı: ermiş ‘the peoples of the four quarters were completely hostile’ I E 2, II E 3; viii ff. (in the third year) kop esen tükel körümsi ‘they all met one another safe and sound’ IrkB 15; o.o. do. 15, 29; (if a man wears this stone) kopka: utgay ‘he will be successful in everything’ (and whatever work he undertakes) kop[da:?] 151: yorik boya ‘his work will be completely satisfactory’ Toy. 17-20 (ETY II 58): Man. (if we have said) edğug anıag kop tepré yaratmıs ol ‘got created good and evil, both of them’ Chaus. I 27-8; kop kanka bulğanmış ‘completely saturated with blood’ M I 6, 6; Uyğ. viii ff. Man. A kop yerde açığı emeği körütkün ‘having experienced grievous sufferings in all places’ M I 9, 5-6; Man. (may he protect us) kop ağda tuđda ‘in all dangers’ Hend.’ M III 148, 2 (ii); kopun sıvar çel uluslarak keztlıp ‘you have traversed realms and countries in every direction’ TT III 60: Bud. kop kamağ edgü bütmeke bolur ‘it is that all (Hend.) good things are achieved’ TT III, p. 30, note 131, 3; kop törlüğ agrı tasy ‘all kinds of grievous sins’ IV 12, 30; o.o. do. 14, 64; V 24, 51-4; VII 40, 96; VIII K 9; U II 39, 2-3 (tvd-); Sw. 92, 19-20: Civ. kop iṣın ‘all your affairs’ TT I 148, 156: Xak. xi kop harf mubālağa wa ta’kīd ‘a particle giving emphasis’; hence one says oğul kop beşudi: ‘the boy has grown a great deal (gyata(n)) bigger’, and kop edgü: neň ‘an extremely (cidda(n)) good thing’ Kaj. 319.
kov- 'backbiting, persecution', and the like; first noted as below, but see kovlan- ('Türkî). Cf. kov-. Kip. xiv kovw al-ğiba 'backbiting' Id. 76.

Mon. V. Ġb-

1 kap- 'to grasp, or seize, with the hands, teeth, etc.'; s.î.a.m.l.g. Türkî viii ff. (a falcon, saying 'there is a hare') teprîdîn koqî: . . . kapmîş 'swooped down from the sky (and tried) to catch it' Irkî 44: Uyğ. viii ff. Bud. am çift mënî kapîm ëltî 'he has therefore seized me and carried me off' U III 69, 26 ff.: Xak. xi er ton kapûrî: 'the man snatched (xalasa) the garment (etc.)'; and one says oğlama elî kapû: aşabab-âbi safa mâla'nî-cıam 'demoniacal possession took hold of the boy'; also used of the wind when it blows away (habbat) a garment and the like Kas. II 4 (kapar, kapmak); several o.o. generally translated ixtalasa 'to steal, take stealthily': KB 6110 (üzMpî): xiv Muh. ihtatâfa 'to snatch away' kap- Mel. 20, 1; 22, 4; Rîf. 99 (kap-), 102: Çağ. xv ff. kap- (with -p-) 'to seize (rabûdâm with the hands, or grasp (girîfûn) with the teeth', of a dog and the like San. 263v. 9 (quo[t]). Xwar. xiv kap- 'to seize, grasp' Qutb 126: Kip. xiii xaita 'to snatch away' kap- Hou. 35, 19; xiv ditto Id. 67; Bul. 43v.: xv ditto Kav. 9, 3; 75, 8; Tuh. 13a. 4: Osm. xv kap- 'to snatch away'; in one text TTS I 466.

2 *kap- See kapak, kapığ, kapğa, kapgak.

*kav- See kavir-, kavış, etc.

kop- 'to rise'; prob. originally in the sense of 'to rise in the air', but Kas. also translates it, like tur-, by qâma 'to stand up, rise in one's place'. Survives in SE Türkî; NW Kar. L., T. and, with extended meanings, in SW Osm. Cf. lâğ-, un-, tur-. Türkî viii ff. (a falcon went hunting river birds) utru: talmî kara: kuş kopup barmîş 'a predatory eagle flew up to meet it' IrkB 43: Xak. xi er yokaru: kopûlî: 'the man rose (qâma) from his place'; and one says tüplî: kopdî: 'the wind rose (habbat); and kuş kopdî: 'the bird (etc.) rose in the air' (nahâqa) Kas. II 4 (kopar, kopmâk); about 10 o.o. translated qâma, qâmîa (of the moon) 'to rise', haçâ (of the alarm, tumult, etc.) 'to be raised': KB kop- is common, both lit. e.g. (of the morning breeze) 'to rise' 71; (of birds) 'to fly upwards' 73; (of a man) 'to stand up' 3498; and metaphor. e.g. kişi söz bile kopî lûdî malûk 'some people have risen by speaking (eloquently) and become kings' 173; a.o. 602; bu bordin kopar mîy yazukka yürek 'because of this wine (a man's) heart rises to countless sins' 1338; (of understanding) 'to arise' 1834; a.o. 4232 (yağ;îlîg): xîtlî (Ar. 179 (169)); Tef. kop- 'to rise; to stand up; (of the dead) to rise again', etc. 213: xiv Rbg. R I 1217 (förû); Muh. qâma kop-, kop-Mel. 7, 18; Rîf. 79, 114 (Mel. 30, 3 dur-): Çağ. xv ff. kop- (-ti, etc.) yerinden kalk- 'to rise from one's place' Vel. 335 (quo[t]). kop- (with -p-) bar xâstan 'to rise, stand up' Sân. 281 v. 18 (quo[t]). Xwar. xiv kop- 'to stand up' Qutb 137; MN 246; 'to get up' (at night to pray) Nâh. 318, 7; Korn. xiv 'to rise' kop- CCI, CCg; Gr. 200 (quo[t]). Kip. xiii fâra mâla'awrîn 'to rise' kop-; and one says of dust rising doz kopû:; and one says kop- of a limb which leaves its position and is dislocated (infâkh)'; similarly when a man stands up (qâmâ), and when a man rises and stands erect (fâra teâ nahâda qâmîa) Hou. 39, 5; xiv kop- inbâta 'to rise' as in toz kopî: 'the dust rose'; and in the Kitâb Baylik kop- irta'a 'to rise, he exalted' Id. 67; irta'a'a (of dust and the like) kop- Bul. 26v.: xv qabba 'to stand up' kop- Tuh. 30a. 11: Osm. xv ff. kop- 'to rise, appear', etc.; c.i.a.p. TTS I 483; II 649; III 475; IV 539.

kov- (? kov-) a V. homophonous w. kov, q.v.; 'to follow, pursue, chase', and the like with some extended meanings, e.g. 'to persecute'. S.i.m.m.l. in a wide range of forms including ku- and koq-; in SW Osm. Tkm. kop-; although the vowel is short in Tkm., Kas.'s alternative form kov- is prob. the original. Xak. xi ît keyikî: kovî: 'the dog chased (tarada) the wild game'; also used of anyone who pursues (tarada) something and follows in its tracks Kas. II 16 (kovar, kovmak): er atîn kovdî: 'the man drove (sîgâ) his horse and pursued it'; also used of anything else Kas. III 183 (no Aor. or Infîn.). Kâb (the fighting man) laçin kuş kovar têkîker kanlari 'hunts them like a falcon and sheds their blood' 2381: xîtlî (? Tef. kov- 'to hunt' (deer) 215 (kuv.-): Çağ. xv ff. kaw- (sic) / kawla-: rândan wa dûr kardan 'to pursue, drive away', in Ar. tarada San. 278r. 17 (quo[t]). Xwar. xiv kaw- (sic) 'to pursue, drive'; kop- ditto Qutb 136, 141: Kip. xiv kov- talaba bi-cahad 'to pursue vigorously' Id. 76: xâhata mâla'nî-xâhata 'to importune' (kowala-) kow- (tîlîn) Tuh. 21b. 9: Osm. xiv kov- occasionally spelk koq- 'to pursue'; c.i.a.p. TTS I 488; II 654; III 480; IV 544.

Dis. Ġba

kaba: 'thick, protruding', and the like, esp. of hair, the beard, and so on. Survives in NC Kxz. kaba 'bushy' (beard); NW Kx. kupo ditto; SW Osm. kaba ditto; also 'coarse, common, ordinary'. Xak. xi kaba: al-
murtâfi 'high, protruding' of anything; hence one says kaba: yügüluk 'an arrow with protruding feathers' Kas. III 217 (in the first case, but not the second, three dots put below the bâ' by a second (?) hand): Çağ. xv ff. kaba siğab wa fasîm wa bar âmada ba-sâhkî hâbâb 'thick, dense, swollen like a bubble' (quo[t]); also pronounced kaba; also the name of a place in the province of Andîcan San. 265r. 9; kaba 'u'du-i' (?) bar âmada wa fasîm 'a swollen thick limb' (?), also pronounced kaba; also a place-name do. 282r. 16: Kip. xiii kattâl-lîhîya wa 'nîrîdî 'with a bushy
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beard kaba: sakallu: Hou. 25, 19: xiv kaba:
al-say'ul-muntafiq 'anything swollen or flushed
out'; one says ... tulbandi: kaba ... dur 'his
Turban is broad' (töösi'ä) and kabjan kaba:
dur 'his robe is broad, voluminous' Id. 68: 
xv al-hiyatul-muhabbara 'a bushy beard'
kaba: sakallu: Kav. 59, 20: Osm. xiv to xvi
kaba 'thick, massive' (e.g. of a tree); in several
texts TTS I 398; II 559; IV 448.

kuba: 'pale, pale yellow, pale grey'; of a
horse or cow 'dun'; of a man 'fair-haired';
used both of men and animals and also natural
features like the steppes. S.i.s.m.l. in NE,
NC, NW. Xak. xi kuba: at 'a horse of a
colour between chestnut (al-asbah) and yellow'
(al-asfar); also used for the colour of anything
Kaj. III 217: KB kuba körkülüğü kör 'see
the fair-haired beauty' 2468: Kóm. xiv kuv
(sic) 'pale' CCG; Gr.: Kip. xiv kuba: al-
latun1-l-ağbar 'dust-coloured' Id. 68: kuvu:
ditto 76.

PU 1 kowa: Hap. leg.; al-sanbūr is not noted
in ordinary Arabic dicts., but the meaning is
fairly clear. Xak. xi kowa: 'the nose cover
(?; al-sanbur) which is part of the Turkish
bridle and stands erect over the horse's nose'
(muntaşıfa(n) 'ala anfi'l-sayl) Kaj. III 237.

S 2 kowa: See kovga:

VU(D) kov: n.o.a.b.; cognate to kovuk,
kovga: which seems to indicate that the first
vowel was -o-; morphologically both could be
Dev. N.s fr. kov-, but there is no semantic
connection. 'The two meanings given by Kaj.
can reasonably be regarded as lit. and metaphor.
Türkü viii ff. IrkB 36 (ücürgülü't): Üyğ.
viim ff. Bud. kamaq kutsuz kovi ters
biliğli tıngğlar 'all unfortunate mortals who
do not enjoy the favour of heaven and
have false (or heretical?) ideas' TTT VI 24; a.o.
do. 19: Civ. iki köpül köpül (sic, but ?ditto-
graphy) tutup kovi bolasr etlin xanın açğ
bolur mu? 'if a man has a divided mind
(?); and is unfortunate, should the realm and
xan be angry?' TTS I 178-80 (translation
conjectural): Xak. xi kovi: yiğeç al-qifta
wahwah1-l-sacaru'l-balt 'a rotten (i.e. hollow?)
tree'; also pronounced kovi: with -w-
Argu: xi kovi: er 'an unlucky (al-mudur)
man' (prov.) Kaj. III 225; KB (if an ambasa-
dor is quick-witted wise and alert, his
master benefits and thereby retains his colour,
i.e. reputation) yalavac yavuz bolsa kvıçak
kovi şelzgıs tüker anda begler suvi 'if
an ambassador is bad and unlucky(?), un-
doubtedly his masters' honour is impaired'
(lit. 'water', an abbreviation of yüz suvi a
calque of Persian dār-i rü metaph. 'honour')
2639; bu kvıçak kovi dunyâ kêkli ajun
neçe beğ kirattı karımay ıraz 'this un-
lucky (?) world is an old world, however much
it makes hēgs aged, it does not age itself' 5133
(kvıçak is noted only in these two passages;
the other supposed occurrences of kovi
'empty' in R II 659 are based on misreadings):
Kip. xiv kuv ağaç 'a hollow tree' CCG; Gr.

VU?D kowuç Hap. leg.; the -w- suggests
that the word is Oğuz; if so, prob. a crisis of
*kovüş Dev. N. fr. kov-, meaning lit.
something like 'persecution'; the alternative
form kowuz, specifically described as Oğuz,
looks like the Imperat. of a Caus. f. of kov-
used as a Pass. Kaj.'s etymology is, of course,
prepositional. Oğız(?) xı kowuç atar kull
sa'fa mina'l-cinn 'the symptoms of demoniacal
possession'; the victim is given treatment
(yu'dlac), cold water is thrown in his face, and
at the same time the words kowuç kowuç
are recited, then he is fumigated with rue and
aloes-wood (bi-harmal wa 'ūd); I reckon that
the word is taken from the expression kaç kaç
'go away and clear out, evil spirit' (ührib wa
farr ya 'cinni': ... kowuç alternative form of
kowuç; an Oğuz word; hence one says
yel kowuí bitigü: 'üdatu1-l-cinn wa'l-sa'fa an
amulet against evil spirits and demoniacal
possession' Kaj. III 163.

D kapaç Hap. leg.; Dev. N. fr. kap-; per-
haps a crisis of *kipatçik lit. 'grasping one
another', which suits the actual meaning.
Xak. xi kapaç 'the place at which the
waters from the branches of a river (mina'l-
sawā'id), flow into one another' (yatana'tah)
Kaj. I 471.

D kabcuk Dim. f. of kaba; 'a small bag
or pocket', and the like. S.i.s.m.l. as
kapçak/kapçuk. L.-w. in Pe., etc. Doerfer III
xiv Chin.—Uyğ. Dict. 'purse, small bag' kapçuk
Ligeti 161; R II 430: Çag. xvi ff. kb. kabçuk 'a
kind of purse (kisa) which is hung from the
neck, and a wallet (xwurçi) made of leather'
San. 265v. 8.

(D) kvıçak n.o.a.b.; Den. N./A. fr. kiv, but
the meaning 'unfortunate' hardly fits. Xak.
XI KB 2639, 5133 (kovi).

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cavçu:- as such Hap. leg., but Vam. 307 lists
a SC xix Uzb. (?) word kapçî- 'to catch
(something falling)', and in xx Uzb. kapçî- 'to
rush away', Bor. 604, is described as a dialect f.
of sapçî- do. 355 which inter alia means 'to
rush at, attack (someone)'; there cannot be any
connection between this word and sapçî- but
it seems to be the original form of kapçî-
Xak. xi arı 'kışıkler kapçî' the hornet
attacked (hamalalâ) the man to sting him;
also used of a man when he is angry (bagaiha)
with someone and gives vent to his anger on
him (inhamağa fihi) Kaj. III 276 (kvıçîr,
cavçîmak).

D kvıçît- Hap. leg.; Caus. f. of kvıçîr-.
Xak. xi ol an: kvıçîttu: 'he made him angry'
(aggiohahu) in order to incite him to do
something which he had determined not to do;
and one says ığâlam arıını: kvıçîttu: 'the boy
incited the hornet to sting' Kaj. II 329 (prov.:
kvıçîtur, kvıçîtınak; with -f- for -w-
everywhere).
DIS. GBD
S kawut See kağut.

PU?F kiftu: 'scissors'; discussed at length in Doerfer I 318; prob. a l.-w., but as Doerfer points out, no plausible Chinese origin has been suggested. Survives as kipti and the like in most NE and some NW languages, Yakut kipty, Pek. 1403. Most other languages for 'scissors' have (the Mong. l.-w.) kayač. Both these words are l.-w.s in various foreign languages, see Doerfer. Cf. bićguč, sиндуг: Çilgil xı kiftu: al-migraf 'scissors' Kaş. I 416 (qaf unvocalized): xiv Muh. (?) al-migraš 'scissors' kiftu: Rif. 159 (only): Kom. xiv 'scissors' kipti ČČI; Gr.: Kip. xiii Hou. 23, 11 (bićguč): xiv al-migraš kipti: (-h-) Kaš. 64, 9; Tuh. 34a. 11.

VU(D) kovdak Hav. leg.; meaning quite uncertain; morphologically Den. N. (?)(?) fr. kov. Cf. kovdaš. Xak. xı KB (either go to meals, or do not go; curb your appetite, eat sparingly and keep your health. The man who overeats becomes sickly) sari tı meşeli kovdak atu (or eti) et bolur 'his yellow complexion and his ?reputation (or, preferably?, flesh) become notorious' 4672.

F kaftan Persian xafṭan 'outer garment, robe' became an early l.-w. in Turkish, and later reappeared in Pe. and Ar. in its Turkish spelling described as a l.-w. fr. S. l.s.m.l. in NW, SW. Xak. xı kaftan al-qaba' 'robe' Kaş. I 435; three o.o.: xiv Muh. (?) al-qaba' kaftan: Rif. 166 (only): Çağ. xv ff. kaptan cama 'garment' Vel. 314 (quotem.): xatfan 'a kind of garment (libāš) split up on both sides', in Rami called kaba, also used in the corrupt form kaptan San. 222v. 13; kaptan corruption of kaftan, same translation do. 265r. 24 (quotem.): Xwar. xiv kaftan 'robe' Quth. 228: Kip. xiv kaptan (-h-) al-qaba; derived fr. Pe. xafṭan 'an iron breast-plate' (dir min hadid); the Turks borrowed it for al-qaba' and gave it the Turkish pronunciation kaptan Id. 67.

VU(D) kovdaš Hav. leg.; meaning quite uncertain; morphologically ?N. of Association fr. kov. cf. kovdaš. In the Vienna MS. ayi is glossed havi 'fear', obviously a muddle with Mong. ayu- 'to fear', and kovdaš sar naštida 'with an unwashed head', which suggests that the scribe was quite at a loss. Xak. xı KB (do not reach out and take a meat ball in front of someone else, take whatever is in front of you and eat. Do not draw a knife or carry off a bone) ayi bolma kovdaš 'do not he excessively quarrelsome' 4599 (see silkim).

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?

D kavud- Hav. leg.; etymologically obscure. Uyg. viii ff. Bud. (in a description of a nightmare) üç kögirgen atayi(?) lačınka kavudur erken 'while three doves were protecting their father?' from a falcen Sinc. 620, 20-1.

D kavd- Hav. leg.; Den. V. in -ad- (Intrans.?) fr. kiv; no doubt more or less syn. w. kud-. Uyg. vii ff. Man. A kudamak kavdomb bolun tüüzü iümlüş ariğ dindarlaraka 'may heavenly favour (Hend.) be upon all the chosen pure Elect' M I 28, 15-17.

D kavdin- Hav. leg.; Refl. f. of kavd-. Xak. xer oğlına;kavdundu: (MS. kavdundu) 'the man protected (asfaq . . . 'alâ) his son', and made it his business to ward off dangers from him Kaş. II 249 (kavdincu, kavdinnma:).

D kaptur- Caus. f. of kap-; s.i.m.m.l.g. with some extended meanings. Xak. xı ol anap tavar kapturdu: hamalahu 'alâ ixtišiaq (sic, error for ixtišiaq)'l-mita 'he urged him to embezzle the property' Kaş. II 189 (kapturur, kapturmak): Çağ. xv ff. kaptur- Caus. f. of kap-; not translated San. 263v. 21: Xwar. xiii kaptur- 'to order to seize' 'Ali 28.

Tris. V. GBD-

D ?F kiftilula:- Den. V. fr. kiftilu:- survives as kiptila- and the like in some NE languages. Xak. xı ol kiftilulad: böziği 'he cut (garada) the linen with scissors' (bi'il-migraf) Kaş. III 352 (kiftulalar, kiftulamak).

DIS. GBG
kabak/kapak Preliminary note. Morphologically kabak Dim. f. of kab, and kapak. Den. V. f. 2 *kap- are quite different words. They are still distinguished phonetically in SW Az. (gabğaq/gapaq) and Osm. (kabak/kapak) but in early texts they are spelt and, in some modern languages, pronounced exactly the same, and it is not always easy to determine which word is intended. Exceptionally, in SW Tkm. 'pumpkin' is sometimes kabak, but gabaq means 'eyelid' and gabaq 'cover, lid'.

D kabak Dim. f. of kab; lit. 'a small container', in practice 'gourd, pumpkin, marrow', and the like (but not 'sweet melon'). S.i.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe. etc., Doerfer III 1419. Xak. xı kabak al-dubba tawâwa-l-qar 'a pumpkin', that is a gourd which is eaten fresh (rajb) Kaş. I 382 (between two translations of kapak): Çağ. xv ff. kabagaq/kabak ('with -b-') (1) hadî 'gourd'; (2) metaphor. 'a target' (nişana-nama) which they fasten on the top of a tall pole and shoot at (quoth.). Originally in shooting competitions they put a pumpkin on the top of a tall pole and so the word came to be used for 'target' San. 265r. 14: Kom. xiv 'pumpkin' kabak ČČI; Gr.: Kip. xiiii al-qar nan'l-yapfin ('marrow') kabak Hou. 8, 11: xiv kabak 'a pumpkin at which they shoot arrows' Id. 68: xiv al-qar kabak Kaş. 63, 13: Tuh. 29b. 3. Osm. xiv ff. see kapak.

D kapak Dev. N. fr. 2 *kap- 'lit. 'something which covers or closes', usually used for 'a lid, or other cover', and 'eyelid'. S.i.m.l.g. w.
some phonetic changes. L.—w. in Pe., etc., Doerfler III 1367, 1545. Türkü viii ff. Man. (just as one throws) ötsüz (damaged, uncertain) kapakğu 'a... lid' (in running water and cleans it with one's hands) M III 14, 11 (iii): Uyg. viii ff. Bud. közi kapak tüp tüz 'her two eyes and eyelids were exactly alike' U IV 30, 48; a.o. T T X, 437–7 (tüz): Xak. xi kapak çafşul‘-ayn 'eyelid', also called köz kapakı: (kabak follows here): kapak 'udretul‘-aдра 'a virgin's hymen'; one says ol kız kapakı: süd: 'he deflowered (işqanda) the girl' Kas. I 382: xiv Muh. al-cafn kapak (-b)—Mel. 46, 13; Rf. 140: Çağ. xv ff. kabağ/kabak ('with -b-')... (3) puš-i çanş 'eyelid' San. 265r. 14 (quorn.). Xwar. xiv kapak 'eyelid' Qub 126: Kip. xiv kabak (sic); 'target' and çafşul‘-ayn (and -aluža 'blan'; all three simultaneously) Id. 68 (sec kabak, kavik): xiv çafş kapak (-b—) Tuh. 11a. 12; Osm. xiv—xv kapak 'eyelid' TT S I 398; II 559; III 392; IV 448 (here spelt kabah; the word is also noted in all periods meaning 'drinking cup', for which kabak is perhaps right): xvii kapak ('with -p-') in Rımi, sar püs 'cover, lid' San. 265t. 17.

D kapça Conc. N. in -ğa fr. 2 *kap-; 'door, gate'. The second vowel was originally -a- but became -a- in Man.-A. and some Uyg. (Uyg.-A) texts and later became -u- by labial attraction. Survives in some NW languages and SW Az., Osm., Tkm.; elsewhere displaced by eşlik. L.—w. in Pe., etc. as kapu, etc., Doerfler III 1368. Türkü viii temir kapç 'the Iron Gate', a pass between Balkh and Samarkand is mentioned several times in I, II, T, Ix.: vii ff. Man. tamu kapçına 'to the gate of hell' Chias. 126; kapajın açtı 'he opened its gate' M I 13, 7; o.o. do. 8–12; M III 23, 2 (ii); TT II 8, 65: Uyg. viii ff. Bud. kapçağ (sic) 'gate' is common in PP: Civ. teğrî kapığ 'the gates of heaven' T T 144: a.o.o.: Xak. xi kapuç (sic) al-bâb 'gate' Kas. I 375; over 30 o.o.: KB (some flowers) açtu kapuç 'have opened a gate' (with their beauty) 97; o.o. 264, 2529 ff. xii (1?) Tef. kapuç/kapuç 'gate, door' 198–g: xiv Muh. al-daruşaqa 'gates' kapuç (sic) Mel. 73, 13 (Rf. 179 adds wa darbuˌl-sâr 'and town gate', translation kayga, ?for kapuç; q.v.): a.o.o. kapuç 179; o.o. 26, 9; 109 (yaptur): Çağ. xv ff. kapuç ('with -p-') dar-i saray 'palace gate', also called eşlik; kapuç okçeš 'the bottom pivot of a door', and metaph. 'threshold'. 'height' in Ar. 'ataba San. 265v. 20; Xwar. xiii kapuç 'door' (Ali 12: xiv kapuçkapuç 'door' Qub 126–7; MN 275: Kom. xiv ditto kabağ/kabak CCG; Gr.: Kip. xiii al-bâb kapuç (-b—); also eşlik) Hou. 6, 4: xiv kapuç (sic, 'with -p-'). al-bâb; one says kapuç aç and kapuç på Aç 'open the door' Id. 68; al-bâb kapuç/kapuç: (-b—) Bul. 14, 11: xiv al-bâb (eğil and) kapuç (-b—, so read?) Kav. 59, 10; kapuç (-b—) Tuh. 8a. 5.

kavuk 'bran'; n.o.a.b. Cf. kepek; the existence of two similar words with this meaning suggests that they may have a common foreign origin. Uyg. viii ff. Civ. kavik kilap ala külke sürtser alast kété 'if one makes bran and rubs it on a man with a blotchy skin, his blotches disappear' TT VII 23, 4–5: Xak. xiv kavik 'bran' (al-muzâla) of millet; Kas. I 383; a.o. I 221 (estür)-; kavik 'millet bran', the -w- changed from -v- III 165: KB kavuk söktl yém tap 'a diet of millet bran (Hend.) satisfies me' 4767; a.o. 4768: KOn. xiv kovax (sic) 'scurf on the head' CCG; Gr.: Kip. xiv kavuk al-sawiq 'millet or barley gruel' Id. 76; o.o. do. 68 (kapak), 76 (kowuk).

(D) kavuk morphologically Pass. Dev. N. fr. *kav-; 'the bladder' (of a man or animal). S.i.m.m.l.g. w. considerable phonetic changes; some modern forms are liable to be confused with those of kovuk. The alternative form kğük in Uyg. Civ. may be the original form. Uyg. viii ff. Civ. (the 14th letter is called iriриu(؟)). kavuk idize urğo ol 'one must place it over the bladder' TT VII 41, 13: kğük sizlağa em 'a cure for an ache in the bladder' H I 165; a.o. do. 37 (tşl): Xak. xiv kavuk al-matâna 'the bladder' Kas. I 383; kavuk ditto alternative form (lůga) of kavuk III 165: Çağ. xv ff. kawuk (spelt) matâna San. 279v. 8: Kip. xiv kavuk al-matâna Id. 76; Osm. xiv ff. kawuk 'bladder'; c.i.a.p. TT S I 435; II 602; III 424; IV 484; xviii (after Çağ.) in Rımi kawuk has the same meaning and also means a kind of turban San. 279v. 8.

E kuvuk read by Radloff in several documents in USp., and translated 'assessment' is an error for kuvarğ.

(D) kovuk 'hollow, empty'; cognate to kovu; q.v.; survives only (?) in SW Osm. kovuk, but the sync. words Az. gůvus/kůğus and Tkm. gůvča; gůvuz are cognate. Xak. xiv kovuç 'anything hollow' (acuwaf) Kas. I 383; kovuk ditto; alternative form (lůga) of kovuk III 164: xii (1?) Tef. kovuk (mis-spelt kavuk) 'hollow' 191: (Kom. xiv hollow kovušu (sic) CCG; Gr.): Tkm. (?) xiv kovuk 'anything hollowed out and empty' (mucażçev fâriğ); in Kip. used for al-sawiq 'millet gruel' Id. 76.

D kapça: Dev. N. in -ğa; which seems here to be an Elative, fr. 2 *kap-; 'a great gate, town gate'. Survives in NC Kır. kapça; Kzx. kapça; NW Kız. kapca. Xak. xı kapçâ: al-darb 'a great gate' Kas. I 425: xiv Muh. Rf. 179 (?; kapuç).
koyğa) ‘a bucket (koğa) for drawing water from a spring’ Vel. 334 (quotns.); kobğa (spelt) dalv-i dib ‘water bucket’ San. 282r. (quotns.): Öğüz xi kowar al-dalv ‘bucket, pal’ Kaş. III 237; s.o. I 147 (uruklug): xiv Muh. (?) al-dalv kowa: Rif. 181.1; Xwar. xii kawğā: (sic) kowa ‘pal’ Ali 11, 57: kobka Nahç. 113, 12: 357, 12; kowa do. 112, 12: 357, 13: Kp. xiv kowa al-dalv 7d. 76: xv dalv (text in disorder; in margin in SW (?) hand) koğa Tuh. 15b. 5.

D kapğa:k Dev. N. (connoting habitual action) fr. 2 *kap; ‘lid, cover’. A l.-w. in Mong. kabbak (Kov. 728) and Pe., etc. Doerfer III 1422. Survives (or reborrowed from Mong.) as kapkak in NE Tel., Tob.; SE Türki and SC Uzb. (kopkok). Cf. kapat, yapğu. Xak. xi kapğa:k al-iğd waheka makabhatul-kınana ‘a leather stopper, that is the covering of a quarter’ Kaş. I 471.

F kafgär Hay. leg.; no doubt like other similar names of fabrics, a l.-w. of unknown (?Western) origin. Cf. barçan, Xak. xi kafgär al-hari-ri-bahraman ‘yellow silk’ Kaş. III 438.

Tris. GBG


D kapcli:q Hay. leg.; P.N./A. fr. kapak. Xak. xi kapcli:q (NS. kaplıq) kiz al-‘adrâ ‘a virgin’ Kaş. I 496.


D kaplıq P.N./A. fr. kaplıq; s.i.s.m.l. Xak. xi kaplıq ev ‘a house with a door’ (bâb) Kaş. I 495.

Tris. V. GBG


D kapkala:- Hay. leg.; Den. V. fr. kapak. Xak. xi er kuzig kapkaza:l ‘the man deflowered (iqtadda) the girl’ Kaş. III 338 (kapkalar, kapaklamanak).


Dis. GBL

kiva:1 Hap. leg. Xak. xi kiva:1 burun al-’inimil-‘âşarm waheka mahmûd ‘a well-shaped bridge of the nose’; it is much admired Kaş. I 412 (verse).

?F kavla(-) (or kavla) n.o.a.b., but see kavlarlak; prob. a l.-w., Chinese. Uyğ. xiv Chin.-Uyğ. Dict. ts‘ai ‘culinary vegetables’ (Giles 11.513) kavla R I 52; Ligeti 165 reads lai ‘goosefoot, Chenopodium murale’ (Giles 6.691), but kavlarlak shows that the text must originally have had ts‘ai.

D kabla:q Hay. leg.;? P.N./A. fr. kab: (of a child) ‘born in a caul’. Xak. xi Kaş. III 146 (ka:).

D kılva:q P.N./A. fr. kiv; ‘enjoying divine favour’; syn. w. kutluq and found only in Hend. with it. Uyğ. viii ff. Bud. kutluq kılva:q U II 36, 47; III 7, 6; 80, 19; TT VI 100-1, etc.: Civ. ditto VII 28, 17.

kâplan a large feline, prob. ‘leopard’ rather than ‘tiger’, but the vagueness of oriental terminology makes certainty impossible. One of a number of animal names ending in -lam. S.i.a.m.l.g. except NE, see Schcherbak, p. 138, where an implausible etymology is suggested. Uyğ. vii ff. Civ. Koço tağinda kâplan yok ‘there are no leopards in the Koço mountains’ (and no fish in a well) TT VII 42, 7; (Xak.) xiv Muh. al-nimr ‘tiger’ kâplan (z-) Mel. 72, 4; Rif. 172 (adding al-‘abab ‘leopard’); sanatul’-nimr ‘the leopard year’ (pairis yi:li: (z-) kâplan (z-) yi:li: 80, 19 (only): Çağ. xvi ff. kâplan (‘with -p‘) palang ‘leopard’ San. 265v. 12 (quotn.): Kip. xiii al-nimr kâplan (z-) Hou. 11, 2; xiv ditto Bul. 10, 5: xv al-nimr kâplan Kaw. 62, 6 (-f is not uncommon for -p- in this text); nimr koplan (z-); corrected in margin to kâplan Tuh. 36a. 12.

Dis. V. GBL-

D kâpl- Pass. f. of I kâp-; ‘to be seized, grasped’. S.i.a.m.l.g. Xak. xi er evde kâpli: ‘the man was detained (lainisa) in the house’; one also says anîn to:n: kâpl:di: ‘his garment was snatched away’ (or stolen, nustunisa) Kaş. II 120 (kâplur, kâplmak); n.o.a.b. I 520: Çağ. xvi ff. kâpl- girifsa wa rabida şudan ‘to be grasped, seized’ San. 265v. 21.

D kova:- Den. V. fr. kov, q.v.; practically syn. w. kov-. N.o.a.b., Türkî viii ff. Man. yeme yazaruz suş kışlaq neçe kovaldımiz erser ‘if we have persecuted (or falsely accused?) an innocent person’ Chnas. 103-4: Çağ. xv ff. kova:la:- (-r, etc. sic) kov: Vel. 325 (quotns.); a.o. San. 278r. 17 (quotns.; kov-): Kip. xiv iğdâba ‘to backbite’, etc. Id. 76: xv Tuh. 21b. 9 (kov-).

D kâl:lan- Refl. Den. V. fr. kâb; Hap. leg. in Kaş’s meaning, but fr. Xwar. xiv onwards kâl:lan- was used as the Pass. f. of kapla:-
'to put a cover on (something); to bind (a book), and more generally 'to cover, surround, besiege, contain', etc. Xak. xì er kä:blandi: 'the man became the owner of a wine-skin' (ziqq) Kağ. III 199, 6 (in a passage on the functions of -lan-); n.m.e.

Tris. ĠBL

1) kivilik 'fickleness' See kiv Xak. xì KB.

DF kawalalik (or kawalik?) A.N. (Conc. N.) fr. kawla; 'vegetable garden'. Pec. to Uyğ. Civ. Uyğ. viii ff. Civ. a kawalik is mentioned as one class of property subject to a particular tax Uşp. 14, 14; o.o. do. 15, 3 (tęgzindür-); 30, 7 and 22-4.

Dis. ĠBN

F kapan 'a large dish or tray'; Chinese l.-w. compound of ka, perhaps ikar, q.v., and pa'n dish, tray' (Giles 8,620). N.o.a.b. Uyğ. viii ff. Chr. U I 7, 4-5 (ur-); xiv Chin.-Uyğ. Dict. pán (see above) kapan Ligitt 158; RII 439.

F kabin 'dowry'; Chinese l.-w. prob. compound of ka, perhaps chia 'to give a daughter, in marriage' (Giles 1,141, Middle Chinese ka), and pén (financial) capital' (Giles 8,846). Except in Uyğ. spelt w. front vowels. Noted in (Iranian) Xwarazmian as kâbina and a l.-w. in Pe. as kâbin, kâbin, kâbin, Doerfer III 1614. NW Kâz., SW Az. kâbin 'betrothal, marriage' RII 1194; SW xx Anat. ditto SSD 863 are prob. a Pe. l.-w. Uyğ. viii ff. Civ. kabin 'dowry' occurs several times in Fam. Arch.: Osm. xiv kebin 'dowry'; in two texts TTS II 610; III 429.

Dis. V. ĠBN-

D kapın- Refl. f. of kap-; s.i.s.m.l., usually as kabin- w. various meanings. Xak. xì er tavar kapindi: 'the man pretended to carry off (yastulub) the goods'; and one says oğlan yel kapindi: ayâba'l-sâbi sa'fa 'demonicial possession attacked the boy' Kağ. III 154 (kapınur, kapınma:k).

S kuvan- See küven-

Dis. ĠBR

D kavrrağ Hap. leg.; Dev. N. fr. kavrir-Uyğ. viii ff. Bud. (if a man is thrown into prison, or commits a robbery and is arrested, or) berge kağlı ulati kışığ kavrrağ emegeki kelser 'the pain of being (flogged with) whips, rods, etc., and imprisonment and confinement comes to him' TTS VI 110-11.

D kuvarağ Dev. N. fr. kuvara:-; lit. 'crowd, gathering', but in Uyğ. usually the standard translation of Sanskrit sangha 'a monastic community'. More or less syn. w. térin and bursağ, q.v. One of the Buddhist technical terms borrowed by Mong. in Turkish spelling as kuwarâq (Kows. 975, Haltd 223); n.o.a.b. Türkî viii ff. Man. (the king himself came) dindarlar erğil kuvarragar 'to the assembly where the Elect were' TTS II 6, 34; a.o. M III 21, 13 ( térin); Uyğ. viii ff. Man. værstîler kuvarrağa 'to the community of the apostles' TTS IX 95; a.o. do. 97 ( térin); Bud. kuvarrag for 'monastic community' is common, e.g. Sanskrit saṃghāt saṃghānam 'from community to community' kuvarrağ: TTS VII 8 G. 5; o.o. do. C 5 (utuz-); TTS IV 6, 45 (erksîn-); VI 09, etc. ( térin); but it is sometimes used more generally for 'gathering, crowd', e.g. (he sat down at the cross-roads in the middle of the town) kalın kuvarrag ara 'in a dense crowd' PP 70, 5-6; a.o. U II 21, 18; and, even yekler kuvarrag 'a herd of demons' TTS X 312: Xwar. xiv kuvarrag (read kuwarrag) 'a festive gathering', usually in the Hend. maclis ku(w)rağ; fairly common Qutb 144.

D. V. ĠBR-

D kabaṟ- Intrans. Den. V. fr. kaba: lit. 'to become a container', that is 'to form a blister, vesicle, and the like', hence, more generally 'to swell up'. S.i.a.m.l. except NE, SE. Uyğ. viii ff. Bud. kabara r e kelmis etendeki sól suvin 'the serum in his swollen flesh' U III 45, 0-1 (ii); a.o. do. 45, 12; Xak. xì baş kabardti: 'the wound swelled up' (or became puffy, intafaşa) originally kabardti, but the form with a short vowel is the more elegant (al-afsa) Kağ. II 71 (kabarur, kabarmak): Çağ. xv ff. kabar- (spelt) ahila karden, 'to form a blister'; and metaph. waram karden 'to swell'; the Rûmi corrupt it to keberlik (sic) in the second sense San. 264f. 11 (quotoms; the last statement due to a misunderstanding of the Ar. l.-w. kber 'becoming great'); Kip. xiv kabar- tana:ttâ'la-cûh 'of a wound, to form a blister'; (after kabat) one says baş kabarti: intafaş'ta: sa'ruhù 'his hair was fluffed out' (sic, ò a misunderstanding of the phr. in Kağ.) Id. 68: xv intafaşâ kabar- Tuh. 6b. 9; baqbaqa 'to form a blister' kabar- do. 8b. 5: Osm. xiv, xvi kabar- metaph. (of a battle) 'to become more intense' in two texts TTS I 399; II 559.

D kavar- Caus. f. of *kav-?; 'to bring together, collect', hence 'to constrict', and the like. N.o.a.b., cf. tér-, kvurrat- Uyğ. viii ff. Bud. kavar- usually occurs in the Hend. tér-kavar- 'to collect, bring together', e.g. tenri burxannîñ edgülerin ò òe kavar sozledim 'I have collected (Hend.) and described the good deeds of the Buddha' U III 73, 24-5; a.o. TT X 29-(the Buddhist for the second time) oðgûrati belgi水墨 kavar nomlayu bërdî 'put together with vivid clearness and preached' (the commandment which he had promulgated) TT VI 296; a.o. TM IV 255, 110: Xak. xì bilezük kûp òligin kuvurdi: 'the bracelet constricted (or pinched, daqata) the slave girl's arm'; also used of anything that constricts something Kağ. II 82 (kavarr, kavarmak); bu: bilezük ol bilek kavur: 'this bracelet always constricts the wrist' I 518: Xwar. xiv kavrâ kaç- 'to embrace closely' Qutb 136.
D kopurt- (koport-) Caus. f. of kopur-; survives in SW Osm. kopart-; Tkm. ḡopart-, Xak. xi ol erğ orndnd kopurt-: he had the man removed (anhadal-racel) from his place ('etc.) Kaş. III 430 (kopururt, kopurtmag): Xwar. xiv kopart- 'to have (something) erected' Qutb 138.

D kuvrat- Caus. f. of kuvra-; 'to collect, cause to assemble', usually in the I. kond. türkuvrat-; n.o.o.b. Türkçe viii I S 10, II N 7 (yığârı); I E 12, II E 11 (türk-); viii ff. Man. bēş şerî yarûk kuvratî 'collecting the light of the five gods' Chus. 223-4; üdürmüşerî kuvratî 'he assembled the chosen ones' M III 6, 1-2 (v): Uyg. viii Şu. N 5 (türk-); viii ff. Bud. kîmîs kuvratmiş aklı aıyı kînlînardîm 'all my evil deeds which I have committed and accumulated' U II 77, 19-20; o.o. o. of kil-kuvrat- of sins do. 78, 39: Sîrî. 134, 18; 137, 4 (in the last two transcribed kuvrat-).

D kavrîl- Pass. f. of kavr-; n.o.o.b. Xak. xi KB (may the world continue to exist, constantly revolving) ködî bolsu dûşman başi kavrîlu 'may the enemy be kept down with his head constructîd' 119.

S kavrül- See kağrul-.


S kavrış- See kağrûs-.

D kopras- Hap. leq.; Co-op. f. of kopur-; Xak. xi ol maça: kûş kopruşî: he helped me to put up (fi inhâd) the bird'; also used for lifting (fi raʃ) anything from its place Kaş. II 218 (kopruşur, kopruşmak).

Tris. ĞBR

D kubarça:k, etc.; words of this general form are recorded in forms and with meanings so various that it is at first sight doubtful whether they can all be traced back to a single origin. If they can it must be a Dev. N. fr. kaba:r and should mean etymologically 'blister, pustule', and the like. Such a word could be used metaph. for 'the carapace' of a tortoise, and perhaps even for 'box', but it is hard to see how it could have come to mean 'puppet, doll'. The modern words NE Alt. kabîrcik; Bar. kabîrdzak; Tel. kabîrcak R II 451; NC Kir. kabîrîç; Kzîx. karîrîxk all meaning 'fish-scale; mollusc shell; a thin layer (of ice on water, of skin on milk)' seem to be survivals of such a word, but show the usual sound change -a- > -i- in the second syllable; how old the change is is uncertain, the vowel points in the MS. of Kaş. look like later additions. The situation is complicated by the fact that Mong. koboʃor 'hollowed out', hence 'container, case, quiver' (the change in meaning may have arisen from confusion with koboʃa:k, the Mong. form of kovqa:, q.f.)
became a l.-w. in Çağ. or Osm. as kobur/kubur San. 282r. 22 and Pe., Dorfer I 268, and forms like koburçak are prob. Dim. f.s of this l.-w. Xak. xi kabarçak (on vocalization see above) al-tābūt wa aktar yustal'fi tābūtīl-mayyyit 'a box', usually 'a coffin' Kaş. I 501: xiv Muḥ. (?)(under 'household goods') al-ṣandūq 'box, coffier' (Vu) kabarçak (bā' unvocalized) Rīf. 169 (only); (under 'toys and games') al-ḥu'ba 'puppet, doll' koburçak 162: Çağ. xv ff. kabarçak (spelt) dība wa tabwiyl 'blister, pustule' San. 265r. 12 (quotn.): Xwar. xiv kavurçak/kawurçak 'doll, puppet' Qutb 136-7: Kom. xiv 'small box' koburçak CÇI; Gr.: Kip. xiii (under 'women's clothes and other personal possessions') al-ḥu'ba (abak, also called kabarçak) Hou. 18, 6-7; (and al-sulähfā 'tortoise' (Vu) kavurçaklu: (unvocalized) bağā: that is a frog with a head' [Ar. corrupt, presumably 'carapace'] do. 7, 5): xiv kaburçak al-huqq 'box, casket'; and kaburçaklu: (only bā' vocalized) bağā: meaning 'a frog with a dome' (al-qubba) Bul. 5, 2): xv sandiq kaburçak- Tkm. (Vu) kūberçak (in margin in SW(?) behind kaburçak) Tuh. 22b. 1; lü'ba kawurçak do. 32a. 2: Osm. xvi kawurçak 'a box for perfumes' in three dcts. TTS II 560; IV 449: xiv (kuburc (spelt) in Rûmī, qāb wa sari 'a container' (Hend.) in which things are put, e.g. 'a quiver is called kabur-1 tir); kawurçuk Dim. f. of kubur in Rûmî, 'a box' (gütti) in Ar. huqa San. 282r. 23.

D *kabarçaklı P.N.A. fr. kabarçak, q.v. (Kip.).

(D) koburğa: 'owl'; old animal name ending in -gā. N.o.a.b.; cf. ūğl.: Uyğ. viii ff. Bud. kuzgün koburğa 'ravens and owls', included with oreg, demons, etc. in a list of illomened animals TT VI 59 (koburgā VIII O.A): Xak. xi koburğa: al-hāmā mina'l-tayr 'owl' Kaş. I 489.

(D) kivrğa:k n.o.a.b.; the contexts indicate a meaning 'grasping, miserly', or the like. Presumably a Dev. N. (connoting habitual action) fr. *kvir-. Uyğ. viii ff. Man. [sap] kivrğa:k (spelt hirğahk) saranlar 'grasping misers' TT III 90: Bud. kūni kivrğah köplünüğ töltiük uğurunda 'by reason of the violence of jealous, grasping thoughts' Sun. 102. 3-4; o.o. TT III, p. 29, note 90, 2; VI 5 v.l. (2 kiz).

D kəbarşan Hap. leg.; Dev. N. (connoting habitual action) fr. kabar-Xak. xi kəbarşan 'a pimple (or blotch, bətra) which appears on the body because of skin disease (hikka) or heat' Kaş. I 516.

S kavurmaç See kağurmaç.


Tris. V. ĠBR-


Dis. ĠBR-

F xəsf: Hap. leg.; as Brockellmann points out, l.-w. ultimately derived fr. Latin capsas via Syriac qaṣā; no doubt brought to central Asia by the Manichaecans. Xak. xi xəsf: al-ḫuqaq 'a small box' Kaş. I 423.

Dis. V. ĠBR-

D kəpsa:- Desid. f. of kəps-; lit. 'to wish to seize', but fr. an early period used as a Sec. f. of kəvza:-, q.v., 'to surround, attack', and the like. Survives in this meaning in some NE languages and SE Türk. Xak. xi aniq tegre: kişi: kəpsa:xt: hoffel'-nās hawlah 'the people surrounded him'; and one says ol aniq tavarrün kəpsas: 'he wished to carry off (yašlub) his property' Kaş. III 285 (kəpsar, kəpsasmak): ustğan kuyaş: kəpsas: 'the parching heat of the sun surrounded us' (akhtar bīna) I 155, 16; tumılıq kelip kəpsas: 'the cold came and surrounded (the world)' I 463, 9; xiiii(?) Tef. kəpsa:- 'to surround, envelop' 199: Çağ. xv ff. kəpsas:- (mis) ihāta 'to surround' Vel. 314; kəbəs-so (spelt) nā-gahān dar miyān girifta wa firī girifta 'to attack and seize suddenly' San. 265r. 29 (quotns.; pointing out that in one of them Vel. (314) misread kəpsamak as kəpsəmək): Xwar. xiv kəpsa:- 'to surround, envelop' Qutb 127; Nahec. 322, 7.

D kəpsa:- Desid. f. of kəps-; Hap. leg.; the medieval word kəbsa/-kəpsa- is a Sec. f. of kəpsa:-, q.v. Xak. xi əl yoka:ru: kəpsas: 'he wished to rise' (or stand up, al-μuḥud) Kaş. III 285 (kəpsar, kəpsasmak).

Dis. ĠBR-

D kəps Dev. N. fr. kəps-; 'plundering' and the like. S.i.s.m.l. Xak. xi kəpsa al-intihāb wo'l-təxīlās 'plundering, embezzlement' Kaş. I 369.


D kəvṣut Active Dev. N. fr. kəvṣaç-; survives in NC Kir. kəpsɨt/kəpsɨt (t) 'the point where the four felts covering a yurt meet'; (2) 'the side of a yurt'. Xak. xi kəvṣut muṣāfahatul'-malikhayn maa muṣāfahatulhumat li-ammāl-təxīlāyā 'an agreement between two kings and the conclusion of the contracts because of the security of the realm'; hence a man is called Kəvṣut Kaş. I 451; a.o. II 102, 29 (kəvṣ-).

Dis. V. ĠBR-

D kəps- Recip. f. of 1 kəps-; 'to seize one another' and the like. S.i.s.m.l. Xak. xi ol
meniğ birle: tobik kapıışdı: 'he struggled with me to snatch (xalasını) the ball in playing polo' Kaş, II 88 (kapışır, kapışmak); a.o. II 113, 15; Çağ. xv ff. kapış- ('with -p') hamdiğer-râ bir girifÎn wa az ham rabadan 'to seize one another, to grasp one another' San. 263v. 20; Xwar. xiv kapuş- ditto Qutb 126.

D kavış- Co-op. f. of *kav-; 'to come together, assemble'. S.i.s.î.Î. in NW, SW. Türki (altun yorış) ize: kavîslâm 'let us assemble in the Altay mountain forest' T 20; o.o. T 12 (iççebî); 21: Uyğ. vii kavîslâm Su, 11; kavîslâm do, 6; vii ff. Bud. Inisi birle kavîsh 'he met his elder brother again' PP, 52, 6; birle kavîsmiş 'united' (kinsfolk) U III 33, 16; kavîsîş is fairly common in TT VI meaning (of two families) 'to meet' 311; (of husband and wife) 'to live together' 314; 'to have sexual intercourse' 321, 328; 'to be interwoven' 394; künlî aylı karışî kavîş- yorîşî 'sun and moon move in opposition and conjunction' 324; o.o. TT X 486; U II 10, 20, etc.: Civ. (if a man cuts his nails on a Sheep day) eddî oglîsî bilen kavîsîş 'he meets someone well disposed to him' TT VII 32, 11-12; Xak. xi erêk tişîke: kavûşîş 'the male mated (nakahe) with the female'; the original concept is one of the conjunction of one thing with another (ittîsâhî-l-ayî bil-l-ayî); hence one says kadaş: kavûşîş: 'one kinsman joined (itîsâlah) another'; hence múlnâqîît-malîkînîn bil-lûî'îî 'peace negotiations between two kings' are called kavûşît (prov.); and it is permissible to substitute -v- for -v- Kaş, II 102 (kavûşûr, kavîsîmik); kuşçup takî: kavûštûm 'I embraced and befriended him' (sâhabtuha) III 188, 20; KB tapûr birle kavûşûr sahna eddî û 'because of your service a good companion befriended you' 4053; a.o. 6176 (erki): xiv Rûg. iki kuşçulîlîr 'the two mated' R II 471: Çağ. xv ff. kuşçu (spelt) ba-ham paywastan 'to be joined together' San. 278v. 25 (quoting): Xwar. xiv kavûşû 'to meet, to embrace' Qutb 137: Kom. xiv 'to join one another' kavûşû- (sic) CCG; Gr.: Kîp. xv alqâ 'to meet' kuşûs- (or koş-?) Tuh. 6b. 5.

D kopûş- Hap. leg.? Co-op. f. of kop-; Xak. xi ol meniğ birle: kopûş- 'he competed with me in standing up' (fîl-qiyâm); also used for helping Kaş, II 88 (kopuşûr, kopuşmak).

D kovuş- Recip. f. of kov-; s.i.s.m.l., sometimes much distorted, e.g. NC Kîr. kuş-; Xak. xi olari bir ikinîlî: kovûşûlîr: 'they pursued (sûrala) one another' Kaş, II 103 (kovûşûr 'for kovûşûr, kovûşmak).

S kovûş- See 2 kovşâ-

S kovûst- See 2 kovşat-

S kovşal- See kovşal-.

D kavuşur- Caus. f. of kavîş-; 'to collect, bring together, put together', and the like. N.o.a.b. cf. kavîşur-, têrêr.- Uyğ. vii ff. Bud. U 12, 12 (tulpa-); U II 46, 70-1 (I aya); TT V, p. 16, note A 54, 8 (çîçlîmûk); TT VI 391 (arkuru); TT X 145, 262, 299; U III 28, 13; 29, 6; 66, 3 (etc.): Civ. budanî kavîsrûp yîp birle yörîşî 'put (the two halves of) the liquorice root together and tie them with thread' II 150; a.o. TT VIII L 35 (êkke:ûû); Xak. xi KB elîg kavûsrûr tut 'fold your arms' 4056; Xwar. xii kavîşûr- 'to bring (someone Ace.) into contact with (someone Dat.)' 'Ali 38, 45: xiv kavîsrûr- 'to fold (the arms)' Qutb 136.

S kovşas- See 2 koğsâ-

Tris. ĞBS


Tris. V. ĞBS-

E kavûsal- See kavzâl-


D kavûşürt- (kavûşûrt-) Caus. f. of kavîsî-; survives in SW Osam. kavûşürt- 'to bring together, unite, join, fold (the arms)', etc. Cf. kavûşûr-; Xak. xi KB bu Aytoldî kirdî kavûşürtüdî kol 'Aytoldî entered and folded his arms (in respect)' 766; Çağ. xv ff. kavûşürt- (spelt) Caus. f.; ba-ham paywastan kardan 'to join together' San. 279r. 8 (quot.)

Dls. ĞBS

kopuz 'a stringed instrument' of the guitar type, but no doubt used for several varieties of instrument. An early (First Period) l.-w. in Mong. as kûrîgîk'ûr (Kow. 386); the N.Ag. hûrûçin occurs in the Secret History (Hae-nisch 177). The Mong. word became a l.-w. in Pe. and other languages, see Doerfer I 314; III 1546, where the nature of the instrument and the history of the word is discussed at length. S.i.a.m.l.g. with minor phonetic changes (-p/-b-/-z/-s/-); Uyğ. vii ff. Bud. PP 70, 6-7 (uç): xiv Chun.-Uyğ. Dict. 'stringed instrument' kopuz R II 661; in Ligetì 168 the translation is the Mong. form kubur; Xak. xi kopuz al-tûdîlîlî yu'drâ bihi 'a musical instrument, the lute' Kaş, I 365; III 173 (po:ç) and 3 o.o. xiv Muh. al-vatîr 'sîrî' (F'stringed instrument') kopuz Mel. 63, 2; Rûf. 161 (mispelized kopuz); ar-i'hâb 'viol' ditto 16 (Mel. Pı. yaxîlî); Çağ. xv ff. kobuz (so spelt) babbît 'lute', a well-known kind of musical instrument (ûzû) San. 282r. 24 (quoting): Xwar. xiv kopuz 'lute' Qutb 138 (köbûz); Kîp. xiii al-gobûz ma'riş 'the well-known (instrument)'; and
my (family) in my fortieth year’ Med. 16, 3 (dubious, prob. a misunderstanding of aztım): Xak. xi er kaçu: ‘the man ran away’ (haraba) Kaş. II 5 (kaçar, kaçmak): about 20 o.o., translated haraba, farra ‘to run away’ or nafara (of an animal) ‘to break loose’: KB giyital kcaar ol tiriğičk uçar ‘youth flees and life flies away’ 231; ikide biri bol üçünte kaç-a ‘become one of the (first) two, flee from the third’ 267; o.o. 361, 401: xiiï (?) At. (the young man grows old) kcar querwati ‘his strength leaves him’ 196; (the world) terk kcar ‘quickly flees’ 222; Tef. kcaç ‘to flee’ 206: xiv Muh. haraba kcaç – Mel. 14, 5; Rif. 90; ditto kcaça – 32, 5; kcaç- 116; al-harab kcaça 35, 12; 121: Çağ. xvff. kcaçuksi kaça gerek Vel. 316; kcaç ‘(with -ç-) guruxtaan ‘to flee’ San. 267v. 5 (quotns.): Xwar. xii kcaç ‘to run away’ (of a slave) ‘Ali 35: xiiï (?) ditto (of an enemy) Og. 168, etc.: Kom. xiv ditto CCI, CCG; Gr. Ki. xiv harab kcaç – Hou. 34, 16: xiv ditto Id. 60; sarada (of a horse, ‘to run away’) na haraba kcaç – Bul. 52v: xv haraba kcaç – Kav. 9, 9; 74, 18; kaçka – Tuh. 38a. 1; farra kcaç: 26b. 6.

kuç ‘to embrace’, often, but not necessarily, in a sexual sense. Survives in SC Uzb. kuç; SW Osm. kuç; Tkm. kuç, but elsewhere generally displaced by kuçkala-. Türkii viii ff. Man. olüjüg kuç ‘embrace the corpse (sexually)’ M I 5, 5: Uyğ. vii ff. Bud. (the son) kuç ‘embracing’ (his father) U III 64, 14: Xak. xi ol meni: kuçdî ‘anana ‘he embraced me’ Kaş. II 5 (kuçar, kuçmak): KB (this week world indeed ... fastens on who flee from it and) aşakın kuçar ‘claps their legs’ 401; he summoned his son and) tutup kuçtî ‘seized and embraced him’ 1160; (the worship God and) anuñ kapi kuç ‘the door of his (temple)’ 1451; o.o. 1500–1562, 3600: xiii (?) At. yazar kol kuçar teg ‘it opens its arms as if to embrace you’ 222: xiv Muh. anâqa kuç – Mel. 28, 13; (kuçkala- in margin kuç- (sic) Rif. 112): Çağ. xv ff. kuç- (sic, ‘with -uç’) âğus kaçidina wa bağal hardan ‘to take in, to take arms’ San. 238v. 3 (quotns.): Xwar. xii kuç ‘to embrace’ ‘Ali 30: ditto Quib 12b; 136 (kavir-): Kom. xiv ‘to embrace’ kuç- CCI CCG; Gr. 202 (quotns.): Kip. xiii anâqa min-i-l-mü-anâqa kuç- (ç-) Hou. 43, 11: xiv kuç- (with a -ç-) ‘anâqa Id. 60; Bul. 69; xiv kuç- (sic) ditto Kav. 9, 9; ditto (kucakla- in margin) kuç- Tuh. 25b. 8: Osm. xiv ff. kuç- (or koc-?) ‘to embrace’; c.i.a.p TTS I 473; III 403; IV 528.

Dis. ĞCA

?F kaça ‘vessel, container’; cf. 2 ka; perhaps a l.-w. Survives only (?) in SE Tar. R II 334; Türkii; there is also a SW Osm. phr. kab kaça ‘pots and pans’ which may be a reminiscence of this word. Xak. xi kaça: al wî ‘a container’; hence one says kaça: also pronounced kaça: with a short vowel Kaş. III 238; a.o. III 211 (2 ka): (Çağ. xv ff. kab kaça San. 265v. 7 (ka)).

?D kci: ‘mustard’; 1.-w. in Mong. as kciel (Kow. 2543); survives in SE Türkii; NC Kir., Kzx. (kişi) but elsewhere apparently displaced by 1.-w.5; see kciîla:– Xak. xi kci: al- xardal ‘mustard’ Kaş. III 238: xiv Muh. xardal kci: Mel. 78, 3; Rif. 161: Çağ. xv ff. kci: (sic?) ‘a herb (tara) which they crush and put in sour milk’ (mîst); in Ar. sarmaq (‘Atriplex, orache’) and in Pe. xardal-i barri San. 293v. 14: Kip. xv xardal kts (in margin kci) Tuh. 14a. 11: Osm. xvi kci translates several Ar. and Pe. names of herbs in dicts. TTS II 622; III 442; IV 505.

Dis. ĞCC

?F I kaça: n.o.a.b.; one of several words for silk fabrics, prob. a l.-w.; cf. barçın. Xak. xi kcaça dibic sân ‘Chinese brocade’; more correctly (al-asäh) kaçaç; a slave girl (al-imâ) is called kaçaç after it Kaş. II 285; xiv Muh. (?) al-nasci ‘woven fabric’ kaçaç (-c-, c; misvocalized k-1) Rif. 167 (only).

S 2 kaça: See kakaç.

Dis. ĞCD

D kaçut Caus. Dev. N. fr. kaç; n.o.a.b. Xak. xi kcaçut ‘a rout’ (al-tirâd) in battle, etc. Kaş. I 356; another Suff. is -t as in kaçut al-tirâd derived fr. kaçut: haraba I 12, 2.

E kçiıt in USp. 42, 14 is an error for sıçgan TT VII 36, 1.

Dis. V. ĞCD-

D kaçt- Hap. leg.; Caus. f. of kaç-; cf. kaçu-,-kaçu-. Xak. xi ol ani: kaçtî: ‘he put him to flight’ (ahrabahı) Kaş. II 300 (kaçu-,-kaçumak): (Çaç. xv ff. kaçut ‘being routed, put to flight’ Vel. 315 is no doubt an error for kaçt.)

D kaçu- n.o.a.b.; Caus. f. of kaç-; cf. kaçu-,-kaçu-. Uyğ. vii ff. Civ. (in a contract for the hire of a donkey) kaçu-tur- (so read) yanansta ‘when I return without letting it run away’ USp. 3, 6: Xak. xi ol erig kaçu-tdî: ‘he put the man to flight’ (ahrabahı) in the sense that he told someone else to do it (i.e. he had the man put to flight by someone else) Kaş. II 189 (kaçu-ur-,-kaçu-ur mak).

D kaçu-ur- n.o.a.b.; Caus. f. of kaç-; later displaced by kucaklat-.. Xak. xi ol menî: kuçtûrdi: ‘he urged me to embrace him’ (alâ-i-mü-anâqa iûûha) Kaş. II 189 (kaçu-ur-,-kaçu-ur mak).

Dis. ĞÇG

S kaça: See kaça.

D kaça N.Ac. fr. kaça-; lit. ‘running away, flight’. S.i.s.m.l. in this sense w. some phonetic changes. Owing to an overliteral translation of some Sanskrit word it was adopted as a Buddhist (and thus a Manichae¬an) technical term corresponding to Sanskrit viṣaya ‘an
object of sensual perception'; similarly kaçığ orun was used for Sanskrit dhata 'an organ of sensual perception', of which there were six (eye, ear, nose, tongue, body, and mind), corresponding to the six vāyus. Uyğ. viii ff. Man. altı kaçığ üzə azmışlaraka 'to those led astray by the six objects of sensual perception' TT III 57 (and see note thereon): Bud. (just as fire is produced by the combined action of a strike-a-light, tender and the man using them, so also is sensation produced by the combined action of) kaçığ yol atkanğtū türū bilgī köglī 'objects of sensual perception, the rule of attachment to this world and the superfluous yol omitted do. 19–20; altı kaçığ orunlar bolmasar bürkmet bolmaz 'if the six sense-organs did not come into existence, sensation would not come into existence' do. 12, 18–19; 0.0. Swv. 371, 7 (atkanğtu); 595, 7: Xak. xi ol kaçığ kağdı: farra firār ayv firār 'he ran for his life' Kaş. I 386, 17 (grammatical example); n.m.e.: xiv Muh. al-həzima, 'disorderly flight, rout' kaçak Mel. 50, 7; kaçag (sic) Rif. 149: Çağ. xv ff. kaçag (sic) guriz 'flight, rout' San. 267v. 20; kaçu in the idiom of the people of Turan and Xwarazm 'a general flight, stampede' do. 267v. 23.

E küçük in USp. 42, 25 is a misreading of saçığ TT VII 36, 12.

D kaçak Conc. N. fr. kaç- 'the bosom, lap', hence by extension 'an armful' and the like. S.i.m.m.i.g.; in SW Az., Tkm. göcak, Osm. kuçak. L.-w. in Pe., etc. Doerfer III 1432. Xak. xi one says bir kaçak büz 'an armful (iḫāra) of linen' (etc.) Kaş. I 382: Çağ. xv ff. kuçak (sic?) dāqīs 'bosom' San. 283v. 28: Kip. xiii al-hin 'bosom' kuşak: (sic) Hou. 21, 5; ditto (after kuç-) kuşak (miscalculated kuşak) do. 41, 11: xiv kuşak (c-) ditto Id. 69: xiv al-sadd 'package, bale' (i.e. 'armful?') kuşak Kav. 63, 18; ditto kuşak (c-) Tuh. 21a. 1 (not to be confused in Kip. with kuşak < kərsag̱, q.v.).

?D kuçuk 'the constellation Cancer, the Crab'; noted only in KB and the quot. from KB in Rbg.; 'crab' is normally yengə, q.v., and this word like sevit may have been invented by the author of KB as a Dev. N. fr. kuç- in the sense of 'the animal which clasps (its prey)'. Xak. xi KB in the list of the signs of the zodiac in 139-41 the fourth sign 'Cancer' is kuçuk: xiv Rbg. ditto (a direct quot. fr. KB) R II 1009.

D kaçığ Intrans. Dev. N. fr. kuç- 'fugitive' and the like. S.i.m.m.i.g. usually as kaçım and the like. Xak. xi (in the grammatical introduction) kuçım er yetsiktı: uñiŋa't-rucału'l-fār 'the fugitive was caught' Kaş. I 21, 10; a.o. III 106 (yetsık); n.m.e.: xiv(T) Tef. kuçığ 'flight' 206: (xiv Muh. after kaçığ, q.v.; al-mun zakładas 'put to flight' kaçığ: Mel. 50, 17; Rif. 146): Çağ. xv ff. kaçığ guriz 'flight'; (kaçığ nuanced gurizanda 'fleeting, running away') San. 267v. 22.

S koçgär See koçpär.

Tris. GÇĐ


Tris. V. GÇG

D kucağla:- Den. V. fr. kuçağ; 'to embrace, take in one's arms'. S.i.m.m.i.g. Cf. kuç- Xak. xi ol barçın kuçağla'dı: 'he took the brocade in his arms' (ta'abbața) Kaş. III 338 (kuçağlar, kuçağla:mak): xiv Muh. Rif. 112 (kuç-): Xwar. xiv kuçağla- 'to take in one's arms' Qutb 142: Kip. xiv kuçağla- (?; -c) i̇taḍȧna ditto Id. 69: xv Tuh. 25b. 8 (kuç-).

Dis. V. GÇL

D kaçil- Hap. leg.; Pass. f. of kuç-; used only impersonally. Xak. xi olümümdin kuçildı: 'death (etc.) was fled from' (furra mina-l-mawt) Kaş. II 134 (kaçılır, kaçılmak).


Tris. V. GÇL

D kaçağla:- Hap. leg.; Den. V. fr. kaçağ: Xak. xi ol neqnı: kaçağla'dı: 'he put (or stored?) the thing in a container' (aw'da); originally kaçağla'dı: but shortened Kaş. III 323 (kaçağlar, kaçağla:mak).

D kuçi:la:- Den. V. fr. kuçi-; 'to tickle'. As such, Hap. leg.; these are the only two words in this group noted in the early period, but there are in some modern languages words like SW Osm. (in a Tkm. form), Tkm. gırık 'a tickle' and gırıkla- 'to tickle', which are obviously cognate and seem to go back to a V. *küc- 'to irritate, tickle', which seems first to be noted in P. de C. 444. Xak. xi ol menlı: kuçılır: 'he tickled (kaka fi) my body in places like the arm-pit or the sole of the foot, which, if a man touches them, provoke laughter' Kaş. III 323 (kuçılır, kuçılır:mak): xiv Muh.(?) doğdūga 'to tickle' kuçıkla- (?; -c) unvocalized) Rif. 108 (only).

Dis. GÇM

D kuçam Hap. leg.; N.S.A. fr. kuç-; the -a- is unusual, and perhaps a scribal error. Xak. xi bir kuçam neq 'an armful (al-iḫāra) of something' Kaş. I 398.

?D kuçmik n.o.a.b.; apparently 'small fragment, dust', and the like; v. G. in a note in UIV, p. 27 A254 suggests that this is a Dev. N. in -mik fr. *küç-; this is possible, but there does not seem to be any other instance of such a Suff. and there is no close semantic connection. Uyğ. viii ff. Bud. (if there were as
many demons as) yağız yér arkasındakı toprakınç paramanu koğ kışımik 'atoms (Sanskrit paramānū), dust and fragments of soil on the back of the brown earth' U IV 20, 253-4; a.o. Hiien-ts. 322-3 (tepiti-).

Dis. ĞCN

(D) kaçan an Adv. both Interrog. and Temporal; 'when?, when, whenever'. Morphologically obscure but cognate to kaç and kaçu; q.v. S.i.a.m.l.g., but not always with the full range of meanings. Uyg. viii ff. Man. kaçan iduk kaçınız kalkımdı koçi en-tipiz 'when you, our holy father, came down from the sky' TT III 34-5: Chr. kaçan...
gędler erser 'when (the Magi) reached' (Bethlehem) U I 6, 7-8: Bud. birrök kayuda kaçan yalağuk ajuninta tügma bolsar 'if somehow and sometime he is reborn in human form' U II 29, 11-13; kaçan kayu kün 'whenever' (followed by Conditional) do. 79, 54; kaçan 'when' U III 54, 18 (damaged); o.o. PP 51, 5-6; 76, 4; TT X 537, 546, 567; Hiien-ts. 78, etc.: Civ. kaçan 'when' (followed by Conditional) USp. 6, 4; 49, 6; there does not seem to be any clear case of Interrog. kaçan in Uyg.: Xak. xi kaçan a Particle (hart) meaning matä 'when?'; hence one says kaçan keldıp 'when did you come?'; it also means lau 'it', hence one says kaçan barsa-sen 'if you went'; it also means idä 'when', but the first meaning is the original one Kaş. I 403; seniğ bargû: kaçan (sic) 'when will you go?', but the Oğuz say seniğ barsa-siğ kaçan II 69, 7: o.o. I 352, 10; 467, 8 (both idä); III 207, 22 (lato): KB (I will tell the king) kaçan kelgü öz 'when you yourself will come' 510; o.o. 950, 4425 (kä), 6176 (erkli: xiii(?)) At. olardin asnamak kaçan ol maña 'when shall I ever weary of them?' 32; three o.o. of 'when?'; Tef. kaçan/kaçan kim 'when 206: XIV Muh. mahmâ whenever' kaçan Ref. 94 (only); matâ kaçan Mel. 17, 8; 95; Çağ. xv ff. kaçan (spelt) kuy ça sîh waqät 'when?' (quotn.); kaçan'ga tégrû 'til when?' (quotn.); kaçan'ga ça dito (quotn.) San. 267. 20: Oğuz xi see Xak. Xvar. xiii kaçan 'when?' Ali 17: XIV ditto Quth 127; MN 75, etc.: Kom. xiv 'when' kaçan; 'when, if' kaçan/kaçan kim CCI, CCG; Gr. 188 (quotns.). Kip. xiii matâ kaçan, several quotns.; it also means idä Hou. 55, 20: XIV kaçan (-c-) matâ Id. 69; Bul. 15, 6; xvi matâ kaçan (sic) Kav. 16, 14; kaçan, also used for the Conditional (sairiya), in the latter case (the V.) requires the Conditional Suff., e.g. kaçan kelse kellirme 'when he comes, I shall come' Tuh. 65a. 12 ff.: Osm. xiv ff. kaçan 'when?', and in various idioms; c.i.a.p. TT S I 400; II 560; III 398; IV 449.

kaçar 'ram'; l.-w. in Mong. as koça (sic; Kow. 940); s.i.a.m.l.g., in one or two NE languages as koça (reborrowed fr. Mong.); in SW.Az., Tkm. goç; Osm. koç elsewhere usually koçar or the like. See Âcherbak, p. 111; cf. irk L.-w. in Pe., etc., Dörfer 1150-1.

Uyg. viii ff. Civ. (in a list of livestock, etc.)

bir koçgar 'one ram' USp. 36, 3; koçgar H II 12, 106: Xak. xi koçgar al-kabī 'ram' (prov.); koçgar basî: the name of a town Kaş. III 381; o.o. II 101, 9 (sûslisî-); III 102, 18: XIV Muh. al-kabī koça Mel. 70, 14; Rif. 172; a.o. 18, 11; 97 (özge): Çağ. xv ff. koçkar 'with (-c-)' koçu koç Vel. 337 (quotn.); koçkar (spelt) 'a ram (khiç), usually a wild (khiç) ram, or a domesticated one (gayr khiç) San. 283v. 28 (quotn.): Oğuz xî koç al-kabîs; originally koçar Kaş. I 321; a.o. II 184 (sûslisî-), not specifically Oğuz: Xvar. XIV koçkar ditto Nahaç. 216, 2: Kom. XIV ram' koçkar CCI, CCG; Gr. Kip. xiii al-kabî Tkm. koç Hou. 14, 23; XIV koç (-c/)koçkar (-c-) al-kabî Id. 69; Bul. 7, 12: XIV al-kabî koçkar (-c-) Kav. 62, 1, Tuh. 30b. 13.

Dis. V. ĞCN

D kaçın: Refl. f. of koç; s.i.s.m.l. Xak. xi ol mendin kaçın: he pretended to run away (yahrub) from me Kaş. I 154 (kaçunur, kaçınmak).

Tris. ĞCN

VUF xuçuñek (käf) Hap. leg.; no doubt a l.-w., prob. Iranian. Xak. xii xuçuñek 'a colocynt' (al-hadacca minâl-bâfîx); it has a sweet smell and is particoloured (or 'with a rough surface', munâqqaşà) Kaş. I 488.

Dis. ĞCR

D kaçar Distributive f. of kaç 'how many each?' and the like, Survives in SW Osm. In the quotn. below the vocalization is not clear, but no other explanation of the word seems possible. Xak. xii yetlägeniç kaçar sademm 'addatu dawarên banat na'j mirâna'ni 'I counted the number of revolutions of Ursa Major' Kaş. III 247, 24; n.m.e.

Dis. V. ĞCR

D kaçur- Caus. f. of kaç- 'to put to flight, drive away', and the like. S.i.a.m.l.g.; cf. kaçit-, kaçtur-. Xak. xi men an: kaçur-dum anfar tih wä suqtuñum munhaszin matsiré háridar 'I feared him away and drove him away in disorderly flight' Kaş. II 75 (kaçurrmem, kaçurmak); about 10 o.o. usually translated ahraba 'to put to flight'.

D kaçur- Hap. leg.; Caus. f. of *kuc-, see kucî-/--, but the semantic connexion with this group of words is rather tenuous. Xak. xil ol apar kaçurdi: lômahu fi amr wa aṣma't alayah wa farîh bi-mâ aṣbahu minâl-hamm 'he criticized him, and was pleased at his misfortunes and was delighted at the anxieties which assailed him' Kaş. III 187 (kucurar, kucurmak).

D kaçurt- Caus. f. of kaçur-; s.i.s.m.l. Xak. xil ol an: kaçurttu 'he urged him to drive away ('atâl-ihrâb) someone else' Kaş. III 431 (kaçurtur, kaçurtmak).

D kaçrus- Hap. leg.; Recip. f. of kaçur-. Xak. xil olar likk: kaçruşdu: 'the two of
them drove one another away' (tarađa) Kaš II 218 (kačrursur, kačrursmak).

**Tris. V. ĆCR-**

D kačrumsin- Iap. leg.; Relf. Simulative Den. V. fr. a N.S.A. *kačrum fr. kačur-. Xak. xi ol ani: kačrumsind: 'he pretended to put him to flight and drive him away (yuharizihu wa yaftaridulhu), but did not really do so' Kaš II 261, 9 (a grammatical example); n.n.e.

**Dis. ĆĆŚ-**

D kaćç fr. Kaš II 146; Dev. N. (connoting joint action) fr. kaćç-. Xak. ki kaćç al-munafara wa-l-muhtarada bayn al-qawm 'general panic and disorderly flight among the people' Kaš I 369 (prov.).

D kućç Dev. N. (connoting reciprocal action) fr. kućç-. S.i.s.m.l. Xak. ki kućç al-mu'ānqa 'mutual embracing' Kaš I 369.

**Dis. V. ĆĆŚ-**

D kaćç Recip./Co-op. f. of kaćç-; s.i.s.m.l. for 'to run away from one another', or 'to fly together in confusion'. Xak. xi olar bir bir:đin kaćçti: tanafarà 'they fled from one another' Kaš II 92 (kačsur, kačsmak).

D kućç Recip. f. of kućç- 'to embrace one another'. S.i.s.m.l. Uyg. viii ff. Bud. PP 52, 8 (öpüş-): Xak. xi ol menić birle: kućçti: 'anagani 'he exchanged embraces with me' Kaš II 92 (kućsur, kućsmak); a.o. III 188 (kavíc-): Çağ. xv ff. kućç- 'to embrace (mu'ānqa wa bağal-giri kardan) one another' San. 283v. 20 (quotens): Xwar. xiv ditto Quth 142.

**Mon. ĆĎ**

kađ 'snow-storm; blizzard'. Survives in SW Tkm. gây; xx Anat. kay SDD 854 in the latter case sometimes for 'heavy' or 'fine rain'; listed in Sami 1044 but described as 'obsolete'. Xak. xi kađ 'a snow-storm' which kills people; hence one says kađ bold: hayâcul-damaq (sic) 'a snow-storm came on'; this happens in the mountains both in summer and winter, but in the plains (al-ṣahâri only in the winter) Kaš III 147 (verse); same verse II 223, 10 (öpüş-): Çağ. xv ff. kay karla yağan yağmur 'rain and snow mixed' Vel. 327; ditto San. 281r. 20: Kip. xiv kay al-borâd wa'l-matar ma'a(a) 'hail and rain simultaneously' Id. 77: Osm. xiv to xvii kay 'heavy rain', fairly common TTS I 436; II 603; III 425; IV 485.

kat Preliminary note. Apart from 1 kat and 2 kat below kat has also been read as the name of the mythological monster in Xwar. xiii(?); Oğ. 22 ff. This is certainly an error. Sinor has pointed out that these scriptions are attempts to represent one or other of two Sanskrit words ganda and khadga or Prakrit forms of them, all meaning 'rhinoceros'. Khadga (prob. in a 'Tohharian' form) appears in U III 74, 7 as ktkl and also in the Chin.-Uyg. Dict. where chi'lin, usually translated 'unicorn' (Giles I, 1044, 7, 186) is translated kat R II 273; Ligeti 164.

1 kat basically 'a layer' of something, hence 'a fold' (of a blanket), 'a story' (of a house) and the like; hence, on the analogy of a number of layers, 'times' in such expressions as 'so many times'. C.i.a.p.a.l. L.-w. in Pe., etc., Doerfer I 1429. Türkî viii ff. (a great house was burnt) katça: tegl: kalmakdu 'down to the (ground) floor nothing remained' Irb1 9 (cf. 2 bük); a.o. do. 50 (öçürğül): Man. on kat kök 'the tenfold heavens' M I 14, 6–14; a.o. Chuaς. 42–3 (asra): Uyg. viii ff. Man. TT III 59 (akat-): Bud. PP 39, 5 (karris); Tiğ. 476. 8 (ajun): Civ. on kat koṣay 'the tenfold kat' game' TT IX 94; (if a mouse) kat katırsar 'bites through several layers (of a garment)' TT VII 36, 6: Xak. xı kat 'a fold' (jinj) of anything; one says toN katt: 'a fold of a garment'; hence the folds and bends (ma'dittü ... wa maḥānti) of the mountains are called (kat) kaḍrak (sic) Kaš I 320; o.o. I 471 (kaḍrak); III 27 (yettīl); KB yağış yêr katdakî altun tawš ol 'there is gold ore in the strata of the brown earth' 213; (if I remain alone) kara yêr katin 'in a layer of black earth' 295; o.o. 883, 1371, 4102: xiii(? Tef. kat 'layer'; katdanda, etc. 'by my (etc) side' and similar phr. 203; xiv Rbg. (heaven and earth were) bir kat 'a single layer' (by His might He divided heaven and earth and made them) yêtî kat 'seven layers' R II 274: xiv Muh. 'inda 'at, near, by, beside, etc. katinda: Mel. 18, 17; katinda: Rif. 98; o.o. 17, 2–3; 95: Çağ. xv ff. kat tabaqa 'layer, story' San. 267r. 18 (quotens): Òguç xı kat a Particle (harf) which corresponds to 'inda; hence one says seeg katinda: 'by the side of the beauty'; beğler katin 'inda'l-umorà Kaš I 64, 14 (in a Xak. verse): Xwar. xiii kat with Poss. Supf. 'beside' 'Ali 22: xiv kat (i) ditto; (2) 'layer'; katakatla (so many) 'times' Quth 135; kit (sic) as kat (i) do. 149; kat in both meanings MN 4, etc.; (the Prophets have balâ kat kat 'numerous trials' Nahe. 34, 13: Kom. xiv kat (1) 'layer'; (2) with Poss. Supfs. 'with, near' CCT, CCC; Gr. 156 (quotens): Kip. xii inda in catinda (sic) in Turkish as in senin katinda: indak ... menüm kutmda: indi ... etc. Hou. 54, 7; xiv kat taj 'layer'; one says bir kat 'one layer'; ikî: kat 'two layers' Id. 68; kat 'inda do. 73; 'inda menüm katmda: Bul. 14, 15; a.o.o. do. senin katinda: Kav. 27, 15; a.o.o. do. 32, 20; 36, 1–3; 'inda kat Tuh. 89b. 3; a.o.o. Osm. xiv ff. kat (occasionally kit) with Poss. Supfs. 'near, beside, in the presence of'; c.i.a.p. TTS I 431; II 597; III 419; IV 480; xvi kat in Rümî, huğar 'presence'; kat kat 'layer on layer, fold on fold' San. 267r. 18 (the second perhaps Çağ.).

2 kat (kađ) a generic term for 'berry'; survives in some NE languages R II 275 and
Tuv., the particular kind being indicated by
an Attributive. Xak. xi katt hamül'-îdâh
acma 'a generic term for the fruit of thorn
bushes'; one says avılgî: kattı: 'the fruit of
the qurm tree', and (VU) sançqan kattı:
hamül'-îdâh; this fruit is crushed and mixed
with curdled milk and used to colour tûmaça:
in Yemeck, Kip., Kav. Tatâr it is used for
the 'fruit of any kind of tree Kaş. III 146.

kut originally in a rather mystical sense 'the
favour of heaven', thence, less specifically
'good fortune' and the like, and thence, more
generally, 'happiness'. In KB, where it is
regarded as syn. w. Ar. dawla, it came to mean,
more neutrally, 'fortune', either good or bad.
S.i.a.m.l.g., usually for 'good fortune, hap-
niness', and the like, but in one or two languages,
esp. in NE, it seems rather to mean 'soul, life
force'. More or less syn. w. kiv, q.v. In two
late Uyğ. Civ. texts the word transcribed kut
is a transcription in TT VII 42, 4 of (Ar.)
quvat 'strength', and in USP. 88, 24 of qıt
'food'. Türkü viii Umay teg qavım aztan
kutıpa: 'because my lady mother, who, no-
resembles (the goddess) Umay, has enjoyed
the favour of heaven' I E 31; o.o. I S 9, II N 7
(uçın); III 35 (tapla)-; viii fi. (a god
speaks) kut bärgey men 'I will give you my
divine favour' IrkB 2; teprı: kutıntıa: 'by
the favour of heaven' do. 15; o.o. do. 36
(uçrağlugu); 47: Man. (if we have bowed
down to false doctrines and) kut kolu
yükûntümüz 'worshipping asked for divine
favour' Chuat. 150; o.o. do. 45-6 (kiv); M
III 10, 6 (ii): Uyğ. vii fi. Man. tükê küt
bulmakoç [bolzun] 'may you attain com-
plete divine favour' M III 42, 12 (i); o.o. M
II 5, 4 (i) (bogülen);; TT III 66 (tüze winger
-siz); in one passage kut seems to mean 'a
personification of divine favour, a benevolent
spirit', yêr suv kutı irînır ot suv kutı
ıgîlayur î ıgac kütu uliyur 'the benevolent
spirits of land and water are miserable, the
benevolent spirits of fire and water weep, the
benevolent spirits of shrubs and trees lament'
M II 12, 3-6: Chr. (let us go and worship
anıp ulug kutıpa 'His great majesty' U I 5, 1
(here an attribute, not a gift, of a divine per-
sonage); Bud. kut is very common, both in
the sense of 'favour of heaven', and in a sense
of which the best equivalent is 'majesty';
the first meaning appears in such passages as
the prince reached the island) kutı ulugû uçın
'because he enjoyed the favour of heaven and
good fortune' PP 33, 5, and the second in
kaşim kattı 'His Majesty my father' do. 6, 4;
the meaning of the common phr. burxan
kuti is less obvious; it is usually translated
the 'blessed state of being a Buddha' and in
some contexts it must have that meaning, e.g.
kayu kün burxan kutın bulsår 'when (you)
attain the blessed state of being a Buddha' PP
40, 6-7, but in others it looks more like 'the
divine favour of the Buddha'; o.o. TT IV 12,
51-2 (al); U IV 10, 51 (coğ); Civ. ay teprı
batti kutıpa ûze 'the moon has set on your
good fortune' TT IV 40; a.o. do. 116 (ata-);
in the astronomical texts TT VII 4, 10, 18,
etc. kut (and less often tôz) represents 'ele-
ment' in the sense of the five elements, fire,
water, earth, metal, and wood; Xak. xi kut
al-dawla va'l-cadd 'good fortune' (Hend.),
when a man is called kutulq Kaş. I 320
(verse; the basic meaning of dawla is 'change,
vicissitude', hence 'fortune' and esp. 'good
fortune'); I 163 (1 uc-) and about 10 o.o.
translated dawla, cadd or baxt 'good fortune'.
KB küt, which is clearly syn. w. dawlat
and is often associated with it, is in the title
of Chap. XX (1045 ff.) Kut kıvılğı dawlat
ırselikî 'the fickleness of fortune and the
untrustworthiness of luck', is very common,
commonest for 'good fortune', but 'majesty'
is also common; the two are combined in
tirîlámûn terken kütı mîj kütun 'may your
Majesty live in all kinds of good fortune';
o.o. 109 (terken), 456, etc.: xii (7) Tef.
kut 'good fortune' 219: Çağ, xv fi. küt, in Mong.
(st) maymanat wa sâ'îdat 'good fortune,
happiness' Sun. 283r. 20: Xwar. xiv küt
'good fortune, happiness, majesty' Qutb 146:
Xp. xiv kut al-umma 'happiness, good for-
tune'; hence kutlu; also pronounced kut
but kut is the original form; one of their curses is
kut korsun 'may his good fortune wither'
(yaybis); also used in the meaning 'may his
intelligence and understanding wither' Id. 68:
xx baraka 'blessing' kut Tuh. 7a. 6: Osm. 
xvi al-umma translated kut in one dict.
TT I 670.

Mon. V. Ğd-
kađ- Preliminary note. The only V. actually
noted in this form is that listed in Kaş., but
der. f.s like 2 kadî-, kaîr-, etc. show that
kay-, q.v., must originally have been pro-
nounced kađ-

1 kađ- homophonous with kad-, q.v.; as
such Häp. leg., but survives in NC Kâr. kâîr-
Xak. xî er kâîr-; the man died as a result of a
blizzard (mînâl-dâmaq) Kaş. III 440 (kaîr,
kaîrmak).

2 *kaîr- See kay-

1 katt- 'to mix (two things)', and more
specifically 'to add (something Acc.) to (some-
thing else Dat.)'; S.i.a.m.l.g. except SC(2);
sometimes used for 'to twist (wool into thread).
See I kar- (Türkü viii katûmuq in T 35
is a misreading of akâtûmuq); Uyğ. vii fi. 
Man. ança kâîîtî isîq suvûq kîm tumlûq
[suvka] katsar 'just as if one adds warm
water to ice cold water' (it becomes potable)
Wînd. 40-2; a.o. do. 47-9: Bud. kand yêrîp
açqâsî birle katt 'mixing blood, pus, and
filth' T VII X 549-50; Katep 'adding' (their
own good deeds to the evil deeds of mankind) TT
VII 355: Civ. (take various ingredients and)
borka beğîne (so read) Katep 'mix them with
wine and beer' H I 52-3; many similar
phrases. In H I, H II 6, 9; TT VII 22, 20; VIII
L 17 (öprekî); M 33: Xak. xî ol sîrîne:
yuğruta: kattı: 'he mixed (mayazâca) the
vüşğer with clotted milk (yogurt); also used of anything which is blended (xəlti) with something else Kaş. II 295 (2 kat.- follows); o.o. I 386, 24 (Isliz); 432, 16 (1 kar.-); 440, 21: KB bu sa'ir sözı kattı sözoke tuzi 'this poet's remark added its salt to the conversation' 711; a.o. 1664: xiiii (?). At. (this world holds honey in one hand and) birin zahd katar 'adds poison with the other' 206; Tef. kat.- to add' 203: xiv Muh. al-mazke kəttətmak Mel. 13, i; 37, i; Rif. 89, 122; mazaca katt- 31, 5; 115; fətalə 'to twise, spin' katt- 29, 13 (113 tavrət-); al-fatt kəttətmak 35, 5; 120 (mis-spelt kamak): Çağ. xv II kat- amıxtan wa mamzüc kardin 'to mix, blend', also katytur. S. 265v. 25 (quotn.): Xwar. xiv katt- 'to add to, mix with (something Dk.)' Qutb 135; 'to confine (someone) in (someplace)' Nah. 19, 11; o.o. 389, 5; 421, 11 (yay.): Kip. xiii to 'blend' (xəltə) in the sense of blending one thing with another kat- (misvocalized kot-) Hov. 38, 2: xiv kat- 'to join (damma) one thing to another'; hence kəttik 'the seasoning (al-dim) one thing to another', presumably 'with -t- not - ét-') (1) rawa dəštən 'to allow, approve, consent'; (2) riz riz wa şarha şarha kardan 'to cut into small pieces or slices' Sun. 299v. 6 (quotns.): Kip. xiv kiy-xəta xiyəta rimiya 'to do needlework in the Greek fashion'; (2) casara 'al-a ka' 'to venture on something' Jd. 77: xv hāna 'to become base or contemptible' kiy- Tuh. 38a. 4.

?I) kod- prob. an Intensive f. of *ko-: originally 'to put down, abandon, give up', thence more indefinitely 'to put' and the like. S.i.a.m.l.g. usually as koy-, in SW Osm. more usually ko-; cf. kom-, koyug-, bayut Krist. ii (so many people came and brought innumerable blood horses and furs and) kop kot- (t) (deposited them all (on the grave) II S 12: (the 'Türkü people . . . got a xan of their own; then) xənən kodup təvəğça: yana: içikdə: they abandoned their xan and submitted to China again' T 2; a.o. T 3: xiv II Irb. 9 (2 bük.); 10 (İd.)-ş: Uyg. VIII (I did not destroy the common people or take their property . . .) turğur-: kot(t) (I) 'I raised them up and left them alone' (or 'settled them down?'); (I said 'you are my people, follow me', and) kodup bardım Şu. E 2; kot(t) (t) 'I put' (my tents at Ersegin) do. N 6: xiv ff. Man. (just as a craftsman, if he cannot get suitable raw materials) işin barça kədər 'gives up his work entirely' M I 17, 2; apam biroq muntēg arīg nomuq nomlap kodmasar 'if you had not exhausitively preached the pure doctrine like this' TT III 64-5 (note kod- is here an Aux. V.); a.o. do. 62-3: Bud. Sanskrit apaṭapaya 'abandoning' and apāṣya 'laying aside' both translated kodop (MS. kotop) TT VIII D.18-19; vəhanı 'they give up' kodor (kodor) do. 39; baragka kumara söz kədət 'left (these) parting words with them all' PP 76, 31; o.o. TX 259, Hüen-ts. 92 (12z); 98: Civ. (take various ingredients . . . and) burunka kodşar 'deposit them in the nostrils' H I 98, 161; o.o. TX VII 6, 8-13; VIII I 7; Xak. xii I šun kodtu: 'he abandoned (taraka) his work' (or a türkii vii (so many people came and brought innumerable blood horses and furs and) kodop kot- (t) 'to lay aside, abandon', etc. is common, e.g. (if you cannot do this) kodul bilig 'lay aside reasonableness' (and reach for a sword) 222; (this kind of position as beg is no use to me) kodurman sağa 'I yield it to you' 925; kodul bu söz 'do not talk like that' 1808; o.o. 1130, 2003, etc.; in other contexts it means rather 'to bequeath' (e.g. knowing he was dying . . .) bitip kodmişin atın tirikçe bilig 'he wrote his reputation in a book and bequeathed it to the living' 258; o.o. 755, 1231, 1354: xiiii (!). At. kod- , usually spelled koy- in the MSS, 'to lay aside' is fairly common, e.g. (put on the garment of righteousness) koyup eğrilık 'laying crookedness aside' 167; a.o. 407 (2 yeș.); Tef. kod-/koz-/koy-
‘to put’ 210–11: XIV Muh. taraba koy- Mel. 24, 5; Rif. 106; al-tork koy:ymak 36, 1, 121; wa'da 'to place, put' 32, 3; ko: 116; wa'da 'to allow' koy- 39, 18; ko: 128: Çağ. xv ff. koy- (-gar, etc.) ko-, ya'ni terk eyle- Vel. 347 (quotns.): koy- gud:ştan 'to abandon, relinquish' in: Rimi ko- Sen. 291 v. 29 (quotns.): Xwar. xii ko- 'to put' 'Ali xiv 27: xiv koyd-/koy- 'to put, put down' Qub 138; ditto and 'to abandon' Nahe. 31, 5, 2; 38, 13: Korn. xv 'to put; to lay aside' koy-CCI, CCG; Gr. 98 (quotns.): Kip. xiii xallâ 'to let go, release' koy- Hou. 35, 5, 9; 39, 18; hatta 'to put, lay down' koy- 39, 14; 52, 9, koy- as an Aux. V. do. 36, 7 (tik-) and khabba 'to turn upside down' döndürû: koy- do. 43, 9: xiv koy- taraba bi-ma'na wada'a Id. 77: xv xallâ koy- Kav. 77, 12; Tuh. 14b. 11: Osm. xiv ko- 'to put aside, abandon; allow; release; hinder'; c.i.a.p. TTS I 479; III 469; IV 534; Sen. 291 v. 25 (Çağ.).

kud- 'to pour out (a liquid)'; practically syn. w. tõk-. S.i.a.m.l.g. as kuy- and the like, often in the more restricted sense of 'to cast (metal objects)'. Uyg. viii ff. Bud. Sanskrit akirya 'having filled' kud:up (spelt kutup) TT VIII C.9: Xak. xi er kûpe; suv kuyd: 'the man poured (sabba) water into the jar, or tipped it in (qallabaha)'; also used of any liquid Ka: III 246 (kuyar, kuyma:k); o.o. translated sabba III 39, 12; 171, 17 (kuyar): Çağ. xv ff. (after koy-) also used for 'to pour out water (rixitan ûb) San. 291 v. 29: Xwar. xiv kud-dito Qub 142; kuy- ditto 143: Kip. xiv kuy- sabba wa dî'a ('to squasher') Id. 77.

Dis. Gđa
D kata: 'times' in the sense of '(so many) times'; morphologically obscure, der. fr. kat, perhaps a crisis of the Loc., but there does not seem to be any actual occurrence of katta: N.o.a.b. Türkii viii ff. Ikki:nti: kata: 'a second time' Toyok IV r. 2 (ETY II 160): Ye: Mal. 31, 4 (tegezin-): Uyg. viii ff. Man. M I 29, 14 (1 oki-): Bud. (if one listens to this dhi:ra:n) bir kata 'once' U II 34, 12; ka: kata 'several times' PP 23, 8; a.o.o.: Civ. uç kata: 'three times' H I 127; a.o.o.: Xar. xii kata: a Particle (harf) meaning mannata(n) 'time', hence one says kata: ayd:im 'I said once' Ka: III 218; o.o. I 321 (kaç); 498, 20: xiii (?): At. min kata: 'a thousand times' 67; Tef. kata ditto 203: Xwar. xiv ditto Qub 135; Nahe. 248, 6.


VU kutu: in KB 'a class or group of people'; perhaps s.i.s.m.l. as kutu/kutu 'a small box'. L.-w. in this sense in Pe., etc. Doerfer III 1560. Xak. x KB bulardin naruki kalim bir kudj 'apart from these a large group of people' (follows them) 2710: tarîgi turur kör takî bir kudj 'the farmers, see, are another group' 4400; a.o. 4456.

Dis. V. Gđa-
ka:dj- 'to sew or stitch (e.g. a garment) very firmly'; as such Hap. leg. but survives with the same meaning in NC Kr. kayi-; cf. ka:dj-, ka:djus-. Xak. x ol tonuç kudj:du: samra:c-lyi:at: wa'l-darz 'he sewed the needlework or seam firmly' Ka: III 260 (ka:djur, ka:djumak).

Tris. Gđc
F: kudçu:çak See kudurçak.

Dis. Gđd-
D kátut Active(? ) Dev. N. fr. I kät-: n.o.a.b.; the semantic connection of the second meaning is tenuous. Xak. x kátut al-miza:ç 'a liquid mixture'; hence one says katutu: ûk 'an arrow impregnated (al-mamz:ç) with poison': Bars:gan x kátut 'a segment' (al-fali:); hence one says armut kátutu: 'a segment of pear': Xak. x kátut al-tart 'the glue' which shoemakers use Ka: II 284.

Dis. V. Gđd-
D ka:dj-, etc. Preliminary note. All these V.s are listed under the cross-heading -D- together with be:dit-, q.v., and Ka:. note therefore makes it clear that this spelling was deliberate, but etymologically this must have been only a dialect form. The MS. actually has -r- almost everywhere.

D I ka:dj- Hap. leg.; Caus. f. of I ka:d-, but hardly Caus. in meaning except perhaps in the
sense of 'to allow oneself to be frozen to death'. Xak. xi (after 2 kadıt-) also of a man when he dies of cold and is frozen stiff (?; idâ mâta min lá bard fa'âstadda) one says er tumluğka: kađittā: Kaj. II 301 (no Aor. or Infin.).

D 2 kadıt- Caus. f. of 2 *kadː-; but hardly Caus. in meaning, cf. I kadıt-; 'to turn back', S.i.s.m.l. in all groups as kayt- and the like. See katar-, kadır-, kaytar-. Uyg. VIII ff. Bud. USp. 97, 20–1 (kērēiī): Cîv. ditto H II 22, 32: Xak. xi er bârr erken kadıtta 'the man turned back (raca'a) from the direction in which he was going after he had set out on his journey and met obstruction' (imtan’a) Kaj. II 301 (kađitar, kađetma:k) KB (a modest man) yağlä birle kaşır kadıtma:k oğçuN 'fights the enemy and does not turn back from revenge' (?) 2290: xii(?) Tef. kayt- 'to turn back' (to a place Dat.) 194: Çağ. XV ff. kayt- (mayisjav, etc.) dön- 'to turn back' Vel. 327–8 (quotns.): kayt- (spelt) harrğştan 'to turn back, return' San. 279v. 22 (quotn.) Xwar. xii kayt- ditto 'Ali: 31: xiv kayt-/kayt- ditto Qub 129; Nahc. 274, 5: Kom. xiv ditto kayt- CCI, CCG; Gr. 190 (quotn.): Kip. xii raca'a kayt- İou. 34, 17; vâda min lá-aw same meaning kayt- do. 42, 5: xiv kayt- raca'a Id. 77: xv ditto kayt- Kao. 10, 8: kayt- do. 74, 19; kayt- Tuh. 17a. 19; radda bi-ma’ná raca’a kayt- Kao. 78, 1; qajfala (in margin ay raca’a) kayt- Tuh. 30a. 9; wâllâ wa rađd kayt do. 38b. 8: Osm. XV kayt- 'to turn back'; in two texts TTS (I 439); II 607.

D kadıt- Caus. f. of kađitiː-; 'to have (something) sewn firmly'. Survives in NW Kaz. kayt- R II 98; a superfluous kasra is added below the dâl in the MS. Xak. xi ol tonûq kađittâ: he ordered that his garment should be sewn firmly (yuxûq muṣtamsra(n)) Kaj. II 301 (kađitutur, kađitma:k).

D kîdit- Caus. f. of kîdː-; survives as NE Şor kîkêt- 'to put on one side' R II 731; for the meaning in Kaj. cf. kîdʒ. Xak. xi ol bûrûk kîdittā: amara bi-xiyâit hijâr qalansawathî 'he ordered that a brim should be sewn onto his hat' Kaj. II 301 (kîitutur, kîitma:k).

D kutaď- Den. V. fr. kut; apparently both Intrans. 'to enjoy divine favour, or good fortune' and Trans. 'to bestow divine favour, or good fortune'. N.o.a.b. Uyg. VIII ff. Man.-A M I 28, 15–17 (kivâd): Bud. (a new house) lîyesine kutaďur 'brings good fortune to its owner' TT VI 100; kopka kutaďur âsîlur 'he is fortunate in everything and increases in strength' do. 348; o.o. Kuan. 60 (eredîm), 71, 218: Cîv. taşдум ünsûr kutaďur 'if he goes out he is fortunate' (if he stays at home âsîlur) TT VII 28, 32–3: Xak. xi er kütatiː 'the man enjoyed good fortune' (cîdî wa dawâl wa baxt); also used of anything which enjoys good fortune Kaj. II 299 (kutatür, kutatma:k; these forms seem dubious): KB the title Kutaďur: Billig must mean 'wisdom which brings good fortune'; the word is fairly common 350 (kutâdsu), 352, 682, 1661, etc.; sometimes clearly Intrans. e.g. bilîg bîle künde kutaďur könl 'if a man is wise, he is truly fortunate every day' 1814.

Tris. ĞDĐ D katülţiğ Hap. leg.; P.N./A. fr. katăt; 'impregnated with a mixture'. Xak. xi Kaj. I 284 (katût).

Tris. V. ĞDĐ D kutaďturul- Hap. leg.; Pass. Caus. f. of kutaď-; Uyg. VIII ff. Bud. ol tegreği (so read) yer orunnum yavvak aďalar amirdil kutaďturulmuşın sakın 'thinking that the grievous dangers of places in that locality have been neutralized and made to yield good fortune' USp. 103, 22–3.

Dis. ĞDĐ PU kaďgî in the phr. mün kaďgî can hardly be a mistranscription of kadîg although kada-k in M I 28, 26 is an error for katağîn the Man.-A form of kaďgîn, but it is difficult to find any other explanation; the phr. seems to mean 'defect, shortcoming', and the like. N.o.a.b. Kaďgî in Kaj. II 190, 20 (kaztur-) is an error for kuďgî. Uyg. VIII ff. Bud. edğî kuďlûgî yalaşpûk âle yok kuruğ yala urup mün kaďgî sözldêm eriser 'if I have cast unfounded suspicions on good men enjoying the favour of heaven and ascribed shortcomings to them' Swv. 135, 5–7; (they neither understand the right way nor) tuğmak ölmeğîn [mün]in kaďgîn bîlîrler 'know the evils of (the cycle) of births and deaths' U II 4, 4; ulûq elîg küleğülî neçe yirin-tîlîg [mün] kaďgîlar bar eriser 'whatever sinful shortcomings there may be in the mind of the great king' U III 73, 25–7.

D kaďgû (kaďğː) Dev. N. fr. kaďţː-; apparently survives in NE Alt. Şor, Tel. kavy: hem, trimming, fur edging', etc. R II 93, but semantically this word is nearer to kidiğ. Xak. xi kaďgû al-xiyâitutu’l-mi’akha:da ‘reinforced stitching' Kaj. I 375.

ŞS kadîk Hap. leg.; semantically this looks like a Sec. f. of kaďuk in the sense of something dug out; not an earlier form of kaykik which is a Sec. f. of kaygûk. Arqû: xi kaďkî naqır’ul- xâṣeb 'a wooden trough' Kaj. I 382.

D kadîq Dev. N./A. fr. 2 katː-; 'hard, firm, tough', and the like. S.i.a.m.l.g. as kattig kati/kattik/katttu: Türkî VIII ff. Irk 65 (âğız): Uyg. VIII ff. Man.-A M I 28, 26 (bûtûn): Bud. bek katăq kertgênçilîgî 'with a firm strong belief' U II 88, 75; bek kadîq süzük kertgênç köpüllîgî 'with a mind full of firm, strong, pure belief' TT VII 40, 117; 6 têzotin alp katat uza füzîlîdîr 'he kept his own body in a state of toughness and hardness' U IV 34, 40–50; o.o. U III 26, 13–14; U IV 8, 8 etc. (yavıa:k): 22, 295 (alkâris-): TT X 445 (ṭugrak), etc.: Cîv. kadîk katî: kaďgû sav ‘a grim, harsh, firm speech' TT I
14-15: o.o. do. 187, 193: Xak. xi katik 'hard' (or tough, al-sub) of anything Kaš. I 375; kudrug katik tugdümüz 'we knotted (our horses') tails tightly' (bi-pidi) I 472, 10; several o.o. usually translated sub: KB katik is common; usually as an Adv., e.g. katik kur badi 'he fastened his belt tightly' 542; emger katik 'suffers acutely' 689; o.o. 714, 773, 842, 964 (ba-), 1275, 2504, 5609; sometimes as an Adj., e.g. negi bar ajunja olümündüm katik 'what is there in the world more unyielding than death?' 1139; soğuk suvka yunmak yanuti katik 'the reaction to washing in cold water, is violent' 358; xii (7) At. katik kizle raziş 'keep your secret firmly hidden' 169; katik ya okun 'with a tough bow and arrow,' 228; Tef. katik/katiq diito 293-4; xiv Muh. quvya 'to be strong, tough' katiq: bol: Mel. 30, 9 (Rif. 114 kat-); sobhib 'stingy' katiq: 52, 1-3; 148; al-baxli 'miserly' katiq: 52, 11-14; Çağ. xvi ff. katik/katik katiq . . . saxt ma'násina 'hard', etc. Vel. 315; diito sasat wa sub San. 2677. 29 (quotn.): Xwar. xiii diito 'Ali 12, 54; xiv diito 'strong; strongly, vigorously' Qutb 135; MN 8, etc.; Nahe. 30, 6: Kom. xiv 'hard, tough' katiq/katiq CCI, CCG; Gr. 196 (quotns.): Kip. xiii al-sadid mitla'l-ma'cin 'solid, firm,' like dough (opposite to 'soft' yumşak) katiq: Hou. 28, 1; (among P.N.s) katiq: yalu: 'with a strong (gawri) bow' do. 30, 6; xiv katiq: (v.l. katiq) al-sadid; one says katiq yalu: (v.l. katiq yalu) 'with a strong bow' Id. 68; al-sadid do. 73; xiv qวาطisi katiq (and berk) Tuh. 298. 9; 50a. 1: Osm. xiv ff. katiq both Adv. and Adv.; c.i.a.p. TTS I 431; II 598; III 419; IV 481.

D katik (katuk) Dev. N. in -uk (Pass., this must have been the original form) fr. 1 kati- 'something must be put into something else; seasoning, condiment,' and the like. S.i.a.m.l. in similar meanings. Xak. xi katik 'seasoning' (al-shg) such as vinegar and curdled milk which is put into tutmaç; katik 'something which is mixed' (al-miçaq) with anything Kaš. I 382; Çağ. xvi ff. katik/katik idám wa nân-xuris 'seasoning, condiment' San. 2677. 29 (quotn.): Kip. xiv katik al-idâm Id. 68; a.o. 69 (1 kat-): ix idâm katiq Tuh. 5a. 2.

D kudug Dev. N. fr. kud-; basically 'the edge' of something, in such applications as 'the sea shore; the frontier (of a country), the lip (of a cup), and the like. S.i.a.m.l. with these and extended meanings, usually as sayig/kuyi Uyg. vii ff. Bud. PP 52, 4-5 (tegel-); TT V 4, 4, 10 (eğil); VIII A 6, etc. (mdin); Hüs. 109, 99, etc. (1 uci): xiv Chin.-Uyg. Dict. 'frontier' kudug R II 790; Ligeti 166. Xak. xi kudug 'the side' (camb) of anything like the sea or a canal or river; also 'the rim' (bitir, MS. ta) undotted) of anything; one says arik kudug: 'the bank (saft) of a canal,' and ayak kudug: 'the lip (safir) of a cup,' and yar kudug: saa'll-curuf 'the edge of an eroded river bank' Kaš. I 375; and see sayig: (xii?) Tef. kiriq in such phr. as daryâ kiriq 'the edge of the sea' seems to be an error for kudug 209: xiv Muh. al-sâhih 'the (sea) shore' kuyi Mel. 77, 1; Rif. 180: Xwar. xiii (?) till murenêng kudug da 'sic' on the bank of the Volga' Oq. 158: xiv (teqiz kirginda kerror Qutb 149); daryâ kudugâ Nahe. 329, 7; a.o. 355, 13; Kip. xiii al-sâhih teqiz kuyi (?); (Ms. kuyi) Hou. 7, 3; Osm. xviii kuyi (spelt) in Rüm, kanar-i daryâ 'the sea-shore' San. 300. 3.

D kudug Conc. N. fr. kud-; lit. 'something which pours out (water),' in practice 'a well.' An early l.-w. in Mong. as kuduk (Haeennish 70, Kow. 918). S.i.a.m.l. in NW, SW kuyi/kuyu and the like; elsewhere kuduk, re-borrowed fr. Mong., is used. Cf. 2 cät. Uyğ. viii ff. Chr. U 8, 9 (antaqa): Civ. teren kudug TT II 102; o.o. do. 51 (üzej); TT VII 29, 2 (bulak); 39, 4, 42, 7 (balik): Xak. xi kudug al-bi ́ r 'a well' Kaš. I 375 (prov.); about 10 o.o., habitually translated al-bi'ı; in IV 190 (kaztcar) - it is mis-spelt kadaq and mistranslated 'canal'; in the examples of kaz- and its der. f.s kudug alternates with arik and in this case the translation of arik was inadvertently used—kuyu al-bi'ı, dialect form of kudug IV 166: KB (this world is a prison or karajnu kudug 'a dark well' 542; (some dig the earth and) suv kudugda içer 'drink water from a well' 1735; xiii?) Tef. kudug/kuyu 'well' 216: xiv Muh. al-bi'ı kuyu Mel. 77, 8; kuyu Qutb 181; Çağ. xvi ff. (after kuyu (ko'di)) and metaph. (kuyu) means 'well' (çab) Son. 2024. 24: Xwar. xiii kudug 'sic' (?) 'Ali 37: xiv kuyu 'well' Qutb 142; MN 2752: Nahe. 135, 41 355, 13, 38, 11, 5, 11; Kip. xiv well kuyu CCI, CCG; Gr. 143: xiv kuyu: al-makânı-lmustafîl min bi'nî wa yavâhi 'a depression, well,' etc. Id. 76; al-bi'ı kuyu: also used for any 'depression' Bul. 3, 15: xv bi'ı kuyu Tuh. 7a. 13.


(?) kadgu: 'sorrow, grief, care, anxiety,' and the like; perhaps Dev. N/A. fr. kat-—but the semantic connection is tenuous. S.i.a.m.l. except NE(?) as kâfi/kaygu and the like. Uyğ. viii ff. Bud. Magad ulûsât kadgulârî 'the distress in the country of Magadhan' TT X 247; a.o. II 11, 6 (busuq): Civ. kadgu bar 'there is anxiety' TT I 20; o.o. 79 (belgi); etc.: Xak. xi kadgu: al-hamm wa-l-hunus 'anxiety, sorrow' Kaš. I 425; five o.o. translated al-hamun, al-hunun or al-gamn 'grief;' KB kamûg kadguus erdi umma; üçin 'all His (the Prophet's) anxiety was for the people' 40; sevinç kolsa kadgu tutuc; yorir 'if a man asks for joy, sorrow always
comes' 434; kokuzd bortd kadguf sevinç tuol 'sorrow became non-existent and his joy full' (617; o.o. 681, 1231, 6275; xiv(iii) At. (know wealth for what it is) bu kün kadguf sakinç 'today anxiety and care' (tomorrow a burden and a curse) 426; Tef. kadguf ditto 192: Çag. xv ff. kayur (sic) kayguf ve şuva 'anguish' Vel. 326; kayguf/kayguf şamma va andiš (care) San. 281v. 6 (quotn.): Xwar. xili kadguf (rare) kayguf ditto 'Ali 10, 52: xili(?) kayguf 'sorrow' Qoq. 164, 306-7; xiv kadguf/kayguf ditto Quth 128; Nahc. 236, 16-17 (antağ); Kom. xiv 'sorrow, anxiety' kayguf CCG; Gr.: Kp. xili hasina 'to grieve' kayguf: tat- Hou. 35, 13: xv hamm wa uşn (God protect us from them!) kayguf Tuh. 37b. 11; a.o. 83b. 7: Osm. xiv to xvi kayguf in such phr. as kayguf yê- 'to be sorrowful'; in several texts TTS I 436-7; II 604; III 425; IV 486.

S kođki/kotki: See kođki.

VUD kođguf: 'a fly': prob. an animal name ending in -guf; there is no obvious semantic connection w. kođ- or -kud-. Pec. to Kaş; displaced by srêk and, later, çibin. Xak. xu kođguf: al-đubab 'fly' Kaş. I 425; a.o. III 367, 9.

VUD(D) katkuc Hap. leg.; completely unvocalized; no doubt a der. f. of some kind. Arğu: xu katkuc 'a thing which stings (yaldağ) like a scorpion' Kaş. I 455.

Dis. V. GDG-

D kadguf: Intrans. Den. V. fr. kadguf: 'to be grieved, sorrowful; to be anxious (about something Dat.)'. S.i.a.m.i.g. except NE(?) usually as kayguf-/kayguf-. Uyğ. viii ff. Man. kadgurden kadgurduk [uçun] 'I grieve, and because I grieve' M II 8, 6: Xak. xu men aşar kadgurduim ûmatamtu li-aelîhi 'I was anxious about him' Kaş. II 102 (verse; kadgurra, kaygurra in those languages which turn -d- into -y-, kadgurmak); er kaygurdi: ûmatamtu-racl, dialect form for -d- III 193 (kaygurra, kaygurmar); KB künç edgg tut nekê kadgurmadît 'do what is right and do not be anxious about anything' 1305; sakanç kadasî üçun kadgurup 'feeling anxious about his kinsman' 6276; a.o. 5445 (elğees); xili(?) Tef. kadgur- hasina 'to grieve' 192; kaygur- ditto 206 (mistranscribed kigur-): Çag. xv ff. kuyur(-mas) kayur- Vel. 329; kaygur- (spelt) gammak Sudan - 'to be sorrowful' San. 280v. 17 (quotns.): Xwar. 'to grieve' Quth 128; Nahc. 233, 8-14; Kom. xiv 'to mourn' kayguf- CCG; Gr.: Tkm. xiv (antağ-) hasina (this is a very western (garbiya cidda) word, the word now normally used is the Tkm. one) kaygur- Id. 24; xv al-hamm 'to be anxious' kaygirmak Kaş. 61, 16; uşn kaygamarak (in margin kaygirmak) Tuh. 12b. 10; kaygûrdî do. 83b. 7; bâla 'to be anxious' kayur- do. 8a. 13: Osm. xiv ff. the word occurs in two forms; kaygur- xiv-i(II) to grieve' TTS I 436; II 604; III 425: kayi-rya/kayur- 'to be anxious; to care for; to guard against; to prepare'; c.i.a.p. I 437; II 605; III 426; IV 486; xvii kayûr- (spelt) in Rûmi, ifsâq wa mihrabânî kardan 'to show kindness and favour' San. 281r. 18.

(D) katgûr- 'to laugh wildly', a stronger word than küll- with which it is often associated; morphologically obscure; prima facie an Inchoative f., but without any obvious semantic connection with I or 2 Kat-. Survives as katkr- in several NE languages. Xak. xu er külüp katgûrri: dahkan-acl racl hatta ahsaq faî wa starâbî 'the man laughed until he laughed to excess' Kaş. II 102 (katgûra, katgûrma;k); (the lover) katgûrira yahsis fîl-dahk II 188, 11; a.o. II 201, 15; bu er ol ükûs katurgân (sic, the position indicates that the spelling was deliberate) 'this man is always laughing, enjoying himself, and boasting' I 516: KB ünîn otti kekkî kûler katgûra 'the partridge sings his song laughing wildly' 76; (after rain) çîçek yazîdi yûk kûler katgûra 'the flowers open their faces and laugh wildly' 80; a.o. 4113 v.l.

S kutgår- See kurtgår.

(D) kudgûr- See kuzgûr.

Tris. GDG

D kođki: Den. N./A. fr. kođki: lit. 'situated below', but normally used metaphor. N.o.a. Uyğ. viii ff. Bud. Sanskrit nyânapurusânam 'of inferior men' kođki (MS. kutki) eâen-leenîn TT VIII A2: Civ. TT I 128-9 (örükî): Xak. xu kođki: er al-raculîl- /-mutawâdi 'a humble man' Kaş. I 427: KB sîçç gûlîl til söz me kođki öüz 'he must keep his tongue and speech sweet and himself humble' 547; (the man who finds me must be modest (alçak) and) köniğ kođki 'with a humble mind' 703; a.o. 1696, 1705, 2231.

D katgîdi: (katgîni): Adv. fr. katgîf; 'tightly, firmly'. N.o.a. after -g the Suff. should be -tt: in Türkî; this is the spelling in IrkB 14 but in do. 33 and 1S 2 it is -tt: and in N I 11 -tt (sic). Türkî vii edgîités: eşîq katgîdi: tîpla: 'bear well and listen attentively' I 2; katgîdi: sakîntim 'I thought earnestly' I N I 11: viii ff. IrkB I 14 (edgîités), 33 (ur-).

D katgîkî A.N. fr. katgîf: 'hardness, harshness, severity', and the like. S.i.s.m.l. w. some phonetic changes. Xak. xu kelse: kalî: katgîkî 'if misfortunes and hardships (baldî wa sidda) come to you' Kaş. III 233, 15; n.m.e.: xili(?) At. (if I receive Your grace, my soul is saved) agâr bolsa adîlp katgîkî maş'a if Your justice, I shall have a harsh fate' 40; Tef. katgîki/katgîkî 'physical hardness; hardship,' etc. 204: Xwar. xiv kadgûrâ ditto Quth 135.

D katkîgî P.N./A. fr. katkî: 'mixed, containing an admixture'. N.o.a. Türkî vii ff. Man. inça kalti katkîgî altn (PU) kisâda
arıyarça 'just as one crushes(?) and refines base gold' M III 14, 7-9 (iii): Uyg. viii ff. Bud. (four kinds of illnesses, those due to demonic possession, those connected with mucus, those called (in Sanskrit) sannipāta and) katikliğ 'diseases of mixed origin?' Swv. 591, 10: Civ. banit katikliğ künçli 'sesame seed flavoured with honey (l-w.)' TT VII 16, 16: Xak. xi katikliğ (sic in MS.) er al-raclul-l-haçin 'a man of mixed ancestry' (for example the son of a free man and a female slave); also 'one who has a seasons to season his food' (iddâm ya'tadam bihi) Kaš. I 496; XIII (?): At. bu ajun mazasi katikliğ maza 'the flavour of this world is a mixed flavour' (more bad than good) 437.

D kuğlçafr. kuğ: 'having an edge' and the like. N.o.a.b. Uyg. viii ff. Civ. in a list of töşek, 'mattress' or the like, two are described as kuğlç USp. 79, 11-12 (örtüg): Xak. xı kuğlç bürk 'a hat with a brim sewn onto it' (hitâr muxayat) Kaš. I 496.

D kuğlçluğ P/N/A fr. kuğ: n.o.a.b. Xak. xı kuğlçluğ ev 'a house with a well' (bîr) Kaš. I 496.

D kadgülç P/N/A fr. kadg; 'sorrowful, anxious', and the like. S.i.s.m.l. usually as kaygülç/kaygülç. Uyg. viii ff. Bud. PP 3, 8 (busulşug): Civ. TT I 217 (busulşug): (Xak.) XIII(?) Tef. kadgülç/kaygülç/kaygülç 'sorrowful' 102-3: Çağ. XV. vi fi. kaygülç 'fitâla' ve kaygülç Vel. 365 (sic); kaygülç țamâh 'sorrowful' San. 23V. 13; kaygülç kuş cuğd 'owl', in Pe. also called țu atimâ 'bitten' (sic) de 281 v. 7.

D kötkik (kötkik) A.N. fr. kötk: (költik): n.o.a.b. Xak. xI kötkik'in tanpin-ğil 'serve him with humility' (bu'l-tavw'idu) Kaš. II 140, 9; n.m.e. XIII(?) At. 270 (çulik)

D kätkksiz Priv. N/A fr. kätk: 'pure, unalloyed', and the like. S.i.s.m.l. Xak. xI KB bir ol bir kätkksiz kariksz arîq (God) is one, without admixture (Hend.) and pure' 3809: XIII(?) At. 211 (um).-


D kadgusuz Priv. N/A fr. kadg; 'free from grief, anxiety, etc.', S.i.s.m.l. as kaygısiz and the like. Uyg. viii ff. Man.-A M I 29, 29 (busulșuz): (Xak.) XIII(?) At. tileççe tirîl enç fârığ kadgusuz 'live as you wish, at peace, relaxed, and free from anxiety' 415.

Tris. V. ÇDG-

D katigla- Den. V. fr. katig: Hap. leg. and prob. an error for katiglan- -q.v. Not to be confused with the Den. V. fr. katik, which is first noted in xiv Muh. xalata 'to mix' katigla- (sic) Mel. 25, 15; kaygılç: (sic) Rif. 108 and s.i.s.m.l. as katikla-. Uyg viii ff. Bud. işlerin tüzgell ayaların kasvurup katiglamağlar [oil] 'placing their palms together they strive to set their affairs in order' Hüen-ts. 150-2.


D katiglan- Refl. f. of katigla-; lit. 'to hard oneself', in practice 'to exert oneself, strive', and the like. S.i.s.m.l. in NW and SW, e.g. Osm. katulan 'to become hard', and perhaps even NW Nog. katlan- 'to grow corn on the feet'. Türkvi viii ff. Man. özültüğ iske edgif külincâ kağlçlantilar 'they exerted themselves to (perform) spiritual work and good deeds' TT II 10, 87-8; o.o. do. 6, 29 (inçek); M III 21, 1 (açt): Uyg. ix (my sons, when you grow up be like my teacher, serve: the xan) katiglan 'exert yourself', Swv. 9: viii ff. Man.-A M III 9, 6-8 (adik): Man. kertî tîrûlîre katiglanu 'striving (to obey) the true rules' TT III 136; a.o. do. 139: Bud. (if a man) atîn atayî tanpin uşuno katiglanars (sic) 'exerts himself to call the names of the (Bodhisattvas) and serve and follow them' Kuan. 85; o.o. TT VIII 8,5 (büt); U III 41, 8 (i) (büz); Swv. 235, 12 (1 lir-); PP 27, 5 etc.: O. Kır. ix ff. katiglanîp otoz yasîng[s] öge: bolturn 'by exerting myself I became a Counsellor at the age of thirty' Mal. 45, 6; o.o. do. 10, 7; 11, 2: Xak. xı er katiglan: 'the man exerted himself' (icehâda) Kaš. II 268 (prov.; katiglannur, katiglannamak); a.o. III 159, 11: KB (my good youth ...) katiglannî 'exert yourself' 360; o.o. 1317, 2157, 2503, 3638 (tiren-); 3944; XIII(? Tef. ditto 204: xiv Muh.(?) icelâhâda, in margin, katiklan- Rif. 102 (only): Xwar. xiv katiglan- 'to strive, exert oneself' Quth 135: Kom. xiv ditto katiglan- CCG- Gr.: Kip. xiv katilann- katilann- (sic) taşaddada wa sahara 'to exert oneself, to persevere' Id. 68 (and see katil-).

D kuğlçlan- Hap. leg.; Refl. f. of kuğlçla-; in two places with -d- in error for -d- Xak. xI kuğlçlandu: neñ 'the thing was provided with a border or brim' (hitâr wa hitâr) Kaš. II 268 (kuğlçlanun, kuğlçlanmaç).

D kadgulan- (kadgulan-) Refl. Den. V. fr. kadg; so spelt, but in a section in which the second vowel is by implication long. S.i.s.m.l. as kaygulan-kyagulan- 'to be anxious, to grieve', etc. Xak. xı ol bu: rskaga kadgulandu: 'he was anxious (iztâmna) about this affair' Kaš. III 201 (kadgulanun, kadgulanmaç).

VUD kadgulan- (kadgulan-) Hap. leg.; Refl. Den. V. fr. kadg; see kadgulan-. Xak. xı at kadgulandu: dañbañ-jarasul- -dubñ min naʃiši 'the horse drove the flies away from itself' Kaš. III 201 (kadgulanun, kadgulanmaç).

D katiglantur- Caus. f. of katiglana-; 'to urge (someone) to exert himself'. N.o.a.b. Türkvi viii ff. Man. TT II 10, 88-90
D koğd kartur- Hap. leg. 7; Caus. f. of an Intrans. Den. V. fr. koğda. Uyg. viii ff. Bud. (if I have said that a lie is the truth and what is not is) yavızg eğıdii tep kökətərür eğıgii yavız tep koğd karturur 'exalting evil, saying that it is good, and disparaging good saying that it is evil' Swu. 135, 11-12.

D kutluğ P.N./A. fr. kut, q.v.; originally 'enjoying the favour of heaven'; hence, more generally, 'fortunate, happy, blessed', and the like. S.i.m.m.l.g. w. some phonetic changes. L.-w. in Pe., Doerfer 111 1568. Türkçe viii ff. kutluğ bolzu: 'may (our journey) enjoy divine favour' Xoytu Tamir I 5-6 (ETY II 108): vii ff. kutülğ bolzum İrk 23; o.o. do. 56 (adğer): Man. TT II 10, 87-8 (ülüllülğ); Uyg. ix Boyla: Kutlug Yaryan; Kutlug Bağ: Taxran Öge: P.N.s Suçî 2, 3; vii ff. Man.-A M III 20, 2 (ii) (ülüllülğ): Man. armış köpülğ kutluqlar 'the divinely favoured with purified minds' TT III 140: Bud. ulug köçülğ kutlug bolda- vatlar 'the great, powerful, divinely favoured Bodhisattvas' PP 45, 2-3; o.o. do. 21, 4 etc. (ülüllülğ); U III 75, 13; 80, 27 (ülçad-); U II 36, 47 etc. (kvlüg); Çev. TT VII 28, 17 (kvlüg); in the astronomical texts, TT VII 74-6, 8 and 9 kutlug means 'having ... as an element' (see kut); Kutlug is a common component in P.N.s in USp.: Xax. xii kutlug neņ 'something blessed' (mubārāk); also used as a Proper Name Kaş, I 464; kutlugka: 'for the lucky man' (li-sahhii-l-caddi) III 60, 24; several o.o. translated mubārāk: KB kün ay kutlugu bar yeâme kutusuzi 'there are lucky and unlucky days and months' 4386: xiiii (7); Tef. kutlug/kutlug 'blessed, fortunate' 219: xiv Rbh (a man of truthful speech and) Kutlug yüzçülğ 'with a lucky face' R II 997: Muh. al-muṣārāk kutlug Mel. 52, 1, 56, 1; Rif. 148 (kutlug), 153: Çağ. xv ff. kutlug/kutlug mubārak Vel. 336; San. 283r. 23 (quon.). (Xwar. xiv kutlug 'good fortune' Qutub 146): Kom. xiv 'fortunate, blessed' Kutlug CCG; Gr.: Kip. xiii al-muṣārāk (opposed to 'unlucky kutlug) kutlug: Hou. 27, 31; Kutlug: bars P.N., fahd mubārak do. 29, 3: xiv Id. 68 (kut); al-muṣārāk kutlug: oisun (sic) Bul. 5, 13: xī kohb mubārak 'having a blessed ankle' (kut tobulku, in margin kutlug tobulku Tuh. 30b. 6: Osm. xivf.f kutlug 'blessed, fortunate', etc.; c.i.a.p. TTS I 502; II 670; III 491; IV 557.

D kalılış (spelt) 'a place where two streams meet' San. 267v. 3 (quon.).

D kağul- Hap. leg.; Pass. f. of kağul; spelt with -d- for -q-; a superfluous kara is added everywhere below it. Xax. xii toğ kağuldu 'the garment was sewn firmly' (yumruca) Kaş. II 134 (kağulur, kağulmak).

D kağıt- Pass. f. of I kat-; 'to be mixed with, or added to (something)'; with metaphor. meanings like 'to associate with (someone)'. S.i.m.m.l.g. Türkçe viii ff. Man. (gods and demons, light and darkness) ol ödün katıldı 'then mingled with one another' Chius. I 7; [yavlaq] biliğe katılp 'mingling with their evil(? knowledge' do. I 12-13; o.o. do. 39, 176; M I 5, 7 (ölüğ): Uyg. viii xan süsii: [birle:?] katıltum 'I joined up with the xan's army Şu. N. 7 (damaged); (the Özçüz and Türki who had formerly been in China) tâsk? miq anta: katıltım 'came out and joined (me) there' do. S 8: viii ff. Man.-A (the five gods) Ezrwa teprü üzè kekili birle katılp erürler 'are put on the god Zurvan (like a garment) and mingle with him' M I 21, 3-5 (i); o.o. do. 16, 5-6 (1 taş): Bud. ög kağ birle katıldım merzer 'if we have had sexual intercourse with our mother or father' TT IV 6, 35-6; el bulğa katıldım merzer 'if we have taken part in civil disturbances' do. 10, 18; tınılg lar birle kari ku kilulu 'mingling (Hend.) with mortals' Swu. 133, 14-15; o.o. TT V 8, 51-2; Xax. xii arpa: uğür birle: katıldı: 'the barley was mixed (ixtalaṭu) with millet', also used of anything that is mixed with something else; and one says er rağutka: katıldı: 'the man had sexual intercourse (câma'a) with the woman' Kaş. I 121 (katıldur, katılmak): bu er ol kışı birle: tutçu: katılgan kariğan translated 'this man is an intriguer and meddler' (mixlaṭ mizyal) 'lit. is constantly meddling with people' I 520; o.o. II 134 (karil-); I 106, 10 (toklit): KB katılıl, usually 'to associate with', is common; sakışka katalmaz seniş birılı- kın 'Thy unity is not mingled with plurality' 9; kuži birle katılıp bürüyor idili 'the wolf associated with the lamb' 461; oyunka kati- masa 'a man should not get involved with gambling' 700; o.o. 10, etc. (kağul): 874 (örgün), 1049, 1304, 4354 (edgülüş): 5928 (bağlan-), etc.: xiii (7) Tef. katil- 'to associate with; to be mixed with', etc. 204: Çağ. xv ff. kâısı∕katil- daxi̇l şûdan wa mamûzû şûdan wa ba-ham âmixtan 'to belong to, to be mixed with, mix with' San. 266r. 22 (quon.). (Kip. xiii kati-l knobs). kari- kari- kari- qawwa 'to be strong' Ild. 73; ditto katil- Bul. 73v. (these are corruptions of katılgan): xī istalata (karit-), sic 'error for karil- and' katil- Tuh. 6b. 6.

D kutal- (kutal-) Hap. leg.; Pass. f. of *kut*: Den. V. fr. kut. Xax. xki kutildi- 'er the man was fortunate' (machüd), derived fr. the phr. kut aldı: 'he received good
fortune' (al-cadd) Kaş. II 121 (kutadur (sic), kulturmak). D *kodul- See koyul-
D kudul- Pass. f. of kud-. Uyğ, viii ff. Bud. (the king looked with anger at the deer) köźine karakaça kan kudulup 'his eyes and eyeballs suffused with blood' U IV 38, 127-8: Çağ. xv ff. and Kip. xiv see koyul-
D kutul- See kurtul-

katlan-/katlan- Preliminary note. The only early V. of this form is katlan- below. Katlan- the Refl. Den. V. fr. I kat, 'to form layers' and the like, is first noted in Sam. 266v. 13 and s.i.s.m.l. Katlan-, as an abbreviation of katlandır, is first noted in At. 299 (tarıgthik) and Tcf. 205 and also occurs in İd. 68 and prob. San. 266v. 13 tahammul wa šıkbaš't kardan 'to be patient and long-suffering'.

D katlan- Hap. leg.; Refl. Den. V. fr. 2 kat. Kip., Yemeğ, Oğraçaš ki yıgač katlan: 'the tree bore fruit' (tamarat); among the other (Turks, including Xak.) this word is used only for the fruit of thorn bushes (al-iḍāh), and for cultivated (al-ahliya) trees the word used is yemülendlendi: Kaş. III 196 (katlaunur, katlammak).

E katlıš- See katlıš.

Dis. ĞDM

D katma: Pass. Dev. N./A. fr. 1 kat-; s.i.s.m.l. but not in this special sense. See Dörför III 1375. Xak. xi katma: yuwga: 'bread crumpled up (umquğšiğ) and cooked in melted butter' (samm) Kaş. I 433.

Dis. ĞDN

kadin 'related by marriage'; perhaps originally specifically 'father-in-law' and later used more generally. S.i.a.m.l.g. w. some phonetic changes, usually kayin and now seldom used except to qualify some other term of relationship, e.g. kayin atā 'father-in-law'. L.-w. in Pe., etc., Dörför III 1611-13. Cf. yurç, Uyğ. viii ff. Bud. öz kadinı yerişte teğdi 'he reached the country of his own father-in-law' PP 64, 3; kadın xan 'his father-in-law the king' do. 72, 5 (mistaken by Pelletiot for a geographic name Kadın); xiv Chin.-Uyğ. Diet., Ligiții 150; R I 226 (ana); O. Kır. ix ff. Mal. 17, 2 (uyar; dubious); Xak. xı kadin al-iṣra 'relation by marriage' Kaş. I 403 (prov.); o.o. I 528 (kadin aynım); II 110. 3 (tınpar); III 245-7 (same prov.); KB lki kadin erdl küçük liki 'two of them were his fathers-in-law, two his sons-in-law' 50; xiiii (??) Tef. kayın atā 'father-in-law' 194: xiv Muh. al-hamā 'father-in-law' kayın aṭa; al-hamā 'mother-in-law' kayın aṭan: Mal. 49. 13; Rif. 144: Çağ. xv ff. kayın (spelt) 'wife's brother'; kayın atā 'wife's father'; kayın aṇa 'wife's mother'; also spelt kayın San. 281 v. 11; kayın the same as kayın do. 17; a.o. do. 345r.; 2 (yurç): Kip. xı (after Xak.) and in Kip. with -e, i.e. kazin Kaş. I 103; Yağma; Tuxisi; Kip., Yabaču, Tatar, Kay, Çumul, Oğuz xi the Turks call al-iṣra kadin, but these call it kayın Kaş. I 32, 11: Kom. xiv 'father-in-law' kayın CCG; Gr.: Kip. xiii al-hamā kayın aṭa; al-hamā kayın aṇa; așatulaš'omā' kayın karmašša; Hou. 32, 4 (all misvocalized ḥayin) xiv ditto kayın aṭa... kayın aṇa; hamvedi kayın num aṭašši (sic) Bud. 9, 7: xv hamā (kuyew and) kayın aṇa Tuh. 12b. 4.

kadin 'bird tree, Betula', and in the early period 'a vessel made of birch bark'. S.i.a.m.l.g. usually as kayın, SW Tkm. ğayiğ; exceptionally in Osm. kayin now means 'beech tree' and, with qualifying Adjs. 'hornbeam, alder', etc. Uyğ. viii ff. Civ. (take various ingredients and) bir ulug kadin yuṣurtka bulğap 'stir them into a large birch-bark vessel of yogurt' II I 169; o.o. do. 192-3: xiv Chin.-Uyğ. Diet. 'birch bark vessel' kadin, R II 322; Ligiții 159: Xak. xi kadin al-xalanc 'bird tree' (?; a Pe. l.-w. not translated precisely in the ordinary dicts. of either language); and in the prov. kadin ka:ṣa:ṇa: sogūt sōlişçye: 'the bird tree for its bark, the willow for its sap' Kaş. III 369; same prov. I 356, 20; III 134, 13, 151, 7: Yağma; Tuxisi; Kip., Yabaču, Tatar, Kay, Çumul, Oğuz xi the Turks call al-xalanc kadin but these call it kayın Kaş. I 32, 8: (Kom. xiv 'pine tree' iy kayın CCG; Gr. 191): Kip. xiii al-xalanc kayın 14, 7.

F xatun 'lady' and the like. Although attempts have been made to connect this word etymologically with xagan/xan there is no reasonable doubt that it is taken fr. Sogdian xwat'yn (xwat'ën); in Sogdian xat'y means 'lord, ruler' and xat'yin 'the wife of the lord, ruler', which is precisely the meaning of xatun in the early period. This should normally be transcribed xatun, although in Kaş the spelling is kaṭun in Turkish and xatun in Arabic. Survives in NE Tuv. kaday; SE Türk xatun/xotun; NC, NW katin; SC Uzb. xotin; SW Az. gadin, Osm. kadin meaning only 'married woman, wife' with a slightly honorific flavour. Türkü vii öğüm Ėbigile: xatun'g 'my mother Queen Ėbigile': I 7, II 10; o.o. I 25, II 21; I 31; I N xatun yok bolmuş erli: 'the queen has died' T 21; vii ff. avuçu: xatun bolzun 'may the concubine become a queen' Irbk 38: Uyğ. viii xatunun anta: altım 'I captured his queen there' Şt. N 10; a.o. do. IV 8: vii ff. Bud. (a girl) Şaçi xatun teğ 'like Queen Sač' U II 22, 1; Kulisbatı xatun 'Queen Kulıshavatı' U III 27, 15; (my father, my mother) xatunlarım 'my consorts' TT VII 40, 144; o.o. TT X 162-3, 307, etc.: Civ. xatunka kelse 'if one comes to the queen' TT VII 29, 12: Xak. xi katu: 'the word for any woman who is descended from (min hamot) Afrasiyab'; prov. xan 1isi: bolsa: katu: 1isi: kalir: 'if the xıp Café has a task to perform, the xätun's task is postponed' Kaş. I 410;
Dıkatna- Hap. leg.; Caus. f. of katna-; but with no obvious Caus. meaning. Xak. xi ol anın sözün katnattı: reddada kalâmahu marra ba'ud urra 'he violently contradicted his statements time and again' Kaş. I 349 (no Aor. or Infin.).

Tris. GDN

D kađna-gun Hap. leg.; Collective f. of kađın. Xak. xi al-alma' wa'l-âşahr 'a woman's and a man's relations by marriage' are called kađın kađna-gun as a Hend. (al-îbâ) 'Kaş. I 528.

Tris. V. GDN-

DF kaṭunlan- (xaṭunlan-) Refl. Den. V. fr. xaṭun; n.o.a.b. Xak. xi uragut kaṭunlandr: rašayati'il-mar'a bi-zayzi'l-xâṭûn 'the woman dressed herself up in the clothes of a great lady' Kaş. III 206 (kaṭunlanur, kaṭunlanmak): xiin(?) Tef. xaṭunlan- 'to marry (a wife xaṭun)' 347.

Dis. ǦDR

Kađir 'grim, brutal, oppressive, dangerous', and the like. The close phonetic and semantic resemblance to Ar. qâdir to which Kaş. calls attention has caused some confusion and it is consistently spelt kađir in the MS. of Kaş. but correctly as kađir in KB. Survives as kazîr in several NE languages R II 379; Khak. xazir; Tuv. kađir. See kaźîr Preliminary note. The phr. kađir kaṣ in Xak. suggests a connection with I kađ- but that V is Intrans. and can hardly be the base of this word. See Doerfer III 138. Türkî xii kađîrka (mountain forest), which is tentatively identified with the Khingan mountains, I E 2; do. 21, II E 17; do. 39 may contain this word (see Xak.), or kađîrgan, q.v.: viii ff. Yen. kađîr yağda: 'among the brutal enemy' Mal. 27, 6: Uyğ. viii ff. Man.-A (the five gods-can be recognized by five characteristics...) ilkînî kaďarîn 'secondly by ruthlessness' (like the god Wadjiwanta) M I 24, 11 (cf. yumşak): Bud. kađîr yavklariği 'brutal, evil men' U II 58, 1 (iii); a.o. do. 50, 4 (ii); kađîr saşîlî ovarî 'brutal, rough, and bad-tempered' TT VI 66 (and VİİI O.9); a.o. U II 35, 21-2 (ażîqîlî): Civ. TT I 14-15 (kaţîlî): O. Kir. ix ff. kađîr yağda: Mal. 19, 1; Xak. xî kađîr (so read, see above) neņ 'a difficult ( săb) thing'; hence one says kađîr yeř 'a difficult place', that is one in the mountains where there is much snow and ice: kađîr kaş al-xamâhar 'severe cold': kađîr 'an oppressive, brutal (al-cabbar'l-sâb) king'; hence al-xâqînîya have the title kađîr xan; this word agrees with the Ar. because, oppression comes from poşt (al-qadîr) and an oppressor is one who can do (yaqîd) what he likes Kaş. I 364: tumluğ kađîr xîlîka: 'in the severe cold of winter' II 54, 3: KB (do not be slothful, watch) ay kîlî kađîr 'oh man of
strict character' 447; (bright summer turns to) kađar kiška 1052.

Katır 'mule'. A L.-w. in Mong. as kačir. Survives in SW Az., Tkm. ğatir; Osm. katır, but in all other language groups, except NE, where the word is unknown, the forms kačır/kaşır and the like are reborrowings fr. Mong., see Schcherbák, p. 95. It would prob. be fanciful to see an etymological connection between this word and 1 Kat- arising fr. the mule's mixed ancestry. L.-w. in Pe., etc., Doerfer III 1395. Xak. xi kačır al-bağlı 'mule' Kaș. I 364; a.o. III 302 (kişne-): KB (many horses in the fields) akurda katır 'mules in the stables' 5370: xiv Muḥ. al-bağlı kaṭır Mel. 70, 7; Rif. 181: Xwar. xin(? Qā. 273 (ud): Kom. xiv 'mule' catır CGI; Gr.: Kip. xii al-bağlı kaṭır Hou. 12, 10: xiv katır al-bağlı, also with -t: Id. 68; Kaṭır ditto 73; bagaḷ katırtlar Bul. 16, 8: xī baghī Katır Kav. 39, 6; 61, 20; Tuh. 7b. 8 a.o.o.: Osm. xiv TTS 1 7 (angī).

Katıtor various kinds of cutaneous disease, human and animal, 'scrofula, scurf, scab, the itch, mange', etc. S.im.m.l.g.; cf. uduz. L.-w. in Pe., etc., Doerfer III 1549. Uyğ. vii ff. Civ. kotur emli 'a remedy for the itch(?)' H I 169(8y.), 174; a.o. II 22, 27; (Xak. xiv Muḥ. al-carab 'the itch', etc. kotur Mel. 65, 3; Rif. 164: Çağ. xv ff. kotur xasta wa da' kalb 'a sick, weak (dog)' Vel. 325 (quotun.). kotur (spelt) 'an animal whose hair has fallen out' (rista bāsād), in Ar. carab, in Pe. gar (quotun.); also used for gari 'mange' (quotun.) Sam. 283r. 25; Xwar. xiv kotur 'scrofulous' and the like Quṭh 141: Kom. xiv 'scurf' kotur CGI; Gr.: Kip. xv kotur is included in a long list of words translating kalb 'dog' Tuh. 30b. 11.

D kadrah (kadrak) Conc. N. in -k fr. *kadra-., Den. V. fr. kađar-; see kadran-. lit. 'something hard, rough', and the like. Survives as kayırak 'whetstone' in NC Kir., Kxz.; SC Uzb. (kayrak) and several NW languages (cf. bileğü). In NC Kir. it also means 'hard, unirrigated land', and in SW Osm. 'shifting sandy soil', which seems a further development of this concept, but in Osm. it now more often means 'slippery ground', perhaps owing to some confusion with 2 *kadra-. The translation in Kaš. is perhaps influenced by a supposed etymological connection with 1 Kat. L.-w. in Pe. and Mong. Doerfer III 1599. Xak. xi kadrah (MS. kadrah) ma'dīṣfurul-credul tan mā:būhānā 'folds and contortions in the mountains'; hence one says see kadak (kadrah) ditto Kaš. I 471; a.o. I 320 (1 Kat): Çağ. xv ff. kayırak sang-i faṣān 'whetstone', also called bilew Sam. 281v. 3.

(D) kuđakur 'the tail of an animal'; morphologically Pass. Dev. N. fr. *kuđer-, cf. kuđurgak, kuđurgun; the origin of Mong. kudurqo 'crapper' (Hainisch 70, Kow. 919). S.im.m.l.g., usually as kuđuruk. Türkü vii ff. tηg at kuduruk 'the roan horse’s tail' IrkB 50; a.o. (?) in a corrupt phr. in do. 16: Uyğ. vii ff. Bud. (in a list of constellations) irbiš kuđurku 'the panther’s tail’ TT VI 93; Xak. xi kuđurku (MS. in the main entry kuđuruk, elsewhere usually kuđuruk) a generic term for ‘the tails’ (aḏnāb) of all kinds of animals; one says ko: kuđurku: ‘a sheep’s fat tail’ (aлежа); at kuđurku: ‘horse’s tail’ (dahń) (verse); kuđ: kuđurku: ‘bird’s tail’ (prov.): kuđuruk used metaphor. (yuknā bihi) for ‘anus’ (al-faqa), so one says kuđurku: oṭgem (unvocalized) kiš: insān nabbacul- (first two letters undotted, Atalay’s emendation) faqha ‘a man who is constantly breaking wind’ Kaš. I 472; o.o. I 513 (sabt-); III 164 (swük); 256 (swab-), etc.: KB balık kuduruk 'the tail of the (constellation) Pisces' 66; xin(??) Tef. kuđurku ‘tail’ 216: xiv Muḥ. al-alva kuđurqaq yağğı: Mel. 66, 5; Rif. 165 (kuđuruk); al-danb kuđuruk 69, 14 (one MS. only): Çağ. xv ff. kuđurqaq/ kuđurku ‘tail’ (dim.), in Ar. danb; also the name of the star ‘Canopus’ Sam. 292r. 142: Xwar. xiv kuđurku ‘tail’ Quṭh 142: Ning. 53, 2: Kom. xviv ‘tail’ kuđurqaq CGI; Gr.: Kip. xii al-alva kuđurqaq yağğı: Hou. 15, 18: xiv kuđurku al-danb Id. 77; al-alva kuđurqaq, also al-danb Bul. 7, 15; xv dülüm-al-alva kuđurqaq yağğı: Kaš. 63, 1; alva kuđurku Tuh. 4b. 3.

Dis. V. Ė[r]-

VUD kaṭar- pec. to Kaș. and described as the Turkish (i.e. Xak.) equivalent of kuṭar-, q.v.; prima facie a crisis of *kaṭar- Caus. f. of 2 *kad- or 2 kađ-, but the second -a- is a difficulty, perhaps a scribal error for -a- caused by a false analogy w. kaṭar-; see kaṭar- and katrūm. Xak. xi ol atiğ kaṭar:id raddāx-xayiwa xa sarafahā ‘an tachēhi ‘he turned the horse back and prevented it from going in the direction in which it was going’; similarly one says (o) yağqi: kaṭar:id: ‘he turned the enemy (etc.) back’ Kaš. I 74 (verse; katarur, kattarka:m); a.o. III 193 (kaṭar-) tattarmān I 517, 16 (see katar-).

D kađir- ‘to twist back, turn back (Trans.)’, and the like; presumably Caus. f. of 2 *kad-. S.im.m.l.g. as kuđer- and the like, except SW where kađir- is a Sec. f. of kdjīr-. Xak. xi ol anŋ boynñ kađir:d: ‘he twisted (lawwā) his neck’ (etc.); and one says ol anŋ soźin kađir:d: ‘he contradicted (or refuted, radda) his statement’ Kaš. II 76 (kaṭar:ra, kiṭar:ma:k); o.o. I 370, 22; 508; 2; II 74, 13; 164, 14 and I 144, 9, where the text is in some disorder: KB soźin kađirā körđīm ‘I tried to contradict (or refute) his statement’ 6244: xin(?) Tef. kaḍar/kayra Ger, used as an Adv. (to turn, send, come) ‘back, backwards’ 192–4: Xwar. xiv kayra Adv. (of movement) ‘backwards’; (of time) ‘again, afresh’ 128: Kom. xiv ‘to take back’ kayra/kayrı/kayrı al- CGI; Gr.

D kaṭur- Caus. f. of 2 kat-; ‘to harden’, lit. or metaphor. S.im.m.l.g., not NE or SW. Xak. xi ol yumşak qaŋŋ: kiṭur:d: ‘he hardened (salabah) the soft thing’; as soft iron is annealed (yuğak) and one says ta:ş yēr an: kiṭur:d: ‘foreign countries (i.e. travel abroad)
hardened him'), that is made him experienced (mucras muhakkak) Kaš. II 74 (katurur, katurmak); (katurgan in I 516 is an error for katgurman).

D kattur- Hap. leg.; Caus. f. of 1 kat-; cf. katurr-. Xak. xi ol yp: katturdi: 'he ordered that the thread should be twisted (bi-falit'il-xayt! into the needle'; and one says ol talya:nka: ya:q katturdu: 'he had the parched grain mixed (acada) with oil'; also used of any two things when they are mixed (vulitit) Kaš. II 189 (katurur, kuturmak).

D kutar- See kurtagar-

VU kodur- (MS. kodur-, but between ka-
dir and kefùr-) Hap. leg.?; morphologically obscure. Xak. xi ol bu: iska: kodurdi: 'he took great trouble (cadda) over this affair and made strenuous efforts over it' (halaqa fihi) Kaš. II 76 (kodurur, kodurmak); the word may also occur in I 144, 7 but is not translated there.

*kudur- See kuđruk, etc.

VUD 1 kutur- 'to pour out, empty', and the like; prima facie a crasis of *kuđur- Caus. f. of kuđ-; it is, however, odd that it survives as kotar- with the same meaning in NW Kk., Nog. and for 'to dish up (a meal)' in SW xx Anat. SDD 964, since this suggests an earlier form *kotor-. Xak. xi ol unug kutor: 'he poured (afraga) the flour from one vessel into another' Kaš. II 71 (kuturur, kuturmak); ka:b kutor: 'he emptied (faraga) the vessel of its contents' II 164, 16: kuturmu: ka:b 'an empty (mufrig) vessel' I 170, 6: KB sevinin tonu tut sakỉn cin kutur 'keep his joy full and pour away his anxiety' 117; a.o. 1455: Kom. xiv 'to pour out, empty' xotar- CC; Gr.: Kip. xiv garafa 'to dish up' (VU) kotur- Hou. 34, 5: xiv afraga (VU) kotar- (the vocalization is chaotic and partly lacking, but this seems the likeliest) Bul. 292: xv garafa't:am (VU) kotar- Kav. 74, 17; Tuh. 27a. 1: Osm. xiv to xvi (VU) kotar- (1) 'to empty'; (2) 'to dish up'; in several texts TTS I 487; III 479; IV 543.

(D) 2 kutur- 'to be excessive, exceed reasonable limits' in various applications. Morphologically obscure but cognate to kutur. S.i.a.m.i.g., usually 'to rave, be mad', and the like. Cf. Derfer III 1143. Uyğ. vii ff. Man. övke nizvani üze kuturur 'suffering from the passion of anger to excess' TT III 29-30: Xak. oğlan kuturdu: 'the boy was light-hearted and persisted in his wantonness' (irta:ha . . . wa lacca fi mucinihi); and one says tarig kuturdu: 'the crop, vegetation, etc. thrived' (zabda), originally (it meant) something 'exceeded its due measure' (evoeça 'an miqdûrî) Kaš. II 74 (Aor. omitted, kuturmak); kuturma: là ta:du tawrak 'do not behave outrageously' I 508, 3: xiv Muh. (?) batran 'pert, overbearing', and the like kuturmus Rif. 149 (only): Çağ. xv ff. kutur-

(D) kađirt- Hap. leg.; Caus. f. of kađir- Xak. xi ol anıq boyin kađirti: alca 'unuqahu 'he had his neck twisted' Kaš. III 431 (kađirur, kađirtmak).

D katart- (katart-) Hap. leg.; vocalized as below; Caus. f. of katar- which was perhaps really katir-. Xak. xi ol atiq katarti: 'he ordered that the horse should be turned back' (bi-radd) Kaš. III 430 (kattrur, kattrmak; sic).

D kađrul- Pass. f. of kađir-; 'to twist' (Intrans.); to be twisted (Pass.). S.i.a.m.i.g. usually as kađrul-/kađirul-. Xak. xi anıq boyin: (mis-spelt bo:ynin) kađruldi: 'his neck twisted' (iltawâ), also used when it is twisted by someone else (altawâ layrûhu); Intrans. and Pass. (yata: adda wa la yata: adda) Kaš. II 235 (kađrilur, kađrilmak): Kip. xv layâ kayrîl- (and mayril-) Tuh. 32a. 12.

VUD 1 kuturul- Hap. leg.; Pass. f. of 1 kutur-. Xak. xi suv olmadin (MS. alma: din) kutruldi: 'the water (or any other liquid) was poured (afraga) from the jar' Kaš. II 234 (kuturulur, kutrulmak).

S 2 kutur- See kuturul-.

D kađran- Hap. leg.; Refl. f. of *kađra-, which s.i.a.m.i.g. except SW as kayra-/ kayra- 'to whet, sharpen' and, less often, 'to gnash the teeth'. See kađrak. Xak. xi be: apar kađrandi: 'the beg was furious (harida) with him and his conduct and dealings with him were harsh' (asura) Kaš. II 249 (kađranur, kađranmak: these two with -d-); a.o. II 267 (kađrulan-).

D kaṭrun- Refl. f. of katar-, lit. 'to turn oneself back'. The form suggests that the basic V. must have been katr- or kutur-; n.o.a.b. Uyğ. vii ff. Bud. (when he saw the demons King ÇaŠana) yüreken katrunup (assumed the form of the chief of the warriors) U 114, 15; v. G. translated 'steeling his heart', implying a Refl. f. of katur-; this may be right, though the word would be Hap. leg., but the narrative implies some change and 'change in his mind' seems likelier; Xak. xì kiler er katrundu: 'the laughing man stopped himself' (laughing; imtana:a); its origin is changing one's mind about something (al-harran fîl-amar); hence one says ol ma:na: yarmak beérür erkën katrundu: 'he was giving me money (etc.) and then changed his mind and refrained' (harina wa:mtna:a minhu) Kaš. II 249 (katrunur, katrunmak).

(E) kuturar- Atalay lists this as a Xak. word, but in fact Kaš. II 109, 21 ff. says that 'to save' might perhaps logically be kutrar- but is in fact kutgär- (kurtgär-) because kuturar-,
particularly in the Aor. *kutrur* would have had too many *r*s in it.

D *kaðr* - Recip./Co-op. f. of *kaðr*; both forms Hap. leg. Xak. *x*1 ol menîp birîte: *booyun kaðr*ð: "he competed with me in twisting (*fi layy*) necks" (etc.) and one says ol *ikki*: *söz kaðr*ð: "they two contradicted (or refuted, *radda*) one another's statements" Kašt. II 218 (verse; no Nor. or Infin.); olar *ikki: booyun kaðr*ð: "they two competed in twisting necks" (etc.) III 194 (*kaðr*șur, *kaðr*șmak).

VUD 1 *kutur* - Hap. leg.; Co-op. f. of 1 *kutur*. Xak. *x*1 ol maça: *kař kutur*ð: 'he helped me to empty (*fi ifrâq*) the vessel' (etc.) Kašt. II 218 (*kutur*șur, *kutur*șmak).

D 2 *kutur* - Hap. leg.; Co-op. f. of 2 *kutur-. Xak. *x*1 ol gânia *kutur*ð: 'the boys played and enjoyed themselves (*la*ha *... toa nafați*) Kašt. II 218 (*kutur*șur, *kutur*șmak).

Tris. GDR

VUD *koðuru* Gen. of *koður* - used as an Adv. qualifying V.s and less often Adj.s properly 'energetically, vigorously' and, more vaguely, 'extremely'. Pec. to Uyğ. Uyğ. viii ff. Bud. *munaça koðuru* ûnci *kay* "lamenting so vigorously" U III 35, 27; a.o. 22, 17; koðuru *tañ* *ürur* listen attentively' *TT VI* 383; *Kuan. 176; koðuru *tañna* *ürur* are extremely marvellous" *Sivv. 348, 3; o.o. U II 7, 6 etc. (kolula-).

VUD *koður*çuk Hap. leg.; Dev. or Den. (?) N. origin obscure; *al*-*kay* is normally an A.N. meaning 'cunning, deceit', and the like, but must here be a Conc. N. meaning 'doll'. Cf. *kabarcak-. Xak. *x*1 koður*çuk* a *doll* (*al-kay)*, that is models in the shape of people (*tanați* *al* *sirati*)-*nâs* which girls make to play with Kašt. I 501.

PUD *kuður*çak Hap. leg.; this word appears in a section headed *fa*-*d*al-*al* of words containing five consonants of which one is *-w*- or *-y*- e.g. *bulgâyak, sarkayak* but is spelt *kuður*çak or *kurur*çak; the meaning suggests that it is a Dev. N. fr. *kuður*-, and the text perhaps originally had *kuyur*çak. Xak. *x*1 *kuður*çak (?) *al-uy*us 'the tail-bone, coccyx' Kašt. III 179.


D *kuður*gak Pec. to Kašt.; Dev. N. fr. *kuður*-. Xak. *x*1 *kuður*gak *ahad zaylayl*-*gabâ* *kâf*în(n) 'one of the two skirts of a robe at the back' Kašt. I 502; a.o. I 17, 3.

PUD *kaðr*gân perhaps Dev. N. (connoting repeated action); since both in the Brahmi texts and Uyğ. script the same letter is used for t and d it is uncertain whether it is derived fr. *katr*- or *kaðr*-, both of which are semantically possible. N.o.a.b. Türkî vii see *kaðr*-. Uyğ. viii ff. Bud. Sanskrit kiññâka a kind of tree, *Trichosanthes dioecae* *TT VIII A* 39 (spelt *kàrtãhî*); xiv Chin.-Uyğ. *Diet. huâi* 'Sophora japonica, a kind of acacia' (Giles 5,028) *R II 327; Legrl., p. 159 (transcribed *ha*-ti-*èr*-hôn *kaðr*gân or *kan*).

PU *kuttu*ðan See *kakur*çan.


D *kuður*ma: Hap. leg.; Pass. Dev. N. presumably fr. 2 *kuður*--; the cap in question may be that worn by high Uyğ. dignitaries with vertical peaks described by v. G. in 'Die Dreizack-Kappe uigurischer Würendräger', *UAJ* 36 (1964), p. 331. Xak. *x*1 *kuður*ma: *bo*řk 'a cap which has two peaks (or flaps, canânâ, lit. 'wings') in front and behind' Kašt. I 490.

Tris. V. GDR

D *kaðraklan- Hap. leg.; partially mis-spelt; Refl. Dev. N. fr. *kaðr*-. Xak. *x*1 tañ *kaðraklang* *ka* *çur*Çuk-bal bal *huzun* "the mountain had many ravines and rugged places" Kašt. II 275 (*kaðraklanur, *kaðraklanmak*).

D *kaðr*lan- Refl. Dev. N. fr. *kaðr*; survives in NE Sag., Sor, Tel. kaðr*lan* - 'to rage, to be angry' R II 380. (Uyğ. viii ff. Bud. this word has been misread for *kað*lan- in R II 46, 58, see kin-); Xak. *x*1 er *kaðr*lanidi: 'the man pretended that he had a harsh nature' (*asura tab*ûhu*); its origin is *kaðr*indi: (mis-spelt *kaðrind*); and this is more correct (așahh) Kašt. II 267 (*kaðr*lanur, *kaðr*lanmak).

Dis. GDS

D *kutsuz Priv. N./A. fr. *ku*; 'not enjoying heavenly favour, unfortunate, unlucky', and the like. S.i.s.m. Uyğ. viii ff. Bud. (they perished in the sea) *kutsuz svular* (error for *svular*) üçün 'because of its ill-omened waters' (they all perished) PP 54, 1; a.o. *TT VI* 7 (iiliğiştiz): Xak. *x*1 *kutsuz al-mudib* *fi*-*umir* 'unlucky in one's affairs' Kašt. I 457 (prov.); *KB 4386 (kuñu*); xii? *KBVP* bu *kutsuz yavuz* tép "saying 'this is unlucky and evil'" 49: xiii? Tef. *kutsuz 'unfortunate' 219 (under kut); Kip. xiii *al*-maşim 'unlucky, inauspicious' (opposite to al-mudibar* kut*); kutsuz *Hou. 27, 3: xv maşim kutsuz *Tush. 33a. 7*; *ha*眉毛 (meaning; opposite to *ka*-*mubarak*, see kuñu) *kutsuz* tobkî da do. 30b. 7; Osm. xiv *kutsuz 'unlucky, ill-omened', etc.; c.i.a.p. *TTS I* 503; *II 672; III 492; *IV 558.
Dis. ĞDŞ

DF kadaş (kadaş) N. of Association fr. 1 ka; q.v.; lit. 'member of the same family, kinsman', sometimes used more vaguely for 'neighbour, comrade, friend'. N.o.a.b.; in the medieval period became corrupted to kadaʃ and thence ultimately to kayaʃ, its form as a.l-w. in Pe., Doerfer III 1592. Türkü viii ff. Man. Chias. 197–8 (adaʃ): Yen. kuydu: kadaʃma: kuńçuyma: adırlu: bardım 'I've been parted from my kinsfolk in the women's quarters and my consorts and have gone (from this world)'

Mal. 20, 3: Uyğ. viii ff. Man. (stand up) kamuş begel kadaʃlar 'all begs and kinsmen' M II 9, 4: Bud. kadaʃ 'kinsman', sometimes more specifically 'brother', occurs sometimes by itself TT VII N.4; PP 35, 5; 53, 4: 69, 4, but more commonly in the phr. ka kadaʃ see I 1: Civ. kadaʃ normally occurs in the phr. ka kadaʃ see I 1, but occasionally in USP. The phr. tuw ucma kadaʃ 'my progeny and kinsfolk': O. Kir. ix ff. kadaʃ 'kinsfolk, fellow clansmen' is very common in funerary monuments as one of the groups from whom the deceased has been parted by death; it sometimes occurs by itself (though there usually in association with wife and sons), and in the phr. ekinim kadaʃma Mal. 3, 1; 11, 5; 45, 7; eşim kadaʃma do. 16, 2(7); 18, 4 and yüz erfiyüz kadaʃma do. 10, 2; 42, 2; 49, 1: Xak. XII kadaʃ al-qarib min- hal- ixxwân 'a kinsman' I 369; o.o. I 407 (2 kat) and about a dozen others translated al-qarib or al-ax 'brother', sometimes spelt kadaʃ or kadaʃ: KB (knowledge is) keď bağırıș kadaʃ 'a very compassionate kinsman' 3171; biliş ne barmu adaş yı kadaʃ 'what acquaintances have you, comrades or kinsmen?' 524; o.o. 1327, 2575, 3209 (1 kat): xxi(?) Tef. kadaʃ/kaşas 'brother, kinsman' 192–3; o.o. 198 (1 kat): xiv Muḥ. al-qaribba 'kindred' kayaş Mel. 49, 2 (Rif. 143 yaghuk): Çağ. xv ff. kayaş is used in Hend. with uruk, for example they say uruk kayaş naʃad wa aqwid 'descendants and clans'; uruk can be used by itself but not kayaş San. 281r. 22 (quotns.); o.o. Vel. 98; Jan. 71v. 10–14 (uruç): Xwar. xiv kadaʃ 'kinsman' Qutb 127; kayaş ditto 128; a.o. 126 (1 kat): kadaʃ Nahec. 48, 15; kayaş do. 120, 3; 83, 8.

kadaʃ 'strap'; s.i.a.m.l.g., usually as kayaʃ, its form as a.l-w. in Pe., Doerfer III 1414. Cf. siğir duş, yarın da. Xak. XII kadaʃ 'a strap (al-sayr) which is cut as a strip from the hide of a slaughtered beast' Kaş. I 369; o.o. do. 499 (bakanlıg): III 10 (yêtiz): 325 (tokula-); xiv Muḥ. (under 'cobbler') al-sayr-ul-galîş 'a thick strap' kayaş Mel. 59, 14; Rif. 158; (under 'horse furniture') al-sayr qayış 101, 10; 173 (but translating saddâl-ul-sar 'saddle-straps'); a.o. 71, 14; 174 (üzepû): Çağ. xv ff. Kayış 'strap' (tasma) that is a long strip of leather San. 228v. 17; Kom. xiv 'strap' xayış CCG; Gr.: Kip. xiv kayaş al-sayr ld. 77; xv al-sayr kayaş (sic) Kav. 64, 4; kayaş Tuh. 19b. 3.

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D kadaʃ- (MS, in error?, kadaʃ-) Hap. leg.; Co-op. f. of kadaʃ-. Xak. XII ol maşa: to m. kadaʃdi: 'he helped me to sew the garment with strong stitches' (fi şanracra . . . rehva xiyâta mu'akka); also used for competing Kaş. II 93 (no Aor., kadaʃma:).

D katış- Co-op. f. of 1 kat-; s.i.a.m.l.g. except SE(?) with some extended meanings. Xak. XI ol meniş birle: talkanka: yaş katışdi: translated 'he helped me to mix (fi cadh) oil with the parched grain'; also used for competing Kaş. II 89 (katışr, katış-: the two alternative meanings inadvertently reversed): Çağ. xv ff. San. 266r. 22 (katül-): Xwar. xiv katış- 'to mix, or associate with' (people Dat.) Qutb 136: Kip. xv muxlat 'mixed together' katişpîtr (sic) Tuh. 34b. 12.

D kuďış- Co-op. f. of kuď-; survives with a rather wide range of meanings as kuyış- in some NE languages and SW Osm.; Tkm. giyis-. Xak. XII ol maşa: bûr kuďışi: 'he helped me to sew a brim (bi-xiyâtî 1-l-hâtâr) on the hat'; also for helping to sew anything which has a surround or border (luhu ittidâra wa kifâ) Kaş. II 93 (kuďusr, kuďusma: MS, everywhere kuďus-): ol maşa: yiğış kuyışi: 'he helped me to cut the wood on a slant (muharrafa(n)); also used for competing Kaş. III 189 (kuyışsr, kuyışrma:); KB(?) 'azîz ol kuyışsrma anîndî bu 'izz he is gracious and does not deprive him of this grace' verse, prob. spurious, in the Vienna MS. after 1248: Xwar. xiv (if you do not walk in their ways and) bir yânda kuyışsr 'turn aside in another direction' (I will loathe you) Nahec. 318, 13.

D koďuş- Recip. f. of koď-; survives, with much the same meaning, only(?) in SW Türkî koyaş-/koyus-. Xak. XII ol: bir biře: iš kuďuşdi: 'they left (taraka) the matter to each other and relied (ittelkala) on one another' Kaş. II 94 (koyusur, koyusmak; MS, everywhere koďus-).

*D kuoďüş- See kuyus-

Dis. ĞDŞ


Dis. ĞDŞ


Dis. ĞDY

VUF kutuʃ n.o.a.b.; Rad. and Thomsen were no doubt right in translating this word, which occurs in two lists of precious objects, as 'silk fabric' of some kind; it is presumably
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D kadız 'the bark of a tree', and in the early period specifically 'cinnamon bark'; perhaps Dev. N. fr. 2 *ka'd- in the sense of something which detaches itself or is detached from the tree. Uyğ. VIII ff. Man.-A (in a series of similes) yétınčisiz biğe ıgaç kađizi 'the bark of the broad tree of wisdom' M III 31, 1 (iii): Civ. kađiz 'cinnamon bark' appears, together with pepper, cardamom, and other spices in several prescriptons H I 6, 107; TT VII 22, 5: xiv Chin.-Uyğ. Dict. kuei hua 'cinnamon flower' (Giles 6,435 5,002) kađiz çekć Leği 159; R II 329: Xak. XI kađiz lihđ-ul-sacara 'the bark of a tree' Kağ. I 365.

VUD koduz n.o.a.b.; the precise meaning seems to be 'femme sole', that is a woman who no longer has a husband because he is either divorced or dead, less narrow than tu1 'widow'. Prob. Dev. N. fr. kod; in the sense of something abandoned. Türkü VIII T 48 (ağić): Uyğ. VIII (I defeated them and) yöküsün barımın kizin koduzun kelirtim 'carried off their livestock, movable(s), (unmarried) girls and femmes soles' Şti. E 3: Xak. XI koduz al-mar'at-ul-tayyb 'a femme sole' Kağ. I 365.

kotuz (kotaz) 'yak'. Survives in this meaning in SE Türk kotaz: NC Kxz. kodas; Kir. kotos: UC Uzb. kotas; SW Osm. kotaz] kotas (Red. 'vulgarly xotaz'); see Scherbak, p. 103. In SW Az., Tkm. gozat; Osm. kotaz also means 'a tuft of yak's hair worn as an ornament'. L.-w. in P., etc. in both meanings, Doerfer III 1414. Xak. XI kotuz baqar'ul-tacli 'a wild bovine' Kağ. I 365: KB (as vicious as a bear) kotuz teğ boçi 'is spiteful as a yak' 2311 (but this might be kotuz 'mad dog'); ya kuzda yorïli kalän kopr kotuz 'or large herds of yaks ranging the northern slopes of the mountains' (or bulls, cows, and oxen in the plains) 5372: Kip. xiv kotuz al-hacem (P. par'am) 'a yak's tail', that is (a tuft of hair which is hung on horses' necks) Id. 73.

(D) kotuz 'mad', and esp. 'a mad dog'; connected etymologically with kutur-. Survives in SW Osm. kuduz 'rabies'; mad, unrestrained', of animals, human beings and even some kinds of vegetation. Xak. XI kotuz it al-kalbu'l-kalib 'a mad dog' Kağ. I 365: KB 2311 (? , see kotuz): Çağ. xiv ff. kutuz (spelt) dívćana 'mad', also pronounced, kuduz San. 283v. 1 (quotm): Xwar. xiv kutuz it Qutb 146; Kip. xiv 'uçur minal-kılıb 'of dogs, prone to bite' kutuz Tuh. 25b. 1.

Tris. GDZ


D kotuzluğ Háp. leg.; P.N./A. fr. kotuz. Xak. XI kotuzluğ er 'a man who owns wild cattle (i.e. yaks)' Kağ. I 495.

Tris. V. GDZ-

D kadźzlän- Háp. leg.; Refl. Den. V. fr. kadız; the basic f. survives as katyza- to remove the bark of a tree' in NW Kaz. R II 98. Xak. XI yıgaç kadźzlän: nabata li'l-sacar lihā 'the tree grew bark' Kağ. II 267 (kadźzlänar, kadźzlänmak).


Mon. GG

ka:ğ koğ/kak koğ Háp. leg.; onomatopoecs. Xak. XI ka:ğ koğ etti 'the duck (properly "goose") made a noise (sığa) like this onomatopoeic (al-hikāya) Kağ. III 128—kaz kak koğ etti 'the duck (goose) made a noise in this way' (al-naw) III 130.

1 kak/kak the general connotation is 'something dried', often with the implication that it is so dry that it is splitting. S.i.am.lg. L.-w. in P., etc., Doerfer III 1397. Xak. XI kak al-falig 'a dried segment of something'; hence one says eruk kak: 'dried split plums' (etc.): kak et al-lahmu'l-qadid 'meat cut in strips and dried', also used of anything that is cut in strips and dried (taqaddada): kak al-ğadir 'a dry river- or lake-bed' (verse) Kağ. II 282: (after kak kık) and al-falig is called kak kok (MS; kak): as a jingle ('ala tariq'l-iğha) III 130; kalk 'dried split plums' (etc.) III 155: xiv Muh.(?) (under 'horses') al-masbihq 'the loser' (opposite to al-sabiq 'the winner') Kağ Rif. 171 (only; the same word used metaphor.): Çağ. xv ff. kak 'anything dried' (kurumus); in Xorasan and Samarkand they dry melons like other fruit, and when they need them they moisten them with water and they become like fresh melons Vrl. 323 (quotm); kak (1) xugh 'dry' (quotm); (2) rainwater which collects in open ground (daq) and forms a pool (talib) and disappears Sam. 274v. 10: Kip. xiv kak al-qall, that is 'a hole in the rock in which water collects' Id. 73; al-qadid kak etp (l'U sürgök/kuru: et) Bul. 8, 9: xv qadid kak Tuh. 29a. 6.

2 kax Háp. leg.; the name of a game bird, prob. of onomatopoecic origin, cf. ka:ğ koğ. Xak. XI KB kak is included, with swan, pelican(?), crane, bustard, and three other unidentified birds in a list of birds which can be hunted 5377.

S 3 kax See ka:ğ.

ktğ 'animal dung', particularly when used as a fertilizer. S.i.am.lg. except NE(?) as ktğ/kiy; cf. komuk, 1 yin, etc. Uyğ. VIII ff. Civ.
H II 26, 84 (ükmek): Xak. xi kik'- 'dung' (al-zibil) with which land is manured (yuzbal) Kaş, III 129: Çağ. xv ff. kık pikilik 'sheep's dung' San. 297v. 27: Tkm. xiii al-ba'r 'animal dung' kık (miss-pelt kayağ; Kip. mayak) Hou. 15, 5: Osm. xiv ff. kık 'dried animal dung'; c.i.a.p. TTS I 454; II 623; III 443; IV 506.

?D kık'- 'dust' and the like; perhaps Dev. N. fr. *ko:- in the sense of something that settles on the ground. Survives in some NE languages as kık- 'ashes, scruff' R II 507; xox Khak. 'burning ashes'; Sag. 'barley chaff' Bas. 289; NW Krm kık 'dust' R II 507. Cf. to:ğ, toz. Uyg. viii ff. Bud. (we too at the end of a long life) munculayu kık bolor 'will become dust like this' USp. 97, 17; (Sanskrit lost) dyanlıg kiçi erser meaning uncertain; acc. to v. G. the parallel Sanskrit text requires some meaning like the 'axle of meditation' TT VIII A. 34: Xak. xi kık al-qadâ fi'l-ayn wâli'-ta'em 'fine dust in the eye or in food' Kaş. III 128: Osm. xiv to xvi kık 'hot ash, spark'; in several texts TTS III 464; IV 530; xvili kık in Rûmi, sixâra-ı âtâ 'hot ash, spark' San. 288v. 21.

Mon. V. Gg-

*ka-g: See ka:gušt, ka:gil, ka:gun, ka:ğur-

kak- 'to strike, tap', esp. 'to knock on (a door)'; prob. onomatopoetic by origin. S.i.a.m.lg. with some extended meanings. Xak. xi anâ: basdâ (? so read, not basra) kakadî: 'he tapped him lightly (gara'ahu . . . xafifa(nu)) on the head' Kaş. II 293 (kakar, kakmak); yaşnat kılıc baş: (MS. in error basını) üzere: kakîk yara: 'make your sword flash over his head, strike, and split it' II 356, 18; o.o. I 73, 9; 102, 4: Çağ. xv ff. kak- 'to strike (sadan) one thing against another' San. 274r. 8: Xwar. xiv kak- 'to knock on (a door)' Qüb. 131: Kip. xiii daqqa min qar'il-bab 'to knock on a door' kak-; also safaga'l-rahn 'to strike hands on a bargain' Hou. 40, 4: xiv kak- qara'a İd. 73: Osm. xiv ff. kak- (occasionally xiv, xv kak-) normally 'to knock on a door'; in some texts looks like a Sec. f. of kalk- TTS I 404; II 565; III 396; IV 453.

1 koko- properly 'to give out a smell of burning', hence by extension 'to smell unpleasant or putrid, to stink'. Survives only(?) in SW Az. gojuk/- kokux; Osm. kok-; Kaş's alternative form kok- may be an error. Xak. xi yâg otta: koktu: 'the smoke of the (burning) oil rose in the air' (irtafa'u); it is like when a lamp is extinguished and smoke rises from it; similarly when meat is burnt and its smell of burning (qutadruhu) rises, one says et koktu: Kaş. II 293 (kokar, kokmak); et kokdu: 'the smell of burning meat rose also of the smoke of a lamp when it is extinguished (2 kok- follows) III 184: Xwar. xiii kok- (or koku-?) 'to smell' (Intrans).' Alî 29, 58: Kip. xiv kok- fâhat rîdîhatul-harag 'there was a smell of burning' İd. 73: xvi fâha koku- (Tkm. koks-) Tuh. 28a. 10.

?D 2 kık- 'to decrease, diminish', and the like; perhaps Emphatic f. of *ko:-. Survives in the same meaning in NE Sag., Šor kob-; Kumd. kob- R II 508-9; Khak. kob- Uyg. viii ff. Civ. (your advantages and honour have diminished) edin tavarîg kotki 'your property and wealth have decreased' TT I 58-9: Xak. xi suv kôrdi: 'the water decreased (gâda) from what it had been and subsided' (sakana); and one says bsîs kôrdi: 'the swelling subsided' (sakana) Kaş. III 184 (kôkar, kokmak).

Dis. Gg-


kuğü: 'swan'. S.i.m.m.lg. as ku, sometimes only in ak ku 'white swan'; NW Kunyk, Nog. kuv; SW Az. gi; Osm. kuğü; Tkm. gül. L.-w. in Pe., etc., Dofer III 1543. Türklî vii ff. (a man) kuğü: kuşka: sokusmîş 'encountered a swan' İKB 35; a.o. do. (ur-): Uyg. viii ff. Civ. TT I 225 (uc-): Xak. xi kuğü: al-khowstül Kaş. III 225 (and 249, 28); there is considerable doubt of the exact meaning of this word which is also used to translate korday, q.v.; Red. 812 translates it, inter alia, as 'pelican' in Osm., but Brockelmann translates it as 'swan' in one place and 'cormorant' in the other: KB kuğü Mel. 73, 5; Rif. 175 (Rif. also 'white water bird' kuğü): Xwar. xiv kuvu (misvocalized kawu) 'swan' Qüb. 137; ditto (correctly vocalized but with -k- for -v-) 140; ku 'swan' MN 5; Kip. xiv (in the list of birds) al-marzam 'swan' kuw Bul. 12, 3; ku: (kawu) ditto (misvocalized al-mizzam 'the star Rigel') Id. 75: xvi tamm 'a kind of goose' (Steingast) ku (in margin in second hand kuğ/kuğ) Tuh. 8b. 13.

Dis. V. Gga-

kakii:- 'to be angry (with someone Abl.), to abuse'. Survives, with same meaning, only(?) in SW Osm. See Dofer III 1400. Uyg. vii ff. Bud. öykeleser kakisar 'if he is angry' (Hend.) Suw. 595, 10: Xak. xi ol andin kakki: 'he was angry with him (gâdiba 'alayhi) and annoyed (daçira) with what he had done' Kaş. III 260 (kakir, in Argu: kakir; the Argu: form all the Aors in this chapter in this way but it is irregular and incorrect; kakmak): Xwar. xiv kakii- 'to be angry' Qût. 131: Kom. xiv 'to abuse' kâtî-kakî- CCI, CCG; Gr.: Tkm. xiv kaki- gâdiba İd. 73; ištîsâ, wac'a 'to be angry, hurt' kaki- Bul. 33v. xiv al-gays ka:kimak Kav. 61, 16; gâdiba kâki- do. 76, 12; ištîsâ (Kip. yanîr-): Tkm. kaki- (in margin in second hand, gâdiba kaki-) Tuh. 6a. 7: Osm. xiv ff. kaki- 'to be angry, to reprimand'; c.i.a.p. TTS I 402; II 653; III 395; IV 452; xvili kaki- in Rûmi, xiýmân tükân 'to be enraged' San. 274v. 10.
Dis. ĞĞ


E kağuk: See kavuk.

F ka-kuk: error in the MS. for ka:k kok; see I kak.

Dis. ĞĞL

D kağıl Dev. N. in -ı (normally Pass.) fr. *kağ-; basically ‘a willow shoot’; in the Hend. berçe kağıl in 'Uyğ. it must mean ‘a rod used for chastisement’. N.o.a.b. 'Uyğ. viii ff. Bud. kilci biçəsə gələ ti sun smar uvsanur ‘their swords, knives, and rods break into small pieces and are shattered’ Kuan. 27-8; berçe kağıl TT IV 10, 7 (beğük); 18 note B 7, 2-3 (topl.) a.o.o.: Xak. xī kağıl qatıb xalı xatı rəfh ‘fresh willow shoots’ used to fasten vines (to the trellises). Kaş. I 409 (prov.): KB 1055 (eqg-).

PU koklik Hap. leg.; there is no clue to the meaning of this word; it has hitherto been translated ‘perfumes’ owing to a supposed connection with 1 kok-, but morphologically it could not be derived from that V. and that meaning could not be obtained from it. Törük viii (five hundred men, led by Li Sun T'ai Chiang-chün, came (from China to the funeral)) koklik [one or two words] altın kimüş kergeksiz keltür: ‘they brought large quantities of... gold and silver’ II 11.

Dis. V. ĞĞL

D kakü- Pass. f. of kak-; ‘to be struck, tapped’, etc. S.i.m.m.l.g. Xak. xī (ol) başda: (so read, not başra:) kaküd: ‘he was struck (quri'a) on the head’; hence one says kaküle: sokuldi: ‘he was beaten (duraba) and struck when he was humiliated’ (or despised) dulila Kaş. II 135 (kaküur, kakılmak); bu er ol telim kıkagən sokulən ‘this man is humiliated and slapped (dalal... mulakhad) by everyone’ I 520; 525, 12: Çag. xxv ff. kakil- (spelt) k biba sudan ‘to be beaten’ San. 274r. 24 (quat.).

D kakali- Den. V. fr. 1 kak; ‘to dry (meat etc.)’; s.i.a.m.l.g. except SW(?). Not noted before xiii but cf. kaklat-, kaklana-. Kip. xiii xarəxa min taşrili-lahom ‘to slice (meat) in order to dry it’ kakla- Hou. 41, 8: xv qaddada ‘to dry’ (meat etc.) kakla- Tuh. 30a. 12.

D kaklat- Caus. f. of kakla-... S.i.m.m.l. Xak. xī ol ağa er kaklak: ‘he ordered him to dry (bi-taqdid) the meat’ Kaş. II 348 (kaklatur, kaklamak).

D kiąl- Hap. leg.; Caus. f. of kiąl-; Den. V. fr. kiąg, which survives in SW Osm. Xak. xī ol yerig kiąl: adalma arđahu bil-ṣirin ‘he had his land manured with animal.
Dakan- Refl. f. (sometimes used as Pass.) of kakla: - s.i.s.m. Xak. xi et kaklandi: 'the meat dried' (taqaddada); and one says savy kaklandi: istanqa' al-mel wa sara gudran fi'l-aqlat 'the water collected and formed pools in hollows' (i.e. and then dried up) Kas. II 252 (kaklanur, kaklanmak).

Tris. V. GÇN

D kakla:- 'to cackle and the like; Den. V. fr. *kakii, an onomatopoetic cognate to kiki, q.v. Perhaps survives in SC Uzb. kakila- and kakilda- in several NC, NW, and SW languages, R II 61, which are more or less synonymous. Xak. xi KB (geese, ducks, and swans fill the sky and) kakilaya kaynar yokaru kodi 'swirl up and down cackling 72: xiv Muh. na'abad-gurab 'of a crow, to croak' kakila- Mel. 31, 15; Rf. 116.

Dis. GÇN

F xagâni a title of great antiquity taken over by the Türkü in the specific sense of 'an independent ruler of a tribe or people'. Its earlier history is discussed by Pulleyblank in Asia Major IX, Part 2, pp. 260 ff. It is first noted in an immediately recognizable form as a royal title of the Juan-juan and T'u-yu-hun round about a.d. 400, but Pulleyblank believes that a Hsiung-nu royal title hu-yu (Ancient Chinese gwa-yooy) mentioned in connection with events at the end of the 1st century B.C. is an earlier Chinese transcription of the same word. In Türkü and Uyg. texts it is habitually transcribed xagan, but as both x- and k- would have been represented by the same letter in these texts it was almost certainly xagâni. The relationship between it and xan, which is practically synonymous, w. i., is obscure; the two cannot morphologically be connected in Türkü but may have been alternative forms in the languages from which they passed to Türkü. It became an early 1.-w. in Mong. as xagan/ka'ana (Haemisch 54-6) and re-entered Çag, in the latter form. It was Arabized as xagân at an early date and in that form remained one of the imperial titles until the dissolution of the Ottoman Empire. Türkü xagâni is very common; it is normally used of the Türkü ruler himself, but also of the Emperor of China, tavgâ xagan I N 12, the King of Tibet Tüjit xagan I N 12, and junior members of the royal family installed as the rulers of subject Türkü tribes. Türges xagan, Kirkiz xagan I N 13; Uyg. xagân was the title assumed by Uyg. rulers when they became independent in a.d. 742 Sui, I N 1, etc.: xiv ff. Bud. adinchq iduk xan xan sulus 'the army of our elect, sacred ruler (Hend.)' TT VII 40, 123-4; xiv Chin.-Uyg. Dict. huang ti 'Emperor' ( Giles 5.106 10.942 xagan Ligeti I 160; R II 71: Xak. xi (under xan) it is the title given to the descendents of Afsârishâ, wahuwa'i-xagân, it is used both in the short and the long form Kas. III 157: KB xakan is the title given to the poet's patron 85-6, 102-4, 115: xiv Muh. al-mâlik 'king' xakan Mel. 50, 4: Ref. 145 (in margin xan): Çag. xvi ff. ka'an (also a Pl. word) xagân wa xan Vel. 313 (quotms.); ka'an xag-an 'sahan 'king of kings'; in this connection the Mongols call their own supreme Emperor (pâdîghâ) to whom other pâdîghân are subject ka'an San. 261v. 8; xakan alternative form (murâdîf) of ka'an that is 'king of kings' (quotn.); and they call Emperors in general and the Emperor of China in particular xakan 222r. 23 (followed by a list of other royal titles).

VD xakan, Reff. f. of kak; - 'to strike oneself'. Survives as xagan- 'to beat one's breast, clap one's hands', and the like in some NE, NC, NW languages R II 73. Uyg. xiv ff. Bud. tsuy irinch Kut aqir kilinlarım ökünüp xâgin bilinip ukunup 'repeating his sins and misdeeds, beating his breast and knowing and understanding (his own faults)' Sint. 139, 23 ff.; a.o. do. 140, 11.

Dis. GÇN

D kakin- Refl. f. of kaki; - 'to strike oneself'. Survives as kagon- 'to beat one's breast, clap one's hands', and the like in some NE, NC, NW languages R II 73. Uyg. xiv ff. Bud. tsuy irinch aqir kilinlarım ökünüp xâgin bilinip ukunup 'repeating his sins and misdeeds, beating his breast and knowing and understanding (his own faults)' Sint. 139, 23 ff.; a.o. do. 140, 11.

Tris. GÇN

DF xaganliq. P/N/A. fr. xagan. N.o.a.b. Türkü xaganliq bodun eurtim 'we were a people ruled by (our own) xagan' I E 9, II E 9; a.o. I E 15, II E 13; I E 18; II E 24. D xagunliq Hat. leg.; P/N/A. fr. xagan. Xak. xi xagunliq er 'a man who owns melons' I 499. D xagunluq A.N. (Conc. N.) fr. xagan; 'a melon patch'. S.i.s.m. Xak. xi xagunluq al-mabtaxa 'a melon patch' Kas. I 504; a.o. I 505, 18.
VUD kökun-1 [Hap. leg.]; P.N./A.fr. kokun. Xak. xi kökunluğ ort när dât sarara 'a fire making sparks' Kaş. I 409.

Trls. V. ČĞN-
DF xağanla:- Den. V. fr. xağan. N.o.a.b. Türkü viii xağanladuk xağanun: 'their xağan whom they had set up' I E 7, II E 7 (t.d.-); a.o. Ogin 2.

D kağunsaa:- Hap. leg. mentioned only in a grammatical section; Desid. Den. V. fr. kağun. Xak. xi er kağunsaaad: 'the man wanted a melon and longed for it' Kaş. I 280, 4; n.m.e.

DF xağansira:- Hap. leg.; Priv. Den. V. fr. xağan; 'to be without a xağan'. Türkü viii I E 13 (el İst.:-).

DF xağansirat- Caus. f. of xağansira; n.o.a.b. Türkü viii xağanlıkığ xağansıratmaş 'we deprived peoples who had (their own) xağans of their xağans' I E 15, II E 13; a.o. I E 18.

Dis. V. ČĞR-
D kağur- Caus. f. of *kağ-; 'to parch' (grain and the like); later, more generally, 'to bake, roast'. S.i.s.m.l., usually as kavur-/kawur-. Cf. kaka-; the difference between the two words seems to be that kağur- implies the application of heat, and kaka- merely exposure to the sun and air. Uyg. viii ff. Civ. (crush ti ku stone and) bakır eşişte sargağınca kağurup 'heat it in a copper vessel until it turns yellow' I 172-3; a.o. II 16, 23: Xak. xi ol tariğ kağurdi: 'he parched (gâla) the wheat' (etc.); kavurdi: alternative form (gâla) with -v- for -ğ- Kaş. II 81 (kağurur, kağurmnk); the two Perf.s are vocalized, I by a later hand, koğ-(-kou-): Çağ. xv ff. kawur- (spelt) biryân kardan 'to roast' Sun. 276v. 13 (quoth.): Kip. xiîl qâla min toqfiyatîl-lâhîm 'to roast (meat)' kawur- Hou. 43, 7: xiv kawur- gâla I.d. 69 (misplaced), 76; gâla kawur- Bul. 72v.: xv qâla kowur- (sic) Tuh. 30a. 8.

D kikir- Intrans. Den. V. fr. kikir-; 'to shout'. Sporadic occurrences of kikir- are similar Den. V.s.fr. *kikir; cf. kakirla-. Survives as kîyir- in several NE languages and NC Kzx. R II 603; Kîr. kikyir-. Uyg. viii ff. Bud. katîğı ünün kikira 'shouting in a loud voice' U IV 36, 8g; 38, 138; o.o. TT X 34, 363-4: Xak. xi er kikirli: 'the man shouted (şâha) calling people at the top of his voice' Kaş. II 83 (kikirrur, kikirmak); o.o. I 142, 14, 44l: KB kikirma (so Fergana MS., others kakirma) 'do not shout (at meals)' 4113 (!) Tef. kikir- 'to shout' (to someone Dat.) 207: xiv Muh. tanahâna 'to cough, clear the throat' kikir- Mel. 24, 13; Rif. 106; za'aqa 'to shout' (çağır- and) VU kûgir- 26, 15; 110 (kûgir- in margin only); Xwar. xiv kikirt- (kikir-) 'to shout' Oub. 140; Kûm. xiv to clear one's throat' kikir- CÇÇ; Gr. Kip. xiv nûdâ hâla ya ümir(m) 'to shout loudly, giving orders' (çağır- and) kûgir- Bul. 85r.; Tkm. kûgir- nûdâ I.d. 73: xv tanaxama 'to clear one's throat' kikir- Tuh. 9a. 12: Osm. xiv ff. kûgir- 'to shout, call out (to someone)': c.i.n.p. TTS I 455; II 623; III 443; IV 507: xiv kûgir- 'to clear one's throat'; in two texts I 402; IV 452: xvIII kikir- (spelt) in Rûmî, faryâd kardan 'to shout' Sun. 274v. 10.

VUD kâkr- Hap. leg.; occurs in a section headed fa'lândi musâdada lâl fî hârakâtîhi 'of the form CVCCVC- with the last C -t-, with various vocalizations'. The section contains about 100 V.s; vowels of all kinds occur in the first syllable; in the second syllable the vowel is usually (correctly) -a/-, but -i/- is also occurs, this word has -a- in the MS., but morphologically -i- seems to be required; presumably Caus. f. in -t- of *kakir- Caus. f. of kak- lit. 'to cause to hit or tap': Xak. xi ol kakîrî: (MS. kakaratî:) kakirî: 'he beat on a watchman's drum (savwata tabâla-l-nâfis) to keep the sparrows etc. away from the sown seed' Kaş. II 334 (kakirtur; kakirtnmak).

VUD kokrut- Hap. leg.; in the same section as kakrî-, q.v., and vocalized kokrat- in the MS.; presumably Caus. f. in -t- of *kokur- Caus. f. of 2 kok- 'to reduce' or the like. Cf. kokrus-. Xak. xi ol suvuq kokrutti: naqquqâla-ma 'he reduced the (supply of) water', or some other liquid Kaş. II 334 (kokrutur; kokrutmak).

D kağrul- Pass. f. of kağur- ; s.i.s.m.l. usually as kavur-/kawur- 'to be roast'. Xak. xi buğday kavurdu: 'the wheat (etc.) was parched'; alternative form of kadurdu: (gâla fi'-gâyın) Kaş. II 235 (kavurur, kavurumak); (when the fire of passion takes hold of a man) öpek: yûrek kadurul 'his lungs and heart are roast' (tataqalla) II 144, 7: Çâğ. xv ff. kawur- (spelt) biryân şûdan to be roast Sun. 278v. 23; Kip. xv ingâla to be roast (kowurun; -in margin in SW(?) hand) kawurul- Tuh. 7a. 1.

D kağrus- Hap. leg.; Co-op. f. of kağur-. Xak. xi ol maşâ: tariğ kağrûstî: 'he helped me to parch (fi gâla) the wheat' (etc.); kağrûstî: with -ğ- alternative form (gâla fihi) Kaş. II 219 (kavurşur; kavurşmak).

D kikir- Recip./Co-op. f. of kikir-; 'to shout to one another, to shout at one another'; it is sometimes impossible to determine which meaning is intended. S.i.s.m.l. Uyg. viii ff. (the demons) kikirisû U IV 8, 9; kikristâlar do. 22, 295—(the hunters) kikrisup (with loud voices) do. 32, 4-21: Xak. xi eren kamûş kikrisi: 'the men all shouted and called out together' (sâhat ... wa colabi) Kaş. II 220 (kikrisur, kikrismak; in addition
to the kasras, dammas have been placed over the K-, they do not belong here and may have been placed here inadvertently instead of on the following word, q.v.).

(VU)D kokoşu- Hap. leg.; vocalized kokoşu-, but obviously a Co-op. f. of *kokoʃ-, see kokrut-. Xak. xi suvalar kamuğ kokoşu-dı: 'the waters ebbed' (or flowed away, cazarat (MS. in error cazarat)); also used of any liquid when it becomes less (qalla), and of swellings when they subside (sakanat) Kaş. II 220 (kokoʃur, kokoşma:k).

Trls. GGR
D kakrituğ: Hap. leg.; Dev. N. (N.I) fr. kakrit-, q.v.; 'a watchman's drum'. Xak. xi Kaş. II 234 (kakrit-).

PUD kağırğan Hap. leg.; MS. kağırğan, lies between taşığan and kavurğan; the obvious emendation is kağırğan, but katırğan is a possible alternative; Dev. N. (Conc. N.) fr. kağir-. Xak. xi kağırğan 'bread which is kneaded (yuican) with melted butter and baked (yuhab) in an oven' Kaş. I 518.

D kağırmaç Dev. N. (Conc. N.) (designating foodstuffs) fr. kağir-; survives in SW Osm. kavurmaç, same meaning; the parallel Dev. N. in -ma: (Pass.; same meaning, also survives in Osm. Xak. xi kağırmaç (mis-vocalized koğ-) 'parched (al-maqliya) wheat'; kavurmaç with -v- alternative form (luğa) Kaş. I 493: (Ktp. xliii (under 'foodstuffs') al-taqliya 'roast meat' kavurma: Hou. 15, 18: xiv kawurğa: (sic, error) 'parched (al-maqliya) grain'; and 'roast meat' (al-maqliya mina:l-laham) is called kawurma: Id. 76).

E kuğursak See kuruğsak.

Dis. V. GĞS-
D kakci- Simulative Dem. V. fr. 1 kak. N.o.a.b.; it is difficult to connect the Kp. word semantically with this word. Xak. xi et kakci:da taqaddada'l-laham wa kāda dālika minhu 'the meat dried (in the sun) or almost dried' Kaş. III 286 (kakcis, kakci:ma:k); (Kip. xv zanaxa 'of oil' to be rancid) kaş: Tuh. 18a. 13; zanax wa'l-murataweh 'rancid, odorous (oil)' kaşpixtı (sic) do. 18a. 9.

Dis. GĞS
koğuş Preliminary note. Prima facie this word is a Dev. N. in -uş, but there is no trace of *koğ-, and even if this was taken to be an alternative form of kov- there is no semantic connection. Equally it seems impossible to find a common basis for the two meanings of the word.

?D 1 koğuş 'leather'; n.o.a.b. Cf. Kön. Uyg. viii ff. Bud. (just as a sound constantly arises from a drum by the combined action of the wood) koğuşka 'the leather' (the drumstick and the hand) Swu. 375, 7-8; Civ. koğuş

'leather' H II 22, 22: Xak. xi koğuş 'the hide (cild) of a slaughtered beast, whether tanned or untanned' Kaş. I 369; o.o. translated cild II 205 (türtuş-); III 140 (kön); translated al-şarım 'tanned leather' II 210 (türtuş-); 355 (yağlat-); III 308 (yağla-); 319, 1.

?D 2 koğuş basically 'a groove' with various special applications. Survives only in SW Osm., where traditional meanings are not traceable later than XVIII (see below); it now means 'a large room, hospital ward, dormitory, school room', perhaps because these are, metaph., grooves in the plan of a building. Xak. xi koğuş al-ma't:ab wa'l-mizāb 'water-course, drain'; koğuş ma't:ah:il-ṭahám 'the spout of a grinding mill', one says teğirmen koğuş: koğuş taridatu'l-nabbal 'an arrow-straightener used by arrow-makers' (i.e. a groove through which the shaft is forced to straighten it) Kaş. I 369: xiv Rūg. bu ne koğuş turur 'what is this water-course?' R II 519: (Çağ. I 241 ff. koğuş 'gutter, drainage ditch; ground floor' P. de C. 433; origin obscure, no trace in any Çağ. authority). Osm. xii koğuş oki TTS I 476; IV 174 (s.v. çigre) and koğuş oki IV 174 translate P. næwak 'cross-bow arrow' (i.e. one shot from a groove): XVIII koğuş oki ditto III 153 (s.v. çigre) koğuş translates al-ṭarida I 488.


Dis. V. GĞS-
D 1 kakci- Recip. f. of kakci-; 'to hit one another'. S.i.s.m.l. Xak. xi olmar: iki: başda: (so read?, not başra:) kaçık:di: 'they two hit one another (taqārā:da) on the head' Kaş. II 104 (kakci:ur, kakci:ma:k): Çağ. xv ff. kakci:- (spelt) 'to hit (kübidan) one another' Swm. 274f. 24.

D 2 kakci- Recip. f. of kakci-; n.o.a.b. Xak. xi eren kamuğ kakci:di: 'the men were all angry with one another' (taqāḏḏaba) Kaş. II 104 (followed by 1 kakci:-).

D 1 koğşa:- 'to become soft, weak', and the like; presumably Den. V. fr. 1 koğuş used metaphor. as something soft and pliable. Survives in SW Tkm. gövş:sa:-; cf. kevse:-. Türkü viii ff. Man. TT II 6, 30 (I až): Uyg. viii ff. Bud. ertţũ koğşayurmen: I 'become very weak' U III 37, 6; o.o. do. 48, 1; Swm. 118, 5 (ala:pa:-); Civ. (he vomits and) koğşar 'becomes weak' TT VIII I.3: Xak. xi katig ne:n koğşadı: 'the hard thing became soft' Kaş. III 287 (koğşar, koğşama:k); Osm. xiv koğsa:- 'to become weak' TTS I 478.

D 2 koğşa:- Den. V. fr. 2 koğuş; n.o.a.b. Uyg. viii ff. Bud. kẹp yẹltצ alını kovoşanım: (sic) teğ 'with a broad (Hend.) brow (looking) as if it had been smoothed' U IV 30, 49-50:
Xak. \( \timesi \) er okni: kovşadı: 'the man straightened the arrow with an arrow-straightener' (tarrada . . . bi-tarida); and an alternative form (luğa) with -
\( \kappa - \) Kas. \( \ddot{I} \) 287 (kovşar, kovşamak).

D 1 kğşat- Caus. f. of 1 kğşa-; survives in SW Tkm. govşat- 'to soften, weaken', etc.; xx Anat. kğşat- 'to soften (the ground) by ploughing' SDD 950. Xak. \( \timesi \) kuyaş an: kğşatı: 'the heat of the sun sapped his strength' (arxana qawcatatı); also used of anything hard when its strength is sapped; there is an alternative form (luğa) with -\( \kappa - \) in place of -
\( \kappa - \) Kas. \( \ddot{I} \) 337 (kovşatur, kğşatmak).

D 2 *kğşat- Hip. leg.; Caus. f. of 2 kğşa-. Xak. \( \timesi \) ol ok kğşattı: 'he gave orders for the straightening (bi-tamlis) of the arrow in the arrow-straightener' Kas. \( \ddot{I} \) 338 (kovşatur, kğşatmak).

D *kğşal- Hip. leg.; Pass. f. of 2 kğşa-. Xak. \( \timesi \) ok kğşaldi: 'the arrow was straightened (turrida) in the arrow-straightener so that it might become straight' (li-yatamallas) Kas. \( \ddot{I} \) 236 (kovşalur, kğşalmak).

D 1 kğşas- Hip. leg.; Co-op. f. of 1 kğşa-. Xak. \( \timesi \) kışle: kamuş kğşasdı: 'the men's strength left them' (duhabat quvəl-ricail) because of the heat which overcame them or the like; there is an alternative form (luğa) with -\( \kappa - \) in place of -
\( \kappa - \) Kas. \( \ddot{I} \) 350 (kğşasur, kğşasmak).

D 2 *kğşas- Hip. leg.; Co-op. f. of 2 kğşa-. Xak. \( \timesi \) ol anış okin kğşası: 'he helped him to straighten (fi tətrid) the arrow in an arrow-straightener' Kas. \( \ddot{I} \) 350 (kğşasur, kğşasmak).

Tris. V. GŞS-

D kğşulan- Hip. leg.; Refl. Den. V. fr. 2 kğuş. Xak. \( \timesi \) suv kğşləndi: 'the water flowed down a channel' (reading inta'aba (see the translation of 2 kğuş) for inba'ta 'flowed' in the MS). Kas. \( \ddot{I} \) 268 (kğşulanur, kğşulanmaak).

Dis. GŞZ

D kğzuz (kokoź) Dev. N./A. fr. 2 kők-.; survives in SW Osm. kőkoz 'penniless, destitute', described by Red. and Sami as 'vulgar'; xx Anat. kőkoz 'inadequate, deficient, half full', and other meanings SDD 950; Tkm. kovuz 'empty, deficient'. Xak. \( \timesi \) KB kğzuz is fairly common, usually in antithesis to tolu: 'full', e.g. (if you love someone, his faults are virtues, his crookedness straight) kğzuz tolu 'his emptiness full' 536; o.o. 617 (kağdu), 1626, 4718, 5296—(he said good-bye to his friend and went home) köpki kğzuz 'in the depths of depression' 5448: Kip. XIV kğzuz al-marzdə il-mustafıl (MS. mutaqiřil) kəl-güza teəl-hajrə teəl-cəra 'a low-lying place like a valley, hollow, or hole' Id. 73; al-gięt kğzuz

Bul. 3, 11: xv watə 'a depression' kőkoz Tuh. 38a, 7: Osm. xiv to xvi kőkoz 'partly, or completely, empty'; in several texts TTS I 476; III 465; IV 530.

Mon. ĞL

Kal 'wild, savage, mad', and the like. Survives in NE Şor, Tel. kal 'of a man' 'coarse, shameless' R II 219; Sah. xal 'strong, daring' Bas. 268, Uyg. viii ff. Man. (existence as) kal aqulug yulika 'a wild, poisonous animal' TT II 26; o.o. do. 115 (təvəle): Chr. (blind, dumb, lame, crippled) kal 'insane' (disaddressed) M III 49, 4; Bud. U III 76, 13-14 (təvəle): Civ. kal it tarmış kışi 'a man bitten by a mad dog' H I 63; o.o. do. 55, 79 (Xak. xit an unvocalized word in a prov. in Kas. I 409, 5 translated al-sayx has been transcribed kal, it no doubt kül 'a servant (of God)'; the prov. means 'the words of a religious teacher are not disregarded; the widow shoots vines (vines) to the trellis are not untediated'); Kom. xiv 'wild' kal CGG; Gr.

Kil 'a hair', esp. a horse hair or bristle; sometimes used as an abbreviation of kil kudrük (see below). C.i.a.p.a.l. L.-w. in Pe. etc., Doerfer III 1607. Cf. tüüt, saq. Uyg. viii ff. Bud. (the successors of the Buddhas are not cut off and) külça egisime-teğismel 'do not decrease or change as much as a hair's (breadth)' TT VI 206-5: Xak. \( \timesi \) kil 'the hair' (al-sar) of a man, etc.: kil kuş al-sabad 'the swallower', it is a bird like the goose which comes at the beginning of spring; the begs (al-umara) give one another presents at the beginning of spring (i.e. when it arrives); it is also called kil kudrük that is 'with a tail (like) a hair' Kas. I 337: KB (geese, ducks, swans, and) kil kalıkxi todi 'swallows have filled the air' 72; yolun kilda yingçe 'your road is narrower than a hair' 6082; a.o.o. 2154 (ůkek): XIV Muh. məxarəl-farás 'the back (i.e. tail) of a horse' kil Mel. 69, 14; Rif. 171, Çax. xv ff. kil miv 'hair' San. 298v. 11 (quot.); kil kuyruk 'a bird like the bagrı kara (Red. in Osm. ? wood grouse, Tetroa urogalus) which flies in large flocks (fate fate), in Pe. (PU) sarba(ʃ) do. 17: Xwar. xiv kil 'hair, string' (of a musical instrument) Qub 147: Kip. xii al-qatə 'sand grouse, Pterocles hispanicus' kil kuyruk, that is its tail is a hair' (sa'ə) Hou. 10, 9: xiv ditto Id. 74; Bul. 12, 4 (mis-spelt); kil al-şar Id. 74.

Kol: properly 'the upper arm', as opposed to elliq 'the forearm, hand', but in some modern languages more generally 'the arm' and even 'the hand'; also has various metaph. meanings, e.g. 'a wing' of an army. S.ī.a.m.l.g. L.-w. in Pe. etc., Doerfer III 1571. Uyg. viii ff. Bud. kol is common, e.g. Sanskrit bhūja 'arm' kol TT VIII D.25; kolin yétip 'taking him by the arm' PP 25, 1; 36, 3; (dancing and) kolin sala 'waving her arms' U II 24, 4; a.o.o.: Civ. (on a Snake Day the soul) kolta bolur 'gets into the upper arm' TT VII 19, 7; kolin butin sıslatur 'it makes his upper arms and thighs
swell’ do. 25, 2: Xak. x1 ko: i al-‘adud ‘the upper arm’; ko1 ‘the word for what descends (inhabasta) from the peak (al-qulla) of a mountain and rises (irtasa) from the bottom (qarah) of a valley’, one says o:br: ko:It: (mis-spelt koi:ri) ‘the upper part (‘adud) of a valley’; ko: ‘the central ridge’ (al-jathiba) of a sword or knife, it is an elongated strip (tariqa mum-tada) which is often gilded (yamaunwah hi-l-dahah) and is called kili: ko:lt: ‘‘adudul’-sayf Kas. III 134; (in a final note on words of the form CVVC) we call words in this section ‘abbreviated’ (manqiz) because the medial long vowel (al-hafir:‘awsatul’-layn) disappears and the word becomes a bilateral in speech (not in writing) although the letters all appear in the written text (al-satt); for example the word for ‘upper arm’ is ko1, but one says amin ko1: aldi: ‘he grasped him by the arm’, so that it becomes like the word for ‘slave’ kul owing to the disappearance of the o-: I 161, 15; a.o. I 388 (sitak): KB 69 (etin-), 766 (kavus-tur-); x11 (?) At. iki ko1 din ur ‘two armfuls (?) of money’ 312; a.o. 222 (ku:cc): Tef. ko1 ‘arm; (of an animal) leg; side; valley’; ko1 kas ‘valleys and ridges’ 211-12: xiv Muh. al-‘adud ko1 Mel. 47, 7; Rif. 141; (among military terms) al-cinah ‘the wing (of an army)’ ko1 50, 10; 145: Çağ. xv ff. ko1 (1) ‘small hills (depeiler) on the flank of a mountain which abut on the plains (sahra)’ (quotn.); (2) affer ve alay ve taraf ‘military formation, flank’; (3) el ‘arm, hand’ (quotn.) Vel. 343; ko1 (1) ‘from the tip of the fingers to the point of the shoulder’, just as el means ‘from the tip of the fingers to the wrist joint’; also used metaphor. for ‘hand’ (dast) (quotn.); (2) ‘hills and hillocks on the flank of a mountain abutting on the plains’ (quotn.); (3) som ‘direction’ etc. (quotns.); (4) qab:li yaşlar ‘the main body of an army’, which is the commander-in-chief’s battle headquarters (quotn.) San. 289v. 10; a.o. 112v. 3 (etiga): Xwaz. xiv ko1 (1) ‘arm’; (2) ‘valley’ Qub 139; MN 110; ko1 etini ‘the meat of (a sheep’s) thigh’ Noahc. 33, 10: Kom. xiv ‘hand’ ko1 ‘arm’ ko1 CCI, CCG; Gr. 198 (quotns.): Kip. xiii al-rada‘ ‘valley’ ko1 Hou. 5, 18; al-ib ‘arm-pit’ ko1 ‘with back (mufaxam)’ Ilv. 20, 10; xiv ko1 (mufaxam) al-‘adud ilâ‘asib ‘the (upper) arm as far as the fingers’ Id. 73: xv-yad ‘arm, hand’ ko1 (and el) Kaw. 61, 1; gira ‘forearm’ (arsin and) ko1 Tuh. 16a. 10; zand ‘wrist’ ko1 (and bilek) do. 17b. 11; ‘adud ko1 do. 24b. 7: Osm. xiv ff. ko1 (1) ‘arm’; (2) ‘direction’; fairly common TTS II 649; III 467; IV 532.

kul ‘a (male) slave’; the masculine less specific of kün. C.i.a.p.a.l., now usually, less specifically, ‘servant’. In a Moslem context often specifically the slave of Allah’, i.e. a devout Moslem. L.-w. in Pe. Doperi. III 1572. Türkül viii beğlik urur: oğrüm kul kitu: ‘they made their sons, who were fit to be begs, into slaves’ II 27, I 7 (with bolt: in error for kitlil); a.o.o.: viii ff. kul sav: ‘the words of a slave’ Irb B 54; bitge:ci: isiz: yayiz: kul bitt:dim I, the scribe, the wretched, worthless slave wrote this’ Tun. IV 10, 11; (he sent) kul: elgil:te: ‘by the hand of his slave’ Toyok IV r. 5-6 (ETY II 180). Uyg. vii kulün kümüm ‘my male and female slaves’ St. E 1: vii.ff. Bud. (if I have made good, well-behaved people) kul küpp U II 87, 51; (mother and father, members of the same family) küpp kul (quarrel with one another) TT VI 64 (VIIII 0.7); a.o.: Xak. x1 kul al-‘adud ‘slave’ Kas. I 336; I 409, 5 (kald); III 161, 26 (ko1); about 30 o.o.: KB bu mu:luq küpp ‘this miserable slave’ 28; o.o. 152, 235, 958, etc.: XIII (?) At. (O God, forgive me) neçe me xatâlg kü ersem saça ‘however sinful a slave I may be to You’ 38; a.o.; Tef.; kul: küpp kül 216: xiv Rög. kul ‘slave’ (i.e. Moslem) R II 966 (quotn.); Muh. gülän ‘servant’ (with Poss. Suffs.) ku:mel. I 11, 10-16; Rif. 85; al-‘adud ko1 51, 9; kul: 147; kul 151 (only): Çağ. xv ff. kul ‘(with -u-)’ ad wa band ‘slave’ San. 289v. 16: Xwaz. xiv kul ‘slave’ ‘Ali 32: xiv ditto Qub 143; MN 71 etc.: Kom. xiv ditto CCG; Gr.: Kip. xiii al-mamlük ‘slave’ kul Hou. 29, 4; 32, 15: xiv ditto Id. 73: xiv ditto Kaw. 44, 6-8; Tuh. 32b. 5; and many o.o.

Mon. V. ĠL-

kal- basically to ‘remain’, with some idiomatic meanings like ‘to be only, to continue to be; to stop, come to a halt; to remain behind, become obsolete’. C.i.a.p.a.l. Türkül vii (when my father died) özüm sekiz yaşda: kalitim ‘I was only eight years old’ II 14; a.o. I 20 30; Az bondun yağı: kalt: ‘the Az people continued to be hostile’ I N 2; (may the country which our ancestors held) idlisiz kalmazun ‘not remain without a master’ II E 16 (I E 19 bolmazun); o.o. I 20, II 17 etc.: vii ff. (a blood horse, exhausted in the desert) turu: kalüm: ‘came to a halt’ Irbk 17; o.o. do. 9 (I kat), 13 (yurt), etc.: Uyg. viii tûmen ko:lt és ‘ten thousand sheep remained’ St. W 9; a.o.o.: vii ff. Mon.-An aro ko:lt ari: baram ‘the property (Hend.) which he left behind (when he died)’ M III 13, 6-7 (1): Mon. TT III 46 (ulincig): Bud. (of the property (Hend.) in the treasury) azgina kal’ti ‘only a little remained’ PP 1, 5-6; a.o. do. 30, 1 (negülük); (if a man without hands reaches an island of jewels) kuraq kal’t ‘he remains frustrated’ (because he cannot pick them up) TT V 26, 93; a.o.o. Civ. (we have paid 100 of the 600 yastukus due) kağan bêz yüz yastuk ça: kalt: ‘the remaining 500 have remained unpaid’ USp. 12, 6; a.o.o.: O. Kür. ix ff. bêz yaşi:ma: kapti: sakp: i ’I was left fatherless at the age of five’ Mal. 45, 2: Xak. x1 er: kâ:di: kal’ti: ‘the man remained (behind)’ behind; and one says o:yunda: kâ:di: ‘he gave up (tara:ka) in the game’; also used of anything that remains or gives up: (prov.) él kâ:di: törü: kalmas: ‘the realm has ceased to exist (turikat), but the traditional law does not cease to exist’ Kas. II 25 (kal:tr, kalmak); about 30 o.o.: KB ajun kalmasun siziş: kür:q ‘may the world not remain empty without you’ 285; (all that
is born dies) kalur belgî söz 'his words remain as a sign of him' 180; olarindan kalu keldi edgü törǖ 'good traditional laws have remained from them and come to us' 269; 3702–3 (1 ar-); many o.o.: xiii(?). At. ajunda atta kalus 'may his name remain in this world' 70; a.o.o.; Tef. kal- 'to remain' 196: xiv Muh. bâqiyâ va ta'allafafa 'to stay behind') kal- Mel. 24, 1; 'Ref. 105; al-balqâ' Kalpak 24, 6; 119; Çâg. xv ff. Kal- mânwa 'to remain' San. 27, 25 (quotns.): Xwar. xiii ditto 'Ali 26; xiii(?) (when Oğuz Xan saw her) us kalma kêttâ 'he lost his senses' 63; o.o. 254 etc.: xiv kal- 'to remain' Qub 129; MN 37; e.o.m.: Kom. xiv kal- 'to remain' to stay behind; to come to an end CCI, CGG; Gr. 191 (quotns.): Kip. xiii bâqiyâ mina-balqâ 'va ta'xîr kal- (with hack -l-); spelt kal-') Hou. 38, 6: xiv kal- gâbara 'to remain, stay' va bâqiyâ Id. 74; bâqiyâ kal- Bul. 366; xiv kal-bâqiyâ va ta'a'xâra Kav. 10, 5; bâqiyâ kal- Tuh. 8b. 3; dâma 'to continue), bâqiyâ, inqat âa 'to come to an end', ta'a'xâra kal- do. 137. 7: Osm. xiv to xvi kal- in addition to its ordinary meanings, is noted as meaning to be attached to (something Do.) in several texts TTS I 407; II 568; III 399; IV 457.

kül 'to do (something); to make (someone something) and the like; very often used, like ét-, q.v., to form Compound V.s with N.s, esp., in the later period, l.-w.s. C.i.a.p.a.l. Türkü viii çığān boyunq bay kiltim 'I made the poor people rich' I S 10, II N 7; II E 7 (kul); a.o.o. (this is the only usage in these texts): viii ff. Man. baş kiltim er ser 'if we have wounded' Chiusa. 53; külçin kül umaz biz 'we cannot do what they (the Hearers) do' 322; a.o.o.: Uyg. viii yok kül- madim 'I did not exterminate' (the common people) Sû. E 2; a.o.o.: viii ff. Man. (the wind) keçülük yaraşı edgü yiğilâ yiparq kül 'makes (all places and waters) fit to cross and fragrant (Hend.)' Wind. 29–30: Bud. kül is very common in two usages, (1) e.g. ayağ külçin kül 'they perform evil deeds' PP 2, 1; oğlı oğu kazīgân kilmak ayu bîrdîler 'they suggested various ways of making profits' do. 1, 1–2; (2) e.g. (then Kîrîm Brahmadatta) badra kizīg ... üstünkî yeg kuncīy kilti 'made the maiden Bhadrâ ... his wife's' U III 53, 4 ff.: Civ. kül 'is very common, e.g. buyan kül 'do virtuous deeds' TT VII 28, 2; nekû 15 kîlayn 'what shall I do?' do. 3 çurni külip 'reducing (various ingredients) to powder' H I 4, 8 etc.: sovuk külip 'chilling' do. 135: O. Kîr. ix ff. Küllüg Totok çekîn kîşī: külî: 'my elder brother Külîg Totok brought me up' (lit. 'made me a man') Mal. 6, 2: Xak. xî er 15 külî: 'amîla-racîl the man did something'; and one says er kizīg külî: 'the man copulated (cîmâ-a) with the girl'; this is an allusive phrase (kinîya) for copulation, and the Oğuz therefore avoid the use of this word, and substitute êtî: lit. 'to put in order' (ašlahu) for külî: in the sense of 'amîla-say'; for example, er yüklîn êtî: 'the man prayed' (ašlahu-ı-şalât) while the Turks say kîldî: Kaş. Il 23 (külîr, kilmak); over 40 o.o.; sometimes by itself, e.g. oş mundâg kül 'act in precisely this way' I 36, 20; sometimes with an Object, e.g. edgülīkû ... kül 'do good' I 44, 2; and sometimes to form Compound V.s, e.g. Tûrk kül nürri 'hurry' I 356, 6: KB kül is very common in the same usages as in Kaş.: xiii(?) KBV (everywhere it came into existence as he wished) kimi kīw ilese külor ulûg 'whatever He wishes that Great One does' 6: xiii(?) KBPP neni kīm tîlîdî erse külî 3–4; At. kül is very common, esp. in forming Compound V.s with l.-w.s; Tef. ditto 208: xiv Muh. 'amîla kül- Mel. 8, 5–6; 'Ref. 80; al-balâl 'to do' kîlmak 8, 6, 80; fa'âla kül- 9, 1; 113; a.o.o.: Çâg. xv ff. kül-(qûn, etc.) eylel. Vel. 332; kül hardin 'to make, do' San. 297v. 27 (quotns.): Xwar. xiii kül- 'to do' 'Ali 12; xiii(?) ditto, and to form Compound V.s Oq. passim (ét- does not occur) xiv ditto Qub 147, MN 5, etc.: Kom. xiv kül- 'to do; to make (something Acc.)'; and to form Compound V.s CGG; Gr. 206 (quotns.): Osm. xiv ff. kül- 'to do, or make (something Acc.)' and in Compound V.s; fairly common TTS I 457; II 625; III 445; IV 509.

kol 'to ask for (something Acc.); there are possible traces of an alternative form kolt-, see kolçuçü, but probably only as a Sec. f. Survives only(?) in NW Kar. L., T. R II 584. Türkü viii ff. (a man met a god and) kolt kurmiş 'asked for his favour' Irk R 47; Man. suyumuنص zayukumuzun buşunu kilmak kercek erli it was necessary to pray to be freed from our sins (Hend.)' Chiusa. 263–5; a.o. do. 288 (a similar phr. in 279–80 has ötümek for kolmak); krmşuxun kolt 'he asked for pardon (Sogdian l.-w.): TT II 8, 36; a.o. M III 22, 3–5 (ii) (iîlîgîl): Uyg. viii ff. Man. 'A tezgîni buşî kolt 'he talked and travelled about asking for alms' M I 32, 12: Man. kolt kurbîlz TT III 172–3; M II 10, 4; kiv kolurbîlz same meaning do. 10, 6: Bud. ađın ağılîk kolti 'he asked for another (gift of) treasure' PP 7, 4; kolti do. 51, 2; o.o. do. 48, 4; 64, 5; U I 31, 4 etc.: Xak. xî ol mendin neân koldi: 'he asked me (soâla momentum) for the thing' Kaş. Il 25 (kolur, kolmak); o.o. I 234 (ümlül); 274, 17: KB bolîd koltım kamûq 'all that He wished came into existence' 4; sênî koldî rabûn adin kolmadî 'he asked God for you and nothing else' 38; tôşêk koldî yatti 'he called for his bed and lay down' 5673, 6212; o.o. 39 (emegek), 432(eref), 442(a1s), etc. xiii(?) At. (if he is given two armourfuls (see kol) of money) iç kol koltur 'he asks for three' 312; Tef. kol- to ask for' 212; xiv Rhî, ditto R II 585 (quotns.): Çâg. xv ff. kol-(mak) dile- 'to ask for (permission, or a girl in marriage) Vel. 342 (quotns.): kol- xoaştan wa tâba luckan 'to ask for, request'; the narrower meaning given by the Rûmî author (i.e. Vel.) is erroneous; it means 'to ask for other' things as well San. 288v. 23 (quotns.): Xwar. xiv ditto Nahe. 11, 4; 321, 12; 385, 12: Kom. xiv ditto CCI,
kolu: a word for the colour of a horse's coat; s.i.a.m.l.g., usually meaning 'dun with a black mane and tail'. L.-w. in Mong., Pe., etc. Dörfer III 1524. Uyğ. xiv Chin.–Uyğ. Dict. huang ma 'a yellow (or earth-coloured) horse' (Giles 5,124 7,576) kula at R II 967; Ligeti 169: Xak. x i kula: at al-farasul’il-xalitiqyl'l-lawon 'a dun horse' Kas. III 233: Kip. xiii (among horses colours) al-asfar$l’-mi sam bi’l-sawawidi’sl-maxtti’ti’sl-hafal 'with yellow legs and black stripes on the back?' kula: Hou. 13, 6: (xiv VU al-anisa akula: (sic) kaz Bul. 12, 4 prob. contains the same word; Zaj. is no doubt right in regarding the a- as intrusive; al-anisa means 'magpie', but kaz 'goose' implies a larger bird and he is prob. right in reading al-unisa (or umaysa?) 'flamingo', though the colour hardly fits).

VU kolu: a period of time; in the astronomical texts specifically 'a period of ten seconds', see TT VII, p. 61, note 8, 3, but in the phr. 6d kolu as indefinite as English 'moment' or 'times and seasons', though no doubt much less than a day. Pec. to Uyğ. and perhaps a l.-w.; see kolu:.. Uyğ. vii ff. Man.-A M I 26, 20–2 (6d): Bud. Pfahl. 6, 1 etc. (6d): Civ. ilkli yuz alti yezgimi kolu ermitste 'when 216 periods of ten seconds (i.e. 36 minutes) have elapsed' TT VII 8, 3; (on the chi Ox day) ünlü tokuzuncü 6d腿 yuz tort el(l)ig [kolu . . . ] 'in the ninth hour of the night, when 144 [periods of ten seconds have elapsed?] do. 9, 32–4.

Dis. GLA-

kala:- 'to heap up' and the like; survives with the same meaning only (?) in SC Uzb.; the other verbs of this form collected in R II 226 are l.-w. fr. Mong. kala-qa 'to burn' (Kow. 787). Prima facie a Den. V. but not connected semantically with k or 2 ka: and hardly to be derived fr. kaa:-. Xak. x i kala:dir: is a more correct (afsat) form of kala: Kas. III 249 (ka:-); n.m.e.: Çağ. xv ff. kala:- (di) biri biri ürünlerine ğig- 'to heap on another' Vel. 323 (quotn.); kala:- (spelt) bar sar ham 6d'lan 'to heap on' San. 275r. 11 (quotns.).
kala:- originally 'to rise in the air', hence 'to jump', and the like. Survives only (?) in NE several languages kail- R II 239; Tuv. xali-to 'jump', and SW Tkm. ğal-.. Türkü viii ff. (a man's horse tided; he met a swan, and mounted its wings and) ann kailyu: barrai: pan 'so rose in the air and went off' İrb 35; (the falcon ...) kailyu: barm:is do. 44: Uyğ. vii ff. Bud. İhun.-ts. 1858–9 (kalanjur)-. Xak. x i kail:da: wajaba'l-faras wa camaha 'the horse bucked and ran away' Kas. III 272 (kail:; kail:ma:k): KB kayada kailgi bu imga teke 'the wild goats (Hend.) jumping on the rocks' 5373 (thus the Vienna MS, prob. correctly, the other MSS, have yorgli which occurs in the same position in the two preceding lines but is inappropriate here).

Dis. GLB

kalva: 'a blunt hunting arrow', used to kill small game without injuring the skin; n.o.a.b. Xak. x i kalva: al-cummdā wахwah'il-sahmu'l-lâ di na'sl 'alayhi wa našilhu min xašāb mudawwar 'a blunt arrow, that is one without a (metal) head; its point is of rounded wood' Kas. I 426; a.o. I 528, 10 (3 ten). PUD kolbîn an anatomical term, n.o.a.b., associated with bēl 'waist'; Arat translates it 'armpit' which is plausible. If so, it is prob. a misreading of kotrik, q.v. Uyğ. viii ff. Civ. belîn kolbîn barça agrassür 'it makes the waist and armpits (?) thoroughly painful' TT VII 24, 23 (text fragmentary); it makes his head and eyes ache; it makes his arms and thighs swell) yürekilen belîn kolbîn agrassü 'it makes his heart, waist and armpits painful' do. 25, 3.
kalbuz Hap. leg., but see kalbužla:-. Xak. x i kalbuz al-luqma 'lump, gobbit'; one says kalbužla:d: neqni: 'he cut the thing into lumps' (itlqama) Kas. I 458.

Tris. GLB

F kula:wuz 'a guide'; no doubt a l.-w. Dörfer III 1504 points out that the word is first noted in ibn Fadlan (A.D. 923) in connection w. Jurjan and plausibly suggests that it
was borrowed fr. (Iranian) Khwarazmian. L.-w. in Pe. and other languages. Survives only (?) in SW Osms. kulavuz/kulaguž, now spelt kulavuz. Xak. xi kulābuz al-dalil ‘a guide’; the -b- was changed from -w-; prov. kalın kaz kula-wuz-siz (sic) bolmas translated ‘a flock of ducks (should be ‘geese’) does not fly except with a leader’ Kaş. I 487: KB (of the stars in the sky) ... bir anca kula-vuz ‘some are guides’ ... bir anca kula-vuz bolur yitse yol ‘some become guides if a man loses his way’ 128-9: xiv Muh. (?) al-dalil kula:wa:w z (155 only): Çağ. xv ff. kola-wuz/kulawuz (spelt; both with -o- and with -u-) (1) dalil va balad va rähnuma ‘guide, escort’ (quoth.); (2) ‘the emergence (birin amadan) of the point of the grain from the husk’ San. 289v. 28 (kulawuzlu8uk follows): Kip. xiv dalil xari-tariq ‘a guide on a journey’ kulaguž Hou. 25, 6; dalil a’alə-tariq kula-guzla:- (sic, with kâfi); al-dalil xil-tariq kulaguž (sic) do. 40, 7; xiv kulawuzla-dalla Aa, 740: Osm. kulavuz/kulaguž ‘guide’; i.a.p. in both spellings TTS II 662; III 484; IV 550.

Tris. V. ĠLB-

D kalbuzla:- Den. V. fr. kalbuz; n.o.a.b. Xak. xî kalbuzla: dinempi ‘he cut the thing into lumps’ (itiqama) Kaş. III 350 (kalbuzla:), kalbuzlama:); a.o. I 458 (kalbuz).

Disl. ĠLB-
kılıç ‘sword’. S.i.a.m.l.g. L.-w. in Pe. etc., Doerfer III 1510. Türkü viii ff. altun kuru:ğsakım kılıçın kesipen cutting my wooden belly with a sword’ Irk 8; a.o. Miran Br. 10-11 (ETY II 66): Uyg. viii ff. Bud. sünün kılıç ‘lance and sword’ TT V 10, 92; o.o. U II 78, 30-1 (bic-); TT X 356, 537; Kuan. 27: Civ. TT I 162-3 (üz): Xak. xî kılıç al-sayf ‘sword’ Kaş. I 359 (prov.; verse); over 20 o.o.: KB kılıç aldi ‘he took a sword’ 268; over 202; KB kılıç aldi ‘he took a sword’ 268; o.o. 222, 286 (bic-), 2139-41, etc.; xxi (7) Tef. kılıç ‘sword’ 208; xiv Muh. al-sayf kılıç Mel. 8, 14; 71, 4; Rf. 81, 173; a.o.o. Xwar. xii (7) ditto 89. etc.; xiv ditto 147, MNN 77, etc.; kılıç (sic) 82: Kip. XII 201, 14; xiv (sic) Quft 148: Kip. xiv 89: kılıç CCI, CCN; Gr. Xip. xvi al-sayf kılıç Hou. 13, 14; xiv ditto Id. 74; xiv ditto Kav. 31, 6; 63, 19; Tuh. 19b. 10; Osm. xiv ff. kılıç noted in various phr. TTS I 456; II 025; III 444; IV 508.

kulaça ‘fathom’, the distance between the finger-tips of two outstretched arms. S.i.a.m.l.g. as kulaça with minor phonetic changes in the -ç. Both semantically and phonetically Kaş’s suggestion of a connection with kold is impossible. L.-w. in Pe. etc., Doerfer III 1502. Xak. xî kulaça al-bə ‘fathom’; its origin is kovel (sic) ‘open out the arms’; the says blir kulaça barcin ‘a fathom of brocade’ Kaş. I 358: KB (where is that man who seized other people’s land?) kulaça yer alındı yatar inç-kin ‘he has got himself (only one) fathom’s length of land and lies groaning’ 6439: xiv Muh. al-bə kulaça Mel. 47, 9; Rf. 141: Çağ. xv ff. kulaça ‘an expression for the distance between the finger tips when the arms are outstretched’ Sun. 19q. (quoth.); Xwar. xii (7) Oq. 364 (tiktür): Kip. Xip. xii al-bə kulaça Hou. 20, 18: xiv ditto Buğ. 9, 11; kulaça ‘(with -c) al-bə’, and in the Kitāb Behlūk kula ca: Id. 73: xv ba kulaça (sic) Tuq. 70, 6.

D kolçak Conc. N. fr. kolç; survives in SW Az. gołçaq. Osm. kolçak ‘muff; gauntlet, glove’, and the like. In Uyg. it looks more like a Dim. f., but -çak is not noted in this meaning. L.-w. in Çağ. meaning, Doerfer III 1511. Uyg. viii ff. Bud. (the child) kila colçak (sic) atası boy(unun) koçup ‘clapping his father’s neck with his two little arms(?)’ U III 64, 13-14: Çağ. xv ff. kolçak ‘a piece of armour (sildi)’ made of steel and fastened to the forearm (sa’di) in battle’ San. 290r. 10.

Tris. V. ĠLB-

D kilaça:- Den. V. fr. kilça; ‘to kill with the sword’. S.i.s.m. Türkî (he lanced six men; his lance broke) yelteç eriq kilça:di ‘he killed the seventh with a sword’ İN 5: Xak. xî olu an: kilçad: ‘he struck him with a sword’ (siba:hu bi’il-sayf) Kaş. III 331 (kilça:ar, kilça:ma:); Osm. xvi-xvii kilça: occurs in several texts TTS III 444; IV 508 and the Recip. f. in XVI to XVIII.

D kulaça:- Den. V. fr. kulaça; survives in SW Az., Türk. gołça:; Osm. kulaça ‘to measure in fathoms, to walk fast waving the arms’. Xak. xî ol urun: kilçad: ‘he measured the rope (etc.) in fathom’ (a:baa’ ... bi-bə:i) Kaş. III 330 (kulaçlar, kulaç:ma:); KB ka:yu yær kulaç:layu yugur yadagh ‘some run on foot striding over the ground’ 1734.

D kilçlan:- Hap. leg.; Refl. f. of kilça:-. Xak. xî er kilçlandi: ‘the man owned a sword’ Kaş. II 267 (kilçlan:ar, kilçlan:ma:).

Disl. ĠLD-

(D) kalt: normally ‘how?’ or ‘(just) as’; less often, with Conditional mood, ‘when’ or occasionally ‘if’. Not noted later than Uyg., and apparently an earlier form of kaltu; q.v. It has no connection with kal- but perhaps has some primeval etymological connection with ka:nu; q.v. Türkü vii ff. kalt: yurürä tasiq alsa: ‘if a man takes a white stone’ Toyok 14-15 (ETY II 58); kalt: erikliq ‘how powerful?’ Toy. III 2v. 11-12; kalt: uyun ‘how shall I be able to get on?’ Irk 45: Man. (we know) yaruki karalı kalt jovilim ‘how light and darkness were mixed’ Chuas. 166-7; a.o. 170-1; ka[kl}] etöq kodsär biz ‘when we lay aside our (human) bodies’ TT V 6, 3; Uyg. vii ff. Man. A inça kaltu su i:ba ica:pa gin yerde aça bèrjer ‘just as water opens a door in the ground for bushes and trees’ M I 13, 7-9; kalt ... yaraturça ‘as a man makes’ ... (kalt) ... örtürürce ... (kalt ... erüčce) ançaluyu ma ‘so also do’.}
Dis. ĠLĐ -

14, 8–13; a.o. M III 12, 6 (iii) ('when'; konuk): Man. inça kalti ... yeme 'just as ... so' Wind. 30–47: Bud. Sanskrit yathā 'as' kalti ... ça TT VIII A.3; ça purani ulatı azag nomluglar sözleyürler 'as the teachers of false doctrines, the Puranás, etc. say’ U II 8, 13–14; inça kaltı 'for example' (in a list of sins) TT IV 6, 26–7; a.o. of kalti ... teg Ilhun-ts. 324; TT VI 336; ançaluyu kalıtı USp. 89, 11; 106, 32–3—kaltı altı kün ertip bardı 'when six days had elapsed' PP 20, 1–2; kaltı taluy öğüzke tegıp 'when he reached the sea-(shore)' do. 31, 3; kaltı 'for erser when ... is' do. 38, 5–7. Civ. ançaluyu bolur kaltı ... teg TT I 51–2.

D kaltuk (kaltok); prob. abbreviated Pass. Dev. N.Afr. fr. kalıt- 'in the sense of something lifted up. L.-w. in Pe., etc. in the Çağ, meaning, Doorer III 1508. Xak. xi kaltuk 'the horn (gorn) of a wild ox' which is hollowed out (yulqab), and broth (al-xams) is drunk from it Kaş. I 475: Çağ. xv ff. kaltak (spelt) 'a leather attachment to the tree (hanā) of a saddle, the saddle-tree itself' San. 275r. 21.

D kilitk Den. N. fr. kûl. Survives in SC Uzb. kılık; NW Kg., Noğ. kılşık; SW Az. gülg; Osm. kilçık; Tkm. gülçik meaning 'the beard on a grain of wheat, rice, etc.; a small fishbone; short, coarse hair', and the like. Cf. kıldıuk. L.-w. in Pe., etc. Doorer III 1509. Xak. xi kilitk (unvocalized) ibriyatul-l-a'is‘a wa hazās-tahu 'scurf' (Hend.) on the head' Kaş. I 475: Çağ. xv ff. kilitk/kılıçik (both spell) (1) ñūy 'a hair'; (2) xär-i māhı 'a fish bone'; (3) xärhā-i sirtısı 'the sharp spikes on grains of rice or barley', in Pe. dâsa San. 295v. 16.

D koltuk Den. N. fr. kol; 'armpit'. The spelling koltik in Uyg. and Kaş (but with Den. V. koltuk-) may be the original form. S.i.s.m.l.; L.-w. in Pe., etc. Doorer III 1575. Uyg. viii ff. Civ. kimnî koltiki yıldız bol- sar 'if a man's armpits become malodorous' II I 28: Xak. xi koltik (sic) al-ibit 'armpit' Kaş. I 475: xiii(?) Tef. koltuk ditto 212: Çağ. xv ff. koltük/koltuk zir-i bagal ditto San. 290r. 8. Kom. xiv ditto koltuk CCG; Gr.: Kip. xiii al-ibit koltuk HOU. 20, 10; xiv ditto Id. 74; xv ditto Kav. 61, 5; Tuh. 4b. 2.


D koldaş N. of Assm. fr. kol; 'comrade'. lit. one with whom one links arms. S.i.s.m.l. L.-w. in Pe., Doorer III 1507. Xak. xi koldaş 'a comrade' (al-garın); the word is used only between servants of notables Kaş. I 461; a.o. III 11, 3: KB bilgilsiz kinçiy yazuv koldaş ol 'his (own) actions are bad companions for an ignorant man' 321; o.o. 1697–8 (adaş) 2276: xiii(?) Tef. koldaş 'comrade, friend' 212: Xak. xiv Rbg. ditto R II 600 (quotns.): Çağ. xi koldaş yar ve yolculu ve dastığr 'friend, fellow traveller, comrade' Vel. 344 (quotns.); hamdast 'com-
Çağ, xv f. kuldur- künâhidan 'to order to do' (San.) 298v. 8 (quon.): Xwâr. xiv ditto Qutb 147.

D koltur- Caus. f. of kol-; n. o.a.b. Xak. xi ol mendin mek kolturdî: 'he ordered someone to ask me (hâttâ sa'ala minî) for the thing' Kaş. II 191 (kolturur, kolturmak): xiv Rûg. Yâ'âbûnî kûn koldûra kişî xiberdi 'he sent a man to ask for Jacob's daughter in marriage' R II 602.

F koldûra- Hap. leg.; vocalized koldûrû- in the MS. but in a section for Dis. V.s.; apparently a Den. V. fr. *kaldur, which is presumably an onomatopoetic; cf. kaldûrûg. Xak. xi tûm kaldûradî: 'the garment (etc.) rustled' (taga'âga) Kaş. III 447 (kaldûra, kaldûrûmâyûk).

Tris. ĠLĐ

F kalûda- See bakân.

S kolğûrî- See kolğûrû-.

VUD kaldûrûg. Hap. leg.; prob. a metaphys.ized Dev. N. A. fr. kolgrûz. Xak. xi kaldûrga tûm 'a rustling (nestagya'âga) garment'; also used for anything that rustles like a scroll of paper (al-gîrjûsz); etc. Kaş. III 442.

Tris. V. GLĐ

D koltuklû- Den. V. fr. koltuk; 'to carry under the arm' and the like. S.i.m.m.l. Çr. xi ol otûg koltuklûdî: ta'atbàstâl-ûxâtab 'he used the firewood under his arm'; also used for 'to hit (someone) in the arm-pit' Kaş. III 351 koltuklûr, koltuklâmâyûk).

D koldalan- Hap. leg.; Ref. Den. V. fr. koldaş. Xak. xi ol menîçî ûrlê; koldalaşlû-; 'he reckoned himself to be one of my comrades' (aşhabî) Kaş. II 272 (koldalaşlanûr, koldalaşlanmâyûk).

Mon. V. ĠLĐ

S kalk- See kultur-

Dis. ĠLĐ

D kalkh Dev. N. fr. kalk-: normally 'the air, atmosphere' or, occasionally by itself but usually in the plr. ûkk kalkh 'the (visible) sky'; in one or two cases perhaps 'a structure open to the sky' or the like. N. o.a.b. Uyg. vii f. Man. kâltûn (sî, âk) ûntîjiz 'you came down from the sky' TT III 35; a.o. do. 126 (biîtî): Chem. U. 183, 128-238. Bud. tûk kalkh U. 37-39, 77, 12, 14-16, X 134 etc. (at that time his mother the queen) halîkta ûndûz kalkhita xwîn ûştar xerik 'was lying asleep on a high open balcony (?) in the town' (and had a very bad dream) Sue. 520, 16-17; Chem. U. 193 (gêç-): xiv Chm.-Uyg. Dict. îkîlg Pîng 'blue sky' (Gûs. 2, 184 6,595) ûkk kalkh Îlîgî 175; R II 230: Xak. xi kalkh al-lâze 'the air, atmosphere' Kaş. I 533; o.o. I 354, 25; III 46, 73; KB (various birds) kalkhû ûndûz 'have filled the air' 72; kalkh kûsî tûgîlî 'the sky has writhed its brow' (and pours down rain) 80; o.o. 94, 141, 537: xiv(?). Aî. kalkh kuslanna 'the birds of the air' 459: Xwâr. xivîn(?); (the walls of this house were gold, the smoke hole silver) kalkhûr temûrdin xerîl . . . aq kalkh 'the windows (or balconies?) were of iron' . . . (say here and) 'open the window (or balcony)'; Ög. 250-4.

D kalkh Dev. N. fr. kalk- 'conduct, behaviour, manner', and the like; xivînîl, with the implied implication of regularity, normality. L.î.î. 193, 141, 420, 193, 417. Uyg. viii f. Bud. (if his mood, knowledge and) kûlkînî or naqûshûrîm 'character are not continuously stable' Şer. 304, 3-4: Çiv. kalkhîa yaş 'his character is mild (?)' TT VII 17, 22; a.o. do. 6 (êltîn): Xak. xi kalkh al-îra wa'll-îra ma'alînûsî 'behaviour, personal relationship'; also pronounced kalk Kaş. I 575: a.o. II 229 (têxûfûl): KB kûlinçî kîlkî erdî kalkh ûz-e 'his actions were pure and his character equitable' 42, 107, 149, 144, 368 (âkkûrû-); etc. xiv Rûg. tûhûtîb haûrûn tîflêYG. kalkhûlarda eûqî kalkh kohûkîxî 'since a character trait condemned by all, the best of all character traits is humility' 269-271 (Trêf. xügîr kalkhîl 'grave, solemn' 208): Xiv Mûk. xulûg wa tabî 'character, nature' Küllîh Mê. 51, 14 (Rîf. xulûg kûlnî): Çağ. xv f. kalkh xûlî 'actions, behaviour' Vêl. 332 (quon.); Küllîh xûrast az xuûd tabîlât an 'an expression for personality or character' San. 298v. 20 (quon.); Xwâr. xiv kalkh 'conduct, character' Qutb 148: (Köm. xiv kulkhlî 'having a (good) character' CÇi, CÇi; Gr. 206 (quon.): Kîp. xüîîî al-xulûg kâhê Hov. 19, 16: xiv ditto; one says kûlkîk xûgîyû: dûr 'his character is good', and kûlkîk yaman dûr 'his character is bad' Id. 74: (xv xulûg xîlî Tûh. 14a. 5; 90b. 9): Osm. xiv and xvi kalkh 'character, behaviour' in two texts TTS I 456; IV 508.

S kulak- See kulâk-

D kullüg P.N./A. fr. kul; n. o.a.b. Türkî vii ol û/stdê: kul kullüg (or kullüg-) bolmî şertî: 'at that time (even) slaves had become slave-owners' I E 21, II E 18.

D kullak A.N. fr. kul- 'slavery, the status of slave'. S.i.m.m.l. except NE(?2) with some extended meanings. L.-w. in Pe., etc. Dow. I 158. Uyg. viiiî f. Bud. kamûxîn eûqî ûlgî feqîgê kulluk (sû, not kullêk) barbînî 'we will all go in the capacity of slave' Xûr. xiv îjûsh xûsûs xalûdî xwûs xalûdî kâlûk bûnîxî «service (to you) the word slavery has become welcome» 589; a.o. 1918: xivîn(?) Tej. kalkh xûlûg 'service, or submission, to God' 217: Çağ. xvîî f. kullukî bûndaîg wa sizîbat 'the status of slave, service', and metaphor. 'ord-xwîzî xûlûg 'an offer of service' San. 293v. 16; Xwàr. xiv kûllîk 'service' Qutb 143: Kom. xivî 'service, humility, respect' kulluk CÇi; Gr. 206 (quon.): Osm. xivî f. kullukîk 'service, the status of slave or servant, fairly common TTS I 495; II 664; III 486; IV 551.
Xak. xi KB tapuğka manma ay taşığı
telim tapuğ kilga axır başını kalın
'O man with long service, do not rely on (long)
service; in the end service will make your head
useless(?)' 4755.

Tris. ĞLM

kaln.; lit. 'something up in the air'; cf. kalık.
Xak. xi kalına: alğurfa 'balcony' Kağ. III 174.

Tris. V. ĞLM

Bud. sizık ők kilımındınız yažım nom
taplanın őrű tikmeklik 'you seem to have
been advocating satisfaction with the "half
doctrine" (i.e. the Hitayna) Hien-ts. 2087-8.

Dis. ĞLM

kalın (of a solid object) 'massive, dense'; (of
a crowd) 'dense' and object; almost syn. w.
yoğun; the difference between the two seems
to emerge in T 13-14 where kalın is con-
trasted with yuyuka: (uyukça) and yoğun
with yinçe'; on this basis kalın must mean
'dense' in the sense e.g. of weighing a good
deal per cubic foot, while yoğun means
'thick' in the sense of having a substantial
distance between the two surfaces. The
semantic connection is too remote to justify
the theory that this is a Dev. N.A. fr. kalı-
S.i.a.m.l.g.; in some NE, NC, NW languages
calın. Türkü viii (when a thing is flimsy it
is easy to crumple it up) yuyuka: kalın bolsar
('but when the flimsy thing becomes solid')
it is difficult) T 13: viii ff. Yen. kalın yağlıka:
kaşmının teşipen 'attacking the enemy and
showing no respect for them' Mał. 28: 8;
Uyğ. viii ff. Bud. kalın kuvağas arasınta
'in the middle of a dense crowd' U III 53, 4
(iii) (U II 23, 18); kalın kuçuğunlarğ
'Numerous consorts' U III 16, 19; o.o. PP
70, 5; Kvan. 43 ff., etc. (all of crowds and the
like): Civ. yüz el(l)iğ kalın bûz '150 (rolls
of) solid (thick) cotton cloth' USP. 16, 5; Xak.
xi kalın 'anything dense or thick' (fıxışın wa
galıç) whereas a numerically strong (al-katif)
kalın: is a kind of kalın: Kağ. I 404; five o.o.
KB kalın yatara 'among a crowd of strangers'
491; o.o. 1021, 1697 (adaş), 2178, 2710, 2861
(yiğ); 5164: xiii (Tef.) kalın 'thick' (matir-
mess) 195: Çagh. xv ff. kalın muttrakkam wa
anbih 'thick, dense, numerous' San. 276r. 12
(quotens.): Xwar. xiv kalın (of a crowd)
dense) Qub 129: Kom. xiv (thick) kalın
CCG; Gr.: Kip. xiii al-cafi 'thick, coarse
(opposite to 'thin' yupka) kalın: Hou; 27, 9;
xiv kalın galıç: xiv taxın, sic (in error) kalın
Tuh. 9a, 3; taxın wa gasrî (abolant) kalın
do. 10b. 13; cäfis sheath (kın; cafi) kalın do.
11b. 1: Osm. xiv and xiv kalın, dense,
numerous'; in several texts TT I 406; II 567.

I kalıp 'bride price', that is a sum of money
paid by a bridegroom to the family of his
intended bride; cf. kabin, S.i.a.m.l.g. except
SE, the modern forms varying between kalıp,
kulun (from which the Russian word kalym is
derived), and kalın. L.-w. in Pe., etc., Doerfer
III 1407. (Uyğ. xix kuzim kalınsîz bértim
'I gave my daughters (in marriage) without
(demanding) a bride price' Suei 7): Xak. xi
kalına-mahr 'bride price' Kağ. III 371 (prov.
verse): Çağ. xv ff. kalına 'a sum of money
(mâli) which a suitor sends to the family of his
(intended) bride when seeking her hand in
marriage' San. 276r. 14: Kip. xiii mahur'l-
zaravak kalın Hou. 27, 19; xiv kalın al-mahr
Id. 74; xiv ditto Tuh. 35b. 2: Osm. xiv to xvi
kalın 'bride price'; in several texts TTS I 406;
II 568; III 398; IV 456.

S 2 kalıp See kalın.

kulan: 'saddle-girth'. Survives in NE with
some phonetic changes and in SW Osm.
kolan; ('Ktm. gölan 'the rope encircling a
reed but'). Xak. xi kolan al-hızm 'girth';
kolan etli: 'the part of a horse which is en-
circled by the girth' Kağ. I 404: xiv Muh.
al-hızm kolan Mel. 72, 1; Rif. 174: Xwar.
xiv kolan (sic) 'girth' Qub 143: Kom. xiv
'girth' kolan CCI; Gr.: Kip. xiii al-hızm kolan
Hou. 1, 8; 14, 2; xiv ditto Id. 74: xiv
ditto Kav. 64, 3; hızm (ayil and) kolan Tuh.
13a. 5: Osm. xvii, in Rûm, tang-i as girth'
San. 28ov. 27; kolan (spelt) in Rûm, same
as kolan do. 28.

kulan: 'the wild ass, Equus hemionus'. An early
l.-w. in Mong. (Haensch 71, Kow. 932) and
in Pe., etc., Doerfer III 1574. S.i.a.m.l.g.
except NE(?) see Schcherbak, p. 95. Cf. tağî.
Uyğ. xiv Chin.-Uyğ. Dict. yeh m'a 'wild
horse' (Giles 12,969, 7,576) kulan tağî (mis-
spelt tani) Ligeti 169; R II 974: Xak. xi
kulan himáru'l-wahs 'wild ass' Kağ. I 415;
four o.o. translated al-ayr 'wild ass': KB 284
(bas-); 5375 (tağî): xiii (Tef.) kulan 'wild
ass' 217: xiv Muh. himáru'l-wahs kulan Mel.
72, 8; Rif. 175: Çağ. xv ff. kulan gür xar
ditto San. 28ov. 26; Xwar.-xiv ditto Qub 143:
Kip. himáru'l-wahs kulan Hou. 11, 8; xiv
ditto Id. 74; Bul. 10, 8; xiv ditto Kav. 62, 7;
himâr (esek and) kulan Tuh. 13a. 4: Osm.
xiv ff. kulan 'wild ass'; in several texts TTS I
477; III 467; IV 532 (everywhere kolan).

VUF xulup Hap. leg.; no doubt a Chinese
phr., ho ling or hu ling'. Cf. baruç. Xak. xi
xulup 'a word for silk of variegated colours
('alâ alwân sâtâ') imported from China' Kağ.
III 371.

kulan 'a foal' from birth to one year, younger
than a tayy, q.v. S.i.a.m.l.g.; see Schcherbak,
p. 90. L.-w. in Pe., etc., Doerfer III 1423.
Türkü viii ff. Irkt 24 (emîg): Xak. xii
kulan al-fal 'foal' Kağ. I 404; o.o. translated
al-murh 'colt' I 215, 9; II 90, 11; translated
al-falûw III 92, 3; xiv Muh. al-murh kulun
Mel. 69, 12; Rf. 170: Kip. xiii (al-murh tâyy)
al-murhûl-tâgüf ('small') kulun, Din. f.
kulançak Hou. 12, 9; xiv kulun al-falûw
Id. 74: Osm. xiv ff. kulun (occasionally spelt
kulan?) 'foal'; c.i.a.p. TTS I 496; II 665;
III 487; IV 552.
D kalp: Hap. leg., but cf. kalpula:- ; possibly a crasis of *kalinqyu: Dev. N./A. fr. *kalin- Refl. f. of kal- in the sense of some thing that remains or stays by itself. Xak. xi kalp: al-tufiwi 'ašar ra-xi'il-mâ 'floating on the surface of the water'; hence one says Suyda: kalpula:di: 'he floated (fa%fâ) on the surface of the water' Kay. III 379.

D kalqni Dev. N. fr. kilm- 'act, deed, action', as opposed to _kal which means rather 'a course of action'; in Buddhist terminology normally translated Sanskrit karma, but in U II 8, 20 ff. bhava. N.o.a.b. Türkî viii ff. Man. ye kalqniça 'by his devilish actions' Chusas. I 17: bu kalqniçün [özüti?] boşunmaçây [his soul?] will not be freed by this act' TT II 6, 31-2: Uyûq. viii (after this my father the xafjan died) kara: boğun kalqniç[r]: gap 'the actions of the common people...'. Şu. N 12: viii ff. Man. bu buyan eddqi kalçni güçinte 'by the strength of these meritorious and good deeds' TT IX 96; o.o. do. 100; TT III 11: Bud. kalçni in such plur. as eddqi kalçni 'good deeds' and ayîg kalçni 'evil deeds' is very common 2, 1, 3, 7, 12, etc.; U III 42, 2; 89, 17; IndEx in TT I to V, p. 37; Sev. 7, 11 (opar-): Xak. xi kalqni al-xulqu 'behaviour'; hence, one says eddqi kalçni 'good behaviour' and also the opposite; kalçni taqammacu:mar-a wa dalâlîhah 'feminine coquetry (Hend.)'; one says to a woman uñiikel kalçniçlana: 'do not be such a coquette' Kay. III 274; a.o. II 156 (kilm-): KB kalçni is common 42 (kîlik), 105, 149, 181, 340 (arkuk), etc.: xiv Müh.? xulq wa tab. 'behaviour, nature' kalçni Rîf. 147 (Mel. 51, 14 kalqni: Xwar. xiv kalçni 'action' Quob 148 (and see kalçni: Osm. xiv to xvi kalçni 'action', etc. in several texts; kalçni et-jeyle- 'to behave coquettishly' TTS I 457; II 625; III 444.

D külph: Hap. leg.; apparently crasis of *kalinnguk, Dev. N./A. fr. *kalin-, cf. kal-q; syn. w. kiltuk but not connected etymologically. Xak. xi kalqnu (MS. in error kalqnu) 'scurf (hazâzatu:ra:s)'; and also anything like fur or hide which is matted (ingabada) by contamination with something viscid Kay. III 383.

Dis. V. GLN-

D kilm- Refl. f. of kil-; usually in a Pass. sense 'to be made, created', and the like, but in the early period also (of a child) 'to form its own character, to grow up'. S.i.a.m.lg. Türkî viii ini:il: eclip:stiq kalinnmaduk èringo:lu: kanînteg kilmaduk èringi: apparently the younger brothers did not grow up like their elder brothers of the sons like their fathers' I E 5, II E 5; (I myself, the Counsellor Tofa:kk:us) Tavqisz èlige: kulqntum 'grew up for (i.e. as a subject of) the Chinese Empire' T 4; o.o. I E 1, I I E 2 (asra): Ongin 4; viii ff. Man. kentu t̄umq kalinnim: 'self-born and self-created' Chusas. II 14: Uyûq. viii ff. Bud. sipgirgelir oqulqgul kalqniç 'making as if to swallow him up' U IV 8, 19; Çâstanî ëlgî befegi sançgalli urlg:al kilm: 'making as if to pierce and strike King Çâstanî' do. 40 ff.; o.o. TT X 359; Swu. 138, 18-19; 610, 7: Cîv. befeg bolgali kilminden 'you were making as if to become a beg' TT I 36; kilm: duk sayû iš büter 'everything which you do for yourself succeeds' do. 138-9; a.o. VII 30, 3: Xak. xi er tege: kilm: kilminden: 'amidâl-raçul min kullû'lamîl 'the man did everything (possible)'; and if he wishes to do more than he should, one says to him ükqîl kilm:na: 'do not overdo it' (là tudwisul-hadd) Kay. II 156 (kilm:nur, kilm:in:ki:); o.o. I 64, 13; 394, 19; 508, 3; III 20, 16: KB (do not treat life lightly) eddqi kilm 'do good' (or make yourself good?) 1333; (look at the fair-haired beauty and) kilm özke fäl 'make him your mascot' 2468: xiii (?) At. (if you are a believer) tawâdu kilm 'be humble' 280; a.o. 414; Tof. kilm: kilm:forms Compound Pass. V.s with Ar. N.s 208: Çaq: xv ff. San. 295a. 3 (kilm-): Xwar. xiv kilm- 'to do (for oneself); to be done' Quob 147: Kip. xiv kilm: taxallaga ma:alu 'to model oneself on someone?' Id. 74: Osm. xv and xvi kilm- 'to behave (in some way); to be made'; in two texts TTS IV 509.


D kula: Trans. Den. V. fr. kulun; n.o.a.b. Cf. kulunl: Xak. xi kisrak kulud: 'the mare foaled (natacât. ... faut) Kay. III 302 (kalnur, kalnurmak); (in a note on yenî-: q.w.) for a mare, since 'foal is kulun, the mare foaled' (natacât) is kisrak kulnad:; one should say kulunl:; but the shorter word is used because -n- and -l- come from the same point of articulation (maxra:x) so that the two interchange and the word is shortened to this III 92, 5: Kip. xiv kulnawalada filw 'to foal' Id. 74.

D kalnad: Hap. leg.; Intrans. Den. V. fr. kalin; cf. kalnu:. Xak. xi yuvka: neq kalnatt: 'the flimsy thing became thick' (gâlusa); originally kalnatt: but assimilated Kay. II 350 (kalnatur, kalnmatmak; sëc, no doubt in error for kalnadar, kalnadmak).

Tris. GLN

?F kolupa: 'the young shoot of a plant or tree'; n.o.a.b. The word is not of a normal Turkish shape and may be an Indo-European (?Tokharian) l.-w. connected with I.E. *gol-
'branch'; Armenian k'ol 'branch'; Tokharian B kolv 'hair'. Uyg. viii ff. Man. Wind. 8-9 (ed-è-dè); Bud. (I will create the roots, twigs, branches, and leaves of various flowers and fruits) yana yeme i tariq kolupənəs 'the young shoots of bushes and cereals' Swut. 529, 9.


D kulaça: N.Ag. fr. kula-; (of a mare) 'in foal'. N.o.a.b. Xak. xi kulaça kisan: al- čaqoqa mana'l-kayl 'a mare in foal' Kas. I 491: Kip. xiii al-hicru'l-uşur 'a mare in the tenth month of pregnancy' kulaça: (Isc, MS. kułaka:ṇa) Hou. 12, 8; xiv kulaça: (unvocalized) al-hicru'l-hamit 'a mare in foal' Id. 74.

D kılıncığ P.N./A. fr. kılıncığ; used only with preceding qualifying Adj.; n.o.a.b. Türkii vii ff. a:nı kılıncığ 'evil doing' Toy. III iv 2-3 (ETY II 178); Uyk. viii ff. Man.-A edğü kılıncığ 'doing good works' M I 10, 3: Man. edğü kılıncığ iştələnt istələtıp TT III 80; o.o. do. 113-17; Bud. ayığ kılıncığ PP 62; U III 53, 6 (ii); edğü kılıncığ işt TT IV 12, 53; a.o.o.: Ciov. edğü kılıncığ işt TT I 53, 79: Xak. xi KB 340 (arkuk).


D kolunçu: Dev. N.Ag. fr. kolun-; 'boggar'. N.o.a.b.; perhaps a misreading of kolqçu: (see kolqçu) but that word may be a misreading of this one. Uyg. viii ff. Bud. irınc čığay bușiç kolunçu tinğılar 'miserable poor alms-gatherers and beggars' U III 10, 4-5.


D kolunluğ P.N./A. fr. kolun-; 'having a foal'. S.i.s.m. Xak. xi kolunluğ kısra:k ramaka mutiya, that is 'a mare which has a foal following her' (yatładha) Kas. I 500.

D kalınçiz Hap. leg.; Priv. N./A. fr. 1 kalıq; 'without demanding a bride price'. Uyg. ix Suci 7 (1 kalıq).

D kılıncığan- Hap. leg.; Refl. Den. V. fr. kılıncığ; 'to be coquetish'. Xak. xi Kas. III 374 (kılıncığ); n.o.e.

D kulunla: Den. V. fr. kulun; (of a mare) 'to foal'. S.i.a.m.l.g. with some phonetic changes; cf. kuluna-. Türkii vii ff. Irkbs 5 (2 be:); Xak. xi Kas. III 92 (kuluna-); n.o.e.: Kom. xiv 'to foal' kulunla- CCG; Gr.

D kalpula: Den. V. fr. kalpula; pec. to Kas. Xak. xi er suyda: kalpula:la: 'the man floated (tufa) on the surface of the water'; this happens when he kicks (yarkəd) his legs and moves his shoulders and is stationary (gənəm) being supported by the water Kas. III 410 (kalpula:lar; kalpula:man:ka; everywhere vocalized kalpula:la:-); a.o. III 379 (kalpula:).

PUD kalaqur- Hap. leg.; the etymological suggestions in the note on the passage are unconvincing, prob. a mis-spelling of *kaliqur-Intrans. Den. V. fr. kalqur; 'to float' or the like. Uyg. viii ff. Bud. (when I heard of your good health, that which could not be seen shone brightly, as if I had seen you in the flesh) kalqur[yu] kalaqurdu könlümüz 'our mind rose in the air (with joy) and floated there' Hüien-ts. 1878-9.

Dis. GLS

D kulsığ Dev. N. fr. *kulsığ- Simulative Den. V. fr. kul. N.o.a.b. Xak. xi kulsığ er 'a man whose character (xulqu) resembles the character of a slave' Kas. I 465; a.o. III 128, 19 (under-śig, cf. čərlığ); KB ağırmazmen begsig yə kulsığ kışiq 'I do not distinguish between the lordly and the servile man' 809.

Tris. GLS

D kalısqiz Priv. N./A. fr. *kaliq Dev. N. fr. kal-; 'without a remainder, without exception', and the like. N.o.a.b. Türkii vii on ok boğduun; kalısqiz taşımış 'the On Ok (i.e. Western Türkii) people have taken the field in full force' T 30; a.o. T 33: Uyk. viii ff. Bud. (the rulers in all Jambudvipa) kalısqiz keltiller 'came without exception' U II 22, 23; alku nizvanlıqlı lği yokna tegi kalısqiz öçürüp 'suppressing all emotions without exception to the point of complete extinction' TT IV 12, 55-7; o.o. do. 60 (v.l. kalısqiz); TT X 129, 248; Swut. 49, 1; 137, 22; 138, 12 etc.

VUD kolumuz Priv. N./A. fr. kolum; n.o.a.b. In the phr. əqsız kolumuz clearly 'untimely'; in the phr. ülgisız kolumuz it seems to mean rather 'not confined to a single short period; timeless, eternal'. Uyk. viii ff. Bud. (just as the sin of killing living things is grievous; the merit and good deed of not killing them) ança ok ülgisız kolumuz tettir 'is called equally immearableable and eternal(?)' Swut. 21, 16-17; in TT VI 440 kolumuz is a v.l. for ülgisız in the phr. ülgisız etòz bodisatv 'the Bodhisattva with the immearable body'; o.o. do. 348-9 (Əqsız); 439.

Dis. V. GLS

D 1 kalıq- Co-op. f. of kal-; n.o.a.b. Xak. xi (after 2 kalıq-) also used when two men com-
pete in remaining behind (ji'il-terk xalpa(n); MS. xalqa(n)) Kaş. II 109 (no Aor. or Infin.): Çağ. xv ff. (kalın-)kalış- (both spelt) wā pāsmāndan ya'ni pay kam āwardan 'to stay behind, that is to run off' San. 275r. 8.

D 2 kalış- Recip. f. of kalı-; s.i.a.m.l. in NE(? ) R I 245. Xak. xi at adğer kalışdı: 'the horses and stallions jumped at one another' (tawālībatat) Kaş. II 109 (kalışur, kalışmak).

D kilis- Co-op. of kil-; n.o.a.b. Xak. xi ol maşa; iṣ kilisdi: 'he helped me to do something' (ji'il-amal); also used for competing Kaş. II 109 (kiliṣur, kilismak); Çağ. xv ff. kilis- Co-op. f.; bā yak ḏiqar ḥardān 'to do (something) together' San. 298r. 29 (quotns.): Xwar. xiv bir birliğinde hasad kilismaqiz 'do not envy one another' Naḥ. 412, 6.

D kolus- Hap. leg.; Recip. f. of kol-. Xak. xī olar ikki: kizil kolusid: 'they asked one another for a daughter in marriage' (xaṭaba; MS. ḥaṭaba in error); also used when two men ask (sa'ala) one another for something Kaş. II 109 (verse; no Aor. or Infin.).

Mon. ĞM-

kaṃ: 'sorcerer, soothsayer, magician', and the like. Survives only(?) in NE, most languages R I 476. L.-w. In Pe., Doerfer III 1409. Cf. kama-la-. Uyğ. viii ff. Man.-A (physicians will not be able to heal him) taki kamaq kamlar tērlep nēp tīrgirmegėy 'and all the sorcerers when they assemble will certainly not bring him back to life' M I 15, 8-9; o.o. do. 33, 17-18 (teğrlik), 22; Man.-uğ. Frag. 400, 9 etc.: Bud. yekke ichekqe kammaq tapići tinliqlar üküş 'worshippers of demons (Hend.) and sorcerers are numerous' TT VI 017-18: Xak. xi kam al-kahin 'soothsayer' Kaş. III 157; three o.o.: KB kerek tut otaq kere erke 'kama 'get a physician or, it may be, a sorcerer' 1065; bu dünəya kam 'the sorcerer of this world' (cannot cure it) 2002; o.o. 3873, 5244: xii(?) Tef. (you are not) kāhin ya'ni xam 346: xiv Muḥ. al-arrafl 'sorcerer' wa-l-kāhin kamar Mel. 5, 2; Rif. 75; al-arrafl wa-l-muʿazzim (snake- -charmer) kami 58, 5; 156: Çağ. xv ff. kamaq tabib wa muʿālde wa kāhin wa tādāmān 'physician, healer, sage, wise man' San. 276v. 7: Kaman. xiv 'female exorciser' kam katum CCG; Gr.: Kip. xiv kam al-tabīb Id. 75; xv dāya properly 'midwife, foster mother', here perhaps 'witch' kam Tuh. 15a. 13.

I kom 'camel's pack-saddle'. S.i.a.m.l.(Sw. Tkm. ĝom) in the same meaning or for 'the pad on such a saddle; the fat on a camel's back'. Xak. xī kom qaṭaba-l-ba'ir 'a camel's pack- saddle'; it is made as follows, the camel's back-cloth (hillu) is taken and stuffed with straw, and both side pockets of it (hawālayḥi) are thus raised to the level of the hump; it is called tevey kom: Kaş. III 136: Kip. xii al-hīdāa wa-l-barda'a 'camel saddle, pack- -saddle' kom Hou. 5, 16.

2 kom 'wave'. Survives in NE Alt. kom R II 667; SW Tkm. ĝom. Xak. xī kom mawcūl- -mād 'a wave' Kaş. III 137 (verse): xiv Muḥ. al-mawc kom Mel. 77, 3; Rif. 180: Kom. xiv 'wave' kom CCG; Gr.: Kip. xii al-mawc kom Hou. 5, 15: Osm. xvii kom 'wave, storm' TTS I 496 (kam).

kum 'sand'. S.i.a.m.l.g. L.-w. In Pe., etc. Doerfer III 1525. Uyğ. viii ff. Man. M III 37, 3-5 (ii) (3 al): Bud. ērē kum aλ kum kūm ʾuš 'its soil and sand were all silver' PP 36, 6-7; kum saninca burxanlar 'Buddhas as numerous as (grains of) sand' U III 57, 12; o.o. Hūen-tings 321-3 (tepti); Kuăn. 84, etc.: Çiğil xi kum al-raml 'sand'; the āqūq do not know this word Kaş. I 338; seven Xak. o.o. translated al-raml, al-turāb 'dust', or al-ānīk 'a heap of sand'; KB (the mind of an ignorant man is) kum tēg 'like sand' 975; (this man's soul) kuruq kumka okṣar 'is like dry sand' 3626: xiii(?) A. panarmū edž kum uṣak tan sant 'can one count (the grains in) a high sand- bank or small pebbles?' 60: Tef. kom 'sand' 217: xiv Muḥ. al-raml kum Mel. 75, 1; Rif. 178: Çağ. xv ff. kum rig-i narm 'soft sand' San. 290r. 29 (quotns.): Kom. xiv 'sand' kum CCG, CCG; Gr.: Kip. xii al-raml kum Hou. 5, 15; xiv ditto Id. 75; Bul. 4, 10: xv ditto Kav. 58, 14; Tuh. 16b. 5.

Mon. V. ĞM-

kaṃ: 'to strike down'; more vaguely 'to lower'; n.o.a.b.; cf. kamču-. Uyğ. viii ff. Bud. anta ok yerdə kəmdı 'and then beat him to death on the ground' U II 27, 24-5: Xak. xi ol anu kəmdı: darabahu fa-axhanahu wa amaqahu 'he beat him unmercifully, beat him to death' Kaş. II 27 (kämara, kəməkk); o.o. III 230, 18 (tuğ); 382, 11 (misvocalized kəm): KB kəmdı kozz 'he lowered his eyes' 5799: Xwar. xiv kəmər kozz MN 108.

kom- Hap. leg.; homophonous w. 2 kom. Xak. xī suv kəməd mića-la 'm the water was covered with waves' Kaş. II 27 (kəmara, kommaḳ).

Dis. V. ĞM-

kamaː- the basic meaning seems to be 'to suffer discomfort' or the like, hence (of the eyes) 'to be dazzled'; (of the teeth) 'to be set on edge'. Survives only(?) in NC Kr., Kxz., but see kamaː-. As the Aor. of this word and kəmdı are identical and as both are used with kəz, it is not always certain which V. is concerned. Xak. xī kəz kəməd: 'his eyes were dazzled' (ismandaɾat) by the glare of the sun; and one says anıq tuːsiː: kəmədaː 'his teeth were set on edge' (kalta) by eating something sour Kaş. III 272 (kəmara, kəməkk; prov.); o.o. I 340, 3 (to be dazzled); II 311, 19 (same prov.). KB yüzi korkulmuş erdi körüp koz kəmar 'his face was so beautiful that any eyes that see it are dazzled' (or anyone who sees it lowers his eyes) 464 (and see kəmː); Kom. xiv 'to be dazzled' CCG; Gr.:
Osm. xvi kama- 'to blunt (Trans.; the point of a nail)'; in several texts TTS I 407; IV 457.

VU komt- 'to long for (something)'; n.o.a.b. There is obviously no connection with the word in Tef. and Nahe. which clearly means 'to shine'. Xak. xi er evihe: komtidi: nagaftal-raclul wa'tar'aha saqq ila baythi 'the man travelled about and felt a longing for his home'; also used of anyone who longs (ištâqa) for something and sets his heart (hâqa qabalu) on it Kaş. III 273 (komtir; komatma:k); er komtidi: (MS. in error komtida: 'the man desired (hâqa fi) something' II 324, 7; KB taki arzuladi komti köpül 'and his heart desired and longed for him' 3854; o.o. 3854-7; (xiii?) Tef. (he told him to put his hand in his pocket, and when he had done so and drew it out again) elğindin nür komtidi 'light shone from his hand' 212: Xwar. xiv koman- (sic, spelt koman:-) 'to long for', seems to be a Refl. f. of this V. Qutb 143; yüzi tolun ay teq komyur 'his face shines like the full moon' Nahe. 23, 6; o.o. do. 9, 8; 54, 7; 102, 5).

Dis. GMC

kamiç 'ladle'. Survives with minor phonetic changes in NE Koib., Küer., Sag. R 486 and Khak. Cf. çomçes; çasik. Türkü vii ff. (a devout old woman stayed behind in a deserted camp) yağıltî kamic bulupan (so read) 'she found a greasy ladle' (and kept alive by licking it) Irkîl 13: Xak. xi kamiç al-mîrafâ 'ladle' Kaş. I 359; two o.o.: xiv Muh.(?) al-mîrafâ kamic Rif. 169 (only): Kip. xiv kamic (sic) al-mîrafâ; wa urribat bi'l-cumca 'Arabicized as cumca' Id. 76.

D kamiç: Dev. N. (properly N.Ag.) fr. kama- 'a whip'. S.i.a.m.lg.; cf. bergen: L.-w. in Pe., etc. Dorfer III 1527. Uyğ. viii ff. Civ. kamiç yîp 'having been flogged' H I 181; kamiç berge yep ditto Uşp. 55, 34: Xak. xi kamiç al-sawut 'a whip'; kiliç kamiç: al-mîraf, that is 'a whip containing a sword': kamiç: 'the penis (gâdib) of a horse, bovine, or camel', but usually used of a horse; one says at kamici: Kaş. I 417; xiii(?) Tef. kamiç 'whip' 197; xiv Rûg, ditto R II 494 (quotn.); Muh. al-migra'a 'whip' kamiç: (c-) Mel. 11, 6-7, 71, 1; Rif. 85, 174: Çağ. xvi ff. kamiç (spelt; with 'ç-') 'a well known kind of whip (tâşıyîna) (quotn.); in Ar. sawt; in the Qalmâqi language milâ (Kov. 2025 milâg), and in the language of Rûs pîlet (pîlet) Sen. 276v. 7: Xwar. xiv kamiç 'whip' Qutb 130; MN 72: Kom. ditto CCÇ, CČÇ; Gr.: Kip. xii al-migra'a kamic: (c-) Hov. 14, 6: xiv kamiç: (c-) al-mixara 'rod, stick' Id. 75; xiv al-migra'a kamiç: (sic) Kov. 6, 4; Tuh. 33b. 12 (also çokmar).

Tris. GMC


D kamici:gu: Den. N. fr. kamici. Survives only(?) in NE Tel. kamici: (Sor kamci:)}

'gangrene' R II 495. Xak. xi kamici:gu: 'a swelling (or blotch, bota) which appears on the lips or fingers as the result of a violent blow, a skin irritation or fever Kaş. I 491: xiv Muh.(?) al-migra 'a rheumatic or gouty swelling' kamici:gu: (MS. kamaçgu:) Rîf. 164 (only).

D kamciçilî P.N./A. fr. kamiciç; s.i.s.m.l. with some phonetic changes. Xak. xi KB kör arslan münîgli kilç kamciçilî 'see, riding a lion and using a sword for a whip' 2354.

Tris. V. GMC

D kamiçla:- Hap. leg.; Den. V. fr. kamici. Xak. xi ol müm ki kamiçladi: 'he ladled out (gîrata) the broth with a ladle' Kaş. III 331 (kamiçlar, kamiçlamanak).

D kamicilâ:- Den. V. fr. kamici; 'to whip, flog'. S.i.s.m.l. Xak. xi er atin kamiciladi: 'the man flogged (sata) his horse' Kaş. III 352 (kamicilâr, kamicilamanak).

Dis. GMD

F kamdu: Hap. leg.; 'a currency note'; no doubt a Chinese phr., kam (Middle Chinese kam) tu (M.C. du) or the like. Xak. xi kamdu: 'a piece of linen (qita'a kîrba) four cubits by one span in dimension, sealed with the seal of the Uyğur xân and used in commercial transactions' (bîhî biya'dîthum); when it becomes worn and tattered, it is patched up (yurqaq) every seven years, washed, and resealed Kaş. I 418.

Dis. V. GMD

D katam- Hap. leg.; Caus. f. of kama:- Xak. xi kûn kûzûg kaMAXATT: 'the sun dazzled (hayyarat) the eyes with its glare'; and one says avcî avya: tisîtîg kamattî: 'the sour quince (or something else) set the teeth on edge' (akalla . . . al-sinî) Kaş. II 311 (kamattur, kamattmak; prov. containing kamatt-); a.o. I 515, 6.

PUD kamit- n.o.a.b.; the first syllable is not vocalized in the Fergana and Cairo MS. and in 802 seems to be spelt kait- in the first; in the Vienna MS. it is spelt kâmît-; it is, however, best explained as a Caus. f. of kam- in the sense of 'to cause to throw down'. Xak. xi KB (every three-legged (stool) is incapable of leaning (emitmez) Eçegü turur tiz kamitman bolur 'the three (legs) stand even and cannot make it throw (the person seated on it) down' 802; (if one of the three legs lean) Ikûli kamtar uçar ol erli 'it makes the (other) two throw the man down and he goes flying' 803.

VUD komit- Caus. f. of koma:- 'to cause (someone) to long for (something)', and more indefinitely 'to arouse, inspire (someone)'. N.o.a.b. Xak. xii üldî meni: komittî: hayyacancî'l-sawq ila'd-mahbîb awi'l-watan 'longing (for my beloved or my home) aroused me' Kaş. II 311 (komitûr, komitmak; verse); ogól meni evke: komitmâgan 'the boy constantly makes me long (misâxweqî) for my home (etc.)' I 515; o.o. I 69, 8; II 168, 11.
324. 7: KB (a man must be violent to pierce the enemy's ranks) yitlik kerek kez komit-sa eriş 'he must be alert to arouse the men properly' 2328; komitsa köpül kor yoritsa kıslıf 'if he arouses men's minds and sets them in motion' 3701.

D kamtur - Lap. leg.; Caus.f. of kom- - Xak. xi ol anı: urup kamturdi: 'he ordered someone to beat him until he almost died and became speechless' (hada an yahlik wa xafata minhu sawtahu) Kaş. II 191 (kamturur, kam-turma:k).

D komtur - Lap. leg.; Caus. f. of kom- - Xak. xi yel suvuq komturdu: 'the wind raised waves (amacağı) on the water' Kaş. II 192 (kamturur, komturma:k).

Dls. ĞMG

F kamuğ (t猜想) 'all'; an early l.-w. fr. Middle Persian hım' (kamuğ). The earliest indisputable evidence for initial k- is in the Man. Syriac script, the Runic and Uyğ. letters used might equally well represent  x- , but there is no indisputable occurrence of  x-. In the Man. Syriac and Uyğ. scripts the word is usually spelt in the Iranian form km or kmağ; the form kamuğ with labial vowel attraction does, however, occur as early as Türkü viii ff. Survives as kamik/axamix in several NE languages and kamu in SW Osm. Cf. barça: etc. Türkü viii kara: kamuğ buğun 'the common people' I E 8, II E 8; kamuğ: yetii: yüz er bolmiş 'they became 700 men in all' I E 12, II E 11; a.o. I E 18: viii ff. kamuğ üze: yaruk boltn: 'it became light over everything' Tbn.B 26; kala: kamuğ sûslî: 'his whole army' do. 63; do. 30; Tun. IV 7 (ETY II 96); Toy. III 2-7-12 (II 179); kamuğ (sic) taslarîn: 'of all the stones' Tbolok 12 (II 58): Man. kamuğ yor üzkinîf 'of everything on earth' Chas. 45; o.o. do. 194, etc.; TT II 6, 9 etc.: kamuğalaçpurtur 'he weakens all' MIII 11, 12 (i): Uyğ. ix kamuğ (on fragments) II A 1; B2 (ETY II 37-8): viii ff. Man. kamuğ Wind. 6, 28; kamuğ (sic) TT III 35, 114; kamuğün ?Collective f. do. 61, 125; IX 66: Bud. kamuğ and the ?Collective f. kamuğun are common U II 65, 27; III 42, 13; PP 14, 8 etc.; TT IV 4, 16, 10, 28 etc.; V 24, 63, 26, 81: Civ. kamuğ is common in TT I: xiv Chin.-Uyğ. Dict. 'all' kamuğ Ligeti 161: Xak. xı kamuğ a Particle (harf) meaning al-kull 'all'; hence one says kamuğ kıslı: tüz ermes 'all men are not equal' Kaş. I 376; about 60 o.o.: KB kamuğ 'all' is very common, 4 etc.: xii? (ii) At. kamuğ törlüf işde 'in all kinds of things' 115; a.o.o.; Tel. kamuğ/kamuğ kamuğ 196-7: Çag. xv ff. kamuğ kamusum mã'nâsna 'all of them' Vel. 324; kamuğ camii 'all' San. 276v. 13 (quotns.): Xwar. xii kamuğ 'Ali 12: xii? (ii) kamuğ Qg. 14: xiv kamuğ Qubt 130: Nahe. 260, 10; kamuğ MN 43 etc.: Kip. xiv kamuğ al-cami' Id. 75; Osm. xiv ff kamu 'all; everyone'; c.i.a.p. TTS I 407; II 569; III 399; IV 457.

VU?D comek Hap. leg.; second syllable unvocalized; perhaps Intrans. Dev. N/A. fr. kom- in the sense of 'something that comes in waves'. Kaş. also lists the well-known tribal name Kumuk describing it as 'the name of one of the begs who was a friend of mine'. Cf. kğ etc. Xak. xi kamuğ rawutî-faras xıssatator'm 'dung', more particularly horse dung Kaş. I 383.

kamuğ: n.o.a.b., but cf. kamuğr-. Xak. xi anything which is 'shrunken (or creased) and crooked' (inüzâk wa a'waca) is called kamuğr; hence 'a man whose mouth is distorted by a paralytic stroke' (allaqâ bihi laqwa) is called kamuğr: yüzlûğ Kaş. I 426: Kom. xiv 'crinkled, crooked' kamov CCG; Gr. (no doubt a later form of the same word).

D kamuğa:k Dev. N. (connoting habitual action) fr. kam-; lit. 'constantly throwing (or being thrown?) to the ground'; the word used for various plants the chief characteristic of which is that either their seeds, or the whole plants, are carried long distances by the wind; in the Soviet dicts. the normal translation is perehati-pole. Survives in SE Tar. kamuğ 'salt-wort, Saltsula oppositifolia' RII 490; Türkü kamuğ 'salt-wort, Saltsula collina' Shaw 223; BS 464: NC Kir. kamuğ; Kzw. kamuğak.

Uyğ. viii ff. Bud. (I am like) kamuğak kendir-ke-tayaklik-kontümlûs 'a salt-wort supported by a hemp plant' Huie-t. 1948: Civ. kamuğak barîr tefê edîn kettî 'your property has disappeared as a salt-wort goes away (with the wind)' TT I 95-6: Xak. xi kamuğa:k al-tumâm 'a light grass, Panicum dichotomum' Kaş. I 475: Çag. xv ff. kamuğak (spell) 'a kind of plant like a wormwood bush' (bütâ-i yâyaqân) which is tangled and convoluted, with a very light weight; a gentle breeze rolls it (galtamad) across the plains San. 276v. 9 (quotns.): Xwar. xiv kamuğak 'camel thorn' and the like Qubt 130: Kip. xii 'a dry tangled thorn bush (al-tawâk) which is rolled about by the wind' kamuğa:k (sic); anyone featherbrained is called in derision kamca:k bašlu: that is 'with a brain as light as kamca:k' How. 9, 1.

?F kamuğan 'jag, water bottle, flask', and the like; s.i.m.m.l.g. as kamuğan and the like. No obvious etymology, perhaps a corruption of Ar. qumqama. Xak. xi kamuğan al-qumqama 'jag, flask' Kaş. I 440; (under 2 turma:) the Turks call al-qumqama kamuğan but the Oguz use the Pe. word aftabi: I 432; a.o. II 353 (yalrit-).

D kamuğan See kamuğa.

Dis. V. ĞMG

D kamuğar- Hap. leg.; Intrans. Den. V. fr. kamuğ-: Xak. xi anî yüzi: kamuğr-: 'his face was almost distorted by paralysis' (kâda an yataqawroc wa yulqâ); also used for anything that tends (arûde) to be distorted' Kaş. I 194 (kamuğar: kamuğirma:k).

Tris. ĞMG

D kamuğan See kamuğa.

734.
Tris. V. ĞMG-

VUD komukla:- Hap. leg.; Den. V. fr. komuk. Xak. xi at komukla:di: 'the horse stalled' (rağa); (also used for being related to Kumuk which is a man's name) Kağ. III 339 (komukla:r, komukul:ma:k).

Dis. ĞML

F kumlak: 'Hop plant, Humulus lupulus.' L.-w. of Germanic origin found in various forms in many Germanic, Scandinavian, Slavonic, and Finno-Ugrian languages, the earliest form being viii–ix Latin humulo, humulo; der. fr. a Germanic V. meaning 'to creep'; lit. 'the creeping plant'. Survives in NE Alt. kumdak; NC Kır., Kix. külmek; NW Tat. kolmak; Bashkir komalak; Çuv. xămla. Kip. xi kumlak: 'a plant like the bean (al-lablab) which grows in the Kip. country'; a drink mixed with honey is made from it; when the plant is put on board a ship, the sea develops waves (yamtic), and gets so stormy that it almost drowns the people on board Kağ. I 475 (cf. 2 ko:m); xiv (after çakik 'wine') and they have another drink made of fermented (al-mugulal) honey into which they put a thing from the plant, which is like the top of a sugar-cane (ru usul'qaşap); it is called kumlak; this is more intoxicating than grape wine and they prefer it ' Hou. 16, 6.

D kumuliğ P.N./A. fr. kum; 'sandy'. S.i.a.m.l.g. w. some phonetic changes. Uyg. viii ff. Civ. kumülığ vacarlığ 'belonging to the monastery (Sanskrit vihāra) in the sands' USp. 30, 11.

Dis. V. ĞML-

D kamil- Pass. f. of kam-; lit. 'to be struck down', but usually more vaguely 'to fall to the ground'. N.o.a.b. Uyg. viii ff. Bud. (the king . . .) öülüg teğ kambil tüsti 'fell to the ground and lay like a corpse' PP 61, 7; ögşirep tin-sirap kamıldar 'they fell to the ground unconscious and not breathing' Suv. 619, 18; o.o. do. 625, 12-14 (tkūtīl-); U III 33, 14-16 (etūg); do. 60, 7 (ii): Kax. xi er kambil: 'the man lay prone' (id fade a) Kağ. II 135 (kamlur (sic), kambilak; vocalized ka-mul-): xiii(?) At. qavī erse kamūr kaçar quwwata 'if a man is strong, (in the end) he is thrown to the ground and his strength leaves him' 'Kom. xiv 'to stagger, totter' kamăl-(sic) CCG; Gr.

D kamla:- Den. V. fr. kam: 'to act as a kam; make magic', and the like. Survives in several NE languages as k Amanda-kamna-R II 490-1. Türkü viii ff. IrkB 12 (erklig): (Çağ. xiv ff. kamlaşiği in the Il tiš'ta-ti Muğul (see Suv., p. 13) tababat ta müt'ałlica 'medical treatment, healing' Suv. 376v. 11 illustrated by Pe. quoin.). Kip. xiv kamla- tabba 'to practise medicine' Íd. 75; təyəvə 'to heal' Bul. 58r.

Tris. ĞMR

F xumaru: 'legacy, memento', etc.; no doubt a l.-w., prob. Iranian. N.o.a.b. Uyg. viii ff. Bud. (the Prince gave generous presents to the 500 mendicants and) WRAPPER xumaru (or xumaru?) sav kođu 'addressed (these) parting words to them all' (a speech follows) PP 76, 2: Xak. xi xumaru: 'al-mirāt bi'ayniki 'a legacy' in the exact sense of the term, one says buni: atamdin xumaru: bul-dim 'I received this from my father as a legacy'; xumaru: 'a memento in the form of goods' (tağhira mina'l-amwāl); it is the custom of the Turks when one of the notables (al-akābirā) of the kingdom dies for some precious (nafis) object from his property to be set aside for the king, and it is called xumaru; that is a memento of him; it also is used as a masculine or feminine Proper Name; similarly a traveller leaves something as a memento with his neighbours and that is called xumaru: Kağ. I 445; a.o. III 440, 19: KB kumaru (so spelt) is fairly common; in 269-70 (ölüğ) good customary laws are 'a legacy' (kumaru) from the dead to the living; in 1150 Aytoğlu gives many kumaru to his friends; in 1341 a parting speech is given kumaru ati 'the name of kumaru'; Chapter 23 (1342 ff.) relates to Aytoğlu's kumaru bitig 'will': xii(?) KBVP 53 (kođun-).

kumursğa: 'ant', an old animal name ending in -gā. S.i.m.m.l.g., not SE or SW. Cf. çimelli: karnıçga: Türki vii ff. kumurs-ığa 'ants' (eat an old ox) IrkB 37; Çağ. xiv ff. kumursğa (spelt) mircā 'ant' San. 209v. 11: Xvar. xiii kumurska 'ant' 'Ali 48; xiv kumırsa (sic) Othb 148: Kip. xiii al-naml 'ant' kumurska: (unvocalized; Tkm. karnıçga) Hou. 11, 19; xiv kumursğa: ditto Íd. 75; ditto kumırsğa: (sic) Bul. 11, 5; xiv kumurska (sic) Tuh. 36b. 2.

Tris. V. ĞMR-

DF xumarulu: - Hap. leg.; quoted only in a grammatical section. Refl. Den. V. fr. xumaru: Xak. xi er xumarulu: 'the man received a precious object (daxīra) from the property of his friend or someone else' Kağ. III 205, 17; n.m.e.

Dis. ĞMŞ

kamiş 'reed, cane, rush', and the like; s.i.a.m.l.g., in Çuv. xâmâl. L.-v. in Pe. etc., Doerfer III 1530. Türkü viii ff. IrkB 10, 38 (ara): Uyg. viii ff. Bud. Iki kamiş silhouette 'sharpening two reeds to a point' PP 57, 8; a.o. U III 20, 10: Civ. (if a man chokes, you should pound the mixture and) boğuzan yürser (sic for urser) karmış birle 'blow it into his throat through a reed' H I 185; xiv Chun.-Uyg. Dict. chu 'bamboo' (Giles 2,316; misread by R as te'w 'twin' 12,319) karniş Ligeti 161; R I 487; Xax. xii karniş al-qəşap 'a reed' Kağ. I 369; o.o. I 438 (sargan); III 193 (kuyur-); 391 (şan-): xiv Muh. al-qəşap karniş Mel. 78, 9; karniş Rif. 182: Xwar.
xiv kamış 'reed, (sugar-)cane', etc. Qutb 130: Kom. xiv 'reed, rush' kamış CCG; Gr.: Kip. xiv al-qāšab kamış Bul. 8, 5: xv ditto Kav. 63, 15; Tuh. 288b. 10.

D kamış-ağ Hap. leg.; Dev. N./A. fr. kamış-; 'insecure'. Türkü viii I N 3 (2 ölüm).

VU2F kumşuy Hap. leg.; prob. a l.w.? Chinese. Xak. x1 kumşuy 'a loose (or tick, al-halama mina'l-qirdān) which is full of blood'; used metaphor. of a man who suffers from retention of urine and cannot urinate Kaş. III 241.

Dis. V. GMŞ-

D kamaş- Co-op. f. of kama- in the sense that the whole of the Subject is involved; s.i.m.m.l.g. meaning (of the teeth) 'to be set on edge'. Xak. x1 tit kamaşôt: 'the teeth were set on edge by eating a sour quince and the like' Kaş. II 111 (kamüşur, kamaş-mak) a.o. II 119, 5: xiii(1) Tef. kamaş (of the eyes) 'to be dazzled' 167: Çağ. xv ff. kamaş- of the teeth 'to be set on edge' (kamaş şudan); the eyes 'to be dazzled' (şura şudan); the verb cannot be used except with teeth or eyes as the Subject San. 276v. 16 (quotas.): Kip. xiv kamaş- 'to be dazzled' (inbahara) by the sun, so that one can hardly look towards it, as happens to a man with ophthalmia Id. 75: xv kalla kamaş- Tuh. 31b. 3.

D komiş- Hap. leg.; Co-op. f. of kom- in the sense that the whole of the Subject is involved. Xak. x1 olair iška: komişât: 'they rejoiced (ihizəţə) in the work and took pleasure (naştə) in it'; the origin is the phr. suv komişât: (sic) 'the waves swelled (hacati'-matuc) in every direction' Kaş. II 111 (komuşur, komuş-mak sic).

D kamaş-: Den. V. fr. kamış in the metaphor sense of 'to move or sway' like reeds in the wind; n.o.a.b. Türkü viii ff. Irkê 16, etc. (1 tur-): Uyğ. vii ff. Man.-A M III 9, 15 (ii) (şokra-): Bud. TT X 164, etc. (tepere-).

D kamaşât- Caus. f. of kamaş-: 'to shake (something); to allow (one's feet) to wave, or (one's thoughts) to stray'. N.o.a.b. Türkü viii I N 7, II E 30 (adak): viii ff. Man. Chuas. 187, (orun): Uyğ. viii ff. Man. Wind. 16 (beţiçiklentür-).

Tris. GMŞ-

D kamışlıq P.N./A. fr. kamış, 'full of reeds (etc.), covered with reeds (etc.)'. S.i.s.m.l. Uyğ. viii ff. Bud. tolp etişler kamışlıq viçən (eg) tarkıncı (sic, tred tarkıncı) ara örtənər 'all their bodies are burnt in confusion (?) like waving (?) reeds' TM IV 254, 72 (viçən Hap. leg.; perhaps Sanskrit viçi 'wave'): Xak. x1 kamışlıq yər: 'a piece of ground forming a reed-bed' (al-maqşaba) Kaş. I 495: Çağ. xv ff. kamışlıq (sic, but prob. the Çağ. f. of an A.N. in -lik) nayıştān 'reed-bed' San. 276v. 15: (Xwar. xiv kamışlağ (sic) 'reed-bed' Qutb 130).

Tris. V. GMŞ-


Dis. GMZ-

kumiz 'fermented mare's milk, koumiss'; s.i.m.m.l.g.; l.w. in Pe. and many other languages, Doeerter III 1529, in Russian kumys, fr. which it passed to other European countries; the origin of the -u- is obscure; the only comparable Turkish spellings are NE Kób., Sag. kumis R II 1049, but this may be a reborrowing fr. Russian. Xak. x1 kumiz al-amiš, that is 'mare's milk collected in vessels (awtəb), fermented (yuhammad), and drunk': kumiz almla: 'a sour (al-hamūd) apple', so called because it is like al-amiš Kaş. I 365 o.0. II 12 (biş-); III 197 (2 korrılan-): KB 4442 (azar): xiv Muh. 'fermented (yuhammad) mare's milk' kumiz, roğaca't-labam 'the scum for skin' mare milk kara: kumiz Mel. 3, 7-9; Rif. 161: Çağ. xv ff. kumiz (spelt) 'mare's milk fermented (turuş karda) and drunk as an intoxicant' (maskirat), in Ar. laban'u-l ramaka ('mare's milk') San. 298v. 26: Xwar. xiii(?) kumuz Qg. 80; kumiz do. 93 (şibikan): Kip. xiv kumiz 'fermented mare's milk' Id. 75: xv kumiz is included among the translations of laban Tuh. 32a. 1: Osm. xiv ff. kumiz 'koumiss'; in several texts TTS I 458; II 626; IV 509.

Tris. V. GMZ-

D kumızlan- Hap. leg.; Refl. Den. V. fr. kumiz. Xak. x1 er kumızlanıd: 'the man owned amîş', that is fermented (al-hamūd) mare's milk Kaş. II 268 (kumızlanur, kumızlanmak).

Mon. ĞN

1 kan 'blood'; c.i.a.p.a.l. Türkü viii kanıŋ suvaç: yuğurti: 'your blood flowed like water' I E 24 (II E 20, but with ġüüzə: 'like a river'); a.o. T 52 (tök-): viii ff. Man. kan īrip 'blood and pus' M I 5, 10-14; 6, 4: Uyğ. vii ff. Bud. kan akip 'unti blood poured' (from his eyes and nose) U II 27, 22; (among the demons) kan içeçiler 'blood drinkers' do. 60, 1 (iii) (ak-): a.o.o. Civ. H I 83 (Ốżeć); a.o.o. xiv Chin.-Uyğ. Dict. 'blood' kan Liğeti 161: Xak. x1 kan al-dam 'blood' Kaş. III 157 (prov.); about 20 o.o. KB (the partridge) kizil ağzi kan tég' with his blood-red beak' 76; kayu aydi kan tutmī emdi mumi aça bergü içği (Arat eček, but the two best MSS. have içği akıtşu kan 'some said "he has high blood pressure, now we must open the invalid's (vein) and let the blood flow out" 1058; tōkme kan 'do not shed blood 1395: xiii(?) Tef. kan 'blood' 197: xiv Muh. al-dam kan Mel. 45, 14; Rif. 139; haccäm 'blood letter' kan alguc: 57, 4: 155: Çağ. xv ff. kan xin 'blood', in Ar. dam San. 277v. 15: Xwar. xiii ditto 'Ali 35: xiv ditto Qutb 130; MN 72, etc.: Kom. xiv ditto CCI, CCG;
as a sign of respect for their own amirs and notables gave them an imperial (pādīshāh) title they called them pāshā which is a shortened form of pādīshāh. After the empire of Iran passed to the Safavid dynasty they too, contrary to the wishes of the Sultans of Rūm, called the notables of their realm xan and lower placed persons sulān. After the Sultanate of Hind passed to the house of Gurgian they called themselves pādīshāh, and the notables and chiefs of the realm they distinguished by the title of xan San. 222v. 1: Kom. xiv kan/xan 'emperor' CCG; 'king' CCG; Gr.: Kip. xiii (in the list of Proper Names) temür xan 'iron king' Hou. 30, 7; xiv kan ('blood', also used for) al-malik Id. 74; xiv sulān kan Tuh. 18b. 8; malik kan do. 32b. 3; 41b. 6.

1 kaŋ 'father'; the oldest Turkish word in this sense; it was gradually displaced in Uyğ. by ata; q.v. and did not survive into Xak, although kaŋdaŋ, kaŋ daŋ. Cf. 1 öğ Türkü viii kaŋ is common in I and II, e.g. kaŋ dúliş Xaŋan I 11, I 10: viii ff. öğine: kaŋşa: tegürmüs 'it brought him to his mother and father' lṛk 25; o.o. do. 58 (28), etc.: Uyğ. viii kaŋ Xaŋan 5. N 12: viii ff. Man.-A. yarınkancı kaŋdaŋ 'our merciful father' M I 10, 3 (of God): Man. köprümün yarutugun kaŋ 'my father who enlightens my mind' M III 24, 9 (ii); a.o.o.: Bud. kaŋ, often in association with öğ, is common; e.g. (the Princess said to her father (atasi) the beg) kaŋ Xun II 21, 3; (if I have sinned against) öğe kaŋja baxşlarka 'my mother, father, or teachers' do. 77, 16: Civ. öğdin kaŋdaŋ edgü sav eştür 'he hears good news from his mother and father' TÜ VII 35, 3; O. Kır. ix ff. kaŋ Xunal 13, 3; a.o.o.

2 kaŋ onomatopoeic: ḥal. leg. Xak. xı kaŋ efti 'the goose (Kaŋ, in error, 'duck') made a noise like that' (sacwata kaŋlıka); it is an onomatopoeic for any such sound Xaŋ. 338.

1 kaŋ 'sheath, scabbard'. S.i.a.m.l.q.; although Kaŋ. lists both kiŋ and kün, the second form, which survives in SW Tkm., was no doubt the original one. Uyğ. vii ff. Bud. künntin yişi biçeken [tartip] 'drawing his sharp knife from its sheath' U III 64, 9: Xak. xı kiŋ çasını-sayf taq-sīkhibin 'the scabbard of a sword and (sheath) of a knife'; one says kiŋ kün: (sic) 'sword scabbard' Kaŋ. 339; kün same translation III 140; two o.o. of kiŋ and four of künk: KB (if a beg does not make his men love him) kiŋ künk nda çımaz 'the sword does not leave the scabbard' 2138; kiŋ künk kırse 'if the sword is sheathed' 2144: xiv Muh. (?) (in one MS. only) giŋal-ul-sayf 'sword scabbard' kiŋ Mèl. 71, 11: Çaŋ. xv ff. kiŋ 'the sheath (gülaf) of a knife, sword, or the like' San. 2095. 28 (quot.: xwar. xiv ditto Qutb 148; Kom. xiv ditto CCG; Gr.: Kip. xiii giŋal-ul-sayf wa gąyırı kiŋ Hou. 13, 14: xiv kiŋ giŋal-ul-sīkhibin 'the sheath of a knife' Id. 74; xiv Tuh. 11b. 1 the text should be
restored as cafir 'sheath (kin; càfi 'thick')
kalan.

2 kun (kni) 'punishment, torture', and the like; the variations in spelling point clearly to an original form kni, cf. 1, 2 køn. Survives in NW Kızılk. kni 'punishment' R II 718 and prob. NC Kızılk. KX: NW Kızılk, Kumyuk, Nog. kni 'difficult, embarrassing, complicated', L.-w. in Pe. and other languages, Doerfi III 1609. Türkü vii kniŋ köp-lüpe: ay 'prescribe punishments as you think fit' T 32: Uyğ. vii kniŋ aydım Sü E 2: vii ff. Bud. kni kuzü büréyni 'I will inflict punishment (Hend.)' U II 26, 14; o.o. do. 20, i (ii) (teğir); U III 56, 7; TL VI 10–11, 255: Civ. kniŋ enc bolur 'the pain dies down' TT VII 22, 15 (medical); aşir kinyka teğip 'receiving severe punishment' USp 78, 16; o.o. do. 111, 10; 115, 20: Xak. xi KB islizke bu kin berge zıdän yegi 'for the wicked this punishment; flogging and imprisonment are best' 893; yakûz yêr katinda kniŋ yêr basa 'afterwards he suffers punishment below the brown earth' 6140; o.o. of kni 3818; kin 5548 (e displ: xiiii) Tsf. kniŋ 'torture' 207: Çağ. xxv. ff. kin cerme ve işkanca ve zahmet ve maşlık 'punishment, torture, pain, suffering' Vel. 333 (quotns.); kin şanca wa 'adâb (punishment)' San 299r. 26 (quotns.): Xwar. xiv kin 'pain, torture' Qub 148: Kom. xiv 'suffering, martyrdom' kin CCC; Gr. 206 (quotns.): Osm. xiv kin 'torture, pain'; in two texts TTS I 458.

E kin in the plh. kir közin in U IV 38, 128 is no doubt an error for kir, as suggested in a note thereon; the supposed Instr. form kirin quoted therein is no doubt a misreading of that word.

1 køn generically 'sheep', and specifically 'ewe'. One of the animals of the 12-year cycle. An early 1.-w. in Mong. as køn(n) (Saenisch 66). S.i.a.m.i.l.g. in SW Az., Tkm. köyün; Osm. köyun; elsewhere normally koy, L.-w. in Pe. (for the Sheep Year only) and in other languages, Doerfi III 1590. Türkü vii (my father the Xağın's troops were like wolves and his enemies) køn teğ 'like sheep' I E 12, II E 11; køn yilka: 'in the sheep year' I NE; this is also the date in Ongin 12, misread by R. as lü lü yilka: vii ff. bay er køn: 'a rich man's sheep' IrkB 27; a.o. do. 29 (ut); or køn 'one sheep' Tun. IV 9 (ETY II 96): Uyğ. vii kön yilka: St. N 9; W 2; a.o. do. W 9 (kal); vii ff. Man.-A M I 8, 8 (ut); III 11, 10 (öpün): Bud. (some people kill) köy lağzin 'sheep and pigs' Pp 3, 1; köy yilka ılgı: if 'a man keeps sheep and cattle' do. 13, 5—in other texts the form is köyn U II 80, 60; TT IV 8, 55; Swu. 4, 11 etc.: Civ. in a calendar text TT VIII P 5, 29, etc. in the 12-animal cycle köyn (sic); elsewhere köyn TT VII and USp. in dating formulae; M III 33, 2 (ii); USp. 36, 2; H I 42, 138 etc.: Xak. xi the people of Arğu: change every medial and final y to n; thus the Turks call 'sheep' (al-ganam) köy, but they call it kom køn. I

31, 10—köyn al-sat 'sheep' in Arğu: III 140; a.o. I 309, 25 (brüler):—köy al-ganam; köş yilu: 'one of the twelve years in Turkish' III 142; over 70 o.o.: KB köy 'sheep' 1449 (brörl), 1412, 4353 (erkek), 4765: xiiii (Tsf. köy, köyn 'sheep' 211: xiv Muh. naça 'ewe' köyün: Mel. 18: Köyün Rif. 97; al-ganam köyün 70, 14; köy, in margin köyün (adding naça kisirt); sanatu'l-ganam köyn yilu: 81, 1, 186; Çağ. xxv ff. köy köyun Vel. 478–8 (quotns.); köy güfsand 'sheep' San. 292v. 3 (quotn.); köyun ... (4) 'sheep' do. 23 (quotn.): Xwar. xiii köy 'sheep' 'Ali 13: xiv ditto Qub 138 (and köyün); MN 14 etc.; Nahe. 252, 2: Kom. xiv 'sheep' köy CCI, CCG; Gr. 198 (quotns.): Kip. xiii al-ganam mültaqa(n) 'sheep in general' köyun ... al-naça tişil: köyun that is 'female sheep' Hou. 14, 23 ff: xiv köyun al-ganam Id. 70; al-ganam köyun (al-naça şaglak, mis-spel) Bul. 7, 11: xv al-xariit 'lamb' (should be al-ganam?) köyun (al-radži) (so read) kuži: ... al-naça tişil: köyun Kav. 61, 22 ff: (tanıyı-l)ganam 'two-year-old sheep' köyun Tuh. 11a. 3; da'ın 'sheep' köyun, köy do. 23a. 8.

2 2köyn 'bosom' and the like; does not survive in this form, but the close parallelism between the later forms of this word and 1 køn strongly suggest that it, too, must originally have been køn; the earliest recorded form köy seems to exclude the possibility that it was originally *ködün Dev. N. fr. kód- in the sense of 'the place' where one puts things'. S.i.a.m.l.g. as köyun with minor phonetic variations. Türkü vii ff. Man. köyinta öllum yatur 'a corpse was lying in his bosom' M I 6, 3–4: Uyğ. vii ff. Bud. yek kirin köyinta kötürü alt 'he picked up and carried off the demon's daughter in his bosom' U II 25, 17; (when I reached that beg) köyuntın bir kége bitig üntü-rüp 'he took a paper document out of his bosom' (and read it to me) Swu. 6, 8–9: Xak. xi köy hacurîi-qabda 'the bosom of a robe'; hence one says elig köyka: 'suk 'thrust your hand in the bosom of your robe' Kaş. III 142; o.o. I 199 (açım); II 339 (karvat); 346 (sügît); III 18, 2; 297 (sügît): KB (he took his son) köyına (so read) kuça 'claspimg him to his bosom' 1500; a.o. 3570 (tûşênek): xiiii (Tsf. köyn (2köyn) 'bosom' 211: Çağ. xxv ff. köyn (spelt) (1) bağal 'amrit; embrace' (quotn.); (2) dğûş 'bosom' (quotn.); also spelt köyun San. 292v. 16; köyun (spelt) (1) bağal (quotn.); (2) dğûş; in both cases also spelt köyn do. 292v. 19: Xwar. xiv köyn 'bosom' Qub 139: Kip. xiii (‘sheep’) köyun which also means 'ubulûl-insân 'a man's bosom' Hou. 14, 23: xiv köyun 'the space (al-xalâd) between the stomach and the garment'; one says köyununda: bësêlîm 'I cherished him in that place'; it is what people call al-ubûb Id. 77: xv 'ubûb köyn Tuh. 253. 5.

VU2F xün Hap. leg.; an unusual form, perhaps Persian xin 'blood' used metaphor., but not described as Öğüz, which is the language most likely to have such a 1.-w. Xak. xi xün 10 19 am-amûllâdi lâ rîfî fihi 'an action with no
köp survives in NC Kir/Kzx. köp/köp eti 'the thick part of the thigh'; there is also a Kir. phr. köp karğa 'rock'; the connection between the two meanings is not obvious. Xak. xi köp et al-'adala mina'l-lähüm 'muscle, firm flesh' Kaş. III 358; Çağ. xv ff. köp ('with -ş') kuzgún 'raven' Vel. 345 (quotn.); göğ (spelt) 'a large black raven' (kalğah); also called guzgún (sic) San. 262v. 14; a.o. 287r. 26 (kuzgún).

Mon. V. GN

kân- 'to be satisfied, satiated', and the like, both in a concrete and an abstract sense. S.i.a.m.l.g. Uyğ. vii ff. Man. közungürtke küsüşleri kanzun 'may their desires in the present world be satisfied' TT IX 116; a.o. do. 47; Bud. köp küsüşleri kanar TT V 24, 54; a.o. I 17, 9; VII VII 40, 130 (büt.); Çağ. küsüşüp başça kanti TT I 115; a.o. do. 175; VII 27, 14 etc.; suv içip kánmat 'when he drinks water, he is not satisfied' VIII I.2: Xak. xi ol suvdin kândi: ba'da'l-racul mina'l-mâ' wa rawiya 'he quenched his thirst with the water and was satisfied' Kaş. III 184 (kanar, kanmak); o.o. I 377, 1; III 261, 13 ff. (in a grammatical section where it is pointed out that kanar (sic) is the Aor. both of kân- and of kân-): KBA arzûm kanûp 'my desires being satisfied' 591; o.o. (with suv) 5516, 6035: Çağ. xv ff. kan-(-mağûn) kan-Vel. 324; kan- 'to be satisfied' (sir yûdan); the word is used of being satisfied with something other than food (for which the word is toy- (-tovd-)), for example 'to be satisfied with water', and sir-i ma'nâ yûdan 'to be satisfied' in an abstract sense San. 276v. 15 (quotns.): Xwar. xin kan- 'to drink to satiety' Ali 30; xiv ditto Quth 130: Kip. xiv kan- rawiya Íd. 74.

*kaň- See kaň-, *kaňak.

kin- 'to long for (something) and the like; survives in NE Küer, Sag., Sor kir- II 725; Khak. xin- 'to wish; to love (someone)'. It is also stated in Zener (R. loc. cit.) that the word existed in SW Osm.; this cannot be confirmed but see kûntur-.. Uyğ. viii ff. Bud. Turkaru kınmak katğlanmakka (mistranscribed kadulanmakka) tükellig bolup ulüş nirvanî bulmakî bolur 'it is to attain the great nirvâna by being perfect in constantly longing and striving' U II 46, 57-9; kentü köpüllerintin kêtégîrî nmûn 'they must remove desire from their own minds' Swu. 247, 13-14; targarâlam kûnmuk erût 'it is a longing to suppress' (all such emotions) Swu. 255, 9-10; a.o. USp. 101, 23(1): (Xak.?) xiv Muh.(?) harâşa 'to long for, covet' kin- (unvocalized) Rif. 107: Kip. xiv kin- inba'at 'to be aroused' Íd. 74 (cf. kûntur-).

*ko-, cf. kođ-: (of a bird) - for the night on a journey), 'to settle down' (somewhere for an indefinite period). S.i.a.m.l.g., with various extended meanings: in some languages used as an Aux. V. Türkü viii (I myself) òtüken ûrûgê konûms 'settled down in the òtüken country' T 17; o.o. I S 5, II N 4 (yağru); I S 6, II N 5 (çoğay); II E 60: viii ff. (a falcon) kûnakaya: konunppan 'settling on a rock' Irêh 64; a.o. do. 61 (tûnsêk): Uyğ. vii ff. Bud. kûz kûzgun konsa 'if the birds and ravens settle' (on the trees) PP 80, 4; a.o. do. 6; nir-vânî konułkûta konar 'he will settle in the resting place of nirvāna' Pfahl. 8, 8-9: Cîv. (the swan has flown away and) köûle konmaz 'does not settle on its lake' TT I 216: Xak. xi kuş kondi: 'the bird settled' (waqa'a) on something, and one says boğun kondi: 'the tribe settled down after being nomadic' (nazalat . . ba'da-l-za'n) Kaş. III 184 (konar, konmak); o.o. (of birds) I 319, 18; II 331, 22: xii(7) At. (birds) kiri-ka konar ham kafaska kîrûr 'settle on the (fowler’s) wrist and enter the cage' 400: xiv Rbg. kon- (of a bird or fly) 'to settle' R II 532 (quotns.). Müh. nazala mina'l-rahîl 'to settle down after a migration' kon- Mel. 32, 12-17; Rif. 117; a.o.o.: Çağ. xv ff. kon- nîqastan wa mansîl kûrdan 'to settle down, to alight at an inn' San. 290v. 11 (quotns.): Xwar. xin kan- 'to settle down' 'Ali 30: xiv ditto Quth 139; MN 242: Kon. xiv ditto CÇG; Gr. 199 (quotns.): Kip. xin sakana min sakîn-î-bayt 'to take up residence in a house' kon- Hou. 37, 17: xiv kon- nazala Id. 75; nazala mina'l-mansîl kon- Bul. 63: xv durabal-xâm 'to pitch a tent' kon- Tuh. 67b. 6; bâta 'to spend the night' kon- do. 69a. 1: Osm. xiv ff. kon- (of a traveller) 'to stop for the night'; i.c.a.p. TT S 480; III 472; IV 536.

kun- 'to steal, carry off'; n.o.o.b. As the vowel is short -u- might be expected and this is confirmed in TT VIII. Uyğ. viii ff. Bud. Sanskrit áçchîdyâ 'carrying off' kuñup (sic) TT VIII D.10; (the hero Arjuna) kunup cúltû bârdî 'has gone carrying off' (your daughter) U II 25, 23-4; (demons) karîntak kidçî kundaçlar 'who steal unborn children' do. 60, 1 (ii); o.o. do. 76, 1 (tel.); TT X 443, 463, 541, etc.: Xak. xi oğrû tavan kundî: 'the thief carried off (salaban) the property' Kaş. II 29 (verse; kunar, konmak).

Dis. ÞNA

(D) kanu: See kaňu.

kaňu: (i) Interrog., 'which? what?'; (2) Indefinite 'some' and the like; with other Interrog. functions in oblique cases. The word is cognate to kaç, kaçan, kalz, kal大家一起, kanu: and the whole group seems to go back to an earlier stage in the language when different Suff. were in use. Kaňu: became kuńu: at a fairly early date, but the oblique cases, which, except kańan: are included here, retained -n- side by side with -y- much longer, the two alternating in a most confusing fashion. In one form or another some of these words
s.i.a.m.l.g., but the relationship of some modern forms like SW Osm./Rep. Turkish hanglı 'which?' to the original word is most obscure. Türkü vii kanu: 'where?' I E 72 E 18 (9-10); kantan kelip/kelipen 'coming from where?' I E 23, I E 19 (almost the only Abl. in -tan in Türkü): viii ff. Man. kanyuda 'wherever' (?) TT III 6, 11 (damaged); kanyu kışlı kım 'whoever' M III 19, 13 (ii): Uyg. ix ka'nů: [zgip] III C 3 (ETY II 38): viii ff. Man. kayu ol 'what is?' TT II 16. 36; kayu tínliq tı sürec 'what mortal falls' (into the three evil ways?) M III 44, 5 (ii): Bud. Sanskrit yattra gatva 'wherever he goes' kayu'da: barıp TT VIII A 36; ho tu(?) me 'who is mine?' kayu: erir inç memnûn do. C 13; in the 'Nidāna series', U II 4 ff., kanyuda törüyür 'in what circumstances does it come into existence?' 6, 13-16 alternates w. negûde törüyür, same meaning, in parallel passages; ne başlıkın kayu başğun 'from what beginning and with what helper?' U II 9, 10-11; kaçan kayu kün 'if some day' U II 79, 54; kanyu kışlı 'whatever person' (V. in Cond.) PP 11, 4; kim kayu tínliqlaraka 'to all people' do. 35, 3; kayusına 'for each of them' do. 6, 2; kayular on ol 'what are those ten?' TT V 20, 2; kanda: erser 'wherever he is' TT VIII E 7: o.o. TT IV 12, 45; VI 79 (etiğlig); Swv. 475, 15; 478, 16 etc.: Çiv. kayı kışlı 'whatever person' (V. in Cond.) TT VIII 12, 5; 27, 12 etc.; kim kayu kışlı sütüt tısker 'if anyone plants a tree' do. 28, 41-2; kayu'da bolsa 'wherever it is' U.Sp. 17, 10; kim kayu cam çarım kulmaq 'let no one object' do. 61, 4; in TT VIII L the word is spelt kayo (five times), kayo, kayu; kanta: 'when' (V. in Cond.) do. 11: Xak. xi (after 1 kñ, q.v.) and the Turks say kayu: neq ayq gayq 'what thing?' and they (the people of Argü) say kanu: Kaj. I 31, 14—Argü: xi kanu: a Particle (haf) meaning ayy; hence one says kanu: kışlı: 'what person?'; the -n- being changed fr. -y- III 237—Xak. xi kayu: alternative form (lugu) of kayu: (Hap. leg., n.m.e.) the -k- being changed fr. x-; the Oğuz and Kıpçaq, who are a section (tabaqo) of the Xalq change k into x and say xizim 'my daughter' while the Turks say kizim; and they say xanda: erdin 'where (ayna) have you been?' while the Turks say kanda: erdin III 218 (misplaced, among words with -t- as the second consonant); düş mig kayu: tünmenler, several thousands and some tens of thousands; III 367, 10—kani/kani: a Particle meaning 'where?' (ayna); one says oğlum kanu: 'where is my son?' III 237; a.o. do. (I bur)—kande: an Interrog. Particle of place meaning 'where?'; one says kanu: erdin 'where have you been?'; the -n- changed fr. -y-, kayu: originally kayda: I 418, o.o. III 718 (above); III 173 (below); I 465, 20; III 69, 2—kayuda: I 99, 26 (ârûk); 418 (above); III 173 (below)—kayda: a Particle meaning 'where were you?'. hence one says kayda: erdin 'where were you?'; alternative forms kanda: with -n- and kayuda: III 173; o.o. I 52, 11; 418 (above): KB kayu is common, usually as a Relative, e.g. kayuka bu baksə 'whomever he looks at' 133: kayu öde erse 'at whatever time it was' 220: (look for yourself and see) kayusi kolor 'which of them you want' 239: o.o. 251, 301, etc.; often repeated for 'some . . . others' e.g. kayusi kopar kör kayusi konar kayusi çapor kör kayu suv içer 'some of them (the birds) soar, some settle, some swim, and some drink water' 73: o.o. 97, 138, etc.—Loc. kayda and Abl. kayudin (sic, the difference in length ?metri graitia) occur, e.g. kayudin kopar kopsa kayda barur 'whence does it arise, and when it has arisen where does it go?' 1834: o.o. kayda 154; kayudin 583—kani 'where?', e.g. anundi kani emdî kayçu yolum 'where has my way of escape been prepared?' 1170: (the rulers of the world before you) kani kánchez bardi kani ol külç where are they? whither have they gone? where is their strength?' 5137: (xiiii?) KBWP kim erse muni teg eternîl kani 'has anyone made a book like this, and where?' 25: kayu kend 'each town' (has given it a different name) 26; a.o. 35: xiii(? ) KBPP (when this book reached) kayu pâdisahlîkka wa kayu ikfinmaka 'each Empire and clime' 16: At. kayu 'which' and kandı/kayda 'where?' are fairly common; Tef. kayu 'which?'; kaye 'any'; kayusı . . . kayusi 'some . . . others'—kayda/kayu'da 'where?'; where, wherever—kanda ditto—kani 'where?'— kayin 'whence?' 194—xív Muh. ayy kay/ kay Mel. 5, 4; 17, 14; kayu/kay/kay Rif. 75, 96—ayna kanda; min ayna kandin 15, 4; 91: Çağ. xv ff. kayu/kay bir kanğisi (quoth.)—kaydin kandin (quoth.)—kay sari kanğî tarafa (quoth.) Vel. 326—kanda 'where?' (and in 'blood') Sonn. 277v. 20 (quoth.); kandin 'whence?' (and 'from blood') do. 22 (quoth.); kay Inteorg. Pron. kudâm 'who?' (quoth.), also pronounced kuyu; also used for kucâ 'where?', e.g. kayda dur 'where is it?' 281r. 18; kay bir 'every one' (quoth.) do. 27; kanda 'where?' do. 29 (quoth.); kaydin 'whence?' 281v. 1 (quoth.); kaysi kudâm 'which of them?' do. 5 (quoth.); kayu (spelt) kudâm do. 12 (quoths.); kayî (spelt) ditto do. 15—kani 'where?' 278r. 14 (quoths.); Xwar. xiii kanda 'where?'; kaysiniz 'which of you?' kani/kanda 'where?'—kudâm 'whence?' Alî 17, 32: xiv kayu 'who? which?' Quib 129; kani, kayda, kandin do. 128, 131; kayda MN 117, etc.; Nahc. 343, 4; kaya wherever MN 111: Kom. xiv kayin 'who?'; kayisi 'which (Relative); which?'; kayda 'where?'; kaydan 'whence?'; kayma 'any' CÇI, ÇÇG; Gr. 189 (quoths.): Kip. xiv (under kança) kayda: and kanda: also mean ayna, and in Tkm. kara, a crisis of kay yërke: Īd. 75; kayi: ayy do. 76; ayına kanda: Bul. 15, 12: xv ayna kayda: Kav. 16, 15; Tuh. 5a. 4 (a.o.)—fi ayna kani (in margin hani) 28a. 4 (a.o.)—ayy kayisi 65b. 7; 89b. 4: Osm. xiv ff. the word equivalent to ka'nû: is kanğî/kankî; other forms noted are kanda, kandan, kani, c.i.a.p.; kayda is noted only once, in xiv TTS I 410 ff.; IV 572 ff., 604; III 401 ff.; IV 460 ff.
D kança:- Den. V. fr. kan; originally Trans., 'to bleed (a patient, animal, etc.).' An early l.-w. in Mong. as kana-, also Trans. (Haenisch 59, Kow. 719). In the medieval period it became Intrans., the Caus. f. kanan- being used as Trans.; the first signs of this transition are in Kaš, q.v. S.i.a.m.l.g., everywhere Intrans. except in NE Lęb. Tel., R II 109, where the word may have been reborrowed fr. Mong. Cf. kaniz-. Uyg. viii ff. Civ. TT VII 21 describes the consequences of bleeding and other forms of treatment (see 2 bas, tölgen-) on various days of the month; kanaras 'if one bleeds him' 21, 11-14; a.o. H II 20, 3: Xak. xı ol atun kanad: wadada farasahu wa fașadahu 'he cut his horse's vein and bled it' Kaš. III 273 (kan: r, kanamak); a.o. III 261, 17 (see kan:); (in a section on forming the Caus. f. of V.s ending in vowels) er burn: kanad: (sic) 'the man's nose bled' (Hend. ra:afa ... wa damiyan); one puts it in the Caus. and says er burnin kanatta: 'he made the man's nose bleed' (adm:); in the Imperat. ann burnin kanat 'make his nose bleed,' the alf (i.e. -a-) is omitted fr. kanad: II 323, 3 ff. (this would make better sense if kanad: is taken as an error for kanad:); Çağ. xv ff. kana- (-p) kana- Vel. 324; kana- (spell: xının xudan 'to be bloody,' blood-stained) San. 277r. 5 (quots.): Kip. xiv kana- cará damahu 'of one's blood, to flow' Id. 75: xv indama 'to bleed' (Intrans.) Tuh. 5b. 13.

D kanan:- Hap. leg.; Den. V. fr. kan; Kaš. clearly distinguishes this V. fr. kanan-, q.v., but there does not seem to be any clear evidence that -an-, a rare Den. Suff., was properly Intrans. and -an- Trans. Xak. xı burun kanad: (MS. in error kanad:)'the nose bled' (ra:afa), also used of any other place in the body when it bleeds (damiyan); originally kanad: but abbreviated Kaš. III 273 (kan: r, kanamak).

D 1 kına:- Den. V. fr. 1 kın; 'to sheathe' (a sword, etc.); survives only (?) in NC Kir., Kxz. kın: 'to wrap (clothing) tightly round (someone)'. Cf. kınar-. Xak. xı ol biçök kınad: 'he put a sheath (ca:n) on his knife' Kaš. III 273 (kınar, kınamak).

D 2 kına:- Den. V. fr. 2 kın: (kı:n) 'to punish, torture,' and the like. S.i.a.m.l.g., in SW Az. ğina-; Osm. kın-; Tkm. ğina-; elsewhere kinya- and the like, with some extended meanings. Uyg. viii ff. Bud. (if a man has committed grave offences against the begs, and they) öççavu az kınagali sakımıar 'contemplate killing or punishing him' Kuan. 27; [tümü]ğarlı kınaguci bacağıçi boltmuz ersed 'if we have become torturers or gaolers of people' TT IV 8, 61: Xak. xı beg an: kınad: 'the beg tortured him' ('ağdabahu'); and one says teperli an: kınad: 'God punished him' ('ağdabahu) Kaš. III 273 (followed by 1 kınad-): KB kınagu 'you must punish' 642; kınama yalavçu 'do not punish an ambassador' (because he speaks the truth) 3817; a.o. 639 (erk) xin (a:) At. 446 (ulay)-; Tef. kinya- 'to punish' 207; a.o. 77 (enğit): xiv Muğ. ağaba kınan- (or kinya-?) Mel. 28, 15; Rif. 112: Çağ. xv ff. kın- (spell: melkan) kınan wa ta:dib kardan 'to torture, to punish' San. 298v. 27 (quots.): Xwar. xiv kınan- (or kinya-?) 'to torture' Quth 147: Kom. xiv ditto kina-/kinya- CGG; Gr. 205 (quots.). Kip. xııı começ minn:al-cinaya 'to punish' kına-: Hou. 39, 10: xv adaba ('read addaba) kına- Tuh. 26a. 2: Osm. xiv ditto kina- c.i.a.p.; originally 'to punish,' later rather 'to censure, blame.' TTS I 458; II 629; III 445; IV 510.

Dis. GNC

D kança 'whithersoever; whither;' and the like. Morphologically an Equative, but a very old word fr. the same base as kañun; q.v. S.i.a.m.l., but meaning 'how many?' (cf. neçe). Türkü viii ff. kança: barı:romen 'where am I going? 'Irık 42. Uyg. viii ff. Bud. kança bardı 'where has he gone? ' PP 53, 6; kança barısiz do. 78, 1; o.o. U II 25, 21; III 36, 10; IV 14, 144 bu kança barangentü öğçey 'wherever he goes, he will die' PP 57, 6-7: Xak. xı kança: bardu: 'where (or why?) have you gone? ' I 74, 17; kança: bardu: belgi:siüz 'no one knows where it has gone' (i:la av: ciha tattı:ci) I 354, 17; kança: barsa: 'wherever it goes' III 40, 1; a.o. I 224 (ümü:lig); n.m.e.: KB 27 (kalt), 206, 5137 (kañun): 5202: xin(i) At. kani kança bardı 'where and whither has he gone?' 386; Tef. kança (bar-) 'whither;' wherever' 198: xiv Muğ. ıla anya kança: (a:-) Mel. 17, 15; Rif. 96: Xwar. xiv kança/kança: 'whither;' 'Ali 17, 32: xiv kança barı:seren Nahe. 410, 3; Kip. xiv kança: (a:-) barı:seren anya tada: Id. 75: Osm. xiv to XVI o.x vi (only) Kança/ kanca: are common TTS I 469; II 570; III 400; IV 459.

D kınçı: (kı:nç:-) N.Ag. fr. 2 kın: 'punisher, torturer.' Survives in NE Kumud., Tel. kınç: R II 697. Uyg. viii ff. Bud. (then the demons below the earth) kınçlar (v.l. kınçlar) öltü:çler alku këçgey 'the torturers and executioners will all go away' TT VI 89.

D ko:nç: (kı:nç:-) N.Ag. fr. 1 ko:ni; 'shepherd.' S.i.a.m.l. with the same phonetic changes. Türkü viii ff. ko:nçlerke: (sic) 2 yarık 'two suits of armour were issued;' to the shepherds' Miran C 5 (ETY II 67), Xak. xı ko:ni boğun ko:nyan: ol boğu koçç:si 'the people are like sheep and their beg is their shepherd' 1112, xiv(i) Tef. koçç: 'shepherd' 211: xiv Muğ. (?) ra:si koçç: 'shepherd' Kov:mac: (sic) Rif. 156 (terror for koç:mac; Mel. 57, 11 has ylkı:ç:si); Çağ. xv ff. koçç: 'shepherd' Vel. 348; koçç: (spell) sön:an wa ra:si-ı rama 'shepherd, herdsman' San. 292v. 10 (quots.).

kınççik 'bitch.' S.i.a.m.l.g., except NE(?)/w. some phonetic changes. L.-w. in Pe. etc.,
Doerfer III 1532. Xak. xi cançoq ‘bitch’ (al-halha); and when a woman is abused (subbat) she is compared to one and called kançoq (MS., in error, kuńćeq) Kas. I 475; a.o. I 188 (iliś-). Çağ. xv ff. kançoq (spelt) saq-ı māda ‘a bitch’; in Rūmī used more generally for the female of any animal San. 277v. 20: Kom. xiv ‘bitch’ kançoq CCG; Gr.: Kip. xii al-halha kançoq (-c-?) Hou. 11, 10: xiv kançoq (-c-) ditto Id. 74; Bul. 10, 12: xv kançoq is one of several words translating ‘dog’ Tih. 30h. 12.

C kançoq Hip. leg.; crasis of kançoq: and 2 ok. Xak. xi kançoq kačar ol tutar ‘wherever he flies to, (we) catch him’ Kas. I 195, 4; n.m.c.

F kunçoqy the Chinese phr. kung chū ‘daughter of the emperor’ (Giles 6,568 q.v.) 2526), which reached the Türkü when actual (or more often alleged) daughters of the Chinese Emperor were sent as brides to favoured xağans. It soon came to be used for ‘consort, wife’, even when neither husband nor wife were in fact royal. N.o.a.b., but also noted in Pe., Doerfer III 1585. Türkü viii (their ruler was Bars Beg) xağan atīq bunta: biz bértimiz, siglimi kançoqyung bértimiz ‘we thereupon gave him the title of xağan and my younger sister as consort’ I E 20, II E 17; (my mother, the xatun, my stepmothers, my elder sisters, my daughters-in-law) kunçoqyurlarım ‘my consorts’ I N 9, viii ff. (a beg. . . . came to his residence) üçüncü kunçoqy: urchalımış ‘his third wife who had given birth to a son’ Irbk. 5: Man. (in a list of dignitaries, etc.) kunçoqyurlar the ‘royal consorts’ TT II 8, 64; (in a similar list) tepréken kunçoqy ‘the devout royal consort’ M III 36, 4 (ii): Yen. kunçoqy, often in the phr. kuyda: kunçoqyım ‘my consort in the women’s apartments’ (see 1 kuy), is included in the standard list of persons from whom the deceased is parted by death Mal. 27, 2 etc.: Uγ̄̄. vii ff. sizer lu xanı kunçoqyı mu sizer ‘are you consorts of the dragon king?’ PP 43, 3–4; içilg kunçoqyurlar ‘pregnant wives’ TT X 37–8; a.o. U III 54, 5 (II 23, 19, kil-): Civ. (if a child is misplaced) kayu kunçoqyurların mıını ‘in the womb of any married woman’ TT VII 27, 15; a.o. kunişi TT I 156 (utiliğ): Ö. Kir. ix ff. as in Türkü viii ff. Yen.: Xak. xi kunçoqy al-sayysida mina-l-nisā ‘a noblewoman’ one step (bi-daraca) below the xatun; hence one says kātun kunçoqy Kas. I 240.

Dis. ĠND

kanat (?kana:d) properly ‘a bird’s wing’, but also used in extended senses like ‘a fish’s fin, the fly of a tent’, etc., and even abstractly for ‘protection’ and the like. S.i.a.m.İ.g.; in SW Az. ġanad; Osm. kanad (before vowels kanad-); Tkm. ġanat. L.-w. in Pe. etc., Doerfer III 1531. Türkü viii ff. Irbk. 35 (ur-): Man. (the heat of the sun will come down on you) seniş kanatınpın kūygey ‘burn your wings’ M III 23, 3 (ii): Xak. xi kanat al-canāh ‘wing’ Kas. I 357; o.o. II 3 (sap-), 183 (saptur-): KB 3005 (1 er): xinlí (?) Tef. kanat ‘wing’ 197: xiv Muh. (?) al-canāh kanat Mel. 4, 19; 73, 8; Rıf. 75; 176: Çağ. xv ff. kanat (1) bāl-i tūyur ‘a bird’s wing’; (2) dāman-i xamya ‘the wall of a tent’; (3) xamya-i alāqu ‘a felt tent’ San. 277v. 15 (the last two phr. are prima facie metaph. meanings of this word, but there may be some confusion with Ar. qand(ı), properly ‘a reed’, but with some other [meanings a sa l.-w. in Pe.]: Xwar. xiv kanat ‘wing’ Qubt 130: Kom. xiv ‘wing’ kanat CCG; Gr.: Kip. xii al-canāh kanat Hou. 11, 19; xiv kanat ditto Id. 75; Bul. 12, 6: xv ditto Tih. 11b. 5.

D konat (konot) Active Dev. N. fr. kon-; n.o.a.b. Xak. xi konat ‘any group (irm) of people who bunch together (talabba) with one another’; hence one says ol meniņ konatım (sic) ol ‘he is one of the group (cumula) of those who bunch together with me’ Kas. I 357: KB (be generous to the poor and they will intercede for you; do not ask them for wealth in return) yanuṭi bayat bérge edgu konut (?konot) ‘God will give you in return good companions (in paradise)’ 4471.

D kanta, kantın See ka:nu:

kandır Hip. leg. Xak. xi kandır ‘the membrane on the flesh (of a slaughtered beast, cildcū-l-ahlam) which remains after the hide which is suitable for tanning has been stripped off it’ Kas. I 457.

D kandaş Hip. leg.; N. of Assn. fr. kaq; ‘half-brother’, son of the same father and a different mother. Cf. ġåeq. The word kandaş seems superfluous, and is perhaps a gloss incorporated in the text. Xak. xi kandað (sic) hānūl-l-allāt ‘half-brothers with the same father Kas. III 382 (prov.).

kunduz ‘beaver’. S.i.a.m.İ.g. including Çuv. xāntār, Ash. XVI 340. L.-w. in Pe. etc., Doerfer III 1534. Uγ̄̄. vii ff. Bud. (there were three friends, an ape, a Siberian panther, and) kunduz ‘a beaver’ U IV 44, 6; a.o.o.: Civ. kunduz kayrı ‘castoreum’ H I 125: Xak. xi kunduz al-qudā’ a wa hiya kalbatu l-ma ‘a beaver’, that is aquatic dog: kunduz kayrı: al-xasmiyin mina-l-adwīya (MS. al-harmiyin mina-l-adwīya) ‘castoreum’, a kind of drug Kas. I 458: Çağ. xv ff. kunduz (spelt) ‘beaver’ (saq-ı ābī), the fur of which is sewn on the edge of caps and coats, and used to make fur-coats; ‘castoreum’ (cundī bidarast) is its secretion (quot.); (also a geese. Name): kunduz kayri ‘the secretaries of the beaver called cundī bidarast’ Son. 2017, 26; a.o. 76v. 2 (oğul): Xwar. xiv kunduz ‘beaver’ Qubt 144.

Dis. V. ĠND-

D kanat- Caus. f. of kanaː-; ‘to make (something) bleed’. S.i.a.m.İ.g. Uγ̄̄. vii ff. Civ. (the patient must be given various beverages and) kanaːtım mıeq kerek ‘must be bled’ TT VIII 1.24 (text damaged, the tentative reading kaːnımː mùeq is no doubt an error): Xak. xi ol
anıp burnun kanattı: 'he made his nose bleed' (admā) Kaş II 313 (kanatur, kanatmak); bu ot ol burnun kanatga 'this drug makes the nose bleed constantly' (muğra'if) I 515; a.o. II 323, 6 (kana-); Çağ, xv ff. kanat- Caus. f.; xun ašid kardan 'to make blood-stained' San. 277r. 18 (quotn.).

D kanat- Hap. leg.; Caus. f. of kan-; cf. kantur-. Xak. xi ögdi: ol eriğ kanitga 'praise always makes that man cheerful' (muhiṣṣa) Kaş I 515; n.m.e.

D kanat- Caus. f. of 2 kına-; survives in NE Tel. kiynat- R II 696. Xak. xi beg ani: kanattı: 'the beg ordered that he should be punished' (bi-iqābihi) Kaş II 313 (kinatur, kanatmak).

D konat- (konot-) Hap. leg.; an unusual Caus. f. of kon-, the form perhaps influenced by konat, q.v. Cf. kontur-. Xak. xi ol özle: konum kanattı: askana hawla baytihi 'aşırı ve man talababada bihim ve yu'ümüm 'he settled round his residence a group of people who bunched together, and he helped them' Kaş II 313 (konatur, konatmak).

VU kond- Hap. leg.; not quite syn. w. bile-, etc. Xak. xi ol külc kondildi: calal'at-sayf bi'l-midwac 'he polished the sword with a whetstone' Kaş III 277 (konurdur, kondurmak).

D kontur- Caus. f. of kan-; 'to satisfy, satiate'. S.i.a.m.l.g. with some extended meanings. Uyg. viii ff. Bud. köğütteki küsüşin kanturtalı saksınar 'if he contemplates satisfying the desires in his mind' PP 14, 5–6; similar phr. U III 29, 19; IV 44, 24 (kurring); Hüen-ts. 284; TT VII 40, 87–91; USp. 104, 6; 106, 25; Xak. xi ol men: āvka: kanturdi: 'he satiated me (rawciänî ... wa ʿabdāni) with water' also used of other things besides water Kaş II 192 (kanturur, kantarmak); Çağ, xv ff. kandur- Caus. f.; 'to satisfy (sihr kardan) in the sense of 'to satiate with water' and in an abstract sense San. 277r. 4; Xwar. xiv ditto Qṭb 130; Kip. xiv kandur- ārāwāyārūd I 74; xv rawcān kandir- Tuḥ. 17b. 9.

D kantur- Caus. f. of koń-; 'to arouse desires (in someone) and the like. Survives in some NE languages and until recently in SW Osm. Uyg. vii ff. Bud. (well-disposed people who preach the Mahāyāna doctrine and) burxan kutiya kanturtalı 'make them desire the divine favour of Buddhism' TT V 22, 19; kanturur erdi aruk tittsālarıq ertinîlîq ortuqka 'he inspired the weary disciples to long for the island of jewels' Hüen-ts. 1914–15: Kip. xiv kandur- baʿatā qaṭrāyāda 'to arouse, or incite, someone' I 75; Osm. xiv to early xin kandur-/kandur- 'to arouse, or incite (someone) to do (something Dat.)'; c.i.a.p. TTS I 459; II 627; III 446; IV 511.

D kontur- Caus. f. of koń-; 'to settle (people somewhere); to put (up) for the night', etc. S.i.a.m.l.g. Türkü viii konturmış 'they settled' (the people eastwards as far as the Karduran mountain forest and westwards as far as the Iron Gate) I E 2, I E 4; a.o. I E 21, II E 18: vii ff. (a xan went to war, he conquered the enemy and) köçürür: konturu: kelir 'comes back making them settle and move on (the land)' Irk B 34: Xak. xi ol evinde: kuş kondurdu: 'he made the bird perch (aqqu'a) in his house'; and one says ol altun üze: çaş kondurdu: 'he set (rassu'a) the turquoise in gold'; also used for anything that is set in something Kaş II 192 (kondurur, kondurfark): Çağ, xv ff. kondurur Caus. f.; nişan' da to settle (people) San. 299v. 25 (quotn.): Xwar. xiv kondur- 'to receive as a guest' Qṭb 140; Kom. xiv ditto CCG; Gr. 199 (quotns.): Osm. xiv ff. ditto; fairly c.i.a.p. TTS I 480; III 471; IV 536.

Tris. GND

VUD kondruğu: Hap. leg.; N.1. fr. kondru-. Xak. xi kondruğu: al-midwac 'whetstone' and the like Kaş I 491.

D kanatlıq P.N./A. fr. kanat; 'having wings'. S.i.s.m.l.g. with minor phonetic changes. Türkü viii f. altun kanatlıq talmı kar: kuş men 'I am a predatory(?) eagle with golden wings' Irk B 3: (Xak.) xin(?) Tef. kanatlu: 'having ... wings' 198.

Tris. V. GND

D kanatlan- Refl. Den. V. fr. kanat; s.i.s.m.l. meaning both literally 'of a bird, to grow wings', and metaphor. 'to hurry away, take wing'. Xak. xi er kanatlanı: 'the man had a fiery (fāhara) horse, flew (fāra) on it, or was on the point of going (aṣrafa 'alāl'laḥāḥib) to his destination'; and one says kuş kanatlanı: 'the bird grew wings' Kaş II 267 (kanatanur, kanatlanmak).

Dis. GNK


D *kanak Dev. N. fr. *kaːn; 'the skin on milk, clotted cream', and the like. 'The later form of such a word might be expected to be *kaynak, but it is in fact kaymak which s.i.a.m.l.g. L.-w. in Pe., etc. Dörfer 13417. Xak. xı kayak al-dawwa: 'the skin on milk' Kaş III 167 (verse); a.o. III 32, 3 (bişril): Argū; Bulğar Xı kanak al-dawwa, with -substituted for -y- I 383: xiv Muh.(?) qaṭattul-laban 'cream on the top of milk' kaymaːq Mel. 66, 9 (one NS. only): Çağ. xv ff. kaymak 'a thin skin (pardo) which forms on the surface of milk', in Ar. ḥayāt and raḡwa and in Pe. tā San. 281v. 8; Xwar. xiv kaymak 'cream' Qṭb 128; Kip. xiv kaymak 'cream (al-qaʃ) on the top of milk' I 77; xv al-qaʃa kaymak Kav. 63, 1; qaʃ kaymak Tuḥ. 29a. 4.
D kanı̇g n.o.a.b.; prima facie a Dev. N. fr. kan-; the translation 'cheerfulness, satisfaction' suits this etymology well, but in İrkB it obviously means some kind of animal creature and may have this second meaning also in Ka.?, perhaps 'a favourite, a favourite horse', or the like. Türkü vii ff. kanı̇g: ölmüş köy:klı̇ (sic, read köy:ki̇) toplu:kanı̇g: toplu: köy:ki̇: toplu: köy:ki̇: köy:ki̇: köy:ki̇: köy:ki̇: toplu: köy:ki̇: olur:ur: 'his kanı̇g has died and his pail has frozen. Why should his kanı̇g die? It belongs to a beg. Why should his pail freeze? It sits in the sunshine'. İrkB 57: Xak. xi kanı̇g al-arâhı̇ya 'cheerfulness, satisfaction'; tutu: yağar bulut: altun tamar arı̇g aksa: arı̇g aksa: kanı̇g: meni̇n kanı̇g it describes the generosity of the queen and says 'the cloud of her generosity rains pure gold; if her stream flow over me my cheerfulness (naşâtı̇) is complete, and I draw drafts of happiness' (raîî:tu mina-l-surâr) Ka. I 376 (there is an obvious pun between the physical clouds and the clouds of generosity and there may be a parallel pun between a physical kanı̇g which has been satisfied and the abstract meaning).

D kimî̇g N./A. Ac. fr. kin-; 'longing, desire', and the like. N.o.a.b. Uyg. viii ff. Man. (having eyes like copper and) kimî̇g [gap] TT IX 63: Bud. (if the Buddhas look on anyone they become honest(? in their speech, good and gentle in their minds, and) kâ:tg kimî̇g sakînî̇g 'with thoughts of strong longing' U III 73, 17 (mistranscribed kâ:tg(3)); kimî̇g köpüülü: arvî̇sî̇n si̇d sa:dan kî̇lî̇p 'performing the ceremony of sidhî̇sî̇dana (obtaining magical power) by a dhâra:mi̇ of longing thoughts' UIV 22, 268; o.o.do. 38, 132; 48, 83; yî̇ti̇ kimî̇g tölü̇k tûrî̇p 'standing under the pressure of sharp desire' Suv. 615, 6.

D konak/konuk (konok) Preliminary note. There is no reasonable doubt that etymologically the words meaning 'millet' and 'guest' and the like are identical, both representing an Intrans. Pass. Dev. N. fr. kın-, in the first case in the sense of 'something planted in the ground'. Both became early l.-ws in Mong. as konok (konôg) (Haenisch 60, Kow. 868), and survive in the same forms in modern languages, but it is more convenient to list them separately.

D 1 konak (konok) some sort of cereal, originally 'millet', of which there are several kinds, but now sometimes used for other sorts. The normal Ar. word for 'millet' is al-dâ:yn (see üyür, tariğ), al-câ:war:as is a l.-w. fr. Persian gâ:war, also 'millet', perhaps of a different kind. Survives in NE Tuv. konok 'timothy grass'; Se Türkî konok 'maize'; NC Kir. konok 'Italian millet' (in some places 'maize; sorghum'); SC Uzb. kûnok ditto; NW Kk. konak 'a particular kind of millet'. Uyg. vii ff. Civ. konok menî̇l 'millet flour' H I 67, 94; konak tî̇gî̇si̇ 'husked millet' TT VII 14, 17 and 79; xiv Chin.-Uyg. Dict. chi


D 2 konak/konuk (konok) from an early period both (1) 'a guest, a person who comes to stay', and (2) 'the place where one settles down (usually for a short time), lodging' and the like. S.i.a.m.l., in NE konak/konok; NC Kir. konok; elsewhere normally konok; SW Osm. seems to be alone in having both konok 'guest' and konak 'guest; inn; large house, official residence' and even 'a day's stage in a journey'. L.-w. in Pe., etc. Doerfer III 1539. Uyg. viii ff. Man.-A kûlî̇ konak(k)a olur:urar 'when he sits down at a stopping-place' M III 12, 6 (iii): Xak. xi konok al-dayf 'guest' Ka. I 384 (verse); o.o. I 45 (ai̇̊gi̇ri̇g); 46 (1 05): 85, 4; 517, 19; II 312 (tünėt-); kî̇s konukı̇: ort 'winter hospitality (diyā:fa)' is a fire' I 332, 9: KB keçî:li̇ konak 'the passing guest' 817; o.o. 3529, 5844; ya:si̇lik su:zî̇l otka bol:ma:z konak 'green water does not become the guest (or lodging?) of red fire' 2250: xii(?): Tc. konok 'lodging; guest' 212: xiv Rbg. konukka baru:remen 'I am going visiting' R II 340: Muh. al-dayf konok Mel. 38, 17; 65, 10; Rif. 126, 164: Çağ. xv ff. konak konok ya'ni manzili̇ . . . wa miham 'lodging; guest' Vel. 345 (quotn.); konak/konak (2) miham San. 2917, 17 (quotn.): Xwar. xiv konok 'guest; night's lodging' Qutb 139; konok 'guest' do. 140; Nahc. 235, 4; 253, 12: Kip. xiii al-dayf konak (MS. kana:k) Hou. 32, 9: xiv konok al-dayf Ld. 74: xv ditto konok Kav. 23, 19; Tuh. 238, 9 (in margin 'also with -u-'); Osm. xiv ff. konok 'dwelling, lodging, etc.' konak 'guest'; c.i.a.p. TTS I 479, 480; II 647; III 470-3; IV 535-7; konak 'guest' III 470: xviii konak/konak . . . (3) in Ri̇mı̇, also 'house, palace (sarâ)', resting place' San. 2917, 17.

D kunuk. Ḥap. leg.; Dev. N. fr. kun-; 'robbber'. Xak. xi KB (some men spend their life in the army . . . some grow old in fortresses) kayu oğri: tevi̇lî̇ karâ:çî̇ kunuk 'some are thieves, cunning brigands, and robbers' 1737.

D konğu: Ḥap. leg.; Dev. N. fr. kon-. Uyg. viii ff. Man.-A (in the monasteries) arı̇g yaruk küçülî̇g ve:ı̇ıı̇lî̇renî̇ konu:ski 'the dwelling-place of pure, bright, mighty angels' (Iranian l.-w.) M I 27, 33-5.

Tris. ĞNG


D kanúkî: Ḥap. leg.; N.A.S. fr. kanú (ka:nu); 'situated where?'. Xak. xi (the light of my eyes has taken and my soul with
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(D konukla): - in a grammatical para., III 347, Kaş, i: says that morphologically as a Dev. V. fr. I konuk this V. could be used in such phr. as at konukla: the horse ate millet, but that in fact it did not exist.)

D konukla: - Den. V. fr. konuk (2 konak); 'to entertain (a guest)'. Survives in SW Osm. Xak. xi beg meni: konukla: 'the beg (etc.) entertained me' (aḍaʃan); and in languages other than Oğuz it means 'to spend the night (yubit) in a house against the wishes (karaha(n)) of its owner' Kaş. III 339 (konukla: konuklamak: verse); a.o. 347, 19: xiii(?) Tef. konukla- ditto 213: xiv Muh. adiща konukla: Meš. 22, 13, Rif. 103; al-diyaʃa konuklamak 38, 17; 126: Xwar. xiv konukla-konukla: - 'to receive as a guest' Quibt 140: Kom. xiv ditto konukla-CCI; Gr. (CCG konurdur): Kip. xiii dayyafa minat- -diyaʃa konukla (MS. konukla: -) Hou. 41, 20; xiv konukla - adiʃa Id. 74: xiv ditto konukla- Tuh. 58. 11: Osm. xiv fr. konukla- 'to entertain as a guest'; i.a.p. TTS I 482; II 648; III 473; IV 538.

D *kañaklan- See kayakan-

D konuklaş- Hap. leg.; Recip. f. of konukla- Xak. xi oları: iki: konuklaʃ: they entertained (aḍaʃa) one another' Kaş. II 258 (konuklaʃur, konuklaʃmak: followed by a note saying that this V. and salması: are the only two V.s of this form fully conjugated; others are used only in the Ger. in -u: to state the stake in a bet).

Dis. ÖNL

kaplı: 'wagon, cart, carriage', and the like. There is also a Tribal Name Kaplı: and it is an open question whether the tribe was so called because it used carts, or whether, as is more probable, carts were so called because the Kaplı, a western tribe, were the first Turks to use them, see Clauson, 'The Name Uyğur', J.R.A.S., 1963, p. 147. As such n.o.a.b., but a later form Kapə: which perhaps came into existence owing to a false etymology, see Öğ. below, still survives in NE Kaş, Kob., Sag. R II 80 and Khak. Elsewhere it has been completely displaced by l.-ws, usually arabə, a corruption of Arabic ṣarrada, see Sun. 36v. 6. Uyğ. viii ff. Bud. Sanskrit šaka 'wagon' kaplı: TT VII A.4; ratha 'chariot' kaplı: do. A.34; the word is fairly common meaning 'a (royal) carriage' U II 22, 7; 'a wagon for carrying goods' U III 40, 28 (urtur-); more generally 'wheeled vehicle' TT V 26, 115-16 (boyunduruk); Sun. 133, 20 (tilğen); 625, 5 etc.; in Huien-ts. 2110-21 (ṣiğun) it translates Sanskrit yana 'vehicle': Cív. kaplı: 'a wagon for carrying goods' Usp. 55, 24; 92, 6; kaplı yoli 'a road for wheeled vehicles' do. 107, 20; 116; xiv Chin.-Uyğ. Dict. ch.'é: wheeled vehicle' (Giles 574) Kaplı Ligeti 161; R II 84; Xak. xi kaplı: a wagon (al-acala) for carrying heavy loads': Kaplı: 'the name of a great man among the Kipyak' Kaş. III 379: xiv Rbg. kaplı: carriage; wagon R II 84 (quotation): Çağ. xv ff. kanlı/kaplı: (both splice) arrada wa gardan 'wagon; charriot'; also the name of a tribe (al-fa) of Turks San. 278r. 4 (quotation): an account of the origin of the name, quoted fr. the Oğuz Nama, seems to be a summary of that in Öğ.: Xwar. xiii(?) in Öğ. 277f. fr. there is a story of a man who made and loaded kanqa, 'wagons', leading up to the invention by Oğuz Xan of the tribal name Kangalųg (sic): Kip. xiii the 'wagon' (al'-acala) on which grain is loaded (arabat); also kaplı: Hou. 9, 13: xiv kanlı: (representing kanlı) al'-acala, the sort which is loaded, not 'speed', opposite to al-but: 'slowness' Id. 75.

D kanlıg P.N./A. fr. I kan: 'bloody, blood-stained', with preceding qualifying word—'having... blood'. S.i.a.m.lg. w. minor phonetic changes. Uyğ. viii ff. Man. kanlıg (PU) bañana teg karakt 'his eyeballs like a bloody?' M II 11, 17-18: Bud. U IV 34, 52-3 (türötûn-): Xak. xi kanlıg, not specifically translated, occurs in two proverbs Kaş. I 70, 24; III 43, 2; n.m.e.: Çag. xv ff. kanlıg/kanlıg xini:n ... kanlı ma:näsna ... bir daxi xini ya:n kan eylemi's 'blood-stained; bloody; bleeding' Vdl. 324; kanlıg (1) xini (quotn.); (2) xınıxwad 'bloodthirsty'; in Ar. tālīb fdr (quotn.); (3) qātil wa:xini 'murderous, bloody' (quotn.) San. 278r. 10: Kom. xiv 'bloody' kanlı CCG; Gr.

DF xanlıg A.N. fr. xan; s.i.a.m.l meaning (1) a kingdom'; (2) the 'position of xan'. Türkü viii ff. xanlıg sùsil: 'the army of the kingdom' IrkB 63 (11n-): Uyğ. viii ff. Cív. (in a list of payments, mostly of taxes) yana xanlıg tép yarin bûz birtim 'I also gave half a roll of cloth, as payment to the xan.' Usp. 38, 16: Xwar. xiv kanlıg 'sovereignty,
reign' Qutb 54: Kom. xiv 'kingdom, kingship'
xanliq/xanlix CCG; Gr. 192 (quotns.).

D kınlık (kınılık) A.N. (Conc. N.) fr. 2 kın;
survives in NC Kir. kınındık 'hardship, difficulty'. Uyğ. viii ff. Bud. kınıltka yatsun 'let him lie in prison' PP 63, 4; a.o. do. 63, 6;
kınıltka kirlp 'being put in prison' Kuan 37 an.

D koğlıq P.N./A.fr. 1 koğlı: 'owning sheep'.
S.i.s.m.l. with the same phonetic changes.
Uyğ. vii [gap] köğliq [gap] Şu. N.6; Xwar. xiv köylüğ köşi börûdin korkqay 'the sheep-owner will fear a wolf' Nahc. 11, 10.

Dis. V. ĠNL-

D kınla:- Den. V. fr. 1 kın;
survives in SW Osm. 'to make a sheath (for something); to sheathe'. Xak. xı ol biçeck: kınla:{i} 'he made a sheath (cafını) for the knife (etc.)' Kas. III 299 (kınlar, kınla:mask): Çağ. xv ff. kınla-
(spelt) ğiläf kardan 'to make a sheath, to sheathe' Şan. 299r.16.

DF xanlan.- Hap. leg.; Refl. Den. V. fr. xan. Türkü vii (the Türkü people, because they had no xan of their own, separated from China and) xanlantı: 'got themselves a xan' T 2.

Trisl. ĠNL

D *kaplıç:ı Hap. leg.; N.Ag. fr. kaplı: Uyğ. viii ff. Bud. Sanskrit śmrī paśāsārathi 'who has a charioteer with thought as his protection'
öğ üze: közetiğil (küzetigil) kaplaçısı erser TT VIII A.34.

Dis. ĠNM

D konun N.S.A. fr. kon-; lit. 'a single act of stopping, settling', etc. Survives in SC Uzlb. künim 'a halt on a journey; a place where one stops or stops the night'. In Kas. there seems to be an antithesis between uğuş, 'a group of people related by blood, a clan', and konun, 'a group of people living close together'. Xak. xı koşnu: konun uğuşqa: (MS. aşığa:)
kılıp apar ağırlik aşın iîş 'agirlik ta akrimum 'be kind to your tribe and have regard for them' Kas. I 114, 16; (he fought to the limit of his powers and) uğuş konun okıştı: tadät'ati't-âsira 'summoned the tribe (to help him)' II 103, 25; II 313 (konat-);
n.m.e.: xiv Muh. (?) (under 'kinds of people'; huvu min mahcallati 'those from my district' (or my quarter of the town) konu:ş; min waqatî 'from my country' konun Rif. 144 (only).

Trisl. ĠNN

N. fr. *kınan- Refl. f. of kınan-; 'insatiable'.
N.a.o.b. and apparently used only of sight.
Uyğ. viii ff. Man. körü kınçsız korgłe
(sic) körküğünzi 'your lovely beauty which we never tire of seeing' TT III 81: Bud. (the beautiful Buddhists who are loved by all and are) körü kınçsız U III 71, 9; (looking at the Buddha) kınçsız körünün 'with eyes that could not look long enough at him' TT X 152.

Dis. ĠN

kıpr 'crooked', originally of the eyes in the sense of 'squinting', and hence 'angry (looking)'; later used more generally in such contexts as 'curved (sword), crooked (road)', and the like. S.i.a.m.l.g. in NE kıpr R II 719.
Uyğ. viii ff. Bud. (the king, his eyes suffused with blood, looked at the maral deer) kıg(ır) kızlın 'with angry eyes' U IV 38, 128 (see note regarding omission of (ır)); yekler rakşaslar kanağ kızlın kıpr (so read) körüp 'the demons (Hend.) look askance with bloodshot eyes' do., p. 43, note C.128, l. 6: Xak. xı kıpr er 'a man with a squint (al-ahwal)'
and if you wish to say 'with a double squint' (al-
âqhal) you say lki: közlî kıpr 'with both eyes squinting' (ahvaldan) Kas. III 363; kıpr kızlın başıştı: 'they looked at one another with angry bloodshot eyes' (bi-ayn ızar) I 170, 18; 183, 6; 359, 16; (he does not look to his neighbours but finds wealth an incentive)
kađas tapa: it kibi: kıpru: bakar 'he looks at his kinsmen with angry bloodshot eyes as if they were dogs' III 23, 2 (kıpru: is Hap. leg. and perhaps an error for kıpr): Kom. xiv 'crooked' kıpr; 'squinting' kıpr CCG; Gr.: Kip. xv afgam 'with a crooked jaw' kıpr enek Tuh. 48, 8; a.o. 3b. 5.

1 kıqur (kopor) originally of a horse's coat 'dark chestnut' or the like; later used for a rather wider range of colours of a wider range of objects, e.g. fabrics. S.i.a.m.l.g. w. some phonetic changes, e.g. kërorkur in most NE languages. An early l.-w. in Mong. as kôngor (Haenisch 66, Kow. 873). L.-w. in Pe. etc., Doerfer III 1536. Xak. xı kıqur koy 'a brown (al-ahjab) sheep'; also used of other things Kas. III 363: xiv Muh. (?) (in a list of horse's coats) mxâlîqul-ı-nuqat 'dappled' kıqur Rif. 171 (only): Çağ. xv ff. kıqur (sic, spelt) 'a horse of which the colour verges on black' (mâlî ba-tiragi ast) San. 291 v. 2 (the spelling is unusual and the supporting quotn. Pe. fr. Waşqış): Kip. xiii al-asâqul-kôngor (sic) Hou. 31, 10 (the position in the text suggests that it means (of a man) 'sunburnt': xı sähâl (of eyes) 'blush, light grey' kıqur Tuh. zorb. 6 (the word also sometimes means 'squinting'; if so here, this might be an error for kıpr): Osm. xiv ff. kıqur 'chestnut' in three texts TTS I 482; II 649.

2 kıqur Hap. leg.; but see 2 kıqra:, kıqra-
ğu. Xak. xı kıqur ün al-sâcâl-ı-bacce 'a harsh, raucous sound' (or voice) Kas. III 363.

ê kıpru: See kıpr.
**Kaf. III 382** (in the text küçük, corrected in the margin to küçük).

**Dis. CKN**

Kafşı Dev. N. fr. *pheric* - Simulative Den. V. fr. kan. N.o.a.b. - Kaf, gives the same translation of this word and ögül, q.v., but the latter is the wider term and can also be used for females. Xak. xi kafış atal: al-rabb 'stepfather'; kafış ogül al-rabib 'stepson' Kaf. III 383.

**Dis. GNS**


**Dis. GNS**

D konsi 'neighbour'; Dev. N. abbreviated, fr. konsi. - The phonetic history of the word is complicated, and Kaf's statement that the Xak form was konsi: is hard to explain, unless it is a simple metathesis. S.r.m.lg. in a wide range of forms; NE Sag. korci, Khak. konic, SE Türk konsia/konsu; NC Kir. konsu; SC Uzb. konsi; NW Kk., Nog. konsi; Kuny konsu; SW Az. gonsu; Osm. konsu; Tkm. gonsu. Uyg. viii ff. Bud. eripe yakin bir konsi bir bayağut bolur erti 'he had a neighbour near his house, a rich man' USp. 109b. 8-9; konsi (sic) (öljü) 'neighbouring kings' Huien-ts. 2009: Civ. (your sons and daughters are joyful; your elder sisters and sisters-in-law are happy) konsi kiz utilili 'your neighbours(?) and daughters dutiful' TT I 156 (but konsi here is prob. A sec. f. kuncuy 'cousins'): Xak. xi konsi: al-cär 'neighbour'; the Oğuz invert the -n- and -s- and say konsi both forms are regular and correct (gıyäşi hasan) Kaf. I 435: börli. konsnsin yemes: 'a wolf does not eat his neighbour, out of respect for neighbourliness' II 220, 17: KB kör arslan bile konsi buğday başı 'see the Ear of Wheat (i.e. Virgo) is a neighbour of the Lion (i.e. Leo) 140; yakin konsnist 'a close neighbour' 4907; o.o. 4546, 4618: xii (?). Tef. konsi ditto 213: xiv Rbg. konsi (sic) R II 525; Muh. al-cär konsi: Mel. 49, 15; Rif. 145: Çağ. xv ff. konsi (spelt) hamsiya 'neighbour', also called konsi Sun. 291v. 10; konsi (spelt) hamsiya do. 288v. 13 (quots.): Oğuz xi see Xak. xiv. xiv konsi 'neighbour' Qutb 140; konsi Nahi. 91, 16: Kom. xiv 'neighbour' konsi/konsu CCC, CCG; Gr. Kip. xii al-cär konsi: Hou. 32, 12: xiv ditto Id. 74, xv cär kons (sic?) Tab. 11b. 12: Osm. xiv ff. konsi konsi common till xvi TTS I 481; III 472; IV 537.

**Dis. V. ČNS**

D kınıs - Hap. leg.; Co-op. f. of kiyn. - Xak. xi yiğitler iska: kınısdı: 'the young men were brisk (irtahi) at the work', that is when they enjoyed (ihtası) the affair Kaf. II 113 (kinişur, kınısma).

D kınıs - Recip. f. of kun-: 'to rob one another'; n.o.a.b. Uyg. ix kuniş: smak tartış-
mak 'robbing and fighting one another' III C 9 (ETY II 38): Xak. xi olar ikki: tavaq kunošđi: 'those two plundered (salahe) one another’s property'; also used for competing or helping Kaš. II 112 (kunošur, kunošmaq): Kip. xiv kunoš- karra ‘to return to the attack’?) Id. 74 (meaning obscene; Id. is also apparently the earliest authority for kunoš- eđawara ‘to be neighbours’, also noted as Çaq. in San. 290v. 25).

Dis. ĞNZ

kupuz ‘beetle’; prob. a generic term covering several varieties; s.i.a.m.l.g. except SW; in NE with much phonetic change, e.g. Khak. xos; in Çuv. only in the phr. xurt xamâr (i.e. i kurt kopus) ‘insects, bees’. L.-w. in Pe., Doerfer III 1538. Türki viii ff. Toy. 29 (ETY II 9): aqulus: Uy. viii ff. Man. konkus (sic; context obscure) TIII 93: Bud. (in a list of harmful insects) kopus U II 35, 23; yorîgma kurt copuz ‘crawling worms and beetles’ U III 32, 3: Xak. xı kopus al-xunûs ‘black-beetle’ Kaš. III 363: Çaq. xv ff. kopçuz (spelt; with ‘p’-) a black creature (cânwor) called in Ar. cû al (black-beetle) and xunûs, and in Pe. gûzarquâ (dung beetle) San. 291v. 8. Kip. al-xunûsà kopus Bul. 5, 5.

Mon. ĞR


2 kár Hap. leg. in the onomatopoeic kar kor; the resemblance to Ar. is prob. coincidental. Xak. xı kar kor etti: karuni ‘the stomach rumbled’ (qargara); this word agrees (xuqapa) with Ar. in sound and meaning Kaš. 1 324.

E 3 kar See karın.

kîr Preliminary note. There are two common words of this form meaning respectively ‘high ground’ and the like, SW Tkm. ǧir, and ‘grey’, Tkm. ġir. Kaš. gives two other meanings which can hardly be connected with either word. In a number of modern languages kîr also means ‘edge’, see R II 733, but this may be an extension of the first meaning.

1 kîr originally ‘an isolated mountain or block of mountains’; in this sense and more generally for ‘high ground’ s.i.a.m.l.g., but in some languages, including NW Nog, SW Osm. it hardly means more than ‘plain, steppe, wilderness’, without any connotation of height. L.-w.

in Mong. kîra (Kow. 2546) and Pe., etc., Doerfer III 1508. Xak. xı kîr al-haḍba mina-l-çibâl ‘an isolated mountain’ Kaš. I 324; (you have crossed . . .) kîlar edź beqûk al-attâda-l-yumûn ‘the high, lofty mountains’ I 94, 3; (the clouds) kîrka: koştî: ol karon ‘deposited snow on the mountain’ (li’l-çibâl) III 39, 14: KB 69, 96 (optr): xiv Muh. al-syû ‘rising ground’ kîr aqîz Mel. 74, 11; Rif. 177: Çaq. xv ff. kîr (1) bulandi sar-i kûh ‘a height, the top of a mountain’ (quotn.) (2) the Turks of Kâşgar use it for bulandi-i kanâr-i kûrdâ which is an expression for maraq ‘illness’ (meaning uncertain, lit. ?the height of the edge of a knife’ (‘reading kûrdû’) San. 295r. 4: Xwar. xiv kîr occurs three times; (this world is like) kârarmış kîr ‘mountains which have become dark’; (sometimes admiring her) kîr teğ karâkin ‘eyes like’; kîrindân kar ‘snow from the mountains’ Qutb 148; Kip. xii (between ‘heaven’ kök and ‘sun’ kûn) al-falak kîr Hou. 5, 2 (al-falak ‘should here mean ‘firmament’, but there may be some confusion with its rarer meaning ‘a rounded hill’): xiv kîr ra’sû-r-ribya ‘the top of a mountain’; and in Kip. (sic) al-arqûl-ı-sâhid ‘level ground’ Id. 70; al-arqûl–ı-sâhid kîr Bul. 3, 8: xiv in Tuh. 7a. 12 kîr is inserted in the margin opposite to barriya ‘desert, waste ground’: Osm. xviii kîr . . . (3) and, in Rûmû, biyâbân-i bi-âbi ‘waterless desert’ San. 295r. 6.

2 kîr (ʔkîr) ‘grey’ and the like, particularly as the colour of a horse’s coat. Survives in NE Koib., Şag., Şor kîr R II 734; SW Az. ǧîr; Osm. kîr; Tkm. ǧîr. L.-w. in Pe., etc., Doerfer III 1506. Cf. boz, çał: Xak. xı kîr al-at-farâsu–l-samand ‘a dun (Pe. l.-w.) horse’ Kaš. I 324: Çaq. xv ff. kîr . . . (4) dî mûya (of a man) ‘beginning to go grey’ (lit. twocoloured) San.295r. 7: Kip. xv (under ‘colours of horses’) al-axdar ‘grey-dark’ (temir boz and) kîr Tuh. 4b. 4.

3 kîr Hap. leg., unless this is merely an extended meaning of 1 kîr. Xak. xı kîr al-’arim wa’l-musamâd ‘a dam’ (Hend.) Kaš. I 324.


1 kîr: ‘loss, damage’, and the like. Survives in NE Tel. kîr R II 550; Tuv. xora; and recently revived in SW Rep. Turkish but not an Osm. word. Uy. viii ff. Bud. (how can they kill that man or) adn kîr yas quzus ‘do other damage or harm to him?’ Kuan. 35: o.o. U II 58, 4-5 (1) (tuqas); TT VI 63 (eqsu.): Civ. (all your affairs prosper and) kîr yok ‘bear no loss’ TTT 148; kor bolur VII 28, 4, 10, and 52: Xak. xı kîr al-xustûn ‘a loss’; hence one says er kîr kîldi: ‘the man made a loss’ Kaš. III 122: KB saga bolga kîr ‘you will suffer loss’ 103: o.o. 1297, 1316, 1706: xiv Muh. al-xastûra kîr ëmek Mel. 39, 2; Rif. 126: Xwar. xiv kîr ‘damage, harm(?)’ Qutb 140 (might be 2 kîr): Kip.
xiii al-xasārā (opposite to 'profit' asīq) kor, a dialect word (lugā), the ordinary word is zīyān, which is Tkm. and a Pe. l.w. Hou. 28, 2: (xiv see kut Id. 68 where the word may occur in a phr.).

2 kor apparently both 'the residue of sour milk used to make yogūr and (baker's) yeast, leaven'. Survives in the first meaning in SW Tkm. ġor and in the second in NE Bar.; NC Kxx., Tarā R II 549, and Kūr. Xak. xī kor: xamirulʿ-rāṭib 'the solids in (sour) milk', that is the residue of curdled milk (rubāba minaʾl-rāʾibīl-mudirik aslīl-amisīʾl-hāmīd) which is left in the bottom of a jar; then fresh milk is poured on it so that the solids are coagulated and sour milk (yogūr) is made Kās. III 122: KB sinamis karlar sōz sōz kori 'the words of experienced old men are the leaven of conversation' 723: Xiv Muh. (under 'cooking materials') al-xamir 'yeast' kor: Mel. 64, 5; Rif. 163.

1 kur 'belt, girdle'; originally only that worn by a man, later more generally for 'the girth round a yurt' and the like. S.i.s.m.l. Cf. kuršaǧ. Uyğ. viii ff. Civ. (if a mouse) kur isirsar 'gnaws the belt (of a garment)' VII 36, 13: Xak. xī kur al-mintaqā a 'belt'; iç kur al-riṣāq 'a sash' Kās. I 324; five o.o., same translation, spelt kür: KB ajunka bādi kör tükul kut kuri 'he girded the world with a belt of complete divine favour' 461; katīq kur bādī 'he tightened his belt' 542; o.o. 1456, 1588 (umunçluğ; it is difficult to distinguish between 1 and 2 kur in KB): Xiv Rūh. kuršanıp kulluk kurin 'girding himself with the belt of service' R II 917; Muh. al-hiyāsa 'a belt' kur: Mel. 67, 9; Rif. 167: Çağ. xv ff. kur a 'belt (kemer kuşak) of gold and silver which they call kur kuşak Vel. 338 (quotns.); kūr (1) kambar.band 'belt, girdle', also called kuruşak Son. 285v. 21 (quotns.); a.o. 286r. 11 (kuršaḡ); Xwaw. xiv kur 'belt' Qubh 144; Nahe. 81, 11: Kom. 'belt, baldrik' kur CCI, CCG; Gr. a.o. (altn.): Kip. xīl al-hiyāsa (kuşak), kur (beli baştı) Hou. 19, 3: xiv kur ditto Id. 70: Osm. xiv and xiv kur, esp. in the phr. kur kuşak, occurs in several texts TTS I 497; II 666; III 488.

2 kur meaning rather indefinite, basically perhaps 'rank' (as in 'high rank') and 'stage' (one of a number), hence 'a line, a course of brickwork', and the like. In texts like KB it is easily confused with 1 kur, and some of the medieval translations are hard to fit into this framework though they seem to belong here. Survives at any rate in SE, SW. Cf. kurdaš-. Uyğ. viii ff. Bud. (faith is the primary requirement) kut bulmuş tütünler kurında kezгинte barımakn 'of the progress of good men who have found divine favour through the various stages (of existence)' TTV 20, 6; (if they intend to embark) burxan kutuğh (ic) kruka kezgi ke 'on the stages (leading) to the blessed state of Buddha' 22, 25: Xak. xī kur al-marṭaba 'rank'; hence one says menin kurum uluğ 'I have a high (āṣima rank) Kās. I 324: KB kezikçe keılır bu ölümüz uğ kur 'the stage of death comes in due course' 1476; (what is understanding's face, shape, character, and conduct?) yaşı kurı badi to avanç ne ol 'what is its age, rank, stature, size, and kindly disposition?' 1849; kinçg kur uluğlar ara kirmese 'let not (men of) lowly rank mingle with the great' 2587; bu beglık kuri 'this rank of beg' 5139; o.o. 2586 (yortuğ), 4066, 4760; xii(? ) Tef. 'isşa yaşka kurga tegdī ʿJesus reached years of discretion' 217: Çağ. xv ff. kür aqran ve amfı 'equals, contemporaries' Vel. 338; kur ... (3) sına diwār wa asās wa būryād 'a course of (such as masonry, etc.) in a wall or foundation'; ... (5) halqa halqa nişāstan 'to sit in circles' (at a feast); (6) mašī wa hafṣ 'an equal' as in tēp kur aqran wa amfī ʿSal. 285v. 21 (1) is 1 kur; (2) 'weapon' is a misunderstanding of Mong. kor 'quiver'; (4) is kor 'hot embers', a word now widely distributed but not noted before the medieval period): Kip. xiv kur ('belt', and also al-waqd Ḭd. 70; kor al-waqd waql-ṣīm yaʾnī al-ʿumr; one says bu kurdaš dur ḫaḍī lida do. 71 ('time, age, life') are all remote from the true meaning and seem to be an inference from the translation of kurdaš as 'contemporary' when in fact it means 'of the same rank or social class'; Osm. xiv ff. kūr 'rank', and perhaps 'equal in rank' occurs in several xiv and xv texts TTS I 497; II 667; meaning 'course (of masonry, etc.)' it is common fr. xvi onwards I 485; II 651; III 447; IV 541 (transcribed kor).

3 kur this might be an unusual abbreviation of kurug as Kās. suggests; but it is more prob. that it was inferred to provide a (false?) etymology for kurbaka; q.v. Oğuz xī kur al-yābis 'dry'; an abbreviation of kurug; prov. kulān kuuşğaga: tutšše kurbaka: ayğur bolur 'if a wild ass falls into a well, the land frog (al-ğīdīaʾl-barri, i.e. toad?) becomes a stallion' Kās. III 122; xii(? ) Tef. (wherever that fish went) kuruğ yol 'the dry road' (behind him disclosed him ... they went after him) kur yérde 'on dry land' 217 (perhaps a simple graphic error).

Mon. V. ĞR-

1 kar- (?kar-) 'to mix (something with something else)'. Note Kās's remarks. The Hend. 1 kät- 1 kar- seems now to be obsolete, but kor- in SC Uzb. is the only word for 'to mix', and in SW Osm. kar- in this and extended meanings and in Tkm. ğar- exist as well as 1 kät-. The der. Fs of 1 kar- are more widely distributed. Xak. xī (in a para., s.v. 2 turma; on the Oğuz language) the Turks, when they speak of 'mixing' (xalatā) something with something else say katt: kardı; kattı: is the word for 'mixing' (xalit) and kardı: is a jingle (toba) after it; the Oğuz say kardı: xalatāʾl-say biʾl-say, and leave out the main word Kās. I 432, 16; n.m.e. xii(? ) Tef. kar- 'to mix (something with (birle) something)' 199: xiv Muh. farrağa 'to empty, or pour (something into something)' kar- Mel.
Man. -A (then the sorcerers ... took bows and arrows and) yasin kurdi 'strung their bows'
Man-ū. Frag. 408, 7: Bud. katık yasin kurup 'stringing their strong bows' U III 55, 4; a.o. U II 78, 31 (at-); Civ. TT I 162 (ft.); Xak. xi xan sözün kurdi: 'the king mobilized (çama'o) his army'; and one says xan gowāc kurdi: 'the king united and opened (hallja wa naşara) his royal umbrella' (kuraş, kuraşmak; kır- follows); er ya: kurdi: 'the man strung (watarə) a bow' Kağ. II 7 (kurak, kurmak); the phr. ya- kur- is common in paras. on conjugation II 37 ff., etc.; a.o. III 62 (3 yov.): KB (the brilliant spring) yana kurdi dawlat yasin 'has strung again the bow of the changing seasons?' (scs) 65. (13) At. katık ya kurup 462; Tef. kur- 'to set up' (scs) 217: xiv Muh. aetarəl-qaus ya y kur- Mel. 23, 11; Rif. 105 (reading yai): Çag. xiv ft. kur- 'with phr.-') (1) (arastem 'to set in order'; (2) naşb kurdan 'to set up, erect'; and of a bow (kamân) cilla kurdan 'to string'; and so they say macis kur- 'to organize a meeting', ya kur- 'to string a bow'; the exact meaning cannot be determined without knowing the Object San. 284gr. 8 (quotations): Xwar. xii kur- 'to set up' 'At. xiv ditto Qub 144; Kom. xiv 'to organize a meeting' to string (a bow) kur- CCG; Gr. 203: Kix. xiv watarə min waturəl-qaus kur- Hou. 37, 20: xiv kur- aetarəl-gaus wa naşbalə-facc (to set a snare)' Id. 70: xiv awtara kur- Tuh. 68; 11; naşbəl-cäm 'to set the wine cups in order'
kur- do. 36b. 13.

**Dis. GRĀ**

cara: 'black', primarily in a physical sense, but with a great many metaph. meanings, often pejorative, e.g. cara: bodun 'the ordinary people' (as opposed to the aristocracy).
C.i. a. p. l. - an early 1-w. in Mong., and in Pe., etc., Doerfer III 1440. There are many collections of phr. containing this word, e.g. R II 132d. - Red. 1448 - 50. Türkü xii cara: bodun 'the common people' II E 41; cara: kamah bodun I E 8, II E 8; o.o. II N 11; S 12 (teyik); T 52 (tök-) - viii ft. cara: 'black' is common in IrkB and Toyok; cara: kuş 'eagle' IrkB 3 (described as 'golden-winged'), 43: Man. urukul karali 'light and darkness' Chus. 160, 170, etc.; a.o.o. of cara 'dark'; cara bodun TT II 8, 69, 10, 81: Yen. cara: bodun Mal. 32, 6; a.o.o. do. 30, 4; 37, 7 (çarn): Uyğ. viii cara: ēgil bodun 'the ordinary common people' Şu. E 2; o.o. E 5, N 12; II 13: viii ft. Bud. cara 'black' is common; cara kuş U II 31, 54; cara bodun U III 27, 3 (ii); TT X 170, etc.: Civ. cara 'black' is common; ylkil cara TT VII 28, 43; 29, 6; 33. 19 is a collective term for 'livestock', perhaps 'horses and cattle'; cara kuş 'slave' (perhaps or female) Uzsp. 61, 3 ft.; 73, 3 ft.; 110, 3 ft.; cara also occurs as a component in P.N.a in Uzsp. xiv Chim. - Uyğ. Dict. 'black' cara; 'lynx' cara kulak Ligeti 162; R II 134: O. Kir. 19 ft. cara bodun Mal. 3, 6 etc.; urūğum caraam in do. 11, 3; 45, 7, 'my white and black', seems to be a phr. for

**Kur-** the basic meaning seems to be something like 'to put (something) in working order' with particular applications of which the commonest is to string (a bow). S.i.a.m.l. except NE(?) usually meaning 'to erect (a building, tent, etc.); to establish (a society, etc.). Uyğ. viii ft.
lives'ock': Xak. xi kara: 'black' of anything; and the Xâkânî kings are called by it, one says Buğra: Kara: Xâkân: in there is a story (al-qiṣṣa) about this: kara: kûş al-uqâb 'eagle' (prob. specifically 'the golden eagle '): kara: kûş 'the star Jupiter' (al-nûyûjî), it is the one that rises at dawn, and is called kara: kûş yûlduz: (Oğuz pfh. here): kara: orun 'the grave' (al-qâbir) (verse), originally kara: orun meant 'dark (al-mîzûm) place': kara: bâş a word for 'slave' (al-mâlûl), both male and female, it means 'black head': kara: ot 'aconcîte' (al-bîy); it is a vegetable poison: kara: yâqî al-nafîs 'naphtha': Kara: Sepîr the name of a place in Barsân (see Sepîr): kara: etmek the name of a kind of bread made as follows; meat is cooked to rags (hâttâ yatahharra); then flour, butter, and sugar are added to it until it thickens in the boiling (yûglaz bi'l-galâyân); then it is taken out and eaten; and one says as a jingle (fitl-ištâb): kara: kara: Kâq. III 221-2; o.o. I 311 (kûş); 150 (çetelîk); III 33, 2 (bûn); 40 (yûlustu): kara: also occurs in tribal and geographical names and is fairly common elsewhere: KB kara 'black' is common 22, 77, etc.; kara as an abbreviation of kara bodun 250, 256 (2 turû): 778, 988 (toqût); kara 'black ink' 2715; kara kûş 'Jupiter' 6075, 6219; kara kûş ûfl 'eagle-coloured' (i.e. dark) 3949; XIII (?): At. kula kara bâş 298; Tef. kara 'black'; kara bâş/ kara kula 'slave' 199-200: XIV Rhg. kara bâş 'slave'; yîlkî kara and kara 'cattle' R II 140-1 (quotns.). Muh. al-aswad kara: Mel. 10, 17; 68, 2; Rif. 84, 168; al-cârîyî 'slave girl' bâş (mis-spelt yûqîs) 51, 9; al-surriyî ' (connumbina) wa'l-cârîyî ma'n (kara): bâş 147; al-uqâb kara: kûş 72, 13; 175; al-xârkhâ 'tent' kara: ew 76, 11; 180: Çaq. xv ff. kara (i) sîyâh 'black' (quotn.); (2) 'ilat-i- xabîs 'a nightmare' caused by over-eating or flatulence (quotn.); (3) metaph. midâd 'ink' (quotns.) ... (5) they say as a jingle (ištîb): kara kele kara marâdi 'we mauvâsi livestock (quotn.)': kele (Îl.-w. fr. Pe. galla) can be used by itself in this sense, but kara only in this pfh.; (6) kişî kara atmâ 'we sâ'dîl-nâs 'followers and the rest of the people' 2970. 12, followed by over 30 pfh. beginning with kara including kara bâş in Irân 'mâlîrîver', and other meaning, kara kûş 'ûâb', kara kula 'a predatory beast bigger than a cat which follows the lion about and eats the residue of its kill'; Oğuz xî kara: kûş (sic?) 'the sides (aṭrâf) of a camel's foot' Kâq. III 221: Xwar. XIII (?) kara 'black', common in Oğ.: XIV ditto Qutb 131, MN 7, etc.; kara was was Qutb 132; kul karawas Nahc. 12, 8; 284, 5 etc.; yîlki kara do 17, 8; 309, 10: Kom. xiv 'black' kara; kara: kula 'eagle' kara: kûsu: 'ink' kara; 'mâlîrîver' kara was and several pfh. CCI, CCG: Gr. 193: Kip. xiii al-uqâb kara: kûş Hou. 10, 1; (under 'colours of horses') al-adham 'black' kara: 13, 6; ali-saswas kara: 31, 2; a.o. 31, 5 (kap); al-asmar 'brown, swarthy' kara: yaqîz 31, 10; al-cârîyî (kirmak) and kara: was/kara: bâş 32, 17: (there are several P.N.s beginning with kara: in 29): XIV kara: al-aswad; kara etmek al-nûyûj 'a kind of wheat paste' (see Hul., p. 38; Dozy, Supplement II 741), that is 'black bread'; a.o. (yâqîz) Id. 69; kara was 'an expression for slaves in general' (ânmatî'l-raqiq) do. 70; al-saswas 'black' (i.e. copper) inous' kara: yarmak Buł. 4, 9; 'black cheese' kara: kuriy do. 8, 9; al-naswa kara: etmek do. 8, 15; al-uqâb kara: kûş do. 7, 10: XV al-aswad kara: Kar. 59, 18; o.o. 5, 9 (kap); 59, 18 (yâqîz); 'ab'd 'slave' kara: do. 39, 7; al-uqâb kara: kûş do. 62, 13; 'cane syrup (asul-qaqab) of all sorts' kara: basl do. 62, 19; aswad kara: Tuh. 41; adham kara do. 4b, 5; etc.: 'ab'd kara do. 24b, 6; ama 'slave girl' (kîrnak and) kara was do. 3b, 13; uqâb kara was (sic) do. 25b, 9; and other pfh. w. kara: Osm. XIV ff. kara ev, kara kulak, karavas, and other pfh. w. kara are listed in TTS I 415 ff.; II 579 ff.; III 497 ff.; IV 467 ff.; XVIII kara ... (4) in Rûmî, sâhîl-i dârî 'the sea shore' (Ar. Î.-w. qûrâ) San. 270v. 17 (Rûmî quotn.).

I kara: 'old', normally only of human beings and animals; s.i.s.m.l.g.; in Sw Aaz., Osm. specifically 'old woman', hence sometimes 'wife'. Not to be confused with kara 'strange' in some NE languages, which is a Mong. 1.-w., or Ar. qari 'a reader or reciter of the Koran'. Türkî xvi özüm kara: boltim ulugu boltim 'I myself have become old and advanced in years' T 56; VIII ff. bir kara: öküzüg'in 'an old ox' Irkb 37; Uyy. VIII ff. Man. A M 1, 28, 19 (ağdûk): Bud. sêkiz on yasûâr kara erti 'he was an old man eighty years of age' PP 24, 4-5; kim begleri aza kara başları erser 'who are their legs or elders' TT VI 9-10; a.o. do. 96; Sanskrit yddhatamaty 'by the oldest' kara lar ýüz: TT VII F.2; a.o.o.: Civ. it kara bolsar yatup úrlû 'when a dog gets old it barks laying down' TT VII 42, 6; XIV Chir.-Uyy. Dict. lao 'aged' (Giles 6,783) kara Ligeti 163: Xak. kara: al-musîm 'aged' of anything; hence one says kara: er 'an old man' (al-sâxay) and kara at: 'a fully grown (al-mudâkka) horse' (etc.) Kâq. III 222; II 30 (bun) and three o.o. KB sanimis kara 'an experienced old man' 723; o.o. 4387, 6111 (Tef. kara 'old' (woman) 201: XIV Muh. al-sâxay kara: Mel. 48, 15; Rif. 143 (adding wa'l-acîs 'and old woman'); 152; Rhg. kara abûska/kara ulug 'old man' R II 167 (quotns.): Çaq. xv ff. kara koca 'old man' Vel. 319 (quotn.); kara: (î) pir wa musimm ditto San. 272v. 6 (quotn.); Xwar. XIIT (î) kara bolgunsun 'because I have become old' Oğ. 333: XIV kara 'old' Qutb 133: Kom. XIV 'old man' kara CCI; Gr.: Kip. xiii (after 2 kara): also al-sâxay Hou. 20, 12: XIV kara: al-sâxay Id. 70: XV 'acimmîhâ kara isî: Kav. 44, 17; xaya kara (and someone older than oneself is abûska and karaq) Tuh. 20b. 3: Osm. xiv ff. kara 'aged', sometimes specifically 'old woman'; c.i.a.p. TTS I 422; II 589; III 413; IV 474.

?D 2 kara: perhaps Dev. N. fr. 3 *kar-, cf. karaş; originally 'the forearm', but more often used as a unit of measurement 'a cubit, the
distance from the elbow to the finger tips'. Survives in some NE languages; NC Kri.; SC Uzb.; NW Kk., Kurny, Nog., with various meanings, 'forearm, upper arm, cubit, half-fathom (the distance from the middle of the chest to the finger tips)'; SW Tkm. gari means (1) 'the lower leg of a quadruped from the knee downwards'; (2) 'half-fathom'. See Doerfer I 1477. Uyg. viii ff. Civ. yelti kari bōz 'seven cubits of cotton fabric' Usp. 91, 35; a.o. do. 13, 2-3 (uzun): Xak. xī kari: dirā'-u-yad 'the forearm': kari: 'the cubit (al-dirā) with which linen is measured (yudra)', taken from the first meaning; as in Ar. the same word is used in both meanings Kaq. III 223; a.o. I 117 (I ellig): xin(? ) At. 460 (kom-); Tef. kari (1) (a dog's) 'forelegs'; (2) 'a cubit' 201: xiv Muh. al-dirā 'cubit' kari: Mel. 82, 11 (only): Çağ. xv ff. kari/karū kol ve bāzū 'arms; upper arm' Vel. 217 (quotn.). kari kari ... te bannā 'arse 'a span; a builder's cubit' do. 319 (quotns.); kari (2) dar 'terror for dirā 'cubit' (quotn.); (3) the name of an implement (alatī) used to measure things (quotn.); (4) bāzū, a word for the 'arm from the shoulder to the finger tips' (quotns.). San. 272v. 6: Kom. xiv 'cubit' kali CCI; Gr.: Kip. xin (under 'parts of the body') al-tā'id 'the forearm' (bilek and kart) which is also dirā'-u-l-qumār 'a cubit of fabric' (and 'an old man') Hou. 20, 12; under 'professions and crafts' al-dirā 'cubit' kart: (and argun (l.-w. fr. Pe. araš 'cubit') do. 23, 13: xiv kari: ... also al-dirā 'Id. 70.

VU 1 *kuri: 'west'; like *bér and 1 *yir known only in der. f.s., the Directional f. kuri:garū: 'westwards' and a Locative(?) in -ya: (see bērē) 'in the west'. N.o.a.b. Türkü viii kuri:garū: 'westwards' occurs six times by itself in I and II and also in a phr. I S 2, II N 2 and 11 (batsik) — ögre: kitafta: berye: tavda: kuriya: (PU) korand; yira: oğuzda: 'among the Kutan in the east, the Chinese in the south, the Khoton(?) in the west, and the Oguž in the north' T 14; a.o. I N 12 (batsik) — kuriyak: ... bođun 'the people in the west' T 17: Uyg. vii kuriya: on ok(ka): kirti: they joined the On Ok (Western Türkü) in the west' Şu. N 11; kasar kürdin 'to the west of Kasar' do. E 8 (see E aksirak).

VU 2 kuri: in the Reduplication kuri: kuri:; n.o.a.b.; obviously onomatopoetic; the word du'a' has prob. fallen out of the MS. before al-falāwī, which occurs at the beginning of a line, in the main entry. Xak. xi in Kaq. 19 it is said that h is not really a Turkish sound but occasionally occurs in pause (li'-itwaq) at the end of one or two onomatopoetics including du'a'-l-falāwī 'a call to a foal' kurīn kurīn a tādid has been placed over both rā's, prob. by a second hand; kuri: kurīn: (a call to) a foal when it has been left behind (taxallafa 'an the mare'; also kurīn kurīn, the yā replaced by ḫā' III 223.

VUŞ kori: Hap. leg.; as this is a Kip. word it may be a Sec. f. of korī, q.v.; if so, of the various meanings of al-hashak 'hatred'; a star thistle; chevaux de frise; prickly hedge' the last is likeliest. Kip. xi koro: al-hashak Kaq. III 223.

DIS. V. ĞRA-

F kara: 'to look at', exactly syn. w. bak-. This common Mong. V., noted as early as xii (Haemisch 69), is first noted in Turkish in Çağ. 266, 21, with the alternatives karas- / karala- , and s.i.a.m.l.g. except SW. There is no reason to suppose that it is a native Turkish word and the base of I karak. Karap, translated 'looking at him', was read by R in Usp. 97, 3, but is certainly one of several mistranscriptions in this text. The supposed occurrence in Kom. (R II 142) rests on a misreading by Kuun of the entry of kari:, q.v.

kari: 'to be, or become, old', properly used only of human beings or occasionally animals; homophonous w. I kari: S.i.s.m.l., but not in NW, SW. Türkü viii fs. 3 (beğlı): Uyg. viii ff. Bud. kariyuk biz 'we have grown old' U III 55, 19; 0.0. U II 5, 14 etc. (tuğ): Xak. xī er kari:d: 'the man (etc.) grew old' (şıxa) Kaq. III 263 (kari:d, karım:xan: prov. arslan karısa: 'when a lion grows old'); karıma: 'does not become decrepit' (lā yahram) I 147, 6: KB kari- 'to grow old' is common; of men 201, 294 (bun.), 347, 1640 (opra-); of good fortune or happiness 943, 1331; of this world 5133; xin(? ) At. harišlik karımaz idrisi kari' 'avarice does not grow old when its possessor grows old' 306; a.o. 448 (bun-): xiv Muh. şıxa kari: Mel. 27, 9; Rif. 110: Çağ. xv ff. kari- (-p) karı-yä'ñı koca-Vel. 319 (quotns.): kari- pir şu:nan 'to become old' San. 262v. 18 (quotns.): Xwar. xiv however old a man may get (karısa) these two bad habits do not get old (karıma) Nahe. 433, 8-9: Kom. xiv karıdum Latin seni 'I grew old' CCG (see kara-); 'old age' karımak CCI; Gr.: Kip. xiv kari: yıka: Id. 69: kobıra 'to be advanced in years' kari- Bul. 77v: xv 'acasa (of a woman) 'to grow old' kari- Tuh. 26a. 11.

D kora- Den. V. fr. 1 kora: 'to suffer loss, be diminished', and the like. Survives in NE Koib. Sas. Şor kora- R II 551; Khak. xora-. Uyg. vii ff. Bud. övkesi korayur 'his anger abates' Kuan. 65: Civ. under the hexagram koranak TT I 54; kişi kicik korasar 'if a man's strength diminishes' 6 (if he goes to battle, he is wounded, if he is in the town) korayur 'he suffers losses' 68: Xak. xi KB (his illness increased) and koradı kicik 162; koradı sevinç 'happiness has diminished' 6486: Kom. xiv 'to be weakened' xora-CCG; Gr.: Kip. xiv kora- naqasa 'to decrease' (Intrans.) Id. 70.

kor-: 'to fence in, or protect (a piece of ground)', and the like. S.i.a.m.l.g., usually as koro-, with the same and extended meanings. Türkü viii Ongin 12 (ataç): Xak. xi (ol) otığ koro:ni: hamâ'l-halâ 'he protected (or
fenced in) the pasture' (etc.) Kaş. III 263 (korir, korimak): Çağ. xv ff. korur ('with -o-') man'wa harāsat kardan 'to restrict, protect' San. 285r. 19.

kuri: 'to be, or become, dry'. S.i.a.m.l.g., usually as kuri-, often with extended meanings. Uyğ. viii ff. Cw. suv tamiri kurisar yav yapışsun kuryur 'if the supplies of kurisar dry up, the fresh foliage dries up' TT I 55-6; aşgi kuryur 'his mouth dries' VII 25, 5 o.o. do. 28, 8; VII 13, 6 (isirkirin)-, 7: Xak. xi kuri: ton 'the garment (etc.) became dry' (caffa) Kaş. III 263 (kuri-, kuri-mak); do. 264 (kuzi-): and three o.o.: KB kuri- 'to be, or become, dry' is common, 67 (ı̇ğaç), 118 (of trees): 133 (of greenery); 943 (metaph. of desire, etc., xiii(?)) Al. kurup yullara 'its springs are dried up' 387; Tef. kuri- (of a tree) 217; XIV Muh. yabisa 'to be, or become, dry' kuru- Mel. 32, 7; Rif. 116; al-yabys kurumak 37, 5; 123; al-muqallalı 'parched' kurumis 65, 12; kurumis 164: Çağ. xv ff. kuru-(-p) kuri- Vel. 339 (quotns.); kuru- 'with -u-' xışk sudan 'to become dry' San. 285r. 19 (quotns.): Kip. xiv kuri-yabisa; kuri- (MS. kur-) daba 'to be parched, faded'; ... kuru- nasafa 'to sink in, be absorbed, dry up' Id. 69-70: xv cafta kuru-Tuh. 12a. 9; nasafa kuru- 36b. 12; yabisa kuru- 39b. 12.

Mon. V. GRB-
S kirp- See kir-, kirk-.

Dis. GRB-
?F karon: n.o.a.b.; there is hardly any doubt that Kaş. is right in describing this as an Ar. l.-w. Xak. xi karon: ya: al-gareus-l-fucew 'a recurved (i.e. unstrung) bow'; and one says karvo: kaşlıg kışl: 'a man with arched (azan) eyebrows'; this agrees with Ar. because al-garew is the word for anything curved (muqccis) (Ar. quotn.) Kaş. III 239; a.o. I 195, 1 (çowaq).

PU:Ç kirbas Hap. leg.; this word is deliberately listed under final -s, preceding the cross-heading -Ş, but it must surely be an error for kirba compelled of 2 kir and 1 baş 'grey-head'. Kaş. xi kirbas er 'a man whose hair is falling out, and thin not thick' (yatanātar . . . fa-yaxiss wa lā yakkat) Kaş. I 459.

Dis. V. GRB-
karva: originally 'to grope for (something which you cannot see)' later more broadly 'to grasp with the hands or teeth' and the like. S.i.a.m.l.g. w. a curiously wide range of phonetic changes; NE Küer., Lb., Sg., Sq karba- R II 215; Khak. xara- (still with the original meaning) Tel. and all other language groups except SW karma- R II 216 (which is sometimes confused with karma-la-); the modern SW forms are Az. ğavra-; Osm. kavra- (from about xvi?); Tkm. ğabra-. Uyğ. viii ff. Bud. (Hari-candra's consorts said) él(l)ig bēg uzāti bizni būrtā ertl karvayur ertl 'the king has for a long time been in the habit of feeling us and groping for us' (with his delicate hands) U II 17, 15-16: Xak. xi ol karaŋkuda: karvad: 'he groped for it (awadaqahu) in the dark, and touched it feeling for it (lamasahu 'ählba(n)) with his hand in the darkness'; also pronounced karvand:; as we have already explained, anywhere where there is a -v- it is permissible to replace it by -w- Kaş. III 290 (karvar, karvamak): Çağ. xv ff. karmar- (spelt) rubudan 'to seize, snatch' San. 269r. 19 (quotns.): Xwar. xiv karba: 'to grasp, seize' Quub 133: Kom. xiv 'to touch, grope for (something)' karma- CCG; Gr. Kip. xv cafa 'to feel (something) with the hand' (yokaand) karma- (and karmala-) Tuh. 12a. 13: Osm. xiv to xvi karva: 'to grasp, touch, feel'; common TTS I 429; II 594; III 418; IV 479.

D karvan- Caus. f. of karvan-: survives in SW Tkm. ğabarat-. Xak. xi ol anqy ko-yunda: neŋ karvatt: 'he urged the man to search (yaölub) for something in his bosom'; also used for anyone who makes someone feel (amaasa yadalub) for something in a place which he cannot see with his eyes Kaş. II 339 (karvatur, karvatmak): Çağ. xv ff. karmat-Caus. f., rubuqambilin 'to order to seize or snatch' San. 269v. 1 (quotn. and correction of Vel.'s form karmaygil).

D karvan- Refl. f. of karvan-; s.i.m.l. as karban- (Tkm. ğarban-)/karman-. Xak. xi ol yançık (sic) içre: yarmak karvand: 'he searched for money in his leather bag'; also used for anyone who reaches back and gropes (area-da wa 'ayyasta, MS. in error gayyaba) looking for, something Kaş. II 250 (karvanur, karvanmak): Osm. xiv karvan- 'to grasp'; in one text TTS I 429.

D karva- Co-op. f. of karva-; s.i.m.l. as karba-/karma-. See karma-. Xak. xi ol maqqa: suyda: neŋ karvaşd: 'he helped me to grope (fi’ll-awadqah) for something in the water'; also in the dark when one searches (yaölub) for something with one's hands Kaş. II 221 (karvaşur, karvaşmak): Çağ. xv ff. karma- (-ip) karvaş- ve tutu- 'to grasp or seize one another' Vel. 321; karma- 'seize or snatch (rubudan) together, or one another'; and metaph. kuştu girifian 'to wrestle'; the metaph. meaning is commoner San. 269v. 5 (quotn.): Osm. xiv karvaş- 'to grasp one another'; in one text TTS I 429 (and see Çağ., Vel.).

Trls. GRB-
C kurbaka: some kind of frog or toad, prob. the latter; baka: means 'frog', and Kaş suggests that this is a Compound of 3 kur and baka; but the status of 3 kur is very dubious and it is prob. a Compound with 1 kur meaning 'a frog with a belt', or the like. S.i.s.m.l. in NC Kür. Kzx. and some NW languages baka means 'frog' and NC kurbaka; NW
kirkbaka 'toad', but in SC Uzb. and SW languages both mean 'frog' and the latter only 'toad' when preceded by some word like kara: or yer. L.-w. in Pe., Doerfer I 1449. Oguz xi Kaš III 122 (3 kūr): xiri(? ) Tef. kirkbaka 'frog' 209; xiv Muh. (under 'aquatic animals') al-difda 'frog' kurbaka: Mel. 77, 6; kurbanka: Rif. 180. Çağ. xv ff. kurbğa wazag 'frog' San. 285v. 28 (quotm.): Kip. xii al-dif-da' kurbğa: Hou. 7, 5; xiv ditto Id. 71; Bul. 5, 4; xv difda (bağa; below in second hand) kurbğa Tuh. 23a. 7.

C karabaş See kara:

Mon. ĠRC

karç Hap. leg.; onomatopoeic in the Reduplication karp kırç. Xak. xi one says er (VU) turmuze: karç kırç yedə: 'the man crunched (akala ... bi-xaad) the gherkin' Kaš I 343.

kura 'tough, hard', originally in the physical sense, but also hard. S.i.a.m.i.g. except SW; particularly applied to metals; in some languages now means specifically 'steel'. L.-w. in Mong. (karaça, Kow. 972), Pe., etc., Doerfer III 1459. Xak. xi 'steel' (al-hadi'dul-dokhar) is called kırç temür; and it is used to describe strong (al-cilad) men; also anything which is solid and hard (musmat såh) Kaš I 343; a.o. III 287; (kevxe): KB atim alp katığı kırç 'a hard, strong, tough markman' 1949; similar phr. 227, 5811: xiv Muh. fülal 'steel' kırç kemür Mel. 61, 8; Rif. 160; Kom. xiv 'steel' kırç CCG; Gr.: Kip. xii al-fulal kırç Hou. 31, 15.

Dls. v. ĠRC-

D kırça:- Hap. leg., but see der. f.s. There is a clear semantic connection w. kir-, there is an odd alternation between -ç- and -ç- in yapşın-, yapşur-, q.v., and it seems clear that this is a Sec. f. of *kırka-. Den. V. fr. *kirpiš, Dev. N. fr. kir-. Xak. xi ol ok amaçka: kırça-dı: 'the arrow hit the side of the target (caniba-l-hadaf) and passed on' (maḍa); that was it a glancing (al-zalke) shot Kaš. III 276. (kırcar, kırça:maq.

D kırça:- Hap. leg.; Den. V. fr. kırç. NE kırça- R II 953 is a Sec. f. of kırça-: and not connected. Xak. xi yümşak neç kırça-dı: 'the soft thing became hard' (sałaba) Kaš III 276 (kırcar, kırçamaq; in the MS. the Perf. and Aor. are misvocalized kırça:-).

D kırcat- Hap. leg.; Caus. f. of kırça-: Xak. xi ol anın kaşiın kırcattı: 'he threw a stone at him and hit the side of his eyebrow and split it' (jacakulh; so translated by Kaš, it should be 'he made (a stone) graze his eyebrow') in other things; (verse); one also says ok amaçti kırcattı: 'the arrow hit the side of the target and passed through it' (navada minhur) Kaš. II 328 (kırcatür, kırcatmaq).

D kırcal- Hap. leg.; Pass. f. of kırc-; the grammar of the_phr. quoted is odd. Xak. xi anın başıpa: tii-t kırcaldı: translated 'the stone hit (așaba) his head and split it' (jacakulh) Kaš. II 234 (kırcalur, kırcalmaq).

Tris. ĠRC

D karaçi: apparently N.Ag. fr. kara: in its special sense of 'the common people', but the form is odd. An early l.-w. in Mong. as karaçu (Haenisch 60) which is discussed in Doerfer I 274 (where it is not realized that it is a Turkish word); in Mong. it seems to mean 'a man of the common people, not related to the family of Chinggis', which perhaps explains the curious translation in the Chin.-Uyg. Dict. In Turkish n.o.a.b. Uyg. xiv Chın.-Uyg. Dict. tsai hisiang 'Prime Minister' (Giles 11,490 4,249; presumably so called because a member of the royal family; clearly the Mong. word) karaçu Ligeti 162 (q.v.): R II 162: Xak. xi karaçu: al-silu'lladı yatiçu'l-abnûb 'a beggar who goes from door to door' Kaš. I 445: xiv Muh. (?) tâsâni 'begger' karaçi (unvocalized) Rif. 156 (only): Çağ. xv ff. karaçu rıcal-i sâyira 'nomads' San. 271r. 11 (one Turkish, one Pe. quotn.; Mong. form and meaning): (Kom. xiv see karaçći): Tkm. xiv karaçbuie (-c-; sic) al-faqûr 'a poor man' Id. 70.

Mon. ĠRD

Q D I kart 'an ulcer', that is a swelling which breaks the skin, as opposed to béz, one which does not; perhaps an Active Dev. N. fr. 2 kart-; survives only() in NC Kır. kart/ kakart 'the scab on a wound'. Another word kart meaning 'old' first appeared in Western dialects in the medieval period and is still current in NC, NW, SW; it is clearly cognate to 1 kart; but cannot morphologically be derived from it. Uyg. viii ff. Bud. TT VI 443 (örmên): Civ. kart 'ulcer' is common in H I and II, e.g. I II 6, 6-7 etc. (6tgürû); 20, 10 etc. (örmên): Xak. xi kart al-qarq 'an ulcer'; hence 'a bad-tempered (al-salhusûl-xulug) man' is called kart er Kaš I 342; four o.o. translated qarlıq/garwa: xiv Muh. al-agr 'injury, sore' kart Mel. 65, 3; Rif. 164; Çağ. xv ff. kart (spelt) 'iliat-i rista' filariasis, the disease of Guinea worm (Filaria medinensis), in Pe. pîyike San. 271v. 20: (Xwar. xiii(?) bir kart kışî 'an old man' Ög. 313: Kom. xiv 'old' kart CCl: Gr.: Kip. xii al-sayxul-haram 'a decrepit old man' kart (misvocalized kirt); also used of horses Hou. 24, 18: xv haram kart (and abûşka) Tuh. 37b. 8: Osm. xvii kart 'an old man'; in one text TTS I 428: XVIII kart and, in Rûmi, ziit te aqü haykal 'ugly, of formidable appearance' San. 271v. 20.

2 kart Hap. leg.; onomatopoeic in the Reduplication kart kart; cf. karç kırç. Xak.
karțal Mel. 72, 13: Çağ. xv ff. karțal abbreviation of kara tal, called in Ar. 'uqab and in Pe. 'al-nar 'a large black eagle' San. 271 v. 21 (apparently an attempt to provide a false Pe. etymology for the word); Tkm. xiii al-nar 'eagle' (Kip. köçgen) karțal Hou. 9, 20: xiv karțal al-ugab İd. 70; al-nasr (köçgen and) karțal Bul. 11, 4: xv raxm 'vulture' (kerges, Pe. l.-w., and) karțal Tuh. 17a, 6; in do. 36a, 13 karțal is added in a second hand below nasr: Osm. xvii karțal in Rămi, 'a bird with a strong body' (qawā-yī catṭa), called in Ar. 'uqab and in Çağatay (sic) börğüt San. 271 r. (börğüt is a Mong. word meaning 'golden eagle'; there is no trace of this spelling in any Osm. authority).

?D kirtiş lit. 'the surface' of the human skin, the ground, a fruit, and the like; hence 'complexion'; survives in the first meaning in several NE, NC, and NW languages. Morphologically it might be a Dev. N. fr. *kirt- Caus. f. of *kur- with which there is some slight semantic connection. Uyğ. viii Bud. kirtiş sarğarur 'his skin (or complexion) turns yellow' U I 37, 13; öpl kirtiş 'his colour and complexion' U III 23, 1 (ii); a. Ov. 593, 21: Xak. xi kirtiş 'the colour of a man (etc.)'s face'; one says körkülg kirtişlig kişî 'a man with a good complexion (həsan laevnîl-wahe); and one says yêr kirtiş: 'the surface (adım) of the ground' and the like; but it is not used of the surface of anything else Kaş. I 460: KB kayu başka kirise kügî kirtiş 'when the colour of a swan comes to a man's head' 1101; ajen kirtiş biri Zangî yûzî 'the world turned the colour of a negro's face' (i.e. became dark) 3948; similar phr. 4891, 4961, 6213; o. 5449, 5669; xiv Muh. (?) başaratîl-wahe 'the epidermis' kirtiş Rif. 140 (only): Çağ. xv ff. kirtiş (spell) (i) rișa 'down' (on the surface of the body) (quotns.) and also sabza-î tîsa damida 'a newly sprouting beard' which will soon become down; (ii) tārîf 'fanning material' (?) which they put on leather to tan it San. 2957 r. 20: Kip. xiii qiyûl-battix 'the ring of a milon' kirtiş Hou. 8, 12 (MS. in error qıyûx): xv Tuh. 15b, 1 (yaq). korday a large bird, perhaps originally 'pelican'. Survives in NE Alt., Tel. kordoy 'heron'; SE Tar. kordoy 'pelican' R II 576; SE Türkî koday 'swan' Shaw 214, Farring 250. Xak. xi korday: al-hawâşîl (see kuğû) Kaş. II 240 (verse); a.o. II 177, 11: KB kuğû korday erse 5377.

Dis. V. GRD-

D karit- Caus. f. of karit-; 'to make (someone) old'. Survives in NC Kir.; SC Uzb. Xak. xi őğleki anî: karitti: 'time made him an old man' (pamg) Kaş. II 304 (karitur, karitmak; prov., see tâl)-: KB ükûs beq karitî karmaz ölî (this-world) has made many begs old, but does not itself grow old' 404; a.o. 5133: Çağ. xv ff. karit- Caus. f.; pir kordan 'to make old' San. 270r. 6: Xwar. xiv ditto Qub 134.

E kurat- See kuvrat-.

D kurat- Caus. f. of kurit-; 'to dry (something Ace.)'. S.i.a.m.l.g., usually as kurit- and sometimes with extended meanings. Cf. kurt- Uyğ. viii ff. Civ. kurtîp 'drying' is a stage in the preparation of various remedies H I 52, 77, 79 (fil), in 60 metathesized as kutrip: Xak. xi kiîm toñûg kurtîp: 'the sun dried (caf-lat) the garment (etc.)' Kaş. II 304 (kurtûr, kurtîmak); o.o. I 19, 9 (kurtûtî); 514, 5; 524, 25: KB kurtîma közîn 'do not dry your eyes' 1239; elîg sêni sözleyî şûk kurtîmaz tillîg 'the king, when speaking of you, does not let his tongue dry up in silence' 3476; (the king, learning of Ayþold's death, said) ... kapuçum kurtîp kor ettîq orun 'you have left my door dry (i.e. unwatched) and made your place a loss' 1558 (note pun): xixii (? Tef. kurit- 'to dry' 217: xiv Muh. cajîfça kurut- Mel. 25, 1; Rif. 107: Çağ. xv ff. kurut- (spelt) xûk kardan 'to dry' San. 285v. 18: Kip. xiv naysaça 'to dry (e.g. clothes)' kurut- Bul. 84v.

D karta- Den. V. fr. 1 karte; 'to remove the scab from (a wound)' and the like; n.o.a., but cf. karitel, karitel-, karte-... Xak. xi (the pain of misfortune burnt my innermost heart) bûntînî bâşîg (MS. yeûînî: yâqîg) karte'd: nakh 'atîl-garha 'it removed the scab from the healed wound' I 245, 15; bağırm başîn kardam naka tu garha bûrdî ba'd indimâhâ 'I removed the scab from the wound in my liver after it had healed' I 272, 16; a.o. II 255, 8 (karte-); n.m.e.

D kurtgâr- 'to rescue' and the like. Obviously cognate to kurtul- 'to be rescued', q.v.; the latter is a quite regular Pass. f. of *kurt-, but -gâr- is not a regular Caus. Suff. and it is not obvious why the Active f. of kurtul- should be a Caus. f. S.i.a.m.l.g.; in SW Az. gurtar-; Osm. gurtar-; Tkm. gutar-; elsewhere kutkar-, but in SE Türkî only, and SC Uzb. alternatively, kutkaz-, w. some extended meanings in most modern languages. Uyğ. viii ff. Man. kurtgârdi yarut(t) 'he rescued and enlightened' M III 35, 1 (ii); kurtgâr/kutkar- TT III 39, 61 (2 tap.); 67 (1 tûg.); 119 (üliçnîç): Bud. common in Kuan., the normal form is kêtgarur, v.l. kurtgârur in some MSS. in 104, 121; kêtgarun 'rescue me' PP 51, 7; kutarçaymen (sic) 'I will save' (you all) do. 76, 6; a.o. Sur. 166, 5 (ozûr): Xak. xi têgî: menî: kûtgarî: 'God rescued me (maccâmî) from suffering' Kaş. II 192 (kêtgarur, kêtgarmak); a.o. II 201, 13; in a rather confused discussion of Caus. Suffs. in II 199 it is said that the -g is introduced for the sake of euphony and that if this had not been done the word would have been kurt-rârdî; the basis of this statement is obscure but it may indicate that Kaş. was aware of the form kurtgâr-: xixii (? Tef. kurtar-/kutkar-/ kurtar- 'to rescue' (from sorrow, misfortune,

D kurt Dev. N./A. fr. ktr.; survives with the same meaning in NW Kaz. R I 755 (where it is falsely described as ‘onomatopoetic’). Cf. kırk-
Xak. xi kurt ot al-naḥtu’s-qaṣir ‘short grass’; and ‘short hair’ is called kurt saq; and a ‘miser of bad character’ (al-baxi’l-ṣayyul-xulq) is called kurt kisṭ: Kaṣ. I 342.

1 kurt (kurđ) ‘worm’. S.ia.m.lg. Türkü viii Toy. 28 (ETY II 39; ağluš): Uyğ. viii ff. Bud. U III 32, 3 (konuğ): Civ. tıṣnı kurt yester ‘if a worm consumes a tooth’ H I 70; (in do. 82 kurt is a mis-spelling of kurut): Xak. xi kurt ‘worm’ (al-dād) among all the Turks; and the Öğüz call ‘the wolf’ (al-dib) kurīt Kaṣ. I 342; a.o. III 6, 3 (tiršt-): KB (when the body gets fat) yılan kurt anuk ‘snakes and worms (get) ready (to devour it)’ 5844; xiv Muh. dib internacional ‘things that creep on the ground’ yer kurūt: Mel. 45, 8; Rf. 118; al-dād kurūt 74, 6; 177; Çağ. xiv ff. kurt ‘(with -u’-) (1) kirm ‘worm’, in Ar. dīd San. 286r. 1 (quotn.): Xwār. xiv ‘kurt’ Qutb 145; Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii kurț ... is also al-dād Hau. 11, 3; xiv Tkm. kurț (both al-dib and al-dād Id. 70; Kip.(?) al-dād kurț (sic) Bul. 11, 5: xv al-xunfus ‘black-beetle’ donńzułan kurt: Kaṣ. 62, 9; dīd kurț (and other words) Tuh. 15b. 3: sā wāl-dīd ‘weevil, worm’ kurț do. 19b. 1.

2 kurt (kurď) ‘wolf’. A purely Western (Oğüz) word, early occurrences clearly repre-
senting Oğüz elements in the languages concerned. It is not clear whether both this and 1 kurt go back to some more general word for ‘an unpleasant creature’, or whether 1 kurt was given this additional meaning in Oğüz for some unknown reason, or whether the words are entirely independent from one another. Survives only in SW Az. ğurd; Osm. kurt (kurď- before vowels); Tkm. ġurt (in false long vowel). Öğüz xi Kaṣ. I 342 (1 kurt): xiii(?) Tef. kurt ‘wolf’ 218; xiv Rhğ. ditto see Tef. 218; Muh. al-dib kurṭ Mel. 72, 4; kurṭ Rf. 174; Çağ. xiv ff. kurt ‘(with -u’-) ... (2) gurg ‘wolf’, in Ar. dīb San. 286r. 1: Xwār. xiii(?) kurt ‘wolf’ ‘Ali 42: Tkm. xiii al-dib ... kurt (Kip. börū): Hau. 11, 3; xiv kurț al-dib (and also al-dād Id. 70; al-dib (börü); also kurț (sic) Bul. 10, 6: xv al-dib (börü; also) kurț (MS. kurța) Kaṣ. 62, 7.

Dis. GRD

1) kart Dev. N. fr. kurτ; ‘dried curds used as a kind of hard cheese’. S.ia.m.lg., normally as kurt, but kurt in some NC, NW languages. I.-w. in Mong., Pe., etc. Doerfer III 1472. Uyğ. viii ff. Civ. nüşadır toğrağu kurīt (sic) birle katıp ‘crush salt ammonium (Iranian 1.-w.) and mix it with dried curds’ H I 81-2; kurīt is mentioned among articles subject to tax Usp. 14, 12; 21, 12 (tittūn). Xak. xi kurīt al-qīf ‘cheese made of dried curds’ Kaṣ. I 357; o.o. II 15 (soğ-): (soğ-): KB 4422 (azar): xiv Muh. al-maṣl ‘(concentrated) whey’ kurīt: Mel. 66, 9; Rf. 166: Çağ. xv ff. kurīt kūş ‘dried curds’ San. 286r. 23; kara kurīt ‘which they boil and make into curds’, and the liquid they boil again until it coagulates; it is very acid and disagreeable (sarld wāl) and dry, and lowers the blood pressure (musāhīnī-kibād-i-ṣīn), called in Ar. maṣl do. 271 v. 1; a.o. 207 v. 28 (s.d. of ṣalṭlī kalālt a word not noted earlier than San.): Kip. xiii al-iqat wa hula’s- (VU) cartān (undentifiable, see Hau., p. 90) kurīt; and they have another very black substance which they make from milk and sour cream (al-maṣl) and store in cleaned bladders (al-kurūṭ) and cut in pieces with a knife; it is more acid than pomegranate seeds and they call it kara: kurīt that is ‘black cartān’ Hau. 16, 14: xiv kurūt al-iqat; kara: kurūt ‘a black, very acid kind’ Id. 70; ‘black (VU) cartān, very acid’ kara: kurūt d) Bul. 8, 3; xiv iqat kurīt (and bişlang) Tuh. 5a. 3; Osm. xvi ff. kurīt ‘dried curds’ in several Ar. and Pe. dicts. TTS I 501; IV 556.

2) kardu: Hap. leg.; perhaps Den. N. in -du: fr. 1 kār, but the existence of this Suff. is doubtful. Xak. xi kardu: ‘pellets (habbāt) of ice of the size of hazel-nuts which form on the surface of water in sudden extreme cold’ (fi’l-zamhārīr) Kaṣ. I 419 (verse).

(1) kurğīna: ‘old woman’; the feminine equivalent of avīrgīna:; and, like it, an old word ending in -gīn; n.o.a.b. Türkü viii ff. Irkb 13 (teşriq): Man. M III 11, 15 (i) (E ersi-): Uyğ. viii ff. Man. M III 11, 16, etc. (tettirī): Xak. xi kurğīna: al-acīna ‘the old woman’ Kaṣ. III 259, 19; n.m.e.: KB bu kurğīna ‘this old (word)’ 1547; a.o. 309 (ērsel): xiii(?) Tef. (my wife is) kurtī (kurtī) ‘an old woman’ 218; xiv Rhğ. ditto R I 948 (quodnm.: Çağ. xiv ff. kurğīna: (spelt) ‘acīna wa piražīl (an old man of authority)’ San. 286r. 5; Xwār. xiv kurğīna/kurtīka ‘old woman’ Qutb 145; Kom. xiv ‘old woman’ kurītka CCG; Gr.

1) karta: prima facie Pass. Dev. N./A. fr. karta-; if so, perhaps originally ‘spotted, striped’, or the like; except in Kaṣ. it consistently means some kind of ‘eagle’ or ‘vulture’, perhaps originally ‘a spotted or striped bird’. Survives only (?) in SW Az. ğartal ‘eagle’; Osm. karta ‘the Arabian vulture, Vultur monachus (Red.)’. I.-w. in Pe., etc., Doerfer II 154. Xak. xi karta: et al-
laḥmūl-mucazzā ‘sliced meat’ (?this is the normal meaning, but Stringass gives the alternative meaning ‘spotted’): karta koy al-arqat, muṣl-ganān ‘a black and white spotted sheep’ Kaṣ. I 481; xiv Muh.(3) al-
-wāb ‘golden eagle’ (karn: kūş; one MS. nds)
Mon. V. GRÖ

D kirk- Emphatic f. of kir-; 'to shear' (sheep and the like). S.i.a.m.l.g., occasionally as kir-; in SW the forms are Az. ğirp-; Osm. kirk-/kîrîp-; Tkm. ğirîk-/ğîrp-, the forms in -p- with some extended meanings. Cf. yuğla-. Türkî viii ff. Man. (they lay the sheep down and) yuğin kırkarlar 'shear their wool' M III 33 (ii); Xak. xi ol köyün (MS. köyün) kırkdi: 'he sheared (çazza) his sheep' (etc.). Kaz. III 422 (kirkar, kırkmak): XIV Muh. al-qasî 'to cut off, clip' kırkmak Mel. 36, 13 (Rîf. 122 ktr)-: Çağ. xv ff. kirk- (spelt) tarâşûdan wa mî sûrûdan 'to shave or shear, to remove wool'; tarâş of a carpenter (maccâri, i.e. 'to plane, shave down wood', etc.) is yon- San. 294r. 29 (quoting.): a.o. 346v. 28 (yon-)-: kîrp- (spelt) xarâşîdan az xurcûdan wa gudastan-i ir wa sîn 'to graze' in the sense of an arrow or stone which hits and passes on, but xarâş 'to scrape', etc. of a file (isîhân) and the like is kır- 294r. 17; a.o. 293v. 17 (ktr): Kom. XIV 'to shorten' kirk- CCG; Gîk. Kîp. xiii cazza 'to shear' in the sense of shearing wool off a sheep kirk- Hîg. 39, 8; XIV kirk- cazza-l-sâf İd. 70; kîrp- (-with -p-) xajafa-l-sâr 'to shorten (lit. lighten) the hair' do. 71; xv cazza ayya-l-sâr xal-l-sâf kirk- Tuh. 126b. 1; qasîa kirk- do. 30a. 1 (with a marginal note 'also with -p').

kork- 'to fear, be afraid of (someone or something)'; with the Object in the Dat. in the earliest period, and normally the Abîr later. C.i.a.p.a.l., occasionally as koruk-. Türkî viii neke: korukurbation 'what are we afraid of?' T 39; korkmadızm 'we were not afraid' T 41; vii ff. kişîl: korkmîs korkma: têmis 'the man was afraid'; he said 'do not be afraid' 'IrkI. 2; a.o. do. 19: Man. korkmak 'fear' Chaus. 181; korkmatîn 'without fearing' (God) do. 211; a.o. TT II 6, 32 (bez-); M 6, 9 (belîple-): Uyîg. vii ff. Bud. nizvanîlarka ertîpî korkup 'being very much afraid of the emotions' (Sogdian l.-v.) U III 75. 6-7; öülüm aşaka korskar 'if (you) fear the danger of death' PP 32, 4; a.o. do. 11, 1-2 (boðun); Suv. 5, 10, etc. (belîple-), etc., esp. in TT X: XIV Chin.-Uyûg. Dict. chi? pî 'afraid' (Giles 3.021 8,539) korkup eymenîligeti 168: Xak. xi kul teprîdîn korkdi: 'the slave (i.e. Moslem) feared (xaja ... min) God' Kaz. III 421 (korkar, kırkmak, prov., verse); (the mouse born in a mill) kîî kîkîrîf: korkma: 'is not afraid of thunder' III 282, 20; two o.o. (in all the Object is twice in the Dat. and twice in the Abîr), the latter perhaps influenced by the A. idiom xaja min): KB (if you look at the legs) korku tur kali korkmusa sesi kîrînî kûrîbur 'stand in fear of them'; if you do not, they will frighten you by their strength' 656; bu til yasîna korka: emdi ûxîlî 'if you yourself now fear the damage done by this tongue' 983; o.o. (no Object) 773, 2288, 2299: xîliii (?) Tef. kork- (once spelt kær-) 'to fear' (202.) 214: XIV RBG. la'natîn ûxîl korkmadi: 'he did not himself fear the curse' R II 563; Muh. xaja kork: Mel. 25, 11; Rîf. 108; al-xawf korkmak 13, 12; 36, 5; 89, 122: Çağ. xv ff. kork: tarîsadîn 'to fear' San. 285r. 6 (quoting.): Xwar. xiii (?): calap bûlûndîn korukmaz (sic) turur (?d-) 'he fears nothing and nobody'
D I karak 'eyeball'; prob. Dim. f. fr. kara 'lit. 'little black thing'; not to be connected w. F karas-. Survives in NE; NC Kir.; SW Tkm. (Garak); in SE, NC Kzx. and SC forms of the Dim. f. karaciq are used instead; in NW usually phr. like köz karasi and in SW Az., Osm. bebek (Pe-L.-w.). Üyğ. viii ff. Man. M II 11, 18 (kanlıg): Bud. (of a dying man) karaciak aktarilur yürü râkarî oklayâr 'his eyes roll and the whites of his eyes turn upwards' TT III, p. 26, note 5, 11; o. o. U IV 38, 127–8 (kuqu); - Swv. 595, 13: Xak. xi karak al-muqâ 'eyeball': karak: karak saqadul-l-ayn 'the iris (lit. black) of the eye'; ürûq karak 'the white of the eye': ür. karak näsirü-l-ayn 'the pupil (lit. hole) of the eye' Kaç. I 382; a. o. (karak) III 29, 5: KB körûgîl karak 'the seeing eye' 374; o. o. 121 (yalın-), 2368 (basin-), 2205 (üstler-): Rhg. karali karânlarî cân anûr 'his eyes steal the soul away' R I 148: Çag. xv ff. karag/karak mardum-i çaşm ... wa mutlaq göz 'the eyeball' and more generally 'eye' Vel. 316 (quotns.); karâq mardum-i çaşm Sam. 2711r. 24 (and see 2 karak; quotns.): Xwar. xv karak 'eyeball' Qutb 132; MN 133, etc.: Kip. xi al-hadaqa 'the pupil of the eye' karag (MS. körîg) Hou. 29, 4; xiv karak saqadul-l-ayn Id. 71: xiv näsirü-l-ayn karak (Tkm. bebek) Tuh. 369a 9: Osm. xiv and xv karak 'eye' (rather than 'eyeball') in several texts TT S I 416; II 582; IV 469.

2 karak 'brigandage' and the like, hardly to be regarded as morphologically identical with 1 karak; not noted before the medieval period but see karâqči: karâlakla- and cf. karma. N.o.a.b. Çag. xv ff. karak means 'brigandage, pillage (yâqma ve tâlân) since 'brigand' (harâmi) is called karâqči Vel. 317 (two quotns. containing karâqči); (under karâq (1 karak)) 'the Rûmi author (Vel. 317) translated karâq arm (bâzî) the reason being that 'highwayman' (râhzan) is called karâqči, and also translated it 'brigandage, pillage' and said it meant 'black'; Naşiri followed him; all three translations are unknown and inappropriate (mâchîl wa gâyir mâqîl) Sam. 2717r. 26.

D kuruq Pass. Dev. N./A. fr. kır-; lit. 'scraped' or the like, and in the medieval period 'broken, destroyed'. Survives in NC Kir. kırîk 'slaughter, extermination' R II 740, but in Yud. 'close cropped pasture'; and SW Az. gûrîq; Osm. kırîq; Tkm. gûrîq 'broken, fractured; a break; a broken piece, splinter'. It is doubtful whether the Çağ. word fits in here, the first meaning looks like a misreading of kuğûq, see 2 kırçaq, and the second is a l.-w. Xak. xi kırka er al-račûl-l-âqall 'a crippled, disabled man'; and one says kırka aqâq al-rîchul-l-â'am 'a withered leg' Kaç. I 382: KII 1737 (basımıç): Çağ. xv ff. kırîq/kırîq (1) kanâr 'edge, side, shore', etc. (quotns.) also called kırçaq/kırak; (2) 'a dry desert without water or vegetation' in general, in this meaning it is a Turcization of Ar. garaq/qaraq 'a level plain' (Qâmus quoted); and in particular (the name of) a desert between Tashkend and the city of Qûyâ (? which is seven days' journey in length; (3) the name of a Türkmen tribe; (4) in Mong. 'bound' (quotn. Waşâfî) San. 295v. 7.

D kûrîğ (kûrîg) Dev. N. fr. kûrî-; 'an enclosure, enclosed area', particularly one enclosed by a ruler. An early l.-w. in Mong. as kûrî(a)n 'courtyard, enclosed space' (Haenisch 67, Kow. 958); survives in SC Uzb. kûrik 'virgin soil'; SW Az. gûrûq 'game reserve, prohibited area of forest or pasture'; Osm. kûrî 'an enclosed area of forest or pasture'. L.-w. in Pe., etc. in a wide range of forms, Doerfer III 1462. Cf. kûrû: Türkî N I 8, II E 31 (înîgân); Ongin 12 (ataq): Xak. xi kûrûq al-hîmâl il-îlîmarâ 'the private property of chiefs' (etc.); and any enclosed (mahûz) place is called kûrîq Kaç. I 375; similarly their word kûrîq al-hîmîa; if you say kûrîg it is permissible (êzâz), but the word with the short vowel is more correct (afsah) than that with the long one I 18, 20: xii (?) KBV/P (kings organizing) kûrûqî 'their private property' (and affairs) xiv: xii (?) At. (its owner has gone and) kaldî kûrûq teq yêri 'his land has remained like a private estate' 202: Çag. xv ff. (after kûrûk) kûrûk man 'ra hîrîsî prevention, guarding' (quotn. with note saying the word is pronounced with -û-, but rhymes with fûrûq in this verse); and metaph. 'a meadow or pasture which is protected from grazing for the sake of the cattle of the Sultan's overseers' Sam. 286r. 26; (korîya kûrîq, himâmânasîna Vel. 337 (quotn.)); korîya divâr-i nay-basta 'a reed fence' Sam. 286v. 11 (quotns., correction of Vel.'s translation)): Xwar. xv kûrûq 'royal estate' (?; Zaj. 'ambush') Qutb 141: Kip. xiîsî kûrîq: also al-hîmâm Hou. 6, 1; 27, 1 (kûrûq).

D I kûrûq (kûrûq) N./A.S. fr. kûrî-; 'dry', with extended metaphor. meanings. S.i.a.m.i.l.g. w. minor phonetic changes. Türkî vii ff. Man. kûrûq ol yêr 'dry and moist ground' Chnus. 58, 316: Üyğ. vii ff. Man.-A. kûrûq ol 'dry firewood' M I 17, 12: Man. lîk kûrûq tîzîn 'the two dry (i.e. non-existent?) roots' TT III 159: Bud. karagûq physically 'dry' is common, e.g. kûrûq yêrî 'sometimes watering the dry ground' PP 1, 3, etc.; it is also often used in a metaphor. sense, e.g. (if the treasure is exhausted) âglîk kûrûq bol-ğanîm 'because the treasury has been drained.
dry' PP 7, 8; tünli künli kuruğ ertürser 'if he spends nights and days aimlessly' U III 28, 19; o.o. TT V 26, 93 (kal-); 96 (tüşüş); the Buddhist technical term ūnīyatā 'emptiness, non-reality', and the like is translated yok kuruğ TT VI passim; ulus kuruğ kılıp 'laying waste to the country' TT X 54: Civ. kuruğ (physically) 'dry' is common H I 83, etc. (üzüm); TT VII I.19 (odğurak): Xak. xi kuruğ ev 'a house which is empty (xâli) and one says kuruğ olma: 'a dry (yâbi) jar'; the origin of the phr. is that any vessel which is emptied of its contents is called kuruğ; kuruğ 'dry' (al-yâbi) of anything; the first meaning corresponds (râci'a) to this one Kaş. I 375; kuruk (sic) kaşuk ağızka: yaramas kuruğ soz: küllaka: yakışmas 'a dry (yâbi) spoon is no use to the mouth, a remark which serves no purpose (lâ manfa’a fihi) does not reach the ear' I 383, 5; a.o. III 82 (false’ yalal-) and others translated yâbiş: KB (why am I wandering about) kuruğ ‘aimlessly’? 467; o.o. 108 (kal-), 1576 (ilrî-); xiiii?: Tef. kuruğ ‘dry’ 219; a.o. 217 (3 kür): xiv Muh. al-yâbiş kuru: Mel. 54, 13; kuruk: Rif. 151; al-qadd ‘dried meat’ kuru: et 65, 10; 164 (mis-spelt kurt: or et); a.o. 78, 9; 82 (üzüm): Çağ. xv ff. kuruğ/kuruk xüv ‘dry’ Vel. 339 (quotatis); San. 286r. 24 (quotatis); Xwar. xiv kuruğ/kuruk xüv ‘dry; useless’ Qubb 145; MN 8: Kip. xiii al-barr ‘dry land’ kuru: also (al-himâ, see koruq), and al-yâbiş wa1-nâ’if ‘absorbent’ Hou. 6, 1; a.o. do. 27, 1 (opposite to ‘moist’ yâsâ): xiv kuru: al-xaşin (‘rough’) wa1-yâbiş ïd. 69; Bul. 8, 7 (üzüm); 8, 9 (1 kakk): xv camdâk ‘dry (soil, etc.)’ kuru Tuh. 12a. 3; Kaş. 63, 8 (üzüm): Osm. xv ff. kuruğ ‘dry, empty, empty-handed, valueless’, and the like; ‘dry land’; c.i.a.p. TT S I 499; II 668; III 460; IV 555.

D) 2 *kurug. See kuruğluğ.

karga: properly 'crow', but sometimes also used for other large black birds like 'rook' and 'raven'; an old animal name ending in -gâ: L... in Pe., etc., see Doerfer III 1386. Cf. kizgun. Uyû. viii ff. Bud. (one of seven undesirable forms of rebirth) karga: ‘as a crow’ U II 32, 55: Xak. xi karga: ‘crow’ (al-ğûbâ) Kaş. I 425 (prov., verse); o.o. I 254, 20; 467 (? tarmak); II 26, 2: xiv Muh. al-ğûbâ karga: Mel. 73, 1; Rif. 175: Çağ. xv ff. karga kalâq ‘crow’ San. 272r. 8: Xwar. xiv ditto Qubb 133: Kip. xiii al-ğûbâ karga: Hou. 10, 8; xiv ditto ïd. 70; Bul. 11, 11; xv ditto Kav. 62, 14; ğûbâ karga (and kizgun) Tuh. 26b. 3.

karga: ‘a watch-tower with a beacon on the top to give raid warnings’. Kaş’s alternative form karga: is Hap. leg. but perhaps an earlier form, since in II E 37 the word looks more like karga: than anything else and an evolution kargûn > kargûnu > karga: is quite plausible. Türkî viii Selege: köçi: yoripan karga: (?): kisita: marching down the Selenga river I blockaded the watch-towers’ (and destroyed their dwellings and movable property there) II E 37; karga: T 34 (edgûtu); 53 (olğurt): Uyû. viii Kemb(?): karga: ‘at the watch-tower of Kem(?);’ should perhaps be read in Şu. S r for kem(?): karga:...di: Xak. xi karga: ‘a thing built in the shape of a minaret (al-manâra) on the top of a mountain; a fire is lit on it when the enemy approaches, so that everyone can stand to arms (ya’xud... uhabata)’ Kaş. I 426; karga: y similar translation III 241.

V(D) karga: n.o.a.b.; prima facie a Dev. N./A.; not semantically connected with kurbut perhaps a crasis of korg 쪚 fr. korg. Xak. xi karga: er al-raculu’l-fayyâ ‘a heedless, irresponsible man’ Kaş. I 426: (example of a word ending in -u) al-raculu’l-naziq ditto korgu: I 18, 12.

D karga: Dev. N. fr. karga:... ‘a curse’. Survives in NW Kk., Kaz. korgaw; Kumyk, Nog. korgâv; cf. korga: Xak. xi karga: (MS. karga:k, but among words ending in -g) ‘a curse’ (al-la’:n); hence one says teprk: kargarâna: ilinme: ‘do not incur the curse of God’ Kaş. II 288; (a.o. I 467, error, see karga:).

D) 1 korga: Hap. leg.; Dev. N. fr. 1 korga:... Xak. xi korga: ‘the anger (qadab) of a chief or king directed at his subordinates’; hence one says xan anu korga: ‘the king was angry (qadaba) with him, and shunned him’ (a’rada anhu); they distinguish between the curse of God on His servants and the curse of one servant (of God) on another of his own kind, by placing a fatha (on the qaf) in the first case and a kasra in the second; just as they distinguish between the envoy (rastil, i.e. Prophet) of God, and the envoy of a king, and call the first yala:vaç (-f) and the second yala:var (-f) in the Uyû. language Kaş. II 288.

D korga: Hap. leg. but see korgâ:... Dev. N. fr. 2 korga:... there is an obvious connection with Çağ. korg/korgâ (see kuruğ) which looks like a Seg. f. of korg: the sound change q > r is not well attested in Turkish, but d > z does occur in some languages and z > r in the whole lr Turkish group (Studies, pp. 37 ff., etc.). Xak. xi korg: kifajûl-taub wa1 tàrrathihi ‘the selvages of a garment and its edge’ Kaş. II 288.

D korga: (korga:k) Dev. N. fr. kura:... ‘dry land; dryness, drought’. Survives in NE, NC, NW korgak; SC Urb. korgok; SW Az. gura: Osm. korgak: Tkm. gurak; Kaş’s PU korka: seems to belong here, but is a dubious form, it is out of alphabetical order and the qaf is not vocalized: korga: would be a more plausible form. Uyû. viii ff. Bud. (If I have killed creatures that live in the water) korgakda kemlişip ‘by throwing them on dry land’, or korgakda tîmiğîlar ‘creatures that live on dry land’ (by throwing them in the water) U II 77, 28; 86, 45-6; TT IV 10, 9-10: Xak. xi kurgak yilan fi ‘amîl-la’qat ‘in a year
D korkuğ See korkuç.

D kırıkl Den. N./A. in - şi (associated with colours) fr. 2 kır; 'grey-haired, turning grey'. Now displaced in Osm. by kırığ (a modern word). Xak. xı kırığler er al-kahl min-la retailer a man of mature years' Kas. 1483: KB yaşıyor üçün kırğış erislerligi yaşığına aklın kil 'confront the enemy with battle-hardened white and grey-haired warriors' 2371: a.o. 2372 (yakışığı); Kır. xı (second 'decreted old man' and 'youth') al-kahl kırığ Hou. 24, 19: Osm. xıv to xvii kırığ 'turning grey; a grey-haired man'; common, esp. in Ar. and P. deicts. TTS I 460; II 630; III 448; IV 513.

D korkluk 'coward'; n.o.a.b.; irregular, Dev. N./A. with a Den. Suff. -lk; Xak. xı kırkluk er al-raculul-xüsfilul-cabbin 'a timid and cowardly man' Kas. 1267: KB 2292 (alplak).

D kırklım Hap. leg.; abbreviated N.S.A. fr. kırkılı-. lit. 'a single act of being shaved off', hence 'of which the surplus contents have been scraped off, so that the vessel is full but not heaped'. Xak. xı kırklım sağı: mukıyl cammân balâqul kayal tuğafahu (MS. tuğafahu) 'a full measure, of which the contents reach the brim' Kas. 348.

D kırğın Dev. N./A. fr. kır-; s.i.a.m.l.g. except NE(?) meaning 'massacre, extermination; epidemic or epizootic disease'. The only early occurrence seems to mean 'punishment or torture'. Uyg. vii ff. Bud. (they subdue and suppress wicked men and) kını kırğın (v.l. kizgut) teğürür 'insult severe punishment and torture on them' TT VI 255.

kirkın originally 'maiden, young woman', later perhaps more specifically 'slave girl'. N.o.a.b. Cf. kırnak, I kırın. Türkü vii ff. Man. eki yığlımi teñir kırğın 'the twelve divine maidens' MII 16, 8 (ii); Uyg. viii ff. Bud. in U III 42, 4-4 the kludek (sic) yingçe kirkînlar 'the delicate ladies of the harem' rank below the queen and before the tègins and buyruks; o.o. do 13, 4 (ii); 14, 16 (i); 659 (ii) in the account of the dragon king in PP 41 ff. the successive doors are guarded by: (1) 'pure maidens' (kızlar) 41, 1-2; (2) 'four beautiful kırğın' 42, 1-2; (3) 'eight beautiful, marvellous, pure maidens' 42, 8 ff., described in 44, 6 as napaçlı kirkînlar: Xak. xı (he became my relation by marriage) kırğın takol: koltu: 'and asked for my daughter's hand' II 110, 4; a.o. I 326 ('slave girl', I kırın): Xwar. xıv kırğın 'maid-servant' Qutb 149.

D korkuç/korkuç N.Ac. fr. korkun; 'fear'. S.i.s.m.l. in SE, NC, NW, and SW. The more regular form korkuç N.Ac. fr. korkun is not noted earlier than xiiit. Tef. 214; Xav. Qutb 141; Kom. CCG; Gr.; Osm. TTS I 485; II 652; III 377; IV 541; it s.i.s.m.l. in NE, SE, SC, NW, and SW. In languages having both words korkuç sometimes means 'danger, terrible', and the like. Türkü viii ff. Irk Bü 36 (uşçuğluğ); Uyg. viii ff. Man. üç yavak yolkı korkuç in 'out of fear of the three evil ways' TT III 143: Bud. U II 30, 93-4, etc. (aynun); o.o. of korkuç in TT VIII, X: Xak. xı kırğın (second qaı unvocalized) al-xawf 'fear' Kas. III 387; a.o. III 166 (kuyum): xiiit. Tef. kırğın 214: XIV Muh. al-xawf kırğın Mel. 52, 9; Rif. 148: Çağ. xv ff. kırğın xawf Vel. 337 (quotn.); (korku/korkuç) kırğın (so spelt) xawf wa hirâs wa biin 'fear, terror' San. 286r. 17 (quotn.); Kom. xiv 'fear' kırğın CCG; Gr.; Xiv. xiv müxif 'terrible, terrifying' kırğın (sic) Tuh. 39a. 9.

D kargası Dev. N./A. fr. kargas-; 'a curse'; often, but not always, 'God's curse'. S.i.a.m.l.g. Xak. xı kargası al-la'n 'a curse'; hence one says teñir: kargası anuç lize: 'God's curse be upon him'; it also occurs as an Adj. (siya), so one says kargası kılı: 'an accursed (mal'ın man' Kas. 1461; kargası kilur ömeler: 'guests curse' (yallan; a stingy host) I 274, 18 KB (when a notorious sinner dies) kargası bolur 'he becomes accursed' 246 xiv Muh. du'â-radi 'a curse' kargası (sic) Mel. 30, 3; du'â-a 'alayhi ditto kargası (sic) nytmak Rif. 126: Çağ. xv ff. kargası bad du'â 'curse'; (and 'confusion, quarrel') Vel. 318 (quotn.); kargası (spelt) nafrin 'curse' San. 272r. 11 (quotns. and statement that 'undersound translation is correct'); Xwar. xıv kargası 'curse' Qutb 133; Nahc. 12, 12; 250, 6: (Kom. xıv kargası/kargasılu 'accursed' CCG, CCG; Gr.; Kıp. xıv (spán) kargası, also du'a'sul-siwi Hou. 20, 18: xiv kargası (spán) and du'â-radi 'Id. 60: xv in a para. on du'â-a Kav. 18, 1 ff. the v. algoğ eyle- is continually used as an example, but kargası eyle- occurs once, untranslated; du'a'u-şarr (in margin al-la'n) kargası Tuh. 12b. 10.

S karguşy See karguşu.

karguşu 'sparrow-hawk, Accipiter misus'; s.i.a.m.l.g. except NE, usually as karguş, but in SE alternatively karguşu; SW Az., Tkm. gurgü (lacking in Osm.). In NE and some other languages the language displaced by the Mong. l-w. karguşu. L-w. in Mong. karguşu (Korgon, 2550). Pe., etc. Doerfer III 1461. Cf. I cavun, etc. Xak. xı karguşu (mis-spelt kirkkus, but under the heading -q-; the first qâf has both fatha and kasra) al-bâşiq 'sparrow-hawk'; and al-yu-yu'; prob. the merlin is called čibek karguşu Kas. III 241; a.o. I 388 (čibek); karguşu sunkurku: karismas al-bâşiq là
firqa lohu ma‘ akbarîl-buzâh ‘a sparrow-hawk does not quarrel with the biggest of the falcons’ II 95, 8; xiv Muh. bâsiq kirgu: Mel. 72, 13; Rif. 175: Çağ. xiv ff. kirgu the name of a hunting bird of the same kind as a falcon (bâz) but smaller, which they call ‘a sparrow hawk’ (bâzâ) San. 295. 24: (Kom. xînightingale) korguy (an inexplicable error) CCG; Gr.: Kip. xiv kirgî (ʔ; vocalized horû抢占) al-bâziq Id. 70; ditto kirgî: (sic) Bul. 11, 15; xiv ditto Tuh. 70. 2.

Dis. V. ĞRG-

D karik-. Intrans. Den. V. fr. 1 kar; lit. ‘to be affected by snow’. Survives in some NE, NC languages, same meaning. Xak. xî er kozi: karikti: ‘the man’s eyes were dazzled by the snow’ (gamarat ... mina’il-tile); if this is derived from ‘snow’ it should be kariktu: (and is taken) from a shortened form (mina’il-munqis); but if it is taken from the word karak ‘an eyelash’, then it is taken from the correct form (mina’il-sahbi) Kaz. II 115 (karikar; karikmak; an etymological connection with karak, which would be quite normal in Ar. is, of course, impossible in Turkish): Çağ. xiv ff. karigkarik(-mak) karâ çok bakmadan göz altın ‘to be dazzled by looking at the snow for a long time’ Vel. 318 (quotns.); karik- (spelt) ba-barf uftadan-i gos of ‘to be dazzled by snow’, the V. cannot be used by itself, the Subject ‘eyes’ must be mentioned San. 270v. 1 (quotns.).

karça- ‘to course’. S.i.a.m.i.g., usually as karça-, but SW Az. çarçī; Orm. çarçī; Tkm. çarçī. See karçī-. Xak. xî tenri: anu: karçâr: ‘God cursed him, (la’anahu) Kaz. III 290 (karçâr, karçâmak); a.o. I 284 (2 arka-): Çağ. xiv ff. karçâr(-di) bad du’a-yele, ilen- ‘to course’ Vel. 317 (quotns.); karÇa- nafrin kardan ditto San. 269r. 7 (quotns.); Xwar. xiv karça- ‘to course’ Quth 133: Kom. xiv ditto CCG; Gr.: Kip. xiv (after karî) hence kara- da‘a lâiyhi ‘to course’; one says tenri anqâ: karasun; and in the Kitâb Bâyik karça- da‘a lâiyhi Id. 69: iv la’ana karça- Tuh. 32a. 13.

S kirçâ- ‘to course’; n.o.a.b. There is no other trace of a distinction of the kind suggested, and in I 284 karçâ- is used with a human Subject. Xak. xî beg anu: kirçâdi: ‘the beg cursed him and treated him roughly and shouted at him’ (ab’adahu ... xuṣuna ‘alayhi wa zararahu); do you not see how they had distinguished between God’s curse and the persecution (tard) by one servant (of God) of another servant like himself by putting a fâthâ on the former and a kasa on the latter? Kaz. III 290 (karçâr, karçâmak; in all three places spelt kizîg- in the MS.); a.o. II 288 (1 kirçâg-).

D kurçâ-. Dev. N. fr. kuruq; ‘to be, or become, dry’. S.i.s.i.m.l. in NE, NC. Xak. xî yer kirçâdi: ‘the ground became dry (yahisat) for lack of rain’ Kaz. III 290 (kurçâr, kurçâmak).

D kârgât- Caus. f. of kârga-. S.i.s.i.m.l. Xak. xî ol yeqîni: kârgattu: al’anâl’-gâyîn ‘he had the devil cursed’ Kaz. II 338 (kârgattur, kârgatmak).

D(S) kîrîgt- Hap. leg. Caus. f. of kirîg-. Xak. xî ol an: begekè kirîgattu: ‘he urged the beg to be angry with him and shun him’ (hanniqa ‘alayhi wa a’rada ‘anhu) Kaz. II 338 (kîrugattur, kîrugatmak).

D kûrgâd- Hap. leg.; Intrans. (here Inchoative) Den. V. fr. 1 kuriq; cf. kurrâ-. Xak. xî yer kûrgattu: ‘the ground began to dry out (axağa ... fil’-cafa) and was parched (gahîtat) for lack of moisture’; the original form was kûrgattu: but it was assimilated (udgîma) Kaz. II 338 (kûrgattur, kûrgatmak; (sic); this seems to be an error, the d- should be preserved, at any rate in the Aor.

D korkut- Caus. f. of korku-; ‘to frighten (someone)’. S.i.a.m.i.g., usually as korkut- often meaning ‘to threaten’, Türkı VIII ff. Man. Chas. 87–8 (ürkît-): Xak. xî ol an: korkuttu: ‘he frightened him’ (xawofafohu) Kaz. II 339 (korkutur, korkutmak); a.o. II 365, 10: KB 656 (korku-): xulu(?) Tef. korkut-korkut- ‘to frighten, to let oneself be frightened’ 214–15: xiv Muh. al-ta’sîl ‘to obtain, acquire’ korkutmak, an obvious error, prob. for kâzqanmak Mel. 36, 1; Rif. 121 has karanmak, an error for kazenmak): Çağ. xiv ff. korkut- Caus. f.; tarsûndan ‘to frighten’ San. 283r. 17; Kom. xiv ditto CCG; Gr.: Kip. xii xawofa korkut- (?; M.S. kork-)


D kârgâl- Pass. f. of kârga-. ‘to be cursed’. Survives in SC Uzb. and some NW languages; see kârgân- Xak. xî yek kârgâli: ‘the devil (etc.) was cursed’ (lu’îna) Kaz. II 236 (kârgâlur, kârgâmak).

D kîrkîl- Pass. T. of kîrk- ‘to be sheared’. S.i.m.i.g. Xak. xî yuqî kîrkîldi: translated ‘the sheep or some other animal was sheared’ (cussza) Kaz. II 236 (kîrkîlur, kîrkîlma-k).

D korkul- Pass. f. of korku-; used only as an Impersonal V.; survives with the same usage in SW Osar. Xak. xî qatun korkulû: xîfâ mina’il-‘amr ‘the affair was feared’ Kaz. II 236 (korkulur, korkulmak).

D kârgân- Refl. f. of kârga-. survives in some NE and NW languages, but only in a Pass. sense. Uyg. VIII ff. Man. A M I 9, 9 etc. (1 alkan-): (O.K. Kır. IX ff. kadaşlarımız kârganur: is read in Mal. 25, 6, but this part of the text is quite unreliable; ?read kâzqanur?): Xak. xî er 6zin kârganî: ‘the man cursed (la’ana) himself because penitence came to him’ (li-nadîma waqat’-i ahu) Kaz. II 249 (kârganur, kârganmak).

D korkun- Refl. f. of korku-; S.i.s.i.m.l., e.g. NE Tel. korkun- ‘to fear for oneself’ R II
564. Xak. xi er ışdının korkundu: ahasa'l-racu'l-xavfı tä adama fi näfși 'the man had a sensation of fear (over the matter) but concealed it within himself' Kaş. II 250 (korkunur, korkunmak).

VUD kürğur- (?kürğar-) Hap. leg.; abbre
diated Den. V. in fr. I kürüğ; 'to be dry', in contrast to kürğad- which means 'to become dry'; the MS. has -t- in the second syllable, but the normal vowel would be -n-. Xak. xi yer kürğirdi: 'the ground (etc.) was dry (yabısat) for lack of moisture' Kaş. II 193 (kürğirar, kürğarma).

VUD körğur- Hap. leg.; Intrans. Den. V. fr. körğu; the MS. has -t- everywhere in the second syllable, but in view of the etymology this must be an error. Xak. xi er körğirdi: 'the man (etc.) was heedless and irresponsible' (tâşça) Kaş. II 194 (körğurar, körğurma).

D kargaş- Hap. leg.; Recip. f. of karga-. Xak. xi olası ikki: kargaşdı: 'the two cursed one another' (tâşca) Kaş. II 220 (kargaşur, kargaşma).

D kirğaş- Hap. leg.; Recip. f. of kirğa-. Xak. xi ılar ikki: kirğaşdı: 'arada kull tavhid minhum sahıbahu meaning obscure; arada with the Acc. normally means 'to meet'; arada means 'to shun', but is followed by 'an', see I kirgağ-; the sentence must, however, mean 'those two cursed (or were angry with, or shunned) one another' Kaş. II 220 (kirgaşur, kirgaşma).

D kirkiş- Hap. leg.; Co-op. f. of kirk-. Xak. xi ol maşa: yuğ kirkişdi: 'he helped me to shear the wool and hair' (fi eazzatt-ı-şaf tu tevar) Kaş. II 221 (kirkişur, kirkişma).

D korkuş- Recip. f. of korkg-; 'to be afraid of one another'; s.i.a.m.l. Xak. xi ılar ikki: korkuşdaları: 'those two were afraid (xafa) of one another' Kaş. II 221 (korkuşur, korkuşma).

K arağhu: Den. N./A. fr. karaa; karağınu: in Kaş. is obviously the Acc. of this word misunderstood. Survives in SE Tar. Karığu R I 185; Türkı karığu BS 472; Karığu jarrıing 240; 'blind'. Cf. telgück, köszüz. Uyğ. viii ff. Civ. (if an ear is blocked) karığu siççmannı oın tamişçar açılır 'if some drops into it the ball of a blind (?; 'black' is more prob.) mouse, it is cleared' I I 56-7: Xak. xi karığu: al-sac 'sulphate of iron'; karığu: al-am'da 'blind' Kaş. I 446; (among words of the form fa'ilali) karıguna: 'the name of a children's game which they play in the dark' (aşiya(n)) III 243: KB söüz bolsu köszüz karıguna köz 'let your words become an eye for the eyeless blind man' 178; billıgsiz karıgnu turr 'the ignorant man is blind' 170, 271; 0.0. 493 (bilsı), 1861: xii(?) Tef. al-ama' karıguna köszüz 200; xiv Rğ. (Adam looked at them and) ba'dıni karıguna körddl 'saw that some of them were blind' R I 152.

karağhu: 'hoar frost'. Etymology obscure. S.i.a.m.l. C. L.-w. in Mong. (karağnu) Kow. 2548 and Pe., etc., Doerfer III 1600. Uyğ. viii Chiin.-Mong. Dict. şuang 'frost' (Giles 10, 120) karağhu Liğeti 166; Xak. xi karağhu: 'the hoarfrost (al-calıd) which falls from the sky in cold weather' Kaş. I 446; Çağ. XV ff. kira karıgün which falls from the sky to the ground on cold nights and whitens the round' Vel. 330 (quotns.); kira (spelt) şaınam-i bar, 'hoarfrost'; in Ar. şaıq San. 295r. 16; Xwar. XIV karağ hu ditto Qutb (131 error), 149; Kom. XIV 'hoar frost' kirov CCG; Gr.: Kip. XIV al-zumittı 'hoar frost' karıwu: Bul. 14, 1: XV zümıttı kira Tuh. 17b. 10: Osm. XVII karağhu in Rımı, 'hoar frost' San. 295r. 11.

D kırgı: Hap. leg.; Dev. N./A. fr. kırki-. Xak. xi kırgı: neğ 'a thing which is on the point of drying' (alâ saıfılit-ı-calıf); also 'the time when a thing dries' Kaş. I 446.

D karaçki: N.Ag. fr. 2 kara; in spite of the dubious status of that word there is no alternative etymology; 'brigand, highwayman'. S.i.a.m.l. L.-w. in Pe., etc., Doerfer III 1445 (with an ingenious but dubious etymology). Xak. xi KB (keep the roads safe and) karaç-

çığı sekerçig arıtıştı arıq 'make a clean sweep of the brigands and?' 5577; a.o. 1737; Çağ. Vel. 317; San. 271r. 27 (2 kara); Xwar. XIV karaçkı 'brigand' Qutb 132; MN 135; (Kom. XIV 'beggar' karaçkı (teror for karaçki, q.v.) CCG; Gr.: Osm. XIV karaç-

kı 'brigand'; in three texts TTS II 583.

D körği: N.Ag. fr. körç; survives in SW Osm. korci/korucu 'the guardian of a fenced tract of pasture or forest'. Xak. xi körği: (MS. körği) hâmi-l-hâmi 'a guardian of private property' Kaş. III 242.

F korğun: 'lead' (metal); the -j- and form of the word show that it is a l.-w. An early L.-w. in Mong. as korjoli, (Kow. 969) unless this word is an independent borrowing fr. the same foreign language. S.i.a.m.l.g., in most cases with minor phonetic changes, but some NE languages use the Mong. word and SW Osm. has kürsun, Tkm. ğursun, and Az. ğur-

ğuşun. In some languages also used for 'tin', usually qualified by ak 'white'. L.-w. in Pe., etc. in various forms, Doerfer III 1466. Xak.

körğun, 'with -j-, al-uşurf 'lead'; the Oğuz leave some letters out and say koşun (sic, in margin korşun, which was perhaps the original reading) Kaş. I 512; a.o. II 293 (bat-): xiv Muh. al-rosâs 'lead' korşun; al-uşurf kara: korşun Mel. 75, 6; Rif. 178: Çaga. XV ff. korşun kürsun Vel. 338 (quotns.); ditto (spelt) surb 'lead' San. 285r. 11 (quotn.): Oğuz xi see Xak.: Kom. XIV 'lead' körşun; 'tin' ak korşun CCG, CCG; Gr.: Kip. xii al-rosâs korşun; Tkm. kürsun Hou. 31.
13: xiv köruşun (sic) al-rafaş; Tkm. kürşun İd. 70; al-rafaş kürşun Bul. 4, 11: xv al-rafaş körşun (sic) Kav. 58, 13; raťaş körşun ve kürşun Tuh. 17a. 1.

D kırğaçlığı Hap. leg.; P.N./A. fr. 2 kırğaç; 'having a selvedge or border'. Türkü viii II N 11 (kutay).

kärğilac 'swallow, swift', and similar birds; this is the earliest form of the word, with the ending -laç, which also appears in other bird names; it was very soon metathesized to kärğilac, prob. because -gaç was a familiar, though in this context inapropriate, Turkish Suf. S.i.a.m.l., often with large phonetic changes, e.g. SC Uzb. kaldir god; SW Az. garanguş; Osm. kirlangič; Tkm. garla-vaç; L.-w. in Pe., etc., Doerfer III 1513. Uyğ. viii ff. Civ. kärğilac etin 'swallow's flesh' H I 94; a.o. do. 95 (1 uya): Xak. xi kärğilac; al-waťati 'swallow'; kärğilac metathesized alternative form (luğ biğ 'al ala'-golb) Kaj. I 526; (in verse) kärğilac al-xuťať 'swift' I 520; 6; III 178, 15: Çağ. xv ff. kärğilac 'swallow' (spelt) pirisťak 'swallow' San. 272r. 18 (quotation): Xwar. xiv kärğilac ditto Nahe. 42, 17 (quotet): Kip. xiii al-sumiin 'swallow' kärğilac Hov. 10, 10; xiv kärğilac al-xuťať; kärğilac ditto I 70; ditto kärğilac Bol. 11, 15: xv 'the black sparrow (usušīr called al-xuťať) kärğilac Kav. 62, 15; sumiin huwa 'usušīr-l-baytu(?); . . . (three words illegible) 'the swallow; it is a house(?)' sparrow (morina ve kärğilac) Tuh. 19a. 13: Osm. xiv.ff. c.i.a.p.; xiv kärğilac (once): xiv to xvi kärğilac; xvi ff. kärğilac TTS I 425; II 592; III 416; IV 478.

D karağıt Hap. leg.; P.N./A. fr. 1 karak. Xak. xi karağıt 'any animal which has eye-balls' (muqla) Kaj. I 497: (Çağ. xv ff. karağırt 'gašt wa gašt 'famine, drought' San. 272r. 28 (quotation); the meaning is inferred from the quotation, which contains the phr. qašt wa karağırt but the word is clearly an A.N. fr. 2 karak meaning 'brigandage').


ka'annahu lâ yadî' (corrected in margin to yara') l-muhârabin wa sâlahatum 'he blinks in the battle (etc.) as if he did not know (see) the combatants and their weapons' Kaš. I 497.


D kârgâşa: Dev. N. fr. kârgâs-; 'quarrel, dispute', lit. 'cursing one another'. Survives in SW Osm. There are only three earlier occurrences, all prob. of xiv. Uyûq. viii ff. Civ. in a late document, D. Z. Tikhonov, Khozyaistvo i obshchestvennyi stroi ugarskogo gosudarstva, X—XIV ev., Moscov-Leningrad, 1966, p. 240, bu borlukta çâm (sic?) kârgâşa yok 'there is no objection or dispute regarding this vineyard' II. 6–7; (let not any of my relations) çâm kârgâşa kilmazunlar I. 10: Kom. xiv 'a quarrelsome man' kârgâşa CCG; Gr.: Osm. xiv ff. kârgâşa (rarely kârkaşa) 'quarrel, dispute'; in several texts xiv to xvii TTS I 421; III 416; IV 477.

Tris. V. ĞRĞ-

D kârakâla: Den. V. fr. 2 kârak; 'to pillow' and the like. Survives in NE Tel. kârakta-'to destroy' R II 149. Yağma: xi (ol) tawa-rîg kârakâlinda: qata'al-farîq wa axadâl-mâl 'he cut the road and took the property' (for livestock) Kaš. III 338 (kârakâr, kârakâlma:k); Xwar. xiv kârakâla- 'to steal' Qutb 132.

D kuruğla: Den. V. fr. 1 kuruğ; survives in NE Bar. kuru:la-'to give a child a dry napkin' R II 932. Xak. xi kuruğlânda: neqni: ista'mal-l-sîyî fi cafasîhi 'he used the thing in its dry state' Kaš. III 336 (kuruğlar, kuruğlama:ma:k).

D kûrgûlât: Hap. leg.; Caus. Den. V. fr. kûrgûl. Uyûq. viii ff. Bud. (many years and months have passed and) bașımiz taki kan saça:şim uç böülü:ki kûrgûl(l)atuky 'have turned the ends and (other) parts of our heads and black hair grey' U III 55, 15–16.

D kuruğlan: Hap. leg.; Refl. f. of kuruğla:- Xak. xi ol ötmekni: kuruğlânı: 'he reckoned that the bread was dry (qifâr) and did not eat it' Kaš. II 268 (kuruğlanur, kuruğlanma:ka:k).


D kara:gyûr: Hap. leg.; Intrans. Den. V. fr. kara:gyû: 'to be blind'. Xak. xi KB (do not forget death, make your preparations for it; do not forget yourself, know your own fundamental nature) kara:gyûrma dunyâka su:lkuk kîlp 'do not be blind, setting your heart on this world' (it remains, but you go, screaming in penitence) 6092.

D kuruğûs-: Hap. leg.; Simulative Den. V. fr. 1 kuruğ; cf. kûrgûs-. Xak. xi kuruğûs:-dr: <neq> tawaaccaha'l-sâyî lâ'î-cafsîf 'the thing started to dry'; the stomach (al-mi:da) is called kuruğsak after it, because it dries (tæeff) hour after hour, and a desire for food arises from it Kaš. III 334 (kuruğsûr, kuruğsâma:k).

Dis. ĞRL-

D kûrîl: P.N./A. fr. 1 kûrî; 'snowy, covered with snow, inclined to snow'. Si.a.m.i.g. Uyûq. viii ff. Swv. 590, 4–5 (buzlu:).

D kûrol: P.N./A. fr. 1 kûrol; 'loser, liable to loss', and the like. N.o.a.b. Uyûq. viii ff. Civ. kûrol and the opposite korsuz occur in a standing formula relating to the incidence of loss arising from a contract in USp. 16, 30, 107, 108, 110, 114; it provides that one party kûrol bol:zûn 'shall be responsible for any loss', and that the other korsuz bol:zûn 'shall not be responsible'; (Xak.) xiv Muh. al-xâjîr 'loser' kûrol: Mel. 52, 5; Rif. 148: (Kip. xv al-ma:laqîr 'despised, slighted' kûrol: Tuh. 33a. 2; prob. a P.N./A. fr. Pe. xuvar, same meaning).

D kûrol A.N. (Conc. N.) fr. 2 kûrol Xak. xi kûrol: 'an old skin container (al-tann) in which sour milk (al-amî) is stored' Kaš. I 473.

Dis. V. ĞRL-

D kûril: (kârill-) Pass. f. of 1 kûrî-; 'to be mixed (with something)'. Survives in SC Uzb. korill-; SW Osm. korill-; Tkm. gârill-. Uyûq. viii ff. Bud. Swv. 133, 15 (katill-): Xak. Xi Kaš. II 134 see Öğüz: KB (undoubtedly Thou art one, oh Everlasting Ancestor) katilmaz sâkîsîa (VB) sçû 'Thou art not mingled (Hend.) with plurality' 10 (the meaning of the last word is obscure); bulanımbî sen kâtil ham kârli 'associate freely (Hend.) with these people' 4401: Öğûz x1 bîr neq bîrke: kârildî: 'one thing was mixed (ixtalata) with another'; and the Turks use this word in Hend. (alâ'îrîql-l'iibî) and say katîl: kârildî: Kaš. II 134 (kârïlur, korîlma:k); Xwar. xiv kûril- 'to be mixed with (something Dat.)' Qutb 134: Kom. xiv ûnî kûrilî 'his voice was hoarse' CCG; Gr. (perhaps Pass. f. of 2 kûrî-) Kip. xv xtalata kârî- (sic, and katill-, with kâril- added in the margin, and xâla 'to be old' written below kâri in a second hand) Tuh. 6b. 12; izwarra (of food?) 'to go the wrong way' kâri- 5a. 12; gâsçâ 'to be choked' kâri- 27a. 9 (the last two Pass. f.s of 2 kûrî-?): Osm. xiv kûril- 'to be mixed; (of animals) to mate'; c.i.a.p. TTS I 423; II 590; III 414; IV 475.

D kûril- Pass. f. of kîrle-; s.i.m.i.g. with the same extended meanings as kirl- Xak. Xi kûrilî: neq 'the thing was scraped (qipira)'; and one says kârî kûrilî: 'the snow was scraped (cûrîfa) off the ground'; and er
kirlid: ‘the man was impoverished’ (iʃtaqara), that is when his property is taken from him
Kas. II 134 (kirlur, kirlımaq): Çağ. xv ff.
kirl: (splet) ‘to be scraped’ (xəraʃda ʃudan);
‘to be massacred’ (qat-ti mufri-ʃudan); ‘to be broken’ (qəhasta ʃudan) San. 294r. 13 (quotn.:
Kom. xiv ‘to die’ (inter alia) kirlı -CÇG; Gr.
Kip. xiv kirlı -ulika ‘to be destroyed’ Id. 70.

D kurlı: Pass. f. of kur-; s.i.m.m.l.g. with the same wide range of meanings as kur-
Xak. x1 er eligi: kurlıda: translated ‘his hands and feet were stiff’ (or deformed,
taynamcat); and one says ya kurlıda: ‘the bow was strong’ (wutitira) Kas. II 134 (kurlur,
kurlımaq); a.o. I 520 (slpir): xiv Rəğ.
(a snake came and) ol yerde kurlup yattı
‘settled itself on that ground and lay down’
R II 932: Çağ. xiv kurlı: murattab wa äràsta ʃudan ‘to be put in order, arranged’;
and xavur ʃudan ‘to be erected’ San. 284v. 2
(quotn.): Xwar. xiv kurlı: (of a bow) ‘to be
strong’ Quib 145; (of guests) ‘to be assembled’
MN 21: Kip. xiv (?) xadara ‘to remain, stay
put’ kurlı- Tuh. 15a. 9 in margin.

D kuyla: Den. V. fr. 1 kūr; ‘to snow’.
S.i.s.m.l. Xak. x1 bulit kuyla:di: the cloud
snowed’ (aʃlacat) Kas. III 298 (kuyla;
kuyla:maq); o.o. I 463, 11; III 319, 1.

D kurlı: Den. V. fr. 2 (and 3) kır; survives
in NE Sag. kurla- R II 753; Khak. kırла-
‘to travel through the mountains’. Xak. x1 ol
yər:li kuyla:di: ‘he made furrows (avaxài)
in the ground’, for melons and the like, also used
for making a dam (ərm) Kas. III 298 (kurla;
kurla:maq).

D kuyla: Den. V. fr. 1 kur; s.i.m.m.l. Xak.
x1 ol kaftan: kuyla:di: ‘he made a belt
(minqa) for the robe and fastened it over it’
xiv kuyla: ‘to gir’d (oneself)’ Quib 145.

D kurlat- Hap. leg.; Caus. f. of kuyla-. Xak.
x1 tepri: kuyla:kat: ‘God made it snow’
(aʃlæca . . . al-tile) Kas. II 347 (kuyla:,
kuyla:maq).

D kurl- Hap. leg.; Caus. f. of kuyla-. Xak.
x1 ol akir kurlı: raʃa’ə li’l-nahr ‘ərm
wa ʃaf’t ‘he erected a dam and banks for the
canal’ Kas. II 347 (kuyla:, kuyla:maq).

D kurlan- (sic) Hap. leg.; Refl. f. of kuyla-.
Xak. x1 art kurlan: ‘the mountain pass was
full of snow’ (ətə təc) Kas. III 197
(kurlanur, kurlan:maq).

D kurlan- Refl. f. of kuyla-; survives in NE
Alt., Tel. kurlan- (of mountains) ‘to come to
a peak’ R II 754. Xak. x1 ʃer kuylan:u:
‘the ground contained dams and furrows’ (ʃərat . . .
ətə ‘aram (sic) wa avaxài) Kas. II 251 (ki-
rlanur, kurlan:maq).

D 1 kurlan- (kurlan-) Refl. Den. V. fr.
1 korg; NE kurlan- /kورة-; NC Kız.
kurlan- R II 575; Kur. kordin- ‘to be
offended, ashamed, humiliated, insulted’ may
be survivals of this word but are more likely
to be Den. V.s fr. Pe. xu:ur (see koroʃ).
Xak. x1 er tavarian: kuylan: translated
‘the man regretted that something was beyond
his reach (taḥassara . . . ‘ala fawet) and reckoned
that it was lost’ (xu: rən); originally kurlan-
Kas. II 250 (kurlanur, kurlan:maq); er-
tavarian kuylan: ‘the man was sorrowful and
regretted the loss of (taləhəʃa wa taḥa-
sara) his property when it disappeared’
(gəhəba) III 197 (2 kurlan- follows): (xiiii(?)
Tef. xorlan- ‘to be despoiled’, fr. Pe. xu:ur
348).

D 2 kurlan- (kurlan-) Refl. Den. V. fr.
2 kɔr; n.o.a.b. Xak. x1 yoğrut kuylan:
əluza’l-rəb ‘the curdled milk thickened’
Kas. II 250 (no Aor. or Infin., follows 1 k-or-
lan-); kimiz kuylan: hamuda’l-amis min
xamir kana fi:ı ‘the sour milk fermented
because of the yeast that was in it’; also used
of curdled milk when it thickens (xaʃura) III 197
(kurlanur, kurlan:maq).

Tris. GRL
D karıl k.A.N. fr. 1 kari; ‘old age’. S.i.s.m.l.
in SW Osm. meaning ‘womanhood, wifehood’.
Xak. x1 KB (whatever youth may have col-
lected for me) karıl kełip aldi ‘old age has
come and taken from me’ 372; a.o. 1079;
xim(?) Tef. karıl ‘old age’ 201: Xwar.
dit Quib 134.

S karğılaç See karğılaç.

Tris. V. GRL
D karıla- Den. V. fr. kar: s.i.s.m.l. for
both (physically) ‘to blacken, defile’ and
(metaph.) ‘to denigrate, defame’. Xak. x1 ol
karıla:di: ne:ini he blackened (saw:ce:
the thing’ (karılar:, karıla:maq; followed
by 1, 2 karıla-); it karıla:di: ‘the dog
defecated’ (sala:ha; no Aor. or Infin.) Kas.
III 324; a.o. 329, 14.

D 1 karıla- Hap. leg.; Den. V. fr. 1 karı.
Xak. x1 er:ri:kari:la:di: he reckoned that
the man was advanced in years (kaβır) and
attributed an advanced age (kibar) to him Kas.
III 324 (karılar:, karıla:maq); a.o. 329,
29.

Xak. x1 ol yər:li:kari:la:di: da:ra’a’l-arğ
‘he measured the ground (etc.) in cubits’ Kas.
III 324 (followed by 1 karıla-); a.o. 329, 15.

E 3 karıla- Hap. leg.; follows the second
half of the entry of karıla-; prob. an error
for karıl- inserted here by a later scribe. Xak.
x1 tipl: karıla:di: al-ri: naʃaʃati’l-
bak bi:dawi wa haʃif ‘the wind blew the snow
with a confused rustling noise’ Kas. III 324
(karılar:, karıla:maq).

Dis. GRM
D karım N.S.A. fr. 2 kar- ‘a moat, town
ditch’, and the like; lit. (a moat filled by
‘a single overflow of water’. Survives with this
meaning in NE Tel. R II 183. Uyğ.
Bud. (all kinds of poisonous dragons and snakes lie) ol balık (erasure leaving -e at the end; tegre would suit the sense) yeme yête!
kat karam (Uyğ.-A form) içinte 'round(?)
that town and in the seven-fold moat' PP
39, 4-5: Xak. xi KB (if in a dream you drink
half a goblet of water, half your life has finished
as a debt; if you drink the whole of it) tükendi
tiriglik kazıldı karam 'your life is finished
and a grave (lit. ditch) been dug' 6063 (Arat
reads kirm, but the word, which is un-
vocalized, rhymes with yarim and bērīm):
xIII(?) Tef. bir ulug karam (unvocalized)
kazdurî 'he had a great ditch dug' (and a
great fire lit in it) 209 (mistranscribed kirm).

D kura:m Hop. leg.; N.S.A. fr. *kura:-
Den. V. fr. 2 kur; lit. 'a single act of placing
people according to their rank'. Xak. xi
kura:mi kişiler: al-nāšul-culīs 'alāl-marātīb
'people sitting according to (i.e. in the order
of) their ranks' as they sit at the king's gate
(bāh); hence one says kısril:ker: kuram
olturda:lar 'the people sat according to their
ranks' Kaş. I 413.

korum 'a massive rock, or pile of rocks';
survives in NE Alt., Leh., Şor, Tel. korum
R II 561; Khak. xorum Tuv. xorum; SE
Turki koram/koyam/kuram Jarring 252;
the second element in the well-known name
of the town Karakorum, originally an Uyğ.
capital, but mentioned in Mong. as early as
xIII (Hoernisch 176). Xak. xi korum al-sażr
'a massive rock'; and 'abundant wealth' (al-
mātu'l-camm) is called korum; one says of
korum buldu: wacada māl camm 'he has made
a pile' Kaş. I 398; o.o. III 61, 20; 105 (yuv-
luş): KB (whatever my laws reach)
oğel barça etlür taş erke korum 'that
country is completely organized, even if it
is (only) stone and rock' 830: xIII(?) Tef. korum
taş 'a rock' 215.

D karma: 'pillaging; theft'; etymologically
connected with 2 kara:k not connected with
SW Osm. karma in the phr. karma karışık
'muddled, confused' which is a Dev. N./A.
fr. 1 kār-; n.o.a.b. Xak. xi karma: al-nahh
'pillaging, theft'; hence one says <ol> neq
karma:la:ddî: 'he stole (nahaha) the thing' Kaş.
I 433; kağun karma: bolsa: 'if a melon
has been stolen' (nuhiba) I 410, 11.

'scraped' i.e. to a particular shape. In Ar.
xarajat means 'to turn (on a lathe)' and maxrūt
normally 'conical', but with 'ball' it must mean
'spherical'. Survives in SW Az. girma 'pellet,
shot'; Osm. karma 'pleat, fold, crease;
broken'. Xak. xi kirm: a: maxrū't 'turned
on a lathe' of anything; hence one says karma:
tobh kura: maxrū'a 'a spherical ball' Kaş.
I 433.

F kurnam 'bow-case'; there is an apparent
methodological connection with kuruğuluk, same
but the word itself, which is which
in, seems to be a corruption of
pe. qurğu:ın, and that word, though not so far
praced in Ar. with this meaning, seems to be
derived fr. qaraba, which inter alia means 'to
put (something) in a sheath or case'. The word
seems therefore to be by origin Ar., or at any
e. e Pe.-Ar., and one of a number of such
words in Oğuz (see 2 turma:), and the
connection with kuruğuluk illusory. The long note
on the word in P. Pelliot, Notes sur l'histoire de
la Horde d'Or, Paris, 1950, p. 42, must be
corrected accordingly. See also the discussion
of Pe. qurbān in Dener fer 1451. N.o.a.b.
Oğuz/Kip. x1 kurnam al-naqwat 'bow case';
one says kēs kurnam 'quiver and bow case';
it origin is fr. kurnam (sic; error for
kurnamk) südu'l-minjāqa fi'l-va:sat to fasten
a belt round the waist' Kaş. I 444; a.o. III
16 (yastık): (Xwar. xiv kurnan 'bow-case'
Qutb 141); Kip. xv tirkās (Pe. l.-w.) 'quiver
(sic) kurnan Tuh. 85. 11.

Dis. V. ĞRM-
S karma: See karva:-.
S(D) karmaş- as such Hop. leg.; at a later
period a Sec. f. of karva:-; Kaş.'s etymology
is, in doubt, correct. Xak. xi ol menıp
birle: tava: karma:sh:u: he competed with
one in pillaging (fi nabh) properly'; also used
for helping (karmaşur, karmaşmak);
originally karma:la:sh:u: (karmaşu:qur, kar-
ma:la:şmak) Kaş. II 221.

Tris. ĞRM
D kirma:ci: Hop. leg.; N.Ag. fr. kirma;
presumably 'turner', or perhaps more generally
'carpenter'. Xak. xi KB 4458 (in a list of
craftsmen; blacksmiths, bootmakers, and
kirma:ci (painters, decorators, arrowmakers,
bowmakers).

D kara:muk Den. N. fr. kar:; originally
'tares, corn-cockle', and the like. S.i.m.m.l.g.
Xak. xi kara:muk sitwood-l-t:ām 'tares
among the wheat' Kaş. I 487: Çağ. xv ff.
karamuk (1) 'a red-coloured fruit like a sour
cherry (žlī žlī), in Ar. za:rū 'wild plum');
(2) 'black seeds which appear in wheat', in
Pe. şaylam (tares, dannel) or zīwān, benefi-
cial when mixed with sulphur as an
ointment for leprosy; (3) metath., 'a dangerous
black pimle which appears on children'
(?smallpox) San. 271 v. 12; o.o. 209 v. 17
(syn. w. Rūmī čevrūnlı 'tares'); 224v. 19
karakum (1) 'tares'; (2) 'wild plum'; (3) (once, XVI)
'pimple, rash'; in several texts TTS I 417;
ΠII 455; III 409; IV 470.

D korumluğ Hop. leg.; P.N./A. fr. korum.
Xak. xi korumluğ taşt: cabal dû camdêl
'a mountain covered with loose rocks' Kaş.
I 498.

Tris. V. ĞRM-
D karma:la:- Den. V. fr. karma:; 'to pillage,
steal'. As such pe. to Kaş.; NE Tel. kar-
mada:; SC Uzbek. karma:la:; NW Kaz.,
Kırım karmala- 'to grope about' R II 218 are ultimately der. fr. karvan- 'a groaning'; although their morphology is obscure. Xak. xi ol karvan- làdd; neğnl: he pillaged (or stole, nahaba) the thing' Kar. III. 354 (karmalar; karvan-lamak); a.o. I 433 (karama): (Kom. xiv 'to hurry' (sic?) karmala- CGG; Gr.: Kip. xiv karmala- massa 'to touch' Id. 69: xv casa 'to feel, grope' (yoka-, karma-, and) karmala- Tuh. 12a. 13.

D karmalaş- Co-op. f. of karmala-; n.o.a.b. Uyğ. viii ff. Bud. (Sanskrit missing) elğ lig iüşüşú kirmalaş [gap; sic] TT VIII E.17 may belong here, since 'pillaging the realm and country' seems a likely meaning, and a connection with kirma: is improbable: Xak. xi Kaş I. 221 (karmas-).

D karimsin- Hap. leg.; Refl. Simulative Den. V. fr. *karım, N.S.A. fr. 2 kar-; quoted only as an illustration of this form of V. Xak. xi er suvka: karimsindı: 'the man pretended to choke over the water' (an yafraq bi-l-ma) Kaş I. 260, 24; n.m.e.

Dis. GRN
karın 'belly, abdomen'; a general term for the lower part of the body and its contents, less specific than kuruğ'sak 'stomach' and bağırsuk 'entrails'. S.i.a.m.l.g., often more specifically for 'womb', Türkü viii ff. ağıdıng karnın: yarımış 'the bear's belly was slit open' IrkB 6: Uyğ. viii ff. Bud. Sanskrit garbhā 'in the womb' karinda: TT VIII D.35; köpülerin karınlar irintürdüm... erser 'if I have distressed their minds and feelings' Swm. 116, 10-11; o.o. U II 44, 28-9 (1 653); U III 113, 24 (k'éber-); Civ. karın is common in H I for 'stomach', e.g. aç karınika 'on an empty stomach' 19, 64, 170; and 'womb', e.g. (if a foetus dies) klınirlg karinda 'in a woman's womb' 61; (in an unfavourable omen) kar içindeğ ikirdi; 'read karın, 'if an illness has entered the belly' TT I 18; o.o. TT VII 22, 16 (1 61t); 27, 15 (arkuru): Xak. xi karın al-balın 'the belly'; karın atmak a beast is slaughtered and its paunch (karsühü) is set up as a target and shot at, and anyone who hits it gets a share of the meat Kaş I. 403; 16 o.o., same translation KB (character and knowledge) karinda türümüş 'which are formed in the womb' 883; kara karın tostå 'as the common people's bellies are full' 988; ana karın 'his mother's womb' 1357; xiiiiii (Ak.) at. karın toklukan 'a full belly' 186; Tef. karın aça- 'to be hungry' 201: xiv Muh. al-balın karın Mel. 47, 15; Rif. 141; al-căvi 'hungry' karncac (crisis of karın: aça) 54, 16; 152; al-häuser 'foetus' karinda:k: oğlan 143: Çağ. xv ff. karın (spelt) sähem wa sähbana 'belly' (Hend.); also called karın San. 272r. 23 (quotation); same entry reversed 272v. 14: Xwar. xiv karın 'belly' Qubt 134: Kom. xiv ditto CCI, CGG; Gr.: Kip. xiii al-balın karın Hou. 20, 19; 51, 2; al-khir karın 21, 17; id. karın 70: xv ditto Kaş 61, 5; Tuh. 7a. 5; al-khîr karın 61, 11; 30b. 5 (also kebe).

D kurun Intrans./Pass. Dev. N. fr. kur-; 'soot', lit. something which establishes itself (on a wall, etc.). Survives as kurun in some NE languages, but everywhere else as kurum (properly a N.S.A.). Cf. 2 19. Xak. xi kurun 'traces of smoke (afarul-duxân) which adhere to the walls' Kaş I. 404: (Kom. xiv 'soot' kurum CGG; Gr.)

D kuruñç Hap. leg.; Dev. N. fr. kurun-. Uyğ. viii ff. Bud. közülü kurunımınızı senî kırımkabığ yâğmur üzce kanturalm 'let us situate (i.e. alleviate) the dryness of our eyes with the rain of seeing you' U IV 44, 22-4.

D karnax: Hap. leg.; Dev. N./A. fr. karna-: Den. V. fr. karın; the preceding entry is Karnax: balda min bilâld-i-çuzyiya 'one of the Oğuz villages (or districts?)'. Cf. karangu: Xak. xi karnax er 'a man with a large belly' (âsimül-baltn) Kaş I. 473.

F kırnak: 'a slave girl'; a specifically Western word, surviving only (?) in SW Osm. kirnak; Tkm. ğranak. Perhaps a corruption of Ar. ğurniq 'a good-looking boy, or girl'. L.w. in Pe., Doerfer III 1420. Başmil, Çumul, Kay. Kip., Oğuz, Yabakü: xixi karnak al-câriya 'slave girl' Kaş I. 473: xixii (?) Tef. kırnak 'girl' 209: xiv Muh. al-surriya 'concubine' kırnak Mel. 51, 9; Rif. 147; al-câriya (opposite to ğêtî: 'lady') kırnak 152 (only): Çağ. xv ff. ğranak: kırnak (spelt) kaniza 'girl' wa câriya; also called ğranak San. 295v. 7: ğranak 'a word occurring in two languages (mustaraka), in Turkish kâniza wa câriya, in Ar. mard-im camil 'a handsome man' 262v. 17: Kip., xiiii al-câriya kırnak (ka-ravâşa/ka-balâba/tüge) Hou. 32. 17: xiv kırnak al-câriya Id. 70: xv ditto Kaş 64, 10 (vocalized (karnak); Tuh. 87a. 5; ama 'slave girl' kırnak (and karavash) do. 3b. 13: Osm. xiv ff. kırnak 'slave girl'; c.i.a.p. TTS I 462; II 632; III 449; IV 514.

E kırnak: See kırnak.

Dis. V. GRN-
D kırn-. Refl. f. of kır-; 'survives only (?) in SW Osm. kırn- 'to cringe'; Tkm. ğrin- 'to cut (etc.) for oneself'. Xak. xi ol neğnl: kırnildi: 'he pretended to scrape (or peel, yuqasîr) the thing' Kaş I. 155 (kınurn, kırmanak).


D körn- (körn-)- Refl. f. of körn-; s.i.s.m.l. as körn- / körn- 'to defend oneself'. Xak. xi er tavara: körnildi: (Ms. körn-û) 'the man was miserly and niggarly (başila ... wa damma) with his money' Kaş I. 155 (körnûr (sic), körnumak): Çağ. xv ff. körn kendîri: sahir hif's eyle 'protect, defend yourself' Vel.
S karınça See karınçagā.

D kurunça: Hap. leg.; N.Ag. fr. kurun; morphologically this should mean 'something which catches or collects soot' or the like. Xak. xi karunčı: 'felt which has been blackened (iscadda) from the smoke in a tent (etc.)' Kaq. III 242.

S karınçagā See karınçagā.

karınçagā: 'ant'; specifically a Western word; an old animal name ending in -ga; the form in Kaq. is aberrant. Survives only (?) in SW Az. garışga; Osm. karincā; Tkm. garincū. Cf. çümeli; kumursačā; Oğuz xi karınçag at-namīl 'ant', also called karınçā: Kaq. I 501; karınçā: 'ant'. III 375; xiv Rbg. karınçagā (sic) mejmizli ușak 'as small as an ant' R II 174; Muh. al-namīl karincā (one MS. adds karincā) Mel. 74, 6; sirincā; Rif. 177 (Muh. gives no word for 'locust'; the text prob. originally read al-namīl) Karınçā; al-carād sarincāčā: Çag. xv ff. karınçagā (spelt) mirnača 'small ant'; also called kumursača San. 272v. 14: Xwar. xiv karınçagā 'ant' Qutb 134: Tkm. xii al-namīl karincā (Kip. kumursača): Hou. 11, 19: xiv al-namīl (kumursač) and karincā: Bul. 11, 5: xiv al-namīl karincā: Kav. 72, 10: karincāc (Kip. kumursača) Tuh. 36b. 2.


D karindaс N. of Assm. fr. karin; lit. 'associated in the womb', that is 'a brother (or sister, usually as kiz karindaс) by the same mother', irrespective of seniority and so a more general term than ęcti, inli, eke; šlip, etc. S.i.a.m.l.g., sometimes with a more restricted meaning, e.g. Kk. only 'sister' or a more general one e.g. Osm. also 'comrade'; in SW and some NW languages abbreviated to karindaс. L.-w. in Pe., etc., Doerfer III 1471. Uyğ. viii ff. Civ. oğul karıdaс yeqeči 'my son, brother, and sister-in-law' Fam. Arch. 125-6. Xak. xi (after a note on the suffix -daš) hence two children (waladañan) out of the same womb are called karindaс; karindaс means al-batın and when -daš is added to it, it gives the meaning musābitul-batın 'associate of the womb' Kaq. I 407: xiiii (? Tef. karindaс karindaс 'brother' 200-2: xiv Muh. al-xāla 'maternal aunt' karindaс ana; al-āmm 'paternal uncle' ata: karindaс (Mel. karindaс): al-uxt 'sister' kiz karintaс; al-ax 'brother' karintaс; Mel. 49, 6-7; Rif. 144: Çaq. xv ff. karıdaс biridar 'brother', an abbreviation of karindaс meaning ham-şikan 'from the same womb' San. 271v. 26 (quotn.); karindaс 'brother' 272v. 15 (quotn.). Xwar. xiiii (?) (Urum Kaqan had) bir karindaс 'one brother' Oğ. 173: xiv karindaс 'brother' Qutb 134: Kom. xiv 'brother' karindaс; 'sister' kiz karindaс CCI, CCG; Gr.: Kip. al-āmm (ačk:.)) ata: karindaс; al-uxi kiz karindaс; avlādul-ahma 'brothers-in-law' kayin karindaсlar: Hou. 31, 19: xiv karindaс al-āx mini-batın Id. 70; al-uxi karindaс; al-āmm ata: karindaс fečči; al-āmm ata: kiz karindaс; al-xāla ana: kiz karindaс (tafaq); Bul. 9, 2: xvi bi:nili karindaс: 'the boy's brother' Kav. 27, 5: xiv karindaс; uxt kiz karindaс Tuh. 3b. 12: Osm. xiv fr. karindaс common till xvi; sporadic till xvii; Karṣa once in xv TTS I 424; II 591; III 414; IV 476.

D karang: der. fr. kara: but morphologically obscure; 'dark, darkness'. An early l.-w. in Mong. as karangiçkarang (Haenisch 60; Kow. 838); s.i.a.m.l.g. Uyğ. viii ff. Bud. karangiç karangiriç targarq üçün 'in order to dissipate the dark darkness' Hüen-ts. 185; o.o. Swu. 101, 16 (bilisızlik); Uşp. 102a. 34 (emgeklig): Xak. xi karangiç: al-zulma 'darkness' Kaq. III 388 (a bride will settle) karang: (sic) ıstig al-amra l-müslim 'a nefarious affair' III 217; 1. a.o. III 290 (karang-): KB karanga tünü 'the dark night' 35, 288; karangkuda erdim 'I was in darkness' 383; karanga ev 'a dark house' 1840: xiii(?) Tef. karangkag/karanga 'dark, darkness' 200: xiv layl müslim 'a dark night' karanga: tun Mel. 80, 9; Rif. 185 (tunle); al-zalām (opposite to 'light' ayduŋ) karanga: 152 (only): Çaq. xv ff. karanggara karanggara Vel. 320; karanggara zulma wa tārīk 'darkness' San. 271v. 14; xiv karanggara 'dark' Qutb 131: Kom. xiv 'darkness' karanggara/karanggara CCI, CCG; Gr.: Kip. xiv (light ayduŋ) al-zulma karanggara: Hou. 26, 17: xiv al-zalām karangiç: Bul. 14, 1: xiv zulma karangiç: Tuh. 24a. 11: Osm. xiv karanggara/karanggulaq 'darkness'; c.i.a.p. TTS I 417; II 585; III 419; IV 471.


D karinliğ P.N./A. fr. karin; s.i.s.m.l. for 'pregnant'. Xak. xi bedik (sic) karinliğ er 'a man with a large stomach' (al-batın) Kaq. I 499.

D kurunliğ P.N./A. fr. kurun; 'sooty'. Survives in SW Az. ġurumlu; Osm. kurnumu lu (sic). Xak. xi kurulneg ev 'a house blackened (muswadd) by dense smoke' Kaq. I 499.

Trisl. V. GRN.

D karinla- Dev. N. fr. karin; survives in SW Rep. Turkish for (of a ship) 'to collide
with' (a jetty, etc.). Xak. xi (in a para. on the various meanings of Don. V.s in -la-:) ol anu: karınladı: bajanahu, 'he struck him in the stomach' Kaş. III 345, 27; n.m.e.

Dis. V. ĞRR-
D kara:r- Intrans. Den. V. fr. kara:; 'to be, or become, black or dark'. S.i.a.m.l. Uyg. viii ff. Man. kararımış köğülük 'with darkened minds' TT III 89; Bud. (of a dying man) tili ağızı kararıp 'his tongue and mouth become black' Suv. 595, 14: Xak. xi tün kararü: 'the night was dark' (azlama); and one says to'n kararü: 'the garment (etc.) was black' (iswadda) Kaş. II 77 (kararrur (sic), kararmak): xiii(?). Tef. karar: 'to become dark' 200: Çağ. xv ff. karar- (spelt) 'to become black or dark' (siyāh wa tarî) San. 268v. 18 (quotsn.). Xwarr. xiv ditto Qutb 132; Kom. xiv ditto CCI, CCG; Gr.: Kip. xv iswadda karar- Kaş. v. 5, 14; (the Den. V. fr.) kara is karar- Tukh. 83b. 5.

D kurir- (kurir-): Hap. leg.; Inchoative f. of kuri:-; cf. küräqä:; Xak. xi kuririd: neq; 'the thing began to dry' (tawaccaha ... li'l-cafāf) Kaş. II 77 (kurirur (sic), kurirmak).

D karart- Caus. f. of karar- 'to darken, or blacken'. S.i.a.m.l. Xak. xi ol anq to'nin karartti: 'he blackened (sawwada) his garment' (etc.) (Kaş. III 431 (karartur, kararmak)): KB (the king was angry and) artuk karartti meplz 'made his face even blacker' (i.e. fiercer) 629; a.o. 639; xiii(?). Tef. karart- 'to blacken' 200; Çağ. xv ff. karar- Caus. f.; siyāh hardan 'to blacken' San. 269r. 4 (quotsn.). Xwarr. xiv ditto Qutb 132.

Tris. ĞRR
D kararıg Dev. N./A. fr. karar-; 'dark, darkness'. N.o.a.b. Uyg. viii ff. Man.-A M III 9, 1 (tünerlig); do. 19, 11 (i) (alaşapturtur-): Man. kararıg nizvanları 'their dark passions' TT III 114; Bud. yekinik içekni kararıg ışıpa 'the dark doings of demons and vampires' TT VI 273; (in this world the sky is called 'light', and the brown earth below) kararıg 'darkness' (the sun is called 'light', and the moon 'darkness', man 'light', and woman 'darkness') do. 319-21; o.o. Kuan. 66 (köyğülük); Hien-ts. 185 (karągūi).

Mon. ĞRS
1 kars some kind of 'garment'; n.o.a.b. L.-w. in Pe., Doerfer III 1457. Uyg. viii ff. Bud. PP 2, 4-5 (budot-): Xak. xi kars 'an outer garment (al-kisad) of camels' hair or sheep's wool' Kaş. I 348; (patch brocade with brocade) kars yamaqr; karska: 'and a woollen (garment, al-șiq) with woollen (fabric)' Kaş. III 28, 17 (MS. has karış) which makes no sense and is obviously an error for kars: Çağ. xv ff. kars (rhyming with pärä) 'a shawl (jil) and anything (similar) which they wrap round their waists' San. 271v. 29.

2 kars an onomatopoeic for clapping; s.i.a.m.l.g. except NE, SW, L.-w. in Pe. (?), Doerfer III 1458. Xak. xi one says ol kars kars aya: yapt: 'he clapped (safaqa) his hands'; it is an onomatopoeic for the sound of clapping Kaş. I 348: Çağ. xv ff. kars (rhyming with dass) dass bar-ham zadan 'clapping the hands', also called kars, in Ar. safafa San. 271v. 29.

Dis. ĞRS
karsaq 'the steppe fox, Canis corsac'. An early L.-w. in Mong. as kirs (Studies, p. 232; Kouw. 2553) and in Russian as korsak. S.i.a.m.l.g. except NE where Tel. has the Mong. form kirsqa; in NC Kır. karsak is a generic term for 'fox, wolf', etc. and kirsqa 'fox' (a word mainly used by women). L.-w. in Pe., etc., Doerfer III 1459. Uyg. viii ff. Bud. karsak is included in a list of predatory animals with wild cat, Siberian panther, and fox in Suv. 599, 16: Xak. xi karsak al-sanak 'steppe fox' Kaş. I 473: Çağ. xv ff. karsak the name of an animal larger than a squirrel (sincâh) which they import from the Rūs and Türk (sic) countries; its skin is red, white, or parti-coloured, and more sweet smelling and warmer than those of squirrel or ermine, called in Pe. fanak San. 272v. 2: Kom. xiv 'steppe fox (fur) karsak CCI; Gr.: Kip. xv bonât avô 'jackails' karsak (jiskal) Tukh. 7b. 9.

S karsak See kuruğsak.

D korsuz Priv. N./A. fr. 1 kor; 'not responsible for loss'. Uyg. viii ff. Civ. Uşp. 16, etc. (korluq, q.v.).

Dis. ĞRS
(D) karış perhaps Dev. N. fr. 3 *kar-, see 2 kari: karış:, 'a span, the distance between the tips of the outstretched thumb and little finger'. S.i.a.m.l.g. w. minor phonetic changes. Xak. xi karış al-sib: 'a span'; one says bir karış 'one span' Kaş. I 369; a.o. II 356, 9; (in III 28, 17 karış is an error for kars, q.v.): XIV Muh. al-sib karış Mel. 47, 7; karış Rif. 141: Kip. xiii al-sib karış Hou. 20, 18: XIV ditto Id. 69; Bul. 9, 10: xv ditto Kav. 39, 12; Tukh. 20b. 8.

D 1 kars: Dev. N./A. fr. karış; primarily a N./A. meaning 'opposed, opposite; the opposite, a place opposite', e.g. the opposite bank of a river and the like, but often used as an Adv., 'against' and the like. A L.-w. (not early) in Mong. w. extended meanings 'obstacle, delay; evil, harm, ill-treatment', etc. (Kouw. 847); s.i.a.m.l.g. w. minor phonetic changes. Türkü viii ff. karışısın 'his adversary' (?). IrkB 19 (a very obscure para.): Uyg. viii ff. Civ. beği kışke yarağiz karış bolur 'he does not agree with the beg or people, he becomes hostile' TT VII 12, 7-8; adası karsız [gap] perhaps 'danger' (Hend.) do. 17, 10; in do. 24, 7(?); 25, 22 öfürn karışız 'danger of death' (?); (on the dragon day) kış kele karış bolur 'he gets at
cross-purposes with people' do. 32, 7; in *TT I/III/P*, an astrological text, the phr. köc karşı: occurs in 24, and köc kam karşılar in 11, 33, the first phr. being followed by 'the peach tree flowers'. This can hardly be 1 köc 'migration', and is prob. 2 köc 'the hour is hostile'; kam may be 'king' or some unknown word (?Chinese): Xak. xı karşı: al-didd 'the opposite'; one says tün künün uğarsis: ol 'night is the opposite to day'; karşı: a disagreement (al-ixtilaf) between two chiefs'; one says ol beg anıq birle: karş: ol 'that beg disagrees (mukulül) with him' *Kay. I.423: karş: (sic, in error?) sülle: ağu'lu yuhi muwa'daahu 'take the field and meet him face to face' 3172. 2: KB bu din dali dunya dali karş: ol 'the branch of religion and the branch of the world are opposed to one another' 3111: xiiii (?). Tef. (they will sit) yüzeri birle birine karş: karş: 'facing one another'; karş: keldiler 'they came to meet him' 202: Çağ. xv ff. karş: (spelt) bar-â-bar va muva'da 'face to face, opposite' *San. 272r. 7; Xwar. xiiii (?).

Oğuz xağanka karş: keldiler 'advanced against Oğuz Xağan' *Oğ. 266–6; xiv karş: (usually with Dat.) 'against' *Qutb. 133: Kom. xiv karş: bardî 'went to meet him' *CCG. Gr. 194 (quotes.): Kip. xiv karş: muqâbil 'opposite' *Id. 70; al-mukulül 'il-say' karş: *Buğ. 14. 8; xv muqâbîh kârsin: *Kar. 36. 1; muqâbil karş: (sic) *Tub. 35a. 13; 73b. 9 (a.o.o. with Poss. Suffs.): Osm. xiv ff. karş: / karş: (ol-, bar-, etc.): c.i.a.p. *TTS 1 427; II 594; III 317; IV 178.

?F 2 karş: '(royal) palace'; prob. a l.-w. fr. Tokharian B keriïye same meaning; an early l.-w. in Mong. (*Haensch 62, Kar. 847) but becoming obsolete so early in Turkish that in *San. it is described as Mong. L.-w. in *Pe., Doerfer III 1460. Uyû. xvii ff. Bud. bara vayduri ertinîn etîtmî karş: 'a palace adorned with choice cat's eyes' (Sanskrit vâra va'dîraya) *TT V, p. 30, note B 31, t–2: xiv Chini.-Uyg. Dict. tien 'palace' (Giles 11202) karş: Ligeti 163: R II 207: Xak. xı karş: qâsr ulcer 'a king's palace'; *Kay. I 423; o.o. I 255 (emgen-): III 374, 7: KB kârska kirdî 'he entered the palace' 1111; o.o. 4118; 5263 (ordu): xiiii (?). KBVP (in every town, country, capital) karş: 'palace' (and place) 26: xiiii (?). Tef. karş: (sic) / karş: 202: Çağ. xv ff. karş: the name of a district (wilâyet) in Transoxiana to the south of Samarkand, also called Nasaf and Nasab... in Mong. it means gîr xiña 'mausoleum' (Buhur cited as the authority); the author of the Rauvediull.-Sâfa said that the district was so called after a 'castle' (qâsr) built there, in Mong. karş: and Waṣif said that karş: in Mong. meant kás-i xu 7a bârgâh-i siyâsat 'the king's palace and royal court' *San. 272r. 3: Xwar. xiv karş: 'palace' *Qutb 133.

D karşut Hap. leg.; abbreviated Active Dev. N. fr. karş:; syn. w. 1 karş:; Xak. xı karşut al-didd 'the opposite', like night and day *Kay. I 451.

D karşas: I lap. leg.; N.Ac. fr. karşas-. Xak. xı karşas: sabri 71-tawb 'measuring a garment in spans'; hence one says anıq karşas: kâr 'see how he measures garments (etc.) in spans' *Kay. I.464.

D karşas: Dev. N. fr. karşas-; survives in NE, several languages, karşas/kârças/karçasu, NC Kur. kîrçö/karçöö; Kzex. karsaw all meaning 'barrel hoop; girth of a tent'; SW Az. 7arçâ; Osm. kusak; Tkm. 7usak 'belt'. L.-w. in *Pe., Döerfer III 1565. Xak. xı karşas: al-tanatfug bi-l-mintaqa 'girding oneself with a belt'; karşas: 'a strip (turu) woven from wool used as the girth of a tent' (mintaqatu 7il-xabâ); it is called ev karşas: *Kay. I.464: xiv Muh. al-mintaqa kusak: *Mel. 67, 7 (only); al-hîyasa 'belt' v.l. in one MS. karşak do. 67, 9 (see 1 kur): Çağ. xv ff. karşak kamarband 'a belt'; also abbreviated and called kur *San. 286r. 11; a.o. 285v. 22 (1 kur): Kip. xiii al-hiýaşa kusak/kur (kur- bàg): *Hou. 19, 3; xiv kusak al-mintaqa *Id. 72 (for karşak *Hou. 21, 5 and kusak *Kar. 63, 18 see kusak).

Dis. V. GRŞ-

D karşış Recip. f. of 3 *kar-*, cf. karşîş, karşut, etc.; 'to disagree with one another, to be opposite to one another', and the like. S.i.a.m.îg. except SC Uzb. and SW where garîş-/karîş- is the Recip. f. of I kar- 'to mix with one another'. Uyû. xvii ff. Bud. (pacifying all quarrels and) karismakîş 'agreements' *II 58, 5; (i); (mother and father, kin and kinsmen, maids and man servants) bir likînti karışur 'quarrel with one another' *TT VI 64; o.o. do. 325 (karîsî), etc.; Sanskrit bhinnâ 'disunited, set at variance' karışmîsîlar *TT VIII G.13; a.o. do. E.15: Cîv. iki köpîl karışdi: 'two minds were at variance' *TT I 171: Xak. xı bûrî: tüsî: karîştî: 'the teeth of the wolf were at cross purposes' (istiklafat); this happens during its fasting days, because for one week in each month the wolf does not eat and during that period lives on air; and one says tün kün birle: karîşdü: 'night and day are opposites' (istiklafat) (in a verse) yun kiş ble: karîştî: 'summer and winter had a disagreement and contended with one another' (istiklafat we tanâzara); and one says iiki begler karîstilî:lar: 'the two hegs quarrelled and fought one another (istiklaf).... (we tacîlî); and one says ol maça: yolda: karîş: 'he met me (istqâbalî) on the road' *Kay. II 97 (karîşur, karîşma:k); o.o. I 367, 23; II 5, 8 (irkûşy); III 11, 3: KB karîsmaz yâqlî 'enemies who do not meet' 145; o.o. 1055 (qîln), 2290 (kadît-,), 2310 (esrîl), 2384 (bo'dul)-, etc. ( Çağ. ?) xv ff. karîs-munîzî ùa dâxîl shûdan to mix, mingle (Intraps. *San. 270v. 10 (prob. Rûmî, immediately follows 1 kar- which is so described): Xwar. xiv karşîs- 'to be mixed with' (birle) *Qutb 134: Kip. xiv istkalatça 'to mix' (Intraps.) karîş- Bul. 32r.: Kom. xiv 'to meet, defend?' karîş- CCI; Gr.
D kiriş- Co-op. f. of kır-; s.i.s.m.l. with meanings based on the later meanings of kır-. Xak. xi ol maşa: yêr kirişdi: 'he helped me to scrape (fi qar) the ground' (etc.); also used for competing Kaş. II 98 (kirişur, kirişmak).

D korous- Hap. leg.; Co-op. f. of korous-. Xak. xi ol maşa: koriq körüşt: 'he helped me to protect the private property' (fi hijûs'îl-hîmad) Kaş. II 98 (no Aor. or Infinit.).

D 1 kurus- Co-op. f. of kür-; s.i.s.m.l. with meanings derived from the later extended meanings of kür-. xi ol menîq birle: ya: kürüşt: 'he competed with me in stringing (fi tawîr) a bow'; also used for helping Kaş. II 98 (kuruşur, kuruşmak).

D 2 kürü- (kürü-) Co-op. f. of kürü-, in the sense of simultaneous action of all parts of an organism. N.o.a.b. Xak. xi etmek kamûq kürüşt: tacîfîl-ûxub ba'dîhû fi ba'de aqêzîhi 'the bread became dry in all its parts' Kaş. II 98 (kuruşur, kuruşmak).

D karsa- Hap. leg.; Den. V. fr. kâris; cf. kârisa-. Xak. xi ol tonuq kûsadî: şabara-l-tawb 'he measured the garment (etc.) in spans' Kaş. III 286 (kârsar, kârsama:k).

D kûrsa- Den. V. fr. *kûris apparently a Den. N. fr. 1 kur; for a similar pair of words cf. 1 bağ, 1 bagîş. Survives w. much the same meaning as kûrça- in some NE languages and NC Kur.; SE Türkî kûrça-; SW Az. çûrsa-; Osrn. kuşa-; Tkm. çûsa-. Xak. xi ol kaftan kûsdrî: zadda minṭaqat al-ğâbah 'he fastened the belt of the robe' Kaş. III 287 (kûrsar, kûrsama:k). Çağ. xv ff. kûrsâ- (spelt) (1) kamar bastan 'to bind the waist'; (2) iihâta kardan va dar mijân gîrintan 'to surround, encircle' San. 28av. 14.

D kûrsat- Caus. f. of karsa-; n.o.a.b. Xak. xi ol bozûq kûrsatî: asbara-l-kirbâs 'he had the linen (etc.) measured in spans' Kaş. II 337 (karsatûr, karsatma:k); same phr., but agdro'a properly had measured in cubits II 365, 7.

D kûrsat- Caus. f. of karsa-: survives in the same languages. Xak. xi men aqar kûr kûrsatîm 'I told him to put on a belt (bi't-[ânta][j]) and he did so' Kaş. II 337 (kûrsatûr, kûrsatma:k). Çağ. xv ff. kûrsât- Caus. f.; kamar bastan sâxtan va iihâta farmadan 'to cause to bind the waist; to order to encircle' San. 28av. 21.

D kûrşan- Rell. f. of kûrsa-: survives in much the same languages. Xak. xi er kûrin kûrşandî: 'the man put on his belt' (tanaštîqa . . . bi-minṭaqaštîhî) Kaş. II 249 (kûrşanur, kûrşanmak): a.o. II 255, 11.

Tris. GRS

D kûrșatîl- Hap. leg.; Pass. f. of kûrstât-; 'to be surrounded' Uyg. viii ff. Bud. U II 30, 29-30 (kavzatîl-).

E kûrşîklan- in Uyg. viii ff. Bud. USp. 43, 6 is an error for katîglan-; this is the word required by the context and kûrşîk is not a likely Uyg. word.

D kûrîsla- Den. V. fr. kûrîs; 'to measure in spans'. S.i.a.m.l.g. with minor phonetic variations. Cf. kûrça-. Xak. xi ol barçın kûrîsladî: 'he measured the brocade (etc.) in spans' (zabara) Kaş. III 335 (kûrîslar, kûrîslama:k): xiv Muh. zabara kûrîslala: Mel. 27, 9; Rif. 110: Çağ. xv ff. kûrîslama: (spelt) wacab kardan 'to measure in spans' San. 27or. 7: Kip. xiv zabara kûrîslala- Bul. 50v.

Tris. GRY

VUD kûrîya/kûrîya:ki: See 1 *kuri:

Tris. GRZ

D kûrîzân Hap. leg.; there is no doubt about the form of this word which is listed under the heading fa'llân after the cross-heading *z-; Den. N. fr. I kurîz, but there is no other trace of a Sufi -zân or anything resembling it. Xak. xi kûrîzân al-gâxu'll-haram 'a decrepit old man' Kaş. I 448.

Mon. GS

kâs 'the bark of a tree', less specific than to:z 'birch bark'. The word is entered under the cross-heading -S in Kaş.; the spelling kâsz is prob. due to the fact that after long -a- -a- z might be expected. There is no widely accepted word for 'bark' in Turkish, most modern languages use kabik/kabuk a Dim. f. of kacab and not an ancient word. N.o.a.b. Uyg. viii ff. Civ. kâs 'bark' H II 16, 17; Xak. xi kâz 'the bark (qirf) of any tree'; hence it is quoted in the prov. kâxîdî kâsinî (the birch tree for its bark); [the zây] was changed [into] sûn, because the zây came first (?sabagâtûh) and improved the euphony in speech (?istawfat hazzahî minâl-kalam) but when sûn followed it there was no room (macâl) for it in speech and the zây was changed into sûn, just as [in Ar. zây and såd interchange]; (examples follow) Kaş. III 151 (the text is partially corrupt, but Kaş. seems to have been confused by the fact that after words ending in vowels an euphonic -s- is introduced before Poss. Suffixs. and suspected the presence of a similar -s- in ka:si:pa); o.o. of the same prov. I 356, 21; III 134, 14; 369, 22; a.o. I 382, 26 (kasuk, q.v.).

Mon. V. Gâs-

*kas- See kâsîk, kasna- etc.

kîs- 'to compress, squeeze, pinch', and the like; almost syn. w. stîk-, but the metathesis is prob. fortuitous. S.i.a.m.l.g. Türkî viii (the leader of the revolt was the şâd; he said
'collect the people' and I collected them) xağan-mu: kisâyet edim 'I said (to myself) 'Shall I press (him to become) xağan?'' T 5; similar phr. T 6; usar ıdlı: yok kısâliqu 'if possible, let us completely annihilate them' T 11; similar phr. I E 32 and 34; II E 25; T 21; balbal küsdi: 'thrust a memorial stone (into the ground)' O 3. Xak. xi kapuğ aniq ağaçkin küsdi: 'the door pinched (dağata) his foot'; also used of anything that pinches something; and one says ol aniq to:ninuk kisdi: 'he reduced (naqata) his allowance for the purchase of clothing'; also used when anything is held back (mun'a) from an allowance Kaş. II 11 (kusar, kismaq): KB öznin kışqan er 'a self-controlled man' 965; kâli kustâb bol masar 'if (a father) does not control (his son)' 1220; (if a king is wicked, he ruins the world) kisgili bolmasa 'if there is no one to restrain him' (he strays from the path) 5828; a.o. 6366: xiv (?). Tef. kis- 'to squeeze' 209: xiv Muh. al-ârück to squeeze, press kismaq Med. 35, 1; Rif. 120: Çağ. xv ff. kis- tang davurdan 'to squeeze tight' Sân. 209v. 2 (quat.): Xwar. xiv ditto Nahe. 7, 16: Kom. xiv 'to compress' kis- CCI, CCG; Gr.: Kip. xiv kisdi: dağata; kışt: (spelt kêtst) 'to shorten (gaço) a long garment' Id. 72: xiv köçaga 'to compress' kis- Kav. 76, 14 (mis-spelt xarçq̄a); Tuh. 13b. 8; hâqin 'suffering from retention of urine' kisipdır do. 12b. 8: Osm. xiv to XVI kis- 'to compress, squeeze' in several texts TTS I 462; III 450; IV 515.

kus- 'to vomit'; s.i.a.m.lg.; cf. yarsı-. Türkü viii ff. Man. M I 7, 13 (açoq): Uyğ. viii ff. Bud. (some mortals have gone to the next world) isîg kan kusup 'vomiting their life blood' TT X 40: Civ. kusup olûr 'he vomits and dies' TT VII 21, 7; kusar aqâ yarsir 'he vomits and regurgitates the food' VII 18. Xak. xi er kusdi: 'the man (etc.) vomited' (qâ'a); and one says boduq kusdi: nasuﾞa-lidib 'the dye faded' Kaş. II 10 (kusar, kusmaq): xiv Muh. qâ'a kus-Mel. 30, 3; Rif. 114: Çağ. xv ff. kus- qay kardan 'to vomit' Sân. 287v. 3; Xwar. xiv ditto Nahe. 395, 5; 389, 9: Kom. xiv ditto CCI; Gr.: Kip. xiv taqayya'a 'to vomit' kus (mis-spelt kis; also yondur-`nis?; ; yandur-)` Hov. 38. 20: xiv kus- qâ'a Id. 72; taqayya'a kus- Bul. 411. xv ditto Kav. 10, 9; Tuh. 10a. 9: 3sb. 8.

Dis. ĞSA
kasî: 'a wooden enclosure' (hasira) 'for sheep and other (animals); hence one says kasî sadim 'I fitted together (aqadı) an enclosure' Kaş. III 224 (followed by Ksad: the name of a place (maudi) of ours).

Dis. V. ĞSD-
D kustur- Caus. f. of kis-; s.i.m.m.l. Xak. xî beq aniq ağaçkin kusturdi: 'the beg ordered that his leg should be compressed' (bi-dagıt rıchihi); also used when he tortured him with a noose (aqabahu bi`l-waql); and one says (ol aniq aşın kusturdi: 'he ordered a reduction (bi-naqis) in the food (etc.) assigned to him') and one says (MS. in error: aşılu 'its origin is') ol aniq to:ninuk kusturdi: 'he ordered the shortening (bi-taqi̇z) of his garment' Kaş. II 190 (kusturur, kisturur).

D kusur- Caus. f. of kus-; s.i.m.m.l. Xak. xî stücg iric kusturdi: 'the wine made the man sick (aveqa'a . . . fi`l-gaçq); also used of anything when it makes a dye fade (ansala`l`-xidâb) Kaş. II 190 (kustururm, kistururm).

E kistas- See kasaq-

Dis. ĞSG
? asid kasiq morphologically a Dev. N. fr. kast- or kasi-; cf. kasna-; an anatomical term with a wide range of meanings; in II 350 R. suggests that it was basically a part of the body on which there are folds in the skin or wrinkles, but kasna- suggests that it was a part which wobbles. Survives in NW Kaz. kastik 'the lower part (external) of the stomach', and SW Az. gasiis; Osm. kastik; Tkm. gasiik 'groin', and in Az. also 'scrotum' and 'frontal bone'. Uyğ. vii ff. Civ. in II 95-6 a remedy for kastigî (i) lies between remedies for an itching ulcer and tooth-ache; here perhaps a 'pain in the jaw'. Xak. xaqis al-ajar, that, 'is the inside (dâxïl) of the mouth on the right and left' Kaş. I 3755 (in a note on Den. V.'s in -la-) like the expression of an: kastigladu: xahasahu 'he hit him with his fist', from kastig al-mâdîqân 'the jaws, mandibles' III 145. 6: xiv Muh. (?) aşılu-faxîd 'the base of the thigh' kisâq (MS. haxiţ) Rif. 142 (only): Çağ. xv ff. kisâq/kisâq tahijâq 'the hypochondria'; in Ar. xasra 'waist'; and the people of the New World call their chiefs kastik (Haitian cacique) San. 273v. 9.

D kasak Dim. f. of kasa-; lit. 'a small (piece of) bark'. N.o.a.b. Uyğ. vii ff. Civ. kasaq 'bark' occurs several times in II I, (of a tree or shrub) 26 (ıqaç); 191 (çušlim); also 'peel' (of a peach) 38 (ı erık); (or garlic) 44 (oşğun); and 'the skin' (of a snake) 109 (spelt kastik): Xak. xî kasak 'a thing like a water-skin (al-râcîya) made of horse-hide in which milk, fresh or sour, is stored'; kasak 'the bark (lihab) of any tree'; its origin is kaus and the qaf is a Suff. (ziy猰da) Kaş. I 382.

D kisâq Dev. N. fr. kis-; 'constriction, confinement', and the like. N.o.a.b.; kisik 'confined, compressed' in several NW and SW languages is a parallel Dev. N./A. in -uk (Pass.) and not a later form of this word. Uyğ. vii ff. Man. TT III 103-4 (ün): Bud. TT IV, p. 15, footnote, l. 5 (tâqiq); VI 110-11 (kavrug): Xak. xaqis al-habs wa`l-diq 'imprisonment, confinement'; one says ol beg kisiginda: koldı: 'he remained in the beg's prison', and payment for something was demanded from him Kaş. I 376: Çağ. xv ff. kisik yidlat 'difficulty, hardship' Sân. 279v. 8 (quat.): Osm. xiv to XVI kisu 'pain,
embarrassment', and the like; in several texts
*TTS I 463; II 633; IV 516.

D küsüş N.Ac. fr. kus-; 'nausea, vomiting'.
N.o.a.b. Uyg. viii ff. Bud. (demons) kusüş
aşığlar 'who devour vomit' *U II 61, 11: Xak.
xi küsüş al-guyd ]vomiting'; one says anı:
kusüş tuttu 'he had an attack of vomiting'
Käša I 376.

kusk a word used for several kinds of tree
fruit. Survives in most NE dialects as kuzuk
normally 'cedar nut', but in Şor 'pine kernel'.
L.-w. in Pe. as qusisq' 'pine kernel', *Döerfer III
1400. Xak. xi kusk al-cillaw 'pine-kernel';
slave girls (al-äma) are named after it Käša
I 382; (Den. V.s in -la]' cannot be formed
from all N.s) e.g. it is not permissible to form a
V. kuskyladı: fr. kusk al-cillaww III
347, 12.

D kışga N./A.S. fr. kis-; 'short' and the like.
S.i.a.m.l.g., usually as kiska, but SW Az.
gısa; Osm. kisa; Tkmm. kışga. Türkü vii
Is. 23 (uvul-): Uyg. viii ff. Bud. *U II 42,
27-8 (bejülg): Xak. xi (prov., cut wood long
(uzum) but temür kışga: kes 'cut iron
(short) (qalaq); i.e. shorter than you need
because it can be made longer Käša II 11,
20; n.m.e.: KB yaşı kışga i tracked 'the short-
lived sinner' 348; èlg kışga tuturh 'I have
not been grasping' 60709; 0.0. 964 (yaşılg),
1533; xiii(?): Tef. kisk a 'short' (not long; not
tall) 209: Xiv. Muḥ. al-qasr (opposite to 'long'
uzum) kışga: Mel. 48, 10; kiska: Rif. 142
(in margin kisal); kışga: 152 (only): qasura
'to be short' kışgal (crisis of kışga: ol-)
30, 7; kisal- 114; Çağ. xv ff. kiska kütah 'short
San. 297v. 8; Xwar. xiv kiska/kisxa 'short'
Qutb 149; Nahec. 435, 16; 436, 2; Kom. xiv
'short' kışga/kiska CCG, CCG; Gr.: Kip.
xiii al-qasr (opposite to 'long' uzum) kiska;
kiša: Hou. 25, 15: xiv kışga al-qasr, in the
Kütah Beylik kiska; Tkmm. kiska: Id. 72: xv
qasır kiska: Kav. 28, 4; a.o.o.; Tuh. 29a. 2.

D kışgač N.I. fr. kis-; s.i.a.m.l.g. w. minor
phonetic changes for 'pincers, tongs, (a crab)'s
claw', and the like; occasionally for animals
like the crab', and metaphor 'grasping,
avarious'. Uyg. viii ff. Man.-A. M 1, 8,
(ol); Bud. 'shafts' (?) *TT V 26, 116 (boğuz):
Xak. xi kışgač: al-halbatàn 'tongs, pincers,
Käša I 455: xiv Muḥ. (?) halbatan kışgač Rif.
160 (only): Oğuz xi kışgač 'a small black
animal (dawayba sevda) which bites men'
Käša I 455 (3crab): Kom. xiv 'tongs' kışgač
CCf; Gr.: Kip. xiv kışgač al-mišär 'a wine,
or olive, press'; kışgaş al-saratân 'crab' Id.
72; al-saratân kiska: Bul. 5, 1: xlv al-baxil
'miseryly' kışgaş (sic, vocalized kişgaş) Kav.
60, 7; Tkmm. saratân kiska (in margin kisal;
Kip. ilengiş (for *ilingeç, not an ancient
word, with yepeş in margin) Tuh. 19a. 9;
Osm. xv ff. kisăc 'pincers, tongs'; c.i.a.p.
*TTS I 462; II 632; III 449; IV 515.

D kışgak Hap. leg.; N./A. of Habitual Action
fr. kis-; 'mean, stingy, grasping'; cf. kışgân.
Uyg. viii ff. Bud. (generous men who give
alms are scarce) kışgak buštı bérmez tınığ-
lar ükş 'mean men who do not give alms
are numerous' *TT VI 5 (some MS. read kiz
kivrığan saran for kışgak).

D kışgak N./A. of Habitual Action fr. kis-
N.o.a.b. Uyg. viii ff. Civ. (his legs ache, his
mouth is dry) kışgak bolur 'he becomes
prone to nausea' *TT VII 25, 5; Kip. xv
side-note (in same hand) to the discussion in
*Tuh. 83b. of V.s and Dev. N.s, and kuşgâk
(metathesis of kuşkak) from kuştı.

Dis. V. ĠŚ-

D kışgan- abbreviated RefL Den. V. fr.
kışg; 'to be mean, grasping', and the like.
S.i.s.m.l. in NE and SW. Türkü viii ff. Man.
(hide your hidden treasure) ardı nomka:
kışganmatin 'without being miserly regard-
ing the pure doctrine' (?) *M III 11, 8 (ii):
Xak. xi er tava:ın kışgandı 'the man was miserly
about spending money' (tadayyaqa bi-infâq'l-
-mal); also about other things Käša II 250
(kışganur, kışganma:k): Kom. xiv 'nig-
gardly' kışganup CCG; Gr. 206: Kip. xiii
hasada 'to envy, grudge' kışkán: Hou. 36, 7:
xiv kışkan- gara misal-gira 'to be jealous,
to grudge' Id. 72; ditto kışgan- Bul. 657: xlv
baxila 'to be miserly' kışga(n) - (sic) *Tuh. 8b.
4; sabha wa baxila ditto. kışgan- in margin
do. 21b. 11: Osm. xviii kışkan- (spelt in
Rümî, raşk wa hasad burdan 'to be envious,
jealous' San. 297v. 5.

Tris. ĠŚ-

D kasukluğ Hap. leg.; P.N./A. fr. kasuk.
Xak. xi kasukluq er 'a man who owns a skin
vessel (råtıiya) full of sour milk' Käša I 497.

D kusukluğ Hap. leg.; P.N./A. fr. kusk.
Xak. xi kusukluq er 'a man who owns pine-
kernels (cillaww) Käša I 497.

Tris. V. ĠŚ-

Xak. xi ol kulin kışgladı: wakasa 'äbdähu
wakza(n) 'he punched his slave (on the jaw)
Käša I 336 (kışgâla; kışgâla:mk); a.o.
345, 4 (kışg).

Dis. ĠŚ-

D kisul Pass. Dev. N. fr. kis-; 'a narrow
gorge'. N.o.a.b., but also used as a
geographical name of a place near Kucha, now
called Kusul, mentioned in an Uyg. Budo.
*Pun. U 14, 9 and a Civ. document USp. 17,
8-9. Uyg. vii ff. Bud. Hmavant tağ kus-
linda kîrîp 'entering a narrow gorge in the
Himalayas' *U II 26, 3.

Dis. V. ĠŚ-

D kisul- Pass. f. of kis-: 'to be squeezed,
compressed', and the like. S.i.a.m.l.g. Uyg.
viiff. Bud. *TT IV, p. 15, note, l. 5 (təpîl):
Civ.
(if a man's hair is cut on a Leopard day) 62
Yaş kısılur 'his life is shortened' TT VII, 33, 6; a.o. H II 8, 27; Xak. xi elig kaşığı: kısılıdı: 'his hand was pinched (indeğata) in the door'; also used of anything when it is squeezed (tadayyaqa) between two objects and cannot get out (baqiya fihi) Kaş. II 135 (kısılur, kısılınmak): k.B tiriliktir kısılıdı: 'life is for a limited period' 6486; Çağ. xv fi. kısıl (spelt) tang faqurda ıdun 'to be squeezed tight' San. 297r. 5 (quoting.).

D kısıl- Caus. f. of kısıl-; 'to blockade' (a fort) and the like. Survives in NW Kaş. kısıl- 'to force one's way into (something)' R II 806. Türkü vii II E 37 (karğu).

D kısılın- Hap. leg.; abbreviated Refl. f. of kısıl-. Xak. xi kısılınıdını: nevä 'the thing was squeezed and pinched (tadayyaqa va indeğata) between two objects', as for example the foot is held (tabqä) between the two straps of a stirrup or between the door and the threshold Kaş. II 251 (kısılınur, kısılınmak); the reference seems to be to a primitive loop-strap stirrup without a stirrup iron; see kısma:k).

Dis. GSN

D kısma:k Conc. N. fr. kıs-

D kısma:k: sayra\'ıl-rıkhah-ı-arîdayn yahümü'l-rıkhah baynahumhâ 'the two broad straps of the stirrup between which is the stirrup'; ('stirrup' here must be something like a platform on the stirrup leather, not a stirrup iron of modern shape): kısma:k al-wahãq 'a noose' Kaş. I 474; a.o. II 219 (kısruş-).

Dis. GSN

F xasni: Hap. leg.; no doubt an Iranian l.-w. cognate to Pe. kənmi 'endive, chicory'; al-\'ukka means normally 'a skin for making butter in'; its meaning here is obscure. Xak. xı xasni: 'an Indian drug (darça) put in a child's \'ukka so that he can suck it and put on flesh' Kaş. I 435.

Dis. V. GSN

D kısın- Hap. leg.; Refl. f. of kıs-; cf. kis-gan-. Xak. xı e tavarın kısınıdını: baxila\'l-racul bi-infag sil åthi 'the man was mean about spending his property'; also used of a man suffering from strangury (al-haqlin auw\'l-haqlib) when his urine is retained Kaş. II 155 (kısınur, kısınmak).

D kısna:- Den. V. fr. *kısın Dev. N. fr. *kıs- or *kısı:-; cf. kışlık, kışnçığ; 'to shiver with cold'. This V. and its der. Ls are all pec. to Kaş.; it is possible, but semantically improbable, that NE Bar. kısna:- 'to be chilled, slightly broken' R II 354 is the Pass. f., since this V. is Intrans. Xak. xı el tumluğa: kısna:- darahal\'racaulu\'l-honaka\'l-a\'lilia\'l-asal minal\'l-hard 'the man struck his upper jaw against the lower because of the cold' (i.e. his teeth chattered); also used of a dog when it whines (harra) because of the cold Kaş. III 302 (kısınar, kısınmak);

kirdi: boğun kasnayu: 'the people came in shivering with cold' (irta\'ada ... minal\'l-hard) II 223, 11 (misvocalized kasnâyû); III 147, 15, 16.

D kısna:- Hap. leg.; Caus. f. of kısna:- Xak. xı el tumluğ anı: kısna:ttı: 'the cold made him shiver (ar\'adah) so that he struck his upper teeth against the lower with the cold' Kaş. II 350 (kısınatur, kısınmak).

D kısnaş- Hap. leg.; Co-op. f. of kısna:- mis-spelt kısas- in the MS. Xak. xı it kamug tumluğindan kısna:shı: 'the dogs all whined (harraat) because of the cold and shivered (irta\'aday); also used of others Kaş. II 221 (kısnaşdı: sic for kısnaşur) kısnaşmak).

Tris. GSN

D kısncığ either Den. N./A. fr. *kısın, sec kısna:-, or Dev. N./A. fr. *kısın- Refl. f. of *kıs-; n.o.a.b. Uyğ. viii fi. Man. kısncığım ü\'çün kağararmen 'I am uneasy because of my timidity' M II 8, 5; Bud. (the power of Kuan-şi-im to bestow divine grace) kısncığul têrir 'is called terrifyingly great' Kuan. 60; in v.i.s to TT VI 88-9; 'demons below the earth, torturers and killers' kısncığlar is inserted in one MS. and korkncığlar in another, both meaning 'terrifiers'.

D kısncığ Hap. leg.; a N./A. of the same character as kısncığ ultimately der. fr. kus-; 'revolting' Xak. xı kış balasi: kısncığ 'a nestling before it is fledged is something by which everyone who sees it is revolted' (pay yastaqdir minhu man râ\'ahu; with a puppy it is the other way round) Kaş. III 232, 14; n.m.e.

Dis. GSR

?D kısir perhaps Dev. N. fr. kıs- in the sense of having the sexual organs constricted; 'sterile, barren', of a woman or animal. S.i.a.m.l.g. in the same sense, also more widely of trees, etc.; cf. arsalik. I.-w. in Pe., etc., Doerfer III 1491. Xak. xı kısır 'barren' (al-\'ağım) of a woman or any quadruped; and one says kısır kısra:k 'a barren mare' (ramaka hà'il) Kaş. I 364; a.o. III 88 (yozça); in I 236, 3 adgır kısır is an error for adgır kısırak: xiv Muh.(?) al-nà\'ça 'ewe' kısır Rif. 172 (only; this is an addition to the original text, prob. some words have fallen out between the two parts of this entry): Çağ. xv ff. kısır 'an animal which is not pregnant' (abistan) San. 297v. 8: Kip. xii al-\'icrul-\'ağır 'a barren mare' kısır kısra:k Hou. 12, 8: xiv kısır al-ha\'il Id. 72: xv \'ağım kısır Tuh. 24b. 9.

D kısra:k Dim. f. of kısır; originally 'a young mare which has not foaled', later, more generally, 'a mare'. Survives in its original meaning in NE, NC, some NW languages and SW Az. ğısrağ and for 'mare' in SW Osm., not used in SE, SC. Cf. bê: Xak. xı kısra:k al-ramakatul-fatiyya 'a young mare',
and in Oğuz 'a mare of any kind' Kaş. I 474 (prov.); about 10 o.o. nearly always translated 'mare', in some contexts clearly a mare which has already foaled: xiv Muh. al-hicra 'mare' kışrak: Mel. 69, 12; Rif. 170 (adding 'a mare in foal or with a foal' bě): Çağ. xv ff. kışrak musta'ví 'mare'; the Türk-i Moğol use yun and Rumi yünd San. 297v. 6; Xwar. xiv kışrak 'mare' Qubt 149; Kom. xiv 'a young mare' kışrak (sic) CCI; Gr.: Kip. xii al-hicra kışrak (and 'a mare with a foal' bě): Hou. 12, 7; a.o. do. 12, 8 (kisır): xiv kışrak al-ramaha Id. 72: xv al-hicra kışrak Kav. 61, 19; Tuh. 13a. 3.

Dis. V. ĞSR-
D kiswa- Caus. f. of kıs-; 'to shorten, abbreviate'. S.i.s.m.l. Xak. x₁ ol uzun neqni: kısurdú: 'he shortened (qastara) the long thing' Kaş. II 78 (kısurur, kısurnmak): KB 176 (uzatul-), 4052: (Kip. xv in the discussion in Tuh. 83b. of V.s and related Dev. N.s kısar- in kiska, kısar- seems to be a later form of *kışgar-, cf. kışgân-, rather than this word).

D kısır- Hap. leg.; Co-op. f. of kısur-. Xak. x₁ ol aqr kısır mak kısırıdú; he helped him to shorten his stirrup leather ('fi qayır sayrî-l-rıhâb; etc.) Kaş. II 219 (kısırur, kısırısmak sic).

Tris. ĞSR-
D kısırku: (?kısırqo): 'whirlwind'; listed in Kaş. under -K., which excludes the possibility of a scribal error, but prob. a dialect form of kısırğu: Dev. N. f. *kısır- Caus. f. of *kıs-; Survives in SW Az. qasîrgâ; Osm. kısırğâ; the -a suggests an earlier -a; for which there is other evidence in the case of this Suff. Xak. x₁ kısırku: al-i-sâr 'whirlwind' Kaş. I 489: Kip. xii al-zawâba 'hurricane' kısırğâ: (unvocalized) Hou. 5, 13: xiv kısırğa al-zawâba Id. 72; Osm. xvii kısırğâ (spelt) in Rumi, gird-bâd 'whirlwind' also spelt kısırğâ, in Ar. i-sâr San. 273v. 6. kısırğâ is another word for Rumi VU dolâ 'whirlwind' do. 225v. 19 (dolâ is not traceable elsewhere).

Tris. V. ĞSR-
D kısırklandan- Hap. leg.; Refl. Den. V. fr. kısırk. Xak. x₁ er kısırklândi: 'the man became the owner of a mare (ramaha) Kaş. II 275 (kısırklanur, kısırklamak); a.o. 279, 8.

D kısırkan- Refl. Dev. V. fr. kıs-; 'to be miserly' and the like. Survives only(?) in SW Osm. kısırğân-. Cf. kışgân-, kısın-. Xak. x₁ er tava-rîn kısırkan: 'the man took great pains to preserve (tazaddada ... fi tahaffüz) his wealth and was afraid to spend it' Kaş. II 263 (kısırkanur, kısırkanmak; verse).

Mon. ĞŞ
I kaş properly 'eyebrow', hence metaphor. 'the edge or side' of a thing (cf. 'the brow of a hill' in English). S.i.a.m.l.g. in both meanings, except that in NE the Mong. l.-w. kómûse is generally used for 'eyebrow'; metaphor. meanings include 'the brow (of a hill)', saddle bow, and the like; in some it is used in oblative cases with Poss. Suffixs. In such phr. as kașmâda 'in my presence, near me'. SW Tkm. qaşq. L.-w. in Pe., etc., Doeser III al-hâ: Türkî viii (when I die, my relations', beg's and people's) közl: kaş: yavlak botalç: 'eyes and eyebrows will be sore (with weeping)' IN II Uyg. viii ff. Man. kaş körtlem 'my lovely eyebrows one' M II 8, 7; Bud. TT X 426-7 (tü): Civ. opdîn kaş teşrepî 'if the right eyebrow twitches' TT VII 34, 11: xiv Chin.-Uyg. Dict. mei 'eyebrow' (Giles 7,214) kaş Ligeti 164; Xak. x₁ kaş hâçibü'l-ayn 'eyebrows'; (2 kaş follows here); kaş the side, edge, summit, etc. (harf ... wa şafiruha) of anything'; hence one says ya:r kaši: 'the edge of an eroded river-bank' (etc.) Kaş. III 152; I 424 (kaşvi); 524, 6; II 328 (kirçat-): KB (the partridge with blood-red beak and) kaş kaş kâraka 'dead black eyebrows' 76; tügme kaşîn 'do not frown' 191; o.o. 69 (etin-), 80 (kalick), 770 (açıt), etc.: xiii(?) At. 205 (alım); Tef. kaş 'eyebrow; mountain ridge' 206: xiv Muh. al-hâcib kaş Mel. 46, 1; Rif. 140: Çağ. xv ff. kaşida yamnda 'by his side' Vel. 322 (quotn.), kaş (i) dârî 'eyebrow' (quotn.); (2) bar-a-bar wa hudîr 'facing, (in the presence of)' (quotn.) San. 273v. 23; Xwar. xiii kaş with Poss. Suffixs. 'beside' Ali 22:xiii(?) laş 'eyebrow' Oğ. 6; xiv ditto Qubt 134, MN 104, etc.: Kom. xiv 'eyebrow' kaş; 'saddle-bow' kaş CCI; Gr. 195 (quotn., see 3 al): Kip. xii al-hâcib kaş which also means((1) see 2 kaş);(2) gûmmatu'l-cabalt'l-mumattada tila(n) tila irisfâ'a(n) 'the brow of a mountain stretching horizontally not perpendicularly' Hou. 20, xii nâyîlah, also 'the crest of a hill' (ra'ul-râbiya) Id. 73v do. 41 (çat-): xv al-hâcib kaş Kav. 60, 11; 74, 18; Tuh. 12b. 5; saqîf 'a large rock' kaş do. 20b. 2 (prob. (kurum?)): (safîr) omitted: Osm. xiv ff. kaş 'eyebrow' and with metaphor. meanings noted in several phr. TTS I 430; II 595-6; III 418; IV 480.

2 kaş properly 'jade'; survives with this meaning, usually in the phr. kaş taş, in SE Türkî; in other areas, where jade is unknown, it came in the medieval period to mean more generally 'precious stone', and in particular 'the bezel of a finger ring'; in these meanings survives in NC Kir., some NW languages, and SW Az. qaş; Osm. kaş; Tkm. qaş; see 2 yat. Uyg. xiv Chin.-Uyg. Dict. yî šîh 'jade stone' (Giles 13,630 9,964) kaş taş Ligeti 163; R II 389: Xak. x₁ kaş hacâra sağiya 'a translucent precious stone', white and black; the white sort is used in finger rings (yustam) as a protection against thunderbolts, thirst, and lightning; kaş öğüz two rivers which flow one each side of the city of Khotan; one is called ürûğ kaş öğûz, the white translucent stone is found in it, and the river is called after it; the other is called kara: kaş
öğüz, the black translucent stone is found in it; this precious stone is not found in any part of the world except these two rivers Kaş, III 152; o.o. J 330, 25 (savur-, q.v.); kimliğ bile: kaş bolsa: yaşiın yakmakası 'if anyone has kaş, with him, that is a white translucent stone used in finger rings (yataxsatnum bihi), lightning does not strike him', because this is its nature; and if it is wrapped in linen and put in a fire, it does not burn and neither does the linen III 22, 4: xiv Muh. al-yaşm 'jade' kaş Mel. 75, 9; Rif. 178; al-faṣṣ 'bezel' gözl kaş 53, 8; 150: Çağ. xv ff. kaş 1351 ningen-ı angustar 'the bezel of a finger ring' San. 273v. 27: (Xvar. xiv kaş in neçe kaş içre gawhar izleyeqin looks like a misleading of taş 'in however many stones I search for jewels' Qubt 134): Kip. xiii faṣṣul-šātim 'the bezel of a ring' kaş Hou. 17, 20; a.o. do. 20, 2 (1 kaş): xv ditto kaşs (sic); and 'a ring with a bezel' is kaşlı: yüzük Kav. 64, 11.

kiş 'winter'; c.i.a.p.a.l. Türkü viii (in my 38th year) kışın 'in the winter' II 52; Uyğ. viii ff. Civ. ak kışın az 'you have few white winters' TT I 159: xiv Chìn.-Uyğ. Dict. 'winter' kış Ligeti 166: Xak. xi kiş al-ṣitā 'winter' Kaş. I 332 (prov.); about 10 o.o., once spełt kış: KB bâyı boldı kış 'his summer has become winter' 367: xiiii (7) Tef. kiş 'winter' 210: xiv Muh. al-ṣitā kaş Mel. 28, 15; 79, 15; Rif. 184: Çağ. xv ff. kış is the three months of the winter (samistan) season, and yaz the three months of the summer season; they also call the first six months of the (Pe.) year yaz and the second six months kış San. 297v. 22 (quotns.): Xwar. xiv kiş 'winter' MN 36, etc.: Kom. xiv ditto CCI, CCC; Gr. 208 (quotns.). Kip. xiv kiş al-ṣitā; kış ('with a long kaşra) faṣṣul-ṣitā 'the season of winter' Id. 72; al-ṣitā kiş Balt. 13, 6; xv ditto Kav. 30, 16; Tuh. 21a. 6.

koş 'a pair; one of a pair', and the like, and the like, s.i.a.m.l.g. with some extended meanings; l.w. in Pe., etc., Doerfer III 1361. Cf. koş. Xak. xi koş at the name used for 'a king's led, or spare, horse' (canabatul-malik) koş 'a pair (al zaw) of anything; hence in Oğuz 'scissors' (al-migrād) are called koş bicek that is 'a pair of knives' Kaş. III 126 (prov.); koş (sic) kılıç al-sayfān 'two swords' I 359, 4: xiii (7) Tef. koş koş anlardın 'some families of them' 215: Çağ. xv koş 'two full cups at a banquet which they call cift (Pe. cift) (quotns.); koş koş barabara barabara ve cifta cifta 'in pairs' (quotn.) Vel. 340–1; koş ('with o') (1) xana wa mansil 'house, dwelling' (there is no other trace of this meaning); (2) cift wa savc (quotn.); (3) metaphor. dî piyada 'two cups' which the wine-bearer gives in immediate succession (quotns.); (4) cift-i gâr-i kâr 'a pair of working oxen' (quotn.), and also mahall-i zirâ at 'an arable field' San. 288r. 19: Oğuz xi Koş. I 331 (kuş); III 126 (see Xak.); 221–2 (Xak.): Xwar. xiv koş (1) 'a pair'; (2) 'a double drink' (as a toast) Qubt 141; MN 48, etc.: Kip. xiv (1) koş al-farasul-cânih 'a led, or spare, horse'; (2) koş al-qirân 'a conjunction of planets' Id. 72; (2) only Bul. 2, 15.

kuş 'bird'; often used as a sort of appendage to specific names of birds. C.i.a.p.a.l. I–w. in Pe., etc., Doerfer III 1561. Türkü viii ft. kuş oglu: either generally 'birds' or specifically 'young birds'. Ir. B.15: 15 biş kuş 'birds young birds' do. 43; several occurrences as appendage, e.g. toğan kuş do. 4, a.o.: Uyğ. viii ft. Man.-A takğu kuş 'domestic fowl' M I 36, 2 etc.: But. uçğuma kuş kuşgân 'flying birds and ravens' U III 32, 4; a.o.o.: Civ. kık kalhıca uçar kuş 'birds flying in the sky' TT I 23; a.o.o.: Xak. xi kuş 'bird' (al-tayr) a generic term; then some of them have specific names (yufraaq); 'the white falcon' (al-bâzâ) is called urün kuş; kara: kuş 'eagle' (al-uğâb); tevey kuş 'ostrich' (al-na'âm); (PU) yon kuş 'peacock' (al-ta'â); (VU) il kuş 'vulture' (al-rahâma); kara: kuş al-muṣṭari mina-mail 'the planet Jupiter'; one says kara: kuş tuğd: 'Jupiter has risen' (tala'a), it rises at dawn ('inda'sub') in their country; (Oğuz phr. follows); kiz kuş 'a bird like the finch (abî barâqiş) in colour' Kaş. I 331; many o.o.: KB ular kuş 'the partridge' 75: xiiii (7) At. (fortune) kuş teğ uçar 'flies away like a bird' 224; Tef. kuş 'bird' 219: xiv Muh. al-tayr kw Mel. 72, 13; Rif. 175: Çağ. xv ft. kuş parvâna 'moth' Vel. 340 (quotn.; as pointed out in San., a mistranslation); kuş ('with -u') tuvâr 'birds(s)' San. 288r. 24 (quotns.; correction of Vel.): Oğuz xii although the following entry is embedded among names of birds it seems to belong to koş; kara: koş atrav axfâfî-ibîl 'the sides of camels' feet' Kaş. I 331: Kom. xiv 'bird' kuş; 'eagle' kara kuş CCG; Gr.: Kip. xiii al-tayr muflaqan (n) 'bird in general kuş; ... al-uğâb kara: kuş ... al-qubâśa 'little screech owl bab kuş (and many other names without kuş appended) Hou. 9, 19 ft.: xiv kuş al-tayr; kuş kuyruğî 'bird's tail' al-dummâl 'ulcer' Id. 72; Bul. 11, 9; 10, 2; al-macarrâ the 'Milky Way' kuş yol: do. 2, 13: xv (muflaqan) tâ'îr kuş Kav. 39, 8; 62, 12; Tuh. 23b. 6; al-uğâb kara: kuş; al-na'âm dewe: kuş Kav. 62, 13–14.

Mon. V. ÇS-

kiş - to deviate and the like; n.o.a.b. Xak. xir yolda kiş: 'the man deviated (mâla) from the road'; also used of the sun when it declines from the zenith (zâlat an kabîldî-samâ) Kaş. III 182 (kişar, kişmak): xiiii (7) Tef. kiş - to turn away (from God) and the like 210.

koş - to conjoin, unite (two things); homophonic w. koş. S.i.a.m.l.g. w. this and extended meanings, e.g. to string together (verses), to compose (a poem), to harness (animals). Uyğ. viii ft. Civ. (if I fall behind in my payments) birke bir koşup bûrûrîm 'I will pay two (rolls of cloth) for every one (overdue)' Usp. 8, 7; üpûş kuşnuş sûjûkin yîpar birle koşup 'combine hooped bones
with musk' (and rub them on the face) TT V I I 23, 6: Xak. xı ol koşya: ečik: koşı: 'he united (qarana) the goats and the sheep'; also used for uniting anything with something else; and one says ol yır koşı: naşamał-ğəsəl và'l-sir 'he composed an ode or poem' Qaş. II 14 (koşar, koşmak): KB ukar erse şir ham koşar erse 62 'if he understands poetry and composes it himself' 2631: Çağ. xıv koş- (1) amwa-t-rra nabusa kardan 'to eulogize the dead'; (2) ham-r̄ah kardan và am₁iştan 'to put (travelers) on the road together, to mix' Sän. 287v. 5 (quotns.): Xwar. xıv koş- 'to compose (poetry)' Qub 141: Kip. xıv koş-çanaba ('to lead a horse beside someone') na qarana İd. 72; a.o. d.o. 7 (ebe): xıv qarana koş- Tuh. 30a. 11; (alğä 'to meet' koş- d. 5b. 12 and rəsamsa ay alğä koş- d. 17b. 5 are prob. mis-spellings of kuvaş-); Osm. xıv koş- 'to add (one thing to another), to associate, to attach (someone to someone else)'; c.i.a.p. TTS I 485; II 652; III 478; IV 542.

Dis. GŞG

D koşça: Gerund fr. koş- used as a N. or Adv.; s.i.s.m.l. L.-w. in Pe., etc., Doerfer III 1567. Xak. xı (the mother being deceitful makes the bread thin; the son being intelligent) koşça: kaşar: 'fiches a double ration' Qaş. III 33, 27; kutluğka: koşça: yagaç: 'the man favoured by heaven gets a double ration of rain' III 60, 24; n.m.e.: Xwar. xıv koşça kaşında 'in your two eyebrows' MN 271: Osm. xıv to xıv koşça 'a pair, double'; in several texts TTS I 485; II 652; IV 542.

Dis. V. GŞG

*kaş: - See kaşan, kaşan-.

kaş: - 'to scratch' and the like; s.i.a.m.l.g. except NE(!) w. minor phonetic changes, including final -ı: > -ı-. Xak. xı ol menli: kaşı:di: 'he scratched (hayka) me' Qaş. III 267 (kaşır, kaşmak; prov.). same prov. I 438, 15: xıv Muh. haka koşça: Mel. 25, 7; Rif. 108; al-hahh koşmak 36, 5; 122: Çağ. xv ff. koş koşuq Vel. 323: koş (şelci) xaridan 'to scratch'; boyun kaş: 'to scratch one's neck' is an idiom for şarında şudan 'to be confused, disconcerted' Sän. 273v. 10 (quotn.). Xwar. xıv koş: 'to scratch' (oneself) Qub 135: Kom. xıv 'to scratch' kaş: / koşça-CCI, CCC; Gr.: Kip. xıv masaha min maslafar 'to curry-comb a horse' kaş: - Hou. 36, 16: hasa min hasıfıfasar ditto koş: - haka koş: - koş: - d. 39, 13: xıv koş: - haka İd. 72; xv ditto Tuh. 13b. 3; Kuv. 77, 9 (-s represented by ha' with three superposed dots and the remark 'between cim and şin').

Dis. GŞC

D kuşçu: N.Ag. fr. kuş; 'falconer'. S.i.s.m.l. L.-w. in Pe., Doerfer III 1564. Uyg. viii ff. Bud. (in a list of people who kill animals) kuş[çi] PP 1, 7; kuşçi TT IV 8, 57; Xak. xı KB (in a list of royal servants) kuşçi 4148.

Dis. V. GŞD-

D kaşit- Caus. f. of kași: -; s.i.s.m.l. Xak. xı er taːn in kașıt: 'the man had his body scratched' (ahakka) Qaş. II 307 (kaşıt:ur, kaşıt:maːk); a.o. I 514: Çağ. xv ff. kaşıt: Caus. f.; xarəndan 'to order to scratch' Sän. 273v. 20.

Dis. GŞG

kaşak ?pec. to Kaş.; but a l.-w. in Buriat Mong. as xalaxan; the context in II 328, 17 suggests that al-ḥalfa here means 'bulrush' rather than 'alfalfa'. Xak. xı kaşak al-ḥalfa Qaş. I 383; a.o. II 328, 17 (terjek).

D kaşığ Dev. N./A. fr. kaş: -; pec. to KB. It clearly has a metaphor. meaning of some kind, perhaps 'trim, conscientious'. Xak. xı KB 'if a waṣir is clean-shaven, he is kaşığ; if a waṣir is kaşığ, he does his work well' 2217; 'a brave man must be kaşığ and clean-shaven; his reputation must be widespread and he must be famous. He must be kaşığ to evil-doers, so that they fear him, and kind to the well-behaved so that they love him' 2208-9.

D kaşuk Pass. Dev. N. fr. kaş: -; 'spoon', lit. 'something which has been hollowed out by scratching'. S.i.a.m.l.g. except NE, usually as kaşık, SE Törk. kaşık/koşuk. L.-w. in Pe., etc., Doerfer III 1393. Uyg. viii ff. Civ. bir kaşuğa 'about one spoonful' H I 169; a.o. II 18, 63 (aşnu): Xak. xı kaşuk al-miːl-qaː 'spoon' Qaş. I 383 (prov.): xiv Muḥ. al-miːl-qaː kaşuk Mel. 68, 14; Rif. 169; Çağ. xv ff. kaşuk maːruf 'well-known' (i.e. as a l.-w. in Pe.) Sän. 274r. 4 (quotn.). Kom. xıv 'spoon' kaşuk CCI; Gr.: Kip. xıv al-miːl-qaː kaşuk Hou. 17, 10: xiv kaşuk ditto İd. 72: xv ditto kaşuk Kuv. 54, 16; 64, 7; Tuh. 34a. 6.

D koşuşq Dev. N. fr. koş: -; normally 'poem, song' but with other potential meanings, see koşuşq lug. Survives as koşu with several such meanings in SW Osm. The forms koşuq/koşak; NW Kk. koşak in some modern languages seem rather to be the Pass. Dev. N. which would have the same meaning. Xak. xı koşuşq al-ṣir wa'l-raːcaz wa'l-qāṣid 'poem, metre, odes' Qaş. I 376 (verse): Çağ. xv ff. koşuşq uğışṭak uştulma rılanan terkib 'a composition sung in the uğışṭak mode' Vel. 342 (quotns.); koşuşq 'a kind of composition' (taṣnif); a technical description by Nau'di follows Sän. 288v. 5 (quotn.).

kaşqa: originally (of an animal) 'with a white head and darker body' or 'with a white blaze on the forehead'. An old word ending in -ğα; s.i.a.m.l.g. except SW w. the same meaning, and sometimes (of a man) 'bald-headed'. L.-w. in Pe., etc., Doerfer III 1495. Xak. xı kaşqa: koşy al-axrəm minal-ğanəm 'a sheep with a white head and a black body'; kaşqa: at al-farasaːl-muːbaruq 'a horse with a white blaze on the forehead'; a camel with a white blaze (al-arqa') is also called this Qaş. I 426 (followed by Kaşqa: Buğra: the name of
two places): Çağ. xv ff. kaşka (spelt) (1) 'a horse or other animal with a blaze of white or some other colour on the forehead'; (2) Rümî; (3) 'a kind of weapon (silâh) made of iron which they fasten on a horse’s forehead on the day of battle' San. 274r. 1: Kom. xiv 'bald’ kaşka CÇG, Gr.: Kip. xiv kaşka: al-girra 'a blaze on a horse’s forehead’ Id. 72: xv ditto Tuh. 26b. 6: Osm. xviii kaşka ... (2) in Rümî, dilir piş-cang 'a brave advance-guard’ San. 274r. 2.

D kişki: N./A.S. fr. kiş; ‘wintry’ and the like. S.î.s.m.l. in NE. Uyûq. viii ff. Bud. üç aylar bolur kişki ödler ‘three months are the winter season’ Swv. 589, 12–13: Xak. xi KB (of the signs of the Zodiac üç kişki ‘three belong to the winter’ 142: xiii(?) Tef. (in the summer you gave me) kişki ni’matni ‘the amenities of the winter’ 210.

D kuşça: unusual Dim. f. of kuş; ‘sparrow’; s.i.s.m.l. in NE, SE. Xak. xi kuşças al-‘usfîr ‘Kuşka’ Kaş. 1 455: xiv Muh. (?) al-‘usfîr (serçe); in margin kuşkaç Rif. 175 (only).

VUP kişgün a corruption, or dialect form, of işgün, q.v., an Iranian l.-w.; neither word is vocalized. N.o.a.b. Kaş. xi kişgün [fresh reeds (al-qasab) which are eaten by cattle]; kişgün dialect form (łuğa) of işgün ‘sorrel’ (al-ribâs) Kaş. I 440.

Tris. GŞG


D kaşkuluk A.N. (Conc. N.) fr. kaşuk; s.i.s.m.l. in such meanings as ‘spoon rack’. Xak. xi kaşkuluk (M.S. kuşküsk) müzîliz ‘a horn suitable for making into a spoon’ (al-mî’îqa) Kaş. I 504.


D kaşgalak Dev. N. fr. a Den. V. fr. kaşga; ‘coat, bald coat’. S.i.s.m.l. in Pers., Pe., etc., Doerfer III 1493. Xak. xi kaşgalak ‘a kind of water-bird smaller than a duck’ Kaş. I 528 (verse): Çağ. xv ff. kaşkalâq (sic) ‘a black water bird, the flesh of which is rose-scented’, in Pe. maq. (a kind of cormorant; a kind of pigeon’, Steingass) San. 273v. 29.

Tris. V. GŞG


D. GŞL

D kaşliğ P.N./A. fr. I kaş; usually preceded by a qualifying word, ‘having . . . eyebrows’. S.i.s.m.l. Uyûq. viii ff. Man. tolining bulut teq (P.U) tonki kaşliğ ‘with frozen?’ eyebrows like a cloud full of hail’ M II 11, 16–17 (tonki is Hap. leg., perhaps a misspelling of *topki, N./A.S. fr. I toq): Xak. xi Kaş. III 239 (karvi); (xiv Muh. (al-kundur ‘frankincense’ sakiz); xidâbûl-hâcîb ‘dye for the eyebrows’ kaşlık Rif. 162 is the parallel A.N. (Conc. N.); in Mel. 63, 15 xidâbûl-hâcîb has fallen out and kaşlık comes below al-kundur; see sakiz).

D kişlaga: Conc. N. fr. kişla:– ‘winter quarters’; opposite to yayla:–. S.i.s.m.l. with some phonetic changes and extended meanings, e.g. in SW Osm. kişla is merely ‘barracks’. L.-w. in Pe., etc., Doerfer III 1496. Türük viii ff. (I am a predatory eagle . . . kizirl kaya: kişlâgım ‘a red rock is my winter quarters’ IrkB 51; a.o. do. 56 (kişlug): Xak. xi kişlaga al-maşattâ ‘winter quarters’ Kaş. I 464 (prov.); two o.o.: xiv Muh. al-maşattâ kişlug Mel. 76, 1; kişlag Rif. 179: Çağ. xv ff. kişlak ‘a warm place in which one spends the winter’, in Ar. maşîf (error, maşîf is ‘summer quarters’) San. 297v. 25.

D kaşlık A.N. (Conc. N.) fr. kiş; survives in some NW and SW languages. Cf. kişlaga: Xak. xi kişlik ‘a residence for the winter’ (baytu’t-ša’taři); also anything that has been made ready (n’iddai) for the winter Kaş. I 474: Kip. xiv kişlik al-maşattâ ‘a winter station’ Id. 72.

D kuşla:– Conc. N. fr. kuşla:–; n.o.a.b. Xak. xi kuşla:– al-maşîra, that is ‘a place where there are many birds and they are hunted’ Kaş. I 465: Çağ. xv ff. Xucandânuawlu kuşla:– bîsîyar yaşîî dur ‘in Khojend the areas for hunting game and wild birds are particularly good’ R II 1029, quoting Bâbir.

D kuşluk P.N./A. fr. kuş; ‘full of birds’. S.i.s.m.l. Türük viii ff. (I am a stollon . . . kuşluk iğça kuşlâĞım ‘trees with lots of birds in them are my winter quarters’ IrkB 56.

D kuşluk A.N. (and Conc. N.) fr. kuş; a specifically Western word surviving only (?) in SW Osm. kuşluk; Tkm. şuşluk (1) ‘the early part of the day’ (when birds are most active) (2) ‘aviary, place haunted by birds’, and the like. Oğuz xî kuşlugul al-dalnuoa ‘the early part of the forenoon’ Kaş. I 474: xlix(? Tef. ditto 210: xiv Muh. al-gâda ‘early morning meal’ kuşlugul Mel. 65, 10; Rif. 164; al-dalâ ‘forenoon’ kuşlugul 80, 1; kuşlugul 184: Çağ. xv ff. kuşlugul (sic) (1) cîgça ‘the time of the mid-morning meal’; (2) mûrfiyat væa ijarriyat ‘a bird-like character’ (quoth) San. 288v. 9; a.o. do. 178v. 10, where it is described as Rümî: Kip. xii al-dalâ kuşlugul, derived
(muṣṭaqq) from the fact that the birds then go to look for food Ηου. 28, 14; xiv kūṣluk (1) ḏuwaṭuul-nahār; (2) al-naṣṣuul-’arid ‘an arrow with a broad head used for shooting birds’ Ι’d. 72: xv al-dahā kūṣluk Κav. 36, 13; Τuḥ. 72b. 10; al-dahā ḏuwaṭuul-kubrā ulu: kūṣluk Κav. 36, 13.

Dīs. V. ĠSN-

D koṣul- Pass. f. of koṣ: ‘to be joined, united (to something)’, and the like; also Intrans. ‘to join (something Dat.)’. S.i.a.m.l. G. Uyğ. viii ff. Bud. Sanskrit dharmayukta ‘yoked to dharma’ (the true doctrine) nom ούζε: koṣolmiş TT VIII A.33; Xak. xi bir neŋ bürke: koṣuldu: ‘one thing joined (qarina another’; also used when someone else joins them (qaranan gāyruhru); hence one says yir koṣuldu: ‘the ode was composed’ (nuṣima) Kaṣ. II 135 (koṣulur, koṣulum;k); bu kuzi: ol sağluk bürke: koṣulgan: ‘this lamb is constantly in the company (yuqādirin) of that ewe’ I 520; òllug bürke: koṣuldu: ‘he has been united with the dead’ II 128, 5; sağluk sürugh koṣuldu: ‘the flocks have been collected (dumat for milking’ Ι’III 102, 19; Çaq. xxv f. koṣul-(–güçi) koṣul–ve ula: Vel. 341; koṣul–koṣuṣ– (both spelt) ham-rāh şudan va òmnixta şudan ‘to be fellow travellers, to be intermingled’ Sun. 297v. 28 (quotns.): Kip. xiv koṣul–iqtarana Ι’d. 72.

D kaṣla– Den. V. fr. 1 kaṣ: survives in NE kaṣla-/kaṣta– ‘to fit a saddle-bow; to fasten the reins to the saddle-bow; to walk along the bank (of a lake, etc.)’ R Ι’ II 396–8; and SW Osm. kaṣla– ‘to make a sign with the eyewbrows’ (also ‘to fit a bezel to a ring’, which is a Den. V. fr. 2 kaṣ). Xak. xi (ol) arık kašläið: ‘he made a side bank (‘arim) for the canal’; also used for hitting a man on the eyebrow (al-hāchib) Kaṣ. III 299 (kašlar, kašlämak).

D kišla– Den. V. fr. kiṣ: ‘to spend the winter, to go into winter quarters’. S.i.m.m.l.g. Tūrkī viii N 8; II E 31 (1 imğa): Uyğ. viii Ş. E 7 (1 imğa): Xak. xi er evinde: kišläið: ‘the man spent the winter (tasṭṭāṭ)’ at home’ (etc.) Kaṣ. III 299 (kišlar, kišla–maːk); xiv Muh.(?) ‘obara-jštāt ‘to pass the winter’ kišla– Rīf. 112 (only): Çaq. xxv f. kišla– kišlak kardan, that is ‘to spend the winter in a warm place’ Sun. 297v. 9 (quotns.): Kom. xiv ‘to spend the winter’ kišla– CCG; Gr.: Kip. xiv šätta kišla– Bul. 52r.


D kuşlat– Caus. f. of kuşla–; s.i.s.m.l. Xak. xi ol an: evinde: kišlattu: ‘he accommodated him for the winter (ṣattāṭu) in his house’, that is he took care of him and looked after him (ta’ayyarahu wa ḥafṣāzhahu) Kaṣ. II 348 (kišlatur, kišlatmaːk).

D kuşlat– Hap. leg.; Caus. f. of kuşla–: Xak. xi ol awar kuş kuşlattu: ‘he urged him to hunt (‘alā iṣṭīyād) birds’ Kaṣ. II 348 (kuşlatur, kuşlatmaːk); a.o. III 343, 16.


D koşlan– Hap. leg.; Refl. f. of koşul– in its Intrans. sense. Xak. xi lkiː neŋ koşlundı: ‘junction was effected between (qarina bayn) the two things’; this is Intrans. (lāṣim), just as one says that one sheep is close in the company (yuqādirin) of another and their heads are kept level (yastaw) on one rope; also of two horsemen when they bring their horses together (aqrara) and travel in such a way that their heads are level Kaṣ. II 251 (koşlunur, koşlunmaːk).

Tris. V. ĠSN-

D kišlagaŋ– Hap. leg.; Refl. Den. V. fr. kišlaːg: Xak. xi ol bu: yērīg kišlagaŋliː ‘he reckoned that this place was his winter quarters (maṣṣattūḥu) and spent the winter in it’ Kaṣ. II 273 (kišlagaŋliː, kišlagaŋliːmaːk).

D kuşlagaŋ– Hap. leg.; Refl. Den. V. fr. kuşlaːg: Xak. xi xaːn bu yērīg kuşlagaŋliː ‘the xaːn took this place as a hunting place for birds (miṣṭād muṣṭaqq) and hunted birds in it Kaṣ. II 273 (kuşlagaŋliː, kuşlagaŋliːmaːk).

Dis. ĠSN

D kaṣaŋ Dev. N./A. fr. *kašaː– which must have meant something like ‘to relax (something), to relieve the pressure on (it)’, cf. kaṣan–; ‘lazy, sluggish, idle’, of men, horses, etc. S.i.s.m.l. in SE, NC, NW w. this meaning. L.-w. in Mong. kaṣaŋ, same meaning (Kow. 767). From this basic meaning it came to mean ‘underdeveloped, lean’ and became a L.-w. in Pe. and other languages as qaṣan ‘slim, elegant’ Doerf. III 1498. Cf. erinçīg. Xak. xi when a slave is being abused (subba) you say to him kaṣaŋ ‘you vile fellow’ (yā laːlm) Kaṣ. III 370: Çaq. xv f. kaṣaŋ (spelt) xira taw sumuc ‘lazy, unpleasant’ Sun. 273v. 28 (quotns.).

E koşun See korūğin.

S koşuː See koṣiː.

Dis. V. ĠSN-

D kaṣaŋ– Refl. f. of *kašaː–, cf. kaṣaː–; ‘to urinate’, esp. of horses. Survives in SW Az., Osm.; cf. siŋ.– Uyğ. viii ff. Civ. (a woman suffering from strangury . . .) bat kaşanur ‘promptly urinates’ H I 39; a.o. do. 128: Xak. at kaşandiː ‘the horse urinated (bāla), also of other animals, but particularly horses Kaṣ.

D kaşan- Refl. f. of kaşit: 'to scratch oneself'. S. i.s.m.l. in NW, SW, often as kaşan-. Xak. xi kaşanmak al-hikka 'irritation' Kaş. I 261 (emrit-); n.m.e.: xiii(?). Tef. kaşan- 'to scratch oneself' 210: Çağ. xv ff. kaşan- xwed-rá xarádan 'to scratch oneself' San. 173v. 21.

Trls. ĞSN

D kaşanı́g Dev. N. (Conc. N.) fr. kaşan-; n.o.a.b. Uyg. viii ff. Bud. (demons) kaşanı́g İçtççler 'who drink urine' U II 61, 13: Cív. kaşanı́g yoli 'the urinary duct' H I 38.

Mon. ĞY

F 1 kay 'street'; l.-w. fr. Chinese chieh 'street' (Giles 1,434; Middle Chinese kāi), see U IV, p. 54 (Index). N.o.a.b. Uyg. viii ff. Bud. kay belîr sayu (every crossroads) U IV 8, 13; kaydaky oglanı́g 'children in the streets' U III 65, 5 (ii); kay (mistranscribed kiy) sayu boðun sayu barang 'going to every street and every people' USp. 97, 33.

S 2 kay See kaş.

S 3 kay See kańńu.

S 1 koy- See 1 końń.

S 2 koy See 2 *końń.

kuy Preliminary note. Kuy 'the women's apartments, the private part of a dwelling', a l.-w. fr. Chinese kuei, same meaning (Giles 6,410; Middle Chinese ku) is very common in O. Kir. and occurs in Türkî viii ff. Yen. It is also prob. that it reappears in Uyğ. as kuy, but Müller transcribed this as kün, and was perhaps right, see 2 kün. It is possible that, with their different social arrangements, the Turks took this l.-w. as meaning merely 'a secluded spot' and that 2 kuy below is the same word.

F 1 kuy 'the women's apartments', Chinese l.-w., see above. Occurs only in the Loc. in the stock phr. below. Türkî viii ff. Yen. (I have been parted from) kuyda: konçuy[ima]: 'my consorts in the women's apartments' Mal. 27, 2; kuyda: kada-sixma: konçuyama: 'from my kinsfolk and consorts in the women's apartments' do. 29, 3: O. Kir. xx ff. the phr. occurs nearly a twice times, kuyda: konçuyam: Mal. 3, 1; kuydaky konçuyamga: 6, 4; kuyda: konçuyamga: 7, 4 etc.: Uyg. viii ff. Bud. kuydekI U III 42, 23-4 (kirkin).

2 kuy: basically perhaps 'a secluded spot' or the like. Survives in most NE languages as kuy 'a cave' R II 887; Khak. xuy-; Tuv. kuy; perhaps also behind other younger words like SW Osm. kuytu 'sheltered from the wind; a sheltered nook', although the morphology of such words is obscure. Xak. xi kuy karda'l-wâdi 'the bottom of a valley' Kaş. III 142; (who can withstand his arrows?) tağıt atî ugrabasa: â:zl: kuyt: â:zl: türülur 'when he shoots purposefully at a mountain, the centres and bottoms of the valleys ( Assessâtu'î-wâdi wa qararuha) are torn to pieces' III 106, 15; a.o. III 65, 14 (ôğruń).

Mon. V. ĞY-

kay- (2 *kańń-) although it has not actually been noted, various der. f.s make it certain that this V. must originally have been *kańń-. The basic meaning was prob. 'to bend or turn oneself', hence 'to bend in respect' and 'to turn away or back'. Survives in NE Alt., Tel. kay- 'to turn back' R II 4: Khak. xuy- 'to pay attention to (something)'; Tuv. xuy- 'to visit, supervise; to deviate from'; (to look) xaya 'backwards'; and in SW Osm. kay-; Tkm. gâ-y: with some extended meanings hard to connect with the original one. Türkî viii ff. Yen. Mal. 28, 8 (kalın). Uyg. viii ff. Bud. kirtü normuğ (v.l. nomka) kaymadın 'paying no respect to the true doctrine' TT VI 41-2: Xak. xi kada-xı̇pa: xaydi: he showed respect (aťa) to his kinsmen'; prov. kadaș (MS. kadaș) têmis kaymaduk, kaşin têmis kaymaș 'if you said "kinsman", he showed no respect to him (la yallaflt ılıyhi); if you said "relative by marriage", he showed respect (aťa) to him'; (verse); and one says kêr: xaydi: he turned back (itâcaler falâna) Kaş. III 245 (kaya rè, kaymâk); o.o. I 403, 22 (same prov.); II 45, 26 (ayîk); and see 2 kay: Osm. xiv kay- 'to turn aside or away'; in two texts TTS II 607.

S kuy- See kiđ-.

S koy- See koñń-

1 kuy- (of a horse) 'to shy'. Survives in NE Sag. kuy- R II 889; Khak. xuy-... Xak. xi at kuydi: 'the horse (etc.) shied' (nafaì) Kaş. III 246 (kuya rè, kyrmak).

S 2 kuy- See kuđ-.

Dis. ĞYA

1 kaya- 'a rock', more particularly 'a sharp upstanding rock or rocky cliff'. An early Mong. word kada (Haenisch 55, Kow. 770) has exactly the same meaning. This suggests that this was originally *kađan; perhaps a Dev. N. fr. 2 *kańń- in the sense of 'a leaning object'. S.i.a.m.i.g. except SE, NC. Türkî viii ff. İrb D 49 (1 imğâ); 51 (kişlağı); a.o. Yen. bekku kaya- 'memorial rock' Mal. 39, 1; meşqü: kaya- do. 5: Uyg. viii ff. Civr. kuńńg kaya da suv akar 'water flows among the dry rocks' TT VII 29, 13: Xak. xı̇ kaya: al-sald mina'l-calabal 'a hard, bare place on a mountain' Kaş. III 170; o.o. III 7 (yalt); 19 (yârm): KB (some are born wise, some young, some brave and) kaya teg yâlim 'as hard as a rock' 6393; a.o. 1535: xii(?). Tef. kaya 'cliff' 193:
Çağ, xv ff. kaya kâh-i buland 'a high mountain' San. 28Ir. 21 (quoting: Kom. xiv 'rock') kaya CCG; Gr. Kip. xiii al-axra 'a mass of rocks' kaya: Hou. 17: xiv kaya: al-axra 'a rock' Id. 76: xv sahrâ 'a broad desert' kaya Tuh. 22a. 1; (after al-nahr 'river') mawdûţ’ll-isayl 'the bed of a torrent' kaya do. 36a. 6; wâdi 'valley' (tere (d-) and) kaya do. 38a. 7.

D 2 kaya: Ger. fr. kay-, used only in the phr. kaya: bak-, kör-, and the like in the sense 'to look back, or behind one'. Such phr. survive in NE Tel. Tuv. R II 89 (xaya Pal. 454). It seems clear that this is only the form and that the spelling kîya which might be taken as a similar Ger. fr. kîy- (kid-) is an error. Uyğ. viii ff. Chr. (they threw the stone in the well) ança barîp kaya körûdîr 'and so going on they looked backwards' U I 8, 11 (Müller, in error, kay 'what?') Xak. xi kaqîn bolsa: kaya: körûme: 'if there is a panic, no one stops (yu’arric; should be ‘looks back’) for anyone else' Kaj. I 369, 8; (the hunted wolf) kaya: körûp bakû: atëndi: turned back towards me (ilftadu’llayyâ) and when he saw me he climbed' III 219, 17: KB 4095 (eşimsin--; Arat kaya, but the MSS., though they vary, do not confirm this): xiii(?) Tef. kaya bak- 193.

S kaya See kañûn.

Tris. ÇYG

D kayaçuk morphologically Dim. f. of 1 kaya: but meaning ‘a small rock plant’. R II 92 lists a SW Osm. phr. kâçyâk ağaça ‘a kind of tree’, not noted elsewhere. Xak. xi kayaçuk ‘a sweet-scented mountain plant’ (nabt); I reckon (aşıbûhu) that it is al-zarrâh (translations vary widely, the most plausible are 'saffron' (Steingast) and 'the fragrant leaf Flacourtia cataphracta' (Redd.) Kaj. III 177.

Mon. V. ÇYG

D kày-t- See kaqînt-.

Ds. ÇYG

E kûytîn in the phr. emğekler kiyûtîlar in Suv. 117, 15 seems to be an error for kiyîn (kiñ), 'pains and tortures'.

SD kaya, kaydan See kañûn.

Dis. V. ÇYG

D kûyt- Hap. leg.; Caus. f. of 1 kûy-; vocalized both kûyt- and kuyut-. Xak. xi ol atiq kûyiittt: ‘he made the horse shy’ (anfara) Kaj. II 326 (kuyütür, kuyutmak).

D kâytar- Caus. f. (with unusual vocalization) of kêtar (kaqînt-); ‘to turn, turn back’ (Trans.). S.i.a.m.l. except NE. Oğuz xi ol atiq kâytâr: he turned (xara) the horse from the direction in which it was going’ (an wâhîhi); the Turks say kâtard: Kaj. III 193 (kâytar, kâytarmak); a.o. (not marked Oğuz) Oğrak sîbâsin kâtarçan ‘he drove back (radda) the Oğrak army by his firmness’ I 516, 3; in I 517, 16 the Xak. form kâtarçân, which is the only possible one in this section, seems to have been altered to kâtarçan by a second hand: xiii(? Tef. kàyatar- ‘to turn (someone) away’ 194; Çağ, xv ff. kâyatar- (mak etc.) dûndûr- ‘to turn back’ (Trans.) Vel. 327 (quoting); kâytar- (spelt) Caus. f., bar-gardânidân ditto; and metaph. qa’i wa istirfâq kardan ‘to cause to vomit’ San. 28or. 6 (quoting): Xwâr. xiv kâytar- ‘to turn, turn back, return’ (Trans.) Qutb 120; Nâh. 286, 17: Kip. xiii arco’a qâyâk ‘to turn someone back’ kâytîr- (sic) Hou. 34, 17; radda kâytîr- (sic) do. 49, 13: xiv (kâytîr- raca’a); kâydur- (sic) râda; the Imperat. of the first is kâyîtît and of the second kâytar (sic): the original form was kâytïdur, then the -d- was assimilated to the -t- and it became kâytîtur; then it was shortened by omitting one of the assimilated (-t-s), the second, and it became kâytur, then the -u- became -a- for the sake of euphony (talaba(n) li’l-tasâfîj); we reckon that it was the second -t- that was elided for two reasons, (1) the first (-t-) is part of the root (aštîya) and the second of a suffix (zâ’ida), and the suffix part would be elided before the root part; (2) there is a precedent for the elision of the -t- and the retention of the -r- in such words as içür-, keçîr- Id. 77: xv (radda in the meaning of raca’a kâyt-), but raddada, Caus. f. in the sense of ‘closing’ a door or bale of merchandize (raddadar-l-bâb an’il-sal’a) is kâytar- Kae. 78, 2.

D kâytur- Caus. f. of kîy-; survives in SW Osm. kîyîrdîr-; Tkm. âyîyîldîr- but only in extended senses. Xak. xi (of) âqar kâytîrû: translated ‘he urged him to help his brother and show respect to him’ (aştîfi’ olaybi) Kaj. III 193 (kûytîrur, kûtarmak): (Kip. see kûytar- , ìmis-spelt).

D kîyûr- Caus. f. of kîy- (kiñ-); survives only(?) in NE Tel. kîyîrdîr- ‘(1) to order to cut on a slant’; (2) ‘to lose one’s way’ R II 699; Khak. xîyîrdîr- (1) only, and NC Kx. neke kîyûrî ‘to have a marriage celebrated’ R II 699 (neke is Ar. nikâh ‘marriage’). Xak. xi ol âqar kamîşt kûytûrî: ‘he ordered him to cut the reed (etc.) on a slant’ (bi-qat’ . . . mûharrafa(n)) Kaj. III 193 (kûytûrur, kûtûrmak).

D kûytur- Caus. f. of 2 kûy- (kuqî-); s.i.a.m.l. for ‘to order (someone) to smell (metal)’. Xak. xi ol meniç elîkke: suv kûytûrdî: ‘he ordered (someone) to pour (bi-sabb) water on my hands’ Kaj. III 193 (kûytûrur, kûtûrmak).

D kâyîrt- Caus. f. of kàyîrt-; survives in NW Kaj. R II 35. Xak. xi itka: keyik kàytartusun yûgriya l-kalîb ‘ala raddîl-sâyîyîlînayâ’ let him incite the hounds to drive the game back to us’ Kaj. III 429, 5; n.n.e.

D kûytîs- Hap. leg.; Recip. f. of kûyt- (kaqînt-); vocalized kûyîts-, but in a section
containing Dis. V. Xak. ix olar ikki: kıyıtdı: 'they two turned round and looked (aşaba) at one another' Kaş. III 195 (kayışını, kıyıtdınak). 

Tris. V. ÇĐY-
D kuyarlı- Pass. f. of kuyar-; survives in NW Kaz. R II 35. (Xak.) iiii (?) At. kağ kaıyarlınma kağıt ya kurup 'fate cannot be turned back when it strings its strong bow' 462; Tef. kuyarılı- 'to be turned back' 195.

Dis. ÇĐY-
S kaya- See kaʕak.

VUD kuyag Dev. N./A. fr. kay- (2 *ka-d-); the existence of this word is doubtful; in the entry in Kaş. the qif carries a fatha and the ya' is unvocalized, but this entry follows kuyag and the normal order of words with the same consonants in Kaş. is the usual one, fatha, damma, kasra; in this position therefore kiyag, a Sec. f. of kiđag, would be expected, and the resemblance between the translations of this word and kiyag in Kaş. makes this all the more probable. The word in Vel., if correctly translated, is more likely to be a Pass. Dev. N./A., but San. does not mention this meaning and lists only kuyak (kayaguk), and it is very prob. that Vel.'s is a mistranslation. Xak. xi kuyag (*kiyag) yer: al-mawdul'ul-munharifa 'ami-l-cadda wa gaşirih 'a place at an angle from the (main), road, etc.' Kaş. III 166: Çağ. xv ff. kayak/kuyak kayhi . . . ardena cigum mu'nasına 'bent backwards' Vel. 329.

S kaya/kuyak See kayaguk.

S kiγag See kiedade.

D kiyag (*kiγag) Pass. Dev. N./A. fr. kiy- 'crooked, cut on a slant', and the like. Easily confused with kyyag (kiγag) in some modern languages. NE Tel. kiyag 'anger' R II 716; Khak. xiyag 'injury, insult' may belong here; the word certainly survives in SW Osm. kiyag 'minced, chopped up' (the translation 'fainting fit' in R II 716 is not confirmed elsewhere); Tkm. γiyag 'crooked'. Uyğ. viif ff. Civ. kımnıŋ kozin ağizin yel tarpıp kiyag kilmış eser 'if a man's eyes or mouth are made crooked by demoniacal possession' (i.e. a paralytic stroke) H I 134. Xak. xi 'a breach of promise' (zulməl'waw) is called kiyag; and it is used as an Adj. (yasag), one says kiyag kış: 'a man who breaks his promises' (mushaf lik'il-ıda); kiyag nên 'anything crooked', for example a reed-pen cut at an angle (muhrara) Kaş. III 167; a.o. I 70, 10: KB (he served his master faithfully and) kayırça kiyag kilmadı 'did nothing which was as crooked as a sand-dune' 1723: Çağ. xv ff. kiyag sih kışa 'triangular' (quotn.); also used for a triangular towel or woman's veil (quotn.) San. 300r. 4.

kuyag in most NF languages (including Tuv.); SE Tar.; NC Kz. R II 901. Cf. k우pe, 2 yarık. Xak. xi KB (he gave him the rank of tasar, a seal, a title, and together with a standard a drum and) kuyag 'a breastplate' 1036: Çağ. xv ff. kuyag 'a piece of armour (silah) like a katlaw which they wear on the day of battle'; the difference between it and the katlaw is that they sew the scales (barghā) of the latter on its surface, and those of the former they put between (the layers of fabric, dar miyān mi-sudarand) San. 292r. 6 (katlaw is a medieval word, presumably der. fr. I kat 'layer, fold').

D kuyag (kooqg) Dev. N./A. fr. koy- (koqg); of a liquid, 'thick, viscous'; the semantic connection is not close, but cf. koyul. S.i.a.m.l.g. with minor phonetic changes and extended meanings. L.-w. in Pe., etc., Derfer III 1589. Uyğ. xiv Chın.-Uyğ. Dict. 'thick, viscid' koyag Ligeti i 168; R II 528: Xak. xi koyag neq al-tasmin-ul-galiz minal-māyi'at 'a thick, viscous liquid'; hence al-rubb 'fruit syrup' is called koyag sulciq sarab raqq galiz 'a thick (non-alcoholic) thick drink' Kaş. III 166: KB (listen to the man) bilgi kuyag 'with profound knowledge' 3829: xiiii (?) Tef. koyag yaṣil 'dark green' 211: Çağ. xv ff. koyag 'viscid' (galiz) of a liquid, also 'which has sediment at the bottom' San. 292v. 18: Xwar. xiv kuyag kan taki tīrī kustī 'she vomited thick blood and pus' Nahe. 395. 5.

S kuyag See kooqg.

kuyka: 'skin; fur'. A l.-w. in Mong. kuyika 'the skin of the scalp' (Kov. 853, Haltet 212). NE Kaş., Kolb., Şag. (and Tuv.) kuyga R II 890; NC Kir., Kz. kuyka, with the latter meaning, seem to be borrowings fr. Mong. Xak. xi kuyka: basically (fi ašl-i-lугa) 'skin' (al-cild); 'fur' (al-furun) is called kuyka: after it; hence one says of kuyag kuykas:lədi: 'he burnt (afrasa) the hair off the sheep so that the skin appeared, but did not play it' (lam yaxlus); that is the process of roasting (al-tasmin) Kaş. III 173; (kuyga: 'town gate' in Rif. 179 is an error for kapga: and koyga in Vel. 334 a misprint of kobga (koyga:)).

D kuyaguk Dev. N. (Conc. N.) fr. kay- 'a small boat'; etymologically perhaps (a boat of which the prow, and perhaps stern are) 'turned upwards'; smaller than a kemi. S.i.a.m.l.g. except NE (where only keme (sic) is used) w. some phonetic changes. L.-w. in Pe., etc., Derfer III 1415. Cf. uçan. Xak. xi kuyaguk al-zawraq 'a small boat' Kaş. III 175; o.o. I 100 (bog); 186; 13: xiv Muh. (?)(after 'ship' kemi) al-zawraqul-kabir 'a large boat' kuyagak (MS. kaŋa:k; 'small boat' kći: kemi): Rif. 161 (only): Çağ. xv ff. kuyak (spelt) 'a small boat' (zawraq); the Rūmi spell it kuyag San. 281v. 14 (quotn.).

Dis. V. ÇĐY-
S kaygur- See kaɗagur.
D koyğas- Recip. f. of koyğa-, Den. V. fr. 2 koy (2 ko:n); 'to embrace one another'. Koyğa- 'to embrace' survives in NE Şor R II 503, and koyğas- in that language and Tuv. (xoğğas-). Xak. xi koyğas yatası: anını yüzü ile: man ica:a:ha:wardi te:ch:hi whoever lies by his side face to face with him' Kas. I 243, 10; n.m.e.: Kom. xiv 'we lay with one another' biz koyğas yattık CCG; Gr.

Tris. GYĠ
D koyğılık A.N. fr. koyğ; 'viscosity'. S.i.s.m.l. Xak. xi koyğılık 'viscidity' (al-fa:xına) of liquids Kas. III 178.

D kıyıksız Priv. N.A.fr. kıyık; 'unservable, not guilty of breaches of faith; loyal'. Pec. to KB. Xak. xi KB (anyone entering the royal service . . . ) tapınsa kıyıksız yarutsa yüzün 'must serve loyally and cheerfully' 482; tapındı kıyıksız bağırsaklık in 'he served with unserving kindliness' 608; a.o. 952.

Tris. V. GYĠ-
D kuyka:la:- Hep. leg.; Den. V. fr. kuyka. Xak. xi Kas. III 173 (kuyka); n.m.e.


Dis. V. GYĻ-
D kyi:lı- Pass. f. of kyi:-(ki:ď); s.i.m.m.l.g. with rather various meanings (cf. kid-). Uyg. viii ff. Bud. ba:xırmızmı kıyıldı 'our teacher has died' 'Hıyen-ts. 1887–8 (the Acc. form must be a scribal error; 'our teacher (Nom.) has been cut off (from life) could have this meaning): Xak. xi kün kıyıldı: 'the sun sank (zalat); and one says öd kıyıldı: 'the time passed (maďa); and yığa: kıyıldı: 'the wood was cut on a slant' (muhıra:fa:s); and söz kıyıldı: 'the promise was broken' (bulıfa:l- ida wa'l-kalám) Kas. III 190 (kiyılur, kıyılmak): KB (from this day forward) kıyılma tapın 'serve and do not fail in your duty' 597; o.o. 607 (čerče); 1652.

D koyul- (kodul-) Pass. f. of koy- (kod-); s.i.a.m.l.g. except NE(?), usually 'to be blanked, etc. in NC Kır., Kx. also 'to be thick, viscid'. Xak. xi yuğur koyuldu: 'the yogurt coagulated (xatıra), also used of other liquids when they become viscid (galu:sa) Kas. III 190 (koyulur, kıyılmak): Çağ. xv ff. koyul- gu:ďasta sudan 'to be relinquished, abandoned' (and, of water, 'to be poured out', i.e. kuyul- Pass. f. of 2 kuy- (kud-) San. 292r. 21: Kom. xiv 'to be placed' koyul-CGG; Gr. (Krp. xiv kuyul- kuryal- (şred hurra) 'to be poured out' Id. 77; kaza: 1 'shake, brandish', error for hurra kuryul- Bul. 86r. (the dot of a is not at all clear): Osm. xiv ff. koyul- (1) 'to be placed'; (2) 'to attack (and kuyul- 'to be poured out'); in several texts TTS I 489; III 481; IV 545.

D koyulıs- (kodu:lu:-) Hep. leg.; Co-op. f. of koyul-; vocalized koyuluy- but in a section containing Dis. V.s. Xak. xi süslet: koyulıs: 'the milks (or any other liquids) all coagulated' (xatıra) Kas. III 195 (koyuluyur, koyulısmak).

D kuyul (ku:du:-) Hep. leg.; Co-op. f. of kuyul- (ku:du:-); vocalized kuyulu:-, but see koyul-. Xak. xi ta:ğın su:vılar kaňam kuyulıs: 'the waters (or other liquids) all streamed down (injabbat) from the mountain' Kas. III 195 (kuyuluyur, kuyulısmak).

Dis. GYM
D kuyım Hep. leg.; the qaf is unvocalized, but there is no doubt that this is a N.A. fr. 1 kuy-. Xak. xi kuyım 'fear and panic' (al-xawf wa'l-faza) which breaks out among the people of a province on the approach of an enemy; one says korkınc kuyım bold: Kas. III 168.

D kuyima: (ki:ďma:) Pass. Dev. N. fr. kiyim- (ki:ď-); lit. 'cut on a slant', but normally the name for a kind of foodstuff so prepared. S.i.a.m.l.g. L.-w. in Pe., etc., Doerfer III 1608. Xak. xi kiyima: üğre: 'the name of a kind of noodles (ali:träya); the dough for it is cut on a slant (muhıra:fa:s) like sparrows' tongues'; it is called kiyima: üğre: (sic) Kas. III 173: Çağ. xv ff. kiyima: 'meat cut into small pieces' (ris ris karda) San. 300r. 2: Kıp. xiv kiyima: 'a well-known form of cooked meat' (al-țahis) Id. 77: xv mudaqqaqa 'minced meat' kiyima Tuh. 358. 4.

D kuyima: (ki:ďma:) Pass. Dev. N. fr. 2 kuyim- (ku:ď-); s.i.m.m.l. in SE, NC meaning 'cast (metal), a cast'. Xak. xi kuyima: the name of a kind of cake made with butter (al-xubzi:li-musamman) made as follows; the dough is flattened in (pieces) the size (al: ra:əm) of the dough for sweet cakes (al-qalıq) and placed in butter heated in a pot, flattened until it is thoroughly cooked, sprinkled with sugar, and eaten. And any tool (aça) made of bronze (fali:zi:l-ard) which is cast (mafrıqa) and not forged with a hammer, for example a mortar or candlestick (or lamp, al-sıra:ç) or hammer is called kuyima: Kas. III 173: there is a cognate form in Kırp. xiv kuyımak 'a thick soup (harra) cooked with butter', also 'a sweet pancake' (al-zalabija) Id. 77; 'dough cooked with butter', also 'a sweet pancake' kuyımak Bul. 8, 15.

D kymiçaq (ki:ďmaç) Dev. N.A. fr. kiyim- (ki:ď-); an unusual use of a Suff. normally used for names of foodstuffs. N.o.a.b. Xak. xi kymiçaq bıkır 'a white hat (qalısmuwa) of goats' hair' (al-mar:ıszzi) worn by the Çigil Kas. III 175: Çağ. xv ff. kymiçaq çanıma: ahıd: 'an eye with a squint' San. 300r. 2.

S kiyımak See kaňaň.
Mon. GYN

S kıyın See 2 kın (kını).

S koyın See 1 kın.

Dis. GYN

S kıyın See kağıtın.

S kıyıf See kağıtın.

Koyan (koştan) 'hare'; not actually noted before the medieval period but certainly much older for two reasons: (1) some NE forms go back to *koštan which must be an old word; (2) while kuyan is a fairly recent word in Çuvaş there is evidence for the existence of a really old Çuvaş form xorán (with -fr.-d-), see V. G. Yegorov, Etimologicheski slovar' chuvashskogo yazyka, Cheboksary, 1964, p. 122. Survives in NE Alt., Leb., Tel. koyon/köyön R II 526, 1240; Koib., Sag., Şor koyan da. 629; Khak. xozan; Tuv. kodan/koyûn; in some NC, SC, NW languages koyan and the like. Cf. tavşığan.

(Uyg. viii ff. Man.-A koyan in M I 8, 8 is the Man.-A form of koyun (1 kın): (Xak.?) xiv Muh. al-arnab 'hare' koyan Mel. 72, 10; Rif. 175 (mis-spelt ka'bân); Çağ. xv ff. koyan (inter alia) xaray 'hare' Vel. 346; koyan (spelt) xarqû 'hare' San. 292v. 7; Xavar. xiv ditto Quth 138; Kom. xiv ditto CCI; Gr.: Kip. xii al-arnab koyan (Tkm. tawşan) Hou. 11, 4: xiv koyan al-arnab Id. 76; ditto (also called dauwusqan) Bul. 10, 6; xv arnaq (tawşan) and koyan (sic) Tuh. 4b. 8.

S 1 koyun See 1 kın.

S 2 koyun See 2 *kın.

S kiyıçti See künçtı.

Dis. V. GYN-

Kayın- (kaşi-) 'to boil' (Intrans.; the main entry in Kaş. is kayın- and this form is confirmed by the Caus. f. kayıntur-, but everywhere else, even in Kaş. (unless these other passages have been misvocalized), the form is kayına-, the form in which the V. s.i.a.m.l.g. This situation is best explained by assuming that the original form was kaçi-; cf. kâfakt. Uyg. viii ff. Bud. (the pot called uşanat (Sanskrit 1-w.) full of ash water) üzûksüz tolu kayınar 'is continuously full and boiling' TM IV 255, 132: Xak. xi (between kayan- and kuyan-) esiç kayınt (later revalicated (kayınt) 'the pot (etc.) boiled' (gêldâ); in a prov. kayınar: ogûz 'a river which is swollen and in high flood' (yaçış wa yâführt mâ'uð) Kaş. 191 (kayınar, kayınaqak, later revalicated kayıňak): kâlınar esîç I 166, 12; 248 (amrul-); 390, 18; köplüm aqar kaynayu; (sic, rhyming with oynayu; boynayu) 'my heart boiled (çoğla) for him' I 225, 27; kâynap yana: yumuşalim 'let us intensify (nası̇d, our attacks) and then make peace' I 441, 10; a.o. III 280 (çokra-); (in III 302 kayın- an error for ketan-): KB 72 (kaça-): xiv(?) Tef. kayın-(-e, -yu) 'to boil' 194: xiv Muh. gâlîa kayın- Mel. 29, 9; Rif. 113; mâ' qâli 'boiling water' kayınar su: 77, 10; 181: Çağ. xv ff. kayın- (spelt) çiçîdan 'to boil' San. 281r. 6 (quots.): Xavar. xiv kayın- 'to boil' (Intrans., lit. and metaph.) Quth 128; MNI 119; Kom. xiv ditto CCI; Gr. 190 (quotn.): Kip. xiv kayın- gâlâtîl-qtar Id. 77; gâlîl-mâ Bul. 66v.: xiv gâlîa kayın- Tuh. 273. 3.

1) kuyun- (kudun-) Hap. leg.; Refl. f. of 2 kuy- (küd-). Xak. xi ol désîb: suv kuyundî: 'he made it his business to pour (sahh) water over himself' Kaş. III 191 (kuyunurî, kuyunmak).

S kayına- See kayın-

D kayıntur- Caus. f. of kayın- (kayın-); 'to boil' (Trans.). S.i.a.m.l.g.: cf. kayıntur- Xak. xii ol esîc kayinatt: 'he boiled (âlghâ) the meat' Kaş II 357 (kayıntur, kayınmak): Kom. xiv 'to boil' (Trans.) kayınat- CCI; Gr.: Kip. kayınat- âlghâ Id. 77; âlghâl-mâ kayınat- Bul. 28v.

Tris. V. GYN-

D kayıntur- Caus. f. of kayın-; pec. to Uyg.; cf. kayınat-. Uyg. viii ff. Bud. (you must administrate) kayinturmuş yağılîrîg 'boiled oil' (to sufferers from jaundice) Swm. 592, 17; a.o. TM IV 254, 100: Civ. kayıntur- is common in H I, e.g. kayınturup 'boil' (two joints of goat's meat in one cup of wine and one cup of water) 17; a.o. do. 106-7, 112, 135-6; kayınturup TT VIII M 334-4.

Dis. GYR

Kayır Preliminary note. Neither of the words below can be explained as Sec. f.s of kağıt; but NE Leb., Tab. kayır, Tel. kayîr in the alternative meanings of 'steep, precipitous' R II 20, 94 are such Sec. f.s.

1 kayır survives in NE Tuv. kayır/kayır/ kayır 'a salt steppe or marsh in the mountains' R II 20, 95; Pal. 445; and kayır 'sandbank' (on land or in a river) in NC Kzx. NW Kk., Nog.; SW Osm. Xak. xi kayır al-dahîs minâl-ard 'soft level ground' among the Turks; the Oğuz call 'sand' (alramîl) Kayır Kaş. III 165; o.o. I 158 (esîlî)-; 166 (2 esî); in both cases translated 'sand' although these words are not specifically Oğuz: KB 723 (kyik); Oğuz xi see Xak. Kip. xii al-haşîal 'small pebbles' kayır Hou. 5, 16; xiv kayır alramîl-âlît 'coarse sand' Id. 77; alramîl kayır 'and kum' Bul. 10, 4: xiv falâh 'hillock' kayır (and kûr) Tuh. 273b. 2: Osman xiv to xvi kayır, usually in Hend. with kum, 'coarse sand, fine pebbles'; fairly common TTS I 437; II 605; III 426; IV 486.

(kunduz); n.m.e.: Çağ, xvi ff. San. 2911 r. 26 (kunduz).

D kuyar: Hap. leg.; Dev. N./A. (Aor. Participle) fr. 2 kuy- (kud-). Xak. x1 kuyar: sabb yusub belli ‘a term of abuse’ addressed to animals and slaves; hence one says bu: kuyar: (MS. kuyar:î) hâdâ sabb wa mâc bi-fihi (MS. bintu:hu) ‘this man who dribbles and froths at the mouth’; taken fr. the phr. suv kuyudê: ‘he poured out water’ (etc.) Kaş. III 171 (as convincingly amended by Atalay).

S kayrak See kaqraf.

D is V. ÇYR-

S kayrîs- See kaqriş-

Tris. ÇYR


D is ÇYŞ

S kayas See kaqas.

S kayîs See kaqas.


D is V. ÇYŞ-

D kayîs- Recip. f. of kay-; s.i.a.m.i.g., usually for ‘to bend, bow’, occasionally ‘to show sympathy to’. Xak. xî olar ilkî: bir birle: kuyas:di: ‘they showed respect (atâfa) to one another’ Kaş. III 188 (kuyas:ur, kuyas:mak; verse).

S kuyas- See kaqis-

D kuyus- Co-op. f. of 2 kuy- (kud-); s.i.s.m. Xak. xî ol apar: suv: kuyus:di: ‘he helped him to pour out (fi sabb) water’ (etc.) Kaş. III 189 (kuyus:ur, kuyus:mak).

Mon. ÇZ

<r>ôrde:ek al-iwazz ‘goose’, but this must be an error. The word is generic, particular species being identified by preceding qualifying words. Almost certainly an early l.-w. fr. some Indo-European language, prob. ‘Tokharian, cf. Sanskrit hamsa, Old English gös, German Gans. l.-w. in Pe., etc., Dœfer III 1380. Uyg. viii ff. Bud. kazlar beqêne oxî:stä ‘like the leader of (a flight of) geese’ TT X 133; a.o. do. 160 (tizîq); o.o. Pfaehl. 6, etc. (ûyîr, q.v.); Swu. 4, 12 (ôrde:ek): Civ. TT VIII M.25 (ûyîr): Xak. xî kaz al-baţt (see above) Kaş. III 149; about a dozen o.o.: KB kaz ‘geese’ (ducks, swans, and swallows) 72: xiv Muh. (under ‘water birds’) al-baţt wa:l-iwazz kaz Mel. 73; 5; Rif. 176: Kom. xiv ‘goose’ kaz CGl.: Gr.: Kip. xiii al-iwazz kaz Hou. 10, 5: xiv kaz al-iwazz (sic, Sec. f. of iwazz) Id. 71; karaca: kaz al-laqlaq (according to the Kâmîs not the same as al-laqlaq ‘stork’, but not further specified) do. 70; ditto (both entries) Bul. 11, 11: xv al-iwazz kaz Kaş. 39, 4; 62; 12; Tuh. 4b. 11 (and tôpe kaz).

1 kiz basically ‘girl, unmarried woman’, but often used with a more restricted meaning ‘daughter, slave girl’, and the like. Although the main entry in Kaş. is kiz the original form was certainly kîz, SW Tkm. still gîz. C.i.a.p.a.l.; cf. kirkîn, kîrûk. L.-w. in Pe., etc., Dœfer III 1601. Türkî viii sîlik kiz oğî:lit: ‘their pure (i.e. virgin) daughters’ (as opposed to urî: oğî:lit: ‘sons’) I E 7, II E 7; (I wedded) kizîmin ‘my daughter’ (to the Tûrgîs xo:qan and took) kizîm ‘his daughter’ (to marry my son) II N 9–10; a.o. T:18 (a:q): viii ff. o.l. kiz ‘that girl’ Toyok IV 1r. 6 (ETY II 180): Uyg. viii eki: kizîm tapiq berrî: ‘he gave his two daughters to serve me’ (i.e. as hostages) Şu. W 4–5; a.o. do. E 3 (koduz); ix (I had three sons and) kizîm üç ‘three daughters’ Suci 6; a.o. do. 7: viii ff. Man.-A (the Light Goddess) amrâk kizî ‘the benign daughter’ (of the God Zurvan) M I 25, 33: Bud. kiz ‘girl’ is common, e.g. Badra kiz ‘the maiden Bhadrâ’ U II 20, 2; o.o. in PP 41 ff. (kîrîk); it also often means ‘daughter’, e.g. (said by a mother) amrâk kizîm U III 84, 9; o.o. TT VI 146 (tüzûn): Civ. kiz is common in TT VII, usually for ‘daughter’; a.o. TT I 156 (utiliçî): O. Kr. ix ff. (I could not stay with) oğlûnum û:kêlê:lerim kiz kelînerîm ‘my sons, sons-in-law, daughters, and daughters-in-law’ Mal. 3, 6; kiz oğî:lit: ‘my daughters’ do. 22; 1; a.o. do. 16, 1 (yal:gi:sa): Xak. xî kiz al-cariya ‘slave girl’; hence one says kiz kirkîn al-cawîrî ‘kiz al-bînt ‘daughter’; one says menîlî kizîm ‘my daughter’; and al virînî (al-:adrâ) is called kîz (sic) kizî: ‘that (girl) kidâ (mu:tsaddara) in the home’; yinege: kiz al-sûriya ‘concubine’; this word is used both for ‘a young free woman (al-hurratu:l-fattiya) and ‘a slave girl’ (al-cariya:tu:1-namîlikûa); but originally meant ‘virgin’ (al-:adrâ) and the other meanings were taken metaphorically (ustu:îra) for: kiz kuş the name of a bird which flutters.
(yatahâfi) round a man as if it wishes to alight on him (yaqa’ olâlîh) Kaş. I 326; the word, nearly always spelt kiz, is very common in Kaş; both 1 and 2 kiz occur in the prov. kalh bêrse: kiz alir kere: bulsa: kiz alir: ‘if a man pays a bride price he gets a virgin for a bride (al-‘arûz bikra(n)); if he wants something and must have it (hawra muhtâc ilah), he inevitably pays high for it’ (yaštariyahu gâliyahu(n)) III 371, 20; the Oğuz and Kip., who are a section (tabaqa) of the Xalaç, say xizim ‘my daughter’, and the Turks say kizim III 218, 21: KB (the Prophet gave him) iki kizin ‘his two daughters’ 56; (the partridge calls its mate) slik kiz okir teg köpül bermisn ‘as a pure maiden calls him to whom she has given her heart’ 75; o.o. 564 (2 kiz), 2380, 4477 (ev kiz): xiiii(?) Tef. kiz ‘daughter’ 207: xiv Muh. al-bikir ‘virgin’ evdeki kiz Mel. 53, 1–13; aru: kiz Rîf. 149; arı: kiz 150; al-bint kiz 49, 9, 144; a.o. do. (karnada:): Çaq. xv ff. kiz diz-i bikir ‘unmarried daughter’ San 296v. 3; Kom. kiz, daughter’s kiz, ‘sister’ kiz karnanda (sic); ‘maid-servant’ (sic) evdeği kiz CCI, CCG; Gr.: Kip. xiii al-bint kiz Hou. 24; 21; 32; 3; al-bikir kiz oğlan do. 25, 1; a.o. do. 32, 1 (karnada): xiv kiz al-bint wa’l-bikir; one says kiz kiz-mu durur ‘is his daughter a virgin?’ Id. 71; al-bint kiz Bul. 9, 2; o.o. do. (karnada): xv al-bikir kiz Kâr. 59, 14; Tuh. 7a. 4; a.o. do. 3b. 4 (karnada:).

2 kiz basically ‘costly, expensive’, hence ‘rare’, and by a further extension, ‘miserly’. N.o.a.b.: it survived until recently in SW Osm. but is now displaced by kit, not an old word. Uyg. viii ff. Bud. TT VI 5 v.l. (kışgak): Xak. xii an ‘expensive’ (al-ğâli) thing is called kiz neç; hence one says bu at kiz alidm ‘I bought this horse for a high price’ (gâliya(n)). Kaş. I 326; a.o. III 371, 20 (1 kiz): KB (men like this) bolur idî kiz, bu kizikli kildi kiz ati kiz ‘are very rare; the rareness of virgins made the word kiz mean ‘virgin’ 564; ‘men are not kiz (‘girls’), it is kindliness that is kiz (‘rare’); men are not az (‘ermine’, a pet name for a slave girl), it is uprightness that is az (‘rare’) 866: xiiii(?) At. (a combination of skill and luck never occurs) kamuq kizda ol kizrak ol ‘that is the rarest of all rarities’ 444; a.o. 480 (quz): xiv ğâli kiz ol- Mel. 29, 9 (only); al-ğâli (opposite to ‘cheap’ uçuz) kiz 55, 9, 7; Rîf. 153; Kip. xiiii (‘daughter’) also al-şay’u-ğâli Hou. 24, 21; al-ğâli (opposite to ‘cheap’ uçuz) kiz do. 24, 2: xiv kiz al-ğâli Id. 71; gâli-aş-âr ‘the price was high’ kiz oldi Bul. 66v.: xvi ğâli kiz 266b. 12; ğâli (kayna- ‘to boil’ and kiz bol- (and kiçî-q., v.g.) 27a. 3; Osm. xiv ff. kiz ‘costly, rare’; fairly common down to xvi TTS I 466; II 636; III 452; IV 518: xiv kiz (2) in Rûmî, kamânn ‘rare, costly’, opposite to arzân ‘cheap’ San. 296v. 3.

F koz ‘nut’, and more specifically ‘walnut’; a corruption, prob. Oğuz, of Ar. cauz, cf. the Pe. corruption gauz. First noted in xii; survives in NW Kk. goz; Krm, Kumyk, Nog. koz; SW Az. goz; Osm. koz; Tkm.

kuz (kuz?) ‘the northern side of a mountain seldom reached by the sun’. Perhaps still survives in SW Osm.; base of the word (etymology obscure) Az. guze; Osm. kuzay kuzey; ‘Tk. guzay ‘north, northern’. Türkî vii T 7 (çogay): Xak. xii al-maqнутu-l-cabol ‘the shady side of a mountain’ is called kuz taq, that is the side which the sun does not reach until it has passed the zenith, and is to the left (can yarsî) of the sun; frost and snow reign there; prov. kuzda: kar egölümès ‘there is no shortage of snow on the shady side of a mountain’ Kaş. I 325; kuz taq same translation III 124: KB 5372 (kotuz): Kip. xiv kuz ‘a place which the sun does not reach when it first rises’ Id. 71: Osm. xiv to xvi kuz ‘a place which the sun does not reach’; in several texts TTS II 672; III 492; IV 558: xivı kuz ... (2) in Rûmî, ‘(a part of) the mountains on which the sun does not shine’, and, more generally, ‘shade’ (sîda) San. 287r. 22.

Mon. V. GZ-

kaz- ‘to dig, dig out’; s.i.a.m.l.g. with some extended meanings. Cf. 3 eş-. Uyg. viii ff. Bud. toprak kaza ‘digging up the earth’ (to lay the foundations of a house) TT VI 82: Civ. kujuq kazar ‘if he digs a well’ TT VII 49, 9; a.o. 29, 2 (I bulak): Xak. er arık kâzi: ‘the man dug (hafara) a canal’ (etc.); and one says at kâzi: ‘the horse was restive (camâha) and dug up the ground with its feet’ Kaş. II 10 (kazar, kâzma): KB 1734 (tupuh): xiiii(?) At. (pardon the sins of the sinner and) ‘addawat kökini kâzi sen köcür ‘dig up and remove the root of hostility (to God)’ 338: xiv Muh. hafara kaz- Mel. 9, 3–7; 20, 12, 25, 7; Rif. 81, 100, 107; (among kinds of dogs) al-hâfîr kâzgân 174 (only): Çaq. xv ff. kâz- kandand ‘to dig’ San. 272v. 16 (quotms.): Xwar. xiii ditto ‘Ali 30: xiv ditto Qub 137: Kip. xiv hafara kaz- Hou. 37, 17; xiv ditto: kâzi: atn: ‘the stopped (istançafqa) his horse’; and a horse which is stopped is called kâzâqçû (so vocalized) Id. 71 (this seems to be a mis-understanding of Kaş’s second meaning: kâzçû, Dev. N./A., would be apt to describe a horse which paws the ground): xiv hafara kaz- Tuh. 13b. 5.
kız- basically ‘to be red’; hence (1) ‘to be red hot’; (2) ‘to be red’ (with anger, shame, etc.). S. i.a.m.l.g. (in SE Türkî kizi-; SC Uzb. kizî-) usually ‘to blush’, but NE Tuv. ‘to blush’; SW Osm. ‘to blush with anger’. See kıçğer.- Türkî VIII T 40 (ört): Xak. xi KB kıziğer meplj ‘his complexion will be redder’ 480; o.o. 1100, 1164, 2385, 3845 (1 09) - 4524 (eplj), 5761 (all relating to the face): xiv Muh.(?) al-dafa’ ‘to be warm’ kızmak Rif. 119 (only); MS. kırmak): Çağ. xv ff. kiz.(–gan) kızi- , garm al- ‘to be hot’ Vel. 331; kızi-kızı–/kızıt- garm şudan San. 295v. 29 (quotns.): Kom. xiv ‘to glow with heat’ kızi- CCG; Gr.: Kip. xiv kızi- hamiya ‘to be hot’ ld. 71: Osm. xv kiz- ‘to be red; to be red’ in two texts TTS IV 520.

Dis. ĞZA

kazı: s.i.a.m.l.g. except SE, SW meaning ‘the fat on a horse’s belly’, hence ‘a sausage made from such fat’. L.-w. in Pe. as gâzi, Doesser III 1356. Xak. xi kazi: ‘rolls of fat (ukun) on a man’s belly, and fat (şman) on a horse’s belly’; hence one says yünd kaziisi: ya:ğ ‘the fat on a horse’s belly is (real) fat’ (samn); it is the favourite meat of the Turks Kaş. 11233.

kuzi: ‘lamb’; a very old, First Period, l.-w. in Mong. as kuriğan (Haenisch 72; Studies, p. 235). S. i.a.m.l.g., in some SE, NC, NW languages as kozî, which is prob. a Sec. f., some NE languages use the Mong. word re-borrowed, see Schcherbak, p. 113. Uyğ. xvii ff. Man.-A kuzi buzağü ‘a lamb and a calf’ M I 8, 4; a.o. 18, 4 (ii): Man. kuzi etin yepeler ‘eat the flesh of a lamb’ M III 39, 2 (iii): Civ. (small numbers of various animals) bês kuzi ‘five lambs’ USp. 36, 3: Xak. xi kuzi al-hamal ‘lamb’ Kaş. III 224; I 444 (baklan); 520 (koşul-); III 270 (bula-), a.o. sometimes translated al-salex ‘lamb’: KB kuzi is common both in its lit. meaning 461, 1040, etc.; as a term of endearment ey kuzi ‘my darling’ 695; and for the constella- tion ‘Aries’ 66, 10: xiii.(?) Tef. kudi ‘lamb’ 210 (kodi): Xiv Muh. al-hamal kuzi: Mel. 70, 14; Rif. 172; ditto (‘Aries’) kuzi: 79, 4; 183; Çağ. xv ff. kuzi bara ‘lamb’ (quotn), also ‘Aries’ (burç-i hamal) and metaph. ‘a human child’ San. 287r. 28; Xwar. xiv kuzi ‘lamb’ Qtit 142: Kom. xiv ‘lamb’ kuzu (sic) CCI, CCG; Gr.: Kip. xii al-xarif ‘lamb’ kuzi: Hou. 15; 2: xiv al-xarif; kuzu: (sic) kulağı: al-hummayd ‘sorrel’, that is ‘lamb’s ear’ ld. 71; (middle-sized lamb) tokkî ‘small one’ kuzi: Bul. 7, 13; xv there is some confusion in the list of animals in Kaş. 61, 19 ff. (22 ‘donkey’ eyek); al-xarif koyun; 62, 1 al-ramîs (unintelligible, ?read al-radi ‘suckling’) kuzi.

Dis. V. ĞZA

S kuzi-: Hap. leg.; Sec. f. of kurn-; an interesting case of an -r-/–r– interchange in reverse in a standard Turkish language; mis-spelt kurn- in the MS. but listed between kazi- and kuzi- as: ĞA: kuziç: ‘his throat dried (caffa) with the food’; this word is in current use (al-musta‘mal); but the correct form is with -r-(not -z-) and this word is irregular (səfdə) just as the phr. süt emiždi: arda ənh ‘he made him drink milk’ is irregular Kaş. 1126 (kuzur, kuzumak).

Dis. V. ĞZD

(S)D kuzit- Caus. f. of kuzi-; n.o.a.b. Uyğ. vii ff. Bud. têşîp tölûgî inglîgê kizitigung emler yaraşur ‘for someone suffering from an illness caused by mucus (Tokharian l.-w.) drying drugs are beneficial’ Swv. 592, 19-20: Xak. xi ol anıñ bolqîn kuzittu: ahpal-ı- tatim ‘he excited a desire for food in him’; the original (sound) of the -z- was -r- as if someone had dried (caffa, i.e. emptied) his throat of food and he longed for it; this is irregular (səfdə) because (sic) the Caus. f. of Intrans. V.s is formed only with -r- Kaş. II 306 (kuzutur, kuzutmak; in all cases spelt kurtur-, but under the cross-heading -z-).

D kaztur- Caus. f. of kazu-; s.i.a.m.l.g. Xak. xi ol aqar kuqî (MS. apparently kəqî) kazturi: ‘he gave him the task of digging (hafr) a well (Kaş. inadvertently ‘canal’) and he dug it’ Kaş. II 190 (kazturmur, kazturmak); xiii.(?) Tef. kazdur- ditto 193: Çağ. xv ff. kazdur- ‘to order someone to dig’ (handa) San. 273r. 1.

Dis. ĞZG

D kazuk Hap. leg.; Pass. Dev. N./A. fr. kaz-; not to be confused with later forms of kazguk. Cf. kədik. Xak. xi kazuk arık ‘a canal which has been dug’ (mahfur) Kaş. I 182.

D kizgît Dev. N. fr. kiz-; ‘punishment’, lit. ‘something which makes a man blush’ N.o.a.b. Uyğ. vii ff. Bud. U II 26, 14 etc. (2 kin): Xak. xi kizgıt al-nakâl ‘a public or exemplary punishment’; the man is
publicly disgraced (yuṣfa) for a crime, and punished for it (yuṣfa ʿalaṣṣa), while others look on and reproach him (yansar minhu) Kāz. I 451.

D kāzģuk Conc. N. fr. kāz-; 'a peg driven into the ground'. Sīām. lg. usually as kāzīk (not to be confused with kāzġuk above). L.w. in Hungarian as karū. The Xak. form is Hap. leg. and seems to be a parallel Dev. N. fr. kāzin-. Cf. talīgūk. Uyğ. viii ff. Man. (her black-coloured nipples are) kāzġuk téq M II 11, 18: Bud. (I cut the magic spells of all these demons with a sword and) vacr uze kāzġuk tokuyrmen 'they let them down with a uva'ra' U II 61, 18; a.o. do. 62, 19 (on p. 102 there is a picture of such a kāzġuk; there are others in Pfahl.;) (just as when one) temir kāzġukūg yérke tokisar 'drives an iron peg into the ground' TT IV 12, 43–3: Civ. yérde kāzġuk bekürī tokuyrmen 'I will fasten a peg firmly in the ground' TT I 185–6: xiv Chin. – Uyğ. Dict. 'the Pole Star' altun kāzuk (lit. 'golden peg') Ligeti 165; R II 383: Xak. xi kāzġuk (vocalized kāzūug, but under fa'la'll) 'a peg' (al-watad); hence the Pole Star (al-qutb) is called temir kāzġuk (ditto), that is 'iron nail' (mismār) because the sky revolves on it Kāz. III 383; a.o. III 40 (yultuz); xii (? ) Tef. kāzuk (tent) peg 193: xiv Muh. al-watad kāzuk Mel. 60, 3; Rif. 169; wata-dul xayma 'tent-peg' kāzuk 76, 11; 180; al-qutb temir kāzuk 79, 8; 183: Çag. xiv ff. kāzġuk (spelt) (mix bi buzurg 'a large nail'; (2) sitāra bi qutb-i šināli 'the Pole Star', which is an expression for cuddy (same meaning); they also call it temūr kāzuk San. 237v. 1; in 45v. 14 it is said that ekseri, a Greek l-. w. in Rīmī, means 'a small nail (mix) used in carpentry', and that large ones fixed in the ground are called kāzuk): Xwar. xii (? )(a mole on the forehead) altun kāzuk téq Ofg. 49: Kiv. xiv kāzük al-watad Id. 71: xiv al-cudayy temir kāzuk, meaning that it is fixed and does not set Kāz. 58, 7.

E kūzgak See kūsagak.

D kūzgūl Dev. N./A. fr. kīz-; 'reddish'. Survives with the same meaning in NC Kīr., Kızgūl (sic); in other languages prob. absorbed by kizl. Uyğ. viii ff. Civ. kūzi kūzgūl (kızgul) bolūr 'his eyes become reddish' TT VIII 1.6: Xak. xi kūzgūl (MS. kūzgul) at 'a horse which is somewhere between blackish and greyish' (?; al-əthyl wal-əshab) Kāz. I 483.

D kāzğan Dev. N. fr. kāz-; in its etymological meaning noted only in Kāz. and San.; San.'s first translation seems to supply the transition to 'cudgulion', which is the meaning elsewhere. This meaning, which sīām. lg. must be a very old one, as the word in this meaning survives in Cuv. xuran Asqh. xvi 216. L.w. in Pe., etc., Doerfer III 1390. Xak. xi kāzğan yěr 'ground which is full of banks undermined by water, crevices, and cracks' (curfə wa axaqaq wa suqqaq) Kāz. I 439 (prov.): xiii (? ) Tef. kāz'ul 'cudgul' 192: Muh. (among household utensils) al-qāzgān (sic) Kāz. Mel. 68, 14; Rif. 169: Çag. xv ff. Kāzğan 'a circular object made of wood and reeds'; when they take a cudgul (dīg) off the stove (dīg) they place it on it; the author of the Burkān-i Qāfi recorded it as Pe. and translated it dig; it also means 'digging, dug, to dig' (kaandara wa kandara wa kandan) San. 273r. 27: Kāzğan (1) 'a kind of small large-bore cannon' (tip) (quotn.); (2) dig-i tabaxi 'a cudgul for cooking'; (3) 'a large bottle' (rikāx-i ḫahim); (4) a tribe of the Salur Türkmen use this word as a lively cry for one of their sections (fīrq) when they pitch camp; (5) the name of an emperor (pādīşāh) of the family of Čingiz (details given); (6) one of the kingdoms (mamlakat) of Rūs; in all six meanings also pronounced with ęg, i.e. Kāzğan do. 273r. 22: Xwar. xiv kāzğan 'cudgul' Qutb 137; Nahc. 125, 9; Kom. xiv ditto CCC; Gr.; Kiv. xii al-qidrul wal-mirāq 'a copper cooking-pot or cudgul' Kāzğan, also called Kāzğan Hou. 17, 8: xiv kāzğan 'a large copper cooking-pot' Id. 71: xiv (among household utensils) al-dast 'copper pot' Kāz. Kav. 64, 6; qdr Kāzğan Tuh. 29b. 4.

Kuzgün properly 'raven', but also used for other large black birds. Sīām. lg. w. minor phonetic changes, sometimes metaphor, for 'greedy' and the like. L.w. in Pe., Doerfer III 1480. Türkūl vii ff. Kuzguni 竘gacka: barmiš 'they tied a raven to a tree' IrkB 14; a.o. do. 54 (yalvar- ); Uyğ. vii ff. Bud. Kuzgün 'raven', usually in the Hend. kus Kuzgün 'birds and ravens', is fairly common PP 1, 4: 75, 3; 80, 4 (kom-); U II 32, 5; TT VI 59: Xak. xiv kuzuğan al-qidrul 'raven' Kāz. I 439 (prov.); a.o. III 49, 26; KB kara Kuzgün erdilm 'I was a black raven' 1008 (see çal); a.o. 365 (tub); xii (? ) Tef. kuzuğan 'raven' 216: xiv Muh. al-zāq 'rook, carrion crow' Kuzgün Mel. 73, 3; Rif. 175: Çag. xiv ff. Kuzuğan (spelt) 'a large black raven' (or crow, kulğ) also called ęg San. 287r. 26 (quotn.); reverse entry 262v. 16: Xwar. xiv Kuzuğan 'raven' Qutb 147: Kiv. xiv Kuzuğan naw 'minal-ğurāhān 'a variety of crow', with a long bill and a long tail Id. 71: xiv al-ğurābul-l aswad 'black crow' Kuzuğan Kav. 62, 14; Tuh. 26b. 3 (karğac).

D kazuğanç Dev. N. fr. kazuğan-; survives only (?) in SW Az. čaŋgan; Osrn. čaŋgan; Tkm. čaŋgan 'profit, gains, earnings'. Türkūl vii ff. čiğan er ęğli: kuzuğantša barmiş 'a poor man's son went out to earn money' IrkB 30: Uyğ. vii ff. Burx. (the common people, ... kuzuğantša teleyir 'seek to earn money' TT VI 12; or if he goes trading) Kuzuğanč ükkilir ęşlur 'his profits increase' (Hend.) do. 104; o.o. PP 12, 2 (uze); 13, 1–2; 16, 4; Kuan. 77 (čaŋgan-): Xak. xii kuzuğanč al-kash 'earnings, profits' Kāz. III 386; KB saray ol ajen kör bu čaŋganč yérli 'this world is a merchants' inn, a place for making profits' 1444: xiii (? ) Tef. kuzuğanč (mis-spelt harkanč) čaŋganč 'profits' 193, 201: xiv Muh. al-kash čaŋganč Mel. 85, 1; Rif. 191: Çag.
D kazağ-

basically 'to earn (wages by labour), to gain (profits by trade)', with some more general meanings; Refl. f. of kazğa-; morphologically this could be a Den. V. fr. kazığ Dev. N. fr. kaz-, but the semantic connection is tenuous and it is more likely to be a very old V. in -ğ-. Survives only (?) in SW Az., Tkm. gazan-; Osm. kazağ.- Türk ö kazağ- is fairly common; (1) without an Object it seems to mean 'to strive for success'; (e.g. (when I came to the throne I did not sleep by night or rest by day, together with Kül Tegin and the two şağs) ölüm; yettü: kazağımın ançası: kazağımıp 'I nearly worked myself to death; and so striving ...' I E 27, I E 22; (2) governing él, with or without törük, it means 'to strive to acquire', e.g. I E 9 (1 él); I E 36 (yêged); (3) otherwise it means 'to acquire', e.g. kamîzım ölçümiz kazağımızın boşun atı: küslı: yok bolmaçun: 'may the fame and reputation of the people whom my father and ancestors acquired not perish' I E 26, I E 22; a.o.o.: VIII ff. Yen. élîçû üçûn kazağanu: 'striving for success on behalf of your realm' Mal. 26, 4; él-çôr élîçû: kazağımım 'I strove for the success of El-çôr's realm' do. 32, 8; Uyû. VIII ff. Bud. kazağan-, which is common, normally means 'to acquire, earn', e.g. kâp kazağansar 'if a father acquires (wealth)' PP 8, 3; ağı barrım kazağansar 'if one acquires treasures and property' do. 12, 7; a.o.o. ad. 14, 4; yîmiş kazağanims 'collected and acquired' U II 34, 13; atamiz kazağanims tavarniş 'the property acquired by our father' U III 81, 13; (Kuan-şîm-i Bodhisattva) ertîlû ülksê edêli kalan kazağanur 'acquires (i.e. performs) very many good deeds' Kuan. 77; a çevih bilge bilig kazağan ertîlû ülksê kazağanims üçûn 'because he has acquired very many (clever) devices (Hend.) and (much) wisdom' do. 187–8; O. Kûr. IX ff. (I went to the emperor of China and because of my many virtues and toughness) kazağan- dim 'I acquired' (gold, silver, etc.) Mal. 11, 9; xanîçî yoklayar kadaşlarûcû kazağanur: 'your xarâr rises in importance, your kinsmen gain (wealth)' do. 25, 6 (?so read, but the text is not reliable): Xak. xi+ ek tarâv kazağandu: 'the man acquired (kasaba) wealth' Kâz II 249 (kazağanur, kazağannak; verse): KB (if a man takes my words for his companion) kûmûg kazağanur 'he acquires silver' 180; (the sword holds the realm and) boşun kazağanur 'acquires people' 2714; o.o.o. 3666, 3923; XIII (?) At. kamûg kazağanîlî ajun mâlimi 'after acquiring all the wealth in the world' (he could not enjoy it) 273; Tef. kazağan-/-kadağan-/-kazağan- 'to acquire' (wealth) 192–3; XIV Muh. hâsala 'to acquire kazan- Rif. 107 (MS. karan); al-ťahsil kazağanmak (this must have been the translation, the edition has korkutmak) Mel. 36, 1; kazağanmak Rif. 121 (MS. karanmak): Çağ. XV ff. kazağan- (spelt) kâb wâ tahsil kârdän; also pronounced kazaan- San. 273r. 3 (quotns.): Kom. XIV 'to acquire' kazaan- CCI; kazağan- CCG; Gr.: Kom. XIII takasma 'to seek to acquire' kazaan- (MS. karan-) (and kazaç eyle-) Hou. 38, 16: XV haysala kazaan- Tuh. 136. 12.

D kizgûr- Hap. leg.; Caus. f. of kiz-, lit. 'to cause to blush'; cf. kizgût, kizil. Xak. XI ol anî: bu: istera: kizgûrdii: 'he inflicted exemplary punishment on him (nahala bihi) and made him experience the evil consequences of it so that he should not do it again' Kâz. II 194 (kizgûrûn, kizgûrma: a.o.o. 202, 22.

SD kuzgûr- (kudgûr-) Hap. leg.; Inchoative f. of kuz- (kudj-) ; the word is clearly spelt kuzgûr- and, as it is Kip., this may be correct, but it is listed between kudgûr- and kurgûr-, so the original text should have had kudgûr-. Xak. xi kar kudgûrî: (in the MS. the -g- has both fathâ and kasra) 'the snow came in masses like flocks of birds' (qa'ib bi-lâyân) Kâz. II 193 (kuzgûrî, kuzgûr-)

Tiris. V. GZG-

D kizgûrtan- Hap. leg.; Refl. Den. V. fr. kizgût. Xak. xij 8štîn kizgûrtandii: 'the man was deterred (imtanad) 'from the act, when he realized the evil consequences of it and was put to shame (iftada) over it' Kâz. II 271 (kizgûrtanûr, kizgûrtanmak).

D kizîl Intrans. Dev. N./A. fr. kiz-; 'red'. S.i.a.m.l.g.: 1.-w. in Pe., etc., Doerfer III 1481. Cf. 2 nl. Türk ö kizîl kanîm 'my red blood' T 52: VIII ff. kizîl kaya: 'a red rock' IrKB 51: Uyû. VIII ff. Bud. kizîl sağzîan 'the red magpie' (name of a star) T.T VII 95; Civ. kizîl ordûluğ having 'having a red palace' T.T VII 13, 34; kizîl çûndan 'red sandalwood' H I 91; a.o.o.: XIV Chîn.-Uyû. Dict. chîh 'red' (Giles 1697) kizîl ligeti 167; Xak. xij kizîl al-âhmar 'red' of anything (prov., verse); Kizîl the name of a river in Kâsîr (verse) Kâz. I 394: I 40 (2 ej); a.o.o.: KB (in the spring the trees adorn themselves with mauve, crimson, yellow, blue, and) kizîl 67; o.o.o. 120, 954, 2312 (alçet), etc.: XIII (?) At. 26 (2 ej); Tef. kizîl 'red' 207: XIV Muh. almarûl-şâ' 'red-haired' kizîl saç Mel. 46, 5; Rif. 139; o.o.o. 6, 2–5, 78, 1, 188; 181: Çağ. XV ff. kizîl (1) urs 'red'; (2) şîkar wa şadid 'manifest, intense'; (3) 'a kind of red bird'; (4) 'a kind of falcon' San. 296V. 9 (quotn.; followed by several plr. beginning with kizîl): Xwar. xii (?) 8sta kizîl 'as red as fire' Oğ. 6; kizîl kizîl 'deep red' do. 166; Kom. XIV 'bright red' kizîl CCI; Gr.: Kom. XIII al-âhmar kizîl Hou. 31, 2; XIV ditto; kizîl kizîl al-şadidûl- humadî İd. 71.
D 2 kızlan- Hap. leg.; Refl. Den. V. fr. 2 kız; Xak. xi ol bu: atığ kızlandi: 'he reckoned that this horse was expensive' (gâli) Kaş. II 251 (followed by 1 kızlan-).

D kızlas- Hap. leg.; Recip. Den. V. fr. 1 kız; prob. used only in Ger. in -u: Xak. xi ol menli birle: ok att: kızlaşı: 'he had an archery competition with me, making the stëke a slave girl' (wa ça’alâl-xatar baynanâl-êriyê) Kaş. II 221 (kızlaşı:ur, kızlaşma:k).

Tris. GZL
D kızlan:mak Den. N. (pejorative) fr. kız; 'measles'. The -I- was elided at an early date. Survives as kizamîk or the like in SC Uzb.; NW Kaz., Kunyk; SW Osm., Tkm.; most other languages use kızıla in this sense, but SE Türkî kızîl (ağriği), and the NE languages the Russian l.-w. kor'. Uyğ. viii fr. Civ. kızamuk ünûn karınî ötmeser 'if a man develops measles and becomes constipated' TT VII 22, 16: Xak. xi kızlan:mak al-îşaba xê bo buatar mitêhê 'measles and similar eruptions' Kaş. I 528: Çaq. xv fr. kızamuk 'illati-îhâba San. 296v. 4.


Tris. GZM
S kizamuk See kızlan:mak.

Dis. GZN
S kağan See kağzân.
S kağan See kağ:ın.

F kıznak 'treasury'; the Ar. word xasîna seems to have become kıznak or the like in some Middle Iranian language, fr. which it was borrowed by Turkish. N.o.a.b., but l.-w. in Pe., etc., Dörfer III 1485; the original Ar- word was also an early l.-w. in Turkish, the first occurrence being in Xak. xiii (?) KBVP 13, 51. Uyğ. viii fr. Bud. kıznakka (transcribed kiznakka) kirîp (a thief) 'entering the treasury' U II 76, 2: xiv Chim.-Uyğ. Dict. k'o 'treasury, storehouse' (Giles 6,279) kıznak Liğeti 165: Xak. xi KB açti ağı kıznakki 'he opened the treasury' (and distributed alms) 1034; (if a skilled Secretary watches the incomings and outgoings) kıznak tolur 'the treasury fills' 5913: xiii (?) Tef. kağnak(k)a (sîc) kirîlg 192.

D kazınak See kağzûk.

Dis. GZN
D kağzin- Refl. f. of kazîl-; s.i.s.m.l., usually as a Pass. Xak. xi (ol) özgüge kuðuq kızändi: 'he made it his business to dig (hafr) a well for himself', also for 'to pretend (to dig)' Kaş. II 15 (kızınu:ur, kızına:ka:k).

V[D] kozan- (kaçan-) Hap. leg.; no obvious etymology, prob. a mere jingle with
bezen-. Xak. x1 ura:ğut bezendi: kozandı: 'the woman adorned and ornamented herself' (taharracat . . . wa tasayyanat) Kağ. II 155 (kozanur, kozanmak).

Tris. ĞZN
D kazındı: Pass. Dev. N./A. fr. kazın-; survives with same meaning in SW Osm. Xak. x1 kazındı: toprak nabişatu'l-turâb 'soil that has been dug out and heaped up' Kağ. I 449.

PUD kazıŋku: Hap. leg.; this word shares a separate section with karaqğu; and final -ğu: might have been expected; if so, Dev. N./A. fr. kazın-, but the semantic connection is nebulous. Xak. x1 yip kazıŋku: boldı: 'the string was knotted (iňa$qada) and very much tangled' (iňa$adı) so that it could not be disentangled (yomqari) Kağ. III 388.

Dls. ĞZR
D kizar- Comparative f. in -räk of 2 kûz; n.o.a.b. Xak. x1 KB tirlîlikte kizarak bütün çın kişi 'one who is the rarest of living creatures, an honest, upright man' 1724: xí(h)? At. 444 (2 kûz).

Dls. V. ĞZR
D kizar- 'to be, or become, red'; obviously connected w. kiz-; prob. Intrans. Den. V. fr. a homophonous N. *kiz different fr. 1 and 2 kiz. S.i.a.m.lg. Xak. x1 kizar: nemy 'the thing was, or became, red' (i$marrâ) Kağ. II 77 (kizarur, kizarmak); 'verbs ending in -r-

fall into three classes; (i) there is a N./A. (ii):m and the verb is compounded (ruki$bâ) from it, e.g. ton kizardı: "the garment was red" (ahmarra), the origin is kizîl erdi: sâra ahmar, the lâm and hamza were elided, and it became a genuine (mahd) verb' II 163, 14: Çağ. xv ff. kizar- surx ʔudan 'to be, or become, red' San. 295v. 15 (quotns.): Xwar. xiv ditto Qütb 149: Kom. xiv 'to glow with heat' kizar- CCG; Gr.: Kip. xiv kizar- ihmarra ld. 71: xv ditto Kav. 5, 13; hammara kizar- Tuh. 13b. 5; a.o.o.

D kizar- Caus. f. of kizar-; s.i.a.m.lg. Uyğ. vii ff. Bud. (the lords of hell beating them) kizartmiş [emir]lîq berrgen 'with red hot iron rods' TT IV. p. 18, note B 7, 7; Xak. x1 ol kizar: nemy: hammara'l-ʃay 'he made the thing red' Kağ. III 431 (kizartur, kizartma$k): KB (when the rulers are not wicked) lsız ol éle sevi$nîn kizartmaz me$pîz 'they do not make the wicked man's face glow with pleasure in that realm' (or 'the wicked man does not make his own face glow . . .') 892; o.o. 1287, 2185, 2384: Çağ. xv ff. kizar- (spelt) surx hardan 'to make red' San. 295v. 27 (quotn.): Xwar. xiv ditto Qütb 149.

Dls. V. ĞZH-
D kazîs- Co-op. f. of kaz-; s.i.s.m.l. Xak. x1 ol ma$nâ: yer kazî$du: 'he helped me to dig (fi bafr) the ground' (or something else); also for competing Kağ. II 100 (kazîsun, kazîs- mak): Çağ. xv ff. kazîs- (spelt) bâ-ham hâdan 'to dig together' San. 273r. 2.
INITIAL POST-PALATAL PLOSIVES

Preliminary note. As pointed out in Studies, pp. 131, etc. there is good evidence that, although in Türkü there was only one, unvoiced, Post-palatal initial, and the position was prob. the same in Uyg. and Xak., in an earlier stage of the language both voiced and unvoiced Post-palatal initials existed. Where such evidence exists regarding a particular word, (¬) is added after the heading.

Mon. GE

*ğè: (¬) 'back, behind', and the like; and noted in the unsuffixed form but see ké:dim, ké:n, ké:rü:

kù: 'rumour, fame, reputation', and the like. Fairly common down to x both by itself and in Hend., but survives only in NC Kir. kù:; syn. w. çâ:w: q.v. The theory in TT X, p. 29, note 440, that this is a l.-w. fr. Chinese hao 'mark, designation; to call out' (Giles 3,884; Middle Chinese jâo) is unconvincing. Türkü viii tašra: yoryür têyen kù eçilip 'hearing the rumour that he had marched out' I E 12; (because he fought so much against the Chinese and displayed toughness and manly virtues) kù: bûnç: tüt di: 'he acquired so great a reputation' Ir. 12; o.o. I E 25, II E 21 (1 a:t); II E 22, 36; Uyg. ix soru:ğum 'my fame and reputation' Suct 4: viii ff. Man.-A. Küs:k 'his reputation' M I 21, 1 (i); a.o. do. 26, 27–8 (1 a:t); Bud. ol edgû kù at tört bulunda yağdûlt 'that good reputation was spread in all quarters of the world' PP 7, 1; o.o. Hüen-ts. 156 (kellig), etc.: Civ. atîn kûŋ TT I 43; 156: Xak. xi kù: al-sît bayân-l-nâs 'fame among the people'; hence one says küllûg bilge: 'a famous sage' Kaq. III 212: KB küs:l çavî 'his fame and reputation' 87, 102, 458, 1711, etc.

Mon. V. GE

Vü kû:- pec. to Uyg. and used only in Hend. w. közdet-, usually in the phr. kûyl közdet tut- 'to protect and keep', but apparently the basis of 3 kûl, q.v. Uyg. vii ff. Man. kop ağa tuğdûn yarin keçe kûyl közdet tutmaklari bolzûn 'may they be protected and kept from all dangers (Hend.) early and late' M III 36, 4–6 (ii) (1 3 4–6 (i)); a.o. TT IX 55: Bud. küyl közdet, usually w. tut- is common U IV 36, 81–3 (açn-); o.o. Swv. 192, 20; 401, 8; 448, 5; 552, 7: Usjp. 60, 1b., 6–7; 106, 14; öz etözûn kûlke közdetmek 'to protect (Hend.) his own body' Tȝ. 50a. 1–2.

Mon. GB

klb: (¬) originally 'mould, model' in a concrete sense, in Öğuz it early acquired the metaph. meaning 'likeness, resemblance', and with the Poss. Suff. -l: klib: (gilbi) came to be used as a Postposition meaning 'like'. As a N. n.o.a.b., but the Postposition survives in SW Az. ki:mì; Osm. gilbi and in some other languages in altered forms like NW Kâz. k bé:kk/kûk (for klib: ök). Cf. sa:n. Uyg. viii ff. Bud. (later teachers must realise that you are) yaq kib yalpulklarida üstünkkı kîl 'supreme among men who are models and examples' Hüen-ts. 2110–11: Xak. xi kib: 'a mould' (gilb) for anything; one says kerpîç kib: 'a brick mould' Kæ. III 119 (and see Öğuz: xii (?). Tef. kibl (bor. kebi) 'like' 168; biglü 'like': Çaq. xv ff. Klib: an Adv. of Comparison meaning 'like, resembling' (mi:t wâ mândand) placed after words Sân. 311v. 1 (quoth.); biglî mândand do. 148r. 10 (one Çaq., one Rûmi quoth.): Öğuz xi kib: 'likeness, resemblance' (mi:t wâl-sîbî); hence one says bu: er anî kibl: 'this man is like him' Kæ. III 119 (but yağmur kib: 'like rain' I 272, 18; kuşlar kibl: 'like birds' I 483, 22; it kibl: 'like a dog' III 23, 2; körum kibl: 'like boulders' III 61, 20 are all in Xak. verses): Xwar. xii kib (gilbi) and once biglu 'like' 'Ali 47: xiv kibl Qutb 97; kîblî MN 167; biglî do. 345: Kom. xiv kibl 'like' Cçî, Cçî: Gr. 142 (quoths.): Kip. xiv kib (¬; text keb) al-qalîbî; kibl: mi:t ld. 78; harfîl-taşbîh 'Adv. of comparison' gilbi: (sic) Bul. 16, 2: xv in a note on comparisons in Turkish it is said that there is no harf for this purpose but N.s like kibl/klib are used Kav. 28; 9; a.o. do. 25, 1; qalîb keb (sic) Tuh. 29b. 3; sinf wâl-nâzîr wâl-mi:t 'sort, kind, likeness' (teş and) kibl Tuh. 22a. 13; the indicators of comparison (alâmatul-taşbih) are (ogar) Tkm. oxanar, menzer, teş and kibl for what is near (li-t-qalîb) do. 80a. 11–13: Osm. xiv ff. biglî 'like'; very common down to xvi TT S I 96; II 138; III 90; IV 101; glibl is not listed in TTS.

1 kôp originally 'abundant, luxuriant', and the like. S.i.a.m.l.g. except SW for 'much, a great deal, many'. Although listed in Red. it became obsolete in Osm. in about xvi, and is described by Sami as Çaq. Uyg. vii ff. Man. (in the spring the trees become) semiz âşirin yağlıg küçük köp bedûk 'swelling, colourful, full of sap and vigour, luxuriant and large' Wind. 19–20: Civ. urbuxum köp boît anî teg ök baglarin köp kalti 'our taxes (Ar. rub 'quarter (share)') have become heavy, and like this most of the gardens have come to a standstill' (Usjp. 22, 49 ff. as revised in). Rahmeti (Arat), Uygurca yazlar arasinda, Istanbul, 1957, lines 55 ff. Xak. xî köp neip 'anything luxuriant and abundant'; hence one says köp saç 'thick (catal) hair'; (in a prov.) köp sôgütke: kûs konar 'the bird alights
on the willow-tree with luxuriant branches' (al-multaffati'l-ayyām) Kaş. I 319; a.o. II 328, 17 (tereq); KB (all this work) baş ağrılır köp ol 'is a severe headache' 421; bu belgik ilgide teşekkür 'make yourself abundant' (ly helpful) in the affairs of this government also) 430; köp altun kümüş 'quantities of gold and silver' 1544a. (spurious verse): xiii?? (at). Postscript köp ğelir körbüz 'we see many people' 511; Tef. köp māl 'abundant wealth' 185; Çağ. xv ff. köp ('with -p') çok 'much, many' Vel. 326; köp (spelt) biyår ditto San. 302r. 21 (quotn.): Xwar. xii köp 'many' 'Ali 49: xiii?? ditto, common in Oğ. 20, etc.: xiv ditto Qutb 100; MN 34, etc.; Nahec. 33, 11: Kip. xiii al-kafır 'abundant, much' köp (also ülț; Tkm. telîm, bol (MS. yv?):) xiv köp ('with -p') al-kafîr; bu: köptür hâdâ kaftîr; also çoktîr ('with ç'); ülțütür ve delimdir hâda kaftîr Id. 78: xv kaft köp (gok) iâyil, sic) Tuh. 30b. 3; kârura (gok bol-)köp bol- do. 31b. 3: Osm. xiv to xvi köp 'many, much' in several texts TTS I 499; II 658.

2 köp Reduplicating Prefix see kök.

köp (kül-p): 'an earthenware jar or jug'. There seems to be good evidence both for -û- and -p-. Survives only?) in SW Az. köpe; Osm. köp. Türkü viii ff. ilk: köp bengil: 'two jars of beer' Tum. IV 10 (ETY II 96): Uyğ. vii ff. Civ. yarin köp bor 'half a jar of wine' USp. 32, 11; bir köp küçük bor 'one jar of Kucha wine' do. 35, 5 (third word uncertain, but certainly not 'strong' as R. suggests): Xak. x xii köp (or köp?) al-dann 'earthenware jar' Kaş. III 119; I 154 (açiz-); III 253 (açiz-): 325 (giz:ma-) and three o.a. all spelt köp and translated al-dann or al-hubb 'large jar': Muh. (?) (under 'wine merchants' equipment') al-xabîya 'a large jar' köb Rf. 162 (only): Tkm. xiii al-xabîya va huvel-a-sîr (same meaning) köp (-b) Hou. 17, 5: Kip. (?x) xiv köp ('with -p') al-sir Id. 78: xv sir köp (-b) Tuh. 18a. 8.

Mon. V. GBE-
kev- (g-) 'to chew', with some extended meanings; survives only?) in SW Osm. kev-. Xak. x er söžül kövdil 'the man was indistinct (talaclaca) in his speech'; its origin is the phr. tanqum; kövdil 'he chewed (taka) the gobbet of meat in his mouth but did not swallow it' (tâ yobtal) Kaş. II 16 (kevc, kevme); kövdil: kövdil avhandi qawwutuha 'I weakened his strength' I 167, 10; kütüfn kevc: yuva'ifihu 'it weakens him' III 288, 15.

köp- 'to swell, foam, boil over'. Not noted before xiv, but see Köpük; survives in NE, SE, and NC Kur. Korn. xiv 'to swell' köb-CCG; Gr.: Kip. xv fâra 'to boil over' (taş-?) köp-(-b-) Tuh. 288b. 1: Osm. xvi köp- 'to swell'; in one text TTS II 658.

DIS. GBE
kibe (gebe) See kéber-.
kibe: pec. to Kaş. Oğuz. x1 kibe: al-na'dra mina'l-ayyām 'a short period of time, a few days'; hence one says kibe: boldı: ma'daf burha mina'l-zamān 'a (short) period of time passed' Kaş. III 217; a.o. do. (büte):

D kibi: See kibb.

kûpe: originally 'a small metal ring'; hence, by itself 'an earring' and in the phr. kûpe: varık one of the 'rings' making up chain-mail. An early L.-w. in Mong. (and thence Pe.) as kûpe, see Doerfer I 346. Survives in NE Şor kûbe 'a ring in harness'; NC Tara, Tob.; NW Kar. L. kûbe 'chain-mail' R II 1517; SW Osm. kûpe 'earring'. Türkü viii ff. Miran A.8 (ETY II 64; yarık): Xak. xii kûpe: al-qur't 'earring'; kûpe: varık al-dir'mina'l-hadid 'an iron coat of mail' Kaş. III 217; a.o. III 15 (yarık): xiv Muh. (after al-cawṣan yarık) al-saradiya 'a coat of mail' kûpe: (-b-) yarık Rf. 173 (only); against halqatul-ta'n 'earring' ısırqân: (not an ancient word) one MS. has kûpe: in the margin Mel. 53, 9; Çağ. xv ff. köbe 'fringe, edging' in San. 302v. 6 is a Mong. L.-w.; kûbe the Mong. form occurs in the Çağ. translation of the Muqaddimatul-'Adab, see Doerfer, op. cit.): Korn. xiv 'a coat of mail' kûbe CCI; Gr.: Kip. xiii (under 'military equipment') al-saradiya kûpe: (-b-) Hou. 13, 15: (under 'clothing') al-halq wa'l-asnâf 'rings, earrings' kûpe: (-b-) ısırqâk: do. 18, 1: xiv kûpe: (-b-) al-qur't fil'l-ul'ân also used for tiyâbul-barb 'battle clothing' Id. 78: xv al-saradiya kûpe: (-b-) Tuh. 18a. 5: Osm. xviii kûpe 'with -p' in Rümi güvârâ 'earring' San. 302v. 8.

Dis. V. GBE-
kebî: 'to become more or less dry, to dry partially' (Intrans.); usually of clothing(?). Survives as kebî-, kepî-, and the like in ŞE Türkî, NE Kzx. and some NW languages. Xak. x x x kebî: câcca a'dil-l-taṣb mina'l-balâl va ɣayrîh ba'dil-caf' 'the surface of the garment dried from the moisture (etc.) partially' Kaş. III 257 (kebîr, kebî: mek):

*küve:- See kuveân, kuveç, kûveç.

küblî: 'to quilt, oversee', and the like. Survives only?) in NE Tob. küblî- 'to whip, oversee' R II 1519. Xak. x x x ol ton küblî: dârâbâl-taṣb tadriba(n) 'he quilted the garment' Kaş. III 257 (küblîr, küblî: mek); Kip. xiv küblî: dârâbâl-taṣbûl-tašbûl 'to quilt a lined garment' Id. 78.

Dis. GBC
küvec survives in SW Az. küvec; Osm. güvec 'a flat, shallow earthenware cooking pot'. The exact meaning in Xak. is obscure; as Brockelmann points out al-nayraki is an error for al-nayyaki (Dozy II 631); the meaning is prob. 'a curb bit'. The connection between the two meanings is obscure. The spelling with -w- in Kaş. is deliberate, since it is under the
heading 'fa'al mina'l-waw, but cf. küveçiliğ. The word may be foreign; cf. kuzeq. Xak. xi küveç yügüün al-lizamūn'li-nayzaki (so read) 'a curb bit' (JJ) Kaṣ. III 163: Xwar. xiv küveçnil (so spelt) aşgī aşçım erdi 'the mouth of a cooking pot was open' (and a sparrow fell in it and died) Nahc. 193, 6; o.o. 28, 17; 29, 17.

VU?F küvijl Hap. leg.; the -I suggests that it is a Sogdian l.-w. Xak. xi küvij ('with -I') wash qull šacara büllya 'the interior of a rotten tree', for example a decaying willow; and one says küvijl turma: 'a rotten (al-fānī) radish' (etc.) when it has lost its taste Kaṣ. I 366.

F kevčl: Hap. leg.; prob. a foreign unit of weight, but morphologically unlike Chinese. The rīl varies widely from place to place, and its value here is unknown. Xak. xi kevčl: mikiyül li-Kašqar ilâ Uygür 'a Kašqar unit of weight used as far as the Uygur (country); it contains ten rīls Kaṣ. I 417.

F köpçük survives in NC Kr. köpçük 'under-saddle horse-cloth'; Kzx. and NW Kk. köpslık 'pillow' Nog. dito 'saddle-pad; nave of a wheel'. The obvious semantic connection w. köpen, köpsün, inexplicable by Turkish morphology, suggests that all three are l.-w.s Oğuz xi köpçük al-mišara 'under-saddle horse-cloth' Kaṣ. I 478.

Tris. GBC

D küveçiliğ Hap. leg.; P.N./A. fr. küveç. Xak. xi kuveçiliğ kürmes: al-lizam ida kana nayzaki (sic) fa-нима-l-faras là yarmah va là yarmah 'when the bit is a curb (?) the horse does not run away or kick' Kaṣ. III 256, 4; n.m.e.

Dis. GBD

kebét 'shop'; a l.-w. as kebid in xiv Mong., see N. Poppe, The Mongolians Monument in. hPags-pa Script, Wiesbaden, 1957, p. 125, but not sur. Survives in NE Tob. kibit; NW Kr. kibet; Kaz. kibet R II 1197, 1400, 1416; most modern languages use l.-w.s, generally PE. duḥbān, for 'shop'. xiv Chin.-Uyg. Dic. či mien 'shop' (Giles 9,493 7,886) kebét Ligeti 171: Xak. xi kebét al-ḫānit 'a shop' Kaṣ. I 357: KB kebet keḏ bezedin 'I have ornamented my shop well' 5108: xiii (?) Tef. kebet 'shop' 168: Xwar. xiv ditto Nahc. 267, 4: Kom. xiv ditto CCI; Gr.

?F kövodöl (g-) 'the trunk, that is the human body without its extremities', and, in the early period, more particularly 'a dead body'. Survives in NC Kr. köd-don and in distorted form in NC Kzx. kmdwe; SW Uzb. gavda; NW Kk. gwywa/kmdwe; Kaz. gwyda; Nog. kmdwe; SW Az. kmdwe; Osm. gwyda and perhaps Tkm. gvwre. There is an obvious semantic connection with gwyre, inexplicable by Turkish etymology, which suggests that both are l.-w.s. The evidence for g- is unusually strong. Uyg. vii ff. Bud. Sanskrit uparatāni kadeparāni (for kulevarāni) 'dead bodies' ölmüş kövtdol: ermeser (-t- = -d-) TT VIII D.26; ol tınlığlarını kövtdol etiži üze saçsar 'if one makes a libation over the (dead) bodies of those mortals' U II 44, 39-40: Xwar. xiii (PU) kövde 'body' Alt 55 Kip. xiii (among 'parts of the body') al-cafi'ta 'the trunk' (VU) kevde: (unvocalized) Hou. 21, 20.

Dis. V. GBD-

D kebit- Hap. leg.; Caus. f. of kebit- . Xak. xi yel tonuğ kebbitli: 'the wind partially dried (acafta . . . ba'da'l-catif) the garment' Kaṣ. II 298 (kebritur, kebtemek).

D köped- Hap. leg.; Intrans. Den. V. fr. koped. Xak. xi KB (his realm is well organized) xazina köppedür kutuq year 'h i s treasures become abundant, and his years are divinely favoured' 2262.

D kebit- Hap. leg.; Caus. f. of kubiti-. Xak. xi ol tonm kubiti: 'he gave orders for the quilting (bi-tadiš) of his garment' Kaṣ. II 298 (kubitur, kubitme).

D kevür- (g-) Hap. leg.; Caus. f. of kev-. Xak. xi ol ann küçin kevtürdi: kalifah man wahana quvuwatahu 'he made someone weaken his strength' Kaṣ. II 195 (kevtürür, kevtürmek).

Dis. GBG

kepek properly 'bran'; metaphor. 'scurf, sandruff'. S.i.a.m.l.g. with minor phonetic changes. L.-w. in Pe., etc., Doerfer III 1615. Cf. kavik. Xak. xi kepek al-nuwoł 'bran': kepeki yiça już: 'seed pearls': kepeki hasaza tu'l-ra's 'scurf' Kaṣ. I 390: o.o. II 310 (qilat); III 53 (yelpir): 101 (yelpli-): IV Muh. al-nuwoł kepeki Mel. 59, 4 (so spelt); Rif. 163: Kom. xiv 'bran' kebek CCI; Gr. Kip. xiv kepek (-b-) al-nuwoł Id. 78; Bul. 8, 8: xv ditto Kaw. 63, 14; Tuh. 36b. 3.

VU keviq Hap. leg.; not to be connected, as Atalay suggested with Çaq.' kevek 'empty, hollow' R II 1201, which is the Pe. word kewak used by Bahur. Xak. xi keviq (tā) unvocalized) 'with -g' gudrufa'l-ang 'the cartilage (? septum) of the nose' Kaṣ. I 391.

S kévük See 2 küvük.

köbeq (g-) 'navel'; a purely Western (?Oğuz) word, not noted before xiii but prob. older. Survives only (?) in SW Az. köbek; Osm. göbek; Tkm. göbek. Cf. kindik. xiv Muh. al-surra 'navel' köbek Mel. 54, 13 (mis-spelt ködel); Rif. 141: Çaq. xv ff. göbek (spelt maf 'nave1' San. 9021. 27. Tkm. xiii al-surra göbek (Kip. kindik). Hou. 21, 2: xiv köbek al-surra Id. 79: Osm. xv ff. göbek often noted in phr. TTS I 313; II 440; III 301; IV 345.

D külblig (sic, under fā'il) Hap. leg.; Dev. N. fr. küblī-. Xak. xi külbīl tadrīb'l-tarab 'quilling a garment' Kaṣ. I 408.
D köpük Intrans. Dev. N. (Conc. N.) fr. köp; 'foth, foam' and the like. S.İ.a.m.l. g. w. minor phonetic changes; SW Az., Osm., Tkm. köpük. L.-w. in Pe., etc., Doerfer II 1656. Türkü VIII ff. (I am a camel stallion) ürüğ köpük:külm:n saçarmin I scatter my white froth' Irk b 20: Uyg. VIII ff. Cív. (scatter pepper on the liver of a black goat, plunge it in the fire and) köpülkın alp 'take the froth from it' I I 35; a.o. II 12, 103: Xak. xî köpük zabadül'ma 'foam on water' köpük tu.fa ha tu l'esdr 'froth on a cooking pot' Kaş. I 390; a.o. III 135 (köl): Çağ. xxv ff. köpük ('with -p-') 'the foam (haji) which appears on the surface of water or oil'; in Ar. zabad San. 302v. 4: Xwar. xiv köpük 'foam' Qub 100: Kip. xiv köpük ('with -p-') al-rəğiwa 'foam' I 78; Bul. 8, 11 (misvocalized köpek): xxv ditto Tuh. 17a. 2.

Vu 1 kövük n.o.a.b.; (Vu) müst is Çičil; this word is so described in I, but not III. Çičil xî kövük müst al-daywan 'a tom cat' Kaş. I 391; kövük müst al-daywan III 165.

Vu 2 kövük (?köwük) 'straw'; n.o.a.b.; except in Kaş. the first vowel is -e-; as in Kaş. this word follows I kövük the -ü can hardly be an error for -e- but might be an error for -é-; cf. saman. Oğuz xî kövük al-tibn 'straw' Kaş. III 165; xiv Muh.(?) al-tibn ke:wük (waw unvocalized) Rif. 181 (only): Kip. xiii al-tibn ke:wük (unvocalized); also şala:m (Russian solomá); Tkm. saman Hov. 9, 14: xiv kövük al-tibn I 86; Bul. 7, 2.

D kevgêk (g-) Hap. leg.; Dev. N./A. (con-noting Habitual Action) fr. kev-. Xak. xî kevgêk (MS. kefgek) al-aştqi ál'adili yulaçic bi-kalamkhi 'a stammerer who is indistinct in his speech' Kaş. II 289.

D kevgín (g-) Hap. leg.; Pass. Dev. N./A. fr. kev-; lit. 'which is, or has to be, thoroughly checked'; Xak. xî kevgín aş 'tá ám gayr mécit' 'indigestible food', opposite to ciggin, wa hajdikkâ l-nabl 'also a plant' Kaş. I 443.

Tris. GBG

D kepeklîg P.N./A. fr. kepek; survives in SW Az., Osm. kepeklî (of flour) 'mixed with bran'. Xak. xî (after kepeklîk) and with -g 'an owner of bran'. Kaş. I 508.

D kepeklîk Hap. leg.; A.N. (Conc. N.) fr. kepek. Xak. xî kepeklîk 'a place where bran (al-nuxala) is produced' Kaş. I 508.

Dis. GBL

kevel pec. to Xak. Xak. xî kevel al- -farasuš'-läywi'l-çawâd 'a well-bred fast horse' Kaş. I 395; a.o. II 133, 13: KB 5369 (büktel), 5803 (I arkun).

F kevli: Hap. leg.; no doubt a l.-w. prob. Iranian (see cîvli). Gancâlî xî kevli: fi:hulu't-nahr 'the mouth of a canal' (or river) Kaş. III 442.

D köplüg Hap. leg.; dubious, if genuine, P.N./A. fr. köp; 'abundant'. The A.N. köp-lük is well authenticated. Uyg. VIII ff. Man. TT IX 85 (2 āğu): (Xak. xîn?) Tef. köp-lük 'abundance' 185: Xwar. xiv alarım köplük-kindin têpréldi yêr 'the earth shook because they (the army) were so numerous' Qub 100.

VU(D) küvlük Hap. leg.; prima facie a Den. N. in -lik or a Dev. N. in -ük but with no obvious etymology. Xak. xî küvlük 'a lump (bunduga) of mud used as a missile' (yurmâ bîh) either after being dried or before it Kaş. I 479.

Dis. V. GBL-

D kevil- (g-) Pass. f. of kev-; n.o.a.b. Uyg. VIII ff. Bud. küçim küsimin kevilü tükêldi 'my strength (Hend.) has been completely undermined' Hüen. 2071; a.o. Ste. 586. 21: Xak. xî er küvil: kevilda: 'the man's strength was weakened' (da'nsat) Kaş. II 137 (verse); no Aor. or Infin.); o.o. I 397, 8; II 13, 14 (same verse): Kip. xiv kevül: harima 'to be, or become, decrepit' Id. 86.

D kübil- (kübil-) Hap. leg.; Pass. f. of kübil-; perhaps misvocalized in MS. Xak. xî anj tom: kübildi: 'his garment was quilted' (durriba; ... tadribâ(n)) Kaş. II 120 (kübilür, kübilme).

Tris. GBL

?F kepeil: 'butterfly'; except in some NE, languages which use Mong. l.-w.s, the standard word for 'butterfly' in all Turkish languages, but in such a wide range of forms as to suggest that it is a l.-w. Survives as NE Alt., Leb., Tel. köbelik R II 1117: SE Türki képlek BŞ 523; képle/képle: jarring 170; NC Kir. köpolö; Kxz. köbelek: SC Üzb. kapakal: NW Kk. gübelek; Kaz. köbelik; Kumyk gümelek/göbelek; Nog. köpelek; SW Az. kepenek; Osm. köbelek; Tkm. köbelek. Xak. xî kepelek: al-farâsatu'llâti yaflit 'butterfly' Kaş. I 448: xîn(?) Tef. köbelek 'butterfly' 168; xiv Muh. al-farâs kebek: Mel. 74, 8; Rif. 117 (Ar. corrupt): Çağ. xxv ff. göpel (so spelt) kebek: Vel. 362 (verse); köpek (so spelt) 'an animal like a moth (pañsdîn) but bigger, with coloured wings, found in gardens' San. 302r. 28 (quotum): Kom. xiv köbelek CCG; Gr.

Dis. GBN

F kebin See kabin.

?F köben (?köpen) prob. a l.-w., see köp-çuk; survives in NE. Leb. Sga. köbben 'feather bed' R II 1316; Khak. köbe: 'the lining of the skirt of a garment'; SW Az. köbő: 'a felt rug' R II 1315. Oğuz xî köben 'a saddle-pad (hils) for a camel' and a pack-saddle (al- barda'a) or similar equipment for a pack-animal' Kaş. I 404.

D küvenç (g-) Dev. N. fr. küven-, q.v. for the development of meaning. N.o.a.b. Uyg.
D köprüğ 'a bridge'; morphologically Dev. N. fr. köprü- but with no obvious semantic connection. S.i.a.m.l.g. with minor phonetic changes. A First Period l.-w. in Mong. as ke'ürge (Studies, p. 238); l.-w. in Fe., etc., Dorfer III 1623. Uyg. viii ff. Man. (to those blinded with the glare from the water of pride) könlümüş köprüğ kökrtlitul (nce) 'you have shown the bridge of the true doctrine' TT III 55-56: Civ. Usp. 156 (6dpdlín): 'Chin.'-Uyg. Dict. ch'toa 'bridge' (Giles 1,398) köprüğ Ligeti 175: Xak. xi köprüğ an-qantara 'a large arched bridge' Kas. I 478: xiii(?). Tef. köprüğ 'bridge' 185; xiv Muh. an-qantara köprü: Mel. 76, 16; Rif. 180; Çag. xiv ff. köprüğ (so spelt) köprü Vel. 362 (quotn.); ditto pîl 'bridge', in Ar. qantara Sun. 302r. 26 (quotn.). Xwar. xiv köprüğ köprü 'bridge' Qutb 100-2; Kom. xiv 'bridge' köprü ÇÇI; Gr.: Kip. xiii an-cîsr 'bridge' köprü: (b-î) Hou. 6, 9; xiv köprüğ: (with -p-') an-cîsr, in Tkm. an-qantara Id. 78; an-qantara wa'l-cîsr köprü: (b-) Bul. 4, 4: xiv cîsr wa qantara köprü (b-) Tuh. 11a. 10; qantara dita 28b. 10.

ëva-20

külüçe li artuk külcül erip 'his ignorant, proud deeds being extremely strong' TT VI 72 (the loop of the -l- was inadvertently omitted and the word is transcribed külceğen): Xak. xi KI küvençil tırgılık kötürdî özün 'happy, self-confident life has taken itself off' 1073.

D köprüg (g-') Dev. N./A. fr. köprü-; survives in NE Khak. kîbirek; SW Osm. ğevrek 'frail, fragile'. Xak. xi köprüğ means 'any fragile (rixo) sort of tree like the castor oil plant, Ricinun communis (al-xaraw), etc.', Kas. I 479: Kip. xiv köprüğ (g-'. MS. kîbirek) al-baysımât 'biscuit' Id. 86; bagisımât'ı-rubâh 'ship's biscuit' köprüğ Bul. 8, 16; Osm. xvi köprüg (spelt) in Rûmi, firûd wa šîhanda 'broken' San. 301v. 13.

D köprüğ 'a bridge'; morphologically Dev. N. fr. köprü- but with no obvious semantic connection. S.i.a.m.l.g. with minor phonetic changes. A First Period l.-w. in Mong. as ke'ürge (Studies, p. 238); l.-w. in Fe., etc., Dorfer III 1623. Uyg. viii ff. Man. (to those blinded with the glare from the water of pride) könlümüş köprüğ kökrtlitul (nce) 'you have shown the bridge of the true doctrine' TT III 55-56: Civ. Usp. 156 (6dpdlín): 'Chin.'-Uyg. Dict. ch'toa 'bridge' (Giles 1,398) köprüğ Ligeti 175: Xak. xi köprüğ an-qantara 'a large arched bridge' Kas. I 478: xiii(?). Tef. köprüğ 'bridge' 185; xiv Muh. an-qantara köprü: Mel. 76, 16; Rif. 180; Çag. xiv ff. köprüğ (so spelt) köprü Vel. 362 (quotn.); ditto pîl 'bridge', in Ar. qantara Sun. 302r. 26 (quotn.). Xwar. xiv köprüğ köprü 'bridge' Qutb 100-2; Kom. xiv 'bridge' köprü ÇÇI; Gr.: Kip. xiii an-cîsr 'bridge' köprü: (b-î) Hou. 6, 9; xiv köprüğ: (with -p-') an-cîsr, in Tkm. an-qantara Id. 78; an-qantara wa'l-cîsr köprü: (b-) Bul. 4, 4: xiv cîsr wa qantara köprü (b-) Tuh. 11a. 10; qantara dita 28b. 10.

külüçe li artuk külcül erip 'his ignorant, proud deeds being extremely strong' TT VI 72 (the loop of the -l- was inadvertently omitted and the word is transcribed külceğen): Xak. xi KI küvençil tırgılık kötürdî özün 'happy, self-confident life has taken itself off' 1073.

VII ff. Bud. Sanskrit ichchā mānaica vardhante 'their desires and pride increase' kūṣāṅgūlār küvençlēr yēme: ākāryār TT VII E.2; (in a list of vices) küvenç 'pride' U II 76, 14; 86, 32: Xak. xi KI küvenç is fairly common and is a virtue rather than a vice, 'legitimate pride, self-respect', and the like, 95, 123 (avīnya), 937, 1038, 1424 (udīn et.), etc.: Çağ. xv ff. ğevrek (spelt) nāzīs wa muťāxīra 'boasting, arrogance' Sam. 310r. 29 (quotn.): Xwar. xiv küvenç 'legitimate pride, joy' Qutb 104; MN 65; Kip. xiv küvenç (a small dāl below the kāf perhaps indicates g-) al-'farah 'joy, cheerfulness' Id. 86; Osm. xiv to xvi ğevrek 'joy, pleasure' (?) TTS II 480; III 328.

Tris. GBN

D kövenç (g-) P.N./A. fr. kövenç; n.o.a.b. Uyg. viii ff. Man. (to those blinded by the glare from) kövençli surv 'the water of pride' TT III 55: Bud. Sanskrit drpta 'proud, arrogant' küvençli TT VII D.27; branman kövençli bolurlar 'the Brahmins become arrogant' TT X 474; biliglisiz küvençil küliçe li artuk külcül erip 'his ignorant, proud deeds being extremely strong' TT VI 72 (the loop of the -l- was inadvertently omitted and the word is transcribed külceğen): Xak. xi KI küvençil tırgılık kötürdî özün 'happy, self-confident life has taken itself off' 1073.

Dis. GBN

VU ?F kövre: (?)- listed under -R- but obviously connected semantically with köv-döö, which suggests that both are l.-w.s. Survives in SW Tkm. gövre (see kövod). Xak. xi kövre: 'the body (gabar, MS. in error şol) of any animal when it has died and the internal organs have disappeared, and the dried flesh remains on the bones' Kas. I 422.

Dis. V. GBN-

D kövenç (g-) Refl. f. of ğevrek- originally, in a pejorative sense 'to be proud, arrogant', a meaning still surviving in some languages; later in a laudatory sense 'to have legitimate pride, enjoy self-respect'; thence 'to be glad, rejoice'. In the last sense survives, with a change of vowel position, in SC Uzb. kuvon-; NW Kk., Kaz. kuvan-; Kumyk, Nog. kuvan-; SW AZ. kuvon- means (1) 'to be proud, to boast'; (2) 'to rely on (someone Dat.)'; Osm. ğevren (2, and (3) 'to be confident, to dare'. The evolution of (2) is obscure. Uyg. vii ff. Bud. Sanskrit darpa 'pride, arrogance' kuvonmeki TT VII D.30; (he walks) artukrak kuvonip 'very proudly' X 438: Xak. xi ol menli birle: kuvendi: ifṫaxara bi 'he boasted (in competition) with me' Kas. II 157 (kuvunur, kuvonmek): KB (then the world ... ) sevinlîn kuvonip edije bakip 'happy and proud and looking at the people ... the latter kuvendir özün 'feel proud of themselves' 603; kuvonme bu kutka 'do not boast of this divine favour' (it comes and goes) 604; o.o. 1332, 4096, 5212; xiii(?) Tef. muhtul 'cunning, deceitful' kuvon- gen 187: xiv Rbg. kuvoneli nerse 'a thing on which one can rely' (sic?) R II 1522: Çağ. xv ff. kuvan- (spelt) fasr kardan wa mubahāt kardan 'to be proud, to boast' San. 291v. 1 (quotns.); ğevren (spelt) the same as kuvon-me meaning muťāxīrat kardan 'to be proud' do. 310r. 27: Kip. xiv kuvan- /kuvan- 'to be happy, pleased', etc. Qutb 146-7; kuvan- 'to boast' Nahe. 373, 9; 376, 9; Kip. xiv kuvon- (a small dāl below the kāf perhaps indicates g-) fasr 'to be happy, to rejoice' Id. 86; Osm. xiv to xvi ğevren- (1) 'to boast'; (2) 'to rejoice at (something Dat.)'; (3) 'to rely on (something Dat.)'; in four texts TTS II 480; IV 378.

Tris. GBN

D kövenç (g-) P.N./A. fr. kövenç; n.o.a.b. Uyg. viii ff. Man. (to those blinded by the glare from) kövençli surv 'the water of pride' TT III 55: Bud. Sanskrit drpta 'proud, arrogant' küvençli TT VII D.27; branman kövençli bolurlar 'the Brahmins become arrogant' TT X 474; biliglisiz küvençil küliçe li artuk külcül erip 'his ignorant, proud deeds being extremely strong' TT VI 72 (the loop of the -l- was inadvertently omitted and the word is transcribed külceğen): Xak. xi KI küvençil tırgılık kötürdî özün 'happy, self-confident life has taken itself off' 1073.
the inscription is fragmentary: Uyğ. viii ff. Bud. Sanskrit ratir ghosa 'a joyful noise' kuvrugi ünl teg yakkağulug 'resounding like the sound of a drum.' TT VIII 720; etc. XIV Chit.-Uyğ. Dict. hu 'drum' (Giles 6,241) kurbug Ligeti 176: Xak. x1 kuvrugi al-hüs wa'l-tabla'diq yudrab 'the kettle-drum and drum which are beaten' kaş. 1 479: KB kuvrugi birle 'together with his drum' 1036 (cf. kuyağ): xiv Muh. (7) al-hüs kuvrugi (-f-) Rif. 146 (only): Çağ. xv ff. kewürge 'with k- 'g-') küs-i sähı 'a royal kettle-drum' vel. 349 (quoting); kewürge/kewürge küs-i buzurg san. 301v. 12 (quoting): Xwar. xiv (PU) kurprü 'drum' Quth 103 (körü): Kip. xiv al-hüs wa'l-dabdaba(mis-spelt al-dabda,'drum') kurprü: Bul. 6, 8: Osm. xiv kuslär kevrülg-ler (sic) çalıp 'beating the drums'; in one text TTS III 440.

Dis. V. GBR-

D kéber- (g-) Intrans. Den. V. fr. kebe. The latter word is first noted in Kip. (see below) and survives in SW Osm. gebe 'pregnant'; Tkm. gebe 'swollen, inflated, a balloon'; it seems originally to have meant 'with a swollen stomach.' kéber- survives in SW Az. keber- 'to exhale, die'; Osm. geber- 'to die' (of an animal or contempmtuously of a human being); Tkm. geber-/ğuber- 'to be swollen, inflated.' San. describes it as the Rémi form of kabar-; the words are syn., but it is unlikely that kebe; kéber- are Sec. f.s. of kaba; kabar-. Uyğ. viii ff. Bud. (of a corpse) KARINI KÉBERIP 'its belly swells' U III 5, 24; TT X 548: Kip. xiv kebe: munafixul-/ba'n' with a swollen stomach'; hence keberdil: kebermek al-mafxa 'to be inflated' Id. 78: Osm. xii kéber- (ğebeg-) waram kardan 'to swell' in Çağ. kabar. san. 303r. 9 (quotin): Kip. xiv képürl- (with -p-) arža 'to foam, froth' Id. 78.

D köpürl_ Caus. f. of köp-_ but practically syn. w. it; 'to froth, foam,' and the like. S.i.a.m.lg. except NE, SE. See körtl-. Xak. x1 eşig köpürdil: 'the cooking pot, etc frothed (or foamed, zabadat);' and one says süt köpürdil: 'the milk formed cream' (tazaabat); also used of a man when he foams (tazababada) kaş. II 72 (köpürür, köpürmek): Çağ. xv ff. köpürl- ('with -p') kaf kardan 'water or oil, to froth' san. 302r. 9 (quoting): Kip. xiv köpürl- ('with -p') arža 'to foam, froth' Id. 78.

D kevşek- (g-) Den. V. fr. kever Dev. N. fr. kev-. 'to be, or become weak.' Survives only (?) in SW Az. klivre- (sic) 'to become weak, brittle' R II 1524; Osm. gevrel- 'to become dry and crisp.' Xak. x1 ani külg: kevreshil: 'his strength weakened' (wahamal); also used of anything hard (pub) when its strength weakens kaş. III 828 (kevrel- kevremek); o.o. I 103, 1; III 41, 18: xivi(?) Tsf. keve- 'to become weak' 168.

D köpürt- Caus. f. of köpürl-_ s.i.a.m.l. Xak. x1 ot eşigil: köpürtt-_ 'the fire made the

cooking pot froth' (azbadat); also used when something makes the mouth or water foam kaş. III 430 (köpürtür, köpürtmek); KB (when a brave man sees the enemy) köpüürül (sic) Iizg 'he makes his steps froth' (i.e. raises the dust) 2382: Çağ. xv ff. köpürt-_ (spelt) it is (i.e. köpüür-) Çaş. f. San. 302r. 20.

D kevret- (g-) Hap. leg.; Caus. f. of kevrand- Xak. x1 ol ani külg: kevrettü: 'he weakened (uchanda) his strength' kaş. II 334 (kevrettür, kevremek; verse).

Tris. GBR

VU KÖVRÜGÈN: 'wild onion'; both forms pec. to kaş.; the second occurrence, where the first kaf carries a fattha, is given as an example of a word in which -g- does not constitute Habitual Action or the like. The Mong. syn. kömöl (Kov. 2610, Hald. 231) cannot be borrowed direct from this word, but may be borrowed from an earlier form; alternatively both may be borrowed from a third language. Xak. x1 kövürge: al-unṣiöl wahwa'l-básalul'-cabali 'the wild onion'; in Oğuz kömürğen kaş. I 522; a.o. 525. 24.

Dis. GBS

VUF köpsü:n Hap. leg.; semantically connected with köpük (q.v.), köpen and perhaps a l-w. Xak. x1 köpsün al-haṣiya wa'll-firāṣul-'masuqî 'a soft bolster or mattress' kaş. I 437.

Dis. GBS

D kevşek- (g-) Dev. N. /A. fr. kevse-; 'soft' and the like, both lit., 'soft, limp,' etc. and metaph. 'soft-hearted, mild, gentle.' Survives with some vocalic changes in NE Tel. köpšek R II 1315: NW Kaz. küşpşek R II 1517: SW Kaz. köşek; Osm. ğevšek; Tkm. ğevšak, all meaning 'soft, friable,' fragile. Uyğ. viii ff. Bud. kğ kovšek [kilik]kğ 'with an open-hearted, gentle character' Huen-ts. 1901 (a.o. in note thereon); Suev. 619, 22 (tokulğ): Xak. x1 kevšek ne: anything distinguished by softness and limnness (lin wa futur) like a thin (al-raqiq) garment: kevšek (ÖS. köşek) et 'tender (fihi rixāta) meat': kevšek (MS. köşek) etmek 'bread the dough of which is (mixed) with superior yeast' (xamir hasan) kaş. I 479; a.o. III 287 (kevšek-); Osm. xiv ğevšek in Rémi, narm wa sast 'soft, gentle,' etc. San. 301v. 16; the word is also noted in several xv to xviii texts, the TTS transcription ğevšek is no doubt an error for ğevšek spelt ğeşšek TTS III 302; II 427; III 287; IV 332.

kevšen Hap. leg.; unvocalized in the MS. and spelt kfsng, but placed under the cross-heading -s; Atalay III 386, footnote notes that it survives in the same meaning in NW Bashkir as kefeş. Xak. x1 kevšen the word for 'a gift of food' to someone who comes to stack the crop after the fields are cleared (hâdara'l-kuds ba'dal-tangiya) kaş. III 385.
D kübüş- Hap. leg.; Co-op. f. of kübî-; so spelt, perhaps in error, but cf. kübûl-. Xak. xi ol maṣa: ton kübüşdi: 'he helped me to quilt (fi tadrîb the garment)'; also used for competing Kaš. II 88 (kübüşûr, kübüşme:k).

D kevse:- (g-) Den. V. fr. keviş, Dev. N. fr. kev- which survives in SW Osm. gevîş; Tkm. gevîş 'chewing the cud'; with two quite different meanings (i) 'to chew the cud' (of a ruminant), (ii) 'to become limp, soft', and the like. In the first meaning surviving in (NE Tuv. see kevsên-); SE Türkî köse-köşi-faring 178: NC Kır. kepsî-; Kzî. kûsiye-; SC Uzb. kavşa-; NW Kk. gûsîye-; Kaz. kûsiye-; Kunyk gûsîye-; Nog. kûsye-; SW Az. kövsî-; Tkm. gevsîye-; (Osm. uses the phr. gevîş getîr-) in the second only(? in SW Osm. gevsîye-; Tkm. gövsî- (and köse- 'to lie down, rest, be at ease'). Xak. xi tevey ot kevse:di 'the camel chewed (icerarla the forage)', and one says kurç nek kevsî:di 'the hard thing became weak and soft (fatarâ ... weary raxa); hence 'good leavened bread well baked and made with butter' is called kevesek etmek Kaš. III 387 (kevaser, kevesemek): Çağ. xv ff. gevsî- (spelt niyaxar kardan 'to chew the cud') San. 301v. 1: Kip. xiv kevsî (of a camel, sheep, etc.) icerarra; one says dezew kevester 'the camel is chewing the cud' Id. 86: Osm. xv and xvi gevsî- 'to chew the cud' and gevsî- (spelt gevesi-), mistranscribed gevesi- 'to be soft' and the like; in several texts TTS I 302-7; II 427; III 292; IV 338; XVIII gevsî- (after Çağ.) and, in Rûmi, narm va sust sudan 'to be soft, gentle', etc. San. 301v. 1.  

D kevesen:- (g-) Caus. f. of kevse-; s.i.s.m.l in the first meaning of kevesen- and in the second meaning in SW Osm. gevesen-; Tkm. gövsat-. Xak. xi ol catig nespî: kevestî: 'he weakened the strength (awkhañal'qutewa) of the hard thing' (kevesetur, kevesemek); and one says ol teveyinsı kevestî: 'he urged his camel to chew (alâl-siterâr) with the same (Aor. and) İnín. Kaš. II 338.

D kevesen: (g-) Refl. f. of kevse-; s.i.s.m.l., including NE Tuv. gegeñen- 'to chew the cud'. Xak. xi tevey kevse:ndi 'the camel (or other animal) chewed the cud' (icerarra) Kaš. II 252 (kevesenür, kevesenmek); o.o. 255, 16, 256, 20: Kip. xiv icerarra kevesen- Tuh. 6b. 10.  

D keveseq:- (g-) Co-op. f. of kevse-; survives in SW Tkm. gövsas- 'to begin to grow weak', and the like, köse: 'to rest, lie down together', and the like. Xak. xi tevey ot keveseqi: 'some of the camels chewed (the forage, icerarra) in the sight (bi-ru'ya) of the others' Kaš. II 351 (keveseqûr, keveseqmek).

Dis. GBZ

Dis. GBS-

VF kebe:z 'cotton seed'; prob. like bamuk 'cotton', q.v., a l.-w. Survives in SE Türkî kebe:z/keve:z færing 168; NC Kır. kebe:z. Uyûg. viii ff. Civ. (as I, Bay Temür, required) kebe:z tar:gu: yâr 'land to plant cotton' Uşp. 2, 2-3; o.o. do. 70, 6 (bü:tgür-), etc.; Xak. xi kebe:z zar:ul:çünt 'cotton seed' Kaš. I 293 (urugla:-); I 303 (uruglana:-); qütsa 'cotton' I 510 (bilicklik); n.m.e.

[VU kevis 'carpet, rug', and the like; survives, only(? in NE Alt. Kebis R II 1197; Khak. kibis; Tuv. xevsî; the forms with rounded vowels are clearly Sec.; the original first vowel was prob. -e- and the rounded substitute -ö- rather than -ü-. Xak. xi keviz al-zarbiya 'a large carpet' Kaš. I 366 (the first vowel is fatha, not kasra as in the printed text); köwü:z 'a large carpet, or any mattress or sofa (firâq ad:mîd) woven of wool' III 164; Kom. xiv 'carpet' köwü:zi CCI; Gr. Kip. xiii al-bisât 'carpet' köwü:z (mis-spelt köür) Hou. 16, 21: xiv kewzuz ditto Id. 86: xv ditto köyüz Tuh. 8a. 2.

D küvez:- (g-) Dev. N./A. fr. *küve:-; 'proud, pride' (reprehensible or justified, see kûven-). N.o.a.b. Uyûg. viii ff. Bud. (in a list of Bodhi-sattvas) vaçr tûmûşulqî küb kevez 'with a vacra beak, open-handed(?) and (rightly) proud' U II 60, 2 (i); a.o. Swû. 619, 23; Xak. xi kuviz al-mutakabbir 'proud' Kaš. I 411; kodgil kuviz (sic) utruk'î-kibr 'lay aside pride' II 140, 9; o.o. I 252, 18; 325, 3: KB kür küvezd erdi 'he was brave and (rightly) proud' 499; o.o. 1706 (urûşüs), 2381, 4725.

Tris. GBZ

D kebezîlgî Hap. leg.; P.N./A. fr. kebez. Xak. xii (after) kebezîlgî, and when it is used as an Adj. (twisîla) one says kebezîlgî er 'a man who owns cotton' (qûti) Kaš. I 507.


küvezîlgî (g-) Hap. leg.; A. N. fr. küvez. Xak. Xi küvezîlgî 'insolence' (al-bajar) Kaš I 507 (verse).

Tris. V. GBZ-

D kuvzeigen:- (g-) Refl. Den. V. fr. küwe:z; pec. to KB. Xak. xii KB (if fortune smiles on you) kuvzeigenmû:gi 'do not get proud' 1330; a.o. 5211.

Mon. GC

kçe:q (gçe) 'late, lateness', and the like; homophonous w. 2 kçe:q-, q.v. S.i.a.m.l.g.; SW Az. kçe; Osm. geç; Tkm. ghç. Uyûg. viii ff. Bud. (months and years have passed and) ür kçe:q boldî 'a long time has elapsed' Hümem. 25; o.o. do. 1990 (abamjualan), 2040; PP 62, 1 (oğleng); U III 82, 14: Civ. TT VII 27, 16 (umay): Xak. xii kçe:q al-byî 'lateness, delay'; hence one says kçe:q keldî:
ahş'a fi’ll-hudūr ‘he was slow in coming’ Kaş. III 121; alim kēç kalsa: ‘if a debt remains (unpaid) for a long time’ (zamān faqūl) I 204, 1: KB (when you go to bed at night) kēç yat ‘go late’ (and get up early) 1506; o.o. 556 (uzu- -); 1553 (üzüm); 1585: xii(?) Tef. kēç ‘late’ 177: Çağ. xv ff. gēc (spelt qurūn axāsāndan sonra gēc wqāt the ‘late evening’ Vel. 355 (quotns.); kēç wqāt wqāt wqāt ‘very late’, ‘long after’; T. u. Z. 312 r. 20; kēç qurūn ‘evening’ (waqāt-i dāms and ‘a long time’; Sañ. 312 r. 20; kēç qurūn ‘evening’ (waqāt-i dāms and ‘a long time’ 312v. 4 (quotns.). Kom. xiv ‘late’ keç/keçe CCI; Gr.: Kip. xv bû’ keç r. 78. 8; amâ ‘to be evening’ keç (sic) bol- do. 676. 10; a.o.o.

1 kōç (g-) ‘migration’ and the like; homophonous w. kōç, q.v. S.i.a.m.i.l.g.; WS Osm., Tkm. gōc. L.-w. in Pe., etc., Doerfer III 1660. (Uyğ. vii ff. Civ. sec 2 kōç): Xak. xi kōç al-sa‘a’în wa’t-irrithāl ‘migration, emigration’; hence (sic) one says sō: kōçti: ‘the army marched off’ (irtahāla) Kaş. I 321: KB (a man who travels from one city to another) kōçin əpdidın ₁dsə ‘₂etèr uz łsl (must mean) ‘manages his affairs skillfully if he sends his heavy luggage (or his baggage train) ahead’ 4814: Çağ. xv ff. kōç ‘(with -c) naqī towa ḥarākat ‘migration’ San. 303v. 11: Xwar. xiv kōç ‘migration’ Qubt 100: Kip. xiii (among the Proper Names) kōçbê: amirili-lqûf ‘the leader of the caravan’ Hou. 29, 15 (and see 1 kōç): xiv kōç ‘(with -c)’ migration (al-sa‘a’n) when the women are included’ Id. 79; al-raqib ‘migration’ kōç ‘(with -c)’ Bul. 6, 6: Osm. xiv ff. gōc ‘migration’ , etc. by itself and in phr.; c.i.a.p. TTS II 441; III 301; IV 345.


1 kūç (gücc) ‘strength’ in a physical or abstract sense, with some extended meanings; see Clauson ‘The Concept of ‘Strength’ in Turkish’ in Németh Armağanı, Ankara, 1962. An early l.-w. in Mong. as güccin (Haensch 51), also in Pe., Doerfer III 1662. S.i.a.m.i.l.g.; SW Az. kūç; Osm. gücc, but gücc . . . before vowels; Tkm. gücc. Türkvi xiv tepi kūç bērtīk üçün ‘because Heaven gave him strength’ I E 11, II E 11; el(l)gül yil ışiş kūçg bērtīsl ‘for fifty years (the Türkvi gave their efforts’ (Hend.).) (to the Chinese) I E 8, II E 7–8; a.o.o. (1 lêş): vii ff. tepi: kūçlêge: ‘by strength (given) by Heaven’ Irk 17: Man. (The Five Gods are, inter alia) kūç ‘the strength’ (of everyone on earth) Chàoat. 47: Yen. (you were a tough archer) uṣsr ar kūç eştîzî ‘you were strong in conquering’ Mal. 26, 2; the word also occurs as an element in Pe.: L. 4, 22: Uyğ. v. Sii. E (th.) xiv. Man.-A bêş tepi kūçlîn M I 16, 17; a.o.o. Man. TT III 170 (üstel-); a.o.o.: Bud. kūç is common, e.g. PP 17, 2 (alaşlad-), and see kūcûn: Civ. kūç ‘yêtmeser ‘if his strength is insufficient’ TT VII 25, 18; a.o.o. TT I 64–5 (artat-): Xak. xi kūç al-qurūn ‘strength’; kūç al-zulm ‘violence, oppression’ (prov.); hence al-zulîm ‘the violent, oppressive man’ is called kūçmçî; al-gawwâr ‘strong’ kūçlîq Kaş. III 120; about 20 o.o., nearly half spelt kūç, usually before Suffixs; Kūç Têgin P.N. I 43, 27: KB kūç ‘strength’ is common, e.g. yîlîtlik kūç ‘the strength of youth’ 362; o.o. 247 (lûzîl-). 380, 600, 656, etc.—kūç kûlçan ‘a violent, oppressive (man)’ 848: xii At. kūç emîk têgûrme kûlçê ‘do not inflict violence or pain on people’ 331; Tef. kûç ‘strength; violence, oppression’ 320: xiv Muḥ. al-qurūn gûç Mel. 52, 3; Rif. 148 (kûdz): Çağ. xv ff. kûç (with k-) (1) zîr ‘strength, violence’; (2) kûr u bûr wa muhim ‘business, important affairs’; in this sense it cannot be used by itself, but only in the Hend. is kûç San. 303v. 10 (quotn.). a.o. 106v. 17 (I lêş): Xwar. xiv kûç ‘strength; force, violence’ Qubt 105; MN 39; Nahec. 196, 17; 390, 1–2: Kom. xiv ‘strength; work, compulsion’ kûç CCI, CCC; Gr. 157 (quotns.). Kip. xiii (among the P.N.S.) Kûçbîl: amirâl gawwâr ‘strong lord’, it is an idiom (lugê) Hou. 29, 15 (and see 1 kûç): xiv kûç al-qurūn; and one says kûç bêrdî: naṣarâhau qiwâşahu ‘he helped him with his efforts’ Id. 79: xiv sa’zh ‘difficult’ (şarp and) kûç (sic) Tuh. 22b. 2: Osm. xiv ff. gûç ‘strength’ (once in xiv); violence, oppression; common by itself and in phr. TTS I 335; II 470; III 301; IV 345.

?F 2 kûç ‘sesame seed’; prob. a l.-w. cognate to kûççit, q.v., which is ‘Tokharian. N.o.a.b. Çigîl xi kûç al-simsîn ‘sesame seed’; hence ‘sesame oil’ (dhunul’-ball) is called kûç yûqît, and ‘caster seed’ (hamul’-korwa) is called ingék kûçî: ‘cow sesame-seed’ because of its large size Kaş. III 121: Xwar. xiv bîr âğî altun kûp yaxışî durur yûz ellî batman kûçîn ‘one gold coin is better than 150 batmans of sesame seed’. Seyfi Serâyî, Gülîstân Tercîmesi, Ankara, 1954, p. 205, ll. 11–12; see E. N. Nadzhip, Arkhaizmy v leksike tyurkoyazychnogo pamyatnika XIV v., ‘Gülîstan’ Seyfa Sarâi, p. 84, where the word is misunderstood.

Mon. V. GC-

1 keç- (g-) both ‘to pass away, elapse’ (Intrans.), including ‘to pass through (something Abl.)’ and ‘to cross, pass over’ (something Acc., Trans.). In the early period specifically for crossing rivers; contrast I aṣg-. S.i.a.m.i.l.g. w. minor phonetic changes; in SW Az. keç-. Osm., Tkm. geç-. Cf. I öt-. Türkvi xiv Yûngî: ôgûç keçe ‘crossing the Pearl River’ I S 3—4, II N 3; a.o.o.: Uyğ. vii Seleç: keçe ‘crossing the Selenga River’ Şu. E 4; a.o.o.: vii ff. Uyğ. Man. kûmçê gûç keçûlîk yaraş ‘capable of crossing all lands and waters’ Wind. 28–9: Bud. anip ara-sinda bu sav tâkî keçûkzhou ‘meanwhile and before this story had reached (the public)’ Swv. 623, 1–2; Budu ôgûç suvun keçûr erken while crossing the Indus’ Hüên-ts. 2021–2: Xak. xa aṣg kûîn keçî ‘months and days passed’ (mađâ); and one says er suv keçî: the man crossed (‘abarî) the water’
(etc.) and one says er keçti: 'the man passed away' (madâ), that is died (mâda) Kaş. II 5 (keçer, keçmek); I 80 (1 Iâ); about 20 o.o. usually 'to cross' (Trans.), occasionally 'to pass' (Intrans.): KB özgün terk keçer 'you yourself quickly pass away' (from this dream-like world) 231; yâgıtlik keçer 'youth passes' 361; negó teg keçer bu keçilgî künûq 'how does this passing day of your pass?' 157; o.o. 693, 954: xii(?) At. keçer yel keçer teg maza muddâtî 'the time for enjoyment passes as the wind passes' 194; 178 (tâş-) a.o.o.: Tef. keç- 'to pass, cross', etc. (Intrans. and Trans.) 177; xiv Mu[h.'bara keç- Mu[h. 28, 15 (aş- in text, keç- in margin Rsf. 121); al-'ubâr gêçmêg (sic) 13, 12; 35, 11; gêçmêg 89, 120: Çağ. xv ff. keç- (ti, etc.; 'with k-') gêç- in all its meanings Vel. 356; kêç- (spelt) gudatçaq wa 'ubâr hardân 'to pass, pass away,' to cross' San. 112r. 13 (quotn.); the spelling due to confusion with 2 keç-: Xwar. xiii keç- (-gêç-) 'to cross' Ali 33: xii(?) ditto Oq. 206: xiv keçilgî 'past' (year) Qutb 92; keç- 'to pass; to cross' do. 95; ditto, and w. Abl. 'to renounce' MN 37, etc.; keçken tüm 'last night' Nahe. 426, 14: Korn. xiv 'to pass, pass through' keç- CCI, CCG; Gr. 135 (quotn.): Kip. xiii keçer -keç- Hou. 33, 17 (mis-spelt kâr-); 37, 19 (-c-); al-sahrîl- mâdî 'last month' keçken ay. do. 28, 9 (-c-); xiv keç- ('with -c') 'abra wa mâdâ wa nafa'ada (to pass through), also pronounced keç- Id. 79; a.o. do. 14 (aşnu:ki); 'abra keç- (c-) Bul. 62v; xiv keç- 'adâ wa câsâ 'to cross' Kaw. 9, 8; câsâ keç- (and aş-) Tuh. 12a. 7; 'adâ ditto do. 25b. 13: Osm. xiv ff. gêç- 'to pass on, pass into, over, surpass, one's life 'renounce'; in a number of texts TTS I 295; II 419; IV 327.

2 Keç- (gêç-): 'to be late' and the like; homophonous w. keç-: N.o.a.b., during the medieval period displaced by the Emphatic f. keçkî, which w. minor phonetic changes (SW Osm. gêçîk-) s.i.a.m.l.g. except NE. Xak. xir er keçti: abha'a'ral-racîl il'î-âm 'the man was slow about the business' Kaş. III 180 (keçer, keçmek): KB (the moon's brightness disappears) tuğar keçê aizin yana ol turur 'by degrees it rises later and later, and then becomes full again' 734: xii(?) At. Isiz eddî ikiye yanut keçmêz ol 'the requital for good and evil deeds is not slow in coming' 374; a.o. 180 (1 Iâ): xiv Mu[h. abha'a gêç-Mel. 21, 15 (only); al-bût' gêçmêg 35, 16; Rsf. 121 (keçmek): Kip. xiii abha'a'mina'l-bût keç- Hou. 37, 19; kec- do. 38, 4: xiv kec- (-di) abha'a (and kecîk- (-di) tabatt'a 'to be slow in doing something') Id. 79; abha'a kec-Bul. 28v.: (xiv abha'a kecik- Tuh. 5a. 12; gâba 'to be absent' and the like kecîk- do. 26b. 13).

Köç- (g-): 'to change one's abode, migrate'; with some extended meanings like 'to be nomadic', and metaphor. 'to die' (i.e. migrate from this world to the next); homophonous w. 1 köç. S.i.a.m.l.g.; SW Osm., Tkm. gôç-. Xak. xí sî: köçî: 'the army (etc.) marched off' (râhila); the correct practice (al-ûçwî) with the unvoiced consonants (hurûfîl'-salâba) is to convert the -d- in the Perfect into -t- to facilitate the pronunciation; the unvoiced letters are -p-, -ç- and velar and post-palatal -k-; but there is this difference about these letters that the correct usage is to form the Caus. verb (al-fîl'-ûçwî) with -d- because this is preferable (acwad) Kaş. II 5 (kçêr, köçmek); verse. It is only exceptional for this rule to be respected in the surviving MS. of Kaş.; for example the Perf. of tik- is shown as tâdît; it should be noted that -t- is not mentioned, although in this case the suffix is almost always -tul-tul; and that -s- and -ç- are not described as unvoiced): KB 4814 (uluç), 6112 (kûçtîçî): xii(?) At. (this world is an inn) tûçîp köçgîlîk 'the man who lodges there must travel on' 177: xiv Mu[h. rahala gîç-Mel. 26, 10, 32, 13 ff.; Rsf. 109, 117 (kêç-); al-râhil gêçmêg 36, 5; 122: Çağ. xv ff. köç- ('with -ç'): sî keç kûrdan 'to set out, migrate' San. 305r. 15 (quotn.): Xwar. xiv köç- (and, metri grata, köç- 'to migrate' Qutb 100: Korn. xiv to 'migrate', and metaph. 'to die' köç- CCG; Gr. 149 (quotn.): Kip. xiii rahala köç- (so spelt) Hou. 37, 19: xiv köç- ('with -ç') zi am'a 'to set out, migrate' Id. 79; sâfara bi-mâ'nâ râhâ . . . wa aḳtâr mâ yustâ mâl fi râhû 'travelling, go,' usually in the sense of 'to migrate' (safar et-jet fet) köç- Bul. 47v. (the last six words follow the Turkish translation and are followed by köçîl (repeated); they prob. refer only to köç-): xiv köç- (sic) rahala Kaw. 9, 8; Tuh. 17b. 4; Osm. xiv ff. gîç- 'to depart, migrate'; metaph. 'to die'; c.i.a.p. TTS I 315; II 441; III 301; IV 346.

Dis. GCE

1 Keçe: 'felt'; specifically Oğuz, survives only (?) in SW Az., Osm., Tkm. keçe; cf. kîdz. Oğuz xî keçe: al-libd 'felt' Kaş. III 219: xiv Mu[h. Mel. 78, note 2 (edrîm); (labâbîdî 'felt merchant, or merchant keçek- (-c-, -ç-) Rsf. 157: Çağ. xv ff. keçe (so spelt) namd 'felt' San. 31v. 7: Tkm. al-hûbd 'saddle-felt' keçe: (so spelt; Kip. kîlyz) Hou. 17, 4: xv ditto Id. 79: Osm. xiv xêçe (sic) in two Pe. dicts. TTS IV 520.

VU 2 keçê: Hap. leg.; the first vowel is unmarked and as this word follows 3 keçe it is unlikely to be -e-, and more likely to be -e- or -i-. Xak. xi kêçe: a basket (al-sarîca) used to transport melons, cucumbers and the like Kaş. III 220.

D 3 keçe: (gêçe) Dev. N./A. fr. 2 keç-; in the earliest period used as an Adv. 'late in the evening,' but soon after as a N. for 'the late evening,' the period preceding tûrn, 'the night.' S.i.a.m.l.g. with some phonetic and semantic variations; e.g. in NE keçe means 'evening, in the evening, yesterday'; in NW Nog. 'evening' is keç (kêç) and 'night keçê and tûn; in SW 'evening' is Az., Osm. âxçam; Tkm. âxçam; 'night' keçê, gêçe,
D küče-: (güçe-:) Den. V. fr. 1 küc; 'to oppress, use violence towards (someone Acc.)'. N.o.a.b. Türkü viii ff. Man. kücedükinte ötrü 'because of his violence' M I 5, 7; Uyğ. viii ff. Bud. küçüyü kumup 'robbing with violence' U II 24, 9; o.o. PP 32, 5, 6 ('ëlet-'); Sun. 219, 23-4: Civ. kücernalı yolunda 'by violence' USp. 77, 13; a.o. H II 20, 2: Xak. x1 ol anın tavarırn küçedi: zalama mälahu 'he took his property by force'; and one says <ol> oglanlıg küçedi: 'he copulated (facara) with the boy or female slave by force' (sulma(n)) Kas. III 258 (küçer, küçemek; verse): KB küçemzemenn 'I will not force (you)' 3708; küçüyü mënë 'using violence towards me' 3961; o.o. 4004, 6068: x11(?) At. özükü küç 'restrain yourself' 128; Tej. küçe- 'to use violence (towards)' 190: Korn. xiv 'to compel' küçê- CGG; Gr.: Osm. x Güçe- 'to compel, force (someone)'; in two texts TTS I 321.

D GCD

D köçüt (g-): Active Conc. N. fr. köç; 'lit. 'something which travels or migrates', in practice 'a caravan horse'. Survives in SC Uzb. kćat and see DoerFER III 1663. Cf. köçüctči, kölük. Xak. x1 köçüt (çim unvocalized) al-faras 'a horse' Kas. I 357; a.o. II 75 (köçürc-): KB köçüt teg bolur kut tüber ham tőži 'the fundamental character ( Hend.) of fortune is like that of a caravan horse' (i.e. it never stays long anywhere) 1704.

D V. GCD-

D 1 köçüt (g-): Hap. leg.; Caus. f. of 1 köç-; cf. çekñür- and the normal form çekñur-: Xak. x1 ol anar suv köçitti: 'he made him cross (d'barahu) the water' Kas. II 300 (çekñür, çekñýmek; largely unvocalized).

D 2 köçüt (g-): Hap. leg.; Caus. f. of 2 köç-; cf. çekñür- Xak. x1 ol tişg köçitti: (mis-vocalized köçitti): abta'al-amr 'he delayed, or was slow about, the affair' Kas. II 300 (çekñür, çekñýmek; separated from 1 köçüt by köçet- which confirms that the vowel was kasra).

D köçet- (g-): Caus. f. of köçet-; s.i.s.m.l. with back vowels. Xak. x1 anıq uğuzu: köçetti 'his itch irritated him' (aşkahahu) Kas. II 300 (çekñtur, çekñýmek).

D köçet- Preliminary. A V., which occurs several times in Uyğ. and has no Caus. meaning, has hitherto been transcribed köçet-, but this is clearly not the Caus. f. noted in Xak. and should be transcribed köçed-.
D küçect (g- ) Trans. Den. V. fr. 1 küç; 'to grip, take firm hold of (someone Acc.)'
N.o.a.b. Uyg. viii ff. Man. TT II 16, 13-14 (I augu); do. 17, 55 (a3ili-); Bud. (diseases caused by wind (or demonic possession ?)) begin in the summer season küzkü ölte küçcedür 'in the autumn they grip (the sufferer)’ Svt. 591, 13-14; a.o.o. do. 133, 19.

D kucet (g-)Hap. leg.; Caus. f. of kucet-
Xak. xi ol a3i4 tavarkin kücettiti: 'he urged him to seize (ala3a4) his (a third party’s) property' Kas. II 300 (kucettit4, kucette4k).

D kectür (g-) Hap. leg.; Caus. f. of 1 kec-; cf. kecit- and the normal form kezyć-
Xak. xi ol a3i4 suvdin kecettirdi: 'he ordered him to cross (bi-thara min) the water’ Kas. II 194 (keçettür, keçettürmek; anh., translated min, seems to connote ‘to pass by’, rather than ‘to pass over’, which would require an Acc.)

Tris. GCD
D köçtüci (g-) N.Ag. fr. köçüt; ‘the man who leads, or drives, the horses in a caravan’; pec. to KB. Xak. xi KB (take what you need for the day which is passing) köçtüci kekiltke étigig kulin ‘make your preparations for the coming of (death) who will drive your horse (to the next world)’ 378; özün köçü atın senig köçgün ol, köçüci olüm köçü aydír kün ol ‘you yourself will migrate (to the next world), your reputation (1 akt, pun with 2 at ‘horse’) is transitory; death will come to drive your horse (to the next world); that will be the Last Day’ 6112.

Dis. GCG
D keçük (g-) Dev. N. fr. 1 keç-; lit. ‘crossing place, ford’; metaphor. ‘access, way round’, and the like; S.i.a.m.lg. with minor phonetic changes except SW Az. keçel, Osm., Tkm. geçit, which are survivals of a cognate Dev. N. in -ut which is first noted in the medieval period, see also Doerfer III 1621. Uyg. viii ff. Bud. mtun keçüniñ keçgül (sic?) keçügli (sic?) eruir ‘it is the ford which must be crossed to the other bank’ (i.e. Nirvana) Hün.-ts., p. 23, note 1810, 3: Xak. keçük al-ma3ab ‘a ford’ Kas. I 390 (prov.): KB kamug beg be7üke menigigin keçük ‘access to all bogs and great men is through me’ 674; olümüne köçüli keçük bulmadı ‘he found no way round to escape death’ 4817; o.o. 249 (ütil-), 4042 (opar-), 5208: (Çag. xv ff. keçet ma3ab-i âh ford’ San. 312v. 8a (quoting)): Kip. ni al-maxa3a3 ‘ford’ keçük (-c) (Tkm. keçit (-c) Hou. 6, 20: (xiv keçit al-maxa3a3 ... keçit (si3is. kicitt ditto Jd. 79; ditto keçit (-c) Bul. 4, 15)

keçük ‘small’, with some extended meanings like ‘puppy’. S.i.a.m.lg. with some phonetic changes; SW Osm. alone has the form küşük; this and the medieval forms with rounded vowels are obviously somehow connected with the syn. Pe. word küşak; it is prob. that the resemblance is purely fortuitous and that Osm., etc. küşük is a Pe. l.-w.; the final -k is hard to explain in any other way. See Doerfer III 1620, 1664. Türkü vii küşig a4 ofi ‘the name a child’ II E 41 (damaged); o.o. I S 3, etc. (teg-): vii ff. küşig dınart ‘the young Hearer’ IrkB Postscript: Man. (mortals) uluñka küşigcē tegi ‘from great to small’ Chuñas. 86-7; küşig ba4aqeq earti ‘it was the lesser fast’ TT II 8, 62; M III 38, 5 (ii): Uyg. viii ff. (Man. kícigkýjeim ‘my little one’ M II 8, 13 (ii)); Bud. (I am a delicately brought up) kenc kícig ‘young woman’ U III 82, 17; evindeki ulug kícigcē ‘to the great and small in his house’ PP 67, 7-8; o.o. Kuan. 122; TT V 8, 54, etc. Civ. (major (uluq) undertakings ...) kícig iç kícüklere ‘minor undertakings’ TT I 73; in the calendar texts TT VII 4 and 5 there is constant mention of ulugk and kícig ay (‘month’); a.o.o.: Xak. xi kícig ‘small’ (al-soğir) of anything Kas. I 390; kícigdê fi 3igirhine ‘in childhood’ II 268, 20; III 87, 26; about 8 o.o. translated soğir or xasis, ‘paltry’: KB kícig oğlanig ‘a small boy’ 293; ulugk kícigkê 500; o.o. 611, 707 (basit-), 1493 (ögret-), 4042 (opar-), etc. xiii (ii): At. ulugk kícigcê 356; Tef. kícig ‘small; childhood’ 181: XIV Muh. al-soğir ‘opposite to ‘great’ ulug’ (gıcig/gıcigcê (sic) Mel. 55, 13; Rif. 153 (xici-); ‘small boat’ kícig: gêmi: 62, 10; 161: Çag. xvi ff. kícig (with k-; k-) kícigk Vel. 356; Kúcig (spelt) soq-i baca ‘puppy’ San. 303v. 17; kícig (with -c-) corrupt and Turkized form of kicak, meaning haqiq ‘little’ small, do. 312v. 17 (quoting): Xwar. xiii kícig ‘small’ Alî 58: XIV kícig/kícig Quth 97; MN 64: Kip. xix carcu7l-ka7h ‘puppy’ (VU) kícig (c-, unvocalized); Tkm. enik (MS. etik) Hou. 11, 10; (al-tifl ‘child’ k.ç oğlan; prob. an error for kence oğlan but could be read cêk) do. 24, 25: xiv kícig (with -c-) al-soğir; Dim. fo.: Kip. kícigcêi; Tkm. kícülkü, the former also used in P.N.s. ... kúcig (-c) al-cartw ... kúcig (-c) al-abtar ‘bo-h-tailed’, used as a P.N., and one says kúcig it ka7h abtar, that is one without a tail Id. 79: xy cartw kúcig (furuk/enik) Tuh. 11b. 6; a.o. 30b. 13; (soğir kicük/kickek 22a. 2); Osm. xiv ff. kícig ‘small’ once in xiv; kícig very common till xvi, rare in xvii, xviii TTS I 467; II 640; III 454; IV 521.


VU?F küşek ‘a lack of hair’ and the like; prob. an Iranian l.-w. cognate to Pe. kij ‘crooked, curved, a hump’, with Iranian Dim. Suff. N.o.a.b. Argu: xi küşek al-za7a muna7-l-soz wal-şidq ‘a lack of hair; the hair on the temple’s Kas. I 391: Xak. xi KB (when it rains let the flowers open and kurımı3 yıgaçını salvar salınam küşek ‘let bunches (of leaves) burst from the desiccated trees’ 118; küşek yazdı Rûmi k3zi ‘the Greek girl let loose her tresses’ 4885: XIV Muh. (?) the people of Turkistan call al-ğarba ‘the forelock’ küşek, and the Turks of our country kosek.
Güyell. See Dorfer III 1676. Türkü VIII küçül (ai? p) xa[ğ]an]lmda: 'from my strong, tough xağan' Ongin 12: VIII ff. anta; Küçül men 'I am so strong' IrkB 3, 20, 60: Uyg. VIII küçül: boltu: 'he became powerful' III C 5 (ETY II 38): VIII ff. Man. Wind. 19-20 (1 köp): Chr. ulug küçül tepri 'oh great, mighty God' M III 49, 6: Bud. on küçül translates Sanskrit 'databaha' 'having ten (kinds of) strength' U III 34, 1 (ii); ulug küçül: kutlug bodisavt 'a great, mighty, blessed Bodhisattva' PP 45, 2-3; artuk küçül: övçül 'with a very violent temper' Kuan. 64; a.o.o: Civ. küçül yagı 'a strong enemy' TT I 122: O. Kir. ix ff. Küçülün üçün 'because he was strong' Mal. 49, 4: Xak. xani yelinyeli: küçül 'its wind is strong' (gawwatiya) Kaş. III 161, 29; o.o. I 509 (bilekli); III 120 (1 küçül); n.m.e: KB (anyone who has a backer) Küçül bolur 'becomes powerful' 1699: XIII (7) Tef. Küçül/küçül ditto 191: XIV Muh. al-qaww (opposite to 'weak' gülce: siz) küçül: Mel. 55, 5; Küçül Rif. 152: Çağ. xv ff. güyül (spelt) qawwatu Vel. 363; küçül zürmand 'strong' San. 309v. 14: Xwar. xiv Küçül 'strong' Quest 105: Kom. XIV 'strong' Küçül CCI, CCG; Gr.: Kip. XIII al-qaww (opposite to 'weak' küçül: Hou. 32, 7; XV ditto küçül: (sic) Kav. 60, 4; Küçül dū qawwa Tuh. 68a. 10.

D küçük (g-) A.N. fr. 1 küç; n.o.a. Uyg. viii ff. Man.-A (within a man's body are many) Küçükler Küçül bilgiler sa- kinçlar 'strengths, minds, knowledges, and thoughts' M III 9, 14-15 (ii).

D 1 keçil- (g-) Pass. f. of 1 keç-; s.i.s.m.l. Xak. xii xuv Küçildi: 'the water was crossed' Kaş. II 136 (keçür (sic?), keçilmek): Çağ. xv ff. kécil- (spelt) 'ubah yudan 'to be crossed' San. 312r. 27.

D 2 kécil- (g-) Pass. f. of 2 kéç; survives in NW Kk. keşil- 'to be postponed, delayed'. Xak. x1 xış Küçildi: ubhī'a fīl'-āmr 'the matter was delayed' Kaş. III 195 (küçülür; Küçilik).

D Küçel- (g-) Pass. f. of Küçel-; survives in SW Tkm. gücel- 'to be strengthened, intensified'. Xak. xi er taavv: Küçeldi: 'the man's property (etc.) was taken by force' (sultana) Kaş. II 136 (küçülür (sic), Kucei- mek); Osm. xviii gücel- 'to be complicated, made difficult'; in one text TTS IV 368.

D Küçle- (g-) Den. V. fr. 1 küç; not noted before the medieval period, but see küçlen-; s.i.s.m.l. in NE, NW, e.g. Tel. Kucete- 'to compel' R II 1497. Cf. Kucete-; XIV Muh. zalama wa gahara 'to ill use, oppress' gücel-: Mel. 28, 13; Rif. 112 (küçel-); Kip. xv gawwaza 'to be strong' (kaṭ-kaṭal bol-) Küçele- Tuh. 29b. 10: Osm. xiv gücel- 'to compel'; in one text TTS I 335.

D Küçlen- (g-) Ref. f. of Küçle-; S.i.s.m.l.; in SW Osm. güçen- 'to be or become,
difficult'. Xak. xi er küçlendi: 'the man (etc.) was, or became, strong' (qawiyâ) Kaş. II 252 (küçlen-r, küçlenmek): xiiii(?) Tef. küç- 
clen- - ditto 191: Çağ, xv ff. (sic) sâhib-i zûr sudan ditto Sam. 303v. 8: Xwar. 
xiv küçlen- 'to gather strength' Qùlb 105: 
Kip. xv tagwevâ 'to become strong' küçlen-
(-'e-) Tuh. röb. 1; qawiyâ ditto do. 30a.1.

Tris. GMC

D küçemeli: (g-) N.Ag. fr. *küçem, N.S.A. fr. küce-; 'a violent, oppressive man'. Pec. 
to Xak. Xak. xi Kaş. III 120 (1 küc): KB 
(my frowning brows, my ugly and unfriendly looks) küçemelijk kellirke 'are for the man who 
come as an oppressor' 816.

D keçimlig (g-) Hap. leg.: P.N.A. fr. 
*keçim N.S.A. fr. 1 keç-; lit. 'that passes 
only once'. Xak. xi KB ('Oh king') bu dünüy 
keçimlig turur 'this world is transitory' 
3782.

Dls. GMC

D kücün (g-) Instr. of 1 küc used as an Adv., 
'violently, by force'; survived as an Adv. long 
after the Instr. ceased to be an ordinary de 
clensional case. Survives in SW xx Anat. 
güçün SDD 679; obsolete elsewhere. 
Xak. xi kücün bi'l-qawaa 'by force' Kaş. II 280 
(küsgük); four o.o. spelt küçük, three spelt 
kücin; n.m.e.: KB (a good man repents 
because he is good) atikmâ Islîz öknûr 'azîr 
kücin 'the notorious sinner repents in the end 
under compulsion' 928; a.o. 838: Çağ, xv ff. 
güçün (spelt) güçe in the sense of influencing 
by compulsion (bi-l-ûrûrî) (quotn.); güçe 
quwwatu 'by force' (quotn.) Vep. 363; güçün 
(spelt) az riy-i zûr wa' 'un' 'by force, under 
compulsion' Sam. 303v. 18 (quotns.): Osm. 
xiv, xvi güçün 'by force, with difficulty'; in 
two texts TTS II 469.

Dls. V. GMC-

D keçin (g-) Refl. f. of 1 keç-; survives in 
SW Osm. geçin- 'to earn one's living; to get 
on well (with people); to pass for (e.g. an 
expert)'. Xak. xi er suv keçindî: 'the man 
pretended to cross (ya'bur) the water' Kaş. II 
156 (keçinir, keçinmek); the -'e- carries a 
damma in the Perf. and is unvocalized else 
where).

D kiçin (g-) Refl. f. of kiç-; s.i.s.m.l. with 
back vowels (cf. kiç-). Uyg. vii ff. Civ. 
Kayu tişi kartî kiçinür (so read for kiçir, see 
fascimile) bolsar 'if a woman's ulcer becomes 
itchy' H I 93: Xak. xi ura:çut kiçinî: 'the 
woman was wanton (baçat); hence one says 
kiçinme: la ta possibilité' 'don't ask for trouble'; 
the origin is the phr. et keçindî: 'the flesh 
itched' (ihtakka) Kaş. II 156 (kiçinür, 
kiçinmek).

D küçen (g-) Refl. f. of küce-; s.i.s.m.l.g. 
usually meaning 'to exert oneself', but in NE 
'to rely on one's own strength' R II 1492, 
and SW Osm. gücen- 'to be offended'. Uyg. 

viii ff. Man. [gap] küçenîp utro keltîler 
meaning obscure TT, IX 86: Civ. senîç 
borlukûnî el küçenîp Inafluqça kadtî 
'the government has seized your vineyard and 
transferred it to Inaflugçis' Usp. 24, 3: Xak. 
xi at küçlendi: faturat quwwatu-l-faras 'the 
horse's strength diminished' because it carried 
a heavy load; and one says ol anîn tavârîn 
küçlendi: zalama mâlahu 'he seized his prop 
erty by force'; the first is Intrans., the second 
Trans. Kaş. II 156 (küçenîr; kiçen 
me-k): KB in the description of the physical 
causes of dreams in 6066 ff. küçen- seems 
to mean 'to become dominant' of bile, gall, 
phlegm, etc.; Korn. xiv 'to exert oneself' 
küçen- CCG; Gr.: Kip. xiv küçen- (-'e-) 
da'afa 'to be weakened' by heavy burdens 
Id. 79.

Tris. GCN

D keçinçislîz (g-) Hap. leg.; Priv. N.A. fr. 
*keçinc Dev. N. fr. keçin-; 'hard to cross 
or the like. Uyg. viii ff. Bud. TT VI, p. 62, 
footnote, l. 2 (toğur-).

Dls. GCR

D köçrim (g-) Hap. leg.; N.S.A. fr. köçür-; 
lit. 'a single (event) causing migration'. Xak. 
xı köçrim al-faza'a 'a panic', that is the people 
of the country districts (al-rasâqîg) are scared 
and come into the town' Kaş. I 485.

Dls. V. GCR-

D 1 köçür- (g-) Caus. f. of 1 keç-; s.i.a.m.l. 
with a wide range of meanings; physically 'to 
make (someone) cross (something), to pass 
(something) through (something)', and abstract 
to 'pass (time), to forgive (sins)', etc.; in SW 
Osm., Tkm. geçîr-. Uyg. vii [gap] toğur- 
guç köçir: 'leading [my army?] across the 
TT III 51 (taluy): Xak. xi ol men: suvdin 
(MS. suvdan) keçirî: 'he made me cross 
(MS. a'barahu 'an) the water'; and one says 
beğ annî yazukun keçirî: 'the beg 
pardoned (safaq'a 'an) his offence' Kaş. II 75 
(köçürûr, köçûrmek); annî 15i:n köçûr- 
dim amdaytu amrahu bi'l-qati 'I concluded his 
affair by killing him' I 47, 15; bu: beğ ol 
yazuk köçûrûn 'this beg is constantly 
pardoning (safaq'a 'an) offences'; and one says 
be: er ol telim 13 köçûrûn 'this man is 
constantly altering, changing and settling 
affairs' (huwa tulab faṣîl tushi); one also 
says evûrûn tevûrûn Kaş. I 521 (verse): 
KB köçür- is common in several meanings; 
(my Lord, who creates, nurtures, and) köçûr- 
gûn 'pardons' (mankind) 124 (also 1, but out 
of place there); o.o. of. 'to pardon' 28, 1155 
tûzûnlûk), 2122, etc.—(this world has made 
many begs old, but does not age itself) tellin 
keçûrdî keslinêz sêzî 'it has made many 
begs pass away, but does not stop talking' 
404—(hear what the experienced man says) 
sûnda keçûrmûs ûyirûmûs yasa 'who 
has passed through much and reached maturity' 
426; (you have done evil) keçûrmûs kûnûp
Trisl. GCR

D köürme: (g-) Pass. Dev. N./A. fr. köür-; survives w. different meaning in SC Uzbc., Doerfer III 1669. Xak. xi köürme: oçuk 'a fireplace (al-kanın) which is transported (yungal) from place to place': köürme: oyun al-arba'a 'apara' 'fourteen'; the name of a kind of game. Four lines are drawn on the ground in the shape of a castle (al-heim); and ten gates (abwäh) are made in it; the game is played with nuts (al-bandağı) and the like Kaç. I 490.

Trisl. V. GCR-

D köürümüsün (g-) Hap. leg.; Refl. Simulative Den. V. fr. *keçrüm N.S.A. fr. keçür-; mentioned only as a grammatical example. Xak. xi oliner yazukın köürümüldi: 'he pretended to pardon (yasfah) his offence without actually doing so' Kaç. II 261, 11; n.m.e.

D keçürse: (g-) Hap. leg.; Desid. f. of keçür-. Xak. xi kara: tünüş köürse:dm 'I wished to make the dark night pass' (istam-saytu) Kaç. III 247, 22; n.m.e.

Dis. GCS

D küçüş (g-) Priv. N./A. fr. 1 Küç; 'weak, feeble'. S.i.s.m.l. Uyg. vii ff. Man. T TIII 87 (2turuk); M III 37, 17 (i) (öçüş): Bud. UIII 35, 22 (incıkla): (Xak.) xiv Muḥ. al-‘üziz 'feeble' (opposite to 'tough' tıg:ırak) ġuč:aliz Mel. 54, 1; Rif. 150; al-da‘if 'weak' (opposite to 'strong' küçül) ġuč:ız 55, 5; 152: Kip. xii al-da‘if (opposite to 'strong' kćül:u) küçül (-c-), that is 'without strength'; Hou. 26, 8: xv al-da‘if (opposite to 'strong' kuşuli: küçül (sic); MS. küşümüş) Kay. 60, 4.

Dis. V. GCS-

D keççe: (g-) Hap. leg.; Desid. f. of 1 keç-. Xak. xi ertiq suvin keççedi: (the enemy) 'intended to cross (køda... an ta‘bur) the River Irtiş' Kaç. I 155, 18; n.m.e.

D keççet: (g-) Hap. leg.; Caus. f. of keççe-. Xak. xi omen: suvdin keççeti: 'he inspired me with a wish to cross (mamnäni 'übür') the water' (etc.) Kaç. II 336 (keççeti: r, keççetmek).

Trisl. V. GCS-

D küçsire: (g-) Priv. Den. V. fr. 1 ku:ş; 'to be weak, lack strength'. N.o.a.b. Uyg. vii ff. Bud. küçsiremiš alaçapd:vı aç barsan the weakened and debilitated hungry tigress Sup. 610, 22; a.o. do. 586, 21: Cив. kőz küçsirep yaş aksar 'if the eyes are weak and water' I I 155.

Dis. GCS

D keçış (g-) Dev. N. fr. 1 keç-; n.o.a.b. Cf. keçiğ. Xak. xii keçış 'a ford, crossing place over a canal or river' (ma‘barul-nahr wa‘l-wādi) Kaç. I 369 (prov.; see élet): KB tırgike bu nepın keçış yok kadaş 'my
comrade, a human being cannot get on without these things' (clothes and food) 3685; (death is certain) keçils yok adın 'there is no other (possible) outcome' 6706.

**DIS. V. GCŞ**

D keçils- (g-): Co-op. f. of 1 keç-. n.o.a.b. R II 1148 lists " Çağ," keçils- 'to pardon one another', but it is not traceable elsewhere, and could hardly have this meaning (cf. keçỉş). Xak. içi ol meniğ birle: suv keçisći: 'he competed with me in crossing (fi 'übür) the water' Kaş. II 93 (keçisür, keçismek).

D küçeş- (g-): Hap. leg.; Co-op. f. of küçe:. Xak. içi olar: ikki: tavar: keçesći: 'those two competed with one another in forceably seizing (fi 'übür) property' Kaş. II 93 (küçeşür, küçeşmek).

**DIS. GCY**

S küçey See küçey.

**Mon. GD**

F ke'd l.w. fr. Sogdian k'gy, 'very, extremely', see Caf., p. 78; originally used in the same meaning to qualify both Adj.s and V.s, it soon came to mean 'extremely good' and the like. Kaş. 's statement that it was also pronounced ke'd confirms its foreign origin since final -d, except in the cluster -nd did not exist in Xak., but final -d was not a Sogdian sound either. Now obsolete everywhere; the latest trace seems to be SW xix Az. gey 'very, extremely', R II 1551. Uyg. viii ff. Chr. ke'd könlű teğürüp tileşer 'seek (Hend.) him applying your mind vigorously' U I 6, 1; a.o. do. 9, 16 (anıq): Bud. Ke'd Yegen Toton P.N. Pfahl. 23, 24; a.o. Suv. 4, 9–10 (ölũtük); Civ. ke'd teğırak 'very tough' TT VII 17, 8; er kişi er işiçe ke'd bolayın têser 'if a man says "I wish to become very potent" (sexually)" H I 75; süt ke'd bolgu em 'a remedy to ensure that (a mother's) milk becomes copious' do. 105: Xak. içi eked/ke'd with both (ma'a(n)) dâl and dâl; An Empathetic Particle (harp ta'kid tea muhâda) used in describing (fi 'übás) a thing; hence one says ke'd at 'what a good horse' (mi'la-faras) and ke'd neğ 'what a good thing' Kaş. II 321; the later form key may occur in a verse biçeşas bitig kišlarlar, and key yeme: bıırırler yaktabın kitâbâ-/-ahd wâl-bay'a an là yuxâlisî-fîal-mâth 'they sign a treaty and (swear) an oath that they will not oppose the king' I 459, 7; and see I 244 (eperel-): KB ke'd is common in three usages: (1) qualifying Adj.s it means 'very', e.g. ke'd bağırsak kadaş a 'very compassionate companion' 317; (2) qualifying V.s it strengthens the meaning, e.g. tînî ke'd köğezle' 'keep a firm control of your tongue' 176; (3) qualifying N.s it means 'very good' or the like, e.g. bodunda tuslu kişiño ke'di 'chosen among the people, the best of men' 34: xiu(?) A.t. (1) w. Adj. ke'd berlikli 'very unyielding' 254; (2) w. V. ke'd an-a 'understand thoroughly' 18; four o.o.: xiv Muh. al-cayyid 'very good' ke'd (20) the qulaw 'good'; (2) qualifies V. 'Ali 58: xiv ditto (2) only Quth 93: Kip. (?) xiii al-cayyd (opposite to 'bad') yaman/yanuw (eygîl): key Hou. 25, 10: xiv key cayyîd; one says bu: key dîr 'this is good'; Kip. cygl Id. 86 (the inference is that key was Tkm.). Osm. xiv ff. key usually qualifying Adj.s or V.s, but occasionally 'good'; very common till xv, rare later TTS I 451; II 621; III 440; IV 504.

Köt (g-) 'backside, buttocks'; s.i.a.m.l.g., but like other similar words rarely listed in modern dicts.; SW Osm. göt (Acc. götw). See köçük. See Döerfer III 1657. Xak. içi köt al-dubur 'backside, buttocks' Kaş. I 321; kötli: kizi:la: k-lammara minal'-ray, that is 'with a red tail'; a bird, species uncertain, hardly 'the red-headed fish' which is the normal meaning I 473, 20: Kom. xiv 'backside' köt CCG; Gr.: Kip. xiii al-is't 'buttocks' köt (MS. kit) Hou. 21, 5; xiv köt al-dubur Id. XVIII 70; xv ditto Kav. 41, 71; Tuh. 153, 12.

**Mon. V. GD**

Ked- (g-) 'to put on, or wear (clothing)', S.i.a.m.l.g.; NE kl-; SE Türkî key-/kly-/ kl-; NC, SC kly-; NW Kl., Nog. kly-; Kumyk gîly-; SW (Az. keyin-). Osm. Tkm.: Türkî viss ff. Man. munça arîq ton kedimisn (sic) 'his wearing so clean a garment' MI 7, 14; al [gâp] ke'd 'putting on a scarlet [robe]'' TT II 8, 67–8: Uyg. viss ff. Bud. yarik ke'd 'putting on a breastplate' U II 78, 30; 86, 48; TT IV 10, 12; arîq ton ke'd U I 29, 12; o.o. U II 14, 33; TT X 312; Üsp. 105, 10; Civ. ke'dmiş (MS. ke'tmiş) kerek 'he must wear' (warm clothing) TT VIII I 20: Xak. içi er tonn kettli 'the man put on (labîsa) his clothes'; originally ke'dli: Kaş. II 296 (kedjer, ke'dmek); er tonn kettli: 'the man put on clothes' (etc.) III 441 (kedjer, kedmek): KB kök al ke'dli 'putting on blue and scarlet' 69; o.o. 84, 510, 4425 (lc), 4774; xiv(?) A.t. 167 (tonm); a.o.o., with some v.î.s of key-; Tef. ke'd 'to wear' 169; kezdito; kly- ditto 178: (xiv Muh. al-malîbîs 'clothing' geymek Mel. 66, 13; PÜ teykû Rif. 166: Çağ. xv ff. key- (guluk) gey- Vel. 353, 13; key- 'with -é-' pişîman 'to put on, wear.' San. 301 v. 16 (quotns.): Xwar. xiv ke'd/kök/-key- ditto Quth 93–7; ke'd- Nahec. 267, 13: Kom. xiv ditto key-/kly- CCI; CCG; Gr. 136 (quotns.): Kip. xiii labîsa key- Hou. 33, 19: xiv ditto Id. 86, 86; Bul. 78v.; keymek al-libîs Id. 86; xv labîsa key- Kav. 10, 1; 75, 4; a.o. 63, 18; kiyedîr, untranslated, example of Pres. Tuh. 74b. 4.

1ket-(ged-) 'to notch, chip, gash(something)' and the like, not noted here xiv but see ketîf, ketül, ketîm; More or less syn. w. kert-, but unlikely to be a Sec. of it, since elision of -r- is unlikely at so early a date, and kert- always has initial k-. Survives in SW Osm. géd-, Sâmi 1152; Red. 1531 and Tkm. get-(ged- ... before vowels), same meaning. Kip. xiv (kedük al-talma 'a notch') the V. fr.
it is ked- ld. 79: Osm. xv ff. ged- 'to ship, notch'; in two texts TTS I 296; II 420.

2 két- (g-) 'to go', usually specifically 'to go away'; more or less syn. w. bar-. Survives in SE Tar., Türkî ket-; NC ket-; NW Kk., Nog. ket-; Kaz. kêt-; Kumyk ket-; SW Az. kêt-; Osm., Turk. gît- (Aor. gîder). In some modern languages used as an Aux. V. following a Ger. in -p but this seems to be a recent usage. Uyğ. viii ff. Man. [gap] ketîpen 'going away' TT IX 74: Bud. (all kinds of diseases and dangers) käkêy 'will depart' TT VIII K9 g; kêtêmese-: do. 10-12; o.o. TT X 233-4, etc. (tarkî-); U II 49, 28; U III 48, 12 etc.: Cív. lg açrîg käkêy 'disease and pain have gone away' TT I 11; o.o. do. 123; VII 23, 5; kêt- of disease, pain, etc. 'to go away, disappear' is very common in H1: O. Kir. ix ff. sînzîme: ket(t)îm 'I have departed from you' (my family) Mal. 15, 1-2: Xak. xi er ye:rîndin ketêti: 'the man went away (zala) from his place and withdrew himself' (tanahâda) Kaş II 296 (the Azor. and Infin. are spelt keje, kânemek owing to a scribal error, since most V.S in the same section end -d-); yspar kêtê'n: ida gahâba'l-mișk 'if the musk musks (the bladder)' III 48, 22: KB körûmëjîlî körûderle ketîbu 'sleep has left the eyes (of those that cannot see him) 102; (in old age) ukus käkêy 'understanding has gone' 294; kêtî bahar 247: XIV Muh. ba'uda 'to go away' gê't- Mel. 24, 1; kêt-Rif. 105; gahâba ké't- 109 (only): Çağ. xv ff. ket- (gûm, etc.) gît- Vel. 355 (quotn.); kêt-raftan to go 'to San' 311 v. 2 (quotns.): Kom. xiv 'to go away, withdraw' ket- CCI; Gr. 141 (quotn.): Xwar. xiiit gê't- (gêd-) 'to go' Ali 32: xiiit (?): kêt- (gêd-?) is common in Oğ both for 'to go away', and more neutrally for 'to go' e.g. avka kêtêti 'went hunting' 70: XIV ditto Quth 97; MN 95, etc.: Kîp. xiiî râûha 'to go, go away' (bar-f) ket- Hou. 40, 12: xiv kêt-râûha va gahâba Id. 0, 73; a.o. Bul. 477 (kâcî): xv râûha ké't- Kav. 7, 33; ket- do. 11, 12; gahâba ket- Tuh. 16b. 3, and many o.o. illustrating conjunctional ket- (gêd) (1) 'to wait' (Intrans.); (2) 'to wait for (someone. Ace.)' (3) 'to wait on, attend to (guests, sheep, etc.).' S.i.a.m.l.g., but quite exceptionally in two forms, the regular form kût- (which is also the modern form of kûn-) and kêt- (kêt-), a rare case of the evolution -d- > -d- > t-; in some languages both forms survive with the same or different meanings. The modern forms are NE Aît., Kumd., Leb., Tel. kût- 'to tend, or pasture, (animals)' R1 II 1480: SE Türkî kût- 'to wait (for) BŞ 556: NC Kir. kût- (1) 'to wait (for)'; (2) 'to wait on, attend on (animals or guests)'; (3) 'to possess'; kût- (only): Kzx. kût- 'to wait on'; SC Uzb. kût- 'to wait for (for, guests, etc.).' NW Kk. kût- ditto; kût- 'to wait on, look after (someone)'; Kaz. kôt- 'to wait for (for)'; Nog. kût- ditto; SW Az. kûd- 'to lie in wait for (someone)'; to track down, watch; to wait on, protect (someone)'; Osm. gît- (Aor. gîder) 'to wait on, watch over, cherish, pasture (animals)' Uyğ. viii ekî: ay kût(t)îm keli-
for 'roof'. Xak. xı kötüt: al-rašt 'the roof of a house' Kaş. III 219; v.o. I 260 (oyul-) ; 278 (eše-).

**Dis. V. GDE-**
E keď- in Uyğ. viii ff. Bud. iğıçada törümüş tüs yemîşler keďyur 'the fruits (Hend.) which have formed on bushes and trees grow bigger' Swz. 517, 9-10 (and U I 27, 4, the same text) is no doubt a mis-spelling of beďü-, q.v.

E 1 küde- , read tentatively in Uyğ. viii ff. Bud. U IV 8, 36, is an error for bûğü-; the line reads oyun oynayu bûğüy yirlayu ayaların yapınıp 'playing games, dancing, singing, and clapping their hands'.

2 *küde-: See küdeğü, küden.

E kötl- it is suggested in Hüen-ts., p. 25, note 146 that this is a V. of which köttür- is the Caus. f.; prima facie it is improbable that the basic f. of a V. as common as köttür- should be Hap. leg., but the only suggested occurrence of this V. is in Uyğ. vii ff. Bud. (even since Buddhism was brought from India, everyone respects the doctrine of the Mahâyâna; its method of meditation is sweet) çaxšapâtiq yiparlâri bura kötölü [turur, uncertain] Hüen-ts. 146, there translated 'the odours of its commandments rise fragrantly'. It is prob. a misreading of köpürlü, 'the fragrances of its commandments constantly steam and froth'. This is more probable than bûğüy 'dance'.

**Dis. DGC**
SF küde- See Küdeç.

D köç (g-) Hap. leg., but vulgar words like this are usually omitted fr. dict.; Dim. f. fr. köt. Xak. xı when a boy is abused he is called köç 'you who stink like the buttocks' (yâ muntin ha't-lamârây); his ancestry is traced back to the backside (yunsâb ilâ'l-dubur) Kaş. I 360.

**Dis. GDD**
D keďüt (g-) Active Dev. N. fr. keď-; lit. 'something which you wear, wearing apparel'. Pec. to Xak.; other languages use other Dev. N.s fr. keď-, esp. keďim. Xak. xı keďüt 'any kind of wearing apparel' (kull mâ yubâs mînâl-atwâ'h), but used particularly in conjunction with a wedding (fi'l-urs); that is the female relatives (qardâb) of the bridegroom and bride put on (special) clothes in their honour (ibrâmâ'n lahum); hence one says keďüt bêrdî 'he gave him ceremonial clothing' (libâsâl-karâna) Kaş. I 357: (under 'words formed with suffixed tâ') 'a suit of clothes (al-khasa) is called keďüt, taken from their word keďü: labâsâl-tâwâh I 12, 4.

D keštî (g-) Hap. leg.; Active Dev. N./A. fr. I ket- in the sense of 'causing wrinkles to form'. Xak. xı keštî kîšî: al-raculîl'-mutaqağba'dul'-ulfâf 'a frowning, churlish man' Kaş. I 284.

D keďük (g-) Pass. Dev. N. fr. keď-; lit. 'something put on', in practice 'a felt cap', but see keďüklüy; pec. to Kaş. Xak. xı keďük (MS. keďuk) al-lubbâda 'a felt cap'; keďük (ditto) 'a head-covering of feathers' (gîfâra mînâl-rîj;? 'a bird's crest') because it is like it Kaş. I 390; a.o. III 38, 21 (oprack); keveyük al-lubbâda in the language of those (tribes) which change -d- to -y- III 168: KB körü barsa barça urur bu keďük ukûşlûq bûlgîlgî kör așlî keď üg 'if you look carefully, everyone puts on this cap; the basis of the man of good understanding and knowledge is a very good intellect (?) 299.

D keďük (gêdük) Pass. Dev. N./A. fr. I ket- 'notch, chip; notched, chipped', and the like. Not noted before xitî (?) ; syn. w. kertük. Survives in NC Kr. ketîk 'gap, gappy', etc.; Kzx. ketîk 'toothless' R II 1130; Bar. keďük ditto 1137: WS Osm., Tkm. gêdük 'crack, breach, gap; gappy (teeth)', and the like. (Xak.) xîrî (?) Tef. keďük simûk translates lihâ min furic 'cracked, gappy' 169; Kip. xiv ketîk al-ifaram 'with gappy teeth'; ketîk al-talm 'gap, notch' Id. 78; keďük al-talîna (and the V. fr. it is ked-) do. 79: XV muľমam 'dented, notched'. ketîk Tuh. 33a. 12; 35a. 13; 48b. 11; (ketîl-is der. fr. ketîk do. 84a. 2.

D küdük, presumably Pass. Dev. N./A. fr. küde-; lit. 'something waited for, looked after', but used only in the prr. 15 küdük meaning, rather vaguely, 'affairs, undertakings', and the like. N.o.a.b. Türki vii ff. Man. işke küdükge (sic) titanıp 'being involved in (woolly) affairs' Chasus. 267: Uyğ. viii ff. Man. (if there are) işler küdükler 'affairs' (or 'tasks', which give pain to mankind) TT II 16, 44-5: Bud. the prr. is rather common U I 34. 17-18 (teğme); TT V 20, 9; 24, 50-1, etc. VI 70 (êtîlgül); (Civ. iş küdük is common TT I 51, 72-3, etc.); Xak. xı al-suğ tvâl'lamal business, undertaking, task', and the like, is called 15 küdük (MS. küdük); küdük is not used alone (lâ yufrab) but only in the Hend. Kaş. I 301: KB ukûş birle işle kamûgış iş küdük 'carry out all your undertakings with understanding' 161; (Ayoldt enquired into) kamûgış iş küdük 'everything that was going on' 1038; a.o. 2220.


D keďğû: (g-) Conc. N. fr. keď-; 'clothing' in a broad sense. N.o.a.b., cf. keďim. Uyğ. viii ff. Bud. (they provide people with useful things) keďğû toanu ulati 'clothing (Hend.) etc.' TT VI 392: Xak. xı keďğû: 'clothing (malbîs) of any kind whatever' Kaş. I 430: KB 1264 (mujağtur-); a.o. 4773.

PU köktî: 'hillock' or the like; n.o.a.b.; perhaps a l.-w., there is no obvious Turkish

Dis. V. GDG-

PU k Kathryn- n.o.a.b.; morphology and origin obscure; largely unvocalized in the MS. of Kaş. Uyğ. viii ff. Bud. (the deer pursued by hunters) yûğrû köktirdler 'run away in confusion' *U IV 32, 13 (damaged); (the rich man running away from robbers in the dark, ran into a dead tree and) yiltizinâ köktird 'stumbling over its roots' (put one eye out on a branch) *TT III, p. 28, note 71, 3: Xak. xi at kâldîrî: 'the horse ran away' (or was uncontrollable), camahaya Kaş. II 196 (kêdîrîr, kêdîrîmek).

S köttür- See köttür-

Tris. GDG

(D) küdêgü: (*k-*) morphologically Dev. N. fr. *kûde-*, cf. küde; properly 'son-in-law' in the sense of 'daughter's husband', in some NW languages 'younger sister's husband', but sometimes used, more indefinitely for 'bridegroom'. A very old word; an early l.-w. in Mong. as gûreg(e)n (*Haenisch 32, fr. an intermediate f. *küze*); s.i.a.m.l.g. with many phonetic changes, NE Kê, Koib, Sag, Şor kûze: R I 1505; Alt. kûze; Tuv. kûze; SE Türkî kûy; NC Kir. kûyîb; Kx. kûyê: SC Uzî kûyov; NW Kk. kûyêv; Kaz. kîyav; Kumyk kûyav; Nog. kîyêv: SW Az. kûreken (*sic*: Mong. f.); Osм. güvey; Tkm. kârey, kûreken; Çuv. kërî 'the husband of my daughter, younger sister, or any younger female relative' *Ash. VII 284. Cf. yeznê, and see *Doerfer I 340. Uyğ. viii ff. Bud. (the marriage ceremony will be performed) kizî küdêgülikê 'for your daughter and son-in-law' *TT VI 344; (in a list of names) küdêgülmiz 'our sons-in-law' (followed by several names) *Pfahl. 23, 13: Cîv. küdêgüm *USp. 6, 12: O. Kir. ix ff. Mal. 3, 6 (1kkz): Xak. xi küdêgû: xatên 'son-in-law' Kaş. III 12 (yövüşlüg); III 166 (taya:k); n.m.e.: KB lkt kadên erdi kûdêgû lkt 'two (of the Prophet's Companions) were his fathers-in-law, two his sons-in-law' 50: xii(?) Tef. küdêgû / küdêgü: *TT VI 187: xiv Muh. al-sîr 'son-in-law' guvey:et: *Mel. 49, 10: Râf. 144: Çağ. xiv ff. kîyêv ('wîn-kê') *gûvey. *Vel. 276 (quoth.): kîyêv (spelt) damâd 'son-in-law' *San. 3111, 8 (quoth.): *Xwar. xiv küdêgü 'bridegroom' *Qutb 105: Kom. xiv 'son-in-law' kûyêv CÇ; kûyav (also 'bridegroom') GCG; Gr.: Kip. xii al-sîr wâl-arîs (‘bridegroom’) kîyêgû (yêzine); Hou. 32, 3; Tkm. al-za'atar 'thyme' lûyêgû otti: that is 'the bridegroom's herb', because of its heating qualities and potency as an aphrodisiac on the wedding night do. 9, 5:

xîv kûyêvû: (one MS. adds 'also kûyêgû') / al-aris l'd. 84 (misplaced, under kûf-lâm): xîv hâmî wa huwa'l-shir (hâmî is properly 'father-', or brother-, in-law') kûyêwî; in margin in second hand, 'also kûyêgî' *Tuh. 12b. 4; shîr kûyêwî; Tkm. kûyêwî do. 22a. 5; *aris kûyêwî do. 24b. 10: Osm. xiv ff. gûvey 'son-in-law; bridegroom, and guvey:eg otti 'thyme'; 'a mountain plant with narrow leaves and a sweet smell *San. 3111, 9.

D kêdîlîk P.N./A. fr. kêdîk; pec. to Kaş. Xak. xi (after kêdîlîk) 'and its owner with -g' Kaş. I 508; kêdîlîk 6illîmes 'the owner of a lubbâda who protects himself with it does not get wet' III 256, 4 (the implication of this prov. is that al-lubbâda means rather 'felt waterproof clothing' than, more narrowly, 'a felt cap').


D küdîlîk Kap. leg.; P.N./A. fr. kûdîk. Xak. xi 6îrilîk kûdîlîk 'er a man who is engaged in business' (dû su'î wa 'amal); kûdîlîk is not used by itself (mûfrada(n)) Kaş. I 509.

D kêdîlîk Kap. leg.(?) A.N. (conc. N.) fr. kêdîgî. Xak. xi Kûtar binlî qaîgî yêgî kêdîlîk 'to-morrow you will have good food and clothing' 232.

Dis. GDL

D kottük (g-) A.N. (conc. N.) fr. könnt; survives in SW Osm. gôtlük 'saddlepad'. Xak. xi kottük a term of abuse (sabb) meaning 'you effeminat creature' (yêa mûxannat); but it really means 'one on whom sodomy is committed' Kaş. I 478.

Dis. V. GDL-

D kêdîl- (g-) Pass. f. of kêdîl-; s.i.m.m.l. w. the same phonetic changes. Uyğ. viii ff. Man.-A M I 21, 3–5 (ûze); Man. buzâgî kîm arslanda kêdîl 'a calf which is reincarnated as a lion' M I 18, 3 (2); waxşegîr kîm apan kêdîlmîs 'the spirits (Sogdian l.-w.) which were reincarnated in him' Man.-uig. *Frag. 400, 1: Cîv. ton ûze ton kêdîlî saqa 'one garment after another was put on you' *TT I 149: Xak. xi ton kêdîldî 'the garment (etc.) was put on' (lubîsa) Kaş. II 136 (kêdîlîr, kêdîlmek): Çağ. xv ff. kîllîşida yûdan 'to be put on, worn' *San. 302r. 1.

D kêdîl- - Kap. leg.: Den. V. fr. kêt; n.o.a.b. Xak. xi (ôl) oglânîng kottûldî: nâka'l-ğulâm 'he
committed sodomy with the boy' (etc.) Kaş. III 299 (kötèle, kötlemek); Kip. xiv kötèle- ista'mal'el-dubur 'to commit sodomy' Id. 79; xv xaniţa 'to be effeminate' (or pathetic?) (tökle-; Hap. leg., āmetathesis of) kötèle- 
Tuh. 153. 9 (also taxannatá tōklen- kötlen- 9b. 10).

D kötlet- (g-) Cas. f. of kötôle-; n.o.a.b. Xak. xi ol oğlanğ kötletli: anāba'l-ğulām 'he made the boy (etc.) submit to sodomy' Kaş. II 348 (kötletür, kötletmek); Kip. xiv kötleddi: (sic) faqqa'a 'to break or burst' (Trans.) Id. 79 (seems to belong here; faqqa'a may have some unrecorded sexual meaning).

Dis. GDM

D keďin (g-) N.S.A. fr. keď-; lit. 'a single act of putting on', in practice 'a garment'; syn. w. ton. S.i.m.m.l. as keyla/klym/klym: SW Osm. ēyım/glyıım; Ik'm. ēyım. Cf. keďut, keďuk, keďüg: Türki viii his favourite charger was a grey horse') keďim [gap] fx. 4: Uyg. viii ff. Bud. ariğ ton keďimerîg keďip 'putting on clean clothes (Hend.)' U II 42, 32-3; a.o. TT VIII D.38 (tom): Xak. xi KB yětûrữr ışğur ęseđer keďim (a general) 'should provide food, drink, and clothing' 2280; egııne keďim 'clothes for one's back' 3664; a.o. 4773: xiii (?) At. 167-8 (ton); Tef. keďim 'clothing' 169, 308 (tom); Xwar. xiv keďim tonlar Qub 93.

D ketmen (g-) Dev. N. (N.I.) fr. I ket-; 'a mattock'. S.i.m.m.l.g. with some phonetic changes and extended meanings; in SW Osm. getmen 'a stone Mason's pick' Sami 152B, Red. 1531. Uyg. viii ff. Civ. (in a list of farm property; one horse, one bull, one cow) bir ketmen 'one mattock' USp. 55, 10: Xak. xi ketmen 'a mattock' (al-mi'zaq) with which the ground is dug up (yu'zaq) Kaş. I 444: Çağ. xv ff. ketmen 'a spade (or mattock, bil) with which they dig up the ground' San. 312B. 13.

Tris. V. GDM

D keďimliğ (g-) P.N./A. fr. keďim; s.i.m.m.l. with the same phonetic changes. In vii it prob. meant 'wearing protective clothing', linen armour, and the like. Türki viii (thirdly, Kül Tégın mounted) Yegënsiğliğ 
beni keďimliğ toriq at 'Yegënsiğliğ Beg's armoured bay horse' I E 33: Uyg. viii bęş yüzü keďimliğ yadğ 500 lightly-armoured (?) infantry' Şu. S. 9.

Dis. GDN

VU! D keten Hap. leg.; so vocalized in the MS, but if it is a Dev. N. fr. I ket- in the sense of 'being chipped, cracked', which seems a possible etymology of the word, ketin might have been expected. Syn. w. kük. Xak. xi keten al-miğna 'hardship, distress'; hence one says of a destitute man (al-munidahan) keten körđi: kereku: yüşt: 'he was so badly off that he had to carry his tent framework on his own back for lack of a baggage animal' (min qilla mǎłḫa) Kaş. I 404.

D keďin (g-) Den. Adj./Adv. fr. *ké: 'behind', usually of place, less often of time, 'afterwards'; when used to describe one of the cardinal points in the early period 'westwards, to the west' in the array based on the rising sun (cf. ödûn), and 'northwards, to the north' in the array based on the midday sun (cf. kündûn). In the geographical usage sometimes treated as a N. and given Suffs. In the medieval period sometimes spelt kędin, this was etymologically an error, but may have been a popular pronunciation which led to the evolution kędin > keyin > keyn; the final form may have been no more than a mis-spelling or mispronunciation of keyn, q.v.
The NE forms, Küer., Şor kezn; Kç., Kobi, Sâq. kezín; Alt., Leb., Tel. kën (behind; hinder part); back(wards) 'R I 176, 134 and NC Kir. klym 'after, afterwards'; Keč. keṣin 'backwards'; behind'; a.o. 'behind' suggest that this evolution did take place. Uyg. viii Şu. E. 9 (duyk): viii ff. Man.-A. keďin in M I 21, 2 (ii) seems to mean 'afterwards': Chr. M III 48, 1 (v) (batsık; 'westwards'); Bud. occasionally 'behind', e.g. (letting his long hair loose) kędin arkaşinta 'down his back' U II 25, 15—usually in a directional sense kędin: (1) 'westwards' TT VI 83-5; 201; Sun. 466, 5-10; PP 13, 7 (ödûn); (2) 'northwards' TT VI 94-5 (ödûn); uçayan balık kędînte 'to the west of the city of Ujayin' U IV 8, 1-2; Civ. kędin 'westwards' TT I 6, 142-3; USp. 100, 8-10; a.o. in TT VII: Xak. xiv kędin telim ökündi: 'then (tumma) he was very repentant' I 200, 18; a.o. I 225, 17 (odşar-)—kędin 'behind' (xalifa(n)) H I 25 (kal-)—iš kędîpe: 'the consequences of the action' II 142 (bakım-); n.m.e.: KB 'Thou art before all others' sen ödûn kędin 'Thou art in front and behind' 8; a.o. 18—(the Prophet was in front of all leaders and) kędîn boldi tamğa kamış savçika 'was after, and became the seal of all the prophets' 45; kędîn keldêçike 'to those that come after' 192; menîşpê kędin 'after I have died' 1217 (the Fergana MS. consistently has kędin, the Cairo MS. kędin): xiiii (?) At. ökünmez kędin 'and is not sorry afterwards' 114; six o.o.—(first he gives you honey to taste) kędînrek 'and later' (poison) 208 (the Ar. script MSS. habitually have kedin/kedin); Tef. kedin (sic) 'behind; after, afterwards' 169: xiv Rög. kedin 'after' (with Ahb.) II 113B (quotations): Çağ. xv ff. keyn 'with k-') and ... pas ma'nâsina 'behind, thereafter(f')?; keyin arîdan Van. 354 (quotations); keyin/keyen (both spelt) 'aqab 'hinder part, behind' San. 302R. 6: 
Xwar. xiv kedin/sic 'after, afterwards' Qub 93-6; Nac. 29, 17.

D kürden Dev. N. in -fr. *küde-; cf. kędêgê; (i) 'entertainment, feast', originally perhaps specifically 'wedding feast'; (2) 'a guest' N.o.a.b. Uyg. viii ff. Bud. kürden 'guest' PP 69, 3 (İür); Hien-ts. 2060-2 (têrîştûr-): Civ. (if you sneeze in the evening)
küden kellir 'a guest is coming' TT VII 35, 13: xiv Chin.–Uyğ. Dict. 'guest' küden Ligeti 177: R II 1486: Xak. xi küeden (MS. küden) al-walima 'feast, entertainment' Kaş. I 404: KB kellin kız seviniş küden tünlerl 'the bride's delight is in the nights of the wedding feast' 2380; (there are various kinds of meals for guests) olarda birisi küdenke aş ol 'one is the meal for a wedding' (another for a circumcision or the birth of a son) 4575: xiv Muh.(?) da'watul-'urs 'a wedding invitation' küyen (MS. kü:hen) konu:kluku: Rif. 164 (only).

Trls. GDN
D keşidil: (g-) Hep. leg.; Pass. Dev. N./A. fr. the Refl. f. of ke:d-. Xak. xi keşidil: ton 'a garment which has been worn a good deal' (al-malibus kafi:ru:n) Kaş. I 449.
D keşidiki: (g-) N./A.S. fr. ké:idin; 'situated behind (of place); subsequent (of time). N. o. a. b. Cf. kénkî: Xak. xi Kaş. III 14 (yalî:q): xiiii (?) Tef. wa mâ xalifahum 'what was subsequent to (or followed(?)) them' anlardà kezînîk (sic) 169.

D küdenlik Hep. leg.; A.N. (conc. N.) fr. küden. Uyğ. vuii ff. Bud. in the instructions for building a house küdenlik 'a place for housing, or entertaining, guests' is mentioned between the kitchen and the small and medium doors TT VI 86.

Dis. GDR
D kötrüg Hep. leg.; N.Ac. fr. kötür-, abbreviated; mentioned only as an example for this type of N.Ac. Xak. xi anp yîk kötrügli: kür 'observe how he lifts the load' (raf:hum-l:hamî) Kaş. II 166, 12.
D keşdir Hep. leg.; N.S.A. fr. ke:dir-; abbreviated. Xak. xi keşdir (MS. -d-) et-alahînî-mlasî 'meat which has been skinned' Kaş. I 485.

D küdür noted only in association with üdürm and perhaps invented merely as a jingle with that word, etymologically N.S.A., abbreviated, fr. *kü:dir-, Caus. f. of küd-; 'commanding attention or respect'. Xak. xi KB (next among the Prophet's four Companions was Faraq) kisî üdürümi till köpîl bîr teq kîsî kündîrmi 'choice of men; his tongue and mind were as one, the most respected of men' 53; ne üdürm ne kündîrmen ne ersîg erek 'what a choice, respected and gallant man' 279; bodûn kündrümi (rhyming with üdürmi) 'respected by the people' 417, 1689.

D kötrüm Hep. leg.; N.S.A. fr. kötür-, abbreviated; in the sense of something which is raised above the ground. Xak. xi kötrüm al-dûkühmîlla:di yuclas 'alayhi 'a bench on which one sits' Kaş. I 485.

Dis. V. GDR-

D ke:dir-(g-) Caus. f. of ke:d-; 'to dress (someone Dat.) in (something Acc.)'. Survives in several NE languages, R II 1177, and Khak. as ke:zir-; Tuv. ke:dir-; in other languages, in which ke:d- has become key- or the like, the Caus. Suff. -d-, or the like, is normally used. Türkî viii ff. Man. [gap] sininda amranmak bilîgîc üntürûp tuntura [tepri] üze ke:dirir 'from his... organ he produces the disposition to love, and the God of the Zephyr with it' M III 16, i -3 (i); o. o. do. 6 -11 (i): Xak. xi ol ma:ga: to:n ke:ürî: 'he dressed me (albasani) in a garment' (etc.) Kaş. II 76 (ke:dirür, ke:ürîmke:); xiiii (?) Tef. ke:yrî: ditto 179; Xwar. xiv ke:dirûr/-ke:dir-/-ke:dirûr/-ke:dirûr- ditto Qub 93-6; ke:yrî: MN 48: Osm. xiv ff. ge:ywî-ge:ywî- ditto was normal Caus. f. until xvi and is noted once in xvirr TT S I 313; H 439; III 300; IV 344.

D ke:ter-(g-) Caus. f. of ke:te:; 'to send away, take away, remove', and the like; -er- is a very unusual Caus. Suff., and was perhaps due to a conscious effort to avoid confusion with ke:çîr-, a Sec. f. of ke:çîr-, which has exactly the opposite meaning, but this word seems to be a good deal older than that Sec. f. Survives in SE Türkî keter- Shaw 175 (only) NC Kir. ketir-; NW Kk., Nog. ketir-; Kaz. ketir-; SW Osm. gider-; other languages use other Caus. f.s, e.g. ketkîr-. In some languages there is a confusing convergence of meaning with ke:çîr-. Uyğ. viii ff. Bud. [Sanskrit lost] o:gi u:çul (sic) ke:terîp erse ryme: 'even if one has removed the child' TT VII F.3; Sanskrit apahara 'take away' o:gi ke:ter:gil do. G 17; (the Buddha) alku korkunçlarîg keterdeç 'who drives away all fears' TT X 122; o. o. do. 182, 279; U III 48, 19; IV 39, 39 TT VII 40, 93; etc.: Civ. (wrap various ingredients in paper, heat them) ke:dedesin ke:terîp 'remove the paper and' H I 152; a. o. o.: Xak. xi ol ta:çîg yolîn (MS. yo:ldon) ke:ter:di: he removed (nahâhâ) the stone from the road'; also used when one removes (fi:zâla) anything from its place Kaş. III 187 (ke:terîr, ke:termek); bilîgizlik ke:ter: (sic) 'drive (adfa) ignorance out of your mind' I 440, 20; a. o. III 164, 4 (nahâhâ): KB şarî:at yûzîndin keterdi esî:q 'he removed the veil from the face of the religious law' 54; ke:terse tu:man 'he must disperse the fog' 285; ke:terûr tatîq 'it takes away the taste' (of a meal) 4113; o. o. 285 (ajunçit), 382 (az akuz), 6075 (osasnu:k); xiiii (?) At. (God makes the night dark) kûnûp ke:terîp 'taking away your day (or sun)'; tûnûp ke:terîp 'dispelling your night' (he makes the dawn bright) 15-16; Tef. ke:ter-' to take away, remove' 176; xiv Muh.(?) ab:ada 'to send away' ke:ter- Rif. 102 (only); ba:ada 'to drive away' ke:ter- 105 (MS. ke:ţir-); sarafa wa 'azâla 'to dismiss, remove' (esp. from an office) ke:ter- (unvocalized) 111: Çağ. xv ff. ke:ter- (g-ey) gider- Vel. 355.
kéter- burdan 'to carry off, remove' San. 311 v. 15 (quotns.; there is much confusion in San. between kéter- and kötürü-, due perhaps to the fact that burdan also means 'to carry'; San. adds here 'in Rüm götürt-'). Xwar. xiv kéter- 'to remove' Qub 97; MN 10:50. Kom. xiv 'to remove' kéter- CCG; Gr. 142 (quotn.; perhaps to be assigned to ketür-): Ktp. xiii zāha 'to remove' ketür- (sic) Hou. 40, 14; nahlā 'min îzâati-l-jây' min mahānihī ketür- (sic) do. 44, 4; xiv keter- odbâhâ-l-jây', mutâ 'addî 'to remove something', Caus. Kav. 9, 18; 76, 4: Osm. xiv fl. gûlter- 'to remove, destroy, dismiss'; common TTS I 311; II 436; III 397; IV 341.

S ketür- See ketür-.

kötür- (kötür-; g-') 'to lift up, raise', with various extended meanings; prima facie a Caus. f., but no convincing etymology based on this hypothesis has yet been suggested. S.i.a.m.l.g., often in such forms as kötër-, which point to an original kötür- (the form in NC Kır.); NW Kumyk götér-; SW Osm. götür-; Tkm. götér.- See kéter-.

Türkî viii (Heaven) yügürü: kötürmiş eric 'must have raised up' (my father and mother) I E 11, II E 10; similar phr. do. 25, 21: viii fl. Man. basın (sic) yokuru kötürüp 'raising his head' M I 6, 2: Uyg. viii fl. Man.-A [gap] emeq kötürmeyle 'let me not (have to) bear the pain of?' M I 6, 14 (ii): Man. arkuluk tāqih kötürüp 'raising the mountain surrounded by valleys' TT IX 77: Chr. kötürü umadalar 'they could not lift' (the stone) U I 8, 2: Bud. kötürü alıp 'lifting and taking' (the demon's daughter to his bosom) U I 25, 17; (the wind) kötürü étip 'lifting and carrying off' TT IV 10, 85; tamadaki emeqin tükel kötürarp 'he endures all the pains of hell' TT VI 446; o.o. do. 451; VII 46, 141; X 125; USp. 105b. 4 etc.: Xak. x i er yak kötürül 'the man carried the load' (hamāla-l-himî); also used of a woman when she is pregnant (hamilat) Kaj. II 75 (kötürür, kötürmek; prov.); a.o.o.; KB (he subduced the enemy and) kötürdî özün 'raised himself up' 101; (keep those who love him safe and) yağışın kötür 'remove his enemies' 117; körüşmez yağlar kötürdîl 'in 'enemies who do not see one another get rid of mutual malice' 145; bu kırçey kuçunu boğan kötürmek 'the people cannot endure the violence of the violent man', 2030; a.o.o. (common in all these shades of meaning): xiii (?) At. niğâb kötür arin 'this world wears a veil' (and from time to time uncovers its face) 221; kötürül lüd 'God raises' (the humble) 281; o.o. 242 (üzal.). 332. 447; Tef. kötür-; 'to lift, to carry' 187: xiv Muh. al-qihimâl 'to carry' götürmek Mel. 13, 12 (and 35. 14 v.l.); Rif. 89; hamala wa rafa'a 'to lift' götür-; 25, 11; 108; şali 'to lift' ditto 27, 9; 110; al-rāf götürmek 36, 5; 122; Çag. xv fl. kötür- (gûg-; -di) götür- Vel. 363; kötér- (spelt) bar dâstan 'to raise, pick up, carry off', etc. San. 302v. 27 (quotns.); Xwar. xiii kötér- 'to raise, remove, carry off' 'Ali 7, 24; xiv kötér- /kötür- 'ditto Qubt 104; Nahe. 106. 8 fl. Kom. xiv 'to raise; to take away; to be pregnant with' kötür- /kötür- /kötür- -CCI, CCG; Gr. 156 (quotation): Ktp. xiii rafa'a kötür- Hou. 36, 7; şali kötürd., do. 41, 6: xiv kötür- hamala Il. 78: xv kötür-hamala va nașafa 'to absorb' Kav. 9, 18; 74, 8; Tuh. 13b. 6; şali wa hamala kötür- do. 21b. 1: Osm. xiv fl. götür- 'to move, remove, carry, lift'; c.i.a.p. TTS I 327; II 457; III 313; IV 358.

D kötîrî- (g-) Hap. leg.; Caus. f. of ködî-; Xak., but in a meaning described by Kaj. as Oğuz x i ol âşar koy kötûrûdi: 'he made him tend (ar'dhu) the sheep' (etc.) Kaj. III 187 (kötürür, kötûrûmek).

D kdrîl- Hap. leg.; Pass. f. of kdrîl-; unvocalized throughout. Xak. x i koy kdrîldî: quddarîl-jâyi minî-l-qadîd 'the sheep's (flesh) was cut into strips' Kaj. II 237 (kdrîlûr, kdrîldîmek).

D kdrîl- Hap. leg.; Pass. f. of kdrîl-.

Xak. x i ton kdrîldî: 'the garment (etc.) was put on' (libûsa) Kaj. II 237 (kdrîlûr, kdrîldîmek).

D kôrûl- (g-) Pass. f. of kôrûl-; s.i.a.m.l. but usually as a Trîz.; SW Osm. gûrlûl-; Tkm. gûrûlûl-Uyg. viii fl. Bud. [Sanskrit lost] att.: (spelt a:di) körôlmîsi 'whose name is exalted' (a common epithet of the Buddha) TT VIII A 22; X 107; USp. 60 II a 10 etc. Cív. atnîn kân köôrlügyei (MS. by inadvertence köôrlügye 'your name and fame will be exalted' TT I 43: (Xak.) xii?) At. kêdûn kêndê ôxar yem köôrlûlûgîlik 'in the Last Day good deeds shall be exalted' 390; Tef. köôrôlûl- 'to be raised; to be removed' (from somewhere Abîl.) 187: Xwar. xiv köôrôlûl- 'to be raised' Qubt 104: Kom. xiv 'suspended, hung up' köôrlûlmis CCI; Gr.: Osm. xiv köôrlûlû/gûrlûlûl- 'to be removed, put aside'; in several texts TTS II 457; III 312; IV 358.

D kdrîş- Hap. leg.; Co-op. f. of kdrîl-; fully vocalized. Xak. x i ol maça: et kdrîslî: 'he helped me to cut the skinned meat into strips' (bi-taçidî-l-mastîh) Kaj. II 222 (kdrîslûr, kdrîşmek).

D kdrîş- (g-) Hap. leg.; Recip. f. of kdrûl-. Xak. x i olar âki: ton kdrîslî: 'they two dressed one another' (abasa . . . fatch) Kaj. II 222 (kdrûslûr, kdrîşmek).

D kôtrûs- (g-) Hap. leg.; Co-op. f. of kötûr-.

Xak. x i ol maça: yûk köôtrûlî: 'he helped me to lift (fi rafa') the load' (etc.) Kaj. II 222 (köôtrûslûr, köôtrûsmek).

Trîs. GDR


D kötûrûgî (g-) Hap. leg.; Conc. N. fr. kötûr-. Xak. x i kötûrûgî al-mînqala 'a means of transport' Kaj. I 490.
Tris. V. GDR-

D keqdürse- (g-) Hap. leg.; Desid. f. of keqdü-. Xak. xi ol maq̲a; ton keqdürseldi: 'he wished to dress me' (yakashīlam-tawb) Kaş. III 332 (keqdürser, keqdürsemek).

D kötürse- (g-) Hap. leg.; Desid. f. of kötür-; quoted only as a grammatical example. Xak. xi er yük kötürseldi: 'the man wished to carry the load' (yahmūl-l-ḥuml) Kaş. I 280, 19; n.m.e.

Dis. V. GDŞ-

D kēտš- (g-) Recip. f. of kētš-; s.i.s.m.l.; SW Osms.; Tkm. ğlūğş; but this V. in Osms. in the sense of 'to itch' is a Sec. f. of the Co-op. f. of kētš-. Uyğ. viii ff. Civ. (you should quickly become associated with the well-disposed and) terk ṭêkešt kētšgīš 'and separate yourself from the quick tempered' TT VII 17, 23 (the grammar is very rugged; translated fr. Chinese): Xak. xi olar bīr ekindindilin kêtšildi: 'they parted (taftarqaq) from one another' Kaş. I 89 (kêtšür, kêtšmek; so vocalized).

D kūldiş- Hap. leg.; Recip. f. of kūld- Xak. xi olar bīr brīl rīg kūldişdi: 'they waited (intaqava) for one another' Kaş. II 94 (kūldüşr, kūldüşmek; MS. everywhere -d-).

Dis. GDZ

kīdž 'felt'. S.i.a.m.l.g. except SW (where the Oğuz word i keçe, q.v., is used) in a wide variety of forms ranging fr. NE Tuv. kīdīs to NW Kk. kīz with kīlṣ as the commonest form. Türκ viii ff. IrkB 33 (ur-): Uyğ. viii ff. Civ. (in a contract; 'as I required') kīdž 'a felt' USp. 63, 2; a.o. do. 79, 11-12 (uyuklułuk): Xak. xi kīdž al-lībālāf 'felt' Kaş. I 366; six o.o.: KB 4442 (azar): xiv Mūh. al-lūbādāl felt 'głyza Med. 67, 15; kīlṣ Rif. 168; Çag. xv ff. kīz 'with k-' kēje felt' Vel. 337 (quoton.); kīz 'felt' (namad), in Ar. Đūb. 31a. 7 (same quoton.): Ğwar. xiv kīlṣ 'felt' Quṭb 98; Naheč. 31, 7: Kom. xiv 'felt' kīlṣ CČl; Gr.: Kip. xiii al-lūbādāl kīz (or kīz?) Hou. 17, 4: xiv (under kāz ḍlāl) kīz ditto Īd. 82; a.o. do. 79 (i keçe): xiv ditto kīz Tuk. 31b. 10.

Dis. V. GDZ-

S ködeṣ- 'to watch over' and the like; n.o.a.b. Unquestionably a metathesis of ködzə-, q.v.; the semantic similarity with kūd- is purely coincidental, since morphologically the two words could not be connected. Xak. xi ol maq̲a: ködeṣdi: 'he looked after (the thing) for my sake' (hafal al-say-lalil); one says ol ment: ködeṣdil: intaqavani 'he waited for me' (or 'looked for me'); this V. is constructed from (tubnā an) both (concepts) al-līfis and al-intiṣār; its origin is köz attu: 'he cast his eyes' on something to look after it; this is also in the V. közett: Kaş. II 86 (kōdezzür (śī), kōdezzmek); teprīl: men: ködeṣdil: hafazami-lālāh II 162, 6; yavlak ködeṣ tilmūn:

'keep a firm guard (ihfāṣ . . . hifṣ ṭabdīl) on your tongue' III 43, 20; arslan karīsa: sīqg̲ān uthīn ködeṣzūr: 'when a lion grows old it watches (yartapid) the mouse's hole' III 263, 5: KB ködeṣ- is fairly common in two senses; (1) 'to watch over, protect', e.g. lālih ködeṣzlī menīn köfūlūm 'O God, protect my mind' 47; o.o. 384, 1271; (2) 'to keep under control' 167 (I 119); 600 (2 yaz-), 967, 2346: xiii(?) At. til ködezmek 130, 157; ködez ayā dūst ulūglar ḡaqīqin 'my friend, respect the rights of mighty ones' 345.

Tris. GDZ-

D kīdžlīgke Hap. leg.; Den. N./A. fr. kīdžl, 'felt-like; of the consistency of felt'. Xak. xi kīdzlīgke kağun: 'a melon that has lost its freshness (tarāwa) and become just like felt' (kal-lībāli mutalā(n)) Kaş. II 290.

D kīdzlīg Hap. leg.; P.N./A. fr. kīdžl. Xak. xi (after kīdzlīlak) and with -g (i.e. kīdzlīg) 'one who owns (felt)' Kaş. I 507.

D kīdzlīl Hap. leg.; A.N. (Conc. N.) fr. kīdžl. Xak. xi kīdzlīl yūp 'wool destined to be made into felt' (al-lībāl) Kaş. I 507.

D ködezlīg Hap. leg.; abbreviated N./A.S. fr. ködezil-; such N./A.S.s fr. Tris. V.s are very rare, and the precise form of this one was prob. devised to suit the metre. Xak. xi KB sevīkrek atn er kişenlig tutar kereklikt atn kör ködezlīg tutar 'a man keeps his favourite horse hobbled, but his ordinary working horse he (merely) keeps under observation' 315.

Tris. V. GDZ-

D ködezil- Pass. f. of ködez-, n.o.a.b.; cf. ködezlīg. Xak. xi KB (keep your tongue under control and) ködezildil baş 'your head is protected' 176; a.o. 1271: xiii(?) At. ködezllīse bu til ködezsūr özūn 'if your tongue is kept under control, you yourself are protected' 158.

Mon. GG

kek practically syn. w. 1 oṣç and in the early period generally used in Hend. w. it; originally prob. 'malice, spite, secret hatred'; thence 'a desire for revenge', and finally 'revenge' and other extended meanings. Survives as kek in NC Kır., Kzx.: SC Uzb. and several NW languages. Uyğ. viii ff. Man. TT II 17, 84-5 (1 ḍīb): Bud. U II 23, 13-14 (1 ḍīb): Xak. xi kek al-hīq 'malice'; hence one says ṭepli kekli̇g kīsī: xalībū l-hīq wa-l-ŷ̇j 'a malicious, revengeful man' Kaş. II 283 (the following word vocalized w. a fathā is kūk); t 43 and 230, 4 (1 ḍīb): KB 2313 (1 ḍīb): Kom. xiv 'hatred' kek CČl; Gr.

PU kek Hap. leg.; an Exclamation. At the end of the section containing this and similar Mon.s Kaş, says that they are pronounced . . . keh . . . in rapid speech, but not in writing and that the -h is (silent) like the hā'ūl-istirāha
in Ar. of which examples are quoted; the word should therefore perhaps be transcribed *ke*: *Xak.* xī kek kek 'an Exclamation (harp) used in calling a dog' *Kaj.* III 118.

**kōk**, etc. Preliminary note. There is great difficulty in determining how many early Turkish words of this general form there were and what were the qualities of their vowels and final consonants. Nureddin had the same difficulty, see the quo. *fr.* the Muhākāmatu-l-lūgātayn in Vel., p. 370 (top) where five alternative meanings are given:—sky, melody, seam, cauterization (see 4 kōk) and vegetation*. After the correction mentioned under *kek* has been made *Kaj.* lists three words with a short vowel and ten (some alternative meanings of the same word) with a long one. The first three mean 'pain, suffering' (kūk or kūğ?); 'root' (kōk) and ‘thong’ (kōk) respectively. There is also another apparently early word meaning ‘seam’ or the like (kōk). If this really is the word in Uyg. it can hardly be a l.-u. fr. *Pe.* kūk ‘basting’, and in that event the *Pe.* word may be a Turkish l.-w., but the status of the word is a little uncertain. Of the second ten the first (and so presumably the next six) are described as ending in -g, and the eighth (and so presumably the other two) as ending in -k. The first two ‘metre’ and ‘melody’ are alternative translations of the same word kūğ and the third a ‘popular joke’ is probably an extended meaning of it. The fourth and fifth relating to animals were also certainly kūğ. The sixth and seventh, 'rust' and 'freckles', must be alternative translations of the same word which does not seem to be traceable elsewhere, but was perhaps kūğ. The eighth and ninth 'sky' and 'sky coloured' are alternative translations of kōk. The last entry is a phr. meaning 'a village headman' otherwise traced only in *KB*; it is possible that the first element is the same word as the preceding.

1 kōk 'root, origin', lit. and metaph.; described by *Kaj.* as Oğuz/Kip. but occurs in *KB*; survives in NE Tuv.: SW Az., Osm., Tkm. *cf.* tūb, tūz, yīltz. Türkü vii E 3, H 2 (7, oksz): *Xak.* xī KB bular erdi dīn ham sāri at kōk 'these were the root of the faith and religious law' 59; iki neğ turur așlı yıldız kōk 'his food was the roots of plants' 6055; 0.0. 318 (kaz.), 821, 2015, 2183, 5907: XIII(7) At. kōk körkleğ erinp xūn körkleğ ol 'a man of fine family has a fine disposition' 317. *Tef.* kōk 'lineage, origin, root' 182: XIV Muh. (under 'terms of relationship') așlıl-nasab 'lineage' gōğ (sic, in error?) *Mel.* 49, 2; *Kaj.* Rif. 143: Çağ. xv ff. kōk rīa-i dirax 'the root of a tree' *San.* 307 v. 18: Kip./Oğuz xī kōk al-qiš; hence one says kōklu kīm minman așlık 'aū tan man tantami minal-qabāyil 'who is your ancestor, and to what tribe do you trace your origin?' *Kaj.* II 284: Kom. xiv 'origin, lineage' kōk CCI: Gr. 150 (quoting): Kip. xiii ('sky') kōk; it is also 'family, origin, human semen' (al-cins vel-aşlı vel-nusfa) *Hou.* 5, 1: xiv kōk al-cins; one says kōklu neğ dūr 'what is your family?' *Id.* 85; al-cins kōk (ṭarnir) *Bul.* 5, 6: xiv ('sky') kōk also al-cins in the sense of the races of mankind like Türk, Rûm, and Ḥabak Akv. 58, 2; cins kōk Tuh. 11b. 12.

2 kōk 'thong' and the like. Survives in NC Kir.; NW Kk. kōk 'a leather thong used to hold together the framework of a yurt; a narrow thong used by cobblers'. *Xak.* xī kōk rabbu'-l-sar 'the thong fastening a saddle'; *prov. er sōžli: bir eder kōk*; üç 'it is a sign of manliness to have one word and not to go back on it, just as there are three thongs on a saddle-bow (rabt hami'l-sar); if there were one more the saddle-bow (al-qarbus) would break because of the excessive number of holes in it, and if there were less, the two thongs would not take the weight of a man *Kaj.* II 283.

3 kōk 'seam' or the like. Survives in NE Alt., *Tel.* kōk 'seam' R II 1221; (Tuv.) kōkte 'to sew (together), to file (papers) and the like': SC Uzb. kōk 'basting, oversewing'. Uyg. viii ff. Giv. (if a mouse) yōqurkanğ okūklu isırıșar 'bites a blanket or its own(?) seams' *TT VII* 36, 10-11; (in a document about the issue of cloth) *Semîlçe tonka* kōklu (i.e. if there is no manuscript) bir böz hértim 'I gave Semis one (roll of) cloth for a garment and its seams (?)' *USp.* 38, 8-9: Çağ. xv ff. kōk (1) bixhā-i buzurg ki bar cama wa amtāl-i dān zadand 'large seams which they make in a garment and the like' *San.* 307v. 14 (bix normally means 'root', but must here mean 'seam' or perhaps 'basting'); yana kōk tukerdē kökmek dūr 'again there is the verb 'to make seams' (or 'to baste') for sewing seams' *Vel.* 370, 4-5 (quoting fr. *Natkāl*).

4 kōk (g-) basically 'the sky'; hence 'sky-coloured, blue, blue-grey', etc.; for a similar range of colours cf. *yazı*. S.i.a.m.l.g. in both meanings except NE, where it has only the second (various Sec. s of *tept*: reborrowed fr. Mong. being used in the first); in SW Osm. gōk (before vowels gōg ...): Tkm. gōk (gōg ...); these forms and Az. kōy suggest that, in spite of *Kaj.*'s categorical statement that the final was -k, the original form may have been gōg. See Doerfler III 1677. Türkü viii uze: kōk tepti: asra: yazıs yer klinintkiada: 'when the blue sky above and the brown earth below were created' I E 1, I E 2; kōk teylin grin 'their grey squirrel skins' II N 12, S 12; kōk (VU) 6 nam of a river T 15; (I E 3, I E 4, see oksz): viii ff. kōk yūrin taş 'a blue white stone' *Toy.* 5 (ETY II 57): 0.0. do. 21; Irk B 64 (buymul): Man. uze on kat kōk asra segiz (sic) kat yer 'the ten-fold skies above and the eight-fold earth below' *Chaus.* 42-4: Uyg. viii ff. Man. kōk (sic) kalīg (sic) yüzinte 'on the surface of the sky' *TTIII* 129; (the demons who fell) köklerden ... yırgerü 'from the heavens to earth' M II 7,
VUF 1 kűg: 'Song, melody', and the like; L.-w. fr. Chinese ch`ii, Middle Chinese k`ok, 'song' (Giles 3.062). Survives in most N.E. languages; NC Kır., Kız.; SC Uzb. as kü, küy, kü; L.-w. in Pe. as kû in such phr. as kû kardan 'to tune (an instrument)'. Uyg. viii ff. Man. tükedi Afrin Çor Tegen kûgi 'here ends Afrin Çor Tegen's hymn' M II 8, 19; a.o. (?) do. 7, 1-2 (takşut): Xak. xı kûg ('with -g') aridu'lu-zı' 'the metre of a poem'; one says bu: yi: ne kûgi: üze: ol 'what is the metre of this poem?' (gazal): kûg: 'the tune of a song' (al-lahn fit-il-ğina); hence one says er küglendi: ğanl-racul bi-lahn lahu 'the man sang a song in its (right) tune'; (in a verse, misplaced after 3 kûg) küglere kamug tüzüldi: waqa-at`ili-muwaqa baya alhâm-l-ğina 'harmony has been established between the tunes of the songs' Kaş. III 131: Çağ. xv ff. kû ('with k- -k') sâs calmak 'playing a musical instrument, or a tune' Vel. 369 (quotns.); kû (between 3 kûg and 1 kûg) (a) âhang-i sâs 'the tuning of a musical instrument' Son. 307v. 14 (quotns.) the para. ends by saying that in Pe. the word means (1) 'lettuce', (2) 'cough'; (3) 'dome'.

VU 2 kûg immediately follows the two entries of 1 kûg, and is probably merely an extended meaning of that word, since there is a similar combination of meanings in Khak. Xak. xı kûg the word for any 'joke' (afluha) which circulates among the people of any town during some year and is passed from mouth to mouth; hence one says bu: yi: kûg keldi: 'this year's joke has arrived' Kaş. III 131.

D 3 kûg no doubt Dev. N./A. fr. kül; survives only (?) in NC Kız. kûy 'the tending of livestock'; this word also means 'the condition of livestock', which may belong here, or be an attenuated meaning of 4 kûg. Xak. xı kûg yulku: al-dabbatu`l-marwa`a acma 'cattle driven out to pasture in a herd' Kaş. III 131 (followed by a verse illustrating 1 kûg).

4 kûg survives in the NC Kır. phr. kûg: kel- (of sheep and other female animals) 'to be on heat, ready to be mated'; Kız. kûy (see 3 kûg) seems to have the same meaning, cf. küylo- (of cattle, sheep and dogs) 'to mate' R II 1420. Xak. xı kûg sfadu`lu-kahs wa`l-\-

meaning obscure; it is not therefore possible to say whether kôk: in this phr. has one of its normal meanings. Xak. xı kôk ayûk (spelt as one word, but immediately follows 4 kôk: 'the title given to the headmen of villages and Türkmen (tribes)' (akbîrîatu-l-rasâîq wa`l-
turkman) Kaş. III 133: KB (hear the words of) bilîr kôk ayûk 'the wise headman' 2644; (in a passage about the appointments open to persons at the royal court; some become oğe:) kâyu kôk ayukluk üze at alur 'someone receive the title of 'headman' 4067 (some mançeg, çagri beg, kül erkin(?) or çavî beg).
ranms and wild animals in the mating season in winter'; hence one says köy küğî: boldî: 'the mating season for sheep (etc.) has arrived'. 

Kas. III 132.

PU kük: Hap. leg. in both senses; for 'rust' the ordinary words are bas and 2 tat; there is no generally accepted Turk. word for 'freckle'; SW Osman. uses çil, but most languages use words derived, with some phonetic changes, fr. Mong. sebüyl. Xak. xi kük 'the rust' (al-tib'; MS. tab') which forms on the surface of a mirror; hence one says köşprüke: kük tüstî: 'greeness (al-xudra) and rust have formed on the surface of the mirror': kük 'freckles' (al-kalafa) which appear on the faces of women (etc.) Kas. III 132.

PU kük (or 6 küg) 'suffering, distress'; prob. n.o.a.b.; R II 1417 notes a NC Kxx.(?) phr. küy kör- 'to suffer pain, or distress', but there is no other trace of it and there are in NC several words with a similar meaning which go back to kün-. See kümkem. Uyg. viii ff. Civ. köşprü içinde kük yok köpülıg içinde kadû: yok 'there is no pain in your eyes or anxiety in your mind' TT I 144-5: Xak. xi kük (misvocalized keh) al-mîhna 'distress, suffering'; hence one says kük (ditto) körðî: er 'the man suffered pain' (intahana) Kas. II 283; kük (so vocalized) körðî: kerek: yüüdi: 'he was so badly off (ra'a'll- -mîhna) that he had to carry his tent framework on his own back' I 448, 1 (cf. keten).

Mon. V. GG-

PU kük- Hap. leg., but see kikisür-; as this word appears among the Bilitterals with two of the same consonants the final is likely to be -k- although the Perf. Suffix is given as -dî; svn. w. bile-, etc. Xak. xi (er) biçêk kikdî: 'the man sharpened (asanna) the knife and whetted (amarra) (knife) against another' Kas. II 293 (kicer, kikmek).

Dis. GGE

VUS kükü: See küküy.

Dis. GGG

D kükçin: Den. N./A. (indicating an attenuated colour) fr. 4 kük; 'bluish, greyish'. The alternative f. kükçin is prob. Secondary. Survives only (?) in NE Tel. köççin 'grey-beard' R II 1231. See Doerfer III 1679. Xak. xi köççin neq 'anything the colour of the sky' (ka-laroun-l-sam') Kas. I 437; I 186, 12 (çegris-): KB başında keçürmiş bu köççin sakal 'this experienced greybeard' 1798; a.o. 376 (odun-); (not to be confused with köğsin see köğöz).

Dis. V. GGC-

S kikür- See kikür-.

Dis. GGD

F kegede (?kagdan) 'paper'; l.-w. fr. some Iranian language (?Sogdian) and cognate to Pe. kagadî, kagîd 'paper'. Survives in NE Koo. kegede 'thick paper' R II 1065. Uyg. viii ff. Bud. (write the dharam on birch bank, (palm leaves) kegede 'paper' (linen or a wooden tablet) U I 70, 4 (ii); o.o. TT VI 202; Sun. 6, 8-9 (2 *koñ): Civ. H I 150 (1 taş), 152; TT VII 25, 12 (kegede).

Dis. V. GGD-

S kökked- See kökket-


S kökteş- See 1 kökles-

Tris. V. GGD-

D kökdeştür- 'to exalt, praise to the skies'; Caus. f. of *köke:d- Intrans. Den. V. fr. 4 kık, which would presumably have meant 'to go up to the sky' or the like. N.o.a.b. Uyg. viii ff. Bud. nom ermegiz nom ol têp kökdeştürüm erser 'if I have praised false doctrine to the skies saying that it is the true doctrine' Sun. 137, 2-3; a.o. do. 135, 11 (kođikartur-).

Dis. GGG

kêkük some kind of bird of prey; the identity of the zummac is uncertain, Haras 'a reddish falcon'; Steingass 'a species of eagle'. N.o.a.b. Türkü vii ff. fr:ki: b3 (bul-): Xak. xi kekük al-zummac, a bird the bones of which are used in conjurations and sorcery (fi'il-novrineyät wâl-cenyyät wa rînayûtah, sir) Kas. II 287.

Tris. GGG

D kökeğüün 'horse-fly' and the like; presumably Dev. N. fr. *köke:-, Den. V. fr. 4 kık, in the sense of 'something which is sky-coloured, blue'. S.i.s.m.l. in NE, NC, NW, usually as kökên/köğin 'horse-fly, gad-fly'. Xak. xi kökeğüün al-antara, wałna dubâb ăsraq 'a blue fly' Kas. II 287 (prov.); a.o. I 188 (ortu; same prov.): Çag. xv ff. göğeyin (spelt) 'a large fly (magas) which draws blood when it bites cattle' Sun. 307v. 26; göçenew (spelt) xar-magas 'gad-fly' 31or. 20: Kp. xiv köçevün 'a flying creature (fay) like a large fly, which settles on horses, cattle, etc. and bites them'; when they feel it they run away from it (fd. 83; al-zanbûr 'hornet' kökên Bud. 11, 2.

Dis. GGL

D keklik P.N./A. fr. kek; 'spiteful, revengeful'; practically svn. w. oğlug, and in the early period usually used in Hend. w. it. Survives only (?) in NC Kir. kektü; Kxx. kektü. Uyg. viii ff. Bud. TT VII I 8: (oğlug): Xak. xi Kas. II 283 (kek).

(D) keklik 'partridge'; prob. A.N. (Conc N.) fr. *kek as an onomatopoeic for the partridge's call. S.i.a.m.l. except NE. There is
another word for ‘partridge’ not noted before the medieval period, see çift. Acc. to Red. in Osm. keklik is ‘partridge’ in general and the red-legged partridge’ in particular and çift is ‘the common grey partridge’ and ‘the francolin’. See Doerfer III 1639. Uyğ. viii ff. Civ. keklik (sic) öttim “the tile of a partridge” H I 50-2: Xak. xi keklik al-qabe ‘partridge’ Kaş I 179 (misread as al-qayhi in printed text): KB ünnin öttim keklik ‘partridge sings his note’ 76: Çağ. xv ff. keklik hadg ‘partridge’ San. 300v. 23 (and two phr.): Kip. xiv keklik al-hacal ‘partridge’ Id. 83; ditto (çif)kek- lik (misvocalized) Bul. 11, 12: xv ditto kek- lik Tuh. 138. 9; dacac ‘fowl’ (tawuk) keklik do. 15b. 4.

Dis. V. GGL-

D kökle-: etc. Preliminary note. Kaş. lists Den. V.sfr. 3 kök and 1 and 3 küg: and Refl. Den. V.sfr. 1 kök and 5 küg: the basic form of the first survives in NE. There is in KB a Den. V.sfr. 4 kök: There is in Uyğ. vii ff. Man.-A M III 29, 10 (iii) a word köكلیر of which the meaning is entirely obscure. These seem to be the only early words of this form. San. 307r. 26 lists a Den. V.fr. 2 kök which s.i.s.m.l.

D 1 kökle-: Den. V.fr. 3 kök: ‘to fasten with thongs’. Survives in NC Kir. köktö- and perhaps some other languages unless these are Den. V.sfr. 2 kök. Xak. xi ol eder kökli: ḥadda roṭbâl-l-sarc ‘he tightened the thongs of the saddle’ Kaş. III 300 kökle- (köllekir, köklemek).

D 2 kökle-: (g-) Den. V.fr. 4 kök: ‘to be blue, grey, green, etc.’ Survives in NC Kir. kökttö-: SC Uzb. kikla- and perhaps elsewhere, but kökter-, q.v., is commoner in this sense. Xak. xi KB (hear the words of) kirt köklemiš ‘the old greyheaded man’ 1492.

D 1 külge-: Den. V.fr. 1 küg: ‘to sing’ and the like. Survives in NC Kir. köl-:küylö- ‘to tune’ (a musical instrument): SW Osm. kökle- ditto (unless the latter is a Den. V. fr. Pe. kük). Xak. xi er kökli: taqânnâl- racul bi-iğniya wâ axraca lahîn fil-înâ ‘the man sang a song and brought out the melody in singing it’ Kaş. III 301 kögle- (külgle, külglemek): Çağ. xv ff. Kük- ‘(with k- k-)’ sâz căl- ‘to play (or tune) a musical instrument’ Vel. 369 (quotns.): Kük- sâz-râ kük hardan ‘to tune a musical instrument’ San. 307r. 26 (quotns.).

D 2 kükge-: Den. V.fr. 3 kög: ‘to graze’. As pasture is green there was an obvious temptation to regard this V. as identical with 2 kökle-; this seems to be at the back of the entry kökle- ‘to graze, put cattle out to graze’ in Vâm. 330, reproduced in R II 1227 as Çağ. Bokhara; but the Reff l. külge- (of cattle) ‘to be well-nourished’ in NE Kz. preserves the earlier form. Xak. xi yîkki: kökledî: šibaqalatîl-dâvâbba wa akalatîl-rabî ‘the cattle grazed and eat the spring pasture’ Kaş. III 300 (külgle, külglemek).

D kökle-: Hap. leg.; Caus. f. of 1 kökle-: this V. is listed under the cross-heading -D- (for the third consonant) which suggests that the original entry had köklet-; the alternative form is morphologically inexplicable. The -d- suggests that the original form of 3 kök was kög but the modern NC forms do not support this. See sigu-t-. Xak. xi ol eder yalığın kökletli: ‘he ordered that the straps of his saddle-how should be tightened’ (bi-sadd); kökkedî: (sic) alternative form (luğâ) Kaş. II 327 (kökkeltûr, kökklemek).

D 1 köklen- Refl. Den. V.fr. 1 kök: survives in SW Osm. köklen- ‘to take root, be firmly established’. The basic form survives in NE Alt., Tel. köktö- ‘to be related to (someone)’ R II 1228. Xak. xi er köklenlî: ta’attâlal-racul ‘the man was well rooted’ (i.e. of good family): also used for ‘to stay in one place’ (gâmiya) Kaş. II 253 (kökenlûr, kökenmek).

D 2 köklen- Hap. leg.; Refl. f. of 1 kökle- Xak. xi er eder köklenlî: ‘the thongs of the saddle were tightened’ (suddat) Kaş. II 253 (no Aor. or Infin.; followed by 1 köklen-).

D 1 küklen- (kâğlen-) Hap. leg.; Refl. f. of 1 külge-: Xak. xi er küklenlî: ‘the man sang’ (gâmiya); originally küklenlî: Kaş. II 253 (küklenûr, küklenmek); o.o. II 255, 9; III 131 (1 kük).

VUD 2 küklen- (kâglen-) Hap. leg.; Refl. Den. V.fr. 5 kük Xak. xi yüzi: anûn küklenlî: ‘freckles (al-hulfâ) appeared on his face’; originally küklenlî: Kaş. II 253 (no Aor. or Infin.; followed by 1 küklen-).

D 1 kükles- Recip. Den. V.fr. 1 kök; cf. 1 köklen-. Survives in SW Osm., where it is syn. w. köklen-. Xak. xi ol anûn birle: kökseslî: taşâbbatâ bihî wâ taşabba ‘he clung to him and wrapped himself round him’; there is a dialect form kökeslî: (2 kökesl- follows here): Buğar xi ol anûn birle: kökseslî: ta’aqada ma’ahu ‘aqdîl-‘aqîrha ‘he made a tribal union with him’ Kaş. II 244 (kökseslûr, köksesmek; one of the four Buğar words in Kaş.).

D 2 kökses- Hap. leg.; Co-op. f. of 1 kökle-: Xak. xi ol apar eder kökseslî: ‘he helped him to tighten (fi sadd) the thongs of the saddle-bow’ Kaş. II 224 (no Aor. or Infin.; see 1 kökles-).

Dis. GGM

VU kükme quite clearly legible in the photograph; according to Mal. (note op. cit.) it survives in SE Sarık Çuğur as kégmek; Keri kömek a kind of deer; in Malov, Yazyk zheltykh uigurov, Alma Ata, 1957, p. 65 it appears as kégmak ‘A kind of stag (Chinese chi mien) the size of a female donkey’. O. Kir. ix ff. (I killed seven wolves, but) barsîg kömekgî ûltürümedî ‘did not kill leopards or stags’ Mal. 11, 10.
PU1) kümkək/kükmən (ıkümgək/ıkümgəmən) Hap. leg.; Den. N/A.s fr. kük (6 kūg); the latter in this entry is unvocalized, and misvocalized in the main entry; these words seem to be vocalized with fatha but there is no doubt that the vowel was rounded. The second form seems to be the name, customarily transcribed kögəmən of the Tannu Tuva mountains mentioned in Türki viii I E 17, etc., T 23, 28; if so the second consonant is -g-. Xak. xi kükmər er 'a man who has been tested (harasathu) by circumstances and endured sufferings (al-miňan) and become hardened (išsadda) by them'; its origin is kük al-miňan; this Adj. (išfāt, iše) is irregular (rā'at şālād); the regular form (al-qiyās) is kükmən Kṣ. I 479.

Dis. GGN

PU kēgən one of several words for ‘illness, disease’, or the like; pec. to Uyg. and usually used in Hend. w. I iğ; the spelling in Suv., if correctly transcribed, points to -er- rather than -r-. Uyg. viii ff. Bud. (the dhārāni will be effective) alku kēgeninte yilka kara kēgeninte iğ kem ‘in all cases of disease, the diseases of cattle and common people(?), illnesses (Hend.)’ (discomfort, danger, pain) U II 73, 1 (ii) ff.; (demons) kezik ilg kēgen kilgac ‘who cause epidemic(?) diseases’ TT V 8, 83; aç kın iğkēgen (sic, spelt as one word) adasin arımırdarağ ‘reducing the danger of hunger, pain and disease (Hend.)’ Suv. 399, 18.

VU1) kögən the -o- is shown in Kom. but this may be a dialect form since the word seems to be a Dev. N. fr. kūq-, the -u- in which is fixed by 3 kūg, 2 kūgle-. This word has nothing to do with Kip. (PU) kōken ‘plum, peach’ in Hou., Id., Tuh. which is a l.w. connected with Ar. xawx, which is said to be an Aramic l.w. (see Hou., p. 100), perhaps through some Iranian intermediary. Xak. xi kōken ribäqul-bahl va ribäqul-hal-jib ‘inda’l-hal ‘a noose to control calves, colts, etc., and milch cows, etc. at milking time’: yel kōgen qates quzuğ ‘rainbow’ (lit. ‘a noose on the wind’) Kṣ. I 415: Kom. xiv kōgen ‘a rope for tying lambs and kids’ CCG; Gr.

S kōkın See kōkeğım.

PU1) kikinç A Dev. N., but w. no obvious connection w. kik-; ‘reply’, nearly always in the phr. kikinç bēr- ‘to give a reply’. N.o.a.b. Türki viii ff. Man. dindarlar inça kikinç bērdler ‘the Eelet gave the following reply’ TT II 6, 2: Uyg. viii ff. Man. -A (if anyone asks how he killed the demon) inça kikinç bērgil MI 19, 11-12; a.o. do. 37, 19: Bud. (then his father the king hearing this petition) neğ kikinç (Pellit transcribes kēging) bērū umad ‘could not give any reply’ PP 15, 8 (see note thereon); (after a question, the Buddha) šök takṣutu inça têp kikinç yarlıkdar ‘deigned to give the following reply

in verse’ Kuan. 175; o.o. USp. 97, 1; 102b. 14; Suv. 589, 3.

Dis. V. GGN-

PU(D) kikne- Hap. leg.; morphologically could be Den. V. in -e- fr. kēgen; the meaning can only be conjectured, but is clearly pejorative. Xak. xi KB (if you make a request, state it clearly, if you are asked a question, tell the truth. Do not make pointless remarks or harry (sonđama) people) uşak söz ederme yeme kikneme ‘do not follow up scandal or’ 4301 (‘be spiteful’ would suit, if it could be connected with kek).

Dis. GGR

kēkree: ‘an acrid, or bitter, plant’, usually one eaten by livestock. Survives in SE Türki kekke ‘ergot’ BS 525: SW Osm., Tkm. kēkree ‘a bitter plant; acrid, bitter’. No obvious etymology, perhaps a l.w. Uyg. viii ff. Civ. kēkree ‘a bitter medicinal herb’ H II 8, 47: Xak. xi kēkree ‘a bitter plant (nabt murr) eaten by camels’ Kṣ. I 422.

1) kōkrek Dev. N. fr. kök-re:- ‘thunder’. N.o.a.b. There is no connection between this word and kökrek ‘the chest, the upper part of the body’ noted in Çağ. Son. 307v. 28; Kip. Hou. 21, 22 and some modern NC, SC and NW languages; the origin of this word is obscure; it is apparently neither Mong. nor Iranian, and it is hard to see how it could be connected with kögül, same meaning, through some L/R Turkish language, but the Cuv. form of that word is kākār, Ash. VII 107. Xak. xi Kṣ. III 282 (kork-): Kip. xv ra’d ‘thunder’ kökrek Tuh. 16b. 5.

Dis. V. GGR-

kekir- (g-; ?-g-) ‘to belch’. S.i.a.m.l.g.; SW Az. keyir-. Osm., Tkm. gēglerek-. Xak. xi ek kēkirdi: ‘the man (etc.) belched’ (tacasa’a) Kṣ. II 84 (kekirer, kekirmek).

Xiv Muh. (?) tacasa’a kekir- Rf. 106 (only); fahīqa ‘to overflow’ kekir- (MS. kekir) 113; al-cṣa‘a kekkirmek (MS. -me) 164: Çağ. xv ff. gēglir- (so spelt) ārūg zadam ‘to belch’, in Ar. tacāṣṣa’ Son. 315v. 22 (quotn.): Kom. xiv ‘to belch’ kekir- CCG; Gr.

D kīğur- abbreviated Caus. f. of kir- ‘to bring in, introduce’. and the like. N.o.a.b.; modern Caus. f. of kir- are kīģir-, -gîrdir-, and the like. SE Türki kīığur- in Rii 1341 should be transcribed keygir- and is a Caus. f. of keid-. Türki viii ff. Man. Chuas. 229 (ēt-); Uyg. viii ff. Chr. U 17, 4-5 (ur-): Bud. köni yolkə kīığur ‘brings them into the right way’ TT VI 255-6; o.o. do. 304 (v.l.); PP 18, 1; 25, 2-3 (tapal); TT VIII D.6 (üzüncüllüğ): Xak. xi KB çerge bir anca buscağa kīığur ‘put some of your troops in an ambush’ 2370: xii (?) KBVP nẹ törülüg bę sözler ọpin tildeki kīığurmiş mupar kōr kamuğ Şeldé keke ‘see what (different) kinds of names have been given to this poem in different languages in various

S kōkın See kōkeğım.
D kökkr- (g- -g-) Intrans. Den. V. fr. 4 kök: 'to be, or become, sky-coloured, blue, grey', etc. S.t.a.m.l.g.; in most modern languages the second consonant is -g/-v/-y/-; SW Az. köker-; Osm. gögör/-göver/-; Tkm. gögor- (this last also means 'to take root', as a similar Den. V. fr. 1 kök). Xak. xi kökkerdi: 'the earth was dusty' (ağhora), that is the colour of the sky Kaž. II 84 (kökerür, kökkermek): XIV Muh. (z.) izragga 'to be blue' (kölki:-l); in margin) köker- Rif. 103: Cağ. xv ff. köger- ('gleneck, with k-g-g-) gögov. Vel. 379: göger- (sic?; not spelt) (1) sabz sudan wā rāyidān 'to become green'; to sprout'; (2) habūd sūdan 'to become blue' San. 307r.5 (quotn.): Kip. xv (among Den. V.s) and from kök, köker- Tuh. 83b.6: Osm. xiv ff gögör- 'to be blue, green', etc.; fairly common TTS I 346; II 443; IV 348.

PU gögür- n.o.a.b.; the Türkü text is not very clear, and the Uyg. ones open to some doubt; the meaning of gögür- is not to all the passages; these may in fact be mistranslations of words or in some cases mistranscriptions of kötür. Türkü viii ff. yolta: at kögürüme kerke: 1 yarık yarlıg bolt: 'a breastplate was issued to the man who brought in?' the horse from the road' Mīran B r. 6 (ETY II 66): Uyg. vii ff. Bud. arvîşlar eillin uluç törülq ağır ayaq üze kögürserler ('or keşürserler?) 'if they bring (or, reading kögürserler, 'publish'; or, reading kötürserler, 'raise') the chief of the tribes of the dhāranis with great respect' U II 73, 3-4 (iii): Civ. men borulka özge kişi kögürmezmen (queried) 'I will not admit(?) other people into the vineyard' USp. 32, 10; in 115 in a list of penalties for challenging the validity of a contract, the heaviest penalties are to be 'presented' (ün türup, I. 18) to the central government and the tegiller, the next heaviest to be 'brought' (kögürüp, I. 19) to the Idük kut, and the lowest to be 'given' (bērip, I. 20) to the treasurer of the town of Köko.

D kökкр- (g-) Den. V. fr. 4 kök; etymologically the basic meaning must be 'to thunder'; also used for 'to make a loud noise', in various contexts. Survives for 'to thunder' in NE Alt. kükuro- R II 1424: NW Kar. T. kökre- do. 1224; Kaz. kükree- do. 1424; Kumyk kökïre-. SW Osm. kükür- 'to foam at the mouth, be sexually excited' seems to be a different word. Uyg. viii ff. Bud. arslan xan kökremiş teg 'as if the king of the lions had roared' Suv. 646, 3: Xak. xi arslan kökred: 'the lion roared' (za'ara); and one says buğra: kökred: 'the camel stallion bellowed' (hadara); and one says bulit kökred: 'the cloud thundered' (ra'ada); also used metaphor. For the shouts of warriors on the battlefield Kaž. III 228 (kökrek, kökreme: prov. see kork-); o.o. I 125, 13 etc. (arslan-la-); I 354, 23: KB 86 (bulit): Cağ. xv ff. kökred/kökre- 'to thunder, or roar', of thunder, lions, etc. San. 307r. 7 (quotns.): Xwar. xiii ditto 'Afi 39; xiv ditto Qub 101, MN 75: Kom. xiv ditto CCI; Gr.: Kip. xiii al-ra'd kökreme Ik. 5, 10 (MS. kökreme): xiv ditto Bul. 3, 2; ditto and the V. fr. it is kökre- Ik. 83: xv 'ba'ba'a 'to bellow' (bozl-ya) kökre- Tuh. 8h. 7.

D kigrül- Hasp. leg.; Pass. f. of kigür-, Xak. xi tavr; evke: kğrüldi: 'the property was brought into (udṣita) the house' (etc.) Kaž. II 237 (kğrüür, kğrüimek).

D kekre- Hasp. leg.; Recip. f. of kekre-, Den. V. fr. kek, which seems to be noted only in SW Osm. where it means 'to be, or become, sour or acid'. Cf. kekre- Uyg. vii ff. Man.-A (they quarrel with one another and exchange abuse) bu kargantukun aktantuk kekrestünk (VI) yünástākun (sic, with -s for -s-) 'because of this cursing and abuse, and because they hate and quarrel with one another' MI 9, 16-18.

D kökreb- Co-op. f. of kökre-; n.o.a.b. Xak. xi builtlar kamuš kökred: 'the clouds all thundered (ra'adat) together'; and one says buğralar kökred: 'the camel stallions bellowed (tahəddarət) together', also used metaphor. For the shouts of warriors on the field of battle, one says alplar kökred: 'the warriors shouted (tahəddarət) together' Kaž. II 222 (kökresür, kökreme: verse); a.o. III 147, 16 (same verse): Cağ. xv ff. San. 307r. 7 (kökre-).

Tris. GGR

(D) kögürçgün (? g-) 'pigeon, dove'; morphologically obscure, but probably connected with 4 kök in the sense of 'a grey bird'. S.t.a.m.l. n.t. in NC, NW, SW with phonetic changes; SW Az. köyercin; Osm. giüvercin; Tkm. gögenercin. NE languages use quite different words or phr. and SE, SC forms of Pe. kobùtar. Uyg. viii ff. Bud. kögürçgen Suv. 299, 6 (apit); 620, 20; Civ. kögürçgen H I 40 (çokrát-): Xak. xi kökçiğgün al-hamâm 'pigeon, dove' Kaž. 4319: Cağ. xv ff. kögürçin kòbütar 'pigeon, dove' San. 308r. 1: Xwar. xiv ditto Qub 101: Kom. xiv 'dove' kiğercin CCG; Gr.: Kip. xiii al-hamâm köwerı cin Hou. 10, 6: xiv kögürçin ditto Id. 83; Bul. 12, 4; xv ditto Kav. 39, 5; 1hamâm gesturein (corrected below to kö-) Tuh. 13a. 10.
TRIS. V. GGR-

D kögürüğünles- Hap. leg. and prob. used only in the Ger. in -ü; Recip. Den. V. fr. kögürüğün; mentioned only as a grammatical example. Xak. xi ol meniç birle: oynadi: kögürüğünlesi: he gambled with me with a pigeon as the stake 'Kaj. II 226, 13; n.m.e.

Dis. GGS

S kögüz See kögüz.

Dis. GGS

?F keküs Hap. leg.; prob. a L.-w. Xak. xi keküs davca yuflu bil-teram rahvatal-kundus 'a medicinal plant applied to swellings; hellebore' (Brockelmann, Saponaaria or Veratrum album) Kaj. I 407.


S kökçin See kökçin.

Dis. V. GGŞ-

D kıkşir- Caus. Refl. f. of kık- ; n.o.a.b. Türk vii 1 E 6 (II E 6) (Ići): vii fl. Man. yeme sav élitap sav kekérüp kıkşir kök sûrözlediz erser 'if we have carried remarks to and fro and incited people to mutual enmity Chusas. 104-7; (Uyg. viii fl. Bud. this word is perhaps the right etymology in PP 18, 1 where Pelliot says the scribe wrote ekékständir and then corrected it to ekékständür; (among the dangers of the sea) törtüncü uluç tegzincik ķemije kıkşiruv surv kıkşiruv(?) sökçur 'fourth, the waters which bring great waves to the ship, quarr(-) and strike one another): Xak. xi er idcekk kıkçırirdi: 'the man whetted (amara) the knives one against the other'; and one says ol iki: ekékständir: 'he inceted (âqrâ) one of the two men against the other' Kaj. II 195 (kıkçırur, kıkçürmek).

Dis. GGY

VU kuküy Hap. leg.; 'maternal aunt' (mother's sister), the feminine counterpart of tâgây. The word was lost at an early date, and in the lists of terms of relationship is replaced in Muh. by 'mother's sister' and in the Kip. vocabularies by that or phr. incorporating tâgây, q.v. Xak. xi kükü: al-xâla 'maternal aunt'; also, and more correctly (al-ašâh), kükü:; one says küküyüm keldi: 'my aunt has come' Kaj. III 232.

Dis. GGZ

göüz (gööz) 'chest, breast'; a neutral word used both for men and women. A very old word which survives in Çuv. as kâkâr, Ash. vii 107, and also in NE most languages kögüs R II 1233; Khab. gögis: SE Türk köküs: SW Az. köks; Osm. gögüs; Tkm. gövüs. Other languages mostly use tös or körek (q.v.). The word came to have also a metaph. meaning 'mind, or thought' fairly early. The final was certainly originally -z but forms with -s occur fairly early. Uyg. viii fl. Man. kögüz kara 'with black breasts' M II 18, 5 (b): Bud. usually in a physical sense, e.g. kên körtle kögüz 'a broad, beautiful breast' TT X 444; o.o. U 11 40, 54 (emîg); TT V 4, 7-11 (egîn)—sometimes represents Sanskrit matti 'mind' and the like Kuan. 69, 199 (and see kögülçük); spel gögüs in Tibetan transcription (Studies, p. 99): Civ. bars künde kögüzde bolur 'on the Leopard Day it gets in the chest' TT VII 19, 4; (for a pain) iç kögüzke 'within the chest' H I 186—köpülün kögüzün ökünmek ükûs 'there is abundant repentance in your mind and thoughts' TT I 81-2: Xak. xi kögüs al-sadr 'breast' Kaj. I 366; (fire blazes) kösler ara: 'in their breasts' I 230, 6: KB (when a man finds himself in this fleeting world for a couple of days) nélük kerdi kögös na teq bolup 'why does he throw out his chest and behave like a rock?' 1355; o.o. of kögüs (or kögüz) ker- 133 ( mistranscribed), 5211, 5326; a.o. 4845; xiii(?) At. kerîp xalqka kögüs 'if you throw out your chest at people' 278; Tef. (his mother's) kögıs 183: xiv Muh.(?) al-sadr köküz Rif. 141 (only): Çağ. xiv ff. köşük (so spel, see San.) gögüs ... sina 'breast' Vel. 368 (quotn.); kögıs sina San. 308r. 2 (same quotn. but correcting Vel.'s word to kögüsım 'my breast'); kögıs sina 308r. 14 (quotn.): Xwar. xiii(?) anasını kögüzündün (or ... -8-8?) 'from his mother's breast' Og. 8-9; a.o. 13-14: xiv kögüs 'breast' Qutb 100: Kom. xiv chest' (and 'womb') kögüs/kövüs/ köks- CCG; Gr. (CCI tös): Kip. (xii 'foster-brother' kögüzde; Hou. 32, 7): xv al-sadr kögüs Kaw. 60, 18; sadınl-ınän kögıs Tuh. 223a, 3: Osm. xiv to xvi 'chest' gögûz (fr. xv gögûz), before vowels gögûz- in several texts TTS I 316; II 444; III 304; IV 348; gögûz ger- in III and IV.

TRIS. GGZ

D kögülçük (gö) P.N./A. fr. kögüz; survives in several NE languages as kögüştü/gögüştü: 'intelligent, understanding' R II 1234. Uyg. viii fl. Man. (addressed to a deity) kögüzülmü bilüm 'my thoughtful and wise one' M II 8, 14-15; Bud. akûncîz kögüzülgü Bodisatv translating Sanskrit Akṣayamati Bodhisattva 'the Bodhisattva with the inexhaustible mind' is common in Kuan.; (if anyone is wicked and) kararîq bilisgü kögüzülgü 'has a dark and ignorable mind' do. 66; a.o. USp. 102a. 31: (xvIII Chun.-Uyg. Dict. kögüzülgük 'breastplate Ligeti 174; R II 1234): Xak. xi KB neçe kür kögüzülgü küvenür erîq 'how many bold, courageous, proud men' (has death destroyed) 4845.

D köküzmeänk Hap. leg.; Den. N. fr. kögüz; no doubt 'breastplate'. Türk vii Tay Oğce ke; bir köküzmeänk yerîk yarîlg bolto: 'one piece of breast armour was issued to Tay Oğce?' Miran C 6 (ETY VII 68).
köl (g-) any large body of water, natural or artificial, 'pool' or 'lake'. Except in Kaz., and there prob. only in one phr. never used for 'sea', or for river. S. i.a.m.l.g.; SW Az.; Köl; Osm. göl; Tkm. köl. See Donfer III 1682-3.

Türkü viii in geog. names, (VU) Türgül: Yarım Köl I E 34; Kara: Köl I N 2; viii ff. IrkB 22 (çığın)-; Uyg. viii in geog. names, (VU) Çığßer Köl Şü. E 6; Kazluk Köl ('Goose lake') do. S 2; (PU) Tayğan Köl S 3; Yula: Köl S 6; viii ff. Bud. (you must imagine that) yürlük köl bolți 'it has become a white lake' TT V 6, 47; a.o.o. do. 12, 126; bir ulug köl 'a large lake' Swm. 600, 5; Civ. (the swan has flown away and költü konmaz 'does not settle on its lake' TT I 215-216; ulug köl üze 'on the big lake' Usp. 55, 20; Xak. xi köl al-hawd 'a pool'; köl al-atadir 'pond'; 'list of five lakes' (buharya) with their locations follows:- Isığ köl; (VU) Kürü külköl; Sildığ köl; Yulduz köl; A'y köl; 'the dimensions of each of these lakes is thirty or forty farsangs; there are many such lakes in the country of the Turks, but I have mentioned only the larger ones in the Moslem country': köl al-bahr nasfushu 'the actual sea'; hence 'sea foam' (zabadul-bahr) is called köl kükübü; and not tepliz köpüklü: Kaş. III 135; seven o.o. translated al-hawd or al-atadir: xiii (?) At. wafâ köl sulqûl 'the lake of good faith has sunk into the ground' 387; xiv Muh. al-hawd gül: (sic) Mel. 77, 9; Rif. 181: Çağ. xv ff. köl '(with -b-) 'a place in which water collects' Son. 308v. 19 (quotation); Xwar. xiii(?) bir köl arasında 'in the middle of a lake' Oğ. 71: xiv köl 'lake' Qub 101: Kom. xiv ditto CCG; Gr.: Kip. xiii al-atadir (buluak also called) köl: Hou. 6, 19: xv birka 'pool' köl Tuh. 7a. 13.

I küll 'ashes, cinders'; s.i.a.m.l.g. Uyg. viii ff. Civ. küll 'ashes', sometimes spelt kikül occurs several times in H I and and TT VII 26, 12: Xak. xi küll al-ramäd 'ashes' Kaş. I 337 (prov., see i. ur-); o.o. I 129, 4 (örtė-); III 237, 10 (teğlä); xiv Muh. al-ramäd güm: Mel. 68, 16; Rif. 169 (gül-k): Çağ. xv ff. küll '(with -b-) sakhir 'ashes' Son. 308v. 19: Xwar. xiv ditto Qub 106: Kip. xiv al-ramäd Küll Hou. 17, 15; xiv ditto Bul. 4, 11; ditto ('with k-') Id. 83; xv ditto Tuh. 16b. 6.

VU 2 kül either a P.N., or more probably a title, very common in the early period; the vowel is uncertain but as the Chinese character used to transcribe it was küie, Middle Chinese (Pulleyblank) k'üwät (Giles 3,525) -ü- is perhaps likelier than -ö-; Kaş.'s etymology is obviously preposterous. The relationship between this word and Küll Çor, the name of the persons commemorated in IX is obscure; but the possibility that the word was originally küll, with short -i-, cannot be excluded (see Studies, p. 88). Türkü viii the best known name is Küll Tegün commemorated in J; Küll Çor (perhaps identical with the Küll Çor of IX.) II S 13; Kül Togün f.x. A. (ETY II 121);


Mon. V. GL-

kel- (g-)'to come', sometimes with the implication of 'to come back'. S.i.a.m.l.g.; SW Az. kel-; Osm., Tkm. gel-. Türkü viii kel- 'to come', very common in I, II, T, etc.: viii ff. ditto in IrkB: Man. [gap] tarxan kelgincne 'until ... Tarxan comes' TT II 6, 19; a.o.o.: Uyg. viii kel- is common in Şü. viii ff. Man.-A terkleyü keltleri 'came quickly' M I 13, 18; a.o.o. 15, 7: Man. [gap] kilu kelipiq 'you have come to make ... TT III 106; utru keltler 'came to meet' IX 86; a.o.o.: Bud. kel- 'to come' is very common: Civ. ditto: Xak. xi er evke: keldi: 'the man came (atâ) to the house' (etc.) Kaş. II 25 (kellir kelmek: prov.; very many o.o.; KB tapuğa kelpi 'coming to take service' 100; 1dî kekî sözl to maftalda kelli 'a very old saying comes in the proverb' 110; many o.o. 259, 273, etc.: xiii(?) At. kel- is common; Tef. ditto 170: xiv Muh. cä'a 'to come' gel-Mel. 24, 15; Rif. 107; many o.o. more often spelt gel than kel-: Çağ. xvi ff. käl- ('gen., etc.) gel- Vel. 358-9; käl- âmadan 'to come' San. 315v. 8 (quotations); Xwar. xiii kel- 'to come' Ali 25: xiii(?) ditto Oğ. 11, etc. usually spelt ké-, xiv kel-kel- Qub 93-6; kel-MN 47, etc.; Nahe. 314, 15 etc. (common): Kom. xiv 'to come' kel- CCI, CCG; Gr. 136 (quotations): Kip. xiii cä'a kel- Hou. 51, 11; a.o.o.: 'next' (year, month) kelgen do. 28, 8; 'next but one' (year, etc.) keldéci do. 28, 8; xiv kel-cä'a; keldéci yil 'the coming year' Id. 83; ditto gelen yil Bul. 13, 12 (so spelt): xv cä'a kel- Kav. 9, 21 a.o.o.; Tuh. 12a. 4 a.o.o.

köl- (g-) 'to harness (an animal to a plough, etc.) and the like. Survives only (?) in NE Koib, Sag. R II 1268; Khak. See költür-, kölük, kölün-. Türkü viii ff. IrkB 25 (bokursit): Kip. xiv köl- ('to laugh' and) rabata gerdima-lâ'et lî-dhabb 'to fasten the legs of a sheep for slaughter' Id. 83.

kül- (g-) properly 'to laugh; to laugh at (someone Dat.)', but in some contexts, esp. in KB, more like 'to smile' (properly külüm-sin-). S.i.a.m.l.g.; in SW Az. kül-; Osm., Tkm. güll-. Xak. xi er küldi: 'the man laughed' (dhâika) Kaş. II 26 (külér, külmek; verse külse: translated 'if (a man) smiles at you' (yatabassam lak): about a dozen o.o. (translated dhâika): KB küle 'smiling' 70, 601, 657, 941, etc.; küler yüz 'a smiling face' 2072, 2479, etc.; saça külmesündi kedin kelgüçü 'so that those who come after may not laugh at you' 1227; o.o. 11 (kâğjur-), 707 (bas-) xiii(?) At. saça külmesündi 712; Tef. kül- 'to laugh at' xiv xiv tabassama güll- Mel. 24, 3 (Rif. 105 biskar- Hap. leg-);
Dahi oğuz 28, 3, 111 (gül); al-dahak külmek 14, 16; 120 a.o.o. Çağ xv ff. külsandıdan "to laugh" San. 308r. 17 (quotns.); Xwar. xii küli "to laugh" Ali 25; xii (?) küli "to smile" Og. 6 a.o.o. xiv küli "to laugh, smile" Qutb 106; MN 109; etc. Kom. xiv "to laugh" küll. CCI; Gr. Kip. dahiha küll. Hou. 36, 10; xiv ditto Id. 83; Bul. 6v.; xv ditto Kav. 75, 14 (and 61, 14); Tuh. 23a. 10 a.o.o.

Dis. GLE

Vü?i I küll: Hap. leg.; prob. a Chinese phr., the second syllable i 'plum.' (Giles 6,884). Xak. xiv küll: mà yucaffof mi'na'l-xatevi'l-miysîm ma' na tatâhî wa lâ yuflaq 'apricots dried with the stones inside, not split' Kaş. III.

2 küli See 2 kül.

Dis. V. GLE-

D küli: Den. V. fr. küli; 'to praise,' and the like. Pec. to Uyğ. Uyğ. vii ff. Bud. ögler küleyır erdim 'I was praising (Hend.)' Hüen-ts. 1957; égdî t urlap açan küle küni nomuq 'expound and praise the true doctrine, making great efforts (?)' do. 2113-14; a.o.o.

kölli- (g.) the basic meaning seems to be 'to be shabby, or shaded' (Intrans.) and also perhaps 'to shade, give shade to' (Trans.). In the latter sense it survives in NE Tel. kölo- R II 1270, and Khak. köle-; it is the origin of kölit-, kölik, köllige: (the parallel series kösik-, kösik, kösilge: seems to be an example of an I/5 relationship in Standard Turkish). The meanings of kölli-, köllit- in Xak. perhaps represent its use as a euphemism for körm- 'to bury.' Uyğ. vii ff. Bud. Sanskrit (sutra- 'like a child' ogol teg); paripatipī 'and protected, guarded' kölip (sic) yeme: TT v/II D.38 (a metaphor. usage?): Xak. xii ölg köllit: 'he buried (dafana) the dead man' (etc.) Kaş. III 272 (köllir, köllmek).

Mon. GLB

Pü küll (or -v?) Hap. leg.; onomatopoeic. Xak. xi täm küll yikldh: the wall collapsed suddenly with a loud noise (bi-satwe ta sur'a) Kaş. I 348.

Dis. GLB

F keleb (or -p) Hap. leg.; no doubt a l.-w.; no native Turkish Disp. ends in -b/p (Studies, p. 173); not connected w. SW Osm. kelep 'a ball (of twine)' TTS II 611; IV 492 which is Ar. kalb. Xak. xi keleb 'a tender plant (naft naim) which grows in the Turks' summer pastures and fattens livestock quickly' Kaş. I 353.

Tris. GLB

S kelebek. See kelebli.

Tris. V. GLB-

DF kelebelen- (? -p) Hap. leg.; Refl. Den. V. fr. keleb. Xak. xii tag kölebelen: the mountain was covered with the plant called keleb' Kaş. II 269 (no Lor. or Infin.).

Dis. V. GLB-

D külçir - (g.) 'to smile': Inchoative f. of kül-, külser-, q.v.; is perhaps a mis-spelling of this word. N.o.a.b. Uyğ. vii ff. Bud. külçit yüzün 'with smiling face; smiling,' qualifying the Subject of a sentence, is common U III 14, 12; 21, 9; 23, 12; 56, 9; TTX 322, 489; Xak. xii KB (his face turned to red then pale); yana külçitrap sakindî 'then smiling she thought' 3845; a.o. 5750: xii (?) At. ajan külçitrap bâz aln kaş qatar 'the world smiles and then wrinkles its brows (Hend.) again' 205; Xwar. xiv hamisâ külçitrap gül çırayın 'may your rosy (Pe. l.-w.) face (Mong.) always (Pe.) smile' Qutb 107.

Tris. GLB

?F keleçü: (g.?) 'talk, conversation'; prob. one of the corrupt foreign words in Oğuz (see ören) but definitely not connected with Mong. kele- 'to speak,' since -çü is neither a Turkish nor a Mong. Dev. Suff. after a vowel and the word antedates the first Oğuz contacts with Mongols. Not current in literary Osm. after xiv but survives in xx Anat. as gélec SDD 603; the g.- is further evidence against a Mong. origin. Oğuz xi keleçü: al-hadît wa'l-halam 'talk, conversation' Kaş. I 445; xii (?) Tef. keleçü ditto 176 (see other refecs.): Xwar. xii keleçü 'report, information' Ali 53; xiv ditto Qutb 94: Kip. xiii hadatta 'to tell, relate' keleçü eyet- Hou. 39, 16: Osm. xiv ff. keleçü, spel geleçü in texts which distinguish k- and g.-, and söz geleçü 'talk, conversation'; very common until xv, rare in xvi, once in xvn TTS I 441-2; II 611; III 430; IV 497.

Dis. GLD

D külit (g.) Hap. leg.; Caus. Dev. N. fr. kült. Xak. xi külit al-dulhha bayna'l-qawem 'a laughing-stock among the people' Kaş. I 357.

S kültği: See kültü.

Dis. V. GLD-

D külit- (g.) Caus. f. of külit-; survives in NE Bar., Kızıl köllet- R II 1272; Khak. kölet- 'to shade (something), to cover (something with something)'. Uyğ. vii ff. Bud. köllit turdi 'stood shading him' PP 65, 6 (işle-): Xak. xi oluliş: köllitli 'he had the corpse buried' (dafana) Kaş. II 311 (kollitür, köllitmek).

D keltür (g.) Caus. f. of kel-, replaced the earlier form kelür-, q.v., in about xi; normally 'to bring (something) rather than to make (someone) come'. The Sec. f. ketür-, and the like, appeared in the medieval period. S.i.amlg.; normally keltür- but SW Az. ketür-; Osm. getür-; Tkm. getür-. Xak. xi see Oğuz; eight occurrences of keltür-
translated ată 'to bring', ahdara 'to summon, bring' and once (I 251, 9) valada to 'give birth to': KB (the king said) keldür 'bring (him) here' 570: x111(?) At. (this is a wise and choice book) talalap kettürdüm 'I have chosen and brought it' 478 (see all MSS, except one which has kettürdüm): Tef. keltür/-keltür - 'to offer, present (something, Acc., to someone, Dat.)' 171-6: xiv Muh. ahdara getür-Mel. 13, 8; Rif. 88 (keltür); keltür- 41, 4; keltür- 130, 131: Çag. xv ff. keltür- (-gelli) getür-Vel. 350; keltür- āvardan 'to bring' San. 315v. 29 (quotns.): Oğuz xi ol maça: at keltürdüm: 'he brought (ată) me a horse'; this form with -t- is Oğuz; the Turks have -d- (other examples of alternation in both directions follow) Kaş. II 195 (keltürür, keltürmek): Xwar. xiii keltür/-keltür- ditto 'Ali 7, 12: x111(?) küdürğül 'summon' Oğ. 220 a.a.o.: xiv keltür/-keltür- 'to bring' Qub. 94-5; MN 21, etc.: Kom. xiv 'to bring' keltür- CCI; keltür- CCG; Gr.: Kip. xiii çaba 'to bring' keltür- How. 39, 10; ată ditto 44, 6: xiv keltür- aça'da 'to order to come' Id. 83: xv ată keltür- Kav. 78, 13; çaba keltür/-keltür- Tuh. 12a. 8: Osm. xiv 26 xiv getür- 'to bring; to insert (in a book)'; in a few texts TTS I 306: IV 337.

D költür- (g-) Caus. f. of köl-; survives in NE khak. köldür- 'to have (a horse, etc.) harnessed (to a cart, etc.)'. Xak. xi ol at aďaškin költürdüm: he ordered that the horse's legs should be fastened (bi-sadd) and that it should be thrown down' (bi-başḫihi) Kaş. II 195 (no Aor. or Infin.; follows költür-).

D költür- (g-) Caus. f. of kül-; 'to make (someone) laugh'. S. i.m.m.l.; SW Osm., Tkm. güldür-. Xak. xi ol meni: költürdüm: 'he made me laugh' (aďaškami) Kaş. II 195 (kültürür, kültemmek): KB (my body causes me pain) ara külüürür kör ara yığlatur 'sometimes it makes me laugh and sometimes cry' 3595, 4096; a.o. 5866: x111(?) Tef. külüdür- ditto 188. Xwar. x111(?) ditto Oğ. 375; xiv ditto Qub 167: Kip. xiv külüdür- aďaška Id. 83.

VU(D) küldre- Hap. leg.; vocalized küldre-: but in a section for Dis. V. s.p.; a very pure onomatopoeic; cf. küf, küllre-. Xak. x1 taş kuďuğ içre: küldre-düm: savuata/- -hacra fi'l-bir 'wa axbara bi-bi'd qar'hi the stone made a noise in the well and indicated the distance to the bottom' Kaş. III 448 (küldre, küldremek).

Dis. GLG

D köl (g-) N.Ac. fr. kəl; n.o.a.b. Uyg. vii ff. Bud. köl, usually in the phr. kü köl, is used as a Buddhist technical term for 'coming' in the sense of 'rebirth'; tepri tepesi burlaxanın kü köl egərdəli kuiğ üzə 'by the meritorious power of the divine Buddha (to bring about) distinguished rebirths', Hien-ts. 156 (and see note thereon); similar phr. Suv. 69, 14; 189, 2; biši oğlı adrük adrük kü kölger üzə 'by various (Hindu)
distinguished rebirths' do. 64, 5;(lnxvanın özēntinin ök bögün kelgin tuğmaći bolur 'birth takes place from the very centre of the lotus by magic and rebirth' U II 44, 32-3: Xak. xi taş kölger- bürıkqi: 'the bald man's (first) visit (al-huďür) is to the hatter' I 26, 20; II 41, 15; 52, 18 (with al- maci), same meaning); küz kölger- yazın belğürei 'the approach (maci) of autumn becomes apparent in the summer' II 172, 4; o.o. I 26, 16 (okta-); II 58, 17, etc. n.m.e.

D köl (g-) Dev. N. fr. köli-; practically syn. w. kölğe; q.v., but much rarer; for survivals see that word. Cf. köşiğ, köşay. Xak. xi köl (so spelt, under fa'il) al-sal 'shade, shadow' Kaş. I 409: KB (by wise talk men have risen to be king, mašik ुkcū sız başığı yérde köldi köl 'too much talk has made men's heads something buried in the ground' 173 (see Kaş.'s translation of köli-).

D kölğ (gölk) Pass. Conc. N. fr. köl-; lit. 'something harnessed', normally 'a baggage animal', more in the sense of one to which baggage is tied than one harnessed to a vehicle. Survives in NC Kır., Kız. kölğ; NW Kk., Nog. kölğ; SW Osm. gölğ (common in this and extended meanings in xx Anat., SDD 667). Türkü vii 15 (İngeb) Uyg. vii ff. (Man.-A (just as a wicked man's) bağı kölğ buğağusti 'bonds, fastenings, and fetters' (are either heavy or light) M III 12, 18 (i); apparently the same word, but might be the Dev. N. in -g kölğ which would fit the sense better); Bud. Sanskrit idyā yanam bhated yasya 'if anyone has a vehicle like this' mondaq osołq gölğ bolsar kimniğ TT VIII A 37 (here 'a harnessed vehicle' not animal); (he prepared everything that the prince and his companions needed) ași suvi kölğ 'their food, water and baggage animals' PP 28, 3: Xak. xi kölğ neş al-jay'ül -mutṣar 'something borrowed (or hired)?' (there is no other trace of this meaning, and it might have come from (hired) 'transport animals': kölğ al-zahr, that is 'any animal (dābbā) fit to be loaded with baggage' (yuḥmal 'alayhā) Kaş. I 392: KB (such a man does good to all people and) yana minnat urmaz kišike kölğ 'does not make his favour a restriction(?) on other people' 857; (the products of the cattle breeder include... ) yüdürğö kölğ 'animals which can be loaded' 4441: Çag. xv ff. kölğ 'baggage (tay-kay) camels, horses, and oxen' San. 309r. 3: Xwar. xiv kölğ 'baggage animal' Qub. 167 (kölğ); Nahe. 249, 17; 273, 15; 490, 4: Tkm. xiii camar'l-hamir 'the collective term for donkeys' köľč How. 12, 16: (xiv (between 'dog' and ' bitch') al-carra' puppy' kölğ (nic, no doubt an error for külcük, see kişiq) Bul. 10, 12): Osm. xiv ff. kölğ 'riding, or baggage, animal'; common till xvii TTS I 318; II 446; III 306.

D küllük P. N./A. fr. kül-; 'famous'. N.o.a.b., but see Doerfer III 1686. Türkü vii antağ küllük xagan ərmış 'he was such a famous
D kölğü: (g-) N.Ac. fr. kül-; 'laughther', with a few extended meanings. S.i.a.m.l.g. with minor phonetic changes; SW 'tkam. gülki/gülkü, not used in Az., Osm. There is no other trace of Kas.'s second meaning. Xak. xı kölğü: al-dahika 'laughther'; and 'apoplexy' (al-sahka) is called kölğü; one says er kölğü: (VU) bérdi: (unvocalized) 'the man had an apoplectic stroke'; also called kültgü: Kas. I 430: (xii (?) Tef. külğütü 'amusing, futile'; perhaps Kas.'s Sec. f. min-spelt 188): xiv Muh. al-dahika gülgü: (sic) Mel. 85, 3; Rif. 191: Çağ. xv ff. kölğü (spelt) gülmek Vel. 372; gülgü (spelt) (1) xanda 'a laugh' (quotn.); (2) xanda 'laughing' (quotn.) San. 309r. 1.

D kelğin Dev. N./A. fr. kel-; apparently 'the incoming (i.e. rising) tide'. Survives in SE Türkî kelkên farrin 170. Uyy. viii ff. Bud. Sanskrit udakāvāhan 'a flood of water' sv:lvuç kelkîn (sic; ?-g- intended) TT I/III A.32: Xak. xi kelğin al-madd wa(ha bi-manžilatil-l'sayl 'a flood' (the second word has this meaning and the first is described as being used instead of it) Kas. I 443.

Dis. V. GLG-

D kelğir- Hap. leg.; Inchoative f. of kel- Xak. xı ol maça: kelgiril: tamamı da kada an ya'â li ilâya 'he wished (to come) and was on the point of coming to me' Kas. II 196 (kelgire; kelğirmek).

Tris. GLG-

kelegü: (g-) an old animal name ending in -gü: Survives only (?) in SW xx Anat. gelengi / gelengü / gelenki / gelen 'field mouse, Micromys minutus' SDD 605, which, rather than 'gerboa' is prob. the meaning of al-yarbû' here. Xak. xı kelegü: al-yarbu' Kas. I 448: xiv Muh. (?) al-yarbu' kelegü: (unvocalized) Rif. 177 (only).

D kölgî: (g-) Dev. N. fr. koll-; 'shadow, shade'; cf. köll, q.v. S.i.a.m.l.g. in a wide range of forms in which one or two may represent köllik; the modern words include NE Koib., Sag., Šor köletki R II 1270; Khak. köllik; Tuv. köleğe; SE Türkî köleğe: NC Kir. köllökö/köllökö; KZ. köllökö: SC Uzb. kulanka: NW Kk. kölepe; Kumyk gölentiki; Nog. köletki; SW Az. kölle; Osm. göllge; Tkm. kölege. Cf. kölgie: Uyy. viii ff. Bud. kölge belgühr 'a shadow appears' Stv. 52, 20; a.o. U II 39, 87-90 (ajmn); Civ. kölgîgê kurttip 'drying it in the shade' I II 76: Xak. xı kölge: al-zilül-l'zil 'deep shade' Kas. I 448; III 174 (both main entries) KB (if you see this world) kölge san 'it is like a shadow' 3536; (this world) kölge turur 4258: (xii ?) Tef. kölge/köleğe: 'shade' 183: Çağ. xv ff. köleğe (spelt) gölge . . . sâya ma'nâsina 'shadow' Vel. 371 (verse); kölge (spelt) sâya, in Ar. zîl wa fay' San. 308v. 25: Xwar. xiv kölğe (kölge) 'költekete (kölege):' 'shadow' Qubt 101; kölge 'shade' Nahc. 408, 15: Kom. xiv 'shade' kölge CCI, CCG; Gr. Kip. XIII 'the shade (zill) of a tree etc. kölek: Tkm. kölgyey Hou. 7, 14: xiv kölgyey al-zill wa'l-sayyid 'shadow, shade' Id. 84; Bul. 4, 5: xiv al-zill kölgyey Kav. 58, 8; zill költeket (MS. töleket) kölge (in margin göllge) Tuh. 248. 10; zallala költekete eyle- do 24b. 2: Osm. xiv to xvi kölge in various phr. meaning 'to shade, protect'; in several texts TTS II 446; III 306; IV 350.

D köllklîg (g-) Hap. leg.; P.N./A. fr. köllik. Xak. xı ff. köllklîg yêr: 'a shady (muzallal) place' Kas. I 510.

D köllkläg (g-) Hap. leg.; P.N./A. fr. köllük. Xak. xı köllkläg eyr: 'a man who owns baggage animals' (hamîla wa zahr) Kas. I 510.

D köllgü:süz (g-) Hap. leg.; Priv. N./A. fr. köllgü; -'without laughing, in all seriousness' Xak. xı tûla: sözüm köllgü:süz 'listen to my words without laughing' (min ğayr dâhka) Kas. I 96, 11; n.m.e.


Tris. V. GLG-

D kelğînle: Hap. leg.; prob. used only in the Ger. in -ü Xak. xı kelğînleyû: (MS. kelğîzleyû, 'no doubt in error) aktımiz 'we rushed on them like a flood' Kas. I 343, 24; n.m.e.

D kelğîse: Desid. Den. V. fr. kelğî; n.o.a.b. Xak. xı ol maça: kelğîsedî: 'he wished to come to me' (ya'tiyani) Kas. III 325 (kelğîser, kelğîsemek); a.o. III 285 (kelse:-) xiv Muh. (?) (in a note on the Desid. f.) arâda'il-maci 'he wished to come' kelğîsedî: Rif. 134 (only).

Dis. GLM-

külmez 'the female of theroe-deer', the counterpart of the male, 1 elk. Survives only (?) in NE Alt. külmûs; Khak. külbûs; Tuv. xûlbûs; see Shcherbak, p. 121. Xak. xı KZ. 79 (1 elk).
Tris. V. GLN-

xi ol beri; kelimündi: 'he pretended to come in our direction' ((ydz'ı) noltsoaná)
Kay. II 259 (kelimünür: MS. kelimündi:, kelimünemeck):

D küllüm- (g-) Refl. Simulative Den. V. fr. *küllüm, N.S.A. fr. kül-; 'to smile'. 
S.i.a.m.l., with some phonetic changes, e.g. 
SE Türkü küllumsrı: NC Kir. küllüm 
sürő: NW Kk. küllümü; Kumyk, Nog. 
külemü: SW Az küllum-/küllümün; 
Osm. güllumüm-Tkm. güllumüre-/güllumü 
sire-. Xak. xi er küllümündi: 'the man (etc.) 
smiled' (dahaha) Kay. II 259 (kelimünüm 
SC, kelimünemeck); Osm. xiv to xvi güllumü 
sün- 'to smile'; in several texts TTS II 474; 
III 324.

Dis. GLN-

D kelin (g-) etymologically Dev. N. fr. kel-, 
in the sense of 'one who comes in (to the 
family); properly a term of relationship mean 
ing 'the wife of one's younger brother or son' 
used only by the father or elder brother of the 
nusband, but mo re rather generally for 
'bride', indeed it seems to be the only native 
Turkish word with that meaning. S.i.a.m 
constantly, normally as kelin, but NW Kumyk: SW 
Osm. Tkm. gelin. See Dorfer III 1700.
(Türkü viii see kelgün): Uyg. viii ff. Bud. 
TT VI 311 (iğer): Civ. TT VII 28, 51 
tapindur-): O. Kir. ix ff. Mal. 3, 6 (I kiz 
Xak. xi kelin al-ārus 'a bride' Kay. I 404; 
oo. III 12 (yövüslig): 242 (kizlenen): KB 
494 (ağın): 2380 (küden): 3567 (bezen): 
XIV Muh. al-ārus gelin Mel. 49, 10; Rif. 144 
adding wala-hanna also 'daughter-in-law'
Cağ. xiv ff. kelin 'ārus San. 316r. 19 (quotn.): 
Xwar. xiv kelin 'bride' Qutb 94; Kom. xiv 
ditto CCG; Gr.: Kip. xiil al-ārus kelin 
Hou. 32, 3: xiv kelin al-hanna wala-ārus Id. 
84: xiv-ārusa kelin Tuh. 24b. 10.

D küll (g-) Den. N. (perhaps Dim. f.) fr. 
kull; n.o.a.b. (Uyg. viii ff. Man.-A küll in 
MI 10, 8 is prob. an error for küllün 
'smiling'; see érn). Xak. xî küll al-ciya, 
that is a pool of stagnant water (mustandag'ul-
-ma) which birds settle' Kay. III 372; 
küllün (sic) al-qadir 'a pond' I 73, 11.

D küllün (g-) Dev. N./A. fr. *küllün- Refl. 
f. of küll-; survives in SW Az. küllün; Osm. 
güllün 'amusing, ridiculous, laughing-stock; 
mockery'. (Uyg. viii ff. Man.-A see küllün: 
Xak. xî küllün al-ðikki 'laughter', etc. Kay. 
III 374: KB küllün 'laughing-stock' 2443; 
(urun): Osm. xvi güllün 'a laughing-stock'; 
in one text TTS III 324; (güllün 'smiling in 
I 336 is prob. an error for güllün, not an old 
word).

Dis. V. GLN-

D kölin- (g-) Refl. f. of köl-; n.o.a.b. 
appearedly used only metaphor. to 'be weary, 
as if overloaded'. Uyg. viii ff. Civ. (in 
a series of disagreeable happenings) kün tepré 
köllünü çerigün üze ay tepré batti kutup 
üze 'the sun has come to a standstill (and is 
pouring its heat) over your arm; the moon has 
set on your favour from heaven' TT I 39-40: 
Xak. xi er elgli: aðak: Köllün: 'the man's 
arms and legs became limp (fatarat) from 
overwork or from continuous travelling or 
walking as if he was tied to a weight' muaqayyad 
mina-l-tikár Kay. II 158 (köllün, köllüm 
meck): KB I have become a prisoner of the 
years and months) kışemsiz költündi mağum 
maç aðak 'my legs are disabled, even though 
not hobbled, and cannot walk' 374.

Tris. GLN-

D küllüji (?köllüngü; g-) Conc. N. fr. 
köllün- lit. 'something harnessed'; used in 
Bud. texts to translate yâna 'vehicle' in such 
words as Mahâyâna; n.o.a.b. Cf. Kapn. 
Uyg. viii ff. Bud. (you have explained) ulug 
kiçig köllünerig 'the Great and Small 
Vehicles' (Mahâyâna and Hinâyâna) Huen-ts. 
1772-3; uç köllün 'the Three Vehicles' do. 
1922; tayşin savsan köllüneri 'the T'ay 
hsing (Mahâyâna) and Hsiao-hsing (Hinâyâna) 
veehicles' Stiv. 276, 11-12.

D kelipin (g-) Hap. leg.; Collective f. of 
kelin. Türkü viii (my mother the xatun, my 
step-mothers, my junior aunt/elder sisters) 
kelipünüm 'my younger brothers/sons' 
wives' (and my consorts) I 9.

Tris. V. GLN-

D kelinle:- (g-) Hap. leg.?; Den. V. fr. kelin 
Uyg. viii ff. Civ. (in an adoption contract, 
the adopter agrees to put the adopted son on 
an equal footing with his natural sons and) 
kelinlep 'provide him with a wife' USp. 
98, 26.

E keljizle: See kelgünle:-

Tris. GLR-

keler 'lizard'; survives as keler in SE Tar. 
R II 1113: SW Osm. (which, with Az., also 
has kertenkeler, same meaning). There is 
no widely distributed word for 'lizard' in the 
modern languages, see keslençü. Xak. xii keler 
al-dabb 'lizard' Kay. I 364: Kip. xii al-waran 
'lizard' keler Hou. 11, 19 (sic; altered by 
Hou. to kelhe); xiv al-dabb (PU twan, Hap. 
leg.)/keler/ al-waran keler Bul. 10, 12-13: 
Osm. xiv ff. keler 'lizard'; in several texts 
TTS I 443; II 611; III 433; IV 492: xviii 
keler, in Rumi, itmsmar 'lizard' San. 300v. 28.

Dis. V. GLR-

D kelür- (g-) the earliest Caus. f. of kel- 
n.o.a.b.; later displaced by kelürt-, q.v. 
Türkü viii evin barkun kelimis kelürti: 
'their brought all their tents and movable 
possessions' I N I 115 S II (bedeljë) a.o.o.: 
vi ff. buzaqgu: kelür:riš 'it gave birth to 
a calf' Irk 41: Man. béş tepré yararun 
biziçerü kelürtü erser 'when they had
brought us the light of the Five Gods' Chuaś. 226–7; o.o. do. 104–7 (kiksür-); M III 23, 10–11 (ii): Uyg. viii ff. Chr. (the gifts) kım kelürmüş ertiler 'which they had brought' U I 6, 13: Bud. terkin mana kelürlüer 'bring me quickly' U III 12, 14; têlgîn esen tükel kelürlûnler 'let them bring back the prince safe and sound' PP 22, 6–7; o.o. do. 25, 6; 20, 2–3; Kuan. 76 ('to give birth to'); TT VI 62 (VIII O.6); X 366, etc.: Civ. kelürlû berûrûren 'I will bring and hand over' (certain goods) USp. 62, 9–11; a.o. ('to give birth to') TT VII 26, 18 (I uni).

D 1 kölër- (g-) Intrans. Den. V. fr. kölî; n.o.a.b. Xak. xî kölêrdi: suv 'the water became stationary and stagnated (istanîråda . . . van'stanma'a) and formed a pond' (al-gâdir) Kaş. II 84 (kölerûr, kölermek): kaklar kamûg kölerdi: 'the dry watercourses filled with water' I 179, 19; II 283, 2.

VUD 2 kölër- n.o.a.b.; prob. merely a metaphor. usage of 1 kölër-. Xak. xî at kölderdi: 'the horse swelled (inbatâha) owing to dilation (intîfâx) of the stomach' and the like Kaş. II 84 (kölerûr, kölermek; prov.); a.o. I 523, 1.

VUD(k) kûre:- Hap. leg.; syn. w. külde:-, g.x., and perhaps an abbreviation of it. Xak. xî taş küdûğda: kûrelî: 'the stone made a noise of this sort (gawwata . . . bi-hâdi'îl-sîfa) in the well' Kaş. III 282 (kûler, kûrelmek).

D külûrt- (g-) Hap. leg.; Caus. of kelûr-. Uyg. viii ff. Bud. (the king ordered his ministers to bring goods to present as alms) ûtrû kamağ buyrûklar . . . buyûçîg ertînler kelürtip 'then all the ministers had precious objects brought for (presentation as) alms' U III 12, 14–16.

Dis. V. GLŞ-

D kelse:- (g-) Hap. leg.; Desid. f. of kel- and syn. w. kelîse:-; the entry is in section for Dis. V.s but is a complete muddle. Xak. xî men mana: kelîse:dim 'I wished to come to vou' (atiyâh); alternative form (luqa) kelîse:dim Kaş. III 285 (kelse:menem, kelsemek; MS. kelise:- everywhere).

D külsir- (g-) pec. to Kaş., and more or less syn. w. külçîr-, q.v., which is not mentioned by Kaş.; Simulative f. in -sîr- (not noted elsewhere) of kül; 'to smile'. Xak. xî er külsîrdî: 'the man pretended to smile' (yatabassam) also used when he (actually) smiled (îdâ tabassam) Kaş. II 196 (kûl-sîr, külsîrmek); (in a grammatical Section) külsîrger er al-racûl'î-mîbâm 'a man who (constantly) smiles' II 256, 17.

Dis. GLŞ-

D kelîş (g-) Dev. N. (with some element of reciprocity) fr. kel-; in the early period nearly always used in association w. barîş, q.v., for 'coming and going'. S.i.s.m.l.g. for 'coming, arrival'; SW Az. këlış; Osm. gelës. Uyg. viii ff. Bud. Hien-tî 293, 280g (barîş): Xak. xî Kaş. I 370 (barîş): KB 4421 (barîş): Çağ. xv ff. këlîş âmadan 'coming' Sun. 316r. 18 (quotn.).

Dis. V. GLŞ-

D kelîş- (g-) Recip. f. of kel-; properly 'to come together'. S.i.a.m.l.g. with a rather wide range of meanings of which the commonest is 'to come to an agreement'. Xak. xî ol mana: kelişdî: barîşdî: 'he came to visit me (ixtalafla ilayya) and I went to visit him' Kaş. II 110 (kellsür, kellsmek): KB (if I associate with other people) barışgû kellsüg kerek men küle 'I shall have to exchange visits with them with a smile' 4569.

D köläss- (g-) Hap. leg.; Co-op. f. of köläss- Xak. xî ol mana: öülüg kölässdî: 'he helped me to bury (fi dafr) the corpse' Kaş. II 110 (kółüssür, kölässmek).

D külässg- (g-) Co-op./Recip. f. of küläss- 'to laugh together; to laugh at one another'. S.i.a.m.l.g. Xak. xî bodun kamûg külässgî: 'the people all laughed together' (tadâhaha) Kaş. II 110 (külüssür, külässmek): xii(?) Tef. küläss- ditto 188: Xwar. xiv ditto Quṭb 107.

Tris. GLŞ-


D külässlîg Hap. leg.; P.N./A. fr. këlîş. Xak. xî (after këlîş) hence a hostelry (or guest house, baytu'î-dîfân) is called kèleslîg barsîlîg ev, that is 'a house of coming and going' Kaş. I 370.

Mon. GM-

1 kem 'illness'; like këgen normally used in Hend. w. 1 lîg; acc. to Kaş. kemlen- was used specifically of horses, but this cannot apply to kem in Uyg. Survives only(?) in SW Anat. (one group of refugees) kem 'a chronic, painful, cardiac disease' SDD 873; not to be confused with SW Osm. kem l.-w. fr. Pe. kam 'deficient, bad', etc.. Uyg. viii ff. Bud. îg kem 'illness' (Hend.) U II 42, 7; 43, 19: Civ. TT VII 28, 5 (l îg): Xak. xî kem al-dâ 'illness'; hence one says at kemlendi: 'the horse (etc.) was ill' (dâ'a) Kaş. I 338; a.o. II 363, 20: KB (the physicians) of îg kem ne ermiş ayû berdîler 'declared what the illness (Hend.) was' 1057.

2 kém See kim.

kim properly only the Interrogative Pron. 'who?', parallel to ne: 'what?', but, unlike ne; never used as an Interrog. Adj. The concept of Relative Prosns. was entirely foreign to Turkish, in which Participles and the like are used where Indo-European languages use Relative Prosns.
but when the Turks became acquainted with such languages, and religious works in them began to be translated into Turkish, usually by persons whose native language was not Turkish, *kim* came to be used as a Relative Pron., and, hastened by the phonetic resemblance, in all the meanings of Pe. *ki* and other cognate Iranian words, including the Conjunction ‘that’. Grônbäch’s *Komunisches Wörterbuch* devotes five pages to the various meanings of *kim* in Kom. xiv. No attempt has been made here to list all the medieval non-Turkish uses of the word. S.i.a.m.l.g.: in NE Alt., Kürt., Lëvb., Tel. (R II 1202), and Khak. *kim*; Tuv. *kim* (sic); everywhere else *kim*. The NE form, together with the Türkü spelling *km*, suggest that the word may have originally been *kém*: Türkü *kém*ke: *éliq kazganurmen* ‘for whom am I gaining a realm?’ I E 9; *éliqim töräkin* *km* arat(t): ‘who destroyed your realm and customary law?’ I E 22, II E 19: *vill* ff. (if the tint of the stone is green) *km* özi:nte: tutsar ‘whoever carries it on his person’ (cannot be endangered by poisonous insects) *Toyo* 27 (ETY II 59); a translation fr. Sogdian; in parallel passages *tutsar* is used without the *km*: Man. yérê *tepiq* *kim* yaratmuş tépen bitlimiz ‘we know who created earth and heaven’ *Chu*as 167–8; in *do. 127* *km* seems to be ‘who’ but the text is corrupt; (thereafter the holy king’s thoughts weakened a little) of *tiltægin* *km* *inçâ eştî ‘for the reason that he heard the following’ *TT* II 6, 3: Uyg. *vill* ff. Man.-A *ot* *km* ǧaçşa ünûp ‘the fire which arises from wood’ M I 7, 2; *o.o. of Relative *km* *do. 8*, 11; 15, 3; 16; 5; 17; 8 etc.: Man. *km* Relative, ‘who, which’ *Wind. 23, 33, etc.; *Con*junction ‘that’ *do. 18*, 46: Bud. *km* is rather rare as an Interrog. but common as a Relative Pron. and Conjunction: Civ. *km* is not common; in *H I* it is only Relative, elsewhere usually Relative, esp. in the *phr. ne* *km*, nëgû *km* ‘whatever’ *TT* VII 28, 37–52: Xak. *xî* *km* *Interrogative* Pron. (*harf istifhâm*) meaning ‘who?’ (*man*); one says *bu: *km* ‘who is this?’ used both for the Sing. and the Plur. The Oğuz say *boxy* *km* (sic) *manîl’gabila* ‘who are your tribe?’, it is a collective noun (*ism camp*) *Kas.* I 338: about 20 *o.o. equally divided between *kim* and *km*; as a *Nom.* nearly always Interrog., but always Relative as an *Acc.* or *Gen.*: KB *km* is common, usually Relative, less often Interrog.: xiii(7) *At.* *km* is common in both uses; *Tef.* *km* ‘who?’, ‘who, that?’, *kayu* *km* ‘whoever’; *kaçan* *km* ‘when’, etc.; *kimse* ‘anyone’ 179–80: xiv *Muh.* *manul’istifhâm* ‘who?’ *km*; it also means *alladî* ‘who’ *Mel.* 16, 16; *Rf.* 94; *a.o.o.: Çaq. *xf* *km* (1) a word which takes the place of *ki* as a Conjunction (*dar rawabîl*), i.e. ‘that’ (*quotion*); (2) *harf-istifhâm*, that is *çi kašî* ‘who?’ *San.* 316fr. 20: Oğuz xi *Kas.* I 338 (see Xak.): Xwar. xiii *km* ‘who?’, *kimerse/kimse/kime:se* ‘someone’; *kiml* ... *kiml* ‘the one of the other’ *Ali* 17; xiii(?) *km* is common in Oğ.; usually in such *phr.* as *dédî* *km*, *körðî* *km* (*he said, or saw, that*), occasionally as Relative: xiv *km* ‘who; that’; *kiml* ... *kiml* *Qu* 98; ditto and *kimse* MN *passim*: Kom. xiv *km* in a wide range of meanings CCI, CCC; *Gr.* 143–7 (many quotations): Kip. xiii *km* is the Turkish word for *manul’-istifhâm* ‘who?’ *Hou.* 51, 9 *ff.* (examples given): xiv *km* ‘who?’; *kimse* ‘someone’, also *kimerse/kimerse:ne*; *Id.* 84; *man* *km*; *km* also occurs in the meanings of *anna* ‘that’, *hadda* (in order) that, *alladî* ‘who’ and *ha:anna* ‘as if’ *Bul.* 15, 8: xiv *km man* *Kav.* 16, 8–16 etc.; *anna* *k/i*/*km* *do. 28*, 19; *harf: i:masdar* *km*; this *km* is also a Conditional Conjunction, an Interrogative and *harf masdar* meaning *anna* *do. 72*, 6; *km* is common in the grammatical part of Tuh. 433a. *ff.* as Interrogative, Relative, Conjunction, etc.

*kôm* Intensifying Prefix, see 4 kôk.

Mon. V. GM

*kem*- See kemur-

*kôm* (g-) ‘to bury’, both specifically for ‘to bury’ (the dead) and more generally for burying something in the ground, ashes, etc.; sometimes even more generally for ‘to dig, cultivate’. S.i.a.m.l.g.; in NW Kunyk; SW Osml., Tkm. göm-. *See kölb*. Uyg. *vill* ff. Civ. *isl* külê *kömûp* ‘bury them in hot ashes’ *I H* 151; o.o. *do. 35* (I 01); *Usb.* 13, 4 (er); 32; 6: Xak. *xî* *öölügni* *kömdî*: *he buried (dafa) the corpse* (etc.); and one says *qol* *közmên* *kömdî*: *ittaxad)n’-xubs* *fî:ma:* ‘he put the loaf in the hot ashes’ *Kas.* II 27 (*kömsêr*, *kömsêk*): KB 5212 (eşil): xiii(7) *At.* (the wise man says what has to be said) and *kereksiz sözini kömûp zipper* ‘buries and hides unnecessary remarks’ 118: Tef. *köm*- ‘to bury’ 183: xiv *Rb* ditto *R II* 1319 (quotions); *Muh. dafa:na göm-* *Mel.* 26, 3; *göm-* *Rf.* 109; Çaq. *xf* 55; *göm* ‘(with *g*-)’ *Mam. pin* *Kardan* ‘to hide in the ground’, had sometimes ‘to put on one side and hide, but not in the ground’ *San.* 309fr. 4 (quotions): Xwar. xiv *köm*– ‘to bury’ *Qutb* 101: Kom. xiv ditto *CCI*; *Gr.*: Kip. xiii dafa:na *köm-* *Hou.* 33, 18; xiv ditto *Id.* 84; *tama wa qabar* ‘to cover up; to bury (the dead)’ *köm*- *Bul.* 59fr.: xiv *dafa:na *köm-* *Kav.* 76, 1; Tuh. 16a. 1.

Dis. GME

*kemi* (g-) ‘ship, or boat’; s.i.a.m.l.g. usually as keme, but SE Türkî keme; NW Kunyk gemê; SW Az. kemî; Osml., Tkm. gêmi. The balance of evidence is for -e- as the first vowel, but it was certainly -ê- in Xak. and this occurs sporadically in Uyg. In most modern languages this word means ‘ship’, other words like uça: and kaya: that, being used for smaller vessels; See Doerf. III 1793. Uyg. *vill* ff. Bud. (if he goes to sea) *kara yêl kadal bomels* *tokip* ‘a black wind comes and strikes his ship’ *Kvan.* 20; *kemîslî* (sic) *bat:ms* ‘its ship has sunk’ *Hüen-ts.* 1801–1892; o.o. *PP 17*, 1–3 (*udik*), etc. (in *PP* spelt...
DIS. GME

(hmi): Xak. xι kémon: (bi-hasrili-ḥaf among the Turkic) al-safina 'ship' Kaş. III 235; (verse): xun(?) Tef. kemi 'ship' 171; xiv Muh. al-safina wa'l-marhab (′ship′) kemi; al-safinatu'l-sağra giğ: kemi: Mel. 62; Rif. 161 (and see kayguk): Çag. xv ff. keme ('with k-') kemi Vel. 360 (quotation); kémé: (spelt) safina ve za'vaq ('boat') San. 316r. 26 (quotation); a.o. do. 65r. 24 (uçan): Oğuz/Kip. xι kemi: (bi-fathl-ḥaf) al-safina Kaş. III 235; Xwar. xiv kemi 'ship' Qutb 94: Kom. xiv 'ship' keme CCG; Gr.: Kip. xiii al-safina kemi; also kereb which is Rümî (Greek karabos) Hou. 7, 6: xiv (Tkm.) kemi: al-safina; keme: al-marhab in Kip. Id. 84; al-marhab kemi; (al-safina kereb sic) Bul. 4, 13: xv safina keme (in margin kemi; rea-ı-sağra uçan) Tuh. 19a. 7; marhab keme do. 33b. 5.

Dis. GMC

D komeq (gömmec) abbreviated Dev. N. in -meq (for kinds of food) fr. köm; lat. (food) buried in the ashes to cook it). Survives meaning 'bread baked in the ashes', or the like, in SE Türk kömec/kömeğ: NC Kir. kömőç; SC Uzb. kamuç; NW Kk. kömeğ; Kaz. kömège; but in SW Osm. gömeğ (sic) now means only 'honeycomb' (metaph., owing to its shape). See Doerfer III 1043, 1687. Xak. xι komeq 'a round loaf (al-qurş) which is buried (yudfan) in the hot ashes': kömeğ (mim unvocalized) al-kanz 'a buried treasure'; one says ol komeq (MS. kömelo) buldi: 'he found a buried treasure' Kaş. I 360; (as an example of -ç as a Suff.) komeq al-qurş derived fr. kömdl: dafa fi'l-ramad ('ashes') I 12, 8; Çag. xv ff. San. 27v. 15 (ebe): Osm. xiv fl. gömeğ usually 'honeycomb' less often 'loaf baked in the ashes'; fairly common TTS I 318; II 475; 350; and see ebe.

D kómuc: Hap. leg.; inexplicable morphologically except as a crasis of *kómucu; Den. V. in -çü: fr. kömün; since this Suff. is attached only to Refl. V.s. The old Arab tribe of 'Ad has the same kind of legendary character in Classical Arabic as tavgaq, q.v., in Xak. Xak. xι kómuc: al-kanz 'a buried treasure'; one says tavgaq kömçüsü: kanz 'Adi 'a hidden treasure of (the tribe of) 'Ad' (i.e. old and rare) Kaş. I 418.

Tris. GMC

D kemiçi: (g-) N.Ag. fr. kemi; properly 'mariner, boatman'; later sometimes 'shipbuilder'. S.i.s.m.l.; SW Osm., Tkm. gemici. See Doerfer III 1704. Uyg. viii ff. Bud. klm yergi suvci kemiçi erser 'whoever is a guide, pilot, or mariner' PP 22, 4-5: (Xak.) xiv Muh. sűni'bul-sufin 'ship-builder' gemici; Mel. 58, 1: Rif. 156; mâllâh 'mariner, sailor' gemici: 58, 11; 157; Kip. xiii al-niti 'sailor' kemiçi: Hou. 24, 5.

kemiçi: (listed under 'fa'ala', with various vowels) 'gna'; n.o.a.b. of an unusual form, prob. a.o. x Yak. xι kemiçi: al-haq 'a gna' Kaş. I 445; a.o. III 358 (sn; mis-spelt kömïqçe).

Dis. GMD

D kemdük Hap. leg.; Pass. Dev. N./A. fr. kemdd:- Xak. xι kemdük süüşk al-urraq mina'l-izâm 'a bone which has been stripped of meat' Kaş. I 430.

Dis. V. GMD

kemdi:- Hap. leg.; cf. kemdük. Xak. xι KB (do not draw a knife at table and) süüşk kemdülme 'do not strip a bone of meat' 4131.

D kömtür- (g-) Caus. f. of köm-; s.i.m.m.l.; SW Osm., Tkm. gömdür-. Xak. xι ol yerdé: neç kömtürüld: 'he had the thing buried (aḏfana) in the ground' Kaş. I 196 (kömtürür, kömtürmek); Çag. xv fl. gömdür- Caus. f. ba-zamin pinhin farımdan 'to have (something) hidden in the ground' San. 309r. 17.

Dis. GMD

PURF kemeğ Hap. leg.; prob., like many other names of fabrics, a l.-w.; the word has one fatha which might be either of the first two consonants. Xak. xι kemek nasıci min qaṭa muvaqqaq muḥawwaf 'a woven cotton material, embroidered, with white stripes', used to make outer garments (al-dutür); the Kipcak make rain-coats (al-mamati) from it Kaş. I 392.

Dis. GML


Dis. V. GML-

D kemül- (g-) Pass. f. of köm-; s.i.m.m.l.; SW Osm., Tkm. gomül-. Xak. xι KB kamug 62 yuzukka kömüldi bittin 'I am completely buried in all my sins' 5710: Kom. xiv 'to be buried' kömül- CCG; Gr.

D kemle- Hap. leg.; Den. V. fr. x kem. Xak. xι at kemleli: 'the horse was ill' (da'wa'; alternative word (hiq) for kemleli: (sic) Kaş. III 301 (kemler, kemlemek).

D kemlet- Hap. leg.; Caus. f. of kemle-. Xak. xι bu ot atığ kemlelli: 'this plant made the horse ill' (ada) Kaş. III 348 (kemletür, kemletmek); a.o. 363, 15.

D kemlen- Refl. f. of kemle-; pec. to Kaş. Xak. xι at kemlendi: 'the horse (etc.) was ill (daa); wa aṣluhu fi'il-faras, originally (only) of horses Kaş. II 253 (kemlenür, kemlemenek); o.o. I 338 (1 kem); III 301 (kemlen-).

Tris. GML

D kömüldürük (g-) N.I. fr. *kömül, a corruption of köpül (cf. some modern forms of köplek), 'the breast-strap' of a saddle. An early l.-w. in Mong. as kömüldürge (Haenisch 103, Kong. 2612), and reborrowed in that form in NE Tel. R 1122; otherwise survives in the same form.
only? in NC Kır. kömülüদürüк; SW Osm. gömüلđürüк. Xak. xi kömülüদürük al-
-labab fi'l-sarc 'the breast-strap of a saddle' 
Kaş. 1 530; ditto, quoted as a word with six 
consonants I 17, 5: Kom. xiv 'breast-strap' 
kömüلđürük CÇ; Gr.: Kip. xii al-labab kömülüдürük 
Hou. 14, 2: xiv ditto İd. 84: 
xv labab gömüлđürüк (sic, in error?) Tuh. 
31b. 10: Osm. xv ff gömüлđürük 'breast-
strap'; common in Ar. and Pe. dictts. TTS I 
319; II 448; III 306; IV 351: xviii gömüл-
dürük (spelt) in Rüm 'the breast strap' (sina-
band) of a horse or camel; in Ar. mašdâr wa 
labab San. 309v. 16.

Dis. GMN

PU kömen. Hap. leg.; the general meaning 
'trickery', or the like, is certain, but other 
occurrences of yelîli: do not provide any close 
parallel; possibly mistranscribed. Uyg. viii ff. 
Bud. ney yelîli kömen teğmeyeg 'no sorcery 
or trickery shall come near them' U II 71, 
2-3 (ii).

Dis. V. GMN-

D kömün- (ğ-) Refl. f. of köm-; n.o.a.b. 
Xak. xi er tavaran kömündê 'the man 
pretended to bury (yaftun) his property' Kaş. II 
158 (kömünêr, kömünêmek).

Tris. GMN

E kömînce: See kömîce.

D kömûndê: (ğ-) Hap. leg.; Pass. Dev. N./A. 
fr. kömün-. Xak. xi kömûndê: ney 'anything 
buried' (madfûn) Kaş. I 450.

Dis. GMR

kömü̈r 'charcoal'; in some modern languages 
also used for 'mineral coal'. S.i.a.m.l.g., 
invariably with initial k-; this fact, and the fact 
that it has only in recent times come to mean 
'coal' excludes any possibility of deriving it fr. 
köm-. Uyg. vii ff. Man. kömü̈r bolupan 
'becoming charcoal' M III 28, 6 (ji) (text 
fragmentary, but preceded by a text 
reference to burning wood): Xak. xi KB 3837 (türt-); 
3951 (öçük-): xiv Muh. al-fahm 'charcoal' 
gömü̈r (sic) Mel. 61, 10; kömü̈r Rif. 160: 
Çag. xv ff. kömû̈r 'with k-' kömû̈r Vel. 360 
(quotn.); kömû̈r (spelt) zü̈gâl 'charcoal'; also 
called kömû̈r San. 309v. 12 (quotn.); reverse 
entry 316r. 25 (quotn.): Xwar. xiv kömû̈r 
'charcoal' Quth 101: Kom. xiv 'coal, or 
charcoal'? kömü̈r CÇ; Gr.: Kip. xii al-fahm 
kömû̈r Hou. 23, 20: xiv ditto Bul. 4, 11; 
kömû̈r al-fahm İd. 84: xv ditto Tuh. 288. 3.

D kemû̈rg (ğ-) Pass. Dev. N./A. fr. kemû̈r- 
'crack, gap, cracked, gappy'. N.o.a.b. 
Xak. xi Kaş. 1 478 (kerêük): Xip. xiv kemû̈rg 
'al-fram 'with gappy, or missing, teeth' İd. 84.

Dis. V. GMR-

(D) kemû̈r- (ğ-) 'to gnaw' and the like; 
morphologically Caus. f. of *kemî̈-, but hard 
with connect semantically w. kemî̈- q.v.;

semantically more connected w. kemî̈-:
S.i.a.m.l.g.; in NW Kumyk; SW Osm. 
gümî̈r-; Tkm. gümî̈r-. Xak. xi ol süpük 
kemû̈rdî: 'he sucked the marrow (tamaša) 
out of the bone' Kaş. II 85 (kemî̈rû̈, 
kemû̈rmek): Çag. xv ff. kêmî̈r-(d)-l 'with 
k-') kemî̈r ve gayri nesne gümî̈r- 'to gnaw 
bones or other things' Vel. 372; gümî̈r- (so 
spelt) cayîdan 'to chew, gnaw' San. 309v. 18 
(quotns.): Kom. xiv 'to gnaw' kemî̈r- CÇ; 
Gr.: Kip. xiv kemî̈r- maşmaşa-l azm İd. 84 
(maşmaşa means 'to macerate', but seems here 
to be a vulgarism for maşça 'to suck the 
marrow'); xv maşmaşa wa maşmaşa (a post-
Classical word) kemî̈r- Tuh. 35b. 9; a.o. 
84b. 11.

D kemî̈rû̈s- (ğ-) Hap. leg.; Recip. f. of 
kemî̈r-. Xak. xi olar iki: süpük kemî̈rû̈sdî: 
'they sucked the marrow (tamaša) 
out of bones and competed in doing so' Kaş. 
II 224 (kemî̈rû̈sûr, kemî̈rû̈sme:\kemî̈rû̈sme:).

Tris. GMR

3 kömürû̈gen See köyürgen.

D kömürû̈lig Hap. leg.; P/N/A. fr. kömû̈r. 
Xak. xi (after kömürlû̈k) 'and the owner of 
(charcoal) with -g' Kaş. I 506.

D kömürlû̈k A.N. (Conc. N.) fr. kömü̈r; 
survives in SW Osm. kömürlû̈k 'a place for 
storage charcoal'. Xak. xi kömürlû̈k yaca-
ru' l-fahm wa mašîîtu' l-fahm 'a tree for making 
charcoal, and a place for storing it' Kaş. I 506.

Dis. GMS

F kîmsen a Chinese phr., apparently chin 
hsien 'gold thread' (Giles 2,032 4,532; Middle 
Chinese kem sen); the meaning does not match 
exactly, but alternative phr. with nearer mean-
ings do not match phonetically. N.o.a.b. 
Xak. xi kîmsen 'thin gold leaves' (ruqâqatu'l-
dahab) which are used on hats (al-qanâris), 
etc. Kaş. 1 437: Çag. xv ff. kîmsen (with 
k-') kîmsen, that is 'gilded (or gold-coloured?) 
leather which mirror-makers put on mirrors' 
(quotn.); kîmsend ditto (quotn.); Vel. 359; 
kîmsen (spelt) püştî ki âmra mu'asfar-i zorrin 
sâzând 'gilded (or gold-coloured) leather' San. 
316r. 23 (quotn.): Kom. xiv kîmsen 'gold 
leaf' or the like CÇ; Gr.

D kemsiz Hap. leg.; Priv. N./A. fr. 1 kem; 
20, 19 (igîsz).

Dis. GMS

kümüs (ğ-) 'silver'; s.i.a.m.l.g.; NW Kk. 
gümüs; Kumyk gümûš; SW Osm. gümûš, 
but Tkm. kümüs. Türki viii I 5, II N 3, 
etc. (altun): Uyg. vii ff. Bud. Sanskrit 
ratnatasya 'of silver' kümüsûng TT VIII E 
47; o.o. PP 36, 7; 42, 2-3 (egîr-); Kuan. 
18: Civ. kümüs is common in commercial 
documents in ÜSp.; when unqualified it 
means 'coin (actually copper) as opposed to 
notes, rather than physical silver, e.g. maşa
Bulmuşka aşığka kümüş keşek bolup  
'since I, Bulmuş, required (a loan of) cash at interest' Usp. 18, 2–3; the amount of the loan was altı sitir kümüş 'six sitir in coin', 18, 3–4 and the monthly rate of interest was birlar yarım bakır kümüş 'One and a half copper cash a month' (i.e. 30 per cent per annum); this is the rate on some loans in Farm. Arch. where the phr. tartma kümüş 'weighed (or minted) coin' also occurs: O. Kir. ix ff. Mal. 11, 9 (altun); (in Mal. 44 and 45 kümüş is an error for the tribal name Kümül); Xak. xi kümüş al-fidha 'silver' (verse): kümüş 'a dirham', because it is made of silver; kümüş one of the P.N.s used for slave girls Kaş. I 370; a.o. I 413 (téglin): KB kümüş kalsa altun menidin sayıa 'if you inherit silver from me' 188; o.o. 479, 948, etc.: xiin(2) Tef. altun kümüş 188: xiv Mah. al-fidha gümüş (sic) Mel. 12, 13; 75, 6; Rif. 87, 178 (k., unvocalized): Xwar. xiin(2) altun kümüş Oğ. 181–2; a.o.o. xiv kümüş 'silver' Quth 107: Kom. xiv 'silver' kümüş/kümüş CCI, CCG; Gr.: Kip. xiii al-fidha kümüş Hou. 31, 12; kümüş P.N. of a slave girl do. 30, 11: xiv kümüş al-fidha Id. 84; Bul. 4, 8: xv ditto Kov. 58, 13; Tuh. 238a. 1.

Dis V. GMS-

(?D) kemiş- 'to throw away, abandon', and the like, lit. and metaph.; morphologically Co-op. f. of *kem-*, which has none of the shades of meaning normally associated with the Suff. -s-. Survives only (?) in NW Kar. Krm, I., T. RI 1210; Kov. 215; in Rbg. where the early MSS. have kemiş- later ones have sal-.

Türik viii ff. Man. M I 7, 7 (taştıru); 7, 17–21 (toş): Uyğ. viii ff. Man. M I 35, 16–17 (köğva): Chr. (they picked up the stone and) ol kuđuğ içinde kemişler 'throw it into that well' U I 18, 10; a.o. do. 9, 2; Bud. kapiların açıkları kemişeyin 'I will throw open the doors' (of my seven treasures) U III 47, 17–18; o.o. U II 77, 28 (kurgak); TT VI 454 (2 urugh); Suv. 602, 10 (2 toğ); TT IV 10, 9–10, etc.: Civ. TT I 110 (egri): Xak. xi ol neş kemişli: 'he threw away (taraha) the thing' Kaş. II 112 (kemişær, kemişmeik; prov.); atığ kemiş 'giving his horse its head' (i.e. letting it gallop; habala bi-farashi) I 309, 15; o.o. (same phr.) 441, 8; 472, 12: KB kemiş 'kill' kiti b 'he let the book drop' 15; yağı at kemişse 228s, 236b; oğul kiz kemişli ata hurmati 'boys and girls have given up respecting their parents' 6491; a.o. 5649; xiiii (!) At. (God) kemişler koş 'casts down' (the proud man) 282; a.o. 478: Tef. kemiş- 'to throw down, throw up' (several lit. and morph. shades of meaning) 171: xiv Muh. 2 ağa va taraha 'to throw away, abandon' kemiş- Rif. 104 (only); hadafa 'to cut off, throw away' kemiş- 107 (only): Xwar. xiv kemiş- 'to cast (into hell); to lay down (a prayer nut)' Nac. 238, 14; 268, 12–13; 250, 15: Kom. xiv 'to throw away' CCI- 107 (only): Xwar. xiv kemiş- 'to cast (into hell); to lay down (a prayer nut)' Nac. 238, 14; 268, 12–13; 250, 15; Kom. xiv 'to throw away' CCI-

Gr.: Kip. xiii hadafa kemiş- Hou. 34, 10: xiv kemiş- hatasha 'to cast down' Id. 84: xv ramâ 'to throw' (birak-) kemiş- (şal-/yirk-) Tuh. 17a, 13; laqqaša 'to throw' (şal-/birak-) kemiş- do. 32a. 10: Osm. xiv and xv kemiş- 'to throw away; to put (something on something else)'; in several texts TTS I 443; III 432; IV 493.

D kümüş- (g-) Co-op. f. of küm-; n.o.a.b.

Xak. xi ol maşa neş kümüşli: 'he helped me to bury (fi dafn) the thing below ground' Kaş. II 111 (kömişær, kömişmeik; sic): xiv Muh(? ) daxara 'to store (something) kümüş- Rif. 109 (only).

Trls. GMS-

D kemişle: Hap. leg.; Dev. N. fr. kemiş-; lit. 'something laid down on the ground' or the like.

Xak. xi kemişle: (MS. kemişle:) lîd munnaqqaş Kâşgâri 'an embroidered Kâşgär felt (rug?)' Kaş. I 490.

D kümüşlüg (g-) P.N./A. fr. kümüş-; s.i.s.m.l. Uyğ. viii ff. Bud. kümüşlüg otruğa taqqa tegd 'he reached the island and mountain of silver' PP 35, 5–6.

Trls. V. GMS-

D kemişli- Pass. f. of kemiş-; n.o.a.b.

Uyğ. viii ff. Bud. Sanskrit apaviddha 'cut off' kemişlimiş TT VIII D.25: Kom. xiv kemişli- 'to be thrown out of, excluded from (somewhere) CCG; Gr. 137 (quotn.).

Mon. GN

S 1 ken See kend.

D 2 kên (g-) Instr. f. of *kê-; a very old word normally used as an Adv., or Postposition, meaning 'behind (of place), after (of time)', but sometimes declined as a N., its origin having been forgotten. More or less syn. w. kêdin, q.v.; it is more prob. that modern words like NE kên are survivals of word of that sound than of this.

Türkül viii ff. (at first there is a little pain in this omen) kên yana: edğü: bulur: 'later it becomes good again' IrkB 57: Uyğ. viii ff. Man.-A (the 512th year) bardukenda kên 'after (Mani) went (to heaven)' M I 12, 15; Man. mende kên 'after me' M I 29, 16; andada kên 'after that' M II 7, 15; a.o. TT III 66—kêntine 'thereafter' III 149; IX 47, 116: Bud. Sanskrit pasçad 'thereafter' kên (so spelt) TT VII G.16; a.o. U II 5, 12; anda kên PP 68, 2; sakmişta kên 'after thinking' TT V 6, 16; kên ke lhime ğiderde 'in future' Sum. 138, 14; 139, 7 etc.—Sanskrit 

Sanskrit amte 'finally' kênende TT VII D.25; eg kêninde IV 12, 54: Civ. kên is common in Uyğ, in such phr. as bûkûnda kên 'from now onwards' 45, 8; tôşi kîşî kên ağırlûg bolsar 'if a woman becomes ill after that' (i.e. using certain remedies) H I 121–2.

kên (g-) 'wide, broad'. S.i.a.m.l.g.; NW Kumyk geŋ; SW Osmn. geŋ; Tkm. gîŋ.
kın 'musk', the secretion of such animals as the musk-deer and musk-rat; survives as kın in one or two NE languages R II 1344; Tuv. xín; other languages use some form of the syn. word yipsar; q.v. or the Ar. l.w. misk. Uyg. viii ff. Man. kın yipsar yığlim: 'my musk-scented (darling) M II 8, 14–15 (ii). Bud. (in a list of 32 perfumes, mainly l.w.s) kın yipsar Suan. 475, 22: (O. Kir. ix ff. error. for ekin, q.v.); Xak. xi kín yipsar naşık 'musk sack' Kas. i 140; a.o. i 127 (klz): KB 71 (burr-); 98 (bürkür-): Xwar. xiv kín 'musk' Qutb 99; a.o. 91 (yipsar): Kip. xiv kín al-misk l'd 84.

cön (ğ-) originally 'raw hide for tanning': s.i.a.m.l.g. for 'tanned leather'; NC Kumyk: SW Osm. gün; Tkm. gün: Uyg. viii ff. Civ. kın işlesersen tavar kor bolur 'if you work raw hide, the goods produced are useless' TT VII 28, 4; Xak. xi kın 'the hide (cild) of a horse' in particular (Țași(n)); one says of it at kın:li; and the word is used for 'the skin (cild) of a man'; so that one says kın kın; kürdî: 'his skin has dried' that is 'he has died'; and one says tevey kön: 'camel hide' by extension (musta'år(a)n); this word is used only after tanning (al-dalh); after that it is called koğuş Kas. i 140; o.o. III 335 (kağısla-); 353 (sağırla-); 425 (törté-): Muh. (under 'cobbler's materials') al-na'l solé gün Mel. 59, 14; Rif. 158: Çag. xv ff. gün (with -ő) 'a kind of tanned leather' (püst-i madbig), in Pe. şarğ San. 310r. 7: Xwar. xiv bu ineknî köni 'this cow's hide' Naç. 341, 3: Kip. xiv kın al-cild (one MS. adds bül-sa'r 'with the hair on') Id. 85; xv cild (tanfer) gün Tuh. 11a. 11: Osm. xvi ff. gün noted both for 'raw hide' and 'leather' in several texts TTs I 319; II 448; III 305; IV 351.

I kın (ğ-) originally 'the sun'; hence, by extension, 'day'. C.i.a.p.a.l.; in most modern languages it is used only for 'day', other words like kuyaş, kuneş being used for 'sun'; in NW Kumyk: SW Osm., Tkm. gün. See Döderer III 1688. Türük viii kün by itself normally means 'day' as a measure of time, e.g. yeğirmi: kün 'for twenty days' İ SE; with tūn it means 'day' as opposed to night, e.g. tūnlī: kūnli: yēti: oğüşke 'day and night for seven periods of 24 hours' İ SE; it means 'sun' only in the phrs. kın batı 'sun-set', west İ S 1, H 2, etc.; kın tugüşk 'sunrise, east' İ S 2, etc.; kün ortus: 'when the sun is in the middle, south' İ S 2: viii ff. kün ortu: 'at midnight' IrkB 24; kün tugüş: do. 26; a.o. do. 52; bir kün 'one day' Tun. İV 9 (ETY II 96): Man. el(i)ğ kün 'fifty days' Chua 245; kün tugüş g M I 6, 20; kün künüşe 'day by day' M III 20, 5 (i): Uyg. viii kün tugüşu: 'at sunrise' Su. E 1; on kın 'ten days' do. S 7: x (my fame reached) kün tugüşk(a): batsık(k)a: 'the far east and west' Suci 4: vii ff. Man.-A. kın tẹpi: 'the sun god' (this phr. often means no more than 'the sun') M I 21, 4 (ii); 24, 25: Man. kın tẹpi TT III 49; kün künüşe do. 132: Bud. kın is common for both 'day' and 'sun'; kín ortu oğun kün ortu yıpağ yüzlenip 'facing south at midday' TT V 10, 88–9: Civ. kín is common for 'day' and sometimes means 'sun': O. Kir. ix ff. in funereal inscriptions there is a stock phr. 'I could not remain with, or was parted from, the sun (and moon)', teŋri:deki: künke: 'the sun in the heavens' Mal. 7, 3; kın ay do. 10, 3; 11, 1 etc.: Xak. xi kín al-sams 'the sun'; one says kín tugüş: 'the sun has risen' (tabl-aq); (prov.): kín al-yatam 'day'; one says bu kín barğil 'go today'; the day is called kín only because its lightness is due to the sun Kas. I 340; I 463 (batsık, tugüşk) and many o.o. often mis-spelt kın: KB kín is common in all meanings, e.g. (God created) kín ay birle tün 'sun, moon, and night' 3; bu kín 'today' 191; tūnım ham künüş 'by night and day' 78: xiiii (?) At. bu kín 29, etc., a.o.o.; Tef. kín 'sun'; day' 189: xiv Muh. al-margiğ 'the east' gün duğumş yēr Mal. 79, 1; Rif. 183 (gün duğdu): al-margiğ 'the west' gün batği: yēr—gün batışını: do.; al-yatam gün 80, 1; 184; o.o. Rif. 74 (kuneş), 163 (only): Çag. xv ff. gün (spelt (1) after 'the sun'; (2) rız 'day'; also used as a title San. 310r. 4 (followed by several phrs.): Xwar. xiiii (?) kín 'day' is common in Oğ. kín 'sun' occurs only as the name of one of Oğuz Xağan’s sons: xiv kín 'day; sun' Qutb 107; MN 4, etc.: Kom. xiv ditto ČCI, ČCG; Gr. 158 (quot;ös.): Kip. xiiii al-sams kın tea huwall-a-yatam Hou. 5, 2; 28, 10 (followed by phr.): xiv kín al-sams wa-l-yatam, the latter metath. Id. 35; al-sams kín Buł. 2, 1; xv sams (kuneş) kín Tuh. 20a, 13; etc.: kín do. 305, 8; a.o.o. Osm. xvi ff. kín normally 'day' was often used until xvi for 'sun; day-time, a lucky day' TTS I 337; II 475; III 325; IV 373.

E 2 kín has been read in various passages, almost certainly wrongly. In O. Kir. ix ff. the word read kín in Mal. 3, 1 etc. is in fact spelt kın i n and seems to be ekin, q.v. The phr., or word, transcribed él kín in KB and several
kön- (g-), with an embarrassingly wide range of meanings; the basic one was perhaps 'to be, or become (physically) straight', with various metaphor, extensions. Survives in SE Türk: NC Kır., Kız.: SC Uzbd. (kön-): NW Kk., Norg., usually meaning 'to agree (with someone, to something); to become reconciled (ditto); to become accustomed to, or put up with (something). Türkü viii ff. otak: kömmiş kılıç özlike: yarlıq bolsa 'a sword straightened by heat (?) was issued to Özi'. Mir. A 6-7 (ETY II 64; morphologically Özi: must be a P.N.). Xak. xi yiğan köndi: 'the piece of wood (etc.) was straight' (istaqğamá); and one says oğrın köndi: 'the chief admitted (aqrar) his theft'; also used of anyone who surrenders property (çähdi bi-maš) after admitting (that it is not his); and one says eyořa: köndi: 'the man went to the road and set out along it' (saxaşça... i plastari wa rakhbal-fariq); (kün- (köñ-) follows here), and one says tosun at köndi: the unruly horse was broken in and behaved properly (irtiçe te istaqğamá); also used of anything (alm-cem) ida istaqğamá Kas. II 29 (köñer, kömne): a.o. II 190, 1: KB (if what I say is so) tilin kön sözüm 'admit it in words, and accept my statement' 3993; özür yolka kôngey 'you yourself will take to the (right) road' 4810; isizlerke berge urup kômezese 'if, when you flog the wicked, they do not reform' 5281; a.o. 1536: xiiii (? Tef. kön- 'to go along the (right) road' 133: Kom. xiv kün- (sic) 'to admit, acknowledge' CCG; Gr. 159 (quotn.).

kůñ- (g-) 'to catch fire, to burn (Intrans.), both lit. and metaphor, 'to burn (with anger, and the like)' S.i.a.m.l.g., -n- following the usual course (cf. kofh); kûny-in NE Alt., Lêb., Tel.: NC Kır., Kız.: SC Uzbd. (kûny-); NW Kk., Norg.; kûny-in NE Kâz., Koih., Sâg., Khâk.; SE Türkî; SW Tkm.; güy-in in NW Kûmûk; güyin-in in SW Osmd. Uyğ. viii ff. kûne köyûp 'burnt by (the heat of) the sun' Swut. 603, 10-11; a.o. UI 118, 27 (tam.Record); Swut. 141, 9 (tam.Rd.); TM IV 254, 102: Cîv. köy- ditto H II 30, 154: Xak. xii otûg köydîl: 'the firewood (etc.) burnt' (ihтараqα) Kas. III 246 (kûyer, kûnyemk); (if you say 'fire') ağız köymes 'your mouth does not catch fire' 43, 12; köğl: köyûp 'with a burning heart' H II 188, 11: KB kûyer erdim otka 'I should have burnt in the fire' (if he had not protected me) 384; (beags are) kûyer ot; (if a man's words are crooked) kûyer ol kûçin 'he burns violently' 1024; a.o.o.: Argu: otûg köndi: 'the firewood burnt'; with the sound change -y- > -n- normal in Argu: Kas. II 29 (see kön-: xiiii (? Tef. köy- 'to be burnt' 188: Xiv. mül. ihтараqα güyîn Mel. 21, 16; kûyûn- Rif. 102; al-harag güyînem (sic) 37, 10; kûyûmenk 123: Çaq. xv ff. köy- (di, etc.; with k-) yan- 'to burn' (Intrans.) Vel. 376-5; kûy- sixtan ditto San. 310v. i (quotns). Xwar. xii köy- ditto Ali 30: xiv köy-/kûyene- (sic) ditto Qutb 106; köy- MN 227: Kip. xiv köyîn- ihтараqα Id. 86; ditto köyîn Bul. 32v.: xiv hurîqa 'to be burnt' köy- (tak-?) Tuh. 138. 8: Osm. xiv ff. güyîn/gûyîn (i) 'to burn'; (2) metaphor. Of fruit 'to ripen'; c.i.a.p. TTS I 329; II 459; III 316; IV 361.

Dis. GNE

?f könne: occurs only in the pf. könne suv 'mercury, quicksilver'; it is unlikely that the Turks had their own word for this exotic product, and this is prob. a 1.-w., but it must be an old one since the pf. became a 1.-w. in Hungarian késő. Survives only (?) in NW Kâz. kûne sîvi: Norg. kûne suv.; other languages use Pe., Russian, or Mong. 1.-w.s (the Mong. word means 'silver water'). Uyğ. viii ff. Cîv. köne suvi is an ingredient in a remedy for difficult partition H I 108: (Xak.) xiv mül. al-zîbaq 'mercury' könne: suv Mel. 75, 8; Rif. 178: Kom. xiv 'mercury' köne suvi CCI, CCG; Gr. Kip. xiii al-zîbaq könne suv (also ciwa; Pe. 1.-w.) Hou. 31, 14.

D kön: (g-) Dev. N./A. fr. kön-; 'straight', 'upright'; lit. and metaphor. Survives only (?) in NE Khak. kön; l'uv. xûnu. Uyğ. vii ff. Man.-A kön körtü 'upright and true' M I
modern forms seem rather to be survivals of *kêğêğ-; Sê Türkî keçêyê- BÊ 528: NC Kîr., Kxê, keçê-/keçêyê-: SC Uzb. keçay- NW Kk., Nog. keçêyê-: SW Tkm. gleçê-/ğêçêl-. Xak. xi yêr kêgêdî: 'the place (etc.) was broad' (tawass'a) Kêş. III 396 (kêgûr, kêgû Đềmek): KB elîn arta bârgay kênûçê yapir 'your realm will increase and your territory become wider' 5915: Osm. xv gêçî- 'to become broad'; in one text TTS IV 331.

Dis. GNB


Mon. GNC

kenç (g-): 'the young', of human beings or animals. As such survives only (?) in SW Osm. genc, same meaning. It became a l.-w. in Mong. as kence 'small, feeble' (Kow 2446; Haltd. 182), and the Çağ, form below and SC Uzb. kênjâ, 'the youngest child (boy or girl in a family)', are reborrowings fr. Mong. The phr. kenç ilyû: (read ilyîw) in Kêş. prob. has no connection with this word; it seems rather to be a compound of Pe. ganc 'treasury' and ilyî or ilyû; q.v. Uyg. viii ff. Bud. kenç ûrê kenç kimzlar 'young boys and girls' Kuan. 139, 141 (U II 20, 20); (I am a delicately brought up) kenç kîçîg 'young (woman)' U III 82, 17; Kenç tempts, Kenç Turmüș Tarxan P.n.s Fahl. 10, 13-15; o.o. U II 60, 0-1 (kun-); TT V 260 (var. lec.): Civ. kenç oughlan TT VII 23, 2; kenç occurs several times in H I usually for 'unborn child': Xak. xi kenç 'a child' (al-tîfî), also the 'young' (sağir) of any animal; (PU) kenç ilûy: mâyûda yutaxxad il-l'aýda wa walâyîmi-ilmûl-lînäh kal-manûra qadar taçîmû dîrâ 'sû'da(n) il-l'sâmû' a stand for the bootey erected at the feasts and banquetts of kings; it is like a minaret (or candlestick?) rising about 30 cubits towards the sky' Kêş. III 438; I 169 (em-) and five o.o. of kenç (ne) 'infant in arms': KB ajunçî böğûl beg nêlûç ganc urur, er â kâyda bôlsa anuk kenç alur 'why does the wise ruler of the world heap up treasures (Pe. l.-w.)? Wherever there are troops he has young men at hand' 2056: xinî (? Tef. kenç/kenc 'child' 180 (kinç/kînc, erroneously described as Turko-Persian): Çağ. xv ff. kence 'a child (tîfî) born to elderly parents' San. 3011. 24: Kip. xinî Hou. 24, 20 (oûgil): Osm. xiv ff. genc ay 'new moon' TTS I 299: xvin ... and in Rûmi 'a child' (tifî wa bâçça) is called genc San. 3011. 24.

Dis. GNC

F künçit 'sesame (seed)'; l.-w. fr. Tokharian A kûncit (see TT VIII, p. 92). Si.a.m.l.g. except NE with variations in the second vowel; an early l.-w. in Russian as hmsxhut no doubt borrowed fr. some Turkish language, but perhaps reborrowed later by others; in SW only Tkm. künçi. Uyg. viii ff. (Bud.)/Civ. künçit
occurs fairly often, (a) as a foodstuff offered in religious ceremonies TT VII 16, 15-16; (b) as an ingredient in medicines köncük yağı: 'sesame oil' TT VIII M. 28; H I 02, 100, etc.; (c) as an economic crop USP. 7, 2; 20, 5; 27, 6 (pattar): (Xak.) XIV Muh. al-sirāc 'sesame oil' küncüd yağı: Mel. 66, 7; Rif. 165 (künci); al-sisims 'sesame' küncüd 78, 3; künci: 181: Kip. XIV al-sisims künci: Bul. 7, 3: xv ditto Tuh. 19a. 5.

1) köncük al-cayb originally meant 'the opening between the front of a shirt' (a meaning retained by the only observable survival, NW Kaz. köncük R II 1446), hence more broadly 'the bosom of a garment' and finally 'a pocket'; it is difficult to see any semantic connection with könn to justify the suggestion that it is a Dim. f. of that word, but it can hardly be a basic word. Xak. xi köncük al-cayb; in Oğuz the kim has a fattha, and it is pronounced köncək Kas. I 480: 13(?) Tef. köncək 'the bosom of a garment' 189 (köncək): XIV Muh.(?) al-cayb köncək (c-): Rif. 166 (only): Oğuz xi see Xak.: Xwar. xiv köncək 'breast pocket' Quth 101; Kom. XIV 'trousers' köncəcc CCI, CCG; Gr. Kip. xiii sarar-tāle 'drawers' köncəc (c-) also called im (im) and icçoq) Hou. 18, 12; al-cayb köncəc (misspelt köncək) do. 19, 1: xiv köncəc (c-) sarar-tāle Id. 85; köncəc (c-) al-cayb do. 86: xv libās 'garment' köncəc (c-) also icçoq) Tuh. 31b. 11.

Tris. V. GNC-


Mon. GND

F kend 'town'; 1-w. fr. Soğdian knd. S.i.m.m.i.g. usually as kend 'village, small settlement', but generally now obsolete except as a component in geographical names like Tashkent. Cf. 2 balık. See Doerfer III 1705. Uyğ. viii ff. Bud. şravast kendke 'to the city of Śravasti' U III 34, 6 (ii); a.o. TT X 51-2 (bođun): Xak. XI kend al-balad 'a town'; hence Kāşqar is called Ordū: kend 'the city of the (royal) residence' (al-igāma) because Aフラシyāb rešked there owing to its excellent climate; it is in Lower China (al-Sinīl-sufla); (verse); kend al-qarya 'village' among the Oğuz and those who live in the (open) country; most of the Turks use it for al-kūra 'a provincial town', hence the name Özkend for the chief city (al-qasba) of Fergana, that is 'the town of our souls' (or selves, balad anfusinâ); and Semizkend 'the fat (ṣamīna) city', because of its great size, the Persians call it Samarqand Kas. I 34; ken any 'town' in the eastern provinces, an abbreviation of kend I 339; several o.o. of kend: KB kend is fairly common 216, 488 (tüşün), 1043 (ulus), 4316 (ditto): xii?(?): KBVP 26 (ulus): xiii(?): Tef. kend/kend 'town' 173; xiv Muh. al-qarya wał-balad kend Mel. 75, 15; kend Rif. 179: Çağ. xv ff. kend/kend (specl) dih wa qarya 'village' San. 316v. 16 (quodn): Oğuz xi see Xak.: Kom. xiv 'city' kend CCI; Gr. Kip. xii al-qarya kend; (Tkm. köy Pe. 1-w.) Hou. 6, 13: xiv kend al-qarya Id. 85; Bul. 4, 3: xv al-balad wał-qarya Kend Kar. 35, 1; balad kend Tuh. 8a. 5: Osm. xv ff. kend/kend 'town'; in several texts TTS I 447; II 616; IV 494.

Dis. GND

kentü: Reflexive Pron. 'self', as an Adj. 'own', see e. G. ATG, para. 201; spelt with -nt- in Türkü, -nd- in Xak.; the Uyg. form is uncertain and perhaps varied, but TT VIII has -nd-. Often used in Hend. w. I 62z. Survives only (?) in SW Osm. kend; except in NE, where I bođ is used in this sense, 'self' in all other languages is I 62z. Türκü vii edgü: elige: kentü: yapılıt 'you yourselves have offended against your good realm' I E 23, II E 19; Tok(k)uz Oğuz bođun kendü: bođunim ğrtl: 'the Tokkuz Oğuz people were my own people' I N 4 (in I E 29, the parallel text, məniŋ bođunim): vii(wf)at (all precious persons) kentü: kentü: (sic) erdemli: belgisi: bar 'have their own virtues and distinguishing characteristics' Toy. 12-14; a.o. IrkB Postscript (alku): Man. kentü özümüzni emgetirbüz 'we torture ourselves' Chusas. 299; a.o. M 6, 5, 62z kentü (sic) köpjül sinanın 'from his own member of mind' M III 16, 3-4 (i); o.o. do. 6-9: Uyğ. viii kendü: bođunım Şu. E 2: vii ff. Man.-A kentü (he) himself' M I 8, 11; a.o.o; kentü kentü sisin 'their own armies' do. 22, 5 (i); kentü sevilgin 'self-love' do. 34, 19; a.o. do. 8, 7 (ud): Man. kentü (sic) [gap] 'own' Wind. 27: Bud. Sanskrit stavan 'he himself' kendü öz (sic) TT VIII A 18; kendü 'he himself' PP 10, 1; o.o. do. 2, 5-6 (isle-); 20, 5-6 (otle-); etc.: Civ. öz kendügin bektü 'keep a firm hold on yourself' TT I 40; kendü köpjülgin 'your own mind' ditto; men kendü özüm 'I myself' USP. 104, 3-4: Xak. xi kendü: al-dit wał-nafs 'self'; one says ol kendü: aydı: 'he himself said' Kas. I 419; (the snake does not know) kendü: egrısın 'iwac nfsiša 'its own crookedness' I 127, 8; a.o. III 29, 4 (uçrag): KB (if you praise a bad (soldier), he becomes very good) keđig üğse kendü kaçan kên kalur 'if you praise a good one, how can you lag behind?' 2400; (a man's conduct shows his ancestry) isiz aşiş kendü kalu tânuk 'man's character is evidence of the evil man's ancestry' 8511; a.o. 970: xii(?) At. kendü 'himself' 55, 406, etc.; Tef. kendü 'own'; kendü özüf kendü 'my, him, etc.' self 172: Xwar. xii kendüzüm 'I myself' Ali 54 (but öz özüm is commoner); xiv kendü 'self' Quth 94 (öz seems commoner): Kom. xiv kendü 'I myself' CCI; kendü 'self' (common) CCG; Gr. 138 (quotns.): Kip. xiv kendü: ta'hid li-nafs 'an emphatic word for 'self'; one says kendü: öz bardž; or kendzial bardž: dəhəba haqiqatn ở naʃuflu 'he really
went himself'; and one says özmî (sic, 'read özlî) bilsîn 'know for yourself' (sic); when you entrust a task to him you say this or, in the same meaning, kendî: özlî: bilsîn 'let him know for himself' I'd. 85; (I, thou, you, we) huwa 'he' kendîzi; (they' bular) Bul. 16, 6: xv minlu 'from him' (and/and) kensîlden; ... 'with him' (özlî: bille; annen bille:) kensi: bille; ... 'in him' kensîlde: Kav. 45, 7-15; 'the third Personal Pron. is kensi/kendîfîzî Tuh. 39b. 13; a.o.o.: Osm. xiv ff. kendî 'self, own'; c.i.a.p.; kendî özlî/kendîzi (also kendîzîm, etc.) common fr. xiv to xvi TTS I 444-7; II 613-16; III 432-7; IV 494-500; xviii öndü (so spelt here only) in Rûmî, xwîd wa xwîstân 'self' San. 310r. 25 (quot.).

VU? D kündî: Had. leg.; morphologically Dev. N./A. in -lê: fr. kön, - but this should have exactly the opposite meaning. Ögüz xî kündî: al-râddî 'vile, ignoble'; one says ol kündî: kişî: ol 'he is a vile person'. And this Particle (harf) is also used as a Conjunction (sîla) when you cannot think of the right word, it is used instead of the word which corresponds to 'vile'. Kantî. 149 (cf. the similar use of sîrî in Osm.).

F kendîk one of the Gancak words which is unquestionably Iranian; al-kandîzî is also a similar l.-w., cf. Pe. kandî (Middle Pe. kandîq), 'a large clay vessel for storing grain'. Gancak xî kendîk al-kandîzî, that is a thing constructed (yûbdîl) in the shape of a large jar (al-damm) used for storing flour and the like Kaset. 1 480; a.o. II 129 (tikîl-): (Kakiz?) xiv Müh. al-ibrîq 'jugg' kendîzîg (sic) Mel. 66, 5; Rif. 167 (köndîgî): Çag. xv ff. kendîk dîfâhâ va ibrîq 'water bottle; jug'; and in Pe. 'a large jar for storing foodstuffs' San. 31or. 14.

kîndik 'the navel'. S.i.a.m.lg. except SW which uses kûbek, q.v. In Xwâr. xiv Qoth 98 kendik seems to mean 'the musc sac, or bladder, of a musk deer'. As such it is an A.N. (Conc. N.) fr. kîn, but this cannot be the etymology of the word in its ordinary meaning. Uyğ. viii ff. Civ. kîndik -wall bolsar 'if there is a mole above the navel' TT VII 37, 6; kendîk âtîn 'below the navel' do. 7-8: Çag. xv ff. kendîk (speltl) nöf 'navel' San. 316v. 18 (quot.): Xwâr. xiv (in their common grave, the head of Abû Ilâk) paygambar ... nûn mubârak kîndikis tuşinda boldî 'was on a level with the blessed navel of the Prophet' Nâh. 104, 12; a.o. 118, 13: Kom. xiv navel' kendîk CCI: Gr. Kip. xiii al-sûra 'navel' kendîk (MS. kândîk; Tkm. kôbek) Hw. 21, 2; xiv kendîk al-sûra I'd. 85; xv ditto Kav. 61, 6 (MS. kândîk); Tuh. 18b. 11.


D kündên (g-) Den. Adj./Adv. fr. 1 kûn; lit. 'in the direction of the sun', but in practice used only for a point of the compass, 'south', i.e. in the direction of the midday sun. Uyğ. viii ff. Bud. TT VI 83, etc. (öndûn; kândî): Civ. TTT I, etc. (öndûn); kündûnî (so read) 'its south' Uşp. 13, 7.

F kendir 'hemp, Cannabis'. S.i.a.m.lg.; unlikely to have been an indigenous plant in the area originally occupied by the Turks and prob. an Indo-European (?Tökharian) l.-w.; v. G. in Hien-ts., note 1948, suggests a remote etymological connection with German Hanf (and accordingly English hemp). Perhaps originally kêtîr. See Doerfer III 1647. Uyğ. viii ff. (some people spin 1 çagây (?'wild hemp'), wool or kendir 'hemp' PP 2, 4; kendir as an economic crop do. 13, 3; a.o. Hien-ts. 1948 (kâmîgak). Civ. kendir urûgî 'hemp seed' TT VII 14, 49; o.o. H I 122; H I 14, 122: Kom. xiv 'hemp' kendîr CCI; Gr.: Kip. xiii al-kattân 'flex' kendîr Hw. 19, 9; xiv kendir al-qumîn ('hemp') wâl-kattân I'd. 85; xv qumîn kendîr (Kâkm(?) Tuh. 29a. 11: Osm. XVIII kendîr (spelt) in Rûmî, 'a plant from which they spin cords', called in Ar. waragîl-hîbâl(?) and in Pe. bang; and some say that it is a cord (rizmân) made of bark (pûst, i.e. vegetable fibre) and spun, called in Ar. qunâb and in Pe. kânab San. 31or. 26.

?C küntûz (g-) 'daytime', as opposed to tûn 'night'. S.i.a.m.lg.; in SW Osm. gûndûz; Tkm. gûndîz. There is no other trace of a Den. Süff. -tûz and it is prob. a very early Compound of 1 kûn and tûz. Türklî VIII I E 27, II E 22 (udî-): T 12 (olursîk), 22, 51-2: Uyğ. viii ff. Bud. Sanskrit diva ca râtra ca 'by day and night' tûne yeme: kündüz yeme: TT VII E 38; ditto but kûntûz do. E 32; o.o. Kuan. 15, 73 (U II 14, 2); Hien-ts. 1939; küntûz yîncüru tûpûn yûkûnu teğnûrmen 'I venture to bend my head and bow (to you) every day' Hien-ts. 2030: Civ. kündiz iki yermê onûlere: ki onûc ûndün: de: bir yaça bolor 'there is a new moon in the 10th hour of the twelve daylight hours' TT VII L.1 (so transcribe and translate; MS. u.: ûlû ûdî); a.o. II 18, 32: Xak. xî kündâz davwîl-nahhâr 'daylight' Kap. 1 45b; tûne: yorîp kündûz sevûnir 'a man who travels by night is happy during the day' (nahhâr(û) III 87, 25; aün tüün: küntûz: (sic) yêlîn keçer: the nights and days of this world pass by like a traveller' III 288, 14: KB (Thou didst create) kara tûn ... yaruk kündüstûn 'the dark night ... and the light day' 22; (he lay on his bed at night and) kündûz örû 'stood by day' 952; a.o. 127: XIII (?) At. (God created) tûnûp kündûzûn 'your night and day' 13; Tef. kündûz 'day-time' 180: xiv Rûg. (he prayed) tûn kündûzûn R II 1446: Çag. xv ff. kündûz ruiz 'day' San. 31or. 14: Xwâr. xiv kündûz 'by day' Qoth 107: Kip. xiv kündûz al-nahhâr I'd. 85; (al-layî dûnî): al-nahhâr kündûz Bul. 13, 12; tîlîh-i-nahhâr 'all day' küntûzûn (sic: tîlîh-i-layî dûndûlî): do. 14, 9: xî al-nahhâr kündûz Kav. 36, 13; Tuh. 36a. 4.
D köndür- (ğ-) Caus. f. of köndür-; s.i.s.m.l. as köndür, köndürt, zeynet; cf. köndür- Xak. xi e er evin köndütti (MS. köndütti) 'the man enlarged (ansea'a) his house' (or something else) Kaş. II 326 (köndüütür, köndüttmek); er evin köndütti: same translation III 396 (köndüütür, köndüttmek; vocalized köndüit everywhere): xiii(?) Tef. köndüit 'to broaden' (metaph. of the mind) 173; Osm. xv and XVI gėnö - 'to broaden, widen'; in several texts TTS I 301; II 426; IV 331.

D köndür (ğ-) Caus. f. of kön-; pcc. to Xak.?; cf. köndöhr-, köndür-. Xak. xi er yığac köndütt: 'the man straightened (gawacama) the piece of wood' (etc.) Kaş. II 313 (köndür, köndüttmek): KB sen öz kilik etgäl külçin köndü 'put your own character in order and make your conduct upright' 5204; (admonition is advantageous if a man . . . ) konitse özüg 'makes himself upright' 5434.

D küpeç- Hap. leg.; Intrans. Den. V. fr. küp; 'to become a maid servant'. Türkü vii 1 E 13 (kulaç-).

D köndür- (ğ-) 'to straighten' and the like; morphologically this seems to be a Ttrans. Den. V. fr. *könt Dev. N/A. fr. kön-; semantically in the early period it was syn. w. könit- and köndür-, but it later developed extended meanings. Survives only(? ) in NW Kar. köndür- 'to guide, lead out, drive' R II 1247; Kae. 221 and SW Az. köndür-; Osm., Tkm. köndür- which hardly means more than 'to send, send off'. These forms must be carefully distinguished fr. modern forms of köndür-. Kaş's Sec. F. köng- (sic, in a Chap. for quadrilaterals, not köng-) is otherwise known only in Tef. Xak. xi ol yığac köndürteli 'he straightened (gawacama) the piece of wood' (etc.) and one says oğrun köndürt: 'he fought with (märasa ma) the theft until he made him confess' (qābara) and one says ol an: yolk: köndürt: (an: is altered either to or from men: in the MS.) he guided me (hadāmi, sic) to the (right) road', (etc) Kaş. III 423 (köndürtür, köndürmek, both spelt -gür- in the MS.): ol ok köndürteli 'he straightened (gawacama) the arrow' (etc.) and one says ol yol köndürt: 'he guided to (hadā ilā) the road' and one says oğrun köndürt: 'the thief confessor' (alzama) the thief to confess': II 196 (köndürer, köngemek): xiii(?) Tef. köng- 'to erect' (a wall, house, and the like) 184; Kom. xiv 'to straighten' köndürer CCI, CCG; 'to lead in (the right way)' köndürer CCG; Gr. 151 (quotus) Kip. xiv könder-sayya 'a see off (a guest)' Id. 85; wadda 'ditto (uzat-, q.v.)' Köndür- Bul. 87v: xv wadda 'ditto (uzat-) Tkm. köndür- Tuh. 38b. 8; Osm. xiv ff. both köndür in xv to XV and köndüür in xiv to xix are noted for 'to see off, to direct, to send (someone somewhere)' TTS I 320; II 449; III 307; IV 352.

D köndürtelt- (ğ-) Hap. leg.; mentioned only as an example of the Caus. f. of words of the form of köndür-. Xak. xi ol yığac köndürtelti: 'he ordered that the piece of wood (etc.) should be straightened' (bi-taqwim'îl-xaqab) Kaş. III 424, 5; n.m.e.


D köndür (ğ-) Caus. f. of kön-; 'to straighten', with some extended meanings. S.i.a.m.l. except NE, SW with minor phonetic changes. Not to be confused with könder- (kön-); cf. könt-. Xak. xi KB köndüreyin tapuqka yolum 'I will direct my course towards (royal) service' 474; köndrü bilmey yoruk he does not know how to reform his conduct 2077; (do not be a slave to passion) köndür köpül 'reform your mind' 3994: xiii(?) Tef. köndür- 'to direct (someone Acc, to the right road Dat.) to show (the right road Acc, to someone Dat.)' 183; Xwar. köndür- 'to correct; direct, guide' Qīb qīb 101; Nahc. 6, 7; 282, 15; Osm. xiv ff. see köndür-.

D *köndür (ğ-) Caus. f. of kün-; 'to burn (Trans.)' and the like. S.i.a.m.l. GE köydür-/köydir-; SE köydir-; NC Kir. köydür-; Kxz. köydür-; SC Uzbek. köydür-; NW Kaz. köyder-; Kk., Neg. köydür-; Kumyk köydür-; SW Osm. göyündür- Cf. ört-, köünür-, ýak- Uyg. viii ff. Man. A IV 18, 1-2 (ört-): Civ. Xtv čişın köydirülp 'burn a dog's tooth, and . . . ' TT VII 23, 3; Xak. xi ol anı tomm köydirül 'he ordered the burning (bi-ihraq) of his garment' (etc.); 'an incorrect word' (uğa gàvar faşiha) Kaş. III 193 (köytürür, köyürmek); Kaş. perhaps regarded as kür (the correct one): xiii(?) Tef. köydir- 'to burn' 188; Çağ. xv ff. köydr- sivândan ditto San. 310v. 17 (quotus): Xwar. xiv köydir- (sic) ditto Qīb 107; köydir-ditto do. 106; Nahc. 389, 9; Kom. xiv 'to burn' (köydir-), later corrected to) köydir- CCI; Gr. Kip. xiv haraga 'to burn' köyündür-(ört-) Hou. 35, 4: xiv köyündür- haraga Id. 186; Osm. xiv göydr- in one text; xiv ff. göyündür-ci.a.p. TTS I 329; II 429; III 316; IV 360.

Tris. GND

PU köndegi: the Sanskrit original shows that this means 'necklace'; prob. an old word ending in -gü; there is no semantic connection between this word and kön-, köndür-, etc. There is no widely distributed word for 'necklace' in Turkish; n.o.a.b. Uyg. vii ff. Bud. kendünüň tükel töürvä satısätz ertemillik köndegüsän 'his own necklace of all kinds of priceless jewels' Kuan. 156-7; a.o. do. 167.

D kindilig (PN/A. fr. kindil; s.i.s.m.l. Uyg. vii ff. Bud. (Sanskrit lost) birle: kindiligler 'those who have one(?) navel' TT VIII 57.

Dis. GNG

D *kök (or) 'pail', 'bucket'; prob. Dim. f. of köm, and so lit. 'a small leather object'. Survives in NE kök/könök: NC Kir. könik; Kxz. könek: SC Uzb. kınak, usually in the specialized meaning of 'a milking pail'. Türkü viii ff. Irkh 57 (käng): Uyg. viii ff. Civ. TT I 11 (başqa): Xak. xi kömek al-rak'aa 'a container made of leather' Kaş. I 302: KB in the list of signs of the Zodiac, 141, kömek translates Ar. al-dalw 'Ariopus' (lit. 'a bucket'): xiv Muh. (?) al-dalw 'Ariopus' kömek Rif. 183 (only).

D *künük (or) 'burnt'; Pass. Dev. N.A. fr. kül-. S.i.a.m.l.g. in forms comparable to those of kündür-; NW Kunyk şeyik; SW Osm. şeyik; Tkm. köyük. Xak. xı köyük ne'em 'a burnt' (al-muhtarq) thing' Kaş. I 1168: Çağ. xv ff. köyük (with k- or k-) yamına 'burnt' Vel. 376; köyük (1) sı̇z (g) 'burning' (N. quotn.); (2) sı̇z x̄a 'burnt' (quotn.) San. 311 r. 13: Xwar. xiv köyük/köyük ('fire; ardour; passion' Qutb 106: Kip. xiv köyük al-muhtarq Ia. 86: xv mahrûq 'burnt' (külümlmiş; between the lines) köyük Tubah 346. 12; ditto köyük do. 48b. 10: Osm. xiv ff. şeyık occasionally 'burning, burnt', more usually 'pain, distress', c.i.a.p. TTS I 328; II 458; III 316; IV 359.

D könl (or) N.Afr. fr. 2 kén: 'subsequent, last'. Cf. kédine; SE Türk köényial (subsequent) BS 52 is prob. a survival of the latter, and not this word. Uyg. vii ff. Bud. (of ten definitions; aşnuki sekizli 'the first eight'. . .) könl ek(k)isi 'the last two' TT V 28, 127; o.o. Swe. 134, 1-2 (ortунке); TT VIII A.48 (елтин).---

Dis. V. GNG

Vudy könl (or) in a note on V.s ending in -k- Kaş. says that these fall into two classes; (a) basic V.s like aşuk- and çilüük-; (b) V.s in which the Suff. indicates that the Subject of the V. is unable to achieve his desires, like basîk- der. fr. basu-, usuk- der. fr. us-, kirk- and this V. The first two are Emphatic/Pass. forms, but kirk- is a Den. V. fr. kîr, and it is likely that this V. too, which has a dama over the kâf is a Den. V., since there is obviously no semantic connection with köm, and the obvious explanation is that it is a Den. V. fr. 2 kén. The only other known occurrence is in KB 4389 where the Fergana MS. has kimle, the Cairo MS. kîgâpše and the Vienna MS. has a word which might be kënıkse but looks more like könikse Xak. xı er kënıklti: (MS. könikte) gâlaba 'alâl-racûli, -câf hättî ta'axxara 'an aşhâbî' the man was overcome by weakness, so that he fell behind his companions' Kaş. II 165, 15: KB (in all tasks knowledge is most beneficial) kënıkse bîlî işke yetmez elîg 'if knowledge falls behind the hand cannot achieve the task' 4389.

S köngör- See könder.-

Dis. GNL

köüpil (or) originally an abstract word with rather varying connotations, 'the mind', as a thinking organization; 'thought' as the product of the mind, and the like. Later, when the heart was taken to be the thinking organization it was also used in a physical sense for 'the heart', in addition to, or substitution for, ýürük. S.i.a.m.l.g. with a wide range of shades of meaning (the entry in R II 1267-7 covers a column and a half); in SW Az. kömium; Osm., Tkm. göpül. Türkü viii ff. (if tears come to your eyes and) tilda: (so read) köpüülte: sığit kelse 'lamentation to your tongue and mind' I N 11; köpüülte: savı̇mlı̇n 'the words in my mind' I S 12; o.o. T 15 (uduz-), 32; viii ff. Man. Chus. 107-8 (artat-); 177-8 (tamgâla-); etc.; TT II 6, 32; 8, 41, etc.: Uyg. vii ff. Man. TT III 2 (ayança), etc. (common): Chr. (search) ke Köpüülte tegürüp 'applying your minds firmly (to the task)' U I 6, 1; Bud. köüpil is very common; e.g. köpüülte berei 'he gave as he thought fit' PP 7, 1; a.o. do. 8, 5 (bert-); yavlak sakin köpülünde yaşuru 'hiding evil thoughts in his mind' U I 23, 12-13; o.o. Hüen-ts. 1860 (ayança), etc.: Civ. köüpil is common; e.g. köpälünde negî is kilayın tösê 'whatever you say in your mind that you will do' TT VII 28, 3; iki köüpü bir ol 'the two men's minds are as one' do. 30, 11: Xak. xı Köpüülte al-qalb wa'lf-ku'd wa'l-fâtna 'the heart, the mind, intelligences', hence 'an intelligent (ai-fatin) man' is called köpüülte er Kaş. III 366 (prov.); over 30 o.o., occasionally spelt köpül with similar translations: KB köüpil is common; e.g. köümde yirak sen köpülümce yakın 'Thou art far from my eyes but near to my mind' 11; Köpüülte 'a man's mind' (is like a bottomless sea) 211; (read this Turkish proverb and) köüpil oğke al 'take it to your mind and understanding' 319: xiii (?) At. köüpil is common; e.g. anî wuddi birle köpüülte tulep 'filling all minds with love of him' 73; nelük mâlkna muçna köpül barmakin 'why have you set your mind so much on wealth?' 183; Tef. köüpil 'mind, thought' 184: xiv Muh. al-qalb göpül Mel. 47, 16 (Rf. 141 yürük q.v.): Çağ. xv ff. köüpil dî 'heart' San. 245 r. 13: köüpil kâlis dî mãndagi tea girifâgi-yi xâhir 'weariness of heart, anxiety' 310r. 22: Xwar. xiii köpül 'heart' Ar. 35: xiii (?) ditto Oğ. 163, 333; xiv ditto Oğb. 18 19, etc. Kö. xiv köüpil is common, meaning 'heart, mind, disposition', etc. CCI, CCG; Gr. 152 (many quots.); Kip. xiii al-qalb gayrül-||mahüs wa'l-fu'ud 'the intangible heart, the mind' Köpüülte Hou. 21, 14 (cf. yürük): xiv köüpil (p-marked) al-qalb; and in the Kitâb Beliyik könpül al-nofs 'the spirit' Id. 85.
D kökleğ (g.) A.N. fr. kök; 'breath, extent', and the like S.i.s.m.l.g. except NE (?), w. minor phonetic changes; in NW Kumyk ğeğlik; SW Osm. ğeğlik; Tkm. ğeğlik; Uyg. viii ff. Bud. (yang bêlla) kaç ğeğlik (so read) yermiş sôğut üze 'over the full extent of the fruit trees' PP 79, 4-5; (Xak.) xiii (?); Tef. ğeğlik 'abundance' (of good things) 173: xiv Rbç. dunyâ ğeğlikî akiîrat tarîlgî turur 'brilliance in this world is narrowness in the next' (and vice versa) R II 1072; Xwar. xiii ğeğlık 'abundance, well-being' 'Ali 53; Kom. xiv 'breath' ğeğlik Cçi; Gr.: Osm. xiv to xvii ğeğlık/ğeğlik (physical) breath; (psychological) breath, i.e. 'peace of mind'; common TTS I 301; II 426; III 287; IV 332.

D kînlîg Hap. leg.; P.N./A. fr. kîn; 'scented with musk'. Hitherto read E ekinlîg, q.v., and mistranslated. Türkî viii kînlîg eș-gütüsûn 'their musk-scented brocade' II N 11-12.

D kökleğ (g.) Dev. N. fr. kökle-; but the semantic connection is directly with köpîl in its physical sense; 'shirt', i.e. the garment over the heart. S.i.s.m.l.g. in a wide range of forms including NE Khak. kögênê; Tuv. köleip; SE Türk kökleğ: NC Kir. köynök; Kxz. köylek; SC Uzb. köylâk/kûynak; NW-Ke.; Nog. köylek; Kumyk gölek; SW Az.; Tkm. köynê; Osm. gömeklî. Cf. kômûldûrûk.

See Doerfer III 1652. Xak. xi kökleğ al-gamîs 'shirt' Kaş. III 383; a.o. III 350 (boğmakan-): xiv Muh. al-gamîs kökleğ Mel. 66, 15; kömlek Rif. 166; Çağ. xv ff. kökleğ (spelt) piřaŋan 'shirt' San. 310r. 21; Xwar. xiii ditto 'Ali 37: xiv ditto Qutb 104; Nahc. 132, 16: Kom. xiv 'shirt' köwek (sic) Cçi; Gr.: Kip. xiii al-gamîs kömeklî Hou. 18, 12: xiv kömeklî ditto Id. 85; xv ditto kömeklî Kav. 63, 17; Tuh. 20b. 1 (in margin, alternative form kömeklî): Osm. xiv ff. gömeklî 'shirt' was the standard form until xv and is noted once in xvii; date of emergence of gömeklî unknown TTS I 321; II 450; III 308; IV 353.

D künllûk (g.) A.N. fr. kün; 'a period of a day' and the like. S.i.s.m.l.; in SW Osm., Tkm. gömeklî. Üyg. viii (I put up my memorial there to last for) biŋ yûlîk tûmen künllûk 'a thousand years and ten thousand days' Şü. E 9; viii ff. Civ. üc künllûk 'a period of three days' USp. 55, 21; 118, 14; bir yarım künllûk 'one and a half days' do. 55, 22; Xak. xi künllûk al-muyavêma 'daily business' (?); künllûk yêm al-rizq (several meanings; here ?) 'soldiers' daily rations', but the phr. is seldom used Kaş. I 450: KB kîm erse bi künllûk tîlese sevinç 'whoever desires the pleasures of the day' 913; Kip. xiv künllûk nazar wa aznumu haşa lûbân translation unvocalized, other vocalizations possible; Çağ. omits the word in his index; it might mean... and I think it means 'grains of incense' 'Id. 85 (cf. Osm.): Osm. xiv ff. gömeklî is noted in several texts as meaning 'sunshade, parasol', and in one xvii text 'a day's pay' TTS I 338; II 477; III 326; IV 375: xviii gömeklî (spelt) in Rûmi; (1) kundur 'frankincense', in Ar. şumûd-l-bûmî; (2) wazîfa 'wa yaumiyâ 'soldier's pay'; daily pay' San. 310r. 24 (there is no obvious reason for the meaning 'incense' which is still current).

D künlûg Hap. leg.; P.N./A. fr. kûlp. Türkî viii öl özte kul kûllüg künlûg bolmî erî 'at that time the slaves had become slave-owners and the maid servants owners of maidservants' II E 18 (in I E 21 künlîg is omitted).

Dis. V. GNL-
F kînil- See kînil-.

Df kinlîke- 'to crush, mince', or the like; Den. V. fr. *kîn, not the one listed above, but no doubt a Chinese l.-w., cf. simlîke- with which it is used in Hend. in TT I 157 (çûwit). N.o.a.b. Üyg. xiii ff. Civ. suvûta kînîke 'crush (castoreum) in water' II I 125; 143 (baţrî); 157 (çûwit); yûmsûk kînîke 'crush until it is soft' 179.

D kökle- (g.) Den. V. fr. kökûl. Survives only (?) in NC Kxz. kökûl- 'to be sunk in thought' R II 1238 (not in MM). Üyg. viii ff. Civ. bu savka köplere 'do not brood on (?) this statement' TT I 151: (Kip. xiii acîba minâl-acab 'to wonder at (something)' könlem- Hou. 37, 15; may be the Refl. f. of this word; there is no other obvious explanation).

D kînlen- Hap. leg.; possibly Refl. f. of kînle-; 'to be crushed', but the whole passage is obscure. Üyg. vii ff. Man. TT II 17, 77-9 (öpûl-).

Trls. GNL
D köjûlûq (g.) N.A. of Association fr. köpül; 'like-minded, intimate', and the like. Survives only in NC Kir. köjûldûg; Kxz köjûlûq 'friend, intimate, sympathetic'. Must be carefully distinguished fr. Çağ. xv ff. kûlêtelî 'foster-brother' San. 309r. 9 which is a N.A. of Association from the Mong. l.-w. (properly kügül, Kow. 2633) 'foster-mother'. The two are confused in R II 1238. Xak. xi köjûlûq müșáhabîl-qabî 'like-minded' Kaş. I 407, 16: Xwar. xiv köjûlûq 'sympathetic' Qutb 102.

D kölîkîlîk (g.) A.N. fr. kölî; 'straightness, uprightness', and the like. N.o.a.b. Xak. xi KB kölîkîlîk is very common as one of the standard virtues of rulers, officials, etc.; e.g. kölîkîlîk yapmîlî yolin 'do not miss the road of uprightness' 360; kilîncîlm kölîkîlîk 'my conduct is upright' 590, etc.—kölîkîlîk künîlî 'the day of judgement' 30, 808; xiii (?) At. 167 (ton); a.o.o.: Xwar. xiv cûlnûsa inîlîierzînî kölîkîlî üze kîlîgî 'make all their actions upright' Nahc. 316, 10: Kom. xiv 'justice, equity', and the like kölîkîlî Cçi, Cçg; Gr.

D köpûllûq (g.) P.N./A. fr. köpûl; normally qualified by a preceding Adj. 'having a...
D köñülüşüz (g-) Priv. N/A fr. köpül; originally 'without the ability to think'. S.i.m.m.l. as the opposite to köpülüz meaningful 'unwilling, unhappy, modest', and the like. Türkü viii ff. Man. Chunus. I 13-14 (2 ögsüz); Uyg. viii ff. Man. TT III 30 (ditto); Xwar. xiv köpülüzlik 'heart of hardness, cruelty' (Qutb 102).

Tris. V GNL-

D künile- (g-) Den. V. fr. künd; 'to be jealous', hence also 'to envy'. S.i.m.m.l. w. phonetic changes; NE künne-; Tuv. xünne-; SE Türkü künle-; NC Kir. künölö; Kxz. künde-; NW Kk., Nog. künle-; Kumyk güle-; SW Osm.günle/-günle (obsolete). Uyg. viii ff. Bud. Özünde yeglerlig körüp künledim erser 'if I have been envious when I have seen people better than myself'. Suvv. 136, 12-13; a.o. do. 220, 4 (2 azlan-); Xwar. xiv künle- 'to be jealous, to envy' Qutb 108; Nahc. 65, 6; 288, 13; Kom. xiv 'envy' künilemek CCG; Gr.: Kip. xiiğ gara mina-lya groza 'to be jealous' künle- (sic) Hou. 4; 15; xiv künle- hasada 'to envy'; and, in the Kitab Belyk, gara Id. 86; xv gara künilemek Tuh. 26b. 10; gara mina-lya gürle- künle- 27a. 7; Osm. xiv ff. günile- 'to be jealous, to envy'; c.i.a.p. TTS I 339; II 478; III 327; IV 376.

D köpülger- (g-) Den. V. fr. köpül; 'to reflect, think deeply'. Pec. to Uyg. Uyg. viii ff. Bud. in a repetitive passage ögel (see ö-) köpülgerip 'thinking deeply', U 117, 2, alternates with ögel köpülde sakmir do. 9, 1-2; ögel bogus urup do. 9, 11-12; (all good doctrines...). köpülgelmek in tuğdaći 'arise from deep reflections' TT V 24, 65-6; o.o. do. 70 (öðgür-); Suvv. 596, 23 ff. (öðgül-); 615, 9; Tü. 50b. 2 etc.

D köklenen- (g-) Hap. leg.; Refl. Den. V. fr. kölek. Xak. XI er köklenendic 'the man (etc.) wore a shirt' (tagammasa) Kaş. III 411 (köklenenür, köklenenmek).

D köpüljen- (g-) Refl. Den. V. fr. köpül; survives only (?) in NE Bar. R II 1238, but the basic and Caus. f.s survive in other modern languages. Xak. XI er 13ka: köpüljenid 'the man set his mind (azama) on doing something'; also used of a boy 'to be intelligent' (agla wa fațina) Kaş. III 408 (köpüljenür, köpüljenmek).

V Dis. V. GNR-

D kénür- (g-) Caus. f. of kénür-; 'to widen, broaden', with some extended meanings.

N.o.a.b. Cf. kénür-. Uyg. viii ff. Bud. kénür-, with 'doctrine, scripture', and the like as Object, means 'to publicize, make widely known'; it is usually in the Ger. in -ü: followed by another V.; e.g. Viškluan şastırda kénür şozlemske 'because they are made known and published in the Wei-shih-lun' TT V 22, 22; similar prr. USp. 102b. 9-13 (ençşire-); (I have come with a desire to find scriptures and) tümğlarka kénür asığ tusu kğali sakançin 'the idea of making them known to people and so better-fitting them' Huı-ını 204-6; (a.o. do. 2008; Suvv. 2, 5-5 (ulün-)); 3, 12; U 117, 3, 3-4 (iii) (? see köğür-)(- be pleased to declare) kénürüşince 'publicly' U 111, 22: Xak. XI er evin kénürdic 'the man enlarged (avasa'a) his house' (etc.) Kaş. III 392 (kénürür, kénürmek): KB (in the chapter on igdîçiler 'cattle-breeders'; they are a good and guileless class of people, but) bularda tiline töru ya bilig yorîlari kênûr bolur ay sîlîg 'do not ask them about the customary law or intellectual matters, their movements are far-ranging (or their character is unconventional?)', oh pure man' 4446: xiiif (?) At. 412 (yolusuz): (Kip. xiv see kênür-).

D künür- (g-) Caus. f. of kün-; 'to burn (Trans.)'. N.o.a.b.; cf. *kûnîür-. Türkü vii ff. Man. Çünûrûlu giisi isîk yelî yelîrmex 'the burning hot wind does not blow' M III 45, 6 (i): Uyg. viii ff. Man. -A M 18, 2 (orter-): Man. Wind. 35-7 (üül): M III 28, 5 (ii): Bud. -türûk künurûp 'burning incidence' TT V 8, 72; o.o. do. 12, 120; U 117, 3, 4-5 (orter-); ÙSp. 102b. 21; Suvv. 595, 22 etc. Civ. otkâ künürûp 'burn it with fire' H I 26-27; o.o. TT I 70 (ađirtla-); VII 26, 12 etc. Xak. XI er oton künürdi: (MS., in error, kütürdi:) 'the man burned (ohraqa) firewood' Kaş. I 187 (künürür (sic), künürmek): a.o. II 133, 15: KB (do not go near a fire, if you do) künürmek anuk 'it is ready to burn you' 653; a.o. do. 249 (bütl-): Xwar. xiv künür- 'to burn' Qutb 106; MN 151, etc.

D kênür- (g-) Caus. f. of kênür-; n.o.a.b. Uyg. viii ff. Bud. (in an account of the history of the biography of Huı-ıni composed it and that Yen-tsung fa-shih) kênûrûmsd 'had it published' Huı-ını 2153: (Kip. xiv in a list of Caus. f.s ending in -r-, wass'da 'to broaden, widen' kênûrû-Tüh. 54b. 12).

VU kêpren- 'to grumble, mutter'; prob. a quasi-onomatopoetic; the first vowel is uncertain and perhaps varied. Survives only (?) in NE Şor kêpren- R II 1342; Tuv. ximiren-; NE künkül 'grumble, mutter', and its Den. V.s Kir. küyküldö-; Kxz. kükülde seem to be distinctly related. Cf. çıra-, yapra-. Türkü viii ff. (a woman dropped her mirror into a lake; in the morning it jingles) këpe: kêprenû, 'and in the evening it makes a grumbling sound' Irk B 22: Uyg. viii ff. Bud. (he recovered for a month and then fell ill again) kêprenû aş berûr
boldilar 'they grumbled but gave (or began
to give?) him food' PP 68, 3; Xak. XI er
1:ška: (VU) küreðindi: harman'la-insân il'l-
-iğdâm alâ'l-amr wa takallama ma' naʃsîhî
bi-kâlam xafî 'the man was reluctant to begin
the task and muttered to himself under his
breath' Kas. III 399 (küg numérique, küg numérique):
Cağ. xxv ff. (VU) küg numérique (spelt) xceud
ba-xceud az gazy hzaf zed wa lund luñd
hardan 'to talk angrily to oneself and grumble'
San. 309v. 19 (quotn.).

D këgürün- (g-) Hap. leg(?) Refl. f. of
këgürün.. Xak. XI ol këgüründi: tawasîl'al-
-ra'ul zamîn fi 'mîna 'the man spent his time
in great comfort' Kas. III 400 (këg numérique, këg numérique).

Trıs. V. GN差点-
D keqirsi- Hap. leg.; morphologically a
Simulative Den. V. fr. keqir, but there is no
trace of such a N. Xak. XI esiq keqirsi-di:
ihtraraq'l-tay fi alad nalhu'l-qidr hattâ ira-
tafa'ar rihuhu 'something burnt at the bottom,
for example, of a cooking pot, so that a small
rose from it' Kas. III 409 (keqir, keqir-
si nek).

Dis. GNS

?D keqes (keqes) the spelling in Kas. is
deliberate, the word following the cross-
heading -S and preceding the cross-heading
-S, but it is prob. a Sec. f. of keqes, cf. the
habitual spelling of the Negative Verbal Suffix.
-maz/-mez as mas/-mes in Kas. If so irregular
Dev. N. fr. keqûl.- N.o.a.b. Xak.
XI keqes suv 'shallow (al-dahdah) water'; also
'an easy task' (anr sahî) Kas. III 364; Xwar.
XIII keqes/keqes 'easy, convenient' 'Ali 58;
Kip. XIII al-hayyin 'easy' (opposite to difficult
şarp) keqes (spelt keqes) Hou. 25, 10; XV
hayvin (yavanjak)keqes Tuh. 37h. 9; hâna
keqes bol- 38a. 4.

Dis. GN差点

D keqes Dev. N. fr. keqes-; 'advice' and the
like; s.i.m.m.l.g. See Doerfer III 1651. Uyûg.
viii ff. Civ. (if one sneezes at midday) keqes
bûlur 'one gets advice' (or, reading bolur
'advice comes to one') TT VII 35, 5-6; Xak.
XI keqes al-mawçara wâ'taldêr fi'l-amûr
'advice; the settlement of affairs' Kas. III 365:
KB keqes bêr 'give me your advice' 348-2; 3-
o.o. 3484. 3493, 5650 ff.: Cağ. xv ff. keqes
'(with k-) masçarat Vel. 361 (quotn.). gêqes
(spe spelt) ditto San. 316v. 19 (quotn.): Kip.
XIV keqeskeke: (sic) al-mawçara, also called
keqes (keqes)/keqes (keqes) Ðd. 85 (the
-ke: must be an error; a small dûl is written
under all the others kâfs, which seems to
indicate g- and -ng- (-y-).

D kûnes (g-) Den. N. fr. I kûn; originally
'sunshine'. Survives in NE Tel. kûnes 'the
sunny side of a mountain', RII 1940, and SW
Az. kûnes; Osm. gûnes, both the ordinary
word for 'sun', and Tkm. gûnes 'sunshine';
a sunny place'. Türkû viii ff. Irk B 57 (olur-):

(Xak.) xiii(?) Tef. kûnes 'sunshine'; a sunny
place' 189; XIV Muh. al-sâms 'the sun' gûnes:
Mel. 4, 17 (Rif. 73 gün); gâhârit-sâms 'the
sun set' gûnes batûtî: 29, 7 (113, but gün):
Cağ. xv ff. kûnes (sic) gûnes 'sun'; also 'a very
hot day' (quotn.); with a note saying the final
-s is required by the rhyme Vel. 374; kûnes/
kûnes (spelt) aftâb 'sun'; note on spelling
(quotn.); also metaph. aftâb-rû 'sunny-faced'
(quotn.); also called kûnes San. 310v. 15:
Xwar. XIII kûnes 'sun' 'Ali 56; Tkm. xiii
al-şûr'a 'sunshine' kûnes (sic: Kip. kuyas)
Hou. 5, 2: XIV kûnes metaphor. al-sâms, but
properly al-şûr'a (which in Kip. is kuyas also
used metaphor. for 'sun') Ðd. 85: xv (3Kip.)
al-sâms kûnes Kar. 21, 17; 58, 8; Tuh. 23a.
13 (also kûn).

Dis. V. GNS差点-
D keqes- Reciep. f. of keqes-; in the Sing.
'to consult (someone Dat.); to discuss' (with
someone birele); in the Plur. 'to take coun-
sel with one another, have a discussion'. S.i.m.m.l.g. Uyûg.
viii ff. Chr. U I 8, 4 (anîn): Civ. boğun këgësil the people taking
counsel together' Us. 77, 8; a.o. do 88, 28
(2 art.): Xak. XI ol maça: këgësil:
štata ra ma'i 'he took counsel with me' Kas.
III 394 (këgësil, këgësil mek, sic;)
menîn birele: (MS. birele): këgësil: šreta
'he consulted me' III 393, 13: KB negû teg
ekëgësilren emphê mapa 'what advice do
you give me?' 3488; eç asnu bu iške këgësil
kerek 'we must first discuss this matter'
5649; o.o. 3688-9, 5650-2, 5657, etc. xili(?)
Tef. keqes- 'to take counsel together' 173:
xiv Rûg. ditto R II 1109 (quotn.): Cağ.
xv ff. keqes- (tî) 'to consult' Vel. 361
(quotn.); gêqes- (spelt, with -p-) masçarat
hardan 'to consult' San. 316v. 28 (quotns.):
Xwar. xiv keqes- 'to take counsel together'
Qutb. 94; keqes- ditto do. 96: Kip. xiv
keqes- têstavara Ðd. 85: xv štata ra (tanîn-
) këgësil- (sic, in margin in second hand këgësil-
Tuh. 21a. 13.

E kinküür- See kikûür-

Trıs. GN差点

D keqesçi: N. Ag. fr. keqes-; pec. to KB?
Xak. XI KB keqesçi bular erdi 'these (Com-
panions) were (the Prophet's) advisers' 49;
o.o. 2256, 5209 (yolçt.)

D keqesçi P. N./Afr. fr. keqes-; n.o.a.b. Xak.
XI keqesçi biliq ufrur keqesçi biliq oprasur 'experience (al-tadbrî)
when it is fertilized by advice (mulqagha bil'il-fûra)
gains in goodness day by day; but if it is
without advice (gûyrun'il-fûra) it deteriorates
day by day' Kas. I 232, 3; a.o. III 358, 15;

D keqesçi: Hap. leg.; Priv. N./Afr. fr. keqes-
'without advice'. Xak. XI Kas. I 232, 3
(keqesçi).

Dis. GNZ

keqes See keqes.
(2D) köpüz. Hap. leg.?: 'a dung heap'. Perhaps connected with köp 'dung', which exists in NC Kır., Kız: Sc Uzb. (göng): NW Kk. Xak. xı köpüz al-dimû wa'l-hir fi l-äfîl wa hiya ab'dar wa abwâl talâbàda ba'dûha 'alâ ba'd 'a dung heap' (I Hend.) in a ruined building, that is an accumulated mass of dung and urine Kaş. III 363.

F kenzi: Hap. leg.; no doubt a Chinese l.-w. Prof. Simon suggests that the origin is chîan-tsü (Middle Chinese kîwên-tsi; Giles 3,139 12,317) 'thin silk', and more specifically 'a silk handkerchief'. Xak. xı kenzi: 'a Chinese woven fabric (naslc) of mixed colours (fi aâîn-yattâ), red, yellow, and green' Kaş. I 422.

Mon. GR

?F ker 'a moment'; see note on passage quoted below. Perhaps survives in NE Alt., Tel. kere 'a period of time, a moment in time', R II 1085. The suggestion there that this is a Chinese l.-w. may well be correct, but it can hardly be chieh (Giles 1,477) since this was tset in Middle Chinese, not kiet as there stated. Uyğ. viii ff. Bud. Sanskrit mihùrtam api 'and only for a moment' bir ker yeme: TT VIII D.14-15.

k décor 'dirt, filth, defilement', and the like. S.i.a.m.l.g. For some unknown reason often spelt kür as well as kır in Uyğ.; a l.-w. in Mong. in both spellings (Kow. 2545, Haltd. 197). Uyğ. viii ff. Bud. kır normally means not physical 'dirt' but the 'defilement or stain caused by sin', Sanskrit klesa; Sanskrit cetas use kâlêsa 'a small stain on the mind' körnlom nó kîrî TT VIII C.13; malam 'impurity' nizvanîlg kirg 'the impurity of the passions' do. E.47: a.o. Hien-ts. 103-4: Ciy. H I 66-7 (artu); Xak. xı Kaş. II 211 (tòg-râs); do. 230 (tòg-râl); n.m.e.: KB 876 (arî); 317 (at) ariklik kamüg ayy kîrî yuyur 'generosity washes away all the defilement of vice' 230; Tef. kır (physical) 'dirt' 180: Çağ. xv ff. kır čińa wa rîm 'dirt, filth' San. 313v. r (quotn.): Xwar. xiv ditto Qub 99: Kom. xiv ditto CCG: Gr. xii al-wasax 'dirt' (opposite to 'clean' artı) kır Yowu. 27, 17: xiv ditto Id. 83 (under kilîkçe: for kırîlîkçe:) 'pillow case': xv ditto Kav. 64, 17; Tuh. 38a. 12.

1 kır (g-) originally 'stout-hearted, courageous, bold', and the like; this meaning only as noted below, but it seems to survive in NE kır, Bar. 'self-willed'; Koib. 'swiftly flowing' (water); Tel. 'fat, stout' R II 1447; Khak. 'bold, uncontrollable'; Tuv. (xûr) 'well-fed; (of winter) starting with ample supplies of food': SW Az. kır 'an uncontrollable, fidgety (child)'; Osm., Tkm. gür 'thick, dense, abundant'. See Doerfer III 1672. Xak. xı kır er-al-raculu'l-râbûl'î-ça'îl-qauwîl-îqalîllü'l-sâmîx bi'l-anf 'a man with a courageous soul, a stout heart, and his nose in the air' (prov., verse kürmet anîq ûre:ki: '(the tribe's) heart is strong (qanîf) for me') Kaş. I 324: KB kır is common; e.g. ('Ali was the last of the Companions) kür ersig yûrekîg 'courageous, manly, stout-hearted' 57; a.o. 499 (kuyve); 2298, 2337, 4845 (kögülük): Xwar. xiv kır 'stout-hearted' Quth 818: Osm. xiv ff. gür once (xiv) 'courageous'; in several xiv to xvi texts (of a tree) 'luxuriant' and the like TTS I 340; II 479; III 328; IV 376.

Vu 2 kür noted only in the Hend. tev kür 'trick, device'; n.o.a.b.; not to be confused with kürî, q.v. Uyğ. viii ff. Man.-A M III 9, 11-12 (ii) (2 arr.): Man. M II 5, 8-10 (antaq): Bud. U 1123, 12 (tev).

Mon. V. GR-

ker- (g-) 'to stretch, spread out (something Acc.)'. S.i.a.m.l.g., esp. in the phr. köpüz (or synonym) ker- 'to throw out one's chest; be proud, confident'; in SW Osm. gür-; Tkm. gür-. Xak. xı erîl kerdî: 'the man stretched (madda) the cord' (etc.); and one says beg yol kerdî: 'the beg stretched out (madda) the road', that is he posted (yveîs) men in military posts (al-marâsîd) so that those whom he did not know could not pass; this is done in fear of the enemy Kaş. II 8 (kerer, kermek): a.o. III 39, 13: KB 133, 1535, etc. (gökûz): xiiîn (?) At. kérîp xalqaka kögûzî 'throwing out your chest towards the (common) people' 278; Tef. boy kérîp 'to be stiff-necked' 173: Karluk xî it kerdî: 'the dog barked' (nababa) Kaş. II 8: Xwar. xiiî kérî 'to raise (the eyebrows)' Ali 49: Kom. xiv kerî- 'to crucify' CCG; Gr. 139 (quotns.): Kip. xiiî salaba 'to crucify' kere: koy-kerî- (MS. kör-) Hou. 34, 16: xiv kerî- sayyara (a rare word meaning 'to hold a horse's lip in a twitch'; 'read sayyada 'to increase, expand' (Trans.)); warîma 'to be swollen' (şiş-; and also) ker- Bul. 88r.: xvi salaba (and in the margin madda) ker- Tuh. 22b. 8: Osm. xvii gür- (following ğerne-, an error for ğerîn- which is described as Rûmi) Trans. f., ağızı kusûdan 'to throw out one's chest' San. 300r. 21: xiv to xvi see köpüz.

kér- (g-) 'to enter'; with some extended meanings. C.i.a.p.a.l.; NW Kumyq; SW Osm. gür-; Tkm. gür-. Türkî xiiî yûzma: kîrîp 'entering (the battle) again' I E 38: Oğuz tezip tavâçka: kîrî: the Oğuz fled and entered China II E 38; a.o. II N 14: xiiî ff. (above it reaches heaven) asra: yérke: kîrîr 'below it enters the earth' Irk B 20; a.o. do. 63: Suğçu: balikka: kirmiş ya-rîkda: 'out of the breastplates which arrived from the city of Suchou' Mir. A 14 (ETY II 65): Man. iççerî: kîrîp 'going in' M I 5, 3: Yen. Mal. 25, 1 (yağız): Uyğ. viii (the Kar- luk) On On(k)a: kîrtî: 'entered the country of the On Ok (western Türkî) Şü. N 11: xiiî ff. Man.-A etöçke kîrîr 'enters the body' M I 16, 7; Man. kireyin têser 'if (I) say 'let me come in'': M II 8, 13 (ii): Chr. yaknî barîp kîrdîler 'they approached and entered' U I 6, 11: Bud. kîr- is very common; e.g. balıkka kîrdî 'he entered the city' PP 4, 1;
kör- (g.) basically ‘to see (something Acc.)’ with several extended meanings like ‘to experience’ (something Acc.); to look at, to i.e. obey (someone Dat.); to see to it (that you do something, Ger. in -u/i-ū). C.i.a.p.a.l.; NW Kunyk: SW Osm., -l/min. -l/min.;—there is obviously a very old etymological connection with I köz ‘eye’, cf. semiz and semri-. Türkii viii köür kö́zım kö́rz me teg . . .

bolts: ‘my seeing eye became sightless’ I N 10 — I E 10, II E 16 (1 emgek)—kop maşa: körti: ‘everyone looked to, i.e. obeyed, me’ I E 30, II E 24 (and see körgi)—(the Xağan said) yelü: köör ‘see to it that you ride fast’ T 26—several o.o.o.: vii ff. taq ube: yul süv köürüpen yıṣ ube: yaṣ ot köürüpen ‘seeing springs and water on the mountains and fresh vegetation in the mountain forests’ Irk B 17; eşlimişte: köür: köröš yeg ‘it is better to see with your own eyes than to hear’ Tun. III a. 3-4 (ETY II 94): Man. körti (mis-transcribed kirti) ‘saw’ M I 6, 2; közin köürup Chac 312—(if I have accepted the advice of evil companions and) kögün köürup ‘looked to, i.e. followed, their thoughts’ do. 199; a.o.o.: Uyğ. vii köör tędım ‘I said ‘see’ (or me?) Şu. E 11; a.o. S 3; Sucli 8 (attii): viii ff. Man.-A körelim ‘let us see’ (your perfect being) M I 11, 17; o.o. do. 9, 6; 9, 7; Man. TT IX 14, etc. (tuğdii); a.o.o.: Bud. kört ‘to see’ is very common, e.g. köürer erdi ‘he saw’ (the farmers outside the city) PP I 1, 3; Cív. kör ‘occurs for ‘to see’, e.g. kayu kışi keçe edgui körmeser ‘if a man cannot see

well at night’ II I 33, but in the omen texts normally means ‘to consult the omens’; there are various idioms; iğ ağırı uğurda körsen if you consult the omens about an illness’ TT I 16; iğ tapa körsen same meaning do. 77; yağmur yağıtyuğa köürer ‘if a man consults the omens about the possibility of making it rain’ TT VII 29, 1; tavar tegere (‘read tegre’) köürer ‘if a man consults the omens about property’ do. 16: Xağ. xi ol meni: körclı: raäni ‘he saw me’; in a prov. yüzke: körm: ‘do not look at (lä tanzs) a man’s face’ Kaş. II 8 (körer, körmek); about 60 o.o.; two occurrences of Aor. köür; occasional spellings of köür- esp. in the Imperat.; translated raän, basraa (‘to see’), nasara—as an Aux. V. kura: kördüm teattartı ‘I strung’ (my strong bow) III 219, 16: KB köör ‘to see’ is common 248, etc.; the Imperat. kör is constantly used, almost meaninglessly, to supply a syllable in a verse which would otherwise lack one 37, etc.—as an Aux. V. öüzke baka köör ‘look at yourself’ 239 a.o.o.: xiii (?) At. ditto; Tef. köör ‘to see’; ayyur turmakaa sawab körmendi ‘he did not think it correct to stand apart’ 185: xiv Müh. basraa gër- Mel. 5, 5; Rıf. 75; abṣara ‘to see’ gër- 21, 13; 102; al-nazar görmeg 13, 13; 33; 80, 121; Çağ. xiv ff. köör ‘(with k-), gën, etc.) gër- Vel. 354-6; köör didan ‘to see’ San. 301V. 22 (quotns.): Xwar. uxx ditto ‘Alı 28, 30: xii (?) köör ‘to see’ is common in O. esp. in the (non-Turkish) phr. kördí kim ‘he saw that’ 32, 36, 41, etc.—(Oğuz Xağan) yazısı kördi ‘approved of’ (the young man’s statement) 108; a.o. 320: xiv köör ‘to see’ (common) Quib 102; MN 41, etc.: Kom. xiv ‘to see (common); to experience’ köör- CCI, CCG; Gr. 153 (quotns.): Kıp. xii basura köör- Hou. 33, 14: xiv köör- abṣara Id. 80; kören al-mühir, originally 1rgen 96, 79; abṣara wa ar-raa’ (read ra’aa) köör- Bud. 255.: xvi nasara wa ra’a köör- Kav. 9, 19; Tuh. 43b, 1. etc. (not translated).

Dis. GRE

D kërű (g.)—Adv. fr. *këè; ‘backwards, behind’, and the like; an early l.-w. in Mong. as gerii (Haenisch 50); s.i.s.m.i. in NC, NW, Az. kërl; Osm. geri. Türkii vii kërű: ‘westwards’ (as far as the Iron Gate) I E 2; anta: kërű: barja̱ ‘going back from there’ Ix 16; kërű: barjina̱: barđi: ‘those who wished to go back went’ Ongin 11: Uyğ. ix kërű këppi̱ batsi̱k:ka (‘westwards towards the sunset’ III B 9 (ETY II 38): vii ff. Man.-A M I 26, 26-7 (ilğerii); Bud. tinin kërű: kayt́ tartarp ‘drawing back (Hend.) his reins’ USp. 97, 29-7 (kayṯ uncertain, but see 2 kadití): Cív. kërű barji ‘goes back’ TT I 174; Xağ. xii kök temirm kërű: (kaḇ unvocalized) turmbas ‘black iron does not rest (yastagır) without work’ Kaş. I 361, 26 (Kaş explains this as meaning that when a sword is used, it is not left in the wound but withdrawn for further use); (the man who enters the grave) kërű: yannama: ‘does not come back’ II I 65, 2; kér: körü̱ looking behind you (hafıjak)
DIS. GRB

kırplı: 'hedghog', S.i.a.m.İ.Ş. in some languages 'porcupine' is okluğ (or the like) kırpli. Uyğ. viii ff. Bud. Sow. 290, 6 (appt); Civ. kırplı terisin 'the skin of a hedgehog' II 129; Xak. xi kırplı: al-qunfuṣ 'hedghog'; and al-dudul 'porcupine' is called okluğ kırplı: Kaş. I 415; xiv Muh. (?) al-qunfuṣ kırplı: Rif. 177 (only); Çağ. xv ff. kırplı (sic, spelt) xarpūṣ 'hedghog', in Ar. qunfuṣ . . . kırplı tiken 'a kind of large hedgehog', in Ar. dudul San. 311r. 20; Kom. xiv 'hedghog' kırplı CCG; Gr.: Kip. xiv kırplı: ('with -p') al-qunfuṣ İd. 80; Bul. 10, 9: xv ditto Tuh. 29a. 7.

körpe: basically (of an animal or crop) 'produced late in the season'. It retains this meaning of lambs in NC Kır., Xez., see Scherbak, p. 114, and SW Tkm. and of crops like lucerne in NW Káz. (kürp); Kk. SW Az., Osm. körpe 'very young, fresh, tender' retains this meaning in a more generalized form. From this it came to mean 'the skin of a (very young) lamb' in NC Kır.; NW Nog., Kumnik and from this more generally 'quilt, coverlet, soft mattress', and the like in several SE, SC, NC, NW languages and SW Tkm. See Doerfer III 1673. Xak. xi körper: 'ot-al-xalfa mina'nl-nab't 'a late (or second) crop'; similarly one says körpe: yemis 'late (or second) fruit' that is fruit which appears after the first crop; similarly 'a child born in the summer' (al-waładul-ısayf) is called körpe: oğul; similarly lambs, camel colts, and calves born after the usual season (awânihat) are called körpe: Kaş. I 415: Çağ. xv ff. körpe (spelt) (i) hâf 'quilt';(2) yünca-i nim-ras 'half-grown lucerne' San. 359r. 23: Kom. xiv 'lamb skin' körpe CCG; Gr.: Kip. xiv körpe: ('with -p') al-xarpul-radî 'a sucking lamb, calf', etc. İd. 81.

?F kürî 'a measure of capacity, or weight, for dry goods like grain'. Chinese tou (Giles 11,427) and contains ten şeng (Giles 9,879) or 'pints'. Survives in SE Türkî kürî 'a weight of 22.4 kilograms', Menges, Volkhundliche Texte aus Ost.-Türkistan, SPAW, 1933, XXXII, p. 111. No doubt a l.-w., but not Chinese, perhaps Tokharian. Uyğ. viii ff. Bud. (if I have committed fraud with scales, inch and foot measures) şeqin kavin kürîn kürîlîkin 'pints, tenth-pints, pecks, and peck measures (?)' U II 77, 26; 86, 43; TTI 10, 5; Sww. 135, 9: Civ. kürîl (sometimes mistranscribed hümî) is common in USp. as a measure of grain, millet, etc. 7, 20, 37, 69, 70, etc.: xiv Chin.—Uyğ. Dict. tou 'peck' kürî R II 1454; Ligeti 178.

Dis. V. GRE-

küre:-/kûrî:- Preliminary note. Kaş. distinguishes between an Intrans. V. 'to run away, desert', VÜ Küre:-, and a Trans. V. 'to dig up, shovel', and the like, kürî:-. Only the latter survives, and the modern forms of it are fairly consistently küre:-; similarly even in Xak. its der. fs have -e, not -ı; its final vowel is therefore open to some question.

VÜ Küre:- 'to run away, desert', and the like. N.o.a.b. Uyğ. vii ff. Man.-A (the chief of the demons) tezdî küredî 'led and ran away' Man.-uig. Frag. 400, 3: Xak. xi kul küredî: 'the slave (etc.) ran away' (abaqa) Kaş. III 263 (kûre:r, kûre:mek): KB küreniš küreğ erdi oş bu özüm 'I myself was a runaway fugitive' 1118; a.o. 316.

küri:- 'to dig up (the ground); to shovel (snow)', and the like. Küre:- (sic) usually 'to shovel (snow)' survives in NE Kobo., Sağ, Tel. RII 1448; Khak.: SE Türkî: NC Kır. (kûrî-); Xez.: SC Uzb. (kura-): NW Káz. (kûrî-), Kumnik, Nog.: SW Az., Osm. (Tmk. kûrekle-). Xak. xi at kûrîlıd: 'the horse pawed (or dug up, hafa) the ground with its hooves'; and one says of karsig kûrlid: kâshâl-tale wa carafa hu 'he swept up the snow and shovelled it away' Kaş. III 263 (kûrî:r, kûrî:mek); a.o. III 256 (kûveçlîg): Osm. xv kürü- 'to dig up (the ground)': XVî kûre- (of a mare) 'to be on heat'; each in one text TTS II 676.

Dis. GRB

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b b
DIS. GRB-

(VUD) körpel: Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; the third consonant in the word, yâ, in the MS., must be hâ, since it precedes the cross-heading -T-. (followed by sartlia:-).

Perhaps an abbreviated Den. V. fr. körpe: in the sense of 'young animal'. Xak. xi ol kuzi: körpeldi: handa't-l-hamal wa sa'âduh fi haddî'l-ard 'he roasted (Hend.) a lamb in a hole in the ground' Kaş. III 444 (körpeler, körpelenmek; MS. körüle:-).

Tris. V. GRB-


D körpeler: Hap. leg.; Den. V. fr. körpe: Xak. xi at körpelerdi: 'the horse ate the late crop of grass' (al-xalfa mina'l-nabt) Kaş. III 351 (körpeler, körpelenmek).

D kırpîlen: Hap. leg.; Refl. Den. V. fr. kırpi: Xak. xi äsci: kırpîleni: 'the man looked disagreeable (ta'abbasa) and bristled (kalaba) like a hedgehog showing its prickles' (fi xuûnitah) Kaş. III 200 (kırpîlenür, kırpîlenmek).

D körpelen: Hap. leg.; Refl. f. of körpeler: Xak. xi ot körpelenidi: 'the vegetation produced a late (or second) crop' (xifâ) Kaş. III 200 (körpelenür, körpelenmek).

Dis. GRC


Mon. GRD

(VU) kürêt a kind of tree; Red. 2070 translates nab in Osm. as 'the mountain birch, Betula alba; or whitebeam tree, Pyrus arioides; or mountain ash, Pyrus aucuparia'; Havas has it Chadara tenax; it may have been applied to more than one species, but the Ar. dicts. agree that it was used for making bows. N.o.a.b.

Xak. xi kürêt al-nab', that is one of the mountain trees used for making bows, whips, and walking sticks Kaş. I 343; Kip. xiv kürêt in Kip. al-sa'arîl kal'mahu qâla tu'fâhul-âkrad 'the quince' as they call the 'Kurdish apple'; and in Tkm. aywa: Id. 81 (sic, clumsily expressed).

2 kûrt onomatopoeic; survives in NC Kir. kûrt kûrt, the onomatopoeic of a horse chewing straw. Xak. xi at arpa:n: kûrt yêdi: 'the horse ate the barley with a chewing sound' (bi-xadda); also used of anyone who eats something like a cucumber and crunches it Kaş. I 343.

Mon. V. GRD-

cert- 'to gash, cut a notch in (something Acc.).' S.i.a.m.l.g. in this and some extended meanings. See I ket-. Xak. xi ol yiçân: certti: 'he notched (hazza) the piece of wood' (etc.); and one says ol kulîn (sic) boyn: certti: 'he notched his slave's neck'; this is an idiomatic expression for 'humiliating' (kînâya 'anti-imdad) Kaş. III 427 (kertet, kertmek): XIV Muh. (?) nacâta 'to hew' kert- Rif. 115 (only): Kom. xiv 'to notch' kert- CCG; Gr.: Kip. xiii sahaba 'to penetrate' (in copulation) kert- (MS. kert-) wa ha'wâl-hazza Hou. 34, 9; hazzâ kert- (unvocalized) wa ha'wâl-sahb fi'll-imêd' do. 39, 12; XIV kert- hazzâ Id. 81; xv ditto Tuh. 144. 1.

Dis. GRD

F kirit Hap. leg.: 'a key'; l.-w. fr. Indo-European, the immediate source prob. Sogdian (-r-< -l-), cognate to Greek kleîs (Gen. kleidos), which is the origin of the Ar. word. The more ordinary form in Turkish is kîlît noted in Tef. 171; Muh. Mel. 76, 7 (margin); Quth 99, etc. Xak. xi kîlit al-mîflân 'key'. This word is near (qarib) to the Ar. because ('key') is ìqîld in Ar. and the -q was changed to -k, the -l- to -r-, and the -d to -t after the -d had been elided Kaş. I 357.

VU?F kûrûd (for practical purposes) Hap. leg.; the word used for 'the planet Mars' in Xak. xî KB 133 and, like some other names of planets used in this passage, otherwise noted only in a passage in Rhg. directly copied fr. KB, Unlike sevi' 'Venus', q.v., which has a possible Turkish etymology, but was prob. invented by the author, this word with its final -d looks un-Turkish and may be a l.-w.

kêrtu: (?kêrtû): 'true; truthful; loyal; truth,' and the like. Survives only (?) in NW Kar. kêrt 'true; truth' R II 1103; Kow. 216. Türkû viii ff. Man. kêrtû tegri 'the true God' Chasas. 18; a.o.o. Uyğ. viii ff. Man.-A M I 26, 14 (aqlâg): Man. kêrtû tegri M II 5, 15: Bud. kêrtû is commonest in the phr. çun kêrtû TT VIII A.16 (kêrtû) etc. (qim); könl kêrtû nom 'the uprightness true doctrine' TT X 369, 557; maça kêrtû sakînîp 'thinking me reliable' U III 68, 27; a.o.o. Xak. xi kêrtû: al-yamin 'an oath'; kêrtû: manqûd'ât'el-şidâq 'the place of truth'; hence anyone says of a dead man ol kêrtû: yêrde: ol 'he is in the place of truth where it is not permissible to lie'; hence one says ol tegrike: kêrtûndi: (sic) 'he believed in (âmana) God, and held his
Prophet to be truthful' (ṣaddāqa rasūlahu) Kaṣ. I 416: KB kerkēlık kereksonhlī kertů sırup 'asking for the truth about what is necessary and unnecessary' 368: xiii(? ) At. kerekmū kereksizmû kertů blîlp 368; Tef. kertů 'true; certain' 174: Xwar. xiii kertů 'true; honest' 'Ali 53: xiv kertů/kertů 'true; truthful' Quth 96: Kom. xiv 'true/kertů CCI, CCG; Gr. 140 (quotst.): Kip. al-ṣidq 'truth' (opposite to 'lie') 'trūc/k, ykalān' kertů: Hou. 27, 4; sadaqa 'to speak the truth' kertů: ayit- -do. 36, 5; a.o. do. 18, 3 (eplkl): xiv kertů: sādqa; no V. is formed from this; if you wish to say sadaqa you say kertů: sāzle-Id. 80; kertů sūz sādqa do. 81: xvi sādqa (sic; and other words) Tuh. 222a, 12; sadaqa kertů ayit- 22b. 6: Osm. xiv to xvi kertů 'true; loyal', in several texts TTS I 472; II 645; IV 525.

kirtç ę 'envious' and the like; pec. to Xak. Xak. xi kirtç kış: 'a man who is envious and ill-natured' (hasil şarisl-l-xulq) Kaṣ. I 455: KB kışl kük kirtç 'man's character is (naturally) envious' 194.

D Kertû Pass. Dev. N./A. fr. kert-; 'notch, notched', and the like; often used for the notch in a tally. S. i.a.m.l.g. See kettuk. Xak. xı kertů 'a notch (al-hazz) in wood'; one says kertû kemnû 'notches and furrows' (huqûc, taw axṣādd); kertů (Ms. kertů) 'the notch, which is cut in a wooden (tally) for counting loaves of bread and the like' Kaṣ. I 478: Kip. xiv kertů 'the position of a notch' (mawdû' l-hazz) Id. 81: xvi muhasaz 'notched' kertů Tuh. 34b. 11; 48b. 11.

VU kirtů 'snowdrift, deep snow', and the like. First vowel uncertain; survives as NE Tel. kirtû R II 1265; Khak. kirtûk; Tuv. köršüt; but NC Kir. kirtûk/kirtûkù: NW Nom. kirtûk. There seems also to be a shorter form kirtû in NE Küür, Şor: SE Tar.: NW Kaz. R II 1461 and Kumyky. Uyy. vili ff. Bud. only in the prhr. ęp kirtûk U III 29, 35 etc. (360).

D Körtgûn Dev. N./A. fr. kert-gün; 'belief, faith; believing'. Pec. to Uyy. Uyy. viii ff. Man. (we worship you) yüz yüzeğütin berû körtgûnin 'with faith in all our limbs' TTS I 40; Bud. körtgûn on tūrıg yorğulûg bolur 'there are ten interpretations of faith' TT V 20, 1; o.o. do. 22, 30 (yüyûr); 26, 105-5 (1 teq); körtgûn körtgûnser 'if he believes' (in false rules) TT VI 56-7 (and VIII 0.2) - körtgûn köpülîn 'with a believing mind' TT VII 40, 28; o.o. do. 40, 8 and 117; U I 31, 16; Swu. 137, 16 (köpülülüg); Kuan. 51.

?S körte: 'beautiful'; perhaps a Sec. f. of the syn. word körkê; q.v. N.o.a.b. Uyy. viii ff. Man.-A körte körk 'beautiful form', sometimes with additional epithets M I 10, 6; 11, 4; 24, 4; körte tatliçû nomî 'his beautiful sweet doctrine' Man.-uig. Frg. 450, title: Man. körte tüzûn teprîm 'my beautiful, good God' M II 8, 16-17 (i); a.o. do. 8, 7 (1 kaş): Bud. körte ęp körk 'beautiful colours and forms' TT VI 151; körte ürü 'a beautiful boy' Usp. 97, 11-12; o.o. TT X 550 (2 tap) etc.; a component in feminine P.N.s Pfahl. 10, 12, etc.: O. Kir. ix ff. Mal. 10, 5 (uruçu).

VUD kirdesh Hap. leg.; N. of Assn. fr. ìkär or ìkîr which can hardly be kîr above. The resemblance to Mong. ger 'house' (Haenisch 49) is prob. a mere coincidence. Xak. xi kirdesh 'a neighbour (căr) who lives with you in the same house' (fi dâr wâhîda) Kaṣ. I 461.

D. V. G.R.D-

D kerti- (g-) Hap. leg.; Caus. f. of ker- in its peculiar Karluk meaning. Karluk xi ol ıtın kerti: anbağa kalbahu 'he made his dog bark' Kaṣ. I 305 (kerîtûr, kerîtûm).

D kürêt- Caus. f. of kür-; n.o.a.b. Xak. xı ol anım kulın kürêtî: 'he incited his (someone else's) slave to run away' ('alâ' l-ibdâq) Kaṣ. I 305 (kûrêtûr, kûrêtûm); KB 6536 (1 arkun; this verse occurs only in the Cairo MS., where the -e- is quite clear, but the Object of the V. is a horse, and this might belong to kûrtî-).

VUD kürêt- Caus. f. of kür-; survives as kürêt- in most of the same languages as kûrl.; the MS. of Kaṣ. has kûrêt- everywhere, which raises a doubt about the original form. Xak. xi ol aprar kar kûrêtî: 'he urged him to shovel (ölâ' kaş) snow' (etc.) Kaṣ. II 305 (kûrêtûr, kûrîtum, see above); KB 6536 (? , see kûrêt-).

D kértgûn- 'to believe (something Acc.)'; to believe in (something Dat.). Morphonologically obscure; clearly cognate to kertû; N.o.a.b. Türkî viii ff. Man. körtû erklär küçülg teqrî tepen körtkümnedimiz erser 'if we have not believed that he is true, powerful, strong God' Chus. 18-20; körtkûnmedin 'through unbelief' do. 134; (of the four 'seals') ekîntî körtkûnâmek 'the second is faith' do. 180; o.o. do. 71; TTS II 10, 85: Uyy. viii ff. Bud. üç ertînike çaxçapata körtgûnûr 'he believes in the three jewels and the commandments' TT V 22, 37-8; körtgûnûn bu savaq 'let him believe these words' TT X 467; o.o. do. 478; VI 57 (körtgûnê); Usp. 102b. 27 (inan-); Kuan. 80; Xak. xı kurl práqlûke: körtgûndî: 'the servant acknowledged (qarra) the oneness of God and held His prophets to be truthful' (ṣaddâqa rasûlahu); also used when he acknowledged what he had said or done (qarra bi-mâ qâla aw fâl'ilâfât) Kaṣ. III 423 (körtgûnûr, körtgûnûmêk); teprîke: körtgûn 'believe (ämın) in God' do. 423, 24; a.o. I 416 (körtû; körtûndî: here is prob. a later alteration and not the author's original text): xiii(? ) Tef. kerti- 'to believe; to believe in (w. Dat.)' 174 (the text also contains kerti-kên, perhaps a muddle of körtgûn-, and once kûrtîr, prob. an error for körtgûn-): Xwar. xiii kerti- 'to believe' 'Ali 53: Osm.
xiv and xv kırtın- 'to believe, rely on' in four texts TTS I 471; III 460; IV 524.

D körtür- (g-) 'to show'; Caus. f. of körw. euphonic -t- inserted. It and the shortened form körtür- are n.o.a.b. A new word görset-, which can be regarded as a Sec. f. of this word, appeared in the medieval period; the early occurrences are listed below. Another new word şor- is first noted in Osm. xiv. and xv, three texts TTS II 456; III 312; IV 357. The other early Caus. f.s of kör- are körtür- and körgit-, q.v. There is a remarkable variety of modern forms, some languages having two or three. Usually these are completely syn., but, for example, in SE Türk körgiz- means 'to help to see' (e.g. with the help of glasses) and körset- 'to show', and in SW Az. kördür- means 'to order someone to see to, i.e. do (something)' and köster- (a metathesis of körset-?) 'to show, demonstrate'. The modern forms, nearly all meaning 'to show', are as follows: NE Alt., Leb., Sag., Şor, Tel. körgiz-; Küür. körkös- R II 1262; Kaç., Käs., Şor körtüs-; Şor körtös- 1265; Khat. kördür-/körçis-; Tuv. körgüz-; SE Tar. körket- 1260; körgüz- 1262; körset- 1265; Türk körgüz-/körset-; NC Kir. kördür-/körçiz-/körset-; Kax. körgüz-/körset-; SC Uzg. körgüz-/körset-; NW Kar. T. körgüz- R II 1262; Kaç. körstēt-; Kk., Şor körgüz-; Kumyk şörset-; SW Az. kördür-/körset-; Osm. görüz- (Red.: obsolete)/görset-; Tkm. gördür-/görekez-. Uyg. viii ff. Man. M III 26, 11 (i) (odağurau); 39, 1-3 (ii) (adağurau); Bud. körtür-occurs nearly 50 times in Kuan. esp. in such phr. as (Kuan-iim usmur) burxanlar kör- körgürür 'shows the forms of the Buddhas' (to those mortals) 103-4; in four places it is mis-spelt körtür- and in U II 19, 11 (which is Kuan 128) körtür-; a.o. TT VI 287: (Xak.) xiv Muh.(?) arən'-l-say 'he showed me the thing' görğürül: Rfj. 103 (only); Xwar. xiv(? ) men sańska başlap yonl körgürürmen 'I will lead you and show you the way' Oğ. 221-2: xiv körgüz-/körgüz- 'to show' Qutb 101; MN 429: Kom. xiv 'to show' körgüz- CCI, CCG; Gr. 154 (quotns.). Kip. xiv körgüz- arə gaýrəhu 'to show someone (something)'; one also says kördür-, this is the original form (al-aşl); one also says köster-meaning arə Id. 81; arə köster- Bul. 27v.: xy arə körtür-/körgüz- (in margin körgüz-) Tuh. 6b. 2.

D kertil- Pass. f. of kert-; 'to be notched, gashed', etc. S.i.m.m.lg. Xak. xi yığıç kertillü: 'the piece of wood (etc. was notched' (huzza); and one says kul boyyn: kertillü: 'the slave was humiliated' (gullila); derived fr. al-hazz but an expression for al-tadil Ka. II 236 (kertilür, kertilme): a.o. I 160, 6: (Kip. xv inqığafa 'to be broken, split' kertin- (sic) Tuh. 6a. 8).

S kertün- See kertün.

D kertür- (g-) Caus. f. of kert-; n.o.a.b. ? Xak. xii o anın tommün künkâ: kertürül: 'he ordered that his (someone else's) garment should be spread out (bi-madd) in the sun'; similarly one says ol ýip kertürül: 'he had the cord stretched out' (amadda) Ka. II 194 (kertürür, kertürmek): Kom. xiv Jesus Christus bitik tilince tatarça kutkarda ol kertlier barça elni kutkarda 'Jesus Christ' in the language of the scriptures is 'saviour' in Tatar; it means (or comprises, or covers?) 'the saviour of all people' CCG; Gr. (presumably the same word; there is no obvious alternative).

D kirtür- (g-) Caus. f. of kirt- survives in SW Az. kirdür-; Osm. girdür-; Tkm. girdür- (and girtl-). Some other languages have girküz-/girküz- R II 1361, etc. Xak. xii oan: evke: kirtürül: 'he ordered that he should be admitted (or brought in, hi-izdahil) to the house' (etc.) Ka. II 195 (kirtürür, kirtürmek): xiv(? ) Tef. krgüz- 'to be brought in' 180.

D kirtür- (g-) Caus. f. of kör- see körtür-. Xak. xii o anar neş körtürül: 'he urged him to see ('alî ru'ya) the thing' Ka. II 194 (körtürür, körtürmek): xiv(? ) Tef. körter- (sic, perhaps a mistranscription) 'to show' 186 (a second körter- 'to erect' (ya'nî birn ku)- is either an error or mistranscription of kötür (körtür) which also occurs in Teff.): Kip. xiv Id. 81 (körtgür-).

D kirtül- Hap. leg.; Co-op. f. of kert-. Xak. xii o mana: yığın körtülü: 'he helped me to notchi (fi hazz) the piece of wood' (etc.); also used for competing Ka. II 222 (kertšür, kertšimek).

Tris. GRD


D kirtğülç Hap. leg.; P.N./A. fr. kirt. Xak. xi kirtılığ kapuç 'a locked (muqlaq) door' Ka. I 506.

D kirtılık A.N. (Conc. N.) fr. kirt; n.o.a.b. Xak. xi kirtilik al-galq 'a lock' Ka. I 506; o.o. I 72 (enük); I 306 (düsüle-).

Tris. V. GRD-

D kertgünse- Hap. leg. in a para. on the Desid. f.; Desid. f. of kertgün-. Xak. xii o teprike: kertgünse: (mivocalized -gin-) 'he resolved to acknowledge (qasada an yuqirr) the oneness of God' Ka. I 280, 25; n.m.e.
D körk (g.) - Dev. N. fr. kör-; basically 'something visible; shape, form', and the like; but by xi 'something worth seeing', hence 'beauty' in an abstract sense. Survives only (?) in NL Tel. körk R 11261: SC Uzb. körk; NW Kk. körk; Nog. körk; SW Tkm. görk; Uyg. VIII ff. Man.-A körk, generally qualified by 'lovely, light', etc. is used for 'the form, shape' of God which the worshipper longs to see MI 10, 7; 11, 5; 24, 24; 40, 42; 44, 47; 49, 29-30 (beniz): Man. TT III 81 (kannçasiz); a.o.o: Bud. körk is common, esp. in Kuan., and usually represents Sanskrit riṣa 'form', e.g. Sanskrit riṣa körk mepliz TT VII 82; sapsa 'by beauty' körk mepliz üze: do 37; o.o. Kuan. 103-4 (körtür-); önm körk has much the same meaning TT VI 151 (körtule); S: 164, 20 (2 öp): Xak. xi körk al-husn wa'l-camäl 'beauty, loveliness' Kaș I 335; yazy körkige: manma: 'do not rely on the beauty (al-sahra) of spring III 161, 1: KB körk, specifically 'the beauty of a person or thing, is fairly common; kaçan körk keliyeg begli têrgisî 'how will his master's table look nice?' 2861; körk mepliz 97, 733, 1116; o.o. 64 (et-); 91, 272, ecc.: XIII(?). At. eren körk 'aql ol 'intellect is the beauty of man' q1: XIV Rög. uçmadaftık hürlar körkîn 'the beauty of the hours in paradise' R II 1259; Muh. al-husn wa'l-camäl görg (so spelt) Mel. 46, 9; Rif. 140: Çag. xv ff. görg (with g - g) husn Vel. 366; görk (spelt) husn wa camad; nasu' (appearance) San. 305r. 28 (quotn.): Xwar. xiv körk 'beauty' Qutb 103; MN 56, etc.; Nahc. 319, 8: Kom. xiv ditto CCI, CCI, Gr.: Kip. xiii (and) körk al-husn wa'l-camal Hou. 19, 12 (after kürk): xiv körk al-husn Id. 80.

körk 'fur'; survives only (?) in SW Osm. kürk. See Doerfer III 1628. Xak. xi kürk al-farro 'fur' Kaş I 353: XIV Muh. (al-farwa (çmek; in the margin of one MS.) kürk Mel. 67, 5: Çag. xv ff. kürk (spelt) (1) 'the warm wool (paşm-i narmi) which grows at the base of long hair'; also called tefik; (2) pistin 'a fur coat' San. 305r. 26: Kip. xiii al-farwa kürk Hou. 19, 12: xiv kürk (VU) al-kâbişya 'ram's skin'; (2) kürk al-farro Id. 80: xv farwa kâbişya kürk Tuh. 27b. 12.

D kürük (g-) Pass. Dev. N./A. fr. kër-; lit. 'stretched out', hence 'broad, long'. Survives only in NC XIX Kzr. kérk (of journey) 'long' R II 1096 (not in the xx dict.). In Kaş the word, although vocalized kérk, rhymes with sevük, nelük, bedük and must originally have been kürük which is morphologically correct. Xak. xi in a verse containing several corruptions translated 'my friend, how did you get to us and cross the long deserts (al-mafťawwa'l-madidda) and yayaz: kürük (MS. bala: kérk) 'high mountains', Kaş I 94, 3: n.m.e.

D küreg Hap. leg.; Dev. N./A. fr. kür-; 'fugitive, runaway (slave, etc.).' Xak. xi KB 1118 (küre-).

S kürek See kürgek.

D körük (g-) Dev. N. fr. kör-; 'observer, spy'. Pec. to Türkü?. Türkü VIII Oğuzdan-tan körük kelti: 'a spy came from the Oğuz' T 8; o.o. T 9, 29, 33; in each case a phr. like 'their report (sav) was so-and-so' follows.

D körük 'bellows'; this might be a Dev. N. (N.I.), but the only authority for körü- 'to blow with the bellows' is Red. 1589 and this may be merely a back-formation. S.i.a.m.l.g. except SC; SW Tkm. körük (prob. a false long vowel). The only meaning of körük in Vel. and the second meaning in San. is 'a hen which has stopped laying'; this meaning survives in SW Tkm. körük; in San. 305r. 26 it is said that the word, prob. kürk/kürük, is described as Persian in the Burhan-i Qâd'; this is prob. correct; it does not seem to be Turkish. Xak. xi körük al-himlîve ta mânfak-xelâdâd 'a blacksmith's bellows' (Hend.) Kaş I 391: XII(?). Tef. ditto 186: XIV Muh. mânfak göürük Mel. 61, 10; körük Rif. 160: Çag. xv ff. körük (spelt) (1) dam-i haddâd 'a blacksmith's bellows' San. 305v. 21: Kom. xiv 'bellows' körük CCI; Gr.

kerki: 'an adze'. Survives with this meaning in SE Türk: NC Kır.: al-qaddâm has other meanings ('axe, hatchet'), but the word prob. always meant 'adze'. No obvious Turkish etymology, perhaps a l.-w. Xak. xi kerkî: al-qaddâm Kaş I 430: XIV Muh. (under 'carpenters' tools') al-fa's 'adze' kerki Mel. 62, 2; Rif. 160: Kom. xiv 'adze' kerki CCI; Gr.: Kip. xiii (after 'carpenter') al-qaddâm (sic) kerkî: Hou. 23, 15: xiv kerkî: al-qaddâm Id. 80: Osm. XVII kerki, in Rûmî, 'a mattock (rifâ) with which builders break up tiles and do other work' San. 300v. 7 (Samı 1158 'a large axe'; not in Red.).

PUF körge: almost the only Gancak word which is not Hap. leg.; prob. a l.-w., but not, like kendük, demonstrably Iranian. Survives (?) in NW Krm körge 'cup' R II 1251. Gancak xi körge: 'a dish (al-tabag) made of
wood' Kaş. I 430: Çağ. xv ff. körge (tor körge; 'with k- and -g') 'a table (sandali) on which decanters, jugs, and cups are put at a feast'; also 'a wine decanter or jug' (zaraf zafarı...behele ma'nâsna) Vel. 367 (quotns.); körge (spelt) 'a table (kuri) on which jugs and wine decanters are placed' (same quotns.); the Rûmi author made a mistake in translating it 'jug, decanter' San. 305v. 4.

D körkü (g-) Dev. N. fr. kör-; lit. 'the act of thinking or being', or a rare term that seems to survive only in SW Osöm. görgü 'experience, breeding, good manners' (fr. kör- in the sense of 'to experience something'); Tkm. görgü/ görgü 'pain, suffering' (cf. the Türkü phr. l emge kör- 'to experience suffering'). Türkü VIII (you yourselves have offended against your wise xogân ... ) körkü'nün üçün igilimis 'who nourished you because you looked to (i.e. obeyed) him' I E 23, II E 19: Xak. xI KB (I have ornamented my shop well) kişî körküsi 'for people to look at' 5108: xI I (?) Tef. (he gave the greatest of them) Işâ yalanaca'n körgünük 'the appearance of the prophet Jesus' 185.

D körkdes: Hap. leg.¿; N. of Assocen. fr. körk; 'of the same shape, a replica'. In a note on this passage, Hünv.-tr., p. 25, note 156, t.G. suggests that the word actually means nirmânakaya, the first of the Buddha's three bodies, the 'shadow body' which he can assume for certain purposes; this seems to be a mistake; the replicas were no doubt nirmânakâyas, but the Turkish for that word was belgûrmete (q.v.) etöz. Uyg. VIII ff. Bud. (just as the Buddhâs, when they have entered nirvâna, by exercising their authority to ask for divine favour, in accordance with the wishes of mankind, by various distinguished rebirths) yarulmuş körkdeslerin orun orun sayyaka kodur yarlıkap 'deign to place their shining replica in all places. Suv. 64. 6 ff.

D kergek (kergek; g-) N./A.S. in -fr. kerge-; 'necessity, necessary'. Became kergek by elision of the -g- at an unusually early date. C.i.a.p.a.l.; NW Kumyk; SW Osöm., Tkm. kergek. Apart fr. its ordinary meanings, it is used in various idioms including (1) as a sort of Aux. V. meaning 'must' after (a) the Infinit.; (b) Participles in -miş/-miş and -gû/-gûb, and later (c) the Conditional; (g) kergek ... kergek 'either ... or', in which the original meaning has completely evaporated; (3) for 'stint', cf. kerge-; kergeksiz. Türkü VII occurs only in the phr. kergek bul- 'to meet one's fate, die' I E 4, 10; IN 10; IX 23 (uvul): VIII ff. Man. tutmak kergek erti 'it was necessary to keep' (the commandments) Chus. 195; a.o.o.—(if we have considered various sins and not prayed properly) neçe egssüg kergek bolu erser 'if various deficiencies and stintings have arisen' do. 289-90: Uyg. VIII ff. Man.-A turûm kergek erûr 'we must stand' M I 24, 3; Man. mumi bilmûş kergek 'one must know this' TTT II 16, 24-5: Bud. inçe: bilmûş kergek (sic) TTT VII O.9 (VI 66, in Uyg. script usually spelt kergek); common in this usage and such usages as kuc kergek 'strength is necessary' TTT V 22, 26; ne kergegın barça beryebiz 'we will give everything that is necessary' PP 22, 3-4: Câv. yemîs kereke 'one must eat' TTT VIII I 19, a.o.o. with kerek/kereke; -miş/-miş kergek is common in TTT VII and kerek occurs once; in USp. kergek is common, usually in such phr. as ma'nã ... bor kergek bolm 'since I needed wine' 24: Xak. xI kereke a Partîche (harp) meaning 'it is necessary' (yemîş); it is the answer to anyone who says kerek: 'is it necessary?'; one says kereke 'yes' (bali) Kaş. I 391; ta'ûş isurusma: öpmülû kereke (sic) 'if a man cannot bite a stone he must kiss it' (fal-yuqabilhu) I 163, 19; a.o.o. in both spellings: KB kerek sözni sözler kişî 'a man who says what is necessary' 185; au'n tutûga ekuşulû kereke 'a man who controls the world needs intelligent men (to serve him)' 217; a.o.o.—kereke eri'den sen me munî ukasa sen 'you too had to understand this' 656—kereke ... kereke 'either ... or' 212, 235, etc.; kereke ... yû ditto 3609: xI I? At. kerek 'is necessary' is common— kereke ... kerek 474; Tef. nerse kereklini 'everything necessary'; borgü kereke 'one must give' 173: Çağ. xv ff. kerek bâyad 'it is necessary' San. 313v. 3; Xwar. xI kereke mez 'it is not necessary' Ali 27: xII I? bol sam kereke turur 'I must become' Oğ. 108; balukun (sic) kataçlu₅ (sic) kereke turur 'you must hold the town firmly' do. 177: XIV kereke common; kereke kime 'it is not necessary that' Quth 94: MN 118, 220; kereke mez is 'something you should not do' Nahe. 16, 2; Kom. xIV necessary kerek CCI, CCG; Gr. 139 (quotns.): Kip. xIV kereke 'need' (al-hækâ) or the like; one says ne kereke 'what is your need?', that is 'what do you want?', it is equivalent to mà dâ turid Id. 80: xV hækâ kereke Tuh. 13b. 2; muhtâc 'needed' kereke do. obb. 3; Osım. xIV ff. kereke 'must', with Future or Conditional; gerek 'necessary'; gerek ... gerek 'either ... or'; gerekmez 'must not' (entered under a V. gerekmek, but this is an error, the word is a crisis of gerek imez) TTS I 304; II 428; III 289; IV 334.

D kergüük (g-) Hap. leg.; Dev. N. fr. kere-; lit. 'something stretched out'. Xak. xI kergüük soy 'fi kirîsîl-pât ma'al-faht ka'l-faht 'a thing like the prance in the belly of a sheep beside the prance' Kaş. II 289.

D kürgek abbreviated Dev. N. (N.I) fr. kürli. S.i.a.m.l.g. as kürük or the like for 'spade, shovel'; the second meaning 'oar' survives only in SW Az., Osım., Tkm. In other languages 'oar' is (2) esgek or, occasionally, kalak, neither of them old words. Xak. xI kürgek: macrofl-sufun wa mîšât kull soy 'a boat oar; a shovel of any sort' Kaş. II 289: XIV Râq. (God created Adam) yâşîr yez kürük'din 'from a shovelful of brown earth' R II 1449: Çağ. xv ff. kürük (spelt) (1) püre
'shovel; oar'; (2) ustuxoan-i šana 'shoulder-blade'; (3) ġuša-i panba 'a cotton pod' San. 305r. 25: Kom. xiv 'shovel' kükrek CCI; Gr.: Kip. xiii (after 'boat') al-micidāf 'oar' kükrek (unvocalized) Hou. 7, 7; al-langwa ilādā yudaru-ru'l-ğalla 'the scoop with which seed is scattered' kükrek (ditto) do. 9, 12: xiv kükrek al-mirafa Id. 80: xv laun kükrek (etc.) Tuh. 31b. 8; miqdad 'scoop' (eğlik; in margin) kükrek do. 33b. 6.

?D körkle: 'beautiful'; prima facie a Den. N./A. fr. körk, but there is no other trace of a Den. Suff. -le; and of the existence of a syn. word körtle: suggests that both may be representations of some foreign word and the semantic connection w. körk a coincidence. Pec. to Uyg. Uyg. viii ff. Man. TT III 81 (kannıszis): Bud. tört körkle kirkın 'four beautiful maidens' PP 42, 2; a.o. do. 8 (2 tap); o.o. TT V 12, 123 (of a place); do. 127 (of a boy); Kuan. 76, 77; Swv. 92, 19; 349, 2; 646, 2 (of a sound).

D körkülüg (g-.) P.N./A. fr. körk; basically 'having the shape of', a meaning still current in Uyg., but normally 'having a beautiful shape, beautiful'. Survives in this sense in NE Tel. körköl R II 1261: NW Kar. I. körköl do.; Kk. körköl; SW Tkm. görgülü; görgülü. Distinct fr. körkülig. Uyg. viii ff. Bud. TT VI 410-11 (ettligll): U III 57, 6 (i) (osuğlul). Civ. bir körkülig meşjizligi ırı uğul kelürgey 'she will bear a beautiful handsome boy' TT VII 26, 17-18: Xak. xi körkülig tonuğ 'a beautiful (hasan) garment' Kaş. I 45, 19; körkülig kılısk: (?read kılısk) ilā-t-sabihat-i-malitä 'for a handsome beautiful woman' I 319, 18; (after körk) hence one says körkülig al-camil 'beautiful' I 353, 20; o.o. I 461, 1 (hasan); III 43, 19 (talq 'an open' (face)); n.m.e.: KB yüzl körkülig erdi 'his face was beautiful' 464; o.o. 675, 1079 (of a day); 2468 (kuba): xiii(?). At. körmekke körkülig taşı 'the world's exterior is beautiful to see' 217; o.o. 377-19; Tef. körkülig/körkülig 'beautiful' 186: XIV Muh. al-camil görgülügel Mel. 46, 9; Rif. 140; al-malih (opposite to 'ugly' görgüley) körkülig 54, 4; 153; al-hasan görgüley 151; Rib. körkülig saraylar 'the beautiful palaces' R II 1261: Çağ. xv ff. körkülig husdär 'beautiful' Vel. 366 (quot.); görgüley (spelt) camil wa säh-hi-hum San. 395v. 11 (same quot.) Xwar. xiii körkülig 'the most beautiful' Ali 19; körküli do. 35: xiii(?) yaxşi körkülig bir kiz 'a very beautiful girl' Oğ. 56-7; o.o. do. 60, 77: xiv körkülig/körkülig/körkülig Qutb 102; körkülig MN 51, etc.; Nac. 439, 10: Kom. xiv 'beautiful' körkülig CCI; körkülig CCG; Gr.: Kip. xiv körkülig: ga-hum Id. 80: xv körkülig (sic) ahsan Tuh. 59b. 13; hasan do. 79b. 8; 84b. 12: Osm. xiv to xvi görgüley 'beautiful'; common TTS I 326; II 453; III 311; IV 357.

F küküm 'saffron', supposedly a corruption of Sanskrit kunkuma, but found also in Pe. and Ar., and perhaps the Iranian form of that word.

In SW Osm. prob. a direct borrowing fr. Pe. Uyg. viii ff. Civ. kürküm in several prescriptions H I 67, 94; II 6, 15: Xak. xi kürküm al-zafar 'saffron'; this word agrees with Ar. because the Arabs, too, call it kürküm Kaş. I 486.

D kırğin (g-) Hap. leg.; Dev. N. fr. kır-; Xak. xi kırğin qatmu'fahl 'the running of a stallion'; and one says bğara: kırğin: kirdi: daxala qatmu'fahl 'the running (season) of camel stallions came in' Kaş. I 443.

D körksüz (g-.) Priv. N./A. fr. körk; 'ugly'. Survives in SC Uzh. körksüz: NW Kk. körksüz: SW Tkm. görsüz; Uyg. viii ff. Bud. TT VII 443 (aňiň); 460 (belgišüz); U III 43, 25 ('ugliness'): Xak. xi KB körksüz sôgûš 'ugly curses' 260; kerek erse körkülig yâ körksüz 'whether she is pretty or ugly' 3609: xiii(?). At. buxul körksüz 'maneness is an ugliness' (of character) 250; Tef. körksüz 'ugly' (deed) 186: XIV Muh. al-tealš 'savage' (opposite to 'pretty' görgüley) görsüz Mel. 46, 11; Rif. 140, 153; al-qabîh 'ugly' (ditto) görsüz 54, 5; 151: Kom. xiv 'ugly, ugliness' körksüz/körksüz CCI, Gr.

Dis. V. GRG-

D kırık - Intrans. Den. V. fr. kır-; Survives only(?) in NC Kzx. R II 1357. Xak. xi ton kırık칠: 'the garment (etc.) was soiled' (darina) Kaş. II 117 (kırıkčir, kırıkme:k); o.o. do. 119, 5; 165, 12.

kerge:- the base of kergêk, which is so common, but n.o.a.; There is no trace of a Sec. f. kere:-. Türkü viii ff. Man. (if we have committed various sins ... and) neçe eğiștümiz kergedimiz erster 'if we have been deficient or stinted (?) Chuas. 202-3; 332-3 (it is possible that this should be read kerged(t)limiz): Xak. xi (whoever accumulates wealth) beglik apår kergêyür fa-huva avla bi-l-imara min gaşyrihi 'he is more worthy of the chiefship than the others' Kaş. I 362, 24; n.m.e.

D körked- (g-) - Intrans. Den. V. fr. körk; 'to be beautiful'. N.o.a.; not to be confused with körğit-. Xak. xi kiz körketti 'the girl had a pretty face and complexion' (hasuna wach'u' -cériya va lavunum); originally körketti: but assimilated (fa-udjama) Kaş. II 340 (körkettür, körktemek; here mis-spelt körütüt, but an error for körketteür, körktemek): Çağ. xv ff. göreke (di, 'with g -k')/görket( -ip)/görey(-ip) güzel ol-ve güzel eyle- 'to be, or make, beautiful' Vel. 366 (quot.); körkey (spelt) camil wa säh-hi-hum 'to be beautiful' San. 305r. 2 (quot., pointing out that Vel.'s spelling görket- is an error): Xwar. xiv körkêt- (spelt körket-;) meaning rather obscure; Zaj. translates to 'make beautiful', but it might belong to körğit- Qutb 103.

D körğit- (g-) - 'to show'; Caus. f. of kör-, but there does not seem to be any other example of a Caus. Suff. -git-. The sporadic
spellings -gütt- in Xak. prob. represent a Sec. f. N.o.a.b., see körtgür-. Uyg. viii ff. Man. TT III 56 (köprüg); 58 (1 aq.; both spelt kırkıt-, in error); Bud. bu darrını kırkıt-
decl 'displaying this dhārami' U II 38, 69; körüm kırgıtme' to demonstrate (the meaning of) omens' Hiien-ts. 7; o.o. Swt. 136, 5 (1 erlg); Pfahl. 23, 25; ÜSp. 59, 11; one MS. of Kuan. constantly reads kırgıt-
where the others read kırgıt-; Xak. xii ol mapa: neğ kırgıtči: 'he showed me (arāni) the thing' Kaš. II 340 (kırgıtür, kırgıt-
meč): KB kırgıt olarnın yüzün 'show their faces' 32; o.o. 48, 659, 661-3, 716, 3540, 3567 (the MS. spellings vary between kırgıt- and kırgıt-): xiii (?) Tef. kırgıt- (once kırg-
get-?) 'to show' 183.


S kör gürt- See kör gürt-

S kör güz- See kör gürt-.

Tris. GRG
kercıküb: 'the lattice-work wooden frame', which supports the felt covering of a yurt. Survives as kereğe in NE Alt. Tel. RII 1290: NC Kir., Kxz.: NW Kk. See Doerfer III 1629. Türkü viii ff. kercıküb: içli: nețeg 'how is the inside of the tent framework?' Irkb 18: Uyg. vii ff. Man. (a man who sweeps out, cleans, arranges, and puts in order) evğ barık kercıküb 'a dwelling, the furniture, and the tent framework' Wind. 34: Xak. xii kercıküb: 'a tent' (xibā) among the Türkmen; it is the winter residence of the town dwellers (ahlal-
madar) Kaš. I 447 (prov., see kük); similar prov. I 404 (keten).

D kercıküb (g-) P.N./A. fr. kergক; 'necessary'. S.i.m.l. usu. ualı as kercıküb or the like; NW Kumyk; SW Osm., Tkm. gergik. Uyg. vii ff. Bud. etniğ kercıküb ötüğ ötdünde 'you have tendered very necessary advice' U I 28, 3; kercıküb nom 'a necessary doctrine' TT VI 240: Xak. xii: neğ ol bize: kercıküb 'this thing is necessary (mimma vanbağtı) to us' Kaš. I 509: KB kercıkübniň sölžer kși kizlime 'when a man says what is necessary he does not hide it' 977; o.o. 315 (ködeğiz), 328 (kertü), 1060, 1445 (trtd.), 4400 (1 but): xiii (?) At. bilîgî kercıküb söüz sözlûy 'the wise man says what is necessary' 117: Çağ. xv ff. kercıküb bävîstâni 'necessary' San. 313v. 3: Xwar. xiv kercıküb 'necessary' Quib 94: Kom. xiv 'necessary' kercıküb CCG; Gr.: Kip. xv muhâf 'necessary' kercıküb Tuh. 32b. 12: Osm. xiv ff. gergik/gergik 'necessary'; c.i.a.p. TTS I 304; II 429; IV 334.

D kergeksziv Priv. N./A. fr. kergæk; normally 'unnecessary', but in some contexts 'that ought not to be improper'. S.i.m.l. but in some languages replaced by other phr. e.g. SW Osm. gerekmez; Tkm. gerek del (for teğül). Türkü viii (the Chinese envoy brought treasures, gold and silver) kergeksziv 'without stint' I N 12; a.o. II S 11: Uyg. viii ff. Man.-A M I 9, 12 (islz): Bud. kamağ kışının emgenp kolumak kergeksziv 'all men's sufferings and prayers are unnecessary' Hiien-ts. 231-2; o.o. TT VI 229 (ölgü): Civ. kergeksziv 'without stint?' TT VIII L:18: Xak. xii KB 368 (kertü), 1445 (tt+); 3567: xiii (?) At. 118 (köm-), 366 (kertü).

D körükülüg (g-) P.N./A. fr. (2) *körük Dev. N. fr. körük-; n.o.a.b.; to be distinguished fr. körükül. Türkü viii ff. (among questions about parts of the tent, 'what is the window like?') körükülug ol 'it can be seen through' Irkb 18; (I am a falcon) körükülug kayaka: konu:pan kölelyürmen 'I sit on a rock with a wide view (or 'conspicuous')? and look around' do: 64: Xvar. xiv (bring to completion) bu körükülug ışke 'this conspicuous (?) task' (which you have begun); but körügli in such phr. as körügli köz 'a sharp eye' is more likely to be a Dev. N.A. in -gli: than a Sec. f. of this word Quib 102.

D körükülük (g-) Hap. leg. ?; A.N. fr. körükül. Xak. xiii (?) KBPP körükül-
lükindin 'because of its beauty' 17.

D körksüzülk (g-) Hap. leg. ?; A.N. fr. körksüz. Xak. xii KB 'bu kısmın tüรกü bu körksüzülküüm 'this brow of mine and my ugly looks' 816.

Tris. V. GRG-

D kergkete:- (g-) Den. V. fr. kergk; n.o.a.b. Uyg. vii ff. Bud. kergkemliş toxi aşi 'the clothing and food which he needed' U I 26, 9: Xak. xii ol am: kerc-
leli: tofaqgadaša wa talabahu 'he missed (i.e. felt the need for) him and looked for him' Kaš. III 341 (kerclek: sicž; kerclekemek): KB kişgım kim oksa kerclepl telip 'one who summons a man, missing him and longing for him' 961.

D körükle:- Den. V. fr. körük; s.i.m.l. including SW Osm. Xak. xii ol oğuk körük-
leli: 'he blew on (nafaxa) the fire with bellows' (bi'lmenfa) Kaš. III 341 (körükler, körük-

D kercükelen: Hap. leg.; Refln. Den. V. fr. kercükü; quoted only as a grammatical example. Xak. xii and like the phr. er kere-
külerli: 'the man put up a tent (ittaxađa . . . xibā) for himself and entered it' Kaš. III 205, 20; n.m.e.


'we long to see' (your lovely face) MI 10, 10: Bud. körüşep 'wishing to see' (the place where their son had died) Swv. 625, 4: Xak. x1 ol meni: körüşedi: 'he wished to meet me' (yalğını) Kağ. III 334 (körüşer, körüşemek); o.o. I 281, 8; III 285 (körse-): Kom. xiv körüşve- 'to wish to see' CCG; Gr. 155 (quoting).

Dis. GRL
D kırılıg P.N./A. fr. kırır, 'dirty, soiled'. S.i.s.m.l. in NE, NC, SW; others tend to use kır itself in this sense. Uyg. viii ff. Man. kırılq ayıq kilnč 'dirty sins' TT III 136: Bud. TT VIII E.48 (arit-); Swv. 135, 13 (ar-tak).


Dis. V. GRL-
D keril- (g-) Pass. f. of ker-; 'to be stretched', etc. S.i.s.m.l.g.; NW Kümik; SW Osm. gerıl-; Tkm. gerıl-. Uyg. viii ff. Civ. H II 8, 39 etc. (ürül-): Xak. x1 er kerilidi: 'the man yawned and stretched himself' (tat'a'ba (MS. tatıvabba) wa imadda); similarly one says uruk kerilidi: 'the cord (and other things like skin and hide) was stretched out' (imadda) Kağ. II 136 (kerülür, kerülemek); (of broadcide) kerilidi: 'was spread out' (busita) I 119, 5; a.o. I 523, 11: xiv Muh. (?) (in a list of illnesses, after 'fever') al-ra'da 'ague, shivering fits' kerilemek Rfp. 163 (com): Kom. xiv keril- 'to stretch oneself; to be crucified' CCG; Gr. 139 (quoting): Kip. xv al-tamattu' 'to stretch oneself' kerilemek Kağ. 61, 15.

D kırıl- (g-) Hap. leg.; Pass. f. of kır-; used only impersonally. Xak. x1 evke: kirildi: 'the house (etc.) was entered' (duxila ilä) Kağ. II 136 (körülür, körülmek).

D) körüll- (g-) Pass. f. of kör-; 'to be seen', etc. S.i.s.m.l.; SW Osm., Tkm. görül-. Uyg. viii ff. dırgo 'seen, looked after körölrıp TT VIII D.20: Xak. x1 körüllidi: ncn 'the thing was seen' (musla ilä) Kağ. II 136 (körülür, körümek).


D kirilen- Refl. Den. V. fr. kırılır; 'to be dirty and the like. S.i.s.m.l. Xak. x1 ton kirileni: 'the garment (etc.) was dirty' (soiled, darana) and one says köz kirileni: 'the eye was bleary' (gamađat) Kağ. II 252 (kirilenür, kirilenmek).

D kürilen- (g-) Refl. f. of küriles-, which survives in NE kürle- Koib. 'to sputter'; Tob. 'to babble' R II 1460 (Khak. kürilen- 'to shout at, abuse'); SW Osm., Tkm. gürile 'to chatter; (of jions, etc.) to roar'; (with gök)

'to thunder'. Some languages use körüll vẻ- gürülle- in the same sense. The word seems originally to have meant simply 'to make a loud noise', and may be a Den. V. fr. 1 kür in the sense of 'to shout like a warrior in battle'. Xak. x1 kök kürleendi: axedâti'el-sâmâ calab 'it thundered' Kağ. II 252 (no Aor. or Infin.).

Tris. GRL

Tris. V. GRL-
F kürile: In Atalay's Index to Kağ. is an error for körile:-

Dis. GRM
F kerem Hap. leg. (Xak.) x1 al-sarab 'an underground water channel' in the language of Upper and Lower China' (China proper and Chinese Turkistan) Kağ. I 398; no doubt foreign, perhaps Tokharian.

D kerim (g-) Hap. leg.; N.S.A. fr. ker-; lit. 'a single act of spreading out'. Cf. yâdi. Xak. x1 kerem al-qrâm (glossed manaqaz in a second hand) 'an embroidered curtain'; hence one says tasm kerimi: sitru'l-cıdır 'a wall covering' Kağ. I 398.

D kürüm (g-) N.S.A. fr. kör-; lit. 'a single act of seeing'; in the early period apparently 'examining the omens', or simply 'omen'. Survives in NE Sag. kürüm R II 1258; Khak. körım 'a view (e.g. a sea view); an opinion': NW Kar. L., T. körüm 'a vision' (in the night) R II 1258: SW gürüm Osm. 'a look, sight'; Tkm. 'appearance; experience, education'. Uyg. viii ff. Bud. kürüm körü yar-likazun 'let him deign to examine the omens' Hüen-ts. 32; a.o. do. 7 (körült-); ters körüm 'false omens' U II 76, 8-9 etc. (ters); TT IV 8, 74 etc. (töttür): Civ. kıröm körser 'if one examines the omens' TT VII 39, 1.

Tris. GRM
D körümcî (g-) N.Ag. fr. körüm; 'soothsayer'. Pec. to Uyg. Uyg. viii ff. Bud. bu migrante [gap] körümcî ol 'this Nirgrantha is a [?truthful] soothsayer' Hüen-ts. 18-19; körümcî yultzüz 'soothsayers and astrologers' TT VI 133; o.o. do. 264 (betkeç); 331 (törüct). 

D körümlüğ P.N./A. fr. körüm; n.o.a.b.
In the second quon. below it means simply 'belonging to omens'; in the first the meaning seems to be 'obedient, subject', or the like. Uyg. viii ff. Bud. (I have ventured to treat, and free from their grievous affictions all) siziye körümlüğ buñunuqzi karapben (in your realm and country) Swv. 603, 2, prob. 'your people and common people subject to you'; a.o. Hüen-ts. 1911-12 (çal-).
Tris. V. GRM-


Dis. GRN

VU kürin Hap. leg.; prob. a l.-w. Xak. əl kürin 'a basket' (al-şarinça) in which watermelons, cucumbers, etc. are transported Kaj. I 404.

D) körünç (ğ-) Dev. N. fr. körün-; n.o.a.b. Etymologically it should mean 'appearance' or the like, but in Xak. it seems to have a more active meaning. Uyg. vii ff. Bud. (when I, the monk Prahjādeva, had composed a poem about the divine Buddha's) rītīved körünç kilu yarlıkamısn 'desiring to bring about the appearance (or revelation?) of the Rgveda' Hili-en-ts. 1321-2: Xak. əl körünç al-gawomul- -nazzara ilā sāy 'a crowd of spectators at something' Kaj. III 373 (MS. köznık, but the entry follows the cross-heading -R- and precedes -Z-); a.o. I 167 (avv-).

Dis. V. GRN-

D) kirin- (ğ-) Refl. f. of kör-; n.o.a.b. Xak. əl suvda: (sic) kirinli: 'the man waded (xāda) in the water and washed himself in it'; and one says er evke: kirinli: 'the man pretended to enter (yadu) the house' Kaj. II 156 (körün- r, körünmek); suvka: (sic) kirin 'wash yourself' II 169, 9.

D) körün- (ğ-) Refl. f. of kör-; to be visible, to appear, to let oneself be seen'. S.i.a.m.lg.; NW Kumy, SW Osm., Tkm. görün-. Cf. közn-. Xak. əl ol beğče: köründi: 'he met (laqiva) the beg and saw him' (ra'āhu); and one says taq körünç: 'the mountain (etc.) appeared and became visible' (badā wa zahara); also used for anything which appears in the dark from a distance Kaj. II 157 (körün-r, körünmek); four o.o.: KB (I will tell the king) kayu kün körünğü 'on what date he will appear' 510; xiiν(?) At. körünmez budi 'his shape is not visible' 418; Tef. körün-/körün- 'to appear' 185-6: xiv Muh. zahara 48:run- Mel. 28, 13 (Rif. 112 belğer-); Çağ. xv ff. körün- (spitit) man'la namidur şudan 'to be seen, appear' Sem. 304v. 11 (quotsn.); Xwar. xe körün'me 'to be visible, to appear' Quh. 103; MN 20, etc.: Kom. xiv ditto CCI, CGG; Cr. 155 (quotsn.); Kip. xiv körün- tahayana 'to appear' Id. 80; Bul. 37v.; láha va bānah va rawā ditto körün- do. 79v. (and see közn-).

Tris. GRN

D körünçlük (ğ-) A.N. (Conc. N.) fr. körünç. Hap. leg.; the passage is discussed in TT I, p. 23, note 124 and the conclusion reached that the word means 'an instrument for making appearances', that is a state chariot or the like. Uyg. vii ff. Bud. Br[ahmajdati

ellînîn körünçlükî kayu erkl 'which do you suppose is King Brahmadatta's state chariot?' U II 22, 3-4; and see ona.

E kerinçsiz See tüzgerinçsiz.

Tris. V. GRN-

D körünçle- (ğ-) Den. V. fr. körünç; to display, make a show of (something); cf. körünçlik. N.o.a.b. Uyg. viii ff. Bud. (the princely suitors) öz öz körünçleğülük [gap] 'in order to display themselves' U II 22, 25: Civ. olurup körünçleğîl inçîe yüğürlük afirîq 'sit down and display the slim swift horses' TT I 124-5.

D köründür- (ğ-) Caus. f. of körün-; to cause to appear'. Survives in NE Tel. R II 1256. Xak. əl KB (go and summon him to me) tapuğka köründür- 'make him appear for service (to me)' 573.

Mon. V. GRN-

VU kürs- Hap. leg.; listed as a Mon. V. ending in two consonants. The reference to sa:- is incomprehensible unless it is intended to be to the Desid. V. Sift.-sa:-fes:- with the implication that the word is der. fr. ı kür. This is of course impossible; the mis-spelling of the Infin. may be consequend by itself. Xak. əl yig₂ qaqa: (error for kanka:) körü: the young man was full (imtala') of blood and fat', so that he radiated gaiety (abdā min nafšī'll-mucūn). The origin is that a vessel is filled with something, then after a short time (the contents) expand (intafaxa) until they exceed the limit of fullness (zāda 'an haddī' '-intilä'); for example, when it is mixed with a lot of yeast and put in a dish and almost fills it, and is then left for a short time, expands till it overflows the rim of the dish (kürsēr, kürsme:k—MS. kürsme:ek). The origin is their remark of (or to?) a gay, cheerful (al- baṭṭirul'-aṣir) man saadi; we have explained (bavamā) the meaning of it Kaj. III 420 (kürsēr, kürsme:k—MS. kürsme:ek, repeated).

Dis. GRN

D kirsiz Priv. N./A. fr. kır-; 'stainless, undefiled'. N.o.a.b. Uyg. vii ff. Bud. Sanskrit viraʒasatra' in the doctrine of stainless virtue' kirsiznī nomoṭa: TT VIII A.20; kirsiz (spelt kīḥsiz) āriq kık kalki 'the undefiled pure sky' U II 37, 53; o.o. do. 37, 60-3 (tapçasız); TT V 8, 52.

Dis. V. GRN-

D körse:- (ğ-) Desid. f. of kör-; n.o.a.b. Cf. körüşe:-. Xak. əl men anı: körse:dim 'I wished to meet him (laqiv'alum); originally körüşedim; this is the rule in the case of the lateral letters (hurufu'll-gallqa) that for the Desid. f. you add -şi- to the root of the V. Kaj. III 285 (körse: körse:me:k); Kip. xiv körse: talaha şahmata'-'cimā to seek the pleasure of sexual intercourse' I. 81 (it is possible that this is a mis-spelling of kürs-).
**Dis. V. GRŞ-**

D **keriş** (ğ-.) Dev. N. (notoning mutual action) fr. ker-; lit. 'pulling one another'. Survives, meaning 'quarrel' as keriş in NE Tel. R II 1906; NC Kir., and keris in NC Kx.; NW Kx. Uyğ. viii ff. Bud. U III 58, 5 (i) (tütüş): Civ. TT I 48, etc. (tütüş): Xak. xi keriş kâhi'lu-l-faras 'the withers of a horse' (prov.): keriş al-muqāwama fe'il-muqada 'resistance in a quarrel'; (keriş and kirş follow here): keriş al-muqada; one says ne ISIL keriş 'why did you quarrel?' Kaş. I 370 (the last entry, misplaced and with an irrelevant quoit., looks like a later addition to the text): KB (few people love a man who does not love many) keriş telimrek ereji az ol 'a man who has many quarrels has little happiness' 2150: Oğuz xi keriş ra's kull cabal yuq'ad 'alayhi 'the summit of any mountain that is climbed' Kaş. I 370: Kom. xiv 'keriş keriş' CCG; Gr.: Kip. xv keriş al-râbiya 'a hill' Id. 81.

**kirş** Preliminary note. There is a clear phonetic and semantic difference between the two words of this form; I kirş 'entry' is giris in SW Osm., Tkm.; 2 kirş 'bowstring' is kirş in those languages.

D I **kirş** (ğ-) Dev. N. fr. kir-; 'entry, way in; incomings, revenue'. Contrast cîk 'expulsion', S.i.m.m.l.g. Xak. x1 kirş al-daxl 'entry', and it is 'what comes in (daxala) from a man's property' (or trade, day'a) Kaş. I 370: KB kirşcê körê sen cîk kirş 'need regulate your expenditure by looking at your revenue' 1325; (it is the account books that regulate all the affairs of the realm) bitiğin tutar el kirşin têtik 'the shrewd man controls the revenue of the realm by the books' 2707; a.o. 5913 (cÎk): xiv Muh. al-daxl kirş Rif. 151 (only): Çağ. xv ff. girîş (spelt; 'with ğ-') mazdal 'entrance, way in' (quotn.); duxîl 'the act of entering' (quotn.) San. 313v. 10.

2 kirş 'bowstring'; with some extended meanings like 'cord; the joint (of a roof)'. S.i.a.m.l.g.; Çuv. xîrîl Ash. XVI 133. Uyğ. viii ff. Man. ya kîrislerin 'their bowstrings' TT IX 79: Civ. kirişke bir bakir bêtirm 'I gave one copper coin for a bowstring' USp. 50, 3: Xak. x1 kirş waratūr-l-gavas 'bowstring' Kaş. I 370; three o.o.: xiv Muh. al-watar kirş Mel. 71, 6; Rif. 173 (MS. kîris:): Çağ. xv ff. kirş (spelt) 'a piece of gut (rüda) which they dry and spin like a cord'; and, metaph., 'bownstring' (çilla-ı kâmûni) San. 313v. 9 (quotn.): Xwar. xiv kirş 'bowstring' Qut 98: Kip. xiii al-watar kirş Hou. 13, 16: xiv kirş al-watar; and kirş is also a member of a person's team (hizb) in a competition for shooting, racing, polo, or the like; one says bu kîrishim dur 'this is my partner' (rafîşt) Id. 81 (in the second sense this looks more like a metaphor. use of I kirş).

D **körüş** (ğ-) Dev. N. fr. kör-. S.i.m.m.l.g. with a rather wide range of meanings, 'look, glance; sight, eyesight; appearance; someone one often sees'; SW Osm. görüş. Xak. x1 körüş al-munâsara bi-l-ilâh 'a meeting face to face, but not a conversation' Kaş. I 370: Xwar. x11 körüş 'look, glance' 'Ali 18, 56.

**VU kürse-k** Hap. leg.; prob. a l.-w. Xak. x1 kürse-k the name of a foodstuff (ja'âm) made as follows: millet flour (lubâbû'l-duxîn) is boiled in water or milk, then butter (al-sannn) is put on it and it is eaten Kaş. I 478.

**körşen** 'white lead' used as a cosmetic; syn. w. opo; survives only? in NW Kaş. körşen. Xak. x1 körşen al-isîfidâ 'white lead' Kaş. I 437; a.o. II 353 (yafarat-): xiv Muh. (under 'perfumery') isîfidâ körşen Mel. 63, 15; Rif. 162: Çağ. xv ff. körşen 'liquid white' (safid âb) which women smear on their faces San. 313v. 7: Kip. xiii (under 'women's adornments') al-isîfidâ which they put on their faces before the rouge körşen (sic) Hou. 18, 5; xv isîfidâ körşen (topa) Tuh. 4b. 13.

**Dis. V. GRŞ-**

D **keriş** (ğ-) Recip. f. of ker.; usually 'to pull one another; to quarrel'. S.i.a.m.l.g. except SE; SW Tkm. gîris- 'to help to spread out' (e.g. a carpet). Uyğ. viii ff. Bud. U III 81, 1 (tutuş-îtütüş-): Xak. x1 o manşa: yip kîrşidî: 'he helped me to stretch (fi madd the cord) (etc.); also used for competing (kerişür, kîrşîmek); and one says ol annî birle: kîrşidî: nûsâ'ahu fi şay 'he contended with him about something'; and one says ol annî birle: kîrşidî: sâ'ara huwa nûsâ'ahu he quarrelled and contended with him' Kaş. II 98 (kîrishür, kîrismek); o.o. I 370 (keriş); II 115, 5: Kip. xv kîris-îndâshu fa.ta-îndâshu 'to thwart (someone); to contend stubbornly with another' Id. 81.

D **kîris-** (ğ-) Co-op. f. of kir-; s.i.m.m.l.g. with meanings like 'to penetrate; to intervene; to meddle, interfere; to undertake, set about (a task)' which have very little Co-op. connotation; SW Osm. gîris-; Tkm. gîris-. Xak. x1 ol menînî birle 'ska: kîrisi: 'he competed with me in going into the matter' (fi'il-duxül fi'il-amr, etc.) Kaş. II 99 (kîrisür, kîrismek): Çağ. xv ff. girîş- (-dl, 'with ğ-', etc.) 'bir birine girîş-ı, herhem ol- 'to be mixed together'; but it is usually used with a preceding V., e.g. kîla girîş- eyelemeye basla 'to begin to do', meaning ibîda 'to begin' Vel. 357 (in a second entry w. quotn. it is given the second meaning and spelt with k-'); kîris- dâxîl 'sudan' 'to enter'; and, metaphor., in combination w. a V. âğas kardan 'to begin' San. 313r. 9 (quotns.): Kip. xv kîris- dâxala 'to enter upon' Id. 81.

D **küres-** Co-op. f. of küiri- (sic, q.v.); 'to shovel together'. In this sense, noted only in Kaş., it must, like küîri-, always have had an initial k-. But in the sense of 'to wrestle', in which it s.i.a.m.l.g., there are NW and SW
forms with initial г-, NW Kk. гüreso:- SW Osm. гюресо:- Tkm. гюресо.- In this sense, therefore, it seems to be the Recip. f. of (2) *küre:- (г-). Xak. xi ol maqa: kar Küreşli: 'he helped me to shovel (fi carf) the snow' (etc.); also used for 'to compete' Kaş. II 99 (küreşür, küreşmek); o.o.o., kuz birle: küreşme: 'do not wrestle with a virgin' (lā tuṣārī i-ladrā; she will be stronger than you and will beat you). I 474, 6; cериг tutup küreşli: hayyaca kullī hāri māhmin hāb taw tāqītālā; 'they both stirred up war and fought one another' II 97, 15: KB (if you rebel against fortune) kadğun küres... prepare to wrestle with adversary' 681; o.o. 2249, 2360: Çağ. xv ff. гюресо (spelt, 'with г') kuşṭi giristan 'to wrestle' San. 304v. 20: Xwar. xiv küres- ditto Qutb 108: Kip. xiv 31 a'raa küres- Hou. 41, 13: xv ditto İd. 80; Bul. 55v.: xv ditto Tuh. 22b. 12.

1) Küriş (г-) Recip. f. of kör: 'to see one another; to meet', and the like. S.i.a.m.l.g.; NW Kümeyk: SW Osm., Tkm. Gürüs-; Türkü vii ff. kop enen tükel Kürişmiş 'they all met one another (again) safe and sound' IrkB 15: Uyg. viii ff. Bud. kaçan Kumari elğin xan birle Kürişşersiz 'when you meet King Kumāra' Htiens-ts. 78-g; o.o. PP 76, 3 (ékki,kle,-); Civ. künli aylı Kürişdī 'the sun and the moon met' (or looked at one another) TT I 93; miğ bança irak barmış Küşi Kürişgeysiz 'you will meet people who have gone enormous distances' I/II 30, 7-8: Xak. xi ol menin Kürişle: Kürişdi: nazarani bil-l'āhn 'you met me face to face'; also used of any things when they see one another (taraa) Kaş. II 99 (küreşür, küreşmek): KB Kürişmèz yağlar 'enemies that do not see one another' 145: xiv Muh. (?) al-alqad 'to meet' Kürişmek Rif. 121 (only, MS. köşmek, unvocalized): Çağ. xv ff. Küriş- (spelt) 'to see (didan) one another; to meet' (mulāqāt kardan) San. 304v. 16 (quotns.): Xwar. xiv ditto MN 19: Kip. xiv Küriş-şifahahun 'to shake hands with someone'; the -ş- forms a Recip., and the word was taken to mean 'to shake hands with' instead of 'to see one another' (nazarahun; MS. in error nazarahin) Id. 81.

Tris. GRŞ-

Tris. V. GRŞ-
1) Kirşenlen- Refl. Den. V. fr. kiršen; survives in NW Kaş. kiršenlen-. Xak. xi ura-güt kiršenlenli: 'the woman anointed (talat) her face with white lead' (al-isfīdār) Kaş. II 278 (kiršenlenür, kiršenlenmek).

Dis. GRY
?F kere- 'razor'; prob. an Indo-European l.-w., cf. Greek kerí 'to shave'. N.o.a.b.; cf. yüllği: All modern languages seem to use l.-w.s for 'razor'. Oğuz xi (after yüllği; q.v.) the Oğuz do not know this word and call 'razor' (al-mūda) kerey Kaş. III 174; n.m.e.: xiv Muh. (?) al-mūda gery (g-marked) Rif. 160 (only); Xwar. xiv kerey 'razor' Nahec. 383, 1-7: Tkm. xv mūsa kerey (Kip. yüllü-wūc) Tuh. 34a. 12.

Mon. GS
kes pec. to Kaş.; homophonous w. kes-, q.v. Cf. kesek. Xak. xi kes 'a piece' (al-qit'a) of anything; one says bir kes etmek 'a piece of bread': kes al-nubla, that is 'a small stone (al-madara) with which one cleans oneself' (i.e. after passing water) Kaş. I 329.

Kis Hap. leg.; see kisi: Xak. xi kis 'wife' (al-zawca); hence one says anıg kisi: (MS. hissi) 'his wife'; and some of them use it ma'al-idāfa (i.e. kisi); one says ol kisi: (MS. hissi) aldi: 'he married (xaftaba) a wife' Kaş. I 329.

Mon. V. GS-
kes 'to cut, cut off', and the like. S.i.a.m.l.g.; NW Kümeyk alone has şes-. The resemblance to Tokharian B kās- 'to cut' is a coincidence? Cf. kes. Türkü vii ff. IrkB 8 (kilč): Uyg. viii ff. Bud. kilçe üzce kesmenen 'I cut with a sword' U II 61, 17; o.o. do. 78, 1 (tel-); Htiens-ts. 316: Civ. edği Küsil yolun kese katikanur 'they strive to cut the good men's road' TT I 28; in TT VII 36 about omens to be drawn from mice 'biting' various things the word normally used is isir-, but in lines 2 and 12 kes-; in USp. 22, a long petition, the prh. kalan kes- 'to collect (or deduct) a particular kind of tax' constantly occurs; a.o. H I 122 (öpl): Xak. xi ol yığças keseli 'he cut (qata'a) the piece of wood' (etc.) Kaş. II 11 (keser, kesmek; prov.); four o.o.o. KB başım kesmesini keseyin tilm 'I will cut off my tongue, so that they may not cut off my head' 166; o.o. 144 (qoq), 363, 810 (buç-), 4262 (xil?): Aš. anıg caına kese 'cutting short his answer' 290; o.o. 324 (örtet-); Tef. kes- 'to cut, cut off', etc. 174 (common): xiv Muh. qa'a kes- Mel. 9, 4-8; 30, 5; Rif. 81, 114; a.o.a.: Çağ. xv ff. kes- (etc.) kes- Vel. 69; kēs- horidan 'to cut' San. 314r. 24 (quotns.): Xwar. xiii kes- 'to cut, cut off' 'Ali 31: xii(?) ditto Qış. 40, etc.: xiv ditto Qutb 95; kes- MN 343: Kom. xiv ditto CCG; Gr.: Kip. xii qata'a kes- Hou. 35, 14: xiv ditto İd. 82; qata'a va zabara 'to prune' kes- Bul. 72r.: xv qata'a kes- Kaş. 9, 6; 74, 10; (and iz-) Tuh. 30a. 10; cabba 'to cut off' do. 12a. 12.

*Kös- See köşgük, kösül-, kösün, kösür-: kös- 'to be angry, offended; to suck', and the like. Survives only (?) in SW Az., Osm. kös-. Oğuz xi ol andim küsledi: 'ataba alayhi va a'rađa 'anhu 'he was angry with him and avoided him' Kaş. II 12 (kisér, kusmek: (KB) küsermen yigitlikke 363 might mean
'I am angry with youth'(now that I am getting old), but, as this V. is Oğuz, it is more likely to mean 'I long for youth' (i.e. to be young again), see küsü-: xiv Muh. ğadaba 'to be angry' (with someone) küs- Mel. 9, 8; 29, 9; Rüf. 81, (112 öpkele-); al-ğadab küsemek 120 (only): Çağ. xv ff. kis- qahr kardan 'to conquer' San. 306v. 12 (this translation seems to be more no a guess at the meaning of the V. in a verse by Sultan Husayn Mirzâ): Kip. xiii harida 'to be angry (with someone)' küs- Hou. 35, 14; xiv ditto Id. 82: xv iştâza ditto küs- Kav. 9, 6; ğadaba küs- do. 76, 12; harida küs- Tuh. 13b. 5.

Dis. GSE
kısı: 'wife'; cf. kıs; kılıslı: is the older and prob. the original form. Owing to the ambiguity of the Runic and Uyg. scripts and the nearness of meaning of the two words kılıslı: has frequently been transcribed (being much the commoner word) where kılıslı was really intended. The latter should almost certainly be written at any rate in the passages below. There is strong evidence that later the word actually became kılıslı; see that word. N.o.a.b. Türkü vii ix. 5 (bulun), 22: vii viii ff. (a gambler) oğlanım kılısları tutuğ urupan 'putting up his children and wife as a stake' Insk. 29: Uyg. viii vii. Bud. ol yeme Sênî ernenı Rağagayını atlıg kılıslı: 'that man Sêna's wife called Rağagayini' U III 81, 2-3; kılıslı oğul 'wife and child' Siri. 54, 14; a.o. TT X 499 (teğliq): Civ. oğulıp kılıslı: 'your children and wives' TT I 154; a word consistently read kılıslı: is very common in USp., in most cases this is correct, but in the following passages kılıslı is likelier. Kutilug atlıg xatîn kılıslı: 'a lady wife named Kutluq' 16, 4; (if I die before I repay the debt) kılıslı: 'my wife' (will repay it) 18, 7; a.o. 28, 4 (bitlîq): O. Kır. xx ff. kudat kılıslıne: (instead of the usual kuncı:ya:mu:ya: 'to my wife in the women's apartments' Mal. 18, 3, xk. x Kaj. I 329 (kılıslı:); 332 (3 tok.; n.m.c.: KB Chap. 72 (4475 ff.) gives advice on choosing a 'wife', evliq in the title and 4475, kılıslı in 4479 ff.

Dis. GSE

III 265 (küse:r, küse:mek): KB lki 8z körüşmek tilise küsep 'if we two wish to see one another' 3698; o.o. 363 (ıkün-; küs-), 838, 6301; Kusemş P. N. 502: xiiii (?). At. eren xayarı şarri küsep keçmez ol a man's good and bad qualities do not pass away because he wishes them to' 373: Xwar. xiv küse- 'to wish' Qutb 108: Kom. xiv 'a wish' küsemek CCG; Gr.: Kip. xiii iptiqa minal-ı-sawq 'to long for' küse- Hou. 37, 20: xiv küse- arada mumâlâlatahu fi fi'lî-xayar 'to wish to resemble someone in doing good' Id. 82: Osm. xv küse- 'to desire (something Dat.)' in one text TTS II 660.

Dis. GSB

*kesbe: See E çatı:ba.

Dis. GSB

F kestern Nap. leg.; prob. a l.-w., cf. Tokhari B kösterner 'night'. Cf. sanbuyu. Xak. xı kestern 'an entertainment with drinks (diyağa ... li-pur) which a man gives to visitors at night (laya:na) other than a formal banquet' (mîn ǧayar ma'dâba) Kaj. I 485.

F kester Nap. leg.; no doubt a l.-w., Iranian or Tokhari? Uç (the language of) xı kester al-xasaf 'earthware' Kaj. I 457.

Dis. V. GSD-
D kestür- Caus. f. of kes-; s.i.a.m.l.g. Xak. xı ol achar yiçaq kestürdli: he gave him the task of cutting (kallafahu 'alâ qat') the piece of wood' Kaj. II 105 (kestürür, kestür- mek): Çağ. xv ff. kestitür- Caus. f.: burândidan (MS., in error, burândi:dan) 'to order to cut' San. 314v. 9.

Dis. GSB

D kesek (kese:k) Dev. N. fr. kes-; 'a piece (cut off from something)'; s.i.a.m.l.g., usually for 'a lump; a clod of earth', and even 'mud brick'. To be distinguished fr. kesük Pass. Dev. N./A. 'cut, cut off', and the like, not noted in the earliest period, but see kesükşür; for convenience early occurrences of this word are also noted below. See Daerfer III 1634. Cf. kes. Xak. xı kesek al-qı:qa 'a piece of something; one says bir kesek ötmek: a piece of bread' Kaj. I 391; (as an example of suffixed -k) the word for al-qı:qa minal-ı-sawq kesek neç taken fr. kesel: qa:ta:la I 14, 15; xiii (?). Tef. kesek 'a piece' 175—abtar 'boab-tailed' kuryuuki kesék 176: xiv Muh. (? al-madar 'clod' kesek: Rif. 178 (only)—bîlâ wallad 'childless' kesük (either 'eunuch', or an abbreviation of kuryuuki kesük (Tef.) which had this metaphor. meaning) 143 (only): Çağ. xv ff. kese:k ('with k- -k') kirpiq 'mud brick' Vel. 358; kese:k kuhlîx 'clod, mud brick' San. 314v. 23 (quoten).—kesük burida 'cut, cut off' 314v. 29 (quoten).—Xwar. xiv kesek 'a clod' Qutb 95: Kom. xiv 'a piece (of bread)' kese CCG; Gr. (perhaps belongs to kes): Kip. xiiii al-qı:qa minal-ı-lahm 'a piece of meat' kese et Hou. 15, 16—xvi kesük al-xâdimi:l-ümâsâ
a castrated servant, eunuch' *Id.* 82: Osm. xiv ff. kesek (1) xiv and xv 'a piece'; (2) 'a clad'; c.i.a.p. *TTS* I 448; II 618; III 438; IV 501—xvIII kesik para 'clipped money' II 618.

küskü: 'rat; mouse'. Survives in NE Kaş, Koİb., Kürer., Sah. küskü; Tob., Tılıös küskü *R* II 1501; Khak., Tuv. küskü; *R* translates it 'rat', but in the last two languages it means 'mouse' and 'rat' is *uluğ küskü*. See *Doerfer* III 1636. Cf. siçga:n. Uyg. viii ff. Ciiv. küskü is the first name in the 12-year animal cycle in *USp.* and *TT VII*, but siçga:n is used in one or two texts in *TT VII* and *VIII* and almost all later authorities.

D kesgüç Hap. leg.; Dev. N. (N.I.); lit. 'a cutting object'; as a dog-collar, prob. one fitted with spikes. Xak. xı kesgüç al-saadır 'an iron dog-collar' *Kaş* II 289.

VU(D) kösüğ prima facie a Dev. N. in -güc; not connected semantically w. küs- or küse:- but perhaps w. *kös-; al-xayal means both 'mirage' and 'scarcecrow'. Cf. oyık. Xak. xı kösük *'a scarcecrow' (al-xayal) which is set up in vegetable gardens and vineyards to guard against the evil eye; also in the prov. (you can catch a lion by a trick) küssüm kösük tutma:s 'but you cannot catch a mirage (al-xayal) by force' *Kaş* II 289.

Tris. GSG

D küseğdçi: Hap. leg.; N.Ag. fr. *küseğ N./A.S. fr. küse:-. Xak. xı emîlgî urağut küseğdçi: bolur: 'a nursing mother comes to long for food (mustahiya li-ta'âmm) and they give her what suits her' *Kaş* I 153, 14; n.m.e.

D kesüksüz Priv. N./A. fr. kesük (see kesek); 'uninterrupted' and the like. N.o.a.b. Xak. xı KB 31 (ülâm): Xwar. xiv kesüksiz uluşu 'uninterrupted and continuous' *Qurb 95.

Dis. V. GSL

D kesil- Pass. f. of kes-. 'to be cut, cut off, severed', and the like. S.i.a.m.l.g. Uyg. viii ff. Bud. (all the nerves of the elephant’s tusks were) üzzülüp kesilip ‘torn apart and severed’ *U* III 60, 5; same Hend. *Swv.* 61, 10 and 17—18: Xak. xı kesilidi: nej: ‘the thing was cut’ *(inqata’a) Kaş* II 136 (kesilîr, kesilime:); a.o. I 339 (ttin), 523; KB kesilid sözüm ‘my speech has been cut off’ (i.e. is ended) 33; o.o. 227, 404, etc.; xiiII(?) Tef. kesil-kesil- ‘to be cut off’ etc. 175; xiv Muh. inqata’a kesil-Mel. 23, 9; Rif. 104: Caq. xv ff. kesil- (spelt) burida *judan ‘to be cut’ San. 314v. 7 (quotn.): Xwar. xiv kesil- ‘to be cut (off)’ *Qurb 95: Kip. xiv inqata’a kesil: Bul. 33v.: xv ditto *Kav.* 77, 5; *Tuh.* 60a. 3: Osm. xv ff. kesil- ‘to be cut off, separated’, etc.; c.i.a.p. *TTS* I 449; II 618; III 438; IV 502.

(D) kösül- Pass. f. of *kös-; although the word is treated as a Trans. V. in Xak., Xwar., and Kom., it seems likely that it was originally a Pass., meaning ‘(of the legs) to be stretched out’. NC Kzx. kösöl-/kösül- *R* II 1294—5; kösül-, *MM* 227, is an Intrans. meaning ‘to stretch oneself out’ (hence, R., ‘to die’). Cf. kösür-. Xak. xı er aðak kösülî: ‘the man stretched out (basata) his legs’ *Kaş* II 137 (kösülür, kösülme:; prov., yoğurkanda: artuk aðak kösülle: uşülür: ‘if the legs are stretched (muddat) beyond the blanket, they get cold’). Xwar. xıv kilmüge köre kösül ayakını ‘stretch your legs as far as your blanket allows’ *Qurb 103: Korn. xıv ayak kösü💡il GCG; Gr.: Osm. xiv and xv kösül- ‘to stretch oneself, be stretched out’; in several texts *TTS* I 492; II 661; III 483 (a Caus. f. kösül- ‘to stretch out’ is also noted).

D kesle-: Hap. leg.; Den. V. fr. kes. Xak. xı ol ittig kesleli:d: laqa’a’l-halb bi-madara ‘he pelted the dog with clods of earth’ *Kaş* III 300 (kesler, kesleme:).

D keslin- Refl. f. of kesil- and syn. w. it. N.o.a.b. Xak. xı keslinîdîl: nej: ‘the thing was cut’ *(inqata’a) Kaş* II 253 (keslinîr, keslinmek); a.o. I 352, 13: xiiII(?) Tef. keslin- ‘to be cut off’ 176.

D kesliş- Hap. leg.; Recip. f. of kesil- with a specialized connotation. Xak. xı keslişîdîl: nej: inqata’a ærâbîl-ʃa’ay wa‘nfasala æczâhû ‘the thing was cut into pieces and the parts of it were separated’ *Kaş* II 224 (keslişîr, keslişme:).

Tris. GSL

?F keslinçî: ‘lizard’; cf. keler. Although this word is morphologically a Dev. N. in -çî: fr. kesil-, it is fairly certain that this is illustrous and that the word is an attempt to give a Turkish form to some foreign word. Apart fr. the medieval words listed below, the following modern words for ‘lizard’ seem to be other forms of such a foreign word: NE Alt., Leb., Şor kesleken; Koib., Sah. kesleken; Tav. kesleken: SC Uzb. kâltakesek: NW Kk. kesirtke/ keskeldek; Kumyk keserta; Nog. keser-: Xak. xı keslinçî: al-waşqa’ ‘a large lizard; gecko’ *Kaş* III 242: Xwar. xiv keslen ditto *Qurb 95: Kip. xiiIII al-hirdawon al-waşîlîya ‘lizard’ (Hend.) kelte: *Hou.* 11, 18: xiv keseltki: al-waşîlîya *wa-l-waşîq* 82; *Bul.* 11, 4: xv waşîlîya keseltki Tuh. 19b. 1 (there seems to be a good deal of confusion about the Ar. terminology of these animals and different dictis. translate the same word by different words including ‘chameleon, salamander, Stellion’).

Dis. GSM

D kesme: Pass. Dev. N./A. fr. kes-; originally ‘cut, cut up, cut off’; with various extended meanings. Survives in SW Osm. as a normal N.Ac., also ‘shers; Turkish delight; a broad
TRIS. GSR

D küsençlig Dev. N./A. fr. küsen; 'desirable', and the like. N.o.a.b. Uyg. viii ff. Man. küsençlig mepker [gap] 'desirable joys' TT III 123; (His Majesty, our lovely) küsençlig adnciç 'desirable, exceptional' (brilliant king) M III 35, 22; Bud. küsençlig ıduk Tuštattaki orduşua 'to his desirable holy palace in the Tušita (heaven)' USp. 43, 8; küsençlig is a component in a royal title in Pfahl. 6, 2.


TRIS. GSM

D kesmelig P.N./A. fr. kesme; survives in SW Osm. with various meanings derived fr. those of kesme. Uyg. viii ff. Bud. kesmelig et 'meat for cutting up' U III 65, 10 (i).

TRIS. V. GSM-


DIS. GSN

VU küsün used only in the Hend. küc küsün and so presumably more or less syn.

w. küç, 'strength, power', or the like. Not connected semantically w. küs- or küse-; but possibly an Intrans. Dev. N. fr. *köś with some such meaning as 'stretching or exerting oneself'. Pec. to Uyg., where it is fairly common. Uyg. viii ff. Bud. bu dara-
ninşı küc küsün işe 'by the power (Hend.) of this dhāran' U II 36, 39-40; (who gave you) bu balıkka kirgülük küc küsün 'authority (Hend.) to enter this city?' U IV 8, 28;

Çaştanlı ılgınç küc küsünin 'the might of King Çaştan' da. 10, 51; o.o. TT VII 40, 14-15; X 127, 202, 247; Hüen-is. 317; 2071-2.

D küsenç Dev. N. fr. küsen- Refl. f. of küse- not noted before xiv; 'desire, wish; something desired'. Survives in NW Kar. L. R II 1500. Uyg. viii ff. Man. (my lovely, good Godl my famous one) küsünčin (so read) 'my heart's desire' M II 8, 17; Chr. üç tördig küsün (so read) 'three kinds of desirable things' (gold, myrrh, and frankincense) U I 6, 14; Kom. xiv 'desire, longing' küsenç CCG; Gr.

DIS. V. GSM-

D kesin- Refl. f. of kes; - survives at any rate in SW Osm. kesin 'to cut out (clothes) for oneself'. Xak. xı ol özize: et kesindı: he cut off (iqat'a) a piece of meat (etc.) for himself' Kaş. II 157 (kesinür, kesinmek); Kip. xv iqat'a 'to be cut' (üzün-) kesin-

Tuh. 6b. 6.

TRIS. GSR

D küsür- Pass. Dev. N./A. fr. küsür-; Hap. leg., but there is a Kom. xiv V. küsürkle- 'to hobble' (a horse) CCG; Gr.; perhaps connected etymologically w. the syn. words SW Osm. köstek; Tkm. kössek, but a Dev. Suff.-tek is not well attested. Xak. xı kösürük tuaş:ğ şıkal yaḍan'ıftaras 'a hobble for (fastening) two of a horse's legs' Kaş. I 422.

DIS. V. GSR-

D kösür- Hap. leg., but cf. kösrük; syn. w. köse-; primafacies Caus. f. of *köś-. Xak. xı ol atüg kösürd: he hobbled (ashoka) two of the horse's legs' Kaş. II 78 (kösürür, kösür-

mek).

TRIS. GSR

VUD kösürgü: 'a leather bag', occurs four times in Kaş; in the main entry spell kısır gü; elsewhere the first syllable is unvocalized, and in I 358 it is mis-spelt kıslü; but it can be
explained etymologically as a Den. V. fr. kösür- in the sense of something of which the neck is tied with a string. Xak. xi kösürğü: al-cirad 'a leather bag' Çağ. I 490; o.o. I 358 (sanac) (84 yen). VU kösürğe/köserge: a 'mole'; both Hap. leg.; an old animal name ending in -ge/-ken. There is no widely distributed word for 'mole' in Turkish, see Shcherbak, p. 151; the phonetic resemblance of SW Az., Osm. köstebek is prob. fortuitous. Cf. köszüz. Xak. xi kösürğe: a 'kind of field-mouse' (al-cirad—MS. al-cirad) Çağ. I 490; kösürge'n: a 'kind of mole' (al-xulh) I 522.

Dls. GSŞ
D küsüş 'wish, desire'; Dev. N./A. fr. küse-. N.o.a.b. Uyğ. viii ff. Man.-A. M I 28, 21-2 (ağır): Man. TT IX 116 (kana-): Bud. küsüş; common; Sanskrit icchā 'wishes, küshiesleri TT VIII E.2; (I have written this) Ütret Mama küsüşle 'in accordance with the wishes of Ütret Mama' U I 15, 2; o.o. do. 31, 4-5 (küse-); PP 14, 5 etc.; Kuan. 223; TT V 24, 54 (kana-); do. 68 (umunç); VII 40, 70 etc.; VIII F.11; X 385, etc.: Civ. TT I 115 (kana-); VII 27, 14 etc.: Xak. xi KB küsüş; common; sometimes meaning 'wish, desire', e.g. (if a man has wisdom) bulur er küsüş 'he achieves his desires' 160; o.o. 44, etc.—but in most cases it seems rather to mean 'desirable, precious, rare', and the like, e.g. (men without understanding are numerous) ukušul küsüş 'those with understanding rare' 199; o.o. 207, 361, 1030, 1105, 1155 (tüzünlüklä), 1725, 5161.

Dls. V. GSŞ-
D kesiş- Co-op. f. of kes-; s.i.a.m.l.g. except SE (?) usually for 'to help to cut', or as a Recip. 'to intersect', but w. some extended meanings, esp. in SW Osm. where it also means 'to conclude (an agreement), to settle (an account), to draw (a game)', etc. Uyğ. viii ff. Civ. kesiş- occurs in several commercial docs. in such phr. as yüz yastukka keşitätimiz 'we have settled for a price of 100 yastuks' UŞp. 62, 5-6; o.o. 107, 5, 108, 6; 109, 5; 110, 5; 116, 11 (üzuş): Xak. xi ol maşa: yıça kesişlidi: 'he helped me to cut (fi qat) 'the pieces of wood' (etc.); also used for competing Çağ. II 101 (keşitur, keşirmekl): Çağ. xv ff. keşis- (spelt) Co-op. f.; bâ-ham buridan wa qit'a qit'a kardan 'to cut, or cut in pieces, together' San. 314v. 5 (quotn.).

D küseş- Hap. leg.; Co-op. f. of küse-; Xak. xi eren kamuç tavra küseşli: 'the men all wished (tamamla) for wealth'; also used when they boast to one another about wealth (tafiavari bit-mal) Çağ. II 101 (küseşür, küseşmek).

Tris. GSŞ
D küsüşlüğ P.N./A. fr. küsüş; n.o.a.b. Uyğ. viii ff. Man. bu kuluç künü küsüşlüğ teginür ertimiz 'we ventured to desire this auspicious day' M III 34, 13-14: Bud. nom küsüşlüg tunerlar 'mortals who desire the (true) doctrine' TT V, p. 33, note B 90, 4; in some contexts it is the P.N./A. of küsüş as a translation of Sanskrit āhāma 'desire', e.g. küsüşlüğ.Fl ağış turf yéri kamarudavalo 'the heavenly land of desire and form' U III 46, 6-7; küsüşlüğ Fl ağış yerinçü kamarudavalo TTX 141.


Mon. GŞ
këş: a quiver'; the closed -é- is well established by the O. Kır. and other spellings. Survives only (?) in NW Kar. L, T. R II 1180; l.-w. in Pe., Doerfer III 1697. Other modern languages use either phr. like 'arrow case' or forms of Mong. saγadakṣa'adak. O. Kır. ix ff. altunmığ (sic) këş bëhlime: bantim 'I have bound the golden quiver round my waist' Mal. 3, 2; ditto (with minor changes) do. 10, 5; altun këş aγrildim (sic?) 'I have parted from my golden quiver' do. 25, 3: Xak. xi këş biₐ-l-imäla 'with -é-' (i.e. in contrast to kliš which precedes it) al-kinäna 'quiver'; the Oguz and their Kip. kinsmen do not know this word Çağ. III 126; 8 o.o.: xiv Muh. al-c'a 'quiver' këş Mel. 5, 15; Rif. 76 (quoted as a word in which yä' represents -é- in contrast to kliš in which it represents -i-): Xwar. xiv këş 'quiver' Qub 97: Kom. xiv 'quiver' këş CGG; Gr.: Kip. xv kinäna këş Tuh. 31a. 2.

kliš: 'sable', both the animal and its skin; s.im.m.l.g.; l.-w. in Pe., but not an Uralian or Indo-European l.-w., see Doerfer III 1698. Türkü vii II N 11-12; S 12 (teyl): Xak. xi kliš al-sammür 'sable'; and its tail: is called kliš kudruki: Çağ. III 126 K1 3836 (örle-): 4425 ( RTC), 5367 etc. (teyl): xiv Muh. al-sammür kliš Mel. 5, 14; Rif. 76 (see këš): 174 etc. (only): Çağ. xv ff. kliš sammxür; in Mong. bulxun (bulxun) in Haemisch 22) San. 314v. 11 (quotn.): Xwar. xiii (?) kliš 'sable' Qög. 13: xiv ditto Qub. 99: Kom. xiv ditto CCI; Gr.: Kip. xiv kliš al-sammür Id. 83: xiv ditto Tuh. 19a. 11.

Dis. GŞE
kliš: 'man, person, human being', without distinction of sex, often in contrast to animals and supernatural beings. In Runic and Uyğ. script indistinguishable fr. kliš; q.v. S.i.a.m.l.g. as kliš or the like; NW Kumyk alone gilš. Türkül vii kliš: is fairly common, e.g. edgüg: ilgilg edgüg: alıp kliš 'good wise people, good tough people' I 6, II N 4; bir kliš: yavgilas 'if one individual misbehaves' do.; vii ff. kliš: is common in IrkB, e.g. elk: alyığ kliš: oğlan 'a human child of two months' 2; (heaven heard it above) asrā kliš: bilti: 'mankind knew of it below' 54: Man. elk ağağlıg kliške 'to two-legged human beings' (as opposed to animals)
Chias. 80; içliğ'i kıştan tabi 'a false witness for a man' do. 101-2; a.o.o.: Uyg. viii ff. Man.-A. (just as a louse) kışlınq terleinde ünüp 'that emerges from a man's skin' (sucks his blood) M I 8, 14-15: Man. ayığ kışiler 'wicked men' TT II 16, 21-2; a.o.o.: Bud. kışl is very common, e.g. kayı kışlı 'any man who' PP 11, 5; kışlı kışlınq ermezli 'human and non-human' TT VI 432-3: Civ. kışl is very common, e.g. TT II 52 (alma)-56 (koruç)-1: O. Kır. ix ff. (I was left an orphan at the age of three, my elder brother) kışlı: kılıdlı: 'made a man of me' Mal. 6, 2; a.o.o.: Xak. xi kışlı: al-insân 'a man; mankind': used for an individual or as a collective (yağ 'alâl'-wał'âl-cam') and for males and females; kışlı: al-zawca 'a wife': I heard this word in Yâğma; they say ol kışlı: aldevân: 'has he married?' (tazawwara) Kaş. III 224 (in the second meaning clearly a Sec. f. of kîsl). nearly 200 o.o.: KB kîsl is very common; e.g. boğunda talusi kîslınq keðe 'chosen among the people, the best of men' 34: xiiii(?). At. kîsl is very common, e.g. kîslınq kutluq 'most blessed of men' 23: Teq. kîsl 'man'; also 'wife' (error or Sec. f. of kîsl): 181: xiv Muh. al-insân kîslı: -al-nâs kîslîr Mel. 8, 15; 45; 3: Rf. 81, 138 (kîslî; kîsliler): a.o.o.: Çağ. xv ff. kîsl (spelt) (i) 'a person' (suffix) in general, either male or female; (2) mard wa äwâz-i mufrad (sic, incorrect) 'a man', in the Singuar(?): Sam. 315: 14 (quotns.): Xwar. xiiii(?). bir kart kîslı 'an old man' Ög. 313: two o.o.: xiv kîsl 'a man' Qutb 90: Kom. xiv kîsl 'man, men': common CCC, CCG; Gr. 149 (quotns.): Kıp. xii al-insân kîslı: Hou. 19: 16: xiv kîsl: al-insân, used of males and females; also used metaphor, for al-zawca; they say kîslınq eweddiq 'my person (insâni) is at home', meaning 'my wife' Ild. 82: nâs kîsliler Bud. 16, 9: xv racîl 'man' kîslı: Kav. 29, 2: 52, 16; insân kîslı (sic) Tuh. 3b. 11 and about 30 o.o. of kîslı: Osm. xiv ff. kîsl 'man, men'; c.i.a.p.; in a few xiv and xv texts specifically 'male' as opposed to 'female' TTS I 472; II 645; III 460; IV 525.

Dis. V. GŞ-

kîslıq: 'to hobble (a horse)' and the like; syn. w. kûslur-; ? First Period l.-w. in Mong. as küllı- (Kow. 2602, Halâlt 235); n.a.b.; in some modern languages replaced by kîslıqenle (not an old word). Türkî viii ff. IrkB 39 (têrû): Xak. xi ol atîq kîseldi: 'he hobbled (sakkala) the horse'; and one says er kuîlîn kîseldi: 'the man bound (or shackled, qayyada) his slave' Kaş. III 268 (kîşer, kîslıqemek): KB (the merciful God chose His servant and kîseldî ukûs birle kîlkn tinin 'bound his character and tongue with understanding') 1838.

kösîl: Hap. leg., but the -û is fixed by kösîlîq: q.v.; cf. kûslî- q.v. Modern V.s of similar form in e.g., SE Türki: NC Kr. are not related. Xak. xi tam kûnûg kösîlîdlî: 'the wall hid (sararâ) the sun and obstructed it(s light) (satararad); also used of anything which obstructs the light (satarâl-âdwâ) Kaş. III 267 (kösîr, kösîlîmek).

Dis. V. GŞ-

D kösîlî- Caus. f. of kösîlî- but practically syn. w. it. N.o.a.b. Uyg. viii ff. Bud. kûn têrîl öz kûsîn ortgelli kösîtgelli [gap] 'in order to cover the sun and obstruct (its light) by his own strength' TT X 305-6: Xak. xı built kökük kösîlli: 'the cloud covered (or blocked out, satarâ) the sky'; also used of anything that covers (or blocks out) anything Kaş. II 307 (kösîtûr, kösîltmek).

Dis. GŞ-

kösîq 'a young animal', the kind varying in different languages; not noted in Turkish before xiiii but obviously current before the separation of Standard and L/R Turkish, see Studyer, p. 52, since it was a First Period l.-w. in Mong. as gölğe (Kow. 2602)gölğe (Halâlt 264) 'a puppy', and occurs in Hungarian as kólyök 'a kid or other young animal', no doubt borrowed from Old Bulgar, or some related language. Survives as kösîq 'camel colt' in SC Uzb.: NW Kk.: SW Az., Osm., Tkm. (kösîqek), see Sheherbak, p. 106. Çağ. xv ff. kösîq/kösîlek (both spelt) 'a one-year-old camel colt'; a 'two-year-old' is called torum, and a 'three-year-old' taylak San. 330v. 18: a.o. 173r. 9 (torum): Kıp. xiiii al-fâşîl 'camel colt' kösîq Ken. 14, 13: xiv ditto Buł. 7, 6: kösîq ditto Ild. 82: xv ditto Tuh. 27b. 10 (taylak in margin): Osm. xiv ff. kösîq 'camel colt'; c.i.a.p. TTS I 492; II 661; III 483; IV 548.

D kösîq (sic, under fâ illî) Conc. N. fr. kösîlî-; cf. kösîlîq; kösîlik. Pec. to Xak. Xak. xi kösîq ol-xamâr wa'l-satara 'a screen, covering' Kaş. I 409: KB kavyu sîqnu keldi tilted kösîq (rhyming w. eşîk) 'some came to take refuge (with him) and asked for a screen (from their enemies)' 451.

Tris. GŞ-

D kösîlq: Dev. N. fr. kösîlî-; acc. to Kaş. 'light shadow', as opposed to köllige: 'deep shade'. Mong. köllige 'curtain; the side wall of a tent' (Kow. 2587, Halâlt 229) looks more like a l.-w. fr. kössîlîq with suffixed -e than from this word. The modern words with this meaning, köllige/kössîlîq and the like, in several NE languages: SE Tar.: NC Kr. seem to be reborrowings fr. the Mong. Uyg. viii ff. Bud. (climbing a big tree, breaking off the branches and leaves, taking them, and) balîk üze örtüp köllîgê kîlip 'covering the fish and giving them shade' Swu. 602, 2: (xiv Çin.: Uyg. Dict. 'curtain' köllige ([]Mong. l.-w.) Ligeti 176; R II 1307): Xak: xi kösîlîq: get'slight shade' (al-zûllîl-taşîr) Kaş. I 448; II 174 (both main entries): (Kom. xiv 'curtain' kösîgen ([]Mong. l.-w.) CCC; Gr.).

D kössiklîq Hap. leg.; P.N./A. fr. kössîlîq. Xak. xi kössiklîq yeîr 'a shady (mu starting') place' Kaş. I 509.
D kişel- Pass. f. of kişi-; n.o.a.b. Xak. xi KB bilinçli kişeldi turup yükürmüş ‘the wise man has been hobbled; he stands still and cannot run’ 6614; o.o. 6615.

Tris. GŞL

D kişilik A.N. fr. kişi; originally ‘humanity, kindliness’, and the like. S.i.a.m.l.g.; the original meaning survives in one or two languages like NC Kır.: NW Kk., but elsewhere it usually means ‘mankind’ or, with a preceding numeral, ‘a group of (so many) persons’. Xak. xi KB kişilikke himmat muruwvat kerek ‘mankind must have energy and humanity’ (and a man’s (kiş) humanity must be as great as his energy) 414; (if a man is to rise to fortune he must have uprightness) könlilik atı ol kişiilik bütün ‘the name of uprightness is complete humanity’ (if a man is not rare) kişiilik kız ol ‘it is humanity that is rare’ 865–6; a.o. 1690 (anat.-): xiiii (?) At bu kün bu ajunda kişiilik lisiz ‘today in this world humanity is (regarded as) a sin’ 385; Xwar. xiv kişiilik ‘humanity, kindliness’ Qutb 99: Osm. xiv ff. kişiilik ‘humanity’ is noted in one or two xiv to xvi texts; the word also occurs in phr. like kişiilik kaftan ‘formal dress’ fr. xiv onwards TTS I 473; II 646; III 461; IV 526.

Dis. GŞN

D kişen Dev. N. (Conc. N.) fr. kişi-; ‘a horse’s hobble; fetters, leg-irons’, and the like. S.i.a.m.l.g. except SW; cf. bukaga; tuşağ; kösrük. See Doerfer III 1699. Uyğ. viii ff. Civ. TT VII 36, 15 (tim): Xak. xi kişen ikikal ‘hobble’ Kâz. II 13 (seç): n.m.e.: KB kişen ol kişi ile bilgî ham ukum ‘knowledge and understanding are (like) fetters on a man’ 314; (the King said, ‘what is this fastening (berk) of yours?’) negü teg kişen ol senni berkleyû ‘what kind of fetters are they that hold you fast?’ 701; o.o. 702, 1837, 6615 (bür-): Çağ. xv ff. kişen (spelt) zıncir ‘chain’ San. 315. 13: Korn. xiv ‘horse’s hobble’ kişen CCİ; Gr.: Kip. xiiii al-ikikal kişen Hou. 14, 6: xiv ditto Id. 82: xv ikikal ... Tkm. kişen Tuh. 20b. 12 (see tuşağ).

Dis. V. GŞN-

D koşin- Hap. leg.; Relf. f. of koşi-. Xak. xı er künke: koşindi größen (MS. koşindi-): ‘the man shaded himself (üzallama) from the sun’; also used when a man hides himself (tavarda) from somebody Kâz. II 157 (koşınür; koşinme:k).

D kişene- ‘to neigh’ of a horse and the like; as opposed to okra-: ‘to whistle’. S.i.a.m.l.g. with initial k-; morphologically a Den. V. in -e-: fr. kişen but with no obvious semantic connection. Xak. xi at kişenedi: ‘the horse neighed’ (üzala); and one says katar kişenedi: ‘the mule brayed’ (sahaca) Kâz. III 302 (kişner; kişinemek); a.o. I 236, 3: xiiii (?); Tef. kişene- ‘to neigh’ 181: xiv Muh. (?)

(among ‘sounds’) şahîlî’ : i-vi kişnemek Mel. 73, 11 (in one MS. only): Çağ. xv ff. kişne- (spelt) of a horse, ‘to neigh’ (işka kardan) San. 315. 5 (quoting): Xwar. xiiii ditto ‘Ali 36: Korn. xiv ‘to neigh’ kişne-/kişne- CCİ; Gr.: Kip. xiiii şahala-faras at kişnedi; (MS. şeknedi): Hou. 12, 20: xiv ditto Id. 83; Bul. 55r.: xv ditto Tuh. 23a. 3.

Tris. GŞN

D kişenlig P.N./A. fr. kişen; n.o.a.b. Xak. xı KB kişenligi yarağışsuzka barmaz ükiüş ‘a man in fetters cannot get into much mischief’ 314; a.o.o. 315-16 (kıleşlig).

D kişensiz Hap. leg.; Priv. N./A. fr. kişen; ‘unhobbled’ and the like. Xak. xı KB 374 (köllün-).

Dis. GŞR


Dis. V. GŞR-

VU keşer- ‘to be full to overflowing’. Pec. to Kaş. Xak. xı köıl keşerdı: ‘the lake was very full (imtala’a ... ciddan)’ so that it almost overflowed’ (tafid) Kaş. II 79 (keşer-r, keşermek; verse); köllün taki: keşer-r ‘the pond is full to overflowing’ (yamtali min faydili) I 73, 11.

Tris. GŞR

VUD keşergek Hap. leg.; the käf is unvocalized, and there are a fatiha above and a kasra below the in, but the translation suggests that this is a Dev. N./A. (connoting habitual action) fr. keşer-; Xak. xı keşergek: ‘a man who feels cramped for space (yaştaçaqayak alaylı makhmălu) when he sees people in his house’ Kaş. II 290.

Mon. GY

S key See keğ.

Mon. V. GY-

S key- See keğ-.

S 1 köü- See köu-.

S 2 köü- See köũ-.

Dis. GYE

küye: (g-) ‘a (clothes)-mooth’. S.i.a.m.l.g. with some phonetic changes; NW Kumyk: SW Tkm. güye; Osm. güve. See Doerfer III 1692. Xak. xı köye: ‘the worm (al-süs) which eats felt, etc.’ Kaş. III 170: Kip. xiiii al-süs köye: (MS. in error käbe) Hou. 11, 20: xiv dud ‘worm’ (kurţi/silüük/ (PU) sowulşan) küye Tuh. 15b. 3; ‘att’ moth’ köye 252. 12.

Dis. V. GYB-

?E küyfen- Hap. leg.; this word is spelt quite clearly in the MS. but can hardly be right;
f is not a Xak. sound (see Studies, p. 167) and, even if it is taken as a scribbled form of the consonantal cluster -yv- is otherwise known only in ayva: which is prob. a l.-w. On the other hand, f is known to occur as an error for m, -ym- is a consonantal cluster which occurs in other words, e.g. eymen-, and köyemn exists with the same meaning in some medieval and modern languages. Moreover, it can be explained as a Refl. Den. V. of köyüm which seems to be a genuine word although it is an unvocalized Hap. leg. This word has therefore been entered as köyemn.-

**Dis. GYD**

Vu: F köyde: Hap. leg.; prob. a l.-w.; there is some semantic connection w. 2 kuy (kün-) but -de: is not a known Dev. Suff. Xak. xi köyde: 'a furnace' (al-atin) and silver ore are melted and refined Kaş III 173.

E köyduğ misreading of kövduğ.

**Dis. V. GYD**

S köyde: See kövduğ.-

**Dis. GYG**

kaylk (?) originally a generic term for any 'wild four-legged game animal' hence used as a N. for specific wild animals, deer, wild goat, etc., and as an Adj. for 'wild, untamed', and the like. It is therefore often difficult to determine the exact meaning in some contexts. S.ia.ml.g.; in NW Kumyk glik: SW Osm. gelayk, but Tkm. kaylk. The alternation between e- and l- in the first syllable in modern languages confirms original e-, which is the spelling in O. Kir. Türkü viii (we settled down) kaylk yeyül (sic) tavışgan yeyül: (sic) 'living on wild game and hares' T 8: viii ff. kaylk (sic) occurs seven times in IrkB and seems to mean 'wild game'; e.g. in 15 kaylk oglu: 'young wild animals', parallel with kısı: oglu: 'young human beings'; in 31 and 49 bars kaylk: 'a leopard and a wild game animal' went out to look for food together; and in 63 the king's army went hunting and elik kaylk: 'roe deer and (other) wild game' were caught in the ring of beaters: Uyg. viii ff. Bud. yilik ajumunda barmış kuşlar kayıklar (persons who have been reborn as animals and are birds or wild game' U II 43, 12–14; a.o. U IV. 18 215 (teğrikle): Civ. kilen kaylk müyüzü teg 'like the horn of a wild unicorn' (Chinese chi li—Giles 1, 044 7, 186) 'II 142; a.o. H II 14, 122; O. Kir. IX ff. kaylk Mol. 44, 2 (tezilg): Xak. xi kaylk al-wahşi min kull şay' fi'll-âl basically 'wild' of anything; and this word is used specifically (utilqat) it refers to 'antelopes, wild boars, and wild goats' (al-zibâ wa'l-ufr wa'l-wulâ) and any other animals of this kind which are eaten: kaylk kisi: 'a wild man' (al-nasrâ): kaylk sôgüt: 'a wild (al-wahşi) willow tree'; similarly the wild variety of any domesticated species (sinf ahli) is called kaylk Kaş III 168; over

20 o.o. usually translated 'wild game'; in III 353, 9 al-zibâ: KB (this wicked world... does not love those that love it but) kaylk teg kaçar 'runs away like a wild thing' 401; kaylk teg turur kılık (my own) character is like a wild thing' 698; a.o. 712 (tezilg): xixi (?) Tef. kaylk 'wild animal; wild goat' 178 (hikyv): xiv Muh. al-wahşi 'wild animals' gelyk Mel. 54, 8; kaylk Rif. 138; al-gazal 'gazelle' (iwuk; in margin) gelyk 175 (only) Çağ. xv ff. kaylk 'with k- k' dhi 'gazelle' Vel. 368; San. 317f. 13 (quon.): Xwar. xixi (?) kaylk, apparently spelt kik, occurs several times in Oğ., e.g. kik av aylaya turur erdi 'he was constantly hunting wild game' 16–17: xiv keklik (sic) 'wild game' Qutb 93; Nahc. 338, 4: Kom. xiv 'wild' kaylk CCI; Gr. 136 (quon.): Kip. xiii al-wuhun mutlaqi(a)n 'wild animals' in general kaylk Hou. 11, 2: xiv al-gazal kaylk (iwuk) Bul. 10, 7; baqar'iu'l-wahşi 'wild cattle' şawan kaylk kaylk şigir do. 8–9: xv al-gazal kaylk Kav. 62, 6; waža kaylk Tuh. 38b. 3: Osm. xiv and xv gelyk 'wild four-legged animals' in several texts TTS I 307; III 293.

S kaylık. See keğdğ.

S köyük. See *küfüük.

**Tris. GYG**

D kaylkîçî: (gî) N.Ag. fr. kaylk 'wild game hunter'; pec. to Uyg.? Uyg. viii ff. Bud. kusç[i] kaylk[i] bakîçî 'wildfowlers, wild game hunters, and fishermen' PP 1, 7–8; o.o. U II 84, 9; III 54, 5 (ii); 57, 3 (ii); 58, 8–9 (tokin-); 61, 3; TT IV 8, 56.

**Dis. GYL**

D kaylıkî (gî-) Hap. leg.; presumably a crasis of käylıkî. Xak. xi käylıkî 'a wild man' (al-nasrâ); used metaphor. for a man who looks suspiciously in every direction as he walks (yamşi mutalaflita(n) like someone stupefied or a wild animal (ka'lmadâhi asl-wahşi); he is called kaylıkî kisi: Kaş. III 175.

**Dis. V. GYL**

D kîyle: (gî) Den. V. fr. kîye; survives with the same meaning in SW Osm. güvele-

Xak. xi er kîde kaylée:ldî: 'the man cleared the worms (naza'd-l-ši) out of the felt (etc.) when he shook it and drove them out of it' Kaş. III 329 (kûyleler, kîye:lemek).

**Dis. GYM**

VU küyum Hap. leg. and unvocalized, but with a clear semantic connection w. küymen-

Xak. xi ol küyum küyum (sic) kün kėürdî: amdal'nahâr fi qafa lä qata'a şulâ wa lâ nana fârîğan(n 'he spent the day indolently without actually working or being unem-

**Dis. V. GYM**

D küymen- Refl. Den. V. fr. küyum; 'to be indolent, to potter'. Mis-spelt in Kaş., see E
küyfen-. Survives in SC Uzb. kuymank-/kuymalan- 'to potter, fuss, feel bothered'. There is a cognate form in NE Tel. kümel- 'to dawdle, dither' R II 1422; SW Tkm. küylen- has much the same meaning. Xak. xi er 13ka: küymendi: afqala'l-aflacul fi'l-amr wa lam yubrinhu 'the man dawdled over the matter and did not settle it properly'; kümyendi: a metathesized alternative pronunciation Kas. III 196 (küymenür, küymmenmek; MS. küylen- and küylen-): Çağ, xv ff. küy- men- (-dl etc.) ta'allul ta bağhana eyle- 'to make excuses, dawdle' Vel. 375 (quotns.); küylen- (spelt) bağhama va ta'allul kardan San. 310v. 26 (quotns.).

DIS. V. GYM-
S küyun- See küün.-

DIS. V. GYR-
S küyür- See küür.-

Mon. GZ
1 kez (-g-) 'the notch of an arrow'; survives only(?) in SW Osm. gez. Xak. xi kez fuqal'-salim 'the notch of an arrow'; one says ok kezli: Kas. I 326; a.o. III 318, 16: xiv Muh. (3) (among 'weapons, etc.'): al-faşāq (error for al-faṣq) 'an arrow without feathers'; and if someone cuts a stick in a garden or wood and ties a string to it and makes a bow, and cuts another stick suitable for shooting and fastens some feather to it and shoots it they call such an arrow gez; and also any straight branch like an arrow on a tree Vel. 353 (quotn.): gez 'an arrow without feathers or head; a kind of arrow with a thick middle and slender ends' San. 300v. 7 (quotn.); Steingass lists a Pe. word gez with some of these meanings; it is no doubt a Pe. 1.-w.: Kip. xiv kez (MS., in error, küz) hâyta yaqqa'l-faṣq mina'l-watär (the place) where the notch for the bowstring is'. Id. 81: Osm. xiv ff. gez 'the notch in an arrow'; in several texts TTS I 309; II 432; IV 339.

2 kez Hap. leg.; there does not seem to be any widely distributed word with this meaning. Xak. xi kez al-gurāra 'sediment', that is the remains of milk, flour, etc., which stick to the bottom of a cooking pot and are scraped off it; one says eşle kezli: (MS., in error, hisi:) Kas. I 327.

3 kez Hap. leg.; no doubt a 1.-w., but not Chinese; perhaps cognate to Pe. kaz/kaj/ kac 'raw silk'. Cf. barçın. Xak. xi kez 'the name of a kind of Chinese brocade' (dibadçu'l-Şin) Kas. I 327.

1 kêz (-g-) Hap. leg.; but cf. kizle-. Xak. xi kêz al-atida wa'l-tex wa 'aybatul-işyab 'a perfume box; wardrobe; clothes bag' and also any kind of 'cupboard'; hence one says kizdeki: kîn (MS., in error, kêz) yipar 'the scent of musk stored in a cupboard'; this is said only as a simile for the fragrance of girls' breath (tib famîl-cawârî) Kas. I 327.

S 2 kêz See kêlîz.

1 kêz (-g-) 'eye'; c.i.a.p.a.l.; göz in NW Kumyk: SW Osm. Tkm.; with extended meanings like 'a small aperture', e.g. 'the eye (a needle)', and used in many idiomatic expressions. The meaning 'a spring' (of water) is prob. not native Turkish but due to an overliteral translation of Ar. al-'ayn, which means both 'eye' and 'spring'. There is obviously a very old etymological connection with kör-. q.v. Türkî VIII I N 10 (kör-): I N 11 (1 kâş.), etc.: viii ff. Man. köz în körûp 'seeing with the eyes' Chius. 312; köziume 'in my view' (worthless) TTS II 8, 44: Uyğ. vii ff. Man.-A (wealth) közige nep illinmegye 'will not catch his eye at all' (i.e. will not attract him) M I 15, 5; köz ağaçka seviük 'the eye is dear to the leg' do. 23, 5-6: Man. közîl karam 'my black-eyed (beauty)' M II 9, 19; a.o. TTS III 152 (yum)-: Bud. köz 'eye' is common, e.g. köz ağırî igîlî 'an eye disease' U II 68, 2 (iii); közîm açip 'opening his eyes' U III 35, 29; a.o. PP 57, 5-6 (tegler-): Civ. köz 'eye' is common, e.g. H I 65 (yaruk-su). Xak. xi köz, almost always so spelt, occurs over seventy times, usually translated al-'ayn 'eye', less often al-tar or al-basar 'sight' and the like; there is n.m.e. of this or 2 köz in our MS. of Kas. prob. owing to a scribal error, but the vowel was almost certainly long since there is no comparable confusion in the text at kez, köz, kl: KB (let your words be) közüz kâragûka köz 'an eye for the blind' 178; körümen közîn 'I see with my eyes' 926; a.o. 770 (aç-rı-): xin(ı) At. közî suk baxîl 'the miser with greedy eyes' 255; a.o.o.: Tef. köz 'eye; the bezel of a ring', and in idiomats 181: xiv Muh. al-'ayn göz (sic) Mel. 46, 13: Rif. 140; (under 'dress') al-faṣq 'the bezel (of a ring) göz kas: 3, 8, 150; aynîl-ma'd 'a spring of water' su: gözîl: 7, 11: 180: Çağ. xv ff. göz ('with g-') (1) rasm 'eye'; (2) qarha 'a sore which breaks out on the body' (quotn.); (3) göz; (4) rasm 'a spring' San. 306r. 29 (quotn.): Xwar. xin köz 'eye' Ali 21, xin(ı) ditto Oğ. 6, etc.: xiv ditto, also 'spring' Qutb 104; MN 100, etc.: Kom. xin kêzCCI, CCG; Gr.: Kip. xin (under 'waters') al 'ayn, 'ayni- (má-sic) köz Hou. 6, 19; (under 'parts of the body') al-'ayn köz do. 20, 3: xiv köz al-'ayn... also al-mâul-mâ-in spring water' Id. 81; 'ayni közüm... 'aynî kûzün Bul. 16, 10-12: xv al-'ayn köz Kas. 60, 11-12; a.o.o.: Osm. xiv ff. göz 'eye' noted in several idiomatic expressions TTS I 300 ff.; II 461 ff.; III 317 ff.; IV 362 ff.

2 köz 'burning embers'; survives only(?) in SW Az., Osm. köz; Tkm. köz; there are traces of a syn. word w. back vowels in some modern languages, e.g. NE Alt., Leh., Şor, Tel. kos R II 621: SE Türkî koz Şana 156 (only), but their status is dubious. Xak. xi köz al-camr 'burning embers' I 337, 12
küz (g-) 'autumn'; s.i.a.m.l.g.; güz in NW Kk., Kumyk: SW Osm., Tkm. (güz); Çuv. kér Ash. VII 271. Türkü viii() közete: 'in the autumn' Hoyto Tamir X 3 (ETY II 171): Uyğ. viii ol yi küz in 'in the autumn of that year' Şu. E 8: viii ff. Civ. köz is fairly common in Usp. in such phr. as köz yanida 'at the beginning of autumn' 1, 4: Xak. xi köz al-xarif 'autumn' Kas. I 327; a.o. II 172, 4 (kellíg); III 160, 19: xii() At. kelür köz keçer yaz 'autumn comes, summer passes' 471; a.o. 472 (tükë): Xiv Muh. al-xarif güz Mel. 79, 17; köz Rif. 184: Çag. xxv ff. güz (with g-) (3) 'the three months of the season of autumn' (xarif) San. 306v. 2: Xwar. xiv köz 'autumn' Qub. 108: Kom. xiv ditto CCG, CCG: Gr. 160 (quotns.): Xiv. xiv köz fašš-l-xarif Id. 81; al-xarif xiv köz Bul. 13, 16: xv ditto Kav. 36, 15 (MS., in error, biya).

Mon. V. GZ-

kez- (g-) 'to travel, walk about, traverse', usually with the connotation of walking about to view the scenery or the like rather than travelling to a specific destination. The V. is Trans. and places traversed are in the Acc. S.i.a.m.l.g., gez- in NW Kk., Kumyk: SW Osm., Tkm. Uyğ. viii (VU) Çiğiltir költe: ak suv (?so read) keziz: süpüşdim 'I walked along the Ak Suv (river) from the (VU) Çiğiltir lake and fought a battle' Şu. E 6: viii ff. Man. TT III 60-1 (I él): Bud. ol kutluq orunlarlı kezzer têgzên 'if one travels through those holy places and circulates (round them) Hiiöm-en 93-4; U III 20, 5 (I an-): Xak. xî ol yeřîl keziz: 'he travelled (naqqaba) the place and walked about in it' (tafa fiha) Kas. II 10 (kezer, kezeme): KB aļuñuç kezeren maça yok orun 'I travel the world and have no (fixed) place of my own' 747; a.o. 79, xiii(?) Tol. keziz 'to traverse' 169: xiv Muh. (?) sâha wa tafrarada (?) 'to travel by oneself, all alone(?)' keziz- (MS ker.) Rif. 110 (only): Çag. xv ff. keziz- (‘deh, ‘deh-kez-gez-ve sayr eyle- ‘to travel’ Vul. 358 (quotns.): keziz- gêzan wa sayr kardan ‘to ramble, travel’ San. 313v. 12 (quotns.); kezgardidan ‘to ramble’ is pronounced with -e(set-1) a.o. 25v. 26: Xwar. xiv keziz- 'to walk about or through' 'Ali 47: xiv ditto Qub. 97: Kom. xiv ditto CCG; Gr. Kip. xiii dara mina-dawran ‘to traverse’ kez- Hou. 40, 6: xiv kez- fâna Id. 82; al-dawran kezmeke Bul. 5, 13: xiv dara mina-dawran ‘kez’ Kas. 77, 7.

Dis. GZD

D közet (ğ-) Hip. leg., but see közetçli, közetlig; morphologically a Dev. N. in -tr fr. köze-, but semantically connected with közed-. Uyg. VIII ff. Bud. üç közet e Genç 'at the time of the third night watch (of two hours)' TT V 10, 99 (ungrammatical translation of a Chinese phr.).

Dis. V. GZD-

D kezit- (ğ-) Hip. leg.; Caus. f. of kez-; in other languages the Caus. f. is kezdür- or the like, not noted in the early period. Xak. xi 6 el men li yec keziti 'he made me traverse (tawafani the place' Kaş. II 306 (kezitür, kezitmeck).

D közed- (ğ-) Trans. Den. V. fr. I köz- 'to guard, protect, watch', and the like. Kaş's etymology is absurd; he was misled by the fact that the -d- was assimilated to the -t- in the Perf. In Uyg., usually in the Hend. küközed-, same meaning. Survives only (?) in NE Şor, Tel. közet- 'to tend or watch (sheep).'

See közet and köded-. Türkî viim im Kül Tegin közedü: 'protecting (or watching over) my younger brother Kül Tegin' I W 1 (a much damaged passage): Uyg. VIII ff. Man. usually in the phr. kü- közed- - M III 36, 4-6 (iii) (also I 31, 4-6 (i); kü-); TT IX 55— (after a gap) közedip TT III 116; siz yarlikamış yarlıgşı simtagüş közünl közetli (sic) 'they respected the commands which we had given with a mind free from carelessness' do. 131; a.o. 137: Bud. usually in the phr. kü- közed- and esp. küyö közedü tut- U IV 36, 81-3 (açın); o.o. (kü-))-bu kapag közedü tururlar 'they stand guarding this gate' PP 42, 3-4; etöz közedü tamgâ 'a mudrâ for protecting the body' TT V 8, 53; [gap] köze:tlüük (sic) TT VIII A 1; o.o. PP 73, 3 (boruluk); U III 82, 25 and see yüzge:ü: Civ. etözünin közedersen 'if you protect your body' TT I 42; o.o. do. 173 (2 ergür-); VII 27, 2 and 9; 28, 27 and 48: Xak. xi el men li: közeti: intasarant 'he watched (or watched for) me'; its origin is köz atti: râma bi-basariki iestroya inti:zarâna (he threw a watchful glance at me' Kaş. II 306 (közetür, közetmek); a.o. II 86 (közeti-); közetnisi ne: al-yay'ül-mahfiz 'a thing which is protected' II 170, 6; it is used, translated hâfasa, to illustrate conjugational forms in II 318-21: (KB in 26 and 168 the Vienna MS. has közet- where the Fergana MS. has köd:ez-): XIII (3) Tef. közet- before -dî; köze: before other Suffixes; once (terror) közer- 'to protect' 187-8 (közer-, etc.): Çağ. XV ff. közet- közte:le- (both spell ba-nazar cust-cü kardan 'to look diligently for (something)' San. 305v. 23 (quots.): Xwâr. XV ff. közed- 'to be on one's guard' Qutb 108 (közêd-): Kip. XV râqaha 'to watch over' közet- Tuh. 17a. 12; Osm. XIV to XVII gûzet- 'to watch, watch for, expect'; in three texts TTS II 464.

Dis. GZD

D közetçili N.Ag. fr. közet; survives in NE Tel. közetçil (sic) 'shepherd' RI II 1507. Uyg. VIII ff. Bud. biz ordu kapag közetçili biz 'we are the guardians of the palace gate' PP 43, 5-6; a.o. Swu. 491, 9-10 (teğin-): (Xak.-) XIII (? Tef. közetçil (sic) 'guardian, protector' 188: (Xiv Muh. nifr va cásis watchman, spy) gûzetçili: Mel. 50, 12 közdetemc: Rif. 145; Xwar. XIV közetçilîsz 'unprotected' Qutb 104.

Dis. V. GZD-


D közetligîl Hip. leg.; P.N./A. fr. közet; syn. w. közêdligîl. Xak. XI közetligîl ne: a thing which is protected' (al-mahfûs) Kaş. I 506.

Dis. V. GZD-

C közetkil- (ğ-) occurs only in one late and badly written Uyg. text, possibly mistranscribed; -kil- is not a known Den. or Dev. Suff.; perhaps a crisis of közet kil-. Uyg. VIII ff. Bud. kağm tegri burxan yarîka:în sünîl künl közetkilîr sezik tûmen burxan şra:ka: Közetkilî alu teğnûrmen 'I keep the commandments of my father the divine Buddha by night and day, and venture to keep and receive the eighty thousand Buddha śrâvakas' USp. 100, 12-14.

D közestig- (ğ-); közestilg-; Co-op. f. of közêd; -mentioned only as a grammatical example. Xak. XI ol maça: at közestlik: 'he helped me to protect (fi hîs) the horse'; also used for competing Kaş. II 322, 16; n.m.e.

Dis. GZG

D kezîl (ğ-) Dev. N. fr. kez-; with a rather wide range of meanings, none very closely related to those of kez-, of which the basic connotation seems to be intermittence, 'a turn (which comes from time to time); an intermittent illness'. The word is spelt keziall in TT VIII and rhymes with isîl in KB which seems to confirm the -g,- but some modern forms point to an alternative final -k, perhaps going back to a parallel form kezêk, a Dev. N. in -ek, but it is impossible to associate particular meanings with these alternatives. Survives in SE Türkî közîk 'typbus' BS 524: NC Kir., Xx. kezêk/kezîl: 'turn'; kezill 'fever'; SC Uzb. (provincial) kezak 'turn': NW Kk. gezek 'turn'; gezîl 'a cold in the head'; Kümey gezîl 'turn'; Nog. gezîv 'turn'; SW Osm. gezek 'patrol'; gezîl 'a rodent ulcer'; Tkm. gezek 'a turn'. Uyg. VIII ff. Bud. isimle:ligîl kezîl 'a recurr-
rent fever' (occurring every, every other, every third or fourth day) U II 68, 1-5 (i); kezülg iç kğen 'recurrent diseases (Hend.)' TT V 8, 83—tüzünler kezülg iç kirü tükeser 'if one succeeds in entering the ranks of the good men' TT V 22, 34—Sanskrit kāla kramaṇa 'in the course of time'. öljüöl kezülg birle: azu üze: 'with, or upon, the turn of death' TT VIII D.28, o.o. do. B.111, etc. (eylin); TT V 20, 6 (2 kur); 24, 57 (tülžieg); 26, 107-8 (düala-); Civ. [gap] kezülg 'the succession' (Al-2; nine thresholds) TT VII 13, 2; (let all the workers of the domain go) kezülg 'in turn' USp. 25, 6; onuńc kezülg tuzun 'let him take it for the tenth round' 63, 7-8; a.o. 80, 5: Xak. xi kezülg al-humma 'fever' which takes a man with shivering fits (bi-ra'da); sariğ kezülg 'jaundice' (al-yaraqán); kezülg al-nawha fi'il'amal, 'a turn', in relation to work; hence one says seniğ kezülg:ic (sic) keldi: 'your turn has come'; kezülg al-cuur'a 'daring'; one says bu: ışta: sapa: kezülg kereket 'you need daring in this business' wa ma'nahlul'awwal its meaning is (the same as) the previous one (the significance of this is obscure) Kas. I 391: KB (a high position has come to you) kezülgže 'in your turn' 236; similar phr. 1476, 4760; dawlat kezülg 'your turn for good fortune' 4761; (fortune is elusive ... if it runs away) tegmez yana terk kezülg 'your turn does not quickly come again' 713; similar phr. 2382, 3628: Çağ. xv ff. kezek ('with k- -k') 'a rodent ulcer' (ağala maraq) (quotn.); and they also use it for a game played with a wooden drinking cup (?; minguar) Vel. 352 (gezek ('with g-') 'a sweetmeat' is the Pe. word gazak); ğezek (spelt) sayic wa gardiş 'travel, wandering about'; and metaphor. (1) pis wa ḫırdat 'the (night) watch' (quotn.); (2) pābān wa ḥāris 'sentry, guard' (quotn.); (3) nawbat 'turn' Son. 314.18: Kom. xiv 'persistence' kezülg CCG; Gr.: Osm. xiv ff. kezülg 'turn' in one xiv text TTS I 453; kezülg (sic) 'turn' in one xiv text III 293 (kezülg in the same sense in I 453; IV 530 is a reborrowing fr. Mong., where, by -z > -s; -s > -si, the word became kezülg; there was some confusion between this word and kesek, see Haemisch 99, and it is not easy to identify in Mong. but the P.N.A. keşiktü 'sentry, bodyguard' is noted in xii, Haemisch 100. See also Doerfer I 331-2).

D kezük (g-) Pass. Dev. N. fr. kez-; lit. 'something which is moved to and fro'; 'a weaver's shuttle'. The word carries one damma in the MS. which has been falsely attributed to the kaf by previous editors, but it precedes kezülg, which precedes kőbek, so must have had a fathaa on the first syllable and the damma on the second. Survives only (?) in SE Türk kezük 'shuttle' BS 557. Xak. xi kezük the translation is corrupt; ṭred huwa (MS. fi): ḫalalul-ha'īd bi'l- (MS. al- -xuyūl't-mun agida ba'duhā 'alā ba' bihā yuwarrhoq-sadāl-a-lā mīnul-əsfa 'a weaver's instrument with thread wrapped over and over round it with which the upper and lower warp threads are parted'; also used by the weaver (nādic) of brocade, etc. Kas. I 391.

D küüzki: (g-) N./A.S. fr. küüz; 'autumnal'. S.i.a.m.l.g.; NW Kk. gügüzi; Kumyq gügüzi: SW Tkm. güzüği. Uyğ. viii ff. Civ. küüzki üç ay yarada 'in the three autumn months' TT VII 38, 5-6; a.o. TT I 134 (göç): Xak. xi KB üç küüzki yulduz 'three of (the signs of the zodiac) are autumn stars' 142.

Dls. V. GZG-

D küüzik- (g-) Intrans. Dev. V. fr. küüz; 'to turn to autumn, become autumnal'. Survives in NE Alt., Tel. R I 1509; cf. küüzger-. Xak. xi yil küüzkti 'the year turned to autumn' (şara xarıl) Kas. II 118 (küüzker, küüzgimek).

D kezger- (g-) Trans. Den. V. fr. kez; pec. to Xak. Xak. xi er ok kezgerdi: 'the man cut a notch (faqwaqa) in an arrow' Kas. II 196 (kezgerür, kezgermek); a.o. III 106, 14.

D köüzger- (g-) Hap. leg.; Trans. Den. V. fr. 1 köüz. Xak. xi ol atamni: maqa: köüzgerdi: 'he brought about an interview (al-mu'iyan) between me and my father', that is a meeting (al-muladät) Kas. II 196 (köüzgerür, köüzgermek).

D köüzger- (g-) Den. V. fr. köüz. Both forms below are Hap. leg.; cf. küüzke-. Xak. xi ödlek köüzgerdi: tawacacaha'l-zamán an yafir xarıl 'the season turned in the direction of autumn' Kas. II 196 (köüzgerür, köüzgermek); öd köüzderi: same translation, but al-waqt 'time' for al-zamán II 77 (köüzürmür, köüzürme).

D köüzskis- (g-) Hap. leg.; Recip. f. of köüzki-, Den. V. fr. 1 köüz, which s.i.m.l.g.; göüzük in SW Osm., Tkm. Uyğ. viii ff. Bud. (he is ready to go to King Silādiya and) sawmığ baxstar birle köüzskisli 'have an interview with the Hinayāna teachers' Hün-ts. 255-6.

Tris. GZG

D közeğü: Dev. N. (N.I.) fr. 2 köze-; 'a poker (for stirring the fire)'. S.i.s.m.l.w. substantial phonetic changes, SE Türk köse: NC. Kir. köšök/közeü; KK. kössé: NW Kk. kösew; Nag. kösew; SW Osm. köskü; Tkm. kesevi. Xak. xi közeğü: al-miḥādát 'a poker' Kas. I 448 (prov.): Kom. xiv 'poker' kösöv CCG; Gr.

D kezligü (g-) P.N./A. fr. kezülg; with various potential meanings; in KB it is more likely to mean 'sentry' (cf. the Mong. l.-w. keştü 'sentry') than 'fearish'. N.o.a.b. Uyğ. viii ff. Civ. in a brief damaged document, USp. 68 one Ba kara (?) is apparently required to act as herdsman kezligil (because it is his turn'); Xak. xi KB (he lay down but could not sleep) kezligil küş teğ közin yummadı 'like a sentry (?) he did not close his eyes' 4890.
PU?F kızkeni: Hap. leg.; the vowel marks, though faint, seem to indicate this pronunciation; prob. a l.-w. Xak. xi kızkeni: al-gurub, that is 'a kind of beetle (minâl-cîlân) that flies about at night with a buzzing sound' (ma'tanîn) Kad. I 493.

Pu?F kızkeneke Iap. leg.; the dict. translates al-azâya 'a large lizard', but as 'azâ means 'to injure' and the like it presumably also means some kind of bird of prey. Prob. a l.-w. Xak. xi kızkeneke 'a bird which resembles the saker falcon (al-saqr) and al-azâya, and makes violent attacks in the air' (?; yataballaq bu'-rilîh) Kad. I 528.

Dis. Gzl

D kezlik (g-) A.N. (Conc. N.) fr. 1 kez; lit. 'an instrument for making notches'; a 1.l.-w. in Pe. as gazlak giizlik; survives in SW Osm. Tkm. giizlik 'a small knife, pocket knife', and the like. Xak. xi kezlik 'a small knife (sikkîn) which a woman has with her fastened to her dress' Kad. I 478: Çağ. xv ff. giizlik (spelt) 'a small knife' (kârd); also current in Pe. as giizlik San. 300v. 15: Kip. xiv kezlik 'a knife (sikkîn) used for making arrow notches' (l'il-fûq) Id. 81.

D küzlûg (g-) P.N./A. fr. küz; syn. w. küzki; survives in SW Osm. giizli' 'autumnal'. Uyû. viii ff. Civ. üç künlük yaz (Pu) kvur-qlîk bir yarım gün küzlûg [kvuruklîk] 'three days communal labour?' (u'sp. 55, 21–2; yazlıg küzlügli [gap] do. 66, 4.

D közlük (g-) A.N. (Conc. N.) fr. 1 köz; survives meaning 'eye-glasses, (a horse's) blinkers or eye shields' in several NW languages and SW Az. közlük (g-); Osm., Tkm. giizlik. Xak. xi közlük 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare' (ramadat aw gamirat) Kad. I 478: Çağ. xv ff. közlük (k'izlik ('with k-') 'gizli' 'having... eyes' Vel. 368 (quotn.)); giizlik 'with gi-') (1) they talk of nargis giizlik in the sense of nargis-i casm 'pheasant-eye narcissus' (same quotn.); (2) see Osm.); (3) 'a black oily seed used in eye-salves', in Pe. qasmak, in Ar. a'rsâsul-halb Poly/podium San. 306v. 7; Osm. xviii giizlik (2) in Rûmî, 'eye-glasses' ('aynak) which they put over the eyes to strengthen the sight San. 306v. 8.

Dis. V. Gzl

D 1 kezle: (g-) Den. V. fr. 1 kez; survives, with the same and extended meanings, in Osm. giizle-. Xak. xi ol okin kezled: 'he cut a notch (fiq) in his arrow' Kad. III 300 (kezler, kezlemek): xitî (?). At. (praise the generous man and) baxlka kartîq ya okun kezleli 'cut a notch in an arrow for a strong bow (to shoot) the miser' 228: Osm. xiv and xvi giizle- 'to put the arrow notch on the bowstring?' in two texts TTS II 434; III 293.

D 2 kezle: Hap. leg.; Den. V. fr. 2 kez. Xak. xi kezledil: (after 1 kezle-) also used for 'scrapping the sediment off a pot' (îdâ axraca l-qurara mina l-gîr) Kad. III 300.

D kizle- (g-) Den. V. fr. 1 kiz; lit. 'to put (something) in a box or bag', i.e. 'to hide'. Survives only (?) in SW Az. kizle- (g-); Osm., Tkm. giizle-; elsewhere 'to hide' is yaşur- Türkü viii ff. Man. M III 21, 3 (aği): Uyû. viii ff. Man. A. kizle 'hide!' do. 11, 10 (ii); yêmegli begrü (sic?) kizle yaşurğîl 'do not eat it, hide (Hend.) it safely' 29, 1 (ii); Bud. PP. 56, 1 (bekrû); Hülîn-Is. 130–1 (bedrî); Sun. 138, 1–2 (yaşur-); 140, 20 (eglim); 448, 15: Xak. xi ol kizledi: neqîn: 'he hid (katama) the thing' Kad. III 300 (kizler, kezlemek); er tavaar kezlied: 'the man hid the merchandise' (etc.); its origin is the noun kiz III 318, 17; kizle turap sevüklük al-hubbîl-maktûm 'concealed affection' II 172, 10; a.o. III 71, 20: KB kerek sözîn sözler kişî kizlemez 'a man says what is necessary and does not hide it' 185; o.o. 311–12, 665, 970, 977–8 (kargelik), etc.; xii(?): KBVP 13 (ur-): xii(?); At. 118 (köm.); 169 (katig); a.o. 7: Tez. kizle 'to hide'; Muh. al-camal 'to hide' giizle (re) mek MS. -mek Mel. 30, 8; Rif. 125 (corrupt b for c, -r for -z-): Çağ. xv ff. kizle/-kizlet (spelt) Trans. V. 'to hide' (pinhan kordan) San. 311v. 27 (quotn.): Xwar. xiii ditto 'Ali 58: xiv ditto Quth 99: Kip. xiii xabba 'to hide' kizle- Hou. 39, 20: xiv ditto xabba 'a ditto; and in the Kitâb Brylîk tamarâ 'to hide in the ground' 82: xv xabba kizle- Kav. 77, 13; Tuh. 14b. 9 (also (Vu) tômala, yaşîr, şakla-, şakın-).

D közlè- (g-) Den. V. fr. 1 köz; s.i.a.m.i.g. with some phonetic changes and a wide range of meanings of which the commonest is 'to keep under observation'; giizle- in NW Kk., Kumyk; SW Osm., Tkm.; közle- (g-) in Az. Türkü viii ff. Irb. 63 (kürüklüg): Xak. x1 ol amn. közledil: 'he hit him in the eye' (al-'ayn) Kad. III 300 (közler, közlemek; but sec közles): Çağ. xv ff. közle- (11) giizle- Vel. 368: San. 306v. 23 (közde-): Xwar. xiii közle- 'to watch, watch for' 'Ali 58: xiv ditto Quth 105: Kip. xiii nama 'to eye, look at' közle- Hou. 35, 3; közle- do. 36, 17: xiv közle- 'ayana wa ragaba 'to view'; to watch over' Id. 82: xv Tuh. 17a. 12 (közde-): Osm. xiv ff. giizle- 'to watch over, observe, look for'; in several texts TTS I 333; II 466; IV 365.

D kezlet- (g-) Caus. f. of kezle-; survives in SW Osm. giizlet-. Xak. xi ol ok kezlett: 'he ordered that a notch (fiq) should be made in the arrow' Kad. II 348 (kezlettîr, kezlemek).

D kizlet- (g-) Caus. f. of kizle-; s.i.s.m.i.; SW Az. kizlet- (g-); Osm. giizlet-. Xak. xi ol maça: söz kizlettî: 'he urged me to conceal (a'la kitîmân) the statement' Kad. II 348 (kizletûr, kizlemek): Çağ. xv ff. San. 313v. 27 (kizle-).
D 1 kezlen - (ğ-) Refl. f. of 1 kezle-; survives in SW Osm. gezlen. Xak. xi ok kezlenli: 'the arrow was notched' (fıwiiqa) Kaş II 252 (followed by 2 kezlen-).

D 2 kezlen - Hap. leg.; Refl. f. of 2 kezle-. Xak. xi es iç kezlenli: 'the sediment stuck (itaşagaçı‘-quara) to the bottom of the cooking pot' Kaş II 253 (kezlenür, kezlenmek).

D kizlen - (ğ-) Refl. f. of kiz-; often used as a Pass.; survives only (?) in SW Az. kizlen - (ğ-); Osm., Tk'm. gözlen.- Xak. xī ol tavarrun kizlenli: 'he pretended to hide (yaktum) his property', also for 'he applied himself to hiding (istabadda bi-kitimán) his property' Kaş II 253 (kızlenür, kızlenmek): Çağ. xv ff. kizlen - 'to be hidden' (pinhan şudan) San. 314r. 15: Xvar. xiv kizlen - 'to hide oneself' Qutb 99; MN 219: Kom. xiv 'kızlen' kızlemiş CCG; Gr.

D kezle- (ğ-) Hap. leg.; Co-op. f. of kezle-. Xak. xī ol aqar ok kezleli: (translated) 'he competed with him in cutting notches (fi tarafesinde) in arrows'; also used for helping Kaş II 224 (kezleşiür, kezleşmek; 'competing' should have anıp birle; aqar is appropriate only for 'helping').

D kızle- (ğ-) Recip. f. of kızle-; n.o.a.b. Xak. xī olar ikki: tavarr kızleli: 'those two hid (katama) their property (etc.) from one another' Kaş II 224 (kızleşiür, kızleşmek): Çağ. xv ff. kızle- Co-op. f. 'to be hidden together' (ba-ham pinhan şudan) San. 314r. 14.

D kızle- (ğ-) Recip. f. of kızle-; s.i.a.m.l. Xak. xī ol menbirle: kızleli: 'he competed with me in looking' (or staring, 'fi‘-ru‘ya), that is he eyed me ('ayananı) and I eyed him Kaş II 224 (kızleşiür, kızleşmek).

Tris. GZL

D közdülük (ğ-) N.l. ultimately der. fr. 1 köz; the -ül- is irregular, perhaps inserted by false analogy w. tüzülürük der. fr. tüzül- and közmülük der. fr. kömüül (köğül), but the Kip. form is a regular Dev. N. fr. közün-. N.o.a.b.; cf. kökül. Xak. xī közdülük 'an object woven from horsehair put over the eyes when they are suffering from ophthalmia or excessive glare'; alternative form közül Kaş I 599: (Kip. xiv közdülük 'a shade (al-şeriyya) put over the eyes'; Id. 81).


D kızlençli: (ğ-) Dev. N.A. fr. kızlen-; n.o.a.b. Uyğ. viii ff. Man.-A. Kentü kızlençülün... kızleğ 'hide your own hidden treasure' (without being miserly regarding the pure doctrine, believing with a generous mind and not doubting) M III 11, 7–10: Xak. xī kızlençül: 'a hidden treasure' (al-xabiyah), and in the prov. kızlençül: kelle:de 'a hidden

treasure is found in the bride', because she keeps her charms hidden for her husband Kaş. III 242: xii? Tef. kızlençül ganclar 'secret treasures' (Pe. 1.-w.) 178: Xwar. xiv kızlençül 'hidden' Qutb 99.

Dis. GZN

D közmên Den. N. fr. 2 köz; pec. to Kaş. xī közmên xubuz‘-malla 'bread (baked) in the hot ashes' Kaş I 444: a.o. II 27, 11 (köm-).

Dis. GZN

küzen 'polecat'; a very old word, a First Period 1.-w. in Mong. as kuren (Kow. 2636, Haldod 237) and Hungarian as gérény; the suggestion, see Doerfer I 328, that this word is connected w. Mong. kiren/kirep 'brown' which later became a 1.-w. in some Turkish languages is improbable on phonetic grounds, but not impossible. S.i.a.m.l.; except SE, see Scherbak, p. 146. Xak. xī küzen (söz unvocalized) 'an animal of the rat (al-curdan) family used to hunt sparrows and also (ayda(n)) jerboas' Kaş I 404: Xvar. xiv küzen Zaj. suggests 'weasel, marten' but the context would equally admit of 'polecat' Qutb 108 (note refecs. to old Osm.): Kom. xiv 'polecat' kara küzey CCI; Gr.: Kip. xii al-ar'sa 'weasel küzey (MS. küzey) Hou. 11, 14: XIV küzey al-nims 'weasel, ferret', and in the Kitāb Beylik al-dalaq 'marten' Id. 82; al-nims kuzey Bul. 10, 9: xv ditto Tuh. 36a. 12.

D közübi: (ğ-) contracted Dev. N. (N.I.) fr. közün-, listed as a Dis. under fa'lâ in Kaş; 'mirror'. Survives in NC Kip. közübi: SC Uzb. közübi: NW Kız. közübi: Kuning közübi: SW Az. közübi (ğ-); Tk’m. közübi, but elsewhere displaced by 1.-w. like Ar. 'ayna. See Doerfer III 1674. Türkü vii ff. words transcribed közübi- and közüm (no doubt misreadings of közübi-; közüm) appear on two metal mirrors of unknown provenance ETY II 171; IrkB 22 (t iç-): Yen. [se]kiz bağur (sic) közübi-: on kara közübi-: 'his eight copper mirrors and ten black mirrors' Mal. 26, 11: Uyğ. vii ff. Man. (spirits) közübi-çe közümüpen 'appearing like (shapes in) a mirror' M II 12, 6–7: Bud. közübi-ye 'in a mirror' USp. 102a. 10; a.o. TT VI 410–11 (etigīlīg): Civ. (he should rub in the salve and) közübi-ye közün 'look in a mirror' II 1 125: Xak. xī közübi: al-mirāt 'a mirror' Kaş III 379; o.o. III 45 (yüzülgī): 132 (5 kügū): xiv Muh. al-mirāt gözgü: Mal. 68, 12; Rif. 169 (k-): Çağ. xv ff. gözgü: ('维奇+k-') 'ayna 'mirror' Vel. 368; gözgü: (with '维奇') 'ayna 'mirror' San. 105, 5: Xwar. xiv gözgü 'mirror' Qutb 109; MN 248: Kom. xiv 'körö' 'mirror' CCI; Gr.: Kip. xii al-mirāt közübi-: Hou. 18, 6: xiv közübi-: (közübi-: intended) ditto Id. 81: xv ditto közâli: Kat. 64, 10: Osm. xiv ff. gözgü (gozgü, gözgü), once (xiv) gözgü 'mirror'; c.i.a.p. TTS I 331; II 464; III 319; IV 364.
E közünç seems to be a mistranscription of küsünk (küsenç), q.v., in M II 8, 17; U I 6, 14 and is a scribal error for körünk, q.v., in Kas III 373, 12.

D köznék (g-) Hap. leg. (?); contracted Dev. N. fr. Közün; occurs in a passage about throwing out a bridge to people who have trodden on a reflection on the surface of the water thinking it to be a solid object. See közünük. Uyğ. viii ff. Man. TT III 55 (sukun-).

Dis. V. GZN-

D közn- (g-) Refl. f. of *köz-, presumably a very old alternative pronunciation of kör-, which is obviously connected etymologically with I köz; syn. w. körün-, 'to be visible, to appear'. In phr. like közünür ajun 'the visible world', the Aor. Participle practically means 'present', as opposed to 'past' and 'future'. Türkü vii ff. Man. bəş közünür tavğrd (Iranian l-w.) etöz sınları 'the five component parts of the visible ... body' M III 18, 12-13 (ii); bėş közünmez tutul-maz yav lak billiger 'the five invisible, impalpable evil mental states' do. 19, 14-15 (i); Uyğ. vii ff. Man. M III 12, 6-7 (közğül); TT II 16, 28 (ajun); III 148; IX 46, 12 (ka:n-); Bud. közün is common, e.g. (there is a mountain over there) közünümüş 'is it visible?' PP 37, 6; közünürsz 'you appear to be!' (a very strong man) do. 66, 5; közünür ajun 'the visible (present) world' do. 11, 3; Sur. 474, 20 etc.—(you will go into the city and) lu xaniça köznüyesiz 'let yourself be seen by (i.e. present yourself to) the king of the dragons' PP 40, 1; a.o. 44, 5: Civ. TT I 21 (oz-), 61; (all the signs of thirst) közünür (sic) 'appear' VIII 1 Lg.; in the astronomical texts közün- is the standard word for 'of a star) to become, or be, visible' TT VII 1, 20-2 (Iplir etc.).: Arğú xi (immediately after körün-) and in Arğú one says közündi neğ 'the thing was seen' (ru'ya); wa fihi ba'du'l-qiyās 'there is a certain rule concerning it'; it is taken fr. their word köz 'an eye', but they make a difference (yuxçâlifn) between the Perf. and the Imperat. and say kör, that is 'see' (abśir) w. rā', and the Perf. w. zāy Kas. II 157 (közünür, köze:me:ktek): Kip. xxx lâhâ 'to appear', in the sense of appearing to someone so that he can see you közün- Hout. 43, 17 (the other Kip. authorities have körün- in this sense; this may be a scribal error).

Tris. GZN

S kögü See közgü:

D közünük (g-) Dev. N. (Conc. N.) fr. közün-; 'a window'. There is a morphological and semantic difference between this and közek, q.v., -ük being properly a Pass. (or, for Intrans. V.s, an Intrans.) Suff.; this word must therefore lit. mean 'something which is seen', perhaps with the application of 'something which is seen from within the building' rather than 'something you see out of'; the later meaning 'aperture' and the like is obviously a metaphor. Extension. Survives in most NE. languages as köznek/közönök/közönök/közönök ('window') R II 1302-3; Khak., Tuv. közenek: NC Kir. közönök 'aperture; button-hole'; SC Uzb. közannuk 'a hole; a cell (in a honey-comb)', most of which look more like modern forms of köznek. Türkü vii ff. (in the para. enumerating parts of a tent) közünük: ne: teg 'what is its window like?' IrkB 18: Çağ. xv ff. gözünök ('with g- -k') xirkah asbâhî 'part of the equipment of a tent' Vel. 368 (quotn.); gözünek (spelt) ditto (az ülat-i xayma) San. 366v. 10 (quotn.).

Dis. V. GZR-

S küzer- See közger-

Dis. GZS

D közsüz (g-) Priv. N./A. fr. Köz, 'without eyes, blind'. S.ia.m.l.; in SW Az. közsüz (g-); Osm. gözsüz. See teglüük. Uyğ. vii ff. Man. M I 18, 6 (i) (teğlüük): Bud. ol közsüz kisi 'that blind man' PP 74, 5; Xak. xi KB 178 (kara:ğu), 271; XIII(?) Tef. közsüz 'blind' 182; a.o. 200 (kara:ğu): Kom. xiv 'blind' közsüz; 'mole' közsüz (PU) opea (sic) CCI; Gr.: Kip. xiii al-a'ma 'blind'; közsüz (MS. kizix:z) Hout. 26, 8: xiv Tkm. közsüz al-a'ma ay bilä 'ayn (that is 'without eyes') ld. 81; ?Kip. közsüz (PU) sebek 'a mole' (alu:d) do. 82; al-xul'd közsüz temek (MS. etmek) Bul. 10, 15; xiv al-a'ma közsüz kiş: dîr Kas. 60, 9; Osm. xiv 'blind', in several texts; gözsüz sepet (xiv)/gözsüz tebek (xvii) 'a mole' TTS I 167; III 320; IV 365-6 (the second words in the Kom., Kip., and Osm. phr. for 'mole' are all very obscure, but the xvii phr. is clearly the origin of the modern word köstebek).

Dis. V. GZS-

D keziş- (g-) Hap. leg.; Recip. f. of kez-. Xak. xo ol mağa: yêr kezišli: 'he competed with me in traversing (fi taa'vîfl) the place' Kas. II 100 (kezišür, kezišme:k; the translation is wrong; mağa: implies 'he helped me'; he competed with me' should be menîf birle).

D köze: - Hap. leg.; Co-op. f. of 2 köze: - Xak. xo ol mağa: oit köze:štîli (sic) 'he helped me to poke (fi tahrîfî) the fire'; also used for competing Kas. II 100 (köze:šür, köze:me:k).
It is generally believed, and is no doubt true, that no native Turkish word begins with 1-; all the words listed below are either demonstrably l.-w.s or of a kind which might reasonably be supposed to be l.-w.s. It is also possible that there are some l.-w.s listed above in which the initial l- is preceded by a prothetic vowel. If so, these would be parallel to the l.-w.s with initial r- preceded by a prothetic vowel, see R. Some Chinese and Indian l.-w.s with initial l- which occur only in Uyğ. texts have not been included below since they never became fully naturalized in Turkish.

**Mon. LA**

F lu: 'dragon' l.-w. fr. Chinese lung (Giles 7,479), which was pronounced without the final -ng in some NW Chinese dialects of the first millennium; often spelt luu (representing lu?) in Uyğ.; prob. originally introduced into Turkish as one of the animals of the twelve-year cycle. In this context it still survives in some modern languages, see O. Pritsak, *Die bulgarische Fürstenlisten*, Wiesbaden, 1955, p. 80. Cf. naıg: (Türkî viii lîiy in R's edition of *Ongin* 12 is a misreading of koň); Uyğ. viii ff. Bud. alku agulağ lulu lar 'yilanlar' *all kinds of poisonous dragons and snakes* PP 39, 6; a.o. do. 40, 1 (küzdn-); (in a list of supernatural beings) lu Sanskrit mģa, a mythical 'snake' U II 20, 23; *Kuan. 142*: (in a list of disreputable professions) luu üntürgül yate 'snake charmer and magician' U II 84, 12; *TT IV 8*, 60: Cív. luu yîl 'the dragon year' Usp. 10, 1; 125, 1; common in the same context in *TT VII* and *VIII P.*: Çağ, xv ff. luy means nahang 'crocodile' in Mong.; also 'the constellation of the Whale' (büüt); also the name of one of the Turkish years *San*. 311r. 6 (no doubt reached Mong. through Turkish luu, Kow. 1965, *Hattod 486*).

**Mon. LB**

F laıv Hap. leg.; l.-w. fr. Chinese la 'wax' (Giles 6,668; Pulleyblank, Middle Chinese lâp). Xak. xi laıv al-mimmî illâdi yuxtam bıyı 'sealing wax' *Kaş. III 155*.

F liv some kind of food, or a dish of food; no doubt a l.-w., prob. fr. Chinese li 'a grain', e.g. of rice (Giles 6,958; Pulleyblank, Middle Chinese *li*). Uyğ. viii ff. Bud. in *TT VII* 14 a list of stars, the appropriate offering (hulled millet, rice, etc.) to them is described as livi așt, e.g. 28 (tururkan), 39 (bugday); in *Usp. 88*, a charter of rights to a holy man, it is said that various officials liv yêmezînîler 'must not eat (his holy?) food (or offerings)'; 88, 30: Xak. xi iliyu; (or ili:w?) *Kaş. III 438* (kenç); n.m.e.: *KB* (the chamberlain) liv aș térgl kirse 'when the table of food is brought in' (must scrutinize it) 2549; (two things increase the reputation of hegs) élimde tugî kör törindê livî 'their banners in the forecourt, the food (which they lay) before the seat of honour' 2553.

**Dis. LCN**

F laçın 'falcon', the actual variety differing in different languages, in SE Türkî 'the Barbary falcon', in SW Osm. 'the peregrine'. The most durable of all words beginning with l-; s.i.a.m.l.g. as laçın/laçın. Almost certainly a l.-w., prob. Tokharian. Cf. çavî, çâgî, toğan, turumtay, sinkur, etc. Türkî viii ff. Laç.[m] Bayluk P.N. Mir. B v. 4 (*ETY II* 66): Uyğ. viii ff. Bud. (three doves encountered) laçînka 'a falcon' Swu. 620, 20: Xak. xi laçîn al-sâhin 'a gerfalcon'; one of the predatory birds; hence men are called laçîn because of their bravery *Kaş. I 410*: KB 2381 (kov-): xiv Muh. al-sâhin laçîn *Mel.* 72, 13; Rft. 175: Çağ. xv ff. laçîn sâhin in Ar. *saqr*; also the name of a tribe of Turks *San*. 317r. 27; Xwar. xiv laçîn 'falcon' Qub 109: Kip. xiii al-sâhin laçîn (*-c*) *Hou.* 10, 2; as a P.N. do. 29, 5; xiv ditto *Id.* 87; Bul. 11, 10: xv ditto *Tuh.* 20b. 11; as a P.N. do. 41b. 12: Osm. xvii laçîn ... and, in *Rûmi, küh-i saxt* 'a precipitous mountain'; laçîn kaya 'a precipitous mountain' in general, and the name of a particular mountain *San*. 317r. 28 (no doubt a geog. name misunderstood).

VUF luçînt Hap. leg.; second syllable unvocalized. No doubt like other Gancak words a l.-w. Gancak xi luçînt 'help in cleaning the grain (etc.)'; that is among the villagers (*fi ahli'l-qurâ*), they help one another by sending a slave or an animal to thresh the corn *Kaş. I 451*.

**Dis. LDA**

VUF le tütu Hap. leg.; perhaps l.-w. fr. Chinese lêng-t'ao 'to wash in a sieve with cold water' (Giles 6,869 10,824). Xak. xi le tütu: 'noodles (atriya) chilled with water, snow, and ice and mixed with seasonings (al-abâzîr); it is eaten to cool one (*li-'tabît*) *Kaş. III 237*.

**Dis. LÖD**

F loxtay Hap. leg.; no doubt a Chinese phr.; Brockelmann, on the authority of B. Schindler, plausibly suggests lo 'raw silk' (Giles 7,523; Pulleyblank, Middle Chinese *lâk*), tâi 'girdle' (Giles 10,554; Pulleyblank, Middle Chinese *tâi*). Cf. barçîn, etc. Xak. xi loxtay 'red Chinese brocade (*dibâc*) with small gold coins (or spangles, *fûlûs sufîr*) attached' *Kaş. III 240*. 
Dis. LGN

F lağun Hap. leg.; an old widely distributed culture word, the immediate source for Turkish uncertain; Brockelmann quotes Syriac lešn, Greek λάγονσι, Assyrian liginu, the last prob. the original word. Xak. ℮ lağun 'a hollow (manqūr) object like a grain measure (al-ṣū) used for drinking milk or water' Kaş. I 410.

Dis. LGZ


Dis. V. LLA-

DF lala: Den. V. fr. Chinese la 'to cut, slash' (Giles 6,653); this word was lât in Middle Chinese, but this V. occurs only in a fairly late Uyğ. text, and by this time the Chinese word had no doubt lost its final consonant. Uyğ. vii ff. Civ. (take the beads in a snake's head (?; see bonçuk), burn them) yumşak sokup lalaş 'crush them and cut them up finely' II. I 131; o.o. do. 166, 171-2, 183.

Dis. LMG


Dis. LNG

S? lengeç See yengeç.

Mon. LŞB

F lésp the Tokharian L word leśp 'mucus, phlegm' found its way into Turkish, prob. through translations of medical texts, and survived in an abraded form until xi. Uyğ. vii ff. Bud. (demons) léśip aşlıglar 'who eat mucus' U II 61, 10; o.o. Stiw. 588, 14; 591, 8; 592, 19 (kuzit-): Civ. léšp 'mucus' TT VIII I, 5, 7 and 12; Çigil xi léš al-lu'db 'mucus'; léš also al-balqam 'phlegm'; one says léš akti: 'the mucus and phlegm flowed' Kaş. III 127.

Dis. LYA

PUF liyü: Hap. leg.; in the same para. as leţu; between kaţı and ü:lı; the first vowel ought therefore to be long, and the word may be corrupt, but it may represent some Chinese l.-w. like lîo or lîu. Xak. ix liyü: 'mud' (al-ţın) which turns into hard clay (salşîl) when it dries Kaş. III 238.
No native Turkish word except a few onomatopoecies, particles, etc., originally began with me- but in most Turkish languages initial b-, when followed by a nasal within the body of the word (but not in Suff.s.), is changed to m- by assimilation. In a few languages, like Xwar. xiii(?), this change has taken place even when there is no nasal in the word. Words with initial m-, of which the original form has not survived, are listed here as main entries; the remainder are entered here only w. cross-references.

Mon. MA

1 ma/1 me: perhaps an abbreviation of yeıme; an Enclitic with several functions. (1) in some cases it is best translated ‘and’ or ‘too’, and indeed has been treated by some authorities as an independent word, although there is no real doubt that it is an enclitic. (2) in others it hardly seems to do more than give some emphasis to the preceding word. (3) attached to the Interrogatives, klm., ne, etc. it turns them into indefinite relatives, e.g. nce Je ‘how much’; neçeme ‘however much’ 174; a.o.o. Tef. neçeme 220: Xwar. xiii(? ) become the chief of the begs here) me ‘and’ (let your name for ever be Karluk) Oğ. 246: xiv tım me kın ‘night and day’; ma/me Enclitic ‘also’ Qutb 109.

2 ma/2 me: an Exclamation, ‘here you are!’; take this!’ and the like; s.i.a.m.l.g. sometimes as ma, sometimes me. Xak. ili the word is entered twice, once as mim alif hâ, sometimes abbreviated to mim hâ, and once as mim alif; both might represent me: but ma: is more probable, at any rate for the first; ma(h) an Exclamation (hâr) meaning hünkâ va xud ‘here you are; take it’; one says this when handing something over (‘inda munâwalat(l)-ys’)... to save time one sometimes says ma(h) Kaş. III 118; ma: (or me?:) an Exclamation meaning ‘take it’; hence one says ma: xud va hâka ‘take it, here you are’; it is said both with hâ and with alif ma(h); examples of alternative spellings with initial hâ and alif in Ar. follow III 213.

VU 3 me: onomatopoecie for bleating; survives in SW Osm. me, Red. 2039, which rather than ma is presumably the sound intended. The Den. V. ‘to bleat’ is first noted as VU mele- in Kip. xiv, Id. 88, and exists as mere- in SE Türkî and mele- in SW Az., Osm., Tkm. Xak. ili me: ‘an onomatopoecie for the sound made by lambs, kids, and the like; this agrees with Ar. as is said in Qod’-rumma bi’siml-mâ mağhîm (‘bleated’) Kaş. III 214.

Dis. MGA

F maçi: the standard word for ‘cat’ in NW, but unknown elsewhere in this form; obviously a l.-w. See çețük, müş. Survives in NW Kar. T. maçi R IV 2050; Kot. 232; Kaz. meçel meçel R IV 2106; there are also cognate forms NE Tel. müşik R IV 2148; SE Türkî müşik Bö 773; müşîk jarring 203; NC Kır. müşik; Kız. müsik: NW Kk. pişik; Kumyk müşik; Nog. pişik: SW Az., Tkm. pişik. Kom. xiv ‘cat’ maçi CCI; Gr.: Kip. xii al-qit maçi: (also called çețük) Hou. 11, 11: xiv maçi: (e-) al-sûmr ‘cat’ Id. 87.

Dis. MCG

S mejek See *bañaak.

Dis. MDG

F mûlâk ‘layman’; l.-w. fr. Sogd. mäd’k, which is syn. w. Sanskrit pträgâna; both words, sometimes in Hend., occur in Uyg. Bud. texts. Uyg. viii ff. Bud. mûlâk pîrtîgân... men ‘I am a layman’ (attached to the pleasures of this world, see bûdîl-) Hüen-ss.
Tris. MĠZ

(D) muğuzğa[k] Hap. leg.; prob. a Dev. N./A. (connoting habitual action) fr. an onomatopoetic V. *muğuz- 'to buzz'. Arq: xī muğuzğa[k] 'an insect (dübab) like a bee' Kaş. I 504.

Mon. MG

S mük Hap. leg.; obviously cognate to bük-, and perhaps Sec. f. of a homophonous N./A. *bük: Xak. xī one says ol mük türdi: qarna qiyama'l-rāki' 'he stood in a bent posture' Kaş. I 335.

Dis. MGE

F mekte 'black ink'; l.-w. fr. Chinese mō 'black; ink' (Giles 8.022; Pulleyblank, Middle Chinese mok; in some dialects moku), which is also a Chinese l.-w. in Mong. as behe (Kow. 1124, Haltod 281). Cf. şütük: Uyğ. xiv Chin.-Uyğ. Dict. mō 'ink' meke Ligeti 182: Xak. xī mekteKI the name of a writing material (nag, so to be translated here?) imported from China, in which Turkish writings (kutubu'l-surkiye) are written': the -k- in it is doubled, and the hā was originally alif Kaş. III 424, 23.

Dis. MGM/MGN

S mükim/mükin See büküm.

Dis. MLĐ

PUF meldeğ (or meldek?) Hap. leg.; looks like a Middle Pe. Past Pass. Participle in -dag (Modern Pe. -da), perhaps cognate to Pe. málidan 'to rub, polish, smooth', and the like. Neither ardā nor ma'ata are ordinary Ar. words; Brockelmann disregards them and merely translates the word 'felled'; Atalay translates the phrase erkek avadanlıg' gibi keleşen yölçüyem, a very improbable sensus obscurus; the most probable meaning etymologically is 'anything felled, like a hard substance worn smooth'. Xak. xī meldeğ neq kül šay' mutalabhad nahwā'l-ardāt'l-mu'ma'ata Kaş. I 480.

Dis. MMA

Vu mamā Hap. leg. in this sense, but see mamu: obviously a quasi-onomatopoetic; syn. w. l.op. Xak. xī mamā: al-rābiš is 'the ox in the middle of the oxen when they eat out the corn'; the others revolve round it Kaş. III 235.

Vu mamu: obviously a quasi-onomatopoetic; s.i.m.m.l.g. as мама (Tkım. mammā) for 'grandmother; mother; a respectful term for older women; midwife', and the like; in some languages there is a homophonous word (NE Tel. mamā; SC Uzb. mammā; SW Az., Osm., Tkım. meme, etc.) meaning 'nipple, the female breast'. Xak. xī mamu: 'the word for any woman sent with the bride on her wedding night'; not a genuine word (hūğa qayır aşlıya) Kaş. III 235: Kıp. xiv mamā: a word used to address an older woman (al-kahira mina'l-nisā'ī) or to refer to her l'd. 88.

Dis. MMĠ

SF mamuk See pamuk.

Mon. MN

(S) man (b-) survives, in the same meaning, as mam in NE Şor: NC Kzx. (dialect): SW Tkm.; see Schcherbak, p. 116. Xak. xī man yâsılıg ko:y 'a sheep which has passed the age of four'; used only of sheep Kaş. III 157 (man in the two preceding entries man kaşla:q 'the name of an Oğuz country' (bilâd, i.e. the Mangishlak peninsula in the Caspian) and man kend 'a ruined town near Kâşgar' is not likely to be the same word): Çağ. xv ff. maq (rhyming with ântq) 'a three-year-old sheep' (gûsîand) San. 319r. 19.

(S) maq (b-) 'gait'; homophonous w. maq-; survives as maq 'the gait of a horse; a fast gait' in NE Alt., Leb., Şor, 'Tel. R IV 2006, and Tuv.; maq in other meanings (e.g. see man) in various modern languages is not connected w. this word. Uyğ. viii ff. Bud. (go on your way, merchants) mañlamis maq sayu 'in every step that you take' (may you be tranquil and safe) mañlamis manipülər 'and may the steps you take' (be free from danger) Tiş. 45b. 4-7; o.o. U II 24, 2 etc. (akru); U II 72, 17 (yoris-).

S 1 men See ben.

VUF 2 mën (or mën?) 'flour'; l.-w. fr. Chinese mien 'flour' (Giles 7,892 or 7,895; Pulleyblank, Middle Chinese mien). Survives only(?) in Sarîg Yuğır mên, S. Ye. Malov, Yaşyk şeltykh uğurov, Alma Ata, 1957, p. 76. Uyğ. viii ff. Cîv. on ñêś batman mën 'fifteen bātman of flour' USp. 76, 8; o.o. do. 91, 4 etc.; H I 40 (çokrat-), 67 (1 konak), 119 (yasmuk).

S 1 meq (b-) 'bird-seed, small grain', and the like; n.o.a.b.; this may be merely another, perhaps the original, meaning of beq, q.v. Türkî viii ff. bars kýyk épke: meqke: barmi:ş eşîn meqîn bulmîş; 'a leopard and a deer went to look for game and grain and found their game and grain' İrb B 31: Uyğ. viii ff. Fan. -A M 36, 6 (1 aş): Xak. xī meq 'afofîl-tā'îr 'poultry food', that is a word for the grains (al-hubûb) which they pick up Kaş. III 358 (prov.); o.o. I 425, 19; II 18 (sok-): KB kûska meq eğsîmez 'the bird does not lack grain' 1193, 2054; o.o. 3564-7; 4417.

S 2 meq See beq.

S murg/mug See biq.

S mup See bug.

S 1 mün See 1 bün.

S 2 mün See 2 bün.
Mon. V. MN-

S 1 man- See 1 ban-.

S 2 man- See 2 ban-.

S mağ-(b-) 'to walk' and the like; homophoneous w. mağ; survives only (?) in SE TüRKi mağ- 'to go, walk, travel, ride'. See maş, maşım. XAK. XI KB tilek birle maşsa kişî arzulâp 'if a man longs for something and walks with his desire (he does not tire or lag on the road till he reaches it) 3702; a.o. 374 (kölût)- Çağ, XV ff. mağ (spelt) qadam gudûşan 'to walk' Sân. 318v. 27 (quotn.).

S mîn/-mîn- See bin-.

S mun- See bun-.

mop-(b-) survives in SE Tär. mop-(of a horse) to rear, kick R IV 2130. XAK. XI at mopdl: cama-al-faras çarımâzahu wa ramaåha 'the horse gathered its legs together and galloped' Kaş. III 391 (mopër, mopmek).

Dis. MNA

manu: (b-) 'a wild cat'; survives in NE Tuv. mani; see Scherbak, p. 130. Scherbak suggests that this became a l-w. in Mong. as manûl; the only meanings given for this word in Kow. 1973 are 'sentry; bird-scarcer'; it is not listed in Halldó, which gives malûr (also in Kow. 1973) for 'wild cat'; SE TüRKi molûn/molun 'wild cat', and acc. to Scherbak 'domestic cat' might be a metathesis of manûl, perhaps affected by malûr which seems to be native Mong. Uyg. VIII ff. Bud. manu in lists of predatory animals Suv. 599, 15; 610, 14.

S mepe/1 mepl- See bêni-.

S 2 mepl- See beşt-.

SD munu: (b-) Acc. of bu: used as a sort of Excl., generally in antithesis to onu; q.v. XAK. XI Kaş. III 238; KB 1161, etc. (omn).

Dis. V. MNA

SD mûne:- (b-) Den. V. fr. 1 mûn (1 bûm) in the sense of 'to find fault' or 'to correct a fault'. Survives only (?) in NC Kzx. minesame meaning. Uyûg. VIII ff. Bud. (because he held these views) uzat yêrê müneyûr ertlpiz 'you criticized and found fault with him at great length' Hüen-ts. 1798: XAK. XI ol tomûnë münêlî: 'he cut the sides of the garment to rectify unevenness, etc.' (li-yûshî-lahu minal-inhirâf (MS. in error inhirâf) wa gayrîhu) Kaş. III 274 (mûner, mûnenmek).

Dis. MNC

VU?F maçu: pec. to Kaş.; morphologically this could be a Dev. N. fr. 1 or 2 man- but there is no obvious semantic connection and it is more likely to be a L-w., perhaps a Chinese phr.; cf. manûd; XAK. XI maçu: ucratu’l-muhtarîf faqat ‘wages, only of a craftsman’s wages’ Kaş. I 418; a.o. 419 (tuzgû).

S munça: See buncâ.

SD maçu(b-) Hap. leg.; Dev. N. (Conc. N.) fr. 1 man- (1 ban-) in the sense of something tied on. Cf. SC XIX Sart bêncâ ‘a bundle’ R IV 1472. XAK. XI maçu ‘anything suspended (yu’allaq) from the saddle like a saddlebag or nose-bag (al-haqqîba wa’l-mixlî) Kaş. I 476.

S monçuk See bonçuk.

PU(S) mûncîg (b-) Hap. leg.; the equivalent word in the Chinese original is ‘uterus’, but the word has no obvious etymology. Cf. oğulçuk. Uyûg. VIII ff. Bud. (in a list of demons) mûncîg aşıqlar ‘eaters of uteri’ U II 60, 1 (iii).

Tris. MNC

SC munçulayû (b-) prob. a crasis of munça: and usulû; ‘in this way’ or the like. N.o.a.b. Cf. ançulayûu. Uyûg. VIII ff. Bud. munçulayû têtrû sakînp ‘thinking deeply in this way’ U II 5, 3-4; künîye ayûnî munçulayû bêrip ‘giving in this way (or so much?) day by day and month by month’ PP 7, 4-5; o.o. do. 33, 1; 48, 7; TT V 8, 71, 26, 112 etc.

Tris. V. MNC-

SD maçuûkûn (b-) Hap. leg.; Refl. Den. V. fr. maçuûk. XAK. XI er to:nîn maçuûkûnûdî: ‘the man put his garment in a box (sîvan; MS. siwan) and hung it (allaqahu) on the saddle behind him’ Kaş. II 276 (maçuûkûnûr, maçuûkûnûmak; MS. mon- in error).


Dis. MND

F manûd: Hap. leg.; ‘vinegar’. The ordinary Turkish word for ‘vinegar’ is sîrke; q.v.; this word, which has no obvious Turkish etymology, is therefore likely to be a.l.w., perhaps a Chinese phr. XAK. XI manûd: the word for ‘Turkish vinegar’ (xall Türkî); fresh grape juice is put in an earthenware jar (bûstûqâ) and fermented; then pure wine is poured into it and left for a night to mature. It is the best kind of vinegar Kaş. I 420.

S muntâg See buntâg.

?SF maçuûr (b-) Hap. leg.; prob. an Iranian l-um cogenerated to Pe. band ‘cord, tie, fastening, etc.’. See mandaar-. Oğuz XI maçuûr a plant which wraps itself (yaltatî) round trees and often causes their death (al-yubî); it is ‘ivy’ (al-aççaq) Kaş. I 457.
SD munduz (b-) N./A.S. fr. mun- (bun); 'senile, feeble-minded', and the like with some extended meanings. There does not seem to be any other trace of such a Dev. Suff.; it can hardly be identical with the Dev. Suff. in kūntuz, q.v. Xak. xi munduz al-ablāh mina'l-nār 'a feeble-minded, stupid person' (prov.); munduz akin al-āti mina'l-sayl 'a stream in flood'; munduz yoroğ: a at al-farasul'ldi lā ya'rīfū-l-sayl illa'l-hamlaq 'a horse that knows no form of progression except an amble' Kaş. I 458; o.o. I 77 (akin); 96 (ergūz): KB ay biliğsi zi ki munduzi 'oh ignorant, stupid man' 643; o.o. 963 (tēlve), 2099, 2655, 6394; xiii(?) Tef. munduz is associated with 'liar' and seems to mean 'malicious' rather than 'stupid' 226: Kom. xiv 'simple-minded' munduz CCG; Gr.

Dis. V. MND-

SD maqt- (b-) Caus. f. of maqt-; n.o.a.b.? Xak. xi KB (a dying man) yetişle öği kör maqtınaz tutuğ 'when his time comes, cannot make his legs walk' 1211.

SD me possibilità f. of me possibilità. The text in the MS. is corrupt, the spellings being miyedettī, mindeīr, miyedetmek. Xak. xi ol anızi-snacin me possibilità: antafa sa'rahu 'he had his hair pulled out' Kaş. II 358 (miyedettür, me possibilità).

SD 1 mandur- (b-) Caus. f. of mandur-. Xak. xi ol maq'a: kılıç mandurdu: 'he urged me to gird myself ('alâl-tanat'tuq) with a sword' Kaş. II 197 (followed by 2 mandur-).

S 2 mandur- See 1 bandur-.

S mundür-/mündür- See bintür-.

SD muntur- (b-) Caus. f. of mun- (bun). Ugû, viii ff. Man.-A yekler eriş kişiş munturur 'various demons make many men mad' Man. III 29, 9 (ii).

SD meşes- (b-) Recip. f. of meşes-. Xak. xi ikki: uragut meşesdi: 'the two women plucked at one another (tanâtefat) and each of them took hold of the other one's hair' Kaş. III 399 (meşesür, meşesmek).

Tris. MND

PUF mundatu: Hap. leg.; this word which is indexed under fa'lalā, mandirı, also Hap. leg., indexed under futula, and manduru; also Hap. leg., indexed under fa'lalal and included in a sub-para. with sanduwan; and so prob. mis-spelt, all seem cognate both in form and meaning. They are obviously 1-w.s and have an Indian look; perhaps connected w. Sanskrit maṇḍita 'ornamented, adorned', but some other origin is possible; al-gazzina is not an ordinary Ar. word; it is der. fr. qazzz, a Pe. 1-w. in Ar. meaning 'silk', and may mean 'a silk garment' or the like. Xak. xi mundatu: al-gazzina Kaş. I 491: Çiğil xi (VU) mandirî: 'the word for the gathering which assembles in the presence of the bridegroom and bride (al-maclûsul-ladî yecma' haya pict -xanat xall- fascism) at night, when ceremonial gifts (al-nîr) are presented' I 492: Xak. xi mundaru: al-bahadîl mina-l-harîr 'a bridal canopy of silk' I 529.

SD muşaduç- (b-) Dev. N./A. fr. *muşaduç - Refl. f. of muşad- (buğad-); etymologically it should mean 'confused, perplexed', or the like, but it seems rather to be laudatory in character and to mean 'marvellous' or the like. Pec. to Uyğ. and usually used in association w. adiği or tağlançığı. Uyğ. vii ff. Man. M III 39, 2–3 (ii) (adığı): Dâd. muşaduçî uğû fi kidûf 'a marvellous great undertaking' Swr. 613, 19; o.o. TT V 20, 9 (adığı); U II 28, 31–2 etc. (tağlançığı).

PUF mandı: and mundaru: See mundatu.

Tris. V. MND-

SD muşadur- (b-) Caus. f. of muşad- (buğad-). Xak. xi KB muşad-türmaçil sen yegi keğêlê 'do not let yourself be worried about food or clothing' 1264.

SDF mandaranlar- (b-) Hap. leg.; Refl. Den. V. fr. mandar; but not, like it, described as Oğuz. Xak. xi yāgaç mandaranlari: ila-tê-1-lablâ labâl-şacar 'the tree was wrapped in bindweed, Dolichos lablab' Kaş. II 271 (mandaranlar: mandaranmak).

Dis. MNG

SD maqt- (b-) Hap. leg.; N.Ac. fr. maqt-. Xak. xi maqt- al-xatwa 'step, gait'; hence one says anızi maqtqi: kör 'look at his gait' Kaş. III 365.


S munqaq See muygâk.

SD munqul (b-) n.o.a.b.; in TT III, where -q- is often represented by -k-, the spelling is munkul, in the Swr. MS., which is xviii, munqul; the meaning, which can only be deduced fr. the context, might well be 'mentally confused, troubled', and the like, so it is best explained as a Dev. N./A. fr. mun- (bun-). The resemblance to the tribal name Mongul is purely fortuitous. Ugû, viii ff. Man. (they were liberated from an animal existence) umuqsun izrin munqul kal aqi-yuğ (spelt okülülk) 'hopeless, miserable, men-
tally disturbed, savage, and poisonous' TT III 25-6; o.o. do. 27, 89; Bud. (tell me quickly, Minister, where my son is. My body is dis-
tressed and annoyed, as if it was being burnt with fire) ögümün köpülümün içgirip 
mügül (mügül) bolup bilinmemz 'I am 
losing my understanding and mind, becoming 
mentally confused, and do not know (what has 
happened)' S¼v. 624, 17-18.

SD munqan (b-) N./A. of Habitual Action 
fr. mun- (bun-); lit. 'mentally disturbed' 
and the like. Pec. to Kaş, where it is entered 
twice, in I 440 under fa'lân, and in I 476 
under fa'lâl. In the latter case the section con-
tains no other words ending in -a'n and this 
word comes between mançuk (the last word 
ending in gaf) and bürcêk (the first ending in 
kaf); it is therefore almost certainly an error 
for munga:k a parallel N./A. in -gak which 
would have the same meaning. Xak. xi 
mungan kîşî al-târîf 'a garrulous person, 
chatterbox' Kaş. I 440.

F mînguy Hap. leg.; l.-w. fr. the Chinese 
phr. mien 'flour' (see mên) and hu 'paste' 
(Giles 4,936; Pulleyblank, Middle Chinese 
you). Xak. xi mînguy the name of the 
paste ('açaîn) used to stick papers together; 
the dough ('açaî) for it is mixed with water 
and then boiled until it becomes very viscid 
Kaş. III 241.

Dîs. V. MNc-G.

SD mupuk- (b-) Pass. Den. V. fr. mug(bu); 
'to be distressed' and the like. Pec. to Xak. 
Xak. xi er mupuktu: umtushina'l-racul wâ'd- 
turra 'the man was distressed and subjected 
to pressure' Kaş. III 395; KB müpkusa 
yâğı yüz olümke urur 'if the enemy is hard 
pressed he turns his face to death' 2391.

SD mangu- (b-) Hap. leg.; Inchoative f. of 
2 man- (2 ban-). Xak. xi ol etmekbuat 
yaga:k; mangûrdâ: 'he began to dip (yaşab) 
the bread in oil and plunge (yaqmis) it into it' 
Kaş. II 197 (mangîrar, mangîrma:k).

SD mukkar- (b-) Trans. Den. V. fr. mug 
(bu); 'to cause distress' and the like, Pec. to Xak. 
Xak. xi ol anu: mugkardî: id distortion 
vo'mtahanâ he applied pressure to him and 
distressed him Kaş. III 397 (mugkarur, 
mugkarma:k); KB âyi mugkarursen bu 
kûn sen mén 'ohl you are distressing me 
today' 4024.

Dîs. MNc-G.

S mengü:/mengü: See beğüi.

Dîs. V. MNc-G.

SD münük- (b-) Hap. leg.; Intrans. Den. V. 
fr. 1 mûn (1 bûn); 'to be faulty, defective', 
and the like. Uyûg. viii ff. Civ. the 28th hexa-
gram kuo 'to commit a fault' (Giles 6,622) is 
translated uluq münükmek TT I 224.

Dîs. MNL

SD mûlug (b-) P.N./A. fr. mug (bu); 
sorrowful, melancholy, distressed', etc.

S.i.a.m.i.l.g. except SW with various phonetic 
changes. Tûrkî viii ff. (of an omen) mûlug: 
ol a'nûg yavâlk ol 'it is distressing and 
very had' IrkB 22; Uyûg. viii ff. Man.-A 
MIII 30, 3 (ii) (én-dûr-): Xak. xi mûlug 
er 'a melancholy (al-mumtaheh) man' Kaş. III 
382; KB mûlug is common as a stock 
epithet for 'suffering' mankind, e.g. kañu 
barça mûlug törütüümle 'all His created 
beings suffer' 5; o.o. 24, 28, 1056 (1 ul- 
): 1763 (çirûyû); 4403: (xiv Muh. ma'yûb 
'vicious, defective' mûlug: Mel. 52, 7; 
Rif. 148; prob. an error for mûnlûg): Çaq. 
:15 ff. mûlug mutlum vo muta'allim 'dis-
tressing, distressed'; both meanings occur 
(har dû ãmada) San. 320v. 25 (quotens. 
for each meaning): Xwar. xiii mûlju (one MS. 
burQA) 'distressed' 'Ali 49: xiv mûlug/ 
mûlük/mûlug ditto Qutb 112; mûlug 
Nahc. 286, 6; Kip. xiv mûlug (marked) 
al-muhtâc ve ma'nûnû dûl-hâce 'distressed, in 
need' Íd. 89.

Dîs. V. MNc-

SD manîl- (b-) Hap. leg.; Pass. f. of 2 man- 
(2 ban-). Xak. xi etmekcirke: manîldî: 
'the bread was dipped (tubiqa) in vinegar' (etc.) 
Kaş. II 138 (manîlur, manîlmak).

SD münel- (b-) Hap. leg.; Pass. f. of mûnel-: 
Xak. xi ten müneldi: 'the sides of the gar-
ment and the superfluous (material in the) 
hole for the neck (qawdorathu'l-zâida) were 
trimmed' (qu'ta) Kaş. II 138 (mûnêlur, 
mûnêmelmek).

S münel- See binîl-.

SD maña-: (b-) Den. V. fr. maqî; 'to step, 
stride'. Survives with this meaning as maña- 
in SE Tar. R II 2010 and for 'to gallop' in 
several NE languages as maça- ditto; Khak. 
maña-. Uyûg. viii ff. Bud. kşatîrik begler 
maña- mîlab 'striding with the gait of the 
satîrîya chiefs' U IV 8, 16 (and F 41, 1; both 
transcribed and mistranslated); a.o. Tîf. 
45b. 4 (maqî).

SD meple-: (b-) Hap. leg. but see meple-; 
meple-; cf. meple-; Den. V. fr. 1 mep, 
q.v., for a similar phr.; 'to look for, or pick up, 
grain'. Tûrkî viii ff. IrkB 49 (eple-).

SD münle-: (b-) Hap. leg.; Den. V. fr. 2 mûn 
(2 bûn). Xak. xi er mûnledî: 'the man sipped 
the soup' (hassä ... al-marâqa) Kaş. III 301 
(mûneler, mûnelermek).

SD meplet- (b-) Hap. leg.; Caus. f. of 
meplet-. Xak. xi ol kâziq mepletti: al- 
qâla-l-batta'l-habb 'he gave the goose (Kaş, 
as usual, 'duck') grain (etc.) to pick up' Kaş. 
II 359 (mepletür, mepletmek).

SD meple-: (b-) Hap. leg.; Refl. f. of 
meple-; 'to pick up grain for oneself'. The 
simûrgûkk is described as 'a bird like a 
nightingale' in the language of Balâsâgûn, 
but the quoth. seems to be ordinary Xak. 
Xak. xi Kaş. II 290 (simûrgûkk); n.m.e.
SD meple:lig (b-) P.N./A.fr. 2 mepli: (bepli); 'joyful, happy', and the like. N.o.a.b. Türki viii ff. mepli:lig beg er er:nis: 'he was a happy beg' IrkB 5; a.o. do. 62; Uyğ. viii ff. Man.-A M III 11, 3 (ii) (barmlük): Bud. alku mepli:lig boldlar 'they all became joyful' PP 72, 3-4; ğencğli:lg mepli:lg (sic) 'peaceful and happy' TT IV 12, 59-60; o.o. U II 45, 56; Swv. 192, 5 etc. (it has sometimes been mistranslated 'eternal' owing to confusion with mepli:lg (bepli: 'eternal') Xak. xi KB mepli:lg boðun kim bu yall:lg begi; mepli:lg beg ol kolsa boðni yêgi 'happy are the people who have a beg like this; happy is the beg if his people seek what is good for him' 1789 (the MSS. have some v.l.s, but this was the original text); o.o. 1975, 5398, 6370.

SD mepli:lk (b-) A.N.fr. 2 mepli: (bepli); 'joyfulness, happiness'. Uyğ. viii ff. Man. ti turkaru mepli:lgin (sic) 'in complete and lasting happiness' TT III 110: Bud. U II 34, 6-7 (aslgülk). Swv. 354, 7 (etl:gsiz): (Xak. ixii(?): Tef. mepli:lk 'eternity' is a parallel A.N. fr. mepli:lg (bepli:).

Tris. V. MNL-
SD 1 mepli:le:- (b-) Den. V.fr. 2 mepli:le:(bepli);
'to rejoice; to be happy'. N.o.a.b. It is possible that Kağ. 's translation of 2 mepli:le:- is purely imaginary and based on a false etymology; the verse quoted certainly contains 1 mepli:le:-. Türki viii ff. (seated on a golden throne) mepli:leyürmen 'I am happy' IrkB 1; o.o. do. 4, 28, 61, 56: Bud. (that man) mepli:leyür 'is happy' TT VI 198.

SD 2 mepli:le:- (b-) Den. V.fr. I mepli:le: (bêli:);
n.o.a.b. Xak. xi er mepli:le: di: 'the man eat the brain' (al-dimâğ); this is the original (meaning); then this was used in speech (flî-; kalem) in the same contexts as the Ar. phr. tâbâ lak ('you have been invited'), that is a man must slaughter a sheep to get the brain which is the best part of the animal; and whoever is honoured (uhrima) by the slaughter of a sheep for the sake of the brain and has it placed before him is greatly complimented (muhtaram); then this word is used for anyone who receives special food, it is addressed to him; (in a verse) eren tap:up (?! read) mepli:le: di: (MS. mipli:le: di:) yan'amu'l:-içâl mina'li-am:du'l:i:-att:î nähahî:î 'the man rejoice in the spoils which they have captured' Kağ. III 405 (no Aor. or Infin.).

Dis. MNM-
SD maqım (b-) N.S.A.fr. maq:; 'a single stride'. N.o.a.b. Xak. xi KB (a man is born and mounts the horse of time) kînî bir maqım ol tüni bir maqım (each of) his days is one stride and (each of) his nights one stride' 1389.

Dis. MNR-
S müqar: See biçar.

Dis. V. MNR-
maqar:-/müqre:- Introductory note. Both these Vs, which seem to have an onomatopoeic origin and to represent earlier forms *bâra:-/ bücre:-, mean 'to make a noise' of some kind. Kağ. uses the first only of human beings and the second only of animals, and this distinction survives in most early languages, although reversed in Çağ. In modern times the first s.i.a.m.l.g. except SW with some phonetic changes, e.g. NC Kir. ma:ra:-, and means only 'to bleat' or 'to low', and the second survives only (?) in NW Nog. müpire:- 'to bellow'.

S maqar:- (b-) 'to shout'. Türki viii ff. Man. M III 6, 10 (ün): Uyğ. viii ff. Man. M III 9, 12-13 (i) (und:); Bud. Inîsin okîyu maqra:di 'he shouted calling his younger brother' PP 58, 3-4; Xak. xi er maqra:di: 'the man (etc.) shouted' (dâiha) Kağ. III 402 (maqar:ma:rag:amak: Çâ:q. xv ff. maqar: - (spelt) of a cow, sheep, and the like 'to low, bleat' (nâla kardan); and of a man (insân) they say maqara:- (sic) San. 319r. 8. (Xwar. xiv maqâla:- '(of a cock) to crow' Qub 110): Kom. xiv 'to bleat' maqara:-CCG; Gr. 163 (quoten). (Kip. xiv aqâna 'to call to prayer' banâla/-baŋla:- Bul. 32v.: xv aqâna mina-â-âlan hîl-;âl-âl maqâla:- (sic, for maqâla:-) Kavv. 75, 7; aqâna maqâla- Tuh. 5b. 13; a.o.o. Osm. xiv ff. başla:- to shout, call to prayer; to crow; to thunder'; in several texts TTs II 74; II 103; IV 73.

S müpre:- (b-) 'to bellow, low, bleat', etc. Türki viii ff. (I am a maral deer) müpre:-yürmen 'I bellow' IrkB 60: Uyğ. viii ff. Bud. Swv. 12, 21-2 (ağrin): Xak. xi uş müpre:di: 'the bull bellowed' (xâra) Kağ. III 403 (mûpre:r, müpre:me:k): xiv Muh. (among animal noises) ûgâ-ul:baqar wa'l-:gamân 'lowing, bleating' muqar:mak: (zic:; -mak is a common error for -mek in Muh.) Mel. 73, 11; Rif. 176: Çâ:q. xv ff. maqar:-muqar:;muşâr:;muşrä:-muşâr: (all spelt) nâla kardan insân of a man 'to shout'; and of animals they say maqar:- San. 324v. 7 (quoten).: Kom. xiv 'to low' muqara:-CCG; Gr. 166 (quoten).

SD maqrat:- (b-) Hap. leg.; Caus. f. of maqar:-. Xak. xi ol an: maqrat:te: ûsâ:tu:lu ve şâyyahahu 'he made him call out and shout' Kağ. II 358 (maqratür, maqrat:mak).

SD müpre:- (b-) Hap. leg.; Caus. f. of müpre:-. Xak. xi ol u:nu: müpre:ti: 'he made the bull bellow' (axâra:-l:tau:); and one says o:te eşç:ni: müpre:ti: 'the fire made the pot boil violently and noisily' (ağlat . . . bi-;fawarû:n wa jâ:ot); and one says er:ni: urup müpre:ti: 'he beat the man till he made him howl and bellow like an ox' (a:zâ:lu wa axâra:hu xurâvâl:baqar) Kağ. II 358 (müpre:ti:; müpre:mek).

SD maqras:- (b-) Co-op. f. of maqra:-; s.i.a.m.l. following the modern meanings of
mapra:- Xak. xi (the cloud rose noisily) akti: akin müşreşü: 'the stream flowed with a babbling sound' (Hend., bi-ranin wa xariir); (the people were astonished by it) kökter takı mapraşur: Kaş. translates wa hiya tar ad wa taşih wa tabırq 'and it (the cloud) thunders and crashes and flashes with lightning', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)' Kaş. III 398, 25-7; n.m.e.

SD müşreş- (b-) Co-op. f. of müşre:-; n.o.a.b. Xak. xi (in the spring) şiger buka: müşreşür: 'the bulls and cattle bellow joyfully' (xara ... farala(ın)) Kaş. II 79, 21; a.o. III 398, 25-7; n.m.e.: Çağ. xv ff. San. 320r. 7 (müşreş:-).

Dis. MNS
F or S mansız or mensiz See bensiz.

SD münsizl (b-) Hap. leg.; Priv. N.A. fr. müün (1 bün): 'without defects, sound-hearted'. Xak. xi Kaş. III 140 (1 bün).

Dis. MNS
7S müuş 'a corner'; first appears in the medieval period and survives in NE/NC Bar., Tob. müuş R IV 2221: SC Uzb. muişıl: it seems to be an unusual Sec. f. of büünüz, q.v. (Xak.) xiv Röğ. bir müuşişe 'in a corner' (in hell) R IV 2220 (quotation): Çağ. xv ff. müuş güsa-ı xana wa sarı 'the corner of a house or mansion' San. 311r. 4 (quotation). Xwar. xiv müüşiş 'corner, secluded nook' Qub 113; Nahc. 268, 13; 321, 4: Kom. xiv 'corner' müuş CÇG: Gr.

Dis. V. MNS-
PUSD mügeş- (b-) 'to ride behind someone else on the same horse'; the word, which carries a ğamma as well as a ğatra on the mim, appears in Kaş. under the heading wa nau minhu 'and another sort of it' in a section containing V.s with four consonants, the second being -p-, after mügeş- and before kûpren- (ğenr-), which perhaps implies a spelling mügeş- or even mügeş-. It survives with the same meaning in SE, mügeş- R IV 2150; Türki mügeş- BS 707: NC Kız. mügeş- SC Sart mügeş- R IV 2150; Uzb. mügeş-: NW Kk. mügeş-: and in SW Osm. binglı- (of teeth) 'to overlap' Sami 335. Morphologically it seems to be the Co-op. f. of a Den. V. fr. *binig, a N.Ac. fr. binig. Xak. xi ol menîp birle: mügeşli: iritada ma'ı-l-farab wa na'dhwa'nu 'he rode behind me on a horse or the like' Kaş. III 399 (mugeşür, mügeşmek).

Dis. MNS
S meşez See bepeż.
S müüzı See *büünüz.

SD meşez (b-) Dev. N. fr. meşezi- (bepezi-); 'likeness, resemblance; something resembling'. N.o.a.b. Xak. xi KB anıp oxgaşı yok azu meşezg 'there is nothing like or resembling Him' 16; a.o. 17 (1 boq): xiii (?) Tef. meşeg 'example; (physical) shape' 222: xiv Muh. al-mitl 'similarity, resemblance' meşeg Mel. 85, 3; Rif. 191.

Dis. V. MNZ-
S meşezi- See bepezi-.
S meşez- See bepezi-

Tris. MNZ
SD müyzeg: (b-) Hap. leg.; Den. N. fr. müüzüg (*büünüz) in the sense of 'something horny'. Xak. xi müyzeg: 'hard skin on the hand (macalul-yad wañwul-glız) which results from manual labour' Kaş. III 388.

SD meplızilg (b-) P.N./A. fr. mepliz (bepliz); 'beautiful' and the like. N.o.a.b. Uyğ. viii ff. Bud. U III 57, 6 (i) (osuğluq); Civ. TT VII 26, 17-18 (körkülğ).

SD meplizsl (b-) Hap. leg.; Priv. N.A. fr. mepliz (bepliz); 'unbeautiful'. Uyğ. vii ff. Man. M III 37, 16 (i) (öşüzül).

Tris. V. MNZ-
SD meplizlen (b-) Hap. leg.; Refl. Den. V. fr. mepliz (bepliz). Xak. xi Klişi: meplizlendi: hasuna wachi'lu-insän 'the man's face was beautiful' Kaş. III 407 (meplizlenür, meplizlenmek).


Mon. MR
F mir 'honey'; l.w. fr. Chinese mi (Giles 7,834; Pulleyblank, Middle Chinese mi1j, in some 1st millennium NW dialects mir); the Chinese word is itself a l.w. fr. Tokharian B mi, which seems to exclude the possibility that baql, q.v., was taken fr. Tokharian. Pec. to Uyğ. Uyğ. viii ff. Bud. mir in a list of drugs, etc. Suv. 596, 1: Civ. mir is included in several prescriptions in H I 114, 128; Dat. mirka do 143.

Mon. MRC
F mrç/murç 'pepper'; ultimately der. fr. Sanskrit marica/marica, same meaning, prob. through some Iranian(?) intermediary. The alternative medieval form burç shows the same sound-change m > b that seems to have occurred in baql, q.v., with some phonetic changes and initial m- in NE, SE, NC Kir., and SC and initial b- in NC Kız., NW, and SW (Tk.m. only). Cf. bitmç, Uyğ. viii ff. Civ. kara mrç 'black pepper' H I 134; mrç do. 7, 49; TT VII 22, 3: xiv Chin.-Uyğ. Dict. hu chiao ‘black (lit. foreign) pepper' (Giles 4,930, 1,350) murç R IV 2195;
Ligeti 183: Xak. xı mürçe al-fülful 'pepper' 
Kaş I 343; a.o. II 186 (soktur-): Çağ. xv ff. 
bürç fulful; bürç ditto, also istı ot and in 
Rümü büber San. 132v. 13: Kom. xiv 'pepper' 
bürç CCI; Gr.: Kip. xiii (among cooking 
materials) al-fülful (MS., in error, al-qulf) bürç 
Hou. 17, 18: xiv bürç (+c) al-fülful ıd. 29; 
Bul. 7, 1: Ösm. xiv to xvi bürç 'pepper' in 
several texts TTS I 126; II 178; IV 134.

Dis. MRD
F merdek Hap. leg.; presumably l.-w. fr. 
Pe. mardak 'a little man', Dim. f. of mard. 
Xak. xı merdek 'the young of a bear' 
(tcaladul-r-dubb); it is called adıg merdeski: 
'bear-cub' (al-daysam); and some Turks call 
'the sucking pig' (al-xinaes) toğuz merdek: 
Kaş I 480.

Dis. MRM
F marm Hap. leg.;? l.-w. fr. Sanskrit 
marmā 'a joint, or other external part of the 
body'. This is not the word in Uyg. ix Suce 7 
and 9 marmā, marmişa: which is the 
Syriac l.-w. mār 'teacher' with the 1st Pers. 
Poss. Suff., 'to my teacher, like my teacher' 
(yüzegül).

Dis. MRZ
F maraz Hap. leg.; in the meaning 'paid 
labourer' it is a l.-w. fr. Sogdian maraz, see 
Benveniste in 'Journal asiatique', vol. 236, 
pt. 2, 1948, p. 184; xlyär in the longer phr. is 
a synonymous Sogdian l.-w. Xak. xı maraz 
al-izsim indigo: maraz 'a paid labourer' 
(al-ácir); one says xıyar maraz Kaş I 411.

Mon. MŞ
VUF müüş one of several words for 'cat', 
see çetük, and no doubt a l.-w., but not Pe., 
where müş means 'mouse, rat'. As such Hap. 
leg., but some of the modern words listed as 
cognate to maço: may be more cognate to this 
word. Çigil xı müüş al-hirra 'female cat'; in 
Oğuz çetük Kaş III 127; o.o. I 391 (küvük) 
and, with Xak. words and pronvs., in I 438, 14; 
II 14, 18; 105; 24; III 165 (küvük); 267, 19.

Dis. MŞC
VUF maşış Hap. leg.; no doubt a l.-w. Xak. 
xı al-ınabul-l-girib 'high quality black grapes' 
are called maşış üzüm Kaş I 360.

Dis. MŞG
VUF müskıç Hap. leg.; l.-w. fr. Sogdian 
müşıkch 'wild cat'; cf. manu: Uyg. viii ff. 
Civ. I 57-8 (ergüz-).

Dis. MYA
S mêyli See *bëñli.

Dis. MYB
PU muya:w Hap. leg.; 'to mew'; an obvious 
onomatopoeic. 'The pronunciation is quite un-
certain; the only form is apparently a Ger. in 
-u' spelt muya:w or muya:u'; but as neither 
can be der. fr. any ordinarily shaped Turkish 
V, the word may be a mere onomatopoeic. 
Xak. xı müsci göli: muya:wu tuğdı 'a kitten 
is born mewing' (Kaş. tcaladul-hirra 
yami 'umni unumhi 'the kitten mews like its 
mother') Kaş I 114, 18; n.m.e.

Dis. MYÇ
S mayak See *bañak.

VUS muya: (b-) Hap. leg.; a pejorative Adj. 
perhaps meaning 'headstrong' or the like. 
Morphologically it might be a Dev. N./A. fr. 
*mu:- (*buñ-) parallel to muya:; if that 
can be taken as a Dev. N./A. fr. the same V. 
Uyg. viii ff. Bud. TT IV 254-5 (tv-).

S?D muya: (bunçak) 'the female maral deer'. 
It is twice spelt muya: in the Vienna 
MS. of KB, and although this may be merely 
an error of a kind common in that MS. it may 
be a reminiscence of the original form of the 
word, which is morphologically a Dev. N./A. 
(connoting habitual action), cf. muya:; 
Survives in NE Tel. muya:k R IV 2170; Khak. 
muya:; other languages use the Mong. l.-w. 
Bud. muya: USp. 102v. 5; muya:kkiya 
Dim. f. do. 3: Xak. xı muya:k (MS. muya:) 
al-añma mina-l-nás va-l-acrad min ëwâld-i-
hâwâfîr 'a man with bow legs and a short-
haired hoofed animal' Kaş III 175 (no doubt 
the same word, with a suggestion of its charac-
ter as a Dev. N./A.): KB sügün muya:k 'the 
male and female maral deer' 79 (aşna:-), 
5374.

Tris. V. MYÇ-
SD mayaka:- (bañaka:-) Hap. leg.; Den. 
V. fr. mayak (*bañak); 'to defecate'. Uyg. 

Dis. MYL
SD mayal (bañil) Hap. leg.; 'over-ripe'; 
apparently Intrans. Dev. N./A. fr. may- 
(*bañ-); cf. mayal-. Xak. xı mayal (ya 
uuuncialized) yemis the word for any fruit 
when it has become soft (lana) after it has 
ripened (nañca) and passed its prime ('dëwâzâ 
haddahu'), for example a peach or soft large 
melon Kaş III 168.

Dis. V. MYL-
SD mayil- (bañil-). Pass. f. of may- (*bañ-); 
'to be over-ripe', cf. mayil, mayis-. There 
are traces of may- and its der. f.s in several 
modern languages; NE Kac., Kiz., Kcob., Sag. 
mayik/-mayil- 'to be exhausted, weak' R 
IV 2014; Khak. mayix:- NC Kör. mayi- 
'to be damaged' do.; maytar- 'to bend' 
(Trans.); mayri/-mayis- 'to bend (Intrans.), 
to be bent'; Kzx. may- 'to be exhausted, 
weak' R IV 1986; mayir- 'to bend' (Trans.); 
mayis- 'to bend' (Intrans.): NW Krmm 
mayis- 'to be bent, to collapse' R IV 2015.
The same general connotation runs through the whole group. Xak. xi kağun mayıl-dr: 'the fresh water-melon went bad (infasaxa), that is when it is kept overnight and becomes over-ripe', also used of any fruit Kaş. III 190 (mayılur, mayılmak).

Dis. MYM


Dis. V. MYM-


Dis. MYN

S muyan See buyan.

Tris. MYN

SDF muyançılık (b-) Hap. leg.; A.N. fr. a N.Ag. fr. muyan (buyen). Xak. xi muyançılık al-tawassuṭ wa’l-fulh bayna’l-raculayn 'mediation and reconciliation between two people'; one says sen muyançılık kil 'mediate between us'; its origin is muyan al-ťawāb ‘recompense for good deeds’ Kaş. III 179.

SDF muyañık (b-) Hap. leg.; A.N. (Conc. N.) fr. muyan (buyen); 'a charitable institution'. Xak. xı KB 489 (buşad-).

Dis. MYŞ-

SD mayış- (bañış-); Co-op. f. of may- (bañ-); 'to collapse' and the like. S.i.s.m.l., see mayıl-. Xak. xi er yérke: mayışdı: 'the man stuck (laziqa) to the ground', because of obstinacy or laziness (mīn hirānīhi wa kasalihi), that is when he is ordered to do something and refuses to accept the order (mayişur, mayişmak; the ya’ carrying both kasa and dama); yamaşdı; metathesized form of mayışdı: (yamaşur, yamaşmak; so vocalized owing to confusion with 1 yamaṣ-?) Kaş. III 189.

Mon. MZ

S můz See boz.

S můz See bu
The only basic Turkish words beginning with 
- are ne: and neş, and even neş may be 
ultimately der. fr. net. The other words listed 
below are either der. f.s, Sec. f.s, or L.w.s. 
Several other L.w.s occur in Uyg., some 
frequently, but are not listed below since they 
ever occur except in Man. or Bud. religious 
works and so never really became part of the 
language. These include Sanskrit L.w.s like 
namо 'homage' and nirvāna 'nirvāna', and 
Iranian (mostly Sogdian) L.w.s like nışçak 
'Hearer' (a Man. technical term), noş 'elixir', 
and nizvani 'emotion, passion'. In the latest 
Uyg. texts and in later languages there are 
also a few Mong. L.w.s like nokor 'personal 
servant, friend' and in the Islamic period 
many Ar. and Pe. L.w.s; the only one likely 
to cause confusion is Pe nā 'not', which occurs 
as early as KB 17, 18, etc., usually with a 
Neg. V.

Mon. NA

ne: originally an Interrog. Pron. 'what?' used 
in speaking of inanimate objects in the same 
way that kim is used of animate beings, and 
like that word also used as a Pron. Adj. and 
later, under the influence of Indo-European 
grammar, as a Relative and occasionally in an 
exclamatory sense. In all these meanings it is 
sometimes also used of animate beings. As well 
as the derivatives below some oblique cases 
are almost used as Advs. The word and its 
der. f.s are discussed at length in v. G. ATG., 
see Index, p. 212. C.i.a.p.a.l. Türki vii ne 
exāنka: lüş külig birürmen 'to which 
xāн shall I offer my services?' I E 9, I E 9; 
(we are an army of two or three thousand) 
keleçimiz bar mu: ne: 'would it be (a good 
thing) for us to come?' T 14; ben saна: ne: 
ayayın 'what shall I say to you?' T 32; 
neke: tezer biz . . . neke: korkur biz . . . 
ne basinalım tegelim 'Why are we running 
away? . . . Why are we afraid? . . . Why should 
we be downcast? Let us attack.' T 38-9; a.o. 
T 57: vii ff. nı:ğ kilincç şımmu: ne: 
yavlaç çulvu: sakinti: 'what evil blasphemy 
did that wicked demon think of?' Toyok III 
v. 2-7 (ETY II 178): Man. ne bar ermiş 
tepen biltimiz 'we knew what existed' (before 
there was a heaven and earth) Chua. 163; 
(if our prayers have not reached God) ne 
yerde tiştınti tutunti erser 'have been 
obstructed or detained somewhere' do. 
217-18; (we knew) teğrill yekill nede ötrü 
süpüşmış 'why heaven and the demon fought' 
164-5; o.o. do. 169, 172, etc.; ne üçün tesser 
'if one says "why?"' M III, 6, 7 (i): Uyg. 
viil ff. Man.-A ne üçün tesser M I 23, 29; 
ne er sen 'what man are you?' do. 33, 19: 
Bud. ne üçün 'why'? PP 4, 5 etc.; neke 
'why?' do. 5, 2 etc.; tususı ne bar 'what 
avantage has it?' PP 21, 1; Sanskrit yāvaca 
'and as much as' ne: yakışık yeme: TT 
VIII A2; ne: yörük 'what interpretation?' do. 
H.6; ne ayımuş kergel 'what ought one to 
ask?' TT X 16; o.o. do. 55, 197, etc.: ne yeme 
followed by Conditional 'whatever' (may . . .) 
TT IV 10, 8 etc.; ne erser aşığık tusuka 
kirmedi 'did not enter into any kind of ad-
vantage (Hend.)' Swu. 612, 2-3; Civ. ne 
busus ol 'what grief is there?' TT I 187; 
ne ada bolgay 'what danger will come?' do. 
VI 30, 2; ne kim iş kılsa 'whatever he 
does' do. 28, 37 (in these texts negli: is 
much commoner than ne): Yak. xi ne: a Particle 
(harf) meaning gâ da 'what?'; hence one says 
ne: têrsen 'what do you say?: ne: a Particle 
expressing surprise (al-ta'acct), hence one 
says ne: edgulki: kiši: ol: 'what a good man 
(etc.) he is!' or ne: me: yavuz neci ol bu: 
'what a bad thing this is!' Kay. III 214, 
and about 20 o.o. as either an Interrog. Pron. or 
Adj., e.g. ne: uğurda: keldin 'at what time 
did you come?' I 53, 14: KB ne: 'what' is 
common in conversation, e.g. tılekı ne ermiş 
'what was his wish?' 503; o.o. 507, etc.—ne 
erse 'anyone' or 'anything', declined as a N., 
common, e.g. ne ersedin ermez seni: 
birlikin ne erseleriğ sen törüttüne seni: 
Thou has no oneness with anyone; any that 
Thou hast created are Thine' 13: XII (?): At. 
ne 'what?' as a Pron. or Adj. is common, e.g. 
tavar aşığı ol 'what is the advantage of 
wealth?' 287; ne nec bar 'what thing is there?' 
(again as good as knowledge) 100—billıgız ne 
yaysa 'whatever the ignorant man says' 119—ne 
kim kelse erke 'whatever comes to a man' 
145; Tso. ne 'what?'; ne kim (. . . erse) 'whatever'; 
nurse 'some, something' 227-8: xiv 
Müh. ayș 'what?' ne: Mel. 5, 7; Rif. 75; 
(Interrog.) mä 'what?' ne: (sic) 16, 15; 94 
(followed by examples); ne: has an Interrog. 
meaning and corresponds to ayş 'what?', 
e.g. 'what are you doing?' ne: kılursen; 
'what do you want?' ne: tülersen 17, 19; 
96; Çağ. xv ff. the entries in Virl. are 
fused; né is translated by ne, and oblique cases, 
etc., of né by corresponding oblique cases of 
ne, e.g. nége neye that is né icin 'why?', also 
ne nesneye 'to what thing?', but the Acc. 
Suff. -ni/ni is also entered as a separate word and 
so translated fulan 'so-and-so', and the Gen. 
Suff. -ni/-ni translated fulamız 391 ff.; 
né is a word which when placed at the 
beginning of a sentence means čih 'what?', the 
Pe. Interrog. Pron. (and at the end of a word 
-ni/-ni is the Acc. Suff.) San. 322r. 3 (various 
der. f.s and phr. like né icin 'why?' follow): 
Xwar. xiv né 'what?', nerse 'thing' Qub 
113; MN 250, etc.: Kom. xiv né (also nege, 
neden) occurs as an Interrog., Indefinite, and
DIS. NCG

Relative Pron./Pron. Adj. CCI, CCG; Gr. 168-9 (quotns.): Kip. xii ayg ne: Hou. 56, 15 fl.; xiv ne: ayg yay' ld. 89; ayg ne; 'ald ayg necin (c)- Bul. 15, 6; fi'l ti-la accur ne; li-acal ayg nemue wucun (sic) do. 16, 2-3: xv ne: (bi-imalma, i.e. not naa): also ne: Kav. 16, 8 (various der. f.s. and phr. follow): Osm. xiv ff. ne with various idiomatic meanings and in phr.; c.i.a.p. TTS I 255 ff.; II 702 ff.; III 517 ff.; IV 584 ff.

D nü: Hap. leg.; no doubt, as Kañ, says, a crisis of neg:ñi: Xak. xii nü: a Particle (harf) used instead of ne: and meaning mä dä; hence one says nü: tërsen 'what do you say?'; originally neg:ñi: but abbreviated Kañ. III 215.

Trls. NBŞ

F nevaslıgî: 'a good spirit'; ultimately der. f. Middle P'c. nevo xwaq, prob. through the Tökharian A form naivāsāk (see TT X, p. 57). The word is discussed in Sir Harold Bailey, Indoiranica, BSAS XVIII, 1957. No.a.b.

Uyğ. viii ff. Bud. navhaslısi tegrilerke 'to the good spirits and gods' U II 80, 64 (and see note, p. 83); a.o. TT X 271: xiv Cin.-Uyğ. Dict. şen sin supernatural being (Giles q.819) navhaslıgi U II, p. 83, note 64; Ligeti 184: Xwar. xiii(? yaxsi nevşillerdirin (so read?) körükülücre erdi 'he was more beautiful than the good spirits' Öğ. 7-8.

Dis. NCA

D neçe: Equative f. of neg; properly an Interrog. Pron. 'how many?'; but with Indefinite and Relative connotations in some contexts, see v. G. ATG, paras. 195 etc.; sometimes declined as a N. S.i.a.m.l.g. except NE(?); but note that 'how many?' is neçe in SW Az., nice in Osm., and that in both languages neçe means 'in what language?'

Neçe 'why? how?' etc. which occurs in some medieval and modern languages seems to be not a Sec. f. of this word but a crisis of ne içe fr. 2 i.ş. Türkü viii ff. Man. neçe yükügrür ertl anca 'the more he ran, the more' (he vomited) M I 7, 12-13; phr. ike bəş tegriq ... neçe sidimiz berdimiz erser 'inasmuch as (or to the extent that) we have injured and hurt the five gods' Chusas. 51-2 are common in this text: Uyğ. viii ff. Man.-A neçe otaç otu birl kelez 'however many physicians come with their remedies' M I 5, 6-7; neçeke tegi 'to the extent that' (men and women fail to partake of the strength of the five gods) do. 16, 16: Man. neçe ... işler küdüzler erser 'however many ... undertakings there may be' TT II 16, 41-5: Bud. neçe ... bar erser 'however many ... there may be' TT IV 16, 62; VIII H.10 (neçe); Sun. 539, 2 etc.-Sanskrit (let a man strive) təvat yəvəd arthasə nispat 'so much as will achieve his purpose' anaca:ka tegi neçeke: tegi asışın bütmekli bolsar (p. ... p.) TT VIII E.44; a.o. do. 45—neçe tegiğ 'like what?' (Interrog.) U III 73, 2; 'how!' (exclamatory) TT X 345—neçede kən te'min

öğlenıp 'after some time he completely recovered consciousness' Swu. 619, 18-19; neçeđe öleşer 'as soon as he dies' U III 43, 19; a.o. do. 80, 3: Civ. bu yêrke neçe uruğ batsar 'whatever quantity of seed is planted in this land' USp. 28, 5: Xak. xii neçe: a Particle (harf) meaning kam fi'll-'adad 'how many?'; hence one says neçe: yarmark bêrdin 'how many dirhims did you give?'; wa yakün aydan(ü) istifhâma(n) 'and it is also Interrogative' (sic) Kañ. III 220; similar o.o. I 49 (1 êmm.); III 157 (aam)—avçi neçe: al biles: aðig ança: yold biliver 'however many tricks the hunter knows the bear knows as many ways out' I 63, 13; a.o. I 332, 12—
neçe: yitil bıçek erse: 'however sharp a knife is' I 384, 24; o.o. I 458, 13; III 38, 20 (neçe: me): KB neçe 'however much, or many', usually w. Conditional, is common 23, 114, 347, 736, etc.; neçe same meaning 619, 18, etc.; sometimes almost 'whenever', e.g. Kip. xii(?) At. neçe is common, usually w. Conditional 'however much'; 'how much?' 180; 'why?' 181; neçe me 'however much' 38, 174; Tef. neçe 'how many?'; however much'; neçe me 'however much'; neçe kim bardi erse 'whoever (or however many) went'; bri neçe 'a few' 229; (neçe 'why?' 230): xiv Muh. kam istifhâmiya neçe: Mel. 17, 6; Rif. 95; (li-ma 'why?' neçe: 43, 7 (only)): Çağ. xv ff. (neçe nice in the sense of 'because' (zirā) Vel. 393); neçe (spelt) sīh qADR te yasur şand 'how much?'; however much' (quotn.); neçe (spelt) şand tə 'how many times?' (quotn.) San. 322v. 15: Xwar. xiii neçe (neçe 'how?') 'Ali 17; bri neçe 'how?' 7 do. 54; xii(?) bir neçe 'some' Oğ. 153: xiv (neçe 'how many?'; however many' Qub. 114; MN 44, etc.; neçe me kim muhirm 'however important' Nahe. 241, 2; (neçe 'why?' 2 me. 7, 2-4; 28, 6 etc.): Kom. xiv 'how much?' neçe CCI; nece me 'however much'; anca ... neçe 'so much ... as' CCG; Gr. 169 (quotns.): Kip. xii kam neçe: (c)- Hou. 50, 15; 55, 8 ff.; bi-kam 'for how much?' neçe:ye: do. 55, 13 ff.: xiv neçe: 'with -c-' kam ld. 80; (Tkmm. neçe: li-ma do. 90); kam neçe: (c)- Bul. 15, 5: xv kam neçe: (-s-) is the usual script for -c- in Kañ. Kav. 16, 21 ff.; if you ask a question about a number you say neçe (-c-) Tuh. 57a. 13 ff.; kullama 'whenever, whatever' neçe kl do. 89b. 9: Osm. xiv ff. nice/ neçe 'how?'; what?; several; often' and in several idioms including nice me; c.i.a.p. TTS I 526 ff.; II 705 ff.; III 521; IV 588 ff.

Dis. NCD

F nişdağ Hap. leg.; obviously an Iranian (Sogdian) I-w. Cf. bılegü: Xak. xii niş- 


Dis. NCG

D neçük unusual der. f. of ne: with Suff. -çük (very rare; function obscure) properly 'how?'; occasionally 'why?' or as a Relative or Indefinite Adv. Prob. a very old word. The
Instr. neçüküm and an odd Den. V. form neçükledi; both rare, are used here for convenience. Survives only (?) in SE Türkî: SC Uzb.: NW Kar. L., T. Türkî viii ff. (I am a young gazelle) őtsüz susuzsz kalti: uyun neçük yor:yun 'how can I get on without grazing or water? How am I to walk?' IrkB 45; Üy. viii ff. Man.-A (the god Nurnuzu had a merciful heart) şimmüg neçükledi şiridi 'how did he (the god) kill the demon?' M I 19, 10; Chr. (go and seek him) neçükın bulsarsızler (so read) 'however you find him' (come back and tell me) U I 6, 2; a.o. do. 6, 5 (i-nû).- Bud. ıl törü neçük tuturbiz 'how shall we maintain the realm and customary law?' PP 9, 6; o.o. do. 54, 4; U III 48, 12; U IV 10, 76—kalti neçük 'just as' Swm. 139, 7 and 19—neçükın 'how?' PP 12, 6; Kuan. 98; Hijen-ts. 71, etc.—neçükledi (?sic, transcribed neçekledi) odğurak tegönlük bolur 'how must one definitely attain?' U III 4, 8—9; neçükledi... İg toğa kétmex 'how is it that the diseases (Hend.)... do not disappear?' U IV 10, 62—3: Yapa:ku: xî neçük 'a Particle (harf) meaning li-ma 'why?'; hence one says neçük bardın 'why did you go?' Kas. I 392; a.o. do. (nelli); (in a Xak. verse) körüp neçük kaçmadın 'why did you not fly when you saw me?' I 79, 20: xiii(?) Tef. neçük 'how?'; how? 228: Çağ. xv ff. neçük 'with -k' nice ve niçiğ 'how? why?' Vel. 393 (quot. containing neçükles-); neçük çih gına wa çih nähw 'how in what way?' (quot.); (neçükles- çih nähw kardan 'to do in what way?' (quot.)) San. 322v. 8—13: Xwar. xiii neçük 'Ali 17: xiv neçük 'how?' Quth 113; MN 284, etc.: Kom. xiv 'how?'; as; like, etc. neçük CCI, CCG; Gr. 169—71 (quotins): Kip. xiii hayf 'how?' neçük Hay. 55, 16 ff. (quotins): xiv ditto ld. 80; Bul. 15, 6: xv hayf neçük Kav. 17, 6 ff. (quotins): hayf neçük Tuh. 56b. 2; a.o.o.

Dis. NGD

C neteg a combination of nete and with the Post-position teğ, q.v.; properly Intergotive 'like' but often used as a Relative Adv. 'as, just as'. Survives only (?) in SW Osms. nete/nite 'even'; netekim/nitekim/nitekte 'just as, even as; for example, thus'. Türkî viii ff. kereklicate: içi: neteg ol 'what is the inside of the tent frame like?' IrkB 18; a.o.o.: Üy. viii ff. Man.-A neçük 'just as' M I 23, 6 (aqlû): Bud. Sanskrit katham 'how?' neteg TT VII 8.A.23; yathâ 'as' neteg do. B.12; neteg do. E.45; (I am ready to do) neteg yariklaras 'as he commands' U IV 16, 155; kalti neteg... ançalayu 'just as... so' TT IV 12, 37; V 24, 51 etc.; a.o. U III 57, 6 (i) osüşlugû: Xak. xî neteg 'an Intergotive Particle (harf istifâm) meaning hayf 'how?'; hence one says neteg sen 'how are you?' Kas. I 392; 10 o.o.: KB münû removes emdi neteg ötêen 'how am I now to proffer thanks for this?' 390; emdi köpûlp neteg 'how are you feeling now?' 523; a.o. 839: xiii(?) KBVP neteg kim tilded me boldı kamûg 'and everything came into existence as he wished' 6; a.o. 22: xiii(?) Tef. neteg 'how?'; just as, as 228: XIV Muh. hayf nête: Mel. 17, 6; Rif. 95: Çağ. xv ff. netêk ('with -k') nice nesne (sic) 'how?'; how?' (quotn.); netêk nice (quotn.): Vel. 392—3; netêk/nêtîk (spelt) çih nähw cad 'cîh gâna 'in what way? how?' Swm. 322v. 26 (quotins): Xwar. xiii nête 'Ali 17: xiv neteg 'how?' Quth 114; MN 227.

Tris. NGD

1) neteglik A.N. fr. neteg; survives in SW Osms. netêlik/nitêlik 'essence, essential nature'. Xak. xî KB '(Thine existence is manifest; Thou art as bright as the sun and moon) netêlikke yetêğu kûpîl ögê yok 'in the (human) understanding there is no thought which can reach (Thy) nature' 12; o.o. 16; netêlikke kîrme 'do not try to investigate the nature (of God)'. 26: xiii(?) Tef. netêlik 'nature, character 229: Xwar. xiii netêlik ditto 'Ali 18.

Mon. NG

F bâg l.-w. fr. Sanskrit nága, properly 'snake', but also used for various mythological beings, serpent gods and the like; as one of the animals in the twelve-year cycle it replaced the earlier word lu: in Xak., the only language in which it occurs, and prob. reached that language through Sogdian. Xak. xî bâg al-timsâh 'crocodile'; bâg yîlân al-tübân 'a serpent'; bâg yîlî: 'the name of one of the twelve years in Turkish'; the year a.h. 469, in which I wrote this book, was this year Kas. III 155; a.o. (year) I 346, 6.

Dis. NGE

1) negû: Den. N./A. fr. neg, and for practical purposes syn. w. it. N.o.a.b. See negûlik. Türkî viii ff. (a blind colt looked for an udder on a stallion; if he is lost(? in broad daylight) tün ortu: kanta: negû: bolâq ol 'where (Hend.) will he get to at midnight?' IrkB 24: Üy. viii ff. Bud. oğri têp têdû-lêjîz negû ol 'what is it that you called a thief?' PP 59, 4—5; ne negû iç Isgelîq ugrasar 'if he starts to do any work' U II 23, 26; negû erser têmedîn 'without saying anything' do. 31, 50; a.o. do. 5, 14 (ôgûrû): negû üçün 'why?' U III 35, 26; bu etêz yeme negûke kërêglî ol 'and what is this body needed for?' do. 43, 27—8; o.o. U IV 10, 42 etc. (the form negûl before a gap in Hijen-ts. 108 is prob. the beginning of negûlîk, but in TT VI 31 t.l. it seems to be a crisis of negûl: ol): Civ. (if one burns a dog's tooth and) negûke turûs 'rub it on any (part of the body)' TT VII 23, 3; negû sakîng sakînsar 'whatever thought he has' 28, 4; and similar o.o. w. Conditional; negû kim, negû me 'any, anything' are used in USp.: Xak. xî Kas. III 215 (nûb); n.m.e.: KB negû tér 'what (someone) says' is very common 156, 165, etc.; negû bar ajunda

776 DIS. NCG
biliğde küsüş 'what is there in (this) world more desirable than wisdom?' 260; negüşke 'why?' 467, 583, etc.; (if the water is dirty) negün yup arir 'what can a man wash with to be clean?' 2108; o.o. 583, 663 (yum.), 1069 (udık.), 1394 (ek.), 3488 (képeş-): xiiii(?). At. (hear) biliğili negiş tép ayur 'what the wise man says' 129; (tell me) bu negüşke kerek 'what is this necessary for?' 314; Tef. negi 'what?'; negi negí also occurs at the beginning of questions with no specific meaning 228: Çağ. xv ff. nağu (sic) ne üçün 'why?' Vel. 390 (quotsn.): nağu girё 'why?' San. 321v. 14 (same quotsns.), seems to be a corruption of this word.

Tris. NGL

I negüşük A.N. fr. negü: used as an Interrogative only, usually as an Adv.; 'why?'. N.o.a.b. Uyğ. viii ff. Chr. (this is a lump of stone) negüşük ol 'why is it? ' (that our animals cannot carry it) U I 8, 6: Bud. Sanskrit hım 'why?'; negüşük TT VIII D.8; ditto negüşük D.30; negüşük túğdur men 'why was I born?' PP 4, 8; o.o. do. 30, 1; 66; 6, 68, 8 (barışga-); negüşük ol 'why? (when you have come so far, give up and turn back?'). Hün.-ts. 96; o.o. U III 41, 3-4 (tir gió); IV 8, 27: Xak. xi KB negüşük tésesen 'if you ask "why??' 196, 206; negüşük 'why?' (do you put aside these good things?) negi 'why? (do you not accept this advice?)' 3984.

Dis. NLG

(S)D nelik 'why?'; exactly syn. w. negüşük and almost certainly a crisis of it, since there is no other reasonable explanation of the -li-, cf. nú: negi: Survives in nelikten 'why?' in NC Kr., Kzk.: NW Kk. Türkü viii ff. IrkB 57 (kariği): Uyğ. Man.-A nelik kütir birze 'why have you come to us?'. M I 33, 20: Xak. xi nelik a Particle (harf) syn. w. neçük (q.v.) and used by the other Turks instead of it; it means li-ma 'why?'. Kış. I 392; five o.o., mostly nelik, but in I 94, 2 mis-spełt ne elük: KB nelik 'why?' is fairly common 241, 369, 775, 3084 (negüşük), 6440-1, etc.: xiiii (?). At. nelik 'why?' (occurs four times); Tef. ditto 228: xiv Muh. li-ma nelik/nelik/nelik/nelik Med. 17, 17; Rİf. 96 (with ham for hi-ma): Xwar. xiiii nelik 'why?' Ali 17; xiv ditto Qub 113; MN 255; Kip. xiv nelik li-ma in Kip. (i.e. as opposed to Tkm. néçe): ld. 90; hi-ayy gay 'why?; nelik Bul. 15, 11: xv another Interrogative is nelik meaning li-ma Tuh. 57b. 7 (quotsn.).

Mon. NM

F nöm: the Greek word nomos properly 'law' was a L.-w. in Syriac and was adopted by the Manichaens as a technical term with a rather wider meaning 'law, doctrine', etc.; from this it passed to Sogdian as nöm and was used in Buddhist texts to translate Sanskrit dharma, which has an even wider range of meanings. In Turkish it is used in both Man. and Bud. texts with a similarly wide range of meanings. It is not connected with Tokharian A höm mentioned in TT X 58 note; this is a pure Tokharian word meaning (and cognate to the English word) 'name'. It became an early L.-w. in Mong. where it came to mean 'law; scripture; religion; book', etc. NE Tel. nöm 'law' R III 695: Tuv. nom 'book' are reborrowings fr. Mong. and not survivals. The original word is n.o.a.b. Türkü viii ff. [gap] nomi ol Toyok IV r. heading (ETY II 180): Man. nom is fairly common in Chias.; it is generally best translated 'doctrine', e.g. arig nomi 'the pure doctrine' as opposed to ıgıl nomi 'false doctrine', but in 72 tepri nomi sözleri seems to mean 'when (we) recite the holy scriptures' and in 228-9 (ét- ) the exact meaning is obscure; nom törri 'doctrine and rules' do. 74 (tüt-); 128 (tut-); TT II 10, 91 (ur-): Uyğ. viii ff. Man.-A (of a Man. dignitary) nom uluği 'chief exponent of the doctrine' M I 12, 17; nom bittig 'scripture' do. 25, 10; a.o.o.: Man. nom ranike 'to the jewel (Sanskrit L.-w.) of doctrine' TT IX 32; (the pure) nomin dinım 'doctrine and religion' 88; o.o. in TT III: Chr. M III 49, 9-12 (i) (örmüş-): Bud. nom is used to translate dharma in the Buddhist triad Buddha dharma sangha 'Buddha, law, and community' TT IV 14, 63, and is common in all the meanings of dharma 'religious law, doctrine', etc., e.g. burxan nom nomlamakılıg 'preaching the Buddhist doctrine' TT V 26, 86-7: Civ. bu nom bittige tapnip udınup respectig and worshipping this scripture TT VII 14, 10; a.o.o. in semi-Buddhist texts: Xak. xi nom al-milla wa'l-sarı'a 'religion; religious law'; hence one says teprü: nomi: 'God's religious law and faith' (din). Similarly all religions (al-milał) are called nomi. This is a word of the Chinese (luğatü-l-Šīn) Kaş. III 137.

Dis. NMA

C neme: a combination of ne: with the Enelic l me: originally an Indefinite Pron. 'something, anything', or the like; rare in the early period, the list of early occurrences belo belonging fairly complete. In some modern languages, esp. in NE, it has completely replaced nes in all its meanings; survives in NE most dialects neme/neme R III 690-1; Khak. nime: SE Türkı neme/neme BS 736; Jarring 208: NC Kr. neme/eme: SC Uzb. nima: NW Kk. nème: SW Tkm. nême. Uyğ. viii ff. Bud. (now I wish to return home) nemen ötegümü men 'shall I (be able to) get through somehow?' (or how shall I . . .?) Hün.-ts. 27; (I do not know) nemen taki neçe yaşagupuz [gap] 'how and how long your life [will last]'. Do. 54: Civ. (if he has a loss) neme tapmaz 'he does not recover anything' TT VII 28, 49: Xak. xi neme: a Particle (harf) meaning I do not know (la adri); hence one says neme: ne: kildi: 'I do not know what has done' Kaş. III 236; a.o. III 214 (ne): xiiii(?). Tef. neme a Particle,
'however, nevertheless', etc. 230: xiv Muh. (in a para. on Exclamations of Surprise) such a word is neme; e.g. 'what a brave man he is!

**neme: alp er turur** Mel. 18, i; Rif. 96: Çağ. xv ff. nème nesne 'thing' Vel. 391 (quots.); némé/nèmeserse 'both (spelt) piş 'thing', in Ar. şay San. 321r. 3 (quots.). Xwar. xiii(?); (he captured) sanağulosuzsuz nemele vılkılar 'innumerable things and livestock' Öğ. 308: xiv neme 'thing' Qultb 113: neme yaxşı kul turur bu Ayyüb 'what a good servant this Ayyüb is' Nahe. 333, 8; a.o. 376, 4: Kip. xiv neme 'thing, anything', esp. w. a Neg. V. CCI, CCG; Gr. 171 (quots.). Kip. xiv neme 'say' (any)-thing'; one says neme: yedîn mü 'have you eaten anything?' Id. 90; şay (nesne, also) neme: Bul. 16, i: xv şay neme (nesne) Tuh. 21a. 11; a.o. 58b. 7.

**Dis. NMC**


**Tris. NMC**

F namıja: Hap. leg.; no doubt an Iranian (?Sogdian) 1–w. Çiğil xi namıja: al-sıf wohteča zave uxtlí-mar a 'one's wife's sister's husband' Kaş. I 446.

**Dis. NML**

DF nomluğ P.N./A. fr. nom; 'possessing a . . . doctrine' and other meanings taken fr. the meanings of nom. N.o.a.b. Uyg. viii ff. Man. edğlı têyûk nomluğ ratniğ 'the jewel' (Sanskrit 1–w.) of the doctrine called 'good' TT III 108; arșag nomluğlarda 'with those who have false doctrines' IX 89; Bud. nomluğ ětaz translating Sanskrit dharmakāya, one of the three bodies or natures of the Buddha (cf. belçürme and 1 tüş) which are discussed at length in Suv. 38, 14 ff.; (the hand with which one eats) nomluğ tatığlı 'the sweet food of the (true) doctrine' TT V 22, 45; a.o.o. in TT V and Höen-ts.

**Dis. NMG**

DF nomlağ: Den. V. fr. nom; 'to preach' (with or without an Obj.). N.o.a.b. Tüürk viii ff. Man. burxanlar arıği dintarlar nomlasar kirtıkünmedin 'not believing when the prophets and pure Elect preach' Chuaas. 133–4: Uyg. viii ff. Man. ewanglyon nom ratniğ nomlap 'preaching the precious doctrine of the gospel' TT III 62–3; a.o.o.: Bud. Sanskrit jagāda 'he has preached' nomladı (MS. -n) TT VIII D.6; (the Buddha) bu (MS. bo) sudarığ nominalu: yarlıkada 'deigned to preach this sûtra' do. H.3; o.o. TT V 26, 86–7 (nom); VI 373–4 (nomçili);

**PP 46, 4–7; 49, 6 etc., often in the phr. nom nomla:--.**

**Mon. NN**

?D neğ has two meanings: (1) Adverbial, with Neg. V.s 'any, at all', and the like, pec. to Türkçe and Uyg.; (2) as a N., 'thing, property', also found in Xak. As both these meanings are also found among the various meanings of der. f.s of ne: it seems reasonable to suppose that it is a Den. N. fr. ne: Türkçe neğ buğug yok 'you have no trouble' I S 8, II N 6; a.o. I E 26 (yılıştı)—neğ neğ savim erser beşği: taşka: urtım 'I have put on the memorial stone all that I had to say' I S 11, II N 8; neğ yerdeki: xağanlıq bıdunka 'for peoples having a xagın in any(?) country' T 56: viii ff. Man. (the Moljak will hear) and neğ taplamağay 'will not approve at all' TT II 6, 26; a.o. do. 8, 41: Uyg. viii ff. Man.-A neğ with Neg. V. is common, e.g. ağı baram köşçe neğ ilinmeğe 'wealth and property will not catch his eye at all' M I 15, 4–5; o.o. do. 15, 9; 16, 11 etc.: Man. neğ . . . yok 'there is no (trick) at all (that he cannot play)' M II 5, 8–10: Bud. neğ, in TT VII 3 vit both neğ and neğ, with Neg. V. is common, e.g. Sanskrit na pryatasi 'you do not exert yourself' neğ katğılma:az sem TT VII D.9; neğ adınsi kilmaž 'let him not do anything different' Höen-ts. 284–5: Xak. xi neğ al-şay 'a thing'; hence one says bu: neğ: sic (of) 'what is this thing?'; neğ al-mal 'property, wealth' (verse) Kaş. III 360; over 300 o.o. almost all spelt neğ and translated 'thing'; there does not seem to be any case of neğ with Neg. V.: KB neğ is common, both for 'thing', e.g. bu tört neğ 'these four things' 306, and 'property', e.g. evi neğ tulur 'his house is full of property' 759: vii(?); At. neğ is common both for 'thing' and 'property'; Tef. neğ 'thing' (both abstract and concrete) 228: Xwar. xiv ditto Qultb 113.

**Dis. NRA**

S naruk: See agaru.

**Tris. NRG**

(S)D naruki: N./A.S. fr. naruk: (agaru): 'situated beyond, on the other side', and the like. Pec. to Xak.? Xak. xi KB munupça naruki neçe eğri yol 'however winding the road may be from here onwards' 4876.

**Dis. NRG**

?C nerek Kaş. is prob. right in saying that this is a crasis of ne: kergek (cf. nellük), since it has exactly the same meaning. Survives in NE Alt., Tel. nerek R III 679. Xak. xi nerek a Particle (harf) meaning ìi-ma ða yanbağî 'what is it necessary for?'; one says bu: saça: nerek 'why do you need this?'; its origin is ne: kerek and it was abbreviated Kaş. I 392: KB y藜g neğ bolurda bu eşki
nerek tatu neg bolurda yavuz ne kerek
'when a new thing comes into existence, what need is there for the old? When a good thing comes into existence, what need is there for the bad?' 688; bilglsiz bolur kul nerek kul sözl 'the slave is ignorant, what is the need for a slave's statement?' 1906: xiii(?) At. aya hırş idisi harişlık nerek, ayu bér maşa bu negóke kerek 'O miser! what is the need for miserliness; tell me what this is needed for' 313-14: xiv Muh. Mel. 17, 17; Rif. 96 (nelük).
Initial r-, like initial l-, q.v., was a sound entirely foreign to the Turkish language and any 1.-w. with initial r- which became established in the early language assumed a prosthetic vowel, e.g. SW Osm. uruc 'fasting, a canonical fast', a corruption of Pe. rūza. The only word with initial r- in Kaş is that listed below.

VUF rabçat (fully vocalized) Hap. leg.; origin uncertain, but no doubt an Indo-European 1.-w. cognate to Russian rab 'slave'; rabota 'work', etc. Gancak XI rabçat al-suxrīya 'unpaid forced labour'; as when for example a chief (al-amīr) takes animals belonging to the peasantry (al-ra'īya) and carries his goods on them without payment Kaş. I 451.
Mon. SA

S(D) sa: crisis of sağça, Dat. of sen; an unusually early case of a crisis common later. Xak. xi sa: a Particle (harf) meaning anta 'you'; hence one says sa: ayurmen 'I say to you' (lak). The alif is changed from nin in the word sen or abbreviated fr. the word sağa; (irrelevant. Ar. parallels follow) Kaş. III 208 (following a para. on (the Suff.) -sâf/-se: meaning law 'if').

F so: no doubt, as Müller suggested, 'chain, lock', L.-w. fr. Chinese so 'lock, chain' (Giles 10.204). N.o.a.b. but see sola:-. Uyg. viii ff. Bud. (plundering, robbing, breaking in, opening doors) ve sosin sókp 'pulling their locks apart' U II 76, 1; yeti temir son kemi solap turçurdu 'he tied up the ship, fastening it with seven iron chains' PP 31, 5–6; a.o. do. 33, 2–3 (I aç-).

S su: See See.

VU só: noted only in the phr. söde/södin berü 'for a long time past', but cf. söki:. In Chuaq. v.l.c. transcribed it suy and confused it with suy (tsuy) 'sin', a Chinese L.-w., N.o.a.b. Türkü viii ff. Man. söde berü ... yazıntımsız erser 'if for a long time past we have sinned' (against the sun and moon gods, etc.) Chuaq. 13; o.o. do. 40, 85, etc.: Uyg. viii ff. Bud. öğüm kaşım sönde (sö, acc. to Pelliot) berü mendi sevmez eerti 'for a long time past my mother and father have not loved me' PP 56, 7–8; (because their attachments (Hend.) have not been broken (Hend.) só- (text in error suw) -din berü 'for a long time past' Swu. 61, 17; o.o. spelt soo, do. 280, 7; 695, 23.

VU 1 sö: 'army'. The theory put forward in TT X, p. 19, note 206 that this should be transcribed sö: and taken as a L.-w. fr. Chinese shou 'to hunt' (Giles 10,013) is quite untenable since the spelling with s- is universal in texts in Ar. script. The word itself cannot be traced later than about xv, but the phr. sö: baṣi: 'army commander' lived on and, when sö: itself had been forgotten, was taken to be sö: baṣi: and used for 'water (i.e. irrigation) superintendent', an official of great importance in the Middle East, see e.g. SW Osm. sö baṣi Sami 835, Red. 1188. This misunderstanding suggests that the vowel was -ū but this is not certain. Türkü vii sö: 'army' is common, esp. in the phr. sö: stille:- 'to make an expedition'; sö: baṣi: İnel (sic) Xağan Tarduş: Şad barzun 'let İnel Xağan, the Tarduş Şad, go as army commander' T 31: viii ff. sö: occurs several times in İrkB, e.g. xan süke: barmiş yağuş sançmis: 'the xan went to the army (i.e. on a campaign) and routed the enemy' 34: Yen. sö: has been read in several inscriptions, but the only clear case is Mal. 26, 8 (I teş): Uyg. viii sö: occurs 8 times in Şu, usually in such phr. as sö: yorču: 'the army set out' N 6; [sö:] baṣi: ben 'I was the [army] commander' has been restored in the Side line: viii ff. Man. A kentü kentü süsin [gap] 'their own armies' M I 22, 5 (i); Bud. sö, usually spelt su 'cf. sö: in Swu.', is fairly common, e.g. alku törliğ sö: çeriğerde [gap] 'in all kinds of armies and troops' U II 74, 4 (i); a.o. do. 69, 5 (i): Civ. süke barğu is bolur 'it becomes an affair of going to the army' TT VII 36, 15–16; a.o. I 67 (sancı): Xak. x1 sö: al-cund 'the army' Kaş. III 208 (prov.; verse); about 40 o.o. translated al-cund or less often al-cay 'army' or al-askar 'the soldiers'; in I 478, 8 the full title of Selçük (sic, not Salkuq) 'the ancestor of those Sultans' is given as Selçük sö: baṣi: KB in 2266 the King asks what qualities sö: baṣlar kılı 'an army commander' requires; the answer is in Chap. XXX, 2269 ff.: xinn(?) Tef. sö: 'army'; sösi birle ya'nī laṣ-kaı birle 278: (xiv Muh. rafiqül-askar 'fellow-soldier' südeş Mel. 50, 1; Rif. 145): Xwar. xii sö: 'army' Ali 52: xiv ditto Qub 162: Kip. xiii Hou. 14, 10 (ceriğ): Osm. xiv to xvi sö: 'army' in several texts TTS I 652; II 853; sö baṣi, here spelt su baṣ with şu in some texts fr. xv (perhaps a later MS.) onwards, occurs in all periods; in the earliest period the title was clearly military and this continued till xviii, but the transition to civil duties is hinted in dicta. fr. xvi onwards I 640; II 844; III 640; IV 707.


Mon. V. SA-

sa:- 'to count'; in its original form obsolete everywhere; it has become say- in NW Krm, Nag.: SW Az., Osm., Tkm. (say)-, but it has been displaced, in all other languages completely, and in these partially, by samo:- (Tkm. sama-), q.v. (Uyg. viii ff. Bud. this word was read by Pelliot in PP 68, 8, but the correct reading is barışadınız): Xak. x1 er koṇiğer (sic) sa:di: 'the man counted (addu) the sheep' (etc.) Kaş. III 247 (saar, sama:; verse); o.o. 1 281, 22 (where it is described as the origin of the Desid. V. Suff. -sa-/-sæ-); III 256, 4: KB sayu: bérđi bılgın: uktö-tegin 'he reckoned up his knowledge and the extent of his understanding' 569; ıkgi:ını bir tép isizket sama: 'do not reckon them both to be as bad as one another' 875; (the King) kamağ edgülünki atamış sayu 'has named and counted up all the advantages' 3474;
başına tegi bağna sadım neçe 'I have counted how many rungs there are up to the top (of the ladder) 603; xiiii (?) Tef. samak 'number, calculation' 621: Çağ. xv ff. say-say- Vel. 283; say- (spelt) sumurdan 'to count' San. 236v. 25: Xwar. xiv ditto Qubt 151: Kip./Tkm. xiv (Kip. şana-) 'adda'; Tkm. şa- Id. 60: xv al-adad şaymak, the Imperat. is şay Kav. 64, 18; 'adda (şana-f) şay- Tuh. 25b. 13: Osm. xiv ff. say- 'to count', but more often 'to reckon (something) to be (something)'; in several texts TTS I 606; IV 669.

si: 'to break' (Trans.), both lit. and metaph.; survives in NE Kaç., Sag. R IV 602 (phr.) and SW Osm., but elsewhere displaced by sindir-, first apparently noted in Xwar. xiv, Qubt 164, or other words. Türkîi vii (I brought a decorator from the Chinese Emperor and decorated the tomb) men dél savım simâdi: 'he (i.e. the Chinese Emperor?) did not break (i.e. reject) my statement'. (The Emperor's chamberlain sent a decorator) I S 111. II N 4; üç otuz balık sildi: 'they broke (i.e. captured) twenty-three towns' T 19; o.o. I E 36 (uqluk); IX, 21: viii ff. Man. Chusas. 51 (birt-), 256 (baçak): Uyğ. viii ff. Man.-A üç yeg savın simağı 'not breaking the three good words' M III 29, 3 (ii): Man. (eat the lamb's flesh, but) süzükin simaplar 'do not break its bones' M III 39, 3 (iii): Bud. yıncıге sip 'breaking (gold-bearing ore) into small pieces' Swj. 71, 14; odğurak teriî munî sidipuz 'you fundamentally confute him' Huen-ts. 1801; sîdcâ gìs . . . yatlarîq 'you rout the strangers (to the true doctrine) do. 2063-4; o.o. TT IV 8, 67 and 75: Civ. köççîç közedip simasar 'if a man looks after a cooking pot and does not break it' (it is a vessel for serving food); apam bir ađakın sîsâr 'but if he breaks one of its feet' (it spoils the contents) TT I 197-9; o.o. do. 17 (birt-): Xak. xi ol otuq sidî: 'he broke up (hasara) the fire-wood' (etc.) and one says ol sidî: 'he routed (hazama) the army' Kaç. III 239 (sir, sima:k); siyüm:asi, crisis of siyu: u:mas 'he cannot break' I 123; 21; 128, 13; o.o. I 282; 14; 382 (kapak); 473, 1: KB yâğına simak 'to rout the enemy' 2272; sima kögli 'do not break his heart' 4262; boynu simaça 'unless you break their necks' 4807; şigil burxanîm 'break his idols' 5486; xiiii (?) At. (if your tongue gets out of control) tişşini siyvr 'it breaks your teeth' 132; Tef. si- 'to destroy' (abstract) 270: xiv Muh. kasara sidî: Mel. 30, 11; 40, 17: Rif. 114, 130 (both mis-spelt sid-); al-kaş simak 35, 8; 121: Xwar. xiv si- 'to break' Qubt 163: Tkm. xiv si- kasara Id. 51: Osm. xiv ff. si- 'to break (lit. or metaph.); to conquer'; c.i.a.p. TTS I 619; II 814; III 618; IV 683.

VU sur- Hap. leg.; basic meaning obscure. Xak. xi ol ațar boyunu sîdî: inqâda lahu tâ xođa'a 'he obeyed him and submitted'; and one says ol mağâ: yu:nger sîdî: 'he sent (arsala) me hanks of wool to spin' (li'-fût) Kaç. III 248 (sur, sumak).

Mon. SB
sâb 'a turn (to do something)'; n.o.a.b. Uyğ. viii ff. Bud. (of the last in a series of named teachers) sabinda nom ışın îslêğûke yarağ-liğ 'fit to do the work of (teaching) the doctrine in his turn' Hien-ts. 1095-4; a.o. Swj. 599, 13: Xak. xî saâb al-nawâba fi'll-cawâb li-kâlâm wa'll-tânîn wa'll-sây 'a turn to reply to a speech, to use a mill, or to irrigate (one's land)'; hence one says ol sîz:leğe1: saâb bérmes 'he does not give (others) a turn to speak', and in regard to using a mill, etc. senlen saâb kaldî: 'your turn has come' Kaç. III 145.

sap (sap) 'the handle (of a sword, knife, etc.)'; s.i.a.m.i.g. with this and extended meanings. The long -as- in Kaç. seems to be an error (cf. I baʃ, I taʃ); the SW 'Tkm. form is sap (sap) 'pure' etc. is the Ar. l.-w. šaf and the Acc. in Osm. is sapî, not sabî, which implies a final -p and so a short vowel. Xak. xî sap nişâbî-l'sayv wa'll-sûkîn 'the handle of a sword or knife' Kaç. III 145 (prov.); a.o. I 384, 25 (yon-): Xwar. xiv sap 'handle' Qubt 150: Kip. xîn 'halter' yular: al-miccarr 'the leading-ropes of a halter' yular: šap: Hou. 14, 5; xiv sap al-nişâb Id. 56: xv ditto Tuh. 36b. 6: Osm. xviii sap 'with -p' in Rimî, 'the handle (dasta) of a sword, knife, arrow', and the like San. 228v. 17.

sa:V 'a speech', etc.; the difference between this word and sôz, if it is not simply one of chronology or dialect (sôz is rather rare in the early period), seems to be one of quantity; sav: seems to mean 'a (full-length) speech'; a narrative or story, a message', while sôz seems to mean basically 'a single word, or short utterance'. Very common in the earlier period, but not noted after xiv except in the Hend. sôz sav. Türkîi viii sav is common, esp. in T; it is used (1) of Bilge: Xâğan's address to his people, e.g. bu savım eddûti: eşid 'listen carefully to this speech of mine' I S 2; a.o.o.; (2) of speeches or representations, e.g. Tavğâc boğun sav: sucîq 'the Chinese people's words are honeyed' I S 5, II N 4; (3) of a report or narrative, e.g. körûg sav: antâq 'the spy's report was as follows' T 9; (4) of a message, e.g. sav ança: îdîms 'they sent the following message' T 9; viii ff. eddû: sôz sav elti: kelîr 'he comes bringing good news' IrkB 7, 11; kul savî: 'the slave's speech' (is addressed to his master), kuzûg savî: 'the raven's words' (are a prayer to heaven) do. 54; savlar 'a statement' (of the qualities of the seven planets and five kinds of jewels) Toyok 4 (ETY II 57); Tun. IIIa. 2 (ETY II 94; tanuklüg); a.o.o.: Man. sav əltîp sav kelürip 'carrying messages to and fro' Chusas. 104-5; anîç savın alip 'accepting his preachings' do. 137; yûmsâg savî sôzî 'their mild words' M III 20, 7 (i): o.o. du. 33-4. (çulvu): 199; TT 7, 10; 77-8: Uyğ. viii ff. Man.-A M I 15, 2 (ögek):
sep 'dowry'; survives, sometimes with extended meanings, in NE several dialects R IV 493: SE Türk: NC Kir. (in Kzx. only for 'use, benefit'): SC Uzb.: NW Kumu: SW Tkm. Cf. kabin. Xak. Xal sep ciha§ kull arus wahwa maliha 'the dowry of a bride', that is her property Ka§ I 319: Kom. xiv 'a bride's dowry' ise§ CCG; Gr.

suv 'water'; c.i.a.p.a.l.; in SW Tkm. still suv; in NE Koi. Sog. Sor suz; Cuv. suv/§u (sic) Ash. XVII 171, 205; elsewhere su, occasionally su; sometimes with extended meanings, 'stream, river', etc. Türkii vii y‡r suv occurs several times; it has been suggested that it has a mystical or religious connotation, but the context in this and other languages shows that it merely meant 'territory', i.e. an area containing both land and streams, lakes, etc.; çümlü apamiz tutum§ yer suv ‡id‡iz bolma‡um ″let not the territory which our ancestors (Hend.) held become ownerless″ I E 10; ditto but kalam‡um ″let not . . . remain″ II E 16; similar phr. I E 20, II E 17; (the Tökküz Oğuz) yerin suvun idip ″abandoned their territory″ (and went to China) II E 35; (long gap) yerler‡u; suvun þar‡u: kondi; ″settled down in their territory″ II E 40; ü‡e: Türkii tºtr‡al: Türkii ‡ik‡ y‡r‡ suv: ança etmin§ the god of the Türkii thus organized the sacred territory of the Türkii I 11, II 10; ‡ik‡ yer suv also occurs in a damaged passage in II E 35—An: suvun brush bardimiz ol suv ko‡i: bardimiz ″we went to the river Anı, and went down it″ T 27; o.o. I E 24 (1 kam); 27, 22 (1 o@): viii ff. (a horse) ta‡ ü‡e: yul suv körüp‡en ʻseeing a spring and water on the mountain″ Irke 17; a.o. do. 33; in the Toyok document about precious stones (ETY II 57 ff.) suv (perhaps an over-literal translation of the Iranian original) means something like 'colour', e.g. ol ok ta‡si‡ suv: yaz‡:î bol§ar ″if the colour of that stone is green″ 26–7: Man. suv te‡ri the 'water god′ Chua§. 36; suv içrek ti§h‡ga ″to aquatic creatures″ do. 86; (I do not wish to live) ýértinçi y‡r suv ev bârk iç‡ne ″in a dwelling in the territory of this world″ TT II 8, 41–2: Uyg. vii suv: Selepe: ermi§ ″their water (river) was the Selenga″ Şu. N 2: viii ff. Man. A suv te‡ri M I 21, 2 (i); ol suv bulg‡aki ″that disturbed water″ M III 10, 11 (i); Man. TT III 55 (ku‡ençli): Bud. suvun suv ßulg§ at§lar ″mountains in the water (i.e. waves) the colour of water″ PP 17, 4; many o.o.—Cümüldüv y‡r suvâk‡i ″in the territory of Jambudîpa″ PP 44, 1; (there was a holy y‡r) ol ýer suv ″of that territory″ do. 59, 1; Civ. suv ′water′ is common in all texts; in TT VII 11, 19 the plane riverarcy is called suvun yulguz ″the water star″ the Chinese name: O. Kir. ix ff. ýerme: ayıta: suvuna: a§r@dz@m ″I have said farewell to my land and parted from my water″ Mal. 11, 4; (I was parted) ýerim suvun izim‡e: do. 45, 6: Xak. Xal suv al-m@ ′water′ Ka§ III 129 (prov.; following an entry tuf sic) ″a belt (mîn§aq) woven by hand from woollen (al-s‡f) threads″; as such it must be an error, perhaps for ßif as a l-w.; over 100 o.o.: XIII (7) At. halîmîk suvun ßac ″sprinkle it with the water of mildness″ 340; Tef. su/suv ′water′; liquid‡ 275: xiv Muh. al-nair ′river′ ulu: su: Mel. 4, 20; Rif. 75; al-m@ su: 15, 14; 76, 16; 92, 180 (in margin suf): Ça§. xv ff. suw (so to be spelt, under sin-i ma‡mîm with ßaw) ßâ al-wer, as is well known, also ra‡aw, raw-naq, çâh, izza@, and ßâ-rî-current, brilliance, distinction, honour (Hend.) San. 24$br. 28 (the later translations assume that it is used with the same metaphor. meanings as ßâ): Xwar. (xii ßü‡@gi in the water″ Atî 18): xii (7) su ′water′ Oğ. 166, 205; xiv suvun@ r@gi su ′water′ Quib 161–2; MN 5, etc.: Kom. xiv ′water′ su (before vocalic Suff.s suv-) CCI, CCG; Gr. 224 (phr.): Kip. xii
al-maʾ şu: Hou. 6, 18: xiv ditto Id. 55 (and two phr.): xv ditto Kav. 31, 5; 58, 14 (and two phr.): Tuh. 35a. 5; mirdad 'lavatory' şu öy (for ev) do. 35a. 7: Osm. xiv ff. şu/suş (in one xiv text before vocalic Suff.s suv- c.i.a.p.) in various phr. TTS I 646 ff.; II 844 ff.; 850; III 641 ff.; IV 709 ff.

Mon. V. SB-

sapid, sap-: Preliminary note. There is great confusion about V.s of these two forms. The only certain form in Türkii is sap- 'to repair (something broken)', and the only certain form in Uyg. sap- 'to instil, graft', and the like, although 'to equip, fit out' was almost certainly sap-. Kaš. lists only sap- and translates it (1) 'to thread (a needle)'; (2) 'to repair (something broken)', but distinguishes between saptur- 'to order to repair' and septur- 'to order to provide a dowry', obviously a Causs. f. of sep- which is homophonous w. sep 'a dowry'. On this basis therefore it looks as if the Türkii word was misspelt and Kaš.'s two meanings go back to some common origin. Sap- 'to thread (a needle), to inoculate, graft' survives in SE Türkii: perhaps NW Kax. R IV 401: and SW Tkm.; sep- 'to equip' is not noted again. In the medieval period two apparently new V.s appeared, sap- 'to go astray, deviate', and the like, which is noted in xix NC Kaxx. and NW Kax. in R IV 402 and survives in SW Osm., and sep- 'to scatter (solid matter, e.g. seed), to sow; to sprinkle (liquids)', to irrigate', which is practically syn. w. saça- and s.i.o.m.i.g. (in SW serp-).

sap- 'to thread (a needle), to graft, inoculate (lit. or metaphor.); to repair (something broken)'. See above. Türkii viii ff. smukrum: see spermen (sic) 'I repair your broken things' Irkb 48 (and see ula-): Uyg. viii ff. Bud. (How are you worthy to be called) kalıncu burxan şuının ur[taçi] saptaçi 'one who grafts in (?) the surviving discipline (Sanskrit śāsana) of the Buddha?' Hüen-ts. 366-7: antag yok erdi kögüzülé sukumayuk köjlünte sapmayuk 'thus he was not one who refused to take (the teaching) to his bosom or graft it(?) into his mind' do. 1927-8: Xak. xi yiçli: yiğne: sapda: 'the tailor threaded (daxxala ... al-silk fi) the needle'; and one says ol kuş kanatn sapdi: 'he joined up (i.e. mended, reasala) the bird's wing'; also used of anything defective(?) when one pulls it together and joins it up (taqāsara 'an cinši fa-carrahu wa teasalahu) Kaš. 3 (sapar, sapmak): KB 1858 (buzuk): xiv awṣala sapta: Mel. 20, 1; Rif. 99 (sap-): (Kom. xiv 'to stand aside (for someone)' sap- CCG; Gr.: Kip. xiv sapta: (b-) nakaba 'ami'l-ṭariq 'to go astray from the road' Id. 56).

sav- See savul-

sep- 'to equip, fit out', and the like. See above, and septür- (Türkii viii ff. see sap-):

Uyg. viii ff. Bud. (the old man agreed and became the Prince's guide). Then) kași xan teginke septi 'his father the King equipped the Prince' (and gave him the food, water, transport animals, and everything else required by the 500 men) PP 28, 1-2: (xiv Muh. rașqa-l-ma' 'to sprinkle water' su: sep- Mel. 26, 11; ditto wa nafađal-handi 'to shake the dust off a garment' sep- Rif. 109: Çağ. xv ff. sep- (-tl) sep- 'to sprinkle', that is to sprinkle water or something else Vel. 284; sep- 'with -p' afjarđan 'to sprinkle' Sann. 249v. 4 (quotns.): Kip. xiv sep- 'with -p' rašqa qalilah (lightly) Id. 51: xiv rašqa sep- Tuh. 17a. 11: Osm. xiv ff. sep- 'to sprinkle'; c.i.a.p. TTS I 614; II 810; III 613; IV 677.

sev- 'to love; to like', with a wide range of shades of meaning. S.i.a.m.l.g. w. several phonetic changes NE Alt., Tel. sii- (no other languages): SE Tar. soyo-; Türkii sowy-/ sowy- ('to kiss'); NC sowy-: SC sev-: NW Kax. sowy-; others sowy-: SW Az., Osm. sowy-: Tkm. sowy-; Türkii viii ff. sevdikinm: yeğurmen 'I eat what I like' Irkb 3: Man. ići sevmen 'I do not at all like' (to live a worldly life) TT II 8, 42: Uyg. viii ff. Man. TT III 99-9 (ana): Bud. sevan taplar 'loves and likes' U III 25, 4; o.o. TT V 10, 112 (ağır-la-); X 256 (amran-); a.o.o.: Civ. buyang sevgi 'love virtue' TTT I 111: Xak. x ol meni; sevdi: ahâbâni 'he loved (or liked) me' Kaš. II 15 (sevev, sevmek; prov.); three o.o.: KB sev- with various shades of meaning is common, e.g. sevip sızı tuttum 'I have loved him (the Prophet) and accepted his words' 46; a.o. 135 (seviti): xinii (?) At. anu nā xaḷaḷīq sev do nā xaḷīq 'neither the creatures nor the creator love him' 272; Tef. sev- 'to love' 264: xiv Muh. ahabbâ sev- Mel. 22, 1; Rif. 102 (in error sevīn); aqpa 'to love passionately' sev- 29, 3; 112; al-hibb sevmev (MS. -mak) 36, 5; 121 (sev-): Çağ. xv ff. sev- (er, etc.) sev-; muhabbat et- ma'nüsua Vel. 290-1; sev- dist dāṣṭan 'to like, love' San. 258r. 23 (quotns.): Xwar. xii sev- (with triply dotted ḍawir) 'to love' AL 37 (with simple ḍawir) 41: xiv sev- ditto MN 173, etc.: Kom. xiv 'to love, like' sōw- CCG; sev-, sōy-, sōy- CCG; Gr. 218 (quotn.): Kip. xiv ahâbâ sev- Hou. 34, 8; ahâba sev- do. 39, 6; xiv sev- ahâba; also in P.N.s 'yasminma bīhi' Id. 54; (al-habib sevtüküm) Bud. 9, 6; xiv habba sev- Kav. 12, 6; muhabbatna (n) 'in friendliness' sevmev uṣin (sic) do. 33, 6; ahâba sōy- Tuh. 6b. 5; sōw- do. 79b. 11.

Dis. SBA

PU subr: 'conical, tapering', and the like; homophonous w. subi-,-, which proves that it had back vowels. This is confirmed in Kip.; but it survives only(?) in SW Osm. where it is transcribed sōbi in Sumi 740 and sōbū in R IV 850 (with cross-ref. to sōbi/sōbū which are not listed) and Red. 1086. SW Osm. sopa 'a cudgel' (i.e. a tapering stick) may, however, also be descended fr. this word. Xak. xi
anything long with a tapering end (tavşıl muhabbede-l-ra’s) is called subu; hence a man’s head, when it is not round (mudawwar) is called subu: baş Kaş. III 217; Kip. xiv subu; subu: astl ‘long and tapering’ Fd. 56; halbə subu Tuh. 12b. 12 (halbə means ‘milch camel’; there is presumably an omission between the two words, prob. sağlık or the like for halbə, but there is no obvious Ar. word beginning w. h- with a meaning appropriate to subu): Osm. xiv ff. words meaning, of the face ‘oval’, of the eyes ‘almond shaped’ are listed as follows şöbica xiv; şöbek xvi; sōbe/sōbü xvi ff.; sōbek xvi ff. TTS I 639; II 838; III 637; IV 703.

Diss. V. SBA-
sabıt—(or sapıt—?) Hap. leg., but cf. sabıt-
Xak. xi at kudruki: sabıddu: ‘the horse’s tail (etc.) waved’ (tabharraka ‘was in motion’) Kaş. III 256 (sabırm, sabıma:k).

D suva—Den. V. fr. suv; originally ‘to irrigate (land); to water (animals)’, and the like; in modern languages later forms of suvvar- are used in this sense. In the medieval period it was used for ‘to plaster’ and this must also be an early meaning, see suva-, suva-. In this sense s.i.s.m.l. as siba-/siba-/siva/- suva-. Uyğ. viii ff. Bud. PP 1, 3 (öl): Xak. xi kanım emidi: yevı suva: ‘your blood now waters (yasqî) the ground’ Kaş. I 498, 21, n.m.e.: xiiii (?) Tef. suva- ‘to plaster up’ (the entrance to a cave) 276: Çağ. xv ff. suwa-(spelt) anidah kardan ‘to plaster’ San. 247iv. 9 (quotons.): Tkm. xv layyasa ‘to plaster’ suva-(in margin ‘also pronounced siva’); Kip. şiza-
Hap. leg., ?corruption of suva-). Kaş. 32a. 11.

Pu subu—Hap. leg., but see subıt—; homophonous w. subı: Xak. xi subıdû: neq fâla-l-say wa ta’alalla tarfıhu ‘the thing was long and its sides tapered off’ Kaş. III 257 (subıːr, subıma:k).

Diss. SBC
D savçı: N.Ag. fr. sav; normally ‘messenger’, and so a less distinguished term than yalaşaq (a l-w., q.v.); but as in this meaning it corresponded to Ar. rasıl it was used by early Moslem Turks for ‘the Prophet’; in this sense it was soon displaced by the Pe. l-w. pâyğambær and now survives only(?) in NE Tob. savçı ‘go-between’ R IV 431. Türki vii ff. a savçi: on a yellow horse and a yalaşaq on a bay horse bring good news IrkB 11; a.o. do. 55: Uyğ. viii ff. Bud. (if we have gone from one town, country, or realm to another as a) (VU) tipçi savçı ‘messenger’ (i.e. making mischief) TT IV 10, 21 (tipçi is Hap. leg., prob. a N.Ag. fr. a Chinese l-w.): Xak. xi savçı: ‘a prophet (al-rasıl) from among the prophets of God; its base is sav meaning ‘news, a statement, a proverb’, and the prophet communicates these things Kaş. III 441 (and see Oğuz); a.o. III 154 (sav): KB savçısı ‘the Prophet’ (Muḥammad) 30, 388: xiiii (?) Tef. savcı ‘prophet’, once in the Hend. yalaşaq pâyğambær savcı 257: xiv Muh.(?) (in a list of occupations) rasıl ‘messenger, envoy’ savcı: Rif. 156 (mis-spelt surcı; Mel. 57, 12 elçli): Oğuz xi savcı: al-rasıl wawraw-l-safir ‘messenger, envoy’, who travels between the families of an intended bridegroom and bride with messages Kaş. III 441; a.o. III 154 (after savı) same translation, adding ‘because he reports the statements of one to the other and vice versa, as I have explained’; not here described as Oğuz: Xwar. xii savcı (with triply dotted k saw) ‘prophet’ ‘Ali 48: Kip. xiv şavcı: (i-.) ‘one concerned with disputes (mansıb il-l-da’wa), in the sense of differences between two adversaries; such a person must be a qâdi; and şavcı is used for ‘prophet’ (al-nabi); they say sawcımuz ‘our prophet’ meaning ‘the Prophet’, God bless him Fd. 61.

D savcı: N.Ag. fr. suv; s.i.s.m.l. for ‘water-seller, water-carrier, mariner, swimmer’, etc. Uyğ. vii ff. Bud. kim yeqri suve kemciği bar erser ‘if there are any guides, pilots, or boatmen’ PP 22, 4–5; a.o. do. 23, 8; Civ. (in a charter of immunities) borlukna idenav keşgülker suvcı kilmедин ‘the people who cut the streams and the water superintendent must not enter his vineyard’ UŞp. 88, 45–6 (as the V. is kes- ‘to cut’, not kazz- ‘to dig’, the first were presumably labourers who cut the banks to release irrigation water): Çağ. xv ff. suve (spelt) sâqi wa ābdâr ‘cup-bearer; butler’ San. 239r. 9 (quotons.).

Diss. SBD
D sevıt Caus. Dev. N. fr. sev-, lit. ‘one who causes love’, rather than ‘one who loves’; ‘the planet Venus’. For practical purposes Hap. leg., the only other occurrence being in the passage in R̄ğ. quoted fr. KB, R IV 501, and prob. a word invented by the author of KB. Cf. çolpan. Xak. xi KB sevič yüz urundı bəşinci Sevıt, seve baktı erse sen dənli avıt ‘fifth, Venus put her lovely face (in the sky); when she looks lovingly at you, enjoy yourself’ 135.


D savdiç prima facie a Den. N. in -diç, cf. tardiç, sağdiç, but there is no semantic connection w. sav and it may be, like other names of artefacts, a l-w. Cf. savdiçlan-, which fixes the vowels. N.o.a.b. Xak. xi savdiç al-qaf’atullathi turman mina-l-ağdan ‘a basket plaitepd from twigs’, used for carrying fruit, etc. Kaş. I 455.

Diss. V. SBD-
D sabıt—(or sapıt—?) Hap. leg.; Caus. f. of sabıt-; Xak. xi at kudruk sabıttu: ‘the horse waved (harraka) its tail’; and one says it
kuđruk sabittu: 'the dog wagged (başılır) its tail' Kaş. II 298 (sabitur, sabitmak); bu: at ol kuđruk sabīţan: 'this horse is constantly waving its tail'; also of a dog when it wags its tail, when it asks for food or sees its people (ahlahun) and fawns on them f 513.

D sevīt- Caus. f. of sev-; 'to make (other people) love (oneself)'. N.o.a.b., but 'fairly common in KB'. Cf. sevtīr-. Uyg. vii ff. Bud. (Queen Bhadrā every day made gracious affectionate speeches to the king) eṭozin sevīţelir içün 'in order to make him love her body' U III 54, 16-17; o.o. TTV V 28, 119 etc. (nyat-): Xak. x1 KB (this wicked world) sevītīr sunup tutsa bĕrmex eliğ 'ingrates itself to you, but if you reach out to grasp it, does not give you its hand' 400; (hear the words of) sevīțmiş kişî sevītse kişî kör mün erdem başi 'the man who has made himself loved; if a man makes himself loved his faults are (regarded as) the height of virtue' 533; o.o. 582, 594. 3704.

D suvat- Caus. f. of suva-; as such n.o.a.b., but other forms parallel this V. and suvağ<form parallel Caus. f.s subat-, suvat-, etc. w. similar and extended meanings. Uyg. vii ff. Bud. U I 29, 6-7 (ud-): Çag. xv ff suva- Caus. f.; amand harkan 'to order to plaster' San. 247v. 23.

PUD subút-.Hap. leg.; Caus. f. of subut-; cf. subištta-. Xak. x1 ol neqni: subutti: 'he tapered (allalıa) the thing, that is, contrived its sides and lengthened it' (yuhađid tarihun te wa aytarıřolu), as, for example, a nail Kaş. II 298 (subтурt, subıtma:ák).

D saptur- Caus. f. of sap-; n.o.a.b. in its original meaning but s.i.am.l. as the Caus. f. of sap- in its later meanings. Xak. x1 ol mança: kuş kanatın sapturdi: 'he ordered me to join up (i.e. mend, biwašt) the falcon's (al-hâzi) wing' (etc.); also used for mending (rafâ) anything Kaş. II 183 (sapturur, sapturmak): (Kip. xiv saptur- ankaba gâyrahuh 'to lead someone astray' Id. 56).

D septür- Hap. leg.; Caus. f. of sep-; precedes saput in Kaş. Xak. x1 ol anında kizın septurda: amara bi-tachis bintîhi wa zaffahâ ila'l-xatan 'he ordered that his daughter should be given a troubleshooting and conducted her to the bridegroom' Kaş. II 182 (wa'l-awwal maḍluruhu bi'l-kâf, i.e. septurur, septurmek).

D sevīt- Caus. f. of sev-; s.i.am.l.g. w. the same phonetic changes and shades of meaning as sev- Xak. x1 ol (sîc, suflı̇flı̇us) teqri: sevén: sevīţrdi: 'God put love for you (mahabbataba) in my heart' Kaş. II 185 (sevīţür, sevīrtümek): xiii(?). At. aki bol akilik seni sevīţür 'be generous, generosity makes you loved' 260; Tef. sevītür 'to make (someone) love (something)' 265; Çag. xv ff. sevīďur- Caus. f.; xewdrá mahbîb harkan 'to make oneself loved' San. 25v. 12.

Tris. V. SBD-

Dis. SBD
D sapdığ Dev. N. fr. sap-; 'something joined to something else' and the like. In Uyg. only in the phr. ulaq sapdığ 'endless succession'. N.o.a.b. Uyg. vii ff. Man.-A M III 13, 19 (ii) (1 ulaq); Bud. TTV VI 015, etc. (1 ulaq): Xak. x1 sapdığ kisrul-xibä 'the lowest flap of a tent' Kaş. I 374 (lit. something joined on to the rest of the fabric).

D suwuk (suwuk) Intrans. Dev. N./A. fr. suva-; 'fluid, liquid', and the like, with extended meanings. Survives w. the same meanings in SW Osm. suvık (also civık); Tkm. suvük. Cf. suvlağ. Kip. x1 suwuk (sic) 'anything liquid and runny' (mâyî rajoğ) like clotted cream and thick fruit juice when it has become runny (raqqa); hence one says suwuk yugrut 'runny yogurts'; suwuk kuđruk 'a long tail with very little hair on it' (qalitul-şâr), like the tail of a camel; also a tree (i.e. with few leaves), etc. Kaş. III 164 (the -w- with both damma and kasra everywhere): Tkm. xiii ašo:xw wahrul-nâ'im 'soft' (opposite to 'hard' katt): suwuk (MS. sawu:k); Kip. yumusak Hou. 28, 1, Osm. xiv ff suvık 'liquid, runny'; c.i.a.p. TTS I 626; II 823; III 626; IV 690.

D sapğa:k Hap. leg.; this word occurs, in a list of words with four consonants which are arranged in strict alphabetical order, between çamğuğ and saplık but is spelt bagak in the MS.; there is no doubt that it is misprinted and should be spelt sapğa:k; Dev. N. fr. sap-, lit. (the part of the body) 'which joins' (the upper to the lower part). Xak. x1 sapğa:k mà faqaul-varrayn the (part of the body) above the hips' Kaş. I 470.

Dis. V. SBD-
(S) sıvğa- Hap. leg.; the word is quite clear in the photograph; prima facie a Den. V. fr. *sivğ; there does not seem to be any cognate word, but the meaning is clear. Uyg. viii ff. Man.-A (then the magicians in the city of Babylon took a bow and arrow; they strung the bow and shot at Zrusç Burxan (the Prophet Zoroaster) oki yana sıvğar öz tamiriça têddi 'their arrow turned to one side and penetrated his own vein' (the demon then died) Man.-uig. frag. 401, 8.

D suvğar- Trans. Den. V. fr. suv; 'to water (livestock); to irrigate or water (land)'. S.i.am.l.g. in SW Az., Osm., Tkm. suvâr- NC Kzx. suav- NW Kk., Nog. suvğar- Kir. Kumyk, and all other language groups suğar- Xak. x1 ol at suvğar: 'he watered (sāqiya) the horse' (etc.) Kaş. II 188 (suğarur, suğarmak): o.o. in grammatical examples II 44, 18 etc.: xiii(?). Tef. suvar-
immediately before suvərəmsin; - the MS. actually has suvərdi: but the context shows this to be an error. Xak. xii if it is desired to express the idea that a man pretends to do something but does not actually do it, one way is to add mən (to the basic V.) before the dəl (of the Perf.), e.g. ol at suvərəmsid: (so read) 'he pretended to water (yuqı) the horse' Kaş. II 202, 3; n.m.e.

D suvərənis- Kap. leg.; Co-op. f. of suvərər; noted only in a grammatical section. Xak. xii if you wish to modify a V. in this section to express help (i'ana) in doing something or competition, you add. ʃın (to the basic V.) before the dəl (of the Perf.), e.g. ol maqa: at suvərəsidi: 'he helped me to water (fi qaşı) the horse' Kaş. II 201, 21; n.m.e.

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D sepük Kap. leg.; Pass. Dev. N/A. fr. separ-; etymologically this should mean 'equipped, fitted out'; its exact meaning in its context is discussed under silkrit, q.v. Xak. xii KB 4599 (silkrit).

D sevıq, sevük Preliminary note. These two words, the first a N.Ac. in -ıg fr. sevr-, 'love, loving, liking,' and the second a N./A. in -ük (Passive), 'liked, loved,' must be carefully distinguished. This is not easy in der. and later forms, since sevıq became sevük by labial attraction at a fairly early date. Cf. saçağ, saçağuk.

D sevük see above. N.o.a.b., displaced in the medieval period by words like sevğü, N.Ac. in -gü; or l-w.s. Türkı viii ff. Man. (if we have sinned) etoz sevğünsçe yorip 'acting in accordance with the desires of the flesh' Chuas. 196-7; Uyg. viii ff. Man.-A etoz sevğün uvusuz işin 'bodily love and shameless behaviour' (i.e. sexual intercourse) M I 16, 18-19; sevğ öztüllüği niqışaklar 'the Hearers with loving spirits' do. 28, 24; kentı sevğün 'because of self-love' do. 34, 19; Man. sevğ köpüln 'with loving thoughts' M III 34, 17; Bud. PP 78, 5-6 (amırak): Civ. Sevğ Buyruklı P.N. Usp. 112, 2: (xiv Muh. al-şadıq 'close friend' sevğü: Mel. 55, 1; Rif. 152: Kip. xiii (after sev iç- al-mahbub 'be-loved' sevğü: Hou. 39, 16: xiv ditto Id. 54): Çağ. xv ff. see sevük: Osm. xiv and xv sevıç/sevük or 'love'; in several tev. TTS I 615; II 811; III 616; IV 678 (xiv sevğü 'beloved', once I).

D sevük see above. Uyg. viii ff. Man.-A M I 23, 6 (ağız); o.o. do. 7 and 28: Xak. xii sevük yeni ' a thing which is loved' (almahbub) Kaş. I 390; aydınm anar sevük (sic) 'I said to him 'beloved!' I 94, 2: KŚ sevük savçi birle 'with the beloved Prophet' 30; sevükrek atın 'his favourite horse' 315; o.o. 135 (sevık); xiiii (?): Tef. sevükrek 'most loved' 265: Çağ. xv ff. sevük 'with k' mahabhat 'love' Vel. 291 (but quotn. contains səwük səwğen 'one who loves a beloved'); (səwğüm
Tris. SBG

1) seviğlîk P.N./A. fr. seviğ; 'lovely' and the like, esp. of the face. N.o.a. Uyğ. viii ff. Man.-seviğlîk, yûziçüzen 'your lovely face' M I 10, 7–19: Man. Wind. 42–3 (icigîler): Bud. seviğlîk yûziçunun (Ahmet Cemal). U III 17, 9; o.o. do. 34, 2–3 (ii) (üüm); U II 37, 60–3 (top-çasiz); TT X 123, 346, 550, etc.: (Xak.) xii(?) Trf. seviğli 'dear' 265: Xwar. xiv seviğlîg üziyeyze 'lovely' Qubt 157; (an action) seviğlîgerek 'more agreeable' (to Göd) Nahc. 265, 16.

D) seviğlîk A.N. fr. seviğ; 'love'. Although the second vowel is almost consistently -u- this seems to be an A.N. fr. seviğ not seviük. N.o.a.b. Xak. xı kiz kîl tarâk seviğlîk al- 'hubûl-1 maktabum 'concealed love' Kâz. II 172, 10; n.m.e.: Çağ. xv ff. seviülük ('with -k-k') vevekkîlîk 'love' Vel. 290 (quan); seviğlîk/seviğlîg (both spelt) maahabat 'love' (quan), also maahabat vea dîstî dîstî 'beloved, friend' (quan) San. 258v. 29: Xwar. xiv seviğlîg 'loveliness' Qubt 157.

2) seviğsiz (seviğsz) Priv. N./A. fr. seviğ; 'lovesless; unloved'. N.o.a.b. Xak. xı seviğ- sîz al-baçîl (MS. baçîl) 'odious' Kâz. II 250, 2 (yoldra): n.m.e.: Xwar. xiv seviğsiz erdi költüm 'my heart had no love in it' Qubt 157.

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1) saplûk A.N. (Conc. N.) fr. sap; apparently Hap. leg.; similar modern forms are P.N./A.s representing saplîg. Xak. xı saplîk 'anything which serves as the hilt (mağbad) of a knife or sword or the handle (mî̇b) of anything' Kâz. I 470.

D) savlîg P.N./A. fr. sav; used w. preceding Attributive, 'speaking' (the truth, etc.). Pec. to Uyğ. Uyğ. viii ff. Bud. PP 55, 2 (köln); TT VI 119 (utum).

D) suvlâq Dev. N. (Conc. N.) fr. suvlâ-; s.i.s.i.m.l. as suvlûl/suвлak 'a watering-place for livestock' or, more generally, 'a place with abundant water'. Xak. xı suvlâq maça'râtal- 'mâ 'a place where water can be drawn'; suvlâq ism mâve 'a place-name' Kâz. I 464; Xwar. xiv suvlâq (MS. in error savlûl) 'a watering-place for livestock' Qubt 156.

D) suvlûl P.N./A. fr. suvl; properly 'watery, possessing water', with various extended meanings including some derived fr. idiom. usages of dû in Pè. (See suvl Çağ.). S.i.s.m.l. w. phonetic changes similar to those of suvl; q.v. Xak. xı KB yûziç tutçû suvlûl tutuney tése 'if you resolve constantly to retain respect' (Pè. idiom) 4297; neçe kûçû eplîq yûziç suvlûl er 'how many rosy-cheeked, respected (Pè. idiom) men' (have been ruined by women) 4524: Xwar. xiv yûziç suvlûl Qubt 156 (mis-spelt suvlûl); 162: Kom. xiv 'spelt' (grain) (PU) suvlû CCI; Gr.: Kip. suvlûw al-mâterida 'watering trough' Id. 55; al-halâk 'a raft of inflated skins' suvlûw Bul. 4, 15.

D) suvlûk A.N. (Conc. N.) fr. suv; with a wide range of meanings connected w. water, the oddest being 'a horse's bit' perhaps because it makes the horse dribble. Survives in NE Koîb., Kûr., Sâq. suvlûk 'a horse's bit' R IV 760: Khak., Tuv. ditto: NC Kir. suvlûk 'bit; trough; rain-coat'; Kxv. suvlûk ditto: SC Uzb. suvlûk 'bit': NW Kûg., Nog. suvlûk 'bit': SW As. suvlûk 'bister'; Osm. suvlûk 'bit; water bowl; bister'; Tkm. suvlûk 'bit; a place with abundant water'. Uyğ. vii ff. suvlûk 'water-trough' U III 38, 28: Xak. xı suvlûk al-mu'dînî 'towel, turban', and the like Kâz. I 471; in I 201 (urûnun), III 323 (saçûla-), and 6 o.o. al-imîma 'turban' suvlûk al-imîma III 262 (suvar-); perhaps a scribal error?: xiv Muh.(2) al-sûlîha 'water-trough' suvlûk Rif. 169 (only): Çağ. xv ff. suvlûk a generic term for 'water vessel' (suîrûf) or 'pool' (birka) for collecting and storing water; also 'water, full of water' (suvlû veî dîbûn) Vel. 298 (quan); suvlû (spelt) (1) danauna-i arbû 'a horse's bit'; (2) ûz-i dîbûr 'a water-container' San. 246r. 23 (same quan): Osm. xiv ff. suvlûk 'water-vessel, pool', and, fr. xvi, 'the check-piece of a bit' TTS I 646; III 642; IV 709.

D) suvlàq Hap. leg.; Dev. N./A. fr. sîva-; the semantic connection is obscure, but cf. suvlûk. Xak. xı suvlàq yiğagç 'a smooth (al-mardî) tree which has no branches (qișya) on its stem' (sâqûa); suvlàq sâq 'straight (or lank, al-safaq) hair' Kâz. III 386.

S süvlûn See süvlûn.

Dis. V. SBL-

D) saplî- Pass. f. of sap-; n.o.a.b. Xak. xı yip yiğûnke: saplîdī: 'the thread was threaded (insalûka) through the needle'; and one says âqul atasıun: saplîdī: 'the boy kept close (iitâhâqa) to his father while going to the place' Kâz. II 120 (saprûl, saplîmâk); a.o. I 558 (êtî-).

D) savlî- Pass. f. of sav-, which is not noted before the medieval period. The earliest occurrence is prob. in xii(?) Trf. (VU) sav-
to spray (perfume)" 264 (sev.); it also occurs in Kip. xiv sav-sawawala which has several meanings, here perhaps 'to turn away' Id. 60, and Osm. xiv ff. sav- -Trans. 'to drive away, repulse; avoid, escape from; bring to an end; let lose'; Intrans. 'to go away, come to an end' TTS I 605; II 800; III 605. The Pass. f. survives only (?) in SW Osm. savul- 'to stand aside, get out of the way', and the like. In some other languages savul- is a Sec. f. of sågil-. Cf. savur-. Xak. xi kün savuldi: 'the sun turned downwards and declined' (mâlat ... wa zâlat); and one says köplüm ağar savuldu: (MS. savuldu): 'my heart inclined towards him'; also used of anything which has withdrawn from stability and turned downwards (zâla min qarârhi wa mâla) Kaş. III 125 (suvulur, suvilmâk; MS. savuldu); kağdu: yeme: savulsun: 'let sorrow depart' (yahdâ) I 106, 11; (I said) ağar savilma: (MS. savulma): 'lâ tamât idâ Qolbaq' do not incline towards him (Kolpak) III 80, 19; ':. o. II 163, 3: KB tûjudin savilmis bakir sokun-a 'Mars had declined from the zenith' 4588; a.o. 4589, 6219 (hâr): Xwar. xiv savil (sic) 'to disappear' Alb 50: Kom. xiv 'to step aside, make way' suwul-(sic) CCG; Gr. : Kyi. xiii hadâ mina-l-suru 'ami-l-tarîq 'to turn away from the (right) road' savul-Hou. 39, 17; xiv savul- tanahdâ 'to be diverted' Id. 61: Osm. xiv ff. savul- 'to be avoided; to be put on one side; to make way for (someone); (eg. of summer) to pass, elapse'; c.i.a.p. TTS I 606; II 801; III 606; IV 668.

D sevil- Pass. f. of sev- 'to be loved, liked', etc. S.i.m.m.i. with the phonetic changes. (Xak. xiii(?) At. sevilemek tile-sesen kîşler ara 'if you wish to be popular with people' xwar. xiv sevi-x- to be liked' Qutb 157: Ky. xvi mahbûb 'loved' swelemlîg (or söwülîg)? Tuh. 32b. 9.

D suval- Pass. f. of suva-; originally 'to be watered, irrigated'; s.i.m.i. as suwil, subal- etc. 'to be plastered'. Xak. xi tarîg suvaldi: 'the crop was irrigated' (suviya), also used of anything sprinkled with water (idâ ruş'a alâyhi-mâ) Kaş. II 125 (suvalur, suvalmak); (sokul- follows here); ev suvalu: 'the house (etc.) was plastered' (tuwinya, MS. in error tawyna) II 125 (suvalur, suvalmak; sic); o.o. suvaldi: II 162, 13; suvalur III 240, 8.

D sapla- Den. V. fr. sap; s.i.m.i.l. as sapla- (1) 'to fit a handle, etc.'; (2) 'to plunge (a sword) in up to the hilt'. Uyg. viii ff. Bud. keykîlî er ağuluq okin saplap toşguru tartîp presumably 'a hunter fitting his poisoned arrow (to the bow) and drawing it fully back' (shot the elephant in the heart) U III 57, 3 (ii): Xak. xi er kîlî saplapâdi: 'the man fastened (rakhaba) the sword in its hilt' (qabî'atîhi); also used when he fastened the handle (nişabî) of anything Kaş. III 296 (saplap, saplamanak).

D savla- Den. V. fr. sav; n.o.a.b. Xak. xi ol telim savladi: 'the man talked a great deal' (tahkallama bi-kalâm katîr); also used when a man quoted proverbs (dorabâ ... al-amâlî) Kaş. III 297 (savlar, savlamanak); kîş ya-yâguru: savlayur (MS. savlanur, but rhymes w. tavrayur, savrayur) 'winter argues with summer' III 278, 11: xiii(?) Tef. savla- 'to make a speech' 257.

D suvula: Den. V. fr. suv; s.i.m.m.i.g. usually as suula- 'to irrigate', less often 'to water (livestock)'; w. extended meanings in SW Osm. Xak. xi at suvula: 'the horse drank (gârâh) water (etc.)'; and one says er tîtîg suvaldi: 'the man moistened (amâdî) the mud (etc.)' Kaş. III 297 (suvlar, suvalmak); yuvga: suvun suvalama: (unvocalized, but so read) lâ tasqî bi-mâ la aqîl lâhu 'do not drink water flowing from an unknown (?) source' III 80, 21: KB 449 (bohr): xiv Mah. (after gariha Iç) gariha 'to drink covously' suvula- (F.) Mel. 27, 11; Rif. 110: Çağ. xiv ff. sula- (p) sula-, sûrh et- 'to drink to satiety' Vel. 299; sula- âsâmidan âh 'to drink water' San. 24b. 15.

D saplat- Caus. f. of sapla:- 'to order to fit a handle'; s.i.m.i.m. Xak. xi ol kûçî saplatt: 'he ordered someone to fasten the tang (rakkaba-l-sîlan) in the hilt (al-qabî'î) of the sword'; also for to fasten the handle (nişabî) of anything like a knife or dagger Kaş. II 344 (sapatur, saplamanak).

D suvlat- Caus. f. of suvula-; s.i.m.i.m. as sulat- Xak. xi ol çobîni: suvllatt: 'he ordered someone to sprinkle water on the dregs of something' (rasâ'îl-mâ bi-tarîq şa'y) Kaş. III 346 (suvlatur, suvlatmak).

D savlan- Refl. f. of savla- used as Pass. N.o.a.b. Xak. xi Kaş. III 199, 28 (çavlan-); n.m.e. : KB (the King said, a good man is always praised, but) mûni bu ıslîzler ara savlanur 'his faults are always quoted among these wicked men' 909.

D suvlan- Refl. f. of suvlla-; s.i.m.i.m. as sulan-, generally used as Pass. Xak. xi suvlandi: neq 'the thing was moist and full of water' (raçubâ wa qatûra mâ'âhu) like fruit when it is soft (lânâ) and full of juice or a boil when yellow liquid appears in it and it is swollen (târâhâla); and one says anîn kozî: suvlandi: 'his eyes watered' Kaş. II 247 (suvlanur, suvlanmak): KB (man uses his tongue to speak; if he speaks well) yûzi suvlanur 'he is honoured' 275 (cf. suvlug).

D savla- Recip. f. of savla-; n.o.a.b. Türkî viii ff. Man. TT II 8, 55-6 (ögrünçen-): Xak. xi ol menîç birle: savlaştâ: 'he quoted proverbs to me and I to him'; also used of messages, speeches, and anecdotes Kaş. II 215 (savlaşur, savlaşmat).
D sapın- **Hap. leg.**; Refl. f. of sap-; Xak. xī **işler** yığne: sapındı: 'the woman undertook to thread the needle, but did not actually do it' **Kaş.** Iı 150 (sapınuʁ, sapınmak).

D sevin- Refl. f. of sev-; 'to rejoice, be joyful, glad', etc. S.i.a.m.l.g. w. the same phonetic changes as sev-. **Türk. viii II E 2 (oğır-):** viii f. **Ir kı (oğır-):** Man. **TT** II 8, 60 (oğır-): **Uyğ. viii f. Man.-A **M I** 28, 13 (oğır-): Bud. (the king of the dragons) ərtılıp sevinindı 'was very glad' **PP** 46, 8, o.o. do. 53, 2 etc. (oğır-); ḏğımüşke sevinmedin 'without taking pleasure at being praised' **U I** 73, 21: Civ. sevinmek as the name of a hexagram **TT I** 87; a.o. do. 128–9 (ərıkli). Xak. xī ** eğer sevinindı: 'the man rejoiced and was merry' (sura ... wa'tahunah) **Kaş.** Iı 153 (sevinür, sevinmek, everywhere spelit sevin-; verse); o.o. Iı 286, 20 (ulğa-; etc.) etc.; o.o in all, spelit sevin- and translated surra or fariha 'to be glad'; **KB** 81 (kuvên-); xııı(?) **At. okiğî kızînlıg sevin-** sîn cāni 'so that the soul of the man who reads it may be glad' 44; Tef. sevin-/**sevün-** 'to rejoice, be glad' 265: xııı Muh. farîha sevin- **Mel.** 29, 14; sevin- (-f-) **Rf. Iı** 113; Çag. xv f. sevin- (spelt) sâdı kardan 'to rejoice, be glad' San. 258v. 15 (quotns.); Xwar. xııı(?) (Oğuz Xağın ... ) sevinind küldi 'was pleased and smiled' Oğq. 198; a.o.o. xııı sevin- **to rejoice** **Qutb** 157: **Naht.** 369, 2; Kom. xııı 'to rejoice, be joyful' sevin-/**sövün-sövün-**/sövün **CCI, CCG;** Gr. 219 (quotns.); Kıp. xııı farîha sevin- **Hov.** 35, 13: xııı ditto **Id.** 54; Bul. 68v.: xv ditto sövün- **Kav.** 74, 6; al-refah sevinmek do. 61, 16; surra wa farîba sövün- Tuh. 20a. 11; a.o. do. 28b. 4.

D sevinç N.Ac. fr. sevin-; 'joy, pleasure, delight'; in one or two early passages perhaps rather 'affection, love'. S.i.a.m.l.g. except NE(?) with some phonetic changes. **Türk.** viii f. Man. (then the people ...) bizîge dindarlarca yüklentiler sevinç öntüntül 'did obedience to us, the Ectet, and expressed their pleasure (or affection)! **TT I** 10, 82–3: Uyğ. viii f. Man.-A (this scripture was recited) uluğ öğrüncün 'with great joy' (and written) ağır sevinç 'with intense delight' **M I** 25, 3–5; ol sevinç 'that joy' **M I** 13, 13(ii): Man. sevinç öntünlü **M I** 34, 18; o.o. Wind. 44, etc. (erdem); **TT I** 17: **Bud. TT I** VIII G.49, etc. (oğrüncü); U IV 46, 38 etc. (utul): Civ. (make your mind joyful) yërke teğri sevinç tut 'bringing (?) joy to earth and heaven' **TT I** 12–13; o.o. do. 52, 131; **VII 27, 13, etc. (oğrüncü): Xak. xı sevinç al- **surr-ır' joy, delight' **Kaş.** III 373 (prov., see oksin-; verse); **KB** sevinç is common, normally 'joy', eg. sevinç al-olu 'make his joy full' 117; o.o. do. 123 (avınc), 340 (arkuk), 359, 913, etc.; a different shade of meaning (in praise the Prophet and) sevinç title 'seek to do that will please him' 39; a.o.o. 52: xııı(?) **At.** sevinç erse kēdin 'if joy comes later' 37; a.o.o. 413; Tef. sevinç 'joy; joyful news' 265: xııı Muh. al-refah 'joy' sevinç (-f) in Turkish, sevinç in our country **Mel.** 8, 1; **Rf. 79;** a.o.o. 52, 11: 148 Çag. xv f. sevinç müjdagam 'his reward (for bringing good news)' **Vel.** 291 (quotns.); sevinç (spelt) müjda wa núvid 'good news; reward' San. 259r. 4 (same quotns.); Xwar. xııı(?) sevinç 'joy' **Oğq.** 2: xııı ditto **Qutb** 157; sevinç ditto do. 4; 'a reward' Naht. 20, 6; Kom. xııı 'joy' sövünç **CCI, CCG;** Gr. 223 (quotns.).
Uyg. viii ff. Bud. Hüiën-ts. 215 (ülden): (Kom. xiv sönüncele 'to bring joy to (someone Dat.)' CCG; Gr.).

1) sevintür- Caus. f. of sevin- 'to make (someone Acc.) happy', etc. S.i.s.m.l. Uyg. viii ff. Bud. [gep] sevintürgeľir üçün 'in order to make ... happy' TT X 554; Xak. x1 KB olarnın menşindən sevintür tuși 'make them (the Prophet's four Companions) constantly pleased with me' 62; begin keď sevindúrőse tapnur kuli 'if his service greatly pleases his master' (the road to honour is opened to him) 845; bođunůq sevindürgil elgin tlin 'make the people happy with your hand and tongue' 1367: xiv Muh. (?) (after fariba sevin-) farraha 'to make joyful' sevindir- (f.; unvocalized) Rif. 113 (only): Çağ. xv ff. sevindir- Caus. f.; sâdi kardan 'to make glad' San. 258v. 27: Kom. xiv 'to make happy' sôvindir- CCG; Gr. 224 (quotn.): Kip. xv sevindir- also means farraha (Caus.) Kav. 74, 3 (see sòn-).

1) sabana:- Hap. leg.; Den. V. fr. saban. Xak. x1 ol yêrlê sabanâlu: 'he ploughed and tilled (falaha ... wa karaha) the land' Kaş. III 342 (sabanal: sabana: mak).

Dis. SBR
susvî: 'with a tapering end, sharp, pointed'; syn. w. subr but not connected etymologically unless they have a common foreign origin. survives only (?) in SW Az., Osm. sùvî 'pointed', etc.; sùvî sinâk 'mosquito'. Uyg. viii ff. Bud. sùvî sùvan sançip 'piercing with a sharp lance' U II 86, 48; sùvî sùšar 'sharp spikes' TM IV 253, 56; a.o.o. do. 255, 138 (üçlüg): Xak. x1 sùvî: 'anything with a tapering end' (muhammadul'ra'), like teeth, spear- or arrow-heads, lamp-stands (al-مامدة), spits, and other small (ṣīğār) things Kaş. I 422: xiv Muh. (?) (after al-baqā 'gnat' çübün—a medieval word) sewvî: sinâk Mel. 63, 8 (in one MS): Kom. xiv 'sharp' susvî CCG; 'gnat?' sùvî çûbûn CCI; Gr.: Kip. xiv susvî: çûbûn al-ba'ûd 'mosquito', compound of süvîr raqiğul-tarîf mahdûd 'slim, tapered' and çûbûn al-dâhâl 'fly' Id. 54; al-ba'ûd süvî çûbûn, and in another dialect (Buza, ?Tkm.) süvî siqep Bul. 10, 15; xiv ba'ûd süvî çûbûn Tuh. 7b. 9: Osm. xvii susvî (spelt in Rûm, 'a sting (nis.), the sharp (tizî) point of anything'; süvî siqep in Rûmî, 'a gnat' (pasqa), in Ar. baqq San. 258r. 28.

E süprüf See süprüf.-

PU subram Hap. leg.; spelt suvra:n in the MS. but between Sabran, a place-name, and tülgin; cognate to subr: Ôğuz x1 subram 'anything long (sawîl) in the shape of a lamp-stand (al-مامدة) or the like' Kaş. I 436.

Dis. V. SBR
D savur- Caus. f. of sav- (see sawl-) although the semantic connection is not very close; 'to scatter; to winnow', and the like. S.i.a.m.l.g. except NE; SE Türki savur/savur (sawra): NC Kir. sapir-; Kxz. sur-: SC Uzb. savur-: NW Kk., Kaz. sawur-; Kumyk sawur-; Nog. sawur-: SW Az., Tkm. savur-: Osm. savur-. Xak. x1 er tərîq savurdi: 'the man turned over the wheat with a pitch-fork (darrâ al-ja'am) and cleaned it in the heap' (naskâhu fi'l-kudus); also used of anything when you winnowed it and cleaned it in the wind (nassakhu tâa naskâytohu fi'l-rikht) Kaş. II 82 (savurur, savurmak); (God created the sky like a blue turquoise) savurdu: ürup kaş 'and scattered (nâtara) on it (the stars like) jade' (yaşat); this is a white stone of which seals (al-xawâtim) are made J 330, 25; xii(?) Tef. savur- 'to winnow; to scatter' 257: Çağ. xv ff. savur- (spelt) 'to scatter (afsândan) earth, threshed corn, and the like and toss them in the wind' (ha-bâd dâadan) San. 238r. 22 (quotn.): Kip. xv darrâ (siç) şowur- (savur- added below the line) Tuh. 16a. 8; salla 'to pull (something) out gently' şowur- do. 20a. 4.
sipîr- 'to sweep'; with some metaphor. meanings like 'to drive out, send away' in some modern languages. An early I.-w. in Mong. as ğiür- (Studies, p. 227); s.i.a.m.l.g. with various phonetic changes (<l/-u/-, p/-b/>). Uyg. viii ff. Man. (like the servants of kings and begs who) sipîrûr artir 'sweep and clean' (the house and furniture) Wind. 33-4: Xak. x1 ol ev sipûrdî: 'he swept (kanasa) the house' Kaş. II 85 (sûpûrûr, sipûrmê:k): xiv Muh. sahaqa 'to rub clean' sipûr- (b., unvocalized) Rif. 110 (Mel. 27, 3 svûrt-); kanasa sipûrû- 30, 13, 114: Çağ. xv ff. sipûrû- (spelt) darrâ kardan 'to sweep' San. 238v. 2 (quotn.): Kip. xiii kanasa min kons'l-bayût sipûr- (b.) Hou. 37, 1: xiv sipûrû- ('with -p') kanasa Id. 51; Bul. 7v.: xv dîto Kav. 74, 11; kanasa sipûr-Tuh. 31b. 1.

S savur- See suygar-
savra:- pec. to Kaş.; see savrât-. Xak. x1 savràdî: 'the action was discontinued' (istafroğâ); also used of anyone doing something when he stopped doing it (farâğa 'onu'); and one says sêkîl ûgdîn savrûdî: 'the invalid recovered from his disease' (indamâlul- màriq wa'nsalla minhu) Kaş. III 281 (savrâ: savrâma:); îgêr yeme: savrayûr al-amrîd taqill 'illnesses also abate' (in the summer) III 278, 13; o.o. I 103, 2; III 41, 20 (the same verse, translated gälla ve farâgô).

D savrât- Caus. f. of savur-; s.i.s.m.l. Xak. x1 ol akan tərîq savrûtu: adrâhû'l-hîna 'he ordered him to winnow the wheat' (etc.) Kaş. III 431 (savurtûr, savurtûmak; the V. here used is similar to, but different fr., darrâ translating savur-).

D savrât- Hap. leg.; Caus. f. of savra:-; the Infm. is given as -mek, but this is no doubt an error; the second half of the entry was inadvertently omitted in the MS, and inserted
later; the error may be due to the fact that the entry immediately followed süvrit-, and so it was in any case misplaced. Xak. xi ol evîn savrattû: farrâqâ bagyathan minâl-qumâs tool-
-imité 'he emptied his house of furniture and goods'; and one says ol ışînm savrattû: atamna amrahû wa farrâqâ minhu 'he finished what he was doing and stopped doing it' Kaş. II 332 (savrurû, savrûmak; see above).

D süvrit- (sûvrîd-) Trans. Den. V. fr. süvrl: with the -d- changed to -t- by false analogy fr. süvritti-: 'to sharpen'. Survives only(?) in SW Osm. süvrl-. Samsi 759 enters three words in succession, sivir- 'to be sharp', sivri 'sharp', süvrl- 'to sharpen'; Red. 1105 adds süvrl- 'to be sharp', süvrlî- 'to sharpen', but omits süvrit-, there is no other trace of sivir- and it was prob. invented to explain the other words. Xak. xi ol yiğagîg süvritti- 'he sharpened the end (allala tarî) of the piece of wood (etc.), that is when he tapered it off' (haddadahu) Kaş. II 332 (sûvritûrû, sûvrît-
mek).

D savrûk- Hap. leg.; Intrans. f. of savur-. Xak. xi közdîn (Mîs. -den) yîsî savrûktû: 'tears dripped (taraqgayî) from his eyes'; also used of water when it formed waves and the waves broke into spray (mîc a wâl'dîrabal amnûcûhu bi-favaran) in the rivers Kaş. II 228 (savrurkâr, savrûmak; verse).

D savrûl- Pass. f. of savur-; s.i.s.m.l. with some phonetic changes. Xak. xi suv savrûldû: 'the river formed waves with spray and bubbles' (mîc a . . . bi-favaran wa qal'ayan); also used of a cooking pot when the broth in it was scooped up (ruftâ) in a ladle and put back in it (rudda fîhâ) to stop it from boiling over; and one says tariq savrûldû: 'the wheat was won-
ned' (durrîya) and was közdîn savrûldû: 'tears dripped from the eyes' Kaş. II 232 (savrûlûr, savrûmak; verse): Çağ. xv ff. savrûl- (spelt) 'to be scattered (afurda) and tossed in the wind' San. 236v. 7 (quotns.).

D süprûl- (sipîrl-) Pass. f. of sipir-. s.i.s.m.l. w. the same phonetic changes. Xak. xi ev süprûldû: 'the house was swept' (kumira); and when one is angry with a man one says süprûl (so read, apparently later altered to sipirû) that is 'go away' (aqdhlâ) as sweepings (al-kânûsa) go away without anyone minding Kaş. II 231 (süprûlûr, süprûlmek): Çağ. xv ff. süprûldû- cărîb yudan 'to be swept' San. 238v. 16: Kip. xiv süprûl- 'to be swept'; also used by them in the sense of insulta 'to slip away' İd. 51.

D savruş- Hap. leg.; Co-op. f. of savur-. Xak. xi ol mapa: tariq savruşdû: 'he helped me to winnow (îfîl'-tadriyâ) the wheat (etc.)'; also used when he helped to stir (îfîl'-tadriyâ, sic) the broth with a ladle to prevent it from boiling over Kaş. II 212 (savrûşûr, savruş-
mak; if the text is right both darrâ and darrâh are used here).

Tris. SBR

1UF subûrân (or supûrân?) 'a tomb'. This word was discussed at length by W. B. Henning in Transactions of the Philological Society (of London) 1945, pp. 157 ff. After discussing other cognate Iranian words for 'tomb' he reached the conclusion that this was a l.w. fr. Sogdian *smryn'. The second consonant was prob. -b- not -p-. N.o.a.b., but a l.w. still surviving in Mong. as subûrân (Kaw. 1392, Holtod 348). Cf. 2 sin. Türkü viii ff. supûrân (sic) ışî 'within the tomb' M I 6, 2: Uyûq. viii ff. Bud. sin subûrân arasuna 'among the tombs' U II 53, 5 (iii); [sin?] subûrân yerke yakin 'near the place of the tombs' III 19, 9 (ii); șkitavan [supûr-
ganka 'to the funerary grove (Sanskrit ștata)- and the tombs' do. 21, 3 (ii); sin subûrân orun TT VI 290 (v.l. to sin orun): Xak. xii subûrân al-nâ'îs taw maqribûl-kâfa 'a funeral vault, a pagan cemetery' Kaş. I 516 (prov.; mis-spelt subub-
agân).

D süpûrgû: (sipîrgû): N.I. fr. sipir-; 'broom, brush'. An early l.w. in Mong. as ș'tûrgû (Studies, p. 240); s.i.s.m.l.g. w. some phonetic changes. Xak. xii süpûrgû: al-
mînkasa 'brush, broom' Kaş. I 490; xiv Mûh. al-mînkasa süpûrgû: Mel. 69, 9; Rif. 170: Çağ. xv ff. süpûrgû (spelt) cărîb ditto San. 239r. 1 (quotn.). Xvar. xiv süpûrkte (sipîrkte) ditto Qub. 158: Kom. xiv ditto sübûrtke (sic) CÇî; Gr.: Kip. xii al-mînkasa sepûrge: (-b-.) Hou. 17, 1: xiv süpûrge: (-b-.) ditto İd. 51: xiv ditto süpûrgên (sic) Kav. 74, 11; ditto sipirô (-b-; in margin sipirge) Tuh. 34a. 7.

D süprûndî: Pass. Dev. N. fr. *supûrûndî-
(sipûrînd-) Rel. f. of sipir-; 'sweepings, rub-
bish'. Survives in SW Az. süpûrûntû; Osm. süpûrûntû. Xak. xii süpûrûndî: al-qumâma 'sweepings, rubbish' Kaş. I 493.

Dis. SBS

D suvsus Dev. N. fr. suvsus-; 'a potable liquid derived from a process of steeping grain and the like; a decoction'; esp. 'a weak decoction'. N.o.a.b. Uyûq. vii ff. Bud. Hüen-ts. 1941-2 (tuturkan): Civ. aklu suvsusLASTA: yêg üstünkî xan sodak teğne: bolurlar 'they are called the royal beverage (Sanskrit sodaka), the best of all decoctions' TT VIII I.16; a.o. H II 8, 31: Xak. xii suvsus âxir mâ'ilühina ba'd mâ dahâba quveza sarabîhi 'the final decoction of wheat after the strength of its beverage has gone'; also a name for 'pure milk (al-mâ'îd) diluted with water' Kaş. I 460.

D suvsiz Priv. N./A. fr. suv-; 'waterless, without water'. S.i.s.m.l., usually as susuz. Türkü viii (day and night for seven days) suvsiz keçdim 'I made my way without water' II SE: viii ff. İhB 45 (otsuz); (Xvar. xiv susuzlik 'lack of water' Qub 162); Kip. xiii bîlî mâ 'without water' susuzî Hou. 52, 6.
D 1 suvsə:- Desid. Den. V. fr. suvə; 'to be thirsty' and the like. S.i.m.m.l., usually as susa.-. Türkü viii ff. Man. TT II 8, 37 (2 a.o.); Ugğ. viii ff. Bud. Hüen-ts. 2040-1 (1 us.); Xak. xir er susa-edi: 'the man (etc.) was thirsty' (əτiʃə); in this case too (i.e. as in other Desid. V.s) the connotation is one of longing for something Kaş. III 284 (suvəsər, susa-əmak); a.o. I 281, 26: xir(? (Tef. suvsə:- (f) 'to be thirsty' 276: xiv Muh. ətişə susa- Mel. 29, 5; suvsə:- (corrupted to suksana-; Rus. 113; al-ətifən 'thirsty' (opposite to 'satiated') susamış 53, 13: Çag. xv ff. susa- (p) susa- Vel. 295; susa- taṣna şadan 'to be thirsty' San. 243r. 22 (quatnom.); Xwar. xii susa- (with triply dotted ətəfə) ditto 'Ali 25, 39: xiv susa-əmak (MS. saŋəşə) 'thirsty' Qub. 156; susa- do. 161: Kom. xiv 'to be thirsty' susa- CCI; susa- CCG; Gr. 226 (quatnom.); Kip. xiv şusə- ətiʃa Ił. 58; Bul. 62v.; xiv ditto Tuh. 26a. 5.

S 2 suvsə:- See suvsə-.

D suvsə:- Simulative Den. V. fr. suvə; pcc. to Kaş.; cf. suvsuş. Xak. xir sirke: suvsədi: 'the vinegar came to taste like water' (əxəda ... ta'na'il-ma); the wateriness (al-ма'iyə) destroyed the acidity Kaş. III 284 (suvəsər, suvsə-əmak); a.o. I 282, 7.

D suvsət- Caus. f. of suvsə-; s.i.m.m.l., usually as susat.-. Xak. xir ol am: suvsət-ətəşəhu 'he made him thirsty' Kaş. II 336 (suvəsatur, suvsəmatk): Çag. xv ff. suvsət-Caus. f.; taṣna karden 'to make thirsty' San. 243v. 5: Osm. xv korkut- susat- 'to frighten and cause distress to (someone)'; in one text TTS IV 713.

PU̇: şisvin-: Hap. leg.; this reading can hardly be correct; no word with such a form could as far as is known, have this meaning; it would be appropriate for *südrəm-, Refl. f. of sədr-: Ugğ. viii ff. Bud. Sanskrit sirak-tacitana 'with minds freed from worldly attachments' səşvinəş köğəlləgər TT VIII A.28.

Tris. SBS

D suvsəlik 'thirst'; A.N.- fr. suvsə:. N.o.a.b.; modern languages normally use suvsəzlik or ordinary Den. N.s fr. suvsə- for 'thirst'. Ugğ. vii ff. Civ. suvsəlik TT VIII I 9 (alkul), 12 (1 ədr.-, etc.; H II 22, 30; Xwar. xiv suvsəlik Qub 161; suvsəlik Nakc. 263, 16: Osm. xiv f. suvsəlik (1) 'thirst; (2) insatiable thirst, as a morbid condition in camels'; in several texts TTS I 649; III 644; IV 712.

Dis. V. SBS-

D savas-: Recip. f. of *savə:- Den. V. fr. savə; properly 'to argue with one another, to quarrel', but later, in a physical sense, 'to come to blows, to fight'. Survives only(?) in SC Uzb., savas-: SW Az., Osm. savas-; Tkm. səveş-: A parallel N. savas- 'a fight', Dev. N. (negating reciprocity) fr. *savə-:, occurs in these and some NW languages. Oğuz xir olar ikki: savasədə 'those two quarrelled' (tarətdala) Kaş. II 102 (savaşur, savə-əmak); (Xak.) xir(?) Tef. savas- 'to fight' (with someone birle) 257 (also savas- 'a fight'): xiv Muh. hərahə 'to fight one another' savə- Mel. 25, 10; şəvä-: Rif. 107; al-əhar səvəsamak 37, 10; şəvəsamak 123: Kom. xiv 'to fight one another' səvə- (sic) CCI: Gr.: Kip. xii daraba mina'l-mudaraba 'to come to blows şəvəsam-Hou. 41, 19: (xiv xəsəma 'to quarrel' şəvəsət et. Bul. 43v.; xiv xəsəma şəvəsə- (ifaləş-) Tuh. 153a. 2: Osm. xiv f. savə- 'to fight one another', and savas- 'a fight'; c.i.a.p. TTS II 800; III 604; IV 667.

D seviş-: Recip. f. of sevə:- 'to like, or love, one another'. S.i.m.m.l. w. the same phonetic changes as sevə-: Xak. xir olar ikki sevişədi: 'those two liked, or loved, one another' (tahəbbə) Kaş. II 102 (sevişiür, sevişəmek): Çag. xv ff. şəvişə- (spelt) Recip. f.; 'to like (or love, dišt dəştən) one another' San. 258v. 14.

D savas-: Hap. leg.; Co-op. f. of suvsə:- Xak. xir ol maqə: ev suvsədi: 'he helped me to plaster (alə tətən) the house (etc.); also for competing Kaş. II 102 (savaşur, səvəsamak).

D suviş-: Hap. leg.; ultimately der. fr. suvə, but this does not seem to be anything like a new example of a Den. V. Sufl. -ıə-. Xak. xir yuğurmuş un suvişi: 'the dough was flabby (istarsə) owing to the excess of water in it'; also used of any liquid (mədə) that is thin (raqqə) owing to an excess of water Kaş. II 102 (suvişiür, suvişəmak).

PU suvsə:- Hap. leg.; 'to whisper'; prob. Den. V. in -ə:- fr. *suviş an onomatopoetic for 'a whisper'. There are several words for 'a whisper' in modern languages, the commonest səbir/səbir; the nearest to this is NW Kumyk şəbis. Xak. xir ol kula:ka: suvsə: di: takallama fi'l-udun bi-kələm əsha 'he whispered in his ear'; (səvəsər, səvəsamak; with -f everywhere); and one says (ol) sökəkel: suvsə: raqqəl-al-əli 'he whispered spells to the sick man'; xə bəl'il-sin həga fihi 'another form is suvsə-' Kaş. III 286.

*suvsət- See suvsə-.

*suvsəs- See suvsəs-.

Tris. SBS

D suvsə zaman: Hap. leg.; apparently Dev. N./A. (connoting habitual action) fr. suvsə- (suviş)-; 'tapeworm'. The only common word for 'tapeworm' is NW Kumyk suvalcan: SW Az. suxulcan; Osm., Tkm. suğulcan, which goes back to Kip. xiv şulunci an al-alaq 'leech'; one MS. adding wa di'dil-l-bahr 'and tapeworm' Id. 56, 59; al-alaq suvlacan
suç in *Kaj.'s first meaning *Hap. leg.; his second, metaphor, meaning suggests that it may be the origin of SW Az. Osm. *suc (sic, not *suc) 'a fault of action or omission, offence, sin'. *Xak. *suc onomatopoeic (bikâya) for (the sound of) glancing off something (mutövîl-*yaq); hence one says kilic *suc kildi: 'the word glanced off' (*nabâ); and one says *er suc kildi: 'the man avoided the thing' (*nabâ ... *qabila-*amr) *Kaj. II 321: Kip. *suc (with *ç-) al-danb 'a fault' *Id. 56; (al-danb yazuk which is also al-xatî'a *sin') and al-danb *suc (ôc) *Bul. 5, 12: *xv danb *suc (sic) *Tuh. 16b. 1: Osm. *xiv suc 'offence' (in pf.); in several texts *TTS I 646; II 845; IV 709.

Mon. V. SC-

*sac- 'to scatter, sprinkle', and the like. S.i.a.m.l.g. w. the same phonetic changes as *I sac. *Tûrkkî *xiv *f. *ÎhB 20 (*köpük): *Yûg. *viii *f. *Man.-A kim özütm âçın eddî *uruj *sacsar 'whoever scatters good grain for the sake of his soul' M III 11, 14-15 (îb): Bud. (one must worship the Buddhhas holding flowers and) *saçmis kercêk 'must scatter them (before them)' *TT V 16, 106; *irk *sacî 'he cast lots' *Hüen-îs. 37; o.o. *U III 12, 5; 46, 11; *Sûr. 183, 15; 485, 3; *TT X 155; *Civ. *saçî *sacîfîr 'if one scatters offerings' *TT VII 30, 3; *pitpitîn *sacî 'sprinkling long pepper' (*L-w.) *I I 35; o.o. *II II 22, 27 (2 *öğüsîz): *Xak. *xîn *men *yipar *sacîm 'I sprinkled (natartu) musk (etc.)'; and one says *ol evke: *suc *sacîdî 'he sprinkled (raçja) water on the house' (etc.) *Kaj. II 4 (sacar, *sacmak); *tavârînîc *saçmadîn 'why (did you) not throw away (tarahtî) your property?' *I 79, 22; *yaçmgîr kibî: *kan *sacarî 'his (eyes) drip blood like rain' *I 272, 18; *KB közî *yaçsacar 'his eyes drop tears' *80; *burnu *sacarî *sacarî 'sprinkling his nose with tears' *1500; o.o. *I 719 (*tër-), 4827 (*yongî): *xiv (384) *At. 340 (*suvî); *Tef. *sacî 'to scatter (seed), to drop (tears)' *264: *xiv *Muh. (*al-rasal *sacîm *sacmak *Rîf. 120 (only)): *Çag. *xv *f. *sacî 'with *ç-' *pîşadên va *afszandên 'to scatter, sprinkle' *San. 229r. 25 (quotns.); *Xwar. *xîdî *Ali 34: *xiv *sacî *Quîb. 150; *MN 265, etc.; *Kom. *xiv *sacî *sacî 'sacî *CCG, *CCG; *Gr. *Kip. *sacî *haîrî 'hair', also *Impetuous of *raçsâ, *natara *Hou. 19, 19; *raçsâ *sacî, *also al-nilîdr dôr. 40, 13: *xiv *sacî 'with *ç-' *raçsâ *katirînîc; *sacî *darra 'to sprinkle' *Id. 56; *badara 'to sow' and *natara *sacî - *Bul. 35, 4.

*sec- 'to choose, select, pick out', and the like. Survives only (?) in SW Az., *Tkm. *sec-;
Osm. seç-; cf. uğûr-. Uyğ. viii ff. Bud. tek mûni kamağ kuvrağ arâ seçîp 'choosing only this man among the whole community' Hüm-ts. 253-4: Xak. xi KB törûtü uğûrdû seçe yalûkúkû 'God created and picked out (Hend.) man 148'; sakîsun seçer er yîl ay kûn ûği 'by calculation a man picks out an (auspicious) year, month, day, and time' 2220; 0.o. 10, 329 (âdir-); 797: xiv Muh.(?) mâyaya wâ xâyara 'to distinguish, select' seç- (e-) Rîf. 115 (only): Kip. xiv seç- (with -ç-) 'asalâ sayî' minlî sayî' 'to distinguish between one thing and another' Íd. 51: xiv laqâta, cemây, qazqâya 'to glean, pick up, collect' (sûple-fer-) seç- (sic) Tuh. 32a. 9.

sic- 'to defeate, empty the bowels'. The kind of word often deliberately omitted in dict. but noted as NC Kîr. cic-: NW Kk. sic-/-sîs (see Bul. Index): SW Osm. sic- and, prob. si.sâm. K. Xak. xi er şicî: 'the man defecated (tâgbawâta); also used of others besides men Kaş. ii 24 (sicâr, sicmâk); a.o. I 343, 27 (burxan): xiv Muhs. tâgbawâta sic- (e-) Mel. 24, 7; Rîf. 106; al-tâgbawü tâgbawmâk (sic) 34, 8; 119: Kipm. xirî 'a-to defeate' sic- Hou. 36, 11: xiv sic- (with ç-) ditto Íd. 56; tâgbawâta wâ qadara 'to defile' sic- Bul. 42v: xiv sîs- (e) tâgbawmât Kaş. 9, 9; Tuh. 10a. 10.

*suç- See suçul-.

Dis. SCA

D suç-: Hap. leg., but cf. suçula-; Dev. N. fr. saç-. Cf. saçak. Xak. xi saçu- 'the fringe' (hûdh) of a garment, towel and the like, Kaş. iii 219.

D seçe-: 'a sparrow'; prob. a Dev. N. fr. seç- in the sense of (an animal) 'which picks out (seeds, etc.) out of the ground'. As such Hap. leg., but survives as SW Az., Osm. serçe; Tkm. sérce, in which the -r- is intrusive, as in serp- for sep-. Oğuz x seçe: al- 'usfur 'sparrow' Kaş. iii 219: xiv Muh.(?) al- 'usfur serçe: Rîf. 175 (only): xiv serçe: (Kip. çîçik) Hou. 10, 7: xiv ditto serçe: (e-) (and cîçâk) Bul. 11, 12: Osm. xvii serçe, in Rûmî, metaph. 'quick, impetuous' (tand u tîz); serçe pârmak, in Rûmî, 'little finger', in Ar. xûnûş San. 251 v. 8.

F siçî: the Gâb. phr. stîn chîh (Giles 10, 211 i, 517) 'four boundaries'; the vowels are fixed by siçî. Pec. to Uyğ. Cîv. Uyğ. vii ff. Cîv. bu borrûkûn siçisî 'the boundaries of this vine-yard are' (east... south... north... west...), Usp. 3, 6-7; 109, 7; bu yérniñ siçisî 'the boundaries of this piece of ground' do. 107, 19; 108, 17.

Dis. V. SCA-

D suçu-: Den. V. fr. suç in the sense of 'to move to one side, shy away from something'. Xak. xî at suçu- 'the horse (etc.) reared (warîx) and jumped about' (qafaza) Kaş. iii 258 (sûçûr, sucîmâk); a.o. III 279 (buk-

ra-): Xwar. xiv suçu- 'to shy' (on hearing a drum) Qutb 161 (sûc-). Osm. xiv to xvi suç- (i) of a horse or ox, 'to rear, kick', and the like; translates Pe. sigizidan ditto; (2) translates Pe. âlidan 'to commit a crime' TTS I 6533; iv 708.

sucî- (sûçî-; see sucîç-) 'to bear sweet'; n.o.a.b., but see sucîç-. Xak. xî sucîçîdî: neş ihalûlû'l-sayî wa fâba 'the thing was sweet and pleasant' Kaş. iii 258 (sûçîçî, sucîçîmâk): KB šaker teq sucîlyû barîr ol içî 'that man goes about as sweet as sugar' 813.

Dis. V. SCD-

D suççit-: Caus. f. of saççî-. Survives only (?) in NE Alt., Tel. çûçit- R III 1908; cf. suççûr-. Xak. xî ol aqår suv: suççitî 'he ordered him to sprinkle (arâszahu) water' (etc.); and one says ol anîr menîsîn suççitî 'he beat him until he scattered (faraçî) his brain'; also used of ordering to scatter (bi'nîî tér) anything Kaş. ii 299 (sûççûr, suççûrûmâk): KB yagîgî bir suççitsa yana tôlûmûse 'if you once scatter the enemy, they cannot reassemble' 2396; (how many gallant men's breasts has death crushed and) suççitî közîn 'scattered their eyes' 4845.

D suçit-: Hap. leg.; Caus. f. of sucçî-; cf. suççûr-. Xak. xî ol ânt: suççitî 'he made him defecate' (axrâ'ahu) Kaş. ii 300 (sûççûr, suççûrûmâk).

D suçit-: Hap. leg.; Caus. f. of suççî-: Xak. xî ol âçîg neçî: suççitî 'he sweetened (ahlâ) the sour, bitter thing'; and one says ol yêrîg suççitî 'he made the saline ground (al-sabaxa) cultivable and fertile' (qarâbî teq haqla) Kaş. ii 299 (sûççûrû, suççûmâk); KB (truth is bitter but) yarin ašûl kelçey suççîçey senî 'its benefits will come tomorrow and sweeten you' 5777.

D suççûr-: Caus. f. of suççî-; s.i.s.m.l. w. phonetic changes. Cf. suççit-. Xak. xî ol mança: yarmâk suççûrdû: antarâl-daràhîm 'alaya 'he had me showered with money' Kaş. ii 183 (sûççûrû, suççûmâk): Xwar. xiv suççûr- 'to order to sprinkle' (perfume) Qutb 150.

D suççûr-: Hap. leg.; Caus. f. of suççî-; cf. sucçî-. Xak. xî ol anî: suççûrdî: axrâ'ahu min ixtû 'he made him defecate' Kaş. ii 184 (sûççûrû, suççûmâk).

D suççâş-: Hap. leg.; Recip. Den. V. fr. saççî-. Syn. w. saççâş-. Xak. xî olâr ikî: saççâşî 'those two took hold of one another's hair' (axûdà ... şa'r) Kaş. ii 211 (sûççûtûr, suççûsçûmâk).

Dis. SCç-

D suççîçî, suççik. Preliminary note. These two words, the first a N. Ac. 'scattering' and the like,
1) **saçık** N.Ac. fr. **saç** - 'the act of scattering', esp. solid objects as opposed to liquids, e.g. 'offerings to the gods; offerings so scattered'. Survives in NC Kızı: **saçu** Kk. **saçuwu** 'a wedding present'. **Uyğ.** viii ff. **TT VI** 265-6 (tökük): Civ. **saçığ saçsar** 'if one scatters offerings' **TT VII** 39, 3; a.o. da. 25, 7 (tökük): Çağ. xx ff. **saçığ/saçık/saçak düğün edilen saçu 'a wedding present' **Vet.** 272 ff.; **saçığ/saçık/saçak** ('with -ç-) (1) nişin ıca sažği 'money scattered among the guests at a wedding' (quotation); (2) 'money and goods sent from the bridegroom's house to the bride's house on the occasion of a wedding' (quotation.) **San.** 225v. 28: **Xvar.** xxvii **saçığ** 'offerings' (metaph. for tears) **Qutb.** 150: **Osm.** xvii to xviii **saçığ/saçku** 'jewels, money, and food distributed on festive occasions'; in several texts **TTS I** 585; **II** 775; **III** 583; **IV** 647.

1) **saçak** Pasv. Dev. N./A. fr. **saç** - 'scattered' and the like. Survives in SW Osm. **saçak** 'scattered, disordered'. **Uyğ.** viii ff. Bud. **saçak köülüğün yanlık saçınlığı tıhlıklar** 'scatter-brained people with erroneous thoughts' **TT VI** 203: **Xak.** xi **saçak neğ** 'something scattered' (**al-manjür）** **Kaş.** I 381.

D **saçık** Dev. N.A. connoting habitual action fr. **saç** - lit. 'constantly scattering'. W. various extended meanings. Survives in NC Kızı **saçak** 'a hand towel'; Kızı **saçak** 'brush'; tassel; fringe SC Usb. **saçak** 'a fringe; the hair on a horse’s hooves'; SW Osm. **saçak** 'the leaves of a house; a fringe (of hair, or on a garment); disordered, scattered' (the last a confusion w. **saçuk**). Cf. **saçuk**. Xak. 'a man who throws about his money' (man yuva délai mahalı) is called **saçık kaşı**. **Kaş.** I 470: Çağ. xx ff. **saçak** ('with -ç') (1) 'a fringe (rika) woven of thread and silk' (quotation). In **Ar.** hudud; (2) 'a table cloth' (sufra), In **Ar.** sammaği; (3) 'the eaves (turra) on the front of a house', that is an expression for the boarding which they place on the front of a mansion **San.** 225v. 22: **Korn.** xiv 'fringe' **saçak** **CCII**; Gr. **Kip.** xiv **saçak** ('with -ç') **al-sarrajah wa'll-** 'uţhul 'tuft, tassel; fringed hangings' (al-'uţhul also means 'a branch full of dates, grapes, etc.') **I'd.** 56.

1) **saçak** Hag. leg.; Dev. N./A. in **-gak** (see **saçğa**): fr. **saç**. Not connected w. SW Osm. **saçak** 'hair', which is an abbreviation of **sacak**. **Dim.** f. of **isığ** (isığ). **Xak.** xi **saçak alladi ya'arishli iğnit katırna (n) 'with loose boses'; this word is irregular; because the rule is that there should be an -n instead of -k; Adj.s, connoting the continuance (al-datacam) of something are formed in this way (examples follow) **Kaş.** I 470. **saçık** an old animal name ending in -gân. S.i.a.m.l.g. w. unusual phonetic changes (-ç/-ft.; -ç/-s.; -gân/-kan-an). Cf. küssü. **Uyğ.** viii ff. Civ. karaşu **saçgan** 60in 'the gall of a black rat (or mouse)'. **H I** 56; **saçgan** is one of the animals of the twelve-year cycle in **TT VII** (common) and **VIII F.** 33: **Xak.** xi **saçgan al-fa'ra' mouse' (prov.); **saçgan** yu'in 'the name of one of the twelve years among the Turks' **Kaş.** I 438; o.o. **I** 75, 18 and 409, 9 (almırça) and 6 others mainly in provs.: **XIV Muh. al-fa'ar** **saçgan** **Mel.** 73, 3; **Rf.** 177; **saçgan** yu’in: 80, 17; 185: Çağ. xxv ff. **saçgan miği, mouse' (quotation); also the name of one of the Turkish years **San.** 250r. 27: **Xwar.** xiv **saçgan/saçgan 'mouse' Qutb. 163: **Korn.** xiv 'rat **saçgan** **CCII**: Gr. **Kip.** xiv **al-fa'ar** **saçgan**; Tkm. **saçgan** **Hul.** 11, 12: **saçgan** (with -ç) al-fa'ar; Tkm. **saçan** and **saçtan** (for **saçgan**); also one of the Turkish months; one says **saçkan** ay; ay is both 'moon' and 'month' **I'd.** 56; al-fa'ar **saçgan** (-ç) **Bul.** 10, 13: xv qaf is sometimes omitted, e.g. **saçkan**, al-fa'ar, sometimes pronounced **saçan** **Kar.** 5, 17; a.o. do. 62, 10; 'they omit the qaf (in second hand, "from **saçkan") and say **saçan** (-ç)'. **Tuh.** 83a. 6-7: **Osm.** xvi **saçan** oti in **Rimi**, a medicinal herb, in **Ar.** turabu'ul-hâlik and sammul-fa'ar 'rat's bane' **San.** 250r. 25.

**Dis. V. SCG**

D **saçğer** - Hag. leg.; Inchoative f. of **saç**. **Xak.** xi er **suv** saçğerdii 'the man was on the point of sprinkling (yurûş) the water' **Kaş.** I 187 (saçğerar, saçğerınak).

D **saçğer** - Hag. leg.; abbreviated Inchoative f. of **sucî**. **Xak.** xi at **saçğerdi' 'the horse was on the point of rearing' (yâṯil) **Kaş.** I 187 (saçğerar, saçğerınak).

**Tris. SCG**

D **saçganak** Dim. f. of **saçgan**; 'muscle' lit. 'little mouse'; the same metaphor occurs in Indo-European languages, e.g. **Latin mus' mouse', musculus 'muscle'. Cf. **bakaçuk**. N.o.a.b.; there is no standard word for 'muscle' in the Turkish languages, all others using phr. or 1.-w.s. **Uyğ.** viii ff. Bud. **saçganaklarin tutunup 'clasping their own muscles' **U IV** 8, 37 (and I 43, 1); a.o. 22, 299.

**Dis. SCG**

D **süçî** (? **süçî** N./A.S. fr. **süçî**; 'sweet; a sweet substance', e.g. 'wine'. Survives for 'sweet' in SE Türkî **süçî', **sûçîk**; SC Usb. **süçûk/çuçuk**; SW-Tkm. süçî, and for 'wine' in Osm. süçî, Türkî vii (the Chinese people's) **suvu** **süçî** 'words are sweet' **I S.** 5. **II** 44; a.o. do. (2 ar-). **Uyğ.** viii ff. Civ. in **Usp.** 1 a man acknowledges the receipt of **yarîm kab bor** 'half a vessel of wine' in the third month and undertakes to return bir kab **süçî' one vessel of wine' in the autumn; o.o. of **süçî** 'wine' do. 6, 6; 10, 5: **Xak.** xi **süçî** 'sweet' (al-htwe) of anything; **süçî**
al-xamr bi-'aynihi more specifically 'wine'; this is one of the words with two opposite meanings (al-adādā; perhaps because to a Moslem wine is not sweet); and the people of the Ila: valley, that is the Yağma; Tusus; Çığlı call 'wine' kīzīl süç, that is 'red wine' (al-sağır) Kaş. I 408; o.o. o. süç, usually 'wine', sometimes 'sweet thing' 1154 (ażdr-); 157; 282, 7; 373 (buğsp); III 166 (koyug); 397 (sindür-); 427 (esurt-): KB süç, tutgü til söz 'he must keep his tongue and words sweet' 547; süç, bi tirgilik 'this life is sweet' (and death bitter) 1170; o.o. 706; 2072 (1 đối); 2092 (sünec-) 'wine' in KB is always bor); xīn (açığ); Tef. süç (sic) süçigung 'sweet' 278-9: xiv Muh. al-huw süçigung Rif. 96 (only); sücū: Mel. 54. 7 (tadiğlīg); 56, 7; 66, 1; 151, 154 sücū: 66, 1; 163; Çığ. xiv fl. sücūk, same as cúcük 'sweet, tasty' (ṣirin wa ladiğ) San. 239. 0; cúcük (spelt) ışır 212r. 12 (quotation): Oğuz xı süüm süçigung ney 'a very sweet thing' Kaş. I 338: Xwar. xiv süçigung 'sweet; wine' Qutb 162; sücūg Nahe. 57, 7; 402, 5; Kip. xīn al-xamr (bor.) also sücū: which is anything 'sweet (al-huw) 11ou. 16, 3ff; al-huw sücū: which is also 'grape wine' (and tatlul) do. 27, 8: xiv (Tkm.) sücū: al-lâdîdul-lulu; also used for al-xamr; Kip. sücū: Id. 51: xv al-xamr (sâğır): which is made from wheat is called buzza; and they have a sort made of raisins called) süsös (sic) Kav. 63, 5; Osm. xiv fl. sücū, occasionally sücū, 'wine'; i.e.apt. TTS I 652; II 853; III 646; IV 715: xviii sücū in Rûmî, 'wine' (sağır) San. 239r. 12.

D. SCL-

D saçılıc P.N./A. fr. 1 saç: 'ha'iry and the like. S.i.s.m.i.l. w. some phonetic changes. Uyğ. vīi ff. Man. M 11 11, 16 (tētrū): Xak. xi saçılıc er 'a hairy (al-sahran) man' Kaş. I 464: xiv Muh. dū ṣar possessinq hair' saçılıc (MS. susçiğ) Rif. 83 (only); 'black-haired' kara: saçılıc: Mel. 10, 17 (only); ṣar bi-ṣar 'to become hairy' saçılıc: bo-i- 27, 15; (Rif. 111 sac.i.dti.).

D. V. SCL-

D saçac Pass. f. of saç; 'to be scattered, sprinkled', etc. S.i.s.m.i.l. w. the same phonetic changes as saç. Uyğ. vīi ff. Man.-A tökülmek saçacılak 'to be poured out and scattered' M 113, 13, 18 (ii); Man. M 113, 40, 3 (arpa): Bud. (they saw the Budhisattva's bones) maru beru anta munta saçaçip yatmişın 'lying scattered this way and that, here and there' Swu. 625, 10-11; o.o. TT X 436; TM IV 253, 38; Civ. ed tavár saçaçip 'property and possessions are dissipated' TT I 7 4-5: Xak. xi yarmak saçacılı: 'the silver coins (etc.) were scattered' (matarat) Kaş. I 122 (saçacılı, saçacılık); yağmur yağip saçaçılı (translated) 'the rain drops scattered' (intatartat) I 122, 21; a.o. I 258, 4: KB yana saçacılı andin terminlis neği 'the property which had been collected is dissipated again' 738: Çığ. xvi fl. saçacip (spelt) afdında sīdan 'to be scattered', etc. San. 22yv. 9 (quots.): Xwar. xiv ditto Qutb 151; MN 155.

D saçılıc Pass. f. of saç; survives only (?) in SW Az., Tkm. saçılıc; Osm. saçılıc to be chosen, selected'. Uyğ. vīi ff. Man.-A M 111, 11 (ii)(aparu: this might be saçacılı): Civ. [gap] este tuṣta saçacılıd 'you have been picked out from among your comrades (Hend.)' TT I 48: Xak. xi KB billidin saçacılıd kılı yutkınd 'man was distinguished from the animals by his knowledge' 1843.

D saçuł morphologically Pass. f. of saçu- (there is no semantic connection w. saçu-), but almost consistently used as an Active Trans. V. The first vowel is prob. -u, which is the prevailing form in Kom. N.o.a.b. but cf. saçuł-, saçuç-. Cf. soyuł-. Xak. xi er tosun saçuçd 'the man took off (naza'a) his garment'; also used when a sheep is flayed (sulva cildül-sat); (in a verse) törülç cęçek saçuçd 'the flowers have emerged from the ground' (uxricat... minl-l-arag) Kaş. I 122 (saçuçul or saçuç?) saçuçulma.k: KB saçuçulma menidn bu iman to tín 'do not strip this garment off, faith off me' 392; a.o. 84 (tul): xīn (?): Tef. saçuç - to strip off. 278: Xwar. xiv ditto Qutb 111; Nahe. 39, 9; 132, 16; 133, 1: Kom. xiv to strip off (one's clothes) saçu-/-sauçul- CCİ; saçuç CCG; Gr.: Kip. xiv saçuç-(-c) ta arra 'to be undressed' Id. 57.

D saçalan- Refl. Den. V. fr. 1 saç; s.i.s.m.i.l. Cf. saçlaş- Xak. xi er saçlandi: naban taşurl-racul 'the man's hair grew' Kaş. I 246 (saçlanur, saçlanmak).

D saçuł- Refl. f. of saçu-; N.o.a.b. Türkü vīi ff. Irb. 44 (ttimt-): Xak. xi kuç içi dünd saçułd 'the sword was drawn (in) from the scabbard'; also used of anything that is withdrawn from its place Kaş. I 246 (saçułur, saçułmak).

D saçulaş- Hap. leg.; Recip. Den. V. fr. 1 saç, syn. w. saçuças-. Cf. saçalan-. Xak. xi ol ikki: bile (sic) saçulaşdı; 'those two took hold of one another's hair' (açağda... şar') Kaş. I 215 (saçulaşur, saçulaşmak).

D saçulsru- Hap. leg.; Co-op. f. of saçu-: Xak. xi ol meniğ ajaçkin tiken saçulsrud 'he helped me to extract (fi tanqis) a thorn from my foot'; also used for competing, and for helping to draw (fi sal) a sword from the scabbard, etc. Kaş. I 215 (saçulsruur, saçulsrumak).

Tris. SCL-

DF saçuç P.N./A. fr. saçu; N.o.a.b. Uyğ. vīi ff. Civ. bu tört saçuç horuk 'the vineyard delimited by these four boundaries' USp. 13, 9; 109, 11.

Tris. V. SCL-

D saçula- Hap. leg.; Den. V. fr. saçul: Xak. xi ol suvluk saçuldad: 'he made a
fringe (budh) for the towel (al-mindil, etc.) Kas. III 323 (saçlıklar, saçlı: a:mark).

Dis. V. SCG-
D saçın- Refl. f. of saç-; s.i.s.m.l. w. phonetic changes. Xak. xi er özije: suv saçındı: 'the man occupied him with sprinkling (bi-razi) water over himself' Kas. II 150 (saçınur, saçınmak): XIII (?) Tef. saçın- 'to burst, disintegrate' 264; Osm. xvi saçın- 'to sprinkle (puffume) over oneself'; in one text TTS IV 647.

D saçın- Refl. f. of惋; n.o.a.b. Xak. xi er sözke: saçı: 'the man took pleasure (te:aca ... halawa) in talking, and spent his time on it instead of getting on with his work' Kas. II 150 (saçınur, saçınmek; prov.): KB (Aytold) tapuğa saçındı 'to take pleasure in serving' (the king) 618; saçıkçe saçınse ajun begleri 'if the lords of the world take pleasure in sweet things' (the ills of the common people are bitter) 2092.

Tris. SCN

Dis. V. SCR-
D saçır- Hip. leg.; unusual Inchoative f. of惋-, Xak. xi ağğ neğ saçırı: 'the thing became agreeable and sweet' (fâba ... wa'dhulad) Kas. II 75 (süç:ir, süç:irmek).

D saçra- Den. V. fr. saçra Aor. participle of saç-: 'to spit,' (of sparks) to fly, to jump,' and the like. Survives in SE Türkii çarpा/çarı- 'to spit'; NC Kxz. saçra-/sâsra-: to splash, spatter, crumble, strangle'; SC Uz: saçra- 'to spit, spark,' etc.: SW Az., Osm., Tkm. saçra- 'to spit, jump, jump up.' Xak. xi (the blood horse galloped; red sparks were struck (by its hooves); they set fire to the dry grass) saçra annon örtüyür 'they fly and thereupon burn it' Kas. II 133, 16; n.m.e.: Çağ. xv ff. saçra-(-p) saçra- Vel. 272; saçra-: to jump, spring (of sparks), to fly, etc. San. 229v. 15 (quoting; when the arrow of fate saçrada 'has sprung forward' from the bow of destiny): Xwar. xiv saçra- 'to jump' Qutb 150: Kip. xiv saçra- ('c') tartaş- 'to spit;' (of a pen) to splatter' Ild. 66; tâşra: di İstanbul saçra- Bul. 58r.: xv tartaş: saçra- Tuh. 24a. 8; faszia ve a:ta: 'to be startled, to jump' (PU tirpilda: /sekir-) nışça: (in margin, 'also nışça-') do. 28b. 6.

D saçrat- Caus. f. of saçra-; survives in SE Türkii çarçat-, etc. as saçrat- Xak. xi ol mança: suv saçratı: 'he accidentally splashed (antera ... min ğayr qatıd) water on me,' as e.g. when one pours water, oil or any other liquid from one vessel to another, and drops of it are scattered and fall on a garment or something; also used when a man has broken a piece of wood and a bit of it flies off (ya:thb, MS. ya:thb) (sac:ratğ:ı: follows) Kas. II 331 (saçratur, saçratmak).

Tris. SCR
D saçratğ:ı: Hip. leg.; N.I. fr. saçrat-. Xak. xi (after saçrat-) hence 'a kind of trap' (naru mina'lı-fuxję) is called saçratğ:ı:; it is made as follows, two twigs are joined together (at an angle), and a cord with nooses in it is fastened between them. Then it is covered with dust and grain is sprinkled on it; then a bird settles to pick up the grain and a noose entangles its neck or foot and it is caught Kas. II 331 (prov.).

Dis. V. SCG-
D saçış- Co-op. f. of saç-; the Caus. f. saçıştur- s.i.s.m.l. with phonetic changes. Xak. xi ol mança yarmaç: saçış:ı: he helped me to scatter (fi natır) the silver coins,' (etc.) also used for competing Kas. II 92 (saçışur, saçışmak; MS., in error, -me:).

D suçış- Hip. leg.; Co-op. f. of suç:ı:; the MS. shows a double vocalization suç:ış-suç:ış-. Xak. xi atlar kamuç saçış:ı: 'the horses (etc.) all reared together' (iṣtatiyatbat, for istätbatat) Kas. II 92 (saçışur, suçışmak).

D suçış- Hip. leg.; Co-op. f. of suç:ı:; Xak. xi suçışdı: neğ fâba: 'veya wa'l-hulad ba'duhu fi ba'd 'some of the things were agreeable and sweet' Kas. II 92 (süç:is:ı: süç:ismek, sic).

Mon. SD
süt (-d) 'milk.' C.i.a.p.a.l., in SW Osm. süt, before vowels süd-; Tkm. süyt, süyd-. Uyg. viii ff. Man. [gap] süt:den yeme [gap] Wind. 28: Bud. süt 'milk' is one of the prescribed food (aș) offerings in TT VII 17, 8 etc.: Civ. süt is a common ingredient in remedies in H 1, e.g. it sütin içcgiil (sic) 'drink dog's milk' 21; o.o. H 11, 30, 144; TT VII several, VIII M.34 (spelt südḥ): Xak. xi süt al-laban 'milk' Kas. III 120; 30 o.o. all spelt süt: KB (if good qualities enter a child) włıp süt bile 'with (its mother's) white milk,' 881; o.o. 444r. 5881: xiii(?) Tef. süt 'milk' 279r; xiv Muh. al-laban süt Mel. 66, 7; Rif. 165; al-ra'di 'an infant at the breast' süt emğen 48, 15; 143: Çağ. xv ff. süt sızı: 'sir ma'nına 'milk' Vel. 201 (quoting): Xwar. xiii(?) ditto Oğ. 79: Kom. xiv ditto CCI; Gr. Kip. xiii al-ḥalib 'fresh milk' süt Hou. 16, 12: xiv al-laban ad. 51; al-ḥalib süt(d) Bul. 8, 2; xv al-labanu al-ḥalib süt Kav. 63, 4; halib süt Tuh. 13a. 11: laban süt do. 31b. 12: Osm. xiv to xvi süd so spelt, in phr. TTS IV 720 (and see Vel. above).

Mon. V. SD-
?D sat- 'to sell'; prob. Caus. f. of sa:z-, in the sense of making the customer count out the price. The converse 'to buy' seems originally to have been simply al- 'to take,' but the phr. satğın (q.v.) al- appeared at an early date. C.i.a.p.a.l. Uyg. viii ff. Bud. (the butchers) etin kanım satar 'sell their meat and blood'
PP 3, 4–5; satayın 'I will sell' (my life to buy your life) U IV 36, 100; Civ. the phr. toğrul (or toğrulu tumlu säti- 'to sell outright, irrevocably' is common on contracts, see toğrulu: Xak. xi ol tavar säti- 'he sold (bâ'a) the goods' (etc.) Kağ. II 295 (sataar, satmak); a.o.o. in grammatical examples: KB biliğ satas biliğ alir 'if the sage sells wisdom, the wise man buys it' 470; a.o.o. 2641; xin(?). At. annin sattin mâlin 'he has sold his property for its (wisdom's) sake' 238; Tef. sat- 'to sell' 263: xiv Muh. bâ'a sat-; sa- Mel. 19, 21; 23, 11; 33, 6; Rîf. 99, 105, 117; al-bay' satmak 35, 16; 121; Çağ. xv ff. sat- furîxtan 'to sell' San. 228v. 27 (quotn.): Xwar. xii ditto 'Ali 26: xiv ditto Qutb 155; Kom. xiv ditto CCI; Gr.: Kip. xii bâ'a mina-l-bay' sat-; Hou. 38, 12: xiv sa- bâ'a Id. 38; sa- Bul. 34, 5: xv bâ'a sa- Kav. 48, 15; sa- Tuh. 8a. 7; a.o.o.

*сид- See sitâd, sitâr-

sitâd- 'to urinate'. S.i.a.m.l.g., usually as sly-; SW Tkm. sly-; cf. kaşan-. Uyg. viii ff. Civ. yırke sitâd 'urinating on the ground' H I 74: Xak. xi er sittî 'the man (etc.) urinated' (bâla); originally sitât: but assimilated (udîmeta) Kağ. II 295 (sider, sitmek); er sitât ditto III 440 (sider, sitmek) xiv Muh. bâla sly- (or sî-?) Mel. 23, 13; Rîf. 105; al-bawl slîyîm (slîyîm) 34, 8; 110; lautawa 'to defile', and the like sly- (?slî-? 31, 115, PU sîbe-): Kom. xiv 'to urinate' sîyî-CI, CCG; Gr.: Kip. xii bâla mina-l-bay' sly- (or sî-?) Hou. 38, 11: xiv sî (sic) bâla Id. 51; bâla sly- (sic) Bul. 34; xiv bâla mina-l-bawl (MS, midiwâl sly- (or sî-?) Kav. 77, 6; bâla Sî Tuh. 8a. 12; a.o.o. 9b. 10.

VU sôd- 'to spit'; the long vowel suggests -o: rather than -u: but n.o.a.b. now displaced everywhere by tükür- which is first noted in Muh. and the Kip. authorities. Cf. yarlar-.. Uyg. vii ff. Man. sôðînî garça 'like spittle which has been ejected' TT III 112: Civ. H II 12, 111; 14, 134. Xak. xi ol kîlî: yüziçîe: sottî: 'he spat (bazaqa) in the man's face'; originally sôdât: but assimilated in Man's face' so sodât: 'the man (etc.) spat' III 439 (sodar, sodmak); er sôdâ: 'the man (etc.) spat' III 439 (sodar, sodmak); prov.); o.o. I 341 (cirt); II 80 (sagur-); III 132, 19 (same prov.).

Dsatâg: N.Ac. fr. sat-; lit. 'selling', but usually more broadly 'to trade, commerce', and sometimes 'sale price'. S.i.a.m.l.g. as satîg/satî/satu. See satîn. Uyg. vii ff. Bud. Sanskrit dharmena na vaṃke carat 'a man must not trade in the (true) doctrine' norm üze: nes satîg yulûg külûgur ermez TT VIII E; o.o. of satîg yulûg PP 13, 7 ff. (cottön): U II 77, 25; 86, 42; TT VI 104; VII 40, 68; (your brother has gone to another country) satîgka 'to trade' U III 82, 14: Civ. satîg kîsa 'if one trades' TT VII 28, 10; o.o. do. 15 and 40; in the commercial documents in Uâg. satîg, which is common, nearly always means 'sale price', e.g. bu tavanî satîg 'the sale price of these goods' 8, 4–5: Xak. xi satîg al-mbahâyâ 'trade, commerce' Kağ. 374: KB (you must wage stern war against the infidels) yulûgî bu işke etoq kil satîg 'take risks in this affair making your body the price' 4227; (the merchant) satîg bîrle tünmaz 'never rests from trading' 4410; a.o. 5108; xii(?) Tef. satîg 'trade' 263; Çağ. xv ff. satîg furûxt 'selling'; satîg alîg xarîd u furûxt va da'd u sîtad 'buying and selling, commerce' San. 229r. 22 (quotn.): Xwar. xii satîg 'selling' Al 54: Kom. xiv 'trade' satîg/satîk CCI; satov CCG; Gr.: Osm. xiv to xv satî (i) 'trade'; (2) 'things sold'; (3) 'market' (also satov bazar 'buying and selling'); common TT I 603; II 798; III 602; IV 666.

D siid/siitg prima facie a Dev. N. fr. *sid- and cognate to siîr-; it would suit both words if *sid- meant 'to come away in layers, peel off' (Intrans.). there is obviously no connection w. sid- so Kağ.'s preference for siidg seems misplaced. Pec. to Kağ. Xak. xi siig ahad daylâyît-î-qâbâ ilâ-l-talib minaîl-čamîbîyın 'one of the two skirts of a robe up to the collar from the two sides'; hence one says
satış: as such I hap. leg., but survives w. the same meaning in SW Osm. siğa-. Xak. xi er kođin satğa: đumama yaadahu 'he rolled up his sleeves' Kaş. III 288 (satğar, satğamak); a.o. I 325, 9.

D satğal- I hap. leg.; Pass. f. of satğa.-; the second meaning is presumably Oğuz. Xak. xi er boynu: satğaldu: 'the man's neck (etc.) was trodden on' (xəxtiyat); also used of a debt when it has been cancelled (roughta) by something which balances it (yucəziməh) Kaş. II 233 (satğalur, satğamak).

D satğan- Hap. leg.; Refl. f. of satğa-.; Xak. xi er satğandi: 'the man tucked himself up' (or 'prepared himself'; taşğanma); also used when he has tucked up his clothing (yammarat vacbahu); Intrans. and 'Trans. Kaş. II 245 (satğanur, satğamak).

D satğas- Recip. f. of satğa-; survives as satas- with a wide range of meanings in NW Kaz. 'to lose one's way; to lose one's senses' R IV 378; Nóx. 'to lose one's way; to be at a loss'; SW Az. 'to tease, pester, provoke, mock (someone Dat.)'; Osm. ditto and 'to be aggressive, seek a quarrel'; Tkm. 'to be exposed to (e.g. rain Dat.); to meet (someone); to see one another; to do business (with someone Dat.)' Xak. xi olar bir ikindi: bile: satğaşdi: 'they trod (taxaşta) on one another's necks'; also used when people outdo one another in arrogance (yur'ābbar bihi 'an'il-tata'ul); and one says ol maşa: yolda: satğaşdi: 'he met me face to face (laqiyani ... muwicalahatu(n)) on the road' Kaş. II 214 (satğasur, satğamak); xiii(?) Tef. satğas-/stasas- 'to meet (someone Dat.) to come together' 263; satğas- do. 272 (see satğas-): Oğuz xi (after Xak.) and in Oğuz one says olar alm birim bile: satğaşdi: 'they cancelled (qasşa) their mutual debts' Kaş. II 214; Xwar. xiii satğas- 'to meet' Ali 55; xiv satğas- 'to meet (someone Dat.)' Nahe. 83, 9; 252, 12-13; 432, 2: Osm. xiv f. satğas- (1) 'to encounter, or experience (something disagreeable Dat.)'; (2) 'to meet (someone)'; c.i.a.p.: xvi satğas-, in Rüm. mbatala wa dućar şudan 'to be distressed; to experience' San. 225v. 20 (quot.).

D satğas- Hap. leg.; Co-op. f. of satğa-. Xak. xi olar kumağ bilek: satğaşdi: 'the
men all rolled up their sleeves' (taşammarat... 'ani'l-kumayn); also used for helping and competing Kaş. II 214 (satışçular, satışçamak); (xviii(?) Tef. 272 satış-, the transcription of a V. w. the šin unvocalized, translated 'to come together; to encounter', is clearly an error for satış-).

Tris. SDG

D satışçı: N.Ag. fr. satış; 'merchant, salesman', and the like. S.i.a.m.l.g. w. some phonetic changes. Cf. satışçı. Türkü viii ff. satışçı: er Toyok IV'r 3 (ETY IV 180): Uyğ. viii ff. Bud. PP 22, 8 ff. (eren); satışçı 'merchant' is common in Kuan. 43, etc.: Cív; Kısa satışçıka 'to Kisak, the merchant'. USp. 72, 67: Xak. xi KB Chap. 58 (4419 ff.) lays down rules for dealing with satışçı 'merchants': xiv Muh. al-bayrak 'merchant' satışçı: Mel. 56, 14; satışçı: Rıf. 154: Çağ. xv ff. satışçı dalal ve dast-furiş 'auctioneer, retailer', who keeps goods on hand and sells them San. 229v. 23 (quotm): Kom. xiv 'merchant' satışçı CCI; Gr.: Kip. xiii al-bayyad satışçı: Hou. 24, 1.

D satışçısı: Dev. N./Ag. fr. satılık; 'a seller', a rather more limited term than satışçı; n.o.a.b.; all modern words go back to satışçı; Uyğ. viii ff. Bud. (if we have been hunters, butchers or) et etin satışçı 'sellers of dog meat' TT IV 8, 58–9; U II 84, 11: Çağ. xv ff. satışçı 'umum furişianda' 'a general term for seller San. 229v. 25.

D satılık P.N./A. fr. satış; apparently 'having a (high) price' (set on it); N.o.a.b. Uyğ. viii ff. Bud. burxanların aşır satışçı nomini nomlayırken 'I preach the highly precious (i.e. precious) doctrine of the Buddhas' U III 47, 26.

D satılık A.N. (Conc. N.) fr. satış; survives in SW Osm. satılık 'something for sale' (horse, house, etc.). Xak. xı satılık neq şay' mu'add il-bay' 'something destined for sale' Kaş. I 503; Kip. xv mabî 'for sale' satılık Tuh. 35b. 3.


Tris. V. SDG-

D satılığa: Hap. leg.; Den. V. fr. satış. Xak. xı ol ânî birle: satılışda: bāya a ma'ahu mina il-bay' 'he traded with him'; the more correct form (al-azâbî) is satılışda; but both words are used' Kaş. III 336 (satılışlar, satılışmak).

D satılış- See satışlıga:–

D satışa: Hap. leg.; Desid. Den. V. fr. satış. Xak. xı er âtin satılaşdi: 'the man was on the point of selling (yabdi) his horse, and wished to do so' Kaş. III 333 (satışçar, satışçamak; verse).

Dis. SDG

D sådük Pass. Dev. N. fr. såd-; 'urine'. S.i.a.m.l.g., usually as sådük, but in NC Kır.: SC Üzb. SW Tkm. sådïlïk. These forms are irregular, since sådük should become såluk/siyluk and suggest that besides sådük there was another form såtük, with the Suff. -tük, which is of the nature of a Past Pass. Participle. Uyğ. viii ff. Civ. teve sålûk®in alip 'take camel's urine and ... .

H I 54; börln mayakî ud sål(a)ki biirle 'wolf's dung and ox's urine' do. 102: Xak. xı sådük (MS. sådük) al-bawl acma 'urine', in general Kaş. I 389; (in a grammatical section) one says sålûk: bâla and thence al-bawl is called sålûk (sic) III 321, 5; xiv Muh. al-bawl sådlük Mel. 48, 1; såtük Rif. 142: Kom. xiv 'urine' sådük/siy CCI; Gr.: Kip. xiii al-bawl sådük (or sådük?) Hou. 21, 19: xiv såtük al-bawl; sådük al-bawl, also såtük Id. 51: xiv al-bawl sådük Tuh. 7a. 7; a.o. 83b. 9; Osm. xiv sådük/sıdük both noted TTS II 824; IV 602.

Dis. V. SDG-

D såtîger- Hap. leg.; Intrans. Dev. V. fr. süt. Xak. xı yuğrût sütger'di: 'the yogurt oozed (yağtur) until it became like milk in liquidity' (fi riqqatⅸ) Kaş. II 189 (sütgîrler, sütgîrmez, etc).

Dis. V. SDL-

D såtılı- Pass. f. of sat; s.i.a.m.l.g. Xak. xı tavar såtildu: bi'ati'lı-sil'a 'the commodity was sold' Kaş. II 121 (sâtilur, såtilmak:) Çağ. xv ff. satılı- furûtsta yudan 'to be sold' San. 229r. 7: Xwar. xiii såtil-ditto 'Ali 33: Kip. xiii (in a list of names for slaves) såtilmiş mahûy 'sold' Hou. 30, 4: xiv såtilmiş (MS. såtalmış) a Proper Name ('alam) derived fr. the Pass. Participle meaning al-mabî' Id. 58.

?E såtlan- See såtlan-.

Tris. V. SDL-

D såtulda- Dev. V. fr. *satu-; there is no trace of any cognate word, but its form is reasonably well established. N.o.a.b. Xak. xı ol telim såtulda: takallama bi-kâllâm kaftir la manfa'a fihi 'he said a great many things of no value' Kaş. III 333 (satualar, satuulmak); såtulaya: (sic) sığrasyap tatib ünîn kuş üne: 'a bird rises singing volubly with a sweet note' III 194, 16.

Dis. SDM

PU?E såtma- Hap. leg.; a Pass. Dev. N.; there is obviously no connection w. sat- , but a Dev. N. fr. sap-, in the sense of 'something grafted or fastened on' would suit the meaning. Xak. xı såtma: al- 'irzâl, that is 'a small platform (traff) which a night-watchman (al-nâfûr) fastens in a tree to sit on at night' Kaş. I 433.
Dis. SDN

?F satun 'garlic'; perhaps a l.-w.; n.o.a.b. Cf. sarumsak. Uyg. viii ff. Civ. (for a chronic catarrh) soğul sakali satun sakali birle sokup 'pound onion rootlets (lit. 'beard') and garlic rootlets together and ...' H I 144-5; o.o. do. 176 (yanç-); II 12, 101: xiv Chin.-Uyg. Dict. suan 'garlic' (Giles 10,381) satun R IV 380, 388 (sahun); Ligeti 193.

Dis. V. SDN-

D satun- Refl. f. of sat--; s.i.m.1. usually for 'to sell for oneself'. Xak. xī er atin satindī: 'the man pretended to sell (yabî) his horse' Kâş. II 150 (satinur, satinmak).

Dis. SDR

satır Hap. leg. Xak. xī satār a term of abuse (sobb) meaning 'you without a pedigree' (man lā asl lâhu) Kâş. I 466.

F sitr l.-w. fr. Sogdian st'yr, which is itself a l.-w. fr. Greek stater 'a silver coin'. Common in Usp. and Fam. Arch. as a unit of currency, occasionally as a unit of weight. The Dat. sitrka gives the quality of the vowels. Study of the documents shows that there were three units of currency, the bakır 'copper' representing the Chinese ch'ien 'copper cash' (Giles 1,736) of which ten were equal to a sitr, the sitr, and the yastuk equal to fifty sitr. As units of weight the bakır was a Chinese 'mace' or one-tenth of an ounce, and the sitr the Chinese liang 'ounce' (Giles 7,010). These words are discussed in F. W. K. Mühler, 'Uigurische Glossen', p. 319, Festschrift für Friedrich Hirth, Berlin, 1920. L.-w. in Mong. as šılır 'refined gold, gold leaf' (Kow. 1508). Uyg. viii ff. Civ. Usp. 18, 3 (bakır), etc.—uç sitr tâmğa kümüş do. 64, 18 seems to mean 'three sitr in (minted) coin'—1 sitr ış süttün 'one ounce of dog's milk' H I 62: xiv Chin.—Uyg. Dict. liang 'ounce' sitr R IV 720 (sîtir, mistranslated), Ligeti 195.

D sedrek N./A.S. fr. sedre-. Survives in NC Kır. seyrek (1) 'rarë, scarce'; (2) (of forests, crops, etc.) 'sparse'; Kxz. sîrek 'rare', NW Kk., Kumyk, Nog. sîrek; Kaz. sîrek 'rare'; loosely woven': SW Az., Osm., Turk. seyrek ditto. Uyg. viii ff. Bud. Sanskrit cidhibhūta 'having become gappy or perforated' sedrek—(t-) bolmûlar TT VIII A.40: Xak. xī sedrek búz 'loosely woven (al-mualhalatl-usn) cotton fabric'; sedrek kapuş al-sancûra, that is 'a lattice work (muşabak) door' Kâş. I 477; konak başşi: sedrek vég 'a head of millet is best when it has few seeds' (kâna qâlîla-l-habb) I 384, 12: Çağ. xv ff. seyrek mutaxalalî ve kem mucim ve raqa 'dispersed, sparsely filled, thin'; in Pe. tanûk San. 238r. 23: Kom. xiv 'scattered, scanty' seyrek ČČI; Gr.

*seidre See seyrem.

D sidrım N./A.S. fr. sid-; lit. 'a single strip'. Survives in SW Osm. sidrım 'strip'. Cf. kadış, yarındak. Oğuz xī sidrım (MS. sidprüf) 'a strap' (al-qidd); and one says sidrım (ditto) işîlîg er 'a man who performs a task (ya ma-līl-āmal) and leaves no part of it for anyone else' Kâş. I 485; a.o. I 517 (sidr-, not described as Oğuz); Kip. xiv sidrım al-sayr minâl-calul 'a leather strap' ld. 52: şirîm 'a white (abyad) strap'; see sidrım do. 57.

Dis. V. SDR-

D satür- Caus. f. of sat-; s.i.m.1. l.g. as satür/-sâtr-. Xak. xī ol menîp tavariq satürdi: abâa ma-tâî 'he ordered that my goods should be sold' Kâş. II 183 (satturur, satturmak); Çağ. xv ff. sattur-. Caus. f.; furûşandân 'to order to sell' San. 229r. 8: Kip. xiv the Caus. f. of şat-, bâ'a, is şatîr-; it should be şatîr- but the -d- has been assimilated Kâş. 68, 15.

?D sidr- 'to strip, peel, scrape', and the like; perhaps Caus. f. of *sid-, see sid. S.i.m.1. except SE(?), usually as siyir-, but sîzir- in some NE languages, sîzir- in SC Uzb. and SW Turk. sîr-, Cf. soy-. Xak. xī bu er ol sidrım sidrîgân 'this man is constantly making strips' (al-qidd) and cutting them in strips (yaqudduhu) from a hide and stripping (yaqpur) the hair from them; also used of anyone whose nature it is to strip (or peel) things (man kânâ fi tabi'hî qarî'l-sayî) I 517; n.m.e.: (xiv Muh. see şirdîl-).

D sattur- Hap. leg.; Caus. f. of ss-; Xak. xī ol otûp sattûrdi: abssur'ul-hatâb 'he had the firewood (etc.) broken up' Kâş. III 187 (satturur, satturmak).

S sîtîr- See sidîtr-.

S sottur- See sidedtr-.

sedre- survives only (?) in NC xix (not xx) Kxz. sîre- 'to be planted at wide intervals'. Xak. xī kîşî: sîdredî: (MS. sîdredî, but in all other V.s in the section the second vowel is long) xajîf zahmatul-nâs 'the crowd of people dispersed' (or was scattered); and one says tom sîdredî: (ditto) 'the garment was loosely woven and worn thin' (tahalhala te'n'ecarana, MS. 'ecaran'a) Kâş. III 277 (sedreç, sedreçmek); a.o. III 167 (ôlgûn).

D şedreç- Hap. leg.; Caus. f. of sedreç-. Xak. xī ol tomug sîdredêti: 'he wove the garment loosely' (halhala); and one says ol kîsiîni: sîdredêti: 'he dispersed (qallala) the crowd of people'; also used for dispersing and scattering (axafla) a crowd of anything Kâş. II 332 (sîdredîtûr, sîdredêmek; MS. twice sedret-).

D sidîrl- Pass. f. of sidîr-; s.i.m.1. with the same phonetic changes; in some, e.g. SW Osm., as well as having its usually Pass.
meaning 'to be stripped, scraped', etc., it is used as an Intrans. V. meaning 'to slip, slip away', and the like. Xak. xi balık eliğidin sıdrildi: 'the fish slipped (tazallaga) out of the hand'; also used of anything slippery (zallaga) that escapes (tazallasa) from the hand (etc.); and one says yold sıdrildi: 'the road was scrutinized (nuzira fitl-teri) at every corner'; and one says er tämdin sıdrildi: 'the man slipped off the wall' (etc.) Kaş. II 231 (sıdrılır, sıdrılımak): xiv Muh. zalaqta 'to slip' sırlı- Mel. 26, 15; Rif. 110 (MS. sırlı in error); al-zalaq sırlılımak 36, 7; 122: Kip. xiv sırlı-insula'a (zala'a) has no relevant meaning, and insula'a is not noted in the dicts.; no doubt an error for insazlaq 'to slip away'; one says sırlılı: ara: yérden 'he slipped away from the place' İd. 52.

D sédres- Hap. leg.; Co-op. f. of sédres-. Xak. xi ton sédresdı: 'the garment lost its roughness (tazına) and became less thick' (galla katatufatuha); one also says bódun sédresdı: 'the crowd of people dispersed' (galla); also used of anything when it disperses (zaffa toq galla) and scatters (tazaxala-la) after being completely packed Kaş. II 211 (sédrüsür, sédrüsmečık).

Tris. SDR-

D sirdırgák Hap. leg.; Dev. N. connoting habitual action fr. sirdır-; lit. 'constantly scraping (the ground)'. Xak. xi siirdırgı (MS. sirdırgıč) al-sılf 'a cloven hoof' Kaş. I 502.

Dis. V. SDS-

D satsa- Hap. leg.; Desid. f. of sat-. Xak. xi ol atin satsađi: 'he wished to sell (bay') his horse' (etc.) Kaş. III 284 (satsar, satsamač; MS. in error satsa-).

Dis. V. SDS-

D satts- Recip. f. of sat; s.i.s.m.l., usually 'to sell to one another, to trade'. Xak. xi ol maşma: tavari sattsız: 'he helped me to sell (fi bay) goods'; also used for competing Kaş. II 80 (sattsız, sattsımar); a.o. I 518 (sätz): Çağ. xv ff. sattı- Recip. f. 'to sell (funixtana) to one another' San. 229r. 7: Kip. xv tabdya'a 'to sell to one another' sattsı- Tuh. 1b. 8.

Mon. SG

1 sağ (?sağ) in the earliest period only in the phr. sağ yağ 'pure (i.e. clarified) butter'; thence more generally 'sound, healthy' and, by a curious metaphor, 'right' (not 'left') in the Oğuz group only; cf. 9 Ş.i.s.m.l.g. with some phonetic changes saq, sax, say, saw, so; suk: The Tkm. form, sağ, suggests that this is one of Kaş.'s false long vowels, cf. İ baş:

See Doerfer III 1047. Uyg. viii ff. Bud. sağ yağ TM IV 252, 22: Civ. sağ yağ H I 145: Xak. xi sağ: yağ al-samm 'clarified butter'; sağ koğul al-qalbu 'maximiml-ınqar'a cleansed, pure mind' Kaş. III 154; a.o. III 159 (yağ): xiit(? ) At. (if a man thinks before he speaks) sözl söz sağı 'his words are sound words'; Tefs. sağ (1) 'healthy'; (2) 'right (not left)' 258: XIV Muh. (in Adv.'s of Place) yamin 'right' sağ Mel. 14, 10; sağ el Rif. 90; 'the right hand' sağ: Elon 47, 9; (sağ:): 125; mütayib 'good water' sağ: su; 76, 16; 180: Çağ. xv ff. sağ (1) hüvir 'sober'; (2) sahibi toa tanıdurust 'healthy'; (3) sobriety, good health; (4) taraf-ı rast 'the right side' San. 223r. 24: Oğuz xi sağ al-tıha wa'l-salāma 'good health'; hence one says şiniz şangi mu: 'is your body healthy?'; sağ suv al-ma'll-ı-qarabul-ı-aqib 'pure, palatable water'; sağ eliq 'the right hand'; all these phrases are Oğuz; the Turks do not know them Kaş. III 154: Xwar. xiv sağ 'right' Qub 151: sağ yağ Nahi. 25, 1: Kom. xiv 'to be well' sav bör: 'on the right side' sa kolunda CCG; Gr.: Kip. xiii al-samm yağ: yağ: Hou. 16, 8; muta' a'fi 'cured' wa huwal-saḥib (opposite to 'ill' sökel) sağ: do. 26, 6; xiv (Tkm.) sağ al-saḥib; one says Sancar şag dur 'Sancar is well and in good health'; şag el 'the right hand'; one says sağ elin bile: ye: 'eat with the right hand'; and in Kip. og elin bile: ye; sağ yağ al-samm lst. 58; al-samm sayağ Bul. 8, 6; (in Adv. of Place) yamin sayağ: do. 14, 5: xv al-mu'a'fa mina'l-maraq 'cured of a disease' sayağ:dir Kav. 60, 5; taba 'to be well', etc. saw bör- Tuh. 24a. 3: Osm. xiv sağ 'healthy, sound; honest, upright'; and once, xv 'pure'; c.i.a.p.; sayağ/sayağ (for sağ: yağ) noted down to xvii TTS I 586, 606; II 776, 801; III 154, 506; IV 648, 660.

2 sağ: Hap. leg.; perhaps a l.-w. Xak. xi sağ: the word for 'the sticks with which wool is processed' (qudfum yunda bih'al-ıf) Kaş. III 154.

3 sağ Dev. N. fr. sa:-; n.o.a.b., but see sağ:lığ. Oğuz xi sağ: al-ıq 'the intellect'; sağ al-fına wa'l-ıdak 'intelligence, sagacity'; hence one says sende: sağ: yor 'you have no intelligence' Kaş. III 153.

sak 'awake, alert', and the like. S.i.s.m.l. in NE, NC, NW. Cf. sakçı: Xak. xi sak an Exclamation (harf) used by a sentry (al-härri) in the army when he tells people to keep awake (al-tayaqqs) to protect castles, forts, or horses from the enemy; one says sak sak 'be wakeful (ayyqas); hence 'an intelligent, wide awake man' (al-fatim-i-mutayaqyiş) is called sak er Kaş. I 333: KB sak başğıny yeyür 'look out or it will bite your head off' 164; but beğlilik işiçe taki sak kerek 'a man must be alert in the position of beg' 439 (prob. spurious); a.o. 1452 (ödüğ).

siğ/sak Preliminary note. There is no clear evidence of the existence of any early word pronounced siğ, but some medieval and modern
forms of ‘shallow, scanty’ suggest that this may have been the original, or an alternative, form of 1 slik. In addition to the words listed below there is a presumably old word slik, ‘tight, dense’, and the like, homophonous w. slik-, which is first noted in Kom. and survives in NW Nog.: SW Az. (six); Osm.; Tkm.

1 slik (šiš‘) ‘shallow, scanty’, and the like. Survives in SW Osm. šik ‘shallow’. Uyg. viii ff. Bur. uluš svuku kiršer ölmegey sikka tegip üngey ‘if he enters great waters (i.e. goes to sea?) he will not get wet, but will reach shallow (water) and get out’ Kuan. 17; odgurak kilğalı sikig teriŋ ‘he must confidently expound the shallow and the deep’ Höen-ts. 2084: Öğuz xı slik al-gall ‘few, scanty’; hence one says olardı: koy slik ol ‘they have only (a few) sheep’ Kaq. III 130: Kıp. xii (al-amiq ‘deep’ terlin) and the opposite (dadd) of ‘deep’ is síi; Tkm. šik Hou. 7, 1.

?E 3 slik See šik.

1 suk ‘greed, greedy; envy, envious, covetous’. Kaq.’s explanation of suk in suk ernek as the same word used metaphorically is possible but improbable; it is more likely to mean ‘poking, thrusting’, and the like, homophonous w. suk-. For ‘index finger’ it survives only (?) in NC Kxz. suk kol; in the other meanings it survives in SE Türki Shaw 125 (only); NC Kir.: SC Uzb.: NW Kk., Nov. Türki viii ff. Man. tümüşüz uvsuz suk yeğ üçün ‘because of the insatiable, shameless demon of greed’ Chinas. 252-3, 302-3, 310-11: Uyg. viii ff. Man.-A. az uvsuz suk yeğ ‘the demon of lust and shameless greed’ M III 29, 8 (ii); a.o. do. 11 (ii): Bud. suk ernek U II 46, 71-2 (eg.): Xak. xı suk erék ‘a greedy, covetous (al-ťamič-ul-caqī) man’; suk ernek: al-muhallilla mina-l-asabā ‘the index finger’; it means ‘the greedy’ (al-harīq) because it appears first in taking food: Kaq. III 130: KB (I do not like a man), kip ernek ‘kiliŋ’ if he behaves greedily 840; kizi suk (a man ‘with a greedy’) 1143, 3568; o.o. 1379, 2691 (erkzis); 5384 (2 a:çż): xii(?) Ar. (the miser) kizi suk 255; a.o.o.: xiv Muh. al-sabbaθa ‘the index finger’ suk barmak Rif. 141 (inadvertently omitted in Mel.): Kıp. xii al-sabbaθa ‘index finger’ suk barmak Hou. 20, 15: xiv ditto al-sabbaθa Íd. 59; xв al-sabbaθa suk (MS. šuk) barmak Kav. 61, 3.

VU 2 suk A Particle which although not alliterative seems to have the same functions as an alliterative Intensifying Particle (see 1 ap). N.o.a.b. Xak. xı suk yaltuguz er ‘a lonely, isolated (al-sabbaθuθ-munarad) man who has no friends or helpers’ Kaq. I 333: Xwar. xiv suk yaltuguz ditto Quth 159.

Mon. V. SÇ-
sağ- ‘to milk’ (an animal). An early 1.-w. in Mong. as saγa-’saγaθ- (Haensch 130, Kow. 1294). S.i.a.m.l.g. w. some phonetic changes (sاغ-, sав-, sав-, saγ-). Uyg. viii ff. Civ. saγ- ‘to milk’ H II 40, 144: Xak. xı er koγ yaltuguz ‘the man milked (halaba) sheep’ (etc.) Kaq. II 15 (saγar, saγmak): about 10 o.o., and see suγ-: xiv Muh. halaba saγ- Mel. 25, 9; Rif. 108: Çag. xv ff. saγ- dáγdan ‘to milk’ San. 231r. 15: Xwar. xiv saγ- ditto Quth 151: Kıp. xiv saγ- halaba Íd. 58: xv ditto saγ-’saw- Tuh. 13b. 8.

D suk- prob. an Emphat. f. in -k- fr. saγ-; n.o.a.b., replaced at an early date by sakım-; see sakis; Uyg. viii ff. Bud. [gap] yeme: inçe: saγkası: and if he thinks as follows ‘TT VII K.2.: Xak. xı bardi: éren konuk körüp (384, 5 bulup) kutka: sakar ‘gone are the men who, when they see (find) a guest, reckon it (‘addah‘) a favour from heaven’ 185, 5; 384, 5; n.m.e.: KB saka barsa mundaŋ blue yanlıŋ tellim ‘if (I) had many thoughts of this kind’ 4428.

D siγ- lit. ‘to fit (Intrans.) into (something Dat.)’, with various metaph. meanings. S.i.a.m.l.g. as siγ- in NE, NC, NW and siγ- in SE, SC, SW. Uyg. viii ff. Civ. kiliŋ kiliŋ siγmaz ‘what you have done does not fit’ (i.e. is inappropriate or unsuccessful?) ‘TT VII 76: Xak. xı bu: söz köŋlide: siγdı: nacaθ a hāδāθ-kalam fit’-gabl ‘this statement acted on the mind’; and one says un kaθka: siγdı: ‘the flour filled (wasaθa) the sack’; also used of other things Kaq. II 15 (siγar, siγmak); kiliŋ kinka: kiçün siγdı: translated ‘the swords almost failed to fit into (yasa) the scabbards because they were covered with blood’ I 183, 8; 359, 18; 397, 9; a.o. 359, 4: KB élθ Köŋlide siγdı erse tapuŋ ‘when his service had commanded itself to the king’s mind’ 1607: Çag. xv ff. siγ- (spelt) gümecand ‘to fill exactly’; siγıs- has the same meaning: Tali-i Harawi thought that sik- had this meaning, but it means ‘to squeeze’ San. 253r. 5 (quotns.): Xwar. xiv siγ- Quth 164: Kıp. xiv reθaθa siγ-: But. 85v.: xv wasaθa siγ- Tuh. 38b. 10: Osm. xv xvi siγ- ‘to fit, suit’; in several texts TTS II 813; IV 681.

suğ- Hap. lec.; quite distinct from sağ-, but liable to be confused with it; the -u is fixed by suğur-, q.v. Basically 'to draw out, or drain off (something Acc., from something Abt.)'. Xak. xi. (öL) koydı̇n kurut suğdi̇: 'he procured (ittaxada, milk for) dried curd cheese from the ewe'; its origin is suğurdı̇: (sic) Kaş. II 15 (suğarr, suğmaka).

sok-, suk- Preliminary note. Most modern NE, NC, SC, and NW languages distinguish between sok- 'to beat, crush, reduce to powder, forge (iron)', and the like with a Direct Object in the Acc., and suk- 'to insert, thrust (something into something else)', with some connotation of force; to invite to enter, admit', and the like, with a Direct Object in the Acc. and an Indirect one in the Dat. In SE Türkü Shaw, BS and Jarring all list sok- but only Shaw 125 suk-. In SW only sok- (Az. sox-) exists; almost all its meanings belong to suk-, but some like '(of a snake) to bite; to injure, calamitate' in Osm. seem to belong to sok-. Kaş. treats both V's in the same para.; in this and other early texts it is simply a matter of judgement which V. is involved.

sok- 'to beat, crush', etc.; see above. Cf. tög-. Uyğ. viii ff. Bud. (he saw farmers irrigating and cultivating the land) kuş kuğun sokar yoruyur 'birds and ravens walk about crushing (the clogs)' (and kill innumerable creatures) PP 1, 4-5; (among the fittings of a house) sokgū teglirmen 'a mill for crushing (grain)' TT VI 86; sokup 'digging into' (the entrails of a corpse) X 552 Civ. (take various seeds, etc. and bu otar yumşak sokup 'crush these vegetables to a pulp' TT VII 22, 12; sok- 'to grind, crush', etc. is common in H I. Xak. xi (after sok-) and one says er tuz sokdik 'the man crushed (daqqa) salt' (etc.); and kuş mey sokdik: laqafa'-la-ru'lu-l-labb 'the bird picked up seed' Kaş. II 18 (sokar, sokmak); (the crow) buz sokar 'pierces (yarqu) the ice' I 425, 18: xiii(7) Tef. sok- 'to crush' 272: Çağ. xvii ff. sok- ur- ... darb eyele ma'nässina 'to strike' Vel. 297; sok- ((1) suk-); (2) of a poisonous animal 'to bite' (gazidam), in Ar. lasa'lla laqada San. 244v. 26: Oğuz xi (after Xak.) ani: yılan sokdik: 'the snake bite him' (ladoğaitha) Kaş. II 18: Kom. xiv sok- 'to strike; to card (wool); (of the heart) to beat; to forge (iron) CCG; Gr. 221 (quotens).

suk- 'to insert, thrust in', etc.; see above. Türkü viii ff. IrkB 33 (ur-): Uyğ. viii Bud. (of doomed souls) ködi sukarlar 'they thrust them down' (into the cauldrons) TM IV 255, 139; a.o. Hüen-Is. 1927-8 (sap-): Xak. xi men ani: evke: sukdam 'I made him enter (adxaltu) the house'; also used of anything when you have inserted it into something by force (adxaltu ... sigdatan), for example an axe-head on to the handle Kaş. II 18 (sok-follow); a.o. III 142 (2 *kop-): KB yavalık bile borka baş sukmäs 'you must not in your folly thrust your head into wine' 708: xiii(?): Tef. suk- 'to thrust' (one's hand into one's bosom) 277: xiv Muh. hâş 'to fill up, stuff' suk: Mel. 25, 5; suk- Rif. 107; alt- év sukmak 24, 10 (mis-spett sakmak); 119: Çağ. xv ff. suk- (1) furu kardan 'to bow (the head, etc.)' San. 244v. 26 (quoten. w. Indirect Object in Dat.; (2) sok- follows): Xwar. xiv suk- (w. Dat.) 'to thrust into' Qub 159; Kom. xiv to insert (something into something) sokx- (sic) CCG; Gr. 221 (quoten.): Kp. xiii dassa min dassi'-l-say' fil'l-say 'to hide something in something' suk- Hou. 40, 5; xiv suk- adxala Id. 59: xiv suk- adxala aev hashä aw dassa Kaş. 9, 12; 77, 15; hash a suk- Tuh. 3b. 2; 1b. 10.

DIŞ. V. SĞA

saka: survives only (?) in NC Kzx. saga (1) 'an estuary'; (2) 'the foot of a mountain'; (3) 'the junction of the blade and hilt (of a knife, etc.)'. Xak. xi saka: saffh'-l'-cabal 'the foot of a mountain' Kaş. III 226.

D sağu (sağu): if the basic meaning is 'corn measure' a Dev. N.I. fr. sağ-, lit. 'an instrument for counting'; if 'a (milk) pail', a Dev. N. in -u: fr. sağ-; but the first is the likelier. Survives in SE Türkü sağu 'a wooden pail' Shaw 118 (only). SW Osm. sağu in the phr. sağu sağ- 'to sing a dirge', noted as early as xiv, TTS I 590; II 780, is a different word of unknown origin. Uyğ. vii (then the lynx) [gap] sağu dáuyut birle kelürup 'brought (the ... of a dead lizard) mixed with yogurt in a pail' U IV 50, 122: Xak. xi sağu: al- mıyayl 'a corn measure' Kaş. III 225; a.o. sağu: III 418 (kirklim): xiv Rbg. sağu 'a corn measure; a drinking vessel; the pan of a pair of scales' R III 275 (quotens).

D soku (sokçu): Dev. N.I. fr. sok-, abbreviated. Survives as sokku/sokku in some NE and NC languages in its original meaning and such extended meanings as 'a heavy blow; the sound of horses' hooves'. Xak. xi soku: alminhāz 'a mortar'; originally with -īk- (bi'-l-taṣṣād) but abbreviated like baku; and yaku: (q.v.; an Ar. parallel is added) R III 226: Çağ. xv ff. sokku: (spelt) 'a large wooden mortar' (hadam) San. 245v. 16.

DIŞ. V. SĞA-

*saka:- See sakak, sakal.

saku:- n.o.a.b.; there is no connection w. NE Alt. Sag., Tel. saku- 'to wait for, watch', etc. R III 247, which seems to be a Den. V. fr. sak. (Uyğ. vii ff. Civ. sakiğulu TTT I 19 is an error for sakiğulu): Xak. xi ol
meñığ köźûme: sakûdî: ‘he appeared faintly (taxayyala) before my eyes’; similarly one says sakîkûdî: taxayyala-l-sarâb ‘ka-annahu mà’ ‘the mirage appeared faintly like water’ Kaš. III 268 (sakûr, sakûmak).

'D sika:- perhaps a Den. V. fr. sük the N./A. homophonous w. sük, see sîg/sûk Preliminary note: 'to stroke, fonde’. Survives in SW Osrn. sîgâ/-sîva- ‘to rub with the hands, smooth, massage' (for the meaning 'to roll up the sleeves' see sîtgâ-). Uyûg, viii ff. Bud. (if he thinks, ‘let the Buddhists of the ten cardinal points come out, let the divine favour of the Buddhists [gap me]') tögûmîn sikażunlar anû üçûn tögûden ükûn belîgörmmî ‘let them touch my husked millet’. Therupon a heap of husked millet appeared’ TT Vlll K. 3: Xak. xi ol anû bûn sikaždu: amûrā yazdhu ‘alâ râbi’hi ta’tûfana(n) ‘he passed his hand affectionately over his head’; also used when one has felt (ahassu) anything by passing the hand over it Kaš. III 269 (sikar, sikamak): xiii(?) Tef. sîga/-sîka- ‘to stroke’ 270-1: Xwar. xiv sîgâ ‘to caress, show kindness to (someone Acc.)’ Qutb 164: Osrn. xiv ff. sîga- ‘to fondle, stroke’; in several texts TTS II 812; III 616.

soğû- ‘to be cold’; s.i.m.l. w. phonetic changes (so-, su-, sovu-, etc.); in others displaced by der.-f.s. Uyûg. viii ff. Civ. soğ- ‘to be cold’ II 24, 47: Xak. xi suv soğdu: ‘the water (etc.) was cold’ (barada) Kaš. III 268 (soğur, soğur mak): xiv Muh. barada (Mr., in error, bardara) sowu- Mel. 25, 16; Rif. 105: Xwar. xiv sovu- ‘to get cold’ Qutb 156 (sovu-); Kip. xiv suv- barada Id. 60: xv barida (sic) mînâl-sîtâ ‘to be cold in winter’ (büsü) sowu- Tuh. 8a. 10: Osrn. xvu sovu- ‘to be cold’ TTS II 836.


Dis. SâG

D sakçî: N.Ag. fr. sakçî; ‘guard, guardian’. S.i.m.l.g. Xak. xi KB kûlçî bûlû bûlî bu el sakçisî ‘the sword and spear have become the guardsians of this realm’ 2140; a.o. 2143: xiii(?) Tef. raqiî ‘watchman, guardian’ sakçî 261: Çaq. xv ff. saqştî mustahfîz ‘guard, etc.’ San. 323r. 29; sakçî ‘watchman (nigarâmân), grand do. v. 20: Xwar. xiv sakçî ‘guard, sentry’ Qutb 153.

Mon. SâG

F saxâl.-w. fr. Pe. sàxt ‘strirup leather, horse armour, saddle and bridie ornaments’, and other artifacts like ‘vessel, pot’. Survives in NC Kza. sawit ‘vessel, container; coat of mail; armour’: NW Kar. T. savut ‘vessel’ R IV 430; Kaz. sauti, sawit ditto R IV 237, 428. Oğuz x (after üstem, q.v.) this is what is called saxât in Oğuz Kaš. I 107: Çaq. xv ff. savut sîrîh ‘coat of mail’ San. 323v. 19: (Xwar. xiv saqståltîg ‘armoured’ Qutb 151): Kom. xiv sağiît ‘tool, instrument, horse-trappings’ CGG; Gr. 212.

Dis. SâGD

sâgü ‘weeping, lamentation’; prob. a quasionomatopoic. Survives only(?) in NE Koïb., Sag. Tel. sâgü/sût R IV 6, 19, 655; Khak. sût. Türkî viii (if tears come to the eyes) tildar: (?) so read) köprüle: sâgü keleser ‘and lamentation comes to (or from?) the tongue and the mind’ I N 11: Xak. xi sâgü al-bûkâd ‘a weeping, lamentation’ Kaš. I 356; a.o. III 275 (siga:-): KB (wake up, greyheard, and prepare for death) bu keçmişlînünkçe sâgü kîn lûnûn ‘cry out lamentations for your days that are past’ 376; o.o. 932, 1233 (aştî-), 1516: xiv Muh. al-miyyâha ‘wailing for the dead’ sâgü Mel. 8, 7; Rif. 80: Kom. xiv ‘mournings’sâgü CGG; Gr.

D sâğû. Preliminary note. These two words are obviously different; 1 sâğu is a Dev. N. fr. sâşû, q.v.; 2 sâğu which lies between 1 sâgu and sâgü can hardly be a similar Dev. N. fr. sâûk-, though semantically connected, since the sound change -k- > -g- is unknown in Xak, but might be a similar Dev. N. fr. sîg- misvocalized.


VUD 2 sâgu: Hap. leg.; syn. w. saktu: Xak. xi sâgû ‘guts (al-amâ), which are stuffed (yûşûd) with spices (afâwîh), rice and meat, cooked and eaten’ Kaš. I 356.

D sâktu: Dev. N. in -tu: (phonetic variant of -dû/-di) fr. sâkû-. Survives only(?) in NW Kaz. sokta Budagog I 709 (Kaz. -o- corresponds to standard -u-). Xak. xi sâktu ‘guts stuffed with liver (khabid), meat, and spices, cooked and eaten’ Kaš. I 416.

D sâdûç Den. N. fr. 1 saqî: Survives only (?) in SW Az. sâdûç; Osrn. sâdûç ‘a bridegroom’s best man; a bride’s attendant’. Türkî ix(?) the word occurs in 3 (or 4?) Talas inscriptions, ETY II 134 ff. There are better transcriptions in Noyove épigráfische tekkemûhâli v Kirgizii, Frunze, 1962; otuz oğlan sâdûçlar: ‘the thirty young men, the comrades(?)’ Talas II 1 (pp. 23 ff.); otuz oğlan sâdûçluq VII 3 (p. 16); X 3 (p. 18), and prob. IV (ETY II 136), but there is no satisfactory fact of this: Xak. xi sâdûç al-sâdîq ‘a true friend”; sâdûç (sic?); the first vowel looks more like damma (isn diyafta tadûr bayn-4- qawm fî-šîtâ ‘alâ-l-tartîb ‘the name of an entertainment given by (each) member of a clan in turn during the winter’ Kaš. I 455; a.o. III 337, 4 (al-sâdîq): Kip. xiv saqûtç ‘the comrade (raťqij) of the bridgegroom who waits on the people at a wedding feast’ Id. 59.

Dis. V. SâGD

D sâgit- Caus. f. of sâgît-: ‘to make cold, to chill’. S.i.m.l. w. the same phonetic changes.
D sığta- Den. V. fr. sığt. Survives in most NE languages and SE Tar. as sıkta-; Khak. sîxta-. Türkî viii bunça: boğun kelipen sığtą-miş yığlama-miş 'all these people came, mourned, and celebrated the funeral feast' E 4, II E 5; Uyg. viii ffl. Man. sîxtayu(?) TT II 116, 13: Bud. (then the king and the people) iglayu sığtuyu 'weeping and lamenting' PP 30, 8; o. o. do. 61, 4, etc. (I ultr.); U III 13, 5 (i) (açg); 17, 3 (iğla-); 17, 21, 42, 46, etc.: Xak. xî olmîn sîtad: the boy (etc.) wept (sîgtar, sîxta:ma:k); alternatively pronounced with -x- (wa hil-ki'l-a luqa fihi), as in Ar. gunur:xandar and gaddar:xattar; this change is permissible only in V.s. and not in N.s.; you may not say sîxt for al-buh' instead of sîgt Kaş. III 275; a. o. III 355 (1 baq): Xiv Muh. nîha 'to wail, lament' sîxta:- in Turkistan, sîxta:-sîxta:- in 'our country' Mel. 8, 8; Rîf. 80; nîha sîxta:- 31, 9; wa nadaba (same meaning) sîxta:- 115: Çag. xîv ff. sîxta:- (and also sîxta:-) ba:mu:bala:w aRa ifrât (<gîra>) kardan az rî-yi tÎngdî 'to lament to an excessive extent because of grief' San. 254r. 23: Kip. xîv sîxta:- (sic) nadaba 'alâ:ll:moyt 'to bewail the dead' Id. 59; nîha sîxta:- (vocalized sîxuda:) Bul. 85r.

D sîgtat- Caus. f. of sîgt:-; n.o.a.b. Xak. xî (under the cross-heading -D-; cf. köklet-) ol an: sîxtatt: (sic) abkâhu 'he made him weep'; sîgdatt: (sic) alternative form (luqa) Kaş. II 327 (sîxtattar, sîxtatma:k); in a grammatical para. an: sîxtat abhîhu II 360. 12: Çag. xîv ff. sîxtat-(ti) zîyâda aqalat- 'to make (someone) weep to excess' Vel. 287 (quotn.); sîxtat- Caus. f.; ba:ifrât gîryânân ditto San. 254v. 6 (quotns.).

D sâxart- Caus. f. of sâx-; s.i.s.m.l. Xak. xî ol kör: sêturd: 'akhalâ:ll:abina (MS. labûn) 'he had the milch-ewe milked' Kaş. II 185 (sâxturur, sâxturma:k).

D sîktur- Caus. f. of sîk-; 'to have something pressed, squeezed, etc.' S.i.m.m.l.g. Uyg. viii ff. Civ. in USp. 53 (3), 3-4 the right reading is prob. bor sîkturgerîlî kelîp 'who came to organize the wine-pressing'; Xak. xî ol üzüm sêturdu: he gave orders for pressing (bi-ar) the grapes, and they were pressed' Kaş. II 186 (sîkturur, sîkturma:k): Kip. xv (another Suff. of the Caus. f. is -tir-, e.g. ... ista: ra:s sîktur- Tuh. 55a. 3.

D sîktur- Caus. f. of sîk:- 'to order to crush, grind', etc. Unlike sîk- and sîk-, sîktur- and sîktur- are separated in Kaş. S.i.m.m.l.g. Xak. xî ol murç sîkturdu: adaqqa':l-fülül 'he had the pepper ground'; and also other things Kaş. II 187 (hâdâlîka, 'the large Aor. and Infin.' (as sîktur- which precedes it).

D sîktur- Caus. f. of sîk-; 'to order to insert, thrust in', etc. S.i.m.m.l.g.; in SW Osm. sîktur-; Tkm. sîktur-. Xak. xî ol bir ne:nnî: blîrke sûturd: he ordered the insertion (bi-îdêx) of one thing into another, and it was inserted' Kaş. II 186 (sîkturur, sîkturma:k): Kip. xv (another Suff. of the Caus. f. is -tir-, e.g. ...) istahû 'to have (something) filled or stuffed' sûtur-. Tuh. 55a. 4.

D sîktas- Co-op. f. of sîgt:-; 'to lament, or wail, together'. S.i.s. NE l. as sîkta:-sîkta:-. Uyg. vii ff. Bud. (the two brothers) iğlaxt ötrü sîktâta:l 'wept and lamented together' PP 53. 1; Xak. xî ki:i: karmû cÎxÎlâ: 'the people all wept (hâkû) together' (sîça:sur, sîxta:ma:k); another form (luqa) with -g- sîxta:di: Kaş. II 211.

Tris. SÎG


D sâçdûlûg Hap. leg.; P.N./A. fr. sâçdî. Uyg. viii ff. Bud. kâlti varxar sanûlî sâçdût:luq tavarîn altîmiz yûpûdîmîz erser 'if we have taken and used property belonging to a monastery (Sanksirt vihâra) or our friends?' TT IV 6, 44.

D sîçtÎsz Hap. leg.; Priv. N./A. fr. sîçt. Uyg. viii ff. Man. (because he has established the doctrine of the Prophet) [gap sîçt sztîts bolîmîz 'we have become free from ... and lamentation' M III 36, 6 (i).

Dis. SÎG

?D sâxak (sâxa:k) obviously cognate to sâxak; and prob. a Dev. N. fr. *sâxa:- in the sense of 'something hanging down, pendulous'; of human being, 'double chin'; of a bovine, 'dewlap', and the like. Survives in the same and some extended meanings in NE Kzr., Kz. sâxak: NW Kk., Nog. (for 'fish's gills')
sağak: SW Osm., Tkm. sakak. Xak. xi sakak al-dağan 'a double chin' Kaş. II 286 (prov. misquoted, verbs following sakak and sakal inverted); a.o. I 282, 26 (same proverb correctly quoted, with sakak): Çağ. xv ff. sakak zannaxdanda gordan mabayni 'the part between the chin and the chest' Vel. 276 (quotation); sakak gahgah, same meaning San. 232v. 17 (same quotation): Xwar. xiv sakak almas: 'Adam's apple' Qub. 153; Kom. xiv 'chin' sakak CCI; Gr.: Kip. xiii (among 'parts of the body') al-gababa 'double chin' sakak Hon. 20, 7: Osm. xiv ff. gahgah sakak in several Ar. dicts. TTS I 591; II 781; III 589; IV 653.

D sakık Dev. N. fr. sakık: 'mirage'; n.o.a. Sakım, q.v., and SW xx Anat. saqın 'mirage' SDD 1178 are cognate forms. Xak. xı usumüksen: sakık (sic) kamuq suv körünür: 'to the thirsty man every mirage (sarab) seems to be water' Kaş. I 191, 7; a.o. III 268 (sakık:); n.m.e.: KB sakık ol körü barsa dunyá ışi 'the affairs of this world, if you go to look at them, are a mirage' 1410; a.o. 3627.

D sikık theoretically, as in the case of sevıg and sevük, there should be two Dev. N./A.s fr. sik-, a N.Ac. in -ıg, sikık 'pressure, constriction', and the like, and a Pass. N./A. in -uk 'squeezed, constricted', and the like, the latter becoming sikık by vocalic assimilation in some modern languages. The early forms all seem to be sikık; of modern forms NE Tel. sikık 'narrow, compressed' R IV 668: and SC Uzb. sikık 'pressure; compressed, narrow, narrowed' represent sikuk and SW Osm. sik light, severe, necessary, trouble, straits', etc. sikık. Üyg. xv ff. Bud. eriş ükıus alp sikık emeğiçlerik 'many (Hend.) grievous contractions and sufferings' Swu. 109, 4; a.o. U II 11, 7 (tapık): (Xak.?) xiv Muh. (al-)sarab 'wine(?): sikık Rf. 190 (only).

VU? D sakak the male of the ivik, q.v., which was almost certainly 'female gazelle', so presumably 'male gazelle'; etymologically explicable as Dev. N. fr. suk-, lit. 'thrusting (with its horns)'. N.o.a.b.; unconnected w. Osm. sakak 'street' which is a corruption of Ar. zuqag. Üyg. xiv Şu. S 11 (yul): Xak. xiv sakak al-raym mina'l-zib 'a male white gazelle' Kaş. II 287; arkar sakak yumuttu: icama'at-i urück tala'ıf 'the female mountain sheep and gazelles have assembled' I 214, 17: KB 5374 (ivik): Çağ. xv ff. sakaq (1) 'a kind of gazelle (âhi), but bigger than an (ordinary) gazelle; its horns are used to make knife handles and are smooth and without corrugations' (2) 'a narrow street'; see above) San. 245r. 16: Oğuz xi sakak hindâya 'am'il-farisi 'a slang term for a Persian'; one says bu sakak ne: têr 'what does this Persian say?' Kaş. II 287: Xwar. xiv sakak 'gazelle' Qub. 153.

D soğık N./A.S. fr. soğuk: 'cold'. S.i.a.m.l. Üyg. xiv ff. Civ. soğuk suv 'cold water' TTS VIII 1, 5; soğık yükte: 'in a cold wind' do. 14 -sovuk yaş 'cold tears' H I 85; o.o. do. 135, 186: Xak. xı KB kayusu soğık etti 'some of them prepared a cold (drink)' 1060; a.o. 4623 (isl-St.): xiv (?): Tef. sovuk? 'cold' 257 (sovuk, but unvocalized): xiv Muh. al-bârid 'cold' sovuk Mel. 53, 11; (tumuluq; in margin) savuk Rif. 150; o.o. (water) 77, 10; 818; (day) 80, 7; 185: Çağ. xv ff. savwuk savuk sard va bârid 'cold' San. 236v. 21: Xwar. xiv savuk 'cold' Ah f 57: xiv (?): sovuk Qg. 242: xiv Muh. savuk Qub. 156-9; savuk Noh. 31; xiv Kom. xiv 'cold'; the cold' savok, savuk CCI; Gr.: Kip. xiv al-bârid 'the cold' savuk (sic) Hon. 5, 9: al-bârid savuk do. 27, 12: xiv savuk al-bârid Id. 51: Bul. 3, 4: xv barda bârid savuk Tuh. 7a, 10: Osm. xiv ff. savuk (normal) savuk (less common) 'cold'; c.i.a.p. TTS I 666, 637; II 836; III 605, 636; IV 668, 792.

D soğku: See souku.

Tris. SGG


D soğlıkki N.A. (sometimes Conc. N.) fr. soğlık; s.i.a.m.l. w. phonetic changes. Xak. xı soğlıkki neş 'anything intended for (use in the cold weather) (mu'adda ila'l-bûrida) Kaş. I 503: Çağ. xv ff. savukluq sardi 'the cold' San. 236v. 21 (quotation): Xwar. xiv savukluq 'the cold' Qub. 159: Kip. xiv (in a list of diseases, after 'cold fever, ague' ditretmek) al-bârid 'a cold(?): sovukluq Bul. 9, 16: Osm. xiv ff. savukluq 'the herb purslane' in one xiv, and 'the cold' in one xvi text TTS II 836; IV 703.

Tris. V. SGG

D soğkulan- Refl. Den. V. fr. soğık; n.o.a.b. Xak. xı 'ol bu: yeşir soğkulanî (sic in MS. -u- 'for -r-') 'he reckoned that this place was cold' (bûrid) Kaş. II 266 (soğkulanır: soğkulanmak): Osm. xiv sovuklan- (of a man) 'to be cold, feel the cold'; in one text TTS II 836.

Dis. SGL

D sakal obviously cognate to sakak: and prob. a Dev. N. fr. *saka*- in the sense of 'something hanging down', 'beard'. S.i.a.m.l. Üyg. xiv ff. Bud. sakal majtîpi köp erti 'his beard was very thick' U III 30, 30; a.o. Usp. 105b. 3 (füllit): Civ. H I 144-5 (satu): Xak. xı (they fight) sakal tutup grasping another by the beard (li'l-liha) Kaş. I 230, 5; sakal: oxsar: he fondles his beard (and cuts his throat) I 282, 26: o.o. of sakal; n.m.e.: KB bu kökun sakal 'this greybeard' 667: 1798; o.o. 1098 (bütür-): 1193 (1 sap): xiv (?): Tef. sakal 'beard' 250: xiv Muh. al-îlya sakal: Mel. 47, 5; Rif. 140: Çağ. xv ff. sakal iîya, in Pe. rîş San. 232v. 17 (quotation): Kom. xiv 'beard' sakal CCI; Gr.: Kip. xiii al-îlya sakal Hon. 20, 7: xiv sakal ditto Id.
59: xv ditto Tuh. 31b. 5; (şakalli: 'bearded' Kav. 59, 19-20).

D sağılıg Hap. leg.; P.N./A. fr. 3 sağ in its etymological meaning. Sağlıg in later texts is a Sec. f. of sağlıg. Xak. xi sağlıg 'anything counted' (al-ma'di'd); originally sağlıg Kaş. I 464.

D sağlıg Dev. A.N. (Conc. N.) fr. sağ- 'a milch animal'. Survives only in SE Türkî Skaw 118, farring 283 ('ewe'). In other modern languages the words for 'milch animal' are generally other Dev. N.s fr. sağ-—usually sağın, q.v., but in SW Az., Osm. the hybrid word sağłam w. the Mong. Suff. -mal (Studies, p. 203) which can be traced back to XIII or XIV in Kip. (see below). Sağlıg in other modern languages is an A.N. fr. 1 sağ, 'health, sobriety, and the like, first noted in Xwar. XIV Qutb 151 and Osm. XIV TTS II 779, etc. Uyğ. viii ff. Civ. civ. sağlıg koyn 'two milch ewes' Uşp. 36, 2: Xak. xi sağlıg al-na'ca (MS. in error na'ca) al-halib fi'l-a'sl 'an ewe, a milch animal' Kaş. I 471; 3 o.o. translated al-na'ca I 520 and III 102 (kosul)-; II 22 (tel.): XIV Ṣığ. sağlıg ditto R IV 279 (quoting); Muh. al-haliba sağlıg Mel. 70, 17; sağlıg Rif. 172: Çağ. xv ff. sağlıg sağlıh 'milch' (goat) Vel. 276 (quoting). Sağlıg (1) diştani wa şir dihanda dihat (same quoting.); (2) 'good health'; (3) 'sobriety') San. 232v. 2: Kip. xiii al-halib mina'l-ganam wál-ma'az 'a milch ewe or goat' (şamğalı, ?muddle of şamğal); and; sağlıg Hau. 15, 10: XIV sağlıg al-na'ca ḫu. 59 (also şamğal 'milch ewe'; sağlıg 'goat health' 58); al-na'ca sağlıg (MS. şaglıh) Bul. 7, 11: xv na'ca šawluw Tuh. 36b. 1 (and 'afiyā 'good health' šawluw; Tkm. šaglıg do. 24b. 4).

D saklık A.N. fr. sak; 'wakeness, watchfulness; caution'; s. i. s. m. l. in NW. Xak. xi saklık al-yaqaza fi'l-umur 'watchfulness in affairs' Kaş. I 471: KB (he presided over his kingdom) saklık bile 'with watchfulness' 438; o.o. 442 (odugluk), 1960, 2015, 2221, 2353.

D suluk A.N. fr. 1 suk'; 'greed; envy, covetousness'. S. i. s. m. l. Uyğ. vii ff. Bud. yana ikli közl suluk [gap] 'and his two eyes ... greed' U III 30, 28: Xak. xi suluk 'greed (al-hirz) for food and other things, and covetousness' (al-ca'da) Kaş. I 471: KB (I collected the wealth of this world) sulukun 'greedily' 1119; bu suluk sulf ol 'this greed is a disease' 2002; a.o. 6092 (karağur)-; xiii? (2) At. (put out of your mind) tavar sulukun 'greed for wealth' 185: Kom. XIV 'covetousness, lust' suluk/suluk CCG.; Gr. Kip. xiii (under 'diseases') al-tam 'covetousness', the most grievous of diseases sulukun (MS. suluklu) Hau. 33, 7.

DIS. V. SĞL-

D sağlıg- Pass. f. of sağ-; 'to be milked'. S. i. s. m. l. w. phonetic changes, e.g. NC Kır. šal-.. Xak. xi šüt sağlıdû 'the milk was milked' (luluha) Kaş. II 124 (sagırlur, sagılmak); (for II 163, 3 see şuğil-); Çağ. xv ff. sağil- (spelt) düşüda şu'dan 'to be milked' San. 231r. 25: Xwar. XIV sağıl- ditto Qutb 154 (sic in MS. not sadil- as in Index).

D sıkılı- Pass. f. of sık-; 'to be squeezed, compressed', etc., lit. or metaphor. S. i. s. m. l., sometimes as şgil-. Uyğ. viii ff. Bud. (if the common people are) sıkılmış tağılmış 'constricted and bound' (by the agony of illness) Swv. 586, 14; sıkıldım 'I was depressed' (and felt ill and weak) Färń. 2071: Civ. be' er sıkınlık 66 bulmadın 'the heg is depressed because he cannot find friends' TT II 24 (so read, not is 'work'); yürek sıkılmak tin buzmak 'heart disease and respiratory trouble' H I 3-5: Xak. xi üzüm sıkılıd 'the grapes were pressed' (uş'tar); also used of anything that has been compressed and squeezed (uş'tar avdu duğta) Kaş. II 125 (sikılır, sıkılmak): Çağ. xv ff. sıkılı- (spelt) aşurda şu'dan 'to be squeezed, compressed' San. 254r. 21 (quoting).

D şuğil- Pass. f. of şuğ-; the meanings as given are more Intrans. than Pass., but the basic meaning seems to be 'to be drained off'. N.o.a.b. Uyğ. viii ff. Bud. körde bir ulug köl suvi şuğulup alkingılı uğramış 'he saw the water of a great lake sinking into the ground and beginning to disappear' Swv. 600, 5; a.o. 6093, 9: Civ. (if you take the meat of two bones of goat and boil them in one cup of wine and one cup of water and drink the water) şuğulmışta H I 18; Atar translated 'when it gets cold', but şuğil- being Intrans. cannot form a Pass.; the meaning seems to be 'when it has been drained off (the meat)'; a.o. H II 12, 82: Xak. xi şuğul şuğuldu: 'the water sank' (en became scanty, naddaha), also used of milk when it has become scanty (babu'a) Kaş. II 123 (şul três, şulmak); süt şuğuldu: hukuq-ı-lahan II 139, 14; 163, 3 (MS. şul'da); şuğulmış sùv 'water which has disappeared' (al-gâbir) II 170, 12; bu: súv ol tavrać suğulga'n 'this water always quickly sinks into the ground' (yağûr); also used of a spring when it dries up (yağûr) quickly I 520: xiii? (7) At. 387 (köld); Tef. şuğul- ditto 276: Kip. xv daban 'to dry up' (MS. daban) şuğul-Tuh. 16a. 8.

D sokul- Pass. f. of sok-; 'to be crushed', etc. S. i. s. m. l. Xak. tuz sokuldu: 'the salt was crushed' (duqaq) Kaş. II 125 (inserted (later?) in the middle of the entry of suval-; no Aor. or Inf.); a.o. II 135, etc. (kukuł): Çağ. xv ff. sokul- (1) see sokul-; (2) gazıda şu'dan 'to be bitten' (by a poisonous animal). San. 245r. 12.

D sukul- Pass. f. of suk-; 'to be thrust into (something Dat.)', etc. S. i. s. m. l.; in SW Az. suxul-; Osm. sokul-. Xak. xī tavar evke: suxuldu: 'the goods were brought into (udzeila ... fi) the house and hidden' (gûbîma) Kaş. II 125 (sukulur, sukulmak): Çağ. xv ff. sukul- (1) furi ruftan 'to go down, descend');
and the like San. 245. 12 (quotn.; 2) sokul-
follows.

D sakla:- Den. V. fr. sak; 'to watch over guard, protect'. S. i.a.m. l.g. w. some extended meanings like SW. Osm. 'to conceal'. Xak. xi KI sakış birle saklar kışı iç kükük 'a man watches over his affairs with (careful) calculation' 2220: Muh. harasa 'to guard' sakla- Mel. 25. 7; Riff. 107 (mis-spelt sak-); al-baras saiklamak 36. 3; Riff. 121; hafliza 'to protect', in margin sakla- Riff. 107 (and see sakin-): Çağ. xv ff. saaxla- (sic) nigah dāštān 'to watch' San. 230r. 3 (quotn.): Xwar. xiii sakla- 'to protect' 'Ali 28; xiii(?) sakla- ditto, and 'to comply with (an order)' Otg. 128, 180: xiv sakla- 'to protect; to keep (an oath)' Quth 153; MN 425; Nahe. 237, 12: Kom. xiv 'to guard' sakla- CCI; Gr.: Kip. xiii harasa va hafliza sakla- Hou. 35. 3; xiv sakla- ditto; another word for hafliza is aşra-[N.B. Mong. l-w.] Id. 59: xv harasa mina-l'harasa bi-ma'nā-1-hijz sakla-; you can also use it in the sense of 'to beware of (al-ihtīrāz), that is to beware of someone or something to avoid being dirtied by them, and you can use it in the sense of 'to conceal (al-iśfā), when you use it to tell someone to conceal an object from the sight of others, or a statement from the ears of others; there is another, more usual, word for 'to conceal', yaṣır- Kav. 74, 12; harasa sakla- Tuh. 13b. 7; a.o. do. 14b. 9 (kizlez):- Osm. xiv ff. sakla- (occasionally, xiv, saaxla-) (1) 'to guard, protect'; (2) 'to comply with' (laws, etc.); c.i.a.p. TTS II 782; III 590; IV 654.

VU suğl:- Hap. leg., but cf. suğlt-; semantically close to sułk- but morphologically incompatible. Xak. xi er 〈selig〉 koypa: suğlt:di: 'the man thrust his hand (adaqala ... yahahu) into his bosom to search for something' Kaş. III 297 (suğltur, suğltmak).

VUD suğlt- Hap. leg.; Caus. f. of suğltu:- Xak. xi ol apar koypa: elig suğlttu: 'he ordered him to thrust (adaqala) his hand into his bosom to search for something' Kaş. II 346 (suğltur, suğltmak).

D saklan- Refl. f. of sakla:-; s.i.a.m.l. w. Refl. or Pass. meaning, 'to protect oneself; to be protected'. Türkiyi vii ff. Man. özlere în saklanu 'protecting themselves' M III 38, 5 (i); Uyğ. viii ff. Man.-A M III 9, 7-8 (udik): Bud. [gap] saiklanu körgil 'see that you protect yourself' TT X 426; a.o. PP 17; 1-2 (udik): Civ. sakkangu 'you must beware TT VII 17, 2 etc.; o.o. TT I 195-6 (turuş), 214: Xak. xi ol mendin saklanu: haşira 'anni ve tavasnq' he beware of me and protected himself' Kaş. II 247 (saklanu sakkangu): KB (oh king), bi acablanka sakkangu 'you must keep watch on your ministers' 2503; o.o. 443, etc. (osayl), 1437; xiii(?) Tef. saklan- 'to protect oneself' Tef. 261: xiv Muh. salima va nacā 'to be safe, to be saved' saklan- Mel. 27. 7; saklan- Riff. 110: Xwar. xiv saklan- 'to protect oneself

Quth 153: Kom. xiv 'to beware' saklan- CCI; Gr.: Kip. xv taharrasa 'to guard oneself' (sakin-1) saklan- Tuh. 10A. 13.

D suklan- Refl. Den. V. fr. 1 sukl- 'to be greedy; to covet (something Dat.),' and the like. Survives as suklan- in NC Kır., Kx., and suklan- in SC Uzb. and NW. Uyğ. viii ff. Bud. Sanskrit nānyāsām sphyako bhavet 'you must not covet the property of others' neş aṅūnlarını bulucu(n): suklanança bol- guluk ermez TT VIII E 10; o.o. do. E 10; USp. 94, 2: Xak. xi KB közl tok kerek nepke suklanmasa 'you must be satisfied and not covet things' 2200; özün suklan-
urses aţun ħeţeg 'you yourself are greedy to collect (the goods of) this world' (but death is greedy to collect you) 3619: Kom. xiv 'to covet' suklan- CCG; Gr. 225 (quotn.): Kip. xv istahā ditto suklan- Tuh. 5b. 3.

D suklun- Refl. f. of suklu-, with an Intrans. meaning, 'to fall, or plunge (into something Dat.).' N.o.a.b. Uyğ. viii ff. Man. (you have shown the bridge of true doctrine) kūvečnīg suv közneklıe suklunmuslarlıka 'those who have plunged into the reflection on the surface of the water of pride' TT III 55; Xak. xti anı tābaka: ustke: suklund: 'his foot went into (daxala fi) a hole'; also used of anything that goes into something and gets stuck in it (istahkama fihi) Kaş. II 247 (suklunur, suklunmak): Osm. xv, xvi sukun- (sic in Osm.) 'to push one's way into (something)', with the implication that it is not one's business to; in two texts TTS II 831; III 698.

D sakras- Recip. f. of sakla:-; s.i.a.m.l. Xak. xi boðun kaμuŋ saklası: 'the people all protected themselves from (tahfanzə . . . min) one another' Kaş. II 216 (saklasur, saklasmak): Xwar. xiv sakla- 'to take precautions against one another' Quth 153.

D slikış- Hap. leg.; Co-op. f. of slik- Xak. xi boðun barça: slikış:di: 'the people (etc.) crowded together (izdahama) until the place was congested (daqaq); also used of grapes when they are pressed (in'sarət) Kaş. II 216 (sikışur, slikışmak).

D suklus- Hap. leg.; Recip. f. of sukal- Xak. xi suklus:di: než idrāmaca'l-say' 'the thing was jammed in'; that is when one thing enters (daxala) another and is fixed in it (yustahkim fihi), as for example when the tang of a sword blade enters the handle and is fastened in it Kaş. II 216 (suklusur, sukulusmak).

Tris. SGL.

D sakalduruk N.I. fr. sakal; survives in SE xii Türkî Shaw 119 (only) for 'the throat strap of a headstall'. Xak. xi sakalduruk a strap (xayit) covered with brocade and fixed to a hat (galãnşnow), so that the hat may be fastened below the chin and does not fall off' Kaş. I 530: Çağ. xv ff. sakalduruk (sic?); MS. sakaldurluk) 'a string ('aqd) of pearls that
women put over their heads so that it hangs below the chin like a beard" San. 232v. 19.

Trls. V. SGL-

D sağıula:- Hag. leg.; Den. V. fr. sağı:- Xak. xi er bağdayı sağıula:da; ‘the man measured (kala) the wheat’ (etc.) Kaş. III 325 (sağıular, sağıulmak).

D sakaldurulcan:- Hag. leg.; Refl. Den. V. fr. sakalduruk; quoted only as a grammatical example. Xak. xi er sakaldurulkanda: ‘the man fastened the strap (xayf) of his hat’ Kaş. III 205, 14; n.m.e.

D sağıllkan:- Hag. leg.; Refl. Den. V. fr. sağılık; Xak. xi er sağıllklandı: ‘the man owned (milch) ewes’ (m’éä) Kaş, II 275 (sağıllkanur, sağıllklanmak).

D saklantur- Caus. f. of saklan-; ‘to order (someone) to protect himself, be watchful’, and the like. S.i.m.l. in NW. Üyg. viii ff.

Man.-A M I 13, 4-5 (odguur).

Dis. SGN

D sağım N.A. fr. sağ:- lit. ‘a single act of milking’, hence ‘the yield of one milking’. S.i.m.l. in this sense w. some phonetic changes, e.g. NC Kir. saam; Kxz. savim; NW Kumyk savum; Neg. savim; SW Az., Osm., Tkm. sağım. See sakım. Xak. xi bir sağım süüt qadr halba min laban the quantity of milk at one milking’ Kaş, I 397; Xwar. xiv sağım ‘a draught of milk’ Qutb 151.

D sakım N.A. fr. sakı:- ‘a (single) mirage’. Survives in NC Kir. sakım/zakım; Kxz. sağım: NW Kk., Kaz. sağım (Kumyk, Neg. sağın; Tkm. sağım). Xak. xi KB (this world) sakım ol ‘is a mirage’ (if you go to see it, it continues to be visible, but if you try to grasp it it goes away and vanishes) 4759: Kip. xii 11 sarab ‘mirage’ sağım Hou. 5, 20: xiv ditto Tuh. 85b. 11.

D sokım, sukım Preliminary note. The N.A. of sok- is first noted in Çağ. xv ff. sokum ‘slaughter cattle’ San. 245r. 24, and survives in this meaning in SE Türkî sokum: NC Kir. soğum; Kxz. soğim: NW Kk. soğum; Neg. soğım. It is noted in Kip. Hou. 15. 19; Bul. 7, 14; Tuh. 31b. 8. The N.A. of suk- is noted in Kaş. but survives only (?) in SW Osm.

D sukım N.A. fr. suk:- lit. ‘a single act of insertion’; in the prhr. in Kaş. apparently ‘(the whistle) in which (the arrow shaft) is inserted’. Survives in SW Osm. sokum ‘the act of insertion; the point of insertion’ (e.g. the point at which a horse’s tail joins the body). Xak. xi sukım the word for a piece of wood (xaçab) of which the interior is hollowed out; it is shaped in the form of a cone (al-sanubara) and pierced on three sides, and mounted on an arrow shaft; it is a whistle (al-tufarî); the planet Mars is called bakir sukim ‘(copper whistle) after it Kaş. I 397; o.o. of bakir sukim I 360 (bakir; MS. sukum); III 40 (yultur): (KB tòpûdîn savilmis bakir sukim-a (sic) ‘Mars had descended from the zenith’ 4888: Kip. xiv see sağın).

D sikman Dev. N. fr. sik-; n.o.a.b. Xak. xi sikman ‘the season of pressing (awsdn ‘isir) the grapes in the autumn’ Kaş, I 444: xiv Muh. (?) (under ‘vintners’ implements’) al-mî’sara ‘wine-press’ sikman Rif. 162 (only).

Dis. SGN

D sağıf Intrans./Pass. Dev. N. fr. sağ-; syn. w. sağıf. Survives in NC Kir. sam; Kxz. savin: SC Uzb. soğin: NW Kk. savin; Kaz. savin. Xak. xi see sağınlık xiv Muh. (under ‘carnels’) al-haltaba ‘milch camel sağın Mel. 70, 11; Rif. 172 (MS. sağıf): Çağ. xv ff. sağın südî sağıf lucr koyun ‘a milch ewe’ Vel. 276 (quotns.); sağın gusfand-ı șirdär ditto San. 232v. 8: (Kip. xii see sigün: xiv sağın al-nayf ‘arrow’, may be a muddle of sukım Id. 59).

sağın n.o.a.b., perhaps a title, possibly foreign, rather than a N. Xak. xi sağıf laqab akabîra Qarluy a title of Karluk chiefs’; and a Turkish physician (al-tabib) is called ata: sağıf Kaş. I 403: KB (if a melon (kağun) has no flavour, you should throw it out) ay sağıf 5111 (this, rhyming w. kağun, is obviously right, two MSS. have sigün).


sigün ‘the male maral deer’; clearly identified as such by the prhr. sigün mûyak ‘male and female maral deer’. There are some odd occurrences w. a rounded vowel in the first syllable. Survives in NE Alt., Leb. Tel. sigün; Koib., Saga, Şor, Khak., Tuv. soq ‘male deer’ and in SW, where there are no male deer, Az., Osm. sigün ‘elk’; Tkm. sigün ‘stag’. Türkî vii tagda; sigün [gap] ‘the male deer in the mountains ... ’ II W 5: viii ff. toküz arh? (sigün külîk men ‘I am a male deer with nine?’ (corrupt?) ?) Irb 60: Üyg. viii ff.

Man.-A M I 35, 5-7 (êder-); Bud. the Hina羧 and Mahayana (’Small’ and ‘Great Vehicle’) sects are metaphor. described as koyu tartar sigün tartar kaplı ‘the vehicle drawn by a sheep or a maral deer’, and yuhrî uq tartar uluq kapt ‘the great vehicle drawn by a white ox’ Hüen-ts. 2119-21: Civ. sigün (sic) it kulkakya keler ‘if (the lot) falls on the maral deer or dog’s ear’ TT VII 29, 4: o.o.

H I 55 (ögli-); H 22, 24: Xak. xi sigün al-ayyill ‘deer’ (a non-specific word for several species); sigün ott: ‘a cultivated plant (nabl); it’s root is in the shape of a human being; it is used to treat sexual impotence’; its Pe. name is isfarang (mandragora); there are male and female (plants), the male (used to treat) males, and the female females; Sigün (VU) samur the name of the place after which Buğra: Xan
was named Kaş. I 409: KB sığın muygāk 'the maral stag and doe' (frolic in the spring) 79; a.o. 5374; bildiğiz sığın sen ağınap yor-a 'you are an ignorant maral deer, go and roll on your back' 6613 (a dubious verse, prob. spurious): XIV Muh.(?) al-ayyil sığın Mel. 72, 11 (in one MS.): Çağ. xv ff. sığun (sic) 'a kind of wild bovine' (gāt-i kūhī), called in Pe. gatcan 'elk'; (? a non-specific term like al-ayyil) San. 244v. 25; sığyūn gatcan, usually the male, but also the female; the male is also called bugūn and the female maral (Mong. l.-w.s for 'stag' and 'doe') do. 249v. 1: Xwar. xiv sığın 'stag' (? Qutb 164: Kip. xiii (among 'wild animals') al-aril (error for al-ayyil?) sığın (vocalized sāğn; baqar'ul-wāhī 'wild bovine' sīğer keyik) Hou. 11, 7: xiv sığın baqar'ul-wāhī Id. 58; sūwun al-ayyil; sūwun keyik baqar'ul-wāhī 61; a.o. do. 33 (bakir); baqar'ul-wāhī sāwān (sic, in error) keyik Bul. 10, 8; al-ayyil sığın do. 10, 14: xv baqar'ul-wāhī sīyūn (in margin sīġin) Tuh. 7b. 6 (there is obvious confusion between sığun and sīğer here, but all these entries prob. belong here): Osm. xiv ff. sığın in several texts, mostly Pe. and Ar. dict., translating gatcan, gāt-i wāhī, and the like TTS I 168; II 813; III 616; IV 680.

soğun (soğan) 'onion'. An early l.-w. in Mong., w. Mong. S. gina as soŋina (xiv, Studies, p. 231) / sōgīna (Kov. 1386, Hadot 341). S.i.a.m.l.g. except SE, NC, usually as soğan, NE Alt., Tel. soğana; in SE, NC and some other languages displaced by Pe. piyās. Cf. soğun, kuçkundı. Uyg. viii ff. Civ. soğunu bíşurup 'boil an onion and ...' H I 128; o.o.: do. 144-5 (satun); II 16, 11: Xak. xi soğun al-bāṣal 'onion', with either fathara or damma on the ġağn; soğun yilaan al-huffāt mina'l-hayyāt 'a large harmless snake' Kaş. I 409: XIV Muh. al-bāṣal soğan Mel. 78, 3; Rif. 181: Çağ. xv ff. soğan piyās, in Ar. bāṣal San. 244v. 24: Kom. xiv 'onion' soğan CCI; Gr.: Kip. xiii al-bāṣal (ya:wa: and more commonly) soğan Hou. 8, 15; xiv soğan ditto Id. 50; Bul. 8, 7: xv ditto Kav. 63, 14 (soğam); Tuh. 7b. 12.

S sığun See sığun.

D sakin See sakin.

D sakinç (sa:knç) N.Ac. fr. sakin; originally 'thought', hence 'deep, anxious thought; anxiety'; and the life, survives in SC Uzb. soğnic; NW Kk., Nog. soğnış; Kumyk soğnic 'anxiety'; SW Tkm. soğnic 'uncertainty; hesitation'; concepts expressed in some other languages by other der. f.'s of sakin-. Türkü viii ff. Man. Chuaš. I 10-19 (2 ôlg): neçe yaklaq soğnic sakinürbiz 'whatever evil thoughts we think' Chuaš. 293-4; Uyg. viii ff. Man.-A (within a man's body there are many) küçükler köprüler billiqler sakinçlar 'strengths, mental activities, knowledges, and thoughts' M III 9, 14-15 (ii); in do. 12, 2 (i) ff. is an enumeration of the 2nd, 3rd, and 4th sakinç; Man. TT II 17, 68-9 (bensiz): Bud. sakinç is common; (1) normally, 'thought', e.g. Sanskrit citta(halpa 'way of thinking' sakinç TT VIII C.19; sanskalpa 'thoughts' sakinçlar do. E.2; a.o. do. H.3; mca tep sakinç sakinı 'he thought as follows' PP 45, 1-2; 50, 6; yek sakinç 'a diabolical thought' do. 56, 5; o.o. U III 14, 13 (i) (sakinç sakinu); TT X passim, etc.; (2) 'meditation' TT V 10, 87 (alaşajtur); (3) sakinç translating the Bud. technical term saṃjñā 'awareness, consciousness' TT VI 160 (see p. 66, note 157); (4) kūsūş sakinç seems to mean 'wishes and aspirations' TT X 501; UIV 14, 135: Civ. negli sakinç sakinırsensen bütmez 'whatever ideas you have fail to come to fruition' TT VII 28, 4; o.o. TT I 110 (tětrůl), etc.: Xak. xi sakinç al-hamm 'anxiety, concern' Kaş. III 374; four o.o. translated al-hamm or al-huzn 'grief': KB gariblik sakinç sariğ küdli ęq 'the worry of being a stranger made his cheeks yellow' 498; sakinç usually occurs in antithesis to sevnc 'pleasure', e.g. 117 (1 kutur)--; o.o. 913, 1087, 3549: xiii(?) At. (do not spend too much time on hope (amal), what I call 'hope' is uzun sanmak 'meditating for a long time') uzun sanma sakinç ĩk ıll amal 'do not spend a long time in meditation, concentrate on action' 206; a.o. 426 (kaďan): Tef. sakinç 'thought, thoughts' 259: Çağ. xv ff. (sakinma ayına sanna 'remembering, thinking'); sakinç (sic) also occurs with this meaning Vel. 275 (quotns.); sakinç (spelt) tawawurar wa andija wa yayil 'meditation, anxiety, reflection' San. 232v. 9 (quotns.): Xwar. xiv sakinç 'thought' Qutb 154: Kom. xiv 'thought' sakinç CCI, CCG; Gr.: Osm. xiv and xv sakin (sic) oft. 'thought'; (2) 'anxiety'; (3) perhaps 'hope, aspiration' in five texts TTS I 587; II 778; III 585; IV 650.

Dis. V. Sön-

D sağın- Preliminary note. The -k- of sakin- was voiced at an unusually early period, cf. sakinç. This may have been due to the fact that the first vowel was originally long, cf. the spellings of sakinç in TT VIII. Thus fr. X1 there were two Vs. sağın- In Kaş. I sağın- is listed correctly between süşın- and soğun-; 2 sağın- is listed immediately before sakin-, three other Vs intervening between the two. Kaş.'s note shows that he was aware of the unusual status of 2 sağın-.

D 1 sağın- Ref. f. of sağ-; survives only(2) in SW Osm. sağın- 'to yield milk, or, metaphor, moisture' RV 265 (but few other authorities); Tkm. sağın- 'to milk for oneself'. Xak. xi er koyun sağindı 'the man pretended to milk his sheep' Kaş. II 152 (sağınur, sağınmak).

D 2 sağın- See sağın-.

D sakin- (sa:kn-) Ref. f. of sakin-; originally simply 'to think'; this meaning s.i.s.m.l., but in most it has come to mean 'to think longingly about (something); to desire', or 'to think
anxiously about something, to be worried', and the like. In SW Osm. sakın- means 'to take care of oneself, to be cautious, to keep one's guard up' (and (Trans.) 'to protect'. These are meanings appropriate to sakla-, saklan- and seem to be due to a folk etymology; in Tkm. săğın- (sic) means 'to stop and think'. Other modern forms are NE săğın-: SE Türk săğın-, săğın-: NC săğın-: SC Uzb. soğın-: NW sąğın-. More or less syn. w ö-, q.v. Türkü vii săğın- 'to think', about a dozen occurrences, e.g. săkintim 'I thought' (if you try to distinguish between a lean and a fat ox from a distance, you cannot tell which is which) inça sakintim 'that is what I thought' T 5-6: vii ff. (a woman put down her cup and bowl and went away) yana edgőti: săkintim 'she then stopped and thought thoroughly' (what am I doing?) İKb. 42: o.o. do. 58: Toy. III 14: 1 (ETY II 178), etc.: Man. Chua. 293-4 (sangkan); Uyg. vii üç karluk yavılcak sikanıp teze: bardı: 'the Three Karluk (tribes) had evil thoughts and deserted the Turkish'; Su. N 11: vii ff. Man. A M 1 11-19 (oyun): III 12-7 (iii): 6-: Man. TT III 137 (etöz): Bud. sakin- 'to think' is common in such phr. as inça tıp săkinti 'he thought as follows' PP 10, 7-8: sakinç sakin-do. 45, 1-2; 56, 6; U III 14, 13 (i) (sakinç) is syn.; w. the Ger. -galı-gellı it means rather 'to plan, intend', e.g. olğur geli ... sinnkasar 'if they plan to kill' Kuan. 27; Sanskrit na cintayati 'he does not think' nên sakinma-sarı TT VIII D.16: sikanći 'thinker' do. C.16: o.o. U II 9, 1 and 80, 61 (ö): TT V 22, 21 (adurt): USp. 97, 25 (amrun); Hien-ts. 1806 (kolula-): Civ. ayığ săğınçlar 'those who think, or plan, evil' TT I 141; a.o. do. 19 (see sakin-); sakinımş kerek 'one must think about, form a mental picture of (something) do. VII 15, 3 ff.; o.o. of sakın, săkınç sakin- (28, 4 sakinç), and -galı sakin- in VII: Xak. xı ol maya: edgő: săğındı: (sic) sanna bi xayr wa ađmarra (sic) dałika fi nafshi 'he thought well of me but concealed the fact' (sahınur, sağınmak); and one says er mendın săğın: hêdara 'annı 'he was wary of me'; wa'l-qâf fi hâdâ aʃlāf minā-awwal 'the velar sound in this is harder (more plosive) than in the first' Ka. II 153 (sakinur, sakinmak); sanımna-sa: utsukar 'if one does not think (yatafaqahar, at the beginning of something) one is defeated' I 242, 17; barmsı neşığ såğınma: 'do not worry (talatam) about wealth that is lost' III 361, 3; three o.o. translated sanna or taʃfakara: KB kuṭaʃınmiş kiʃi kör sakinımş kerek 'a fortunate man must be thoughtful' 726; (speak your words well and) iʃı sakan 'after deep thought' 1008; o.o. 517, 1112, 4334 (ö): xııı ( III) Af. sakin 'think carefully' 173, etc.; a.o. 367 (ə): Tef. sakin- 'to think; to think carefully, be cautious' 250: xıı Muh. ađmarra såğın- Mel. 23, 1; (saxla-Rif. 103): fakara 'to think, ponder' såğın- 30, 1 (PBU kusur): 37; sanna såğın- 28, 11; 112; al-ənən såğınmak 37, 14, 124 (mes-splét taʃgınmak): Çağ. xv ff. såğın-

(spelt) (1) vàd harkan 'to remember, have in mind'; (2) taʃawwar harkan 'to meditate, imagine'; (3) hâdar harkan 'to be wary' San. 231 v. 16 (quota.): Xwar. xıı såğın- 'to deem (to be)' àli 48: xıı såğın- 'to think; to deem; to be wary' Qub 154: Kom. xıı 'to think (of); to meditate', etc. såğın CCI, CCC; Gr. 211 (quota.): Kip. xıı hâdar såğın- Hou. 34, 19: xıı såğın- (vocalized såğan-) hasaba 'to count, reckon' Id. 58: xv in a para. on the Turkish equivalents of zamna as an Intrans. V.: Jafara wa taʃfakara såğın- (MS. såğan-): 'zamna wa hasaba wa xâla (to imagine, conceive)' såğın- (MS. şana- tab-) all other meanings of zamna såğın- (sic) Ka. 29, 5 ff.; taharrasa 'to be wary' såğın-Tuh. 10a. 13; a.o. 14b. 9 (kizle: cf. sakin-): Osm. xv såğın- 'to protect' in one text TTS IV 654: xv soğan 'to keep one's distance'; in one text I 502: såğın- 'to think' I 778: xvıı såğın- in Rûmi hâdar harkan San. 232v. 14 (quota.)

D soğan- Refl. f. of soğan-; usually 'to take refuge in or with (some place, someone, Dat.) to trust, rely on (someone, Dat.)' Survives in NC Kir., Kız. şınan-: SC Uzb. şııın-: NW Kk., Kumyk şınan-: SW Az., Osm., Tkm. Kk., NE-alt, Tel. şınan- 'to shrink' is a Sec. f. of såğın-, Refl. f. of şııın-. Uyg. vii ff. Bud. (the hero Arjuna ...) bilekin şııınım 'interlacing his forearms' U II 25, 15-16 (this should prob. be read såkanıp (sikanıp) 'pressing together'); (the maral deer ... yırke yapsının şııınMAR 'sought safety pressing themselves against the ground' IV 34, 69: Xak. xı keklyur takurğa: (MS. turoğça:) şııınm: iltacak-l-vałh-il-l- 'ma-qi' the wild animal took refuge in the place of shelter'; also used of anything that has taken shelter (lada in something else; hence one says men- tııırıkne: şaırınım 'ađn bii-lah `I ask God for protection' Ka. II 152 (şııınur, şııınmak); a.o. II 160, 26: KB şaşar ok şııın 'I have asked Thee for protection' 29; o.o. 451 (kölık), 2158, 3790, 5125: xııı (III) Tef. şııın- 'to ask (God) for protection; to take shelter' 258 (şııın-), 270: xıı Muh. tııarak 'to hide oneself' şııın- Mel. 23, 5; Rif. 104; al-iktının şııınmak 35, 16; 121: Çağ. xv ff. şııın- 'gucında şııın 'to be contained in (something)'; (2) däxîr te taunlisi şııın 'to surrender, to take refuge' San. 235v. 7A (quota.): Xwar. xıı şııın- 'to rely on' 'Ali 28 (and şııınm- 'to cause to seek refuge') 57): xıı ditto Qub 151: Kom. xıı şııın- 'to take refuge with' CCG; Gr.: Kip. xııı iltacak mina-l-ıltıca şııın- Hou. 37, 8; lâdâ min-a-vałh-wa l-ıltıca şııın- do. 43, 16: xv iltacak şııın- (in margin šııın-) Tuh. 5a. 12; ittasa 'to be expanded, filled' (yayın-) şııın- do. sb. 3: taasasa 'to regret, be sorry' şııın- do. 9 (sic, dubious); rakana (to rely on), wa iltacak wa istanada ('to have recourse to') şııın- (in margin şııın-) do. 17b. 8; lâdâ wa iltacak şııın- do. 39a. 3.

VUD soğan- (soğın)/suğın- Hap. leg.; in its first meaning Refl. f. of soğan-; the meaning
of the Ar. translation of the second phr. is disputed, but a Rel. f. of suq- in the sense of 'to drain oneself off' would suit it. Xak. xi er sogundu: 'the man became cold' (tabarrada); and one says er sogundu: istafabl-racal minal-r-bal 'the man relieved himself of his urine' (etc.) Kaş. II 152 (soğunur, soğunmak).

VUD sokun- this V. is vocalized both skın- and sokun- in Kaş, but the Uyğ. phr. points clearly to the latter; in the absence of an Indirect Obj. it can be taken as sakun-rather than sukun- with the basic meaning of 'to rub oneself hard' or the like, but this is not wholly satisfactory. SW Osm. xv to xvii sakun- 'to put (an ornament) on (one's head); to plant (e.g. rose trees) in (the ground)' represents an earlier *sukun-. Uyğ. viii ff. Civ. tprak bığuç saq sokunű künler 'days for cutting the nails and washing the hair' TT VII 32, 19-20; küskü künde sokunsar bay bolur 'if a man washes it on a Mouse Day, he becomes rich' do. 33, 2-3; a.o.o.; Uç xi urاغut başın sokundu: iğtasalatil-marka-a 'the woman washed herself' (should be 'her head'); this is a word (luga, used) in Uç Kaş. II 153 (soğunur, sokunmak).

Trls. SGN

PUD soğançığ pec. to Uyğ. Bud. where it is normally an epithet of norm 'doctrine' and translates Chinese miào 'excellent, wonderful, lovely' (Giles 7,857), see PP, p. 249, note 2. Prima facie a Dev. (rather than a Den.) N/A. in -çığ, but as it has no plausible etymology it may be a l.-w. Kom. xiv 'heel' sovunçak CCI, Gr., which survives in NW Kar. T. soğançığ R IV 529, is obviously a different word. Uyğ. vii ff. Bud. soğançığ bar atlıg ertini teg 'like the lovely jewel called bara (Sanskrit)' TT V 22, 31; soğançığ on körk 'lovely form' (Sanskrit rupā) Suv. 164, 20; a.o.o.; Kuan. 172; soğançığ ulung 'with a lovely voice' do. 203; with norm PP 49, 4 (taglıg); TT VI 55; Hüen-ts. 160, etc.


D sakınçiz (sakınçiz) Priv. N./A. fr. sakınç; n.o.a.b. Uyğ. vii ff. Man. sakınçiz süzük köpülüğ 'with a pure mind, free from (anxious) thoughts' TT IX 95; Xak. xi KB (associate freely with the farmers and) boğudin şıgar sen sakınçiz tiril 'and so far as your throat (i.e. food needs) is concerned live free from care' 4401.

D sakınuk (sakınuk) Intrans. Dev. N./A. fr. sakın-; 'thoughtful; a profound thinker; cautious', and the like. N.o.a.b. Xak. xi KB sakınuk is fairly common as an epithet of commendation; (listen to the words of) sakınuk kışl 'the thoughtful man' (the thoughtful man is a leader of men) 1063; o.o. 58 (têtik), 1266, 1442, 2186 (2 uğrułuğ); xiii(?) Tef. taqi 'God-fearing' sakınuk 259; (Xwar. xiv sakınukluv 'caution; thoughtfulness' Qutb 153); Osm. xiv (God accepts the sacrifices of) sakınklardan ve eyiderlen 'the pious and good' TTS I 592.

?D sağanğu: Hap. leg.; al-gar means both 'a gourd' and 'a pustule'; either might be meant here. Prima facie a Dev. N. of the same form as karnanğu, q.v., which it follows, but with no obvious etymological connections. Xak. xi sağanğu: al-gar'ul-yâbis ('dry') Kaş. I 491.

D sağınlığ Hap. leg.; P.N./A. fr. sağın, Xak. xi sağınlığ er 'a man who owns milch animals' (haldab) Kaş. I 499.


Dis. SGR

I sağar 'a game batture'; n.o.a.b. Several Kip. authorities use this spelling for sağırlar, but that is a mere error. Not connected with sağar 'deal', a word of unknown origin first noted in xiv Muh. Mel. 46, 7; Rif. 139 and Kip. xiv Id. 58 ( sağırlar), 60 (şanırlar) and surviving in SW Osm. Türkü viii ff. IrkB 63 (icle): Xak. xi sağar (first syllable unvocalized) 'a kind of hunt (şayd) by the king and common people; the king scatters (yabu Şt) the people in thickets and open spaces (al-acam teal-fâyâf) to collect the wild animals (al-tuhiât) and drive them towards him, and he stands and shoots at his own convenience (bayn yadayhi) without tiring himself out looking for them' Kaş. I 364.

F 2 sağar no doubt l.-w. fr. Pe. sağar 'cup, goblet'; Kaş's translation suggests that it was a sort of rhyton. Cf. sağırlar. Xak. xi sağar maxrût 'ka-hay'attir'minbaar yue'al fihi'l-sarâb 'a conical vessel in the shape of a mortar in which wine is put' Kaş. I 406; xiv Muh.(?) laysa fi'l-hüz mà 'there is no water in the jug' sağardâ: ku: yok Rif. 92 (prob. the Pe. word itself).

SIĞIR 'a large bovine', perhaps a generic term; the exact meaning is discussed, not quite completely or accurately, in Scherbak, p. 96. It can hardly originally have meant 'cow' since that was ingeç; q.v. Survives in SE Türk sighr/siyîr 'cow'; NC. Krs. Kks. siyîr 'cow'; SC Uzb. sighî 'cow'; NW Kar. sighî 'ox'; siyîr 'cow' (Scherbak); Kk., Kumyk, Nog. siyîr 'cow'; Kaz. siyîr 'cow'; SW Az. sighî 'large bovine'; Osm. sighî 'bull, cow, ox, buffalo'; Tkm. sighî 'cow'. Xak. xi sighî al-bâqar 'bovine'; sîv sighîr: al-câmis ('water') buffalo', that is 'water bovine' Kaş. I 364; o.o., same translation TT 79, 21 (mûr-üş'); 189 (süşbir-): xiv Muh. al-baqar
Diğer/şığır Mel. 7, 14; 71, 1; Rif. 72, 172; 'the ox year' şiğır yılı: 80, 18; 185 (cf. uğ): Çağ. xv ff. şiğır (spelt) gâw-i nar 'a male bovine' San. 254r. 3 (and several phr.): Xwar. xiv şiğır 'bovine' Qubt 151 (şiğır), 164: Korn. xiv şiğır 'buffalo' sun CCI; Gr.: Kip. xiii baqarul-wâs şiğır (MS. şiğır) keyik Hou. 11, 7; al-baqar muqałğa 'a generic term for bovines' şiğır (şiğır) do. 14, 8; al-câmus şu şiğır: (unvoiced) do. 14, 20; xiv şiğır al-baqar İd. 58; Bul. 7, 7; al-câmus şu şiğır: (ğâmus) do. 7, 10; baqarul-wâs şawan keyik/keyik şiğır do. 10, 8; xv şiğır/siğır al-baqar Kâv. 5, 19; al-baqara 'cow' şiğır (şiğır) do. 62, 2; baqara (İnek) şiğır Tuh. 7b. 6 (and see siğun).

Vu sukar. Hap. leg.; Aor. participle, used as a N., prob. of suk- in the sense of 'one who pushes (with his forefront) (but has no horns to pierce with). Xak. x1 sukar: 'any animal that has no horns, or any man that has no horns on his head' (so that it is) like his temples (nawwâl-ı-şûdâyân) like the 'Turks (ha'll-Türkiya); hence one says sukar: ke 'a hornless (cammad) sheep' Hâs. 411.

VuF suğur 'marmot'; Benveniste indicated in Journ. asiatique, vol. 236, Pt. 2, p. 184 that this is a 1.-w. fr. Pe. suğur, but that means 'porcupine'; al-wabr is a small fur-bearing animal which hibernates (Red. the Syrian coney, Hyrax syriacus) in Osm.). Xak. x1 suğur al-wabr, wawâh al-wabir ibbu'l-waral 'the marmot, a small animal like (the size of) a large poisonous lizard' (Red. 'the white-throated regena or varan, Regenia albogularis'); its skin is used to make rain-coats (al-mimtar) Kâs. 1 363; o. o. II 227 (tonçu-kû): Kip. x1111 (among 'wild animals'), al-sàmar 'sable sawşar (corruption of Pe. susnâr) . . .) al-nim 'weasel, ferret, etc.' şuğur (sic) sawşar Hou. 11, 14.

sagrî: originally 'raw hide'; hence 'leather from the hindquarters of a horse' and hence 'the hindquarters of a horse'; in this sense s.i.a.m.l.g. w. large phonetic changes, e.g. NE Tuv. sâr: NC Kir. sâru; Kx. sâvîr; NW savrî/sâvîr/savîr; the origin of English 'shagreen'. Xak. x1 sagrî: 'raw hide' (al-zârgâb); and 'the hindquarters of a horse' (adim) is called sagrî: hence one says yîr sagrîsî: 'the surface and face (sea wâch mu) of the ground', and kişî sagrîsîsî: yîrân 'a horse's hide is his face', because it is the hardest and thickest part of his skin and endures heat and cold Kâs. 1 422; o. o. II 152 (ettilkül); III 250 (kirtisîrâr): xiv Muh. (under 'cofflers' wares') kimux (Pe.) 'thick leather' sagrî: Mel. 59, 14; Rif. 158: Çağ. xv ff. sâgrî: (spelt) kafal 'the hindquarters', and metaphor. 'the hide (püst) on the hindquarters of a horse or ass, which is tanned', in Pe. kimux San. 232r. 1: Korn. xiv 'leather' sîgrî CCI; savrî CCG; Gr.

şiga: Hap. leg.; being Oğuz perhaps a 1.-w. Atalay plausibly suggests a connection w. Kip. xiv sîgrâk ma bâyalî-aşbâyîn 'the space between two fingers' Id. 58; a 1.-w. might well occur in two forms. Oğuz xî sîgrâ: al-facâ wâl-wâtîd 'ravine, valley' Kâs. 1 422.

D sîkru: Hap. leg.; Ger. of *sukur-, Caus. f. of sukur, used as an Adv. Xak. x1 one says evke: sîkru: kirdim 'I entered the house intruding without permission' (dâmîrîn mn gîyîr âd-n, i.e. 'pushing my way in') Kâs. 1 422.

DF sâgrâk 'cup, goblet'; prima facie a Dim. f. of 2 sâgrî, but Steingass lists this as a Pe. word and both may be Pe. Survives in SW Osm. (Red. 1060). Xak. x1 sâgrâk 'a cup or goblet (al-qâb wâl-kâs) out of which one drinks' Kâs. 1 471 (prov.): o. o. 100, 7; 468; 8; xiv (?). Tef. sâgrâk 'cup'; xiv Muh. al-küz 'jug' sâgrâk Mel. 69, 7; sâgrâk Rif. 170; al-qâîr 'cranium' ba sâgrâk: 46, 2; 139; Çağ. xv ff. sâgrâk kiisa-i lâlâddâr 'a jug with a spout'; also pronounced sâgrâk San. 232v. 2; reverse entry 253v. 26: Xwar. xiv sâgrâk 'goblet' Qubt 151: Korn. xiv 'cranium' savrâk CCG; Gr.: Kip. xiv sâgrâk al-hamâb a wooden bowl' İd. 58. Osm. xiv f. sf sâgrâk (occasionally in xiv sâgrâk) 'cup, goblet', etc.; c.i.a.p. TTS I 589; II 779; III 581; IV 651.

Dis. V. SGR-

?E sâgrî- See sâgrî.

sîkîr- 'to whistle'; survives only (?) in NE Kür. sîkîr-/sîkîr- R IV 609–12; Khak. Tuv. sîkîr-; there does not seem to be any widely distributed word for 'to whistle'. Xak. xî kuş sîkîrdî: 'the bird whistled' (saffora); and one says kişî sîkûrdî: 'the man whistled' Kâs. 1 83 (sîkrâ, sîkîrmak): xiv Muh. (?) saffora sîkîr- rif. 111 (only); al-safîr sîkîrmak 176 (Mel. 73, 11 çağîrmak).

D sîgur- Caus. f. of sîgî-; 'to insert, or fit (something Acc., into something Dat.). N.o.a.b. Cf. sîgîr- and see sîgîr. Xak. xî ol umuğ kaâka: sîgûrî: 'he inserted (adxala wa anca'a) a large quantity of flour into a small container' (al-zârîf); also used of other things when he fitted them (anca'aahu) into something by force and pressure (bi-jidda wa râkî) Kâs. 1 81 (sîgûrur, sîgûrmak): KB (I have heard what you said and kûpîlîke sîgûrdîm amî 'have driven it into my mind') 3860: Çağ. xv ff. sîgûr- (-di, -gay) sîgûr- 287 (quotn.); sîgûr- (spel) Caus. f. of sîgî-, sîmânîdân 'to cause to be contained; to fit something into something' San. 253r. 19 (quotn.). Osm. xiv and xv sîgûr- ditto; in a few texts TTS II 813; III 617; IV 681.

PUD sîkûr- the V. in the Uyğ. texts below does not obviously have the same meaning as sîgîr- and may be a Caus. f. of sî-, lit. 'to cause to squeeze' or the like. Uyğ. vii ff. Mân. uluş gîyîrçaçana kûpîlîk ̀ze olârnî bârça sîkûrûp 'pressing them all with your great compassionate mind' TT III 90–100; 118–19; Bud. (we have sent a modern shift) küsûşümüml ol sîkûrup alî yarülkazun 'our wish is that he may deign to take it to himself (?) and accept it' Hüem-î. 2026–7.
DIS. V. SGR.

VUD suğur- Caus. f. of suğ-; 'to have (something Acc.) drained off (something Abl.)' and the like. Consistently spelt suğur- in the main entry in Kaş., but this is clearly an error. Survives in NC Kır. suru-; Kız. suur- 'to draw (a sword), pull out (teeth), winnow (grain)'; SC Uz. suğur- ditto; NW Kk. suvir-; Kaz. sur-; Küm. suvur-; Nog. suvir- ditto. Xak. x 1 ol suv suğurdu: 'the man gulped down (‘abba) the water’; and one says kamu suv suğurdu: 'the sand absorbed (nayşa fa) the water': Karlık x 1 ol kurut suğurdu: 'he drained off the liquid from the dried curd cheese (al-aqit) so that it became cheese': Barsğan x 1 ol yoka- ya: riv suğurdu: 'he spat (bazaqa) towards the sky'; the other (Turks) say soðtr: Kaş. II 80 (suğurur, suğurmak see above); prov.; a.o. suğurdu: II 15 (suğ-): Çağ. x v f. suğur-(di-), etc.) tikar- 'to draw out, pull out'; Vel. 296 (quotns.); suğur- (spelt) 'to pull or bring (birin havadan wa dar-ar-daradan) something out of something else', e.g. a sword from the scabbard, an arrow from a wound, a hair from a milk Sam. 244V. 6 (quotns.).

D suğrut- Hap. leg.; Caus. f. of suğur-; lit. 'to have (things) pulled out, pulled about', etc. Xak. x 1 ol amîn evin suğrutu: (MS. suğrutat): 'he searched (bayaça) his house, and saw everything that was in it' Kaş. II 332 (suğrutur, suğrutmaq).

VUD şikriş- Hap. leg.; second syllable unvocalized; Caus. f. of suğur- with a meaning parallel to that of sığır-, 'to provide shelter for one another' or the like. Xak. x 1 alar bir bûrke: şikrişt: 'they strengthened (or supported, makkama) one another' Kaş. II 212 (sınaşur, şikrişmak).

D şikirş- Hap. leg.; Co-op. f. of şikir-., Xak. x 1 alar barça: şikirşrt: 'the partridges all-whistled (sîfarat) together'; also used of snakes, etc., when they whistle (or hiss) Kaş. II 213 (sınaşur, şikirşmak).

D suğruş- Hap. leg.; Co-op. f. of suğur- with a connotation of totality. Xak. x 1 kêllar suvuğ suğruştu: (MS. suğruşt): 'the sand (completely) absorbed (tanaşafat) the water' (etc.) Kaş. II 212 (sınaşur, suğruşmak; ra' unvocalized).

Tris. SGR.

?D sîglîç the form, Dim. f. of sîglî, is deceptive, and perhaps cloaks a L.-w.; a kind of small bird, original meaning obscure; survives, meaning 'starling', in SC Uz. çuğrilçik: NW Küm. siyirlişt: SW (Az. sığirîn); Osm. sığirçik. NE Tel. sîglîç 'grasshopper' like other NE words sığirîk/sığırtık is prob. der. fr. sîkîr- and not connected. Xak. x 1 çuğrilçik (MS. sığirîk) al-tayhîc (l.-w. fr. Pe. telîh) 'partridge', or 'quail? Kaş. I 501; sığirçik (sic) ditto I 505, 24; XIV Müh. zurzîr 'starling' sığirçik Mel. 73, 3; Rif. 176: (Çağ. x v fl. sığirîn 'a black bird with white spots', in Pe. sâr 'starling' Sam. 254R. 4).: Kom. xiv 'dove?' sığirçik CCI; Gr.: Kip. xii al-zurzûr sığirçik Hou. 10, 10: xiv ditto Bul. 11, 14; xv zurzûr sûyirîk (sic) Tuh. 18A. 11; Osm. xviii sığirîk/sığirçik the same as (Çağ.) sığirîn, sâr; also called sîglî kuṣî San. 254R. 5.

sakirku: 'a tick'; perhaps a L.-w. Survives in SW Osm. sakîrîga; Tkm. sakîrîga and prob. NE Tuv. sarûgî; NW Küm. kasîrîga; Nog. kasarîkî; most other languages use Pe. kana. Xak. x 1 sakirku: (qäf carries both fataha and kasra) al-qurâd 'a tick' Kaş. I 489; Kip. xiv sakûrga: al-qurâd Id. 59: xv qurâd (Vu köne; Tkm. kisîlštîkî; in margin) sakîrîga Tuh. 298A. 12.

sîirkân: 'a kind of large rat'; perhaps a L.-w. Pec. to Kaş. Xak. x 1 sîirkân: 'a kind of large rat' (minna l-çiradân) Kaş. I 521; sığan taki: sîirkân: al-cûrî wâl-fâra 'rats and mice' II 263, 22.

VUD sokarlaç Hap. leg.; prob. a L.-w.; the Suff. -laç, which is very rare, is prob., like -vaç, foreign (?Iranian). Xak. x 1 sokarlaç bûrka 'a tall (al-faûla) hat' Kaş. I 493.

D sığirîlg P.N./A. fr. sîğir; n.o.a.b. Xak. x 1 sığirîlg er 'a cattle-owner' (dî baqar) Kaş. I 495.


Tris. V. SGR.

VUD suğurlul Hap. leg.; if this could be read as suğurlul- (the script is Uyg., and such a mistake is possible), Pass. f. of suğur-, which gives reasonable sense. Türkü viii f. Man. (because they did not know the beneficent God) suğurluğay örtentegy olțul tamu içïnde 'they will be sucked down and burnt in fiery hell' M III 7, 11 (ii).

D sîglîra- Hap. leg.; Den. V. fr. sîgilî. Xak. x 1 ol anı: sîglîrað: 'he reckoned that he was an ox (baqar) and traced his ancestry back to one' (nasabahu ilayhi) Kaş. III 331 (sîglîlar, sîglîlamak).

D sâğrîla- Hap. leg.; Den. V. fr. sâğrî. Xak. x 1 ol köndî sâghrîlað: ittaxað't]'rîld -sargab 'he made the skin into raw hide' Kaş. III 353 (sâghrîlar, sâghrîlamak).

Dis. SâG.

D sakîsî (sâksî) Dev. N. fr. sakî-; originally 'counting, calculation'; in the medieval period in some languages it came to mean 'thought, care, worry', and so more or less converted w. sakînsî; survives in this sense as sâqîsî/sâqîsî in most NE languages and NW Kâz., R IV 270. Uyg. viii f. Bud. aïgî kilinçlîrîmiz samt sâksîsî idi yok 'our evil deeds are quite innumerable (Hend.)' TT IV 6, 25; a.o. VI 54: Civ. bêş grâhalar yörki sakîsî (sic not sâqîsî, see facsimile) 'enumeration of the move-
ments of the five planets (Sanskrit l-w.)' TT VII 1, 5; bije otuz sakis 'number 25' do. 21, 3; a.o.o.: Xak. xi (I was counting (addatu) the revolutions of the Great Bear) sakis crim; kurnum tugdu: 'and while I was counting them (fit dalikah-l-addad) my sun rose' Kas. III 247, 25; n.m.e.: KB (the gold and silver which I have collected lies idle) mpa tegd sakis aniindin ulis 'my (only) share in them is counting them' 1363; o.o. 9 (katil-b), 367 (tuket-i), 2220 (seç-i, saklas-i), 4048 (ağaç-i); xiiii (7) Tef. sakis 'counting, calculation' 260; xiv Muh. yamulh-ibisâb 'the day of reckoning' sakis qum Mel. 44, 14; Rif. 138 (sakisi): Cağ. xv ff. sakus 'yemâra wa hisâb 'computation, reckoning' San. 2312v. 6 (quon.): Xwar. xiv sakis 'thought, reckoning' Qutb 154; sakis kildilar 'they counted up' Nahc. 119, 5; sakisi yok 'are innumerable' do. 260, 4; Kom. xiv sakis et- 'to decide' (to do something) Kip. xii al-hisab sakisi Hou. 22, 2; xiv sakis ditto Id. 58; al-addad sakisi Bul. 12, 10; Osm. xv ff. sakis 'calculation, numbering'; common down to xviii TTS I 588; II 778; III 586; IV 650.


E sakisi See sakiz Uyg. Civ.

Dis. V. Sâg-

D saqats- Hap. leg.; Co-op. f. of saqat-. Xak. xi olar ikki: sikt saqisdi: 'those two competed in milking (fi harbi-l-laban); also used for helping Kaj. II 101 (sagisur, saqismak).

D sikis- Co-op. f. of sik-; survives in SW. Az. sizis-i; Osm. sikis- 'to be crowded together, compressed; to be urgent', and the like. Xak. xi ol maça: üzüm sikisdi 'he helped me to press (fi aqr) the grapes'; also for to compete (MS. in error 'to help'); and one says kisli: sikisdi: 'the people crowded together (izdahama) until the place was full' Kaj. II 104 (sikisur, sikismak).

D sogis- Hap. leg.; Co-op. f. of sogii- with a connotation of totality. Xak. xi do'dogisid: (MS. sogisid:) tawacahâl-âl-mânân il-l-burâdâ 'the season tended to coldness' (i.e. the cold season came) Kaj. II 101 (sogisur, sogismak, sic).

D sokuq- Recip. f. of sok-; properly 'to beat, crush one another', and the like, but in the early period often 'to meet, encounter one another', with no implications of violence. S.i.a.m.i.g. in halâ, T. WC sogus-i, xamog-i, angus-i, xamog-i, and the like, in SE, SC, SW sokus- usually meaning 'to beat one another, to fight'. There seems to be no certain occurrence of sokuq-. Türkçe vii ff. sokuq- 'to meet (someone, usually Dat., once Acc.)' is common IrkB 2 and 16 (utru), 6 (topuz), 27, 35, 47 (6melele-), 49: Uyg. viii ff. Bud. PP 18, 1 (kikisur)-; Civ. tuteške sokusur 'one gets involved in a quarrel' TT VII 36, 5; bay bolur egdû yultuzka sokusur 'one becomes rich and meets a lucky star' do. 37, 3-4: Xak. xi ol maça: tuz sokusdi: 'he helped me to crush (fi daqaq) the salt' (etc.); also used for concerned Kaj. II 104 (sokusur, sokusmak-): Cağ. xv ff. sokus- (1) ba-yak digar furüburdan 'to carry one another down' (perhaps soku-, see suk-); (2) 'to bite (gazidan) one another' San. 2457. 15.

Tris. Sâg-

D sakisçisi N.Ag. fr. sakis- 'accountant' and the like. N.o.a.b. Xak. xi KB (the wazir) sakisiçeri kerek bolsa bilge tetlik 'must be a knowledgeable and quick-witted accountant' (... the whole work of a wazir is sakislar 'calculations') 2218: xiv Muh. hasib 'accountant' saqisçisi: Mel. 57, 5; sakisiçisi: Rif. 155.

D sakisliq P.N/A. fr. sakis-; survives in some NE and NW languages as sagisliq, sagisli, etc. R IV 272 for 'having a ... mind or disposition; intelligent; anxious', etc. Xak. xi KB (he managed all his affairs, and) sakisliq bitip koitti barça barin 'made a written list, with figures, of all his property' 1722; a.o. 2997: xiiii (? Tef. sakisliq 'having a (predetermined) number' 260.

D sakislik Hap. leg.; A.N. fr. sikis; 'worry, concern', etc. Uyg. viii ff. Bud. TT VII B.6 (azkifia-

D sakisiz Priv. N/A. fr. sakis-; 'incalculable, innumerable'. Syn. w., and often used in Hend. w., sansiz. N.o.a.b. Uyg. viii ff. Bud. sansiz sakisiz tepriler yekler 'innumerable gods and demons' TT VI 431: (Xak.) xiiii (? Tef. sansiz sakisiz 261 (under san): Xwar. xiv sakisiz 'countless' Qutb 154 (under sakis); sansiz sakisiz Nahc. 399, 1.

Dis. Sâg-

sagis/sakiz Kaj. distinguishes these two words, but the meanings are very similar; perhaps both are later forms of *sakiz, but the Tkm. f. is sakiz. S.i.a.m.i.g., meaning 'gum, resin', and the like, in a wide range of forms: NE saqis/saqis/saqis R IV 269, 287, 394; SE Türkî saqis: NC saqis: SC Uzb. saqiq (sic): NW saqis/sakiz: SW. Osm., Tkm. sakis: Çuv. soxhar/saxhar, Axt. XI 218. Uyg. viii ff. Civ. kulak sakisi bolsa if he has wax in the ear' H I 56 (not sakis 'party' as suggested by Arat); a.o. II 128, 137: Xak. xi saqisi atm ilik 'gum, resin': sagis toprak al-salas wa l-finul-hurr 'clay (or loam), unadulterated clay': saqis hull usucu 'any viscid substance' which sticks to the clothes, like thickened fruit-juice (al-rubb), etc. Kaj. I 365: xiv Muh. (al-misk 'musk' yipar) al-kundur 'frankincense' sakiz Rif. 162 (in Mel. 63, 15 yipar has fallen out and kašlik, q.v., has come under al-kundur): Cağ. xv ff.
sakkiz (so spelt) ‘a gum (samği) which flows from a tree’, in Ar. *ilkul-bwtn (‘turbertine’)
San. 232v. 22; Korn. xiv ‘gum mastic’ sâkiz
CCI; Gr.: Kip. xiii alt-ilâk sâkiz Hou. 18, 9.

D *sîgiz See sîzza:-

D sîzzaŋ Dev. N. fr. sîzza:-; lit. ‘something inserted or fitted in (between two things)’;
survives in SW Osm. sîzza ‘the gusset of a garment’ (Sami 847). Xak. xi sîzzaŋ (MS. sîzq) al-kalb wâhwa sayr yuç’al bayn al-
-xarzatayn fil-xuff wa naïwihi ‘the strip of leather which is put between the two rows of
stitches in a boot and the like’ (the boot in this case seems to have been a top boot with a
narrow strip of leather inserted (at the front or more probably the back) between the two
edges of the piece of leather forming the main part of the top); sîzzaŋ (MS. szq) ‘a patch’
(al-ru’ba) between two things; and ‘a tooth-
pick’ (xilâ’al-asmân) is called tr; sîzzaŋ:
Kaš. I 464; Kip. xiv sîzzaŋ tawqil’-qamisî
‘the collar of a shirt’ Id. 58.

Dis. V. SÔZ-

D sîzza:- Hap. leg.; but see sîzzaŋ; Den. V.
fr. *sîgiz Dev. N. fr. sîgiz ‘meaning something
inserted or fitted in’; ‘to insert, or fit (something between two other things)’. Xak.
xi ol tr; sîzza dah: ‘he picked (xallal) his
mouth with a tooth-pick’, and one says ol etik
yisîn (first yâl undotted) sîzza dah: cadara’l-
-kalb fil-xuff ‘he fitted the strip of leather
(between the two seams) in the boot’ (see
sîzzaŋ); also used of anything when it has been
inserted (udrîla) between two things under
pressure (bi-taďyiq) Kaš. III 283
(sîzzaŋ, sîzza; mask). (sîzza;

D sîzgal- Hap. leg.; Pass. f. of sîza:-.
Xak. xi bir nêg birke: sîzgal: ‘one thing
was inserted (tadaxalla) into another under
pressure’ (bi-hulfa); as a handle is forced into
the socket of an axe or spade and fixed(yastadd)
in it, or a strip of leather is inserted between
the two rows of stitches (in a boot) Kaš. II 232
(sîzgalur, sîzgalmak). (sîzgal;

Tris. SÔZ

sâgizgân ‘mappie’; an old animal name
ending in -gân. S.i.a.m.l.g. w. various
phonetic changes, with a metathesis only in
SW Az. sâgizgân; Osm. saksagan. Uyûg.
xxv ff. Bud. TV 95 (kzç); Xak. xi kuş
yavuzi: sâgizgân (MS. sâgiz:‘) ‘the worst
(kind of) bird is a mappie’ (al-’aqq) Kaš.
I 120, 6; n.m.e.; xiv Mul. al-’aqq sâgiz-
gân Mel. 73, 3; Rif. 176 (vocalized sâgizgân):
Cağ. xv ff. sâgizgân sâgizgân Vel. 276;
saksagan (sic) kalâq-i oblaq mappie’, in Ar.
’aqq San. 232v. 22; Kip. xiii al-’aqq sâgiz-
gân (?; unvocalized) Hou. 10, 19; xiv
sâsâqgân al-’aqq Tkm. saksagan Id. 58
(one MS. has different vocalization); al-’aqq
sâsâqgân (sic) Bul. 12, 6; xv abû zarûg
‘crow’ va’l-’aqq sâsâqgân Tuh. 4b. 10.

D sâgizliq/sâkizliq P.N./A. fr. sâgiz/sakiz;
s.i.s.m.l. w. similar phonetic changes. Xak. xi
sâgizliq ‘er a man who owns chewing gum’
(’ilk yundag); sâgizliq yér ‘ground containing
unadulterated clay’ (tîna hurra); saktzliq
ton ‘a garment with viscous substances
sticking to it’ (ta’alluq’l-luzûcat fihî) Kaš.
I 495.

Mon. SG

sîk ‘penis’; homophonous w. sîk-. Survives
in SW Osm. and perhaps elsewhere, but
the kind of word deliberately omitted fr. many
dicts. Xak. xi sîk ‘arûl’-râcul ‘penis’;
followed by a para. saying that in reading
the Koran before audiences of Turkish men
and women it is customary to omit Ar. words
containing the syllables sîk, tilak, and am for
fear of rousing ribald comments Kaš. I 334;
a.o. I 201 (ôrûn-): xiv Muh. al-dâkar ‘penis’
sîk Mel. 48, 3; Rif. 142: Korn. xiv ‘penis
sîk CCI; Gr.: Kip. xiii faraçul’-râcul ‘the
male organ’ sîk Hou. 21, 3; xiv sîk al-dâkar
muqabîl’-l-farâc (opposite to ‘vulva’) Id. 53;
xv al-dâkar sîk Kav. 61, 6; Tuh. 16a. 11.

Mon. V. SÔG-

sîk- (of the male only) to ‘copulate’ (w. a
female Acc.). S.i.a.m.l.g. R IV 681, but
deliberately omitted fr. most modern dicts.
Xak. xi er urâqutn: sîkti: ‘the man copulated
with (câmâ’a) the woman’ Kaš. II 22 (sîkær,
sîkmek); a.o. I 401, 21 stating that the Pres.
Participles is sîkken: cammâ’: xiv Muh. câmâ’a
sîk- Rif. 107 (only); nâka ‘to copulate’ (mis-
spell nähâ) sîk- do. 116 (only); al-cimâ
sîgmek Mel. 34, 10; sîkmek 119: Kip. xiii
(after sîk) ‘and it is also the Imper. for the
(corresponding) V.’ (bi’il-’il bihi) Hou. 21, 3;
nâka ‘to marry’ sîk- do. 34, 9; nâka mânl-
cimâ sîk- do. 44, 2; xiv sîk nâka Id. 53;
Bul. 83v.: câmâ’a mânl’-cimâ sîk- Kav.
77, 11; nâka sîkmek Tuh. 37b. 3.

sûg- ‘to curse, revile’. S.i.a.m.l.g. w. some
variations in the last consonant; SW Tkm.
sûg-. Uyûg. viii ff. Bud. Swt. 136, 9–10
tota-; TM IV 252, 17–18 (sarsr-). Xak.
xi ol ann: sîglî: sambhë ‘he abused, or
cursed, him’ Kaš. III 184 (sîgær, sîgmek);
baş: boymn sîgö: turdi: ‘he continuously
cursed (salla yawbb) his head and neck’ III
215, 20; a.o. I 27 (sûg): KB yayîq tép
sûyoller bu klikm üçin ‘they curse me
and call me fickle because of my character’
690: xiv Rîh. itni sîgti ‘he cursed the dog’
R IV 571: Mûh. damma ‘to reprove, blame
sûg- Mel. 26, 7; Rif. 109; sattama ‘to curse’
sûg- 27, 11; 110; al-gâdab ‘to be angry’ sôk-
meqg 35, 1 (küsemek 130): Çağ. xv ff. sûg-
(dil ‘with -g-’)- sûg, dûynm vêr- ma’nnsa
‘to abuse, curse’ Vel. 297 (quotn.). sôk–
(2) dûynm dûdan . . . in this meaning also sôk-
San. 241 ff. 25 (quotn.): Xwâr. xiv sôk- ‘to
curse’ Qutb 159; Nahec. 14, 15–16; 129, 8;
Korn. xiv ‘to curse, blaspheme’ sôk- CCI,
CCG; Gr.: Kip. xiii sattama sôg- Hou. 34,
14; sabba sôg-, also sattama; the hâf in this
word is like the Ar. qafūl-'manqāta (g) do. 40; 18: xiv söğ- ('with -g') yatama Lid. 53; Bul. 51r. xv ditto Kav. 32, 15; 75, 12; Tuh. 21b. 5; sābab wa yatama söğ- do. 20a. 11; o.o. do. 28b. 3; sīb. 7.

'1 sök- Trans.; 'to tear apart, pull down, break through (an obstacle)', and the like. S.i.a.m.l.g. with these and extended meanings. Türkü viii karğ sökdım 'I forced my way through the snow' T 25; o.o. I E 35, II E 27 (batım); Uyg. viii ff. Bud. erttlin alıp söküp 'taking and detaching the jewel' (in his ear) PP 50, 8; o.o. U II 76, 1 (so0t); TT TV 6, 39 (buz-); Civ. ortalar söküp 'pulling the vegetables to pieces' (and boiling them in milk) TT VII V 334; o.o. H II 26; 97; 28, 129; Xak. xi ol yamağ sökti: 'he tore (naqāda) the patch out of the garment'; one says of evin sökti: naqāda xibä ahu wa bin'd ahi 'he pulled down his tent or (built) house' Kāz. II 21 (2 sök- follows in the same para.): KB 2268 (čerğl); xiv Muḥ. fataqa 'to split, tear apart' (sökülü-); v.l.) sök- Mel. 29, 11; sök- Kif. 113; (a-naqād sekmek is prob. an error for al-naqād sökmek 123): Çağ. xv ff. sök- (-tl, 'with -k-') bir bitün nesneyi çak et-, sök- ma nāsna 'to tear apart some-thing' Vel. 297 (quot.); sök- (i) şık faštan 'to split, tear apart' San. 245r. 25 (quot.): Kip. xiii fataqa min fatig'i-qumās 'to tear', of tearing linen sök- Hου. 35, 2; xiv sök- fataqa Id. 53; Bul. 68r. xv fataqa (wa yatama) sök- Tuh. 28h. 3.

'2 sök- Intrans. w. Indirect Object in Dat.; 'to kneel down'. Syn. w. çök- (Kāz. thông bőr töm bőr töm both the same), but n.o.a. Uyg. viii ff. (if the man who understands this scripture stands among the company of Bodhisattvas and ) İlk izlîn sökîp bēräs kneels on both knees and presents it' USp. 106, 19-20: Xak. xi (after 1 sök-) and one says ol begke: sökti: 'he knelt (çajāt) in the presence of the beg (etc.)'; hence one says söke: oltur ics cātīya(n) 'sit down kneeling' Kāz. II 21 (söker; sökmek); one says en söke: ol turdī: cājāl-racul 'alā rukubathī; 'he knelt on his knees and sat' III 230 (verse): KB bu Aytoldı kirdı köründü söküp 'Aytoldı entered and presented himself kneeling' 581.

Dis. SGE

F sekü: l.w. fr. Pers. sakb 'bench, platform, terrace'. Survives in NC Kir. sekü 'a small flat ledge in the foothills': NW Kāz. sekè 'a bench in a house': SW Azm.; Osm. sekü 'a wooden or stone bench, terrace, pavement, pedestal'. Xak. xii sekü: al-dûkka 'a (stone bench) II 330: Kip. xiii al-maṣṭab 'a large stone bench' sekü: Hου. 6, 6; xiv al-maṣṭaba (ne, also correct) ditto Bul. 14, 11: Osm. xv ff. sekü used in several Ar. and Pe. dicts. to translate words meaning 'bench', etc. TTS I 611; II 865; IV 673.

D söke: See 2 sök-.

VUD söklı: N./A.S. fr. sö łı; 'former, of old'. N.o.a. Türkü viii ff. Man. (if we have some-
cama'a) with the woman' Kas. II 309 (sikitür, sikitmek).

D 1 sökit- Hap. leg.; Caus. f. of 1 sök-; this V. seems to occur in the phr. below. Uyğ. viii ff. Bud. sökitgülük etelir (tread etelirin) 'you must have (their?) meat minced' Suv. 592, 18-19.

D 2 sökit- Caus. f. of 2 sök-; in Kas. clearly w. Caus. meaning; but elsewhere it seems to mean simply 'to kneel' and is a l.-w. in this meaning in Mong. sögot- (sic) (Haenisch 135, Kor. 1433, Haltdor 352). Cf. sökür-. N.o.a.b. Türkü viii ff. Man. (then the holy King Bölgi Xan came to the assembly of his own Elect and) dindarlar [ka?] sökütüp yınıncürü (MS. in error yınıncılı) öttendi 'kneelt before (?) the Elect and ventured to bow to them' TT II-6, 34: Xak. xi ol an: söktiı: acğahu (MS. ağıłahu) 'he made him kneel' Kas. II 310 (söktür, söktmek; everywhere vocalized schit-): Kip. xv (?) çağ 'to kneel' (bagða oltur- (not an old phr.); in margin in two second hands) sökit- (perhaps here fr. Mong.) and çök- Tuh. 12a. 10.

D sikitur- Caus. f. of sik-; n.o.a.b. Cf. sikit- Xak. xi er künin sikitürdil: 'the man urged someone to copulate (insan 'olalı cama') with his slave girl' Kas. II 186 (söktürür, siktürmek).

D sögtür- (sögtür-) Caus. f. of sög-; 'to order (someone Dat.) to curse or revile (someone Acc.).' S.i.s.m.l. w. thesame phonetic changes. Xak. xl ol an: sögtürdil: 'he urged him to curse, or revile, him' (alalı sabbıhi); originally sögtürdili: with -ö: - but shortened Kas. II 186 (söktürür, sögtürmek): Kip. xv (in a para. on the Caus. f.) iça fi istaštama and for 'to order to curse' söktür- Tuh. 55a. 3.

D söktür- Caus. f. of 1 sök-; s.i.s.m.l. Xak. xl ol torn söktürdil: 'he ordered that the seams of the garment should be torn apart' (bi-naqd durúz'ı l-tarib); also used when he ordered the tearing down (bi-naqad) of a wall, etc. Kas. II 186 (söktürür, söktürmek): Çağ. xv ff. söktür- Caus. f. sיקףנידנד 'to order to tear apart, etc.' San. 245v. 17.

Tris. SGD

D sökitkü (sökitği) Hap. leg.; prob. merely the Ger. of 2 sökit-, that of 1 sökit- is less prob. Uyğ. viii ff. Civar. (çap) turnımı tıktak yaggi içirmiş kerek sökitkü içirmiş kerek: '...standing you must make him drink bitter (Sanskrit l.-w.) oil; you must make him kneel and drink' (you must bleed him) TT VIII 1:24.

D sögütülüg P.N.A. fr. sögüt; survives with much the same meaning in SW Osm. sögütülü (Red. 1994). Xak. xi (after sögütük) and 'the owner of one' is called (the same) with (final) -g Kas. I 506.

D sögütük A.N. (Conc. N.) fr. sögüt; survives in SW Osm. sögütük (Red. 1993).

Xak. xi sögütük manbat şacarul'-xilâf 'a plantation of willow-trees', with (final) -k Kas. I 506; a.o. I 510, 22.

Tris. V. SGD

D sögütlen- Hap. leg.; Rel. Den. V. fr. sögüt. Xak. xi yeş sögütlenidl: 'the ground was thickly planted with willows' (muṣīfa min şacarul'-xilâf) Kas. II 266 (sögütlenür, sögütlenmek).

Dis. SGG

D sögûg Hap. leg.; Dev. N. fr. sögûg- quoted only as an example of a Dev. N. used as a verbal complement. Xak. xi (ol) an: sögûg sögiti: sabbbu sabba(hu(n) bâliga(n) fihi 'he cursed (or abused) him violently' Kas. I 27, 12.

Dis. SGL

Vu sigill/sigöl (*lügöl) 'wart' or similar swelling including 'nipple and 'piles'. The vocalization is chaotic, and perhaps best explained by assuming an original *sîgöl. Survives as NE Khak., Tuv. sôl-: SE Türkî sôgöl/sügel: NC Kir. sôl: Kax. sügel; SC Uzb. sõgül: NW Kk. Kumyk sügel; Kaz. sôyl: Nog. sügel (sic): SW Az. ziyîl; Osm. sigil, Tkm. sigil (sic). See sengil. Uyğ. viii ff. Civar. kimfîn içinde sögöl önser 'if a wart emerges on someone's skin' H 173; a.o. do. 74: Xak. xi sigil al-tulîl 'wart, nipple' Kas. I 394; sigil III 301 (sögne-); Çağ. xv ff. siwel (spelt) 'a hard lump' (dûna-i 3ulb) which emerges on a head or limb; in Rûmî sigil, in Ar. tulîl San. 259r. 3: Osm. xiv bawasir sigîl 'piles', in one text TTS IV 692: xiv sigîl (with -g-) in Rûmî, same translation as Çağ. siweel San. 255r. 12.

D sökel 'ill, sick'; survives only (?) in SW xxviii Anat. sökel SDD 1248; perhaps Intrans. Dev. N./A. fr. 2 sök- in the sense of 'kneeling, unable to stand up'. Kas.'s description as 'Öğüz' is dubious, since it is quoted in several Xak. phr. Xak./Öğuz xı sökel al-malird 'ill', in Oğuz Kas. I 394; o.o. in Xak. phr. J 216, III 395 (both opal-); II 10 (I 3sz-), 40 (3tnq); III 180 (tur-), 281 (savr-), 286 (suvas-) xii??) Tef. sökel 'ill' 275: xiv Muḥ. al-a'dil 'ill (opposite to 'well' esen) sökel Met. 56, 5; 64, 10; Rif. 154 (sögöl; 163 sökelikil): Çağ. xv ff. sökel (with -k-) xasta va bimâr 'ill, sick', also used of a man who is crippled (az 'udâwi ma'yûb) San. 245v. 25: Xwar. xiv sökel 'ill' Qutb 160; Nahe. 235, 5-6; 240, 13 etc.: Kip. xiii al-malîd (opposite to 'well' sağa) sökel Hou. 26, 6; 33, 1 (MS. söken); xiv sökel ditto îd. 53; Bul. 9, 15; manâda sökel ol- Bul. 82v.: Osm. xiv and xiv sökel 'ill'; in 3 texts TTS I 640; II 839.

sügül: 'peasant, Phasianus spp.'; survives only in SW Osm. sügülün/süülün; Tkm. sügilün; elsewhere displaced by Mong. l.-w. kirgül. Possibly a l.-w. cf. sügilc. Uyğ. viii ff. Civar. H II 24, 51: Xak. xı sügilin al-tdaric 'peasant'; süvlin alternative form (lığa fihi)

Dis. V. SGL-
D siklî- Pass. f. of sik-; noted by Red. in SW Osm., and no doubt surviving elsewhere. Xak. xi uraghut siklîdi: 'the woman was copulated with' (cûmi'at) Kaş. II 126 (siklîr, siklîmek).

D I söglûl- (sögüül-) Pass. f. of sögl-; 'to be cursed, reviled', etc. S.i.s.m.l. w. the same phonetic changes. (Xak.) xliii(?) At. yêrînî söglûlên têrîp bermegên 'the man who accumulates (property) and does not give is reviled and cursed' 247: Çağ. xv ff. söglûl-

... (2) duşnamða dêñadan 'to be reviled, cursed'San. 245v. 14.

PÜ 2 söglûl- 'to roast (meat Acc.)'; a very unusual case of a Trans. V. with a f. N.o.a.b. There are two ancient cognate words, söglûn-, 2 söglûs, q.v., the latter still surviving; and some modern ones, SW Osm. söglûrme 'roast meat' (Red. 1093), sögûyle- (sögül-) 'to roast' Barbier de Meynard in R IV 880 and in xx Anat. sögûr- 'to roast kebab', sögûrme 'roast kebab' SDD 1248; the likeliest transcription is therefore sögûl-.

Uyğ. xlii ff. Civ. (if a man's armpits are malodorous) ovken sögûlûp üç kûn yak-zun 'roast a lung and rub it on three days' H I 28-9: Xak. xi er et söglûldi: 'the man roasted (javûd) meat' (etc.) Kaş. II 126 (sögüülür, sögûlîmek): xlii(?) Tef. (PÜ) söglûl-
ditto 278 (siklî-şiklî): xiv Muh. jawûd söglûl- Mel. 27, 13; Rif. 111; al-jawûd söglûl- 34, 22; 120; (under 'food') al-jawûd 'roast meat' söglûlîmis 65, 16; 164: Kip. xliii al-jawûd- 'slices of meat' söglûlîmis (MS: söglûlîmis) et Hou. 15, 14: xiv söglûl- ('with -g-') javûd Íd. 53; Bul. 51 v.: Osm. xiv and xiv söglûl- 'to roast'; in several texts TTS I 639; II 839; IV 704.

D sökûl- Pass. f. of I sök-, 'to be torn apart, split', etc. S.i.m.m.l. Xak. xi ton sökûldi: muqida durušul-tawb 'the seams of the garment (etc.) were torn apart'; also used as a building (al-bûnâ); when it has been torn apart Kaş. II 125 (sökülür, sökûlîmek): xlii(?) Tef. sökûl- ditto 275: Çağ. xv ff. sökûl-

(1) šûfta šûdan 'to be torn apart' San. 245v. 14 (quotation): Kom. xiv (f. sökûl- 'to be torn apart, separated' GGI; Gr.: Kip. xv maftûq 'split' sökûlîmis Tuh. 34b. 13: Osm. xvi sökûl- 'to be torn apart' in one text TTS II 839.

PUD söglûn- Refl. f. of 2 sögl-, generally used as Pass. N.o.a.b. Uyğ. xviii ff. Bud. sülgûke ûge ûte yîñi söglûnûp 'his flesh and skin being roasted through to the bone' U III 24, 6 (i); etôzi söglûndi 'his body was roasted' U IV 40, 171: Xak. xi et söglûndi: 'the meat was roasted' (insawad); and one says or ertzile: et söglûndi: 'the man made it his business to roast (tawallû taşâywa) the meat for himself' Kaş. II 248 (sögûlûnûr, sögûlûnemek); the second phr. translated 'he concentrated on roasting the meat and did not ask anyone else to help' II 254, 20: Kip. xiv söglûn- inşawad Íd. 53; al-saràjûh 'slices of meat' sölenmîs et Bul. 7, 15: xv inşawad (şîşlân-); in margin) söglûn- Tuh. 7a. 1: Osm. xiv söglûn- 'to be roasted'; in one text TTS I 639.

Tris. SGL-

Dis. SGM-
D sökmên: Hag. leg.; Dev. N. fr. I sök-.
Xak. xi sökmên min alqûbîl-abâtî 'a military title'; it means 'one who breaks the wings of the (enemy) army' (kâsir safîl-î-herb); taken from the phr. söktî: neqîl: 'he tore (hatakha) the thing' Kaş. I 444.

Tris. V. SGM-
Xak. xi er sökmênlendi: 'the man put on military dress (tazayya... bi-ziyîl-î-abâtî) and reckoned himself one of them'; the Imperat. is sökmênlenen Kaş. II 278 (sökmênlenûr, sökmênlenmek).

Dis. SGN-
PUD sögen Hag. leg.; a Hag. leg. for such a common object is prob. a l.w. Xak. xi sögen al-qirîfâla 'a pack saddle' Kaş. I 403.

D sögün Dev. N. fr. *sögûn- Refl. f. of sög- 'a curse, abuse', and the like. N.o.a.b.; cf. I sögüs. Xak. (xi KB in 4553 the Vienna MS. has sögücû, the others sögüsû): xlii(?) At. 232 (tu-d-): Çağ. xv ff. sögüncû ('with -g-') duşnam 'curse, abuse' Vel. 297 (quotation); sögüncû (spelt) ditto San. 245v. 29: Xwar. xiv sögüncû ditto Qutb 162 (sögûnûcû).

Dis. V. SGN-
D I sökûn- Refl. f. of I sök-; n.o.a.b. Xak. xi (after 2 sökûn-) ol tonn sökûndi: 'he pretended to tear apart (yangûd) the seams of his garment' Kaş. II 154 (sökûnûr, sökûnemek): (xiv Muh. anqaða (?for inqaðda) seklîn- Rif. 104 (only) seems to be a misspelling of this word).

D 2 sökûn- Refl. f. of 2 sök-; n.o.a.b. Xak. xi er begke: sökûndi: 'the man knelt (çata 'ala rukbatayhi) before the beg' Kaş. II 154 (followed by I sökûn-): xiv Muh. ittaka' tolean
on (something) and the like sö:gen-(sic) Mel. 21, 12; sö:kün - Rif. 102 seems to belong here).

PUD sög:n-: Hap. leg., but see sög:n-gü:; Den. V. fr. *sög:n which seems to be cognate to sığ:lij-söglü and may mean 'whitlow' or the like. Xák. xi er sögöl sögn:di: lâca:l-raca:l-l'-tu:lit wa ñatâ:ñu 'the man treated and cured the wart' Kañ. III 301 (sög:nér, sög:nem:ek).

Tris. SGN

P? seken:tir virtually Hap. leg., occurring only in KB and the quotation fr. KB in Rhg.; 'the planet Saturn'. The spelling is uncertain, the MSS. of both authorities varying between -r and -z. Since, unlike sevet 'Venus', q.v., it has no Turkish etymology, no doubt a L.-w. Xák. xi KB (the highest of these is) seken:tir (it revolves and remains in one sign of the zodiac for 2 years and 8 months) 131.


Dis. SGR


D sö:rkù:r Hap. leg.; Kañ.'s translation is the same as that of tla:k and no doubt means 'a woman's sexual organs'; presumably therefore Pass. Dev. N. fr. (2) *sö:k:r-, Caus. f. of 1 sök:-. Xák. xi sö:rkù:r *nù:l-ñ:mar:a Kañ. I 478: (Kip. xi en-qadid 'dried strips of meat' (kak) (PU) sö:rkù:r (unvocalized, -k:-) (kur:n- et) Bol. 8, 9 is obviously a different word and, if correctly transcribed, cognate to sögül, q.v.).

Dis. V. SGR

1) sö:k:ir- Caus. f. of 2 sö:k:-; 'to make (someone Acc.) kneel'. N.o.a.b.; cf. cö:k:ir.-

Türkii viii I E 2 (1 başläg), 15, 18; II E 13, 16; N 10.

?D sêk:ri:- 'to jump'. See sêk:ri:-. S.i.a.m.l.g. w. unusual phonetic changes: NE sêk:-r- sêg:ir- R IV 442-6: SE Türkii sêk:-r/-sêk:ri/-sêk:ri- (also sek:-/-sek:-/-sekk:/sekkilde-): NC sêk:-r- SC Uzb. sakra:- NW Kk., Nog. seki:-; Kaz. siker-; SW Osm. se:gr:- in some cases with extended meanings. Cf. sâr:ra-. Uyğ. viii ff. Bud. U IV 10, 47 (tölük); TT X 355: Xák. xi er suvk:n: sêk:ri:-di: 'the man jumped (ta:ñata:b) into the water' (etc.) Kañ. III 281 (sêk:ri:-, sêk:ri:-mek); o.o. I 142, 15; 354, 24; xiv(? Tef. sêk:ri:- 'to jump' 267: XIV Muh. qafa:sa 'to leap' sêg:ir- Mel. 30, 9; sêk:ir- Rif. 114;

ta:ñata:b wa ta:ñafa (error for qafa:sa) sêk:ri:- 116 (only): Çağ. xv ff. sêk:ri:- di:- with

-ş-) sêra:- 'to jump' Vel. 288 (quotn.);
sêg:ir/-sêg:ir- (both spell) castan 'to jump', but 'to wake with a start' (castan ñ xwa:ð) and 'to jump with surprise or fear' is sêk:nen- (not an old word) Sm. 254v. 13 (quotns.): Xwar. xiv sêk:ri/-sêk:ir- 'to jump, dance?' Qutb 156-7: Kom. xiv 'to jump' seki:-r-CCI; Gr. Kip. xiv seki:-r- wa:ñata:b ñ:ð. 53: xv raqça:s 'to dance' seki:-r- Tuh. 17a. 11; a.o. 28b. 5 (saçra:-): Osm. xiv to xvi seki:-r- (or sêg:ri-?) 'to jump'; in several texts TTS I 611; II 806; IV 673.

1) sêk:ri:- Caus. f. of sêk:-r-; Kañ. notes two forms without a cross-reference. S.i.a.m.l.g. in SE Türkii seki:-r-; SC Uzb. sakra:-; elsewhere seki:-r- or the like. Xák. xi (in the section headed fa:la:nd:u) ol at:n ar:ik:n: seki:-r (vocalized seki:riter) 'he made his horse jump (açe:ñata:b) over the canal' (etc.) (seki:riter); similarly one says ol biti:g ok:ir erken seki:-r 'he made an omission (a:ñü:ñaraz) in reading the book or Koran' (seiki:reme:k) Kañ. II 233 (for the second phr. cf. slk.): (in the chapter of words with two consecutive consonants) ol at sêk:riti:- 'he started off (a:ða) the horse' (etc.) III 431 (seki:riter, seki:reme:k . . . Imperat. seki:rit); o.o. II 274, 24; III 420, 3: KB (the proud warrior) seki:riter 'setting (the army) in motion' 2381: xiii(7) Tef. seki:-r- 'to start off' (a horse) 267: Çağ. xv ff. sêk:ri:-sêg:ir- (both spell) Caus. f.; c:a:ñänd:in 'to cause to jump' Sm. 255r. 5 (quotns.): Kip. xiii taranda min jardil-faras 'to drive (a horse) on' (VU) seki:-r- (unvocalized) Hou. 33, 17: Osm. xiv ff. seki:-r- (sêg:ir-?) i.a.p.; occasionally in xiv and xv 'to drive (a horse) on', but normally Intrans., 'to run; (of an army) to advance, attack' TTS I 611; II 805; III 610; IV 672.

1) sêkir:- Co-op. f. of sêk:-r-; 'to jump together; to jump in competition with one another'. Xák. xi (in a grammatical section) ol meniç bi:le: sêki:ri:d: 'he jumped in competition with me (ûñ:ha:ñi: mùbâra) to see which of us was best at it' Kañ. II 225, 12; a.o. I 214 (tizig); n.m.e.

Tris. SGR

D sêkeri:- Hap. leg.; the context indicates a meaning like 'brigand'. Perhaps der. fr. sêker, if not N.Ag. fr. *sêker, which is also the basis of Kip. xiii ha:ñta 'to incite' (VU) sêkeri:- (sin unvocalized) Hou. 39, 12; lazza minil-lazz 'to molest' ditto do. 43, 3, and might possibly be the basis of sêk:-r-: if that was a Den. V. in -r:-. Seker is prima facie the Aor. Participle, used as a N., of sek:- first noted in Kip. xiv sek:- daraca, a word with several meanings, here perhaps 'walk' (d:ñ ñ d:ñ) and surviving in SW Aza. Osm. 'to hop, skip along, walk mincing' (a link, perhaps illusory, w. sêk:-r-): Tkm., more neutrally, 'to go, enter, come'. Xák. xi KB (thirdly, keep all the roads clear and) karakç:ir artí:tl aríç 'clean out the highways and brigands(?') 5577.
Dis. SGS

süksük some kind of a tree, prob. a tamarisk; prob. a quasi-onomatopoetic fr. the noise which it makes in a wind. Survives in SE Türkü süksük 'the süksül tree' (i.e. Haloxylon ammodendron, see U III, p. 32, footnote) Shaw 126 (only), and mentioned in SW Osm. 'a kind of tree' (Red. 1067). Uyg. viii ff. Bud. örtü braman süksük otopuç tunturmuş 'then the Brahman set fire to the firewood of süksük' U III 32, 19 ff.; Xak. xi süksük al-ğâđâ 'Euphorbia, tamarisk' Kaş I 486: Çağ. xv ff. süksük 'plants which grow up in the spring and dry off in the summer and become dry sticks' (xas u xâgâk) Vel. 298 (quotns.); süksük (spell) 'a tree (diraxtî) which grows in sandy soil'; when it becomes dry its roots emerge from the soil and they make sticks from them (quotn.); also called ucar (in 65r. 16 translated hîma-i tâg 'tamarisk', otherwise unknown), in Ar. ǧâdâ San. 245v. 22 (followed by two Rûmî meanings otherwise unknown, 'a rough, uneven gait', and 'a horse that does not keep to the road').

VUC seksân 'eighty'; crasis of sekiz on, which was the form used in Türkü viii, ix. 3 and Uyg. viii ff. Bud., PP 24, 4 and still survives as sêgiz on in NE Khak. In all other modern languages the form is seksen or the like. Xak. xi seksân the number 'eighty'; originally sekiz on 'eight times ten' and then joined together (cu'tlâ wâhid) Kaş I 437: xiii Tef. seksen 'eighty' 267: xiv Muh. 'eighty' seksen Mel. 81, 15; seksen Rif. 187: Xwar. XIV seksen 'eighty' Qub. 156: Kip. Xiii ditto Hou. 22, 15: xiv ditto Id. 53; Bul. 12, 14: xv ditto Kav. 39, 7; 65, 9 (seksen); Tuh. 60b. 10.

Dis. SGŞ

D sîklîs Dev. N. (connoting mutual action) fr. sîkl-; 'copulation'. Survives in SW Osm. and no doubt elsewhere. Xak. xi sîklîs al-muçâmâ'a Kaş I 369: Kip. xiv sîklîs al-cîmâ' Id. 53.

D 1 søgûs Dev. N. (connoting mutual action) fr. sögû-'cursing, abuse', and the like. S.i.a.m.l.g. w. minor phonetic changes. Uyg. viii ff. Man.-A M I 10, 19 (oyun): Xak. xı sögûs al-sabb wa'll-tasâbb ma'a(n) both 'abuse' and 'mutual abuse' Kaş I 368: KB (there is little pleasure and much pain in governing a realm) az ol öggîçîsî tellimrek sögûs 'there are few who praise and many more who (who abuse) 2148; saran bolma artuk sögûs bulğa sen 'do not be mean, you will receive much abuse' 4553; a.o. 239 (öggîl); 240, 260 (körküsze), etc. xiii(?). At. ajunka bu sögûs malâmat nelîk 'why these curses and reproofs to the world?' 4537: a.o. 242 (uzal-); xiv Muh. al-atamâ 'a curse' sögûs Mel. 84, 12: sögûs Rif. 190: Çağ. xv ff. sögûs dagñâm 'curse, abuse' San. 245v. 28: Kom. xiv 'abuse' sögûs CCI; Gr.

(D) 2 søgûs 'roast meat'; morphologically obscure, but cognate to 2 sögûl-; q.v. Survives only(?) in SW Osm. sögûs 'roast meat'. Öğuz xı sögûs ('with -ç-') mî yastulh 1îl-

Dis. V. SGŞ-

D sîklîs- Co-op. f. of sîkl-; survives in SW Osm. and no doubt elsewhere. Xak. xı er urağût birle: sîklîşdî 'the man and woman copulated' (böda'a); and both of them are described as active participants (mucâmî) by this word Kaş II 107 (sîklîşür, sîklîşmek).

D sögûs- (sögûs-) Recip. f. of sög-; 'to curse, or abuse, one another'. S.i.m.m.l. w. some phonetic changes, SW Tkm. sögûs-. Uyg. viii ff. Man.-A sögûsürlër (VÜ) yon- tusurlar (sic) 'they curse and threaten one another M I 9, 15-16: Xak. xı olar ikki: sögûsdi: tasâbbâ 'those two cursed (or abused) one another Kaş II 107 (sögûsûr, sögûsme-k); a.o. II 89, 13: Çağ. xv ff. sögûs- Recip. f. 'to curse (or abuse, dagñâm dâdan) one another' San. 245v. 18.

D sîkûs- Co-op. f. of 1 sîk-; s.i.m.m.l. w. minor phonetic variations. Xak. xı ol mâna: ton sögûsdi: 'he helped me to tear apart (fi naqd) the seams of the garment'; also used for helping to demolish a house (fi hadâmîl-dîr) (etc.); and also for competing Kaş. II 107 (sögûsûr, sögûsme-k); a.o. II 90, 9-10 (artukluk).

Tris. SGŞ

D sögûslüg Hüg. leg. (?); P.N./A. fr. 1 sögûs. Xak. xı KB sögûslüg nelûk boldi Dağhâk utun 'why was wicked Dağhâk (universally) cursed?' 241.

Dis. SGZ

sekkiz 'eight'; like ottuz, êkki; q.v., and three other numerals it originally had a medial double consonant, but this is seldom written and in many languages not pronounced. S.i.a.m.l.g. with some phonetic changes (-k-/-ç-; -z/-z-). Only(?) SE Türkü sekkiz: SC Üzb. sakkiz preserve the -kk-. Türkü viii sekkiz (for sekkiz) is common; viii ff. including Man. and Yen. ditto: Uyg. vii ff. Man.-A: Man.-A: Bud.: Ciy. ditto: O. Kir. ix ff. ditto: Xak. xı sekkiz the number 'eight'; it is an abbreviation (taxîf) of sekkiz Kaş. I 365: a.o. I 437 (sekkiz) xii(?) Tef. sekkiz 266: xiv Muh. 'eight' sekkiz Mel. 81, 8; sekkiz Rif. 186: Çağ. xv ff. sekkiz ('with -k-') sekkiz Vel. 288; sêkiz (spell) 'eight'; also pronounced sekkiz San. 255v. 10; (on the -kk- see 20v. 9 ff.): Kom. xiv 'eight' segîz (sic) CCG; Gr. Kap. xiii 'eight' sekkiz Hou. 22, 8: xiv ditto Id. 53; sekkiz Bul. 12, 11: xv sekkiz Kav. 65, 7; Tuh. 60b. 7.

Tris. SGZ

D sekkizînc (sekkizînc) Ordinal f. of sekkiz; 'eighth'. As in the case of other Ordinalis (see
üçinc) the Suff. gradually became -incl, in some languages -incl, fr. about xî; s.i.a.m.lg. in those forms. Not well attested in the medieval period. Türkü viii ff. Man. sekiznê 'eighth (paragraph) Chuar. 156; a.o. M III 19, 4 (ii); Üyğ. viii sekiznê 'ay in the eighth month' Şu. E 5, 6; viii ff. Civ. ditto in several documents in USp.; (Xak.) xiii(?) Tef. seciznê 266 (under sehiz); Xwar. xiv seksinçî (sic) Quth 156; Kom. xiv sekiznîçî CCG; Gr.

Mon. SL

1 saîl 'a raft', prob. specifically one made of timber, see 2 tar. S.i.a.m.lg., in SW Tkm. saîl. See sallâ. Xak. xî saîl al-amd bi-ma'na tar 'a support' in the (same) sense as tar. Kaş III 156: Çağ. xv ff. saîl 'a thing used for crossing rivers'; they fasten timbers together and launch them on the water and they do not sink; with it they cross the water once in 275 (quoton); saîl 'a thing constructed of wood and reeds on which they sit and so cross deep rivers' San. 235v. 26 (quoton); Kip. xiv saîl 'poles (idân) put together and tied'; one climbs on to it on a river(al-bahr), and so crosses from one side to the other; an (Ar.) word for it is al-tsarf (properly 'a raft of inflated skins') Id. 59.

VUF 2 saîl Hap. leg.; 'lacquer'. Prob. a l.-w., ?Tokharian or Indian, not Chinese. Cf. 1 sir. Xak. xî saîl luqûqatu tutxvad maîn'-giyâ 'viscous substances made of glue'; they are smeared on Chinese and other wooden bowls (al-qisîa); then they are carved (or painted); yunqûk alayhâ Kaş. III 157.

VU sîl Hap. leg.; 'abstentious'. Xak. xî sîl kîşî 'an abstentious (qathîr) person', that is one who dislikes (yu'df) eating all (sorts of) food; sîl at 'a horse which eats sparingly (qâtâlîl-i-tîlîf) Kaş. III 134.

soîl 'left' (opposite to 'right'). S.i.a.m.lg.; SW Tkm. soîl. See soltun. Üyğ. viii ff. Bud. soîl 'his left eye' Swu. 595, 12; sol atsîr erpek 'the left ring finger' TT V, p. 16; Not. A 54, 6: Xak. xî soîl elîg 'the left (al-yuvâr) hand' Kaş. III 134; a.o. I 72 (elîg): KB solûndîn in his left hand 772; solûndîn tamu ornu 'the position of hell is on your left' 917; a.o. 4095: xiii(?) Tef. solîl 'left' (side): xiv Muh. al-yadul-yuvra (in Turkistan) soîl elîg, (in our country) soîl elîg Mel. 7, 15; Rif. 79; yâsûr 'to the left' sol el 14, 10; Çağ. xv ff. sol sol taraf Vel. 297 (quoton); sol cühm-i cap 'the left side' San. 24br. 17 (quoton); Xwar. xiv ditto Quth 158: Kom. xiv 'left'; on the left sol CCI; Gr. Kip./ Tkm. xiv sol al-samâl 'left' in Tkm.; also called såğ and şon Id. 59 (sâq, the Tkm. word for 'right', is an obvious error; soî (sic) a Sec. f. soîl, prob. due to the influence of or 'right', is noted in NW Krm. RIV 533; samâl soldâ: Bul. 14, 5; xiv samâl sol Kaw. 35, 4; Tuh. 21a. 7; yâsûr sol do. 39a. 9; 73b. 8.

soîl 'the juice in meat; lymph'; survives in NW Kk., Nog. soîl; Kaz. sîl, Üyğ. viii ff. Bud. (demons) soîl aşliqlar 'who eat serum orymph' U II 61, 10; a.o. U III 41, o-1 (ii) (kabar); Xak. xî soîl 'the juice (al-rüfâb) in a tree or meat'; hence one says soîl:lug et 'meat which has not been thoroughly cooked, so that traces of blood remain in it' Kaş. III 134 (prov., see Kaş:).

Mon. V. SL-

sâl- basically 'to move (something Acc.)'; to put into motion', with some implication of violent motion, and a wide range of extended meanings. S.i.a.m.lg. as a Trans., Intrans., and Aux. V. Cf. kemiş-. Üyğ. viii ff. Bud. bödûly kolin sâl (gap) 'dancing and waving her arms' U II 24, 4: Civ. bu iç [gap] birgûrâ sâlpt kanyirturup içgül 'stir these three . . . together, boil them, and drink them' H I 193-4; (in an agreement for the lease of a vineyard, after a list of various taxes on it) biz salmariz tér biz Budaširî Baxšîka taspûrûr berdimiz 'we are not responsible for paying them; we have handed them over and entrusted them to Buddhaširî Baxši USp. 14, 15-16; a.o. TT VII 43, 5 (beltir): Xak. xî ol maşa: to:inni saldi: 'he waved (lama) his garment at me'; and one says ol maşa: kîşîde: altun saldi: 'he made me spend (axraça li) money on the man'; and sâv yûgâcîq saldi: 'the water washed away (luqata) the wood (etc.); also used when a man signals (atwama) with his hand from afar Kaş. II 24 (salar; sâlmaik): xiii(?) Al. takabburnî yerdin sâlîp 'drive pride away from the place' (and cling to humility) 267; Islâl- likdîn ûzîn şûrûr salîp 'drawing yourself aside from wickedness' 366: xiv Muh. (Mel.) abla'a 'to cause to swallow'; (Rif.) abla'ça 'to bring (to a place) sâl- 21, 11; 102; ba'aţa 'to send' sâl- 24, 1; 105; xalâ (read xalâl 'to release', see al-taxiyya) sâl- 26, 1; 108; al-taxîyya şumak 36, 11; 121: Çağ. xv ff. salîm (-mak; etc.) sal; also used for yûrek oynamas 'of the heart, to palpitate', and harâkat ve idîrâb 'to move, agitate' Vel. 276 (quoton); ditto also in the meaning of 'accl to be weak, incapable(?)' 277 (quoton); sal- andûxânat 'to throw', and idîrâb karan 'to agitate', and mudûsûr şarsant dîl 'to make the heart palpitate'; in the last meaning it is both Trans. and Intrans. but cannot be used without the word 'heart' San. 232v. 24 (quoton): Xwar. xiii sâl- 'to throw' Ali 31: xiv sâl- 'to put, put down, throw down', etc. Quth 152; MN 165, etc.: Kip. xiv sâl- arsalâ 'to send' Id. 59: xv ramâ 'an gamîl-panes 'to throw' (but not to shoot an arrow) sâl- (birâık) Kaw. 74, 2 (but 'to shoot' an arrow at); ramâ (birâık- kemiş-) sâl- (iyik-?) Tuh. 17a. 13; laqâqa 'to throw' sâl- (birâık-kemiş-) do. 22a. 10: Osm.xiv ff. sal- is noted with eleven different meanings TTS I 595; II 786; III 592; IV 657.

PU sîl- basically 'to rub (something Acc.)'; to wipe' (often with the connotation of wiping
clean), with various extended meanings like
'to smear (plaster or mud) on to (a building);
to massage; to caress, stroke'. Most modern
forms have back vowels and are Dis.: NE Sag.
síla- 'to smear, plaster'; Tüm. 'to rub' II R IV
652: SE Türkî síla- 'to caress, stroke; to rub,
rub down; to flatten' farring 273; NC Kut.
síla- 'to stroke, caress'; KxX. sîl- (sîla-) /
sîlân- 'to rub off; to strip (from flesh and
bone); to smear; to massage'; SC Uzb. sîla- 'to
smoothe, stroke'; NW all languages sîla- 'to
stroke, caress; to massage; to smear': but SW
Az., Osman. sîl-; Tkm. sîl- 'to wipe, polish,
clean, erase'. As the word is omitted fr. Kaş.
and the only early der. f.s are síllq, and
perhaps sîli-; q.v., it is uncertain whether it was
originally síl- or sîli-; but it certainly had
front vowels. Uyğ. viii ff. Bud. tütüngü
sîllp 'rubbing on ointment' II II 40, 106-7:
(Xak.) xiv Muh. mahâ 'to erase' (VU) sîl-
Mel. 31, 7; Rif. 115 (masâha ('to wipe') wa
mahâ); masâha yâdahu 'to wipe the hands'
sîle- 115 (31, 5 éil: sîrt); al-mâsh sîllak
(unvocalized) 121 (only): Çağ. xv ff. sîl- (so
spelt) pâk hardan 'to cleanse' San. 2535r. 13:
Xwar. xiv sîl- 'wipe, wipe away' Qutâ 157
(note form sîllqeymen), 164 (sîla- in error):
Kîp. xiii masâha sîl- Hou. 33, 13; xiv ditto
Id. 53; masâha wa mahâ sîl- (-mek) Bul. 81r:
xv masâha sîl- Kaş. 9, 21; 74, 1; Tuh. 25b. 13.
sol- See solus-.

Dis. Sla

VUD sîli: Hag. leg.; the sin has a fatâha in the
MS., but if al-mîiyân (sic in the MS.), a word
not contained in the ordinary dicts., means, as
morphologically it should, 'a mason's trowel'
or the like, this is best explained as a Dev. N.
(Conc. N.) in +fr. sîli-.
Xak. xî sîli: al-
mîiyân Kaş. III 233.

Dis. V. Sla-

D salla-: Den. V. fr. 1 salî: 'to put (people)
on a raft'. This V. has been plausibly restored in
Uyğ. viii Sla. S 1, see aitx. It has no
connection w. SW Osman. salla- 'to swing, shake,
hold in suspense', and the like, which is an irregular
der. f. of sal-.

DF sola-: Den. V. fr. so; lit. 'to chain, fasten
with chains', metaph. 'to interlock'. N.o.a.b.
Uyğ. viii ff. Bud. PP 31, 5-6 (so): TT V 8,
55 (çîrlîxrî): Civ. (then that mucus dries
like clinging mud) [nap] a:kaq yolla:rdâ:
solâp kodor perhaps [the disease] fixes and
deposits [mucus] in the respiratory passages
TT VIII 1.7.

S sola- See suvia-.

D sülle-: Den. V. fr. sû:. 'to campaign'.
Common in Türkî, but otherwise n.o.a.b.
Türkî viii sülle- and the syn. phr. sû:
sülle- occur nearly thirty times in I, II, T,
e.g. ilgerîl: santûp yazîka: teğî: sülledim
'I campaigned eastwards as far as the Shan-
tung plain' I S 3; sû: süllep 'making cam-
paigns' (he subdued peoples in every direction)
I E 2, II E 3: Uyğ. viii ff. Bud. (if I have
deprived other people of their lives) süllep
'by making campaigns' (putting on armour,
etc.) U II 78, 30; 86, 47; TT IV 10, 12: Civ.
süllemek is the name of a hekgram TT I 31:
Xak. xi beg pa:q:ta: sülledi: 'the beg
campaigned against (gazâ) his enemy', origi-
nally sülledi: then the sül- was shortened
Kaş. III 271 (süle:; süllemek (sic); verse):
(xiv Muh.?) sülle- is entered in the margin against habasa 'to make prisoner'
zinda:la:- (Pe. I.-w.) in Rif. 107.

Dis. SLC

(D) sa:çî: Hag. leg.; N.Ag. meaning 'cook',
but there is no appropriate word *sâ:çî to pro-
vide a basis for it. Xak. xi saçî: al-mâbaxi
fâzî:1: til:qâ originally 'cook', thence 'a large
kitchen knife' (şafattu'l-mâbaxî) is called
saçî: biyêik Kaş. III 442.

Dis. SLD

on the left'; in the early period also, as a
Cardinal Point, 'in the east' in the south-
oriented system. Uyğ. viii ff. Bud. soltun
'in the east TT VI 94-5 (optun); soltun yi:âq
'on the left' X 159; Civ. soltun bâsi 'the left
side of the head' TT VII 34, 6; o.o. do. 9
('ear'); do. 12 ('eyebrow'): Xak. xî KB (God
is neither behind nor in front) nâ soldin
o:gun 'nor to the left or right' 18.

Dis. V. SLD-

PUD solat- Hag. leg.; occurs in a text which
certainly contains transcription errors; in the
same line yağak was transcribed yasak. The
meaning is within limits clear, but although
the word can hardly be a Caus. f. of solat;
it is hard to make an alternative suggestion.
Uyğ. viii ff. Bud. (if a man erects a
monastery the size of a nutshell (see yağak) and
bugday eviniçe burxan körkindin solatsar
'adorns it(?)' with a statue of Buddha the size
of a grain of wheat (and puts in it a reliquary
the size of one seventh of a perilla seed)
Pfahl. 6, 6.

D sülêt- (sül:let-) Caus. f. of sülle-: 'to launch
(troops) on a campaign' and the like. N.o.a.b.
Türkî viii on ok süsîn sülêtîm
'I sent out the army of the On Ok (Western
Türkî) on a campaign' T 43; xa:ganmin
(sic) sülêtîmiz 'we persuaded our xa:gan
to start a campaign' T 53.

D saltur- Caus. f. of sal:; s.i.m.m.l.g. w.
minor phonetic changes (-t-/-d-, -u-/-i-) and
the same wide range of meanings as sal-.
Uyğ. viii ff. Bud. burxanlarîka saçî: to: rîk
salturup 'have offerings and libations put (or
thrown) before the Buddhhas' (and give food
to the spirits) TT VII 25, 7-8: Xak. xi (after
Oğuz phr.) ol ma:pa: yêç salturdu: 'he
ordered someone to wave a sleeve at me'
(hattâ alma: ba: kumma ilayya); also used for
ordering someone to throw (bi-tarb) something Kaş. II 189 (salluruk, salturmak): Oğuz x1 ol meni: as:ar salturi: ar ama: ra bi-l:tha: la li: alayhi 'he ordered me to make a payment to him' (Kaş. II 189 (followed by Xak.): Osm. xv saldur- 'to cause (someone) to abandon or give up (something)' TTS IV 655.

Dis. SLG
D saliğ Dev. N. fr. sal- (this, rather than salik, was prob. the original form) with a wide potential range of meanings. In the early period it meant some form of tax, and was the common word for 'tax' in the Golden Horde, see Cakeroğlu in T M IV, p. 41. It survives in this sense as sêlik in SE Tar. R IV 359; Türkî BS 386. Uyg. VIII ff. Civ. borlukünp negi kim saliğ zakâti bolsar 'whatever taxes and poor-rates (Ar. l-w.) fall on the vineyard' USP. 2, 8; saliğ bérígî bolmiş üçün 'because they have become liable to pay taxes' do. 25, 7; o.o. do. 14, 1 (bâsiq); 30, 5 (f.): (Xak. xiv Rbg. saliğ bér- 'to point out' (of the hand) (a route; lit. 'to give a wave') RIV 359 (quotn).: Çağ. xv ff. saliğ/salik (1) 'a government assessment (tacceh-i mulkî) imposed on a country for the (pay of a) mercenary army' (quotn.); (2) su:rgî wa nîyân 'a sign or mark' (quotn.); (3) harba 'weapon of war' (Pe. quotn.) San. 234, 14; Osm. xiv salik (1) 'news, information'; (2) 'some kind of weapon', and salik/salu ver- 'to point out, indicate'; in several texts TTS I 593; II 784; III 591; IV 655.

D solak prob. Dev. N./A. fr. *sola:- Den. V. fr. so:lt; lit. 'situated on the left' or the Prob. The origin of Mong. solagay 'left, left hand; left-handed' (Kore. 1401, Haltd 343). Survives for 'left-handed' in SW Osm., but all other languages seem to use some form of the Mong. word in this sense. The Kip. x1 meaning, not recorded elsewhere, seems to mean literally 'the organ on the left'; Kip. x1 sola the spleen (al-falal); the s- is altered from t- (i.e. in talâq, q.v.); this is like the (Ar.) word sitt for sid and tass for tass (another example quoted) Kip. I 411: (Kip. xv(?) al-ar sar 'left-handed' sola: g: ay in text, sola: k in margin in second (SW) hand Tuh. 48, 4): Osm. xvi solak (metaph. for) 'a personal bodyguard of the Sultan'; in several texts TTS II 832; III 634; IV 699: xviii solak in Rümî, 'a man who uses his left hand' San. 246r. 19.

S suluk See sulluk.


D salik occurs in two quite different meanings (1) 'cold; hoar-frost', and the like, and rather later (2) 'something pendulous, a bunch of grapes, ear-rings', and the like. In the first sense it is syn. w. sarkin, q.v., which is prima facie a N.A. fr. sark-; but sark- means 'to hang limply' and the like, so is semantically the basis of salkim in its second sense. On the other hand this is also one meaning of salun-, q.v. The explanation is perhaps that salk-, a der. f. in -k- (Intrans.) of sal-, also meant 'to hang limply' and is the basis of salkim in its second sense, and that sark- and salkim are Sec. f.s of these words. But the connection between sal- and its derivatives and 'cold' is obscure. Salkim in the sense of 'a bunch of grapes', and the like, survives in NW Kk. solkim: SW Az. salxim; Osm., Tkm. salkim; it does not survive in the sense of 'cold', but the cognate form salkim s.i.a.m.l.g., in NE Alt., 'rel. 'to a violent (cold) wind', elsewhere for 'cool', or 'cold' (weather). Uyg. VIII ff. Civ. (boil a few dry siri) bir kçe taştın salkımka têgürîp 'expose them one night out days to the cold' (and the next day take them to their ash) II 178: (Xak.) xii(?) Tef. salkim 'a bunch (of fruits)' 261 (salxim 'a mirage' is a Sec. f. of salkim, q.v.): Çaq. xv ff. salkum (spelt) xi:ş-i angür 'a bunch of grapes' and the like, in Ar. 1'unq:dan San. 234r. 10: Xvar. xiii salkum 'a bunch of grapes' 'Ali 52: Kom. xiv 'bunch of grapes' salkum; 'cold wind' salkum (sic) CCG; Gr.: Kip. xiii 1'un-ı unq:dan' anâb wa gayrîhî salkum Hou. 8, 1: xiv salkum ditto; and one says bir salkum üzüm yedîn 'I ate one bunch of grapes' Id. 59: xvi '1'unq: salkum Tuh. 25a. 11: Osm. xvi ff. salkum 'pendulous ear-rings' in several phr. TTS I 594; IV 656.

Mon. V. SLG-
Slik- 'to shake (something Arr.)'; s.i.a.m.l.g. as slik-/slik/-slikl-. Uyg. VIII ff. Bud. Schw. 409, 17 (ça:q): Xak. x1 er yâgâc sliklî: 'the man shook (nafa:da) the tree' Kaş. III 422 (sliker, slikmek): xii(?) Tef. slik 'to shake' 269: xiv Muh. nafa:da sliklî: (for sliklî-) Mel. 31, 15 (only): Çağ. xv ff. slik- (spelt) tagândan 'to shake, shake off' San. 255v. 21: Kom. xiv ditto CCI; Gr.: Kip. xiii nafa:da slik- Hou. 36, 3: xiv slik- nafa:da Id. 53; ditto (but slik- before Su:fs. beginning w. consonants) Bnl. 83r.: xiv nafa:da minâl- nafa slik- Kav. 76, 2; Tuh. 37a. 9.

Dis. SLG
Dsilik/silik(?) Dev. N./A. fr. sil-; 'clean, pure, smooth', and the like, lit. and metaphor. The original form (or forms?) is uncertain. The only certain early -k is in Türkî and there the second vowel is not marked and might have been -û-. Medieval and modern forms like sili: point to -g, Osm. slikl- to -k. Both forms may have existed, but if were sync. Türkî VIII (VU) slik kiz return their base' (i.e. virgin) daughters' I F 7, 24; II F 25; Uyg. VIII ff. Bud. (the lady sister) Tepitéqên têgín (PÜ) silikken kuncqen teqrim P.N. Pfahl. 6, 4: Xak. x1 (PU) silig er al-rachul-î- sarâfu'l-naqiywil, 'hananîl, l-îfîwil, l-kalâm 'a man who is graceful, clean, good-looking, and a witty speaker' Kaş. I 390: KB silig-
PUD siliği A.N. fr. siliği/silikk; 'cleanliness, purity', and the like, lit. and metaphor. Xak. x1 KB (a man must have gentleness) ham siliği kerek 'and purity' (or honesty?); understanding and knowledge) 326; (Aytoğlu started to speak placidly, and said what he had to say) siliği ble 'with honesty (or sincerity)' 584; xiv Muh. (as an example of (i) ya'd representing -1-; (2) käf representing -2-) al-nizaфа 'cleanliness, purity' siliği: siliği Mel. 5, 18; 6, 9; Rif. 76, (77 see siliği).

Dis. SLM

Dis. SLN
D salgu- Hap. leg.; in a section headed faˈlā for words containing -ğ-; crasis of *salıngu: Dev. N. (N.I.) fr. salın-; 'a sling'; in most modern languages 'sling' is some form of sap-ğan, not an ancient word, but in NC Kir. salınor: Dev. N. fr. sal- -mor, prob. Mong., see Studies, p. 203. Xak. x1 salgu: 'a sling (al-xađdafa) used to throw pebbles (al-haş) Kaş. III 379.

Dis. V. SLN-
D salın- Refl. f. of sal-; s.i.s.m.l.g. with a wide range of meanings. Uyg. viii ff. Bud. (of a dying man) altın erini boş bolup köçi salınsar 'when his lower lip becomes loose and hangs down' Swv. 595, 17; (of a corpse; the stomach bursts and) bağırsaktarı salınp 'its entrails hang out' TTX 548-9; Xak. x1 yinchür kulaktın salındu: 'the pearl hung (tadallad) from the ear'; also used of anything that was hanging from something Kaş. II 154 (salınur, salınmak): KB (fulfil God's commands and order Him your service) üçup kır saryaka erejîn salın 'fly (i.e. die?) and enter the palace (of heaven) and grasp (?) its happiness for yourself' 3672; a.o. 118 (küjek): xii(?) At. takabbur libâsan keçip tap salın 'if you are wearing the garment of pride quickly cast it off' 277; aya artak işlîg sevinçin salın 'O man whose deeds are corrupt, cast away your pleasure in them' 413; Tef. şâdîık iże salinu salınu 'giving themselves over to joy' 261: Çağ. xv ff. salıŋ- salıŋ- andâxta yudan 'to be thrown' San. 233V. 5 (quots.). Xwar. xii ditto *All 33: Kom. xiv 'to be suspended, to hang (incompressible)' salın-CCG; Gr.: Kip. xiv salın- istarsala 'to hang down' Id. 59: (xv salın- in a second (SW?) hand in the margin against tadallâ Tuh. 58. 9.
DIS. V. S.LN.

and ta'allaga 'to be suspended' do. 10a. 11): Osm. xiv ff. salin- (1) 'to sway, wobble'; (2) 'to be suspended'; (3) 'to be thrown (into something Dat)'; c.i.a.p. TTS II 785; III 592; IV 656.

Tris. S.LN.

D salindi: Intrans./Pass. Dev. N./A. fr. salin-; survives in SW Osm. salintu 'a swell at sea; swaying about'. Xak. xi salindu: otuğ 'firewood which a flood has thrown up (laqa-tahu) on the bank of a river': salindi: neg 'anything thrown away' (al-matruhi); salindi: (MS. sol.ndt.) 'a man's plait of hair' (caf, ?read 'urf), derived fr. the phr. salindi: nep 'the thing hung down' (tadalafil); it means 'permanently hanging down' (abada(n) musatalalil), an incorrect word (luğlu gavar futuha) Kaş. I 449.

Tris. V. S.LN.

D salintur- Caus. f. of salin-; s.i.s.m.l., usually w. much the same meaning. Ugğ. viii ff. Bud. (the maral deer) tillerin salinturup 'hanging out their tongues' U IV 34, 71.

D salpu:la-: Hap. leg.; Den. V. fr. salpu-; vocalized salpu:la:- in the MS., but this seems to be an error. Xak. xi ezüm salpuladdi: 'the grapes hung (tadalafil) from the vine trellis'; and one says er tuğ salpuladdi: 'the man threw a missile (ramada … hi-gi'da) at the dog' Kaş. III 410 (salpul:lar, salpul:amak).

Dis. V. S.LŞ-

D salısh- Recip. f. of sal-; s.i.s.m.l. w. a wide range of meanings. Xak. xi ilar ikki: yeğ salıshdi: 'those two waved (lama'a) their sleeves at one another'; also used when they grasped one another by the shoulders (avada … 'aira') in wrestling and pushed one another right and left; the original meaning is shaking (mafa'd) garments, etc. at one another Kaş. II 109 (saliş:ur, salısmak).

D soluş- Co-op. f. of sol- 'to wilt, wither'. Sol- with the same meaning s.i.m.m.l. but is not noted earlier than Xwar. xiii Ali 40: xiv Quth 158; MN 349, etc. Xak. xi yaş soluşdi: 'the vegetables (etc.) withered' (dabala); also used of any vegetable or fruit when it has lost its freshness (dahabat tarawash-tahu) Kaş. II 109 (soliş:ur, soluşmak).

Mon. SM

sem not an independent word but a jingle w. em in the phr. em sem, n.o.a.b. Ugğ. viii ff. Bud. uküş törüş em sem 'many kinds of remedies' TT VII 264-5: Xak. xi 'a remedy (al-ilâc) is called em sem; sem is not used alone (yufrad) but (only) in the Hend. (yuzda'vac) Kaş. III 157; a.o. (em sem) I 407, 28: xiii (?) Tef. em sem 'remedy' 76: Osm. xiv to xvi (only) ditto, common TTS I 267; II 381; III 252; IV 296.

sem alliterative Pref.; see sem simra:k.

süm alliterative Pref. in Oğuz xi; Kaş. I 338 (süçig).
p. 420, suggested w. refec. to Suv. 5, 2 that it was identical w. Çuv. çimek (çyimek) and meant 'funeral feast'; but that word is merely the Çuv. equivalent of yemek 'food' and is quite irrelevant. In the vast majority of cases simek is used in this meaning. The Hend. arığ simek and seems to mean 'copse, forest, jungle', or the like. In Suv. 602, 7 it is used by itself and cannot be used in this meaning. Semekle-, so spelt, in Suv. 5, 2 may be a different word. Uyg. viii ff. Bud. arığ simek U III 10, 13-14 etc. (2 arığ); (on the banks of that river a large crowd of fishermen had collected and) balık tartğı simeklin kilurlar erti Suv. 602, 7-8 (for continuation see 2 toğ) meaning obscure, possibly 'and had made scoops (?) to catch the fish', see simekle-.

Tris. V. SMG-

D simekle-: Den. V. fr. simek, q.v.; n.o.a.b. Uyg. viii ff. Bud. (he died ... the people in the house) ulugh yiğit sığit kili[p ölülüğü] semeklegel [ ... elmelzen] üç kün ertip ba[rdi. törtünc] kün ... Suv. 5, 1-4 (text restored by Rad.) meaning suggested by Malov, op. cit. above, is 'raised loud lamentations; three days passed and they had not yet succeeded in burying the corpse. On the fourth day ...'; in this context semekle- might mean 'to carry out (to burial)' or the like; (after the passage quoted under 2 toğ, it was impossible to block up that outlet quickly. Seeing this he thought 'when this outlet was broken up, a deep channel formed') incıp yüz müq köşler einmal simekle- terk tavşarar üç ayka tegl yeme bükürülük ıç eremez 'so if a hundred thousand men together hurried to scoop up (earth) (?) the work of blocking it up could not be done within three months' do. 602, 15-18.

Dis. SML

VUD sumlim N.S.A. fr. sumlit-; n.o.a.b. Xak. xi sumlim tat 'a Persian who is completely ignorant (łą łyařįf ... albatā) of the Turkish language'; and anyone who does not know Turkish is called sumlim Kaž. I 486; a.o. II 347 (sumlit-).

Dis. V. SML-

D semle-: Hag. leg.; Den. V. fr. sem, used only in the Hend. emele-: semle-. Xak. xi one says as a Hend. (ff[i̞]-atbe') ol anı: emleđi: semleđi: 'he treated him medically' (Hend., 'alacahu wa dawahu') Kaž. III 298 (semleer, semlemeık; MS, in error -maik).


VU sumli-: 'to talk unintelligibly'; pec. to Xak. Xak. xi er simliđi-: 'the man spoke a, non-Turkish language (bi-kalam ğayrîl-turkiya) which the man addressed did not understand' Kaž. III 298 (sumli;r, sumli-:

mask): KB çeğelikle sandwaç üünün sumli-

liked 'the nightingale sang unintelligibly in the flower garden' 5972; a.o. 5677 (sülgç).

VUD sumlit-: Hag. leg.; Caus. f. of sumli-:. Xak. xi ol anı: sumlitte: 'he urged him to talk a non-Turkish language'; this is because the Turks call anyone that does not know Turkish sumlim, just as the Arabs call anyone that does not know Arabic a'camî; that is the original (meaning), but if he later learns Arabic they still call him by this name; but the Turks, when he learns their language, remove him from the category of sumlim Kaž. II 347 (sumlitur, sumlitsmak).

VUD sumlis-: Hag. leg.; Recip. f. of sumli-:. Xak. xi tat kamûg sumlisî Di: 'the Persians all talked to one another in their own foreign language (tarâğana ... bi-luğâthim); also used of any people who talk to one another in a non-Turkish language Kaž. II 216 (sum-
lisur, sumlismak).

Dis. SMN

saman: 'straw'; s.i.a.m.l.g.; in SE: NC KIr.: SC: NW Kaž.; SW saman (Tkm. saman, with long vowel transposed): NE Tuv. savaj: NC Kzx.: NW Kk. sabań. NW Kumy, Nog. salam is a corruption of Russian soloma and not connected. Cf. 2 küvük. Uyg. vii ff. Civ. (food, slaughter cattle, and) ýeti kaŋli saman 'seven wagons of straw' Ü.Sp. 92, 6: Çgli xii saman 'straw' (al-tibn) Kaž. I 415; a.o. in Xak. verse II 316, 11: xiv Muhi.(?) at-tibn (ke[wük]; in one MS) şaman Mel. 77, 13; Çağ. XIII saman kān 'straw', in Ar. tibn San. 234r. 28: Kip./Tkm. xiii al-tibn (ke[wük]/salam—all above: Tkm. saman: Hou. 9, 14: xv tibn (ke[wük] Tkm. şaman Tuh. 8b. 8: Osm. xv ff. saman oğrısı 'the Milky Way' (lit. 'the thief of straw'); c.i.a.p. TTS I 597; II 789; III 504; IV 659; San. 234v. 1.

Tris. SMN

D samanlıg P.N/A. fr. saman; n.o.a.b. Xak. xi samanlıg er 'a man who owns straw' (tibn) Kaž. I 499; a.o. 500, 12.

Dis. SMR

simrack See sım simrack.

Dis. V. SMR-

simür- 'to swallow in a single gulp'; survives as simır- in NE Bar.; NC Kzx. and simür-in SE Tar., Türkî: SW Az., Osm., Tkm. Xak. xi ol süütűg simür-di: 'he gulped down (abba) the milk' (etc.) Kaž. II 85 (simürır, simürmek); bu er ol süütűg simür gén (MS. simürge:n) 'this man is constantly gulping down milk' (etc.) J 523; a.o. 525, 1: (xiv Muhi. maşa 'to suck in' sör̄- Rif. 115 (only); al-maş sarumurak (sic) Mel. 37, 3; 123 might be this word mis-spelt or an error for sorrmak): Çağ. xv ff. simür- (sptem) (bamaşgan?) 'to
murmur'; 'an error, not recurring'), nüşidan 'to drink' (recurring alone throughout the Conjugation), in Ar. maṣṣ Sam. 246r. 27 (quots.): Kom. xiv 'to swallow' sim - CCG; Gr. 220 (q.v., dubious).

(D) semiri- 'to be, or become, fat'; prima facie Den. V. fr. *semir- an R-Turkish form of semiz, q.v. S.i.a.m.l.g. as semir-. Xak. x₁ kɔy semridi: 'the sheep (etc.) became (or was) fat' (saimna) Kaṣ. III 281 (semir-, semirimek); a.o. II 365, 26: KB 3600 (2 bulak): xiv Muh. samina semir- Mel. 27, 9; Rif. 110: Çağ. xv ff. semir- ('with -r') farbîd yûdan 'to be fat', also spelt semir- San. 234r. 19; reverse entry 256r. 11: Kom. xiv 'to be fat' sim - CCG; Gr. Kip. xiv semir- - samina with -r-, but semiz with -z samin I. 53: xv samina semir- (semitbol-) Tuh. 20a. 10: Osm. xv and xvi semri- (sic) 'to be fat'; common until xvi TTS I 612; II 808; III 613; IV 675.

D semir- Caus. f. of semri-: 'to fatten'; s.i.m.m.l.g. as semirt-. Türkü viii ff. turuk at semirti: yêrîn: 'open a lean horse, remembering the place which fattened him' IrkB 16: Xak. x₁ er atm semrîti: 'the man fattened his horse' (etc.) Kaṣ. II 333 (semirîtûr, semirmek); a.o. do. 366, 1: KB öznin semirîtr 'he fattens himself' 688; o.o. 990, 3549; xi11(?) Tef. semrîti- (?)se, unvocalized 'to fatten' 267: Osm. xiv semrit-ditto; in two texts TTS II 808.

D semrîş- Hag. leg.; Co-op. f. of semeri-. Xak. x₁ atlar kaman semrîşi: 'the horses (etc.) all got fat' (axadat ... fîl-siman) Kaṣ. II 213 (semrisirî, semişmek).

D simrûş- Hag. leg.; Recip. f. of simur-. the sin everywhere carries both kasra and dama. Xak. x₁ ol menîp birî: suv simrüši: 'he competed with me in gulping down (fî 'abb) the water' (etc.) Kaṣ. II 213 (simrüşür, simrûşmek).

Tris. SMR

samurtuţ Hag. leg. Xak. x₁ samurtuţ îs 'a complicated (muṣallît) affair with no obvious way out' (îlî yenîra maxvacału) Kaṣ. I 494.

VÜ'D simürgük a kind of bird; spelt semürgük in the MSS., but KB 6609 shows that it must be a Dev. N. (connoting habitual action) fr. simür-, n.o.a.b. Xak. x₁ Balasăgan: a dialect simürgük 'a creature (gûy)' like a nightingale', büçbüç ọter simürgük boğzî: üçün meşenîr 'the bird which sings its song (al-mutarrib bi-lihânihi) when it is hungry picks up (yaltaqîf) seed for the sake of its throat' Kaṣ. II 290: KB (knowledge is a sea which has no bounds or bottom) nece suv kötûrgey simürgük sor 'however much water the simürgük may suck up and carry off' 6609.

S samursak See sârumsak.

Dis. V. SMR-

(D) samsit- Hag. leg.; presumably Caus. f. of *samsît-; the only recorded cognate V. seems to be NE Tel. samsîl- 'to lose one's strength, collapse' R IV 436. Xak. x₁ oî an: samsiti: 'he injured him (ađânu) with his tongue or hands' Kaṣ. II 330 (samsitûr, samsitmak).

Tris. SMS

C sim samrâ:k Hag. leg.; listed among Mon s.w. a central long vowel, which shows that sim is an alliterative Prefix. The second sin is unvocalized but must represent si; al-ra's means quite unspecifically 'a head' of an animal, garlic, or anything else and its precise meaning here is obscure. Çigîlî x₁ sim samrâ:k 'the name of a kind of food' (al-ta'am); a head (al-ra's) is cooked, cut up small, and put in an earthenware bowl (al-bustîqa) with spices (afâsvîhî); sour cream is poured over it until it matures (yudrîh), then it is eaten Kaṣ. III 136.

Dis. SMZ

simiz 'fat'; etymology connected with semiz-. q.v. S.i.a.m.l.g. Türkü viii T 5 (trak): viii ff. IrkB 65 (âgîzî): Uyûq, viii ff. Man. (the trees and shrubs all become) simiz 'fat' (full of colour and sap ...). Wind. 19: Xak. x₁ simiz 'fat' (al-samin; of any animal) this word agrees with (waqafaq) Ar., except that they have changed the -n to -z; this is permissible (câvûzîsî) in their language; they call 'thou' sen and 'you' sizî, changing the -n to -z Kaṣ. I 365; 8.o. I 285, 13: KB (this body is prone to evil) simiz tûsa 'if it puts on fat' (it becomes more evil) 3599: xiv Muh. al-samin (opposite to 'lean' arûk) simiz Mel. 48, 12: 65, 12; Rif. 152, 164: Çağ. xv ff. simiz (spelt) farbît ta samin 'fat' and 'precious' (?)sor for samin); also spelt semiz San. 234v. 3; semiz farbît 256r. 12: Kom. 'fat' semiz CCI; Gr. Kip. xiii al-samin (opposite to 'lean' arûk) semiz Hou. 27, 18: xiv Tkm. semiz al-samin; Kip. semiz ditto I. 53; xv asman 'fatter' semiz Kaṣ. 24, 10; samîn semiz Tuh. 18b. 3.

Tris. SMZ

D semizîlîk A.N. fr. semizît 'fatness'; s.i.s.m.l. Xak. x₁ semizîlîk al-samin 'fatness' Kaṣ. I 507: xîn(?) Tef. semûzîlîk ditto 267: Çağ. xv ff. semizîlîk farbîti 'fatness' San. 234v. 4; Kip. xv (VÜ) summa 'fattening food' (semizîlîk Tuh. 49b. 8: Osm. xvi semizîlîk otu 'purslane' (in Osm. usually semiz otu) TTS IV 675; xvii semizîlîk otu in Rûmi, xarqa 'purslane', in Ar. baqatul-hâmiqa San. 234v. 4.

Mon. SN

D san Preliminary note. There is only one genuine Turkish word san, Dev. N. in -n (usually Intrans./Pass.) fr. sa-—basically 'number, estimate, calculation', which later acquired
such meanings as 'a military parade' (i.e. 'a count of the troops') and '(personal) esteem, reputation', the latter following the development of meaning of say- (sa-:) to mean 'to respect (someone)'). With one or two such meanings, esp. 'military parade', it became a l.-w. in Pe. It s.i.a.m.l.g. A Pe. word sân meaning 'manner, resemblance', and the like used in such phr. as badin sân 'in this manner', and as a Suff. in words like pilsân 'like an elephant' entered Turkish as early as KB and s.i.s.m.l. as a l.-w. San 'sân 'in small pieces' noted in Çağ. and s.i.s.m.l. is merely a quasi-onomatopoetic not in the early period.

D sân Dev. N. fr. så-; see above. Uyğ. viii ff. Bud. altımız iki köti sanı Gang ogüz içindeküm samança bodasvatlar 'the Bodhisattvas, 62 crores in number, equal to the number of (grains of) sand in the river Ganges' Kuan. 84 (and U II 15, 11); (if a man has no faith) if neq kışî senîna kirmez 'he is not reckoned as a human being' TT V 26, 116; o. o. IV 60, 25 (sakşî) etc.; Civ. Yazdighird elîg sân 'uç yız takî sezik altmus '(the year) 358 of the era of King Yazdighird' TT VII 26, 11-13; kîn teqrî bun sânı bir takî uc tsu 'the basic (Chinese l.-w. pên) number of the sun is one and three-quarters' do'-13-15; san 'number' is common in TT VIII L.; bevrîm bûznînî sanı 'the number of cotton cloths which I have distributed' USp. 31, 4-5; a.o.o: Xak. xi san al'-adad 'number'; one says köy sanı: neçe: 'how many sheep are there?' Kaş. III 157; a.o. III 429, 6: (KB sânî in such phr. as yünîncî sanî 'like a pearl', 211, is very common; o. o. 266, 493, 1916, 2684, 5780, etc.; it is the Pe. l.-w. sân mentioned above): xii(?) At. sanarmu ediz kum uşak taş sanı 'can one count (the grains of) tall sand dunes and pebbles? 60; (the rich man ... dies and) bûrîr sanınti 'renders up the number' (of his goods; or 'his accounts')? 276; Tef. san 'number' 261: Çağ. xv ff. san hîsâb wa sâfî 'number, calculation' Vel. 279 (quotns.); san (1) şûmâra wa hîsâb 'number, counting' in general (quotns.), and şûmâra wa 'arîd-i lahar 'numbering and reviewing troops' in particular; (2) phára-i wîd 'part of a lamb' (quotns.); (3) one says san san meaning 'karba şarîb 'in slices' San. 235v. 2 (following by seven meanings in Pe. including mânand 'resembling'); Xwár. xiv san (like 'Qub 152; MN 89, etc.): 'reputation' MN: Kom. 'number' san CCI; Gr.: Osm. xiv ff. san noted in various meanings, 'number, calculation' (sometimes in san săpbî); 'reputation'; various meanings which seem to be Pe., and as Imperat. of san- TTS I 597; II 790; III 594; IV 660.

san Preliminary note. There is one meaning in which san is not demonstrably a l.-w., though even there it might be. Otherwise in Uyğ. san represents Chinese l.-w.s: (1) in U II 86, 4t (sanlig) it is a Sec. f. of tsağ, q.v.; (2) in H II 30, 144 it is the name of an unidentified drug; (3) in the formula narno saŋ 'homage to the community' it represents tšeng 'the Chinese transcription of Sanskrit saṅgha.'

saŋ Hap. leg.; but see saŋla-:, saŋplit-. Xak. xi saŋ wasli-fl%-âşyîr 'bird's dung'; hence one says kûs saŋ: dawli-fl%-âşîr (this also means 'bird's dung,' but is generally used in Ar. for 'mistletoe, Loranthus' and may have this meaning here) Kaş. III 357.

sen the 2nd Pers. Sing. Pron. 'thou'. The vocalization follows the same irregular pattern as ben, q.v., the Dat. having always been saŋa: In other cases the vowel was almost certainly -e-; spellings w. -ê- are fairly common in some dialects, but it seems impossible to find any grammatical explanation of the difference. In Türkî sen was used both as Sing. and as Plur., the regular Plur. siz not being found in these texts, perhaps fortuitously, but in Xak., q.v., it was regarded as uncivil to address anyone except an inferior as sen. C.i.a.p.a.l. Türkî viii sen occurs several times attached to V.s, e.g. ölteç: sen 'you will die' I S 8, II E 6; sen: Tavgaç qa不已urtec: 'they will kill you Chinese' T 10 (the only example of -ê-); ben sepe: (so spelt, perhaps in error) ne: ayayin 'what shall I say to you?' T 32: viii ff. Man. ay sen Waruk-dakût seni ayaq ançaq of 'O thou, son of Warukdâd! Thy words are thus' M III 23, 6(i); örtengey sen 'thou shalt be burnt' do. 23, 4(ii); sêni okyûr mën 'I am calling thee' do. 23, 12(ii); Uyğ. viii ölmecî: yîlmecî sen 'you will not die or get lost' Şu. E 5: viii ff. Bud. the normal form is sen (often spelt sn), e.g. sen neçik ozdu'n 'how did you escape?' PP 54, 4; but sen occurs in barmagây sen do. 19, 3; sêni teğ 'like you' U III 53, 7(ii) (doubtful reading); in TT VIII the forms are sen and senîf; Civ. the normal form is sen, e.g. sen ... bêrgûl, sen ök taspîrî bêrgyse sen 'you do give ... you shall hand over and give it' USp. 17, 14-16; but sêni bertgell 'to wound you' TT I 17; sêndê boldî do. 126-7; sêni birle 'with you' TT VII 30, 2 (same document): Xak. xi sen a Pron. (harf) meaning 'thou' (anta); the Turks address this word only to children (al-şîfâr), servants, and anyone junior to them in age or rank; and anyone enjoying respect or (high) rank (lahu hurma wa martaba) they address as siz, with -z; the Oğuz reverse this practice and say sen to an adult (or great man?, li'll-habîr) and siz to children and for the Plur. (l'll-cam) also; this is the rule (al-qiyâs) for both (peoples) because siz is the Plur. Kaş. I 339; both sen and senîf, senî, saŋa, sênde; sendin are common in Kaş.: KB sen, sênl (33, 194, etc.), senîg, saŋa, sânpîn (7, 23, etc., perhaps only metri gratia) are the standard forms: Gancak xi sen 'thou' (anta); the Turks say sen, and in this the Gancak pronunciation is corrupt (taraddala) because they always use é (for e, tatba'il-kara); followed by an irrelevant note regarding the Oğuz use of w
and u/jü for Turkish v and i/i) Kaş. III 138: xivii (?) At. sen, senin, saña are regular; the MSS. vary between seni, senede and ñeni, sênde; Tef. sen, seni, senig, saña/saça, sendin/senidin 267: XIV Muh. sen, senig, saña, senden noted in Mel. 6 ff., Rif. 77 ff.: Çağ. xv ff. sên xiti/ê edîp 'as a Vocative' sen Vel. 200; sên 2nd Pers. Sing. Pron. tî 'thou', used both at the beginning and at the end of a phr. c.g. sên sên tî-i 'thou art' San. 258 r. 5: Xwar. xin(?) the standard forms in ÿg. are, senin, senin, senin, senin, senin, sendin and irregularly senler/senler; siz not used: XIV sen passim Outh. MN: Kom. xiv sen, seni, senig, saña (also spelt saça, swa'n), sên, sendin, CCI, CCG; Gr. 217 (quots.): Ktp. xin seni sen Hoü, 50, 8; etc. senin 52, 8; saña (triply dotted hâf) 52, 12: XIV sen Pron. meaning 'thou' Id. 54; mâk senin bile Bul. 14, 13; lak saña; (sanga;) and senîn (sic) 15, 2; 'thou' sen 16, 6: XV sen Kav. 21, 1, etc. saña; (soja) 21, 2; seni 32, 11; senin (bile) 34, 4; senden 45, 6; senden 45, 15; seni Tih. 41a. 12, etc.; senden 73b. 3.

sun Preliminary note. Kaş.'s theory that the second word is merely a special meaning of the first is not plausible and the two have been listed separately. See suna:--

1 sun originally 'the human body', hence 'stature, height, external appearance', and the like. Survives in the latter meanings in NE: SE: NC Kâr. NW Kâ, Kaž. Nox. and in some of them for 'stature', esp. one on a grave. Cf. 1 bod. Türikî viii ff. Man. M III 16, 1 (i) (kedir): do. 18, 13 (ii) (közûn): Uyg. viii ff. Bu bêg yar[uk teştir] simlari 'the bodies of these five light-gods' M I 21, 5-6 (i); o.o. do. 21, 33 (baçâ): M III 13, 19 (ii): Bud: sunin boðin kiirtîn 'his body, stature, and complexion' Sun. 593, 20-1: Civ. (if there is an illness on a Monkey Day, it makes a man's head ache and) sunin sûslâtur 'his body swell' TT VII 24, 21-2 (transcribed simn, no doubt in error): Xak. xi sun al-qadd wa'l-qâma 'size, stature', one says boðlug sunnîg kîši: 'a tall (tawil) man' Kaş. III 138 (and see 2 sun): KB bod sun 1849 (2 kur), 2663: xin(?) Tef. sunn sûüjüm 'my body and bones' 271.

2 sun 'tomb'; survives only (?) in SW Osm. sun (sic); v. G. in TT VI, p. 89 suggested that this might be a l-w. fr. Chinese trin (ch'in, Giles 2,091) 'the rear hall in an ancestral temple', but this is impossible since in Middle Chinese this word had a final -m, not -n. Uyg. viii ff. Bud. (if one plans to construct) olûg kîsi üçün sun orn 'a tomb for a dead man' TT VI 289-90; a.o. U II 53, 5 (ii) (suburban): Xak. xi (after 1 sun) hence 'a tomb (al-qabr) has been called sun because it is the length of a man's stature (alâ qadrî'l-qâma): sun al-qabr; ka:tun sun: a town between Taşt and China (al-Şîn) Kaş. III 138; sunka: kîtu peq'î: yannînas a man who enters the tomb does not return' III 65, 2: xiv Muh.(?) al-qabr sun; (al-maqbara 'cemetery' simla:q) Rif. 179 (only): Çağ. xv ff. sun 'with (=)' qabr vea madفاعî anîmât 'tomb, burial place' San. 258 r. 6: Xvar. xin sun 'grave' 'Ali 52: Kom. xiv sun a memorial statue CCG; Gr. Ktp. xiv al-qabr vea-l-şanam ('statue') sun Vel. 6, 11: xv xays 'statue' sun (Jabak) Tih. 21a, 5; şanam sun do. 22b. 5: Osm. XIV ff. sun (sic, consistently spelt with sin not sâd) 'grave'; c.i.a.p., and sinle 'cemetery' down to XVII TIS 1, 627; 824; 11, 627; 1 IV 629.

sun onomatopoeic for a humming or buzzing noise; n.o.a.h. Cf. sipek, sül mê-. In some Uyg. Bud. texts sun is a mistranscription of şeq, q.v. Xak. xi one says kula:ki:smi siq etti: 'my eye buzzed' (tanna); and kömîzce; (MS. kömîzce) sun etti: 'the gnat buzzed' (naqqâ), also used of a fly buzzing Kaş. III 358: (xiv Muh.(?) al-anîn 'to goan' sunatmak (un-vocalized) might represent sun et- or at- Rif. 125 (only)).

VU sun Hap. leg. Xak. xi a good-natured, kind-hearted (al-lâyûnu'l-cânhî'î'l-salîmu'l-qâb) man is called sun ki:Kaş. III 138.

F sun the Chinese word ts'un 'a (Chinese) inch' (Giles 11,695) one-tenth of a Chinese foot (see 2 qîq), noted as tsun, q.v., in Uyg. Bud. is also spelt sun in the passages below. Kaş.'s exact meaning is uncertain; al-suflaca means 'a bill of exchange, cheque', and the like. The reference is perhaps to Chinese paper currency; these notes varied a good deal in size; it can hardly be to physical gold. Uyg. viii ff. Civ. II 1 146 (oturas): Xak. xi sun altun 'a currency note expressed in gold' (al-suflaca mina'l-qahab): it is something exceeding an inch and up to a cubit in length (mâ zâda 'alâ 'ül'l-işba itâl-l-dirâ) Kaş. III 138.

sop originally perhaps physically the end, or back of something, but normally used of time, as a N. 'the end', an Adj. 'later, subsequent', and an Adv. or Postpos. 'afterwards, after (w. Abl.)'. S.i.a.m.l. Uyg. vii ff. Bud. munda (?read mundun) sop 'after this' USp. 103, 11: Civ. sop futsi bilge 'the later sage Confucius' (in antithesis to 'the former (sôki) kings') TT I 106; (this man's body at first (burunda) suffered and is still (amîd) suffering) sop yoriyu edgüke teğir 'later he will proceed and reach a good state' TT VII 28, 47; bu kûntî sop 'from today onwards' USp. 21, 11; 51, 4; antin sop 'after' that do. 98, 4-5: Xak. xi sop agibu'l-insân 'a man's descendants'; sop a Particle (harf) meaning 'after' (ba'd); MS. ba'ad'; hence one says sun meniç suna: kele 'come behind me' (halif): sop 'the end' (dixir) of anything or action, one says bu: sos suna: aygil 'speak yourself at the end of this speech' Kaş. III 157: xin(?) At. kamuyu sabadî: xe xarâb ol sosî 'ruin is the end of every (period) of prosperity' 200; o.o. 14 (ud.), 181 (yûgûr), etc.; Tef. sop 'the end; afterwards'; andan/and in sop 273: XIV Muh. ba'd'd sop Mel. 14,
8; Rif. 90; âçirâl-l-layl ‘the end of the night’ dünn soqâ: 80, 7; 185 (tük); a.o. 179 (only): Çağ. xv ff. soq spra ‘afterwards’ Vel. 299; soq (spelt) pas wa ‘qab wa ba’d ‘then, afterwards’ (quots.), and metaph. âçiri ‘latter, last’ (quotn.) San. 247r. 21: Xwar. xiin (?!) phr. like andin soq are very common in Ög.: xiv soq ‘the end (of something) Qub 17, w. Abl. ‘after’ MN 76: Kom. xiv ‘latter’ soq CCl, CCG; Gr. 222 (phr.). Kip. xiv şon (Hor şon) âçir; sana koy- axxara ‘to put, or leave, behind’ Íd. 60; ba’d (hanûz) soqda: Bul. 13, 10: xv axxar soq Tuh. 3b. 10; 62b. 3: Osm. xiv ff. soq in various phr., esp. soq uc ‘consequence, result’; c.i.a.p. TTS I 635; II 833; III 634; IV 700.

Mon. V. SN-

D san- (sân-) Refl. f. of ss-; basically ‘to count oneself, to be counted’, hence, very early, ‘to be counted among a group, class, etc.’, that is ‘to be deemed to be (something Dat.)’; after about xi it seems to have been regarded as an Active V. and survives only (?) in SW Az. Osm. san- ‘to think, suppose, deem’. It must not be confused with w. sana- Den. V. fr. san, q.v. Uyg. vff. Bud. (a person who wounds his father’s or mother’s heart is doomed to hell) and qul kizzâ sanmaz ‘is not reckoned to be a son or daughter’ PP 11, 7; (if a man leads an unright life) ol têmîn kîçke sanur ‘he is immediately reckoned to be a (real) man’ TT VI 34; o.o. do. 58, 19-20; Civ.: Muna tûğmîş kîçler (Pü) lukususû yuluzka snar ‘people born in this year) are reckoned as being (born) under the star Lukususû(y’s) TT VII 17, 4-5; similar phr. do. 17, 6 and 19-20: Xak. xi ol er xayîl (sic, prob. a slip of the pen for ûlûk) bile: sandî: ‘that man was reckoned to belong to the horse class’ (‘ûdda . . . min cumulât-l-xayîl); similarly used of anyone who was reckoned to be something (‘ûdda ma’al-l-xayîl’); (prov.) barîg utru: tua: yokka: sanmas ‘if what is to hand (al-hâdir) is put before (a guest), the hospitality is not, reckoned to be inadequate’ (ma’dîm) Kaş. II 28 (sânur (sic), sanmak): KB bilip sözlese söz bûllîke sanur ‘if a man knows what he is talking about his speech is reckoned to be knowledge’ 170; a.o. 262 (1 ët): xinî (7) Tef. san- ‘to think’, e.g. men aylana sandûm ‘I thought as follows’; yavuz sanîp söz ‘do not have evil thoughts’ 262; At. sanîp sözlezen ‘a man thinks before he speaks’ 133; o.o. 326, 367 (ët-): xiv Muh. (?!) hasba ‘to think, deem’ (bul); in margin san- -Rif. 107 (only): Çağ. xv ff. san- qiyas kardan ‘to estimate, judge, deem’ San. 234v. 7 (quots.); San. adds ‘and in Rûmi w. kîf, i.e. sen-’, which is an error; most of the quots. are in Rûmi: Xwar. xiv san- ‘to think’ Qub 152; (he will provide that believer with food) sanmaduk yûndin ‘from a direction that he had not thought of’ Nahc. 188, 8: Tkm. xiv san- lam’m ‘to think, conjecture’; Kip. sâgan- Id. 60; (sâgan- hasiba) Tkm. san- do. 58: Osm. xiv ff. san- (1) ‘to think, suppose, expect’; (2) ‘to wish (e.g. good, to someone Dat.)’; c.i.a.p.; the Imperat. also occurs in the phr. sanik ‘suppose that’, sometimes used ungrammatically as a N., ‘supposition’ TTS I 599; II 791; III 597; IV 662.

D sin- Refl. f. of ss-; always used as an Intrans. or Pass.; ‘to break; to be broken’, physically or metaphor. S.i.a.m.l.g. Türkîli viii (he spared six men) sîpûlû: sîndî: ‘his lance broke’ (and he killed behind his sword) I N 5 (hitherto mistranscibed): viii ff. Irk 6 (aziq): Uyq. vii ff. Bud. kemi sîsûlû sinur ‘the ship collides (with the rocks) and is broken’ PP 17, 5; tûlkî yazukuq sînyukça Kaplanûluq dindar ‘a devotee who is thoroughly wicked and breaks the commandments’ TT IV, p. 14, note A 23, 13: Civ. TT I 225 (endûrub): Xak. xi yiğç a. sîndî: ‘the piece of wood (etc.) broke’ (inkasara); and one says sî: sîndî: ‘the army was routed’ (inkasama) Kaş. II 29 (sînur/sinur, sîmak): o.o. I 254, 24 (I but) etc.: KB ‘if a man does not know how to perform a task) sinur kâgû yér ‘he is disheartened and distressed’ 5534; o.o. I 167 (1 ët); 4610: x37 (2) a. 31 (1 ët): Tef. sin- ‘to be broken’ 271: xiv Mur. inkasara sin- Mel. 23, 11; Rif. 105: Çağ. xv ff. sin- (çan) sin- yàni sîkasta ol- ‘to be broken’ Vel. 280; sin- sîkasta şudan San. 256r. 12 (quots.). Xwar. xiv sin- ‘to be broken’ Qub 164; Nahc. 275, o (õgurçag): Kom. xiv ditto CCG; Gr.: Kip. xiv sin- inkasara Id. 54; Bul. 31v.; xiv ditto sin- Tuh. 6a. 8: Osm. xiv ff. sin- ‘to be broken; to be routed; to be weakened, lost, spoilt; (of the wind) to drop’; c.i.a.p. TTS I 624; II 821; III 624; IV 687.

slp- ‘to sink into (something Dat.)’; to be absorbed, digested’, and the like. S.i.a.m.l.g. as slp- /slp- /slm-. Uyq. vii ff. Bud. a. sîper erken ‘while the food is being digested’ Swv. 502, 7; a.o. do. 8: Civ. [gap] slmner: TT VIII M. 21: Xak. xi slp-; the food was digestible (hana’); and one says slm yérke: slpîlî: ‘the water sank (gâra) into the ground’; and sôz közłükke: slpîdî: ‘the remarks made a good impression (naca’a) on the mind and were effective’ (amila) (sîper, slmker); and one says ûrdek kamıskâ: slpîdî: ‘the duck (etc.) slipped into (tadxul) the reeds or litter (al-gumâq) so that it was hidden (tawârâ) in them’; also used of anything that slips into something, e.g. of a man who has slipped into (tadaxxala) someone’s house as an intruder (dâmir) or the like (sîper, slmker): Kaş. III 391 (there is no obvious reason for having two paras. for this V.): KB tapûg slpse ‘if his service is satisfactory’ (the small man becomes great) . . . tapûg slmsecine tilek kim bulur ‘who achieves his desires if his service is not satisfactory’ 611-12: xinî (?) At. slrp sende rázîg slpîp turmasa serermü eşıldı ‘if your secret does not remain hidden within yourself, will it stay hidden within your friend? ’ 175-6: xiv Rhg. (this river completely) kumka sîper ‘sinks into the sand’ R IV 686; (Muh. haşama ‘to digest’
şiş - Mrd. 32, 5; error for şiştir-, q.v.): Çağ. xv ff. şiştir- (spelt) (1) muncadvı şudan ya'ni ba-
-xwad furâ kaşida şudan 'to be absorbed, that is
drawn into oneself'; (2) xawâl kardan 'to
plunge into (something)'; (3) hadâm kardan wa
furâ xwwâradan 'to digest, consume'; it is also
used for tahâmât kardan 'to bear, endure' and
they also use şiştir- of a bird which hides its
head under its wing San. 257r. 3 (quotns.):
Xwar. xiv (if these two women had not
vomited, but) bu yêgênleri içinde sipse erdi
'if these foods had been digested by them
(they would have gone to hell) Nahe. 389, 9:
Kom. xiv 'to be absorbed, digested' şiştir-
CCG; Gr.: Kip. xiv sipîr- ('with -p') 'to hide
oneself (xaranasi) on the ground, and lie close
to it (lakiqa bîhâ) in order to conceal (yußi)
one self' Id. 54: xv inhu'dama 'to be digested
sin-Tuh. 6b. 11: Osm. xiv ff. sipîr- (1) 'to be
digested'; (2) 'to sink in'; to influence'; (3) 'to be
beneficial'; (4) 'to hide oneself'; c.i.a.p.
TTS I 630; II 826; III 630; IV 694.

sun - originally Trans., 'to stretch out (one's
hand Acc.); to offer or present (something
Acc., to someone Dat.); later also Intrans.
'to stretch oneself out.' S.i.a.m.l. Türkî
Bud. kaltu toyn kiﬂ elîgi kûngûgar
kötûrzer azû kûngûgarı sunsar 'if a monk
raises his hand against someone or stretches it
out to him' TT V, p. 15, note A 23, 19–21;
tepû burxan adakinda bagirû suna yatip
'lying stretched out on his stomach at the feet
of the Buddha' TT X 175; do. 458 (tagunçî):
a.o. U IV 14, 153: Xak. xî ol maça: etmek
sundi 'he offered me (nîçalalîni) bread' (etc.)
Kaş. II 28 (sunar, sumski): KB biri
kinda çûkti sunup el tutar 'the one has come
out of the scabbard and reaches out and grasps
the realm' 87; ellig sunû 'stretched out his
hand' 98; o.a. 281, 400 (sevit-); 1410, 2647,
4130 (utrûkki): xiii (?) A. kîndîrek qadahka
sunup zahr katar 'later he stretches out (his
hand) to the cup and mixes poison in it' 208;
N. 286 (taparûx); Tef. sun - 'to stretch
(something) out' 277: Çağ. xv ff. sun- (-di,
etc.) iwan- yat 'to lie stretched out' Vel. 300
(quotns.); sun both Intrans. and Trans. dirız
şudan 'to be stretched out' and dirız kardan
'stretched out' Sun. 246v. 15 (quotns.): Xwar.
xiii sun - 'to offer' Ali xiv: xiv sun - 'to stretch
out, hold out' Quôt 161; MN 168; e.t.c.,
Kom. xiv 'to stretch out, extend' sun-
CCG; Gr.: Kip. xiii madda 'to stretch out', in the sense
of stretching out your hand to take something
or to give it to someone else sun-
Hou. 43, 19;
nâcala sunu: ber- do. 44, 2: xiv sun-
imatda 'to stretch oneself out' Id. 54;
sün-
nâcala do. 60: xiv sun- is entered in the margin
against immatda 'to stretch oneself out' Tuh.
6a. 9 and madda do. 35b. 6: Osm. xiv ff.
sun- (1) 'to hold out, offer, present'; (2) 'to
stretch out one's hand, reach out' (Intrans.),
c.i.a.p. TTS I 647; II 847; III 642; IV 710.

sün - 'to die down, disappear', esp. of a flame,
but also metaphor of other things; more or
less syn. w. ûç-. Survives in NC Kxz. sün-

SC Uzb. şûn-: NW Kk., Kumyk, Nog. şûn-
Kaz. şûn-: SW Az., Osm., Tkñ. şûn-: Uyy.
viii ff. Bud. armaksizin sönmekezîn 'with-
out wearying or flagging' Swv. 211, 5–6; 236,
11; o.o. U III 38, 35 (tiklig); TT VI 446
(tindur-): Civ. TT I 5–6 (toprak); sün
of an illness 'to die down, disappear' is fairly
common in H I and II, e.g. I 44 (tolüg):
Xak. xî KB urup berge bâstu bûter terk
sünë 'the wounds inflicted by a whip quickly
heal and disappear' 2580: xiv Muğ. (i) infa-
tûla't-nûr 'of a fire, to go out' sün- Rîf. 105
(only): Çağ. xv ff. sün- (egy) sûtûn- 'to go
out', of a candle or a fire Vel. 290 (quotns.):
sün- xwâmît şudan ûlt 'to a fire': do. xiv
Sun. 246v. 16 (quotns.): Xwar. xiv ditto
Quôt 160: Kip. xiv sûtûn- (MS. séyûn-)
fa'îta'a 'to go out'; sûtûn- infa'ta' Id. 54 (sic);
sûtûn-a sûtûn; sûtûnûr(s) (sic) Bul. 23yv.
Osm. xiv ff. sûtûn- 'to die down' (of fire)
and the like is the common form till xvi and
occurs sporadically later TTS I 643; H 841;
III 639; IV 706.

*sün- See sün**: sünük, sünûş, sünûş-

Dis. SNA

D süni: Dev. N./A. fr. sünî: 'digestible' and
the like, N. o.a. l. Xak. xî one says bu: aş ol
süni: 'this food is wholesome and digestible
(mari' hant)' Kaş. III 368: Xwar. xiv sünî
'digestible' Quôt 158.

something which stretches out', Xak. xî
sun: cëvizatîl-bayt 'the cross-beam of a
house' Kaş. III 236.

?F sun: 'coriander seed, Nigella sativa',
prob. a l.-w.; Ar. şûnîz is itself a l.-w. fr.
PERSIAN. Uyy. viii ff. Civ. (in a prescription
for stomach ache) sunu tört bakîrni 'four
copper coins' weight of coriander seed', II 15;
Xak. xî sun: al-şûnîz Kaş. III 238.

D sünû: (süüpûg) 'a lance, spear' (only) as
a cavalry weapon; prima facie a Dev. N. in
-ûî fr. *sünî; the cognate form sünülûg, a
Dev. N. in -ülg, seems to be pec. to Türkî,
in which sünû does not occur. Survives
meaning 'spear, bayonet', and the like in NW
KAZ. sôıçe; Kumyk sünûg; Nog. sünûg:
SW Az., Osm. sünûjî, Türkî viii sünûjûg
batımı: kârîq 'snow a lance's length in depth'
I E 35, 11; E 26; o.o. I N 5 (sun-); T 28
(1 aç-): Uyy. viii ff. Man.-A M 120, 15–16
(bère): Bud. (if the dîhârani) sünîde aşıår
'is hung on a lance' Uşp. 104, 19; o.a. U I
68, 48 (sûvrîh): TT V 10, 92 (kiçç-): Xak.
xî sünû: al-râmîl toal-qanda 'lance, spear' Kaş.
III 368; five o.o. xiv Muğ. al-râmîl
sünûg: Mel. 71, 6; Rif. 173; al-alam 'standard's
sünûg: 146: (tuk: 51, 4): Çağ. xv ff. sünûg
(spelt sünûgî) nava'z 'lance' in Rûmî sünûjî
(misunderstanding of kâf used for q) San.
247r. 28: Xwar. xiv sünûjî 'lance' Quôt 162;
Kom. xiv 'lance' sünûjî CCG; Gr.: Kip. xiii
al-râmîl sünûjî: (sic?, MS. sünûjî) Hou. 13, 14;
24, 10: xiv sünûjî ('with -p') ditto Id. 54: xv


ditto süpü: (sinü) Kav. 63, 19; Tuh. 178, 7; Osm. xiv ff. süpü (transcribed sinü) 'lance'; c.i.a.p. TTS I 653; II 854; III 648; IV 716.

Dis. V. SNA-

D sana:- (sana:-) Den. V. fr. sana; 'to count'; syn. w. sa:-; which it gradually displaced. S.i.a.m.l.g. (Türkü viii the reading sanâgaht: in T 27 is an error, see sa:-) Uyğ. viii ff. Bud. ülgîlegel sanagâli bolgay 'it will be possible to measure and count' USp. 80, 2; Civ. in contracts relating to the payment of money or goods sanap (or tükel sanap) aldum or bérđim 'I have counted (in full) and received, or paid' is a stock phr. USp. 16, 8-9; 51, 5; 56, 11 (egsüksüz) etc. sanâ- 'to count' (the age of someone) TT VII 12, 1 ff.; 13, 53-4: sana:- 'to count' is common in TT VIII L.. Xak. xi ol ko:-yin sanadî: he counted ('adda) his sheep'; originally sanadî:- but shortened Ka-. III 274 (sanâr, sanâma:k) xiii(?) At. 60 (kum): xiv Muh. 'adda sana:- (sic; v.l. sa:-yî) Mel. 29, 1; (Rif. 112 (VU azla:-): Çağ. xv ff. sana:- (p, etc.) ihtirâz et- ve tâdârîk et- 'to take precautions, prepare oneself'; hisâb et- (and hisâb al-) ve say- ve tîbâr et- 'to reckon up, to count, to take thought of' Vel. 279-80 (quotns.); sana:- (spelt) sumurdan 'to count' San. 234v. 24 (quotns.; pointing out in 235r. 3 that Vel.'s first translation is an error): Xwär. xiii(?) sanaâlukusîz nemeler yiylârî alîî 'he captured innumerable things and livestock' Öğ. 308: Kip. xi al-adâd 'to count' şanama:k Hou. 22, 2; 'adda minal-adâd şanâ:- do. 42, 5; xiv şanâ:- ada:d; Tkm. sa:-ld. 60: xv 'adda şanâ-Şay' Tuh. 258b. 13.

D sina:- (sina:-) 'to test (someone or something Acc.)'; Den. V, perhaps fr. I sin, but the semantic connection is not close unless it originally meant 'to take the size, or measure, of something'. S.i.a.m.l.g.; SW Tkm. sina:- Uyğ. viii ff. Civ. sinamiş em ol 'it is a tried (and proved) remedy' H I 154, 175, etc. Xak. xi ol anî: sina:dî: carrabahu fi say 'he tested him about something' Ka-. III 273 (sinâr, sinâma:k); sina:masa: arskar: 'the man who does not test a thing is deceived about it' (yağtarr bihî) I 242, 16: KB sinamiş içî: 'man of experience' (i.e. one who has been tested) is one of the sources of the verbalized yağtarr. I 245, 723 (I Karsı, etc.); nege me sina:-dim içi: kû:gu: 'whenever I have tested the evil-doer' 247; (hear now the words of the man ... sina: pay gu: 'who attains his (purpose) by trial (and error)' 246; (the king ...) sina:dî: erîg 'tested his advice' 593: sina:ma yağı: 'do not take chances with the enemy' (he is big and strong; get an iron shield as a protection against him) 4263: xiii(?) At. baka kör:glî emdi uka sina:yu: 'be sure that you look (carefully) now, test and understand' (what other thing is as valuable as knowledge) 99; Tef. sina:- 'to test' 271: xiv Muh. carraba sina:- Mel. 25, 1; sina:- Rif. 107; al-tacriba sina:mak 36, 3; 131: Çağ. xv ff. sina:- (mis-spelt sine-) imithân kardan 'to try, test' San. 256v. 19 (quotns.): Xwär. xiv ditto Qub 164, Naho. 212, 13; Kom. xiv ditto CGG; Gr.: Kip. xiv sina:- carraba Id. 54: xv ditto Tuh. 12a. 4; Osm. xiv ff. ditto; c.i.a.p. TTS I 621; II 817; III 620; IV 684.

Dis. SNB

SF sanâca: See sanuwa:ç.

Mon. V. SNC-

sânc- properly 'to pierce (with a lance), transfix'. S.i.a.m.l.g. w. some extended meanings as sanç- /sânc- /sânc-çânc-, etc. Türkü viii sanç- is fairly common, both lit., e.g. altt: erîg sançdi: 'he speared six men' I N 5; and metaphor., e.g. (I advanced against the Çik ... ) süsîn sançdîm 'I pierced (i.e. routed) their army' II E 26: vii ff. IrkB 34 (süyî): Uyğ. viii süşü:çm ... sançdîm 'I fought ... and routed' is common in Şu.: viii ff. Bud. yağı sançip 'routing the enemy' U II 78, 30; o.o. PP 57, 5-6 (tegler-); U II 86, 48 (sûvîr): etc. Civ. TT VII 14.4 (tulup): Xak. xi ol anî: bîçê:kin sançdi: 'he stabbed him (toca:a'hu) with a knife' (etc.); and one says beg yağı:sîn sançdi: 'the beg routed (hazama) his enemy' Ka-. III 420 (sâncçar, sançma:k): KB (the signs of the Zodiac Gemini and Cancer) sançç yôrî (come piercing) 139; yağı sançça: 2329: xiii(?) Tef. sanç-(of a horn) 'to pierce' 262: xiv Muh. ta'anà 'to spear, stab' sançç- Mel. 28, 9; Rif. 112; al-ta'n sançma:k 37, 14; 124: Çağ. xv ff. sanç-(çay) sançç- Vel. 279; sanç-(so spelt) niş zadân 'to sting', also 'to plunge (a javelin, lance, and the like) into something' San. 235v. 26: Xwär. xv sançç- 'to pierce' Qub 152: Kom. xiv ditto CCI, CGG; Gr.: Kip. xiii ta'anà sançç-Hou. 33, 18; xv sançç-(ti) ditto Id. 60; Bul. 57r.: xv ditto sançç-(sic) Kav. 75, 8; ditto sançç-(ti) Tuh. 248, 5: Osm. xiv ff. sançç-'to pierce; to plunge in (a sting, etc.)'; c.i.a.p. TTS I 598; II 793; III 596; IV 661.

Dis. SNC

sanaç survives in SE Türkî sançç 'an entire goat-skin used as a bag for flour (etc.)' Shau 120 (only): SC Uzb. sançç 'water-skin'. With final -ç it looks like a l.-w. Uyğ. vii ff. Civ. (in a list of goods) and a list of goods (one cow, one cooking pot) bîr sançç (spelt aqç) 'one skin bag' (etc.) USp. 55, 3: Xak. xi a red leather bag (al-cirâbî-ahmar) is called sançç kösürgü: (MS. k.îrî) Ka-. I 358: Çağ. xv ff. sançç (sic?) xîçqa wa ambañ 'water-skin, leather bag' San. 235v. 10 (quotns.).

E seneç See senççç.

VU F sinçççç: Hap. leg.; the shape suggests a l.-w. fr. a Chinese phr. Xak. xii sinçççç: al-xxbây baynam'l-rugqa wa'l-ragî 'a loaf of bread (intermediate in shape) between a flat flap and a round loaf' Ka-. I 417.

D sançççç Dev. N. fr. sanççç; lit. 'something piercing'. Survives in SE Türkî sançççç 'colic':
NC Kir. çançu: 'lumbago'; Kız. şanşu: 'puncture, perforation, colic'; SC Uzb. sançık 'colic'; NW Kk. şanşuv; Kaz. çençü; Nog. şanşuv 'colic, lumbago'; SW Az., Osrm., Tkm. sanç 'colic'. Uyg. viii ff. Bud. yürü-kımde sançık kirip 'sharp stabbing pains enter my heart' U III 37, 6-7; (in hell demons thrust down the sword) süvri sançığan 'with a sharp spike' TM IV 254, 102: Çağ. xv ff. sançık 'colic and flatulence (qülüncə tea nafs) which collects in a man's side' San. 235v. 24 (quotn.); Kip. xv rihül-batn 'wind in the stomach' şanşu (in margin in SW(? hand şanç) Tuh. 16b. 6.

?D sunçuq Hap. leg.; prob. Dev. N. fr. sun-; lit. 'something held together'; v. G. suggests plausibly that it is a pure Turkish word added to explain the L.-w. battir (Sanskrit pattra). Uyg. viii ff. Bud. (the Buddha said, 'O Ānanda') batırımın sunçukumin kötürgül 'pick up my begging bowl (Hend.)' TT X 124-5.

VUD sançğan in this form Hap. leg.; the sin is uncovocalized but the obvious transcription of a word for some kind of thorny bush is sançğan, N.,/A. of Habitual Action fr. sanç-, lit. 'constantly piercing'. The only difficulty is that it may survive in SW Osrm. (only) sîncan 'the box-thorn, Lycium europaeum'. Xak. xı sançğan kəct: hamlu-l-tidd 'the fruit of a thorny bush or tree' Kaş. III 146, 26 (see 2 kəct); n.m.e.

Dis. V. SNC-

D sançit- Caus. f. of sanç-; s.i.s.m.l., but not with the unusual use of Caus. f. shown below. Uyg. viii ff. Civ. (if this omen comes to anyone) süde erser sançit tur 'if he is on a campaign he lets himself be routed' TT I 67.

D sançık- Hap. leg.; Intrans./Pass. f. of sanç-. Xak. xı yaqğ: sançık: 'the enemy was routed' (huzima, MS, in error hazına); also used when a man has been stabbed (tu'ima) Kaş. II 228 (sançıkân, sançıkmać).

D sançıl- Pass. f. of sanç-; s.i.m.m.l. Xak. xı bîçeq tamka: sançilîdi: 'the knife was thrust (irtazza) into the wall' (etc.); and one says sî: sançilî: 'the army was routed' (inhazaına); the origin is the phr. erke: bîçeq sançilî: 'the man was stabbed (vucida) with a knife' Kaş. II 231 (sançılur, sançilmać): xı 22 (?) At qad qur birle sançıl âdakka tiken 'by fate the thorn is thrust into the foot' 455: Çağ. xv ff. sancılı- (sic?) furii şudan 'to descend' and the like San. 235r. 28 (quotn.): Osm. xiv ff. sancil- (1) of a person, to be stabbed', etc.; (2) of a weapon, 'to be thrust in'; c.i.a.p. TTS I 598; II 790; IV 661.

D sançış- Recip. f. of sanç-; s.i.s.m.l. Xak. xı olar ikki: sançışdi: 'those two stabbed (waca'a) one another with daggers or the like'; and one says bëgler sançış: 'the bëgs went to war (tabărribat) and routed (hazaına) one another' Kaş. II 217 (sançışur, sançış-

mak): Çağ. xv ff. sançış- (spelt) Recip. f. 'to stab one another, to wound one another with a javelin or lance' San. 235r. 28: Osm. xv and xvi sançış- 'to speak one another'; in two texts TTS I 598; III 596.

Trls. SNC

D sançığığ P.N./A. fr. sançığ; survives in SW Osrm. sançığ 'suffering from colic'. The only early occurrence is damaged; Müller transcribed it sançkgə citing as a parallel NE Saq. sîncak 'a wooden wedge' R IV 635, but that word is clearly a Dim. f. of sin which represents an earlier MS, sîn or the like, and cannot be relevant here. The original Chinese text can be translated as 'the immortal væjara-iron-spoke mother', the last word not reproduced in the Turkish version. Uyg. viii ff. Bud. ölmüsz vacır sançıkğlîğ 'the immortal owner of a væjara spike' U II 60, 2 (ii).

Dis. SND

VUD siğit Hap. leg.; the sin carries both kasra and damma in the MS.; the word seems to be a Dev. N. but there is no obvious semantic connection w. siğ-. Xak. xı siğit 'a gift (al-hiba) which is not matched by a return gift (lâ yu'tâd fihâ) and for which there is no offset' (lâ r'îd fihâ); one says bu: at maşâ: siğit bêrdî: 'he gave me this horse' (without receiving anything in return?) Kaş. III 362.

sindu: 'scissors'; one of several words with this meaning, cf. bigîçə, kîftî; survives only (?) in SW Osrm., Tkm. sindi; perhaps a L.-w. Oğuz xı sindu: al-mirád 'large scissors' Kaş. I 418; xiv Muh. al-mirád sindu: Mel. 60, 12; Rif. 159: Çağ. xv ff. sindi gâz 'scissors', in Ar. míradân San. 235r. 7: Tkm. xiii Huq. 23, 11 (bigiçə): xv Tuh. 34a. 11 (kîftî; sindi in the margin in SW(? hand)); Osm. xiv ff. sindu (normal till xvi)/sindu (normal fr. xvi) 'scissors'; c.i.a.p. TTS I 622; II 818; III 621; IV 685.

D sandriç Dev. N. (connoting mutuality) fr. sandru-; in a Chapter for Dis. containing consecutive consonants, but misvocalized in the MS. N.o.a.b. Xak. xı sandriç (MS. sandurüş) 'mutual abuse and quarrelling' (al-müṭaba wa'l-mucâdala) Kaş. III 416 (prov.); same prov. I 402, 24 (sandriç); II 214, 5 (sandriç).

Dis. V. SND-

D sinat- (sinat-) Caus. f. of sinat-; s.i.s.m.l. w. the same meaning. Xak. xı ol meni: bu: ısta: sinattî: 'he ordered someone to test me (mec carbanari) in this work' Kaş. II 312 (sinatur, sinatmak).

D sopda- Den. V. fr. sop; n.o.a.b. Xak. xı ol yaqğ: sopda: 'he chased (atba'a) the enemy, and rode after him' (rahaba fi 'aqbîhi); also used of anyone who followed (sara 'aqib) something to catch it Kaş. III 400 (sopdar,

D sipdür- Caus. f. of sip: -; s.i.s.m.l.; cf. sip:, Xak. xi süciç asiq sipdür:d: 'the wine made the food agreeable' (or digestible; amhra a1-fa:am) and one says ol anz: evek; sipdür:d: 'he surreptitiously introduced (ad:xal a va axassa; za: read, MS. asaha unvocalized) him into the house' Ka:j. III 307 (sipdür:dur, sipdür:me:k): Çaq: xv ff. sipdür: (spelt) ca:da: bu:na:nid'an 'to cause to be absorbed, drawn in'; ca:wa: farma:dan 'to cause to plunge into (something); farzi xwurar:dan 'to cause to be consumed' San. 235v. 8.

D söndür- Caus. f. of sö:n-; 'to extinguish (a fire)', etc. Survives in the same languages as sö:n-. Uyg. viii ff. (Bud. in some MSS. of TT VI 446 (tündür:mez) is written instead of sö:mez owing to a false analogy w. tündürmaz): Civ. söndür: - 'to extinguish' H II 26, 97: (Xak.) xii(?) Tef. söndür: - 'to extinguish' (a lamp) 275: xiv Muh. atfa: 'to extinguish' söndür: Mel. 23, 1; söndür:m: Rif. 193: Çaq. xv ff. söndür: - Caus. f.; xu:x:miht kardan atas: 'to extinguish a fire' San. 247r. 13 (quotns.): Xwar. xiv ditto Qtb 160; Nahc. 257, 4: Kom. xiv ditto CCI; Gr.: Kip. xiii atfa: a söy:indir: (MS. sey:indir) Hov. 34, 7: Tuf. 646-ditto, also pronounced söndür:- Id. 54: ditto sö:ndür: Bul. 23r.: xv ditto söndür:- (or sö:ndür:-?); spelt seyindir:-, which is then said also to mean 'to make glad', i.e. sevindir:) Kov. 74, 3; ditto sö:n:indir: Tuh. 6a. 2: Osm. xiv to xvi (only) söndür:- 'to extinguish'; common TTS I 642; II 840; III 638; IV 706.

sandri:- 'to be delirious, to be mad', and the like. An early L-w. in Mong. as sandur- (of a mob) 'to be in confusion' (Haemisch 132); sandara-l sandura:- 'to be in confusion; to scatter; to be uneasy, alarmed' (Kow. 1288, Halt:od 318). Survives in SW Tkm. samara:-; it is an important question whether sandra: and the like in KC Kt, Kxz.: SC Uzb.: and some NW languages is a direct survival of a reborrowing fr. Mong., prob. the latter. Xak. xi esrlik san:ra:di: 'the drunken man raved' (or was delirious, ha:da:) the original form was sand:ra:di: (MS. sandra:di:) Ka:j. III 28; (san:rir, san:ri:mai:kk): Çaq. xv ff. san:dir: 'delirium in illness or a nightmare' San. 235v. 27 (prob. reborrowed fr. Mong.); sandirakla:- 'to be delirious' 235r. 14: Kom. xiv 'to rave, be delirious' sandra:- CCG; Gr. (ffr. Mong.).

D sandri:- Hap. leg.; Co-op. f. of sandr:-, Xak. xi esrlikler kamu: san:risdi: (MS. sanrisdi:) 'the drunken men all raved (ha:da:) together'; originally sanrisdi: (MS. sandrisdi:): Ka:j. II 213 (sanris:ri:, sanris:mak:; prov.).

Trls. SND


VUF sondılaç: a small bird of some kind; translations vary; Red. 1177 translates fa:ta: in Osm. 'the fire-crested wren, Regulus ignicapillus', Hava 'small sparrow, bullfinch'; dubs: is translated alternatively 'wild pigeon, woodpigeon, honey-guide'. Prob., like other words ending in -laç, a L-w. N.o.a.b. Xak. xi sondlaça: al-`fa:ta Ka:j. I 226 (prov., see ört:gün); o.o. (verse) I 529, 5; III 178, 14: xiv Muh. (?) dubs: (UV) sandalça: (unvocalized, MS. s:la:ç) Rif. 176 (only): Çaq. xv ff. sandalaç: sandulaç: (both spelt)'a small bird rather bigger than a nightingale'; the male is green (saks) and the female yellow (sard); it has a long tail San. 235v. 26.

D sonduri: Hap. leg.; under the heading ful:li: the döl carries khasra in one place and damma in the other. Hardly to be connected w. Sanskrit sundara 'beautiful, good', but prob. a corruption through some other language, of Sanskrit samudra 'ocean, sea', etc. Xak. xi sonduri: (sondrı:) al-bahir 'sea', etc. Ka:j. I 492 (prov.).

Dis. SNŞ

D snuk (snuk) Pass. N./A.S. fr. sin:; 'broken', originally in a physical sense, later also metaph. 'defeated, broken (in spirit)', and the like. S.i.a.m.l.g., usually as snuk, but SE Türki sunuk: SW Tkm. snik. Türkü viii ff. IrkB 48 (sap-): Uyg. viii ff. Civ. USP. 98, 15 (anuk): Xak. xi snuk (sic) neq 'something broken' (al-maksır): the Oğuz call it snuk without the ginna (g) and their form is regular (al-giya: la:hum), because it is derived fr. sündi:, inkasara, and there is no ginna in its Verb Ka:j. III 365 (sinuk, otherwise unknown, might be a crisis of *sin:guk, a cognate form w. Suf. -guk): KB 1858 (buzuk): xii(?) Tef. snuk 'broken' 272: xiv Muh. al-maksır (opposite to 'entire' bûttn) snuk Mel. 55, 11 snuk Rif. 152 (and 191): Oğuz xi see Xak.: Xwar. xiv snuk 'broken' (e.g. of the heart) Qtb 156; Nahc. 433, 1: Kom. xiv ditto CCI; Gr. Kip. 431 al- maksır (opposite to 'entire' bûttn) snuk Tuh. 27, 2: xiv ditto Id. 54: xiv maksır snuk Tuh. 34b, 7; 45b, 7; Ösm. xiv ff. snuk (rare) snuk (1) 'broken'; (2) (rarely) 'defeated'; c.i.a.p. TTS I 623; II 819; III 622; IV 686.

D sopuk Hap. leg.; al-`ażir 'the last, latter' or 'the end'; Den. N./A. in -uk (usually Dim.) fr. so:q, or perhaps crisis of sop and 2 ok. Xak. xi Ka:j. III 107 (yëtrül:)-; n.m.e.
VU **ş şekur** a bird of prey, in modern times, and prob. always, 'the goshawk', *Falco goshalo*. The form in Uyg. (noted only as a P.N.) was **ş şekur** (or **ş nokor**). This became an early 1-w. in Mong., with the usual sound-change **ş** → **ş**, as **ş nichtor** (or **ş nı̄ktor**) (Haenisch 141). In Xak. it became **ş şekur** by retrogressive vocalic assimilation and this form still survives in SW Osm. **ş şekur**/**ş şekur**. In Mong. by a similar process it became **şokor** (Kote 1536, Haldor 1536). This later Mong. form was reborrowed as **şokor**/*ş şekor* and survives in SE Türkî **ş şekar**/*ş şekar**/*ş şekar* (Falco hendersoni); NC Kir. **ş kemkar**; KzX. **ş şekar** (a hybrid form): SC Uzb. **ş kemkor**; NW Kk. **ş kemkar**; SW Az. **ş kemgar**; Tkm. **ş kemgar**. See Doeerfer 1 386. Uyg. X(?) Bud. (PU) Meşiş Şekur P.N. Pifhahl. 12; 18. küde-

gümüüz Alp Şekur Tøgün 'our son-in-law' Alp Şekur Tøgün' do. 23, 13; Alp Şekur Tøxan do. 20; [gap] Öge Şekur do. 21: xiv Chin.-Uyg. Dict. 'gerfalcon' **şokar** (şekor) R IV 1998; Ligeti 199, q.v.: Xak. xı Şekur the name of a bird of prey (çemmin cin cašarib'ı-taur); it is smaller (dün) than the toğrul Kas. III 381: kirguş **ş şekurka**; karışmusz a 'sparrow-hawk does not start a fight with a larger falcon' (akbar minal'buszât) H II 95, 8: KB 5639 (şesüt); a.o. 5697: xiv Muh. al-şekar Şekur, v.l. Şekur Mel. 72, 13; malikul'buszât 'king of the falcons' Şekur Rif. 175; Çağ. xv ff. Şekur 'the bird called Şekur' Vel. 299 (quotns.); Şekur 'a hunting bird of the hawk (şarg) species', also called Şekur San. 247r. 17 (quotn.); Şekur 'a hunting bird of the hawk species', which is long-lived, also called Şekur, also used of the deaths of emperors and kings, as it is said in the Tarix-i Bâbûri that 'Umar Sâx Mirzâ Şekur boldi, i.e. 'died' 2599. 19: Xwar. xirin (Şekur) 'falcon' (of some kind) Şq. 42-6: xiv Şekur 'falcon' Qutb 150; Şekur MN 5: Kom. xiv Şekur 'falcon' Şarşur CCI; Gr.: Kip. xili al-

*ş şekur* 'well-known, (ma'rif) Hov. 10, 3; Şekur as a P.N. do. 20, 6: xiv Şekur a bird and a P.N. (yusufa mimh) Id. 54; al-Shukur Kipçak Bul. 12, 11; xiv Şekur is mentioned as the name of a slave in Tuh. 88b. 10-11; and Şekur is added in a SW(?) hand under 'aqâb 'eagle' do. 25a. 9.

**Dis. V. SNÇ.**

I sançar- Hap. leg.; Trans. Den. V. fr. san.; syn. w. san-. Xak. xı ol an: kişiddin sançardî: 'he reckoned (adda) that he was a human being' (mina'l-nâs) Kas. II 188 (sançar, sançarmak:).

**Dis. SNÇ.**

**ş şekek** still widely used in Anatolia for 'a water vessel made of wood or earthenware', SDD 1205, and noted in SW Az. Şenek 'a large jug with a long narrow neck and a handle'. Öğuz xı **ş şekek** 'an earthenware mug (mal-hâz) for drinking'; also 'a jar' (al-cara) Kas. III 367: Kip. xiv **ş şekek** (with -ş-) al-cara Id. 54:

**Osm.** xiv to XVII (only) **ş şekek** 'water vessel'; common TTS I 612; II 809; III 613; IV 676.

**ş kaçek** 'a buzzing insect' of various kinds; Dim. f. of the onomatopoic **ş ek**; survives only in SW Az. **ş kaçek**; Tkm. **ş kaçek** 'mosquito' and Osm. **ş kaçek** (şek) 'fly'; sivri **ş kaçek** 'mosquito'; elsewhere displaced by **çtbîn** (first noted in Xak. xı KB 4499) Cf. uyaz. Uyg. XVIII ff. Bud. (in a list of noxious animals and insects; beasts with tusks and claws, birds) **ş kaçek** (mantis, ants, beetles) U II 35, 23; Xak. xı **ş kaçek** in the language of townspeople (ahul'amisér) 'a gnat' (al-baqq), and in the language of the nomads (ahul'l-ticab) 'a fly' (al-dâbab) Kas. III 367; o.o. **ş kaçek al-baqq' gnat' II 13; 23; II 352 (yelipt-); III 100 (yelips-): (xiv Muh. xı al-dâbab **ş kaçek** (MS. *şikak*); in one MS. Mrl. 74, 8): Çağ. xv ff. **ş kaçek** (spelt, 'with -ş') pasça 'gnat'; in Ar. baqq and ba'dSan. 258r. 12: Xwar. xiv ditto MN 12: Tkm. xili al-dâbab **ş kaçek** (spelt **şikak**; Kip. çtbîn) Hon. 10, 11: xiv al-dâbab (çtbîn; also called **şikak** Bul. 10, 16: xv nâmüs 'gnat, mosquito' **şikak** (uyaz) Tuh. 36b. 3: Osm. xvIII **şikak** . . . and, in Rûmî, makes 'fly'; *pasça sivri **şikak** San. 258r. 14.


D sünük. See sünük.

**Osm. Şüük** (şük) 'bone'; morphologically Pass. Dev. N. fr. *şin-*; survives in such a wide variety of languages and in that it is difficult to fix the original pronunciation, but the evidence rather points to sünük. Survives in NE all dialects sük: SE Türkî sünük/sünük/sünük/sünük/soňak: NC Kir. sük; KzX. sük: SC Uzb. sükak: NW Kk., Kumyk, Nog. sük: Kaz. sük: SW Az. sümük, *Tkm. sünük/sünük/sünük.* Türkî *şünük* (*şünük* in II) *tağça: yatda*; 'your bones lay in mountainous heaps' I 24, 11: E 20: Uyg. XVIII ff. Man.-A M 1 23, 33 (baçan): Man. M III 39, 3 (ii-): Bud. *yaş sünükleri* 'his fresh bones' Sdt. 615, 33; o.o. do. 153, 3 (sept): U IIIII 24, 6 (šülün-); do. 25, 21: Civ. TT VII 23, 5 (şülük); I II 16 (erkeç), 70; II II 22, 29: Xak. xı şünük al-azm 'bone' Kas. III 367 (prov.); o.o., spelt sünük I 98 (oşruq), 198 (oşruq), 247 (oşruq), 380 (töb.), etc.: KB 2236 (etsi), 4131 (kemdı), xı (?): At. (wisdom is to a man) şünükke yilik 'like marrow to a bone' (intellect is the beauty of a man and) şünükken yilik 80-90 (except şünük once, all MSS. have sünük); Tef. sünük/sünük 275 (şünük): xiv Muh. al-azm sünük Mel. 45, 12; sünük Rıf. 139: Çağ. xv ff. sünük 'with -k' kemik . . . ustuxuvun ma'nâsma 'bone' Vel. 290: sünük (spelt, 'with -ş') ustuxuvun San. 247r. 20 (quotns.): Xwar. xiv sünük/sünük ditto
Qub 160; süphük Nahec. 65, 16; 191, 16; 284, 17 etc.: Kom. xiv ‘bone’ söwek CGI; Gr.: Kip. xiii al-’azm süphük (?); MS. süphük) Hou. 21, 19; xiv süphük (‘with -p-’) ditto; süwük ditto Id. 54; ditto (8) sünük (sic) Bul. 8, 9; xv ditto söwek Kav. 61, 9; (VU) sinfa (perhaps error for sin’a ‘wrist’) süwek (in margin in second hand süphük ‘bone’) Tuh. 19a. 3; ’azm söwek do. 24b. 6; Osm. xiv ff. süphük ‘bone’, common to xvi, sporadic till xviii TTIV 655; IIin 353; III 650; IV 717.

D sengeç prima facie a Dev. N. in -geç, pec. to Kä, where it is listed twice, in both cases under fal’al, in the second case among words containing a -p-. Xak. xi sengeç ‘a kind of apple (al-tuffah), about as small as an almond (al-banadidık), sweet, red and white’ Kä. I 455: sengeç (MS. senleq) ‘the name of an apple as small as an almond, sweet’ III 381.

sengil Hap. leg.; hardly to be connected w. sigil ‘a wart’ although the latter survives in SW Tkm. as sängil. Xak. xi sängil ‘freckles (al-halafa) which appear on the face’ Kä. I 483.

Tris. SNG

D süpülgök P.N./A. fr. süpük (süpük); ‘lancer’ and the like. No.a.b. Türki viii (where did the men in armour come from that scattered you?) süpülgök kantan kelpen süre: eldil: ‘where did the lancers come from that drove you (before them)’ I E 23, II E 19; xv Muh.(?) al-rammah ‘lancer’ süjüllil: Rif. 84 (only).

D süpükliük P.N./A. fr. süpük; ‘having bones, bony’, etc.; s.i.s.m.l. with the same phonetic changes. Uyg. viii ff. Bud. bodisat

Tris. V. SNG-


Dis. SNG

süül: ‘a sister younger than oneself’, as opposed to ‘a sister older than oneself’ (eke; q.v., etc.). Survives in SE Türk süül: NC Kr. süül; Kx. süül: NW Kk., Nog. süül; süül; in other languages there is no special word for ‘younger sister’. Türki viii I E 20, II E 17 (künkçü): Uyg. viii ff. Bud. tört süüllenli: ‘of the four younger sisters’ U II 62, 2 (ii); o.o. U III 14, 17; Pfahl. 23, 12: xiv Chn.–Uyg. Dict. ‘younger sister’ süül R IV 678; Ligeti 195, q.v.: Xak. xi süül: ‘a man’s younger sister’ (al-uxtul’-taghir) Kä. III 366; o.o. I 457 (baldız); II 7 (yurç); xiii(?) Tef. süül ‘younger sister’ 269: xiv Muh.(?) uxtul’-zwae ‘husband’s sister’ süül (MS. süül:k) Ríf. 144 (only): Çağ. xv ff. süül/süül küküg kez karindaq ‘younger sister’ (i.e. not an Osm. word) Veli. 288 (quotn.); süül (spelt, ‘with -p-’) ‘younger sister’ Sun. 258r. 18 (quotns.); a.o. 92r. 22 (2 uya).

E senleq See sengеч.

D sanlıq (sanlıq) P.N./A. fr. san; in the early period usually w. the Dat. and meaning ‘belonging to, responsible to’, lit. perhaps ‘having the number of, i.e. ascribed to’, cf. san-. Survives only(?) in SW Az., Osm. sanlı ‘esteemed, distinguished’, Tkm. in phr. sanlı ‘sün a very few days’. Uyg. viii ff. Man.-ol (PU) ‘imisrılıq (or ismir yek?) sanlıq ağğ barımağ ‘treasure and property belonging to’... M III 11, 20: Man. fn związku sanlıq (sanlıq) kiltunuz ‘you have made (them) destined for (?) parminuvu (Sanskrit l.-w.) TT III 32-3: Bud. vrhar sangram sanlıq ed tavariq ‘movable property and livestock belonging to a temple or convent’ (Sanskrit vihara sanghārāma) U II 77, 24; similar phr. do. 86, 41; TT IV 6, 44; Swv. 135, 19, ‘men of rakşaka sanlıq men I am subject to that female demon’ (Sanskrit rākṣasī) U IV 14, 129-30; o.o. do. 12, 112; 16, 154; TT VIII E1; F.8: Civ. maça (VU) Tüleek Temürü sanlıq... kavallımını ‘the vegetable garden belonging to me ‘Tulek Temur’ UsP. 15, 1; (a man born in the Ox or Swine Year) but yulutuzka sanlıq tuğar ‘is born under this star’ TT VII 14, 16-17; a.o.o. in TT VII; sanlıq in TT IV 84 (edğil) is prob. a P.N./A. fr. san as a Sec. f. of F. tsaq, q.v.: Xwar. xiv sanlıq ol bizhe ‘that belongs to us’ Qub 153: Osm. ulu sanlıf kisi ‘a great and distinguished person’ TT IV 662.


Dis. V. SNL-

D sinal- Pass. f. of sina-; ‘to be tested, tried’. S.i.s.m.l. Xak. xi i:s sinaðli: ‘the matter was tested’ (currida) Kä. II 126 (sinalur, sinałma: Çağ. xv ff. sina- (1p) sina-, ya’ni tarcuba olun- ditto Velo. 289 (quotn.); sinał- (mis-spelt sinel-) imithân suvan ditto. Sun. 257r. 1 (same quotn.): Kom. xiv ditto sinał- CCG; Gr.


Dis. V. Sla-

Disen-: Hap. leg.; Den. V. fr. sen; ‘to address as ‘thou’; cf. French tutoyer. Xak. xi ol:senle:di: ‘he addressed him as an inferior (xatuhahu bi-xištäh-i-adnibā)’; it means (to address as) ‘thee (anta); the most common (al-takir) form of address is (described by) sizle:di: meaning (he addressed him as) ‘you’.
(antum); this corresponds to (bi-manzila) the form of address to kings, as in the Koran ina anzalnahku 'we sent him down' Kas. III 298 (senler, senlemek).

1) saplat- Hap. leg.; Caus. f. of sapla-. Xak. xi ol kuşu: saplatt: 'he made the falcon (etc.) defecate' (alâhâl-bâzî) Kas. II 359 (saplatûr, saplatmak).

1) senlet- Hap. leg.; Caus. f. of senle-. Xak. xi ol anu: senletti: 'he urged him to address him (i.e. a third party) as an inferior' (bi-xitâbîl-sîğr); as we have explained (i.e. under sen) the Turks address a superior with sin zây and say siz and address someone inferior in rank with sin nûn and say sen; hence the phr. ol anu: senletti: 'he urged him to use this form of address as a humiliation' (talbidrîn) Kas. II 346 (senletûr, senlemek).

Tris. V. SNL-

1) sipiâle- Den. V. fr. *sipiâl, an onomatopoic cognate to sip, q.v. Survives in SW Osm. sinele (of animals) 'to whine, moan'; xx Anat. sipiâle/-sinele/-sinele- to sob quietly; (of a dog) to howl (with the cold); (of copper vessels) to clatter, clang'. Kas.'s second translation is hard to connect with the rest. Xak. xi. it sipiâledi: 'the dog whined (harra) with the cold (etc.); and one says suv sipiâledi: 'the water was (so) cold (barada) that it almost froze' (yaçmad), and kula:k sipiâledi: 'my ear sang' (or buzzed, tanma) Kas. III 405 (sipiâler, sipiâlemek); corrected from -mak, not vice versa as in Atalay: (Kip. xiv sipiâle- 'with -p-') of a dog, to howl (arawa) with the cold' Id. 54: Osm. xv ff. sipiâle/-sipiâle/- sipiâle/-sinele/-sinele- 'to howl, or whine, usually of a dog; noted in several dicts. and two texts TTS II 630; II 826; III 628; IV 693.


Dis. SNN

VUD seçen (şiçen) Hap. leg.; under fa'al in the -e- Chap.; prob. a cousin of *sip- gen Den. N.A. connoting habitual action fr. sip-. Xak. xi seçen ne: n ta'âm 'af al astrin gent food' Kas. III 376.

F. sapun/sepûn the Chinese title chiaang chîn (Giles 1.212, 3.276; Pulleyblank, Middle Chinese tsîn [hîan] 'army commander, general' was bestowed by the Chinese emperor on, or assumed by, a number of Turkish notables. Such names occur in the texts and also the names of actual Chinese generals. As the first word had a back vowel and the second a front one scriptions vary. Türkü viii Çaca:

Segûn (Chinese 'General Sha Cha') I E 32, II E 26; Çağ seçen (Chinese 'General Chang') I N 13; Ku: Segûn (Chinese 'General Ku') II S 8-9; (leading the Kitan and Tat: people, PU) Udar Segûn (came) I N 11-12; viii ff. Yen. Tarkan Sapun men Mal. 32, 7; er başu: sapun flirt 'killing the general, the leader of men' do. 48, 3; Uyg. viii ff. Bud. taqay Toqa Sapunka 'for uncle Toqa Sapun' U II 80, 67; usapı Külgîr İnnâ Şacu (TU) sapun the lay brother Külgîr İnnâ, General of Şacu' ifalh. 6, 5; in the list of names in the third 'Pfahl', do. 23, 15, Aydınçu (TU) sapun and Sağlıç (TU) sapun are mentioned between the têgîns and the mals: O. Kır. IX ff. Boylna: Sapun Mal. 7, 1; (PU) Çocuk börî: sapun do. 12, 1.

Dis. SNR

seçir 'a projecting part (lateral or vertical) of a mountain'; hence also 'the projecting part (corner or buttress) of a wall'. Survives in NE Alt., Küer., Tel. seçir 'corner' R IV 448; NC Kır. seçir 'a high mountain ridge covered with grass or trees'; Kzx. seçir 'high mountain ranges'. Uyg. viii ff. Bud. (then that cook) bulu:nda seçiri: yaşa olurum 'hiding in corners and (behind) the edges of walls' (stole children in the street) U III 65, 4 (ii); Cîv. taq yé:nda taq undî: seçir boldi 'in the mountainous country a mountain rose and became a ridge' TT I 44-5: O. Kır. ix ff.

Kara: seçir, geographical name, occurs several times in Mal. 24: Xak. xi seçir 'the projecting part (ra:n) of a mountain', also 'the edge (or corner, taraf) of any wall' Kas. III 372; o.n., Kara: seçir geographical name III 222 (kara); (grief comes to a man;) taq seçiri: yel: teğir 'the wind beats against the nose (anf) of a mountain' (then it passes away from him, as the wind drops from the projecting part (al-ra:n) and the latter is as it was before) III 360, 3; (Çağ. xv ff. the word in the passage fr. Bâbur quoted in R IV 448 is Hindustani sangar 'a stone breastwork'); Kom. xiv seçir tav (i.e. taq) 'projecting rocks' CCG; Gr.: Kip. xiv seçir 'with -p-' al-râbiya 'hill, mountain' Id. 54.

sipar 'a side'; properly a N., but often used practically as an Adv. or Postpos. Survives in NE Tel.: NC Kır., Kzx.: NW Kk., Kaz., Novg.; where it tends to mean 'one of two sides', or one of two (anything), to the exclusion of the other, as in Kaz. sipar külze 'one-eyed', or alternatively, 'the duplicate of something else, hence 'like' as in SC Uzh. men (or menî) sipari 'like me'. See sar: and cf. yüncik. Türkü viii sipar süsî: 'one wing of the army' II E 32 (bark); siparçaca: artuk 'half as much again' T 40 (I uç): Uyg. viii berdin sipar 'south of' Sü. E 3 (berdin); sipar: boðun içktî: sipari: [bap] 'half the people surrendered to us and half' (led to China?) do. E 6-7: Man.-A cân bâtisikdan sipar 'in (or from) the west' M III 9, 4 (ii) (followed by three similar phr. for the other cardinal points): Man. kopînt sipar 'in every
direction' TT III 60 (1:6); o.o. TT IX 90, etc. (1 taş): Bud, kayudin sığar ... antin sığar 'in whatever direction' (or 'on whatever side') ... 'in that direction' (or 'to that side') U II 29, 19-21; o.o. U III 29, 2-3 (8:2); Kuan. 2, 189, 218, etc. Civ. avukadın sığar 'on all sides' TT VII 29, 9; Xak. xi sığar context it -a- 'the side of a thing'; hence one says sığarı dönmeyi: 'walk aside' (me, câmba(n)) Kaş. III 375: KB túsulmar ... kışlık kıl özünde sığar 'put aside from you the man that is no use to you' 5538; o.o. 1786, 4401 (sakınçısı): 1792: xiiii (? At. 366 (sall-); Tef. sığar özel 'one-eyed' 269 (sığar, but 820 read); o.o. sığar 'the right side' (etc.) 272: Xwar. xiv sığar çok birle saklab 'looking out with one eye'; (the warriors looking) baylar sığar 'in the direction of the rich' Qutb 165: Tkm. xv (under 'alâmatal- ...-tarih 'Advs. of Comparison' ... and in Tgm.) sığar (Ç-çalayı) Tuh. 89a. 13: Osm. xiv, xv, and xvii bir sığar 'one section'; ol sığar 'like that'; benüm sığar 'like me', and other similar phrases; common TTS I 622; II 818; III 621; IV 684.

sığar 'muscle, sinew'; s.i.a.m.l.g. Türkü viii ff. Man. (the five component parts of the body: bones) sığar (veins, flesh, skin) M III 19, 14 (i); Uyg. vii ff. Man. sığrın III 20, 3 (i) (damaged passage): Bud. (he was very thin) sığrın taramı sığrîkije têği köznûâb 'his muscles and veins right down to his bones he was visible' TT III 35, 20-1; a.o. do. 60, 4 (i) (1 tsp); Civ. H I 47 (açğı): büyük sığar 'ginger'; (lit. 'cooked sinews', see) H. W. Bailey in Fuad Kâşîrüllâ Armağan, Istanbul, 1953, p. 52 H I 4, 8, etc.; III; TT VII 22, 7; VII M III 16, 20; Xak. x1 sığar al-âsab 'muscle, sinew', Kaş. III 362; bu: er ol sığar: kurulğan 'this man is constantly getting cramp' (ya'tari ...-tasmec) I 520, 8: xiiii (? Tef. sığar (camel's) tendons' 269: xiv Mah. al-âsab Mel. 4, 19; 45, 14; Rif. 75, 139 (and 142 only): Çağ. xv ff. sığar (spelt, 'with -p') al-âsab wa pay (sinewy) San. 258r. 14 (quotation): Xwar. xiv sığar 'bow-string' Qutb 158: Kom. xiv 'nerve' (is'sinew') sığar CÇI; Gr.: Kph. x111 al-âsab sığar (MS. sığar) Hou 21, 18: xiv sığar (with -p) ditto Id. 54; ditto sinir (g) (i.e. sığar) Bul. 8, 9: xv aşab sığar Tuh. 24b. 8.

Dis. V. SNR-

D sığar- Caus. f. of sığar- basically 'to swallow; to digest', v. some extended meanings later. Survives in NE Khak., Tuv. sığar:- SE Türkü sığar:- NC Kir., Kzk. sığar:- NW Kk. sığar:- There are sporadic spellings sığar in Uyg. and in the MS of Kaş. the vocalization is chaotic. Cf. sığdûr:- Uyg. viii ff. Bud. [gap] sığrîp 'swallowing' U IV 40, 175; sığrîlîr do. 8, 19 (kûn); sığrîr PP 17, 3 (visión): Civ. H I 153 (2 yr): Xak. x1 ol tânchu: sîgûrû: (MS. sîgûrû: 'he swallowed (ibtala'a) the goblet' etc.) Kaş. III 392 (sığarûr, also vocalized sığûrû, sîgûrmek, sî: KB (true words are better to the mind, but) sığûrûs anuş asgî bêrgiey taêt if one swallows them, their benefit gives a pleasant taste' 5774; a.o. 5777: xiiii (? At. sığûr- 'to swallow' 270: xiv Muh. hadama 'to digest' sığûr- Mel. 32, 5 (see sîp-); sığûr- Rif. 116; hadmû'î-...-âm-ki: qürmek 125 (only): Çağ. xv ff. sığûr- muncagib şûxân to 'draw in, absorb' ... xawûd kardan 'to cause to plunge into something'; hadm kardan 'to digest'; also an idiom for takammul kardan 'to endure, put up with (something)' San. 257r. 27 (quotations): Xwar. xiv sığar- 'to absorb' (grief into the soul) Qutb 165 (sûrî): Kom. 'to swallow, absorb' sığar- CÇI; Gr.

S sanrı:- See sandırı.-

VU'D soprâ:- Hag. leg. Xak. xi er iyska: soprâ:di: haruna'lar-caul fi qâbûl'i-amr wa raddadâl-kašam 'the man was obstinate about accepting the order and rejected what was said to him' Kaş. III 402 (soprâr, soprâma):

S sanrı:- See sandırı.-

Tris. SNR-

D sîgârkt: N./A.S. fr. sığar; n.o.a. Uyg. vii ff. Bud. Sanskrit vivekam anûdhîhayat 'let him strive for isolation' (i.e. standing apart from the world) sığarkîq üklîtülîk TT VIII E.6; on sığârkt burxanlar: 'the Buddhas in the ten directions' (the eight cardinal and semi-cardinal points, above and below) do. K.2; ondin sığârkt alku burxanlar Usp. 89, 24-5; kayudin sığarët Ğerîqûgør 'he defeats and gets the better of armies on whatever side they may be' do. 104, 19-20: içtin sığarkt ... taştin sığarkt 'interior ... exterior' TT X 411-12; Civ. (a vegetable garden) taş körpüngüb ûşdûn sığarkît 'situated on the near side (or east?) of the stone bridge' Usp. 15, 2.


D sêregû:- Hag. leg.; Dev. N. fr. *sêreg:-, a Den. V. fr. sêreg presumably meaning 'to discharge (mucus) from the nose'. Xak. xi sêregû: at 'a horse with a continuous discharge from its nose like pus' (bihi sêdim xarâs mîn a'tîhi-[mûxat] kal'-middâ); and a boy is so called as a term of abuse (yuusib) when his nose is constantly running Kaş. III 387.


D sîgarsuk: Hag. leg.; Den. N. fr. sığar-; lit. 'something on one side'. Xak. x1 sîgarsuk al-qatîq waqâha maq'adûl-rajîfî minal-îfara- the 'hindquarters of a horse, that is the place where a passenger (second rider) sits' Kaş. III 388.

Tris. V. SNR-

D sîpalra:- Hag. leg.; Den. V. fr. sığar. Xak. x1 ol am: sîpalra:di: 'he took advantage of his weakness (istaq'dafahu) and took
revenge on him, when he found him isolated and without a helper’ (teceadahu farid bi-gayr mu'ın) Kaş. III 409 (sişarlar; sişarlamak).

D sişirle.- Den. V. fr. sişir; n.o.a.b. with divergent but appropriate meaning. Xak. xi ol yasar sişirledi: ‘he put a bow-string (albasa'lit-agib) on his bow’ Kaş. III 409 (sişirler, sişirilemek): Çağ. xv ff. sişirle (spelt, ‘with -p-’) pay kardan ‘to hamstring’, that is to cut the leg tendons San. 257v. 22; Osmanlı 14 to xviii sişirle ‘to ham-string’; in several texts TLS I 628; II 825; IV 693.

D sişirlen- Refl. f. of sişirle; n.o.a.b. Xak. xi et sişirleni: ‘the meat was stringy (hakura a'zābu'll-lahm); and one says ya: sişirle: ‘a bow-string was fitted (ulbasa'lit-agib) to the bow’ (etc.) Kaş. III 407 (sişirlenür, sişirlenmek): Çağ. xv ff. sişirlen-pay sudan ‘to be hamstringed’ San. 258r. 5.

Dis. SNS

D sansiz (sansız) Priv. N./A. fr. san; ‘innumerable’. S.i.a.m.lg. except NE; in SW only Tkm. sansiz (Az. saksız; Osmanlı saksız). Türkü vii sansiz kelürip kop kot(t):‘they brought innumerable (blood horses and furs) and deposited them all’ (at the tomb) S I 12: Uyg. ix Steci 5 (ağt) viii ff. Man. - A sansaz tümän yi ‘innumerable myriads of years’ M I 10, 4: Man. TT III 102 (sülgüşüz): Bud. sansiz tümän özgülg ölürlür ‘they kill innumerable myriads of living beings’ PP I 1, 5; 0.0. TT VI 431, etc. (sakisiz): Xak. xi KB (Thou hast created) tümän miğ bu sansiz tiriği ‘these innumerable millions of living beings’ 21: xiii (?) KBPP sansiz salah um durud ‘innumerable greetings and praises’ 5: Xwar. xiv sansiz ‘innumerable’ Qubt 152; sansizin 153; sansiz Nahec. 399, 1 (sakisiz).

D sensiz Priv. N./A. fr. sen; ‘without you’. N.o.a.b. Xak. xi Kaş. III 131, 22 (uzal-); n.m.e.: Çağ. xv ff. sensiz/sensizin hi-tu ‘without you’ San. 258r. 10 (quomn.): Xwar. xiv sensiz Qubt 165 (under sir-).

Dis. SNŞ

E saqış See sakış.


Dis. V. SNŞ-

D sinaş- Recip. f. of sinaş-; ‘to test, or try, one another’. S.i.s.m.l. Uyg. viii ff. Bud. bir ikintike sinaşlarm ‘let us test one another’ (to see which of us is the stronger) U IV 12, 84-5; (?Osman xvi see sunuş-).

D sişiş- Hap. leg. ; Co-op. f. of şiş-. Xak. xi suvlar kamüş sişişidı: ‘the waters all ran together’ (tanâdâhât); also used of any liquid (mâyi) when parts of it penetrate (tadâvâla) something else Kaş. III 394 (sişişür, sişişmek).

D sunuş- Recip. f. of sunu; ‘to stretch out, or offer (something) to one another’. N.o.a.b. Xak. xi olar ikki: etmek sunuşdı: ‘they two offered (nâlâva bread) (etc.) to each other Kaş. II 112 (sunuşur, sunuşmak); xiii (? ) Teş. sunuş- ‘to present (a cup) to one another; to hold out (swords) together’ 277; (Kip. xv. nâlâva (VU usun-), below the line, in second (2SW) hand, sunuş- Tuh. 37a. 2): Osmanlı xv sunuş- ‘to present (a cup) to one another’ TLS III 643: (xvi Ar. mudâwaka ‘testing one another’ sünû ile bir birine şnusmak seems to be an error for sunşmak rather than süpsümek IV 711).

D süsüş- Recip. f. of *şiş- ‘to fight (one another)’; n.o.a.b. Türkü vii süsüş- is common, both by itself, e.g. üç şeygirmi: süsüş- dimiz ‘we fought thirteen (pitched) battles’ I E 18; and in the phr. süsüş süsüş-, see süsüş; viii ff. Man. (we know) teşrîf yekle nede âtrû süşüşmîş ‘why the gods and demons fought one another’ Chaos. 165; a.o.o.: Uyg. vii süsüşdim anta: sanûdm ‘I fought and routed (them) there’ Şu. E 1, 3, 4, 6; ŞÇ: Man. ânû nomi barı süpsümek ol ‘his doctrine and being is fighting’ M II 5, 5-6 (i): Xak. xi ikî: er birle: süişdi: târada'l-rîclân fi'll-harb va tânâ ‘the two men charged at one another in the battle and speared one another’ Kaş. III 394 (süşiür; süşmek); a.o. III 393, 15.

Dis. SNZ

VUF sunzî: Hap. leg.; ‘louse’. No doubt a l.w. fr. a Chinese phr. ’The second syllable is the common enclitic tсу (Giles 12,317), but there are difficulties about the first. The normal Chinese word for ‘louse’ is shihşē (Giles 9,929); there is an alternative word, Giles 9,930, Karlgen, Grammata Serica Recensio, no. 566a., which has the same pronunciation, but has as its upper part a character, Karlgen, op. cit., no. 383a., which serves as a phonetic sin/sin (both current) in Giles 4,584-6/4,894-6. Prof. W. Simon says that there is no evidence that it ever had this phonetic value in Giles 9,930, but as its presence in that character is unexplained (see Karlgen, op. cit.) it seems possible that there was once a Chinese word sin, or the like, for ‘louse’ which was later displaced by shihşē, a commoner word. Xak. xi sunzî: say’min cinîsîl-barüşt wa xishibûlu-l-gaml a thing of the fleas family; I reckon that it is ‘louse’ Kaş. I 422.

Mon. SR

F 1 sir originally ‘laquer’, l.w. fr. Chinese chî ‘lacquer’ (Giles 1,023; Pulleyblank, Middle
Chinese ts'jat, which would have been ts'ir or the like in vīḥi transcriptions of Chinese in Tibetan characters, see *JRAS*, 1926, p. 521.
S.i.a.m.l.g.; in NE, NC, NW usually 'colour, paint', in SE, SC, SW Osm. 'lacquer; glaze (on pottery); silvery (on mirrors)', and the like. Cf. sirm. Xak. xi sirm 'viscous substances (lūsācāt) made of glue (al-gird) and daubed (yulaṭax) on Chinese bowls (grā) and then carved' (or painted, yungqā); hence one says sirlg aya:k 'a cup daubed with it, and carved (or painted) 'Kṣa. I 324.
VU 2 sır Hap. leg.; onomatopoec. Xak. xi one says of the sound of a cricket (al-cucud) sır sır etti: 'it made the sound of this onomatopoec (al-hikāya); also used as an onomatopoec for the scratching (al-ṣarīr) of a pen and the like. Kṣa. I 324.
Pu sır (ṣir) except for possible occurrences in I E 34 and IX. 21 (see 2 irklā) this word occurs only in T in the phr. quoted below. Various explanations have been suggested; the most plausible is that put forward by Aalto in *Journal de la Société Finno-Ougrienne* XL, p. 51) that it is the Sogdian word sīr, 'beautiful, good'. Türkī vī Türkī (PU) sır boğun 'the good(? Türkī people' T 3, 11, 60, 61, 62.
VU sır Hap. leg.; prob. a mere onomatopoec, but cf. sōr-, which may itself have an onomatopoec basis. Xak. xi one says er sır sōr mū:n òptl: 'the man sipped (hash) the soup noisily', (? MS. bi-ṣib, which gives no sense and is prob. an error); it is an onomatopoec (hikhāya) for the sound of the lips (al-ṣafah) Kṣa. III 122.

Mon. V. SR-

sa:r-, ser- Preliminary note. A good deal of confusion has occurred between these two V s. chiefly owing to scribal errors in the MS. of Kṣa. and misunderstandings by Atalay, but the difference is made clear by a grammatical passage, II 37 ff., on the formation of the Infin., if it is correctly translated. It states that there are two Infin. Suff., -mak and -mek, the first attached to V s containing (1) qāf; (2) gāyn; or (3) back vowels, the second to V s containing (1) al-kāf(u)-ṣu(ba); (2) al-kāf(u)-rakika (g); or (3) front vowels (al-kalimatu̇l-rakika). Examples are given of each class, that for the last including the following: e.g. er telim serdi: 'the man endured (sabara much), serer, sermek; since the word has front vowels, the Infin. has -mek (kāfīna); do you not see that a similar V. w. back vowels (al-muṣbi'a) has an Infin. in -mak (al-qaft), it is in the sentence bèg an: sard: 'the beg reproved him' (zacarahe), sarar, sarmak (MS. sermek). Atalay indexed sa:r- 'as sar- and ser-, and ser- and serme- as sar-. In the medieval period and later saru- sometimes occurs as sar-.

1 sa:r- 'to ill-use (someone)' and the like; pec. to Xak. Xak. xi (among the Mon V.s.w. a long vowel) ol ani: sa:rd: 'annafrican wa sasāna lahu'l-qqul he ill-used him and used harsh language to him' Kṣa. III 181 (sarar, sarmak; sīr, altered fr. -mek)); a.o. III 38, 29 (see above); KB 4610.

S 2 sar- See saru-.
1 ser- Trans. 'to endure (something)'; Intrans. 'to be patient'. In this meaning n.o.a.b. It is difficult to connect w. this SW Az., Osm., Tkm. ser- 'to spread out on the ground, beat to the ground, neglect (one's work)', and the like; der. f.s like sergēk 'swaying', seril- 'to sway' seems to go back to some quite different V. here shown as *2 ser*- Uyğ. viii ff. Bud. 6zī īg emegkiminer seri umūn 'because I cannot endure my illness and pain' U III 37, 37; gudunların emegkeki kēser bir kūsān ādqān yeme serip tūrqālu umaz 'if he sees the pain of others he cannot endure it even for an instant' (Sanskrit kṣana TT X 74-6; a.o. TM IV 255, 121; Civ. in TT VII 1, 36 ff., an astronomical text, serer, of a planet, means 'remains' (in a particular constellation); (you have sent a letter to the officials saying) sızler munun (?read munda) kobçurni sersın 'you must bear (i.e. be responsible for) the tax (Mong. l.w.) here' USp. 9, 1-2 (a very dubious text): Xak. xi ol serdi: 'he was patient about a matter' (sarara fi amr) Kṣa. II 7 (serer, sermek); a.o. II 38, 21 (see above): KB (anything that stands firmly) tūrmiz serer 'does not fall but stays (upright)' 807; serip turdači er 'the man that waits patiently' (catches the white bird) 1319; o.o. 489 (tūner-), 5823: xiiii? Ait. 175-6 (sip-): Xwar. xiv serer- 'to endure' Quib 165 (sir-): (Kip. xiii see saru-).

2 ser- See serge:k, seril-.
1 sŏr- 'to suck (something Acc.)'; to suck up, or out (something Acc.). Listed in Kṣa. among Mon. V.s.w. a long vowel, but sometimes ?mis-spelt sor- in the MS. A l.w. in Mong. as soro- (Kow. 1413, Haltod 3345; s.i.a.m.l.g.; SE Türkī irregularly soro-/sor-; SW Tkm. soro-). Uyğ. viii ff. Man. A (bug) kišineg kanun kentu šeša 'itself sucks a man's blood' M I 8, 15-16: Civ. sor- 'to suck up' H II 14, 133: Xak. xi kenč süct: sordi: 'the child sucked in (masqa) the milk' (etc.) Kṣa. III 181 (2 sor- follows); o.o. I 16, 5 (sorgu); II 70 (emig): KB soroz 6k zan 655; o.o. 4099; xiv Muh. (?) masqa sor- Rif. 115 (only): Çağ, xxv ff. sor- (-gali, etc.) sor- Vely. 294; sor- ... (2) mahidan 'to suck' Sam. 293. 7 (quotens): Xwar. xiv sor- (Aor. soro- /sorur) 'to suck' Quib 159: Kip. xii masqa mina'-masq bi'-fam 'to suck with the mouth' sor- Houn. 43, 20: xiv sor- /sorur- / masqa Id. 56: xv ditto Tuh. 35b. 7: Osm. xiv ff. sor- 'to suck'; c.i.a.p. TTS I 635; II 834; III 635; IV 701.
2 sŏr- 'to ask (a question); to inquire about (something Acc.)', and the like. With long
vowel (cf. 1 sor-) but sometimes ?mis-spelt in Kaş. An early 1.-w. in Mong. as sor- 'to examine, scrutinize, test' (Haenisch 136, Konec. 1412, Halden 345) and also sura- 'to ask (a question)' (Haenisch 137 only; only der. f.s later). Survives as sor- only (?) in SW Osm., and in SE Türk, where the forms (see fairing, p. 277) are sor-/sor-/soy-/sora-/soraya-. The forms sura- in NE and NC and sor- in SC Uzb. (sora-): NW Kk, Kaz., Kumyk, Nog.: SW Tkm. (sora-?) look more like re borrowings fr. Mong. Uygh. v.f. Bud. kişke sorğil 'inquire of a man' Usp. 46, 2 (not certain; in a very dubious text): Xak. xi (see Oğuz; the meanings given there seem to be good Xak.): KB (looking closely at what is and is not beneficial) and kerekli kereksiz kértür sorup 'inquiring into the truth about what is and is not necessary' 328; bu Ayoldtö sordi kamugğu is küdülü 'Ayoldtö inquired into everything that was going on' 1938: xii(7) Tef. sor- 'to ask (about something Acc.; or of someone Dat.)' 273: xiv Muh. sa'ala 'to ask (a question)' sor- Mel. 26, 15; Rif. 110 (mis-spelt sur-) 'al-su'dal sormak 36, 7; (Rif. 122, bugir): Çağ. xv sor- (1) purdistan 'to ask' (question), inquire' San. 239v. 9 (quotns.); sora- (spelt) suroğ (Türco-Mong. 1.-w.) wa taftiş kardan 'to inquire, investigate' do. 241r. 9 (quotns.). Oğuz xi er szö szordi: isticاراچک, -racučl,'xab' 'the man tried to get news'; and one says er yitük sordi: 'the man looked for (or asked for news about, ançada) the stray animal' (al-dalla) Kaş. III 181 (sorar, sormak, sic): Xwar. xiii sor- 'to ask' 'Ali 28: xiv sor- (Aor. sorar) ditto Qutb 189: Kom. xiv ditto CCG, CCG; Gr.: Kip. xiii sa'ala sor- 'Hou. 34, 11; a.o. 43, 21 (after 1 sor-): xiv ditto Id. 56: xv sa'ala, in the sense of asking how it is or where it is sor-Kav. 76, 5; Tuh. 20a. 7.

sür- basically Trans. 'to drive away, to drive on', and the like. S.i.a.m.i.g. w. these and extended meanings like 'to plough, to follow (an occupation), to spend (time)', and the like, and also in some languages as Intrans. 'to continue, push on; (of time) to pass'. Note that SW Osm. sür- 'to rub on, smear' may be a Sec. f. of sür-. Türkü vi (gap) sür: sürtl: 'drove the army on (or away)' Lx. 20; a.o. I E 19, II E 19 (sügülü): xvi ff. Man. uvsuzs bilig sürüp 'behaving shamelessly' (i.e. having sexual intercourse) M 3, 6; Uygh. vii sürer: in a damaged passage Su. 2: vii ff. Man. A (men and women ...). nen ező seviglia uvsuz isiq (sic) sürü umaz 'cannot enjoy bodily love or have sexual intercourse' M 16, 18-20; Bud. (the king's ox-herd) sürü nälì 'came out dripping (five hundred oxen) PP 65, 2; sürüp işletip 'driving and putting to work' (birds and animals) Hüen-ts. 135; a.o. TT V 10, 86: Xak. xi ol at sürdil: 'he drove on (sbinà) the dog' (etc.); and one says er tüğ sürdil: 'the man drove away (tarada) the dog' (etc.) when the horse has moved out (ala) of a town one says sürüdil: Kaş. II 7 sürrer, sürmek); o.o. translated sığa II 39, 9; 51, 8; 90, 12; tarada 177, 10; kalın bulutuğ tümü: sürer: 'a high wind clears away (yakayı the dense clouds' III 217, 1; (respect the wise man and listen to his words) erdemli: ögrenip iṣk: sür-e: 'when you learn good conduct, put it into effect' (ista'mil; Imperat. with elclitic -e) 428, 10: Kître (he has sent away the wicked) elinderi sürül 'driving them out of his realm' 437; o. o. 65 (eriniç): 2312 (I 65): xii(7) Tef. sür- 'to drive' (a dog) 279: xiv Muh. da'aha 'to drive, drive away' sür- Mel. 26, 5 (only); sığa wa bättta ('to drive on, incite') sür- 27, 1; Rif. 110; tarada sür- 28, 9, 112; o.o. 40, 7, 129 (and 149 only): Çağ. xv ff. sür- ('glim, etc.) sür-: Vel. 293 (quotns.); sür- 'with -i-' (1) rändan 'to drive, drive away', etc. (quotns.); (2) metaph. siyār kardan zami to 'plough land' San. 239v. 11 (quotns.). Xwar. xiv sür- (1) 'to drive away'; (2), for sür-, 'to rub' Qutb 163; (1) Nahch. 379, 17: Kom. xiv 'to drive out' sür- CCG; 'to plough' saban sür-CGI; Gr.: Kip. xiii sığa minal-savq sür-, also al-nafâ 'to banish' Hou. 40. 16: xiv sür- tarada wa sığa Id. 52: xv sığa sür- Tuh. 20a. 2; nafâ sür- 36b. 12: Osm. xiv ff. sür- 'to drive away; to spend (time); to go ahead (Intrans.), etc.; c.i.a.p. TTS I 657; II 857; III 651; IV 718.

Dis. SRA
S sarâ: 'towards, in the direction of', and the like first appears in the medieval period, and s.i.s.m.l. It has been suggested that it is the Sogdian Postposition s'r, but this would have appeared earlier in Turkish or not at all, and there is little doubt that it is merely a crisis of şuári. Uygh. xiv Chim.-Uygh. Dict. tört sarì 'the four cardinal points' Lişeti 192: R IV 321: Çağ. xv ff. sarti (1) Sec. f. of sarâj; (2) serti wa šaraf 'direction, side' San. 231r. 2 (quotns.). Xwar. xiii sarı 'towards' 'Ali 22: xiii(7) tört sarika Oğ. 103; taş sarika 'eastwards' do. 335; tın sarika 'westwards' do. 336: xiv sarâ/sarü 'towards' (someone) Qutb 155: Kom. xiv sarı 'towards' CCG; Gr.

VU saru: Hap. leg.; perhaps a.-w. Cf. seküi. Xak. xi saru: 'a shell' (al-raff) in the house on which things are placed' Kaş. III 221.

Dis. V. SRA-
saru-: 'to wind or wrap (something Acc.) round (something);' as such Hap. leg., but survives as sar- in NW Kk. SW Az.; Osm.; Tkm. sarâ/. See sarâra/. Xak. xi ol suluk sarudi: he wound (kâra) the turban round his head' (âla ra'sihi); also used for wrapping (lafta) something round (âla) something Kaş. III 262 (sarâr), sarumak: xiv Muh. (2) lafta şoy bi-yay şar- Rif. 115 (Mel. çuqlan); al-laffa lafta sarumak: Kip. xiii lafta min lafti 'laft>' 'to wrap', of wrapping a turban, etc. sar-Hou. 43, 17: xiv sar-lafta Id. 57; Bul. 79v.: xv ditto Tuh. 32a. 5; (xiii nasara 'to spread out' sar- (āq) Hou. 34, 15:
xiv ser- ditto Id. 52 seems to link with later meanings of ser-, q.v.

sirü:- Preliminary note. Kaş puts these two V.s in a single para. which follows tire- and precedes saru:-; in this position sirü:- might be expected, and in fact the facsimile seems to show fathas struck out above the sins and kasras substituted. There is sufficient evidence to prove that 'to sew firmly' was sirü:-, but the other V. may well have been saru:-.

VU I sirü:- Hap. leg. Xak. xi it sirü:di: 'the dog defecated' (saliha) Kaş. III 262 (2 sirü:-follows).

2 sirü:- 'to quilt or smock' (a garment). Survives as sirü:- in NE, SE, NW, SW Az.; SC Uzb. sir:-; SW Tkm. siru:-. Xak. xi (after I sirü:-) and one says ol kidzi sirü:di: 'he sewed with reinforced stitches' (xäitä... xiyäata mu'akhkada), in Türkmen fashion, the felt from which the curtains and coverings (giräm... wa afişiyatuhu) of tents are made during migrations (yanuma'l-za') Kaş. III 262 (sirü:-, sirü:ma:k); Osm. xv Pe. äyan dan 'to sew' ìğne ile sirimak TTS III 626.

Mon. SRB

sarp basically 'difficult'; survives only(?) in SW Az., Osm. with this and such extended meanings as 'steep, rough, inaccessible'. Uyg. viii ff. Civ. yirak barmiş kişi kemeksi sarp 'it is difficult for a man who has gone on a long journey to come back' TT II 78; a.o. do. 221-2 (étig): Xak. xi KB id'di sarp bolur bu yâğı kelgül 'it is very difficult for this newcomer' 492: bulardin id'di sarp bu yavla yakçı 'of all these the most difficult is the evil enemy' 5391; o.o. 512, 5549 (ayar-): Kom. xiv sarp 'hard' (OCC; Gr.: Kip. al-«ab' 'difficult' (opposite to 'easy' kepez) sarp Hou. 25, 11: xiv ditto Id. 57; xv ditto Tuh. 22b; 2: Osm. xiv ff. sarp 'difficult'; (of vinegar) 'rough'; (of magic or poison) 'strong'; c.i.a.p. TTS II 792; III 601; IV 665: xviii sarp (spelt) in Rüm, sâxw wa şadid 'hard, difficult' San. 230v. 25.

Dis. V. SRB-

VUD sörple:- Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; since it precedes the crossing-heading T the third, yä in the MS, must be p; the Infin. is given as -mak corrected to -mek or vice versa. A Den. V., the basis otherwise unknown. Xak. xi ol erğek bile: sörple:di: 'he drew a lot (gära'a... mina'l-qur'a) with his finger' Kaş. III 443 (sörpler, sörplemek; MS. sörle:-everywhere); a.o. 446, 10 (ditto).
sürt- 'to rub', with several connotations, 'to rub (things) together; to rub (something Acc.) on, or into (son tone Dat.); to rub out, erase'. S.i.a.m.l.g.; cf. türt-, i yak-. Uyg. viii ff. Civ. (if you make a brand and) ala kılıçe sırıtır 'rub it on a man with skin disease (or leprosy)' TT VII 23, 4; o.o. do. 6 (but in do. 3 türt-); I 65–6 (tülce); etc. Xak. xi ol etmekke: yaq sürttil 'he smeared (lätxa) oil on the bread'; and one says ol yarım tasaka sürttt: 'he rubbed (or polished, ahakka) the coin on a stone' (etc.) Kaş III 426 (sürte, sürtmek); xiv Muh. dalaka 'to rub, polish' sürt- Mel. 26, 3; Rif. 108; sahaqa 'to rub clean' sürt- 27, 3; (110 süpür-) masaha yadahu 'to wipe one's hands' éli: sürt- 31, 5; (115 sile-): Çağ. xiv sürtte alams sûre bılsem Vel. 202; sürt- ('with -i-') măldan 'to rub'; in Rümü sır- San. 241r. 29 (quoting): Xwar. xiv sürt- 'to rub (on something Dat.)' Qub 163 (and see sürt-); Kom. xiv 'to anoint' sürt- CCI; Gr.: Kip. xiv sürt- (sic; ?error) masaha wa maḥa 'to erase' Id. 52: xv ahakka sürtü- (sic) Tuh. 5b. 8; hakka (kaʃ-) sürtü- 13b. 3; masaha (sil-) sürt- (sic) (in margin in SW? hand, sürt-) 35b. 13.

D. Sürtük "pp. Dev. N/A. fr. sürt-; lit. 'rubbed, worn down', and the like. Survives in this meaning in SW Az.; the meaning in Osm. 'a disreputable woman' is prob. an attenuation of the Xak. meaning. Xak. xi sürtük İşıler- al-mar'at-ul-mashıqa 'a passive Lesbian'; also al-sihğa 'an active Lesbian'; and anything that is rubbed (masahaqa) is called sürtük Kaš I 477: Osm. xvi Ar. utullîc 'one who slips in,
or pushes his way in’ ėrdügũ yere sokulgan sürtük racul TTS IV 719.

Dis. V. SRG-

D sarut- Hip. leg.; Caus. f. of saru-; s.i.m.m.l. The modern forms are sardir- and the like. Xak. xo ol apar suyluk sarutti; (sic) ‘he urged him to wind (ala tahtur) a turban (round his head)’; also used for telling someone to wrap (bi-laff) something Kaş. II 304 (sarutur, sarutmak; MS. sart-).

?E serit- Hip. leg.; Arat plausibly translates ‘to melt’; in which case the text is prob. a transcription of a text in Arabic script in which the word was sızitp. Uyg. viii ff. Civ. (if a man gets measles and becomes constipated) ineq yagın serit[?i] (sizitp) bérğü ol öter ‘you should melt butter and give it to him and his bowels open’ TT VII 22, 17-18.

D sürt- Caus. f. of 2 sür-; s.i.m.m.l. Xak. xo ol kizka; klgiz sirtu; ‘he made (hallofa) the girl sew the felt firmly’ (bi-samracati-l-lhid mm’akkadat án) muqarjamat án, that is like quilting (al-tadrib) a garment Kaş. II 304 (sirtur, sirtmak).

D sorut- (or sort?-) Caus. f. of 1 sor-; survives in SW Osm. sorut- ‘to pour’. Xak. xo uragü keke: sirtur ‘the woman made the child suck in (amasat) the milk’; and one says er yuzin seruttu; (MS. sorut) ‘abbasa-l-racul wachahu ‘the man frowned’ (i.e. screwed up his mouth) Kaş. II 304 (soratur, sorutmak, MS. sort-).

D sürtül- Pass. f. of sürt-; s.i.m.m.l.l.g. Xak. xı sürtüldei: nena ‘the thing was rubbed or abraded’ (insashaqa . . . wa’mshaaca); also used when someone does it; Intrans. and Pass.; one says terike: yaq sürtüldei: ‘oil was smeared (latixa) on to the hide’ (etc.) Kaş. II 231 (surtülür, sürtülme:): Çağ. xv ff. sürtül-mâlîda idan ‘to be rubbed’ San. 241 v. 17.

DF sartla: Hip. leg.; Den. V. fr. sart, Xak. xo ol ani: sartla:di ‘he reckoned that he was a merchant’ (tacir) Kaş. III 444 (sartlar, sartlamak).


D sürtün- Refl. f. of sürt-; s.i.m.m.l.l.g. Xak. xo at yiğınıa: sürtündi: ‘the horse rubbed itself (ihtakka) against the tree’ (etc.); and one says er öziye yaq sürtündi: ‘the man made it his business to oil himself’ (lawal bi-tadhin mofsi:); also used when he pretended to oil something Kaş. II 245 (surtünür, sürtünmek): Kip. xiv sürtün- immasaha ‘to wipe oneself’, with the nun of Refl. Action (al-mu’tawa:’a); then used for za:ha:ra ‘to crawl (i.e. rub oneself) on the ground’ Id. 52; inhakkal-l- qum:as ‘of linen (etc.), to be rubbed, worn (out)’ sürtün- Bul. 32r.: xv inhakk a sürtün- Tuh. 5b. 8; Osm. xvi Pe. xasid:an ‘to crawl’ (inter alia) sürtün- ve karnı üzerine sürtün- (‘on one’s stomach’) TTS IV 719.

D 1 sortur- Caus. f. of 1 sortu-; s.i.m.m.l. Xak. xo ol ka:niq sorturdu: amara bi-mașpi-l-dam mina-l-mi:çma wa nasfihni ‘he ordered that the blood should be drawn off in a cupping-glass and made to flow freely’ Kaş. II 184 (sorturur, sorturmak): Çağ. xv ff. sortur- Caus. f. . . . (2) ‘to order someone to suck’ (mâtidan) San. 240v. 8.

D 2 sortur- Caus. f. of 2 sortu-; n.o.a.b.; modern V.s with this sense are derived fr. the longer modern form, e.g. SW Tkm. sortarat- Xak. xo ol soruğ sorturdu; ‘he ordered someone to call out for (or ask for news about, bi-nişdân) the stray animal’ Kaş. II 184 (1 sortur- follows; N.B. not described as Oğuz): Çağ. xv ff. sortur- Caus. f.; (1) ‘to order (someone) to ask (a question, pursidan)’ San. 240v. 8.

D 1 sürtür- Caus. f. of sür-; s.i.m.m.l., usually as sürtür-. Xak. xo ol ani; sürtürü: ‘he ordered that he should be thrown out and scared away from the place’ (bi-l-cild:â wa’l-zar ‘anî-l-mawdî); and one says ol apar ko: y sürtürü: ‘he ordered him to drive (asâqahu) the sheep’ (etc.) Kaş. II 184 (surtürür, sürtürmek): Çağ. xv ff. sürtür- Caus. f.; ‘to order someone to drive out (ba-rândan) or to plough’ (ba-şiyer) San. 240v. 9.

D 2 sürtür- Caus. f. of sürt-; s.i.m.m.l., usually as sürtür-. Xak. xo ol apar ta: š sürtürü: ‘he ordered him to rub (or polish, ahakka) the stone’ Kaş. II 184 (ka:alatî-l-mâydar ‘same Aor. and Infin., i.e. as 1 sürtür-): Çağ. xv ff. sürtür- (spelt) Caus. f.; ‘to order (someone) to rub’ (mâlîdan) San. 241 v. 12.

D sürtüs- Recip. f. of sürt-; s.i.m.m.l. Xak. xo ol menîb birle: koğuşka: yaq sürtüšdî: ‘he competed with me in smearing (fi latx) oil on the leather’; and one says ol menîb birle: aşük sürtüšdî: ‘he competed with me in rubbing and massaging (fi hak:ka . . . wa sahechi) the ankle’ Kaş. II 210 (sürtûşür, sürtûşmek): Çağ. xv ff. sürtüs- Recip. f.; ‘to rub (mâlîdan) one another’ San. 241 v. 13.

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D sürtûştur- Caus. f. of sürtûş-; s.i.m.m.l. Uyg. viii ff. Civ. (if a man’s flesh is inflamed (or leprous, ala)) badiyanni yarip yarip (?ditography) sürtûşturûp ‘cut up some Illicium anisatum (Sanskrit l.-w.) and have (the pieces) rubbed together’ (take the juice and rub it (sürtûzûn) on the flesh) H I 48-9.

Mon. V. SRG-

sark- the basic connotation seems to be weak downward movement with no force behind it,
hence (1) (of a liquid) 'to overflow, drip'; (2) (e.g. of a limb) 'to hang limply'. S.i.a.m.l.g. except NF, SC in one or both meanings with some phonetic changes. See sailkum. Xak. xi suv sarki: 'the water overflowed (saria)'
also used of any liquid when it drips (taqatar) from something; and one says adakum sarki: 'my leg became numb and hung limply (xa'daara 
wa taqataara a丫头(a))' because of riding' Kas. III 421 (sarkar, sarkmak): Xwar. xiv sark to hang limply' Quth 153: Kip. xiv sark- tada'lla 'to hang down' Id. 57: Osm. xvi and xiv xiv sarki: (1) 'to lean down'; (2) 'to fall on, attack' TTS I 601; II 795: xiv sarki/sarki- furu histan wa avicatan 'to hang, suspend' (Trans.) San. 230v. 19 (the translation fits only sarkit-).

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sariq 'yellow'; c.i.a.p.a.l. w. some phonetic changes; apparently an early l.-w. in Mong. as gira (Heinisch 141). Türkü xii sariq altun: ürun kurnu 'yellow gold and white silver' T 88: xiv f. sariq ta's 'a yellow (precious) stone' Toy. 8 (ETY II 58); sariq altig savci: 'a messenger on a yellow horse' Irk B II 11: Uyg. xiv f. Bad. sariq altun pP 43, 1; sariq 'bile' Strw. 588, 14; sariq tüzlig ğagriq 'illnesses arising from bile' do. 324: a.o. Ciy. sarig mung 'yellow mungo beans' (Sanskrit mudga) H I 87, 119; sarig ėrük 'apricot' do. 101; sarig [g]ilg 'yellow-coloured' (planet) TT VII 15, 1-2; sarig tüzlig suvulak 'a thirst due to bile' VV II 11, 11; a.o. Xak. xii sarig 'yellow' (al-asfaw) of anything, and for 'intensely yellow' (al-asfara1-fiw) one says sop sarig; and 'bile' (al-imratul-safra) is called simply (mutlaqa)n sarig; sarig suv 'yellow liquid (al-suwar u-faw)' one says sof sarig: and as a thing (f'el-zidwecer) for 'yellow' Kas. I 374; o.o. I 391 (keigiq), etc.: KB the trees are adorned with crimson, scarlet) sarig (blue and red) 67; (if my hand is narrow, i.e. stingy) sarig kilaqen 'it will make my cheeks yellow' 477: xiv (?) Tef. sarig/saru 'yellow' 262:xiv Muh. al-asfar saru: Mel. 68, 2; sarig Rif. 168; al-bism 'owl' saru: kuṣ 73, 3; 176 (in margin; uğil in text); al-miṣnaq 'apricot' sarig (Rif. saruq) erük 78, 11; 182: Çag. xv ff. sarig/sarik saru Vel. 273 (quotom): sarir abbreviation of sarig zarid 'yellow' San. 231r. 2 (quotom); sarig zarid do. 6 (followed by several phr.): Xwar. xii sarig 'yellow' 'Ahi 12: xiv sarig/sarik ditto Quth 155: Kom. xiv 'yellow; bile' sarı CCI; Gr.: Kip. xii al-asfar saru: Hou. 13, 6; 31, 2; asfar faqiq sap saru: do. 31, 6: xiv sarı: al-asfar; also used for al-xamr 'wine'; sarı: kawun 'a yellow pumpkin' Id. 57; al-dura 'maize' saru (MS. suwa) ot Bul. 7, 1; xv al-saman 'butter' sarı yag Kas. 63, 3; asfar sarı Tuh. 40, 2 (and several phr.).
siruk 'a pole', and more specifically 'tent-pole'; s.i.s.m.l. as sirik. Uyg. xv ff. Civ. USp. 104, 13 (غا): Xak. xi siruk al-uqab vakwa 'amidid-l-xibah 'tent-pole' Kas. I 381 (the sin also carries a damn): Çag. xv ff. siruk sirik . . . ağaç ma'nsuna wa qadir direki 'a pole, tent-pole' Vdl. 294 (quotom); siruk (spelt) suyun wa ciq-buland 'a column; a long piece of wood' (quotom); and metaphor. 'a stick' (giibt) which children make into a horse and ride on (quotom) San. 242r. 22: Kom. xiv 'pole' siruk; 'fishing-rod' siruk CCG; Gr.: Kip. xiv siruk 'a pole' (dād) as thick as a man's arm and longer than a lance, on which clothes are hung', in Ar. al-miṣgab 'clothes-horse' Id. 52: Osm. xviii sirik (spelt) in Rūmi, 'a long piece of wood' in general; this is a corruption of Çag. suruk, which has this meaning; and 'a lance' (nayza) in particular San. 251v. 20.

D soruğ Dev. N. fr. 2 sor- 'question, inquiry'; survives in SW Osm. soru/soruk (the latter, used esp. in the pl. soruk gümi 'the day of judgement', looks more like a cognate f. in -uk (Pass.)); Tkm. soroğ; in most other languages the form is soraq or soruk, prob. reborrowed fr. Mong. (see 2 sor-); xurai in Pe., same meaning, was prob. borrowed fr. Mong. rather than Turkish. Uyg. ix Suci 5-4 (küt): Xak. xii soruj 'calling out for (or inquiring about) a stray animal' (niṣqānul-dālā); one says soruj kildi: nasṣadul-dālā Kas. I 374 (followed, irregularly, by qalāg, q.v.); o.o. II 184 (2 sorur-): xiii(?) At. soruğ/soruk 'question, cross-questioning' 273: Çag. xv ff. soruk sormak ma'nsina 'inquiry'; soruj küni qiyāmat gumi 'the resurrection day' (quotom); sorur xabar 'news' (quotom) Vdl. 294-5; saraq (sic) xabar do. 274 (quotom); soruğ tafaḥsus wa taťis 'investigation, inquiry'; also niṣqān wa atar wa xabar 'sign, trace, news' San. 242r. 8 (quotom); soruğ/soruk (spelt) (1) purıs or sulu al wa ṣiḥša 'question, questioning, calculating' (quotoms); (2) see siruk) do. 22; xuriq küni rūz-i purısı ya'di rūz-i qiyāmat do. 27 (quotom): Osm. xiv f. soru 'question, inquiry'; c.i.a.p. TTS I 636; II 835; III 635; IV 702.

D sorgu: N.I. fr. 1 sor-: n.o.a.b. Uyg. xvii f. Man. [text begins] sütün . . . yeme [gap] sorgun tartar [gap] 'just as' . . . from milk and draws off . . . by sucking it (?) Wind. 2-3: Xak. xi sorugu al-mihcam a 'cupping-glass' Kas. I 425; for example, the word for al-mihcamen sorgu: is derived fr. sordu: '(the animal) sucked in (inakka) (milk or blood)' I 16, 4; similar phr. II 69, 29.

VU sarkiç Hap. leg.; thus vocalized, but the Refil. Den. V. is vocalized sorkuçan- and follows the Refi. Den. V. of sorkuç; al-yadid seems to be corrupt, al-ta'sir would link this word with the following but its meaning would be obscure. Xak. xii sarkiç al-mawra tahawwun naft min cissi-yadid 'the corn-cobble, a plant of the . . . family' Kas. I 543.

VU soruk Hap. leg.; the Refil. Den. V. is vocalized sorkuçan-. Xak. xii sorkiç 'uşšarə qabāl-łaḥk 'a thick liquid made of the juice of lac', used to fasten the handles on the
tang of swords, daggers, and knives Kaş. I 454.


D) sargan a kind of plant; perhaps Dev. N/A. (connoting repeated action) fr. 2 sar- (sar-ı-) in the sense of (a plant) that wraps itself round things. N.o.a. B. Uyg. viii ff. Bud. (by faith the fungi and cucurbises growing in valleys and small valleys and) suvvardaki etenlerdeki sarGAN oti yaşa yaş 'the foliage of the sargan plants in the waters and rivers is green' TT V 28, 123-4: Xak. şı sargan 'a plant (al-ñab) which grows in saline ground' (al-sabz), and the place where it grows (al-manbit) is called sargan ýer; and a thicket (al-acma) in which the reeds have withered is called sargan kamış Kaş. I 438.

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D suruk- Hap. leg.; Pass. f. of 2 sor-. Xak. şı yułtuk (MS. yuḷṭuḷ) suruktu: 'news was received (nucida xabar) of the stray animal after it had been called out for (or inquired about, inşılıhë) Kaş. II 115 (surukar, sorukmak).}

D sarkit- Caus. f. of sark-; s.i.s.m.l., meaning 'to pour drop by drop; to hang up, suspend', and the like. Xak. şı ol tondun suv sarkittu: 'he squeezed (qaṭṭara) the water out of the garment' (etc.) Kaş. II 339 (sarkitur, sarkitma italiana): Kom. xiv sarkit- 'to drip' CCG; Gr. (Gr. 214 suggests that this is a mistranslation): Kip. xv safa 'to filter (a liquid)' (süz-) sarkit- Tuh. 228, 13: Osm. VIII San. 230v. 20 (sarkan).

D sargar- Den. V., abbreviated fr. sarğ-, 'to be, or become, yellow', S.i.a.m.lg. as sarğar-, sararan-, and the like. Uyg. viii ff. Bud. U I 37, 13 (kürtüş): Čiv. H I 172-3 (kağır): Xak. şı sarğardi: nenq isfarra'-yay 'the thing was, or became, yellow' Kaş. II 187 (sarğarur, sarğarmak): o.o. (of the face) I 69, 11; 486, 16: (xiv Muh. isfarra sarğ- idli: Mel. 22, 13; Rif. 103 is a phr., sarğ- er-): Çağ. xv ff. sargar- (-di) sarar- Vel. 273; sargar- (spelt) zard yudan 'to be, or become, yellow', in Rumi sarar- San. 23or. 19 (quotns.): Kip. xv (in a para. on Den. V.s) from sarı, sararan-/sargar- Tuh. 83b. 5: Osm. viii or see Çağ.

D sarkur- Hap. leg.; Caus. f. of sark-; cf. sartuk-. Xak. şı ol yağın: ka'bka: sarkurdu: 'he let the oil drip (qaṭṭara) from the leather container' (al-ziqq); also used of any liquid when it has been poured (afraga) from one vessel (ma'da) to another and the residue dripped (qaṭṭara) into itKaş. II 189 (sarkurur, sarkurmak).

D sarkış- Hap. leg.; Co-op. f. of sark-. Xak. şı buzidi suv sarkışdi: 'the water dripped in large quantities (taqâṭara ... kafira) from the ice' Kaş. II 214 (sarkikur, sarkışmak).

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D sarğuşç n.o.a.b.; prob. a metathesis of *sarğuşç, Conc. N. fr. sarğu-; in the sense of something wrapped round. The word became a 1-w. in Pe., see Steingass, p. 686, sarğuşçu/sarğuşçu/sarğuşçu, arabicized (sic) form sarğuşç, 'a woman's hood, cloak, veil, fillet, or head-dress; a camel's halter', with the false Pe. etymology sarğuş 'head-embracing'. Xak. şı sarğuş çimârul-mar'a 'a woman's wrap' Kaş. I 487: Çağ. xv ff. sarğuşç 'awratlar başlarına bağladıkları çanbar 'a handkerchief which women tie round their heads' Vel. 274; sarğuşç 'a woman's bag (i.e. hood) and veil' (kita wa pīt); it is a bag like a long purse (himyân) which they cover with embroidery; they put one side (ṭaraf) on their heads and the rest of the veil (sarâ-i digar) they pass beneath their armpits and make into a sack (kamarband); this word is shared w. Pe. San. 23ov. 24.

D suruşçu: Hap. leg.; N.Ag. fr. sorguç. Xak. şı suruşçu: nügilul-dâlla 'one who calls out for (or asks for news of) a stray animal' Kaş. III 242.

D sarşligiç P.N/A. fr. sarış; s.i.s.m.l. usually as sarlî; 'having a yellow colour, ornamented with yellow', and the like. Xak. şı sarşlig er al-raculul-mamrûr 'a man suffering from biliiosity' Kaş. I 496; a.o. 500, 15.

D sarşlıgik A.N. fr. sorgiğ; 'yellowness'. S.i.s.m.l., usually as sartılık. Xak. şı sarşlıgik šurfatu'-ıayy 'yellowness of things' Kaş. I 503.

D surukluk Hap. leg.; A.N. (Conc. N.) fr. suruk. Xak. şı surukluk yığça: 'a piece of wood suitable to be made into a tent-pole' (al-şaqb) Kaş. I 503.

D sarkindî: Intrans./Pass. Dev. N/A. fr. *sarkin-, Refl. f. of sark-. Survives in NC Kir.: SW Tkm. sarkindî 'residue, dregs' (and 'water leaking through a dam'); the word used in this sense in most modern languages is the cognate Dev. N. sarkit; and SW Osm. sarkinti 'robbery, molestation' (fr. the special meaning of sark- in Osm.). Xak. şı sarkindî: suv al-qusṭar minâl-mâ 'dripping water' Kaş. I 493.

D *sarkinük crasis of *sarkinük Dev. N./A. fr. *sarkin- - Refl. f. of sark-; lit. "pendulous, hanging down", hence 'the paunch'. The Uyg. f. may be a cognate Dev. N./A. in -ak. Uyg. xiii ff. Bud. (in a text regarding mystical letters to be placed on various parts of the body; ... you should put the 12th letter on the groin; the 13th) sarkınak (sic) üze urğu ol 'you should put on the paunch' (the 14th on the bladder) TT VII 41, 10: Xak. şı sarkinük (yâ) 'unvocalized al-fahiš 'paunch'; bi'l-mun luğa fihi 'alternative
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form sarkinuk'; there are similar alternative forms in Ar. mizāb/minzāb and mişār/minşār Kaş. III 179.

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VUD sorkuşla:- so vocalized; Hap. leg.; Den. V. fr. sorkç. Xak. xi ol biček sor-

küçCLUDI: 'he fastened (şadda) the tang of the

knife (etc.) in the handle with thick lac juice'

(bi'-ušāra şoğ luha) Kaş. III 350 (sorkuşlar,
sorkuşla:ma). VUD sorkuşan- Hap. leg.; this V. is vocal-

ized sorkuşlan- and follows that word; this

casts doubt on the vocalization of sorkç. Xak.

xi yer sorkuşlandi: (sorkuşlandi:) 'corn-cockles (al-marīra) grew on the ground,

and it became full of (dāt) corn-cockles' Kaş.

II 271 (sarkuşlanır, sarkuşlanma:k; MS.
sorkuşan-). VUD sorkuşan- Hap. leg.; Refl. f. of sor-

kuşla:-. Xak. xi biček sorküşlandi: 'the

handle of the knife (şadda) with thick lac juice'

(bi'-ušāra şoğ luha); and one says er

sorkuşlandi: 'the man came into possession

of (şāra . . . ma) thick lac juice' Kaş.

II 271 (sorkuşan: sorkuşlanma:ka).


sarağuç. Xak. xi uroğut sarağucu:landi: 'the

woman wore a veil' (təqannya at . . .

bîl-miğna') Kaş. III 205 (sarağucan:,

sarağucan:ma).

D sarıgl: -; Den. V. fr. sarıg. Survives in

SW Tkm. sarıla- 'to embroider with yellow

thread'. Xak. xi ol tənnı sarıgl:di: 'he
dyed his garment (etc.) yellow' (saffara)


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serek Hap. leg. Xak. xi serek al-xazaf qa

ma'nkasara minhâ 'earthenware and broken

pieces of it' Kaş. I 353.

VU sürük Hap. leg. Xak. xi one says anuğ

ağak: sürük buz teq 'his feet are as cold as

ice' (ha'l-cam'd il-ıbûrida); the word is

not used except in this phr. (al-mâtedi) Kaş.

I 353.

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D sürüğ Dev. N. fr. sür- - lit. 'something

driven'; usually 'flock, herd' in a broad sense,

but sometimes specifically 'a flock' of sheep, or

other small livestock, in antithesis to ûğur, 'a

herd' of larger animals. Survives in these senses in

NE Tuv. sürük: SC Ubz. suru/suruv:

NW Kk. sûrlîv; Kumyk sîrlîv; Nog. sûrlîv:

SW Až., Osm. sûrlîv; Tkm. sûrlîv. NC Kir.

 sûrlî: is merely a N.Ac. 'banishment, expul-

sion'. Uyğ. viii fr. Man. M I 8, 8 (pi-):

Man. yunt sûrlî: 'a herd of horses' Wind. 12:

Bud. Sanskrit yutâh 'from the herd' sûrlî:gi-

din TT VII C. 5: sürük u: 'the oxen of the

herd' PP 65, 6: Xak. xi sürük kull qatî:

mînâl-man'am 'any herd of livestock' (a generic
term for cattle, sheep, camels, etc.); one says

bir sürük koy: 'one flock of sheep' Kaş. I

389 (verse, sûrük ûğur koy: tevey 'flocks

(qa'ti) of sheep and camels'; a.o. III 102, 19

(kaşul): KB koy sûrük 5371; a.o. 4533

(erekç): xiv Rbg. bir sürük koy R IV 816:

Çağ. xv ff. sûrük ('with -k') cam'at ve bülûk

'a gathering, crowd' Vel. 202 (quotsm.):

sûrük (spelt) galla ve rama:ma 'flock' Sun. 2428.

(rame; same quotsm.): Kom. xiv 'herd'

sûrük CCG; Gr. (also 'soft, thin leather'

sûrük CCI, and soft sâvirl): Kip. xiv al-qatî

ml:nl-gamam sûrük: Hm. 15, 4: xiv sûrük/sürün (sir) ditto

Id. 52- sûrük sirt al-saqanîr 'skink' Id.

52; ditto sûrek (sir) şırt lül. 5, 1 (perhaps

different word).

?f I sirke: 'v ingear'; s.i.a.m.lg. the word is also current in Pe. and may well be an Iranian

l.-w. Uyğ. xiv Chin.-Uyğ. Dict. 'v ingear'

sirke Ijegi 105; R IV 704: Xak. xi sirke:

al-xall 'v ingear' Kaş. I 430; o.o. I 200 (iziz-);

III 252 (acq-): xiv Muh. al-xall sirke: Mel.

66, 7; Rif. 165: Kom. xiv 'v ingear' sirke

CCG; Gr.: Kip. xiv sirke: al-xall Id.

52: xiv ditto Kaw. 63, 2; Tuh. 14a. 13.

2 sirke: 'a nit'; s.i.a.m.lg. Xak. xi sirke:

si'âbatu'l-ra's 'a nit on the head' Kaş. I 430:

xiv Muh. al-şîbân 'nits' sirke: Mel. 74, 6;

Rif. 177: Çağ. xv ff. sirke (spelt) (ti) 'male

mountain goat' is a Mong. l.-w. sirke: (2)'a

small louse' (siśiš-i rîza) which appears on

the body and clothing; in Pe. rişîh 'nit' Sun.

251 v. 15: Kip. xiii al-şîbân sirke: Hm. 12, 3: xiv

sirke: '(after 'v ingear') also used for al-şîbân

(MS. siyyân) Id. 52; xîbân sirke Tuh.

22a. 10: Osm. xiv sirke: 'nit'; in one text TTS IV

965.

D sergek Hap. leg.; Dev. N/A. (connoting

habitual action) fr. 2 *ser-*; cf. seril-. Çağ.

xv ff.; Kom. xiv sergek 'wakeful' is a Mong.

l.-w., a Dev. N./A. fr. serge-. Xak. xı sergek

(MS. sergek, but under the heading fal'îl) al-

ilzâz wa'l-tarnûyîl 'swaying, tottering' from

drunkenness and the like; one says esrük

sergekledi: 'the drunken man swayed' (tarnû-

yâla) Kaş. II 289.

?F serker Hap. leg.; prob. a l.-w. fr. some

Iranian language; there is no obvious origin,

but a phonetic resemblance to Ar. aragüa 'to

rob', of which derivatives occur in Pe. Cf.

sekerçi: Kârûk xı serker qatî'u'l-tariq 'a

highwayman' Kaş. I 457.

Dis. V. SRĞ-

D sergür- Caus. f. of ser- in its meaning of

'to be patient, stand still', and the like; 'to halt

(something), bring it to a standstill', N.o.a.b.

Uyğ. viii fr. Man. TTT III 76-7 (eeliş-):

Bud. Sanskrit anûdhâraha 'without holding back'

tutuksuş serğürcëcisiz TT VII A.4;

inça kaltu çuğ suvûç (so read) turûrup

artukar sergürser 'just as, if one checks

muddy water and brings it to a complete halt...'

Sunn. 74, 22-3; a.o. U II 69, 5 (ii) (çerîg).
Tris. V. SRG-

D sergekle-: Hap. leg.; Den. V. fr. sergek; 'to sway, totter'. Xak. xi Kaž. I 289 (sergek); n.m.e.


D 2 sirkele-: Hap. leg.; Den. V. fr. 2 sirke:. Xak. xi ol oglan basûn sirkele:ldi: he pulled the nits (naza‘ al-l‘-zi bân) from the boy’s head’ Kaž. III 353 (sirkele-: follows).

VUD sürgüle-: Hap. leg.; the vocalization is uncertain; the word is in a section for Tris. V.s ending in -le-: of which the second vowel is long; the Perf. is spelt sürgüle:di:, the Aor. and Infin. sürgüle:-; it is fairly obvious that the first is right on the length and the second on the quality of the vowel and that it is a Den. V. fr. *sürgü; Dev. N. fr. sür- meaning 'driving, pursuing', and the like. Xak. xi it keyiknl: sürgüle:ldi: 'the dog made the antelope run (a‘dâ ... -l-zaby) and followed in its tracks to catch it'; also used of anyone who ran after something and attacked it in order to catch it Kaž. III 353 (sürgüle:, sürgülemek).

D sirkele:-: Hap. leg.; Refl. f. of 2 sirkele:-; in a section containing V.s of which the second vowel should be long, but not so spelt in the MS. Xak. xi ol gzman sirkele:ldi: 'the boy's head (etc.) had nits' (g‘iibû) Kaž. III 202 (sirkele:, sirkelemek).

D siril-: Hap. leg.; Refl. f. of 2 sirkele:-; 'lacquered'. S.i.s.m.l. with some phonetic changes with the same shades of meaning as 1 sir. Xak. xi Kaž. I 324 (1 sir).

D saril-: Pass. f. of 1 sar:-; n.o.a.b.; the translation in Kaž., which would be appropriate for 1 sar:- and has no Pass. connotation, is inexplicable, but the word is used as an ordinary Pass. in KB; arildn is a mere jingle, see 2 aril-. Xak. xi be aqar arild: sarild: 'the beg (etc.) was angry with him'. Kaž. II 123 (sarilur, sarilme:K): KB (if a servant does something which does not please his master) ilenc özke kölû sarîsaa (Arat, serîle) kali 'he must blame himself, if he is abused (or ill-treated)' 1610; (a man's mind is like brittle glass, take great care of it, or it will break, sarma ani 'do not handle it roughly') sarîsa kişi köpî keltil tatiq 'if a man’s mind is roughly handled, the savour (of life) has gone' 4611.

D sarul-: Pass. f. of saru:- this V. seems to occur in two consecutive paras. in Kaž.; in the first the Perf. is spelt saruldu:, but the Aor. and Infin. are spelt saril-; in the second the Perf. is spelt siruldu: but the Infin. is spelt sarul-; the basic meaning is 'to be wrapped round (something)' There is, however, one difficulty about this explanation; in Uyğ. Man. a V. meaning 'to be attached to (something)' is clearly spelt siril-; this might be a Pass. f. of siril:- as a metaphor, application of 'to be sown firmly to (something)', but there is no other trace of such a V.; siril- in some medieval and modern languages is a Sec. f. of sûril-, q.v. Sarul- survives as saril- in NW Kaž.; SW Az., Osm. and saril- in Tkm. (Uyğ. viii ff. Man. sirilimlîl’skaa TT III 52 (II-)): Xak. xi yazgî yiga:ka; saruldu: 'the rope was wrapped round (iltaffa) the tree'; also used of other things (sarulur, sarulmek; MS. saril-); and one says yazgî elikke: saruldu: (MS, sirild:): 'the oil stuck to (iltaşaqa) the hand'; also used when parts of something have stuck to something else, e.g. flour to feel (sarluur (sic), sarulmak) Kaž. II 123; vii (i) Tef. (a fairy (peri) comes and) er bêline sarulur 'embraces the man’s waist’ 262; Osm. XVII ikinci hishara sarulup ‘investing the second fortress’ TTS IV 664.

D seril- except perhaps in Uyğ. can hardly be a Pass. f. of 1 ser- (which is normally Intrans.) and presents some problems. In Kaž. it is clearly cognate to sergek and the Pass. f. of 2 *ser-. This V., w. the connotation of 'to be fickle', may be that in PP 78, 5-6 (see armak) but the right reading there might be sarilur. In SW Az., Osm., Tkm. seril- is the Pass. f. of ser- with its meaning in those languages, and means 'to be spread out' (e.g. to dry). Uyğ. viii ff. Bud. (when I enter nirvîn, my doctrinal teaching called 'good' without being extinguished or diminished ...) yerîncîde serîlip turur 'will endure (or remain?) on earth' Sut. 164, 16-17 (cf. Civ.); Sanskrit missing serîlî TT VIII F.10; a.o. PP 78, 5-6 (armac); Civ. in TT VII 1, an astronomical text, the word used for a planet ‘remaining’ in a particular constellation is serer (see ser-), but in L. 46 it is serîlur: Xak. xi er serîldi: (translated) tamâyaal/- -sahran ‘the drunken man swayed’, and almost fell down; also used of anything else that sways and almost falls down Kaž. II 123 (serîlûr, serîlîmek); a.o. I 196 (erîl): KB (when I was angry with you, you yourself blamed me) serîldim saqa men tüğiîlî yûzîn ‘I relented (lit. swayed) towards you, and yourowned at me’ 795.

D siril-: See sarul-.

D sorul- (sorul-) Pass. f. of 2 sor:-; ‘to be inquired about, questioned’, and the like. Survives in SW Osm. sorul-, Tkm. sorul-. In other modern languages sorul- is the Pass. f. of 1 sor:- ’to be sucked’ and the like, noted in the early period. Uyğ. viii ff. Man. A M I 26, 27-8 (I a’t): (Xak.) xii(i) At. sorul- ‘to be questioned’ Çaq. xv ff. sorul- (spelt pursida şu‘dan ‘to be asked, questioned’) and makida şu‘dan ‘to be sucked’) San. 240V. 10.
D sürül- Pass. f. of sür-; s.i.s.m.l. with the same range of meanings as sür-. Xak. xi at sürülüld: `the horse was driven' (siqä); and one says er sürülüld: `the man (etc.) was driven away' (or repulsed, türdida); and one says mônçuk sürülüld: `the beast was rubbed' (or polished, suhiga); also used when a thing rubs itself (insahaqa bi-nafisih); Intrans. and Pass. Kaş. II 123 (sürünlür, sürülmek; for the last meaning cf. sürültü-: xiiii?) Tef. sürülül: `to be driven away' 279: Çağ. xv ff. sürülül (-wu-) `to be driven away'; metaphor. `to be ploughed' San. 240v. 10.

D sarla- Hap. leg., but see der. f.s.; Den. V. fr. *sar, cognate to saru-, which might be a Den. V. in -u- fr. *sar. Xak. xi ol suvluk sarlad: `he wound (kara) a turban round his head'; and one says șol adakin: yırğençü sarlad: `he wrapped (laffa) a bandage round his leg'; also used of anything wrapped round something Kaş. III 296 (sarlar, sarlimak).

DF sirla- Dev. N. fr. sır; s.i.s.m.l., but usually for `to colour, glaze', and the like. Xak. xi ayakçı ayak sirlad: `the cup-maker (al-qasṣā) smears viscous paste (i.e. lacquer; lataxa luziçeti-l-gira) on the cup to ornament it' (li-yunaqqişalā) Kaş. III 296 (sirlar, sirlamak).

D sarlat- Hap. leg.; Caus. f. of sarla-: Xak. xi ol suvluk sirlatt: `he ordered that the turban should be wound round' (bi-takvir); also of anything else Kaş. II 346 (sirlatur, sirlatmak).

DF sirlat- Caus. f. of sirla-; s.i.s.m.l. Xak. xi ol ayak sirlatt: `he ordered that viscous paste (i.e. lacquer) should be smeared on the Turkish (sic) cup' Kaş. II 346 (sirlatur, sirlatmak).

D sarlan- Reff. f. of sarla-; n.o.a.b. Xak. xi er suvluk sarlanlıd: `the man put on a turban' (ta'amamana); and one says er yırğençü sarlanlıd: `the man wrapped himself (talaffafal) in a bandage'; and one says yıp yığınçuka sarlanlıd: `the cord was wrapped (tülafal) round the tree'; it is both Active (Reff.) and Pass.; and one says er teşka sarlanlıd: șta'da'da'l-rasul릴-l-anma the man made himself ready for work' Kaş. II 246 (sarlamura, sar闫jmak; the last sentence with unvocalized V. follows the Infinit. but clearly belongs to the same para.): Osm. xv and xvi sarlan- `to be wrapped in (something Dat.)' in several texts TTS II 795; III 600; IV 664.

DF sirlan- Reff. f. of sirla-; s.i.s.m.l. Xak. xi ayak sirlanlıd: `the cup was smeared with viscous paste (i.e. lacquer) in order that it might be ornamented' (li-yuqnaq `alayhi) Kaş. II 246 (sirlanur, sirlanmak).

D sarlas- Hap. leg.; Reff. f. of sarla-: Xak. xi șol maşa suvluk sarlasdı: `he helped me to wind (fi takvir) a turban (round my head)'; also for (helping to) wrap (fi laff) something, and for competing Kaş. II 215 (sarlaşur, sarlaşmak).

D serim N.S.A. fr. ser-; in its most obvious meaning `patience', der. fr. ser-as an Intrans., attested only by its P.N./A. and Priv. N./A.; in the meaning `strainer', noted only in Kaş., it looks at first sight like a scribal error for *sizim, the obvious word to give such a meaning, but its existence is proved by its Den. V. serme-, q.v., and der. f.s of that V.; in this sense it must be der. fr. ser- in its rarer, Trans., meaning `to endure', hence `to hold back'. Xak. xi serim kula mâya yuwafta bihiš-i-ibrasac minaš i-ibrasac yah veli biyuwafta bihiš-i-sarab` any piece of silk or the like used to cover a mug or mug in order to strain a beverage' Kaş. I 397.

S sirım See şurim.

D sorma- Pass. Dev. N. fr. i sor-; lit. `something sucked in', in practice `wine, beer'. Survives only(?) in SE Salar (see Ligeti, op. cit. below). Cf. borç, çahr, suçça. Uyğ. viii ff. Civ. (you should make a powder of various substances and) tağda sayu bor sorma birle içürser `give it (to the patient) to drink every morning with a draught of wine' (Hend.? I I 164: XIX Chın.-Uyğ. Dict. `wine' sorma Ligeti 196; R IV 771: (Kaş.?) xiv Müh. nahišul-hinça `wheat beer' sorma: Mel. 63, 7 (only): Xwar. xiiii(?) Oğ. (various kinds of foods and) sormalar (MS. sörmeler) `wines' Oğ. 93; a.o. do. 10 (aş): Kip. xiv sorma: al-mizr `millet beer' Id. 57.

D sûrme- Pass. Dev. N. fr. sür-; lit. `something driven, pushed', etc.; not noted before the medieval period, but s.i.n.m.l.g.; the commonest modern meaning is `antimony, collyrium', presumably originally `something rubbed (on the eyebrows)'. In this sense it became a L.-w. in Russian as surma and has been re borrowed, with back vowels, in some languages. It also means `a sliding door-bolt; a sliding drawer' in some languages. Xwar. xiii sürme `antimony' Alt. 55: xiv ditto Quth 163: Kip. xiii (under `women's gear') al-kuhl `collyrium' sürme: Hou. 18. 5: xiv sürme: al-išm ditto Id. 52: xiv šahrul-breccār `a carpenter's plane' sürme Tuh. 28a. 3: hulh sürme do. 31a. 10: Osm. xiv and xvi sürme `collyrium' in two texts TTS I 657; IV 718.


D sarmaş Dev. N. (connoting reciprocity) fr. *sarma-; lit. `being wrapped in one another'. Survives w. same meaning in SW Osm. x sarmaş iltifafal-yay` bit-yay `the involvement of one thing in another'; and
if (the members of) a tribe have been involved (maca) with one another in rioting (fi fitna) one says sarmaş boldi: Kaş. I 460.

D) *sarma:- Den. V. fr. *saram, N.S.A. fr. saru:-; 'to wrap round, enfold', and the like. See sarmaq, sarmağ, sarmat,-, etc.

D serme- Den. V. fr. serim; properly 'to strain (something out of a liquid)', but with a much extended meaning in Çağ. N.o.a.b. Xak. xi sermemiş sütün kaykay 'the cream has been skimmed off (ṣuffiya min) the milk' Kaş. III 167, 8: Çağ. xv ff. sérme- (di, etc.) sir-, kap-, al- 'to strip off, snatch, take' Vel. 285 (quots.); sérme- (spelt) rubûdan 'to rob, steal' San. 250r. 29 (quots.)

D sarmat- Hap. leg.; Caus. f. of *sarma:- Xak. xi ol yişiğmi: yiğaçka: sarmat: 'he had the rope wound (alaçça) round the tree' (etc.) Kaş. II 349 (sarmatur, sarmatmak).

D sermet- Hap. leg.; Caus. f. of serme:- Xak. xi ol ajar balık sermetti: 'he urged him to pull the fish out of the water' ('alâ iğrâ ... minâl-mâ); and one says ol tutmaç sermetti: 'he urged him to remove (ชะฝา an 'aṣala) the noodles from the water'; also used of anything when one has strained it (ṣaffûhu) out of water Kaş. II 349 (sermetür, sermetmek, corrected fr. -ma-k).

D sarmal- Hap. leg.; Pass. f. of *sarma:- Xak. xi an içic mi: basça: sarmal: 'his garment was wrapped (ilâçça) round his head'; also used of other things; this V. is Pass. (lâzim) Kaş. II 233 (sarmalur, sarmalamak).

D sermel- Pass. f. of serme:-; n.o.a.b. Xak. xi balık sermeldi: 'the fish was pulled out (uxrica) of the water', as if it had been strained (ṣuffiya) out of the water; and also tutmaç sermeldi: 'the noodles (etc.) were strained out of the water' Kaş. II 233 (sermelür, sermelmek; MS. -ma-k).

D sarmaş- Co-op. f. of *sarma:-; survives in SW Az., Osm. sarmaş- 'to embrace one another, to intertwine'. Xak. xi ol maça: yışığ sarmaşdi: 'he helped me to wind (fi lâff) a thing like a rope (sic) round a tree'; and one says 1s sarmaşdi: 'the affair was complicated and confused' (italaxsa ... vac'italata); Trans. and Intrans. Kaş. II 216 (sarmaşur, sarmaşmak): Çağ. xv ff. sarmaş- (spelt) 'to envelop (or embrace, pişidân) one another' San. 230v. 22: Osm. xiv ff. sarmaş- 'to be wrapped, or wrap oneself, round something', sometimes metaphor.; c.i.a.p. TTS I 601; II 795; III 600; IV 664.

D sermeş- Hap. leg.; Co-op. f. of serme:- Xak. xi ol maç: balık sermeşdi: 'he helped me to pull (fi iğrân) the fish out of the water'; also used for helping to strain (ţi taşfîya) noodles out of the cooking-pot, or of any liquid when something of a different nature (laysa min cinisihi) is removed (uxricular) from it Kaş. II 216 (sermeşur, sermeşmek corrected fr. -ma-k).

Tris. SRM

D sarmaççuk as such Hap. leg.; Dev. N. fr. *sarma:-; lit. 'intertwined'. It is not clear whether sarmaşık (sarmaşuk) which survives in SW Az. sarmaşik 'convolulus'; Osm. sarmaşik 'intertwined'; ivy is a Sec. f. of this word, or a Pass. Dev. N. fr. sarmaş-. Xak. xi sarmaççuk (only cim vocalized) 'a kind of noodle' (iţişiya); the dough is cut up into small pieces like chick-peas (al-himitis); invalids, and other such people, take them in small quantities (yaheşha) Kaş. I 527: Çağ. xv ff. sarmaşik 'the name of a plant which climbs up trees', in Ar. 'aṣqa or lablab 'bindweed, convolulus'; in Rûmi (PU) serigen (for sarıjan) San. 231r. 2.

D serimlîg P.N./A. fr. serim; 'patient'; pec. to KB, where it is laudatory. Xak. xi KB serimlîg kişler 'patient people' 1310; o.o. 1317, 1867, 2480.

VU? D sarusmak 'garlic, Allium sativum'; original pronunciation uncertain, but prob. sarusmak, which is morphologically a Dev. N. fr. a Desid. Den. V. fr. *saram (cf. *sarma-), lit. 'something which desires to wrap round something', but there is no close semantic connection. S.i.a.m.l.g. except NE, usually as sarımsak, but SE Türki also sarımsak: NW Kumyk samursak. Xak. xi sarusmak (sic, but ?read sarusmak) al-tûm 'garlic'; samursak metathesized alternative form (luğa) Kaş. I 527; XIV Muḥ. al-tûm sarımsak Mel. 78, 3; Rif. 181: Xwar. XIV sarımsak ditto Nahe. 422, 11: Kom. XIV ditto sarımsak (preferred to sarusmak by Gr.) CGI; Gr.: Kip. xii al-tûm (MS. al-tûm) sarımsak (unvocalized) Hou. 8, 16: XIV sarımsak ditto Id. 57; ditto sarımsak Bul. 8, 6: XV ditto sarımsak (sic) Kat. 64, 13; tûm sırımsak (sic; in margin in SW(?) hand sarımsak) Tuh. 10b. 13.

D serimzîl Priv. N./A. fr. serim; n.o.a.b. Xak. xi KB közl suk serimsiz osayık 'coveitous, impatient, and careless' 3568.

D sarmaşık See sarımsak.

Dis. SRN

saran 'miser, miserly', and the like. S.i.a.m.l.g. except SW as saraan/sarao with the same meaning except in SE Türki: SC Uzb., where sarao has come to mean 'mad, crazy, foolish'. Uyg. viii ff. Man. TT III 90 (kuvrâjak): Xak. xi (people do not respect or like) saranka: al-baxûl 'a miser' Kaş. II 250, 3;
n.m.e.: KB saranka tapına 'do not enter the service of a miser' 149; saran bolma 'do not become a miser' 1402; a.o. 1669.

D serinç Dev. N. fr. serinç-, 'patience'; as such Hap. leg., but see serinçsz. Uyğ. viii ff. Man.-A (then that good spirit made . . . the words which he had spoken and) [bojdun köküle] serinçin [ . . . ] 'put (?) patience in the words of the people' M 1 32, 9–11.

F sarıç 'water container', variously defined; also existed in Fe. pr. an early period and is prob. a l.-w. in both, see Doerfer III 1206. Survives in SW Az., Osm. sarınc 'cistern'. Xak. xi sarınc al-ulha 'leather milk-pail' Kaş. I 454: Çağ. xv ff. sarınc 'cistern' Zam. 319 (s.v. sa'ülğa).

Dis. V. SRN-

D sarın- Refl. f. of saru-; survives with the same meaning in SW Az., Osm. sarın-; Tkm. saran-. Cf. sarlan-. Xak. xi er suv-lukin sarınini: 'the man wounded (hantovara) a turban round his head'; and one says urağut bürüncik sarınini: 'the woman veiled herself' (taqanma'at); also used of anyone who has wrapped or wound (i'tahafa . . . wa'ltaffa) something round himself Kaş. II 351 (sarin-nur, sarımkak): XIII (?). At. (when you are dead, your enemies) uyadrıp bürüler sarınıgn bözip 'will feel ashamed and give a shroud to wrap you in' 432: Xwar. xiv sarın-'to wrap round (oneself, etc. Dat.)' Qadb 155: Kip. xiv lafa'l-saq 'to wind muslin (round oneself)' sarın- Bul. 80r.: xv ta'ammana 'to put on a turban' -sarán- (sic) Tuh. 10b. 4.

D serin- Refl. f. of ser- 'to be patient'; n.o.a.b. Türkî viii ff. Man. serımkak billğin ûntürûp 'causing the mental process of patience to rise' (from his own limb of thought) M III 16, 7–8 (1): Uyğ. viii ff. Bud. Sanskrit titkõśa 'patience' serımkakluq (2or -k) TT I111 A 35: agruş serımkakpin 'your endurance of pain' U III 21, 4 (1); serımkak 'endurance' as one of the Buddhist virtues is fairly common, see Hien-îs. Briehe, p. 39, note 2099; Suv. 207, 18; 208, 11; 225, 21; 229, 9 etc.: Xak. xi er 3ışka: sarındi: sabbara'l-raçel nafaçuyu 'the man forced himself to be patient', among a crowd of people who found tasks which they wanted him to do Kaş. II 151 (serinüür, serımkak; MS. in error -mak, mistranslated by Atalay); serıngil asbir 'be patient' III 233, 15: KB serin- 'to be patient' is very common; (do not go into anything in a hurry) sabır kil serin 'be patient (Hend.)' 587; serin 1107, 1310 (bok-), etc.; serıngil 1322, 6280, etc. (he said) serneyin 'I will be patient' 558; a.o.o.: XIV Mah. al-sabır serımkak (speer spelt spıımkak) Mel. 37, 14: serımkak; Rif. 124 sabara serınin 111 (27, 15 sabır et-); al-ıhtımlal 'to bear patiently' serımkak (ma'ak) 123 (only).

Dis. V. SRN-


D sırıncı: Pass. Dev. N./A. fr. sırınc- n.o.a.b. Xak. xi sırıncı: er 'a man who is driven out (al-matruđ) of any place' Kaş. I 449: KB yérindär ajuñq sırıncıdik kod 'leave (this) hateful world to the outcast' 5327: XIV Muh.(?) tuňlu-l-şay 'the dregs of anything' sırıncıdik: Rif. 190 (only; dubious).


Dis. V. SRN-

D saranla- Hap. leg.; Den. V. fr. saran; mentioned only as an example of this meaning of a Den. V. in -la-. Xak. xi ol-an: saran-la-da: 'he reckoned that he was a miser (hazil) and ascribed miserliness (al-budl) to him' Kaş. III 345, 20; n.m.e.

PUD sürpüle-: Hap. leg.; the Infin. is -mak connected to -mek; spel seriyyile: in the MS. but in the same section as kalûula- and salçuyla-; there is no semantic connection with ser-, but a clear connection w. sırınc- (sırç-), so prob. Den. V. fr. *sûrûpü abbreviated Dev. N. fr. sırün-. Xak. xi er sürpüledili: 'the man slipped (tazollaza) on the ice' (etc.) Kaş. III 409 (sürpüleer, sürpülemek; see above).

Mon. V. SRS-

?E sars- See sarsu-.

Dis. SRS-

D sarsûğ Dev. N./A. fr. sarsûğ- 'rough, harsh', lit. and metaphor.; n.o.a.b. Uyğ. vii ff. Bud. sarsûğ köpüllüq 'hard-hearted' U IV 38, 125; o.o. TT VII 66 (VIII O.9) (kudir); U II 76, 6 etc. (2 iriğ); U III 24, 3 (ttiğl-): Xak. XI xarsşûğ söz 'a harsh (al-xaqin) word'; also used for a harsh affair (al-omr) and a harsh thing (al-say) Kaş. I 464.

PU?Fsars: Hap. leg.; ?a l.-w.: there is no widely distributed 'Turkish word for 'weasel'. Xak. xisasal al-dalaq 'weasel', it is a small animal like the sable (al-samnır) Kaş. I 483.

Dis. V. SRS-

PU?Dsars- 'to be harsh, rough', and the like; 'to use harsh language'. N.o.a.b.; the surviving occurrences could be taken fr. sars- or
Çağ, xv ff. soruş- (pursidan 'to ask' and makidan 'to suck') San. 240v. 12: Osm. xiv to xviii soruş- 'to suck one another' (in a kiss); 'to absorb' (a liquid); in four texts TTS I 637; II 835.

D süris- Recip. f. of sür-; s.i.s.m.l., usually for 'to drive one another out'. Xak. xi ağdır kısrak birle: sürişdi: 'the stallion bit (sanna) the mare', that is when he wished to cover her (yazısı 'alayhâ'); and one says ol meniş birle: sürişdi: târadan 'he drove me back' (and I him); and one says ol anda: (?read andün) alimin sürişdi: 'he exacted (taga'dâ') his debt from him' (alayhî) Kas. II 96 (sürişür, sürişmek): Çağ. xv ff. süriş- ('with -ü') muncarr südan 'to be pulled, or dragged' (sic) San. 240v. 12.

Tris. V. SRŞ-
D soruşla:- Hap. leg.; Den. V. fr. soruş. Xak. xi ol tarîq soruşla dâdi: 'he roasted the ears of wheat (gâwa sunbula'ul-barr) to eat them' Kas. III 335 (soruşlar, soruşlamak).

Mon. V. SS-
sus- See ssâgak.

Basicly (of an animal) 'to butt', with some extended meanings. S.i.a.m.l.g., w. some minor phonetic changes; exceptionally in SE Türkî 'ü-füsi'. Uyg. viii ff. Bud. PP 17, 5 (sin-): Xak. xi uç süsdi: 'the ox (etc.) butted' (natâha) Kas. II 293 (süsér, süsme-k); a.o. III 364, 15: Kip. xv natâha süs- Tuh. 37b. 2: Osm. xiv ff. süs- 'to butt'; in several texts TTS I 658; II 858; IV 719: xviii süs- in Rûmi, (1) sâs zadan 'to butt', in Ar. munåflahat; (2) sâkît südan 'to be silent'; error for sús-, same meaning, a modern V. pec. to SW Az., Osm.) San. 243v. 23.

Dis. V. SSA-
sas- 'to be malodorous, to stink'; s.i.a.m.l.g. Cf. yîd:-. Uyg. viii ff. Bud. [zap] sasîp türur 'stinks' U II 24, 8; a.o. U III 25, 6 (toğral); in TT VI 445 some MSS. read yîdîyur sasîyur for yîdîsî sasîb bolup. Xak. xi sasîd: (MS. sasîd) neq 'the thing stank' (natâna) Kas. III 265 (sasîr, sasîmâ-k): Çağ, xv ff. sasî- gandîdan wa muta 'affin südan 'to stink' San. 231r. 13: Xwar. xiv sasî- ditto Qub 15v; sasî- Nâhit 389, 11: Kom. ditto ÇÇ, CÇG; Gr. 215 (quotns.): Kip. xv natâna wa urîha (ditto) sasî- Tuh. 37a. 11; a.o. 84a. 1 (sasîg).

Dis. V. SSD-
sasît- Caus. f. of sasî: s.i.a.m.l.g. Uyg. viii ff. Bud. (when death, the enemy, comes) tolp etözîn yiğit sipasît 'it makes all his body stink (Hend.)' TT X 547: (Xak. xi KB sevindi têdûkte sasîtor sîgîr 'when you say "he is pleased", he uses harsh language and curses' 4756; the Hend. w. sâgî- makes it clear that sasît- is here an abbreviation, metri
Dis. SSG

1) süsür- Caus. of süs- ; s.i.s.m.l. w. minor phonetic changes, e.g. SC Uzb. suzdur-. Xak. xi ol koç süstürül-: 'he egged on the ram to butt until it butted' (ala'ta-nilb hattat tanâtaha) Kaq. II 184 (süüstürür, sü üstürmek).

Dis. SSG

1) sasîq N./A.S. fr. sasî-; 'stinking, malodorous'. S.i.a.m.l.g. w. minor phonetic changes. Uyğ. viii ff. Bud. etozi yûgî sasîq bolup 'his body becomes stinking' (Hend.'). TT VI 445 (and see sas-): Xak. xi Kaq. I 372 (burug'); n.m.e.: Çaq. xv ff. sasîq yarâmaz râyîha 'an unpleasant smell' Vel. 274; sasîq gamülâ ta mu'ta'afîn 'stinking' San. 231r. 15: Xwar. xiv sasîq 'stink; stinking' Nahc. 347, 1; 442, 7: Kom. xiv 'stinking' sasî CCQ; Gr.: Kip. xiv şasî: 'sinnell'bel 'the stench of urine'; one says şasî: yîyir yofahîl-tûdân 'it diffuses a foul smell' Id. 58: xv (among Dev. N.s) 'from şasî-, şasîq' Tuh. 84a. 1.

1) sasîq Hap. leg.; no doubt a l.-w. Uç xi sasîq 'earthenware' (al-hazâf) 'in the language of Uç and its vicinity (mâ vâlahâ) Kaq. I 382.

VU'D susik Hap. leg.; 'bucket'; the vocalization seems to have been added later; it should probably be taken as a Sec. f. of susgâk and spel susak. Xak. (i) xi susik al-daw fi lugâ sami tuhâ 'bucket', I heard it in a dialect Kaq. I 382.

D susgâk 'ladle, scoop' and the like; Dev. N. in -gâk (normally connoting repeated action) fr. sus- 'to scoop up', which is not noted in the early period but survives in NE Alt., Sor., Tel. (R IV 871), Khak. sus-; SE Türkî us-(cf. sës-): NC Kir. sus- Survives only (?) in NE Bar. susak R IV 784; other languages use susçu or the like in this sense. Karluk, Kip., and all the nomads (ahlu-tcabar) zh susgâk kull mâ yegraf bihil'mâ' ve ğayrubâ 'anything used to scoop up water (etc.)' Kaq. I 470; Çaq. xv ff. susak (spelt çuma ve milaq'a 'a spoon or ladle', used to stir a cooking-pot San. 243v. 24.

Dis. SSG

1) süsûgîn Pass. Dev. N. fr. süsî-; lit. 'something hutto or the like. N.o.a.b.; clearly an anatomical term, possibly 'backsid, rump'. Uyğ. viii ff. Civ. in TT VII 19 listing the part of the body in which the soul is in each day of the month süsûgîn (L. 12) comes between 'yan the side' and tûpî the top of the head'; in a similar list in do. 25, 4 (tutuşt-; it is linked with arka 'back' between 'waist and armpits' and legs'; in another text, do. 41, 26-7 süsûgîn oğurgâsîndîn şer 'it emerges from the base(?) of the spinal column'.

Dis. SSG

1) süsîr- Hap. leg.; Inchoative f. of süs-. Xak. xi sügîr eriğ süsûrîl-: 'the ox threatened to butt (hamma ... an yantâhî) the man' Kaq. II 189 (süsgîrer, süsîrîmek).

Dis. V. SSN-

VU'D sesin- Hap. leg.; the second siu carries both fatha and kasra, and the MS. the second obviously right. It comes between şezi'n- and sissîn-, which excludes the possibility that the second -s- should be -s-, but in its second instance it seems to be a Sec. f. of *sezi'n-; there is no obvious etymology for the first meaning. Xak. xi er kulun urgalî: sesindî: 'the man threatened (hamma) to beat his slave, and advanced on him and came to blows (qasada ilâhî wa'dîrâha); also used of a horse when it has already got free of its halter (yan-falt mûmîl-velâq) Kaq. II 152 (sesinîr, sesinmek).

D süsîn- Hap. leg.; Refl. f. of süs-. Xak. xi er basâm tama: sesindî: 'the man pretended to beat (yadribî) his head against a wall' (etc.) Kaq. II 152 (süsünür, süsünmek).

Dis. V. SSŞ-

1) süsûş- Recip. f. of süs-; s.i.m.m.l.g. w. the same phonetic changes. Xak. xi ikki: koçpar süsûşî: 'the two rams butted one another' (tanâtahat) Kaq. II 101 (süsûşîr, süsûşîmek); Osm. xiv ff. süsûş- lit. (of animals) 'to butt one another'; metaphor. (of armies) 'to clash'; in several texts TTS I 658; II 858; IV 720.

Mon. SS

Preliminary note. The combination of s and ş was very unstable in Turkish and did not survive for long; occasionally the ş became s (see sesin-), but usually the s became ş, and in some modern languages one or both the şs have become ç.

sâs survives only (?) in NE Mad. sâs (of a horse) 'wild, unbroken' R IV 794. The homophonous V. sâs- (sâs-), 'to be astonished, startled', and the like, is first noted in Xwar. xxtţ (II). Uyğ. 280 and s.i.m.m.1. it must not be confused with sâs- as a Sec. f. of saq-. Xak. xi sâs at al-faswrîl-rumîţî (MS. rûmî) l'nafatî 'a horse which is given to kicking and shying' Kaq. III 152.

sçş 'a surety'; n.o.a.b. Xak. x(2 sa şş) sçş (bi'l-imâída with-ç-') al-damamî 'a surety'; hence one says men aşar sçş bezdim addaytu domânahu 'I gave a surety for him' Kaq. III 126: KB sçş 295 (bérîl-).

I sçş 'a spit, fork, spike', and the like. The vowel was i in Xak. and is now everywhere i, the diphthong of the change is uncertain. S.i.a.m.l.g. (except SE, SC where it has been displaced by P. e. sik) w. wide phonetic changes (s-ר/s-ç,-s/ה-ç); SW Tkm. şîş. Uyğ. vii ff. Man.
sışların bulupan 'finding their spikes' M III 29, 12 (i) (see sış) Bud. PP 57, 8 (kamıs); 65, 8: Xak. XI sış 'minzám tutmáca 'a fork for (eating) noodles' Kaş. III 125; sış 'a spit' (al-su食品安全，and 'a fork for (eating) noodles' is called sığ ž 331; sığ (sic) 'a fork for eating noodles' II 282; o.o. sığka: II 15 (tev-); sığka: II 174 (taktur-): XIV Muix. al-sā 'a spit' šīx ž Mel. 69, 1; Ribf. 169: Çag. xv ff. sığ (sic) šīx (quot.) (2) metaph. 'small nails used to fasten horseshoes' (quot.) San. 260r. 25: Kip. XIII al-sīx šīx Hou. 17, 16: XIV sığ ditto Id. 54: xv ditto Tuh. 19b. 6—sığ bōrek 'pieces (qāi) of dough which are cooked' Id. 55; a.o. Id. 30; Bul. 8, 12 (bürük).

2 sığ 'swelling, boil', and the like; survives in NE Kham. šīx (SE Türkü İşık: NK Kur. šış; Kız. isık): NW Kk. is; Kaz. şes; (Nog. sišik; Kumyk şış): SW Az., Osm. šīx; Tkm. čış. The longer forms are prob. Dev. N.s. fr. šīx, with which this word is homophonous. Uyg. vii ff. Bud. TM IV 253, 56 (türvir): Cív. sığka: ya'rārsur 'it is beneficial for the swelling' TT VIII M.27; a.o. do; 33: sığ ağırgı kēter 'the swelling and pain disappear' H I 121; a.o. II 26, 82: Xak. XI sığ al-warām 'a swelling' Kaş. III 125; a.o. III 184 (2 kōk): Çag. xv ff. šīx ... (3) warām San. 260r. 25: Kip. XIV šīx al-warām Id. 55; Bul. 10, 3.

Mon. V. SS- *saş:— See saš. šes- 'to loosen, untie', and the like. More or less syn. w. çōj-, q.v. S.i.a.m.l.g. except SW (where çūj- survives as çūź-), usually as çēç-, less often şes- or some other form. Uyg. viii ff. Bud. bagān šesip 'undoing their fastenings' U II 76, 2: Xak. xi er attin kűşen şeşdi: 'the man unfastened (halla) the hobble from the horse'; also used for anything which you have unfastened from its fastenings (waşṣaḥi) Kaş. II 13 (şesşer, şesmek); er tüğün şeşdi: (sic) 'the man unfastened the knot'; also used when he unfastened a horse or something else from a fastening II 205 (şesşer, şesmek); XIII(?) Tef. şes- (sic) 'to unfasten' 338: XIV Muix. şes šaş- šeş- Mel. 25, 9; Ribf. 108; al-hall şesmek (MS. māk) 34, 10; şesmek (ditto) 119: Çağ. xv ff. şēş- (sic) huşdon band u girih 'to undo a fastenings or knot' San. 340v. 11 (quotum): Xwar. XIII čēč-šes- 'to undo' 'Ālī 51, 1; XIV šes- ditto Qub 166: Kom. XIV ditto PU şes- CCI; Gr.: Kip. XIII halla şes- Hou. 39, 12: XIV ditto Id. 55; xv ditto Kaş. 9, 9; 77, 9; Tuh. 13b. 2 (in 32a. 9 şēş- is a Šec. f. of šeş-).

šīx- 'to swell'; homophonous w. 2 šiš, and like it originally w. -e1, later w. -e1. S.i.a.m.l.g. w. the same phonetic changes; SW Tkm. čiš-. Uyg. vii ff. Man. Wind. 21-2 (ürül-): Bud. (this sītrā) köğzūğ költe sımsiš 'swelled in the lake in (the Buddha's) breast' (and pushed out by way of his mouth) USp. 103a. 31: Civ. H I 119, etc. (emīg); II 26, 82: (Xak.) XIII(?) Tef. VU šiš- 'to swell' 364: (XIV Muix. al-manifox 'swollen' šišik Mel. 64, 10; šišik Rif. 163): Çağ. xv ff. šes-warām kardan 'to swell' San. 260r. 5: Kom. XIV 'to swell' PU şīš- cci; Gr.: Kip. XIV šiš- warima 'to swell' Id. 55; al-nafṣa 'a swelling' şišmek Bul. 10, 3; intafaxa şīš do. 33r.: warima şīš- do. 88r.: xv ditto Kaş. 9, 9; Tuh. 38b. 9; o.o. do. 84a. 10; 90a. 10.

Dis. V. SŞA- D sēş:— Hap. leg.; morphologically explicable only as a Den. V. in -iē; fr. sēş, a N. homophonic w. šēš. Xak. xi tüğün sēšdi: 'the knot weakened (tārabīna) until it almost untied' (hādāt-il-inhilāl) Kaş. III 267 (sēšūr, sēşmek).

Dis. SȘD- D sēşū See sēšūt.

Dis. V. SȘD- ?ē saştur- See saştur-.

Dis. V. SȘD- D sēştur- Caus. f. of sēş-, 'to have (something) unfastened' and the like. S.i.a.m.l. w. the same phonetic changes. Kaş. has two paras.; in the second the Infin. is -māk and the šin carries both fatha and kasra but semantically the second is clearly the Caus. f. of şes-used metaphor. Xak. xi ol tüğün şeştūrđi: ahaba'll-udqda 'he had the knot (etc.) untied' (sēştūr, sēştūrmek); and one says ol alim bērim birle: sēştūr: translated awqa'a'l-muqaṣṣa bi'l-daymi'llađh lahu ma'al-daymîllâđh alayhi fa-taraκa hāđa lahu wa dākhā li-hāđa 'he arranged a set-off between the debts due to and from him, so that they were respectively released to him and the other party' (sēştūr, sēştūrmek; MS. -māk) Kaş. II 184; ol tüğün sēştūrđi: same translation; alternative form of sēştūr- (luğāf-il-sin); examples of š for š in Ar. l-ws fr. Pe. and vice versa follow II 187 (no Aor. or Infin.).

Dis. SŞG- D sēşük Hap. leg.; Pass. Dev. N./A. fr. sēş-; 'unfastened' and the like. Xak. xi anything released from its fastenings (halla min waṣṣaḥi) is called sēşık; one says sēşük at 'a horse set free (mufaq) from its fastenings' Kaş. I 390.

Dis. SŞL- D śiśiğ P.N./A. fr. 1 śiš; survives in SW Osm. śiši (of a stick) 'with a spike on the end'. The only early passage is in a much damaged text, meaning conjectural. Uyğ. viii ff. Man. (if he does not make a dwelling for the homeless arhat Eelect) śišiğ opri içinte oğurtur 'he seats them in a hole with spikes in it' M III 29, 10-11 (i).

Dis. V. SȘL- D sēşil- Pass. f. of sēş-; 'to be unfastened' and the like. S.i.a.m.l.g. except SE w. the same
phonetic changes. Uyg. viii ff. Bud. bağçuk yok kim yörümgüllük şesılmegüllük (sic, the MS. is xviii) 'there are no wrappings and bonds which must not be unwrapped or unfastened' Suv. 165, 21–2: Xak. xi tüğülin şesili: 'the knot came untied' (inhalta), also used when it was untied (bulla); Intrans. and Pass. Kaş. II 124 (sesilir, sesilme:k); koçpar teke: şesili: 'the rams and he-goats have been separated' (tatarraqä) (i.e. from the ewes and nanny-goats) III 102, 18; o.o. I 524, 1: 525, 20: Xwar. xiv sesil- 'to be untied; to be loose' Quth 166; Nahc. 226, 6: Kip. xiv inhalta şesil- Bul. 337.

D şişil- Hap. leg.; Pass. f. (Intrans.) of şiş: irregular since şiş- itself is Intrans. Xak. xi şişig tarığ şişili: 'the boiled wheat swelling' (intafazat) until there was hardly room (dağa mahâhûhû) for it in the pot; also used of the parts of which have been squeezed because of swelling (minâl-nilifûk) until there is hardly room for them Kaş. II 124 (şesilir, şişilme:k).


D sesión- Hap. leg.; Refl. f. of sesión-; lit. 'to get free by one's own efforts'; Xak. xi et sesióndî: 'the horse got free (intâlaga) from its fastenings' (etc.) Kaş. II 247 (sesilnür, sesiónme:k).

Dis. V. SŞN-

D *sesin- See sesin-.

Dis. V. SŞR-

D sesión- Caus. f. of sesión-; lit. 'to cause to be unfastened'; in practice it seems to be used only for 'to cause a gap' in a series of identical things. N.o.a.b. Uyg. viii ff. Bud. (distinguishing thus between the differences of the (two-monthly periods in) the series (kezîg), one must give the (appropriate) remedies) sesiónmedin kezîgin 'without causing a gap in the series' Suv. 590, 7; a.o. do. 23: Civ. (I will pay) ay sayų sesiónmedin [gap] 'every month without leaving a gap' USp. 67, 3 (the more usual word in this context when a single payment and not a series is promised is kêsürmedin 'without delay, promptly'): Xak. xi ol yîncüni: ças birle: sesióndî: 'he separated (fasala baya) the pearls and the turquoise (or other jewels) in a necklace (fi�aşm) Kaş. II 79 (sesürür, sesiónme:k); MS. -mak): KB sözüz sözê tezdim sesióndim ura (read ara) 'I strung word to word and spaced them out' 6616.

Mon. SY

1 say: originally 'an area of (level) ground covered with stones; stony desert'; s.i.a.m.l.g. (in 'Tkm. say; lacking in Osm.) usually w. such extended meanings as 'a dry stony riverbed; a river or stream with intermittent flow of water; a shoal or shallow, in a river or the sea'. Uyg. viii ff. Civ. TT VII 42, 8 (bêl): Xak. xi say al-harrâ 'ground covered with loose stones' Kaş. III 158: KB (if a man does not bring a pearl up out of the sea) kerek yîncü bolsun kerek say taşi 'it may just as well be a pebble as a pearl' 212: Çag. xv ff. say 'a river (derer) that flows in the winter and is dry in the summer' Vel. 283 (quotns.); say (2) 'a river which is dry in the summer and flows in the winter', and 'a river with little water in it' (rûd-i kâm burn) San. 238, 11 (quotns.): Kom. xiv say 'shallow' CCG; Gr.: Kip. xiv say al-mâ dûn qamatî-sayl 'water not too deep for a horse to walk through' Id. 61; similar translation but al-maxdşa 'ford' instead of al-ma'say Bul. 4, 16: xv raqarq shallow water' say xu Tüh. 10b. 11.

SF say: prob. a l.-w., perhaps Chinese; pec. to Kaş. Xak. xi say yarik al-caqensan 'a breastplate; plate armour' Kaş. III 158; a.o. III 15 (yarik).

SF sayu See tsuyu.

Mon. V. SY-

S say- See sa:-

soy- originally specifically 'to skin' (an animal); thence more generally also 'to peel (a fruit); to strip (an individual); to rob', and even, in some languages, 'to slaughter' (an animal). Si.a.m.İ.g.; SW Tkm. soy-. Uyg. viii ff. Bud. PP 3, 3 (terîl); U III 52, 9 (ditto); Xak. xi er koyug soydi: 'the man flayed (salaxa ... cild) the sheep' (etc.) Kaş. III 244 (soyur, soyman:k; prov.): (xiv Müh. see soyul): Çag. xv ff. soy- (spelt) 'to strip off (kandûn) clothes or skin', in Ar. xalda'u and salaxa San. 248v. 8 (quotn.): Xwar. xiv soy- 'to strip off' 'Afi 26: xiv ditto Quth 158; Nahc. 421, 10: Kip. xivl salaxa soy- Hou. 34, 4: xiv salaxa wa qajara (to peel') soy- Bul. Âlr.: xx salaxa wa ari'î (to denude, undress) soy- Kâr. 75, 4; Tüh. 20a. 7: Osm. xiv soy- 'to flay'; in one text TTS II 938.

Dis. SYA

D sayu: (Ger. fr. sa:-; lit. 'counting', in practice 'every', but unlike other words meaning 'every', it retains its character as a Ger. and follows the word which it qualifies. Survives in such phr. as cil say 'every year' in NE Şor R IV 220 and Khak. and as sayin in other NE languages R IV 225; NC Kir., Ks.: SC Üzb. Türkî vii yer sayu: bardîq 'you went to every country' I S 9, II N 7; boâumun sayu: tt(t)ûnumiz 'we sent (envoys) to all their peoples' T 42: viii ff. Man. ay tegêl kûnên sayu 'every day in the month' Chus. 261–2; kûn sayu do. 293; o.o. do. 333–4: Uyg. viii ff. Man. yükmîisz sayu 'every time that he worships' TT III 5: ol yaruk ortüq sayu 'every time that that light is obscured' M III 7, 5–6 (iv): Bud. sayu is common, e.g. ol Inxxa sayu 'every one of those lotuses' (Chinese l.-w.) PP 28, 7; o.o. do. 38, 6; U II 34, 15; 45, 52 etc.: Civ. sayu is common, e.g.
olurtuk raw urun yurt 'every place and camping site where you reside' TT I 120; o.o. in H I, TT VII, USp., etc.: Xak. xi KB (if he is awake like the owl) tünle rawa 'every night' 2314: Çağ. xv ff. saya a word that is meaningless unless attached to another word, e.g. algan saya algıça 'whenever one takes' Vel. 283 (quots.); say (1) waqit wa hangem 'time, occasion' (same quotn.) (3) hisāb wa 'umāra 'number, counting' (quotns. including har tūgī saya 'every hair of my head') San. 238r. 12; saya (spelt) hisāb wa 'umāra (quotn. containing har gül saya 'every rose') do. 27 (both words really mean 'every').

Dis. V. SYB-

saya:- 'to squander'; n.o.a.b., but see sayka-. Xak. xi ol tawarrun saya ad: 'he squandered (baddara) his property, and spent (araifu) it on anything' Kaş. III 310 (sayyar, sayyarmak): Çağ. xv ff. saya- (spelt)/ sayya- ('with -p') xarq wa paraganda kardan 'to spend, squander' San. 237r. 20 (quots.); the Pass. f. sayyal-/sayyal- is also listed w. quots. in 237v. 7; these V.s are listed in Vel. 282-3 and consequently P. de C., etc. as saya-, saya-.

D saya: Hap. leg.; Caus. f. of sayya:-. Xak. xi ol <ajaran> tawarrun sayyapatt: 'he urged him to squander (alā tahdir) his property' Kaş. II 357 (sayyatur, sayyapmatik).

Dis. V. SYD-

D soydur- Caus. f. of soy-; s.i.s.m.l. Uyğ. viii ff. Man.-A (the chief of the demons hid in a tree) vrestiler tutup tartıd soyurdur 'the angels seized and pulled him and had him dragged off (the tree)' Man.-ug. Frag. 400, 6: Çağ. xv ff. soydur- digirari ba-kandan püst wa libis amr kardan 'to order someone to strip the skin or clothes off (someone) San. 248v. 20.

Dis. V. SYG-


D soyuk- Hap. leg.; Emphatic Pass. f. of soy-. Xak. xi er soyuktu: širiba måul'l-racular 'the man's property was plundered' (i.e. he was stripped of it) Kaş. III 189 (soyukkar, soyukmak).

E saya:- See saya:-. ( Çağ.).

?E sayka:- Hap. leg.; almost certainly a mistranscription of saya:-. Uyğ. vii ff. Bud. (they sat cross-legged at the cross-roads and filled the beskers) tuturkan suvsusug saykadar alkinsiz 'they poured out the rice wine uninstintingly' Hüen.-ts. 1941-2.

D saygir- Hap. leg.; Inchoative Den. V. fr. 1 sayy: Xak. xi ye:s saygirdru: 'the ground

became almost covered with stones' (hədat ... an teşir harra) Kaş. III 193 (saygir: saygirmak).

Tris. SYG

D sayuk: N./A.S, fr. sayu; pec. to Uyğ. and grammatically dubious. Uyğ. viii ff. Bud. on orunlar sayukt lül belgelü 'the omens and signs in all the ten quarters' Swv. 315, 14; (the root of the profound doctrine) kamağ nıka sayukt 'in all the schools' (Sanskrit nikāya) Hüen-ts. 213.


Dis. SYL

SDF suyilığSee tsuyilığ.

Dis. V. SYL-

E sayil- See sapil-.

D soyul- Pass. f. of soy-; s.i.s.m.l. Xak. xi bulit soyuld: 'the clouds were swept away' (taqassat); and one says koy tarlı: soyuld: 'the sheep was flayed' (kuşat ... an cildiha); and one says erdin ton soyuld: 'the garment was stripped (must'a) off the man' Kaş. III 190 (soyul: soyulmak): (xiv Muḫ. 'ariya wo 'msalaza 'to be stripped naked; to be flayed' şoya:- Mel. 22, 1; Rif. 112 (terror for soyul-); al-ūry (Rif. adds wall-salt) şo:ymak (sic) 36, 11; 122): Xwar. xiv soyul- (of a nut kernel) 'to be peeled' Qutb 158. Kip. xiv insalaxa şo:yl- Bul. 33r.: xv masīlix 'flayed' (şirik; in margin in SW(? hand) şo:ylməş Tuk. 33b. 10.

Dis. SYR

(S)D seyrem (sedrem) Hap. leg., but see seyremlen-; although the Infin. of the latter has -mək in the MS. this is clearly a N.S.A. fr. seyec- (sedre-) 'to be sparse, scattered', and the like. Xak. xi seyrem suv al-mu'ul-dahdah 'shallow, scanty water Kaş. III 176.

E suyr:an See subran.

Dis. V. SYR-

sayra:- (of a bird) 'to twitter, sing', with some extended and metaphor, meanings. S.i.a.m.l.g.; in SW only Tkm. Cf. 2 öt-. Xak. xi sanduvaça sayrad: 'the nightingale sang melodiously' (tarraba ... bi-althān); and one says er sayrad: 'the man raved in delirium' (hadā ... mina'l-hadyān); this is one of the words with two contrary meanings (mina'l-addād) Kaş. III 311 (sayrar, sayramak); sayrap 'raving' I 467, 9; 'singing' III 240, 26: KB sə̈r şanduvaça əttü unin sayrad: 'the yellow nightingale sang (Hend.) melodiously' 4963: xiv Rbg. sanduvaça kuş səwiniş sayrad: 'the nightingale sang happily' R IV 225: Çağ. xv ff. sayra- saraydən wo xwımdan
murğan (of birds) to sing (Hend.) San. 237v. 26 (quotns.): Xwar. xiv ditto Quth 152; MN 174, etc.; Kip. xv zaqzaqa ‘to twitter’ sayyara-Tuh. 12b. 6.

D sayyart- Caus. f. of sayr-; n.o.a.b. Xak. XI ol apar sayratt: söüzig ‘he egged him on to chatter’ (‘alat’-kalami’-kahat) Kay. II 357 (sayratur, sayrra materia); Xwar. xiv til sayyart- ‘to chatter’ Quth 152.

I sayras- Co-op. f. of sayr.; s.i.s.m.l. Xak. XI olalar temel sayrasdi: takalâmli kalâm katır kal’-hâdatân ‘they chattered a great deal as if they were delirious’; and one says küsûlar sayaşretri: ‘the birds sang together’ (tarannammat) Kay. III 194 (sayrasur, sayrasmanik; verse): Çağ. xv ff. sayaş- ‘to sing (saraydan) together’ San. 238v. 11.

Tris. V. SYR-
S soyurka- See tsoyurka-.

D seyremlen- (sedremely-) Hap. leg.; Refl. Den. V. fr. seyrem. Xak. suv seyremlendi: ‘the water became shallow’ (or scanty, sira... dahiğat) Kay. III 205 (seyremlenür, seyremленiek; MS. -ma:k).

Dis. V. SYS-
D dosuyuk- Hap. leg.; Empathic Pass. f. of soy-; quoted only as a grammatical example. Xak. XI and the qøf is combined with sin... as in the phr. er sosyuklu: suliba mâl-’-racul ‘the man’s property was plundered’ Kay. I 21, 6; n.m.e.

Dis. V. SYS-
D dosuyus- Hap. leg.; Co-op. f. of soy-; Xak. XI ol mapa: têrî sosyusdi: ‘he helped me to strip the skin (fi tálax-’-cild) off the sheep’ (etc.); also used for peeling (the bark off) a tree or (the shell off) an egg (fi quyûl-’-sacara warl-’-haydi) Kay. III 188 (sosyusur, sosyusmanyik).

Mon. SZ-
siz See szicz.

siz 2nd Pers. Plur. Pron. ‘you’. C.i.a.p.a.l. Often used honorifically for the Sing., in which case sizler is sometimes used for the Plur. Türkî xii ff. Man. sizler preceding an Imperat. TT II 8, 70; other cases noted sizni, sizin, sizine: Uyg. xii siz taşkîn ‘start out on the campaign’ Su. E 10: xii ff. Man. A sizlerde alımı açu ‘the poison received from you’ M I 19, 15; sizin ‘your’ do. 37, 17; (the body) kim sizini üzme turun ‘which is over (i.e. clothes) you’ M I 3 9, 10 (ii): Man., Bud., Civ. the cases noted are siz, sizni, sizip, sizine, sizde, sizdin, O. Kir.-ix xii ff. siz is very common in the epistles in the letters of persons fr., whose the deceased has been parted in such phr. as siz élme: ‘from you my realm’ Mal. 1, 1, and szizme: ‘from you who belong to me’: Xak. XI xii siz a Pron. (harf) used to address a distinguished person (al-kabirul’-muhtarâm) in Çiğil in the sense of ‘thou’ (anta); but originally ‘you’ (antum); an inferior (al-soqir) is addressed as sen; the Oğuz reverse this usage Kay. III 124; o.o. I 399 (sen); other cases noted sizni, sizge, sizde: xii(? ) At. siz before Imperats. 104, 284; Tef. cases noted are siz, sizni, sizın, sizge, sizde, sizdin, sizler, sizlerni, sizleri, sizlerke, sizlerden 268-9; xiv Muh. antum siz Mel. 5, 17; 6, 3; Rif. 76: xiv sziz 12, 8; xiv mubin szizden 12, 7; 86; n.o.a.o.: Çağ. xv ff. sziz szum ‘you’, in Ar. antum San. 15v. 9; sziz (1) and Pers. Plur. Pron. szum; (2) when it is combined with itself it is used predicatively, e.g. sziz sziz ‘you are’ 252v. 12: Xwar. xiv sziz Quth, MN, Nabo. passim: Kom. xiv the cases noted are sziz, sizni, sizıp, sizge, sizden CCI, CCG; Gr.: Kip. xiii antum sziz Hou. 50, 8 ff.; szizin, sizge do. 52, 9-13; xiv sziz antum Id. 52 (‘also a Priv. Suff.’); Bul. 16, 16; szizin do. 14, 14-15: xiv szizen: Kav. 32, 12; szizin, szizde, szizden do. 45, 6-15; sziz Bul. 39b. 12; other cases sizni, szize, sziden.

söz very broadly ‘anything spoken’, the precise translation, ‘word, speech, statement’, etc., depending on the context; but apparently referring to shorter utterances than sav, q.v. Rare before xii; s.i.a.m.i.g. Türkî xiv ff. IrkB 7, 11 (saxv): Man. (if we have sinned). sakçin szözün kilinegin ‘by thought, word, or deed’ Chias. 96-7; do. 296-7; M III 20, 7 (i) (sav): Uyg. xii Su. W 5 (2 yaz-): xiv ff. Bud. tünün szöz sölzemliş kergek ‘he must recite a dhârân’ TT V 8, 74 (perhaps dittography, the normal phr. in this text is türni szözi); o.o. VIII A 25 (tile-); X 26 (sav): Civ. begede szöz yorir ‘his words find favour with the beg’ TT VII 28, 28; (if he goes on a long journey) szöke kürir ‘he meets with persecution’ do. 39 and 51; bu szözke tûnuq ‘the witnesses to this statement are...’ USp. 6, 6; (I have written this document) ike-ğünниинı şüzine ‘to the dictation of both parties’ do. 12, 25; szöz is common in similar contexts in UsP.: Xak. XI szöz al-kałâm ‘word, speech, statement’ Kay. III 124; about 100 o.o.: Kfh szöz is very common, e.g. bayat at birle szüzılı başladım ‘I began my exposition with the name of God’ 124 (the same verse is interpolated as i only in the Vienna MS.): xii(? ) At. szöz occurs about 50 times, e.g. eştir emdil kaç szöz ‘hear now a few words’ 21; Tef. szöz ‘word, speech’, etc. 274: xiv Muh. al-kałâm szöz Mel. 84, 14; Rif. 190: Çağ. xv ff. szöz ‘(with “-6”’ 235v. 9) savn ‘word, speech’, etc. San. 248r. 12 (and two phr.): Xwar. xiii szöz ditto ‘Ali 5: xii(? ) ditto Oğ. 129, 198, etc.: xiv ditto Quth 160, MN 3, etc.: Kom. xiv ditto; common CCG; Gr.: Kip. xiv szöz ‘(with “-6”)’ al-kañım Id. 52: xv ditto Kav. 31, 6; Tuh. 31a. 7: Osm. xiv szöz is common in phr., including szöz sav, until xvi and occurs sporadically later TTS I 643; II 841; III 639: IV 707.

Mon. V. SZ-
söz- (söz-) s.i.a.m.i.g. except NE(? ) with a rather wide range of meanings ‘to perceive’
feel, discern, understand, conjecture, etc.; in SW Az. sız-; Osm. ızær-; Tkm. siz- (sic); but it seems originally to have meant 'to think' or perhaps 'to doubt', see sızğ. (Xak.) xiii(?). Tef. sız- (1) 'to feel' (the results of a beating); (2) a'lämi 'known' bilîg sızğ 265: Çag. xx sız- (dl, etc.) sız- ya'ni zann eyle- 'to suppose, conjecture' Vel. 272 (quoting); sız- fahmidan 'to understand' San. 251 v. 24 (quoting): Xwar. xxiv sız- 'to feel, anticipate' Qutb 157: Kom. xxiv 'to perceive, become aware of (something)' sız- CCI, CCG; Gr. 219 (quoting): Kip. xxiv sız- hadasa 'to surmise, conjecture' Id. 52: xv fahima 'to understand' (ajax-l-) sız- (mis-spelt ser-) Kav. 29, 7; 'araña wa 'alima 'to know, apprehend' (bull-) sız- do. 74, 5; hasâl-l-üzîr 'of the mind, to perceive' sız- Tuh. 13b. 6; Osm. xiv, xvi 'to feel, perceive; to think, conjecture' TTS IV 680.

I sız- 'to melt' (Intrans.) with the implication of consequential dripping or oozing; with extended meanings. Survives in NE sis- 'to ooze' and the like R IV 661; SE Tar. sizditto R IV 723; NC Kır. siz- 'to ooze gently; to slip away unnoticed; to move at a steady pace'; Kax, siz- 'to slip away unnoticed': SC Uzb. sız- 'to ooze'; SW Az., Osm., Tkm. sizditto: Çuv. sâr- 'to urinate' Ash. XVII 320. Cf. erü-. Xak. xi yağ sizdî 'the fat (etc.) melted' (ğada); and one says kûn sizdî: (MS. suzdî:) badâ garma-l-şams 'the first rays of the sun appeared'; and one says sîz mâl 'the invalid lost weight and wasted away' (indaqqa ... wa taqâda) Kâz. II 9 (sızær, sizmak); yağ sizdî 'the fat melted'; and one says olmâdîn suv sizdî: 'the water overflowed and dropped (sarîbâ ... wa tarashţa) from the jar' (etc.) and kûn sizdî: ğadatîl-şams 'the sun began to get hot', that is when its rays first appear in the east III 182 (sızær, sizmak): KB sakınç birle đuşman sizîp olsun-l 'may (your) enemies waste away with anxiety and die' 444; a.o. 5800: xiv Muh.(?) dâba siz- (MS. sir-) Rîf. 109 (only); al-dawabân sizmäk 119 (ditto); (under 'illnesses') al-dawabân 'wasting sickness' sizmak (MS. -mêk) 163: Çag. xxv ff. siz- (îp) siz- ya'ni tarasuch eyle- 'to drip, ooze' Vel. 286 (quoting); siz- (sic) tarasuch kardan San. 251 v. 24: Xwar. xiv siz- 'to melt'; metaphor. 'to waste away, pine' Qutb 163; Kom. xiv sîz- 'to become liquid' siz- CCG; Gr. 229 (quoting); Kip. xiv siz- dâba 'to melt', of lead and the like Id. 57 (and see erü-).

S 2 siz- See çiz-.

sîz- 'to filter or strain (a liquid Acc.)'. S.i.a.m.l.g. w. some extended meanings. Contrast serme- which means 'to strain (something Acc.) out of a liquid Ably'. Uyğ. viii ff. Bud. köplüg sîzger arîtûr üçün 'because it strains and cleanses the mind' TT V 26, 98; o.o. do. 97 (turuldur-), 100 (2 çûq); Civ. suvin sızüğ 'straining the water' H I 106; a.o. II 8, 38: Xak. xi ol suv sizdî: (MS. in error sîdî): 'he strained (saffî) the water' (etc.) Kâz. II 9 (süzger, sızmêk); a.o. I 450, 15 (süzüt): KB sız- is normally used metaph., e.g. üküs însîn sîzgen 'clarifying many tasks' 421; (if the people deteriorate, the beg disciplines them; if the beg deteriorates) andîm sîzger 'who is there to put him right?' 5203; o.o. 268, 1856: xiv Muh.(?) saffâ wa rawaqaqa 'to clarify' sız- Rîf. 111 (only): Çag. xxv ff. sız- şi kekdan 'to purify, clarify'; also used in two special idioms; (1) of birds when they fold their wings and glide down to the ground, in Ar. kusîr; (2) 'to make (the eyes) melting' (nâzîk) in a state of intoxication or overpowering sleepiness; in these senses sîz- cannot be used by itself but 'bird' (as the Subject) or 'eyes' (as the Object) must be mentioned San. 242v. 1 (quoting): Xwar. xiv sız- 'to look coquettishly' Qutb 163 (rather dubious): Kom. xxiv 'to strain, purify' sız- CCI, CCG; Gr. Kip. xiii saffâ mâlîn-tasîfiya sîz- Hou. 40, 15; xiv siz- 'with -ü' saffâl-mâ- ... after (süzme) and one says kozûn sizdî: gâda tarasuh he lowered his eyes (coquettishly)' Id. 52: xv ragqa 'to clarify' sîz- Tuh. 17a. 13; saffâ sız- (sârkt-) do. 22b. 13.

Dis. V. SZG-

D sîzîh- Caus. f. of I sız-; n.o.a.b. Cf. sîzîr-. (Uyãg. viii ff. Civ. TT VII 22, 17-18?) see serit-): Xak. xi ol agar yağ sizittu: 'he urged him to melt (âld açabâ) the congealed (al-câmîd) fat' (etc.) Kâz. II 305 (siztûr, siztîmâk); a.o. I 374 (sîdîg).

D sîzîr- Caus. f. of sız-; si.s.m.l., usually as sîzûr-. Xak. xi ol suv sîzûtür- 'he ordered someone to strain (or clarify, bitasîfiya) the water' (etc.) Kâz. II 184 (sîtûrûr, sütürmek).

Dis. SZG-

? sîzak 'village'; pec. to Uyãg. Bud.; no doubt like kend a-l-w.; the spelling is fixed by TT VIII. Uyãg. viii ff. Bud. Sanûkrit grâma 'village' sîzak: TT VIII C.3; kend sîzak 'town and village' U IV 38, 149 (and see note thereon); Suv. 479, 22; 528, 4; 531, 19.

Dis. V. SZG-

D sîzîr- Caus. f. of I sız-; 'to melt (something Acc.)'; survives in NE Bar., Tel. sizgir.; NC Kîr. sizgir.; SC Uzb. sizgir.; SW Osm. sizgir.; Cf. sizgir-. Uyãg. viii ff. Bud. sizgirimüs âltun 'molten gold' Suv. 28, 14; a.o. 71, 16: Civ. sizgirup 'melt' (and drink on an empty stomach) H I 19: Xak. xi er yağ sizgûrdü: 'the man melted (âldâba) fat' (etc.); and when fever has emaciated (nahakat) an invalid one says sizgûrdü: Kâz. II 99 (sizgurur, sizgurmak; verse) xiii(?). Tef. (sizgûrûs) 'molten' (copper) 271: (Çag. xxv ff. sizgir- an otherwise unrecorded Caus. f. of 2 siz- (çûq)) San. 252r. 28: Xwar. xiv sizgir- 'to melt (something)' Qutb 166: (Kom. xiv
Dısıgın Dev. N.Afr. srez-; in the early period almost certainly 'doubt'. Survives as sezık in NE Tel.; SE Tar.: NC Ktx. (and in der. f.s. in Kir. and NW Kk.) generally with the meaning of 'suspicion, apprehension', and the like, in Tar. 'the fancies of a pregnant woman'. Uyg. viii ff. Man.-A M I 19, 11 (ayit-): Man. sezık köpüllerin tərgərtə 'they restrained (or got rid of) their doubtful thoughts' TTT' I 130: seziklerin tərəgarğalı üçün 'in order to restrain (or dissipate) their doubts' TTT V I I I 6; a.o. do, 10; (in a list of harmful emotions) sezık 'doubt' U II 77, 15; 86, 32; o.o. Khan. 206, etc.: Xak. xı sezik al-zann 'opinion, conjecture, doubt, suspicion' (a rather imprecise word) Kaş. I 408; a.o. II 152, 4 (sezık-): Kbr barınmen mupar sen sezık tumagılı 'I am going away; have no doubt of this' 1090; wa ikin sezıkım bu ol 'but this is my doubt' 3823; o.o. 3785, 5408; Kip. xv hiss (ûn) sezik (sic) Tuber. 12b, 7 (i.e. 'voice' ün; 'feeling, presentiment' sezék): Osm. XVI ff. al-zann (see Xak.) is translated sezık in one dict. and sezı in another; al-muxamin 'an appraiser' sezık·birle...süz söyleici kışi TTS II 812; IV 679.

Dıszük Pass. N./A.S. fr. sız-; lit. (of a liquid) 'clarified, strained'; metaph. 'pure, transparent', and the like. S.i.m.m.l. in NE, SE SC. Uyg. viii ff. Man.-A M I 27, 35 (1 turuk): Man. sızık (sic) köpülğül -with pure thoughts' TTT I X 95: Bud. Sanskrit accháni pándáñá 'pure waters' sızük (sic) survaná TTT V I I I 6; čů ertinide sızük kert-ğünc köpülğül 'having a pure belief in the three jewels' VI 40, 7; o.o. TTT VI 6, 22, etc. (1 aritäg, 6, 24 (sırığga)); 42, 42, VI 36; (1 turuk); VI 40, 117; X 24; U II 37, 60-3 (tapçışaré), etc.; Civ. TTT I 135 (tīg): Xak. XI sızük sızuk 'blue, clear (al-aragul-ı safı) water'...or anything clear like a sapphire, etc. is called sızük Kaş. I 359; Kbr sızük ol bu dawłat sızdkıni ýolé 'this fortune is pure and supports the pure' 2105; o.o. 973 (egüsü-); 1521 (edilizik, xix-): Aṯ. nawatd sızük az bolur 'pure witticisms are rare' 479, (in 477 təsad sızük): XIV Muh. al-ı safı (of wine, etc.) sızük Mel. 63, 10 (MS. sızık); 84, 14; Rif. 162, 101: Çağ. XV ff. sızük (spelt) søf San. 243r. 21 (quoting.): Kom. XIV sızük su CCG; Gr.

Dıszügie N.I. fr. sız-; 'strainer, filter'. S.i.m.m.l.g., but the cognate N.I. sızğa, with minor phonetic changes, is rather commoner. Uyg. vii ff. Bud. Sanskrit parśradvana 'strainer' sızık (sic) TTT V I I 6; Osm. XVI sızık 'strainer', in several dict. TTS II 859; IV 720.

Dıszgün Pass. Dev. N./Afr. fr. sız-; lit. 'strained'. Survives in SW Az., Osm. for 'filtered, clarified, (of an eye) melting, languid'. Its application in Xak. is obscure, per-
belğürlü sözleser 'if I speak declaring' (my lineage and family) PP 67, 2; a.o. do. 73, 5; (2) with an Object, e.g. (if I do not go) ezük sözlemiş bolgaymen 'I shall have told a lie' U III 69, 1-2; a.o. TT IV 8, 70; V 58, 9-9, etc.; (3) before oratio recta, e.g. öütr Şastrakari baxşi sözledi 'then the teacher Şastrakara said', followed by a speech, followed by têp TT X 10-11; a.o.o.; (4) combinations of (2) and (3), e.g. savlar sözleyü yarlıkadi 'he deigned to say (the following) words' do. 216-217: Çiv. bu dârîg offerlerinî sanına sözle 'reciting this dhâranî as often as the years of his life' TT VII 26, 5-7; sözleser follows oratio recta USp. 77, 15-16: Xak. xi ol maça: söz sözledi: takallama ilaya bi-hâlâm 'he spoke to me' Kâş. III 296 (sözler, sözleme): o.o. I 402 (tümen); III 208, 14: KB sözle- is common, both by itself, e.g. bilip sözlese 'if a man speaks with knowledge' 170; and with an Object, e.g. üküs sözleme söz birer sözle az 'do not speak a great deal, say little, a word at a time' 172: xiii(?) At. sözle- is common in both these usages, e.g. kali sözleşeg söz bilip sözlegen 'if you speak, say what you know' 226; Tef. sözle- is common in both these usages 274: xiv Muh. takallama sözle-: Mel. 20, 12; 24, 9; Rf. 100, 166; kadaba 'to lie' yâlğam sözle-: (rc) 30, 15; (ôtrükle-; in margin yâlğam sözle-: 114): Çag. xv ff. sözle- (spelt) harf zadan va gufsan 'to speak, say' San. 242v. 19 (quots.): söyle- ('with -ö') gufsan San. 248v. 21 (perhaps Rümî, see sözle-): Xwar. xiii sözle- / söyle-: Ali 13: xiv sözle- Qubt 160: Kom. 'to speak' sözle- CCG, CCG; Gr. 224 (quots.): Kip. xiii kadaba (ôtrükle-; error for ôtrükle-) ôtrük sözle-: Tkm. yalan sözle-; sadaga 'to tell the truth' (kehrî: ayit-): Tkm. kêrsek sözle-: Hou. 36, 4-5; takallama sözle-: do. 38, 16: xiv sözle- (with -ö) takallama Id. 52; tahad-eta 'to speak, relate' sözle-sözle: Bul. 37r.: xiv tahadeta sözle-: Kav. 8, 16; 38, 1; ditto sözle- 38, 3; qâla 'to say' sözle- (MS. sözle-): 31, 14; a.o.o.; tahadeta sözle- takallama sözle-: Tuh. 9a. 6-7; and many o.o. of both forms; in Tuh. qâla is translated ayit-fêde-.

D sözlat- Caus. f. of. sözlat-; s.i.s.m.l. Uğy. viii ff. Cinv sinin sizlatur 'it makes his body ache' TT VII 24, 21-2; a.o. do. 25, 2 (1 butu): Xak. xi buzi trisîq sizlatti: 'the ice made his teeth numb' (akalla), that is that the cold makes his teeth crawl (ya'xud . . . fîl-dabib) as if they ached (waca'a) or ants crawled (in them); also used of cold water when one puts a hand in it and experiences a feeling of cold Kâş. II 346 (sizlatur, sizlatmak).

D sözlet- Caus. f. of. sözlet-; survives in SC Uzb. Xak. xi and one says men an: sizlettim 'I ordered (someone) to address him respectfully' (bi-xitâbil-akdibira) Kâş. II 347 (sizlet-: menen, sizleme; after senlet- and not in its proper place).

D sözlet- (sözlet- Caus. f. of. sözlet-; s.i.s.m.l. w. the same phonetic changes. Xak.
xi ol meni: sözletli: 'he urged me to speak' ('ali'l-kalâm) Kaş. II 346 (sözletür, sözletmek); Çağ. xv ff. sözlet- (-keli, sic) sözlet- Vel. 295; sözlet-/sözletür- madâh sâxta tev gayâ hårdan 'to have (something) stated, to order to speak' Sun. 243r. 15 (quotn.); Xwar. xiv sözlet- ditto Quth 161.

D sözzen- Refl. f. of sözlet-; s.i.s.m.l. as sözlen- or sözlen- 'to be said; to talk to oneself, grumble'. Xak. xi ol sözzn maça: sözlenli: takallama wa ahsara li ba'd kalâ- mâni: 'he spoke and clarified some of his remarks to me' Kaş. II 247 (sözlenür, sözlenmek; sic): KB till birle yalnuk söz sözlenür a man speaks for himself with his tongue' 275.

D sözlin- Hap. leg.; Refl. f. of sözüll-, used as Intrans. Xak. xi suv sözlinlendi: 'the water (etc.) was clear' (safä) Kaş. II 247 (sözlinür, sözlinmek).

D sözles- Recip. f. of sözle-; 'to converse'. S.i.a.m.l. as sözles- or sözles-. Türkü viii inim Kül Têgîn birle: sözlesdimiz 'my younger brother Kül Têgîn and I discussed (the situation)' I E 26, II E 21: viii ff. Man. (for two days and nights the sacred King and the Hearers) savarlug sözlesdiler 'exchanged remarks' TT II 6, 28: Uyû. viii ff. Chr. tep sözlesdiler 'they said to one another' (after a speech in oratio recta) U I 8, 8: Bud. Sanskrit anâlpanam 'without conversing' sözlesmişedin TT VIII C.11; öpî öp sözlesmekke 'by various conversations' do. G.14: Civ. [gap] inçça sözlesdimiz 'we discussed the matter (in this way) USp. 108, 5; satîg kümüsîn inçça sözlesdimiz 'we discussed the sale price in the following way' do. 109, 3-4: Xak. xi ol menîn birle: sözlesdi takallama ma'i 'he conversed with me'; originally sözlesdi: Kaş. II 215 (sözlesür, sözlesmek); kişi: sözles: yük: yidâla: 'people (get to know one another) by conversing (bil-takallum), animals by smelling one another' III 104, 17: xin(?). Tef. söz- söz sözles- 'to converse' 274: ivi Muh. tahâdata 'to converse' sözles- Mel. 42, 6; Rif. 133; yatâqâcalan 'they say to one another' sözlesdiler 42, 10 (Rif. corrupt): Çağ. xv ff. sözles-(ti) sözles- Vel. 295; sözles-'to converse (muhâlâmâ hârdan) with one another' Sun. 243r. 7 (quotns.); sözles- ditto 249r. 2 (quotn.); Fudili, which suggests that this should have been described as Rûmi: Xwar. xiv sözles- ditto Quth 160: Kip. xv (in a para. on the Recip. Suff.-s-) (for takallama or tahaddata you say to oneself or söyle- and for takhâlâm söyles- (MS. sözler-) Kaş. 70, 2-3; söylesmekel keli-r mi seq (sic) 'have you come for a conversation?' (li'l-tahâdat) Tuh. 60a. 4-5.

D sözlus- Hap. leg.; Co-op. f. of sözül-, expressing joint Intrans. state. Xak. xi suv välar kamûg sözluslidi: taşafatîl-miyyâ 'the waters were all clear' Kaş. II 215 (sözlusur, sözlusmek).

Tris. V. SZL-


Dis. SZM

D sözme; Pass. Dev. N.A. fr. söz-; lit. 'something strained or clarified'. S.i.s.m.l., usually for 'curds, cheese', or 'skin milk'; thus SE Türkî sözme: NC Kir. sözmû; Kz. sözbe: SC Uzb. sözma: NW Kk. Nog. sözbe; Kaz. sözme: SW Az., Türk. sözme, but Osm. sözme means 'strained, filtered'. Xak. xi sözme: al-halâm 'curds' Kaş. I 433: Çağ. xv fî. sözme (spelt) şarâb şaý xâlîs clear pure wine' (or 'beverage') Sun. 243r. 21: Kip. xiv sözme: al-râtîwâq 'a strainer' (sic; 'toret'); and sözme: gatîl 'languishing'; one says sözme: közlû 'with languishing eyes' Id. 52 (and see söz-); xîv (VU) muşâbâkahâ 'a kind of sweetmeat' (Hava) sözme Tuh. 34a. 7; (in 32a. 1 one of the translations of laban 'milk' is sözmelî).

Dis. V. SZN-

D sözên- Refl. f. of söz-; survives as sözên in some NE languages for 'to have a feeling (about something), to suspect' and SW Osm. for 'to be aware, or conscious of (something); to have an inclination'. Kaş.'s translation is ambiguous, see sözîk-. Uyû. viii ff. Bud. (Hüen-tsang consulted a soothsayer and) sözönîn ayîndî inça tep 'asked him about his doubtful (point) speaking as follows' Hüen-ts. 20-1: Xak. xi ol apar sözên sözîn: zanna lahu zann 'he had a suspicion of him(?)' Kaş. II 152 (sözünür, sözünmek); a.o. I 419, 10 (tuzûg): xin(?). Tef. söz- seems to mean 'to think, to have a feeling that' (Kim) 266; sözên- 'to be patient', 268, seems rather to be sözön- 'to be doubtful'.

D sözün- Hap. leg.; Refl. f. of söz-. The translation is doubtful; özile: suggests that it should be simply 'the man strained water for himself'; without that word the translation would be appropriate. Xak. xi er özile: suv sözündi: 'the man pretended to strain (anahu yuşaf) water for himself' Kaş. II 151 (sözünür, sözünmek).

Tris. SZN

PUD saznçî: Hap. leg.; this word is in a small section for words ending in -nç- and a vowel; it follows tutuç: under the cross-heading T, and the cross-heading Z, but precedes kärçâ:, which suggests that the Z and the -z- are errors for R and -r-; there is in fact a possible etymological link w. sarîn-. There is no widely distributed word for 'gypsum' in Turkish. Xak. xi saznçî: taşt: al-şührîc 'gypsum' Kaş. III 375.

D sözündi: Hap. leg.; Pass. Dev. N.A. fr. sözün-. Xak. xi sözündi: suv 'water which
has been thoroughly clarified' (ṣuffiya kaṭira(n))

1) süzûlûg (süzûnlûk) Hap. leg.; A.N. fr.
süzûn-; 'purity' (?). Türkû viii (all the gods
came down to fight the demons) süzûlûgün
Chuas. I 2.

III 389 it is said that there cannot in Turkish
be two consecutive consonants of which one is
unless the other is a liquid (ḥarfu'dalâqa),
that is l or r, and this 'rare word' is quoted as
an example. The only vowel sign is a damma
on the sin. There is no good morphological
explanation of the word, but it might be a com-
 pound of sö:z and an abbreviated Dev. N. fr.
apra:- 'to scream'. Xak. x1 sö:zeğri: kîši:
al-insânu'm-hîdâr 'an incoherent, delirious
man' Kāf. III 389.
Preliminary note. It is reasonably certain that, apart fr. onomatopoetics and interjections, which are in a class by themselves, no pure Turkish word originally began with Ş-. The other words listed below are either words in which the Ş- is a Sec. f. of Ş- or less often Ç- or T-, or words of a kind which are likely to have been borrowed fr. some foreign language, Chinese, Tokharian, or some Iranian dialect.

**MON. ŞA**

F şà: Hap. leg.; perhaps a Chinese l.-w. Xak. XI şà: the word for a partly-coloured (aylan) bird resembling a heron (mâlkûl-hazîn); it has the nickname erdemîsiz şà: that is a 'bird without merit' (lâ manqaba fihi) because it always flies close to the ground Kaş. III 211.

F şî: Hap. leg.; Chinese l.-w. Xak. XI şî: an exclamated use in greeting the kings of China; it is the equivalent of the Ar. phrase abayatellalâni 'you have rejected (or averted) the curse (or repute)?' Kaş. III 211.

S şû/sû: See ču/čîč.

**Mon. ŞB**

PUD şa:b Hap. leg.; not a mere interjection an abbreviation of şabûk, q.v. Cf. şep şep. Xak. XI şap harf ta’cil 'an interjection of urgency', like Ar. hallâ; hence one says şap kel 'come quickly' Kaş. I 319; n.o. do. (1 bat).

F şâ:v Hap. leg.; no doubt a local word, prob. Iranian. Xak. (?XI şav: 'a plant like soap-wort (al-hurd) in Uc with which clothes are washed' (yurhâd) Kaş. III 155.

**Dis. ŞBG**

F şabûk Hap. leg.; corruption of Pe. şhabûk, same meaning. Xak. XI açılığ er şabûk karîmas 'a prosperous man does not grow old quickly' (sari la’n) Kaş. I 147, 5; n.m.e.

S şöblîk See şöblîk.

**Dis. ŞBN**

PUD Şabû 'a sledge-hammer'; n.o.a.b.; the second vowel is ḫâra in the main entry,  widać in the other. An abbreviation of this word is not plausible. Prob. an Iranian 1.-w. Çîlî XI şabû al-mirzâbba 'a sledge-hammer' Kaş. III 369; a.o. III 354 (boy). F şabuuy See şabûy.

**Dis. V. ŞBŞ**

PUDŞ Şuvašt-(suvaşat-) Hap. leg.; Caus. f. of suvaš-. Xak. XI ol menîj kulakka sôz suvašattu: 'he urged someone to whisper a word (man haynamna bi-kalâm) in my ear' Kaş. II 337 (suvaštur, suvašmat). PUDŞ suvaš- (suvaş-) Hap. leg.; Co-op. f. of suvaš-. Xak. XI ol anîğ bîrle: suvaşdî: 'he whispered a secret word (haynamna . . . bi-kalâm xafî) with him' Kaş. II 350 (suvaşur, suvaşmat).

**Mon. ŞD**

F şâd Iranian l.-w. in a form not found in any known dialect, but cognate to Saka tao, Sogdian ńao, Pe. sâb, ultimately der. fr. Old Pe. xdiabya. In Turkish the title, ranking prob. next after xoğan and bestowed by the xoğan on some close relative, younger brother or son, often carried with it the duty of ruling part of the xoğan's dominions, so that 'viceroy' is perhaps the nearest English equivalent, but not an exact translation. In Turkish, apart fr. one occurrence in Uyg. and a very dubious one in O. Kr., Mal. 2, 1, pec. to Türkî, but various 'Turkish şâds' are mentioned in the Chinese records, the word being transcribed sha, shê, or ch'a, see Chavannes, Documents sur les Tous-kiues (Turcs) occidentaux. St. Petersbourg, 1900, p. 320. Cf. yâbûş: Türkî vii tört yeğirmi: yasımka: Târûş boğun üze şad ertim (II olûrûm) 'in my 14th year I was (assumed the post of) şad over the Târûş people' I E 17, II E 15; (with my younger brother Kül Têgîn and ekli: şad bîrle: 'the two şads' I E 27 (II E 23); (the Tûrges xoğan and his army attacked) xoğanun yâbûşun şadun anta: olûrûm 'he killed their xoğan, yâbûs, and şad there' II E 28; ulûğ: şad ertî: 'their (the 700 men's) headman was a şad' T 5; şad aţîg anta: bêrîmsî 'he gave him the title of şad there' Örûgû 6; o.o. I N 11; I E 14, II E 12; T 31, 41. etc.; Uyg. vii ekî: oğlîmâ: yâbûş: şad at bêtîm 'I gave my two sons the title of yâbûş and şad respectively' Şü. E 7.

PUDŞ şat n.o.a.b.; prob. a l.-w. Xak. XI şat al-cur'a 'bravery'; hence one says anîğ ne:
satî: bar 'what bravery has he got?', implying that he has none ('ala 'ariq'il-inhâr) Kaş. I 320: Kβ menîn sözleğûke özüm yok satî 'I do not myself dare to speak' 776.

VUF şut: Hap. leg.; prob. an Iranian or Indian l.-w. Xotan xi şut al-niečar 'origin, root' Kaş. III 120.

Dis. SDÀ
If satu: 'ladder, staircase'; almost certainly a l.-w. of unknown origin. A l.-w. in Mong. (Kow. 1446, Haldor 359) and Pe., see Doerfer III 1320; survives in NE Tuv. çada: SE Türkî şetitsatu Shaw; çeta BS; çeta farrin: NC Kır. şat; Kz. sat; SC Uzb. çot; in Kom. and Kip. fr. xiv onwards the word for 'ladder' was aşingaç; now obsolete; most other modern languages use başt, not an old word, or l.-w.s. See bağna: Uyg. viii ff. Man. TT III 46-7 (bilingual): Xak. xi KB şut körüm elîg amîç bağnaç 'I saw a ladder with fifty rungs' 6033: Çağ. xv ff. şatu (spelt) narduban 'ladder, staircase' San. 259r. 20 (quot.).

VUF şot: Hap. leg.; meaning uncertain; the Ar. translation is unlocalized and the last letter undotted. Brockelmann suggests either al-sabat 'spider' or al-sbîn 'aniseed'; another possibility is al-sabab 'young sheep or bovine'. Kaş. is no doubt right in describing it as 'non-Turkish'. Xak. xi şot: al-sabat[?]; üça gâyr ašlya 'not originally Turkish' Kaş. III 218.

Tris. SDÀ
VUF şaçaps: n.o.a.b.; prob. a title of some kind compounded of şad and (VU) apit; perhaps meaning 'the entourage of the şad' or the like. Türkü viii (listen to me all of you, my younger brothers, sons, united clan and people) berye: şaçaps: bègler yîrça: taraxat buyrûk bègler 'the şaçapts and bègs on the right (or to the south), the taraxans ministers and bègs on the left (or to the north)' I S 1; Türkû amti: bègler kesre: Tarîgè bègler Kül Çor başlayu: ulayu: şaçaps: bègler, ûger Tûllis bègler Apa: Tarxan başlayu: ulayu: şaçapts: bègler 'now the Türkî bègs, to the west the Tarûq bègs, all the şaçapts and bègs with Kül Çor at their head, to the east the Tûllis bègs, all the şaçapts and bègs with Apa: Tarxan at their head' II N 13-14.

Dis. SDG
VUF şütük Hap. leg.; no doubt like all Turkish words for 'ink' a l.-w. Cf. mekke: Xak. xi şütük 'ink (al-davût)' which is made from horns of oxen and the like; şütük sakal: al-hauwas 'having a thin beard', a metaphor. use of the word Kaş. I 390.

Dis. V. SDL-
PUD:Ę şatlan- Hap. leg.; Refl. Den. V. fr. şat; spelt satlan- in the MS, but as it is placed between söglün- and kartan- it must begin w. ş-. In the Ar. translation içtara'a is Brockelmann's emendation of the inappropiately ihtazâ in the MS. Çigil xi ol bu: ışka: şatlandî 'he showed bravery (icîrâ'a) in this affair' Kaş. II 248 (şatlanu:; şatlan-mak).

Mon. ŞÇ
F slik l.-w. fr. Chinese shih (Giles 9,964; Pulleyblank, Middle Chinese 2y3k), lit. 'a stone'; as a measure of capacity 'ten pecks' (tou, küri, q.v.), conventionally 2½ bushels. Pec. to Uyg. Civ., where it is fairly common and often transcribed slik. It occurs in two contexts: (1) as a measure of capacity; (2) as a measure of land, based on the amount of seed required to sow it. Uyg. viii ff. Civ. bîr slik ûyûr bîr bûz 'one measure of millet and one (roll of) cloth' USp. 31, 9; o.o. do. 32, 12 and several occurrences in Fam. Arch.—tört slik yèrîmlî 'my land requiring 4 measures (10 bushels) of grain' 15, 4; a.o. 28, 3-4 (anûkî); in this usage it alternates with kûrî; e.g. yêtî kûrîlgî yèrîmlî 'my land requiring 7 pecks of grain' 15, 3.

Dis. ŞÇL

Tris. V. ŞÇL-
D şuğla: - See çağula:.

Dis. ŞÇS
E şakşi See sakiz Uyg. Civ.

Mon. ŞÇ
F slik 'quiet, silent, still'; l.-w. fr. Sogdian šuk, see Benveniste in Journal asiatique, 236, Pt. 2 (1948), p. 184. Survives only? (in SE Tar., Türkî R IV 1106. Uyg. viii ff. Chr. ol yûltuz teprêmedin slik tûrdi 'the star stood still without moving' U I 6, 8-9; Bud. têrê-din slik bolup 'becoming silent and speechless' U II 31, 50-1; a.o. U III 51, 8: Civ. slik tûr TT I 223: Xak. xi slik kalima 'that a word calling for silence'; the Turks say slik tûr 'be silent' Kaş. I 335: KB nellik slik tûruršen 'why are you silent?' 957; o.o. 1018, 3476 (kurit-): Xwar. xiih(?) slik bolup uyup tûrdi 'he became silent and slept' Oğ. 136.

Tris. ŞÇR
?SD şekirtûk Hap. leg. as such, but one of a number of words with similar meanings beginning w. ç-, which suggests that this word also originally began with ç-. They seem to be Dev. N.s fr. onomatopoetic V.s, in most cases çatal- (çatal-). The closest parallel is SW Osm. çekirdek 'pipe; seed; fruit-stone'. Xak. xi şekirtûk al-fusug 'pistacho nut' Kaş. I 507: Çağ. xv ff. çatalugç 'Pistacia terebinthis; the fruit of the terebinth tree' San. 2057, 8: Kom. xiv çatalwuk 'hazel nut' CCI; Gr.: Kip. xii al-fusug wo'lı-bundug ('hazel nut') and all nuts that crack (al-mukassarât) çetleyik, a word compounded from the noise which they make when cracked. Hou. 8, 3:
xiv (after çatla-) hence al-bunduq is called çetlewik İd. 42: Osm. xvi ff. çatlamuk/çatlağuç/çitenbik ‘Pistacia terebinthus’ TTS II 213).

Mon. ŞL
şal sul: Hap. leg.; quasi-onomatopoeic. Xak. xi 'a clumsy fellow' (al-avragul-yad) is called şal sul eliğlig Kaş. I 336.

Tris. ŞLS

Dis. ŞMN
VUF şimnu: l.-w. fr. Sogdian šomne, which ultimately goes back to Avestan aŋŋo manyu 'evil spirit', Pahlavi/Persian Ahriman. In Turkish the Sogdian spelling is preserved but the Christian Sogdian form šamnu suggests that the first vowel was -i-; see W. B. Henning, Mitteliranisch, p. 66, in Handbuch der Orientalistik, Section I, Vol. IV Islamistik, Pt. I Linguistik; Leiden–Cologne, 1958. The word is fairly common in Uyg., meaning 'devil, demon, evil spirit'. No.a.b.; cf. yêkê. Türkü vii ff. aňŋq kilingçilg şemnu: 'the wicked demon' Tey. III. 2–4 (ETY II.178); Man. ditto Chaos. I 18; Uyg. viii ff. Man.-A şamnu (Acc.) M II 10, 12; a.o. Man. şemnu küçüke kopuŋ uŋay 'by the power of the devil he will be able to do everything' M II 5, 10–11; Bud. şemnu is common; in Swu. 420, 13 (a very late MS.) apparently spelt şamnu: Civ. şemnu (sic) yekler TT VII 28, 23 (also a late MS.).

Tris. ŞMS
F şamuşa: Hap. leg.; no doubt a l.-w. Xak. xi şamușa: al-hultatullaghi yul'kal 'edible fennugreek' Kaş. I 446.

Mon. ŞN
F şep the Chinese word şeng (Giles 9,879), a liquid measure conventionally translated 'pint'. Uyg. viii ff. Bud. (if in the course of trade 1 have deceived with balances, scales, foot and inch measures) şepin kavín 'pints and one-tenth pints' (etc.) U II 77, 26; o.o. do. 86, 43; TT IV 10, 5; Swu. 135, 9.

Dis. ŞNB
PUF şanbuy (şabnyu; Hap. leg.; entered in the section headed fa'lael for words ending in -y, under the cross-heading B for the penultimate consonant, which confirms the spelling şanbuy, but prob. a metathesis of şabnuy. No doubt an Iranian l.-w., syn. w. Pe. şabnysin, lit. 'evening session'. Cf. kestem. Gancak xi şanbuy ism li-diyaʃa yutaxaad layla(a) li-surb hadarû min da'tca uwar 'the word for a drinking party at night (for guests) who have come on from another party' Kaş. III 239.

Dis. ŞNG
S şünük: See şünük.

Dis. ŞNL
VUF şuqla: Hap. leg.; no doubt a l.-w., prob. Chinese. Cf. şuqlu: Xak. xi şuqla: al-du'bub 'the root of an esculent plant which is peeled and eaten' (Lane); it is a plant in the Arğu: country of which the root is dug up (yunbaş ašhulu) and eaten Kaş. III 379.

Mon. ŞR
S şar şar an onomatopoeic which survives in NE Tél.; SW Osm. şar şar şar 'an onomatopoec for the sound of running water' R IV 950; Red. 1108; no doubt, as Kaş. says, a Sec. f., but not exactly syn. w. 1 çar, q.v. Xak. xi şar şar 'an onomatopoeic (hikâyä) for the sound of falling heavy rain'; also for the noise made by any liquid (mâyä); the ş- is changed from ç- Kaş. I 324.

F şir See sir.
F şor 'salt, salty'; an Iranian l.-w., cf. Pe. şor, which s.i.s.m.l. as a l.-w. Uyg. viii ff. Bud. yav yêsünler şor açg 'let them eat salty and sour (food) in the summer' Swu. 591, 18: Civ. TT VIII 1.12 (ciwaçağun), 19: (Xak.?) xiv Rbg. şunif açgç sorî 'the bitter, salt (taste) of the water' R IV 1027.

Mon. ŞS
S 1 şis See 1 šis.
S 2 şis See 2 šis.

Mon. V. ŞS-
S şes- See šes-
S şis- See šis-

Dis. ŞSD
(S)D şesût (şesût) Dev. N/A fr. šes-; lit. 'loose, untied'. Mistranscribed şaşut by Arat, presumably owing to a false etymology fr. šas-; no.a.b. Xak. xi KB şaçaça boldi şoŋkuš tüsî şesût 'my hair has become dishevelled, like a falcon's plumage' (and my beard withered like the summer flowers) 5639; (my hair has become withered like the summer flowers, and my beard) şesût (like a falcon's plumage) 5697.

Dis. V. ŞSD-
S şêstür- See şestër-

Dis. ŞSG
S şisêk See tîsek.

Dis. V. ŞSL-
S şeşil- See şešil-

Dis. ŞSR
VUF şîşir no doubt a l.-w.; in Swu., R. translated it 'crystal' on the basis of the Chinese original. Uyg. viii ff. Bud. şîşir Swu. 515, 17 (see sata); Civ. (for . . . sîsr, 3 bakır I bought) sekiz şîşir 'eight crystal (beads)’ Fam. Arch. 19.
Preliminary note. It can be shown by the study of Turkish loan-words in certain languages and some other evidence (see Studies, p. 124, etc.) that some words which began with ۊ in TİI had earlier begun with ۊ- or Ƌ-; where such evidence is available the original initial is added in brackets after the word. Words with initial ʏ- have undergone exceptionally large phonetic changes in modern times; in most NE languages the ʏ- has become ɕ-, ɛ-, or some cognate sound, in NC, some NW languages, and SW Tkm. ɕ- or ɬ-, while in other languages, esp. SW Az., Osrn., the ʏ- has been elided, esp. fr. words beginning w. ʏ-ʃ-1. On the other hand in Xak. and one or two other languages a prosthetic ʏ- was added to some words beginning w. vowels, esp. ʃ-1. There is, however, seldom any difficulty in determining the original forms of such words.

Mon. YA

I ya: 'bow' (weapon); s.i.a.m.l.g. w. some aberrant forms; NE ya, çə, çəğ (Khak. șə:çəxə:oxəçə): SE ya: NC Kr. ca; Kxv. jak: SC Uzb. yo:j; NW Kk. jay; Kaz. ceya; Kumyk jaya; Nog. yay: SW Az., Osrn. yay; Tkm. yay. Uyyiş, viii ff. Man.-A Man.-ug. Frag. 401, 7 (kər.-): Man. TT IX 79 (2 kiriş): Bud. U III 55, 4 etc. (kür.-): Civ. TT I 162 (at.-): Xak. xi ya: al-qaws 'bow' Kaj. III 215; o.o. J 360 (bağır), etc. (about 30): KB ya 'the constellation Sagittarius' 140; ya 'the bow' (crooked, as opposed to the arrow, straight) 371; no. 65 (kür.-): xi(?) At. 462 (kür.-): Tef. ya ya' bow; bow-shot 130-5; XIV Muh. al-qaws ya: Mel. 5, 7; 11, 2; Rif. 15, 84; Ditto yay 11, 7; 17, 4; 23, 11 (kür.-): 71, 6; 79, 6 ('Sagit-tarius'); 85, 95, 105, 173, 183; Çaq. xv ff. ya (1) khamin 'bow', also called yay San. 324v. 25 (quotn.); reverse entry 340v. 25: Xwar. xii(?) ya 'bow', common in Oğ.: XIV ditto Útub 63; MN 272, etc.: Kom. XIV ditto CCI, CGG; Gr. 192 (quotn.): Kip. xiv al-qaws ya: Hou. 13, 16; 24, 7: XIV ditto Id. 90: xxv al-qaws ya; Kav. 64, t; Tuh. 29b. 1; Osrm. XIV to XVI (only) ya 'bow' TTS I 762; II 971; III 746; IV 821.

2 ya: an Exclamation or Interjection; ya means 'O!' in Ar. and 'or' in Pe.; both meanings occur in modern Turkish languages; the second, noted as early as Xak. xi KB 912, is certainly a l.-w.; the first is noted early enough to show that it is not merely an Ar. l.-w., although it may now have converged w. that word. Kas.'s first meaning is Han. leg. Uyyiş, viii ff. Chr. ya amri amran oğlanlarım 'now, O my kindly children', U I 5, 3: Xak. xi ya: harf inkâr hal'-awwal 'an exclamation signifying dissent', like the preceding (word, wa: q.v.) Kas. III 215; yah: an Exclamation (harf) meaning 'yes' (ma'am); this is the answer to one who says at tıit 'hold the horse'; the respondent answers yah: 'yes' III 118 (followed by a long para. regarding the status of h in Turkish, the gist of which is that it is not a Turkish sound and that in Mos.'s like this it is merely an orthographic device, and in words like ٌbîh: 'owl' a Sec. f. of -q-); see also yamu: xii(?) Ar. ya döst 'O friend' 82 (and occurrences of ya' or'): (Çaq. xv ff. ya ... (2) a word used for 'or' (dar maqâm-i tardid), and shared with Pe. San. 324v. 27: Kip. xv immâ 'or' is represented by ya; one says ya munu alîr sen (sic) ya munu 'are you taking this or that?'; ya is an Ar. (sic) word used by the Turks Tuh. 81b. 2.

S yi: See ii, Xak.

S yl: See yiği, Xak.

1 yu: Exclamation; Atalay says the word survives w. this meaning in SW xx Anat., but SDD 1548 mentions it only as meaning 'Hi'! Xak. xi yu: an Exclamation (harf) used by a woman when she is ashamed of something ('inda'l-istiyya' mina'l-ay') Kas. III 215.

PUF 2 yu: seems to occur (other explanations based on the assumption that the Suff. is -1 not -2 are possible) in two phr. in Uyyiş viii ff. Civ. yusin sipürgi H I 153 and (PU) tinbar yusi do. 163; a meaning 'juice' would suit the context, 'suck out the juice' and 'the juice of tinbar'. If so prob. a Chinese l.-w.

Mon. V. YA-

*ya:- See 3 yak-, yal-, 1 yan-, yar-.

yé:- (?q-) 'to eat', with several metaph. and extended meanings. C.i.a.p.a.l. w. phonetic changes. The form of yerîs 'fruit', q.v., as a l.-w. in Hungarian suggests that the initial was originally ʃ-, but the resemblance to Mong. ide- 'to eat' is prob. fortuitous. Türkî viii keyik yéyi: (sic) tavışıgar yeyü: (sic) 'eating gazelles and hares' T 8: viii ff. yaş yépen 'eating grass' Irk B 17; o.o. do. 3 (sev.), 37, 46: Man. yîdimiz erser 'if we have misappropriated' Chusas. 113 (urunçak): Uyyiş viii ff. Man.-A once was tês teţi bês teği kîcken yerîmeser 'to the extent that they fail to participate in the strength of the five gods' M I 16, 18-18; [gap] yêdiler öldrüler 'they ate and killed' do. 20, 10: Bud. yîdimiz yun-ladîmiz erser 'if we have devoured and used' (the food, drink, and other goods of religious communities) TT IV 56, 38; yép yunlap (our ancestral property) U III 81, 14; nomluğ ta-yâgû askâr asağuda yegûde (sic) 'in partaking (Hend.) of the support of the true doctrine'.

1 ni: See xi, Xak.
shut (a door); to cover (things); to stick (things) together', the basic connotation of which seems to be 'to put (things) together'. There are some indications, see yapak:ku, and Mong. dogi 'cover'; dogi 'doubled' (Hae-nisch 30), that the initial may originally have been d-, but this is uncertain. S. i. a. m. l. k. w. the usual phonetic changes; the prevailing meanings are 'to cover, shut up' in NE, SE, NC, and SW Tkm.; ditto, and 'to build, complete' in SC, NW; 'to make, construct, do, arrange', etc. in SW Az.; Osm. Türki viii ff. IrkB 28 (1 ord): Uyğ. viii ff. Man.-A (first of all) yapdilar yaratdilar 'they created (Hend.)' (the tenfold heavens) M I 14, 8 (in subsequent parallel sentences yarat-, and once et-yarat- are used); Civ. yap- 'to cover' H II 26, 110: Xak. xi er kapug yapt: (MS. yapitik): 'the man slammed (safaq) the door'; and one says er tor yap: (ditto) 'the man threw down (alqeq) the net over the birds' (etc.); and Iisle: ötmek yap: (ditto) 'the woman fixed (or stuck, alsaqat) the bread in the oven'; and er ta:m yap: (ditto) 'the man built (banâ) a wall' Kaq. 57 (yap connectors, yapmak): yuvka: yapar: tashiz ruqâq 'makes thin loaves' III 33, 26; o.o. I 348 (2 kars): 374 (sidîq); III 208, 23 (?; corrupt); KB yaparsen kapug 'you slam the door' 719; o.o. 1301, 6152: x:tu (?Tf. yap- 'to construct, build' (e.g. a wall) 144: xiv Muh. (? al-taqiyya 'to cover' yapmak Rif. 119 only): Çaq. xiv ff. yap- (with -p-) both Intras. and Trans. pişidan wa pişidan (the grammatical analysis is directed towards the Pe. V.s, the second a Caus. f. of the first but both Trans.) 'to put on; to cover; to hide, conceal' and 'to clothe, to cover, to conceal'; and nân ba-tanîr çaspandîn 'to fix bread in the oven' is also yap- Son. 324v. 28: Xwar. xiv yap- 'to shut (e.g. a door); to cover' Quâb 63 (yab-); 'to build' do. 68 (yap-): Kom. xiv yap- 'to cover, to shut' CČI; 'to make' (in phr.) CČG; Gr. 113 (quoth.): Kip. xii xabad 'to make bread' yap- which also means qalaqa-'bâb 'to shut (a door)' and banâ Hou. 34, 3; o.o. 34, 10 (qalaqa); 37, 4 (banâ): xiv yan- qatja ('to cover') wa banâ; and in the Kitâb Beylik alqâqa Id. 90: qalaqa yap- (-tt): Bul. 56v.: xiv yan- qatja Cav. 9, 3; Tuh. 27a. 12 (also bûz-); banâ yap- ('with -a') 75, 11 (also qatja); 8b. 2; satara ('to conceal') wa qatja yap- 20a. 127; 27b. 2; Osm. xiv xiv (only) yap for 'to shut (a door)'; common TTS I 782; II 997; III 707; IV 841.

*yav- See yâvqan, yavr-, yaviz.

yiv- etc. Preliminary note. There seem to be several Vs of the form yiv-, but all are excessively rare and the only ones of which the vowel is reasonably certain are *yiv- and 1 yiv-. If any have survived they have become unrecognizable owing to phonetic changes.

VU yiv- n.o.a.b. in the Hend. og- yiv-; presumably 'to praise' or the like. Uyğ. viii ff. Bud. ellig begîg ògîp yivip 'praising (Hend.)' the king' U III 46, 13; tepri burxanîq ogê yiva 'praising (Hend.)' the divine Buddha' TTX X 146-7.

*yiv- See yivit-, yivlg, yivl-.

VU 1 yov- n.o.a.b. in the Hend. ar- yov- (2 a.r.:); presumably 'to cheat, defraud', and the like. Cf. yab yo:b. Uyğ. viii ff. Man.-A ara yova bûsi alîrîr 'they obtain alms by fraud (Hend.)' M III 29, 5 (ii): Bud. arîp yovup 'cheating and defrauding' (customers with false weights, etc.) U II 77, 26 (mis- transcribed); o.o. in same context do. 86, 43 (ditto); TTV V 10, 5: Xak. xi (after 2 yov-) and one says ol: ami: ardi: yovûd: 'he cheated and defrauded him' (xada:gu va xatalahu) Kaq. III 62 (followed by 3 yov-; for translation cf. yab yo:b).

VU 2 yov- Hap. leg. Xak. xi esşê:k yovîd: 'the donkey ran at top speed' (a: ... aqadd a:dwîyi) Kaq. III 62 (followed by 1 yov-).

VU 3 yov- pec. to Kaq.; the quality of the vowels is uncertain; it follows 1 yov-, which in Uyğ. had back vowels, and the Infinit. of this V., yovsa:, and yovus- are -mask, but its Imperat. is given as yovgîl (sic) and yûvûr- and yuvûslûgh have front vowels. Xak. xi (after 1 yov-) and one says er kada:şin kurdî: yovûd: 'the man made contact with (wâfafa) his neighbour, and shared his wealth with him and overwhelmed him with kindness' (teisâhu bi-mâl wa xawwalahu ni:ma) Kaq. III 62 (yovar:, yovmak); yovgîl III 172, 12 (2 ulâg:).

1 yuv- n.o.a.b., but see yuvtur-, yuvul-; clearly the basis of SW Az., Osm. yuvvarla- 'to roll, rotate', and other cognate words. Cf. yumgâk. Xak. xi er tobik yuvud: 'the man rolled (dahraco) the ball' (etc.) Kaq. III 61 (yuvâr:, yuvmak; verse); alplâr bàşin ol yuwa(r) (sic) 'he rolls (yuda:hrîc) the warriors' heads like balls' III 393, 16; o.o. III 112, 10; 113, 4 (in a grammatical section): Osm. xiv yuvdular eski daftâri 'they have rolled up the old scroll' TTS II 1079.

S 2 yuv- See yu:--

Dis. YBA

yava: Preliminary note. In addition to the two words listed below, Kaq. listed before them Yava: an Oğuz tribe, also called Yawa and Ava; this is the well-known tribal name usually spelt Yiva; in the list of Oğuz tribes in I 56 it is spelt iva:yiva:. Another word spelt yava meaning 'foolishness, carelessness; foolish, careless', and the like is very common in Xak. XI: KB 323, 339 (birtem), 359, 360-2, 987, etc.; it is obviously a l.-w. fr. Pe. yawa 'absurd, foolish, vain, futile, idle'. It also appears in XIV Mu$h. (? al-xâlt 'foolish' yava: (MS. yafâ) Rif. 191 (only).

1 yava: a plant; the most precise translation of al-fûrjîf is in Red. 1236 'a species of fungus,
phallic or orobanchec(?); this is prob. the original meaning, or it seems to survive in NW Kk., Kaz., Nog. yuva/yuwa 'wild onion': SW 'Tkm. yuva' a spring plant with a rather bitter taste'. Uyğ. viii ff. Bud. TT V 28, 122-3 (çigdem): Xak. xi yava: (MS. yafa:) al-turtüt Kaş. III 24; yava: al-turtüt, 'a plant the juice of which is used to colour (yüşğa) noodles'; alternative form under -v- (al-fa’ul-rakha) III 26; included in list of words with alternative -v-/-w- I 84, 1: Kom. xiv 'wild onion' (? yowa CCG; Gr.: Kip. XIII al-bašal 'onion' yawa: (also şoğaam which is better known (al-aşhar)) Hon. 8, 15; xiv yu: (so spelt, in section w. ya:, ye-, and yu-) al-bašal ld. 90: xv karrat 'leek' yawa: Tuh. 31a. 6.

2 yava: n.o.a.b.; perhaps homophonous w. yava: -, with which there is some semantic connection. Xak. xi yava: (MS. yafa:) ýer al-narad-i’al-dafi mina’i-hard 'a warm place (sheltered) from the cold' Kaş. III 24; yava: alternative form for the phr. yava: ýer 'a warm place'; I have already explained that -w- alternates w. -v- III 27.

F 3 yava See Preliminary note.

Vu yebe: Hap. leg.; apparently cógnate to a modern V. yibi- (fibi-/sibi-) 'to be moist', with various der. ft., of which the earliest trace seems to be in Çağ. xv ff. ibin- xistad 'to moisten'; ibit- Caus. i., xistad 'to cause to moisten', Sun. 93r. 5, and so prob. to be transcribed yebe: rather than yaba. Oğuz xi yebe: al-rath wali-nadda 'moist, moisture of anything of any kind'. Kaş. III 24.

S yapu: See yapüg. 

S yuva: See I yva.

Dis. V. YBA

*yava: - See yaval-, yavan.

yuwa: - Hap. leg., but see yubat-, yuban. The status of the entry in Rif.'s MS. of Muh., not part of the original text, is obscure. Not to be confused w. NE coho-joba/yoba: - NC Kir. jobo- 'to suffer, be in pain, be troubled', which is a l.-w. fr. Mong. coho- (Haenisch 91; Korn. 2378). Xak. xi er işiğ yubati: 'the man neglected the matter and did not follow it up' (aqlana ... wa la'm yubimhah) Kaş. III 86 (yubat, yubana:); yubaga: 13 'a matter which ought (allaq hqayqah an) to be neglected and not followed up' III 36; xiv Muh.(?) matala wa da'afa 'to stretch out and put off' (? yubay: Rif. 115 (Mel. 31, 7 matala tartt): (Kom. xiv yobap 'scarcely, with difficulty' CCG; Gr. is the Mong. V.).

Dis. YBC

yabçaam/yavçaam (yavçam) 'wormwood, Artemisia'; perhaps a l.-w. Survives in NE Tuv. caspam: NC Kxz. jusan; SC Uzb. yovşon; NW Kk. juvsan; Kumyk yuvşan; Nog. yuvşan; SW Az. yovşan; Osm. yavçan; Tkm. yavşan. Xak. xi yabçaam al-sih 'wormwood'; yavçaam alternative form; the substitution of -v- for -h- is in accordance with the rule Kaş. III 37: Çağ. xv ff. yavşan (spelt) dirman-ı turhi 'wormwood', in Ar. sîh (quotin. and note on the way in which it is used) Sun. 340r. 21. a.o. 2559r. 22 under silh sk syn. Mong. l.-w.: Xip. XIII al-sih yavşan Hon. 9, 4: xv ditto Tuh. 21a. 5: Osm. xiv ff. yavşan 'wormwood', c.i.a.p. TTS I 799; II 1016; and see yipar.

Dis. V. YBC

S yapçin-/yavçin- See yapçin.

S yapçur- See yapçur.

Dis. YBD

F yapçaç See yapçuç.

Dis. V. YBD


S yapvat- See yapçut-.

D yivit- Caus. f. of *yiv-; pec. to Uyğ. Bud., and used only in the phr. yiviy yivit- 'to supply equipment'. Uyğ. viii ff. Bud. (completing tasks which are difficult to perform) iki törlüg yiviglerin egsüsüz yiviti (MS. ?yiti?) 'equipping (yourselves) completely with the two kinds of equipment' Sun. 429, 6-7; a.o. TT V, 35, 5.

D yubat- Hap. leg.; Caus. f. of yuban-; Kaş.'s etymology is unconvincing. 'There does not seem to be any connection between this V. and one meaning 'to comfort, console (esp. a child)', NC Kir. Jubat-, Kxz. juwat-: SC xix Uzb. cuwat- Vam. 279: NW Kar. L. yubat-/yuvat-/yuvut- Korn. 205-6; Kk. jubat-; Kumyk yibat-, Nog. yubit-, which is syn. w. avit- and might perhaps be a corruption of it. Xak. xi ol işiğ yubatt: 'he had the affair neglected (aqjala) and urged others to neglect it (alâ iğfîlihi); its origin is 'deceit' (al-xadâ); the Oğuz say ol an: yubatla-: xâda dhu Kaş. II 315 (yabutar, yabatma:k).

D yaptur- (?d-) Caus. f. of yap- ; s.i.a.m.l.g. w. the usual phonetic changes; cf. yapit-, yapur-. Xak. xi ol aqar kapuq yapturi: 'he ordered him to shut and slam (bi-radda ve sağfîhî) the door'; and one says ol aqar tâm yapturi: 'he commissioned him to build (kallafahu bi-bînâ) a wall'; and ol aqar etmek yapturi: 'he made him bake (axbâzahû) bread' Kaş. III 93 (yapturur, yapturmak): xii(?) Tef. yaptur- 'to order to build' (a wall) 142: xiv Muh. radall-bâb 'to shut a door' (sic) kapi: yapdur- Mel. 26,
yabı̄tak: of a horse, 'barel-backed, not saddled'. Survives in several NE languages as yabı̄dacak/çabı̄dacak/çawdak; Khak. çabı̄dak; Tuv. çawdak. No obvious etymology, perhaps a l.-w. Xak. xı̄ yabı̄tak at 'a horse which has neither a saddle nor a saddlecloth on it'; hence one says ol atı̄g yabı̄tak mündi: arawa-l-foras 'he rode the horse bare-backed' Kaş. III 48; er atın yabı̄tak mündi: 'the man rode his horse bare-backed (muru'awriyya(n)) without a saddle or felt on it' III 177; both main entries.

Trls. YBD

D yavuğ (Yavuğ) Dev. N. fr. yap-; with a wide range of meanings; s.i.s.m.l, e.g. SW yapi Osm. 'building, edifice'; Tkm. 'cover, lid'. The cognate form yapı̄k w. Suff. -uk (Pass.), not noted in early texts, also survives. E.g. SW Tkm. yapık 'covered'. Uyg. viii ff. Bud. yapı̄ku as a Bud. technical term means 'attachment' (to this word, etc.); five good and five bad 'attachments' are mentioned in Sret. 704, 13 ff., see TT VI, p. 67, 9 ff.; beş yapağ (Uyg.-A form) etözüm yerke yapı̄şip 'the five attachments which attach my body to the earth' U III 37, 33-4: Çigil xı̄: yapı̄k: al-miṭara 'horse-blanket' Kaş. III 24: Xak.(x)ı̄: Muh. al-qaṣiyiya 'saddle-housing' eyer yapı̄ş: Mel. 71, 12 (Rif. 173 al-qaṣiyiya and yağırlık, q.v.), have both fallen out of the MS, and this phr. translates the Ar. meaning of the latter); al-cull 'horse-blanket' (at?) yapı̄şu: 71, 14; 174: al-bi̇ná 'a building' yapı̄şu (b-) 75, 13; 178: Çağı. xv ff. yapuş/yapık (1) pi̇şîda 'covered, hidden' (quotons); (2) pi̇şîş 'a covering' over anything in general (quotons), and 'a woman's veil' (nigāh wa hurjî) in particular (quotons). San. 326r. 7 (and see yapak-ku): Kom. xiv 'horse-blanket, saddle-cover' yaboğ CCI; Gr. 109 (quotons). Osm. xvi ff. yapık (xviii yapık) 'saddle-cover' TTS I 78; IV 842: xviii yapu in Rümî, bi̇nâ 'wa asâs-i imârat 'a building, the foundation of a structure' San. 326r. 6.

D yuvuğ Dev. N. fr. yuv-; pec. to Kaş, Xak. xı̄ yuvuğ (MS. yau̇vûg?) 'boulders of rock' (cubindî jaxar) which a torrent carries down from its upper reaches; also used when a man or a bear walks on the top of a mountain and boulders (displaced) by their walking roll down (yatadarar) and fall to the bottom of the valley Kaş. III 13; yuvağ alternative form (luğa) of yuvuğ 'boulders which a torrent rolls down' (yudahric) III 164.

PUF yabğu: a title of great antiquity, certainly going back to the Yüeh-chhi, that is before the Christian Era, which has frequently been discussed by historians of Central Asia (for some refecs. see Çaf., p. 226). In the Türkü period it was, like şaq, q.v., a title conferred by the xağan on close relatives and normally carried with it the duty of administering part of the xağan's dominions. Although the yabğu is sometimes mentioned before the şaq he prob. ranked below rather than above him. After the Türkü period the title seems to have lost some importance and Kaş. describes it as two ranks below the xağan, that is below the yuğrüss 'vizier', q.v.; by this time the title şaq had disappeared. The word is spelt yavuğ in Xak.; the pronunciation in Türkü is uncertain owing to the ambiguity of the Runic alphabet, but as it is spelt laqgu in the Hethalite version of the Greek alphabet on a coin attributed by Ghirshman to a Western Türkü ruler of the mid-seventh Century (see H. Ghirshman, Les Chûntes-Hethitaltes, Cairo, Institut français d'Archéologie orientale, 1948, p. 50) it was prob. yabğu: It survived as the title of the supreme ruler of the Öğüz of the Aral Sea area until the tenth century, but most references to it are in non-Turkish (Chinese, Ar., Pe., etc.) texts. The Turkish refecs. are assembled below. Türkü viii (at the beginning of his reign Elertas Xağan organized his realm and inter xiağan yavuğ şaq-qan anta: bermis 'then appointed the yağuğ and the şaq I 14, II 12; Ėl etmiṣ yakbu: oğlı: (U) İsvara: Tamğan Ğor yakbu: ilisi: 'son of Ėl-etiṣ yakbu: and younger brother of İsvara: Tamğan Ğor Yakbu: Ongin 4; o.o. I I 2 (şaq); T 41-2: Uyg. viii [sap] Tay Bilge: Totok içi yakbu: atadî: 'he nominated Tay Bilge: Totok as yabğu: Şü. N 11-12; a.o. do. E 7 (şaq); xiv in the long mid-xiv petition Uşp. 22 (better text in R. Arat, Uygureca Yazılılar Arasında, Istanbul, 1937) line 12 (20) (in the reign of Kibek (? Xan) Yakbu Beg kalan kesis 'when Yakbu (so spelt) Beg assessed the land tax': Xak. xı̄ yavuğ: laqab man kana ba-da'lar-xağan bi-daracayın mina'l-siga 'the title of a subject who is two ranks below the xağan' Kaş. III 32 (followed by Yağuğ: the name of a town near Barsğan, and a pass near it is called Yağuğ: Art): KB (in a passage about the high ranks which people can receive) kayu yavuğ yuğrüss bolur eli beğlı 'some become yavuğ, or yuğrüss ('vizier'), or eli beği ('headman of a province?')) 4069; a.o. 5523 (bökçe).

Yuvuğ, yuvka: Preliminary note. Kaş. distinguishes between these two words, placing the first under the cross-heading C and the second
under the cross-heading K, but in other passages the second is spelt yuvğa:

yuvğa: n.o.a.b.; al-da‘i means both ‘bastard’ and ‘adopted son’; but the meanings of yuvğad-, yuvğalan- suggest that the first is intended here. Xak. xi yuvğa: (MS. yuvğa:) al-da‘i Kaş. III 32: KB hayusa baş eğmez boğun yuvğası ‘base-born people, when they grow rich, cease to be respectable’ 5523.

yuvka: ‘slender, insubstantial’, and the like; al-daqiq and al-raqiq, both used to translate this word, are practically syn., and hard to distinguish in some places. S.n.a.m.l.e., in SE Türk üjupka: SC Uzb yupka; SW Az. yuxa; Osm. yufka; Tkm. yuka, elsewhere yuka/yukka/yuğa/cuğa/çuğa and the like. Türkü vii yuvka: ‘thin’ T 13 (uçuz; the word is quite clear on the stone, but y and v are much alike in Runic script and this is almost certainly a mason’s error for yuvka): Uyğ. vii ff. Bud. (of a gift, deprecatingly) az yuka (içic) ‘scanty and meagre’ Hüen. 2020: Civ. yuka (içic) kədiz ‘thin cinnamon bark’ II 107: Xak. xi yuvka: ‘thin’ (al-dağiq) of anything; in a prov. yuvka: yapar taxbız ruqğ ‘bakes thin loaves’; yupka: alternative form (luğa) for the -v, -p replacing it as in Ar. usruf/usrub; mașțaʃal mașțofa; (Pe.) päñid, when arabicized, becomes fänid Kaş. III 33; o.o. of yuvka: (MS. ýyuka:) II 350 (kalna‘d-); III 204, 12 (yuğakalan-); 302 (kalnu-); o.o. of yuvğa; yuvğa: yäu: ‘the straggling (al-nākib) enemy’ II 6, 3; 204, 25 (yomğit); III 80, 21 (suvla-); yuvka: bolup kal: ‘stay in a state of madness’ (al-cumân) 156, 13; (under the heading fav‘al) yuvğa: al-xubsul‘-muğddatan ‘puff pastry’ III 27; o.o. I 433 (katma); III 25 (yalan; spelt yuğa‘); 35 (yalaciş); 34 (yarmara); KB 4610 (sirçığa): Çag. xv ff. yuğa (spelt) nîzîk wa raqta‘ thin, slender’ Sen. 314r. (quotn.); yuka shorter form of yuğa názık, and metaph. ‘a kind of thin loaf’ (niâ-n-tangî) which they make very thin and bake on a girdle 344r. 1: Kom. xiv ‘thin’ yoğa CC; Gr.: Kip. xiii al-raqğ yupka: (-b) etmek Hou. 16, 2; al-sanżalat yupka: (-b) çüz that is ‘thin satin’ (aʃtas raqğ) 19, 7; a.o. 27, 19: xv xəfîf ‘light, insubstantial’ (yeğîlî) yuka Tuh. 14a. 7: Osm. xiv yuğa ‘thin’ (cloud); in a text II TS 1073.

D yapğuç (?d-) N.I. fr. yap– ‘lid, cover’, and the like; survives in NE Khak. çapxis: NW Kk. Kapkid; Kaz. yapkey; Nog. yapkis. Cf. kapak, kapğa. Xak. xi yapğuç (yaptaç in the printed text is an error) ‘a small felt hood (luĎada) which shepherds wear in the rain’; yapğuç ‘a slender stick (al-qadib) used for driving donkeys, etc.’ Kaş. III 38 (the second meaning is hard to connect semantically): Kom. xiv ‘cover, lid’ yapkicı CC; Gr.

D yapğut (?d-) Hap. leg.; Dev. N. fr. yap– more or less syn. w. 2 yap, yapak: Xak. xı yapğut al-hayfa wa‘l-qarda ‘a stuffing or matted mass of hair or wool’ Kaş. III 38. D yapğak (?d-) Dev. N. (connoting repeated action) fr. yap–; prob. Hap. leg.; SW Osm. yapak ‘wool in the fleece’ is prob. a shorter form of yapak:; not a later form of this word. Xak. xı yapğak ‘a kind of trap (or net, al-fuxiţ) for catching birds’ Kaş. III 42.

D yapğan Dev. N.A. (connoting repeated action) fr. *ıyav–; survives in SW Az., Osm. yavan ‘plain, dry (food) without fat or oil’. The meaning in Uyğ. is less obvious, it generally relates to mental processes and seems to mean ‘coarse, unsympathetic’, or the like. Uyğ. vii the phr. iğr yapğan qualifying köpül or köpüllük occurs several times alternating w. iğr sargs, see sargs, e.g. (the Buddha has made good and mild) iğr yapğan köpüllük yek içgênin köpülîn ‘the minds of the harsh and coarse-minded demons’ (Hend.) TT X 13–14; o.o. do. 269, 278; TM IV 254, 89–90; U III 17, 11–13 (tayayğan:–)
yapğan turma ‘offerings of plain food’ Sw. 26, 19 (turmä): Xak. xi yapğam ‘food (al-niţam) which contains no meat’ (al-nero) Kaş. III 37: Çağ. xv ff. yapğan wûnlûs ve yincelenmiş ‘pounded and crushed’ in the sense of yovan yemek Vel. 409 (quotn.); yapğan (spelt) mañul-i xâlet bi adâm ‘simple food without out seasonings’ Sain. 340r. 24 (same quotn.)

Dis. V. YBG-

D yuvğad- Hap. leg.; Intrans. Den. V. fr. yuvğa; MS. yuvğad-. Xak. xı oğlan yuvğattı: ‘the boy was shameless and ill-mannered’ (macuna . . . wa‘a’ruma); originally yuvğaddı: but assimilated Kaş. II 354 (yuvğatür, yuvğatmak).

Tris. YBG-

D yapak: (d-) morphologically obscure (-ku: is not a recognized Suff.) but obviously connected w. yap- and 2 yap, w. which it is more or less syn., and perhaps a Dev. N. fr. *yapak:– a Den. V. fr. the latter. It seems originally to have meant ‘matted hair, or wool’ (cf. yapğut) and hence ‘an animal whose hair has grown long and matted’ and, more specifically, ‘a colt’, and ‘a man whose hair is long and matted’, hence perhaps its use as a tribal name. It became a First Period l.-w. in Mong. as da‘aga(r) ‘two-year-old colt’ (Haenisch 30; dağa in Kay. 1570, Haldet 445); the connection w. Mong. daqagi ‘a tangle or mass of hair’ (Haldet 445; w. Den. V. listed there and in Kay. 1581) is obscure. It survives as yapğl in SW Az. ‘the spring shearing of hair or wool’; Osm. (also yapak) ‘wool in the fleece’; and as yapğl in SW Tkm.; yabaga/yabagı/cabagı/jabagı, etc. in most NE, NC, NW languages, for ‘colt’, the ages (from ‘newly born’ to ‘two-year-old’) varying fr. language to language, see Shekerbak, p. 92. Xak. xı Yapak: ‘a tribe (el) of the Turiks’; yapak: ‘a thick mass (al-qarda) of wool or hair on the head’; (angel) when it has become matted (ilfrabada) one says yapak: boldu; Yapak: suvi: the name of a river which
flows to ('alā) Özcend and Fārgāna from the mountains of Kağar Kaş, III 38 (the Yapa:ku: bith (transcribed 'Yabakû:'); tribe, and words in its dialect, are mentioned elsewhere in Kaş: Çağ: xv ff. yapağ:yaşak ('with -p-') kura-i asb xir'-xırā 'an unweaned colt'. San. 335v. 22: Xwar: xiv yapağ:uy koy 'a sheep with a thick fleece' Quth 63 (b-): Kip: xiii al-cazza mina'll-sīf 'a shearing of wool' yapak:yu: (MS. in error havağ:u:) Hou. 15, 5: xv wabar 'soft hair' (of the camel, etc.) yapak (b-) Tuh. 38b. 2—hawliyy:]'xayl 'a one-year-old colt' yapağli (sic, -b-) do. 13a. 1: Osm. xviii yapag:yaşak ... and, in Rūmi, paş'm:narm 'soft wool', in Ar. şir. San. 335v. 22.

D yapaklı (7d-) P.N./A. fr. yapg; s.i.s.m.l. in various forms and meanings. Xak. x. yapğ:kapg 'a bolted (muğlako) door' Kaş, III 49; Kom. xiv 'fitted with a cover' yabovli CCG; Gr.

D yapakulak in Kaş. this word in both meanings is described as peculiar to the Yapa:ku: and Yeme:k dialects, which makes it fairly certain that it is a Dev. N./A. fr. a Den. V. fr. Yapa:ku: as a tribal name, meaning lit. (a disease or bird) 'peculiar to the Yapa:ku: country'. This would explain why it has two quite different meanings, the first Hap. leg., the second not a generic term for 'owl', which is uğl:q, q.v., but the name of some particular kind of owl, not always the same. In the first entry the ya' carries a dama, but this is an obvious error since with this spelling it should have followed the second. Survives meaning 'owl', of no specified kind except where stated, in NE Bar. yapakulak R III 267; Koib. yabakulak do. 273; Tob. yabakulak 277: SE Tar., Türkiy yapağ:alak 'short-eared owl, Otus brachyotus' Shaw 215, etc.: NW Kk., Nog. yapağ:alak; Kaz., Krm., Kumy yapağ:alak 'great owl, Bubo maximus': SW Az. yapalag; Osm. yapağ:alak 'great owl'. Yapa:ku:; Yeme:k Xi yapakulak al-r:i'da mina'l-humma 'feverish shivering, ague': yapakulak al-hama mina'l-fayr 'owl' Kaş, III 56: Çağ. xv ff. yapalak ('with -p-') 'a yellow bird with large eyes'; the author of the Burhān-i Qāfi says that in P. it is called cağna, arabicized as cağnaq (same meaning) San. 335v. 25 (prob. 'great owl'): Kom. xiv 'screech-owl' yapağ:alak CCI; Gr. Kip. xiii al-him 'the great owl' yapağ:alak: Hou. 10, 8; xiv (under 'birds') al-mâṣâṣa wâl: (VL) taq: 'screech-owl' ditto (vocalized yahkab) Bul. 12, 2—yabanlak 'uryān (this word, der. fr. 'ariya, means 'naked'); if it could be taken as a non-Classical der. fr. fr. 'arā (āriva) 'to shiver', it might be linked to Kaş.'s first meaning; but it is likelier to be a quite different word or corrupt) Id. 91: xv māṣaṣa yabak Tuh. 33b. 7; Osm. xvi Pe. çuğd 'owl' translated bay kuş, also called uğl:q and yapalak; in one dict. TTS IV 839.

Tris. V. YBG-

D [yuvğala]: See yagid-


D yuvkalan: Refl. Den. V. fr. yuvk:va; n.o.a. Xak. x. ol manga: yuvğalandi: tamallāqa ili wa xadā'a 'he flattered and tried to soften me' Kaş, III 203 (yuvğalanur, yuvğalanmak); in III 204, 7 er yuvk:landi: 'the man flattered' is given as an example of a Refl. Den. V. der. fr. a quadriliteral letter word (al-r:ūbā') in which the fourth letter (the alif of yuvk:ar) is elided before attaching the Suff. (in all cases the MS. has -f- for -v-).


Dis. YBG

D yilvi: Dev. N. (Conc. N.). fr. *yiv:--; 'equipment and the like; generally used in association w. yiv:it-'. Pec. to Uyğ. viii ff. Bud. and discussed at length in TT V, p. 34, note B103, where it is tentatively (but wrongly) transcribed yivek, and rightly identified as a translation of Sanskrit sambhāra, 'supplies' for the body or soul, food, wisdom, etc.' Uyğ. viii ff. Bud. (faith) altīq yollug: kilmağ:ni yilvi: tētīr 'is called the instrument for making (a man) famous and having the (right) way' TT V 26, 103; yilvi: tizgi:ni kemisi:pi: 'throwing away their equipment and (breaking) their ranks' Sw̱v. 642, 3-4; o.o. do. 354, 1-3 (buyanli:); 429, 6-7 (yiv:it-) etc.: Civ. TT VII 38 is a fragment of a text listing the inauspicious days for various activities; (after a list of days) bular yuvğ: (sic) kelmis yavviz küner ol ton biçasar of ton birlen ık ağalar 'these are the inauspicious days for the coming of equipment (?)'; if one cuts out a garment, there are dangers with the garment lines 8-11; the next section deals with days for titig kilůg: 'making mud' (for building houses?).

PU D yübük Hap. leg.; spelt yüb:ük, or possibly yümüb:ük; perhaps a Pass. Dev. N./A.; a meaning like 'moist' or 'well-cultivated' seems to be required. Cf. yebe: Uyğ. viii ff. Man.-A (just as fire ignites dry wood, and fish swim in water, and) kalt uruğ evin yübük yerde örcherche 'as grain and seed spring up in moist (or well-cultivated?) ground' M I 17, 14-16.


PU ylpgil (Hap. leg./ylpig'in originally prob. 'violet-coloured' or 'purple', but sometimes used to translate Chinese hung 'red' (Giles
the hairs removed from her face’ (nammaṣat . . . ṣa’t rachoḥiḥa) Kaṣ. II 355 (yiplator, yiplatmak).

D yublun- Hap. leg.; Refl. f. of yubal-; the meaning must be something like ‘to be neglected, uncultivated’; v. G.’s translation is based on a false etymology fr. a Meng. l.-w., cf. yuvul-. Uyğ. viii ff. Bud. (now that my master is dead) yublunmak口气julgum urğu yér bulmazmen ‘I can find no place in which to put my neglected mind’ Hüen-ts. 1968.9.

D yuvlun- Refl. f. of yuvul-; pec. to Xak. Xak. xi yuvulndi: nec ‘the thing rolled’ (tadahraca) Kaṣ. III 111 (yuvlunur, yuvlunmak); (in a grammatical para.; when a Dis. V. is Trans. and a làm is added to it it becomes Pass., and if a làn is added to it is becomes Intrans. . . . e.g.) one says er tobid yuvulti: the man rolled (dahrahca) the ball; then one says tobid yuvuludi: the ball was rolled (duhrica) by someone or ‘rolled’ (tadahraca); then a làn is added and one says yuvulundi: it rolled of its own accord (tadahraca bi-tab’ihi) III 112, 9 ff.: KB neteq kim orunzus tobk yuvulunur ‘just as a ball with no fixed position rolls about’ 662.

D yiplaš- Hap. leg.; Recip. f. of yiplaš- Xak. xi ura-gutlar riyüzün yiplašdi: ‘the women removed the hair (nammaṣat) from one another’s faces’ Kaṣ. III 104 (yiplašur, yiplašmak).

D yuvul- Hap. leg.; Co-op. f. of yuvul- Xak. xi korumlar r (MS. korumlar) kamar tobyulvudi: ‘the boulders (al-canadil, etc.) all rolled together’ (tadahracat) Kaṣ. III 105 (yuvulur, yuvulmak).

Tris. YBL
S yapalak See yapalakulak.

DF yavalsk A.N. fr. 3 yava; ‘carelessness, folly’, and the like. Pec. to KB. Xak. xi KB 708 (suk-).

Tris. V. YBL-
VUD yobila- Den. V. fr. an extended form of yob (ya:b); consistently described as Oguz/Kip., but the verse illustrating it is part of a poem relating to the Tağut, which is elsewhere quoted to illustrate Xak. words. N.o.a.b. Oguz/Kip. xi ol am: yobilađi: ‘he deceived him’ (xada’ahu); the word is Oguz/ Kip. and other Turks seldom use it; they call ‘deceit’ ya:b yob and do not form a V. from it Kaṣ. III 327 (verse; yobilar, yobila’mak); o.o. II 315 (yubat-); III 142 (ya:b yob).

D yavalur- Caus. f. of yaval-; ‘to tame, pacify, subdue’, and the like; sym. w. yavas kil-, see yavas. Pec. to Uyğ. Bud. Uyğ. viii ff. Bud. (the all-wise Buddha Atavaka) yekiq utup yegedip yuvak köjiln yavalturghalı uğay ‘will surely be able to conquer and get the demon and subdue his evil mind’ TT X 80-1; yagisın yavlakın kentü yavalturğay biz ‘we ourselves will subdue his enemies and wicked men’ Swv. 409, 12-13; o.o. do. 506, 16; Hüen-ts., Briefe, p. 38, note 2064, 8.

Dis. YBN
VUD yapap (ya:pa:u) Hap. leg.; Dev. N. fr. yap-, perhaps in the sense of something that closes in or adheres. Xak. xi yapap yera al-’ınik mina’l-ard ‘a sand dune’; that is sand in which animals’ feet sink (ya:gi) and it is difficult (ya’ta’ddar) to pull them out again Kaṣ. III 372.

yipin/yipin See yipgil/yipgin.

Dis. V. YBN-
D yapan- Refl. f. of yap-; s.i.m.m.l. with the same wide range of phonetic changes and meanings as yap- Uyğ. viii ff. Bud. yapar yapanip ‘placing the palms of their hands together’ U IV 8, 26-7 (also I 41, 21 ff.); o.o. do. 22, 290; TT X 440: Xak. xi er kalkan yapindi: ‘the man covered himself (tasattara) with a shield’; and one says ol kapa: yapindi: inifarada va bâ:jara safa’l-bâb ‘he went apart and proceeded to slam the door (behind him)’ Kaṣ. III 82 (yapinur, yapinmak):
Cağ. xvi ff. yapin- (spelt) mutalabbs sudan va bar xuwud pûsidan ‘to dress, clothe oneself’ San. 325r. 22 (quotns.): Kip. xiii iltasaq ‘to adhere, cohere’ yapin- (b-) Hou. 37, 8: xv taqatqa ‘to hide oneself’ yapin- (b-) (fortün-)
Tuh. 9a. 5: Osm. xiv ff. yapin- (1) xiv ‘to cover oneself with a shield’ (2) xvi, xvi ‘to be shut’ TTS II 996; III 766; IV 841.

D yuban- (yuban-)- Refl. f. of yuban-; n.o.a.b.; the Kom. word seems to belong here, but its semantic connection is w. ya:b yo:b. Xak. xi er ıstın yubanı: ‘the man neglected (agöfa) the matter’ Kaṣ. III 83 (yubanur (sic), yubanmak): Kwar. xiv yuban- ‘to be careless, negligent’ Quab 84; MN 74: Kom. xiv yu:banan söz ‘falsehood, subterfuge’ CCC; Gr.

Dis. YBR
yipar: the relationship between this word and kin, v.q., is obscure; kin has always meant ‘musk’, the secretion of the musk-deer and the musk-rat; yipar: seems originally to have meant more generally ‘scent, fragrance’, both of musk and of other things like flowers, esp. in the Hend..y:ıd yipar: but became specialized for ‘musk’ at an early date. It was a Second Period l.-w. in Mong. as ci’arciçarciçar for ‘musk deer’ (Studie, p. 232), but more usually ‘musk’ (Kone. 283, Halted 569), and s.im.m.l.g. w. a wide range of initials yi: -fçf- ci-fçf-; see Doerfer II 411. Türkü viii (in the damaged account of the xaxan’s funeral; the Chinese emperor) yo:q yipar: golürlip tile: bért: II 11; meaning obscure, perhaps ‘brought perfumes and had the funeral feast set up’, but this is awkward and yoq may
be the Acc. of a Chinese l.-w. in Hend. w. yippar: Ug. viii ff. Man. M III 8, 14-15 (ii) (kln): Bud. yid yipar 'fragrance', the object of perception by the nose TT VI 168 ff.; eddū yid yiparlar tütüp 'rubbing good perfumes (on his body)'. U I 29, 13; o.o. Hüen-ts. 145 (kötü-); Swv. 475, 22 (kln): Cív. (your name and fame have been spread abroad) yid yipar teg 'like musk' TT I 146; a.o. do. 193 (bur-); yipar 'musk' is included in other ingredients to be mixed with wine and drunk H 67 (mispelt sipar?), 94; and in a mixture with sesame oil for external application. do. 161: Xak. xi yipar (bi-ba) yulba 'with' -p- al-misk 'musk' Kas. III 28; I 327 (1 k1z), 340 (kln), and several o.o. translated al-misk or ráyihatul-mish 'the scent of musk'; KB yagız yér yipar toldi 'the sweet scent of flowers' has filled the brown earth 64; in 311-12 yipar 'musk' and bilîg 'knowledge' are compared because both are perceptible even when hidden: xiv Muh. al-misk yipar: Mel. 38, 16; yipar Rsf. 126, 162: Çağ. xv ff. ipar (spelt) misa wa 'ud wa 'anbar wa har 11-12 mûs-biż 'musk, aloë wood, aromatic and everything sweet-scented' San. 93r. 8; yipar mish nêga 'a musk sac' 347v. 29: Xwar. xiv yapar/kîn yipar 'musk' Quth 91; Nahc. 62, 7: Kom. xv 'musk' Ipar CCI; Gr. Kip. xiii al-misk yipar (sic) Hou. 18, 10: xiv Ipar ditto Id. 7, 63 (toz-); ditto Bul. 5, 5: xv ditto Tuh. 35a. 6: Osm. xiv-xvi ipar 'musk' in one xiv text, and ipar yavşâni 'wormwood, Artemisia' in one xvi one TTS I 351; IV 393.


Dis. V. YBR-

D yapur- morphologically Caus. f. of yap-, but with no perceptible Caus. meaning, and in its first sense hard to connect semantically; pec. to Kas. Xak. xi ol yêrîg yapurdu: 'he smoothed and levelled (mallasa . . . wa malaqahâ) the ground'; and one says er sözûlû yapurdu: 'the man concealed and kept it secret' (axfâ . . . wa katamahu) Kas. III 67 (yapurur, yapurma:k); but er ol iṣnîn yapurğân 'this man always keeps his affairs secret and conceals them' (yaḵtûm . . . wa yadûs) also used for hiding (fi isfâ) anything III 53.

D yavur- apparently Den. V. fr. *yavar, Aor. Participle of *yavr- n.o.a.b. Xak. xi er yavrêdu: saât bâhlul-raisul wa da'ûfû minâl-fracwawul 'ilâ 'the man's condition deteriorated and he became weak owing to disease or illness' Kas. III 304 (yavrûr, yavrûma:k) xiv Muh.(?) da'ûfû yavurri: (-f-.) Rsf. 111 (Mel. 28, 5 arukla:-).

D yapurt- Hap. leg.; Caus. f. of yapur-. Xak. xi ol sözûlû yapurttu: 'he ordered that the matter and statement should be kept secret' (bi-îxîfâ); and one says ol yêrîg yapurttu: 'he urged someone to smooth (man mallasa) the ground'; also used of anything disordered (or dishvelled, 1a'a)ta when some parts of it are gathered together (dumma) with others Kas. III 436 (yapurtur, yapurtmak).

D yaprait- (yapraîd-) Hap. leg.; Den. V. in -d (Trans.) fr. yaprî, q.v.; 'to flatten'. Kas. made two mistakes in this entry; as in the case of kutad-, q.v., he failed to recognize that the Aor. and Infin. should be seen as yaprûqu, yaprûmâk; and he translated it 'to prick', whereas anyone familiar with horses knows that a horse that is going to kick does not prick its ears but flattens them backwards. Xak. xi at kula:kîn yaprittî: 'the horse pricked (ašarrâ) its ears', that is when it intends to kick (yarmal) something, or is wary (yahar) of something Kas. II 352 (yaprittur, yaprîmak).

D yavrt- Caus. f. of yavru-; 'to weaken'. N.o.a.b., but fairly common in KB. Türkçe viii süsîn anta: sançdim yaprîdîm 'I routed his army there and weakened it' II E 31: Xak. xi ol aqar yavrtî: xawwarahu wa da'âqstu 'he weakened him (Hend.)' Kas. II 352 (yavurtur, yapurtmak); alp erîg yavrmata: 'do not injure or weaken (la tussi wa la tada'îf) the warrior' I 139, 6: KB (wise men) etâz yavurtur 'keep their bodies under' (take pleasure in wisdom andatten (semrî-) their souls) 990; o.o. 3549 (in antithesis to semrî-), 4076 (ignorant men weaken the people), 4302, 4616 (illness weakens a man): Kip. xvi yavrut- 'to overstrain' (a horse) CCG; Gr. 119 (quotn.).

D yaprul- Hap. leg.; Pass. f. of yapur-, but with semantic changes. Xak. xi bil nêd birê: yapûlû: 'one thing stuck closely (iltabada) to another'; hence one says yôn yapûlû: iltabada 'agul'towb hatîs caranî 'the constituent parts of the garment stuck together (i.e. shrank) so that it became unwearable' Kas. III 107 (yapurulur, yapurulmak).

D yaprûş- Hap. leg.; Co-op. f. of yapur-. Xak. xi ol aqar yêrîg yapûsûdî: 'he helped him to smooth and level (fi tamîrî . . . wa taswoyathâ) the ground' Kas. III 101 (yapûşur, yaprûşmak).

Tris. YBR-

D yapûrûk- Dev. N. (connoting repeated action) fr. yapur-; 'a leaf' of a tree or plant, hence metaph. of a book. S.i.a.m.l.g., usually as yaprak (c-, c-) and the like, but NE Alt. yalbirak; NC Kîr. jalbirak; there is an alternative word in SE Türkî yapûrmak/ yapûrmak. Ug. viii ff. Man.-A. ol 1 yaplu(û)ri(ak) (sic) 'the leaves of that bush' Man.-ûig. Frag. 400, 7: Bud. (writing a spell on birch-bark) yapûrgakta 'on palm-leaf' (paper etc.) U II 70, 4 (2): o.o. Suu. 559, 8 (ulum): Tiq. 49b, 4-5 yapûmû (sic) 'the leaves of a tree'; and the leaves (awrâq) of a book are
5,270). The oldest form of the word is yapin/ yipin, and, in these dialects a -g- could not have been elided, it seems likely that this is the original form, that it was a l-w. (since there is no obvious Turkish etymology for it), and that the longer forms result from efforts to give it a more Turkish look. The Den. Suff. -gil forms n. A's associated w. colour (see Studies, p. 148); there is no Den. Suff. -gin; both -gil and -gin are Dev. Suffixes, but have no such associations. The latest recorded forms of the word are NW Kar. T. ipkin 'scarlet, purple' Kor. 195; L. yipkinli ditto R III 530. Uyû. viii ff. Bud. yürüyip ipin ölülug yaruk yausk 'a light violet-coloured light (Hend) TT V 4, 12; yipin linekwa 'a violet-coloured lotus' TT X 213; U IV 30, 52; Swv. 347, 10; yipini nûrunj Swv. 651, 1-2; the form yipin occurs several times in Maitrismit, see TT V, p. 14, footnote 1 (in all these passages the meaning may be 'red'): Civ. yipin ordinulug 'having a violet palace' TT VII 13, 45 (Chinese parallels make this meaning certain); a.o. H II 14, 126 (the TT VII text is dated A.D. 1202): xiv Chin.-Uyg. Dict. tse 'purple' (Giles 12,320) sipin (sic) Ligeti 198; R IV 1077 (this is probably based on a mistake in the Chinese representation shih-kun (Giles 9,051, 2,010); in transcribing foreign words this shih is often substituted for the similar and syn. character ili (Giles 5,533) which is shih w. a radical attached): Xak. x1 yipgil ton 'a purple (arcucaniyu't-lawn) garment'; the 'L is changed fr. -n Kaç. III 46; yipgin ton tawd urucean; luqa fit'l-lam 'alternative to yipgil' III 47; yipgin nen 'a darkish-coloured (al-athamiyu'l-lawn) thing' III 37; a.o. I 395, 4; (after yelum and the cross-heading N and before yatan; VU yipin (MS. in error bey:n al-ahmaril'-muqha, tavahe qul (say) 'alâ lavi'n-saçqây 'dark red, that is anything the colour of peonies'); prov. kilmu: bilse: kizil kegeır, yaramnu: bilse: yashl (read yipin) keger translated 'if a woman knows how to be coquettish and flirt she wears a red silk (dress), and if she knows how to blandish and be witty (husmal-tamolluq wa'l-latâfâ) she wears a purple (arcucani) silk (dress)' III 20; KB (the dry trees have put on green, and adorned themselves with) yipin al sarig kık kizil 'pu 'r. scarlet, yellow, green, and red' 67: x' ?) lawmîl'vîmi 'the colour of the w. yepin (MS. behun) Rij. 168 ff. epgin ('with -p') nax-i 'heric' (quots.), also pro-

\[\text{DIS. YBL}\]

YU yowlac 'Hap. leg.; under the heading 'fatôl; the second vowel seems to be meant for a fathâ rather than a kasra; if so, prob. a l-w. with the rare, ?foreign, Suff. -laç. Xak. xi yowlac al-mir'izzi 'fine goat's hair' Kaç. III 27.

D yavalak apparently Dev. N./A. fr. a Den. V. fr. *yav, homophonous w. *yav-, with a clear semantic connection w. yavî; basically it meant 'bad, evil', but by extension it sometimes came to mean practically 'excessively'; its semantic history is therefore parallel to that of anniq, q.v. Very common in the early period but not noted later than XVI. Türkiyî yavîlak occurs nine times in I and II meaning 'bad', sometimes with a hint of 'inadequate' or 'inefficient'; in IS 7, IN 5 there is an antithesis between yavalak aği: 'bad (or inadequate) treasures' (gifts) and edgû: aği; in I F 5, II 6 good xâgans were succeeded by bilîguz ... yavalak xagan 'ignorant ... and bad (inefficient) xâgans' with bilîguz ... yavalak buyrûk ('ministers'); similar connotation in I F 23, II E 19, 20; in I E 26, II E 21 yavalak yovuz bozun seems to mean 'people in a bad way' (with no food or clothing); similar connotation in I F 30; II E 30; I N 7, 11: viii ff. the omens in Irk B are classified as edgû; anniq edgû; yavalak (less often yavir) anniq yavalak 'good, very good, bad, very bad'; yavalak culvû: 'evil blasphemy' Toyok III. 4-6 (ETY II 178): Man. yavalak es tüs 'evil associates' Chuan. 197; o.o. do. 50-1 (anniq); M I 5, 10 (arigûz): Uyû. vii yavalak saknîp 'contemplating evil' Suc. N 11; yavalak ucîn 'because of the wickedness' (of certain people) do. E 5: viii ff. Man.-A. yavalak irû 'a bad omen' M I 35, 3: Man. üc yavalak yol 'the three evil ways' TT II 16, 22; III 149; IX 47; M III 44, 4(ii): Bud. yavalak 'bad, evil' is common, e.g. edgû yavalak bulsar 'if (we) find good or evil' PM 30, 2-3; ogûl kulnê]. yavalak ucîn 'because (his son's) behaviour was bad' do. 30, 4-5; o.o. U III 60, 7 (i); IV 22, 285; TT VII 313 (kavatrazt); O,4, etc.—yavalak katiq ünin 'with a very strong voice' U IV 8, 8; TT X 362; o.o. U IV 34, 67, etc. (alakr): Civ. TT I 39 (alta-): Xak. x1 yavalak kisi: al-insânlâ'l-va'irîl'-xulq 'a man with a difficult character' (Öquz/Kip. meaning follows here; verse); yavalak sarig the name of an amir (beg); yavalak basically means 'strong, extreme' (al-jadid) of anything; one says yavalak katiq yigac xasab sulu çeddar (n) 'an extremely hard bit of wood' Kaç. III 43; the Turks say edgû; yavalak; 'good' is edgû; yavalak 'bad' (al-badî) is used only in association (muzda-wicâ) with edgû; and not by itself; the Öquz use it by itself I 432, 23; yavalak yagiz kaçurğan tarrad âd(432,666),(912,761) constantly rout-

\[\text{DIS. YBG}\]

more of this text...

xi yapgut al-baz, matted mass of hair or wo.
VUD yıvıl- Pass. f. of *yıvıl-; the main entry follows yıvul-; so that -ı- might be expected, and the meanings fit with those of yıvilt-, yıvıl-, but the vocalization in the MS. is chaotic. Xak. xi sü: yıvildı: (MS. yıfildı:) tadaraka-l-cays 'the army was equipped, or fitted out'; and one says beğini: yıvildı: (MS. yıvuldu:) balaga-l-mızır wahwa sarabul-l-burr wa'l-dura 'the beer, which is a beverage made of wheat and millet, matured'; and one says bılgı yıvildı: (MS. yıfıldı:) tadaraka-l-aql 'the intellect was trained?'; also used of anything of which the season of maturity has been reached and achieved its summit (?; balaga avânumu wa'l-haq'a bi'l-awwaal) Kaş. III 81 (yılvlılar, yılvlımek (MS. yılvlır, yılmak); emdı: yılgı yıvılsın: (MS. yıvlısan) fa'l-án yacin 'alâl-ı-subbân an yatakkabû wa yatacamma'ı now the young men must join the ranks and assemble' III 356, 4: (Kıp. xiv VU yıvıl- imtadda wa tâla namusuva(n) 'to become longer, to grow in stature', ld. 99, can hardly be connected).

D yubal- (yubalı:) Pass. f. of yuba-; n.o.a.b. (Türḳi vii see yuvul-); Xak. xii yıbalı: 'the matter was neglected and not followed up' (uğfıla (MS. ağfala) . . . wa lam yubram) Kaş. III 76 (yubalı: (sic), yubalılmak).

D yuvul- Pass. f. of yuvu-; n.o.a.b. Türḳi vii the word read yodabal in T 26 and translated 'with difficulty' owing to a supposed connection w. the Mong. l.-w. yoba:- should be read yuvulu; see én-; Xak. xı tobıku- yuvulı: 'the ball (etc.) was rolled' (tadahracat); in a verse Kolpak udu: yuvulma: 'do not roll along behind Kolpak' (lā tatadahra ati/hrī) Kaş. III 81 (yuvulı: yuvulmak); o.o. I 397, 6 and (grammatical) III 112, 12; 113, 7; KB yuvuldı yası 'his tears rolled down' 6213: (Cağ. xv ff. see yaval-).

D yıplıa- Den. V. fr. yıp; in Kaş. meanings Hap. leg., but s.i.s.m.l. in such meanings as SW Osm. iple- 'to bind with rope'. Xak. xı uıragut yızıın yıplıdık: 'the woman removed the hairs from her face' (morattılma: wachahadı) (yıplar, yıplımak); (yatla: follows here); er yıplıdık: 'the man performed on the (tight) rope' (la'ıba . . . alâl-ı-hablı) Kaş. III 307 (yıplar, yıplımak).

D yıplıat- Hap. leg.; Caus. f. of yıplıa- Xak. xı uıragut yızıın yıplıttık: 'the woman had

**DIS. V. YBL.-**

y.v.l- Preliminary note. The vocalization of V.s of this form in the MS. of Kaş is chaotic, but semantic considerations seem to require that they should be arranged as below.

D yaval- Pass. f. of *yava:- (cf. yavaş; 'to be tamed, calmed, quietened', and the like. N.o.a.b. See yavaltur-. Uğ. vii ff. Bud. Sanskrit [gap]dacaraya yavamisletanu: namaxışısı 'the teacher of those who have been calmed?') TT VIII F.4; sădaç sıç kınrin yavalınsız yatuğır translates a Chinese phr. meaning 'you destroy the strangers (i.e. non-Buddhists) who wear a metal protection over their stomachs'; the two are hard to reconcile unless the Uğ. translator took the phr. to mean 'you destroy the strangers who have been subdued by their stomachs' (i.e. bodily desires) Hüen-ts. 2063-4: Xak. xı (after yığıl- and before yuvul-) oğlan yavalı: (MS. yuvulda?) sukkina-l sabi min da'aratıhi 'the boy was quietened down from his naughtiness' Kaş. III 80 (yavalır, yavalmak; MS. yuvuıc, yuvulmak); yağı: andın yavaldum; (MS. yuvuıldı:) sakuna gasyu-l-adıdı minhu 'as a result the fury of the enemy became quiet' I 397, 7; katuğ yağı: yavulsın (MS. yuvuul damning yalinla-l-advuwul-l-adīd 'so that the violent fury may be tamed' I 441, 11: (Cağ. xv ff. yuvul- (spelt) sata  sudan 'to become weak' San. 347v. 7, perhaps a Sec. f. of this V.).

D yapıl- Pass. f. of yap-; s.i.s.m.l. w. the same phonetic changes and range of meanings yap-. Xak. xı kapuğ yapuldu: (sic) 'the door was slammed' (ınşaqaqa), also used of anything when it has been closed (or stopped up, insadda) Kaş. III 76 (yapıur: (sic), yapulmak): KB (how can I serve your master?) yapımış turur kor mağa bu kapanış this door is closed to me' 4001: Cağ. xv ff. yapıl- (spelt) şuştıa sudan 'to be covered, concealed' San. 325v. 16 (quotns.). Osm. xiv ff. yapıl- (of a door) 'to be shut'; common to xvi, sporadic later; xvi (of hair) 'to be matted', in one text TTS I 781; II 996; III 766; IV 840; xviı yapı- . . . and, in Rümı, săxta sudan 'to be made' San. 325v. 16.

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D yavas (yavaş) Dev. N./A. fr. *yavaş-; 'gentle, mild, peaceful', and the like; more or less syn. w. amul and often used in Hend. w. it in the early period. S.i.a.m.i.g. much distorted in NE, e.g. Tuv. čas: yavaş in SE Türkî, SW Az., Ösm.: NC Kar. Jec. Kax. juwas; SC Üzb. yuvas Set. NW yuvas, cuvas, etc.: SW Tkm. yuvas; Türkü viii ff. (the name read Yabaš (Yavaş) Totok in Tun. IV 3-4 (ETY II 96) is more likely to be Ay baş Totok); Man. M III 20, 6 (i) (amul); Uyğ. viii ff. Man.-A M III 51, 4 (ii) (amul); Man. yavasım birle yakışipan 'being united with my gentle one' M II 8, 16-17 (ii); a.o. TT II 17, 57-8 (amul); Bud. (the ... Buddh.) tüzün yavas kili yarlıkkadi 'has deigned to make good and peaceful' (the minds of the wicked demons) TT X 15; a.o. do. 517; TT IV 10, 15-16 (tüzün); U IV 34, 60 etc.: Xak. xı yavaş kisi: 'a man who is mild, tractable, and peaceful (al-layyinul-cândibul-halim); and any animal when it is 'docile' (mungâd) is called yavaş Kaş. III 10 (verse) ('a girl with a downy') küdeğü: yavaş bulur 'finds a bridegroom who is gentle and docile' (zaqîr mungâd lihâ) III 12, 1: KB (he must make the wicked fear him and) yavaslıarka edğü kerek sevçeler 'must be good to the peaceable so that they may love him' 2299; a.o. 6453 (satâqâg): xiv Rdb. R III 1568 (tölêk): xiv Muh. tâhaybul-lîqâ va'l-tab 'pleasant to meet, good-natured' yavaş Mel. 51, 14; Rif. 147: Çag. xv ff. yavaş barr va barr va halim 'good, kindly, peaceful' San. 340r. 18 (quon.): (Kom. xiv 'humility' ysovâlîk (sic) CCI; Gr.; Kip. xii ('quarrelsome' çašik) 'the opposite of çâšik' yavaş); also used w. reference to horses Hou. 26, 11 (among the Proper Names of slave girls) yavaş al-'əqlîa 'sensible' do. 30, 13: xiv yavaş 'peaceably disposed' (or 'placid', sâkinul-xalq); and one says bu aṭ yavaşdur 'this horse is docile and well-trained' (sahhul-xalq mut'addab); va yusumma bihi 'also used as a P.N.' Id. 99: xv hayn 'quiet, placid' yavaş Tuh. 37b. 9; in margin of do. 12b. 8 in a second hand, halim yavaş: Ösm. xiv ff. yavaş 'peaceable, patient, mild'; c.i.a.p. TTS I 797; II 1014; III 782; IV 856.

VUD youvus Hap. leg.; Dev. N. fr. 3 yov. Xak. xı youvus al-i'āna li'l-aqrîb bi-kissâa aw bi-mâl 'help to kinsmen in the form of clothing or goods'; this is most often used of a bride, when she has been taken to the bridegroom (zuflat) and her kinsmen send anything suitable that they have for her equipment (fi tachizihā) as a token of respect to her; in a prov. yovûşiülğ (sic) keğin 'a bride endowed with goods (mukarrama bi-anmâl) by her kinsmen' Kaş. III 11 (see yavaş).

S yavash. See yapçam.

Dis. V. YBŞ-

D yapış- Recip. f. of yap-; 'to adhere, stick to (something Dat.)', w. various metaph. ex-
tensions. *S.i.s.m.l. w. the usual phonetic changes.* Üyg. viii ff. Bud. *U III* 37, 33-4 (yapış): Cív. (the omen is bad) kop işi bütün yeğ uluğ yeğ yapışur 'all his undertaking fails, the great demon attaches himself (to him)' *TT VII* 28, 38; a.o. *II III* 31, 108: Xak. xi yelîm yülge: yapuşdu: 'the glue stuck to (illetaqqa) the feather'; also used of anything when it has stuck to something and become fastened to it (ta'allaqqa bihi); hence one says it keylikke: yapuşdu: 'the dog held fast (ta'allaga) to the wild animal' (bi'il-sýad) *Kaj. III* 70 (yapuşur, yapuşmak); in all cases simultaneously vocalized yapış-); ol er ol iňsha: yapuşgana: 'that man's habit is to be closely concerned with affairs' (al-ta'alluq bi'il-tümür), also used of anything closely concerned (‘allaq) with affairs *III* 53: KB (if you follow it, it runs away) kaça yapuş (sic, Vienna MS. yapuş) sanqa 'if (you) run away, it clings to you' 1409; (whoever has understanding) apar bar yapuş (rhymes w. ukus) 'go and attach yourself to him' 1870; yapuşanıp... berk 'you have attached yourself firmly' (to this world) 6630: xii (?) At. tawa'duku berk tut yapuş keã ahar 'hold fast to humility and cling tightly to it' 268: Çağ. xv ff. yapuş- (spelt yapisidan 'to stick, to attach, to adhere' San. 3250, 2 (quotsn.); yapış- (spelt ditto 3250 xiv: Xwar. xiv yapuş 'to cling to (something Dat.)' Qub 63: Kom. xiv ağaç yapşarmen (MS. yapşarmen) 'I join (do-ventail) the (pieces of) wood together' *CCG*; *Gr. 114: Kip. xiv yapış- (-b-) lasıqa 'to adhere' Id. 91; Bul. 709: xv ditto *Tuh. 32a. 7.*

S yavuş- See yavuş-

VUD yuvuş- *Hap. leg.; Recip. f. of 3 yuv-. Xak. xi olan: ikki yuvuşdu: translated 'each of them helped and shared with (a'dana toa rädd) the other' *Kaj. III* 73 (yuvuşur, yuvuşmak; MS. everywhere yuvuş-).*

D yuvuş- *Hap. leg.; Recip. f. of yuv-. Xak. xi olan: bir birke: tobik yuvuşdu: 'they rolled (dahrena) the ball to one another' *Kaj. III* 74 (yuvuşur, yuvuşmak).

D yapış- *Refl. f. of yapış-; practically syn. w. it. S.i.s.m.l. w. the usual phonetic changes, but there are no other occurrences of *Kaj.*'s alternative f. w. -ç-. Üyg. viii ff. Man. *TT III* 127-8 (atka:); Bud. aďinlaren yutuzipa yapışımamak 'not to have liaisons with other people's wives' *Suw. 219, 24 ff.; o.o. *U III* 36, 36 etc. (Ilın-); *U IV* 34, 69 (siğin-); *TT VII* p. 82 etc. (atkan-): Xak. xi okka: yelîm yapışünde: (sic) 'the glue stuck (illetaqqa) to the arrow'; also used of anything when it has stuck to something or become fastened to it (ta'allaqqa bihi) *Kaj. III* 108 (yapışur (sic), yapışmak); alternative form *luğa* with al-fâ yavuşunend, end with al-fâ yavuşund: Xwar. xiv yapış- 'to cover oneself up' *Qub* 63 (-b-); 'to cling to (something Dat.)' *Nahc. 112, 13; 361, 11.*

D yapışur- *Caus. f. of yapış-; 'to fasten, or stick (something Acc., to something Dat.);

s.i.s.m.l. in NE, NC; elsewhere displaced by yapıştur- which is noted in Çağ. xv ff. and Kip. fr. xiii onwards. Üyg. viii ff. (Man. *TT III* 127-8 (atka:); yapışanmış erroneously read yapışrûs); Bud. ilk uluş egreklerin yapışur 'placing the two thumbs together' *U II* 47, 72: Cív. *bu vu kapišta yangurun* 'let him stick this spell on the door' *TT VII* 27, 17: Xak. xi ol okka: yîğ yapurdu: 'he stuck (ašqa) the feather to the arrow'; also yavçurdu: alternative form w. al-fâ *Kaj. III* 97 (yapışur, yapışmurak); ol okka: yelîm yapurdu: 'he stuck glue to the arrow' (mistranslated 'feather'), alternative form with al-cim *Kaj. III* 99 (yapışur, yapışmak).

Tris. YBŠ-

D yavşığı: Dev. N. (Conc. N.) fr. yavısı- (yapış-); lt. 'something attached to something else'; n.o.a.b. J. Üyg. it seems to have meant 'foliage'; in Xak. it was a kind of fruit; it seems impossible to connect the 'alternative form' morphologically w. this word, and since it seems to be syn. w. yemşen it is possible that (VU) yumuşğa: (which is fully vocalized) and yemşen are cognate l.-w.s and that yavışgû: acquired its specialized meaning in Xak. because of its resemblance to the former. Üyg. viii ff. Bud. xwa yavşığu 'garlands of flowers' (Chinese hua 'flower', *Giles* 5,002: *U II* 40, 105; *TT VI* 144; (by virtue of this sütara) ol sütûnî yap yavšığusı usası yapışğıki 'that tree's leaves (Chinese ye, Middle Chinese yap 'leaf', *Giles* 12,997), foliage, flowers, and leaves' (will become green again) *Tis. 49b. 4: Cív. yav yavşızı fresh foliage *TT I* 55-6 (kurra): Xak. xi yavışgû: al-zu'rü 'the medlar, *Craetaegus azarolus*'; (VU) yumuşğa: alternative form *Kaj. III* 48.

D yavuşgû: Dev. N./A. (connoting repeated action) fr. yapış- (yapış-); as such Hap. leg., but other Dev. N./A.s in the medieval period and later have cognate meanings, e.g. Çağ. xv ff. yavuşgân 'bird-lime' *Son. 326r. 6.* Xak. xi yavuşgû: 'a spinous (muq'ar) plant, with burrs (sawk) like hazel nuts, which stick (yata'allaq) to the tails of horses, etc.'; similarly a man who is closely concerned (yataallaq) with anything is so called *Kaj. III* 51.


Tris. V. YBŠ-

D yavaslan- *Refl. Den. V. fr. yavaś; s.i.s.m.l. w. some phonetic changes. Xak. xi er yavaslandı: abda'l-racul min nafsînî-l-hîlîm 'the man radiated mildness' *Kaj. III* 114 (yavaslanur, yavaslanmak).

Dis. YBZ-

D yaviz Dev. N./A. fr. *yav展开-; basically 'bad' in every sense of that word, usually 'morally bad' or 'unfavourable, inauspicious', and the like, but in Türkçe rather 'in a bad way, unfavourably situated' or the like; more or less
syn. w. anığ, yavla:k, but unlike them never means 'excessively, extremely'. S.i.a.m.l.g. w. phonetic changes, usually meaning 'bad' but with odd evolutions of meaning in some languages, e.g. in SW Omş. 'grim', hence 'stern', hence 'efficient', hence 'good'. Türkü viii yaçağ yavuz boltlu: 'the men travelling on foot got into a bad way' II E 22; o.o. I E 26, II E 21 (yavla:k); Ongin 7 (3 bat): viii ff. in Īrık B 12, 24, 44, 45 'bad' omens are described as yavuz instead of the usual yavlak; in Tun. IV 10-11 (ETY II 96) the writer describes himself as bêtçegi: isiz yavuz kul 'the scribe (your) worthless (Hend.) servant': Uyğ. viii ff. Bud. (I have not done good) yavuz kiltim 'I have done evil' U II 78, 40; 87, 58; yavuz yavlak ayıq oderlere 'to the evilly disposed' Swm. 101, 17-18; o.o. da. 135, 11-13; 136, 13, 141, 6; 553, 12 etc.; Civ. yavuz kart 'a malignant ulcer' H I 81; in TT VII yavuz is common for 'bad' (omens); 'inauspicious' (days), etc.: Xak. xii yavuz 'bad (al-radı)' of anything Kaş, III 10, III 41 (yuncığ) and to o.o.: KB talu neq bolurda yavuz ne kerek 'when there is a good thing, what need is there for a bad one?' 688; o.o. 321 (koldaş); 413 (yuncığ); 2639 (kovri); 4901: xii (?) KB VP bu kutsuz yavuz 'this is unlucky and bad' 49: xiii (?) At. (although a snake is,softly) yavuz fil' etter 'it does evil things' 215; Tef. yavuz 'bad' 132: xiv Muñ. al-falih 'wicked, evil' (opposite to 'good' eygü): wa:yuz Mel. 54, 15; Rif. 152: Çağ. xv ff. yavuz (spelt) bad wa zabım 'bad, vile' San. 3404. 27 (quotns.): Xwar. xiii yavuz 'bad' 'Alla 8: xiv yavuz evil' Nhae. 252, 12; 286, 12: Kip. xiii al-radı (opposite to 'good' eyği) (yaman) yavuz Hou. 25, 10: xiv yavuz al-tawaj 'wild beast' Id. 99: xiv sar 'bad' yavuz Tuh. 21a, 7; al-ajarr yowuzrat (sic) do. 55b, 5: Osm. xiv ff. yavuz is common in the meaning 'bad, evil, violent', etc. until xvi and is noted sporadically thereafter TT5 I 801; II 1018; III 785; IV 859.

Tris. V. YBZ-

D yavuzla:- Den. V. fr. yavuz (yavuz); n.o.a.b. Xak. xii ol yavuzla:du: ne:nlir: 'he reckoned that the thing was bad' (radi)' Kaş. III 342 (yavuzlar, yavuzla:mak): Osm. xv yavuzla: to blame, abuse'; in two texts TT5 II 1020.

D yavuzlan- Refl. f. of yavuzla:-; n.o.a.b. Xak. xii ol atığ yavuzlandi: 'he reckoned that the horse (or something else) was bad' (radi) Kaş. III 114 (yavuzlanur, yavuz- lamak): Osm. xvi yavuzlan- (of an animal) 'to be savage, dangerous'; in one text TT5 III 786.

Mon. YC

S yiç: See iç Uyğ.

Dis. YCA

D yat: N.Ag. fr. 1 ya:; 'archer; bow-maker'. S.i.s.m.i., sometimes as yayçı and in the second Çağ. meaning which prob. represents a faulty Sec. f. of yatçı: (yaçılı) Xak. xii KB (in a list of craftsmen) okçu yaçı 'arrow-maker and bow-maker' 4458; ok yaçı 'archer' 4046 (I ok): xiv Muñ. al-qawwas 'bow-maker' ya:ç: fr. ya: 'bow' Mel. 11, 3; Rif. 84; (in the list of craftsmen) qawwas yaç: 58, 7; ya:ç: 157; Çağ. xv ff. ya:ç: (spelt) hımınıgar 'bow-maker'; also caddığar 'magician' (and a place-name) San. 341r. 5.

PU(?) yiç: (or eyiç:); n.o.a.b.; the meaning which suits the contexts best is 'as before, as previously' which suggests that it is an Equative f. in -çe, but there is no other trace of *yli: or *eyi: Türkü viii (my father died and my uncle became xağan) 'when my uncle ascended the throne as xağan he organized the Türkü people as before (and fed them as before') I E 16, II E 14: Uyğ. vii (I told them to follow and left them; they did not come) yiç: Ėrtim Burkudasi yetdim 'I reached them as before and caught up with them at Burkú: 'Şü. E 2-3; yiç: 'işlil kîçil bûrgil 'give me your services as before' do. E 5.

D yiç: N.Ag. fr. yi: (yiğli): 'tailor', N.o.a.b. Xak. xii Kaş. II 3 (sap-); III 216 (yiğli).

Dis. V. YCN-

(D) yaçaç- prima facie a Reff. f. survives only (?) in SW Anat. xx yaçaç- (1) 'to be bored (by something Dat.)'; (2) 'to be shy, or frightened, of (something Abl.)'; (3) 'to be disgusted' SDD 1450. Xak. xii ol mendin yaçaçdu: istahyä wa:witașima min hayçu lam yuqdim 'alâ-l-âm 'he was ashamed and embarrassed (in my presence) because he had not started on the matter' Kaş. III 83 (yaçaçur, yaçaç- mak): Kom. xiv 'to be ashamed, embarrassed' yaçaç- CCI; Gr.: Osm. xiv to xvi yaçaç- (sic) (1) 'to be on one's guard'; (2) 'to be embarrassed'; in several texts TT5 I 763; II 972; III 750; IV 822.

Mon. YD

1 yat: (-d) 'stranger, foreigner; strange, foreign'. S.i.a.m.l.g.: SW Az., Osm. yad; Tkm. yat: Cf. 1 tat. Türkü viii Toy. 23-4 (ETY II 58; ada:rı:-); Uyğ. viii ff. TT III 108 (a:drı:-). Bud. yat ellîg toyn 'a monk from a foreign country' Hüen-ts. 294-5; do. 2063-4 (yaval): Civ. yat içli 'stranger, foreigner' TT III 56-7, 214; VII 30, 11 (eli:ş): O. Kir. ix ff. yatda: tünürime: a:drımid Mel. II 7; this is quite clear on the stone and seems to mean 'I have been parted from my relations by marriage in foreign countries': Xak. xii yat içli: al-acabı 'a stranger'; hence one says yat baz yaqıl (sic) li-yatafarrazal- -accan 'let the strangers be separated, set apart' Kaş. III 159; yat yagük 'strangers and neighbours' I 433, 7; o.o. III 43, 2; 148 (baz): KB kalin yat ara 'among a crowd of strangers' 491; (what is your name? Where
do you come from?) negû ol yatîğ 'what is your foreign country?' 583; o.o. 495-6 (yarlîkma-); 2495, etc. (bâzi); 5087: Çağ. xv ff. yat bigâna 'strange, foreign' Vel. 401 (quotn.); yat bıgbına wa acabî (quotn.); also called ya'd San. 326v. 10; reverse entry 327r. 13 (quotn.): Xwar. xiv yat 'stranger' Qutb 75; yat eren 'strangers' Nahîc. 26, 16: Kom. XIV 'stranger, foreigner' yat CCI, CCG; Gr. 118 (quotns.): Kip. xiii al-arâbir-ul-acabî 'stranger' yat: Hou. 32, 14: xiv yat ditto 1d 94: xv garîb yat Tuh. 26b. 4: Osm. xiv ff. ya'd 'stranger, foreigner,' by itself and in phr.; c.i.a.p. TTS I 763; II 972; III 750; IV 822.

2 yat(-d) 'rain magic; rain stone'; the history of this word, which is extremely complicated, is discussed at length in Doerfer I, 157 (ca-dâmiş); as such it is n.o.a.b., but it became a Second Period 1.-w. in Mong. as cada (Haenisch 84) and found its way into Turkish in this form and as yada (see Çağ.); s.i.a.m.l. in one form or the other. It has at one time or another been connected with 'jade' and Pe. cädî 'magic,' but these are certainly errors. There is some evidence of the existence of a word in Sogdian, ƍ, which might mean 'rain stone' (see Doerfer, op. cit.), but there is no reason to suppose that this is a 1.-w. in Turkish, though the reverse might be the case. Uyğ. viii ff. Bud. TT X 387, etc. (yatan-): Xak. xi yat (sic) a magic ceremony which is performed (kahâna yutakambah) with special stones by which rain and wind are procured (yucalab); this (ceremony) is well known among them; I myself witnessed it in Yağma.; it was performed to extinguish a fire which occurred there; snow came in the summer by the permission of God most high and extinguished the fire in my presence Kâş. III 3; yat 'a magic ceremony with stones to procure rain and wind' III 159: Çağ. xv ff. yada taş yârîm borir 'a rain head'; that is the thing of such a kind that when the blood of a sacrificial animal is wiped on it, it rains Vel. 399 (quotn.); cada taşî sang-i yada 'a stone'; which they also call yada tașçiyada: tașî/ yada taşî, in Ar. hascar-ul-matar 'rain stone' San. 205r. 21; reverse entry 327r. 15 (quotns.; and see yây.).

yâd 'scent, odor, smell'; originally neutral in connotation; in some contexts, e.g. yâd yippar 'a pleasant smell,' but usually, esp. in der. f'a, 'an unpleasant smell, stink.' S.i.a.m.l.g. in a wide range of forms; NE yat, cît: SE Türkî hâld (sic) BS' 314: NC Kîr. jît; Kzx. îlyis: SC Uzbl. îxîd: NW Kk., Kumyk îlyis; Kaz. 18: SW Az. iy; Tkm. 12s. Uyğ. viii ff. Man. Wind. 35-7 (ur-): Bud. in Bud. terminology the sense corresponding to burun 'nose' as the organ of smell is yâd/yâd yippar TT IIII, p. 26, footnote 4; VI, p. 65, note 151; yâd âsîglîr (demons) 'who devour sweet smells' (sic, the next entry is those who devour incense) U II 61, 5; o.o. do. 57, 1 (ii) (ucrug); TT VI 168 ff. (yippar); (in TT IV 12, 56; Swv. 48, 23 the word read yâdî before yok is

2 lîdî): Civ. TT I 146, etc. (yippar): Xak. xi (if musk is removed from a perfume bag) yîdî: kalîr 'its scent (rizhuh) remains behind' Kâş. III 48, 22; n.m.e.: KB yippar toldo kâfur ajun yîd bile 'the world has become full of musk, camphor, and (other) scents' 70; yîdî 'the scent' (of flowers) 97; (if you hide musk) yîdî belgûrê 'its scent becomes perceptible' 312: xii11(?) A.t. (modesty has vanished) bulnumzad yîdî 'no trace (lit. scent) of it can be found' 417; xiv Muh. (?) al-râîha 'odour' yîdî: (sic?) Rîf. 162 (only): Çağ. xv ff. 18 koku . . . big ma'nâsîn 'odour' Vel. 55 (and other meanings; quotn.); 18 ('with î-') . . . (2) râîha wa bû San. 104v. 12 (quotn.): Kip. xiii: yit: al-râîha Hou. 41, 3: xiv yîyî: al-râîha muflaqâ(û) (in general) Id. 100; a.o. do. (yûr-): xv al-râîha yî Tuh. 16b. 12 (yîyî: here and in Muh. may be a survival of yîdî, not yîdî).

yût(-d) basically 'weather so severe that it kills livestock,' with extended meanings for other things which cause losses of livestock, and even the death of human beings, like lack of grazing and epizootic (or epidemic) disease. A Second Period 1.-w. in Mong. as cut 'famine; epizootic or epidemic disease' (Kow. 2385), cud (Hallod 583), and in Russian as ašhit: s.i.a.m.l.g. except SW as yut/cut/cutjut. Türkî (when we spent the winter at Aŋma: kong-): yut bûldî: 'there was severe, killing weather' II E 31: Xak. xi yut: 'severe weather (al-câlîfa) which kills livestock and sheep with the cold in winter' Kâş. III 142; KB (if a man gets too near a blazing fire) aŋâr yut turur 'it is fatal to him' 654; (if a man is born wicked there is no cure for him) aŋînka balâl ol bodunka yutî 'he is a disaster for the world and fatal to the people' 879; a.o. 1780: Çağ. xv ff. yut (i) 'heavy snow which blocks the roads'; (2) in Mong. (sic) 'an epidemic (weâba') which attacks flocks and herds' San. 341v. 8: Kip. xv fanâ 'death, destruction' (ôlefî) yut (îkiran) Tuh. 27b. 9 (a marginal note in a second hand says that the first is used of humans, the second of animals, and the third of death by the sword).

Mon. V. YD-

yad- 'to spread out (on the ground, etc.),' hence metaphor. 'to publish abroad' and the like. S.i.a.m.l.g. as yay/-cay/-cay/-jay/-; SW Tkm. yây-; these modern forms are not to be confused with those of yañ- and yay-, but as the basic meanings of all three verbs (or both if the last two are identical) are not very different it is not always easy to distinguish between them. Uyğ. viii ff. Man.-A teñîl nomîn yad/âyîn 'let me publish abroad the sacred doctrine' M I 33, 6: Bud. (the Buddha) yadâ yarîlkap 'deigning to spread out' (his gracious thoughts over (ûze) mänkind) TT X 8; (we regret and deplore our misdeeds) âça yadâ 'we disclose and publish them' (and ask for forgiveness) TT IV 4, 18; âça yadâ ötîneyîn 'let me venture to disclose and publish' (our many grievous constrictions and
1 yét- ( -d - ) 'to lead (a horse)', w. some extended meanings. Survival only (?) in NW Krm yete- R III 360; Nov. yet- SW Osmd. yed-; but the Dev. N. in -ek (prob. original 1-er than a Sec. f. of -gekk), meaning 'a led (spare) horse; a lead, halter' and the like, s.i.n.m. except NE, SE as yetek/ yetek/ jekt; SW Osmd. yedek; w. Den. V. in -le- having the same meaning as this V. Törkül VIII 25 (tigač): Uyğ. VIII ff. Bud. kolín yetip 'leading (the blind man) by the arm' PP 25, 1-2; 36, 3; Xak. x1 ol at yett-ti: 'he led (gada) the horse' (the blind man, etc.) Kaq. II 314 (this V. follows 2 yét- in a separate para. and in all three places is spelt yett-), which taken w. the Uyg. spelling makes the -ē- certain and confirms the original -d-); a.o. I 424, 18 (tizgın): KB ukuşol burunduk an yetse er 'understanding is a bridle (or headstall); if a man uses it as a leads (i.e. he attains his desires) 159; (bridled words are like the nose of a camel, they go) kana yetse 'wherever you lead them' 206; (112 see 2 yét-): Çağ. xv ff. yet (Imperat.) ... also at tē vē yāgīrī nēse yēd lead a horse or something else' Vel. 412; yēt- (spelt ...) (2) yadak kāştan 'to lead a horse' San. 348r. 1: (Kom. xiv see 2 yét-): Kip. xiii canaba min carri'-canib 'to lead in the sense of pulling along a led horse' yet- Hou. 35, 11: xI qāda yet- Tuh. 30a. 9: Osmd. xiv yed-, sometimes yēd-, 'to lead' (a person or animal); c.i.a.p. TTS I 809; II 1028; III 702; IV 866; XVIII (after Çağ.), in Rümi the word in this sense is pronounced yed- San. 348r. 1.

2 yēt- originally 'to overtake, catch up with (someone Acc.)', implying movement by both parties, as opposed to tēg- 'to reach (something stationary Dat.)'; but from an early period also almost Intrans., 'to be sufficient', i.e. 'to catch up with what is required', and sometimes more vaguely 'to reach'; in these usages the Object, if stated, is normally in the Dat. S.i.m. p. w. the usual phonetic changes; the position in Kaq. and variations in vocalization point clearly to -ē-. Uyğ. VIII Su E 2-3 (iyçe): o.o. o.o. E 1, S 8; VIII Bud. avuqça aruki yetti 'the old man's weariness overtook him' PP 37, 1; yılmız yazımız yētdi 'our years and age have caught up with us' (i.e. we have come to the end of our lives) U I 88, 79; birök seniş kışın yētmez(e) 'if your strength is insufficient' do. 26, 12-13; similar phr. U III 71, 6; TT V 8, 67–8; 73-4; USp. 43, 5; Cip. küclî yētmez TT VII 25, 18; Xak. xi (after yet- and in the same para.) and one says ol menēl: yētti (yē' carries both fathā and kasra) lahiqā li 'he caught me up' (or someone else) (yētē, yētmeš; MS. yēter, yētmeš; 1 yét- follows here) Kaq. II 314; emdi: ann: kim yēter 'who can now overtake him?' (yalaq hu) I 102, 6; (he takes his hawk and mounts his blood-horse) and ārkar yēter: yētmez (yudrik) the mountain sheep I 421, 17; andāg sükhe: kim yēter 'who can overcome (yuqdr mugawama) an army like that?' I 274, 27; a.o. III 406, 3

sufferings) Sw. 109, 3; a.o. do. 141, 11: Xak. x1 ol to:nuq kūnke: yatt-ti: 'he spread out (basata) the garment (or something else) in the sun'; originally yet-ti: but assimilated Kaq. II 313 (yadavr, yadmak); on yatt-ti: negat.: 'he spread out the thing', for example bread on a tray III 42 (yadavr, yadmak): KB (the Prophet) yarukluklu yadı: 'widely displayed his light' 35; o.o. 68 (arıkis), 69, 1299 ('to publish abroad'), 2193 ('to open the hands'), 2329, 3637 (2 a:ğ), etc.: xiii (5) Tef. yad-yay- 'to spread out, stretch out' 133-5; xiv Muh. basata yay- Mel. 21, 15; Rif. 105: Çağ. xv ff. yay- (spelt) (1) pahn kardan 'to spread out'; (2) (see 1 yay-) San. 140v. 1 (quotn.): Xwar. xiv yay- (1) 'to spread out (lit.)'; to publish abroad, disseminate' Outb 64; MN 39, etc.; Nahi. 201, 4: Kom. xiv 'to spread out' yay-CCI, CCG; Gr.: Kip. xiv yay- farağa 'to spread out bedding, etc.' va basata 1d. 100: xv naga 'to spread out, publish abroad' yah- Tuh. 37a. 4.

yat- 'to lie down', w. some extended meanings, 'to lie down to sleep, (of nomads) to settle down in one place' (cf. olur-), etc.; s.i.m. I. g. w. the usual phonetic changes. Törkül VIII süpûkli taga: yattr- 'your bones lay in heaps' I E 24, II E 20; o.o. I N 9, etc. (yurt)- xv (of an eagle) talu:ya: yati:pan'an 'lying down by the sea' Irh B 3; a.o. do. 20 (udir-): Man. oğlu birle yatt(t)-'he lay down with the corpse' M I 5, 4; a.o.o.: Uyğ. VIII ff. Man. yerde yattip 'lying on the ground' TT II 15, 10: Bud. yat- 'to lie down' is common, e.g. yerde yatip PP 19, 5: Civ. (when a dog is old) yatip urur 'it barks lying down' TT VII 42, 6; (drink it) kêcé yatsi:la 'when you go to bed at night' II 105 Xak. x1 er yatt-ti: 'the man (etc.) lay down to sleep' (hacan) Kaq. II 313 (yatur, yatmak); III 42 (yatqa:k); 5:o.o.: KB yat- 'to lie down and the like is common, e.g. (God) yormazna yatzam 'does not walk or lie down' 17; (knowledge) yatur 'lies' (at the bottom of the mind, as a pearl at the bottom of the sea) 211; o.o. 38, 164, 214, etc.; xiii (5) Tef. yat- 'to lie down (to sleep)' 148; xiv Muh. nāma 'to sleep' yat- Mel. 31, 9, 41, 10; Rif. 115 (in margin, udin: in text), 131, al-n:awm yatmak 35, 9; 37, 3; 121, 123: Çağ. xv ff. yat- xxwbdan 'to sleep' San. 326r. 18 (quotns.): Xwar. xii(? ) any birle yattipi 'he lay with her' Oğ. 64; a.o.o.: xiv yat- 'to lie down' Outb 75; MN 149: Kom. xiv ditto CCI, CCG; Gr. 118 (quotns.). Kip. xiii al-n:āim (opposite to 'awake' oyanak) ya:trak Hou. 26, 16; raqada 'to sleep' yatt- do. 34, 7: xiv yatt- ditto Id. 64; bāta ('to spend the night') wa nāma te raqada yatt- Bul. 35v.: xv nāma yat- Kav. 5, 1; 10, 8; 68, 18; raqada yat- Tuhb. 17a. 11; a.o.o.

VU yēd- (or yēd-) Hap. leg., but see yēd- tür- , yēdil-, yēdîs-; the erratic vocalization points more to -ē- than -l-. Xak. x1 ol yetgē: yētdi: (MS. yētdić) 'ábbā rīzmata-l- mista a:vi: avāya 'he filled the bale or sack of goods' Kaq. III 434 (yē:de:er, yē:de:mek; unvocalized).
(lahiga): KB (your authority) tüüz nekeh yetti 'has extended over everything' 9; (a small boy) yaşi yetmegine 'until he reaches years of discretion' 293; (if the man that catches me does not put a halter on me, I fly like a gazelle) kim ol yetteği 'who will be able to overcome me'? 722; o.o. 12, 2401 (uçar): xii(?) leti yeter başka bir kün bu til boşığı 'these idle words will one day come up with you' (lit. your head) 136; (on it) bilgini yete bildi kör 'see, the generous man knows how to achieve knowledge' 237; Tef. yet- 'to reach; to suffice (w. dat.)' 151: xiv Muh. balağa 'to reach' yett- Mel. 24, 3; Rif. 105 (adding va wasaולה 'to arrive'); lahiga va wasaola ('to find') yet- 114 (da-p- 30, 15): Çağ. xv ff. yett-(tt) yeti... va döndür- 'to reach... to turn (someone) back' Vel. 411-12 (quoton.); yett- (spelt) (1) rasidan 'to come, arrive' San. 348r. 1 (quoton.): Öğuz/Kip. xii (after 1 yet-) the Öğuz and Kip. turn every initial y- into c- and say ol meni: cetti: lahigani for yett: (sic) w. y- Kaś. II 314: Xwar. xii yet- 'to reach' 'Ali 32: xiv yêt-ditto Qutb 78; MN 60, etc. (also to equal in value): Kom. xiv 'to reach; to suffice'; yeti- is also used for 'to join, to fasten on', which might be a muddled reminiscence of 1 yet- CCI, CCG; Gr. 123 (quotons.): Osm. xiv ff. yet- 'to overtake, to reach'; c.i.a.p. TTS I 824; II 1045; III 8a4; IV 878.

yit- 'to stray, get lost'; hence by extension 'to perish' and the like. S.i.a.m.l.g. w. the usual phonetic changes. Türkü viii (the people) öülü: yittü: 'dying and getting lost' I E 27, 28, II E 22; (the people) yitmis iğâminus 'went astray and submitted' (i.e. to China) Ongin 1; yitmezdin do. 3: Uyg. vii (you my people) ötipti yittü... ilemeç yitmeçi: sen 'died and got lost'; you will not die or get lost! Si. E 187 ff. Bud. San. 61a (onac): Xak. xi yittü: nepp 'the thing went astray' (dallu) Kaś. II 314 (no Aor. or Infin.; followed by 2 yet-); biligini yiter: 'your good wanderers' (yadull) I 467, 8: KB (some stars are guides) yite ye ol 'if a man loses his way' 129; (if the wicked raise their heads) edgü yiter 'the good man is at a loss' 890; yittü ögli 'his mind wandered' 1062; a.o. 1178 (2 öğüşü): xiii(?) A. uvtu yittü 'modesty has ceased to exist' 417; Tef. yit- 'to go astray' 154: Çağ. xv ff. it- ('with L'); treated in a single para. w. ed-til, 1 it- and it- (yidi-)...) (3) güm wa masqîf gazan 'to be lost, missing'; (4) pîrhân wa mûxâfà sudan 'to be hidden, concealed' San. 93r. 16: Xwar. xiii(?) (the stallion) közdin yittü kaça 'ran away and was lost to sight' Qg. 228-9: xiv yit- 'to perish' Qutb 80: Kip. xiii halakna min halâkâ'lm-mârî 'to perish', of an official (corrupt) yit- (MS. t.b.) Hou. 35, 10: xiv yit- halakna wa fâsî (to disappear) Id. 91: xiv da'a 'go astray, to go astray yit- Kaś. 9, 4: Tuh. 238, 12: adamu 'to be lost, deficient' (tas bol-) yit-, which also means da'a do. 26a. 10: Osm. xiv ff. yit- 'to be lost, to perish'; c.i.a.p. TTS I 832; II 1055; III 813; IV 889.

D yöd- der f. in -d- (here Trans.; cf. tod-) fr. *yöd-:, cf. yöd; 'to destroy, obliterare, wipe out, wipe off', and the like. Survives in NE Tuv. çot-çod-: NC Kir., Kxz. Joy.-: NW Kk. Joy.-; Nog. yöy-: SW Tkm. yöy-; other languages use yök ùt- and the like in this sense. SC Uzb. yöy-'to interpret (dreams)' is a Sec. f. of yöy... Uyg. viii ff. Bud. Sanskrit mirmadayitvā 'having abandoned arrogance' yotop (for yodop) TT VIII C.9; (he cut through the youth's neck and) başın yerde yöydi hid'(his) his head in the ground' U III 64, 21; prob. a misunderstanding of tikda: Xak. xi topraz yüzündin yödte: 'he wiped (masaha) the dust off his face'; and one says ol bitlig yöddü: 'he obliterated (mahâ) the writing' (etc.) Kaś. III 434 (yotdar; yöyden): xiii(?) A. bala ranc yödþup 'wiping out the pain of misfortune' 350: Çağ. xv ff. yöy- (sic) mahw wa ma'dum hardan 'to destroy, annihilate' San. 347v. 13; cuy- (spelt; with -u-) har taraf wa na-bîd hardan 'to remove, destroy' 215v. 19: Xwar. (xiii yöyut- 'to hide'; if correctly read ?Caus. f., to hide' (Ali 49): xiv yöy- 'to erase' Qutb 83 (yuy-); MN 3: Kip. xii küyada 'to strip off' yöy- (Imperat. in error -gil) Hou. 33, 13: xiv yöy-mahâ wa küyada Id. 100: Osm. xiv to xiv (only) yöy- 'to destroy, obliterate'; fairly common TTS I 843; II 1068; III 821; IV 899.

yut- 'to swallow' and the like; s.i.a.m.l.g. w. the usual phonetic changes. Öğuz/Kip. xi ol yumurtguani: yutti: 'he swallowed (ibtala'a) the egg' (etc.) Kaś. II 313 (yuttar; yutmark, sic): xiii(?) Tef. yutdûr- 'to cause to swallow' 164: xiv Muh.(?) al-bal 'to swallow' yutmark Rif. 119 (only); in 105 bağlağa wa wasaola (a repetition of the previous entry) yarti: is no doubt a corruption of bali'a yuttu: Çag. xiv ff. yut- funâ wa'bal hardan 'to gulp down, swallow' San. 341r. 15 (quotons.): Xwar. xiv xut- 'to swallow, absorb' Qutb 87: Kom. xiv ditto yout- (sic?) CCG; Gr. 127 (quotons.): Kip. xii bali'a yut- Hou. 35, 6: xiv yut- bali'a, and in the Kitâb Beylik yut- macca 'to sip' Id. 95; bali'a wa macca yut- Bul. 34v.: xiv yut- bali'a Kaś. 8, 16; 10, 8; 76, 1; Tuh. 8b. 2: 53a. 5.

D yüd- der f. in -d- (here Trans.; cf. tod-) fr. *yüd-, cf. yüd; 'to carry (something Acc.).' Survives only (?) in NE Tel. yüy- quoted under 4 för- R III 611. Uyg. viii ff. Bud. (faith is the support) yüd yûdmeknin 'in carrying the burden' (of attaining goodness) TT V 22, 43; yükgül yüderler 'they carry the burden' do. 24, 49; yûkün yûde U II 76, 3: Xak. xi ol yûk yûdûl: hamala't-hîml 'he carried the burden' Kaś. III 434 (yüder; yüdmeak); o.o. I 404 (keten), 448 (kük): KB yûdûl... yûki 59, 1874-6; (he is the best of men and) boðun yûdûsî 'the one who carries the common people' 543; o.o. 1720, 2680 (av.âq); 5115, 5558: xiii(?) A. (do not take more of this world's good than is necessary or) wabali yûdül 'you will have to carry
(a load of) sin’ 190; (suffering is transitory; the patient man survives) yastubn yudup ‘carrying his (load of) uprightness’ 352; Tsf. yud- ditto 165.

Dis. YDA

yetiti: (yeddi) ‘seven’. There is no doubt that the medial consonant was originally double, cf. ēkkī, q.v. C.i.a.p.a.l. The original voiced consonant survives in the Kip. forms listed below and in SW Az. yeddī; Osm. Tkm. yeddī; and the double consonant in SE Türkî yette B’S 648, yetti farriga 155; SC Uzb., NW Kumyk yetti; SW Az. yeddī. For the -ē- cf. yetmi. Türkî viii over a dozen occurrences, yetti: commoner than yetiti: viii ff.

Man. yett is common: Yen. yetiti: yegeymi: ‘seventeen’ Mal. 26, 5; yetti: do. 48, 9: Uygh. ix inim yetiti: ‘I had seven younger brothers’ Sūdā 6; viii ff. Man.-A. Man., Bud., Čev. yetti is common: Xak. xī (by itself, under the heading fa’al, requiring four letters) yetti: (read yetti) ‘the number seven’—hence one says yetiti: kāk saša atbaq mina’l-sama-nīt ‘the seven layers of the heavens’ Kaš. III 277; yetti: III 227 (bōkē); xīni (?) Tsf. yetiti: (once yetti) 152: xiv Muh. saša yetiti: Mel. 81, 8; yetiti: Rif. 186: Çağ. xv ff. yetti ‘the number seven’, also pronounced ba-taṣṣāfu-lū, i.e. as yetti Sān. 348v. 17 (on the -tt- see zo2 v. 9 ff.): Xwar. xiv yetti Quth 78: Kom. xiv ‘seven; a week’ yetti/yetiti CCG; Gr.: Kip. xiii saša yetiti: Hou. 22, 6; xiv yetiti: (sic) al-saša, originally (wa-laš-šal) yeddī; also so pronounced Id. 91; saša yeddī: (sic) Bul. 12, 11: xiv yeddī: Kav. 65, 7; Tuh. 60b. 7 a.o.o. (the forms w.-d.- are prob. Tkm.): Osm. xiv and xv xeddī occurs in several texts TTS III 810; IV 884.

E yetta: in O. Kır., see ayiti-.

S yetiti: See yetitī.

yotta: ‘the thigh’; unusually rare for an anatomical term. Survives in this sense in NE yodałyodo R III 440: SE Tar. yotta do.: Türkî yotta B’S 662: yotte/yotteflo/toataflo tote farriga 159: (NC Kr. Joto; Kız. Jota ‘mountain crest, or range’ is difficult to connect). Uygh. viii ff. CIV. in TT VII 19 describing the position of the sitl in the twelve days of the animal cycle yotta comes after ‘arm’ and a gap and before ‘forehead’ and ‘side’ (the order seems to be chaotic): Xak. xī tayvas (VV) yodast: ‘the name of a tree’ Kaš. I 453 (tayvas) ‘may perhaps belong here, but medial -d- is unusual in Xak. and may be an error for -d-, which makes the connection improbable: (KB yodast težig is an error in the Vienna MS. for ṭuṣa ham tizig 712): xiv Muh. (?) al-sāq ‘leg, thigh’ yotta: Rif. 142 (only): (Kom. xiv yotta ‘a set of teeth’, CCG; Gr., might be a mistranslation of this word).

Dis. V. YDA-

D yudīt: Den. V. fr. yudīj; ‘to have an unpleasant smell, to stink’. Survives only (?) in NE yudīt/-čidīt-; Khak. čičī.. Some languages use yudāzz.; q.v., (Normally Trans.) in this sense, but the syn. V. sāszz: is much more widely distributed. Türkî viii ff. Man. M I 6, 5 (toz): Uygh. viii ff. Bud. U III 25, 6 (toğral): TT VI 445 (sāszz:); Xak. xī et yudījdi: ‘the meat smelt bad’ (axamma), also used when anything ‘stank’ (antana) Kaš. III 86 (yudīr, yudīmak, corrected fr. -mek): xiv yudījdi: neq ‘the thing stank’ (natima): a pejorative word (lugā radīya) III 260 (a later insertion in the text, after the cross-heading -R- and without Aor. or Infin.: prob. originally a marginal note in an earlier MS.).: KB: (the mind of man is like meat) artar yudīr ‘it decays and stinks’ 5862; xiv Muh. cāfa ‘to stink’ yīr- Mel. 24, 15; Rif. 107; (cāfīr yīr 66, 5; 165 yīrīg): Çağ. xv ff. Itt- (‘with -i’, see yitt- ... (4) hittan ‘to emit an odour’ San. 93r. 16; Kom. xiv ‘to stink’ yr- (or yr?) CCI, CCG; Gr. 273 (quotns.): Kip. xiv yiyi ‘to emit an odour’ (fāba); in the Kitāb Bēyik yiyi ‘pungency’ (al-dafar), and when they said yuyi: (sic) it meant specifically an unpleasant smell (ixṭaṣṣa bi’l-rūḥiyyatin-l-muntina), and if they meant ‘a pleasant (tayyiba) smell’ they added an indication of it to the V. and said ṯatlī: yuyr ‘it smells sweet’ ld. 100; antana yuyi- (sic?, Infin. -mek) Bul. 30r.: Osm. xiv to xvi (only) yiy-ylīyy- (Infin. -mek) ‘to stink’; common TTS I 834; II 1057; III 814; IV 891.

yitt- ‘to be sharp’; not noted earlier than Çağ. and now jobsolete everywhere, but see yilit-, yiti. Çağ. xv ff. Itl- (spelt, with ʾ-?) tund şadan ‘to be swift, active, impetuous’, and the like San. 94v. 19 (quotn.).

Dis. YDC

D yazit: (yadet): N.A. fr. 2 yat; properly ‘a rain-making magician’, but in translated Bud. texts used less specifically for ‘magician’ in general. As such n.o.a.b.: forms like yadnči in Çağ. xv ff. (quoting Bāhur; not, as described, Osm.) and NE Alt., Kumbed., Tel. R III 210 are reborrowings fr. Mong.; and see yaçci.: Uygh. viii ff. Bud. U II 84, 12 etc. (lr.): Xak. xī Kaš. III 307 (2 yatla-); n.m.e.

Dis. YDD

VUD yatut Hap. leg., but syn. w. yatrum; Dev. N., Active or Cauc. ?, fr. yat- in the sense of ‘lying down, waiting’, or the like. Xak. xī yatut al-madad fil-‘l- ‘reserves in an army’; taken fr. the phr. yutat saq al-saqrallādi ‘urisla ba’da-al-awwal ‘the hair which has been left to hang after the first’ (has been plaited or cut off?) Kaš. II 287 (al-awwal does not seem to have any special technical sense in this context and may be corrupt).

D yodut Active Dev. N. fr. yod-; lit. ‘destructive, damaging’, or the like. N.o.a.b. Xak. xī yodut al-say’u’llādi la xayr fīhi ‘a thing which has nothing good about it’; and when a man is cursed (or abused, subba) one says yodut Kaš. III 8; a.o. do. 13 (yoduğ).
D yudur- Caus. f. of yitl-; 'to sharpen'. Not well attested in the early period or widely distributed now, but survives in NE Khak. čit-; Tuv. čit-: SW xx Anat. itit- SDD 802; the cognate form SW ittle-; Tkm. yitlile- also occurs. Cf. bile-:, yanan-: Xak. (x yitl- (sic) in Kaş II 317 is a correction in a later hand of yanan-, q.v.: xiii(?)) At. ulus xüş yittip sözümlü ap- 'sharpen up your understanding and mind and remember my words' 22; xiv Muh.(?) ahadda 'to sharpen' (bile-; in margin) yitt- Rif. 102: Çağ. xv ff. itt- (spelt) Caus. f.; tund kardan 'to make swift, active', etc. San. 95. 4 (quotns.; corrupted in P. de C. to ini-): Kip. xiv yitt-safe 'to sharpen' Id. 91.

D yadur- Caus. f. of yad-; 'to order to spread out' and the like. S.i.a.m.l.g. as yazdur-/şaydur-, etc. Türkü viii ff. Man. nomuğ töriğ yadurtmatın tüzumiz erser 'if we have impeded (the true) and rules by not causing them to be published abroad' Chmas. 74-5: Xak. x1 ol agar tüşek yatturdi 'he ordered him to spread out (absatam)' the mattress', or anything else that is spread out; originally yadurturdi but assimilated; and one says men akar sälsin yatturdm 'I ordered him to disperse (biyafg) his army' (etc.) Kaş III 93 (yatturur, yatturmak).

D yeğtir- Hap. leg.; Caus. f. of yeg-. Xak. x1 (after yeğ-; veğtir-) is also used when one has urged him to pack ('ald ta'biya' his goods and stores in a bag or the like, originally yeğérđüm (sic) but assimilated Kaş III 94 (no Aor. or Infinit.

D yoğur- Caus. f. of yoğ-; s.i.a.m.l. w. the same phonetic changes as yög-. Xak. x1 men apar bitid yotturdum 'I made him oblige rate (amhaytuñu) the writing' (etc.); originally yudurdu; also used of anything when you have wiped it out (amsahtam) until the traces of it disappear Kaş III 94 (yotturmen, yotturmak; MS. ytt.trdma:k).

DIS. YĐĞ

yadag 'on foot' (as opposed to 'on horseback'). S.i.a.m.l.g. except SE NE Khak. çagaq; Tuv. çagag ÇNC Kir. j6(sic): Kxz. Jayav: SC Ubz. yayaw: NW NW yayajayaw, etc.: SW Az., Osm. yaya. Türkü viii yadag süslin 'their infantry' (as opposed to atidg süslî: 'their cavalry') II S 1; (two-thirds of them were mounted bir ülûğ: yadag 'one-third on foot' T 4; yadagin 'on foot' IE 28, 32; T 25; a.o. I I E 32 (yaviz): Uyg. viii Şu S 9(keđimliğ): Xak. x1 yadag (MS. iyadag) al-râci 'pedestrian, on foot' Kaş. III 28; a.o. I 281, 5: KB 1734 (kulaçla-), 2370 (okçu), 3381: xiv Rbg. yadag yori 'go on foot' R III 209; Muh. al-râci (opposite to 'mounted' atidî) yaya: Ş Mel. 50, 12; 55, 11; yada: d(-d) Rif. 146; ya:yak 153; Çağ. xv ff. yaya piyada 'pedestrian, on foot' San. 340v. 29 (quotn.): Xewar. xiv yadag ditto Nac. 24, 17; Kip. xii al-râci (opposite to 'mounted' atidî) yaya: Ş Hou. 26, 15: Osm. xv ff. yaya and yayan (?crisis of yadagin) common till xvi, yaya noted fr. xv onwards TTS I 804; II 1021; III 787; IV 861.

D yatig Dev. N. fr. yat-; lit. 'lying down' and the like. S.i.a.m.l.g., e.g. NC Kir. jatu: NW Kk. Jatiw: SW Osm. yatt; Tkm. yatuv; the specific meaning in Kaş seems to be Hap. leg. Xak. x1 yatig al-manâm 'sleeping quarters'; hence one says anat: yatiga: tutâl 'seize him in his sleeping quarters' Kaş III 12: (KB not noted, yatig in 495-6 is the Acc. of 1 yat and in the Vienna MS., 4704, an error for hetâğ).

VUD yatik Dev. N. in -ik (?) fr. yat-; this Suff. is very dubious in Xak., the word follows the entries of yatuk and may be a misvocalization of that word, cf. yitikle-; it is Hap. leg. in this sense; all modern forms of yatik are Sec. sf. of yatuk. Xak. x1 yatik al-nawm wal-mânâm ayda(n) both 'sleep' and 'sleeping quarters'; hence one says (ol) anat: yatikinda: tutâl: he seized him in his sleep or in his sleeping quarters Kaş III 15.

D yetuk Intrans. Dev. N./A. fr. yat-; the general meaning is 'lying down, prone, prostrate' w. various special applications. S.i.a.m.l.g. except NE, SE as yatik/jatik 'prostrate, horizontal, gently sloping'; metaphor. 'polite, modest', and the like. Kaş's first meaning is difficult to connect semantically and may be a l.-w. Xak. x1 yetuk the name of 'a woolen fabric' (al-sif) woven of two kinds of thread); the warp is wool and the weft cotton; yetuk neç 'anything thrown away and abandoned' (al-matrik wal-mani); hence 'a slitter (or idler, al-kastan) is called yetuk kisî; and a section of the Oğuz who live in their towns and do not migrate to other places or engage in raids (yagalan) are called yetuk that is 'sluggards and wasters' (al-kusal wal-matrik) Kaş III 14 (yetuk follows): Çağ. xv ff. yetuk surâhi-xi pahn 'a broad squat goblet', called in Pe. bâtan ('little duck') (quotn.); the translation of yatuk/yatuk as a 'musical instrument' in the Rûmi author (Vel. 407) is an error San. 326v. 22 (it is a mis-reading of yatağan, a Mong. l.-w. listed in San.): Osm. xv ff. yatik/yatuk 'a broad squat goblet, or jug'; fairly common TTS I 795; II 1013; III 780; IV 855.

D yildig Dev. N./A. fr. yid-; 'smell, odor (usually, not always, unpleasant); foul-smelling'. Survives in NE yidig/yidig yidig;
elsewhere it is difficult to distinguish between
same forms of this word and yeq. Uyğ.,
viii ff. Bud. TT II 229 (öldük), 445 (sąşık): 
Civ. 'if a man's armpit is' yeqık 'malodorous' .
. yeqık keter 'its foul smell disappears'. 
II 1 28-9: Xak. yeqık 'malodorous' (al-
munint) of anything; yeqık ot al-harmal 'true, 
Pegenum harmala' in the language of Kaşgar; 
in the language of Uy and Barsašan it is 
called ildrük and in Oğuz yezérlik Kaş. III 12: 
KB 999 (tidük): xiv Muh.(?) ça'f. 'stinking' 
yeqık Rif. 165 (Mel. 66, 5 yr): Xwar. xiv 
yeqık/yeqık 'smell, odour' (usually pleasant) Quth 89; 
Nahc. 31, 7; 263, 3-5; 422, 11: 
Osm. xiv yeqık (sic) 'odour, smell' (not un-
pleasant); in several texts, transcribed yeqık 
TTs I 834; II 1057; IV 891.

D yodug Dev. N. fr. yod- ; survives in the 
sense of 'destruction, extermination', and 
the like in NC Kir. Joyou; Kxz. Joyou: NW Kk. 
Joyou (turk). Cf. yodut. Xak. xı yodug hwea an 
vı'xada'l-racul bi-curum garyrih is used when a 
man is caught for someone else's crime; hence 
one says annı yodug: tokundı: asabalı 
vabdi curum garyrih 'the evil effects of someone 
else's crime struck him' Kaş. III 12: KB 
isizke ot erdi yığıka yodug 'he was fire to 
the wicked and destruction to the enemy' 408; 
(your life is finished) ökün ol yodug 'it is 
(the time for) repentance and annihilation' 
1400; o.o. 3552, 4545, 5423, 5864 (yoga'ğı): 
Gancak xı yodug 'a term of abuse' (tahh 
applied to boys; takes the place of yodut Kaş. 
III 13.

Pı yoduk: Hap. leg.; there is at least one other 
miss-spelling in this verse, and this word, which 
is morphologically inexplicable, is no doubt an 
error, prob. for koduk: Xak. xı bakmas 
bodun seviğsz yoduk: yüzizi (MS. yeqık) 
saranka: lı (Uy) yulța'ti (unvocalized, 
error for yutultı) 'l-qurem il'til-baxvıl-bagıdı 
(MS. bagıdı)'l-kahlılıl-tacılı 'the people do not 
raise their heads(?) to the odious peevish-
faced miser' Kaş. II 250, 3; n.m.e.

D yätğaːk Dev. N./A. (connoting habitual 
action) fr. yat-; lit. 'habitually lying down'. 
S.i.a.m.l.ç. expect NE(?), in SE as yatık' slug-
guard'(cf. yatuk) and elsewhere as yatak/jatak 
'sleeping quarters' and usually more specifically 
'bed, animal's lair, permanent settlement', 
and the like. Xak. xı yätğaːk härısul-
-malik wı'lı-lıshı'ı wa nakhwı 'the guard (or 
sentry, here specifically by night) of a king, 
fortress, etc.'; hence one says yätğaːk yattu: 
hı'lı-l-racul härısın(ı) 'the man spent the night 
on guard' Kaş. III 42: KB tümı yattı 
yätğaːkta 'he spent his night on guard' 952; o.o. 
609 (yagak), 1666, 2532; xiv Muh.(?) Rif. 
168 (only araκa): Çağ. xv ff. yatag/yatuk 
xvâbghı 'sleeping quarters' (quotus. Çağ. and 
Rımi); and metaphor. päs wa päsâlı 'guard, 
guard duty' San. 326v. 12 (adding that some 
lexicographers claim the word as Pe.): Osm. 
xiv and xvi yatak 'animal's lair': in two texts 
TTs II 1013; IV 854.

D *yadığuk Hap. leg.; Conc. N. (N.I.) fr. 
yad-; lit. 'something which spreads out 
something'. Kip. xı yayguk sısiva tadyıl-
-faras 'the tear of a mare's udder'; some of them 
say yayguk Kaş. III 27.

'spread out'. Survives in NE Alt., Tel. 
yaykin/yaykkın; Bar. yaygün, used in the 
phr. yaykin (etc.) su: 'a river in flood', RIII 7, 
and recently revived in SW Rep. Turkish as 
yaygün 'widely used or seen; spreading' 
(borrowed fr. R III 7). Xak. xı KB bêğık 
koşını kilma ya yadğun oğuz 'do not make 
a beg or a river in flood your neighbour' 4546.

DIS. V. YDG-

yat-. Xak. xı yâyık kışlı: yatktı: 'the 
neighbour became a stranger' (sărâ . . . 
aenâbi) Kaş. III 76 (yatmak: yatmak).

D yuttık- Intr.ens. Den. V. fr. yut. Pec. to 
Kaş. Xak. xı yulka: yutktı: 'the livestock 
were severely affected (fhartaqat, lit. 'burnt') 
by the snow', that is when they died of cold 
Kaş. III 76 (yutmak: yutmak); the same 
sentence is quoted in I 21, 2 as an example of a 
Pass. (maf'il) V. in which the Suff. -tk has 
the connotation of being overcome (maqâhib 
av maqâhir) by something.

D yatğer- Caus. f. of yat-; s.i.s.m.l. w. the 
same meaning, e.g. NW Kk. jatkar- (sic): 
SW Osm., Tkm. yatwar-; (Az. yatart-), 
but most use forms of the later Caus. f. yatgiz- 
Uyğ. viii ff. Bud. (if a murderer is reborn in 
hell, the lords of hell there) töpün yatğerul-
lar 'make him lie face downwards' (on the 
red-hot floor) T M IV 252, 34; o.o. PP 65, 4 
(çombur-); U III 14, 7: Xak. xı ol anı: 
yatğerdi: adâc anu wa anâmuhu 'he made him 
lie down and sleep' Kaş. III 99 (yatğer, 
yatgerätma): xiv Muh. wanevma 'to put to 
sleep' (yatgiz- Mel. 41, 10); yatğer- Rif. 
131: Çağ. xıv ff. yatkar- yatur- Veh. 405; 
yatğer- (spek) xvbèmesi 'to put to sleep' 
San. 326v. 27 (quotns.): Xwar. xiv yatkar-/ 
yatur- ditto 'Ali 24. 25; xiv yatur- ditto 
Quth 75: Kip. xiv yatkar- argada 'to put to 
sleep', originally yatår- with the -d irregularly 
 altered to -k- itd. 94; argada yatur- 
Buł. 22r.: xv ditto yatkar- Tuh. 553a. 
10; the Caus. f. of yat- nâmâ is yatkar- 
Kav. 68, 18.

D yatğaː- Hap. leg.; Co-op. f. of yatgas- 
Den. V. fr. yatg. Xak. xı ol anı bırla: 
yatgaslä: dâ'acaku 'he lay down beside him' 
Kaş III 103 (yatgasur, yatgasmak).

Tris. YDG

D yadağlık Hap. leg.; A.N. fr. yadaːg. Xak. 
xı yadağlık al-ruda fi'l-sayr 'travelling on 
foot' Kaş. III 51: (KB 4263 yadağlık in the 
Vienna MS. is an error for tayağlık).

yad-; pec. to Xak. Xak. xı yadağlık töşek
D yetgek (yedge:k) as this word is noted only in association with yed- and its der. f.s, presumably a Dev. N. (connoting habitual action) fr. yed-; lit. 'something habitually filled'. Xak. xi yetgek al-ayba wal'rizma 'sack, bale' Kaş. III 70 (yedgi-; mis-spelt yenge:k); al-rizma 77 (yeddil-); rismatlul'-mita' averl'ayba 434 (yed-); n.m.e.

Tris. YDG

D yittigligç Hip. leg.; P.N./A. fr. yitlig, presumably in its metaphor. sense of 'clever, alert', etc. Türki viii ff. (a brave man's son went to the army; on the battlefield he made himself(?) a powerful messenger(?); when he comes home) özel: atannims ögrünçülüg atr: yittiglig kelir 'he comes as one who has made himself famous, joyful, and with a reputation for alertness(?)' IrkB 55

D yittelük Hip. leg.; P.N./A. fr. yitit; noted only in a prov. illustrating yitit. Xak. xi yititluk anasi: koyun açar: 'the owner of a lost animal (tahubu-dalla) searches for his lost animal (even) in his mother's bosom' Kaş. III 18; n.m.e.

D yetigmen Den. N. in -gen, apparently a Sec.f. of -güm (Collective), fr. yeti (yetti); lit. 'seven together'; 'the constellation Ursa Major, the Great Bear'. Survives in NE yetetegen and the like R III 365; SW Osm. yediğer (sic); Tkm. yedigen. Uyğ. vii ff. Bud. yetigen sutor 'the Sútra of Ursa Major' TT VII 40, 10; o.o. do. 120 (ağzan-), etc.: Xak. xi yetigen banat na' Ursa Major' Kaş. III 371; o.o. do. 42, 12 (yultuz); 247, 24 (kaçar): KB yetigen köttirdi yana baş örü 'Ursa Major raised its head again' 6220: xiv Muha.(?); bu banat na' tega(?); yetigen Rif. 184 (the first word corrupted, prob. only an abortive attempt to write yetigmen): Çağ. xv ff. yetigen 'the name of the constellation banattul-na' (sic); in Rüm yediler/yedi kardas San. 348v. 19: Xwar. xiv yetigen ditto Quib 77: Kip. xiv yetigen (MS. yetetegen) banat na' Id. 91; ditto (MS. yitigen) Bul. 2, 13: xiv ditto yediger (sic) Tuh. 7a. 11: Osm. xiv ff. yedigen once or twice in xiv; yediger c.i.a.p. TTS I 808; II 1028; VII 792; IV 865; and see Çağ.

Tris. V. YDG

D yitikle-: Rap. leg.; Den. V. fr. yitik; everywhere spelt yitikal- which was no doubt the vocalization familiar to the scribe of our MS. Xak. xi ot at yitiklendi: anıda dalla faras wa gayrahun 'he stated where the lost horse (etc.) could be found' Kaş. III 343 (yitikler, yitiklemek).

Dis. YDL

döytül (yوتöl) a 'cough'; w. no obvious Turkish etymology, perhaps a l.-w. Survives in NE Alt. Tel. yödtöl; Bar. yıdtöl; Tuv. çödtül: SE Tar., Türk. yotel (jarring yotel): NC Kir. jötöl; Kzx. jötöl: SC Uzb. yütal:
NW Kk. çötel; Kaz. yutel (sic); Kiumyk, Nogay yotöl; Uyg. viii ff. Civ. TT VII M.26 (I baş); H II 22, 30: Çağ. xv ff. yotöl surfa 'cough' San. 341 v. 9 (quon.).

D yıldığ P.N.A. fr. yud; 'having a smell, or odour,' usually preceded by a qualifying word describing its nature. S.i.m.i.l.g. w. the same phonetic changes as yud-. Türkî viii ff. Man. (these twelve two-hour periods, a Man. technical term) kögül içre yadilur yarasur 'are published abroad in the mind and are beneficial' M III 19, 8-9 (ii); nornun dini yadılmışına 'since the (Man.) doctrine and religion were preached' TT II 17 bottom: Uyg. viii ff. Bud. ot oğlüş saçı arkasında yadılır turup 'his flame-coloured hair being spread over his back' U IV 10, 67-8 (ypd. I 45, 13-14); ölüm yadılıp 'death spreads' (through all the organs of the dying man) TT III, p. 26, note 5, 11; o.o. PP 7, 2 (kül); U III 7, 14; TT VI 484; VIII K.8; Civ. atın kip yadılıdī 'your name and fame have been published abroad' TT I 146; a.o. VII 29, 19; see I yaööl.- Xak. xii: sü: yadülö: 'the army (etc.) dispersed' (taşfırağa); and one says toon könnt: yadülö: 'the garment was spread out (busiya) in the sun'; also used of anything else when it was spread out and; yadığ tonda: yadülö: 'the oil spread (etc.); taşfıga) over the garment' (etc.) Kaş. III 77 (yadılur, si: rulm:aksi:); (after I yaööl-) yadılıd: sü: 'the army (etc.) dispersed.', alternative form with -d- in yadılıd: III 192 (yadılır, uylmak): o.o. I 442, 7 (tergın); III 148 (bätz); 159 (I yat: KB yaöl- (of a man's fame) 'to be spread abroad' is common 458, 496, 737, etc.; yadılıd ağı 'his net has been spread' 4224; a.o. 4892 (but: xî:lîv??) Tef. yaööl- (sic) 'to spread out, stretch out' (Intrans.) 135; yaööl- dito 136; Çağ. xv ff. yaöl- (1) pahın şudan 'to be spread out'; (2) faradan sûrût (of livestock) 'to graze' (i.e. spread out over the pasture) San. 340v. 11 (quon.): Xwar. xiv yaöl- 'to be disseminated', etc. Qub 65: Kom. xiv yaöl- 'to be spread out' CC G; Gr.

D yaööl- Hap. leg.; Pass. f. of yaöl-: Xak. xii yetżeğ: yaööl: xâhêli'zíma va 'ubbîyiayî (MS. 'âybi'ayî)'l-midî fihâ 'the bale was sewn together and the goods packed in it' Kaş. III 77 (yeşilur, yedîlemek; both unvocalized).

D yètîl- Pass. f. of 2 yèt-; not Pass. in its ordinary meanings, which are rather Intrans.; survives, meaning 'to arrive; be; or, become, ready; ripen, reach maturity' in SE Türkî yètîl-: NC Kır., Kzx. jetîl-; SC Uzîb. yetîl-: NW Kk. jetîl-: The Pass. f. of I yètî- is not noted earlier than Osm. xiv ff. yedîl- (of an animal, blind man, etc.) 'to be led' TTS I 809; II 1028; III 792; IV 865. Yitîl- 'to be sharpened' Pass. f. of yitî- is first noted in Osm. xv TTS I 832. Xak. xii ol sûkê: yètîdîl: Ijîqâl-î-cund va ãyavruhu 'he caught up the army' (etc.) Kaş. III 77 (yètîlür, yètîlmek; sic); a.o. I 106, 9 (Iâtîl: KB (listen to the wise man . . .) yètîlimış yaşi 'of mature years' 261, 1222; (my life has ended) yètîlî ödûm 'my time has come' 1099; kamûg arzularka yètîlî elîg 'his hand has reached all his desires' 1253; o.o. 1211 (mañpît), 4666, 5716: xîlî (? Tef. yètîl- (of a crop) 'to mature'; yasî yètîlimiş; fâqat yètîlî 'his patience was exhausted' 152: Çağ. xv ff. yitîl- (I: pl) yêtîl- Vel. 412 (quon.); yètîl- (spelt) raşïda şudan 'to have arrived'; to be ripe, mature' San. 348r. 22 (quon.): Xwar. xiv yètîl- 'to arrive; to be achieved' and the like Qub 78.

D yodul- Pass. f. of yod-; s.i.m.i.l. w. the same phonetic changes. Xak. xii kan qucquc yodul: 'the blood was wiped (muhyia) off the sword'; and one says anîş at aydin yodul: 'his name was erased from the Sultan's register (muhyia . . . min dîwanîl-sulîvan); also used of anything iğî àmuhyà Kaş. III 77 (yodulur, yodulmak): Çağ. xv ff. yoyulmak wa ma'dûn şudan 'to be wiped out, annihilated' San. 347v. 18: Osm. xiv ff. yoyul- 'to be erased, wiped out'; c.i.a.p. TTS I 843; II 1069; III 822; IV 899.

D 1 yatla- Den. V. fr. 1 yat: 'to treat as a stranger' and the like; survives in SE Türkî yatla-: SC Uzîb. yotla-; most modern V.s. of this form mean 'to memorize' and the like, and are Den. V.s. fr. the Pe. l.-w. yed 'memory.' Uyg. viii ff. Civ. (after undertaking various obligations) apam bîrûk bû bitüdêgi sôzdîn kayusî yattasabîz 'if we repudiate any of the undertakings in this document' USp. 77, 16-17; Xak. xii (after 2 yatla-?) and one says ol anî: yatla头晕: 'he reckoned that he was a stranger' (acanî) Kaş. III 306 (no Aor. or Infin.): Çağ. xv ff. yatla头晕: bîgûna va dîr kardan 'to treat as a stranger'; to banish' San. 326v. 6 (quon.).

D 2 yatla- Hap. leg., but see yatlat-, yatlan-; Den. V. fr. 2 yat: Xak. xii yataç-: yatla头晕: tahâhâna-l-kûhîn bi'l-ahèr lîl-sulûh wa'l-anîtâr 'the magician performed magic ceremonies with stones to (bring) clouds and rain' Kaş. III 307 (1 yatla- follows).

D yûla头晕- Den. V. fr. yûd; 'to smell (something jec);' cf. yûd- (Intrans.), q.v. S.i.m.i.l. w. the usual phonetic changes. Uyg. viii ff. Bud. (so too the nose) . . . yûd yîpar yûylawîr 'smells (all sorts of) odours' TT VI 168-9; yûdlamûs yûdğ 'the odour which it smells' do. 172: Xak. xii ol yîpar yûdlûv: 'he smells (tasâmama) the musk' (etc.) Kaş. III 308 (yûdlar, yûdlamak): Xwar. xiv yûylâ 'to smell' Qub 91; (the murderer) uçtûmex
D yiğläs- Recip. f. of yiğlä-; 'to smell one another'. S.i.m.l. w. the usual phonetic changes. Xak. xi yıği: yiğläsdı- 'the live-
stock (etc.) smelt one another' (tayammatat) Kaş. III 104 (yiğlaşır, yiğlaşmak); prov., see sözeğ.-): Osm. xiv and xvi yığläs- 'to
smell one another'; in two texts TTS I 835; II 1058 (yiğley-).

D yوذls- Hayp. leg.; Co-op. f. of yوذld- Xak. xi bitigler yiğlösdi: 'the writings
(etc.) were (all) obliterated' (inmahat) Kaş. III 105 (yوذ糖尿, yوذ้อมاكي).

Tris. YDL
D yiğlös- Hayp. leg.; A.N. fr. yiğlös- 'sharpness, alertness'. Xak. xi KB 2328
(komit-).

Tris. V. YDL-
D yiğlös- Hayp. leg.; Caus. f. of yiğlös- 'to destroy, remove', and the like. Uyğ. vii ff. Man. (anger) yokaqlurur yiğlösüler 'de-
stroys (Hend.)' (all developed doctrines and modest thoughts) TT II 17, 71-2.

Dis. YDM
D yağım N.S.A. fr. yağ-; lit. 'a single spreading out', in practice 'carpet, rug'. Apparently survives in SW Osm. cacum 'a kind of shaggy carpet' Red. 663; in xx Anat. cecim/cicim SDD 250, 272; but this word must have been borrowed fr. some other un-
identified Turkish language. See yayım and cf. kerim. Xak. xi yağım al-firás wa'l-
mihâd 'carpet, mattress'; hence 'a Chinese carpet' (al-fâqirî, MS. al-mâqirî) is called
tülüg yağım 'a hairy carpet' (i.e. one with a woolen pile, dâli sahr); wa laylat hâdîhi bi-
âşla 'this is not original' (meaning doubtful, 'not the original kind of carpet') Kaş. III 19;
yağım al-hisât 'mattress' is derived fr. yağım: basağa I 15, 12; a.o. I 119, 5: KB 4442 (azar).

E yiğtem read by Atalay in Kaş. III 24 is an error for yayım.

D yêtmiş 'seventy'; der. fr. yêtîlî; cf. almiş only. S.i.a.m.l. (except NE where
rases of yêtî: on like Khak. çetôn; Tuv. çetôn still survive) w. the usual phonetic changes. Türkö viii yêtmiş I 12, II E 11:
Uyğ. vii ff. Man.-A yêtmiş M I 20, 15: Civ. yêtmiş UŞ 74, 2; 83; 4; 107; 6; O. Kir.
xv ff. yêtmiş Mal. 41; 9; 42; 3; 49; 2; yêtmiş (w. the special letter for ê-2) do. 45; 5; (Xak. ?) xiii (?) Tef. yêtmiş 153: xiv Muh. sab’un
'seventy' yêtmiş Mel. 81, 15; Rif. 187; Çağ. xv ff. yêtmiş San. 12t. 6; Kip. xiii sab’un
yêtmiş Hou. 22, 14; xiv yêtmiş sab’un; the -t- is changed from -d- because 'seven' is
eydi: and -miş is attached to change it to 'seventy' Ido. 9t; sab’un yêtmiş Bul. 12, 13:
xv ditto Kav. 39; 6; 65; 9; Tuh. 60b. 10.

Dis. YDN
D yağım Hayp. leg.; Intrans. Dev. N. fr. yağ-. Xak. xi yağım suv 'shallow (al-
-dabdäh) water which spreads (yanbasıt) over the surface of the ground" Kaş. III 372.

Vu yatan/yatan pec. to Kaş.; grammatically this can hardly be a compound of I ya; the alternative pronunciations suggest a 1.-w., perhaps Chinese. Xak. xı yatan 'a wooden bow' (al-gaws min xasğh) for shooting arrows; yatan te hava gawsul-naddaf also 'the bow-shaped implement of the cotton-carder' Kaş. III 21; yatan al-haniyyatullatif yunfas bihâl-süf 'the bow-shaped implement with which raw wool is worked' III 372.

D yodun Intrans./Pass. Dev. N./A fr. yod-; lit. 'being obliterated, destroyed'; used only in the phr. yod yodun 'destruction, annihilation'. N.o.a.b. Uyg. viii ff. Man.-A yod yodun bolurguz 'may you be destroyed, and annihilated' M I 9, 11: Bud. yod yodun kilmazun 'let it not destroy' TT X 321: o.o. (damaged) do. 314, 410; I U 1 86, 10: (Xak.? xvi?) Tef. yod yodun/yozun bol- 'to perish' 106-10 (mis-spelt budun/buzun).

D yêtînç (yedadıncı) Ordinal f. of yettî; 'seventh'. A Tris. f. w.-b attached emerged in the medieval period and s.i.a.m.l.g. w. the usual phonetic changes except in some NE languages which use other forms; SW Az. yedînci; Osm. yedînci. Türkî vii yêtîncı ay 'the seventh month' I NE; yêtînç [ay] Öngül 123; a.o. I N 5 (kiçîcan-): viii ff. Man. yêtînç Cühas. 124: Bud. yêtînç PP 31, 6 etc.

Dis. V. YDN-

D yadin- Refl. f. of yadin; s.i.a.m.l.g. w. the usual phonetic changes, usually 'to spread' (Intrans.) and the like. Uyg. viii ff. Bud. Swr. 137, 23 (nçîn-): Xak. xî oltûn kûnke: yadin a: 'he made it his business to spread out (bast) his garment (etc.) in the sun' Kaş. III 83 (yadinur, yadinmak): Kip. xv ittas'a 'to spread' (Intrans.) yumyn- Tuh. 5b; 3; 6b. 8.

D yodun- Hap. leg.; Refl. f. of yod-. Xak. xî ol kösdîn yaş yodundı: 'he wiped (masaba) the tears from his (own) eyes'; also used when a man has undertaken by himself (infradra) to wipe something off something else Kaş. III 83 (yodunur, yodunmak).

Tris. YDN

D yêtîncisz Priv. N./A fr. *yêtînç, Dev. N. fr. *yêtîn- Refl. f. of 2 yêt-; lit. (something) 'which you cannot overtake, reach', or the like, that is 'infinitely broad'; generally used in association w. other words meaning 'broad'. Cf. yêtîz. N.o.a.b. Uyg. viii ff. Man.-A M III 31, 1 (kiçîz): Bud. bu yêtîncisz yetzit yâgîz yér 'this broad (Hend.) brown earth' U IV 12, 116; 48, 91; in TT VI 241, (this heaven and earth) kêp alîkgh 'are broad', some MSS. read yêtîncisz yetzit kêp alîkgh.

Dis. YDR

D yatar/yatur n.o.a.b.; Dev. N. fr. yat-; both words clearly spelt, but as the Aor. of yat- is yatur the first is unusual; lit. (something) 'living down' or the like. Xak. xı KB (whichever celestial mansion the moon enters it quickly leaves) çikarî üçîn terk yatarin yîkâr 'because it leaves quickly it destroys its resting place' 145; (the king came to inquire after Aytool) kêtip körî đîlg yatur hâlîn 'the king, when he came, saw the condition of the invalid' 1068.

Vu yîdrûk (ni-) 'fist'; there is real doubt about the first vowel; the only Uyg. occurrence is spelt yîdrûk; it was a First Period 1.-w. in Mong. w. initial n-, which makes the original ni- certain, but while the earliest form is nodurgâ (Haemisch 118) the standard form is nîdûrga (Koy. 659, Haldad 142) and all modern forms in Turkish have -n- in the first syllable, which strongly suggests that the original vowel was -t- later rounded by retrogressive assimilation. Survives in NE Alt., Bar., Leb., Tel. yûdrûk R III 565; Tuv. çûdrûk (Khak. mumûrûk is morphologically inexplicable): NC Kir. Judûrûk; Kxz. Judûrûk; NW Kk. ditto; Kaz. yodûrûk; Nog. yûdrûk/yûmuûrûk. SE Turkish: Sc Uzb. use the Pe. l.-w. mişt; other NW and SW languages use forms of yumûrûk (see below) which is a Pass. Dev. N. fr. *yumûrû- Caus. f. of yumûrû- 'lit. clipped': Kûmyûk yumûrûk: SW Az. yumûrûk; Osm., Tkm. yumûrûk. Uyg. viii ff. Bud. (interlock the ten fingers of the two hands and) yûdrûk xîlu xüçän 'press them together making a fist' TT I 10, 95: Xak. xî yûdrûk xü'l-hâff 'a fist' Kaş. III 42 (prov.): (Caş. xv ff. yumûrûk mişt 'fist' San. 346v. 23: Xwar. xiv ditto Quth 86): Kom. xiv 'fist' yumûrûk CCG; Gr.: Kip. (xvi) among 'parts of the body') al-hûsfûl-matûghi 'a clenched fist' yumûrûk (sic, MS. yumûrûk); also al-lakhm 'a blow with the fist' Hou. 20, 13; lâhama 'to strike with the fist' yumûrûkla- do. 34, 13; lâkama miîl-ûl-mûlakama yumûrûklâs- do. 43, 14): xiv yumûrûk al-lakhma 'fisticuffs'; Tkm. yumûrûk 'lit. 93; (lakhama yûrûkla-; Tkm. yumûrûklâ- do; yumûrûklâ- Bul. 79r.

D yûdrûk Hap. leg.; Pass. Dev. N. fr. yûdûr-. Xak. xî yûdrûk (MS. -d-) 'a stand (al-sarîr) on which goods and clothes are piled' (yunaçdâ) Kaş. III 45.

VUD yatrum Hap. leg.; cf. yatut; prob. N.S.A fr. *yatut- Caus. f. of yat- (not noted in the early period but cf. yatûr-); lit. 'a single act of laying down'. Xak. xî yatrum saç al-yarûl'âdî urîlî bâ'da'âl-acwûl (see yatut) Kaş. III 47.

Dis. V. YDR-

S yatur- See yatûr-.

S yattur- See yatûr-.

D I yêtür- Caus. f. of yêt- 'to give (something Acc., to someone Dat.) to eat'. S.i.a.m.l.g. w. the usual phonetic changes; in some languages the later form yêgî-, etc. is used as well or instead. Uyg. vii ff. Civ. H II 24, 43: Xak.
xK ayama oğul kızka berge yêtür 'do not be gentle; let boys and girls taste the whip' 1494: xii(?) KBIP 5 (keür.-): xiii(?) Aτ. yarağlıg aşınıg kışkı yêtür 'give your nutritious food to the people to eat' 329; Tşf. yêtür- ditto 149: xiv Muh. at'ama 'to feed' yêtür- Mel. 41, 16; Rif. 94, 132: Çağ. xv ff. yêtür- (spelt yêtür-) xwurandân 'to give to eat' San. 353r. 14 (quoting): Xwar. xiv yêtür- ditto Qub 77; Kip. xii at'ama yêtür- (MS. yêtür-) Hou. 34, 4: xiv (after ye-) and for at'ama yêtür- Id. 90; at'ama yêtür- Bul. 21v.: xv ditto yêtür- Kav. 75, 3; Tuh. 78b. 9.

D 2 yêtür- Caus. f. of 2 yêt-; survives, usually meaning 'to cause to arrive; to make sufficient; to ripen (Trans.)', in NE yêtür-/çettür-: NW Kk. jetür-: SW Osm. yêtür-/jetür-; Tkm. jetür-; in some other languages displaced by yetişdürü-; other forms are SE Türkî yêtür-: SC Üzb. yetkaz-: NW Kk. jetkür-; Cf. tegür-. Uyg. viii ff. Bud. Sanskrit adhī 'reaching to yêtür- TT VIII F.3: Cf. aman otoğ yêtür 'adding thirty to it' TT VIII L.25; yêtür TTS I 113 (asิง): Xak. xi KB jetür- is common, usually in such phr. as ukuşça bilgîc yêtürmiş oğl 'who has trained (lit. brought) his mind to understanding and knowledge' 216; yetirmiş yaşı 'of mature years' 425; kamûş işini yêtür kürûp işler er 'a man who works taking care to bring all his work to fruition' 544; o.o. 302, 507 (büttürülü); 2586, 4232, 5894 (erešilen-): xii(?) Tef. yetür 'completely, in full'; (yetgürt/yêtür- 'to bring; to bring to completion') 153: Çağ. xv ff. yêtür- (-ıp, etc.; with -k') yêtis-dür- Vel. 412-15; yêtür/yêtür-yêtürk-/yetülüşdür- Caus. f.s.; rasâniydân 'to cause to arrive, convey, deliver' San. 348r. 28 (quoting): Xwar. xiv yêtür-yêtür- 'to bring to completion, to accomplish' Qub 79; MN 175: Kip. xii ballâqal-ma'sîr ma'âk 'to bring your fellow traveller to his destination?' yêtür-Hou. 38, 13: Osm. xiv yêtür- (occasionally yetit-) 'to bring' physically or metaphr. common TTS I 823: II 1045: III 804: IV 879.

S yêtür- See yêtür-.

D yêtür-/yêtür- Caus. f. of yît-; 'to lose; to cause to stray', and the like. Survives in NE Tuv. çıldır-: NC Kir. jetür-: NW Kk. ditto: SW Az. iltür-; Osm. yêtür-; Tkm. yêtür- Türkü viii E 7, II E 7 (tûd.-): Xak. xi er yarmak yêtürdi 'the man lost (gąnąda) the coin' (etc.) Kaş. III 67 (yêtürür, yetürmek); ol agar yarmak yêtürdi 'he made him lose (gâmanda) his coin' (etc.) III 94 (yêtürür, yetürmek); and see yêtür-: KB (when I saw this yetür- dürm bilîg 'I lost my sense of judgement' 790; (when a slave sees his master's face) yêtür- oğl 'he loses his senses' 968; (if one reaches out to grasp the affairs of this world) yêtür kişi 'they elude a man' 1410; ayur bû bilîg tut yêtürme oğl 'he said, "take this document and do not lose it, my son' 1407; a.o. 6096 (ört): xiii(? Tef. yêtür-/ yêtür- 'to lose', esp. yol yêtür- 'to lose the way' 155, 168: Çağ. xv ff. itür-/itkür- (spelt gum wa mağûd kardan 'to lose' San. 94r. 27 (quoting): Xwar. xiii yêtür- 'to destroy' Ali 49: Kom. xiv 'to lose' yîtür- CCG; Gr.: Kip. xiv yêtür-/yêtür- (MS. ye-/ye-) altľa 'to destroy' Id. 91; hacama 'to throw down, ruin yêtür- Bul. 86r.: xv waddâra 'to squander', etc. yîtür- Tuh. 38b. 5: Osm. xv ff. yêtür-, later yêtür-, occasionally itlr- 'to lose, to destroy'; c.i.a.p. TTS I 832: II 1055: III 812: IV 889.

S yottur- See yotur-.

D yûdur- Caus. of yûd-; n.o.a.b. Uyg. viii ff. Chr. ilıkka yûdürer 'if they loaded it on an animal' U 18, 3: Xak. xi ol teveyke: yûk yûdürdi: 'he loaded the load (hamalâx-himil) on the camel' Kaş. III 67 (yêtürür, yêtürürmek; verse); a.o. I 371, 1: KB amânat yûdürdi boyunka ulûg 'he loaded great loyalty on his neck' 1720; o.o. 4441 (kölük), 4258 (tepes).

VÜD yûdrat- as such Hap. leg., but, as Thomseen suggested, prob. the original f. of NE Alt., Tel. yûrat- 'to overturn, destroy'; the parallel V. in the sentence, tigret, supports this vocalization; if so, this must be a Caus. f. of a Den. V. fr. *yad-, Aor. Particip. of yad-, 'spreading out'; a meaning 'to make (a horse) lie on the ground' seems to be indicated. Türkü viii ff. (tie up the roam horse's tail and make it break wind) yazg kûx: yûdrat 'make the bay(?) lie down' (heap nine blankets on it and make it sweat) IrKB 50.

D yetül- (yêtül-) Hap. leg.; Pass. f. of 2 yêtür-. Xak. xi sonûq burunka: yetülendi: *ulhiqa-l-âxîr bi'Il-awteâl 'the last was joined, or added, to the first' Kaş. III 107 (yêtülür, yêtülürmek).

D yetûs- (yêtûs-) Hap. leg.; Co-op. f. of 2 yêtür-. Xak. xi olar ikki: bir birke: at yetûsidi: 'they helped one another in over-taking (or tying up); fi tilhâq the horse' Kaş. III 101 (yêtûsür, yêtûsürmek).

Tris. YDR

VÜD yêtürük (yêtürûk) Hap. leg.; prima facie a Pass. Dev. N./A. fr. yîtür-; lit. 'lost, strayed', and the like; either a scribal error or an early example of retroactive vocalic assimilation. Türkü viii ff. (a blind colt looks for an udder on a stallion) kûn ortu: yêtürûk 'if (it is so) lost at midday' (where and how will it be at midnight?) IrKB 24.

Tris. V. YDR.

VÜD yûdruklan- Hap. leg.; Refl. Den. V. fr. yûdrük (yûdrük). Xak. xi er yûdrûklândi: qabadâ'l-racul 'alâ cam' kaffî:n 'the man grasped (something) in his fist' Kaş. III 116 (yûdrûklanr, yûdrûklanmak; MS. everywhere -d-).
DIS. V. YDS-

D yaďsa:- Hap. leg.; Desid. f. of yaď-. Xak. xi ol töşek yaďsad: 'he wished to spread out (yabuł) the mattress', and was on the point of doing so; and one says ol süsün yaďsad: 'he wished to disperse (yafarriq) his army' (etc.); also used of dough when one intends to roll it out (yabsıtahu) Kağ. III 305 (yaďsar, yaďsamak).

D yatsa:- Hap. leg.; Desid. f. of yat-. Xak. xi er yatsad: 'the man wished to settle down for the night and go to sleep and lie down' (al-bayıtta wa'l-nawm wa'l-iddiça) Kağ. III 304 (yatsar, yatsamak; MS. yatsa:-).

D yete:- Hap. leg.; Desid. f. of 2 yet-. Xak. xi ol meni: yeteści: 'he was on the point of overtaking me' (yalağanî) Kağ. III 304 (yetsar, yetsmek; MS. yetsere:-).

D yodsà:- Hap. leg.; Desid. f. of yod-. Xak. xi ol bitiq yodsad: 'he wished to obliterate (yambah) the writing', also for (to wipe) a sword clean of blood and the like Kağ. III 305 (yodsar, yodsamak; MS. yodsà:-).

D yetskic- (yetskic-) Emphatic Pass. f. of 2 yêt: 'to be effectively overtaken'. Pec. to Kağ. Xak. xi er yetsiketi: balqgal'racul ardala'l-umr 'the man reached senility' (lit. 'was overtaken by'); and one says kağım (MS. kağımı) er yetskici: 'the fugitive was overtaken' (alhqqa) Kağ. III 106 (yetsikic, yetsikmek); a.o. I 21, 10 (kağım).

Dis. V. YDS-

D yaďş:- Hap. leg.; Co-op. f. of yaď-. Xak. xi ol aπar töşek yaďsad: 'he helped him to spread out (fi bas) the mattress'; also for competing Kağ. III 70 (yadsar, yaďşmak).

D yěďş- Hap. leg.; Co-op. f. of yěď:- unvocalized everywhere; listed in the same para. as yďş-, q.v., but specifically given a different Infin. Xak. xi ol maşà: yětʃek (MS. y녀ge:-) yědşı: 'he helped me to sew up the seams' (fi xiȳaṭa ġuraś; MS. in error ġuraś) of a sack, bale, and the like Kağ. III 70 (yěđşür, yěđşmek; MS. everywhere - deverbal).

D yětʃi- Co-op. f. of 2 yět:- s.i.a.m.lg. w. the usual phonetic changes, and practically the same range of meanings as 2 yět-, which it has almost displaced in some languages. Xak. xi yětși: kelp 伤亡 translated lahiqan xayl בחן 'the Ugarak's cavalry overtook us' Kağ. III 183, 8; n.m.e. (xiv Muĥ (ʔ) lahiqa (daș); in qarmın yětʃi- Mel. 30, 15): Cağ. xxv ff. yětʃi- (spelt) raşidan 'to arrive' San. 348r. 17 (quotons); Xvar. xiii yětʃi- 'to reach' Ali 56: Kip. xvi men bālmašâyдум bu: sağa (for sağa) yětʃmeseyd: 'if it had not been for me, this would not have come to you' (twasła ilayka) Kağ. 21, 9; lahiqa yetsi-. do. 74, 10; Tuh. 32a. 9; adraka ('to overtake') ʔa lasiqha do. 6a. 12.

D yuďş- Hap. leg.; Co-op. f. of yuď-. Xak. xi yuďşid: nen baliya acaza'ul-śay ba'duňu fi ba'd 'every part of the thing stank'; (yedüş- follows here); and the Infin. of the first V. is with al-qaf yuďşmak Kağ. III 70 (MS. -everywhere).

D yuďuş- Hap. leg.; Co-op. f. of yuď-. Xak. xi ol kliştin ka:n yuďuşad: 'he helped to wipe (fi mash) the blood from the sword'; also for obliterator (fi mah=d, MS. nahu) writing and removing (iqdab) the traces of anything liquid Kağ. III 70 (yuďşur, yuďşmak).

D yuďş- Hap. leg.; Co-op. f. of yuď-. Xak. xi olar (MS. ol) iklı: tariq yuďşid: 'they helped one another to load (fi haml) the wheat' (etc.); also for competing Kağ. III 71 (yuďşür, yuďşmek).

Dis. YDZ

D yětizi Dev. N./A. fr. 2 yět:- 'wide, broad, far-reaching', and the like, later apparently 'perfect, complete' (i.e. reaching the limit of possibility). Survives in SW xx Anat. 'yetiz perfect, complete', w. Den. V. yetizle- SDD 1521. Uyg. viii ff. Bud. yetiz (so spelt) occurs apparently only in Hend. w. other words meaning 'wide' and the like; Ull 72, 27 etc. (kẹn); IV 30, 54 (emliq); IV 12, 116 etc. (yetsınçisi); yetiz uzun 'broad and long' Swv. 347, 9: Xak. xi yetizi 'wide' (or broad, al-arič) of anything; hence one says yetiz kadiş 'a broad strap', yetiz yèr 'a broad piece of ground' Kağ. III 101: xiii(2) Teč. imiğna baliqa 'mature wisdom' ikmat yetiz; yetiz kil- seems to mean 'to present (someone)'; XVII 152: Xwar. xiv yetsiz 'perfect', or the like Qutb 79: men yetiz 'ilim boldum 'I have become a perfect scholar' (I have on need of Abu Ḫanifa) Nahc. 193, 7.

Vu yutuz n.o.a.b.; the contexts clearly indicate the meaning 'wife', not 'slave girl' as it has sometimes been translated; the vowels were certainly back, but the first might be either -o- or -u-. Cf. kisi. Türkii viii (I attacked the Taŋut and captured) (oğlu: yutuzu: their children and wives) (livestock and property) II E 24; II E 38 (ditto the Oguż?); II S 3, 4 (damaged): viii ff. (a gambler staked his children and wife (oğlanın kısılın) on a bet; but did not lose them) oğlu: yutuzu: kop ogrer 'his children and wives all rejoice' Ḥrab 29: yutuzu: (sic, clearly, in photograph) erksizi bolușan 'his wife not being a free agent' Tov. IV v. 5-7 (ETV IV 180); Man. bu meniŋ yutuzum bu 'this is my wife' M I 5, 2: Uyg. viii ff. Bud. (if we have killed people or stolen other people's property or ever evniŋ yutuzuma yuzindum etser 'sinned against a husband's wife' TT IV 8, 69-70; similar phr. U II 76, 5; 83, 22; amrak yutuzum 'my dear wife', followed by her name, and amrak kiımız and oğlunuz Pahl. 22, 5; a.o. Swv. 219, 24 (yapışın): Civ. beg yutuz 'husband and wife' TT VII 26, 4-5 (baça-); 14-15: O. Kır. ix ff. boğnuma: oğlina: yutuzima: adırlım 'I have been parted
from my people, children, and wives' Mal. 43, 1-2; a.o. 42, 1 (ʔ básico): Kip. xi al-durara 'co-wife' y.q.r, bi-zd 'mulfaxxam 'emphatic', no doubt error for yutuz Hou. 32, 4.

Tris. YDZ
D yettilik (yettilik) Hap. leg.; A.N. fr. yettil. Xak. xi yettilik 'the width (or breadth, 'ard) of anything' Kaš. III 52.

Mon. YG
yaq-generic term for 'grease, fat, oil', etc., specific kinds sometimes being indicated by a preceding word. Si.a.m.4.g. w. a wide range of phonetic changes. Uyg. viii ff. Bud. yaq-sizizlu akıb 'his fat melts and flows' U 34, 24, 5 (i); TM IV 252, 22 (sizizlu-): Civ. Ingek yağin 'cow's butter' TT VII 22, 17; titkak yağı içürmiş kerek 'you must give him butter' (Sanskrit titkaka) oil to drink' VII 1,24; küncit yağın 'sesame-seed oil' do. M.28; bir tipçan yaq 'oil for one lamp' (Chinese l.-w.) USp. 91, 11 and 26; yağ is common in H I both by itself, e.g. 106, and in such phr. as Ingek yağ 77, etc.; künkic yağı 92, etc.; saq yağin 'butter' 145; xuma yağı 'linseed oil' (hu ma, Chinese, see note) 64: xiv Chin.-Uyg. Dict. 'fat' yağin Ligetti 77; R III 22: Xak. xi yağ al-duhn 'fat'; saq yağ al-samm 'butter' Kaš. III 159; kara: yağ al-nft 'mineral oil' III 222, 8; over 30 o.o. usually translated al-duhn or al-samm KB 4442 (azar): xiv(i) Tef. Yağ 'oil' 132: xiv Muh. al-duhn yağ M 66, 5; Rif. 165 (followed by phr. for various animal and vegetable fats and oils): Çağ. xv ff. raqğan 'oil, fat' (generic term) Yağ M 3332, 2 (quott.). Oğuz 45 (after Xak.) and the Oğuz call 'suet' (al-salm) yağ Kaš. III 159: Xwar. xiv yağ 'fat, oil' Qutb 64: Konm. xiv 'oil' yağ CCI; yaw CCG; Gr.: Kip. xii al-duhn yağ Hou. 15, 18; xiv yağ al-samm I 95; al-duhn sambah (a) oğ gurwây ('solid or otherwise') yağ BuL. 6, 5; xiv al-duhn yağ; al-samm saar yağ; al-alya 'a sheep's fat tail' kuryur yağ: Kaš. 62, 20; duhn yaw; Tkm. yağlylijk/kirtis wa órgec yawi Tuh. 15b. 1.

S raise See 2 yaq.

1 yak apparently a jingling prefix in the phr. yak yuk; since yuk can apparently be used by itself in the same sense. Pec. to Kaš.; cf. yaku. Xak. xi one says yaku yik for 'residues of food in a pot' (silâlutul-qas'; hence one says ayak yik: same translation; and 'distance relatives' (al-abâd od mina-l-aqârib) are called yak yuk kadaš Kaš. III 143; yaku yik silâlutul-qas; hence al-barîbul-ba' is called yak yik kadaš that is 'he has stuck to us' (ilaizbuat bina) as residues stick to the pot III 160; yaku residues of food in a pot', hence one says yuk yik (sic in MS., read yuk yik) as a jingling ('alâ tariqill-itbâ') III 4.

2 yak jingling prefix to yağu:k (Xak.) (ʔ básico), but see yağrū:

yoğ (d-) 'funeral feast, wake'; the d- is fixed by the statement of Menander Protector (3rd quarter vi) that the Western Türkü called a funeral feast ölœ, see G. Moravcsik, Byzantino-turcica II, Budapest, 1943, p. 112. N.o.a.b., but see yoğla-. Türkü vii yoğ ertürmüz 'we celebrated the funeral feast' I NE; yoğum umaduç ulcu 'because we could not hold his funeral feast' Ixe-Axsete b. 1 (ETY II 122); o.o. II 5, 11 and 15 (ʔ básico); II 7, II 31 (aqtar-); Oging 12 (aqtar-), (for yoğ yiparr; II 11 see yiparr); Xak. xi yorq the name of the meal given to a tribe ('ta'âm yuttasad li-qanun) for three or seven days when they have returned from a funeral (dafînî-mayyat) Kaš. III 143; a.o. I 358 (basan); KB bu Ayoldimp oğdi kîldî yoğ: Ayoldî's son held his funeral feast' 1564; yoğ aşı 'funeral feast' 4577: xiv Muğ. (ʔ básico) ta'âmuyîl-izaya 'a memorial feast' yoğ aşı: Rif. 164 (only).

D I yorq Dev. N./A. in -kr. *yorq-; cf. yoğ-; with a variety of uses. Like barr., q.o., of which Kaš. describes it as the opposite, it is most commonly used as the Predicate of a sentence, with the Subject stated or inferred. As such it is of the nature of a V. but cannot be conjugated and so must be supplemented by an Aux. V., I er- or the like, if a mood or tense form is required. It is occasionally used as an Adj. meaning 'having nothing', generally in association w. another Adj., e.g. yok çi̧gîy 'destitute', and even less often as a N., either by itself or in such phr. as yoka sanmauz 'is not considered to be nothing', or in association w. another N., e.g. yorq yohun. C.I.a.p.a.l. w. the usual phonetic changes. Türkü vii yok is common.: (1) as a quasi-V. ol armt.: anîg yok Türkü xâgan 'if now that Türkü xâgan, who is free from harm' (settles in the Ötülken mountain forest) 'ôta: buyq yok' there 'will be no trouble in the restless' I S 3, II N 2 (2) ditto w. Aux. V. Ötülken yisdâ: yeg idl: yok ermiş 'there was positively nothing better than the Ötülken mountain forest' I S 4, II N 2; Türkü bodın yok bolma:zun 'may the Türkü people not cease to exist' I E 10, I E 10; Kül Tégîn yok erser 'if it had not been for Kül Tégîn' I N 10; (3) as Adj. I S 10, II N 8 (ciqâf); qualifying a V. ol sûg anta: yok kisdimiz 'we annihilated that army there' I E 34: viii ff. ñgrûqçîn yok 'you have no pleasure' IrbB 36; a.o.o. Man. yér teprî yok erken 'when earth and heaven did not (yet) exist' Chua. 162; yorq bolûq 'will cease to exist' do. 170: Uyq. viii (thereafter the Türkü people) yorq bolstå: Şu. N 10; (the common people) yok kilmadın 'I did not destroy' do. E 2; a.o.o. VIII ff. Man.-A M I 8, 7-9 (alkin-); 9, 11 (yohun); Man. yok töztîgl 'rooted in nothingness' TT II 17, 80; a.o.o. M III 35, 10 (ciqâf): Bud. yok is common in all usages; (suppressing all the emotions) idî (so read) yokiına teğî koltez 'to the point of complete destruction' TT IV 12, 46; o.o. do. 6, 25 etc. (2:idl); PP 5, 5 etc. (ciqâf); TT X 321, etc. (yohun): Civ. yok is common, e.g. aqtirî yok 'there is no difference' TT I 81; tavar yok bolsa 'if wealth ceases to exist' do. VII 28, 11; o.o. USp. 5, 3 (çûfen) etc.:
yok erdim yarattığın yana yok kulup 'I did not exist; Thou didst create me, and again art destroying me' 9; a.o.o.: Tef. yok 'is not'; yok ki- 158; o.o. 109 (yodun): xiv. Muh. laya yağlı Mel. 15; 14; yok Rif. 92; dyya'a 'to squander' yeg. et- 28; 6; yok (MS. yeyre) et- 111; là 'no' (opposite to ye's bar) yeg. 56; 10; yok 154: Çağ. xv ff. yok 'na not', in Ar. là (quotum). ... 

yok ise yok kelis yolkasâ (1) yâ 'or'; (2) 'is not'; (3) illâ 'without na if not' (quotum). San. 343v. 29: Xwar. xii yoksa 'if not' 'Ali 59; xiii (? ) yok bolsungul (sic) Qg. 114; yok erdi 251; yok turur 334: xiv yok common in Quub and MN 95, etc.: Kom. xiv 'no', yeg CCI; 'there is not' yok/yeg CCI; 'there is not' (xv xv). Kip. xiv yok al-ma'düm, also used for là Id. 96; a.o. do. 29 (bar); aw 'or' yolkasâ; and yoksa is also used for illa Bul. 15, 8; là yok do. 15; xv al-ma'düm yok Kov. 23, 12; Tuh. 35a. 12; là yok Kov. 53, 10; al-naфи 'the negative' yok Tuh. 52b. 2; a.o.o.

2 yok 'high ground'; Hap. leg. but the basis of yokaru; q.v. The weight of evidence is in favour of -o against -u. Xak. xi yok yêr: al-sâ'ûd mâna'lar-âr 'high ground' Kaş. III 4.

yuk See yâk.

Mon. V. YÇ-

yağ- (? dağ-) 'to pour down; to rain'; or, w. qualifying N.s, 'to snow, hail', etc.; the evidence for -d- will be found under yaku: and yağıtz. It cannot be used Impersonally as in English, it must have as Subject either the source of precipitation, e.g. cloud, or the precipitation itself, e.g. rain. S.i.a.m.İ.g. w. the usual phonetic changes. Türkî viii ff. (the grey cloud, bulture, rose and) bodun üze: yagdî: 'rained on the people' IrKB 53: Uyğ. viii ff. Bud. îglimekîg tolî yagmur sizlerini üze yagdûka 'when the hail and rain of illness poured down on you' U III 14, 4-6; (you must imagine that) yagmur yagmîş teg xwa çekçe yagmîş 'flowers' (Hend.) pour down like rain' TT IV 10, 107-8: Ciy. yürtîn bulitûn yagmur yagdî 'the white cloud rose and it rained' TT IV 5; teprémlerê yagîş yagmûn 'let libations pour out to the goddesses' (sic, if -m?) VII 25, 20: Xak. xi yagmûr yagdû: matalû-èerat 'it rained' (prov.); also (used of) snow and hail (al-tale mel-barad) when they have fallen (saqata)
three two (emotions, anger and irritation); if you do you will have made your life worthless’ 323; küyör otka yıksa ‘if a man approaches a blazing fire’ 654; o.o. 1432, 1630, 2192; Çağ. xv ff. yak(−t−, ar, −may) aṭar kardan ‘to impress’; yak(−ma) tuhmat et− ve mucrim şiKar− ‘to calumniate, accuse’; yakmak nisbet; the quon. under this suggests the meaning ‘to approach’ Vel. 398− (quotns.; San. 125v. 28 points out that yak−(−masa) ‘to water (livestock)’ is a mistranslation of a misreading of bak−); yak− . . . (3) aṭar kardan wa pasand utfadən ‘to impress, please’; (4) tuhmat kardan wa insad dâdan sixan gayr (MS. xayr) wâqî ‘to calumniate, make false accusations’ San. 333v. 12 (it is doubtful whether the last meaning is correct or belongs here): (Kom. xiv see 1 yak−): Osm. xiv, xv yak− ‘to approach’ in one text, and ‘to be suitable, becoming’ in two texts TTS I 769; II 980.

D 3 yak− Emphatic(2) f. of ḳya−, cf. I yal−, 2 yan− ‘to ignite, burn (something Acc.)’; not noted before the medieval period but morphologically a very old word, and see 3 yak−tur. S.i.a.m.l.g. except NE(?) w. the usual phonetic changes. (Xak.) xiv Muh.(2) agrama−nâr ‘to light a fire’ yak− Rif. 103 (only): Çağ. xv ff. yak− (1) atraqtaq ‘to ignite’ San. 333v. 12 (quotns.): Xwar. xiv yak− ‘to burn (something Acc., with fire Dat.)’; to ignite (something Acc., in something Dat.), both metaph. Qutb 68: Kip. xiv yak− aššāl−gay ‘fi’d−nâr ‘to put something in the fire’ Id. 95: Osm. xv yax− ‘to burn’; in three texts TTS II 977; III 754.

yığ− (yıg−) ‘to collect, assemble (Trans.).’ S.i.a.m.l.g. w. the usual phonetic changes, in this meaning, cf. tėr−, uk−. The meaning ‘to restrain, hold back’, and the like, cf. tiḍ−, in Xak. and a few later authorities is presumably an extension of the basic meaning, but hard to explain. Türkü vii (the scattered Türkü numbered 700 . . . their chief was a şad) yıg(ļ)il tedi: yığımış: ben ertim ‘he said ‘bring them together’; it was I that did it’ T 5; kellîme: beglerin boğunun etip yığa: ‘organizing and assembling their bags and people when they came’ T 43 (in this text spelt yığ)−; etmiş yığmış Orgin 1: üy. viii ff. Man−. (making them understand their own origin). Beglerin köplüegin yığtıpiz ‘you concentrated their minds and thoughts’ TTS III 31: Bud. Sanskrit smârtyâ ‘having collected’ bürtûp (p−) yığrp, TT VIII C 8; köplû yığmakda Usp. 43, 6; o.o. U II 34, 13 (kazgân−): Sw. 627, 17 (idlt−): Civ. köplügın yığ enç tur ‘collect your thoughts and keep quiet’ T T II 222; a.o. do. 184 (mis-transcribed yığ tiler), and see ig−: Xak. xi ol meni: aşka: yığdi: mana anî lik’tam ‘he detained me for a meal’ (etc.) and one says ol tariq yığdi: ‘he piled up (kawcama) the wheat’ (etc.) also used of anyone who has collected (cama’a) something Kaş. III 61 (yıgar, yığmak); five o.o. translated cama’a or kawcama (once): KB kamûg söznî yığşa ‘if a man collects all (sorts of) speeches’ 185; similar metaph. uses 368, 372; ay edðü du’a sen balâni yığ-a ‘Oh beneficence, restrain (or hold back) evil’ 1265; yığa tut ‘keep under control’ 1491; yığ ‘restrain’ (your anger) 9007; a.o. 2347 (tiḍ−): xii(3) At. yığ− (1) ‘to accumulate’ (wealth, etc.) 262, 299; (2) ‘to restrain’ (e.g. the tongue) 135 (tiḍ−), 160, 403, 416; Tef. yığ− (1) ‘to collect’ (troops); (2) ‘to restrain’ and the like 155; Çağ. xv ff. yığ (Imperat.) man‘eyle ‘prevent’, also hâdîr ‘present’ Vel. 415 (the quon. does not seem apposite and may be corrupt); yığ− cam kardan ‘to collect’ San. 349v. 27 (quotn.): Xwar. xiv yığ− ‘to collect; to restrain’ Qutb 80; mu:mmînî yauzkûnî yığgân ‘restraining the believer from sin’ Nahi. 313, 9; a.o. 218, 13: Kom. xiv ‘to collect, assemble’ yış− CC.G.; Gr. 132 (quotns.): Kip. xiv yığ− cam’a wa mana’muṭårak ‘(simultaneously)’ Id. 95: cam’a yığ− (in margin) in SW(?) hand yığ−(−ma) Tuh. 2 23; xiv aṣṣa−gay ‘yığ− in the unusual (and now obsolete) meanings of (1) ‘to restrain, prevent’; (2) ‘to withhold, grudge’; fairly common TTS I 827; II 1048; III 807; IV 881.

yık− ‘to overthrow, demolish, destroy’, and the like. S.i.a.m.l.g. w. the usual phonetic changes. Uyğ. viii ff. Bud. (he severed the maral deer’s neck and) bašîn yerde yikdi ‘threw its head on the ground’ U IV 38, 133−4: Xak. xi ol evin yikdi: ‘he demolished (hadama) his house’ Kaş. III 63 (yıkăr, yımak): similar phr. I 85, 5; 343, 26; 384, 6; III 20, 4: KB 745 (yatar), 1045: xii(3) Tef. yık− ‘to demolish; to strip off (leaves)’ 157: Çağ. xv ff. yık− (1) bar zaman afganda ‘to throw to the ground’; (2) xarab kardan ‘to demolish’ San. 350v. 12 (quotns.): Xwar. xiv yık− ‘to demolish’ Qutb 91: Kom. xiv ‘to overthrow’ yık− CC.G.; Gr.: Kip. xii hadda minâl−hâd wa’d-xârâb ‘to overthrow, demolish’ yık− Hou. 44, 6; xaraba ‘to demolish’ yık− do. 37, 5: xiv axraba ditto yık− Bul. 28v.: xv ramâl−gûrim ‘to throw an adversary’, that is ‘to fell him to the ground’ (yara’a), also ‘to throw down’ a timber, a wall, and the like yık− (w. the -k- tending towards -g-) Kaw. 76, 2; hadama yık−, which is also used for ‘breaking something’ (al-kaar) in one place and not another; and it is their word for xârârah ‘to endanger’(?), they say kûnî: yık: (not translated) do. 76, 11; româ yık− Tuh. 3b. 2; 17b. 1: Osm. xv, xv yık− ‘to throw down’; destroyed (as an unusual form) in three texts TTS II 1049; III 808.

yuk− ‘to stick to (something Dat.)’; (of a disease, etc.) to infect (someone Dat.).’ S.i.a.m.l.g., except SW, w. the usual phonetic changes. Xak. xi elığke: yağ yukdu: ‘the fat stuck (talatfaxa) to the hand’; and one says anni uðuşu: apâr yukdu: ‘his itch infected (a’dâ) someone else’ (bi-gayrîhi); also used for anything that sticks to something else Kaş. III 63 (yukar, yımak): Çağ. xv ff. yuk(−t−) ûkîn− ‘to come into contact with, affect’ Vel.
yugı sançıp 'routing the enemy' U II 78, 30; \(TT^IV\) 10, 12: Civ. \(TT^II\) 58 (teğirmile-); a.o.o.: O. Kir. ix ff. Mal. 19, 1 (kadir); a.o.o.: Xak. xi yağı: al-adirec 'enemy' Kaş. III 24; nearly 50 o.o.: KB yağı is common, e.g. (protect his friends and) yağısin körüm 'remove his enemies' 117; bularda birisi birige yağı 'among these some are hostile to others' 144: (iii?) At. (a talkative tongue is) utulmaz (told read) yağı 'an invincible enemy' 134: Tef. yağı 'enemy' 132: XIV Muh. al-adirec (opposite to 'ally' andır) yağı: Mel. 50, 1, yağı: Rif. 145 (and 152): Çağ. xv ff. yağı duyman 'enemy' San. 334v. 4; xwv. ditto 340r. 18 (and see yavlač: Xwar. xiv yağı 'enemy' Nah. 146, 15; XIV Kaş. xiv yağı 'war' (sic) CCG; Gr.: Kip. xiii al-adirec (opposite to 'friend' inak) yağı: Hou. 26, 13: xiv yağı: al-muharih 'one who makes war (on you)'; \(Ty^x\) 95; (xv in Tuh. 'adirec is translated tuşman): Osm. xiv ff. yağı 'enemy'; common to xv, sporadic to xviii \(TT^S\) I 764; IV 974; III 752; IV 824.

?§ yakı: Hap. log., in the jingle yakı: yuki, perhaps an expanded form of yakı: yuki, see I yakı. Xak. xi 'a humble, obsequious (al-mutawaddi'l-mutamallig) person' is called yakı: yuki: er Kaş. III 25.


S yakı: See yuvka.

\[\text{\textbf{Dis. V. YĞA-}}\]

E yağı: in \(ET^Y\) IV 130 is an error for yağı-.

? D yağı: 'to approach, be near to'; syn. w. 2 yakı-, but the morphological connection is obscure; see yağı: Survives only (?) in NE Kumdl., Tel. yu: R III 535: NC Kir. ju.: Kax. Ju.: Uyg. xiv ff. Man. (whenever the light of moon is obscured) ay teprı orduşi kın teprı orduşu yağıyar 'the palace of the moon is near the palace of the sun' M III 7, 8 (v): Bud.ölüml odi yağı- dukda 'when the time of death approaches' U III 43, 28: Xak. xii beq kemelik yağı: 'the arrival of the beg (etc.) is imminent' (gara: Kaş. III 59 (yagur, yağı: mak); a.o.o. II 118, 7: KB yağı: tlekił ('the achievement of his wishes is near') 1631; yağı: yağısa 'if he approaches the enemy' 2349: (iii?) At. isizike yavuna (sic) 'do not go near a wicked man' 379; Tef. yavu- ditto 131: xiv Muh. (?) garaba yağı: - (MS. yağı-) Rif. 114 (only): Çağ. xv ff. yavu: - (di, etc.) yakın ol-, yahın var 'to be near, to approach' Vel. 402-5 (quotens); yawu-yawus- nazidak
S yiğ aç See iğ aç.

yoğuç: (yoğuç) n.o.a.b. Uyg. viii ff. Bud. U III 88, 3 (indin): Xak. xı yuğçu 'the other side' (al-cähībūl-āsīr) of a river or canal; and on whatever side a man stands the other side is for him yuğçu; hence one says yuğçu keçtim 'I crossed to the other side of the river' Kas. III 8; mà wɔrā hull nahr aw wɔddi 'the other side of any canal or river' is called yuğçu, but it may also be pronounced yuğuç I 18, 19: Kom. xım 'the other side, beyond' yuvaç CCI; Gr.

D yuğçu: (d-) N.Ag. fr. yuğ; 'mourner' (lit. 'the participant in a funeral feast'). N.o.a.b., see yuğçu. Türkü viii (when the xağan died) yuğçu: sığıştır: 'mourners and weepers' (came from many countries) I E 4, II E 5; IN 11.

Tris. YGC

D yuğçu: N.Ag. fr. yağçu; lit. 'one who acts against the enemy'; 'aggressive' or the like. N.o.a.b. Xak. xı KB ürüş kirışt artuk yağçi bolur, yağçılı bolur ham yarağçi bolur 'white- and grey-haired (warriors) become extremely aggressive; they become both aggressive and efficient' 2372; a.o. 2371 (kirışt).

D yuğçu (yuğçuçı) Hap. leg.; Dev. N.Ag. fr. yuğç-; vocalized yuğçu: in the MS. Xak. xı yuğçu: al-qasīr 'a fuller' Kas. II 170 (bürkür-); n.m.e.

S yiğadal See igaçalık.

Tris. V. YGC-

S yiğalan- See igaçlan-.

DIS. V. YGD-

çoğdur: NC Kir. joğdor are no doubt re-borrowings fr. Mong. Xak. xı yoğdu: tıbeal tıvbahar'ı-l-bahir 'inda l-um'min 'the long hair under a camel's chin' (lit. 'in the region of the beard') Kas. III 30; yoğçu: 'a camel's long hair'; also called yoğrû; the -r- is changed fr. -d- as in Ar. akara\akada III 31; the Turks call 'a camel's long hair' yuğdu; and they (the Oğuz and Kip.) çoğdu: I 31, 9.

DIS. V. YGD-

D yağdu: (d-) Intrans. Den. V. fr. yağ-; 'to be, or become, hostile'. N.o.a.b., cf. yağık.

Türkü vii Karlık yağıt(t)ukda: 'when the Karlık became hostile' ix. 18; a.o. do. 5 (mistranscribed yağıt-: in ETY IV 130): Uyg. viii Basmül yağdu: 'the Basmül becoming hostile' Şu. S 4; a.o. do. E 10 (yara-): viii ff. Man.-A (then the people in the city of Babylon) [yuvgaladi yağıdī became ill-mannered and hostile] Man.-uig. Frág. 400, 9 (only one letter is missing in the first word and the only possibility seems to be y-; if so it is a Den. V. fr. yuvğ-; cf. yuvgalan-): Xak. xı (between yağıt(çan), see yağıt-, and yomıt(çan) ol kış: ol tutçu: yağıtçan: 'that man constantly engages in hostilities after peace' (has been concluded); abada(n) yu'adi ba'dal-sulh Kas. III 53 (with -d- dissimilated to -t- before -g-); n.m.e.

D yağıt- (d-) Caus. f. of yağ-; n.o.a.b.; cf. yağıtur-. Uyg. viii ff. Bud. no 9 teg tutğığ yağmur suvin yağıt(ç)ip 'pouring down rainwater as sweet as an elixir' Kuan. 202; similar phr. U I 20, 10; 22, 5-6; III 13, 6; USp. 102, 23; (the gods) xwa če, yak saçtışlar yağıtdil scattered and poured down flowers' U IV 46, 113 a.o. TT X 155: Civ. yağmur yağıt(ç)uka körser 'if one consults the oracle about the (possibility of) rain' TT VII 29, 1: Xak. xı teprī: yağmur yağıttu: amtara\llabu\l-matar 'God made it rain' Kas. II 316 (yağıt(ç)ur, yağıt(ç)mak); teprī ol yağmur yağıt(ç)an 'God is constantly making it rain' III 53.

D yağıt- Caus. f. of yağ-; 'to bring (something Acc.) near (something Dat.)' and the like. Survives only (?) in NE Alt., Tel. yut-: NC Kir. jut-; Kxx. ju(w)t-: C. I yakur-. Türkü viii (the Chinese, by flattery and bribes) ıräk boğuğ nghi ança: yağıt(ç)ur ermiş 'thus brought distant peoples near to them' I S 5, II N 4: Xak. xı ol atığ maşan yağıttu: 'he brought the horse (etc.) near (qarrabo) to me' Kas. II 316 (yağıt(ç)ur, yağıt(ç)mak); after yağıt(ç)ur: ol kış: ol ızın yağıt(ç)an translated 'that man is constantly bringing himself near to the people by his kindness' III 52: KB yağıt(ç)sa beğine yiramış kış(ç) 'he should bring distant people near to his master' 2506; a.o. 1299 (uṣak(ç)ı): Çağ. xv ff. yavut-(-up, etc.) yahin yele- Vel. 406 (quotn.); yavut-yawuṭur- Caus. f.; nazdik kardan 'to bring near' San. 339v. 25 (quotnas.): Xwar. xı yavut- dito MN 46; Nahc. 229, 3: Kip. xııı qarrabo yavut- Hou. 43, 3: (xiv yavuklat- ìd. 99).
D yokkađ- Intrans. Den. V. fr. 1 yok-; ‘to perish’. N.o.a.b. SE Türkî yokâat-; SC Uzb. yokot- ‘to destroy’ are not survivals of this word, but prob. clauses of yok- et- which occurs in this meaning e.g. in SW Osm. Türkî viii (the Türkî people) yokađu: 
barra: ermiş ‘were on the way to perishing’ I E 10: Uyğ. viii ff. Bud. Sanskrit [illegible, ?na] teti (MS. tvayati) ‘does not perish’ yokâdmaz (MS. yokâtmdaz) TT VII/III F.7; taluy içinde yokađitu ‘they have perished at sea’ PP 54, 1; yokâdip barr U III 66, 15; o.o. TT VI 97-8 (yaş-); Ssw. 198, 9 (yitlîn-): Xak. xi yağmâk oğl: yokađur- ‘the children of men perish’ (yafnâ; but their good name remains) Kağ. III 384, 18; n.m.e.: KB (Thou hast created all things) yokađur ne erse ‘things perish’ (but Thou remainest) 14: (xnii?) Tef. yokat- ‘to destroy’ 159: Kom. xiv to perish, be destroyed’ yoxa- CCG; Gr. 125.

D yağtur- (d-) Caus. f. of yag-; ‘to pour down, rain down’ (Trans’). S.i.is.m.l.w. the usual phonetic changes. Cf. yağt-. Xak. xi têrî: yagmûr yağırdû: ‘God most high poured down (adamara) rain’ (etc.) Kağ. III 95 (yağır tur- yagurtmaq): Çağ. xxv ff. yag- dur-/yâgûr- Caus. f.; bârânîdâq, to pour down (rain) San. 333r. 8 (quotns.): Xwâr. XIV yagiurd- ditto Qutb 64: Kom. xiv yavdur- CCG; Gr. 119 (quotn.).

D 1 yaktur- Hap. leg.?: Caus. f. of 1 yaktur-. Xak. xi ol başka: yâgîg yakturdi: ‘he ordered that oatmure should be applied (bi-tadmidî)-damâl) to the wound’ Kağ. III 96 (3 yaktur- follows in the same para.).

D 2 yaktur- Hap. leg.?: Caus. f. of 2 yaktur-; the existence of this V. seems to be implied by the sentence below. Cf. I yaktur-. Xak. xi after 3 yaktur- wa kadâliha ida massa’l-însân gay’a(n) ‘likewise when a man has touched something’, implying a meaning ‘to order to touch’ Kağ. III 96.

D 3 yaktur- Caus. f. of 3 yaktur-; ‘to order to ignite’, etc. S.i.is.m.l.g. w. the usual phonetic changes. Uyğ. viii ff. Bud. (reciting this precious . . . sûtra and) miŋ kûüün tûkel yakturup ‘having a thousand candles (Chinese 1.-w.) all lit’ TT VII 40, 121: Xak. xi (after 1 yaktur-) and one says ol anu evige: ot yakturdu: ‘he ordered that his (i.e. someone else’s) house should be burnt (bi-îhraq) and kindled the fire’ (areqqâla’l-nâr) Kağ. III 96 (yaktur- yak turmaq): xiiii? Tef. ulûg ot yakturdu: ‘he had a great fire lit’ 136.

D yûgîr- Caus. f. of yûğ- ‘to order to collect, or heap up (something)’. S.i.is.m.l.g. w. the usual phonetic changes. Xak. xi ol apar tarîg yûgîrdu: ‘he urged him to heap up (çalla lâqhim) the wheat’ (etc.); also used when he made him detain (kallafla hu-man—MS. yanna’) someone for a meal or something else Kağ. III 95 (yûgîr tur- yûgîr turmaq): the next para. relates to yûvûr-; mis-spelt yûgûr- in the MS.): Çağ. xv ff. yûgûr- Caus. f.; cam’ farîmdânan ‘to order to collect’ San. 335r. 4 (quotn.): Xwâr. xiv yûgûr- ditto Qutb 90.

D yiktur- Caus. f. of yik-; s.i.is.m.l.w. the usual phonetic changes. Xak. xi ol anuq evin yukturdu: ahdama baytahu ‘he had his (i.e. someone else’s) house (etc.) demolished’ Kağ. III 97 (yiktur- yikturmaq): Çağ. xxv ff. yiktur- Caus. f.; andânûndan wa xarîb farîmdânan ‘to order to throw down or demolish’ San. 335v. 21.

D yuktur- Caus. f. of yuk-; s.i.is.m.l.w. the usual phonetic changes. Xak. xi ol anuq toınıya: yîpûr yukturdu: altitasa wa amassal-âmisik ‘he had musk smeared or dabbed on his (someone else’s) garment’ Kağ. III 96 (yuktur- yukturmaq): Kom. xiv yuktur- ‘to make (something) adhere to (something)’ CCG; Gr. 129 (quotn.).

Trîs. V. YÇD-

D yokađur- Caus. f. of yokkađ-; ‘to destroy’ and the like. N.o.a.b. Uyğ. viii ff. Man. TT II 17, 71-2 (yitlîntûr-); III 28 (artus-); Bud. alku yaviz tülîrîg yokađurdu: ‘destroying all bad dreams’ U II 58, 2 (iiii): âqûmân kağûmdu’r umers ‘if I have destroyed my mother or father’ Svs. 134 15-16.

Dis. YÇG

(D) yâgak ‘nut’, prob. a generic term; morphologically this could be a Dev. N. fr. yag- ‘in the sense of something which pours down (from trees)’, but this is improbable. Survives, meaning ‘walnut’, in SE Türkî yaqak: NC Kir., Kzj Jâpaq/jâqak: SC Uzb. yopok: NW Kk. jâqak; most other languages use some form of Ar. cewz. Türkî viii ff. yaqak igaç yaçlûq ‘my summer station is a nut-tree’ Irkî 56: Uyğ. viii ff. (Man.-A in a damaged text M I 32, 11 ff. ‘Mar Amûl Mojkâwal walked about the town and begged for alms’ [gap] bir yaqakbul[ti] or bol[tî] ‘nut’ does not seem relevant in this context, the word is prob. the Man.-A form of yaqak ‘neighbour’): Bud. kîm kayû tûnîg yâgak (sic, not yasak as in the text) ka[buk]UNCT vrhar étser ‘if a man makes a monastery the size of a nutshell’ (and adorns it with a statue of Buddhî the size of a grain of wheat, etc.) Pfahl. 6, 5-6: Xak. xı yaqak al-çewz ‘nut’ (usually specifically ‘walnut’) Kağ. III 29; o.o. I 90 (aki): 267 (2 agnaf-); 417, 5; III 8 (igaç): Çağ. xv ff. yaqak/yaqak ‘nut’ Vel. 404 (quotn. ‘nuts on a tree’); Jânak/ yaqak (‘with -î’)(i)(1)(e) (çek) (2) cewz San. 333r. 14 (quotns.). Osm. xvi yaqak noted only in Vel. 404 (Çâq.).

D yakûk Dev. N. fr. 1 yak- ‘ointment’. Survives in SW Az. yakî ‘ointment’; Osm. yakî originally ‘a plaster’, now usually ‘cauterity, blister’ owing to a false etymology fr. 3 yak-. Xak. xı yakî al-damâd frî-ârâm wa naîshib ‘an ointment for swellings and the
like' Kaş. III 13; four o.o., see 1 yak- and der. f.s.

D yağük Dev. N./A. fr. yağu:-; 'near; neighbour; neighbourhood; relative', and the like. Survives in some NE languages as yuuk; Tuv. çok: NC Kır. Jusk; Kxz. ju(w)ik: SC Uzb. yuqik; NW Kk. Juwik; Kumyk yuqik; Nog. yuwik. Cf. yakın. Türkvi vii yağük erser 'if they are near' I S 7, II N 5:UGH. viii ff. (Man.-A see yağıkl): Bud. (before a list of names) yağukta 'in this neighbourhood' U II 86, 65; Civ. yağuktaki iç 'affairs in the neighbourhood' TT I 140 (eşidü): Xak. xi yağuk yêr 'a near-by (al-qarib) place'; hence one calls 'neighbours' (or 'kinsfolk', al-qarib) yak yağük Kaş. III 29; o.o. I 433, 7; III 22 (yakın); 76 (yattık)-; 255 (ula-): KB otka barna yağuk 'do not go near a fire' 63; o.o. 778, 783, 4229; XIII (?) Tef. yavuk 'near, near by'; yavuk 'kinsfolk' 133-6: xiv Muha. (under 'terms of relationship') al-qarib yavuk/yavuk/yaixin Mel. 49, 2 (only); al-qarabă 'kinsfolk' yağuk Rif. 143 (Mel. kayas): Çağ. xv ff. yavuk yakınvel 402 (quotn.; yavuk yitik belirsiz 'lost, unknown', 407 is prob. a corruption of I yotuk; yavuğ/yaıwuk nasıdk 'near' Sam. 340. 29: Xwar. xiv yavuk 'near' (in space or time) Qutb 75; Nahc. 39, 11; 243, 11; 251, 7; yak yavuk 'neighbours' (or 'kinsfolk')? Nahc. 8, 10, 16, 13: Kom. xiv 'near' (Adv.) ya'ox cCI; Gr.: Kp. xii al-qarib (opposite to 'distant' yırak) yavuk (yaı̇kın) Hou. 25, 12; (under 'terms of relationship') al-qaraba yavuk do. 32, 6; xiv yavuk (or yaı̇unik) al-qarib ld. 99: qarib (yakın) yuvuk (sic) Tuhb. 28b. 8.

D yuğak Dev. N. (connoting repeated action) fr. yu:-; lit. 'constantly washing'; in practice 'some kind of water bird', prob. a diver. Xak. xi ördex yuğak tuyu̇r-l-mal-ı-wazz wa nahužwu wa nahužwu 'water birds, geese (should be 'ducks') and the like' Kaş. I 222, 18; III 17, 10; n.m.e.: KB yuğak in a list of eight sporting birds 5377.

*yuğu: See yaku.

**Dis. V. YĞ**: D yuğ- (d-) Intrans. Den. V. fr. yu̇ġ: 'to be hostile'. N.o.a.b.; R's statement in III 41 (based on Zénker) that it is Osm. is prob. an error for Çağ. Cf. yağd-. Xak. xi başle bir birle: yağıttu: 'the begs were at enmity (ta'adda) with one another' Kaş. III 76 (yağkar, yağtkma): Çağ. xv ff. yagik-spel(ı̇) yagı̇ sudan 'to be hostile' San. 333r. 13 (quotns.).

**Tris. YG** D yagı̇klık P.N./A. fr. yägäk: 'bearing nuts'. N.o.a.b. Türkvi vii ff. (I am a grey buymul falcon; I sit on a rock with a grey view and look around—see körükllüg) yağıklig toğrak: úze: tüşü̇:psyen yaylayur- men 'I settle on a poplar bearing nuts and spend the summer' IrkB 64 (this is of course nonsense, but as in the case of do. 56 (see yagäk) all the words in the para. are chosen for the alliteration: kö-ka-, ko-ko-, ya-, to-, tı̇-ya): Xak. xi yağıklig yügaç al-sarac dü'l-cawz 'a nut-tree' Kaş. III 50.


D yagıkluk A.N. fr. yagük; s.i.s.m.l. w. the usual phonetic changes. Xak. i KB yagıklık yagıkluk yaratı̇ kadaš 'kinsfolk have put an end to neighbourliness and feelings of kinship' 6468; XIIII (?) Tef. yagıkluk 'proximity' 132: Xwar. xiv ditto Qutb 75.

**Dis. YG** D yağılı P.N./A. fr. yağ-; s.i.s.m.l. w. the usual phonetic changes. Türkvi vii ff. IrkB 13 (karmı̇): Uyg. vii ff. Man. (trees and shrubs become, inter alia) yağılı 'full of oil' Wind. 205. Bud. bismıs yağılı et 'cooked fat meat' U III 41. 2 (ii) yağılı yımaskan közin 'her lustrous soft eyes' TT X 437; (he went about visiting the sick and) ede yağılı yımusak savın šlep érlegé 'advising (Hend.) them with kind soothing gentle words' Suv. 507, 6-7: Civ. yağılı as 'fatty food' TT VII 16, 11-13; a.o. VIII 119 (ödürak): Xak. xi yağılı dosın 'greasy, fatty' Kaş. I 70, 24; II 300 (büküt-); III 43, 2; n.m.e.: Çağ. xv ff. yağılı/yagıklık çarbo wa rawğan-âlıd 'greasy, oily' San. 333v. 2 (quotn.).

**Dis. V. YĞ**: D yağıl- Hap. leg.; Pass. f. of yağı-. Xak. xi yağımnur yağıldı̇n: the rain (etc.) was poured down (umı̇ra) Kaş. III 79 (yağılnur, yağılmak).

D yakıl- the Pass. f.s of 1, 2, and 3 yak- have all existed at one time or another. The early occurrences are of the Pass. f. of 2 yak-; those of 1 and 3 yak- are noted in the medieval period and still s.i.s.m.l., but that of 3 yak- is the commoner, and it is doubtful whether that of 2 yak- still survives although other der. f.s like SW Osm. yakı̇sil- do so. Uyg. vii ff. Bud. bürmtekdin yakı̇ldı̇arı̇ 'being brought together by (the sense of) touch' TT V 24, 66-70: Xak. xi ağar yakıldın: umissa (MS. amassa) bihi 'it was brought into contact with him' Kaş. III 81 (yakılır, yakılmak): Çağ. xv ff. yakı̇l- (1-3) afrixta sudan 'to be ignited'; (2-1) hasta sudan hınna wa marham teva amtal-ı än 'to be dressed with henna, and the plaster, and the like'; (2-1) mu'attar wa pasandıda sudan 'to be impressed, pleased'; (4-2?) mutham sudan 'to be calumniated' San. 334r. 13 (quotns.). Xwar. xiv yakılı- 'to be burnt' MN 237; Kip. xiv yakılıl ihtaraqa 'to be burnt' Id. 95: Osm. xv ff. yakılı- 'to be burnt; to be greatly distressed; to be deeply moved'; in three texts TTS I 768; II 980.

D yığılı- Pass. f. of yığ-; s.i.s.m.l., w. the same phonetic changes, for 'to be heaped up' and
DIS. V. YĞL.

the like. Uyg. viii ff. Man. [gap] yıgilmak [gap] TT IX 117: Bud. Sanskrit samsthāgara 'meeting-house' yıgilguluk evmiş TT VII G.3; o.o. do. C.12 (olor-); D.16 (teğinç); alku yıgilmiş ed tavar 'all the goods and property that have been accumulated' U III 33, 12; o.o. U I 23, 4 (bırgerü); U II 28, 6 (i); Hien-ts. 1800; Sw. 553, 8; Usp. 58, 10: Xak. xı er ıştın yıgilid: 'the man held back (imtana’a) from the affair'; also used when someone else has restrained him (mandaña’); Intrans. and Pass. (yığılır, yıgilmak); and one says boğun yıgilid: 'the people assembled (içtama’a), and yarımak yıgilid: 'the money (etc.) piled up (içtama’a), and toprak yıgilid: 'the earth (etc.) was heaped up (kurtatma) (yığılır, yıgilmak) Kaş. III 79; bu yér ol munda: kişi yıgilgan 'this is a place where people constantly assemble (yactama) III 54: KB (if a man has no wealth) er yıgilmanız aşar 'people do not rally to him' 5460; a.o. 460, etc. (avv.): xııı(2) Tef. yıgil (1) 'to assemble'; (2) 'to refrain, hold back' 156; yıgil bar- 'to assemble and go' 133 (mistranscribed yiğıl and mistranslated): Çağ. xııı ff. yiğıl-/yiğılış- cam 'sūdān to assemble' San. 350v. 6 (quotation): Xwar. xııı yiğıl- 'to assemble' Qutb 91; 'to refrain, hold back' Nahe. 281. 13; 300, 9: Kom. xııı-xııı to assemble yı-II (yı- < yiğıl-) CCG; Gr.

D yiķıl- Pass. f. of yiķ-; usually Intrans. 'to collapse, fall down, and the like'. S.i.s.m.l. w. the usual phonetic changes. Xak. xı tım yıgilid: 'the wall (etc.) collapsed' (inhadama) Kaş. III 81 (yiğılur, yıgilmak); bu to ol tuçu: yıgilgān 'this wall is constantly collapsing' III 54; a.o. I 348 (külf): xııı(7) Tef. yıgil-yıgilık- 'to collapse' 156-7; xııı xariba ta waqqa'a 'to become a ruin, fall down' yiğıl- Mcl. 25, 13; yığıl- Rıf. 108: Çağ. xııı ff. yığıl- uftadan ta xarib śūdān ditto San. 350v. 21 (quotations): Xwar. xııı ditto Qutb 91: Kom. xııı ditto yiğıl- CCI; yıgil- CCG; Gr. 133 (quotations): Kip. xııı xv waqqa a yiğıl- Kav. 29, 15-20; Tuh. 358. 11: Osm. xııı TTS I 20 (alik).

D yokal- 'to perish, be destroyed or lost; to disappear'; presumably Pass. f. of *yokal-*, Den. V. fr. 1 yok. S.i.a.m.l.g. except SW. Cf. yokada-. Xak. xı KB (the sick, when it rises, illuminates the world and reaches all men but) yokalmaz özün 'does not itself perish' 827; o.o. 692 (törür-); 828; xııı(7) Tef. yokal- 'to perish' 159: Çağ. xııı ff. yokal- nist ta ma’dim śūdān 'to be, or become, non-existent' San. 343v. 28: Xwar. xııı yokal- 'to be destroyed, to perish' Qutb 82.

D yuķıl- Pass. f. of yuķ-; survives only(?) in NF Bar. yuķul- 'to be infected (with a disease) R III 542. Uyg. viii ff. Bud. (if any man) beğlerde ağır yazuklukun yazukszunun yana yukila kelip (he is put in prison and bound and lies in his bonds and suffers pain); if correctly transcribed this seems to mean 'comes again to be infected (with suspicion) of grievous offences against the begs whether he is guilty or innocent' Kuan. 36-7: Xak. xı to:nka: kara: yuķulid: 'the black substance stuck (talaťaxa) to the garment' (etc.) Kaş. III 81 (yuķulur, yuķulmak): Çağ. xı ff. yuķul- (spelt) sirāyat karda śūdan 'to be infected' San. 343v. 21.

D yAĞL.- (yAĞL-) Den. V. fr. yAĞ; 'to grease, or oil (something Acc.).' S.i.m.l.g. w. the usual phonetic changes. Xak. xı er koğus yAĞlid: 'the man oiled (dahhan) the leather' (etc.); originally yAĞlid: Kaş. III 308 (yAĞr-; yAĞmak): Muh. dahana yAĞl: Mcl. 26, 5: yAĞl: Rıf. 109: Kip. xııı yAĞl: dahana Id. 95: xııv ditto Kev. 75, 10; ditto yawl: Tkm. yAĞl: Tuh. 16a. 1.

S yığla- See ićiğla-.

D yOĞL.- (d-) Den. V. fr. yOĞ; properly 'to celebrate a funeral feast'. Survives in NC Kir. jokto-; Kzx. jokta-: NW Kk. jokta- 'to mourn for (a deceased)'. See yokla-: Preliminary note. Türkü vii E 4, E 5 (siğiţa-); lx. 27 (kuvra-); Ḳse-Axte C 2 (ETY II 123; dubious): O. Kir. xı ff. yoğladıpz Mal. 42, 5: Xak. xı ol olğukje: yoğladı: ittáxaga da'wa (MS. duwa) kıl-mayyit 'he held a (funeral) feast for the deceased'; this is a custom of the Turks Kaş. III 309 (yoğlař; yoğlařmak).

D yokla-: Preliminary note. Apart fr. the Den. V. fr. 2 yok listed below, there is clear evidence of the existence of a Den. V. fr. 1 yok at any rate in SW Tkh. yokla- 'to destroy, kill, expend (money)'. This Tkh. V. also means 'to remember, or commemorate', and there is a wide range of V.s fr. Çağ. onwards which have more or less similar meanings: NE Twu. çoulta- 'to notice the absence of (someone or something)'; Alt. yokto- 'to feel, examine' R III 407: SE Türki yokla/-yokla- 'to look after, to visit (a friend to ask after his health), to inquire, verify, check'; NC Kir. jokto-, Kzx. jokta- 'to investigate, check; to discover a loss'; SC Usb. yukla- 'to visit, inquire, investigate'; NW Kk. jokta- 'to discover the loss of something'; Neg. yokla- 'to visit': SW Az. yokla- 'to check, investigate, feel'; Osm. yokla- 'to feel, examine, search, try, test, visit'. While it would be just possible to regard these as Den. V.s fr. 1 yok in the sense of 'to note, or investigate, the absence of something', it is likely that some at any rate are extensions of the meaning of yokla- which developed when, with the adoption of Islam, the practice of holding funeral feasts was dropped and forgotten.

D yokla-: Den. V. fr. 2 yok; 'to rise', and the like. Survives in NE Sag., Şor (R III 2008), Tuv. çokta-, Khak. çokta- 'to go upstream'. Cf. âq-, ūn-. Uyg. viii ff. Bud. (the king said to his ministers...) yoklan bariŋ 'get up and go' (to every street, etc.) USp. 97, 32-3;
ol evde kün künüge yoklamanın aşılmak bolur 'there will be in that house every day a rise and increase (in prosperity)' TT 287; o.o. do. 346; PP 57, 2-3 (4 kök); TT III, p. 26, note 5, 11 (1 karak). Xak. XI (under -ka: Dat. Suf.) tağka: yokla: 'climb (işed) the mountain' Kaş. III 212, 1; a.o. III 221 (törr); n.m.e.; KB yokla: is common; kutsında arttı örü yokladı 'his good fortune increased daily and rose higher' 438; ara kilkum ildi araya yokladı 'sometimes my character deteriorated and sometimes improved' 746; (by the proper use of language man on the brown earth) yaşıl kökke yoklar 'rises to the blue heaven' 102; şatosun başıla teğ yokladım 'i climbed to the top of the ladder' 6053 (in 6054 ağıp): xiin (?) At. bılığ birle 'alım yoklar yokladı 'by knowledge the scholar has risen on high' Tef. yokla: 'to rise (to heaven), to climb (a mountain)' 160: (Cağ, xv ff. yokla: (miş) yokundur: 'to cause to touch or be touched' Vel. 419; yokla: (i) taşahhur kardan 'to investigate'; (2) gun wa ná-paddid kardan 'to lose' San. 343v. 15; Kom. xiv yokla: 'to lose, note the absence of CCG; Gr. 125 (quoting)).

D yəğlət- Caus. f. of yəğlə:- 'to have (something) greased, oiled', etc. S.i.s.m.l. w. the usual phonetic changes. Xak. XI of köşün: yəğləttə: 'he gave orders for oiling (bi-tadhin) the leather' (etc) Kaş. II 355 (yəğlətur, yəğlətmaʃ).

S yığlət- See təğlət-.

D yəğlət- (d-) Caus. f. of yəğlə:- n.o.a.b. Türkü viii (the xoğan said, 'i must go home, my wife has died') ant: yəğlətayın 'i must have a funeral feast celebrated for her' T 31; Işıvara: Bilğe: Küli Çorğ yəğlət(t): 'they had a funeral feast held for Küli Çor' IX 24.

D yəğlət- Caus. f. of yəğlə:- n.o.a.b. Xak. XI of ant: tağka: yəğlətti: 'he made him climb (aşadahu) the mountain' (etc) Kaş. II 355 (yəğlətur, yəğlətmaʃ): KB kişig yəğlət (it raises a man's reputation) 175, 2120: xiin (?): Tef. yəğlət- 'to lift, raise' 160: (Cağ, xv ff. yəğlət- Caus.: taşahhur farmiadden 'to order to investigate' San. 343v. 27): Xvar. xiv yəğlət- 'to raise (dust) Qutb 83.

D yəğlən- Refl. f. of yəğlə:- s.i.s.m.l. w. the usual phonetic changes, usually in a Pass. sense. Xak. XI yəğləndə: nən 'the thing was oiled' (iddakarna) Kaş. III 111 (yəğlənət, yəğlənətmaʃ).

D yokluğ- Hap. leg.; unusal Refl. f. of yokal- Uyg. vii ff. Bud. ançalayu ok ol idük tinli (MS. tinli) yoklummaʁiz erur 'thus that sacred mortal is indestructible' UII 37, 58-9.

S yığlas- See īğlas-

D yığläs- Hap. leg.; Co-op. f. of yığlä- (Intrans.) N.o.a.b. Xak. XI sül: kamûq yığläşdi: taqarakti'l-cumüd 'the armies all came together' Kaş. III 105 (yığläşur, yığläşmaʃ; MS. yığlä): Xwar. xiv yığläş- 'to assemble' Qutb 90.

Tris. YĞM

D yığläş (d-) P.N.A. fr. yığlä-; n.o.a.b. Uyg. vii ff. Civ. (in a bad omen) kulmuş işsp yığläş 'whatever you have done meets with hostility' TT I 37 (cf. tütüşhūl): Xak. XI KB (do your duty and do not make enemies) yığläş kişike kopar mıq çoğ 'a man who has enemies is involved in innumerable quarrels' 4232.

D yığläş (d-) A.N. fr. yığlä-; n.o.a.b. Xak. XI KB (there are two kinds of enemy; one is the pagan temple; pagans are always hostile) takib yığläş anşas yas üçün 'the other kind of enmity arises from (hope of) profit or (fear of) loss' 4226: Kip. xiv yığläş (MS. yığlä) al-müşab mu'add bil-li-l-adliw 'an arrow destined for the enemy' Id. 95.

Tris. V-YĞL

D yaka]:a:- Den. V. fr. I yaka-; s.i.s.m.l. w. the usual phonetic changes, usually for 'to seize by the collar or throat' or 'to go along the edge (of something)'. Uyg. vii ff. Man. yaka]:a[qa:t] TT IX 74 (fragmentary): O. Kır. ix ff. Mal. 45, 4 (éler): Xak. XI of ant: yaka]:a: 'adayahu 'he was hostile to him'; and one says er yağ: yaka]:a: 'the man fought (kāraba) the enemy' Kaş. III 328 (yaka]:a[r], yaka]:a:maʃ); a.o. III 325, 4: KB yaka]:a[yu:] . . . yaka]:a:sm 4227; o.o. 4261, 5318; xiv Muh. 'aday yağ:at: - Mel. 28, 15; Rif. 112.

Dis. YĞM

D yığım Hap. leg.; N.S.A. fr. yığ-; lit. 'a single act of heaping up'. Xak. XI yığım toprak tutul minha't-turāb 'a heap of earth'; the -m is changed from -n Kaş. III 19 (see yığın).

D yığım (d-) Dev. N. fr. yığ-; 'rain'. S.i.a.m.l.g.; SW Az., Osm. yığım; Tkm. yığım; in almost all other languages yamğur w. the usual phonetic changes. Uyg. vii ff. Bud. yığım yığım teğ 'like rain pouring down' TT V 10, 107; o.o. Kuan. 202, etc. (yəğit-): Civ. TT I 5 (yəğit); VII 29, 1 (yəğit-); a.o. HII 30, 142; Xak. XI yığım al-matar 'rain'; yamğur alternative form Kaş. III 38 (prov.); 15 o.o.: KB yğa tursu yamğur (Vienna MS. yamğur) 'let the rain go on raining' 118: xiin (?): Tef. yığım 133: xiv Muh. al-gaʃy 'heavy rain' yamğur Mel. 79, 10; Rif. 184; Cağ. xv ff. yamğur yamğur Vel. 410; yamğur bårân 'rain' San. 337v. 6
(quotn.); a.o. 333v. 3 (Osm.): Kom. xiv ‘rain’ yamgur/famgur CCl, CCG; Gr.: Kip. xiii al-matar yamgur; Tkm. yağmur % Hou. 5, 7; xiv Tkm. yağmur al-matar; Kip. yamgur Id. 95; al-matar yağmur Bul. 2, 16; xiv ditto yamgur/yağmur Kav. 58, 4; yamgur Tuh. 38b. 3; Osm. xviii yağmur in Rami, ‘rain’, Çağ. yamgur Sun. 333v. 3.

Tris. YGN

D) yağmurçul Hap. leq.; N./A. of Addiction fr. yağmur; elsewhere ‘rainy’ is usually a P.N./A. in -iğ or the like. Xak. xi yağmurçul yör ‘a place where there is usually much rain (yakırt fih˚l-matar) Kas. III 56 (followed by a note on the Sufîl. -gil).

Dis. YGN

?F yağan ‘elephant’; cf. yağan; the fact that elephants were exotic to the early Turks, and the alternative pronunciations, suggest that this is a l.-w. of unknown origin. A Second Period l.-w. in Mong. as cağan (Kote. 2245; Haltod 554); survives only in NE Alt., Tel. yana; Tuv. čan, which are perhaps reborrowings fr. Mong.; elsewhere l.-w.s, usually Pe. pil/fil, are used for ‘elephant’. Öğuz/Kip.(?) xi yağan al-fil fi ihdd˚l-lugatayn ‘elephant’ in one of the two languages; hence a man is called Yağan Teğin Kas. III 29; xiii (?) At. (Postscript) ‘yağan an elephant’ (if loaded with gold) 487; xiv Rûg. yağanlar ya’ni piller R III 39; Muh. al-fil yağan Mel. 72, 6; Rif. 174; xiv. вar. yağan ‘elephant’ Qub 64.

D) yakın Intr. N./A.S. fr. 2 yak-; ‘near’ (in place, time, or kin); syn. w., and to some extent complementary to, yağuk; s.i.a.m.l. except NE and some NW. Uyg. viii ff. Man. TT III 52 (elét.-); Chr. yakın barip ‘approaching’ U 6, 11; Bud. yekke yakın kelse ‘if he approaches the demon’ U 11, 24, 12; yakın yoruyu barıp III 64, 5; o.o. of place U II 39, 87 (aınım); Suv. 585, 13-15 (ağırlıklı)—ölömi yakın keltükte ‘when (the time of) his death approaches’ TT III, p. 26, note 5, 9; Civ. TT VII 30, 10 (elít.-): Xak. xi yakın ‘near’ (al-garîb) of anything; one says yakın yör ‘a near place’ and yakın er al-racûl’l-garîb mina’l-tiva ‘a kinsman Kas. III 22 (verse, yakın yakul al-garîb vaw-lat˚x): KB yakın is common, e.g. billîgiene yakın ... özke yakın ‘near to knowledge ... near to himself’ 254; ye’meh tuttu ês tus yakın kıldt öz ‘and he took comrades and make himself near to (i.e. intimate with) them’ 500; similar phr. 1494; hişara yakın turma ‘do not live near a castle’ 4540; xiii (?) At. 174 (inançlı); Tef. yakın ‘near’ 136; xiv Muh. Mel. 49, 2 (yağuk); Çağ. xv ff. yakın nasdik ‘near’ Sun. 334v. 22 (quotn.); Xwar. xiii ditto ‘Alı 40: xiv ditto Qub 69; Nahe. 105, 15; Kip. xiii Hon. 25, 12 (yağuk); xiv yakın al-garîb Id. 95; xv Tuh. 28b. 6 (yağuk).

D yiğin Intr. / Pass. N./A.S. fr. yiğ-; s.i.s.m.l. w. the usual phonetic changes. Xak. xii yiğin toprak ‘a heap (al-katunaa) of earth’ (etc.) Kas. II 22; (as an example of a Dev. N. in -n) the phr. for ‘a heap of earth’ yiğin (sic) toprak taken fr. the phr. toprak yiğdr ‘he heaped up earth’ I 15, 21 and (see yiğin): Çağ. xvi ff. yiğin (spcât) fatac wa garih ‘a body or group of men’ San. 350v. 10: Kom. xiv yiğ’ ‘a gathering’ CCG; Gr.: Kip. xiv yiğin al-macum ‘a collection, gathering’ Id. 95; al-qabhja ‘a tribe’ iyun Bul. 5, 8.

yoğun (yoğom) ‘thick’ and the like; see kalin for the difference between the meanings of these two words. S.i.a.m.l.; NE yon, çon: SE Türkî yoğan: NC Kir. jin; Kxx. jü(w)an: SC Uzb. yağın: NW Kk. Juwan; Kaz. yun; Kumyik yuvan: SW Az., Osm. yoğun; Tkm. yoğin. Türkî viii (when a thing is thin, it is easy to tear it) yinge: yoğun bolsar üzülük aip emrisi ‘if the thin thing becomes thick it is difficult to tear it’ T 13-14: Uyg. viii ff. Bud. yoğun TT VIII A.33 (boyunduruk); yoğan do. C.7 (azîğı). Cív. evdeki(?) yoğan iş letsersmen ‘if I made him do heavy work in the house’ Usp. 55, 7-8; a.o. TT VII 42, 3 (tamar): Xak. xi yoğun ‘corrupt (or bulky, al-daxim) of anything’ Kas. III 29; xiii (?) Tef. yoğun ‘thick, bulky; (of a voice) low’ 158; xiv Muh. (under ‘physical characteristics’) al-galî ‘corrupt’ (opposite to ‘thin’ inçê): yoğun Mel. 48, 10; Rif. 143, a.o. yoğun 55, 9; 153: Çağ. xv ff. yoğun/yogun/al-daxim wa tiyâr ‘corrupt, gross’ San. 343v. 2 (quotn.): Xwar. xiv tonuypuy yangun şifûn tür ur ‘your clothing is of thick wool’ Nahe. 105, 15: Kom. xiv ‘thick’ yoğun/yogun CCG; Gr.: Kip. xiii al-galî (opposite to ‘thin’ yinçe) yoğun Hou. 27, 13: xiv yoğun al-taxin ‘thick, stiff’ Id. 95; younum boldu: taxuma do. 99: al-galî (opposite to inçê) yoğun Kav. 64, 16; galîz younum; Tkm. yoğun Tuh. 26b. 11: Osm. xiv ff. younum ‘thick’, with various shades of meaning; c.i.a.p. TTS I 836; II 1059; III 815; IV 892.

Dis. V. YGN-

D yiğin - Refl. f. of yiğ-; s.i.s.m.l. w. the usual phonetic changes for ‘to come together’ or ‘to be collected’. Uyg. viii ff. Man. (Thou hast commanded them) yiğnut (sic) ‘to assemble’ (for religious ceremonies) TT III 162: Bud. Sanskrit samāhita ‘assembled’ yiğnîms TT VIII A.27: Xak. xi er özipe: yarmak yiğindi ‘the man devoted himself to collecting (bi-cam) money (etc.) for himself’ Kas. III 84 (yögunu, yönînmarka): Kip. xv inandama ‘to be collected’ yiğin- Tuh. 6b. 8.

Tris. YGN

D yâganlîg Hap. leg.; P.N./A. fr. yâgan. Xak.(?) xi yâganlîg er racul fayyâl ‘an elephant leader, or driver’ Kas. III 50.

D yâkinlîk A.N. fr. yâkin; ‘nearness, pro-pinquity’. S.i.s.m.l. w. the usual phonetic changes. Xak. xi KB yâkinlîk is fairly com-
mon, e.g. yakınlik kilur er kişiye tuşılır 'propinquity makes a man the comrade of other people' 910; o.o. 655, 886, 6468 (yağmak-luk), 6470.

Tris. V. YÇN-

D yoğunad- Hap. leg.; Intrans. Den. V. fr. yoğun. Uyg. viii ff. Bud. (if one thrusts an iron peg into the ground, however long it lies in the ground) yoğunadı uzayız umaz 'it cannot get any thicker or longer' TT IV 12, 43.

Dıı YGR

yağır (d-) 'a saddle-gall'; a First Period I.-w. in Mong. w. the same meaning, da'ari (Hanisch 30/dağari (Korc. 1582); survives w. this meaning in SE Türkî yığır: NC Kir. jor; Kxz. jawir: NW Kk. jawir; Nog. yavir: SW Az., Osm., Tkm. yığır. The reason why in the medieval period it came to mean 'shoulder' or the like, and still has the second meaning (a horse's) withers in Osm., is obscure, but this perhaps evolved from the 'part of the animal where saddle-galls occur'. The position is complicated by the simultaneous emergence of yığırı apparently a Sec. f. of ı yarın, q.v. Xak. xi yığır al-dabar fî-l-dâbbâ 'a saddle-gall on the animal'; hence one says yığırılq at 'a gailed (dabir) horse' Kaş. III 9; o.o. in a prov. I 68, 4; 370, 4: Çaq. xvi ff. yığır (spelt) katîf wa şâna 'shoulder'; shoulder-blade (quot.), also called yığır; and, metaphorically, carâhâti... ki dar dîj wa şâna-i dawâb bâ-ham-rasad 'a sore which appears on the back or shoulders of pack-animals' San. 332v. 4; (kebze (prob. a l.-w.) katîf wa dîj, also called yığır/yığırı 300r. 10); o.o. 325r. 27 (I yarın): Xwar. xiii(?) (the infant Oğuz's... chest was like a bear's) yığır kış yığırı teg 'his shoulders like a sable's' Og. 13: Kp. xiv yığır aqarî-dâbbâ 'a sore on a pack-animal' Id. 95 (also yığır 'a small iron shield'; Hap. leg.): Osm. xiv ff. yığır 'a saddle-gall'; fairly common TTS I 765; II 975; III 754; IV 825.

S yokar See yokarur;

yakur: 'fat, suet', and the like. Cf. yağ, which cannot, however, be connected etymologically. N.o.a.b. Uyg. viii ff. Bud. (in a list of demons between 'meat eaters' and 'marrow eaters') yakur aşğlar 'fat (or suet) eaters' U II 60, 2 (ii): Civ. H I 57–8 (ergüz): Xak. xi yakur: al-şa'îm 'fat, suet' Kaş. III 31 (verse); o.o. II 105, 24; III 204, 10; 306, 2.

D yağru: 'near'; apparently a Directive f. in -ru; if Kaş. is right in saying that this was originally yakur: then the base must be 2 yakur, which would then be not a jingling prefix to yağuk but a N homophonous w. 2 yakur; but the supposed form yakur: prob. rests on a false etymology fr. Ar. and the Türkü form is yağru; the basis is more likely to be *yağ, which would also be the basis of yağur: Türkü viii (thus the Chinese drew people near (yağuttur) them) yağru: kontukda: 'when they had settled down near (them) I 5; (ignorant people accepted this argument and) yağru: barup 'went near (them)' I 5; II 46; Uyg. viii ff. Bud. yağuru (sic) translating Chinese chin chu (Giles 2,021 542) 'in the near future' Huen-ts. 514: Xak. xi one says ol agar yağru: yorîmsaş là yağrub havaluha 'he does not go near him'; originally yağru: with a -k- which was changed to -g- because it was near it (in sound); this is near (qarîb) the Ar. word yağrub, taken from the word yağri, the āt was changed from the ba' in yağrub Kaş. III 31 (sic?); the grammar is very confused.

VU yoğur: pec. to Xak. Xak. xi yoğur: al-çafra 'a large, deep dish' Kaş. III 31 (prov., see tatîq); yoğur: çanak 'the dish and the bowl' (al-ça'â) III 32, 4 (in a verse).

S yoğur: yoyğruy See yoydu.

D yuğrut abbreviated Dev. N. fr. yuğur-; 'coagulated curdled milk, yuğurt'. Meta-thesized to yuğurt in the medieval period; survives only (?) in NW Nog. yuvurt; Krm yuğurt/yuğurt R III 412, 453: SW Az. yuğur; Osm. yuğur. Uyg. viii ff. Bud. I 50, 122 (sağut): Civ. yuğrot [gap] TT VIII 121 (there are other cases of o for u in this text); (mix it) yuğurtka (sic) with yuğurt H I 45; yuğutka (sic) do. 169; yuğrut satîgî 'the sale (price?) of yuğurt' Usp. 35, 5: Xak. xi yuğrut (sic in the MS., consistently transcribed yuğûrt in the printed text and Atalay al-laban 'milk' I 182 (ujdîs-); I 189 (sütğer-); al-râ'î 'curdled milk' I 208 (üdîs); II 295 (1 kat-); III 190 (koyul-); râjîya ditto III 164 (sawuk); n.m.e. KHYuğrut 444 (azar): XIV Muh. al-labanîl-l-hâmîd 'sour milk' yuğurd Mel. 66, 9; al-câmîd 'thickened (milk)' yuğurt (MS. yuğurt) Rif. 166: Xwar. Xiv (VU) yuğrut Qutb 8t (the MS. has yuğurt, but it rhymes w. şağar süt): Kom. xiv 'sour milk' yuğurt CCI; Gr.: Kp. xiii al-râ'î yuğurt Hou. 16, 12: xiv yuğurt ditto Id. 95; al-laban yuğurt Bul. 8, 2: xiv al-labani'l-râ'î yuğurt Kav. 63, 4; laban (inter alia) yavurt Tuh. 31b. 13.

D yuğrum Hap. leg.: N.S.A. fr. yuğur-. Xak. xi bir yuğrum un daqîq qadîr mâ yu'çan bihî narrata(n) 'the quantity of flour which is kneaded in a single operation' Kaş. III 47.

S yâğr See I yarın.

(D) yuğrûs morphologically Dev. N. fr. yuğur- but with no apparent semantic connection. This title first appeared in the Karakhanid period and was superior to yâbût, q.v.; it thus displaced şâd, q.v., in the Türkü hierarchy. N.o.a.b. Xak. xi yuğrûs 'a man of the common people (al-saqa) who holds a position equivalent to that of al-wazir among the Turks'; it is not permissible to give this title to a Persian or man of another race, however distinguished he may be; he is one rank (daracata(n)) below the xâqân; he is given
a black umbrella (qubba) which is held over his head in rain, snow, or great heat Kas. III 41: KB (in a list of high positions which a man may hold) kayu yavgu yuvrgus bolur el begli ‘some become yavгу or yuvrgus or chief of a province’ 4069: (Cag. xv ff. yuvrgus sirist wa taxmır ‘kneading’ San. 343v. 3).

Dis. V. YGÇ-

D I yakur- Caus. f. of 2 yak-; syn. w. yağut-; q.v.; survives only(?) in NW Kaz. yakur- R III 28. Xak. xi ol atig maqa: yakurdu: ‘he brought the horse (etc.) near me’ (qarraba ilayva) Kas. III 68 (yakurur, yakurumak): KB (I took hold of it gently and) yakurum aran ‘then brought it near me’ 6617.

2 yakur- Hap. leg. Xak. xi er yakurdu: tanahhada-l’insan wa axadahu-l’rabw ‘the man gasped and suffered from shortness of breath’ Kas. III 68 (yakurur, yakurumak).

yuvur- ‘to knead (dough, etc.).’ Survives in SE Türk yuvur- Shaw, farring; yuvur- BS: NC Kir. jur.; Kxz. jur.: SW Az. (and Rep. Turkish) yuvur-; Osm., Tkm. yuvur-.

Uyğ. viii ff. Bud. TT VI 82 (2 titig): Civ. (pound the herbs until they are soft and) mir bilen yuvurup ‘knead them with honey’ TT VII 22, 13; yuvur- ‘to knead (drugs, etc.) together’ is common in I and II: Xak. xi Kas. II 102 (surug)-; n.m.e.: xiv Muh. ‘acana to knead’ yuvur- Med. 28, 15; (Rif. 112 uy)-; al-aen yuvurmak 36, 13; 122; al-aen ‘dough’ yuvurmus un 64, 7; 163.

Cag. xv ff. yuvur- xamir kardan wa siristan ‘to knead’ San. 343r. 22: Xwar. xiv ditto Qub 85: Kom. xiv ‘to knead’ yur- CCG; Gr.: Kip. xiv ‘acana yuvur- Hou. 34, 2; xiv ditto; one says un yuvurгul ‘knead the dough’ Id. 95; ditto Bul. 61r.: xiv ditto Ka. 75, 3; ‘acana yuvur- Tuh. 26a. 9; Osm. xiv yuvur- (sic) ‘to knead’; in one text, *scribal error TTS I 847.

PUD yokur- this V., which is clearly not yuvur-, ispec. to Uyğ. Bud; it would suit the context to take it as a Den. V. fr. 2 yok, but the ordinary Den. Suff. is -ar- not -ur- and such Vs. are properly Intrans. Uyğ. viii ff. Bud. (the lotuses present a great danger) ol linxwa (PU) yoluг yokuru usarsiz ‘if you can surmount the road(?)’ past those lotuses’ PP 39, 1; (there are also dangerous dragons and snakes) ani yokuru usarsiz ‘if you can surmount that’ do. 7; (you will reach the island of jewels) yokurunсuz uzul uģ körtük yokurup ‘after surmounting the unsurmountable great desolate snowdrifts’ TT VI, p. 62, footnote 2.

D yagğ- (d-) Den. V. fr. yagğ; n.o.a.b.; cf. yağrт-. Türkü vii ff. (the horse) yağrт:pam ‘was galloping’ (and stood still) IrkB 16: Xak. xi I 104, 25 (ıllcık).

D yuğurt- Hap. leg.; Caus. f. of yuğurt-. Xak. xi ol anu: yuğurttу: ‘he ordered him to knead (a’canahu) flour’ Kas. III 436 (yuğurtur, yuğurmtak).

D yağırt- (d-) Caus. f. of yağırт-; pec. to Xak.; cf. yağırlar-. Xak. xi ol meniğ atıg yağırrtu: ‘he galled (adbara) my horse’ (etc.) Kas. I 352 (yağırtur, yağırtmak); o.o. I 139; 7; III 342 (yağırlar-).

D yuğrл- Pass. f. of yuğrл-; Caus. f. of yuğ-; basically ‘to be drawn together, concentrated’; and the like. Yuğrл-survives in NE Sor çiğтr- ‘to fold together, draw together on a string’ R III 2069; and this word in NE Bar. yuğrл-; Leb. yiğтг- ‘to be wrinkled; (of curls) to be crisp or tight’. Xak. xi er tur- luğka: yuğrл: ‘the man crouched (ikla’azza) because of the cold’; and one says to: n yuğrл: ‘the garment shrank (tagallasa) in the wash’ Kas. III 107 (yuğrлlur, yuğrлlmak); (in the winter) çiğаy yavuz yuğrлrur ‘poor wretched people draw their clothes tight round them’ (yatagabba’) I 248, 4.

D yuğrлlur- Pass. f. of yuğrл-; s.i.s.m.l. w. the same phonetic changes. Xak. xi un yuğrлlud: ‘the dough was kneaded’ (ucina) Kas. III 107 (yuğlурur, yuğlurmak); bağл baltuk yuğlurur ‘mud and slime are heaped up’ (yatarabham) I 248, 3: Cag. xv ff. yuğrлlur (spelt) siristra yusdan wa xamir yusdan ‘to be kneaded’ San. 343r. 28: Xwar. xiv ditto Qub 84.

D yuğrлr- Co-op. f. of yuğrл-; pec. to Xak.? Xak. xi ol aпar un yuğrлrд: ‘he helped him to knead (fi’acn) the dough’; and one says soduk ağzd: yuğrлrд: ‘the spittle dried (‘asaba) in his mouth’ Kas. III 102 (yuğrлrur, yuğrлrmak); (in the spring) çindan yipar yuğrлrur translated ‘the solid mass (ifin) of sandal-wood and musk is kneaded (yata’acan)’ and their odour is smelt’ II 122, 24.

Tris. YGR

S yagğuru See yagğuru.

D yokarу: crassus of yoykагarу: Directive f. of 2 yok; ‘upwards’ and the like; in Türkü the form is yoygarу: Sia.m.i.g. w. some fluctuations in the first vowel; NE Khak. çоğaг: SE Türk yokarı Shaw; yuкуrлjukуrл BS; yоkarуjukуrл farring; NC Kir. joğorу; Kxz. joğаг: SC Uzb. yuкуrор: NW Kk. yоkаг: Kas. yуqаг: Nog. yoğar: SW Az. yuxаг: Osm., Tkm. yоkаг. Türkü vili (I led them to the Ötükken mountain forest) Kөk Okıp yоğаг: ‘up the Kök Ök river’ T 15; yоkarу: (sic) at yetе: yаdа̲ğın iğа̲ç tutuna: аğturтim ोпреki: er yоğа̲ğуra: (sic) teğүrүp ‘I made them climb upwards on foot leading their horses and holding on to the trees, sending the advance guard up to the top’ T 25-6; a.o. II SE: viii ff. Man. baсин (sic) yоkагu kоttürip ‘raising his head’ Mi I 6, 5; Uyğ. viii ff. Man.-A Mi I 13, 15 (1 e-2-), 19 (а-ггур-); 26, 26 (Ilgerü): Bud. (Sanskrit lost) yоkагu eтоz tüüğе rүr ‘his hair stands on end’ TT VIIІ Г.63; (unable)
yokaru turgali 'to stand up' PP 19, 5; o.o. do. 19, 8; 60, 5; tiz yokaru bèlke tegi 'from the knees up to the waist' TT V 4, 4; a.o. do. 11 (eğin): Xak. xi yokaru: (in verses twice yokar: I 142, 15; 320, 26) occurs ten times qualifying V.s like kep-, tur-, etc. but is not separately translated; n.m.e.: KB (as the month proceeds the moon) yokaru ağar 'climbs higher' 731; 0.72 (kakila-): xiii(?) At. 101 (yoklak-); Tef. yokari/yokaru koz (sic for kodi) 'up and down' 159: xiv Muḥ. al-šalā 'high' üstün yokaru: Mel. 14, 9-10; (Rif. 90 üstün; al-šalā yüksek, in margin yokan: 153 only): Çağ. xv. fx. yokari yokar: Vel. 419; yokari/yokarı barda tua faq 'upwards, above' San. 344r. 2 (quotm). Xwar. xiv yokaru 'upwards' Qutb 83: Kom. xiv 'upwards' yokari CCC: Gr. xip. xiv faq (opposite to 'downwards' aşaq): yokari: Hou. 26, 10: xiv yokar: faq Il. 95; faq yokaru: Bud. 14, 4: xiv faq yokarı: Kav. 35, 3; yokari Tuh. 28a. 7; 73b. 6.

D yuğurtuluğ P.N./A. fr. yuğurt; n.o.a.b. Uyğ. viii ff. Civ. yuğurtuluğ aş 'food containing yuğurt' TT VII 16, 9: (Xak.) xiv Muḥ.(?) al-labāniyya 'a milk diet' yuğurtuluğ aş Rif. 165 (only).

D yuğurğucu: Hap. leg.; N.I. fr. yuğur. Xak. xi yuğurğucu: 'a roller (al-milmola) used to spread out (yabus) dough for noodles, etc.' Kaş. 1493.

VUD yuğurka:n 'blanket'; first vowel uncertain, but prob. -o-; there is no semantic connection w. yuğur- and -kan is a Den., not a Dev., Suff.; perhaps connected etymologically w. yğu. Survives in NE Alt., Tel. yu:rk; Kaş., Koib. yorgın; Sağ., Tuv. çörgın; Khak. çorgın: NW Każ. yorgın; Kumy yuvurğan; Nog. yuvirkan/yurkan; SW (all) yorgın. Uyğ. viii civ. TT VII 36, 10 (3 kık): Xak. xi yuğurka:n al-ditār 'blanket' Kaş. III 54; o.o. Il 137 (kösül); III 110 (al-lāhīf 'blanket'; yorgın-); 253 (eşi-); etc.: xiii(?) Tef. yorgın ditto 162; xiv Muḥ. al-lāhīf yorgın Mel. 67, 3; Rif. 166; ditto dösek/yorgın: 67, 13; yorgın: Xwar. xiv yorgın 'blanket' Qutb 81: Kom. xiv ditto yuğurğan CCC; Gr.: xip. xiv al-lāhīf yuğurğan; Tkm. yorgın Hou. 17, 10: xiv yorgın ditto Il. 92: xiv ditto yorgın Kav. 64, 6; Tuh. 31b. 11.

D yakrkan: Den. N. fr. yakr: lit. 'inclined to be fat' or the like. Pec. to Xak. Xak. xi (under fa:la:la: indicating -kan) yakrkan nobt yatanātār minhu hamal am:tāl-ihanādīg 'a plant which sheds fruits like hazel-nuts'; their skins are stuck to the lips when they are cracked by the (cold) wind, and they recover; yakrkan (sic) a word for 'suet ice' (ṣaḥmāl-camd), that is when ice is cut up, and things in the shape of (bits of) suet are scattered from it Kaş. III 56.

D yağırlık (d-): P.N./A. fr. yağır; pec. to Kaş., but the corresponding A.N. (Conc. N.) is noted as below. Xak. xi yağırlık tevey 'a galled (dabir) camel' (etc.) Kaş. III 49; o.o. II 9 (qi-); III 9 (yağır): xiv Muḥ. al-mirafa wa:l-namārī (MS. tāmarīn) 'the place where the mane grows; saddle-pads' yağırlık Mel. 71, 12; (in Rif. 173 the Ar. word al-gā'īya is omitted and its translation transferred to this phr., see yağl): Kip. xiv yağırlık al- mirāhā 'saddle-felt' Id. 95.

Tris. V. YGR-

D yağırlık:- (d-) Hap. leg.; Den. V. fr. yağır. Xak. xi ol atıg yağırlıkda: 'he treated the gall (aşla:hal-dobar) on his horse'; if you wish to say 'he galled it', you say ol atıg yağırtı: aḥbara:lar-faras; the difference is the same as that between tariba and atra:ba and qasata (MS. qasata) in Ar. Kaş. III 342 (yağırlık; yağırlıma:nak).

D yağırlık-: (d-) Hap. leg.; Refl. f. of yağır-.- Xak. xi tevey yağırlıkda: 'the camel (etc.) had many saddle-galls' (katurat a:dbār); also used when it scratched (i:ṭakka) the saddle-galls Kaş. III 113 (yağırlıma:nur; yağırlıma:nmak).

D yakrkan-: Hap. leg.; Refl. Den. V. fr. yakr: Xak. xi köy yakrkanlı: 'the sheep was, or became, fat (katurat ẓa:hm ... wa: ṭa:ra ḍa:ḥam) Kaş. III 203 (yakran:ur, yakran:mak); verbs of this kind are compounded from four-letter nouns (al-ruḥā:ya) by eliding the end of the word, and are pronounced as five-letter words (sumā:yi) but not so written; for example köy yakrkanlı: ... the yā' of yakr: having disappeared (ṣaqat:at) 204, 7.

S(E) yağırlıma:n-: See yarınla:-.

Dis. YGS

D yokus: Priv. N./A. fr. 1 yok; fairly common in Uyğ. Bud. where it clearly means 'ineffective, to no purpose', and the like; by the medieval period it had come to mean 'poor, destitute'. Survives in this sense in one or two NE languages: SE Türkî: NC Kr. (yokesu:); SW Osm. (obsoleot.?). It has been displaced by yoksul in SC Uz. (yoksıl): NW Każ. (yoksıl): and SW (all); this word is first noted in Xwar. xiii 'Ali 53 and Kom. xiv CCC, CCG and is clearly a corruption of yoksus. Uyğ. viii ff. Bud. but menil otünmiş otüğümün yoksus kuru: kilın: 'do not make this request of mine ineffective and barren' U I 31, 6-8; bu tepıllı yoksus emgenüler 'these gods are distressing themselves to no purpose (or unnecessarily)' U IV 20, 252; (if I do not treat them properly, any friendly language that I use) yoksus bolgay 'will be ineffective' do. 46, 70-1; Sanskrit avandhyatayāt 'because it is not fruitless, ineffective' yoksos hērī bolmā:ma:akindin TT VII VIII A.9 (hērī is prob. a misreading of yērī); o.o. U III 31, 7; 38, 14; Kuan. 81, 181: (Xak.?) xiii(?) yoksus (yoksul) 'poor' Tef. 160: xiv Muḥ.(?) al-faqir 'poor' yogsız Mel.
55, 10 (only): Çağ, xv ff. (yoksu/) yoksiz mutfüs tea bi-çiz ‘poor, destitute’ *San. 344r. 8.

Dis. V. YQS-


D yaği:- Hap. leg.; Simulative Den. V. fr. yağ. Kaş. did not realize the nature of this Sufi. Xak. xi yağsi: nən avada'(l-say) (MS, in error) qa'l-duhn ‘the thing acquired a fatty taste’; and one says yakrı: yağgi: yağsumas ihlabat'l-şahm lâ yúcud fidi mâ yu'mal amala'd-luhn ‘the fat of suet has not the qualities (necessary) to perform the functions of oil’; originally yağsa: but altered (?; u'dgına) Kaş. III 305 (yagsur, yağsumak).

D yıkса:- Hap. leg.; Desid. f. of yık-. Xak. xi ol tam yıkı: ‘he wished to demolish (hadm) the wall’ (etc.) Kaş. III 306 (yıksar, yıkısmak; MS, yıkısa:-).

D yaxısın-(yakısın-): Hap. leg.; Refl. Simulative f. of 2 yak-. Xak. xi er kaftan yaxısın: ‘the man threw (alqada) the cloak over his shoulders but did not fasten it in the middle or insert its arms (in the sleeves); also used of a tunic (al-qurtuq), etc. Kaş. III 109 (yaksınur, yaxısınmak).

Tris. YQS-


Dis. YQS-

D yağız (d-): Dev. N. fr. yağız; lit. ‘flowing down together’; originally rather specifically ‘a libation’ to a deity; later, more especially in Moslem areas, more generally ‘a downpour’, usually of rain. S.i.s.m.l., e.g. NE Tuv. çalıs: SW (all) yağıç. Uyg. viii ff. Bud. (demons) yağış aşıqlar ‘who devour libations’ *U II 61, 4; o.o. TT VII 25, 1 (ayyk); 20 (yağ-): Xak. xi yağız ‘the word for a sacrificial victim (al-altra) which the pagans used to sacrifice to their idols in fulfilment of a vow or to seek a favour’ (taqarrub, MS. yaqarrub) Kaş. III 10: Çağ. xv ff. yağiş yagmak *Vel. 411; yağış bariş ‘rain’ *San. 333v. 8; Osm. xiv, xv yağiş ‘rain’; in two texts TTS II 975.

D yağışı abbreviated Dev. N./A. fr. 2 yakıs- w. sound change -kş- > -xś-; not noted before xi. Although all the authorities fr. Kaş. to Tuh. use much the same Ar. words to translate this word and edğği, it is difficult to believe that they were originally syn. and it is likely that this word originally had some shades of meaning der. f. 2 yakıs- which distingished it fr. edğği, ‘suitable, pleasing, good-looking’, or the like. S.i.a.m.l.g. w. the usual phonetic changes, and largely syn. w. edğği, some languages using only one or the other but most both; in the latter case yaxısı: has some meanings like ‘good-looking’ which edğği: has not. Xak. xi yaxısı: al-basan ‘good-looking, fine’ of anything; hence one says yaxısı: neş ‘a fine thing’; yaxısı: ış ‘a fine affair’ Kaş. III 32; (if you reach a position of distinction) edğği: kulın bolgil kişilбегler katın yaxısı: ulan aksin xalqık wa hun ‘inda'll-umardar’ yaxsıl xayr hasancı-l-mahdar li-annır-l-nās ‘improve your character and become a good representative with the begs of the affairs of other people’ *I 64, 14: KB (man uses his tongue to speak) sızı yaxısı bolsa ‘if his words prove to be appropriate’ (he is honoured) 275; similar phr. 1008; (listen to the words of) yaxısı Yaqma bęği 4947; idi yaxısı aýmıs ‘said very appropriately’ *5308: xn(?) Tef. yavlaq yaxısı huılm kılim ‘he made a very good (i.e. appropriate) decision’ *148: XIV Muh. al-cayyid ‘good’ (opposite to ‘bad’ yamam) yaxısı: *Mel. 18, 6 (Rif. 97 edğği); 54, 3; 150; aṣlaha ‘to do good’ yaxısı: İsl-e 22, 13; 103; baṣuna ‘to be good-looking, fine’ yaxısı: bol- 107 (25, 5 yaxısıla:); Çağ. xv ff. yaxısı xib wa nikū ‘good-looking, good’ *San. 326v. 26: Kwar. xn(?) yaksi (*yaxısı) ‘good’ is common in Qą; edğği does not occur: XIV yaxısı ‘benevolent, kindly’ *Qutb 64; *səburdin yaxısı yəktə ‘there is nothing better (more appropriate?) than patience’ *MN 127 (the refrain to each Chapter): Kom. xiv ‘good’ yaxısı/yaxısı CCl. CCG; *Gr. 114 (quots.): Kip. xn(?) ‘good’ eyğî/keý; ‘bad’ yamam/ yawuz) al-basan (opposite to ‘ugly’ cırlın yaxısı: Hou. 25, 10: xiv yaxısı: tayyib ‘good’; -k- and -x- interchange (tabladda) in this word *Id. 96; xv al-cayyid yaxısı: Kar. 23, 8; 60, 5; ṭaba ‘to be good’ yaxısı: bol-do. 39, 11, 11: malîh ‘good-looking’ (inter alia) yaxısı Tuh. 33a. 4: Osm. xiv ff. yaxısı ‘pretty, agreeable, good’; c.i.a.p. TTS I 767; II 977; III 754; IV 825.

Dis. V. YQS-

D yağuş- Recip. f. of yاغو:; properly ‘to approach one another’. Survives only (?) in NC Kir. jəus-. Cf. 2 yakıst-. Uyg. viii ff. Civ. (if a man consults the oracle about himself) čen Turkmak yavıısv ‘tranquillity approaches’ *TT I 220: Xak. xi bir neþ birke: yəğuşdi: ‘one thing drew near (taqdıraha) to another’ Kaş. III 73 (yəğuşur, yəğuşmak); a.o. II 90 (artuklu): KB 136 (ula-); 5311 (ekkğiş): Çağ. xv ff. yavıısv- (-ur, -şan) yahin ol. *Vel. 402, 411; yavıısv- San. 339v. 8 (yاغو:)- Xwar. xv yavıısv-yavıısv- ‘to approach, or be near to, one another’ *Qutb 75-6.

D 1 yaxısı- Co-op. f. of 1 yaxı-; survives in SW Tkm. Xak. xi ol apar yaxısı yaxıstıd: ‘he helped him to apply the ointment (fi wad’ll-damād) to the wound’ Kaş. III 74 (2 yaxıst-follows).

D 2 yaxısı- Co-op. f. of 2 yaxı-; originally syn. w. yağusz-, ‘to approach, draw near to, one
another'. In this sense it has been displaced by Den. V.s fr., or compound V.s w., yakın or yağış: but yakış- survives in SW Osm. for 'to be suitable, becoming, proper, fit; to look well, to be handsome'; cf. yaxşı-.

Uyğ. viii ff. Man. M II 8, 17 (ii) (yavaş): Yak. xi (after 1 yakış-) and one says anıp kelme:ki: yakışdı: 'his arrival is imminent' (gurrub); also used of the approach (gurb) of anything when its arrival has become imminent (dana); hence one says of an eloquent speaker (al-faşıh) when he has spoken anıp ərni: yakışma:s 'his lips never come together' (yaprub) because of the speed and effectiveness of his speech Kas. III 74 (yakışır, yakışmak); o.o. I 170, 19 (tutuş-); 383, 5 (i kuruğ); II 103, 26: KB 134 (bakış-): Osm. xiv to xvi yakış- 'to approach, draw near'; in several texts TTS I 769; III 755.

D yiğış- Co-op. f. of yiğ-; s.i.s.m.l. w. the same phonetic changes as yiğ-. Yak. xi ol maşısı: buğday yiğışdı: 'he helped me to heap up (fi takvim) the wheat' Kas. III 73 (yiğışır, yiğışmak).

D yikiş- Co-op. f. of yik-; s.i.s.m.l. w. the same phonetic changes as yik-. Yak. xi ol apar tam yikımı: 'he helped him to demolish (fi hadım) the wall' (etc.) Kas. III 74 (yikışır, yikışmak).

D yukuş- Hap. leg.?: Co-op. f. of yuku:k-; between yiku:- and yiku:-, but spelt tüku:- in the MS. Yak. xi uduz yuksudi: 'the itch passed (ta'adddā) from one place on the body to another because of its moisture' (bi-rufibatihi) Kas. III 74 (yukuşur, yukuşmak).

D yakşırt- See yakırt-.

Trls. YĞŞ

D yağışlıq P.N./A. fr. yağış; 'for pouring liberations' and the like. Pec. to Uyğ. Bud. Uyğ. viii ff. Bud. (the innumerable alms-begging Brahmans) yağışlıq orunka buşika keštiler 'came to the place where liberations are poured to receive alms' U III 11, 13 (ii); o.o. do. 12 (i); TT IV 6, 46 (şet-); Swp. 29, 8-9 (tapığ).

Dis. YĞZ

D yağız (d-) 'brown'; originally a stock epithet of the earth, as opposed to the blue (kök) sky. It is therefore prob. a Dev. N./A. fr. yağ- and originally meant 'poured upon, saturated' and so 'brown'. Later used for the colour of a horse's coat or a man's complexion. A First Period I.-w. in Mong. as dayir (Hoeutsch 34; now obsolete) and used in the Secret History (1) as the name of a horse; (2) in the phr. dayir etiğen 'the brown earth', mistranslated 'great earth' in the Chinese translation. Survives only (?) in SW Osm. yağız of a, horse, darkish brown' and kara yağız 'very dark brown, almost black'. Cf. yaziğ. Türkî viii üze: kök teprl: asra: yağız yer kilündük:da: 'when the blue sky was created above and the brown earth below' IE I, 1I2; (Kül Têgin) Az yazgınin binîp 'riding his dark brown horse Az' I N 5, 8: Uyğ. viii ff. Bud. yağız yér U IV 48, 91; TT VII 40, 13; X 162, etc.; Swp. 530, 1: Civ. ditto TT T 14: Xak. xi yağız al-athami 'dark brown', that is a colour between red and black; and the earth (al-ar'd) is called as a simile (yuşabbah bihi) yağız yér; yağız at 'a dark bay (al-ar'd) horse' Kas. III 10: KB yağız yer 3, 64, 68: xiv Rgb. K II 1449 (kürgerk): Kas. xvii (under 'colours of horses' coats) al-yagız ma'rîf 'a word used both in Ar. and in Turkish' Hou. 13, 6: af 'earth-coloured' yağız do. 13, 10: a 31, 10 (kara): xiv yağız 'the well-known (ma'rîf) colour of horses'; and the earth (al-ar'd) is called after it yağız yér Id. 95; kara: yağız 'black' (al-ar'd) in colour; yağız is usually used w. kara; but may be used separately (yunfarad) and one says yağız at 'a horse of a colour between black and sorrel' (al-duhuma wal-sûra) do. 69; (see bakir; the prr. for 'Aldebaran', başır şıgın (under b-) Id. 33 and yağız (sic) şıgın in Bul. 2, 14 may be misreadings of yağız şıgın lit. 'the dark brown maral deer': xv (under 'human complexes') al-asmar 'swarthy' kara: yağız Kav. 59, 18: Osm. xvii yağız (spelt) in Rûmi, carda wa rang-i siyah 'dark bay' and 'black' in colour; and as a descriptive Adj. (siyatı tawdithi) they say kara yağız siyah carda; they use this metaphor. 'for a black horse', which in Ar. is adham San. 333v. 6.

Mon. YG

I yeg 'better' (than something else); the object of comparison, when mentioned and not merely implied, is normally in the Abl.; although the connotation of comparison was always present in the early period, it is sometimes best translated 'best'. Survives only (?) in SW Osm. yeg/yey; Tkm. yeg (described as 'obsolete') 'better'. Türkî viii Ötüken yişda: yeg idi: yok ermiş 'there was positively no better (place to live) than the Ötüken mountain forest' IS 4, II N 3; ariq uvv uyyeg 'modesty in a pure man is better (than pride)'' T 37; o.o. I E 29, II E 34 (iğer); I SE (tayyûn); viii ff. Tun. III a. 3-4 (kör): Uyğ. ix [gap] ek:de: yeg [gap] 'better than both' (or 'best of the two') III B 6 (ETY II 38); viii ff. Man. yeg nomuq uktîtuq 'you have made them understand the better doctrine' TT III 56; tüzgerinşiz yeg 'unsurpassable and better' do. 178; o.o. do. 75, etc. (üstünlk); (my god.) ratnida yeg 'better than a jewel' M II 7, 5, etc. Bud. Sanskrit śreya 'better' yeg TT VIII B 5; F 5; o.l yeg bolqay 'that will be better' TT IV 10, 25; o.o. do. 12, 57 etc. (tüzgerinşiz); 24, 71-2 (adruk), etc. Civ. TT VIII 1.16 (susvus): Xak. xi yeg a Particle (haf) meaning 'better' (sayir), used only in speaking of the superiority (tafdil) of one thing over another; hence one says bu at anda: (sic, Hor andin) yeg 'this horse is better than that' Kas. III 144; six o.o. at the end of proverbs saying that
it is better, e.g. to be a widow than have an abusive husband: *KB boğunda yégî 'best among the people' 50; (is a bad man) sapha yégî 'better for you' (or a good one?) 243; sızüg açsamu yégî azı klise 'would it be better to make a statement or conceal it?' 10:18; xivi(?) At. täbî'tätta yégî 'the best human characteristic' (is generosity) 249; a.o. 409 (borçu); (Tef. yégrek 'better' (than something Abl.)), under yeg 153; Xwar. (xivi yegrek 'better' *Ali 19, 50); xivi yégî 'better' Qotb 77; Kip. xivi yégî al-cayyid 'good' Id. 96; Osm. xivi ff. yegî 'yegî better'; c.i.a.p. 'TTS I 810; II 1029; III 792; IV 866.

PU?D 2 yégâ: Hap. leq.; perhaps Dev. N. fr. yê- in the sense of 'something bitter'. Xak. xivi yégâ fa'sul-(MS. fâšul') licâm 'a horse's bit' (lit. the bit of the bridles); hence one says yîğûn yégîl: Kaz. III 144.

?('D yek 'demon, devil'; the old theory, which still has some support, is that this is a l.-w. fr. yakhâ, a Prakrit f. of Sanskrit yaksha 'demon'; so such as this is improbable, yakça itself occurs in TT VII 13, 55; 16, 17; but it might be a l.-w. fr. a Sogdian or Chinese transcription of the Sanskrit word. v.G. in TT VI, p. 61, note 131 put forward the more plausible theory that since yek often occurs in the Hend. yek içgek, in which içgek is a Dev. N./A. in -gek (connoting habitual action) fr. iç- meaning 'constantly drinking', i.e. 'vampire', yek is a Dev. N. in -ker (her theory that it is a crisis of yegesk is improbable) fr. yê- meaning 'constantly eating', i.e. 'glutton'. The only objections to this theory are (1) that a Dev. N./A. fr. yê- should be yêk (cf. 2 yégî), not yek; (2) that an actual l.-w. yek might well have been taken for such a Turkish Dev. N. and içgek devised to match it, in order to represent 'demons and vampires'. For 'demon' the word is now obsolete, displaced by Mong. l.-w. in the NE and Ar. words like qaytân, ibis elsewhere, but survivals as yek 'hateful, hostile' in NE Alt., Tel., çek in Şor, çek in Sak., dito, and çek 'glutton' in Sak., R III 316-17, 1945. Türkû vii ff. yek 'demon' in antithesis to tepri 'god', and interchangeable w. šümînu; q.v., is common in Chuar.; yek içgek do. 144-5; Uyg. vii ff. Man.-A yek 'demon' M I 15, 19, 19 1 etc.; Man. yek tugum 'rebirth as a demon' TT IX 61; a.o. III 91 (oqun): Bud. yek, spelt yek in TT VIII O.4, 9, is common esp. in TT X; it occurs in lists of supernatural beings of which the Sanskrit originals are known it corresponds to yaksha (not, as stated Kuan., p. 28, note 142-3, naga, which corresponds to lu) U II 20, 22; 35, 19; TT VII 13, 49; Kuan. 142; o.o. TT V 16, 84 etc. (ičgek): Civ. yek by itself and yek içgek are common in TT I and VII; Xak. xivi yek al-saytân 'the devil' Kaz. III 160 (prov.); I 266 (esnet-) and 3.o.o.: KB (the sky became dark yek yizî teg 'like a devil's face' 5029; (if he has a dream) yektûn bolûr 'it comes from the devil' 6017; xivi(?) Tef. al-saytân 'ibîlîs yek 150:

xivi Muh. al-saytân yékî Mel. 45, 8; Rif. 138 Çag. xv ff. yek/yekelks (spelt) bad wa zabû 'bad, vile' San. 334v. 23; yek ditto w. naxwet (unpleasant) 351r. 6 (quotn.): Kom. xivi 'dîrîl' yek CGG; Gr. 121 (quotn.): Kip. xivi yek al-saytân (and yek kör- abgâd 'to loathe') Id. 96; al-zawba a 'dîrîl' yek al-saytân Bul. 3, 1; xv zawba'ayek /(burğan Tuhn. 17b. 11; saytan yek do. 218. 7.

yiğ 'raw'; more or less syn. w. čilg; n.o.a. modern words all seem to go back to yiğ. Uyg. vii ff. Bud. Hilien-ts. 2128 (burnâça) Civ. yiğlî bisîlî and 'raw and cooked meat'; TT VII 24, 9-10; 25, 10-11; yîğ sakar 'raw sugar' II I 87; a.o. TT I 192 (bisîlî): xivi Chin.-Uyg. Dict. 'raw' yîlg Lisit â 24; C. II 507: Xak. xivi yiğ et 'raw (al-nil) meat'; and anything raw is called yîlg Kaz. III 144; a.o. I 338 (çim): KB (if a man's behaviour is grasping) yiğ èrse òzî 'his soul crude' (his character hasty and his eye greedy) 849 (if the head cook is dishonest, all his staff are dishonest) yomitsa calin yiğ but aș oğris 'if these crude food-stallers collect in a crowd (how can their master's table look nice?) 2861 xivi Muh.(?) al-labin yeg myfurxará 'unbaked brick' yiğ kerpir Rif. 158 (only): Xwar. xii(?) yiğ et og. 10.

S yiğ 'feather'; survives only(?) in NE Kaç. yiğ R III 586; Sag. çîlg 2102; Khak., Tuvin. çîlg. NC has jîn (yuğ) 'properly 'wool'; some other languages use tü: 'properly 'hair", and some use l.-w.s. Xak. xivi yiğ riγl-l-isəb 'bird's feather' Kaz. III 143; o.o. III 45 (yûskek); 70 (yapış-); 97 (yapşur-): Kê 3005 (1 er): Muh. riγl-l-isəb 'arrow-feather' ok yiğl: Mel. 71, 8; Rif. 173; al-riγl yiğ 73, 8; 176: Kip. xii-riγl yiğ Hoo. 104; xivi ditto Id. 96: xvi riγl (yûg/[tûg]; in margin in second hand) yiğ Tuhn. 16b. 13: Osm. xivi to xvi yiğ 'feathers'; in several texts TT XX 855; II 1083; III 833; IV 915 (transcribed yin in I to III and yiğ in IV but no doubt belongs here).

D I yiğ (yiğk) Dev. N. fr. *yiğ-, cf. yiğ- 'a load, burden'. S.i.am.l.g. w. the usual phonetic changes. Uyg. viii ff. Chr. U I 6 11-12 (açîq): Bud. Sanskrit bhârayya 'of the load' yîk[ap] TT VIII G.22; a.o. do. A.34 aγîr yûklê 'heavy loads' Kuan. 47; bli yûk nom 'one load of scriptures' (fell in the water) Hüien-ts. 2022; o.o. TT V 22, 43 etc. (yûïd-) Xak. xivi al-hamila 'a load'; hence one says blîr yiğ bûидay 'one load of badges'; also wîqr 'a donkey-load', etc. Kaç. III 4; nearly 30 o.o., including four of yûk: KB yênîk boldî yûk 'the burden became light' 195 o.o. 59 (yûïd-), 687, 4528 (teñes): xii(?) At. (wealth is a source of anxiety and care today and tomorrow) yûk wabäl 'a burden and a curse' 426; Tef. yîlg 'load, burden' 166: xivi Muh. al-hîmlî yûk Mel. 40, 4; Rif. 129: al-raiyl 'luggage' yîlg 68, 11; 168: Çag. xv ff. yûk ('with *îh-') hâ 'burden, load' San 334v.
D 1 yēğī: Conc. N. fr. yē:z; 'food'; n.o.a.b.
Xak. xi KB (when a stranger comes, grant him lodging) ıčur bêr yēğī 'give him drink and food' 495; a.o. 4601 (uvušak); xiș(?) Tef. yēğī as 'food to eat' 149: xiv Muh. (7) (after al-ta'ām aş); al-ma'ňul 'edibles' yēğī Rīf. 164 (only).

E 2 yēğī: in TT VIII A.1 (see 1 bl) the translation of Sanskrit kūraṣya dhāra vā va is damaged, but is read y[e]ğ[u]ñ[ī] bīst (MS. piš) tēg. The word to be expected here is yülgün (and this should perhaps be restored.

D yēğī: Dev. N./A. fr. *yīğ-, cf. yīğtūr-; lit. 'close, compact'; hence 'a (tightly sewn) seam'. Kağ.'s phr. yēğī: yığac may be authentic, but the shorter form ya:yığac is the common Uyğ. phr. i:igungac 'bushes and trees', see 1 i:; and it may be no more than a mistaken reconstruction of that phr. The only certain survival is in NC Kax. jīly 'thick, dense, frequent'; apparently also survives meaning 'seam' in NE Alt., Bar., Leb., Tel. jīly (also 'a cleft', e.g. in the mountains) R III 507; Koib., Sag., Ğor čičk do. 2111; Khak. čičk; Tuv. tığ: NC Kir. jîk (also 'cleft'), and perhaps SE Türkî çek BŞ. SW Az., Oszm. yîyl, now 'scratch, groove', is the same word, see below. Uyğ. viii ff. Civ. [gap] yēğī yeğle bīrl[le] 'with a crowd of demons' TT VII 28, 2: Xak. xi yēğī: yığac 'closely packed (al-kāfuţ'ul-multaff) trees'; and the -g.- is omitted from it and one says yîl: (yi:yığac; and one says yığla: tüş al-simusul-multarăș 'close set, compact teeth'; hence one says toml yīğla: tik 'sew the garment and make its seams tight and strong (ac'al daraszu mutarăș muṣumrac mu'akkad); and one calls a 'seam' yîl; originally yīglī: fr. this word Kağ. III 25; yîl: the 'seam of a garment'; hence 'a tailor' (al-xayyūst) is called yīglī; yîl: 'a small cleft (al-pûb) in the mountains'; and one says yîl: (yi:yığac for 'closely packed trees', originally yığla: mutarăș, but contracted; hence 'close set teeth' are called yīglī: tīș III 216; cīgī: yîl: 'a firmly sewn seam', the c- is altered fr. y-, fr. the phr. yīglī: (MS. tīğī). tiktī: 'he sewed firmly'. This is as we explained in the introduction to this book, the c- is substituted for y- in the langua

guage of the Kip. and others, as in the word cîlnû: originally w- y- III 229; a.o. III 283 (siçxa-): xiv Muh. al-darāz yîl mê Mel. 67, 1; Rif. 166 (biyîg); Oszm. xv ff. yîl c.i.a.p.; once (xv) definitely for 'seam', but generally translates darz in its broader meaning of 'suture, wrinkle (on the face, etc.)' TTS I 833; II 1056; III 813; IV 889.

Diyg. yîlgī usually 'a young man, strong and vigorous', also occasionally used for 'young woman'; Kağ.'s translation prob. does not imply that it could be used for other than human beings. S.i.a.m. the usual phonetic changes, e.g. NE Alt. yiṭ R III 523. Uyğ. viii ff. Bud. (this old man was formerly) yîlgī ígül İzįnteg kîçîk kîörte ur't 'a vigorous, healthy, young, good-looking youth like you' USpb. 97, 10-12; o.o. U III 81, 3 etc. (türk): Xak. xi yîlgī al-sâbb min kûl șay a young man (from 16 to 30) of anything Kağ. III 8; o.o. I 353 (türk) and 9 others translated al-sâbb or al-fâtâ 'youth': KB ay edğī yîlgī 359; (Aytoldī) yîlgī erdi șogān 'was a young man (good-tempered and intelligent) 643: xii(?) At. yîlgī koca bolur 'young men become old' 193; Tef. yîlgī 'a young man' 153: xiv Muh. al-sâbb (opposite to 'old karr') yîlgī: Mel. 48, 15; Rif. 143; a.o. 152 (only): Çağ. xv ff. yîlgī 'with -g-' çuran 'young man' San. 3517, 9 (quotation): Xwar. xiv ditto Qub. 80; MN 96: Kom. xiv young man yîlgī (or yîglī):⇕ yîlgī CCG; Gr.: Kip. xiii al-sâbb yëyîl, also pronounced yîlgī Hou. 24, 19; xiv ditto Id. 96; ye:lt it, also called yîlgī do. 100: xv sâbb yîlgī Tuh. 206, 4: Oszm. xiv ff. yîlgī (occasionally in xiv yîlgī) (1) 'a young man'; (2) as an Adj. 'young', also used to qualify 'woman, moon, tree', etc. TTS I 830; II 1053; III 810; IV 885.


VU yîlgîlît Hap. leg. Xak. xi KB 5377 one of eight sporting birds.

Diyg. yîğed- Den. V. fr. I yêg; pec. to Türkî and Uyğ.; apparently both Intrans. 'to get better, to succeed' and Trans. 'to make better, to improve' and, at any rate in the Hend. yêğed- ut-, 'to get the better of (someone)'. Türkî viii [gap] kîlmadîm [ţêlîç] tîrîlî yîğedî: kaştîntîm 'I did not make ...
I strove to improve and acquire the realm(?) and traditional law" II E 36: viii ff. Man.-A M III 6, 2-3 (iii) (uthi): Uyğ., viii ff. Man.-A (in a dating formula; at a good moment, on an auspicious day, in a blessed month) yeğedmiş kutluğ yılıka 'in a successful and fortunate year' M I 26, 23; o.o. do. 28, 18 etc. (ut-): Bud. (this Buddha is called ... 'having the voice of the sea') yertincide yeğedmiş ünluğ 'having a voice which is successful in this world' Kvan. 204-5; o.o. U II 21, 1-12 etc. (ut-): TT VI 419 (oğüt-): Cev. asra atu yeğedtin 'you have improved your low reputation' TT I 7-8; o.o. do. 2 (ut-), 205 (alkın-).

S yığlit- See igıld-
S yığlit- See oğüt-

D yığıtir- Caus. f. of *yığ-, cf. *yiğl-; 'to squeeze, compress', and the like. Semantically close to yığtur-. N.o.a.b. Xak. xi tat etik ağaçlıq yığıtirdi 'the tight tree lamed (aksaha) the foot' Kaş. III 97 (yığıtuur, yığtürmek): Osm. xviii-xix Red. 2205 (quoted in R III 319) lists yekdir- 'to make, or let, hobble; to hop or hopple', perhaps taken fr. an entry in the Osm. translation of the Ar. Qâmis quoted in TTS IV 868; no doubt the same word, 'mistranscription of yığdîr-

Tris. YGD

D yığıtlik A.N. fr. yığl-; 'the time of youth'. S.i.s.m.l.w. w. the usual phonetic changes. Xak. xi yiğitlik al-fata 'the time of youth'; hence one says essiz anaq yiğitlikli: 'alas for his youth' (şababına) Kaş. III 51; o.o. I 143 (essiz); 511, 11: KB yiğitlik kaçar 'youth is fleeting' 231; o.o. 360, 362 (I kûçü), 375 (iraç-); 1079, etc.: Çağ. xxv ff. yiğitlik cavoğ 'youth' Sun. 351r. 10: Xwar. xiv ditto Qutb 80: Kom. xiv 'youth' yeğitlik CCC; Gr.: Osm. xiv ff. yiğitlik the meaning 'youth' is common until xvii; it now means rather 'courage, heroism' TTS II 1053; III 871; IV 886.

Tris. V.YGD-

Dis. YGL-
D yeğlik A.N. fr. l yeğ-; 'superiority'; n.o.a.b. Uyğ. viii ff. Bud. Sanskrit hitāra 'the height of (good) behaviour' kîlmus yeğlikler (MS. yeğligler) TT VIII G.4: (Xak.) xiii (?) At. 410 (borahç).

D yeğluk A.N. fr. ye:k; 'devilry'; n.o.a.b. Türkü viii ff. Man. (the five gods) su(y)in yeğlûgin süsûşup 'fighting with sin and devilry' Chunâ. 38; a.o.o.

D yeğlüg P.N/A. fr. yûg; 'having . . . features'. N.o.a.b. Xak. xi Kaş. III 217 (kabâb); n.m.e.

S yûkler- See irklê-

D yûkle:- Den. V. fr. l yûk; normally 'to load (something Acc., on to something Dat.)', but in some modern languages 'to carry a burden', and esp. (of a woman) 'to be pregnant'. S.i.s.m.l.w. w. the usual phonetic changes. Xak. xi ol teveyke: yûk (sic) yûkledi: he loaded the load (hamalâl-hilm) on the camel (etc.) Kaş. III 309 (yûkler, yûklemek); o.o. 314, 27; 316, 4-9; xiii (?) Tef. yûkle 'to load' 166: xiv Muh. hamala yûkle-Mel. 24, 4 (Rif. 108 Kötür-); 40, 4; 129 (and 107, see ayîlîg): Çağ. xv ff. yûkle-(p) yûkle-Vel. 418 (quotn.); yûkle- bûr kardan 'to load' Sun. 344r. 15 (quotnrs.): Xwar. xiii (?) yûkle- 'to load' Qg. 273; xiv ditto Qutb 88: Kom. xiv ditto CCC; Gr.: Kip. xiv yûkler- damana 'to warrant, guarantee' Id. 96.

D yûqlê- (yûqlêt-) Hag. leg.; Caus. Den. V. fr. yûg. Xak. xi ol ok yûqlêtlî: arâqîl- -nabîl 'he had feathers fixed to the arrow'; originally yûqlêtlî: but shortened Kaş. II 356 (yûqlêtre, yûqltemek).

D yûklet- Caus. f. of yûkle-; s.i.s.m.l.w. the usual phonetic changes; in those languages in which yûkle- has come to mean 'to carry' it means 'to load'. Xak. xi ol yûk yûkleti: alâmâl-hîml 'he had the load loaded' Kaş. II 355 (yûkletüür, yûkletmek); Çağ. xxv ff. yûklet- Caus. f. bûr farmaşan 'to order to load' Sun. 344r. 22: Kip. xii hamala 'to load, impose a burden' yûklet- Hoo. 39, 14: xv ditto Kaş. 77, 9; naqara 'to load' yûklet-Tuh. 39b. 10.

Tris. V. YGL-
D yûklemesin- Hag. leg., mentioned only as a grammatical example; Refl. Simulative Den. V. fr. the N.S.A. of yûkle- Xak. xi ol yûk yûklemesindî: 'he pretended to load (yahmil) the load but did not actually do so' Kaş. III 322, 12.

Dis. YGM

S yûmek See ümkem.

Dis. YGN

yegen (?yegen) originally 'the son of a younger sister or daughter', see K. Grunbech, op. cit. under l 6ci6 A Second Period I.-w. in Mong.; in this sense as cegen (Haenisch 88, cece in Koo. or Haltoed). Survives in NE Alt., Kûr. ye:n; Şor cen R III 328, 1960; Khak. cen (?yegen); Tuv. cen usually 'sister's son or grandson', Şor also 'son of mother's younger sister'; SE Türkic cigen: NC Kt. cen 'sister's son or grandson', Jên kiz 'sister's daughter or grand-daughter'; Ksz. jipîn ditto, or 'daughter's son/daughter'; SC Uzb. cigen 'nephew, niece'; NW Kk. jîyen 'sister's or daughter's son', and jîyen kiz 'ditto's daughter'; Nog. cigen/jîyen kiz ditto: SW Osm. yegen 'nephew', and more recently also 'niece'; Tkm. yegen 'sister's
child or grandchild'. Cf. eğil.; atr.; 1 criança. Uyğ. vii [gap] xatun yügeni: Özbılge: bütün [gap] (my) xatun's sister's son Özbılge?  'Su. W 8: ix Suci 8 (atti); vii ff. Bud. (in a list of relatives) yetenimiz 'your younger sister's sons' Pfahl. 23, 15; a.o. do. 24, 26, etc. (tağay); the word also occurs in a number of P.N.s Inal Yegen do. 8, 9; Yegen Külük Sağın do. 10, 15, etc.; Civ. in USP. 114, 115 there are stock provisions prohibiting various relations from disputing the contracts (my elder and younger brothers, my offspring and kinsmen) yetenim (yıgenim) tağayım 114, 9; 115, 13-14; O. Kir. ix ff. Özbilen Alp Turan P.N. Mal. 5, 2; Yegen Bilge: Sağın P.N.s. do. 24, 6: Çağ. xv ff. yügen (spelt) hamsıra żada 'a sister's child' San. 351. 8: Osm. xviii yügen, in Rümü, birer...-i... 'a wife's brother' San. 334r. 23.

PU'D yiğen (? or yêuen) 'a rush'; later sometimes 'a rush-mat'; perhaps a crisis of ştyğen fr. ştyğ- meaning 'closely packed' or the like. Survives only(? in NE Bar. yiğen 'tall, stiff steppe grass' R III 509; SE Türkü yiğen 'a rush' Farring, p. 157. Uyğ. vii ff. Bud. (if a man makes a vihrâra the size of a nutshell. . . . and puts in it a relic quamy the size of one-seventh of a perilla seed) ylğence sustup çekük (? turqursar 'and erects a stüp . . . like (or the size of) a rush' Pfahl. 8, 7: Xak. xı yiğen al-bardi 'a rush' Kaş. III 23; Kom. xiv 'rush-mat' yügenCCI; Gr.: Kıp. xii al-haşir 'a rush-mat' yügen (sic) Hau. 17, 4; xıvi yığin (sic) ditto Id. 96; al-bardi yügen Bul. 3, 14: xv haşır yügen Tuh. 16a. 9.

yügın (?yügın) 'bridle'. Survives in NE yuğinç:yügen: SE Türkü yugın: NC Kir. jığın; Kzx. jığen; SC Uzhu. yügen: NW KK. jığen; Kaz. yügen; Kumyk, Nog. yügen: SW Az. yügen; Osm. and xx Anat. oyan; Tkm. uyian. Uyğ. vii ff. Bud. Hûen-ts. 162 (tul): Xak. xı Kaş. III 144 (2 yég); do. 163 (küveç); 366 (çipil); 371 (tulun); n.m.e.: xıv Mih. al-lîçâm 'bridle' yuğen Mel. 71, 14; Rif. 174 (mis-spelt üyçen); Çağ. xv ff. (VU) yuğen çiçaw-i asb 'bridle'; also called tizgin San. 9av. 2. xwar. xıvi yügen 'bridle' Quth 87; Nahe. 53, 2: 72, 6: Kom. xiv ditto CCI; Gr.: Kıp. xill ýygen: Hau. 14, 4: xiv yuğen al-lîçâm; Tkm. ýygen (?, vocalized iüygen) Id. 26: xv lîçâm yügen (below, in second hand, ýygen) Tuh. 31b. 9; ditto yüylen; (sic, in error) Kav. 64, 3; Ösm. xiv ff. (VU) oyian 'bridle'; c.i.a.p. TTS I 733; II 940; III 721; IV 793.

S yiğene: See ïcne.

D yükünç Dev. N. fr. yükün- 'an act of worship or obeisance'. N.o.a.b. Türkü vii ff. Man. yeke teprike tépen yükünç yükünçüm 'worshipping a demon, saying that he is a god' Chnas. 130: Uyğ. vii ff. Man. alkunun barça(? yükünçin 'by the worship of all' TTS III 4; yetti yükünçüg seven obeisances) do. 147: Chr. yükünç Yükündiler 'they worshipped' 11 I 6, 15: Kıp. xı yükünç al-şallât 'prayer', in Kıp.; hence one says teprike: yükünç yükdürü: 'he prayed (şallâ) to God', and olbegke: yükünç yükdürü: he bowed (ta'ta) his head to the beg' (etc.) Kaş. III 375: Oğuz xı Kaş. I 171 (êt-); II 25 (kil): Kom. xiv 'worship' yükünç CCG; Gr. 130 (quotn).

Dis. V. YGNY-

yükün- 'to bow, do obeisance to (someone Dat.); to worship'. Survives only(?) in NE Kur. yükdürü- R III 594; SE Türkü yükün-BŞ, Farring (and ürken-). Türkü viii xaxağna: Kirkiz boğun: içkidi: yükdürü: 'the Kirkiz people surrendered and did obeisance to the xaxağ' T 28; (the begs and people of the On Ok) kop kelti: yükdürü: 'all came and did obeisance' T 43; vii ff. Man. neçe yüzoplu yükdürümüz eser 'if we have somehow worshipped in error' Chnas. 139-40; o.o. do. 130 (yükdürüç): TT II 10, 81-3 (ebtin): Uyğ. vii ff. Man. yınçürü yükdürü teki-nürbiz (sic) 'we venture to bow and worship' TT IX 5; III 2 (ayançanç); a.o.o.: Chr. barip yükünellim anın ulug kutuña 'let us go and worship His great majesty' 1 I 5, 1; o.o. do. 6, 3-4 (ol), 15 (yükdürüç): Bud. süzüyk kert-günc könlün yükünü inça tép têzünler 'let them worship with a pure and believing mind and say', followed by a string of sentences each beginning yükünürmen 'I worship', and ending kutuña 'the majesty' (of various Buddhás) U I 31, 16 to 33, 10; yınçürü yükünürler TT X 272-3; o.o. Hüen-ts. 2030 (köntüz), etc.: Xak. xı teprike: yükdürü: 'the servant prostrated himself (sacada) before God most high'; and one says toyn burxanaka: yükdürü: 'the infidel prostrated himself before the idol', and ol mapa: yükdürü: 'he bowed (ta'ta) his head to me, and bowed himself in respect' (inhafada tihirâma(n)) Kaş. III 84 (yükdürüç, yükünmek; verse); o.o. II 167, 3 etc.: KB elifğe yükündi 'he bowed to the king' 582; (at dawn he rose, washed himself, and) yükünî 'worshipped' 5452; xii(?) A.1 (believe me, every morning the body stands up) tilke yükünp tâdarru kilur 'bows to the tongue and prays' 148; Tef. yükün- 'to worship' 166: Çağ. xv ff. yükün- zâni bar zaman sadan 'to kneel on the ground' as a mark of respect; it is the custom of the Turks when they enter the service of the Sultans in the palace to kneel and offer their greetings; and petitioners kneel on both knees to present their requests; this action the Turks call yükünmek and the Persians pa bûs San. 344v. 11 (quotns.): Oğuz/Kıp. xı Kaş. III 375 (yükdürüç): Xwar. xıvi yükün- 'to bow, to worship' Quth 87; Kom. xiv 'to kneel (before someone Dat.)' yükünç CCG; Gr.: Kıp. xiv yükünç-xadama bi-l-rükü 'to serve kneeling' Id. 96; xıvi baruha 'to kneel' (çök-/bük-/) yükünç Tuh. 58b. 6: Ösm. xiv xıvi yükünç- 'to kneel'; in several xiv, xv, and one xvi text; in other xvi texts described as Kıp. TTS I 855; II 1082; III 833; IV 912.
Tris. V. YGN-

D yükündür- Caus. f. of yükün-; n.o.a.b. Türkü vii E 2, II E 3, etc. (ı başlıg): Çağ. xv ff. yükündür- Caus. f.; ‘to make (someone) kneel in respect and greet’, and metaph. ‘ard künanıdand to order to present, request’, etc. San. 344v. 26 (quotn.).

Dis. V. YGR-

S yükür See üyür.

D yükürek (yükürek) Intrans. Dev. N./A. fr. yükür-; ‘fast-running, swift’. S.i.s.m.l. w. the same phonetic changes as yükür-. Uyg. vii ff. Bud. Swv. 623, f (koşuşluğ): Civ. TT 125-4 (körüncle-): Xak. xi yükürek at ‘a swift, fast-running (al-sabiqu’l-muhide) horse’ Kas. III 45; tayyânın yükürek in tilkü: sevmes ‘the fox does not like a nimble (afrah . . . fîl’-edw) dog’ III 175, 2; a.o. I 110, 12 (idn): xi(?) At. qadâ kelse yükürek yüküremez urup ‘if fate intervenes the swift horse does not run fast, even if you beat it’ 461; Tef. yürek ‘a swift horse’ 164: xiv Muh. (under horses’) ‘al-cawawid a swift horse’ yükürek Mel. 70, 2; Rif. 171: Çağ. xv ff. yükürek sâhib-i dan ‘galloping’ Saq. 235: 3. Öğuz xi (after Xak.) and the Öğuz call ‘a penetrating, intelligent, learned scholar’ (al-âhîm-l-hâdîqul-fatînul-fâjdîl) yükürek bilge: Kas. III 45: Xwar. xiv yürek ‘swift’ (dog) Qutb 87: Kip. xiv yükürek at ‘a spirited (carrâ)’ horse’ Id. 96: xiv carrâ yürek/yürek Tuh. 11b 8; sâhib te carrâ yürek yürek do. 16b. 3: Osm. xiv ff. yükürek (1) ‘fast’; (2) speed; c.i.a.p. down to xviii TTS I 852; II 1080; III 831; IV 910 (now replaced by yürik).

D yükürum Hap. leg.; N.S.A. fr. yükürum-. Xak. xi bir yükürum yîr arad qadar mâ yudâ fîhâ marrâta(n) ‘a piece of ground of such a size that one can run across it as a single operation’ (i.e. without halting) Kas. III 47.

yügren (?yügren) ‘chestnut’ as the colour of a horse’s coat. A Second Period 1.-w. in Mong. as cegere (Kow. 2230, Haltod 564) where it is used as a N. meaning ‘gazelle, Gazella subgutturosa’, see Doerfer I 171, the der. f. cegere being used for the colour. In this meaning and in forms similar to the Mong. it was borrowed by various Turkish languages fr. Çağ. onwards, but survives w. its original meaning in NE Alt. yeren (yeren): R III 338; Koib. yegiın (sic) do. 322; Leb. yigen do. 511; Sag. çegren/çegren/cigen do. 1958, 2114; Şor çegren/çigren do. 1958, 2115; Kkak. çegren; (Tuv. şilgi: not connected): SE Türkî şiren: NC (Kirk, jeređe); Kzj jiren: SC Uzb. Jyren: NW Kk. jiren; Kumyk Jyren; Nog. yegren: SW Tkm. yügren. Türkî vii Küli Cor özlükü: yügren at binp ‘Külü Cor riding his favourite chestnut horse’ Ix. 15; a.o. do. 21ff. (Çağ. xv ff. ceren (spelt) aðh ‘gazelle’ San. 205v. 28 (verse); ceyren aðh 210v. 17 (verse)).

Dis. V. YGR-

yügür- ‘to run fast’, of a man, horse, etc., and metaph. of other things. S.i.a.m.l.g.; in NW Kk. juwir- (sic)/yügür-; Nog. yuvir- (sic); SW Az. yüyür-; (Os) jugur- (obsolete); Tkm. yüyür-. Türkî vii kanîn suvça: yüyür: ‘your blood run like water’ I E 24, II E 20; kara: terim yüyür: ‘my black sweat running (down me)’ T 52; vii ff. keyîk oðli: yüyür: azt: ‘the young wild animal ran and got lost’ IrkB 15; (a lean horse . . .) yüyür: barmlî:ş ‘went running’ do. 16; a.o. do. 44 (üşh): Man. yüyür bardi M I 7, 17; a.o. do. 12 (anças): Uyg. vii ff. Bud. sansar istance yoksuz oru koði yüyürdün ‘you have run upwards and downwards to no purpose in the series of rebirths’ U III 31, 7-8; yel tel tavarrak yüyürup ‘running swiftly like the wind’ TT X 295: Civ. H II 20, 9: Xak. xi kið: yüyürdîl: ‘the man ran swiftly’ (’adâ ha saðâda) (yüyür-; yüyürmek; verse); and one says ol bêz: yüyûrdîl: adâl’-sada fi’l-kirbâs ‘he wove the wool of the cotton cloth’ Kas. III 68 (the position of the last sentence suggests that it was taken into the text fr. a marginal note in an earlier MS.; it is obviously out of place here, and is perhaps based on a misreading of *tûgür‘, Caus. f. of tûg-, which is not recorded but could have had this meaning); four o.o. translated ‘adâ: KB yüyûr- is common, e.g. azîp yüyûr erdim ‘I was running like this’ 384; o.o. 1734 (kulaçla-); 1999 (évîn); 2401 (uçar), 2370 (okç;), xiii(?) At. bu dûnya soğmdunda yüyûrmek nece ‘why run after this world?’ 183; a.o. 6 (üç); 461 (yüyûr); Tef. yüyûr- ‘to run’ 164: xiv Muh. al-’adw ‘to run’ yumu ‘Mel. 36, 11; 17, 16; Rif. 122, 124 (in margin, sektîrîn in text); adâ yüyûr- 112 (only); Çağ. xv ff. yüyûr- (di, etc.) sektîr- ‘to run’ Vel. 419; yüyûr- (spelt) dowidan ‘to run’ San. 344v. 26 (quotns.): Xwar. xiii ditto ‘Ali 54: xiv ditto Qutb 87: Kom. xiv ditto CCI, CCG; Gr. 130 (quotn.). Kip. xiii adâ yüyûr- Hou. 35, 9; xiv yüyûr- (g- marked) carâ ta camazia ‘to run; to walk quickly’ Id. 96: xiv carâ mina’l-cary yüyûr- with ‘g-‘ Kav. 74, 7; carâ yüyûr-; Tkm. yüyûr- Tuh. 12a 6: Osm. xiv to xv (only) yüyûr- ‘to run’; common TTS I 854; II 1081; III 832; IV 910.

D yüyûrt- Caus. f. of yüyûr-; s.i.s.m.l. w. the same phonetic changes. Türkî vii T 34 (tûgûnççû): Xak. xi ol anu: yüyûrtti: a’dâhû he made him run’ Kas. III 437 (yüyûrtûr, yüyûrtmek); a.o. II 274, 25: KB bir oğlan yüyûrtti ‘he sent a boy running’ (with a message) 574: Çağ. xv ff. yüyûr- (spelt) demûnandân ‘to cause to run’ San. 344v. 4 (quotns.): Kip. xiv aðâ ‘to cause to run’ yüyûr- Bul. 25v: Osm. xiv yüyûr- ditto; in a few texts TTS II 1081, IV 911.

(D) yigen- ‘to be disgusted, revolted (by something Acc.)’; perhaps Relh. Den. V. fr. yîg. S.i.a.m.l.g. w. the usual phonetic changes (y-çç-ççç-), etc., exceptionally NW
Nog. şişken- (sic): SW Az. iyren-; Osm. ırgen-; Tkm. yğren-. The modern meaning is sometimes 'to be fastidious, squeamish'. Cf. yarsı-. Xak. xi anıp yıında: yğrendi: (MS. tügründi:) içar'ara ciderdii. 'his body shuddered'; and one says er etni: yğrendi: 'the man reckoned that the meat was raw (ni) and loathed (âfla) eating it'. Kaş. III 109 (yğrenür, yğrenmek): xiii(?) Tef. yğren- 'to loathe (enemies)' 154: xiv Muh. (?): al-karh 'to loathe' yğrenmek (MS. -mah): Rif. 125 (only): Çağ. xv ff. yğren- (spelt) ná xwuq àmdan 'to be unpleasant'; syn. w. yğlår- San. 351r. 5 (reverse entry w. one quont. 350v. 28; this V. is otherwise unknown and prob. inferred fr. a faulty reading): Xwar. xiv mén yğrengeyler 'they will loathe me' Nohc. 278, 3; biri birinjke (sic) yğrenmençe 'do not loathe one another' do. 412, 6: Kip. xv qrifja 'to loathe' iren-; Tkm. ırgen- (in margin in second hand yğren-): Tuh. 30b. 4: Osm. xiv ff. yğren- 'to loathe'; common till xvi, sporadic till xvii instead of ırgen- TTS I 831; II 1054; III 811; IV 887.

D yüşğüş- Co-op. f. of yüşğer-; s.i.s.m.l.w. the same phonetic changes. Xak. xi oğlan yüşğüşdi: 'the boys (etc.) ran (adat, together) Kaş. III 102 (yüşüşür, yüşüşmek, MS. -mah): (in summer dangerous insects) kudurl tikip yüşüşür 'attack (tahlmi 'alâ) people with their tails erect' III 367, 12: xiii(?) Tef. yüşüş- 'to run together' 165: Çağ. xv ff. yüşüşür- bâ yah digar dawidan 'to run together' San. 3441v. 11: Osm. xiv to xvi only yüşüş- ditto; common TTS I 853; II 1081; III 832; IV 910.

Tris. YGR

D yüşğer: no doubt crisis of *yüşğer: Directive f. of 2 *yü: cf. yükse-; properly 'upwards', but with some odd meanings in Uyğ. N.o.a.b. Türkü vii közl: yüşğer: kól: 'the eyes (of the rejoicing people) looked upwards' II E 2; a.o. I E 11, II E 10 (kötür-): Uyğ. viii ff. Bud. övke yüşğerü bolmayuk erser 'if thoughts of anger do not arise in me' U III 61, 4-5; (then the hunter) yarlıkançuçşi köpüll yüşğerü kül 'rousing compassionate thoughts in himself' do. 58, 9-10 (i); (if in a woman's mind the passion of lust) yüşğerü bolsar 'arises' do. 79, 3 (ii); o.o. do. 41, 7-8 (ii); U I 20, 14-15 (I türğur-); TT IV 12, 25-6; V 22, 42: öğre ērtmiş öğlā ermez kën kelğime öğlā ermez yüşğerü köznür öğlā ermez 'it does not belong to the past, the future, or the present day' Swuv. 204, 7-12: Civ. (if the right ear twitches) yüz yüşğerü asığ bolur 'a hundred (or, taking it as a Reduplicative Prefix, 'very') superior advantages arise' TT VII 34, 8-9; a.o. I 1 (tapig).

D yüşürük See yüşürük.

D yüşğer:en Hap. leg.; Dev. N/A. (connoting habitual action) fr. yüşür-. Xak. xi yüşğer:en the word for any 'courier' (bârid) who sets out in advance of the merchants of China to the Moslem countries and carries their messages and letters; yüşğer:en at 'a race-horse' (al-muḥdir), etc. Kaş. III 54.

D yüşğer:un Hap. leg.; Collective f. of yüşğer (uyur); lit. 'a quantity of (millet) seeds'. Xak. xi yüşğer:un 'a plant (nabî) which has red seeds like millet (al-duxn) that the Türkmen eat' Kaş. III 54.


Dis. YGS

D yükses (yükses) N./A.S. fr. yükses-; 'high'. Survives only (?) in SW Az., Osm.; other modern languages use other words, generally éğl or bögl, q.v., in this sense. Uyğ. viii ff. Bud. PP 51, 5 (orunuk): Xak. xi yükses tâq; 'a high (al-muțarî) mountain'; similarly anything, when it is 'high or
null
another example is yel 'the wind' (with a short vowel) in the sentence anıp yel: (sic) küçült 'its wind (rialhu) is strong', with 'wind' spelled in the same way as 'year' yil III 161, 15 sa; o.o. I 415 (kösem); III 93 (i.Yel-plr-), 108 (yel-pln-), 227 (boku), 268 (toki-etc.), translated al-rih, al-nasim, or sa fa mina尔- -cin: KB (what you call life) yel tek kecer 'passes like the wind' 6/63; a.o. 63 (öødün): XIII(?) At. (moments of enjoyment) kecer yel (v.l. yel) tek kecer 'pass as the wind passes' 199; Tef. yel (i) 'wind'; (2) (a good) 'spirit' 150; XIV Muh. al-hawā 'wind' yel: Mel. 79, 13; yel Rif. 184: Çag. xv ff. yel bâd 'wind' San. 351 v. 21: Xwar. yel xiv yel 'wind' Quth 77; MN 11, etc. Nahc. 30, 16: Kom. XIV dito CCI, CCG; Gr. Kip. xiii al-hawā yel (MS. yel), also 'year' Hou. 5, 7; a.o. 28, 6 (yel): XIV yel 'front vowel' al-rih; one says yel es 'the wind blew' Id. 97; al-hawā yel, al-nasim yelēser (sic) Bul. 2, 16: xiv hawā yel Tuh. 3a, 13; 37b. 8.

S 2 yel See I yiğlı Xak.

yıl 'year'. A Second Period l.-w. in Mong. as cil (Haensch 96, Kow. 2343), originally only 'a year of the 12-animal cycle', later 'year' generally; si.a.m.l.g. w. the usual phonetic changes. Türki VIII Kögmen yil: bir ermiş 'there was one road across the Kögmen mountains' T 23; o.o. I N 9 (yurt), etc.— altı: yil: sümüşdim 'I fought six times' (i.e. battles) II E 28; o.o. I E 15, II E 13 (kirk), etc.: VIII ff. Irbb 30 (yara-), 35 (I ar-); ala: atılığ yol (or yul?) tegri: men 'I am the God of the Road (or the Spring?); with a dappled horse' do. 2; a.o. ditto do. 48: Man. eli ağałuğ yol 'the two poisonous infected roads' Chuas. 125-6; yoluqz 'your road' TT 112, 4; Uyğ. 11 ff. Man. A (explain) üç yoli 'his three ways' M I 34, 12 (religious metaphor); Man. barık (sic) yoluğ bilmediñ 'without knowing the way to the go TT 112, o.o. do. 63 (ozz-), etc.: Bud. yol is common both lit. for 'road' and metaphor.creenshot for way', esp. in a religious sense translating Sanskrit marga; (i.e. the 'guardian spirit', a bird-keeper lifting up) yola önlö sit 'hat him up' the road' PP 66, 2; (let us be released from this sinful body and) kurtulmak yolka teğinelim 'reach the way of salvation' do. 52, 1-2; at yol ayağ cicleg tileser 'if he desires fame (Hend.) and respect' Swu. 44, 5 (or perhaps 'a good name and the (right) road?'); o.o. U II 4, 2-3 etc.: Civ. yol is common, at yol tilemekte TT I 196 (cf. Bud.); o.o. do. 21 (ozz-); H I 38 (kaşanın), etc.: Xak. xi yel al-tariq 'road', and a journey (al-safar) is also called yol; hence one says anıp yol: çiku: 'a journey appeared (badā) for him'; this is said only when the journey appears suddenly (or urgently, 'ind zuhîr ...' alâ gûrma) Kaş. 1144; I 63, 13 (ançanç) and about 30 o.o., usually translated al-tariq: KB köni yolka kirdîp 'you have entered the straight road' (to paradise) 36; sevinç mende sakınç mapa yol azar 'i have happiness, care loses its way to me' 677; kirdî yoli 'he set out' 766; o.o. 842, etc.: XIII(?) At. yol is common; generally metaphor., e.g. aya şâk yolunda yelgelid odun 'O you who are trotting along the road of doubt, wake up!' 11; Tef. yel 'road, way (lit. and metaphor); time(s) 160: XIV Muh. al-tariq yol: Mel. 74, 13; Rif. 178; tarraqa 'to open the way to (someone)' yel: ét- 28, 7; (112, yul-): Çag. xv ff. yel râh ('road') wa tariq; and metaphor. râh-i sûlûk 'a way of behaving' San. 345v. 13: Xwar. xiii yol 'road, way' Alt 36: xin(?) if the transcription is right, Oğ. sometimes spell yol, e.g. yolda 'on the way' 248, and sometimesoil, e.g. colda 228: xiy yol 'road, way; time(s) IV 82-1; MN 114, etc.: Kom. xiv yol 'road, way, journey', etc. CCI, CCG; Gr. 125 (quotms.): Kip. xiii al-tariq yol: Hou. 5, 20; 51, 4: xiv yol (back vowel) ditto Id. 97; (under 'the earth and what is in it', between 'gypsum' and 'fortified enclosure') al-xatt fi'l-ar wa sayyirâ 'a line on the ground, etc.' yol Bul. 4, 2; a.o. 2, 13 (kuş): xaf tariq yoli Tuh. 3a, 13; 23b. 11: Osrm. xiv ff. yol in various phr. c.i.a.p. TTS I 83-40; III 1063-1065; III 817-19; IV 895-7.

yul 'a spring, fountain', and the like; survives only(?) in NE Kaç., Kiz., Koib. yul 'mountain
stream, brook' R III 552; Sag. çul do. 2175; Khak. çul. Kaş's alternative form yul: seems to be an error. Cf. bişär, 1 bulak. Türkü viii ff. Irk 17 (kör-); o.o.? do. 2, 48 (see yold): Uyğ. vii Kara Buluk öğdürün Sukak Yulunda: 'at the Gazelle Spring east of Kara Buluk' Şuş. S 11: viii ff. Bud. Anupadat yul (spelt yul) suvi ėrűrsiz 'you are the water of the Anavatapa spring' Hüm-ts. 2104-5; (all the rivers, lakes) yullar (yulaklar) yulaklar 'springs and small springs' Siwa. 529, 4: Civ. TT VIII 1.15 (ağmusuz): Xak. xi yul 'aymål-mär' 'a spring'; hence one says çokrama: yul 'ayn fawdara 'an abundant spring' Kaş. III 4; yul 'aymål-mär' III 144; o.o. I 492 (çokrama); III 17 (yulak): KB 973 (egsü-): xiii(?) At. 387 (kuri-).

Mon. V.YL

D I yal- Pass. f. of *yal-; cf. 3 yak-, 2 yan-; normally Intrans. 'to blaze, burn, shine', and the like; occasionally irregularly Trans. Survives only (?) in NE Alt., Tel. yali- (sic) 'to blaze, shine' R III 165; Sor çal- do. 1877, but see yalın. Uyğ. vii ff. Bud. (just as a fire blazes up under the influence of dry fuel, so also under the influence of grasping (upadana) the fires of action (bhava)) örtünür yalalar 'flame up and blaze' U II 9, 30: Xak. xi ot: yaldı: 'the fire blazed up' (ištahaba); and one says baş yaldı: 'the wound burnt' (oammad, ached), and kann yüzü yaldı: 'the sun tanned (lavrčabat) the face and blackened it' (sawadadatu) Kaş. III 63 (yalar, yulmak); a.o. III 65 (2 yan-): KB kün ay teg yala 'shining like the sun and moon' 415: Çağ. xv ff. ýele- duraxşändan 'to cause to shine', San. 351r. 26 (quotns.), may be connected.

2 *yal- See yal, yalın, yalıma, yağın, yalin.

1 yel- (*yel-) (of a horse) 'to trot, amble', with some implication of haste; s.i.a.m.l. g. w. the usual phonetic changes; in only OS. Türkü viii (the xagên said) yelê: kör 'advance at a trot' ... kün yeme: tün yeme: yelî: bardîzim 'we went at a trot day and night' T 26-7; (yelmedi: in II E 41 seems to be a misspelling of kelmedi): Xak. xatlı yelldî: (MS. yeldî) 'the horseman ambled and trotted' (xabba ... tev altlara) Kaş. III 64 (yeler, yelmek, sic; this V. is listed between yul- and 2 yel-, which implies a pronunciation yel-, and this is perhaps right): KB (what is good fortune when it comes to you) yana barmaz erse tlekeç yelip 'then does not go trotting along as you wish.' 1077: xii(?) 11 (yo); Tef. yel- (*sic) 'to trot' 150 (mistranslated 'to break wind') Çağ. xv ff. ýel- piya kardan va râh raftan ba-ta-cil va dawidan ba-fa'ir-i hiraçula 'to canter, to travel rapidly, to run like an advance guard' San. 351r. 11 (quotns.): Xwar. xiv (a negro slave mounted on a camel) yelip kele yelip 'is approaching at a trot' Nahe. 133, 7: Kip. xiv yel- habba 'to move briskly' ld. 97: xv xabbabu 'to trot' yel- Tuh. 14b. 8 (yelimek

added in second hand over xabbabu); harwala 'to amble' yel- do. 38a. 1; Osrn. xiv ff. yel- (occasionally ýel-) 'to trot', more generally 'to hurry, move quickly'; c.i.a.p. TTS I 815; II 1035; III 795; IV 872.

D 2 yel- lass. f. of yel-: 'to be eaten'. S.i.a.m.l. g. w. the usual phonetic changes, but Mon. forms like NC Kir. jel- are less common than Dis. forms like SC Uzb. yelîl-. Xak. xi aş yeldî: 'the food (etc.) was eaten' (uhiba) Kaş. III 64 (yelîr, yelmek); aş yeldî: same translation III 185 (yelîr, yelmek).


yal- basically 'to pull out, pluck out' (e.g. a horn Arc., fr. a wound Abh.) but with various extended meanings, particularly in Xak. S.i.a.m.l. g. as yul-/jul-/jul-, but SW As. Om., Tkm. yel-. Cf. yul-; not to be confused w. yul-. Türkü viii ff. Irk 8 (I m): Uyğ. viii ff. Civ. yul- al- or al-yul- 'to take back, recover' (something which has been sold) is a stock phr. in contracts for the sale of land, slaves, etc. in USp, in the context that third parties who yulanin alayın têserler 'say "we will take (her or it) back"' will be liable to stated penalties 16, 20-1; 30, 18; 107, 14 etc.: Xak. xi er bulunûş (MS. bilmok) yulldî: 'the man redeemed (fakka) the prisoner'; and one says er tutuğ yulldî: 'the man redeemed the pledge' (or surety, ał-rahn); and er kus yulldî: 'the man plucked (ğamasa) the bird in boiling water in order to pluck it' (li-yatamarrata), also (used when) he scalded (asmat) the hair off a hide (etc.); and urağut bașin yulldî: 'the woman obtained a divorce' (ixtala'at ... minâl-maḥr); and ol bittîg yulldî: 'he copied (nasaca) the book' Kaş. III 63 (yalar, yulmak); a.o. II 24, 4 (kir-): KB bulun kilsa nafsım yulğî kant 'if it makes my soul a prisoner, who will redeem me?' 363; xiii(?) At. kel ottîn ödü yul öltûmnîn ûn-e 'pull yourself out of the fire before you die' 12; a.o. 160: Tef. yulû- (sic)- (?) 'to pull out' 161 (yolu-): xiv fadâ 'to redeem, get a divorce' yul- Mel. 29, 13; Rif. 13; mufdâ yulmish 51, 11; 147; (25, 9 see yûlî--; 112 see yold): Çağ. xv ff. (yul- (up) yul bulup gel- 'to find a way and come' Vel. 418 (quotns.) mistranslated): yul- kandan mi va par 'to pluck out hair or feathers', in Ar. natafa ('to pluck') San. 343r. 6 (quotns.): Xwar. xiv yul- 'to pull up (grass); to ransom, rescue' Quth 81 (vol.), 85; Kom. xiv 'to redeem' (in a religious sense) yul- CCI, CCG; Gr. 128 (quotns.).

Dis. YLA

yalna: 'suspicion; blame; false accusation'; and the like; homophonous w. yalna-. Survives w. the same range of meanings in NE Alt., Tel. yala R III 154: SE Türkî yalna: NC Jala: NW yalalâla. Uyğ. viii ff. Bud. 135, 6 (kadaq): Civ. yala yağaru (tread yapravt) ükjîlîr 'false accusations increase aresh' TT I 75: Xak. xi yala: al-tühma fi-l-yya' 'suspicion (or false accusation) about something';
and a kind of (VU) al-mişđan ‘puff-pastry’ is called yalaç: yuğa: that is ‘wrinkled (muğfađdan) bread’; whenever the least thing touches it it breaks because of its fragility (riqaqathi), and the baker is falsely accused (yatatbam) for it and they say ‘you broke it’ Kaş. III 25; a.o. III 82 (yalal-): Kom. xiv ‘false accusation’ yala CCG; Gr. 110 (quotn.).

VU? D yeşi: (yelë): Hap. leg.; perhaps Dev. N. fr. 1 yel-, but there is no obvious semantic connection. Xak. xi yeşi: ribâtul-âfîd ‘a tether for colts’; when the sucking foals (al-âmîd) are taken from the mares, they are tethered to a single rope, so that the mares circle round them in the meadow to be milked Kaş. III 26.

yula: ‘torch, lamp’, and the like. A Second Period i.-w. in Mongg. as cula (Studies, p. 239; Koyv. 2386). Survives only (?) in NE Alt., Tel. yula R III 553; Tuv. cula. Uygh. viii ff. Bud. ençülük yaruk yula tamlûrdaçı ‘kindling the bright lamp of tranquillity’ USp. 102a. 35; o.o. U I 22, 3 etc. (tamdu-); U III 28, 26 (osułuğ); TT VII 6, 49 (toðunç-suz); TT VII 24, 11; 25, 12; 40, 98 etc.: Xak. xı ‘a lamp’ (al-sirâc) is called yula: Kaş. III 25 (verse); a.o. I 200 (uðm-): KB (the Prophet) yula erdi xałqka ‘was a lamp for the people’ 35; uku ol yula teğ ‘understanding is like a lamp’ (on a dark night) 288; o.o. 601, 885, 1861, etc.: xiv Muh. (7) ‘lamp’ (Pe.) çırağ; al-sama ‘candle’ yula: Rif. 170 (only): Xwar. xiv yula ‘lamp’ Qutb 85; MN 253, etc.

Dis. V. YLA-
yala:— in this meaning Hap. leg.; later occurrences of yula- and the like are Sec. f.s. of yulga-: Homophonous w. yala. Xak. xi ol anar. orum: yulal: ‘he falsely accused him (ittahamalu) of being a thief’ (etc.) Kaş. III 89 (yula-r, yula:ma:k, MS. yulama:k).

D yilla:— Den. V. fr. yil; s.i.m.l., e.g. NW Tat. yêlla:— Nog. yella: ‘to spend a year (e.g. of wine) to keep for a year’; SW Osm. yilla: ‘to spend a year; to be a year old’, etc. Xak. xi KB karim bu edgû neçe yillassa ‘the good man does not grow older, however many years he lives’ 347: Osm. xv ff. yilla-, meanings as above; in several texts TTS I 1829; II 1051; IV 883.

yilla:— to be, or become, hot; s.i.a.m.l.g. w. the usual phonetic changes, but SC Uzb. yilli-ill-: SW (Az. Dev. N./A. ilâg (sic) only); Osm. ill- (sic) ‘to become lukewarm’ (after being either hotter or colder); Tkm. yilla- (sic). Xak. xi suv yillatu: ‘the water (etc.) was, or became, hot’ (saxuma) Kaş. III 91 (yilla-r, yulama:k): xiv Muh. naṣifla (Rif. naṣifla)‘l-harlo to be lukewarm’ yilla- Mel. 41, 8; yilla:— Rif. 131.

D yola:— Den. V. fr. yol; ‘to set out, or go, on a journey’. As such survives only (?) in NC Kir. jolo-; Kzx. jola- ‘to approach, draw near’, but the Den. V. in -lai-, yolla-jolda- etc., s.i.m.l. in the original meaning. Uygh. viii ff. Bud. ançak’ta titis ulusîndin yolayu barsar ‘if he travelled making a small detour (?) through his pupil’s country’ Hjenis-ts. 281–2; o.o. PP 60, 6–7 (ünde-); Kuan. 43 (I e.rt-).

VU yulit:— ‘to pillage; not to be confused w. yulit-; n.o.a.h., cf. yulit-. Türkül vii tegdimiz yulîdîmiz ‘we attacked and pillaged them’ T 39; a.o. Î II 32 (bark): Uyğ. viii evîn barken yîlgîsan [yulîmadim ‘I did not pillage their dwellings, or property, or livestock’ Su. 2; evîn yulit: do. S 5; Xak. xi bêg bodunuğ yulit: (changed by second hand to yulal:ü) ‘the beg raided (ağđara) alád, so read, cf. yulit-, MS. aἶna) the tribe (al-gamam) Kaş. III 90 (yulit-r, yulit:xak, MS. yulay-).’

yôle-: ‘to prop up, or support (something Acc.)’; later also ‘to lean (e.g. one’s head Acc.) against something’. Survives in NE Alt., Küer., Tel. yolô- R III 451; Sang., Şor (do. 2435), Khak., Tuv. çôle-: SE Tar. yöâli-; Türkî yöle-çölî-: NC Kir. jölo-: Xak. xi ol tamirë yöle: (etc.) Kaş. III 89 (yöler, yöle-mek; verse): KB (my Lord, . . . ) yölegî kutun ‘support (me) with (Thy) grace’ 5125; sênî ol yöledî kopurdy kutun ‘he supported you and raised you by his grace’ 5792; o.o. 2105 (süzük).

yullî-: ‘to shave’; survives only (?) in NE Tuv. çullî-: NW Kumyk yöllû-: SW Osm. yöllî-. Xak. xi er sag yöllidî: ‘the man shaved (halaqa) the hair’ Kaş. III 90 (yullulît-r, yöllî:me:kk): xiv Muh. halaqa yöllî- Mel. 25, 9; yöllî-: Rif. 108; al-halq yöllî:me:kk (MS. -mak) 37, 10; yöllî:me:kk (-mak) 123: Xwar. xiv başınımí yüllû:renım ‘I shave my head’ Nahe. 37, 2: Kom. xiv ‘to shave’ yöllî- CCI; Gr.: Kip. xii halaqa min halq:la‘lar’ yöllî-: Hou. 36, 20; xiv yöllî-: halaqa ld. 97: xv ditto yöllî- Tuh. 13b. 7, 41a. 5: Osm. xiv ff. yöllî- (rare) yöllî- ‘to shave’; c.i.a.p. TTS I 885; II 1082; III 833; IV 912.

Dis. YLB
PUF yalbi: Hap. leg.; under cross-heading B; no possible Turkish etymology, perhaps a l.-w. Xak. xi yalbi: neq ‘broad’ (al-’arid) of anything carved (manqûr) out of wood, for example a shallow platter (al-‘abqaula’dî) lâ ‘umq lahu) Kaş. III 30.

yêlîlî: ‘sorcery, witchcraft’, and the like. The connection between this and yêfîn- and its der. f.s is obscure; the spelling of both is certain; they may both be der. fr. some foreign word. The semantic connection w. 1 yêlî is prob. fortuitous. A Second Period i.-w. in Mongg. as cibicicîlî ‘sorcery, trickery, deception’ (Koyv. 2346, Haltod 573). NE Tel. tyilbl R III 522; Şor (do. 2139), Tuv. çilbl are no doubt reborrowings fr. Mongg. Türkül vii ff. Man. neçe yêlîlî yêlîvlêdimiz erse
'inasmuch as we have practised witchcraft' 
Chnu. 168-9; Uyg. viii ff. Man M II 5, 8-10 (antag.); Bud. U II 71, 3 (ii) ('komen)
Xak. xi yelpli: al-sirr 'sorcery'; hence al-sahir 'a sorcerer' is called yelviçi: Kaș III 33 
(verse); yelvin tutar közkıye: lahah 'ayn sähira, properly 'little eye that captures by 
sorcery' III 359, 9.

D yelplik Dev. N. fr. yelpi-, q.v. regarding the basic meaning. Survives in NE Şor şelbèg 
'trouble-telling by letting a cloth wave in the air' R III 1081: SW Az. yelplik 'a fan'; Osm. 
yelplik 'difficulty in breathing, severe asthma'. Uyg. viii ff. Bud. (if a man believes false 
doctrine and sins, his house is invaded by severe asthma). Uyg. viii ff. Bud. (if a man believes false 
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Kuan. 184, etc. (ağuk-).

S yalvan- See yalga-.

D yelplin- Relf. f. of yelpli-: s.i.a.m.l. w. the 
same phonetic changes, usually as a Pass., 'to be fanned, winnowed', etc. Xak. xi oğlan 
yelplindi: ayvala't-libi sabi safa 'the boy was possessed by a devil'; and one says ol ozişje: 
yel: yelplindi: tieala tawala-t-nishin li-nafisi 'he fanned himself' Kaş III 108 
yelplinir, yelplimek); a.o. III 144 (1 yelil.

yalvar- to beg, beseech, pray (to someone 
 Dat'); s.i.a.m.l. w. the usual initial changes; 
yalvar- survives in SE Türk: SW Az., Osm. but 
have become -b- elsewhere. Türkü vii ff. 
kuzgün savı: teşri:ger: yalvarur the 
soar's words are a prayer to heaven' Irk B 54; 
ao. do. 19 (1 ayn-): Uyg. viii ff. Man. 

Kümen tümen yelvalor: 'he made innumerable 
requests' M I 20, 4-5: Man. teşri yuruk 
küçülg bilgeke yelvarar-biz 'we pray to the 
divine, bright, strong sage' M II 10, 2 (i); Bud. 
yelvarar ıstemürmen 'I venture to pray' (on 
behalf of all mankind) U II 79, 52; same phr. 
Siar. do. 88, 70-1; TT IV 12, 34; Kuan. 49; o.o. 

TT IV 4, 13 (iğla-): U II 79, 46: Xak. xi 
ol man: yelvalor: istaqla hi te karababa 
mimi taşsil mir därhi 'he asked for my help 
and begged me to fulfill his desires' Kaş III 
99 (yalvarur, yalvarmak); a.o. I 494, 4; 
498, 20: KR (I have entrusted (tutuz-, q.v.) 
him to God) yelvarara 'in my prayers' 1483: 
xxii(?). Trf. yalvar- to 'pray' 137: XIV Muh., 
aldarduru 'to make a humble request' 
yalvar: Xak. XI 14yalvar - to 'pray', etc.

'Ali 7: XIV yalvar- ditto Quth 65: Kom. Xiv 
ditto CCI, CCG; Gr. 111 (quotns.). Kip. 
Xiv tarcasola 'to entertain' yelvarur- Bul. 
XIV 29: Xak. 14yalvar- ditto Yelvar- 
Tih. 9b.

D 1 yelplir- Hag. leg.; Couch. f. of yelpli-.

Xak. xi yelplirdi: tanasomul'- 
-nasm 'a gentle wind blew'; and one says er 
yelpirdei: (Ms. elplirdedi) itakata'l-racul yam 
ahah te karababa 'he fanned, aşıhabah safa 
mał-cinn 'the man constantly turned to the right 
and left as if he was possessed by a devil' 
Kaş III 93 (2 yelpir- follows).

PU(D) 2 yelplir- Hag. leg.; cognate to 2 
yelplir-, q.v.; follows 1 yelplir-. Xak. xi 
kepek yelplirdi: (Ms. elplirdedi): 'the chaff was 
wetted' (mudlity); similarly when gentle rain 
(al-tas) has struck the surface of the ground 

S yalvan- See yalga-.
one says yağmur yelpirdi: that is 'the rain has wetted (nadda) the surface of the ground' Kâş. III 99 (yelpîrê, yelpîrêmek; Ms. yélêreme:ê).  

D yêlî- Hap. leg.; Intrans. Den. V. fr. yêlivî: Syn. w. talpir-, q.v., and more connected semantically w. yêlî- and its der. f.s. than w. yêlivî; the word is only partially dotted and vocalized and farfara is written very oddly and unvocalized. Xak. xi tolvîr yelvîrdî: xafaqa't-î-îxâdî wa farfara 'the canopy fluttered in the wind (Hend.) Kâş. III 100 (yelvîrê, yelvîrêmek).  

D yêlîpsî- Hap. leg.; Co-op. f. of yêlîpsî-: Xak. xi ol aqar sûjêk yelîpsîdi: 'he helped him to drive away (fi gabb) the flies'; also used when he named him (rawettohûm) (yelîpsûr, yelîpsûrêmek); and one says kepek yelîpsîdi: 'the cliff fell about in every direction' (tankênedî be ba'du bû min ba'd) (yelîpsûr, yelîpsûrêmek) Kâş. III 100 (the double entry, with kepek in the second one, is curiously reminiscent of the entry of 1 and 2 yêlîpsî-; but in this case the two are clearly identical).  

Tris. YLB  
F yalavaç/yalavaç/yalavâr an Iranian l.-w.; -vaç/-vaç is an Iranian word meaning 'voice', see sanduwaç; -var too is an Iranian Suff., but the first part is not yet identified and the word has not been found in any Iranian language. It might be (Iranian) Xwarazmian. Originally 'a diplomatic envoy from one ruler to another, ambassador'; adopted in Manichaean and Moslem terminology for 'Prophet', i.e. God's envoy to mankind; the Ar. word al-rasîl has both meanings, which causes some ambiguity, but prob. in the medieval period it was used only for 'Prophet'. N.o.a.b.; cf. 6clîp, arîsî, savçî: Türkî VIII E 39 (2 ottîq): VIII ff. IrkB 11 (savçî): Man. sôkî têngî yalavaç bûruxanîlara 'against the former Prophets, the envoys of God' Chueba. 64–5; o.o. do. 69; M III 14, 7–8 (ii): Yen. erdem üçün tûpî: xanka: yalan-vaç bardim kelmetim (?) so read 'because of my manly virtues I went as ambassador to the Xan of Tibet and did not return' Mal. 29, 8; Kara: xanka: barîpan yalavaç barîpan kelmedînî 'you went as ambassador to the Karaxân and did not return' do. 30, 5: Uyg. VIII ff. Bud. U II 21, 17–18 (arîskî); 22, 21: Civ. in contracts in UsP. there is a stock clause forbidding the seller's relatives to try to get the contract revoked by appealing to erklîf beq eşîl şiçî yalavaç 'the responsible district chief and his wife, the local representative of the central government and envoy from it' (?) 13, 13; 16, 19: Xak. xi yalavaç al-rasîl (see above); yalavaç alternative form (lûgâ fihi); yalavar the word used for 'royal ambassador' (ruîrâtul-muluk) in the Uyg. language Kâş. III 47 (prov.); o.o. 66 (uzak); 83, 9; 97 (alxîs); II 288 (1 kirgâ:î; III 268 (bûso:-); 438 (1-tîd:-); KB in Chapter II 3 4 ff. The Prophet is called yalavaç in the heading but savçî in 34; (Âtiq) yalavaç savçîlîlî 'desired the happiness of the Prophet' 52; the reasons for sending yalavaç 'ambassadors' from one country to another are discussed in 2539 ff., and their functions and privileges in 3814 ff.; o. o. 2362 (el:îs): xiii(?): Teî. yalavaç paygâmbar savçî translating rasül nabi 136; o. o. 257 (savçî): xiv Muh. (the first entry in 'kinds of men', before 'Adam') al-rasîl yalawaç Mel. 45, 2; Rif. 138: Çağ. xiv xv ff. yolawaç (so spelt) paygâmbar wa rûhûm wa murjîd 'prophet, guide, spiritual director' San. 345v. 15: Xwar. xiv yalawaç 'envoy' (xvi 341: xiv xiv 'the Prophet' Qutb 65; Nako. 230, 6: Kîr. xiv: the Prophet of God) is called paygámbar, a Pe. word meaning 'the bearer of a message'; al-rasîl muflâqan 'an envoy' in general is called yalawaç Hou. 3, 15–16: xiv yalawaç al-rasîl 'îd. q7; (al-nabi paygâmbar); al-rasîl yalawaç Bul. 2, 10: Osm. xiv and xv yalawaç 'ambassador' in one text, 'Prophet' in two TTS I 771; IV 828.  

D yêlîviçi- Hap. leg.; N.Ag. fr. yêlivî; 'sorcerer'. Xak. xi Kâş. III 33 (yêlivî).  
?E yîlpağut See alpağut, Türkî.  

S yalavar See yalavaç.  

Tris. V. YLB-  

Dis. YLC  
E yolçî See yowlac.  

D yolçî: N.Ag. fr. yolîl; originally 'guide'. S.îa:n.I. except SE(?) w. the usual phonetic changes; in NC Kîr., inter alia, 'guide', otherwise usually 'traveller, road-mender', and the like. Uyg. VIII ff. Man. TT III 69 (a.î.:) Bud. (I will first seek out the way (yolîl) and then become) yolçî yêrçî 'a guide (Hend.)' (to others) U II 5, 13; o.o. Kuan. 46; TT VI 154; PP 49, 8 (kônîl): Civ. UsP. 93 is a brief note ordering that a yol àtî should be given to a yolçî: (O. Kîr. IX ff. yolîçî in Mal. 44, 2 is corrected to yaqûçî in Scherbak's revised text): Xak. xi KB ukus bolus yolçî kepçeçî bîliv 'let understanding be your guide and knowledge your counsellor' 5209; xiii(?) Teî. yolçî 'guide' 161: xiv Muh. (?) (in the list of 'professions') hâmî 'protector' yolçî: Rif. 155 (only): Çağ. xiv ff. yolçî râhrw wa musâfîr 'traveller' San. 345v. 17 (quonts.): Kom. xiv 'guest' yolçî CGG; Gr.  

D yalçîk 'the moon'; n.o.a.b.; a word apparently invented by the author of KB, cf. sevîl, I yaşuk; by analogy w. the latter a connection w. i yalî- must be suspected, but -çîk is not a recognized Dev. Suff.; there is no semantic connection w. yaçî'. Xak. xi KB in the list of 'planets' in Chap. V 'the moon' is yalçîk (137), not I as elsewhere: xiv Rûg. yalçîk
'moon' also occurs in the passage (fol. 66v. of the B.M. MS.) copied fr. KB.

Dis. V. YLC-

yalç-ı not noted before the medieval period but see yalç__; survives, meaning 'to get what you want, or need', in SE Türkî yalç-ı; NC Kir. jalç-ı; SC Uzb. yalç-ı-yolç-ı; NW Kk. jalis-ı. Çağ. xv ff. yalç-ı (spelt) bahîa yâflan ve faymandan yûdan 'to achieve, or enjoy, favour' San. 335v. 12: Kip. xv aflaha 'to prosper, thrive' yalis-ı (f)ana Tuh. 5b. 10.

D yalç-ı Caus. f. of yalç-ı; survives in the language for 'to satisfy, give satisfaction', and the like. Üyğ. viii ff. Bud. (if, when they are reborn as human beings) yavalk kilinal-kara yolçup yaraqsz orunlunda tutqumslar bar erser 'they are reborn in disreparable places which cause them to find satisfaction in evil deeds' U II 81, 70-1.

Tris. YLC

D yalaç-ı N.Ag. fr. yalaç-ı; pec. to Kağ. Xak. xi yalaç-ı er 'a man who is quick to make false accusations against someone (yatta-himi-ı-insân sorti'ın) about anything'; hence a kind of puff-pastry (al-muşqaddun) is called yalaç-ı yuvqâ' because it breaks when the slightest touch touches it Kağ. III 35; a.o. III 25 (yalâr).

D yolçulq Hap. leg. (i); P.N.'A. fr. yolç-ı; 'having (someone) as a guide'. Xak. xi KB 2354 (bôke).

Mon. YLD

?D yalt Hap. leg.; cf. yalim, also used w. kayaa; perhaps Dev. N.'A. fr. 2 *yal-, and lit. 'bare', i.e. free of vegetation. Xak. xi yalt kayaa; 'a bare (or sterile, al-sal'd) rock' (Kağ. al-caball 'mountain'); also used of anything massive (or solid, muqmat) Kağ. III 7.

Dis. YLD

D yulat apparently Dev. N. fr. *yula-Den. V. fr. yul, lit. 'flowing from a spring' or the like. Survives in NE Saf. Sar (R III 2176), Khak. ulat 'brook'. Üyğ. viii ff. Bud. (in a long list of natural objects, see tos; streams, river waters, all pools) yulat suvlar 'brooks and waters' (all shrubs and trees, etc.) TT IV, p. 15, note A 23, 17.

PU yaltGA: Hap. leg.; this word is placed in a small section containing words with several consecutive consonants under the cross-heading G, followed by the cross-heading K before yâldirk, yarmak, which suggests that a final -g has been lost. Xak. xi yaltGA: 'derision' (al-suwirya) of something; one says ol ann yaltGA: kidir 'he laughed at him and derided him (istahzâ'a bihi wa saxira midhu) Kağ. III 432.

VU yâldirk Dev. N.'A. fr. yâldru-; q.v. regarding the vocalization; 'shining, a shining object'; as a star name. prob. 'Procyon', see Clauson, 'Early Turkish Astronomical Terms', U.A.J., vol. 35D, 1963, p. 366. S.i.a.m.lg., generally as yâldirk, with the usual phonetic changes (v*-ç-3); -d-f-1-) 'gleam, gleaming, shining'. Üyğ. vii ff. Bud. (that golden drum ... illuminated the world) yârûk yâl'dirk âze 'with a bright gleam' Sur. 92, 10; (drawing back the flower ... yâl'durukun ettİlqîg ettîlqî birle 'with her hand adorned with a shining ornament (?)') TT X 491; Civ. in the fragmentary list of the lunar mansions in TT VII, p. 57, middle, yâldirk represents the 23rd lunar mansion, prob. 'Procyon': Xak. xi (in the same section as yaltGA, q.v.) yâldirk neq (MS. yâldurak-ı) 'anything shining' (müddî) like a brass basin and the like; and 'a smartly dressed (al-mutabâara) woman' is called yâldirk (MS. dirto) isler 'that is a woman who has adorned herself' (al-mutazay-vina); wa yulamna al-âydî fihâ 'also yoldirk' Kağ. III 432: KB the name of a star, prob. 'Procyon' 5676, 6220; in 5676 Fergana MS. yuldirk, others yulduz; in 6220 Vienna MS. yultrik, others unvocalized: Çağ. xv ff. yulîdâr (spelt) 'the name of the star Canopus' (subhayl) San. 336v. 14.

yulîtZ 'root'; survives in one or two NE languages as yulits/çîltis, etc.: SE Tar. yulîts; Türkî yulîdz/üydîdz: SC Uzb. ilidiz; in some modern languages such words represent yulîtZ. Cf. tiib, tôlz, 1 kôk. Türkî viii ff. Man. 1kî yultiz 'the two roots' (heaven and hell) Chuus. 158 ff.; o.o. 47-8, etc. ( tôlz): Üyğ. vii ff. Man. 1kî yultiz Mi I 30, 5-6: Bud. yultiz 'root' U III 41, 7 (i) (1 kî): TT III, p. 28, note 71, 3 (kêdîgir); IV 12, 58; VII K.10 (butûk): Sîw. 329, 7-9 (ultun)—in Buddhist terminology Sanskrit indriya organ of sense, owing apparently to an over-literary translation of the Chinese equivalent, is translated yulitz or tôl yulitz, e.g. kûz ulata altu tölirîl elenir yulitzlar 'the six kinds of ruling sense organs, the eye, etc.' TT VI 189-90; ertiqi terîn tôl yulitz nomîn 'the very profound doctrine of indriya' do. 148; a.o.: Civ. II 45 (osûm); a.o. II 6, 13: Xak. xi yuldiz inqul-yàcôr 'the root of a tree'; also used metaphor. for the 'pedigree' (nasab) of a man; one says tuzlıq yulîdzlîq that is 'a man with a long pedigree, well-born' (insân 'ariq fil-nasab aşıf) Kağ. III 40: KB kûnlê kodîkîsî ol anî yulîdzî 'the man with a humble mind is the root of it' 1704; o.o. 2132, etc. (I kôk), 4411.

yuluz 'star'; a generic term for fixed stars and planets. S.i.a.m.lg.; in NE yulits, etc.: SW Az. yulduz; Osman. Tkm. yulîdz, elsewhere yuluz w. the usual phonetic changes. Türkî viii ff. kamâgda erlik yuluzu ermiş 'the stars have authority over all' Toy. III 2x. 7-8 (ETY II 170); a.o.o.: Üyğ. vii ff. Chr. of yuluz 'that star' U 1 6 6: Bud. (Buddhas showing a bright lamp) yuluzu teg 'like a star' TT V 8, 78: Civ. yuluzu 'star' (fixed or planet), common in TT VII, VIII: Xak. xi yulduz al-khawâb 'star', a generic term; then there are specific names (yasîraaq
baynahumad, sic); 'Jupiter' (al-muštarī) is called eren tüz; kara: kuş is 'Libra' (al-mizān); ülker 'the Pleiades' (al-tarāsya); Yeti:gen 'Ursa Major' (banāṭ na'); tennür kazuq 'the Polar star' (al-tair fi'l-falāh); bağır sokām 'Mars' (al-murīs) Kaş. III 40; o.o., translated al-naqm 'star', I 96; 10; II 303, 13; III 194, 15; 378; 21: KB 22 (bezeç-); xii? (?) Tef. yulduz 'star' 163; Tef. Muh. al-naqm yulduz Mel. 78, 16; Rif. 183: Çağ. xxv ff. yulduz sitāra 'star'; also name of the son of Ay Xan, son of Oguz Xan San. 345v. 25: Xwar. xii yulduz/ulduz 'Ali 56: xii? (they called the third son) Yulduz Og. 69, a.o.o. as P.N.: xiv yulduz 'star' Qutb 85: Koma. xiv ditto, common CCG; Gr: Kip. xii al-naqm yulduz (MS. yulduz) Hou. 5, 5: xiv yulduz ditto ld. 97; ditto (MS. yulduz-uz) Bul. 2, 12; al-teatni 'pagan' yulduz eri: do. 5, 8: xv al-nucüm yulduzar, Simg. yuluz (sic) Kav. 58, 6: naqm yulduz Tuh. 36a. 4.

Dis. V. YLD-

D yiltir- Caus. f. of yil-; 'to heat, or warm (something Acc.)'. S.i.a.m.l.g. w. the same phonetic changes. Uyğ. viii ff. Civ. (take sesame oil, and Musk and) azkiya yil'tir 'heat them a little' H I 161: Xak. xii eyiltilit: 'the man was feverish (himmā) and his body was hot with fever' (saxuna... mina'l-himmā); this is Intrans. (lāzim); and one says er savaq yiltilit: 'the man heated (saxxana) the water'; this is Trans. (muta'addi) Kaş. II 316 (yulitur, yilmak): xiv Muh. (after yil-), q.v.) amara bi'il-tanif 'to order to warm' yiltil: Mel. 41, 8; Rif. 131 (tanf).

D yiltil- Hap. leg.; Caus. f. of yiltil-; Xak. xī beg boynū: yiltilit: 'the beg ordered (omitted in MS.) the pillaging of the tribe' (bi'il-īqāra 'al'āl-qahila) Kaş. II 316 (yulitur, yilmak, corrected fr. -mek).

D yiltil- Caus. f. of yiltil-; survives in NE Tuv. célittil: SW Osm. yilmil-. Uyğ. viii ff. Bud. sačin sakalin yiltilip (MS. yiltilip) 'having his hair and beard shaved' Usp. 105a. 9: Xak. xī eyiltilit: 'the man had his head shaved' (alqaqa... ra'sahu) Kaş. II 316 (yulitun, yilmek): Xwar. xī (the servant of God) kim başmini yililtse 'who has his head shaved' Nahe. 46, 14: Kip. xii ahaqa yiltil- Kav. 74, 13.

D yiltilur- Hap. leg.; Caus. f. of 1 yil-; Xak. xī ħūl: otnuq yiltilur: 'the wind made the fire blaze' (alhabatī-'l-nār) Kaş. III 97 (yiltilur, yilmak).

?D yeltir- (of the wind) 'to blow'; not a Caus. f., which would have the Suff. -tir- in these languages; this Suff. is otherwise unknown; perhaps a crisis of 1 yel and tēr- (lit. 'to collect wind'). N.o.o.b. Türkvi viii ff. Man. M III 45, 6-7 (i) (kültür-): Uyğ. viii ff. Man.-A kūn batıksindun sığar yel yeltir (MS. yltirer) 'if a wind blows from the west' M III 9, 4 (ii): Bud. PP 18, 2-3 (tǔiplr-): Civ. TT I 15-16, 143, 225 (endür-): Xak. xī yel yeltir: tanassam-l-nasim 'the wind blew' Kaş. III 98 (yeldiren, yeldirmek). Osm. xiv 'asq degiil mi yel dūn yun yeldiren 'is not love which blows both night and day'? TTS 1812.

D yeltür- Caus. f. of yel-; s.i.a.m.l. usually for 'to make (someone) hurry'. Türkvi vii bu Türkvi boðun ara: yarikliq yag: yeltilirmi̇dimm 'I did not allow armoured enemies to gallop about among this Türkvi people' T 54: Çağ. xv ff. yeltilur- Caus. f.; dawañdan wa taci-i ravān sāxtan 'to make (someone) run or hurry' San. 351r. 24 (quotns.). Osm. xv ff. yeltil-/yeldür- ditto; in several texts TTS I 812; II 1032; III 795; IV 869.

D yultur- Caus. f. of yul-; s.i.a.m.l. w. the usual phonetic changes, generally for 'to order to pluck out' and the like. Xak. xī ol bułunuq yulturad: 'he urged someone to ransom (hamala mañ fādä the prisoner') and one says ol takaq̣u: yulturad: 'he ordered someone to pluck (antofa ris) the fowl' (etc.); also used when he had anything hairy (mus'ar) plucked (istamrata); and one says ol kulın yulturad: 'he urged his slave to buy his own (freedom, an isticār naʃha)u' Kaş. III 97 (yulturur, yulturma:k). Çağ. xv ff. yuldur-b. Caus. f. (after yul-, no translation) San. 345v. 15.

yaltrur- 'to shine, gleam', and the like. This seems to be the oldest form, but as in the case of yaltrik the vocalization is Kaš. distinguishes, not very plausibly, between the meanings of yaldr-: and (YU) yoldr-: S.i.a.m.l.g.: NE yltdr-/yltdr-: SC Türkvi yaldr-; NC jaldr-: SC jaldr-: NW yaldr-/jaldr- (Kumyq xyltra-): SW Osrm., Tkm. yaldra-. Uyğ. viii ff. Man.-A yaldrağ̣ī yasın teqrıçe 'like the flashing lightning god' M I 25, 33-4; a.o. do. 10, 8-9 (Iṣiq): Man. yaruk biliği teyit yaldıryu 'their bright knowledge shining' TT III 133; yaldıry (sic?) ay 'the shining moon' Wind. 17: Bud. Sanskrit vitaricanti 'they shine over' ertip yaldıryur: TT VIII A.15; prohab-sate 'gleams' yaldıryur: do. B.13; a.o. do. F.2; yaldıryu yasını 'shining and flashing' U II 37, 56; a.o. TO V 4, 9; yarumis yaldıṛmi̇s do. VI 378 v.l.; yarumis yaldıṛmi̇s do. 383 v.l. both seem to be errors, or mistranscriptions, for yaldıṛmi̇s; (if one sees that the doctrine and teaching) yarumakin yaldıṛmi̇k 'shine and gleam' Hüm-ıs. 2014: Civ. TT VII 30, 5-6 (artukra): Xak. xī kūn yaldır: (altered in MS. to yaldr-:): 'the sun shine faintly' (adā a... qallā:ili); also used of lightning, fire, and anything else; when it shine faintly one says yaldırur (yaldıdr:); yaldıdrur, yaldıdrurmak (yaldıdr:yr, yaldıdr:rmak); and one says kilç (YU) yaldıdrur: (yaldıdr:ur, yaldıdr:ur)'the sword gleamed' (adā: a), also used of any jewel (cawwar); with a fattha (i.e. yoldr-: it is used for al-diyā and with a damma (i.e. yoldr-:) for the sparkling (tala:mi) of jewels; yoldır:.
yoldurmak (yoldurman, yoldurmanak, yoldurmanak)  
Kaş. III 437; xxii (1) Tef. yıldırma- (sic?) 'to shine' 157; Çağ. XVII ff. yıldırma- duruşu'dan 'to shine, flash' Sun. 335v. 18; Kom. XIV 'to flash' yıldırma- CCI. Gr. (and 'glass' yıltırma):  
Kip. (all the vocabulary words for 'lighting' or 'glass' variously vocalized as yıldırma/yıldırma (VU) yoldurma/yoldurumu; the only V.s are) Tkm. XIV (VU) yoldurum al-zade ve hurvat-harq 'glass', also 'lightning', one says yoldurum yol- 
radi- 'the lightning flashed' Id. 97: Kip. XV  
lama'sa 'to listen, sparkle' yıldırma- Tuh. 32a. 13: Osm. XIV ff. 'to gleam, flash, sparkle',  
c.i.a.p. in various forms, some ambiguous,  
including yıldırma/yıldırma/yıldırma/yıldırma- (not yoldurma-) TTS I 820; II 1049; III 808; IV 581.  

D yalıtr- Caus. f. of yalıtr-; s.i.s.m.l. w. the same phonetic changes. See yalıtr-:  
Uyğ. VIII ff. Bud. yerîtreng iş yaratmak yalıtrak 'to illuminate and give light to the earth' U II 46, 68–9; (that golden drum . . .) yerutu yarlıtr tuur erdi 'was continuously illuminating and giving light to' (all quarters of the earth) Sun. 92, 20–1: Çağ. XVII ff. yıldırat- duruşu'dan 'to cause to shine or flash' Sun. 335v. 25.  

Tris. YLD-  
?D yuldurğa: possibly Dev. N. fr. yuldur-,  
but as Kaş. spells this word yulur-  
more likely to be one of the numerous names of  
plants and animals ending in -ğa. N.o.a.b.  
Uyğ. VIII ff. Civ. yuldurğa xusus yasmine yumuşak sokup 'pound the flowers and leaves of a thistle until they are soft' II I 168 (transcribed yoldurgan w. a note that the -n may be an error):  
Xak. xi yuldurğa- al-naşı 'a thistle', that is a plant which grows tall as if it was a sword; and the dál is vocalized and it is called yuldurğa: Kaş. III 433.  

D yalterdik P.N./A. fr. yalter; n.o.a.b.  
Uyğ. VII ff. Bud. in the Turkish translation of  
Suvunaprabhasissatra, prabhūsā 'gleam' is translated yaruk yalterdik Sun. 2, 7, etc.;  
the same phr. occurs as part of the title of (PU)  
Luṣanta Buddha TTV 6, 23.  

D yuluzu: N.Ag. fr. yuluzu; 'astrologer'.  
N.o.a.b. Uyğ. VII ff. Man.-A. ol yuluzu'that astrologer M III 30, 2 (ii); Bud. TTV VII  
133 (korünçti): (Xakh.?) XIV Muḥ. munaceem  
'astrologer' yuluzu: Mel. 88, 13; Rif. 157:  
Xwar. XIV yuluzu dito Quth 85: Kom. XIV dito CCG; Gr.  

D yulduzık Hip. leg.; P.N./A. fr. yıldız  
(yıldız); 'having a (long) pedicure'. Xak. xi  
Kaş. III 40 (yıldız); n.m.e.  

Tris. V. YLD-  
yıldız (yıldız); 'having a (long) pedicure'. Xak. xi yıldız(ı) yulduzandı;  
'the tree was well-rooted' (a'raraqt); similarly  
when a man has made a place his home  
(tavallā ma'wādī) and arranged his property  
there one says er yıldızlandı: 'the man has  
cast his roots (a'raraq . . .) ka-amāhu batna  
(ürāğhūn) in a place', or 'had a (long) pedicure'  
(sīra 'āriq fī-l-ma'ās) Kaş. III 116 (yıldız-  
lanamur, yıldızlanmanak).  

Mon. V. YLG-  
yalk- 'to be nauseated' or the like. N.o.a.b.;  
cf. yarsı-.  
Uyğ. VIII ff. Sun. 235, 10–12  
(1 r-): Xak. xi ol yalba: yalbkid: 'the oil  
lay heavy on his stomach (gumatḥu) so that  
he was nauseated by it' (hāzima minhu) Kaş.  
III 435 (yalba, yılmakk; prov.): KB  
ükkūs sözke yalkar bu yalıpk ire 'a man is  
disgusted and bored by many speeches'  
6628: ( Çağ. XVII ff. yalı-  
ronida şudan ve zahmat  
kaydıdan ve knifə ve xεsta şudan 'to be  
exasperated, to suffer pain, to be distressed  
and ill' Sun. 336r. 3 (quotation).  

D yuluk- Emphatic f. of yul- and almost syn.  
W. it, later sometimes in the more regular f.  
yuluk-. S.i.s.m.l. except SW as yuluk/julu-  
yuluk-/julu- w. the usual phonetic changes.  
Not to be confused w. yuluk- Den. V. fr.  
yol, 'to meet' and the like, which is first noted  
in the medieval period and s.i.s.m.l. Xak. xi  
taṣ anıg ačakın yulku'd: 'the stone scraped  
and bruised (sağaca . . . wa latamu'hu) his foot',  
also used of anything that has scraped  
something (yulka, yılmak); and one says ol  
andin neg yulku'd: 'he stripped (gasaqa)  
the thing off him'; the meaning is that he gained  
and acquired (intafa'a wa hasala) the thing  
from him; Kaş. III 413 (yulka, yılmak)  
Xwar. XIV yuluk- 'to pluck out' Quth 82:  
Kom. XIV dito CCG; Gr.: Kip. XVI  
natafa 'to pluck' yuluk-  
Kav. 75, 13; dito yulka- (below the  
line yul- added) Tuh. 37a. 10; (tatarqaqa  
'to aim at, draw near to' (presumably)  
yulukdo. 10a. 8).  

Dis. YLG-  
(D) Yalıt (d-) syn. w. yal and obviously  
cognate, but morphologically obscure, since  
-yil is not a recognized Den. Suff. N.o.a.b.  
Xak. XI yalıt 'urf-i-l-dik 'a cock's comb',  
hence one says takuk yalīt-; yalık  
also 'a horse's mane' (urf); biğa fi yal,  
yel aṣabha minhinū Kaş. III 13 (the clear  
implication of the last sentence is that both  
yal and yel were used for 'mane', but that  
yalık was a more correct form than either): (Kom. XIV see yal:  
Osm. XVI to XVIII see yal).  

VU(D) 2 yalık 'saddle-bow'; pec. to Kaş.;  
this word is listed after yuluk and yılık,  
and so should presumably have -ı as its first  
vowel; but, although generally unvocalized, it  
has a fatha on the yā in the first entry, and  
seems to be a metaphor, usage, of yalıq in  
the sense of something sticking up. It was  
therefore prob. an afterthought of the author  
inverted in the wrong place in our MS. Cf.  
ūmrük. Xak. XI yalıq al-qaribūs wāl-  
-qabāb ma'aahu both 'the front and the back  
saddle-bow'; they are distinguished and  
-al-qarībūs is called 'uğulqīk yalıq that is 'the
FRONT ONE' (al-mugaddam) and al-qayyab ké-dînî: yâlîg that is the 'back one' (al-mu'âxxar) Kaş. III 14; a.o. (unvocalized) II 327 (kökmêl).}

D yîlîg N./A.S. fr. yîlî: 'hot, warm'. S.i.s.m.l. w. the same phonetic changes. Uyûg. viii ff. Civ. (avoid quarrels) yîlîg yumuşak bolgîl 'become warm and gentle' TT II 178; a.o. H II 34, 21: Xak. xî yîlîg suv: 'lukewarm (al-fâîr fi'l-harr) water'; also used for anything which is between hot and cold in temperature Kaş. III 114: the Turks call 'lukewarm' water yîlîg suv and they (i.e. the Oğuz and Kip.) tîg suv: I 31, 6: xiv Muh. (al-mêl) al-fâîr yîlîg (sic) su: Mel. 77, 10; Rîf. 181 (yîlîg): Çağ. xv ff. tîg/lîk/nîm garm 'lukewarm' San. 113r. 18 (quotn.): Oğuz, Kip. xî tîg suv 'lukewarm water', originally yîlîg Kaş. I 64 (and see Xak.): Korn. xiv yîlîg/yûlu 'hot, warm, Turkish bath' CCG; Gr.; Kip. xîl (under 'buildings') al-hamnâm 'Turkish bath' (assu: su: that is 'hot water', and) îllî: su: 'lukewarm water' Hou. 6, 8: xiv îllî: su: 'hot (sun) water' Id. 21: xiv hâmâm yûlu su (in margin, in second hand, mâ fâîr, also îllî) Tuh. 13a. 13; fâîr yîlî do. 28a. 4.

D yîller A.N. fr. yîl; 'a period of a year', usually preceded by a numeral. S.i.s.m.l. w. the usual phonetic changes. Uyûg. viii (I set up a memorial there) ûn yîller tênûn kûnlûk 'to last for a thousand years and ten thousand days' Şû. E 9; (Xak.) xinîl (7) Tef. yîller 'a period of (sixty, a hundred) years' i5â: Çağ. xv ff. San. 352r. 6 lists, w. quots. yîllîk, yîller, yîllik, yîllik as syn. and used w. a preceding numeral for a 'period of years', yîllik is certainly and the others possibly Adjs. (w. Çağ. 1hî for -lîg): Xwâr. xiv (the distance between heaven and earth is) bêg yûl yîllik yer 'a journey of 500 years' Nahe. 66, 6; (if you do not become Moslems, submit to us and) yîllik mâl bîrînlî 'pay an annual tax' do. 82, 14; a.o. 335, 13: Kip. xî xiv mutûnât 'a period of a year' yîllik (sic) Tuh. 35b. 4; a.o. 50a. 3.

D yoluq (yolok) Dim. f. of yol; 'a small path'. Survives, meaning 'stripe, striped', in NC Kzx. Jolak: NW Kk. Jolak; Kaz. yulak; Nog. yolak; and, meaning 'corridor', in NC Uzb. yulak. Xak. xî yolak al-tarâha (tread al-turrahâ) wawha tariq sağır fîl-mafâsa 'a small track in the desert'; yolak barçên 'striped (al-muxattâ) brocaded'; and anything with stripes or streaks (târdiyq wa xütîl) is called yolak; originally yolok Kaş. III 17.

D yulak Dim. f. of yol; 'a small spring'. N.o.a.b., but in Ar. script easily confused w. 1 bulak. Cf. yulat. Uyûg. viii ff. Bud. Swv. 529, 4 (yul): Civ. TT VIII 115 (ağusuz): Xak. xî yolak 'aynu'l-mâ'l-kafrîralî-sîgar 'a low-yielding spring'; hence one says yul yolak with the tongue attached (muhqaqa, MS. muhlaqa) to the lâm Kaş. III 17 (verse); same verse I 222 (aktur-): (xiv Muh. Rîf. 180, see 1 bulak).

D yolluq P.N./A. fr. yol; in the early period rather specifically 'having the right way'. S.i.s.m.l. with a wide range of meanings, 'having a... road, having a... manner, stripped', and the like. Uyûg. viii ff. Bud. TT V 26, 103 (yulîg): (Xak.) xiiî(7) At. (nowadays the hypocrite is regarded as the best of men) kim ol yolluq erse anû yoli yok 'the man who follows (the right) road has no road open to him' 410.

D yulûg Dev. N. (N.Ac.) fr. yulî. Survives in NC Kır., Kzx.-Juluk: NW Kk. yulwî, but only as an ordinary N.Ac. for 'tearing out, tearing up, weeding', and the like. Uyûg. viii ff. Bud. yulûg 'buying' in the stock phr. satîq yulûg 'commerce' TT VIII 9, etc. (satîq): Civ. yulûg bêrîm kelse 'if a tax on trade(?) becomes due' Üsp. 11, 9; a.o. do. 66, 9: Xak. xî yulûg al-fâîdâ 'ransom' and the like Kaş. III 13 (verse); o.o. meaning 'ransom' (for a prisoner) I 210, 22 (tsâwît-); 243, 12 (same verse); 399, 25; III 333, 10: KB (the Proton.) atasîn yûlûg kildi ol 'made his father and mother the ransom (i.e. sacrificed them; for the people)'; same phr.; kolsa cânim yulûg 'if he asked for my life as a ransom' 85; a.o. 1736 (2 turâ): xiv Muh. al-fâîdâ wîlînât ('compensation'), yulûg Mel. 85, 5; Rîf. 191: al-fâîdâ yulûg 147 (only, mis-spelt tîlûg): Xwâr. xiv (let our family and all our possessions) sîAZE yulûg bolsun 'become a ransom for you' Nahe. 84, 13; a.o. 115, 1: Korn. xiv yulûg 'ransom'; yulûguna (yulûvûîna) 'a small ransom' CCG; Gr.

D yulûk Pass. Dev. N./A. fr. yulî; survives in SC Uzb. yulûk: SW Az. yolqî; Osman. Tkm. yolûk 'torn out, plucked, hairless', etc., and, perhaps in NC Kır. Juluk; Kzx. Juluk: NW Kk. Juluk; Nog. yulûk 'the vamp (of a shoe)', although the connection is not obvious. Türkû vii (Heaven) Türkû bûdnûn yîntîn yulûk ermeznûn yîntîn 'said 'let the Türkû people not go astray and be extirpated'' Ongîn 3: Çağ. xv ff. yulûk mûy kanda 'one whose hair has been torn out' San. 345v. 29 (quotn.).

D yalûg: Hap. leg.; the semantic connection is w. yalk-, perhaps a crisis of yalkuçû, 'nauseating, revolting'. Oğuz xî yalût: al-fâîl mina'l-rîcâl 'a base, ignoble man' Kaş. III 33.

D 1 ýliyk: N.A/S. fr. yulî; 'lasting for (so many years). N.o.a.b.? Xak. xî KB bu bir sôzî simanîsq ülûk yîlki ol 'this is a saying which has been tested and is many years old' 2042: xinî (7) Tef. tôrt yîlîk 'four years old' i5â: Çağ. xv ff. îlîk ... (2) and one says yûl yîlîk 'a hundred years old' San. 112v. 27 (quotn.); yûlîki syn. w. (murûdîfî) yulûk/yulûlik, e.g. they say on yûlûk dâlîn 'ladv. ten years' 352r. 8 (quotn.): Xwâr. xiv yîlîk 'lasting (fifty, a thousand, etc.) years' Qûb 91.

?D 2 yîltîk: basically 'livestock, quadrupeds' (not including small game, etc.), but in
Buddhist terminology 'animal' as opposed to 'human being', and sometimes, even quite early, used in association w. sheep, camels, etc., in such a way as to suggest that it meant only 'cattle and horses'; in some modern languages it is used even more restrictively for 'horses'. S.i.a.m.l.g. w. the usual phonetic changes, see Schoberb., p. 84, and a.l.w. in Pe. and other languages as ik/i, etc., see Docter II 658. It is very possible that the word is a special usage of I ylktki and means lit. 'giving an annual increase' or the like. Türkü viii (I routed the Taŋut tribe and captured their children, wives) ylktki:sm 'livestock' (and property) II E 24; o.o. II F 38, etc. (igidl-); II S 3; viii ff. (there was heavy rain . . . ) ylktk: ka: kiški:le: edg: blli: 'conditions became good for man and beast' Irk I 63; a.o. do 47 (aql-); Man. Chun 200, etc. (bul-); Yen. Mal. 26, 6 (təmágil). Uyg. vii 3 Şü. E 2 (yulkti-), E 3; ix Suc 5 (aql-); viii ff. Man. ylktka 'during (existence as) an animal' (T) TT III 26: Chr. U I 8, 3 (yulkti-d).—Bud. koy ylkti igidsar 'if one keeps sheep and (large) livestock' PP 13, 7; a.o. U II 73, 1 (iii) (kegen)—(rebirth in) tamul ylkti erlik xan ĕrtnïçinïş 'hell, as an animal, or in the realm of the lord of the underworld' U II 33, 7–8; ylkti ajininda bärmiş 'have gone to be reborn as animals' do. 43, 12–13; o.o. Stc 6, 14, 138, 8; TT VIII N.12; Kuan. 191, etc.: Civ. kayu kisinin ylktisi ükis oliser 'if a man's livestock die in large numbers' U II 109, 8–9; TT VII 27, 17; ylkti karâ 'livestock' (or 'livestock and serfs') do. 28, 43 etc.: O. Kir. ix ff. tört aðähl(y) ylktim 'my four-footed livestock' (in antithesis to 'my eight-legged barmiş', q.v.) Mal. 10, 10; o.o. do 11, 3; 46, 3 ( ?, misread): Xak. xi ylkti: bahâyimâ bahrâm 'a generic term for all quadrupeds Kas. III 34; about 20 o.o. usually translated al-dazâibib 'beasts of burden' or al-hayïn 'animal': KB (compared to a wise man) barqa ylkti san 'all the rest are like animals' 266; (the indolent man) oş ol ylkti uđ 'is just (like) an animal or ox' 4821; o.o. 585, 985 (atta-), 962, 2041: xiii(s) Teř. ylkti 'livestock', and in phr. 'sheep and (large) livestock'; 'livestock and camels' xiv: Çag. xv ff. ylkti (1) iki-yi asa 'a herd of horses' San. 112v. 27: Xwar. xiii(s) Qâ. 15–16 (küd-), etc.: xiv teve ylkti siğir koy 'carmels, horses (?), oxen, and sheep' Qutb 178 (teve); siğir ylkti kara koy 'cattle, horses, and black sheep' (or 'serfs and sheep') 91; (sons, daughters, male and female slaves, and) ylkti karari Naceh. 17, 8: Kom. xiv 'horse' ylkti CCG; Gr. Ki opacity: xiv ylkti: al-bahâyima; this is the original meaning; and it is used in Kip. (sic) 'for horse (al-xayîl), but anyone who means specifically (yusâyî) horses 'in Turkish means yu:ndîl (MS. yu:ndîl) and when they wish to abuse (al-satîm) someone they say yu:ndîl that is yâ bahâma Id. 97: xv xayîl ylkti Tuh. 1. 14b, 3; in a list of collective terms (com); a collective term for 'wild game' keylik; a collective term for 'horses' ylkti; (ditto for livestock' (al-bahâyîm) tawalar) do. 83b. 12: Osm. xiv ylkti 'livestock', in two
texts; xvi 'a herd of horses', ditto TTS I 829; II 1051.

D yalgbıq Hap. leg.; Den. N.J.A. in -gil (associated w. colours) fr. yal. Xak. xi yalgbıq atım yazînur 'my horse that has white in its mane (ailadî fî 'ayshî bâyâd) gets loose' III 228, 15; n.m.e.

?D yalgban 'untruthful, a lie, a liar'; prima facie a N./A. (comnoting habitual action), perhaps fr. 2 *yal- but there is no obvious semantic connection except w. yala; yala:-
S.i.a.m.l.g. except NE(?) w. the usual phonetic changes; SW yalan. Cf. ostrûk, ezûg. Uyg. vii ff. Bud. U I 76, 5 etc. (ezûg). Civ. (if there is a complaint) yalgban bolsar 'and it contains a lie' USp. 56, 16–17: Xak. xi yalgban al-hadjib 'a lie'; and it is used attributively (yisaf bihi) and one says yalgban kişi: 'a liar' and yalgban söz: 'a false statement' Kas. III 37: KB til yalgban 'a lying tongue' 338; a.o. 848; xiii (2) At. 152–3 (tez-), 163; Tefs. yalgban 'lie, liar, lying' 137: xiv Muh. al-hadjib yalan Mel. 52, 2; Rif. 148; a.o. 20, 13, 114: Cağ. xv ff. yalgban duruq 'lie' Som. 336v. 15 (quotn.): Xwar. xiv yalgban ditto Qutb 65; MN 135, etc.; Naceh. 2, 8: Kom. xiv ditto CCG; Gr. 111 (quotn.); Kip. xiii al-hadjib (opposite to 'truth' kertî: otrûk and also) yalan Hou. 27, 4; kadaba: Tkm. yalan söyle:- do. 36, 4: xiv yalgban al-hadjib Id. 97; kadaba yalan söyle- Buł. 76v.: xv hantîa 'to swear falsely' yalgban ant iç- Tuh. 13b. 9: Osm. xv ff. yalan 'lie, lying'; fairly common TTS I 770; III 757; IV 827.

yalgbın 'tamarisk'; survives in SW Osm. itûnb; Tkm. ÿlûgın. Xak. xî ÿlûgin al-farûf 'tamarisk' Kas. III 37: xiv Muh. al-farûf yalgbın Mel. 78, 7; ÿlûgin Rif. 182: Kip. xiii al-farûf ÿlûgin Hou. 8, 7.

S yalgbuz See yalbus.

Dis. V. YLGB-

S yuluk- See yuluk-

yalğâ:- (di-) properly 'to tick', in Uyg. sometimes metaph. 'to fondle', or the like. A First Period l.-w. in Mong. as doğâ:-doğâ:-doğâ:- (Koe. 1850, Haltod. 471); survives in NE yalğâ:-çalâ:-; Tuv. yalâ:- SE Türkî yala:- NC Jala:- SC yala:- NW yala:- Yala:- Türkü viii ff. (an old woman . . . found a greasy spoon and) yalâyû: tîrî:limis 'kept herself alive by licking it' IrkB I 13: Uyg. viii ff. Bud. (the oxen) tîrî yalan (sic) 'licking him with their tongues' PP 65, 7; (the delicate maidens) elîb be:nîb bawza adta: ngê ti: rî (sic) yalâyadlar 'fondled (rather than 'licked') the king from head to foot' U III 15, 1–3 (i): Civ. bu isîgî igîlgi yalâyû: vu go ol 'this is an amulet which a man suffering from fever must lick' TT VII 27, 1; a.o. do. 4 (azz-): Xak. xi (ol) ayak yalâyû: he liked (lahîna) the cup' (etc.) (yalgar, yalâyamak; prov.); er yâ: yalanî: 'the man licked up (la:qqa) the butter'; this V. is
commoner (akhtar) than the previous one (yalvar, yalvamak); Kaş III 306; same prov. I 253, 21: xiv Muh. lahisa yala-Mel. 30, 15; Rif. 114; lahisa va laata' (to lick) yala- 41, 6, 131; Çağ. xv ff. yala- (1) listidan 'to lick'; (2) tıir dar haman payaostan 'to put an arrow on a bow' Sun. 314v. 24 (quotns.; no other trace of second meaning). Xwar. xiv yila- (virc, spelt yila-: Zaj. yele-) 'to lick' Qubb 77: Kom. xiv ditto yala-: Kip. xxi la'iga yala- (MS. yola-) Hou. 35, 17: xiv yala- ditto lī. 97; lahisa va la'iga yala- Bul. 80r.: xiv lahisa yala- Kav. 77, 4; la'iga yala- Tuh. 32a. 7.

D yalqat- (dq-) Caus. f. of yalqat-; s.is.m.l. w. the same phonetic changes. Uyğ. viii ff. Bud. (?) (in a treatment for a pregnant woman who cannot give birth; write this dhararay and its accompanying magical drawing on a mirror with a brush (?) and yalqatqul ol 'make (the woman) lick it' USp. 1028. 11; Xak. xi ol apar bal yalqat: 'he made him lick up and lick (at)aqih .. va alhasalin' the honey (yalqatur, yalqatmak); of apar yaq yalqatt: 'he made him lick the butter'; alternative form to yalqat- Kaş II 354 (yalvatur, yalvatmak; MS. everywhere -f): xiv Muh. 'to order to lick' yalaat Mel. 41, 7; Rif. 131.

D yalgan- (dq-) Refl. f. of yalqat-; s.is.m.l. w. the same phonetic changes. Xak. xi er canaq yalgand: 'the man set himself to lick (lab) the bowl' (etc.) (yalganar, yalganmak); er aqzn yalvandi: 'the man put out (ada'a) his tongue and passed it over his lips' (talammasa (MS. in error -a) fahu Kaş III 109 (yalvanur, yalvanmak); xiv Muh. tamallaqa 'to flatter, blandish' yalanan Mel. 24, 11; Rif. 106 (MS. ta-llan).

D yulkan- hap. leg.; Refl. f. of yulk-. Xak. xi yulkundu: nep 'the thing was scraped' (insahaca) Kaş III 110 (yulkunur, yulkunmak).

VUD yolqar- hap. leg.; Den. V. fr. yolqar; 'to go on a journey'; so vocalized in the MZ; yolqar- might be expected, but it rhymes w. odqura: and kadjura.. Xak. xi kelse: sapaq.; yolqura: 'if he comes to you when he is on a journey' (marrana fi toriqi) Kaş II 193, 3; n.m.e.

D yalgasq- (dq-) Hap. leg.; Co-op. f. of yalg-.. Xak. xi olar bal yalgasq: 'they licked up (taladagq) the honey (etc.) together' Kaş III 103 (yalqsur, yalgasmak).

D yulkusq- Hap. leg.; Co-op./Recip. f. of yulk-. Xak. xi yulkusq: nep 'the whole thing was scraped' (insahaca) (yulkusur, yulkusmak; everywhere vocalized yulqas); olar bir ikindi: nep yulkusq: 'each of them drew an advantage (carra .. monf'a) from the other' Kaş III 103 (yulkusur, yulkusmak).

Tris. YLG

D yolqicq: N.Ag. fr. yolqicq; 'herdsman'. S.is.m.l. Xak. xi KB 5580 (idgisi) xiv Muh. râqî 'shepherd, herdsman' yilxici; Mel. 57, 12 (Rif. 156 has koymanci; ? for koymenc). D yulqiqdik A.N. fr. yulqiq; n.o.a.b. Xak. xi yulqiqdik (MS. yulqiqdik al-suxuna 'heat' Kaş III 51.

D yulqiqdik Hap. leg.; P.N./A. fr. yulqiq. Xak. xi yulqiqdik kisli: 'a man who is ransomed' (al-mufadda) Kaş III 49.

Tris. V. YLG-

D yulqiqda- Den. V. fr. yulqiq; pec. to KB; lit. 'to offer, or pay, (something Acc.) as a ransom', but in practice the meaning seems to be 'to risk (something Acc., for the sake of something Dat.)'. Xak. xi KB kayu can yulqiqlar tepikey kfrur 'some risk their lives going to sea' 1733; similar pr. 2281, 6105; bagirsak yulqiqlar klske ozin 'the compassionate man risks his life (or sacrifices himself)' for the sake of others 1943; a.o. 4227 (satq).

D yulqiqdan- Hap. leg.; Refl. Den. V. fr. yulqiq. Xak. xi takuk yulqiqland: 'the cockerel's comb (urf) grew'; also used of a horse's mane (urf) Kaş III 114 (yulqiqlanur, yulqiqlanmak).

D yulqiqdan- Hap. leg.; Refl. Den. V. fr. yulqiq. Xak. xi yer yulqiqland: kafruat yanabi't-ul-arnd 'the ground was full of springs' Kaş III 115 (yulqiqlanur, yulqiqlanmak).

D yulqiqdurtur- (dq-) morphologically this must be a Caus. f. of yulqiq-, meaning something like 'to flatter, blandish', but the temptation to connect it w. yulqiq was irresistible and this is reflected in the Xak. translations. N.o.a.b. Uyğ. vii ff. Bud. kuncuylarnin vazy sinq cakinin uzun turkur Rahmadati eligke yulqiqdurtur erdi (Queen Bhadra 'with evil, wicked women's wiles for a long time and continuously was in the habit of blandishing King Rahmadatta') U III 54, 11-13 (II 23, 23-5); (then the tigress came up to the king) amranmaklig erigin barigin tu torlig yulqiqdurtur 'blandishing him with all sorts of wild amorous movements (?') do. 63, 5-6: Xak. xi er yulqiqdurtur: kadjaba'l-racul 'the man accused (someone) of lying' Kaş III 116 (yulqiqdurtur, yulqiqdurmak); xiii (? Tef. yulqiqdurtur-/yulqiqdur- meaning obscure, ? to have false beliefs' (Intrans.), 'to believe (something Dat.) to be false' 137.


Dis. YLG

yilik 'marrow'. S.i.a.m.l.g.; in NE yilik/yiliq/qilq; SE Türkî: SC Üzb.: SW Az., Osm. ilik; Tkm. yilik: NC and NW Kk. yilik; Kamyk, Nog. yilik all mean 'marrow
DIS. YLG

bone' but Kaz. cilek is still 'marrow'. Türkü v11 ff. in a corrupt passage in Irbk 16 yilıpte: (error for yilikte) yağırınan 'means 'galled to the (marrow'); Uyğ. v11 ff. Bud. (in a list of demons) yilik aşığlar 'those who devour marrow' U 61, 3: (we worship the Buddha with deep devotion) yilkımkızdan sünişkümüden beri 'right from our marrow and bones' S1ev. 159, 13-14; a.o. do. 153, 2-3 (berüklü): Xak. x1 yilik Kas. I 72, see Oğuz: XIII(2) At. 80 (sünişk): Çag. xv ff. (after elik) and with i- (i.e. ilk), mağ-ı istusxan 'bone marrow', in Ar. musx San. 113r. 21: Oğuz x1 ilk al-maxx 'marrow', in Oğuz, among the Turks yilik, the alif substituted for the ya' Kas. I 72: Xvarw. xiv (of the hours) takı sünişkileri altından yilikleri köringey 'their marrow will be visible inside their bones' Nahc. 65, 16-17: Kom. xiv 'marrow' yilik CCG; Gr. Kiv. xiv yilik al-maxx I 97: xv Tuh. 15b. 1 (yağ).  

D yökül (yökül) Dev. N. fr. yöle-; 'prop, support', lit. and metaph. Survives in NE Tel. tobyöök R III 451: Kakh. yöleq: NC Kir. jöleq. Xak. x1 KB bir bayatım maqa tap yöleq 'my one God is sufficient support for me' 4728; o.o. 90 (arkal), etc. Xak. xiv yöleq al-qadda-fit'-salim 'a (reinforcing) thong round an arrow' Id. 97.  


D yelgin Dev. N. A. fr. 1 yel- ; lit. 'one who trots or rides fast', hence more generally 'a traveller'. N.o.a.b. Not connected with yelken/yelken 'a sail', perhaps a Den. N. fr. 1 ye1, first noted in Çağ. xv ff.; Xvarw. xiv; Kiv. xiv to xv, which s.i.a.m.l.g. except NE. Xak. x1 yelqin atiliq al-firinsu''l-muğidd 'a rider who hurries his horse' Kas. III 37: the Turks call 'a traveller' (al-musfur) yelqin and they (the Oğuz and Kip.) elgnj 31, 5 o.o, translated al-musfur III 33, 13; 288, 14 (künüz); 309, 10: Oğuz x1 (after Xak.) and the Oğuz call 'a traveller' elgnj substituting an alif for the ya' Kas. III 37: o.o. I 31, 5 (see Xak.); 102, 4; II 242 (tüşlen-); Çağ. xv yelqin (spelt, with -ğ-) havayi fil-i asr-aq giyand ki dar refq-i lakad parandan bi-cayı ba-rasad 'a word for the violent action of a horse which occurs when he lets fly a kick'? San. 352r. 13: Kiv. xiv elgnj al-garib 'a stranger' and also al-sağq 'a thunderbolt'; Ösm. xiv, xv 'elgnj 'stranger', in two texts TTS I 261; II 371.  

D yelğür- . Hap. leg.; Intrans. Den. V. fr. 1 yel. Xak. x1 KB (the blue-grey cranes . . .) uçar yelğürer 'fly and soar in the wind' 74.  

Tris. YLG

D yöleğü- . Hap. leg.; Dev. N. A. fr. yöle- . Cf. yölek. Xak. x1 yöleğü: neq 'something by which something else is supported' (yu' ammad bihi) Kas. III 36.  

D yüllüğü Dev. N. (N. I. fr. yilih- ; 'a razor'. N.o.a.b.; cf. kereqy. Uyğ. v11 ff. Bud. TM II' 253, 41 (osğuç): TT VIII A. 1 (1 bl: and see 2 yeğik): Xak. x1 yüllüğü: 'a razor (al-müsida) with which the hair is shaved'; the Oğuz do not know this word and call it kereqy Kas. III 174.  

D yilkilğ P.N. A. fr. yilik; s.i.s.m.l. w. the same phonetic changes. Xak. x1 yilkilğ sünişk 'a marrow (al-mamixy) bone' Kas. III 52.  

D yölekliq Hap. leg.; P.N. A. fr. ylek. Xak. x1 yölekliq yıqqaq (al-) xasobl'-musnaida wa'l-sacaru'l-muracab 'a timber which is supported', and 'a tree which is propped up' Kas. III 52.  

D yilksiz Priv. N. A. fr. yilk. N.o.a.b. Xak. x1 (in a prov.) oğlaq yilksiz 'a kid has no marrow' (and a child no knowledge) Kas. I 119, 23; XII(3) At. bilgilsiz yilkılsız sünişk teğ xallı 'an ignorant man is as empty as a bone without marrow' 91.  

DIS. V. YLL-  

D yalal- Hap. leg.; Pass. f. of yaln- ; Xak. x1 anar kurugyal: yalaldu: uthima bi-tuhma kâdiba 'a false accusation was made against him' Kas. III 82 (yalalur, yalaluk).  

D yöle- Hap. leg.; Pass. f. of yöle- ; Xak. x1 tamm yöleldi: 'the wall was propped up' (tümida) Kas. III 82 (yöleür, yölemek).  

D yüll- Hap. leg.; Pass. f. of yüll- ; Xak. x1 saç yüllldi 'the hair was shaved' (hulqa) Kas. III 82 (yullür, yullemek).  

DIS. YLM  

?D yalim N.S. A. fr. 2 *yal- , syn. w. yalt, q.v.; normally used to qualify kayan; 'bare', i.e. free from vegetation. Survives by itself and w. kaya: in NE Kob. yalim R III 169; Kakh., Tuv. çalim; and in SW Oğuz. yalim 'a flat, bare, smooth surface; one surface of a blade; a bevelled cutting edge'; dağ yalim 'the steep slope of a mountain' Red. 2102. Türkü v11 ff. yalim kayag 'the bare rock' Irbk 40; a.o. 49 (imcan): Xak. x1 yalim kayan: al-ših vahhacl-l-cabãlu'l-sâld 'a cliff, that is a bare mountain (side)' Kas. III 19 (prov.): Ösm. xiv ff. yalim in yalim kayan and other phr.; in several texts TTS I 772; II 982; III 758; IV 829.  

Dis. V. YLG-  

PU yilğin- See yalpré-.  

E yilkit- See belgürt- KB.
yelim (yêlim) 'glue, paste'; s.i.a.m.l.g. w. the usual phonetic changes and either -e- or -ê-. Uyğ. viii ff. Civ. yêlim H II 32, 13: Xak. xi yelim 'glue' (al-gîrê) with which (arrow) feathers and other things are stuck (yulqaq); and 'fish glue' is called yaru; yelim Kaş. III 20; o.o. (twice yêlim) III 24 (yaru); 70 (yapış), 99 (yapışur), 108 (yapışın); xiv Muh. (under 'implements of the fuller') al-gîrê yêlim Mel. 61, 5; yêlim Rif. 159: Kom. xiv 'glue' yêlim CCI; Gr.: Kip. xiv al-gîrê yêlim Hou. 23, 19: xiv ditto İd. 97: xv gîrê yêlim Tuh. 26b. 7: Osm. xiv ff. yelim 'glue'; c.i.a.p. TTS I 814; II 1033; III 797; IV 871.

D yelim: perhaps Dev. N. fr. 2 *yal-; 'a thick quilted coat; linen armour ('). N.o.a.b.; a l.-w. in Pe. as yalma and Ar. as yalmaq both as a specifically Turkish garment, although actual translations vary. Türkü vii I E 33 (ur-): Xak. xi yalma: al-yalmaq; the Persians took (the word) from the Turks and said yalma (with -h); then the Arabs took it from the Persians and said yalmaq turning the hâ into qâf, just as they said xandaq for (Pe.) kanda and yaraq (MS. yaraq) for (Pe.) yara; yalmaq is mentioned in a verse by Dîl-rûmmâ (quoted); there is no one who says that the Turks took it from the Persians. I heard it myself used by uncivilized (aclâf) Turks in the frontier districts (aqtaľ-tuğur); they are more in need of rain-coats (al-mamtar, sîc) than other people because there is more rain and snow in their country Kaş. III 34.

D yelme: Dev. N. fr. yel-; a technical military term, 'reconnoitering patrol'. N.o.a.b. Cf. yezečk. Türkü vii uzun yelim yemeg yeme: it(t)tim 'I also sent out a long-distance reconnoitering patrol' T 52; a.o. T 14 (edgiňti): Uyğ. vii (just as the standard, i.e. the main body, was starting) yelme: erlí: 'a man from the reconnoitering patrol came in' Şu. E 6; a.o. E 12 (bas-).

S yalman See yamlan.
sewn together' San. 336v. 4 (quotms., the second meaning taken fr. a single quotm. where yalaň ton, not yalaň by itself has this meaning); (yalançça/yalançça 'naked' (quotms.), also called yalanç 336v. 1); yalaň ('with -i') syn. w. yalaň 'naked' 337r. 1 (quotm.): Xwar. xiv yalaň 'naked' Qutb 66: Kom. xiv yalaň 'bare' (metaph.) CGG; Gr. 110 (quotm.; and 'naked' yalanaç CC1; Gr.: Kip. xiv yalaň 'child -calässah 'uryan yakennessee a -made to made', that is 'to strip'. Id. 97: (xv 'uryan yalança (MS. yalaň) Tuh. 24b. 12): Osm. xiv ff. yalän 'naked'; c.i.a.p. TTS I 773; II 983; III 759; IV 830 (yalaň is also noted as a Sec. f. of yalin (common) and yalim).

D yelîn 'udder', normally of animals; the word for human beings is emiğ, q.v., and later emçek. S.i.a.m.l.g. (rare in NE). Xak. xi yelîn (unvocalized, but follows yulun, so ? yelîn) aňaň'ň-ramakâ 'the udder of a mare' and also of any cloven-hoofed animal (dât hâfur) Kaş. III 23: xii(?) Tef. yelîn 'udder' 150: Xwar. xiv koynuŋ yelîn 'a sheep's udder' Nahe. 22, 8; a.o.o.: Kom. xiv yelîn 'udder' CGG; Gr.

D yelîn Den. N./A. fr. 1 yelî; n.o.a. Xak. xi 'places in which there are many violent winds' (hubûbúł'-rih) are called yelîn; and one says bu: yelîn küm 'it is a windy (râhi) day' Kaş. III 373; ( Çağ. xiv ff. yelîn (spelt) just te (äbük 'agile, brisk, quick' San. 351v. 28 (quotms.), perhaps the same word used metaphor.).

yalan (d-) 'snake'; s.i.a.m.l.g. w. the usual phonetic changes; one of the animals of the 12-year cycle. It is generally considered that it is dilom in the Old Bulgar 'Kings' list', see O. Pritskâk, Die bulgarische Fürstenliste, Wiesbaden, 1955, pp. 43, etc. Türkî vü. ff. yilan ylan onunç ayy[a]: in the tenth month of the snake year HT VII 1 (ETY II 112; badly spelt)—altun başlıg ylan men 'I am a golden-headed snake' Irk. 8: Man. on yalan başlıg ergêkin 'with ten snake-headed fingers' Chiuas. 54; Bud. yalan 'snake' is common, PP 38, 3 etc. (avgulug); o.o. U 31, 54: 35: 21: 84, 12; III 20, 8 (f): Civ. yalan as a member of the cycle is common in TT VII VII and VIII VIII. (spelt ylan), e.g. yilan kišl 'a man born in a Snake Year' U 100, 4: TT VII VII, 11—yalan kastîn 'a snake's skin' H I 109; a.o. do. 114 (teri): Xak. xı yilan al-hayya 'a snake'; ok yilan al-af'a 'a viper', which throws itself at men (etc.); yalän ylin: the name of one of the twelve years in Turkish Kaş. III 29; o.o. I 37 (1 ok), 409 (so:gun); III 155 (naqg.), etc. xii(?) At. yilän bu atun 'this world is like a snake' 213; a.o.o.: Tef. yilan 'snake' 157: XIV. Muh. al-hayya ylan: Mal. 74, 4; Rif. 177; yilan ylin: 80, 20: 186: Çağ. xiv ff. yilan (MS. yilan) már 'snake', also one of the name of one of the Turkish years San. 351v. 25 (and two prhr.): Ilan (1) 'with', i.e. ilen); (2) már, also called yilan 112v. 10: Xwar. xiv yilan 'snake' Qutb 92,

Nahe. 21, 7: Kom. xiv yilan/alan 'snake' CGG; 'viper' CGG; Gr.: Kip. xiii al-hayya yilan Hiu. 11, 17: xiv yilan al-hayya Id. 96: Bul. 11, 4: xvi al-tiš'ân ('serpent') váh-hayya yilan Kâw. 62, 9.


(D) yalâp: Hap. leg., but see yalâpula-; prima facie an abbreviated Dev. N. (N.I.) fr. *yalân-, but there does not seem to be any such V. w. an appropriate meaning. Xak. xı yalâp: the name of 'a girl's game' (laš' îlî-l-cavâli); the two ends of a rope are fastened to a tree or cross-beam ('ârîda) and the girl sits in the middle of the rope and kicks with her legs so that sometimes she goes up and sometimes down Kaş. III 380.

?D yalâpuk (?yalâpok) 'a human being, man'; prob. a crasis of *yalâpuk Dev. N. fr. yalin-, 'stripped, naked'. N.o.a. Uyg. vî. ff. Man. yalâpuklar ara 'among men' TT III 22; yalâpuklarnın oğlança(?) 'to the children of men' do. 126: Bud. Sanskrit yâñam 'for men' yalâpoklarca: TT VII VII A.15: o.o. yalâpoklarca: do. E.31; fırıças 'man' kişî yalâpok E.44; kişî yalâpok (sic) E.7, N.14; üştün têri altun yalâpok 'heaven above and man below' TT X 195; o.o. do. 17, 65; Swv. 135, 5: 384, 22-3; Kuan. 72, etc. (sometimes transcribed yulâpok, prob. in error): Xak. xı yalâpok (in a section for Dis.), but sometimes misvocalized yulâpok) the name of 'Adam', God bless him (prov.): yalâpok al-baṣar camîl(a)ni) 'mankind' in general (verse) Kaş. III 384; about a dozen o.o.: KB (God) törütü üdürü seqü yulâpok 'created man and chose him out of (the rest of creation)' 148; tirig bolsa yulâp 'if a man is alive' 977: xii(?) Tef. anâ baṣar 'I am a man' men bir yulâpok (sic) men; yulâp dikto 141: Oğuz, Kip., Suwarî xı yulâp ok al-ama 'a female slave' Kaş. III 385.

yalîpok 'alone, only; solitary'; the evidence for -s, a final so rare as to suggest a foreign origin for the word with no obvious etymology, is overwhelming for down to xı, but later it is usually -s. S.i.a.m.l.g. in a wide range of forms; NE Alj. Kuer., Tel., Tub. yâpok R III 64: Sag. yâpok do. 1887; Khak. yâpok/ çâpis: SE Türkî yâpok: NC ålpok: SC yâpok: NW Kk. jâlpok; Kaz., Kog. yâlpok; Kunyq. yâlpok: SW Ar. yâlpok; Osm. yâlpok; Turk. S. yâlpok: Xan. yâlpok: Türkî vü. yâlpok: Irk. 23: (uvul-): vü. ff. yulâpok: sun yoryur j 'he walks alone' Irk. 40: Uyg. vü. ff. Bud. yâlpok bir 'only one' U 119, 23; siz yulâpoklu kalirisz 'you will remain all alone' PP 40, 3; Civ. yulâpok H II 10, 69: O. Kîr. xı ff. yulâpok kizima: 'my only daughter' Mal. 10, 1: Xak. xı yulâpok er
al-raculul'wahid wa ğayrulu 'one man (etc.) only' Kaş. III 383 (prov.); o.o. I 333 (2 suk); III 133, 16: KB özüm katsa yalguţ 'if I myself remain alone' 395; (when the king was sitting) özül yalguţun 'alone by himself' 620, 765 (the MSS. consistently have -ż, but are not contemporary): xiiii (? Tef. yalguţ/yalguţ 'alone'; yalguţ yalguţ 'one by one' 138; 4xviiii 5 (? al-wahid yalguţ Rif. 148 (only)). Çağ. xviiii 5 (f.) yalguţ tanhâ 'alone, solitary'; yalguţun ba-tanhâ'î San. 336v. 17 (quornt.) Xwar. xiiii (? yalguţ (sic)?) oldurur erdi 'he was sitting alone' Qış. 56; calguţ (sic?) oldurur erdi do. 73: xiv yalguţ 'alone' Quth 65; a.o. 159 (2 suk); Nahiç. 11, 9; 129, 15; 130, etc.; yalguţun ditto Quth 65: Kom. xiv 'only, alone' yalguţ/yalguţ CCI, CCG; Gr. 111 (quornts.): Kip. xiii (after 'twain yilkiz) al-mawliwát müfudrâ(m) 'born alone' yalikiz (sic. MS. yalihî) Hou. 26, 6; xiv yalguţ (sic) fard 'single' Íd. 97; al-wahda 'solitude' yalguţ Bul. 6, 4; wahpak 'by yourself' yalguţ do. 14, 6; xiv wahapus yalhuţ; Tkm. yalguţ Tuh. 62a. 13; a.o. 38b. 1: Osm. xiv-xvi yalguţ; xiv ff. yalhuţ/yalhuţ; xiv ff. yalınciz 'alone'; fairly common TTS I 775; II 987; IV 829-33.

Dis. V. YLN-
yalın- Preliminary note. Yalın- as the Refl. f. of 1 yal- may occur in KB and certainly survives in NE Al., Tel. yalın- (of lightning) 'to flash' RIII 167. Yalın- as the Refl. f. of 2 yal- is the only certainly old V., but is pec. to Xah. A third yalın- is first noted only in the medieval period; San. clearly linked it w. yalga- and translated it (of a dog) 'to lick its master', but this translation seems to be based on this false etymology. The basic meaning seems to be rather 'to plead' and the like. If so, it is more or less syn. w. yaivar- but cannot be linked morphologically. None of these V.s provides a suitable basis for yalguţ; q.v.

D 1 yalın- Refl. f. of 2 yal.; n.o.a.b. In Kbh 121 the meaning might be 'may the wicked man be stripped', but the translation suggested below, which is Arat's, is likelier. Xah. xı er yalın- 'the man (etc.) stripped himself' (ta'arrá) Kaş. III 85 (yalınur, yalınmak): KB tirilisini terken kutî mi胃肠 yalınsun körmeye karaki utun 'may the king's majesty live with a thousand favours of heaven; may the wicked man be dazzled so that his eyes cannot see' 121.

2 yalın- 'to plead' and the like; see above. Survives as yalın- 'to plead, implore', occasionally 'to flatter' in NE Al., Kür, Tel. R III 167: NC (yalın-): SC Üzb. (yalın-): NW Kk. (yalın-), Kaz., Nog.: SW Tkm. Çağ. xv ff. yalın- (spelt) saq zabán dar áwádat wa şahib wa _UTT wa ́da-rà liyidàn 'of a dog, to put out its tongue and lick its master and friends', and metaph. lába kardan 'to implore' San. 336r. 13 (quornts.): Xwar. xiv yalın- 'to plead'

Quth 66: Kom. xiv ditto CCG; Gr.: Osm. xv, xvi yalın- 'to flatter, blandish'; in three texts TTS II 986; IV 852.

S yılın- See ilin-.

D yulun- Refl. f. of yul-; s.i.s.m.l. w. the same phonetic changes, usually as a Pass. Uyg. viii f. Cív. başin çugun yulund- 'your bonds and wrappings have been stripped off' TTI 9: Xah. xi sač yulund-: 'the hair was plucked out' (murjdj); and one says kul yulund-: 'the slave was freed' (utiq), when he paid his master a price for himself; and bulun yulund-: 'the prisoner was ransomed and freed' (istáda . . . wa utiq); and ura:qat yulund-: 'the woman obtained a divorce' (ixtâla at) Kaş. III 175 (yalunur, yulunmak): KB 'just as a ball is unstable and rolls about' ani teg me dawlat yulunur 'in the same way I, too, fortunate, retain my freedom' 662: (xiv Muh. al-halq 'to shave' yulunmek (mak) Mel. 37, 10 does not belong here, see yul-); Çağ. xv ff. yulun- kanda yudan 'to be plucked out' San. 345r. 15: Xwar. xiv yulun- to be freed; (of a bird) to be plucked' Quth 85: Kom. xiv 'to be ransomed, redeemed' yulun- CCG; Gr.

D yelne- (yelne-) Den. V. fr. yelın-; pec. to Kaş. Xah. xı bý yelnedî: 'the mare's (etc.) udders swelled (? ašraqa) at the time of parturition', that is when milk became abundant (arsalat) in them Kaş. III 310 (yelnefr, yelnemek); a.o. 310, 18.

PU?D yalguţ- Xah. xı KB 5972 reads (he spent a sleepless night; the dawn broke; in the flower garden a nightingale) surûhid üldilik eşittâ and then three alternative readings (Fergana MS.) köpüll y.işüddi; (Cairo MS.) köpüll y.işüddi; (Vienna MS.) turup yış- ladî; after 'sang an unintelligible song, he heard it with delight', the Vienna text,'and stood up and wept' is obviously wrong. Of the other two texts the Cairo one seems preferable; the Fergana one is the same with -n- omitted. Arat took it to be a Den. V. fr. yalın translated it 'caught fire'; this is possible but not very plausible since the Sec. f. yalun is pec. to Osm. It therefore seems likely that it is a Den. V. fr. yalın and that the phr. means 'his mind became stripped (of care)'.

Tris. YLN

?D or F y lynçça: n.o.a.b. in one of several words ending in -lyngça: which have a foreign look. Uyg. viii ff. Bud. (in a much damaged description of a girl; her skin but soft breasts) lynçça (first four letters doubtful) yanlarî [gap] perhaps 'her slender hips' TTT X 446: Xah. xı y lynçça: as 'food (al-ta'am) which has no fat (dusam) in it, or salt, or taste' (ta'ám) Kaş. III 433.

D yalinlüğ P.N./A. fr. yalin; ‘flaming’, S.i.s.m.l. Uyğ. viii ff. Bud. ot yalinlüğ ‘blazing with fire’ TT V 6, 44; o.o. do. 8, 65 (ört); TT IV 19, 25-6 (örtülü); U İ 59, 5 (ii) etc. (oğluluq): (Xak.) xu (?) Tef. yalinlüğ (sec) ot ‘a flaming fire’ 138: Çağ. xv ff. yalinlüğ afrıxta va musta’al ‘shining, flaming’ San. 336v. 28 (quotin.).

D yalıpsukıya See yalıpsus.


Tris. V. YLN-

D yalınla:- Den. V. fr. yalin; ‘to flame’. N.o.a.b.; cf. yalinla-. Uyğ. viii ff. Man. yalımyu turgan tarmu ‘the ever-flaming hell’ TT III 15: Bud. uluq yalımadacı ‘the great flaming’ (Buddha) U İ 59, 1 (ii); yalımyu turur ‘he goes on flames’ TT X 358: (Xak.) xu Rhg. yalımyu turgan yalin R İ 179 (s.v. yalin); (Muh.?) itaqada ‘to blaze’ yalan- Rif. 102; fa mis-spelling of this word.

D yalinla:- Den. V. fr. yalin; ‘to flame’. S.i.s.m.l. in NC, NW, SW w. the usual phonetic changes. Uyğ. viii ff. Bud. TM IV 252, 34 ff. (tuluk); (Xak. xin?) Tef. yalinlana ‘to flame’ 138: Xwar. xu yalinjan- (sic) dito Qutb 66).

D yalıqlu:- Hap. leg.; Den. V. fr. yalıq. Xak. xu kiz yalıqlu:la ‘the girl (etc.) played (labat) on two ropes which were fastened (MS. fussira, ?correct to tusadd; ‘to a tree’ implied) Kas. III 411 (yalıqlar, yalıqlu:la:-mak; MS. everywhere yalıqlu:-).}

Dis. YLR

yalılar ‘a halter’. Survives only (?) in NE Tuv. çular; SW Osman. yular; in all other languages, even Az., Tkm., displaced by the Mong. l-w. nokto. Xak. xu yular idarul-faras ‘a horse’s halter’ Kas. İ 9 (prov., yularla:-); yular dito III 28: xu Muh. (?) al-şar ‘halter’ yular (MS. yulaq): Rif. 174 (only): Kom. xu ‘reins’ yular[?] CCG; Gr. 128; Kip. xu ‘halter’ yular (fokta): Hou. 14, 5; xu yular al-macarr ‘leading-rein (?)’ Id. 67: xı simân (‘halter’) wâl-macarr yular Tuh. 18a. 3; macarr yular do. 33b. 12; Osman. xvııı yular (spelt) in Rumi, mihrâr-ı şutur va afsâr-i asb ‘a camel’s nose-peg; a horse’s halter’ San. 345v. 13.

Dis. V. YLR-

D yılır- Hap. leg. (in a verse quoted twice); syn. w. yılır- and perhaps only an artificial form devised to rhyme w. kölerdi: and ilerdi. Xak. xu ayn tun yılrdı: saxuna nasfûl-dûnyâ ‘the breadth of the world became hot’ Kas. I 179, 21; II 283, 4; n.m.e.

(S)D yalırt- (yalırt-) a Sec. f. pec. to Kas., in which yalırt- is not mentioned. As in the case of other words in this group the vocalization is chaotic. Xak. xu ol ot yalırtı: (N. yolırtı:) avamda’l-mûr ‘he made the fire gently’; and one says ol tuçuq yalırtı: (N. yolırtı:) ‘he burnedish and polished the bridle (amûq va âclâl-ğabba va’ll-suñur) until it is a brightness and sheen like a burnished copper bowl or shield which glister when the sun falls on them or (even) if it does not (yalırtı: yalırtmak, MS. yar. tur, yar. tma:kh); one says kırñen amn yûzi: yalırtı: (N. yolırtı:) ‘the white lead (etc.) made into the woman’s face shine’ (abraqa), also used of anything that has made something shine (aşqâr) and one says ol kümâng yalırtı: ‘he rubbed (aclâl) the dirt off the jug, until acquired a sheen’ (bâriaq), also used of anything that has a sheen (yolırtı: yalırtmak, N. yar. tur, yar. tma:kh); bi-fâthil’-yâ yakin- ‘îf-i aqqa mina’ll-dimm fi hâdânya lî-fisâma, these two V.s yalırt- is stronger than yolırtı: Kas. II 353 (in Kas.’s system of arrangement yalırtı- should precede yolırtı- and examples show that the first V. is ‘stronger than the second, although the vocalization in the MS. suggest the opposite).

Tris. YLR

D yularlıq Hap. leg.; P.N./A. fr. yular. Xak. xu yularlıg at ‘a horse on a halter’ -mu addar) Kas. İ 49.

Tris. YLR-

D yularla:- Hap. leg.; Den. V. fr. yular. Xak. xu (after yular; hence the prov.) yuların yularla:rap kengeldî; (sic) translated you wish to eat the head of a horse after cutting it a halter (al-tûdar) and fastened first, so that it does not turn over (yanqat); then eat it;’ this proverb is quoted to someone who is being told to keep his horse so that the may not get loose Kas. III 9 (the last word corrupt and no satisfactory emendation has been suggested); n.m.e.

D yularlan- Hap. leg.; Refl. f. of yularla:- ‘the horse was kept’ (ûdîra) Kas. III 114 (yularlananmak).

Dis. YLS

E yüsîq See yüsîq.

D yolısuz Priv. N./A. fr. yolı; s.i.s.m.l. the usual phonetic changes meaning (1) (of country) ‘without roads’; (2) (of people) the right road, lost’; (3) ditto abstractly (of policies, etc.) ‘lacking direction, uncertainty’. Türkü viii alımm yüsîq yolısızı aşqı ‘I passed cross-country over the Alaya mountain forest’ T 35: Xak. xu yolisuz al-‘astray, lost’, originally yolisuz Kas. III xix(?). Tef. yolisız (‘morally’ confused) (yolısızlık/yolisızlık al-dalâla ‘mental moral deviation’) 161: Çağ. xv ff. yolı bi-râ-vâ naqis dar erârı tariqat va suluk ‘deficient in matters of behaviour and conduct’ San. 345v. 26 (quotin.): Xwar. xu yolı.
'lost; not knowing the way' Qutb 82: Kom. xiv yolsuz 'without a road' CCG; Gr. 125 (quotn.).

Dis. YLŞ

D yulûş Dev. N. fr. yul-; n.o.a.b., syn. w. yulûg in the sense of 'ransom'. Xak. xi KB aşıq kildi; erse ölmüke kümüs kümüs külüy erdi er özke yulûş 'if silver were an effective (remedy) for death, then he would have made silver a ransom for his soul' 1113; xazina bû nez erse başka yulûş 'if these precious things are a ransom for your head' 1190; a.o. 1104.

Dis. V. YLŞ

D yalaş- Hap. leg.; Recip. f. of yala-; entered between yûlîş- and yulûş-; the vocalization is chaotic. Xak. xi olar bir ekindi: oğrî: yalaşdî: (MS. yalaşdî) the two falsely accused (ittahama) one another of theft Kaş. III 75 (yalaşu:r, yalaşma:k, MS. yülşû:r, yülşma:k).

D yûlûş- Hap. leg.; Co-op. f. of yûl-. Xak. xi svul:ar kamûg yulûş: (MS. yulûs?:) 'the waters (etc.) were (all) heated' (suxinat) Kaş. III 74 (yûlûşû:r, yûlûşma:k, corrected from -me:k).

D yûlûş- Recip. f. of yûl-; s.i.s.m.i., usually meaning 'to tear out another one's hair' and the like. Xak. xi boğum bir ikindini: yulûş: 'the tribes pillaged (oğrâra) one another' Kaş. III 75 (yûlûşû:r, yûlûşma:k).

D yûles- Hap. leg.;? Recip. f. of yûles-; etymologically 'to support one another', actually 'to resemble'. This anomaly is perhaps due to an over-literal translation, direct or indirect, of Sanskrit in which mi- means 'to erect' and upami-, which should etymologically mean 'to underpin, support, actually means 'to resemble'. See yûlesür-, yûlesür-. Türkî viii ff. Man. bu üçüncü yaruk kün teşrike oxşayur yûlesür 'this third bright sun(?) resembles (Hend.) the sun god' M III 18, 5-7 (ii.)

Tris. YLŞ


PUD yûlûş Hap. leg.; hitherto read yûlûş; for which there is no obvious etymology; the word otherwise means 'comfortable, prosperous', or the like and might be a Dev. N./A. fr. yûlû-, lit. 'warm'. Türkî viii (Heaven placed me on the throne as xagán) ney yûlûş boğdû:ka; olurmadim 'I did not mount the throne over a comfortable people' (I mounted the throne over a people who had no food in their bellies or clothes on their backs, in a bad way and wretched) I 26, II 21.

Tris. V. YLŞ

D yûlesür- Caus. f. of yûles-; 'to compare'. N.o.a.b. Uyğ. viii ff. Bud. tûzûnler oğlûn yûlesürûr 'if one seeks a simile for a well-born youth' (the simile follows) Swv. 71, 11-12; a.o. TT VIII A.8 (yûlesîrûg).

D yûlesür- n.o.a.b.; a possible Caus. f. of yûles-, but there is no Caus. meaning, and it may be a scribal error for yûles- Türkî viii ff. Man. (the twelve rulers, who are born of the god of the majesty of doctrine) yaruk kün teşrike yûlesürû 'like the bright sun god' M III 16, 7-8 (ii); (and the bright day conquered and weakened the dark night) yeme öþrekî Xormuzda teşri süý善ûşû yûlesürû 'like the former battle of the god Hormuzd' do. 19, 11-13 (i.)

Mon. YM

1 yam 'a piece of dust' or the like, more specifically one that gets into the eye. N.o.a.b.; cf. yamûlg, yamâla:, etc. Xak. xi yam al-gâdà 'a piece of dust'; hence one says közê: yam tûşî: 'a piece of dust got into the eye' Kaş. III 5; yam 'a piece of dust in the eye or somewhere else' III 160: xiv Muh. (?) (between 'mucus in the eye' and 'tear') al-gâdà yam Rbf. 140 (only).

F 2 yam 'a posting station', with some extended meanings. The phonetics of this word are obscure. Its origin is Chinese chân (Middle Chinese tyam) 'to stop; a stage on a journey' (Giles 270) which it translates in the Chin.-Uyg. Dict., where it is so noted. It was an early l.-w. in Mong., prob. direct fr. Chinese as cam (Haensch 85, Kow. 2290, Haltod 561, in the last two translated 'road, province'), became a l.-w. in Persian as yam 'a posting station; post-station; post-house' and survives in SW Osm. as yam 'post-house; post-riding' Red. 2192 (now obsolete). It prob. reached Turkish via Mong., but the reason for the sound change c- > y- is obscure. Uyğ. xiv Chin.-Uyg. Dict. i chân 'posting station (Giles 5496 270) yamaka (Dat.) R III 298; Ligeti 279; Çag. xv ff. yam uluk binecek at post-house Vel. 398 (quotn.); (yamça ulak 'post-riding' do.; a compound Pe.-Turkish word for 'the officer in charge of horses at a posting station for the post-riders' San. 337v. 7).

1 yem used only in the phr. of yem; it may be merely a Sec. f. of yem, since of yem is also a common phr. and in U 7, 4, 4 it yem follows immediately after oðt emîl, but Kat. distinguishes between the two words and in KB the two phr. seem to have different meanings. Survives only (?) in NW Kar. T. otyam 'balsam, spices' Kow. 241. Uyğ. viii ff. (Chr. I U 7, 3-4 (2 ot)); Bud. TT X 326 (damaged; 2 ot): Xak. xi yem al-aðwîh 'fragrant

D 2 yem (?] N.S.A. fr. yē;—properly a ‘single meal’, but actually ‘food in general. S.i.s.m.i., usually specifically ‘animal fodder’. Uyğ. viii ff. Bud. TT IV 6, 38 (tecm): Xak. xi yem al-tā'ām ‘food’; hence one says yem: keldūr ‘bring the food’ Kāf. III 144; o.o. I 468, 7; 480 (kūnlük): KB 4462 (kaçım), 467 (kavik): xiii(?). Tsf. yem ‘(carnel’s) fodder’; (ot yem ‘vegetation’) 150: Çağ. xv ff. yem gadda te xwarik-i datwa te tuyur ‘provisions’; for food; for animals and poultry’ San. 252v. 26; a.o. 62v. 19 (2 ot): Xwar. xiv yem ‘food’ Qub 78: Kip. xii ‘alaffa min i’l-i-ğar qadimahā ‘to feed, in the sense of giving a horse its baraj’ yem ber; ‘alaffa’ ‘(fodder) taras te qadimahā yem Hou. 36, 15: xiv yem al-tā’ām, also used for ‘animal fodder’ (alaffa’l-datwah); one says atğa: yemin as ‘give the horse its fodder’. Id. 98: xiv (ta’m ‘flavour’ tātma) ‘mu’ ‘a dish of food’ yem (ta’m as) Tuh. 23b. 9; from yem, ye- do. 84a-6: Osm. xvii Fe. paş-i xwar ‘food residues’ yem sonu TTS IV 891.

Mon. V. YM-

1 yem - ‘to shut’, usually ‘the eyes’, but also ‘the mouth’, and ‘to clench’ (the fist). S.i.a.m.l.g. w. the usually phonetic changes. Except in Xak. the vowels are consistently -u-; in Kāf. the forms are yüm-, yümıt-, yümül-, but yumlus-, and see yumun-; unless this is a vagary of the scribe’s, this must be a dialect form. Uyğ. viii ff. Man. köüz yumup ‘shutting the eyes’ TT III 152: Xak. xi er köüz yümli: ‘the man shut (ğamada) his eyes’ Kāf. III 64 (yümir, yummek): KB yümde közin 624–5; (when you look smiling at me) köüz yümük ‘I shut his mouth’ 663 (rhymes w. erdükım): xiii(?). At. yumup közelin in 442: Tsf. köüz yumup 163: xiv Rgğ. ağzin yummadı ‘did not shut its mouth’ R III 574 (quotn.). Çağ. xv ff. yum- ‘- (ay) ’ ‘to shut (kaça) - something which is open’ Vel. 420: yum- ‘to shut’ (har-hom nihādan) the eyes or mouth; this V. is used specifically for ‘to shut’ (piştîdan) the eyes or mouth, and the word, eyes or mouth, must be mentioned San. 346r. 5 (quotn.). Xwar. xiv yum- ‘to shut’ (the eyes) Qub 8x; Nahe. 158, 4: Kom. xiv yum- ‘to blink’ CCG: Gr. Kip. xii ‘gambar min ğamda-1’-ayn yum- (sic; ? -gll) Hou. 38, 4: xiv yum- damma aşıbıahu te ayaynahu ‘to shut the fingers or the eyes’ Id. 98.

2 yum- See yumgak, yumur, yumurt-ğā; yumuş, yumuz.

Dis. YMA-

?C yamu: pec. to Kas., whose etymology is prob. correct. Xak. xi yamu: a Particle (harf) meaning ‘did you understand what I said and remember to do what I told you?’; hence one says sen bârgıl yamu: ‘go, will you?’ (a-na’am); its origin is the Particle 2 yah(h) meaning ‘yes’ (na’ām) and the Interrogative -mu: Kāf. III 26: a.o. III 236 (tanu).

VI yeme? (yemewe) with takī, q.v., one of the two copulas in early Turkish, used both at the beginning of the sentence, where it normally means ‘and’, and later, usually in the second place, where it means rather ‘also, too’. In Syriac and Uyğ. script consistently spelt yem, which suggests that the first vowel was very short, but the evidence, where available, seems to point more to -ɛ- than -ε-. N.o.a.b.

Türkki viii (there were wise and tough vagans) buyruku: yeme: ‘their ministers too’ (were wise and tough) beğler: yeme: boğun: yeme: tüz ermiş ‘and both their legs and their people were orderly’ I E 3, II E 4; o.o. I S 10–11, II N 8 (ölsik), etc.; kūn yeme: tün yeme: ‘by day and night’ T 27: VIII ff. yeme: occurs several times at the beginning of the sentence for ‘and’, but also later in the sentence, e.g. (of the seven planets) yeme: ‘and’ (five kinds of jewels) in Toy. (ETY II 57 ff.) and in the other Tayak texts (do. 178 ff.). In the letter Tun. IV (do. 96) it is the first word even before the date: Man. yeme (spelt yeme) is common in Chuas. usually as the first word, but in paragraph numbers usually the second, e.g. Ikinti yeme Chuas. 1: Uyğ. viii yeme: Su. 10 (not the first word): IX yeme: III A 6: C.4,(ETY II 37); damaged): VIII ff. Man. -A takı yeme and also M. I 7, 1: 84, etc.: Man. yeme is common as the first word of the sentence in Wind. and again TT IX 58; Bud. yeme: yeme: (even in TT VIII) is common in allages: Civ. ditto; yeme TT VII 42, 1: Xak. xi 11 occurrences in Kas., 7 of yeme; 3 of yeme; 1 of yeme; usually as second word of sentence, ‘and, also’, Ar. ayda(n): yalksa: yeme: yağ eddū ‘oil is good, even if it nauseates you’ III 435, 19: KB yana sözlediğin sen yeme sözledi’m ‘you spoke again and I spoke’ 665; a.o. 1640 (Fergana and Cairo MSS. yeme, Vienna yeme): xi(?). KBVP yeme bu kitâb ol idi oęk ‘aziz’ and this book is very precious’ 9: xiii(?). KBPP (He did what he wished) yeme’ ‘and’ (does what he wishes) 4: At. yeme begins a sentence 31, 63, 293: Tsf. yeme ‘also’, in second place 150: Xwar. xiv yeme ‘and’ Qub 78: Kom. xiv (as often as he comes and prays to God) yemesė (crasis of yeme erse) ‘and’ (gives alms) CCG; Gr. 121.

Dis. V. YMA- yama:- ‘to patch (something Acc.)’. s.i.a.m.l.g. w. the usual phonetic changes. Xak. xi ol ton yama:du: ‘he patched (raqa’a) the garment’ (etc.) Kāf. III 91 (no Aor. or Infin.); bu: ton ol yama:tu: ‘this garment needs to be patched’ (an yurdam) III 36: xiii(?). Tsf. yama- ‘to patch’ (i.e. repair a ship) 138: XIV Muh(?). raqa’a-l-tareb yama:-Rif. 131 (only): Çağ. xv ff. yama- (spelt)
DIS. YMĠ

pina zadan wa vuṣla kardan 'to apply a patch, to patch' San. 337. 5 (quotns.): Kom. xiv 'to patch' CCG; Gr.: Kip. xv and from yamaw, yama- Tuh. 84a. 3.

Tris. YMĠ


Dis. YMĐ

yemet 'yes'; as such pec. to Kaş, but apparently the earliest form of other (Western) words meaning 'yes'. The only modern survivals are SW Osm. eveth and perhaps Tkm. xava. Xak. xi yemet a Particle (haf slot) meaning 'yes (na'am)'; also pronounced emet; the yá- is changed from oltı Kaş. III 8; eveth a Particle meaning 'yes'; it has three forms; eveth in Yağma; Tuxu, Kip., Oğuz; emet/eweth/yemet for the rest of the Turks I 51; eveth meaning evet, that is, 'yes' I 83: Tkm. xiv evet naمام ld. 25: xv evet na'am used only by Tkm.; I never heard it in pure Turkish Kaif. 70, 15; na'am (VU arayna) Tkm. eveth Tuh. 36b. 10: Osm. xiv, xv eveth/evit(?) 'but' in a few texts TTS II 408; III 271; IV 315; discussed at length in C. S. Mundy, 'Evet, evet ki ve geysie', Studia Altaica, Festschrift für N. Poppe, Wiesbaden, 1957.

yemeğül: 'the pubes; public hair'. N.o.a.b. Xak. xi yemeğül (al-ána 'the pubes' Kaş. III 31: xiv Muh.(?),(al-ána VU či-geče, Hap. leg.): sárul-ána 'public hair' yemeğül: Rif. 142 (only): Çağ. xv ff. yemeğül (spelt), in Rümí yemeğül, muiey-zohar 'public hair' San. 337v. 6: Kip. xiv yemeğül: ('with front vowels') al-ána... yemeğül: al-ána; one says yemeğül koparğül (MS. kop-.) 'pluck out your pubic hair' ld. 98: xvi-al-ána yemeğül Kav. 61, 6: Osm. xviii yemeğül see Çağ.

Dis. V. YMĐ-

(D) yomut- 'to come together, assemble'; this V. and its Caus. f. yomdar- (an unusual Caus. f., but cf. tösl-) and yomği: are clearly cognate, but it is hard to find a common basis; if it were *yom it would be necessary to assume the existence of a Den. Verbal Suff. -tt (-tor-,-nt-) parallel to -ad-, and a Den. nominal Suff. -g: parallel to -kt, and there is no other evidence for the existence of these Succs. N.o.a.b.; the -o- is fixed by the Kom. forms. See yumul-Osm. Xak. xi klo: yommt: 'the people (etc.) assembled' (icetama'a) Kaş. II 317 (yomturiur, yomtmark): o.o. I 69, 9; 214, 17 (sukak); II 312, 4 (taalla-establish); III 53, 7: KB yommti aagar beg ajuń uğrumü 'the beasts and elites of the world rallied to him' 417; o.o. 719 (tér-), 1642, 1927, 2709, 2861 (yilg), etc.: Kom. xiv 'to come together' yomut- (MS. yomuc-(-), an easy corruption of yomut- CCG; Gr.: Kip. xiii icetama'a bi-fülan wa garihri 'to rally to someone (etc.)' yomut- (MS. tomut-) Hou. 36, 8.

D yomdar- Caus. f. of yomut-, q.v.; n.o.a.b. Xak. xi ol klo: yomdar: 'he brought together (or collected, c'ama'a) the people' (etc.) Kaş. III 98 (yomdurur, yomdarma:k): KB kelir kut kapuğa kälin yomdarur 'good fortune comes (to him) and brings together a crowd at his gate' 5315: xii(3) Tef. xasafrnämüm 'we have picked them out' yomdargaymiz 163 (yomdar-): Kom. xiv 'to bring together, collect' yomdar- CCG; Gr.

D yumtur- Caus. f. of I yum-, q.v. for the vocalization; s.i.s.m.l. w. the same phonetic changes. Xak. xi ol anıp közin yümürlü: 'he made him shut (üşda) his eyes' Kaş. III 97 (yümürlüür, yümüurma:k; see).

Tris. YMĐ

E yamata: See tamata:.

DIS. YMĢ

D yamaga Conc. N. fr. yama-; 'a patch' on a garment, etc. S.i.a.m.l.g. w. the usual phonetic changes. Xak. xi yamaga al-rūq'a 'a patch' Kaş. III 28 (prov.): a.o. II 21 (I sök-): xiv Muh. al-rūq'a yamak/yamaga Mel. 67, 3: yamaga Rif. 166: Çağ. xv ff. yamaga/yamak pina wa pāra wa janda 'a patch, a piece of material used as a patch' San. 337r. 28 (quotns.): Kom. xiv 'patch' yamov CCG; Gr: Kip. xiv yamag al-rūq'a İd. 98: xv ditto yamaw Tuh. 16b. 12; a.o. 84a. 3 (yamaga-): Osm. xviii yamaga/yamak (after Çağ.) and in Rüm: (1) 'a drinking vessel (masraba) sewn together from leather'; (2) 'the cloak' (xirqa) which janissaries on garrison duty wear; (3) 'workmen who work in factories' San. 337v. 2.

(D) yomğü: 'collected together in large quantities; a mass of people or things', sometimes almost 'all'; cognate to yomut-, q.v. N.o.a.b. Uyg. vii ff. Man. TT III 101 (özlrken-): Chr. yomğü ali yarılıkadi 'he designed to receive the (whole) collection' (the three precious gifts) U I 7, 8-9: Bud. olar barça kalsiz yomğü arizu alknzun 'may all those (sins) without exception and en masbe be wiped out and put an end to' Swu. 138, 11-12; a.o. do. 553, 7; Civ. TT VII 29, 18-19 (tül); 34, 3 (I but): Xak. xi yomğü: ne:ŋ al-say'u'l-muctamatu'l-kafir 'things collected together in large quantities', hence one says klo: yomğü: keldü: cəa'l-näs bi-qaddhim wa qaddhim mutcamitu'in 'people came in crowds' Kaş. III 35; uyğur tattin (read tattin) yuvğ: alip yomğun satar translated yuqîr 'alid Uyğur fa-yàxud minhum cumla wa yabi'tihum 'he bartered with the Uyğur and receives from them in bulk and sells them', but the actual meaning must be 'he buys from the Uyğur and Persians in small quantities (or cheap?) and sells wholesale (or dear?)' II 294, 25; a.o. II 240, 25: KB sevrî barça yomğü sâça küsünli 'may all kinds of joy in
**Dis. YMG**

D(?S) yumğak 'a spherical or globular object' and the like. Dev. N./A. connoting habitual action, fr. 2 *yum-. Survives, usually meaning 'a ball of wool, thread, etc.', in NW Kk *yumğak; Kumyk *yumagak; (Nog. *yumak 'a riddle'); SW Az. *yumag; Osm. *yumag; Tkm. *yumag; Uyg. *yumag. Chr. U 18, 5 (ol): Civ. karba tiibi yumğakja 'a lump of *karba fruit' II 162; o.o. II 31, 196-8 (üssaak): Xak. *yumğak 'al-madhmar-ul-madvarawal 'globular or round' of anything, hence in the language of Uğ 'coriander seed' (al-kuzbara) is called *yumğak tana: Kaş. III 44 (see tana): Xiv Muh. kubba gatl 'a ball of thread' yumak *yumak Mel. 60, 12: Rıf. 159: Çağ. xv fr. yumak halafa-i nax ditto San. 346v. 18: Kip. xiv *yumak al-vatul-ul-madvaraf ba'dahu ala ba'd madvarawal 'thread rolled into a ball' Id. 98: xv hamaya 'a coil' yumak Tuh. 13a. 4 3 4. 4.

S yanğur See yağmur.

**Tris. YMG**

1) yomğığun Hag. leg.; Collective f. of yomğa: Uyg. vii ff. Bud. (all the Buddhás and Bodhisattvas) birgerü yiğilip yomğığun kelip 'being gathered in one place and coming in a mass' Uṣp. 59, 10.

2) yamaglık P.N./A. fr. yamğa; 'patched'; s.is.m.l. w. the usual phonetic changes. Xak. xi yamaglık ton 'a patched (muraddam) garment' Kaş. III 49: Kip. xv nuraqqa 'patched' yamawal Tuh. 34b. 2.

3) yamaglık A.N. (Conc. N.) fr. yamğa; n.o.a.b. Xak. xi yamaglık bóz 'a patch (rüq'a) of cotton cloth' (etc.), designed for use as a gusset (or gore, al-baniga) Kaş. III 51: Kip. xv (as an example of Suff. -lik) al-mi'add li'il-tarqi 'something designed for patching' yamalik Tuh. 50a. 5.

**Tris. V. YMG**

1) yumğakla:- Den. V. fr. yumğak; n.o.a.b. Uyg. vii ff. Civ. (take various ingredients, grind them and knead them with honey, and) it bur(m)ğa yumğaklap 'roll them into pills the size of a rose-hip' TT VII 22, 13-14: Kip. xv kabbaba 'to wind into a ball' yumgaka- Tuh. 31b. 3.

D yumğaklan- Hag. leg.; Refl. f. of yumğakla-: Xak. xi yumğaklan: nen 'the thing was round or spherical (tadahara . . . va tadahara) Kaş. III 116 (yumğaklanur, yumğaklanmak).

**Dis. YML**

1) yamīği (yamlıği) Hag. leg.; P.N./A. fr. I yam: Xak. xi yamığ köz al-'ayn'-gadiya 'an eye with a piece of dust in it'; originally yamığ Kaş. III 42.

yamla 'the jerboa'(?); one of several animal names ending in -laim; as such Hag. leg., but survives metathesized in (NC Kız. at Jalman 'hamster!': NW Başar yamlan; Kk. (i'Tkm.) yamalan; SW Tkm. yamla, see Scherbak, p. 151. Xak. xi yamlanın nav'ınla-ci'äd 'a kind of large rat' Kaş. III 37: xiv Muh. (?)(al-yarbū 'gelebi: (kelebi): al-fa'ru'l-barri 'field mouse' yamalan (sic) Rif. 177: Kip. xii-yarbū 'jerboa' (also field mouse) yamalan: Hou. 11, 13; also used as a P.N. do. 30, 4: xiv yamlan al-yarbū Id. 97; Bul. 10, 9; xii yarbū (sic) yamalan Tuh. 11b. 7.

**Dis. V. YML**

1) yamul- Pass. f. of yam-, q.v.; 'to be patched' and the like. S.is.m.l. Xak. xi yamulda: 'the garment (etc.) was patched' (rüq'a) Kaş. III 82 (yamulur, yamulmak): Çağ. xv ff. yamul- pina va rušta šudan 'to be patched' San. 337r. 16.

2) yamul- Pass. f. of I yumul-, q.v.; 'to be shut'. S.is.m.l. Xak. xi bu er ol közi: yümülgen (sic) 'this man's eyes are constantly shut and closed in sleep' (yamullu (MS. yamul) tari dahu va tağlı (MS. tağlı) va tasiin) Kaş. III 55; n.m.c.: KB 5674 (eckeke): Çağ. xv yamul- (spelt) bar-ham niğada šudan 'to be shut', of the eyes or mouth San. 346r. 15 (quot): Kip. xiv yamul köžli: 'with eyes shut'; and one says allusively of death) köžli yamulda: 'his eyes were closed' (yamulat) Id. 98: Osm. xiv to xv yamul- (of the eyes) to close; to crouch, cover', and the like; in a few texts TTS I 849; II 1076; III 827; IV 906 (in the meaning 'to come together, assemble', if this translation can be confirmed, it should be transcribed as yamul-, presumably cognate to yomut-, etc.).

1) yamlar- Den. V. fr. I yam.: pec. to Kaş. Xak. xi ol evin yamłady: havwaqqa bayatahu va kannasahu 'he swept out (Hend.) his house' (i.e. removed the dust) Kaş. III 310 (yamlar, yamla:): köüzum yamla: 'alaca qada 'ayni bi-ri'yathi 'he cleared out the piece of dust in my eye with his glance' III 84, 24.

2) yamlar- Hag. leg.; Caus. f. of yamlar-. Xak. xi ol evin yamladdi 'he gave orders for his house to be swept' (bi-tihaq) and it was swept Kaş. II 356 (yamlar: yamla:).
D yamlaş- Hap. leg.; Co-op. f. of yamla:-
Xak. xi ol agar ev yamlaşıdı: 'he helped him to sweep out (fi tahviq) his house' (etc.) Kaş. III 105 (yamlaşır, yamlaşmak).

D yumluş- Hap. leg.; Co-op. f. of yumul:- note the back vowels. Xak. xi közlər yumluşdı: 'the eyes shut' (ağdat) Kaş. III 105 (yumuşur, yumuşmak).

Dis. YMN
yaman: 'bad, evil', and the like, of persons and things. Not traceable earlier than xı, and, unlike yavlan, yavız, w. no other shade of meaning. S.İ.a.m.L.G. w. the usual phonetic changes. Uyğ. viii ff. Civ. (of an omen) yaman 'it is bad' TT VII 29, 6-22 (a late text; yaman in Uşp. 22, 47 is a misreading of yeme): xiv Chin.-Uyğ. Dict. 'bad' yaman;
'a wicked man' yaman kişi Legiti 280; R III 301: Xak. xi yaman al-radi' 'wicked, bad' of anything; yamanLG ('a bad disease') al-cudam 'elephantiasis' Kaş. III 30: xiv Muh. mudhir in 'a bad state' (opposite to 'good' yaxşı);
yaman Mel. 18, 7; 54, 3; Rif. 97, 150; adbar 'in a worse state' yamanak 18, 7; 97; afısdıa 'to do mischief' yaman işle- 104 (only);
intahasa 'to be unfortunate, distressed yaman bol- 105 (margin, only): Çag. xv ff. yaman bad vä zabāni 'bad, weak' San. 337. 4 (quotn.); and in Mong. 'goat', i.e. Sec. f. of i imga): Xwar. xin? (i) yaman (1) (of an animal) 'vicious' Qg. 24; (2) (of a battle) 'violent, bloody' do. 165, 303: xiv yaman 'bad', common in several shades of meaning Qutb 66; Mn 100, etc.; Nahe. 8, 14; 16, 2; 286, 16 etc.: Kom. xiv 'bad, evil' yaman CCI, CGP; Gr. 12 (quotns. common): Kip. xii al-radi' (opposite to 'good' eyğiv key) yaman (jyavuz) Hou. 25, 10: xiv yaman al- sit 'bad' Id. 98; a.o. 74 (kikut): xv if you are surprised at someone's bad behaviour (man qabaha siratılı) you say ne yaman kişi: dir bu: Kav. 17, 17; el-wahh 'wild, savage', al- radi, and, of a man, al-nahas 'unfortunate, distressed' are yaman do. 23, 9; a.o. 60, 5 (opposite to 'good' yaxşı); wahh yaman Tuh. 38b. 2; a.o.o.: Osm. xiv yaman 'bad', often in contrast with eyğiyaxşı; ci.a.p. TTS I 776; II 988; III 761; IV 834.

Dis. V. YMN-
D yaman:- Refl. f. of yaman:-; s.İ.a.m.L.G., sometimes as Pass. Xak. xi er tomm ya- mandi: (sic) 'the man commissioned the patching (rağ)' of his garment Kaş. III 85 (yamannur, yamanmak; sic).

D yumun- Hap. leg.; Refl. f. of yumun:-; the Infin. is either -mak altered to -mek or vice versa, prob. the first. Xak. xı ol kobizin (VU) yumundı: 'he pretended to shut (yügdi) his eyes' Kaş. III 86 (yumunnur, yumunmak?)

Dis. YMR
(D) yumur basically 'something round, globular, coiled'; hence 'the bowels', esp. of an animal. Intrans. Dev. N. fr. 2 yümur- Survives in one or both meanings in NE Tuv. çumur: NC Kir. Jumur; Kxe. Jumur.: NW Kk. Jumur; Krm. yumur R III 577; another cognate word yumru and the like s.İ.a.m.L. in the first meaning. Cf. yumurla:, etc. Xak. xi yumur (MS. ymur) al-mimrağa fi-hayawān 'the bowels, or caecum, of an animal' Kaş. III 9: Kip. xv infaha 'an animal's stomach', and 'rennet'(maya 'rennet') yumur Tuh. 5a. 4.

D yumruk See yıdruk.

Dis. V. YMR-
yémır- 'to smash, uproot', and the like; s.İ.a.m.L. in all groups except SE with the usual phonetic changes. Uyğ. viii ff. Bud. Atavaki yeğni küvençli taqın yemir-reyin 'I will scatter the demon Atavaka's mountain of pride' TT X 200-1; a.o. Swb. 690, 8-11 (2 toğ): Xak. xı er yiğça'y emürdı: 'the man uprooted (qala'a, MS. qala'a) the tree' (etc.) Kaş. III 69 (yemürür, yemürmek; a second hand added tomurdu, toomurmak below the line, but 2 tomur-, q.v., has a different meaning); bu suv ol yiğça'y yemür 'this water is constantly uprooting (gallâ ... musta'si) trees'; also used of anything which uproots (musta'si) III 54: Çag. xv ff. yemür- xarâb kordan 'to destroy', etc.; also pronounced yëmür- San. 352r. 1 (quotn.); reverse entry 346v. 7 (quotns.).
Xwar. xiv yemür- 'to break down, crush Qutb 80; Kip. xiv yemür- 'add (inter alia) 'to do violence' Id. 98: xv marata 'to flatten' yemür- Tuh. 35b. 7: Osm. xv, xvi yemür- 'to destroy'; in two texts TTS I 850; II 1076 (yemür-, mistranslated in f); yik- yemır- 'to destroy' IV 886 (yemır-).

D yemrill- Pass. f. of yemır-; 'to be smashed, uprooted', etc.; s.İ.a.m.L. Uyğ. viii ff. Bud. bu ağız yemrîlip 'this (canal) mouth having been destroyed' Swb. 602, 14; a.o. U IV 40, 16-4 (basğuk): Çag. xv ff. yêmörü/fyêmörü- xarâb yudan 'to be destroyed', etc. San. 352r. 18 (quotns.); yümürül/-yümürüs- ditto, also pronounced yümürül/-yümürüs-346v. 15 (quotn.): Kip. xv mamrût 'flattened' yümürül- mis Tuh. 34b. 6.

D yemraça- Caus. f. of *yamra:- which survives in NC jamra- 'to crowd together vigorously', esp. of lambs when they are released to go to their mothers for a meal; the Caus. f. survives in both languages, but Kxe. jamras- is noted only in R IV 63. Xak. xı kuzi: yemraça: ixtala't-sîxâl ma'al-tin'âc 'the lambs mingled with the esves' Kaş. III 102 (verse; no Aor. or Infin.).

D yemrûş- Co-op. f. of yemır-; n.o.a.b. Xak. xı ol agar yiğça'y yemrûşdi: 'he helped him to uproot (qi qal) the tree' Kaş. III 103 (yemrûşür, yemrûşmek): Çag. xv ff. San. 346v. 15; 352r. 18 (yemrûl-).
Tris. YMR

(D) yımırğa/yımırğa: Preliminary note. Kaş. distinguishes carefully between yımırğa: ‘green vegetable’ and yımırğa: ‘egg’. There is no other word of such a word meaning ‘green vegetable’, but ‘egg’ is NE Alt. yımırğa; Khah. núırca; Tuh. fırıncak: NW Kar. T. yımırça R 313 500; yımırça Kow. 191, and according to R 313 500 SW Az. yımırğa (but modern diets. have yımırğa), NE Turk. is çürğä. Other languages have -u- -u-, but the -ğ- has become -k- in NG, SG, NW; SW Osm. yımırğa; Tkm. yımırğa; not noted in SE. Yımırğa: is clearly cognate to yumğa/k, yumur, etc. in the sense of ‘something round’ and theoretically Dev. N. in -ğa: fr. *yumurt- double Caus. f. of 2 *yum-.

(DS) yımırğa: Happ. leg. in this sense. Xak. xi yımırğa: yaşı w. kasras on the ya’ and mim ‘any soft vegetable’ (başq (MS. naql?) na’tım) like spinach or cauliflower, which does not have (deep) roots; and anything with green leaves (xdır) and cucumbers are called yumırğa: Kaş. III 433.

(D) yımırğa: ‘egg’. Uyğ. viii. ff.: Civ. takiğ yımırğa (sic) ‘a hen’s egg’ II 69; takiğ yımırğa (sic) ‘the size of a hen’s egg’ do. 182: Xak. x1 yımırğa: ‘the egg’ (başq) of a hen or one bird; and ‘the testicle’ (xışya) of a man or other animal is called yumırğa: Kaş. III 433: XIV Muh. al-baydu yumırğa: Mel. 66, 1; Rif. 165; Çağ. xv ff. yumırğa (spelt) bayda Sam. 340v. 26 (quotation); Oğuz/Kıp. x1 Kaş. II 313 (yut): Kom. xiv ‘egg’ yumırğa CCG; Gr. Kıp. xiii al-baydu yumırğan; Tkm. yumurda: Huh. 10, 15; XIV yumırğa (MS. yam-) al-baydu, in the Kitâb Beylik w. -k- for -ğ- Id. 98; al-baydu yumırğa/yımırğa: (MS. yumurğa/yamurda) Bud. 8, 7; xv ditto yumırğa: (MS. yam-) Kow. 24, 18; ditto yumurğa Tuh. 7b. 5; Osm. xiv to XVI normally yumurda TTS 1 849; II 1076; III 828; IV 906.

Tris. YMR-

D yumurla:- Den. V. fr. yumur; Happ. leg., but kattala ‘to knead (dough) into a ball’ yumurlat- is noted as Kıp. xiii in Huh. 43, 11. Xak. xi (flocks and herds of sheep, camels, and horses) yumurlayu: erkenin sütin sığaçt ‘he rounds them up (yacma/ţa) early in the day and milks them’ Kaş. I 389, 17; n.m.e.

D yumurlan- Refl. f. of yumurla:-; pec. to Kaş.; the second quon. in a grammatical passage is not described as Oğuz. Oğuz xi sîl: yumurland: ‘the army (etc.) assembled’ (ictama’a) Kaş. III 114 (no Aor. or Infinit.); a.o. II 270, 2.

Dis. V. YMS-

D yêmsin- (d-) Happ. leg.; Simulative Refl. Den. V. fr. 2 yêm. Xak. xi er aş yemsindî: ‘the man pretended to eat (ya’kul) the food but did not actually eat it’ Kaş. III 109 (yemsînür, yemsînmek).

Dis. YMS-

D yêmsîş (d-) ‘fruit’; an unusual Dev. Conc. N. in -miş fr. -ye-. A 1.-w. in Hungarian, presumably via Proto-Bulg, as gýümölcs (pronounced dyümöly), which indicates an original -q-. S.i.a.m.l.g. w. the usual phonetic changes, but in NE ‘food, fodder’. Uyğ. viii ff. Bud. yêmsîş (so spelt) fruit TT VII K. 4; o.o. PP. 72, 8; 79, 4 6 (as ?); U II 61, 6-7 (1 tüş): Civ. (in a list of offerings; flowers) yêmsîş (milk, wine, beer). TT VII 25, 13; (seven kinds of) tüş yêmsîş ‘fruit (Hend.)’ do. 28, 42: Xak. x1 yêmsîş (MS. yêms but after yumuş, so yêmsîş al-fawâkıh ‘fruit’, a generic term but normally used of tree fruit (hamûl-azâr) Kaş. III 12; o.o. usually spelt yêmsîş/yêmîş and translated al-tamam ‘fruit’ I 251 (evdin)-, 415 (körpe); II 12 (biş), 95 (térî), 146 (térîn), etc.: xiii (I) Tef. yêmsîş ‘fruit’ 151: Çağ. xv ff. yêmîş umîm farîcan (‘fruit’ in general) Sun. 342r. 28: Xvar. xiv yêmîş ‘fruit’ Qorb 78: Kom. xiv fr. yêmîş CCG, CCG; Gr. 121 (quotation): Kıp. xiii al-fâkıha var-l-tamam mutlaga(n) (in general) yêmîş Hou. 7, 13; xiv yêmîş al-fâkıha, and in the Kitâb Beylik al-tamam Id. 98; XV mutlaga-l-fâkıha yêmîş Kom. 63, 7; Tuh. 28a. 7; 85b. 13.

(D) yümüş Dev. N. fr. 2 *yum-; lit. something like ‘circulating’; originally ‘an errand’, but survives w. the broader meaning of ‘a task, a piece of work’ (practically syn. w. 1 iş) in NC Kir. jumûş; Kxz. jumûş: SC Uzb. yımûş: NW Kk. jumûş; Kaz. yomûş: SW Tkm. yımûş. Cf. yımûşcu. Uyğ. vii ff. Bud. ışke yımûşka bardaç bolsar ‘if he is going to a task or on an errand’ TT VII 40, 54: Xak. yımûş al-risâla bayna-l-racâlayn ‘an errand between two men’ (etc.); and it is permissible to call ‘an angel’ (al-malak) yımûşcu: because al-malak is derived fr. al-âdîf that is al-risâla; the Turks as a whole (qâbîtâb) do not know the word al-malak Kaş. III 12; a.o. I 484 (birtem): Kıp. xiv yımûş al-hâda ‘a necessary task’ Id. 98: Osm. xiv to XVI yımûş ‘errand, task’, sometimes in association w. 1 iş; in several texts; yımûş oğlanî translating Pe. parâda ‘messenger’; ditto TTS I 850; II 1076; III 828; IV 906.

D yımûşak (yımûşak) Dev. N./A. fr. yımûş-; ‘soft’ in a wide range of concrete and abstract applications. Occurs six times (three excluding duplicates) in Türki, spelt yîmûşkî/yımûşak, both representing yımûşak which was prob. the original vocalization. S.i.a.m.l.g. w. the usual phonetic changes. Türki viii (the Chinese people’s words are sweet, i.e. conciliatory) āmişak: yımûşak ‘their valuable (gifts) are soft’ (i.e. luxurious) I S 5, II N 4 (2 ar-); two o.o.: vii ff. Man. M 112, 2-3 (ii) (ettligîc): Uyğ. vii ff,
Man. A (certain divine beings can be recognized by five signs; first) yumşakın 'by their softness' (i.e. benevolence; secondly their ruthlessness, etc.). M.I 24, 9: Bud. yumuşak is common, e.g. [yağlağan yumuşak savun 'by deceitful milks' words] U III 8, 14; yağlı yumuşak koz 'a moist soft eye' TX 437; bürtgeli yumuşak liki emişleri 'her two breasts soft to touch' do. 445; o.o. TT VIII G.58 (elîglîgî); U II 24, 2 (oğla:gu); III 15, 1 (ötle:-); 17, 14 (bürtçülügî); 38, 3-4 (bürtülî); 73, 15-16 (ögdûn) etc.: Cev. yumuşak böz 'soft cotton cloth' USp. 72, 1, 91, 8; (take various ingredients and) yumuşak sokuç 'crush them to a pulp' TT VII 22, 12; H I 131, etc.; o.o. do. 55 (ôglî:-); TT I 178 (yîlçül): Xak. xi yumuşak 'soft' (al-layyin) of anything Kaş. III 44; four o.o. translated al-layyin or al-raxw 'soft': KB söz yumuşak erdî 'his words were mild' 646; a.o. 703: xiii(?) At. (a snake is) yoka: makka yumuşak 'soft to pick up' 214; a.o. 216 (azîl) - Tef. yumuşak 'soft' (concrete and abstract) 163: Xiv. Muh. al-na'im 'soft' (opposite to 'hard' irîgî) yumuşak Mel. 56, 7; Rîf. 154; al-raxw yumşak (in margin yumuşak) 154 (only); a.o. 114 (only): Çağ. xv ff. yumuşak norm 'soft' San. 346v. 24: Xwar. xiii yumuşakrak 'softer' Ali 19: xiv yumuşak 'soft' Qutb 86; Nahc. 105, 12; 210, 10: Kip. xiii al-na'im min kull şay wa hawûl-raxw (opposite to 'hard' irî:ı) yumuşak Hou. 26, 17; al-raxw wa hawûl-na'im (opposite to solid, firm) katî: yumuşak do. 28, 1: xiv yumuşak al-na'im, in the Kitâb Beylik al-raxw Id. 98: xv na'im yumuşak (sic): Tuh. 36b. 9; from yumuşak, yumuşak - 84a. 10.

?D yemşen n.o.a.b.; perhaps an unusual Den. N. fr. yemşî; cf. yavuşî: Xak. (?) x i yemşen 'the name of the wild fruit (jamar barri) which grows in the Küçükçı country' Kaş. III 37: Çağ. xv ff. yemşenin 'a red-coloured fruit like a wild cherry (âli bâli) called in Pe. gîmaç (?) and in Ar. za:rûr ("medlar"); a note on its medicinal value follows San. 352r. 28.

Dis. V. YMS-

D I yamaş - Co-op. f. of yama-; s.i.s.m.l. like yama-:. Xak. xi ol agar ton yamaşdu: 'he helped him to pinch (fi raq) the garment' (etc.); also used for competing Kaş. III 75 (yamaşur, yamaşmak).

S(E) 2 yamaş - (yamaş-) See mayîs.

D yumşâ - (?yuma:-, see yumşak) 'to be soft' (lit. or metaphor). Den. V. fr. *yumuş, which can hardly be the word listed above, but survives in Çuv. çamâl (syâmâl) 'light' (in weight), easy, quick-witted - Ash. XIV 26. S.i.s.m.l. Yumuş-çumus 'to send on an errand' occurs in Xwar. xiii(?) Qâî and s.i.s.m.l. Xak. xi yumuşdu: neq 'the thing was (or became) soft' (lîna) Kaş. III 306 (yuma:ur, yumuşmak); KB (their hearts hardened) yumuşdi till 'but their tongues softened' 648; a.o. 4098 (torku): Çağ. xv ff. yumşâ-yumuşâl 171 'narm sudan 'to be soft' San. 346r. 26 (quofns.): Xwar. xiv yumşâ-yumşan- 'to be, or become, soft' Qutb 86: Kip. xv lîna wa na:ama yumuşa-Tuh. 30a. 6.

D yumşat - Caus. f. of yumş-;- 'to soften (something Acc.),' in a concrete or abstract sense. S.i.s.m.l. Xak. xi ol terî: yumşattî: 'he tanned (dabaqa) the hide'; and one says ol kattî ne:nî: yumşattî: 'he softened (layyattî) the hard thing'; and ol er sözûg yumşattî: 'that man spoke rapidly' (i.e. indistinctly, hadrama:l-kalâm); also used when he memorized (haçda) the Koran and learnt it by heart (haçsa:hu, i.e. read it to himself in a low voice) Kaş. III 354 (yumşattur, yumşattmak): xiv Muh. layyana yumşatat-Mel. 30, 13; Rîf. 114; na:ama (îna'a 'to soften') yumşat- 30, 13; 116 (adding te lâna): Çağ. xv ff. yumşat- Caus. f.; narm kardan 'to soften' San. 346v. 5 (quofn.): Xwar. xiv ditto Qutb facsimile 109r. 10: Kip. xiii layyana yumşat- (MS. yumşut-) Hou. 43, 13.

Tris. YMS-

D yumuşçu: N.A.S. fr. yumuş; originally 'one who runs errands, messenger.' Survives only (?) in NW Kar. T. yumuşçu 'workman' R III 581, Kow. 205; in a few languages replaced by Turco-Pe. yumuşkär. Uyğ. viii ff. Bud. (the 74 vajrakula) yumuşçî tapiççîlar 'messengers and servants' U II 72, 3-4 (ii): Xak. xi Kaş. III 12 (yumş); n.m.e.: KB ölûmdin yumuşçî iç ol aşnunî 'disease is the first messenger from death' 4618; a.o. 5055: Kip. xiv yumuşçî: al-şûlumu:l-muntasarrif fit'l-hac'a 'a servant entrusted with a necessary task' Id. 98; Osm. xiv yumuşçîci (thyming w. lîçî) 'servant' (i., rather than 'messenger') TTS I 850.

S yumuşğa: See yavuşû.

D yemîslîk (d-) A.N. (Conc. N.) fr. yemîlîs; 'orchard' and the like. S.i.s.m.l. Uyğ. viii ff. Man.-A M I 14, 9 (bark); Man. yiparlıg yemîslîklîpîz 'your fragrant orchard' M III 25, 11-12 (ii).

Dyemîslîzîl (d-) Priv. N./A.fr. yemîlîs; of a tree 'hearing no fruit.' S.i.s.m.l. Xak. xi KB 2455 (îqaç): xiii(?) At. 324 (örtê:-).

Tris. V. YMS-

D yumuşaklan - Refl. Den. V. fr. yumuşak; n.o.a.b. Xak. xi ol ma:pa: yumuşaklan: talâyana lîl-racul (sic, implying er for ol) wa tamallala:wa xa:da'a 'the man was kind to me and flattered and soothed me' Kaş. III 116 (yumuşakanlur, yumuşaklanmak).

Dyemîslîžîn (d-) Refl. Den. V. fr. yemîlîs; pec. to Kaş. (?) Xak. xi yîçav yemîslîžîndî: 'the tree bore fruit' (aşmarat) Kaş. III 114 (yemîslînîr, yemîslînme:k); o.o. II 269, 24; III 196 (katî:lan).
Dis. YMZ

yamuz 'the grain'; one of several words for parts of the body ending in -z. Survives only (?) in NE Tob. yamuz/yambuz 'grain' R III 309. Cf. kaşğ: there is no widely distributed word for 'grain'. Uyg. viii ff. Civ. yamuzda men bolsar 'if a man has a mole on his grain' TT VII 37, 2-3: (of a magical sign) yamuz (sic?) üze ırğu ol 'he must put it on the grain' do. 41, 7: Xak. xi yamuz cambah-l-ana ve rusul-l-warikan min bahın 'the two sides of the pubes and the inner (side) of the heads of the hip-bones' Kaq. III 10.


Tris. YMZ

PUD yamuzugluğ this word, which forms part of the name of a constellation (astrological rather than astronomical), occurs in all three MSS. of this passage and is so transcribed in TT VI; but it is more likely to be yamuzuglug P. N. A. fr. a Dev. N. fr. yumus-. Co-op. f. of 1 yum-, in which case some meaning like 'having the (power) to shut' might be inferred. Uyg. viii ff. Bud. (after the names of six planets and before four major constellations) yumuzuglug bēs törlüg toprak erkilgi 'the five kinds of... rulers of the earth' TT VI 93-4: (the Chinese original, which has merely 'five earth spirits', gives no guidance).

Mon. YN

yan originally an anatomical term 'the hip'; hence more generally 'the side, flank' of the body, or in other contexts. S. i.a.m. l. g. w. the usual phonetic changes, but now usually used w. Poss. Suff.s meaning 'beside' or, more loosely, 'in the possession of'. As Ar. al-cahib means both 'hip' and 'side' the exact meaning of the word when so translated is uncertain. Cf. yamiz, yantuk. Türkü vii T 11 (?); öpdün): yantaki: do. 26 (toğ): Uyg. viii ff. Bud. TT X 446 yantukça: Civ. (in a list of the positions of the soul on various days) taki işinde yannada bolur 'on the Fowl Day it gets into the hip' TT VII 19, 11; o.o. do. 21, 8 (uvt): 25, 4 (ağri-): (in USp. 10, 9 yan sızısı is a misreading of yer sincisi): Xak. xi yan rusul-l-warikan 'the heads of the hip-bones'; and alwarik is also called yann Kaq. III 160; (the boy spils water and) ulug yanın: sinur 'the grown man (slips up on it and) his hip-bone is broken' II 19, 16: xiii(?) Tef. yan 'side' (lit. and metaph.) 138: xiv Muh.(?) al-warik yann başı: Rif. 143: Çağ. xv ff. yan taraf 'side'; bir yan 'on, or to, one side' Vel. 400; yan (1) samt wa cânib 'direction, side' (quot.): (2) pahlî wa cânib 'hip' (quotn.) San. 338v. 24: Xwar. xiii yanlərinça 'by their side' 'Ali 22: xiv yan 'side' (lit. and metaph.) and w. Poss. Suff.s is common Quth facsimile 66v. 19, 67r. 6, 75r. 5, etc.; MN 439; Nabe. 11, 17, 48, 6 etc.; Kip. xiii (under 'parts of the body') al-cahib 'hip' yann Houn. 21, 22: xiv yan al-cahib I. 98: xv (under Adv. of Place) ilâ cânibik 'to your side, in your direction' yaninda: Kar. 36, 1; (under 'parts of the body') al-cahib yann do. 61, 18: cahib yann Tuh. 11a. 12; and (among Adv. of Place) 73b. 10; o.o. 13b. 12; 37a. 12.

F yan 1-w. fr. Chinese yang (Giles 12.854) which means both concretely 'a pattern, model' and abstractly 'kind, sort, manner'. Apparently survives in NE Alt. yan R III 57; Tuv. çan (human) character or disposition; custom, habit'. In SW Osm. it became confused w. yand and e.g. in Red. 2190 is described as an alternative spelling. Uyg. viii ff. Bud. kšánti kılıgülç yang 'the way to make confession' Stw. 100, 6-7; o.o. do. 95, 3; U II 41, 20 (osuğ): Hüen-ts. 126-30 (birik-): 2110-1 (kib): Civ. Vũ yánhça 'in accordance with the practice of the realm' USp. 1. 5: 7, 5-6: 10, 7 etc.: a.o. II 171 (usak): Xak. xi yan the prototype (or model, markaz) of a thing from which the measurements (al-ạqdar) for something else are taken, and it is made in the same shape (‘alā ha’yatī): hence one says bork yan: 'a model of a hat'; side flaps or a head-piece are cut out of paper or a spherical object is modelled out of clay, and the brocade of the hat is measured against it and cut out to match it; also used of the prototype of anything else Kaq. III 361: KB yan is common, e.g. yifarlı bilgilği tebi bir yan 'the values of musk and wisdom are of the same kind' 311; kılık yan 'its character and habits' 344; (Aytilo went about) bu yan 'in this way' 498: o.o. 569, 705, 835, 1934, 3581 (yun-): Çağ. xv ff. yağla (spelt) mif wa manand 'like' San. 339r. 18 (quotns.): Xwar. xiv yan 'model, manner' Quth 67: Kip. xiv yan (MSS. yun) al-haqq (many meanings, here perhaps 'value') I. 98 seems to belong here: xx kamâ 'as, like' yapla Tuh. 31a. 8: Osm. xiv, xv yan 'shape, form, kind', and the like, often associated w. Pe. rang 'colour'; in four texts TTS I 819; III 800; IV 875 (transcribed yeng).

yep 'the sleeve' (of a garment); s. i.a.m. w. the usual phonetic changes. Xak. xii yep (MS. yep, but entered between yann and yep) al-kumm 'a sleeve' Kaq. III 362: o.o. of yep II 109 (salsy), 187 (saltur-); yep 233 (sâqal)-: KB yaka yep tutar 'seizes his collar or sleeve' 3541: o.o. 5974 (çüge): xiii(?) Tef. yep 'sleeve' 151: xiv Muh. al-kumm yep Mel. 66, 14: Rif. 166: Çağ. xv ff. yep yep ... östini mânsa's sleeve' Vel. 412 (quotns.): yep (spelt) östini San. 352v. 15: Xwar. xiv ditto Quth 80: Kom. xiv 'sleeve' yep CGI; Gr.: Kip. xiii al-kumm yep (unvocalized) Houn. 19, 1: xiv yep al-kumm I. 98: xv yem al-kumm Tuh. 31a. 3: Osm. xiv ff. yep, sometimes spelt yep; e.g. a.p. TTS I 819; II 1038; III 800; IV 874.
1 yı nuanced ('animal's) dung'. Survives only (?) as yın in some NE languages and SE Tar. R III 514; Tuv. čin. Cf. qırğ, komuk, yundak. Yak. xi yınu al-farī 'dung'; hence one says koy yını 'sheep's dung' Kağ. III 5.

S 2 yınyınu See fn.

3 yınu a word of rather indefinite connotation; n.o.a.b. In some contexts it seems to mean 'the (human) body', in others 'a constituent part of the body', and in others 'the skin'. Uyğ. viii ff. Bud. eti yınu 'his flesh and skin (or limbs?)' U III 24, 6 (sögüllün); - 30, 5; 78, 23; TM IV 254, 101; (the body (etöz) is said to be the body which comes into existence of its own accord) beş törlü yıni yına mence kentün bolmıs ol tetır 'its five kinds of constituent parts (i.e. head, arms, legs, etc.) are said to come into existence of their own accord' TT VI 448-9; (every hair) altun oğluğ yınınlızde 'on your golden-coloured body' Swu. 348, 1-2; a.o. TT IV 8, 68 (öğüt): Yak. xi yını badanul'insin 'a man's body' Kağ. III 145; twelve o.o., in seven translated al-badan or al-casad 'body', elsewhere usually al-cild 'skin'; in III 278, 14 et yın is translated abdānul-nas wa lahumhum 'people's bodies and flesh'; see I 179 (alar-), 217 (üpær-), 261 (emrī-), 275 (emrī-), 315 (erkekleken-), 493, 12 (emrī-); III 109 (yiğren-).


VU?F 2 yın p.c. to Uyğ.; the contexts suggest some meaning as 'efficacy' of medical remedies. Prob. a l.-w. Uyğ. viii ff. Bud. (in an exposition of the diseases most prevalent in the various seasons and the appropriate remedies for them; one must give their drugs, without interrupting the series, in these seasons) yarağınça yonınça 'according to their value and efficacy(?)' Swu. 590, 8; (when one is fully familiar with these diseases and their causes, one must administer remedies) ğke yaraşi yonınça 'according to their efficacy for treating the disease' do. 592, 12; (let him give a remedy and cure the disease) otlarmuş yonınça 'according to the efficacy of the (various) remedies' do. 593, 6.

VU?F 2 yın n.o.a.b.; certainly an Adj. and perhaps a foreign ethnical name, though it would prob. be fanciful to take it as a corruption of Sanskrit yavana 'Ionian, Greek'. As might be expected there is no native Turkish word for 'peacock'; modern languages use l.-w.s, usually Ar. fa'ās (which has even found its way into Mong. as t'ol(togur) or Russian poulin. Yak. xi yınu kuş al-fa'ās; yorn yın the name of a summer station (muğaff) near Balasagı'ın Kağ. III 144; a.o. I 331 (kuş).

1 yınu (fi-) properly 'wool', but in a limited area in the early period 'cotton', and in some modern languages also 'feathers'. A First Period l.w. in Mong. as nuygusun (-sun Mong. Suff.; Haemisch 120; Studies, p. 234). S.i.a.m.l.g. except NE where tük (tü) is used instead; SE Türkî yını: NE Qur., Kız. 33; SC Uzb. yınu: NW Kk. Jûn.; Kaz. Ton, Kûmyk, Neg. yın: SW Az. yun; Ösm., Tkm. yın. The forms w. -ü- prob. arose fr. some confusion w. yıng properly 'feathers', but used for 'wool' in some modern languages. Uyğ. viii ff. Bud. PP 2, 3 (çigay); 13, 2-3 (tar=f-)(as yınu is mentioned in association w. hemp and could be cultivated, the meaning is no doubt 'cotton'; as the Turks prob. first came into contact with cotton fairly late in their history, the use of this word for it is quite understandable): Yak. xi yınu al-şif wa'l-vağbar ma'anı both 'wool' and 'camel or goat's' hair' Kağ. III 361; twelve o.o., all spelt yınu and translated al-şif except once al-şar 'hair': KB tokum koy yınu 'my clothing is sheep's wool' 4767; a.o. 4442 (azar): Arğu, Yağma; Karulkı xi yınu al-qın 'cotton' Kağ. III 362: xii?(?) Tef. yınu wool 167 (yınu): xiv Rbg. (Adam and Eve) yınu eğirdiler 'span wool' R III 595; Muh. al-şif yınu Mel. 67, 13 (only): Çağ. xv ff. yınu (spelt) par-i tuyr wa pasanî haywanât 'feathers, wool' San. 3477. 11 (quotn.): Kom. xiv 'hair' yın; wool, feathers' yın CCI; Gr.: Kip. xiii al-şif yınu Hou. 15, 4; xiv yınu al-şif; in the Kitâb Bâyik yının al-riş 'feathers' Id. 96; al-riş yınu Bul. 12, 6; xv yınu (in margin in second hand tük) Tuh. 16b. 13; şar 'hair' (sasxr(kirlik) yun (with tük written below in second hand) 20b. 5; Ösm. see yıgü).


Mon. V. YN-

1 yan- 'to turn back' (Intrans.) and the like. S.i.a.m.l.g. except NW w. the usual phonetic changes. Türkî viii (the Kirkiz people submitted and) yantımız 'we turned back'... kirkizda: yantımız 'we turned back from the Kirkiz' T 28-9; a.o. T 37 (and see 3 y an-): Uyğ. viii ff. Man.-A (they took a stone and threw it at Zruş Burxan) of tâş [one word lost] olârguru yanti 'that stone (stopped?) and turned back on them' (and wounded their heads) Man.-üg. Frag. 400, 10-11: Chr. yana yanıp 'come back (to me) and' U I 6, 2: Bud. kutunun yannımız evrilmeksz erür 'that man is not destined to turn back from his blessed state or revolve (in the cycle of rebirths)' U II 40, 102-3; Civ. TT VII 28, 6 (esen); do. 55 (aşqlig); USp. 3, 6 (kaçturç); 32, 18; 63, 4: Yak. xi er yoldun yante 'the man turned back (or returned?)' raca(a) from the journey' (etc.) Kağ. III 64 (prov. '2 sum', verse (uğrazg); followed by 2, 3, 4 y an-): KB yasuk yandi bolgây 'the sun will have returned again' 66; (a thing which has risen)
ençekte yanan "turns back into a decline" 1909; (the day which you have spent) yana yanı̇gın ermez 'will not come back again' 1392 xiv Rbg. 236r. 21 (ışık); Muh.(?) raca yanan - Rif. 109 (Mel. 26, 9 - dön); Çağ. xv ff. yan-(δι) dön- 'to turn back' Vel. 400 (qotnas.); yan- ... (2) bar kaçan 'to turn back, return' San. 337v. 8 (qotnas.); Xwar. xiv yan- to turn back, return 'Qutb facsimile 8r. 12, 88v. 8; Nahe. 323, 3; Kôm. xiv yan- 'to turn away from ... to ...' CCG; Gr. 112 (qotnas.).

1) 2 yan- Refl. f. of *yan-, cf. 3 yak-, 1 yal-; 'to burn, blaze up', and the like. S.i.a.m.l.g. w. except NE w. the usual phonetic changes. Kip. xi (after 3 yan-) oxt yandi: 'the fire burnt brightly' (ada'aät); alternative form of yal-(lugafi'l-lâm) in the Kip. language Kaš. III 65 (4 yan- follows). (Xak.) xiv Muh. idrâmi'l-nâr 'of a fire, to burn' yanmak Mel. 35, 14; Rif. 121; ittiqāda 'to burn brightly' yan-? (MS. yalan-?) 102 (only); Çağ. xv ff. yan- (i) siştan 'to burn' San. 337v. 8 (qotnas.); Xwar. xiv yan- (sic) 'to blaze up' Ali. 49; xiv yan- ditto 'Qutb 66; Nahe. 165, 11; Kôm. xiv yan- waqada 'to turn brightly' Id. 99; it'tal 'al 'to blaze up' Bul. 33r. xiv waqada yan- Tuh. 38b. 5.

3 yan- Survives only (?) in NE Bar. yan- II 335; NW Kaz. yana-; the normal word for 'to threaten' is korku-; Türkü viii (I sent out long-distance patrols, I established a watch-tower at Arku y?) and yanîmga yaqūg keül 'billirtim' (stone much damaged, after speech not guaranteed 'I came and reported (the approach of the threatening enemy' T 3: Uyğ. viii ff. Man. M II 11, 21 (İnegö). Bud. yanar ğerke 'index finger' (an over-literary translation of Sanskrit tarjant 'index (lit. threatening) finger', instead of the usual prhr. 1 su:ke ğerke) TT V 8, 57; o.o. do. 12, 119-21 (egi); Xak. xi be: ani: yandi: 'the beg (etc.) threatened him' Kaš. III 64 (followed by 2 yan-); KB (keep a guard on your tongue) tılıq teqme kündê básqîni yanur (tu'onge your tongue threatens your hearers (i.e. life) every day) 667; Muh. al-tahdid 'to threaten' yanmak Mel. 36, 1; Rif. 121: Xwar. xiv básqîni yanur Qutb facsimile 5scr. 3: Kôm. xiv 'to threaten yan'- (or yan-) CCG; Gr. : Kôm. xiv haddada yan- (sic) Tuh. 38a. 6; tawa'ada 'to threaten' yan- 90b. 12.

4 yan- 'to vomit'; Kaš. shows this as an alternative form of 4 yantar-; it is perhaps merely an extended meaning of 1 yan-. N.o.o.b. Xak. xi (after 2 yan-) er yandi: 'the man vomited' (Qa'da) Kaš. III 65 (yantar, yanmak). Xwar. xiv çeriğ kuşlar altp kuşlarğa yandi 'the army caught (so many) birds that they got sick of (eating) birds' Qutb 66.

yağ- 'to rout' or the like; as such n.o.o.b., but I yağ- may be a later f. Türkü viii (the Oğuz ğu swayka yunma) anı anta: şançımı yanımda' (i.e. surrounded us) anı: yarişdama (the Türk people let their feet waver) oza: yaña: kellge: süsün ağıt(t)ım 'I rallied their army which was escaping in disorder' II E 31; (the Oğuz attacked us ... etc.) süpüşmişiz tepê: yarılçadı: yağınız oglüzke: tüşdi: yağdu yolta: yeme: öltü: we fought; heaven favoured us; we routed them; they fell into the river and died on the road of their route' T 16; o.o. I E 23; II E 19 (elct-); I E 34; T 41 - the word may occur as ya'y- in Ongin 1; the y- is not quite certain, but this meaning suits, and yan- is likely to have been ya-y- earlier than ya'- which hardly suits the context. (Our ancestors ... tört buluq etmiş yığın yarımış basmış 'organized, assembled, rotated, and spurred the four quarters (of the world').

ye'n- 'to conquer (someone Acc.).' S.i.a.m.l.g. w. the usual phonetic changes. Cf. u.t.: Oğuz, Kip. xi er anı: yepdi: 'the man defeated him' (golabanı) over something (fi say) Kaš. III 391 (yeğer, ye:mek). Çağ. xv ff. yep- möğüb kardan wa mahbûr kardan 'to conquer; to strike dumb' San. 335v. 1 (qotnas.). (Kôm. xiv 'to conquer' yep- CCI, CCG; Gr. 122 (qotnas.). Kôm. xiv galaba wa safrə wa qadarə 'to conquer, get the better of (someone) yen- Bul. 67r. safrə wa galaba yeğ- (ught-). Tuh. 24b. 1; 'qalaba ditto 278. 2.

yon- (yon-) originally perhaps 'to cut' rather generally; in Türkü it seems to mean vaguely 'to wound'; but s.i.a.m.l.g. w. the usual phonetic changes (SW Tkm. yon-, Osm. yon-font-) more specifically for 'to plane (wood); to carve (wood, stone, etc.). Türkü viiit ff. Man. Chua. 88-9 ur-): Xak. (however much a knife is) 82 saqpin yonu:mas (crasis of yonu: umas) 'it cannot cut (qat) its own handle' Kaš. I 384, 25; n.m.e. xiii(?) Tef. yon- 'to carve' (an idol) 162: Çağ. xv ff. yon- 'to carve' (or plane, tarâşdan) wood and the like; but to cut (tarâşdan) hair, wood and the like; teqme 146v. 28; reverse entry 294r. 29 (kirk-): Xwar. xiv yon- to carve' (stone blocks, figures, etc.) Qutb 82: Kôm. xiv 'to carve' yon- CCG; Gr. : Kip. xiv nahata wa barâ 'to carve or trim (wood) I'd. 99: xiv nahata yon- Tuh. 37a. 10; Osm. xiv ff. yon-, translated yont-; c.t.a.p. TTS I 841; II 1066; III 820; IV 897.

D yon- (yon-) Refl. f. of yon- 'to wash oneself'. S.i.a.m.l.g. w. the usual phonetic changes; often in extended forms like SC Uzb. yuvîn-: SW Az. yunun-; Tkm.. yunun-. Türkü viii ff. Man. M I 7, 21 (artın-): Uyğ. viii ff. Bud. bu yunibuluk tûrîq kulup yunun arîtimiz 'let him wash and purify himself carrying out the rules for washing oneself' Swv. 478, 19-20; o.o. I U II 42, 31-2 (artîn-); TT VII 8 (burnâş); Cev. eçek sült birle yunur 'if he washes himself with goat's milk' TT VII 23, 1: Xak. xi er susvida: yunid: 'the man washed himself (iğtaşla) in water' Kaš. III 66 (Oğuz follows): 'sültîn yuvas' in water Kaš. III 66 (Oğuz follows): 'sültîn yuvas' in water Kaš. III 66 (Oğuz follows):
is his habit to wash himself in cold water' 3581; 0.o. 3584 (katiğ), 5681, etc.; XIV Muh. tağıssala 'to wash' (Intrans.) youn- Mel. 40, 19; Rif. 130: Oğuz XI (after Xak.) ye un'di: the man performed the ritual ablutions' (tawadda'a) Kaş. III 66 (yunan, yunanak): Xwar. xiv. yunun- 'to wash oneself, perform the ritual ablutions' Qub. 86; Nahe. 10, 12; 44, 2; 243, 6-7; 269, 8; Kom. xiv. yun (or yunun-?) 'to wash' (Intrans.) CCG; Gr. 130: Kip. xiii iğlasala yun- (Imperat., in error, -g) Hou. 37, 2; xiv ditto Bul. 29v: xv ditto yun- Kar. 76, 4; (Sü koyun-; in margin in second hand) yun- Tuh. 6a. 6; yundum 77b. 6: Osm. xiv to xvi yun-, less often yunun- 'to wash' (Intrans.); in several texts TTS I 850; II 1077-80; III 826; IV 907-9.

S yün- See ün- (Türk).
yanan 339r. 21 (quoten.); yan ya same translation 338r. 11 (quoten.; an error; yan bas) 2193; yeşi same translation 352v. 18; Xwar, 131 ayını yapar (sic) ‘the new moon’ 36: xiv yaşi ‘new’ Quth 68; Nahc. 253, 7: Kom. xiv ditto CCG, CCG; Gr. Kup. xiii al-İlhal ‘the new moon’ yaşi ‘ay yün’ qamar cadid Hou. 5, 4: xiv yeşi (misvocalization) al-İlhal ‘he’ did. 98: xlv al-İlhal (opposite to ‘old eski) yaşi: Kwar. 64, 15; cadid yaşi: Tkm. yaşi Tuh. 116. 9; İlhal yaşi ay 37b. 7.

E yuna: See tanum.

E yeğe: See yeğe.

Dis. V. YNG.

yanan- ‘to sharpen’; less specific than bile- to ‘whet’.

Survives, same meaning, in NE Bar. yanan- R III 85; Tuv. çanı- NC Kır. jan-; Kax. jan-; NW Kk. jan-; Kaz. yana; Nog. yan-.

Xak. xi er bicicen yanadu: ‘the man sharpened (sabada) the knife’ (sword, and the like), that is when he passed it to and fro (amarra) on (the palm of) his hand after he had sharpened it (sannahu) Kas. III 91 (yana-; yana-mak).

yeni-: n.o.a.b.; apparently Intrans: ‘in the sense of to be, or become, light’, cf. yénik; of Kas.’s two etymologies the first is correct but inverted, the second impossible.

Xak. xi urağut yenidli: ‘the woman gave birth and laid down her burden’ (walaadat . . . wa waddat at hamahd; this V. is used specifically (xasata(h)) of women only; in the case of other animals the name of the offspring (al-İlhal) is taken and the Suffix. -İIa; is added to it to give the concept of parturition (al-İlhal), e.g. of a cow one says inşa: buzağnut: ‘the cow gave birth to a calf’, buzağnut with Suffix. -İIa; (other examples follow). There are two possible etymologies (tiştiyiq) of yenini-; one is that it is derived fr. the phr. yenik neq ‘a light (al-saff) thing’, and that she laid down her burden she became light (xaffat), yenidli: w. a hasra on the nın, but the regular form for this meaning would have a damma (i.e. yenidli); there is no good foundation for this statement.

The other is that it is derived fr. yel ‘a body’ (al-badan) and that the woman, when she gave birth, ejected (arxuçat) a body (casad) from herself. Both theories are plausible (hasan) Kas. III 91 (yelini (sic); yenimeq; bu: urağut ol yénigü; (sic, the MS. has yeliniğinü) ‘this woman is on the point of giving birth’ (arxuçat ‘al-lalat-Ilhal) III 36: KB bodun asçi artti yenip yuğeri ‘the people’s benefits increased, their burdens became lighter’ 1564.

yopan- ‘to make false accusations (against someone Acc., to someone Dato.’; survives only (?) in NE yopan-; yopana- R III 415. Uyğ. vith ff. Bud. TT IV 8, 7 (çasır-);

Xak. xi ol ant: beşke: yopan- ‘he made false accusations against him (waşı hibî) to the beg’ (etc.) Kas. III 397 (yopanar; yopanamak);

a.o. 376 (yopan-): KB yopanlı yopana bu yalımak iti ‘this dog among men makes a false accusation (against me)’ 5860; mënî kim yopana ayitgil mapan ‘if someone accuses me falsely, question me’ 5871.

E yün-: See ūn- Türk-.

Mon. V. YNG.

yanan- ‘to crush, trample on’, and the like; survives in NC Kır. jan-; Kax. Jan-; SC Uzh. yan-; NW Kk. Kumyk yan-; Nog. yan-. Uyğ. viii ff. Man. A (just as the hammer and anvil which are made of iron) yanana kamnaq temirek kenü yanar ‘they themselves crush all (kinds of) iron’ M 118, 12-13: Bud. in confessions of sins it has no Object and seems to mean ‘to be oppressive’ or the like; (if either in my previous or present incarnation) yançima erser tilin sözeleyiş . . . yançima erser U II 76, 13; o.o. do. 85, 30 ff.; Suv. 134, 7-8; Civ. satun yançip ‘crushing garlic’ H I 176; a.o. II 16, 72: Xak. xxi ol kaqunyan yançi-: ‘he trampled on (xabaata) the melon (etc.) and crushed it (daqqaq) beneath his feet’; also used of anything when he bit (‘ada) something and pressed (daqqaq) its parts together Kas. III 435 (yançar; yançmak, MS. in error -mek); e.o. III 293, 10: KB yanç- is fairly common, e.g. yaqâ boyun yança ‘if he crushes the enemy’s neck’ 1926; o.o. 2016 (türk-), 2022, 2045, 4845: Çaq. xv ff. yanç- (spelt) xarm karden ‘to soften’ San. 338r. 10 (quoten.): Kom. xiv ‘to crush’ yanç- CCG; Gr. 113 (quoten.): Kup. xv darasa ‘to wear out, erase’ yanç- Tuh. 16a. 9; ‘afasa ‘to wring, squeeze’ yanç- 26a. 9 (both later revocalized yanç-);

Osm. xvi yanç- ‘to crush’; in one text TTS I 778 (yanç-).

*yanç- See yançge, yançar-, etc.

Dis. YNG.

?E yeğe: See yeğe.

?F yanç ‘pearl’; no doubt a 1.-w. from some Chinese phr., but which is uncertain. The second syllable is presumably chu ‘pearl’ (Giles 2,549), but there seem to be insuperable phonetic objections to the theory in R III 339 that the word reproduces the phr. çen chu ‘genuine pearl’, even though it is quite a common one and actually occurs in the Chinese text of III, where çen chu ho ‘genuine pearl river’ occurs in a context which suggests that it is the same river as the yanç: 0ğüz in I, II, T (see G. Schlegel, Die chinesische Inschrift auf dem uigurischen Denkmal in Kara Balgasun (MSFO IX), Helsingfors, 1806, p. 104). The identity of the first syllable remains a mystery. S.i.a.m.l.g. except NE; SE Türk ińçe BŞ; jünçe jarrıng; NC only Kax. ińże; SC Uzh. ińçe: NW Kk. xinţi; Kaz. ence; Kumyk ińçi; Nog. ińç (sic); SW Az, Osm. inçl; Tkm. inçl/xüncl. The intermediate Turkish source through which it reached Russian as zhemeçuk is unknown. Türkî vii yançţi: 0ğüz ‘Pearl River’, the upper reaches of the...
Sir Darya (Jaxartes) I S 3, II N 3; I E 30; T 44; IX 16; Uyg. viii ff. Bud. 4. testen yInçü 'jewels and pearls' PP 34, 2; Swv. 446, 16; o.o. PP 6, 7-8 (bonçuk); U IV 30, 51 (tiz-); TT X 486 (tizg); Xak. x1 yInçü: al-lulu 'pearl'; and slave girls (al-imā) are called yInçü: after it Kaš. III 30 (prov.); I 377 (tizg); II 5 (tiz-) and nearly 20.o.o. translated al-lulu' or al-luru 'pearl': KB 211 (tizl); 212 (tizg); 4427 (tizg); Xav. x1 yInçü 'suc; sic': 154; XIV Muh. (i) al-lulu' yInçü: Rif. 181 (only): Çağ. xv ff. Inçü'inçi yInçü mas'asina (quotn.); Inçü xätin-i purda-nişin 'a court lady' (quotn.; prob. 'pearl' used as a quasi-P.N.) Vel. 82; Inçü (spelt) 1 (marwa'dar 'pearl') (quotn.) San. 117V. 15; xan 'woman' 117V. 21 (same quotn. as in Vcl.): Oğuz, Kup. x (after Xak.): yInçü: in Oğuz, Kip. is cência: Kaš. III 30: Xav. XIV yInçü/yInçü/yünčü 'pearl'; metaphor. 'teeth' Qutb 80, 84 (yünčü); 88; MN 112, etc.; Nhač. 62, 5; Kom. xiv pearl inči CCI; Gr.: Kip. XIII inči al-lulu yünčü: Hov. 31, 15; yünčü as a P.N. do. 30, 12: XIV inči - al-lulu' ld. 24; ditto yInçü: (sic) Bal. 5, 5; xv ditto Inči Kav. 64, 12; Tuh. 31b. 11.

D yInçük Dim. f. of yInçü: 'a purse, or small bag hung from the belt', hence 'a pocket'. S.i.s.m.l.w. the usual phonetic changes, the same meaning in SE Türk: SC Uzb.: NW Kaz., but in SW Om.: the 'side-arms of a horse'. Xak. x1 yInçük al-kısa 'a purse' Kaš. III 45; o.o. translated al-xarita 'a large bag (for money)' II 6 (bir-), 250 (karvan-): Çağ. xv ff. yInçük (spelt) 'a purse or pocket' (kısa wa ciibi) which is sewn inside the side of a robe' San. 339r. 7; Kom. xiv 'purse' yInçük CCI, CCG; Gr.: Kip. xiii (under 'clothing') al-xarita yInçük (MS. yInçük) Hov. 19, 4: xv yInçük ditto; one says yiğit koş (for Pe. xecús) yInçük boş 'the youth is good-looking (tayyib); the purse empty' ld. 99: Osm. xv yInçük; xv ff. yInçük (1) 'purse'; c.i.a.p.; (2) xv ff., 'a horse's side-armour'; (3) ditto, 'the flank, hip' TTS I 778; II 990; III 703; IV 835.

D yünçük N./A.S. fr. yünçük-; 'in a bad condition, weak', and the like; used in Hend. w. yaviz. Pec. to Xak. Xak. x1 yünçük (i) al-anrul'-mudiyul'ldiş la yunfarik (MS. yanfarik) li-đaďi fihi 'an unsatisfactory affair that cannot be put right because of its weakness'; yünçük er al-raclul'-sayiyul'-hiľi la-đaďi 'a man in a bad state and weak'; (in a verse) yünçük yavuz tovradi: qayiya'l-xāmīlul'-laďi 'the obscure, weak man became strong' Kaš. III 41; same verse I 103, 3; o.o. I 93, 4; 274, 18: KB (of man) yavuz yünçük 413; in 704 Ayoltedi says that the man who finds himself must be cautious in his behaviour and yavuz yünçük eşke yakın turmasa 'must not be closely connected with obscure, weak comrades'; but the word could be read eşke 'unsatisfactory, dubious business'.

D yInçü: Dev. N./A. fr. *yInçü-, cf. yInçük-; physically 'thin, slim, delicate', and the like, abstractly 'subtle, fine'; in Türkü opposed to yوغون, q.v., and almost syn. w. yuvka: S.i.a.m.l.g.; NE Alt., Leb., Tel. čičke R III 2146; Kır. yılıçek do. 528; Tov. yılıçek do. 512; Khak. niske: SE Türk inčke BS; yInçü/geyinçü jarring: NC Kr. içke; Kax. jıške: SC Uzb. więkska: NW Kk. jıške; Kumyk içke; Nog. yInçák: SW Az., Osm. înce. Türkü III 13 (üzi-): xiv man. M III 22, 3-5 (ii) (etigli): Uyg. viii ff. Bud. Sanškit sükmya 'thin' yInçü: TT VIII A 11; anur evam 'and a subtle' inčke:ök do. F.14 (Dat. or ditography?); terič yInçü savlar 'deep, subtle words' Hüen-ts. 126-7; yInçük tüzün 'their subtle basis' do. 1823: o.o. U II 24, i (uluń); 41, 20 (osuğ); Swv. 71, 14 (st-): Civ. yInçük (once) /Inçake (three times) in the phr. Inçük sok- 'to grind fine' H II 77, etc.; a.o. II 12, 13 (elğe-): Xak. x1 yInçük: 'anything thin' (or slender, daqiq); hence one says yInçü: torku: 'thin silk fabric', and yInçük: kiž 'concubine (al-surriaya)'; and 'an ascetic devout man' (al-näšikul' Mukta'abid) is called yInçük: kiši: Kaš. III 380; a.o. I 326 (1 kiž): KB. yInçük ayur 'he speaks subtly 613'; yInçük yip 'a thin cord' 748; o.o. 2490 (1 tokü): 6082 (kül): XIV Muh. (i) daqiq (opposite to 'thick' yوغون) ince: Rif. 143 (only); yInçük 153; al-mutaaqiq 'God-fearing' yInçük: 147: Çağ. xv ff. Inçük (spelt) (1) nuxuk 'thin, slender' (quotn.); (2) azār-i mumtaad-i muzmin 'a chronic disease' San. 117V. 24: Xwar. XIV yInçük 'thin, delicate, narrow, meticulous' Qutb 80: Nahač. 232, 6; 239, 14: Kom. xiv 'thin, fine' inči CCI, CCG; Gr.: Kip. xii al-raqiq (sic) 'thin' (opposite to 'thick' yوغون) yInce: Hov. 27, 13: xv al-rafi 'thin, fine', (ditto) inčike: Kav. 64, 16.

Dis. V. YNC-
yunçük-: to be, or become, weak or emaciated; survives only? (in NE Tob. yınıçük- (sic) R III 598. Xak. x1 er yüncük-: sā'at hāalul-racul min fīqr 'the man's state deteriorated owing to poverty' Kaš. III 303 (verse, see yınıçük--; no Aor. or Infin.); a.o. II 281, 11 (1 tatik-).

D yünçük- Hap. leg.; Caus. fr. of yunçük-. Xak. x1 〈ol〉 anı: yunçitā: asā'a ilayhī wa āḏāhu 'he did evil to him and harmed him' Kaš. II 352 (yunçitūr, yunçitmak, corrected fr. -me:ī).

D yunçük- Pass. f. of yunçük-; 'to be crushed', etc. Survives in the same languages. Uyg. viii ff. Man.-A M I 9, 12 (Isfiz): Xax. x1 ka:gün yunçükdu: 'the melon (or other similar thing) was crushed and trodden under foot' (ināboğata ... wa'nāboğata) Kaš. III 107 (yınçitur, yınçıtmaḵ, corrected fr. -me:k); o.o. I 188, 1 (ortu-); xii(?) Tef. yınçük- 'to be crushed, trodden under foot' 140: Çağ. xv ff. yınçük- /narm yudan 'to be softened' San. 335r. 17; Xwar. xiv yınçük- 'to be crushed' Nahač. 338, 3; 339, 14: Osm. xiv ditto in one text TTS II 991.
Türkçe VIII. ff. beker yunut:garu: barmi:ş 'a beg went to (look at) his horses' Irkı 5; a.o. do. 24 (emig): Uyğ. VIII. bin yunt tūmen kon 'a thousand horses and ten thousand sheep' Su. side line and 319: VIII. ff. Man. Wind. (sürüğ): Bud. P'y 3, 1 (uydı); Sim. 4928, 18: Cev. yunt [so spelt three times in TT VIII. P.]: as an animal in the twelve-animal cycle, 'Horse Year', 'Horse Day', etc., is common in TT VIII. VII. Uş. O. Kir. IX. ff. altu: bin yunutım 'my 6,000 horses' Mal. 3, 5; a.o. 45, 8 (bodra): Xak. XI yund al-xayl 'horse/horses', both Sing. and Plur. like Ar. al-ibîl (camel/camels); hence one says yund eti: yîpar 'horse meat (smells like) musk', that is when it has been cooked and left in cold, is a good (hasana) smell rises from it; yund the name of one of the twelve years in Turkish, it is called yund yi:li: Kaş. III 7; I 292 (ögürilen), 235 (okras), and five o.o. translated al-xayl or al-faras (horse): KB yazida kalın yund 'large herds of horses in the steppe' 3270: Çağ. XV ff. yund mâdi:yan 'a mare'; also the name of one of the 'Turkish years San. 347r. 9; a.o. 297v. 6 (kisra): Kîp. XVIII ism li-namæli:il-xayl, a collective term for 'horses', in the pasture or elsewhere yund (MS. yunat) Hou. 12, 13; XIV Id. 97 (2 yilik): Osm. XIV ff. yont usually specifically 'mare', in XIV sometimes 'horses'; yont ku:şî 'wagtail'; c.i.a.p. TTS I 851; II 1077; III 829; IV 907.

Mon. V. YND-

yind- to search (something Acc.); to seek (something Acc.); n.o.o. Xak. XI (ol) annu evin yindi: (sic in MS.) he searched his house; originally yindi: and then abbreviated (xufja) Kaş. III 66 (yindar, yindmek): xilli (?) At. bilig yind seek wisdom' 103; a.o. 417.

Dis. YND-

D yanut Active Dev. N. fr. 1 yan-: lit. 'something which comes back'. Survives only (?) in NE Alt. yanit 'a woman's dowry, which is returned to her in the event of her husband's death' R III 87. Yanutur in Uyğ. is syn., and perhaps a Dev. N. fr. the Caus. f. yanit-. Uyğ. VIII. ff. Bud. (if I have taken or used property belonging to a monastery) yan:gan yantun bûrmedim erset 'and have given nothing in return (Hend).' U 47 24; yanut bitig ... yanut yanat bêleg 'a letter in return ... a present in return' Hien-ts. 1857-1859: Civ. (we received certain goods; as the original (VU 89) receipt has been lost) tu: turkun yanat bitig bûrmedim 'we have (hereby) given a duplicate, in return for the receipt of the silk fabric' Uys. 5; 4; Xak. XI yanut al-iwad 'something given in return for, or in place of, something else' Kaş. III 8; yanut al-cawâb 'an answer'; hence one says söz yanutt: the answer to a statement'; yanut: al-iwad wa'il-taman ('value, price') ma'a(n) III 28: KB yanut bûrdî haçib 'the Chancellor answered' 538 (etc., a common
DIS. V. YND.

D yünd: Pass. Dev. N./A. fr. yun-; survives only (?) in SE Tar. yunda same meaning R III 545. Xak. xi yund: 'water for washing dishes (gusalatul-qis') after food has been eaten' Kaş. III 31: Osm. xvi yüyundu/yuyunyu ditto, in two Dicts. TTS III 831; IV 909.

(S) yantun See yantun.

(D) yandak the basic meaning and therefore etymology are obscure; in Xak. clearly an Adj.; -dak is certainly a Den. and perhaps a Dev. Suff. Survives only (?) in SC Uzb. yantok; SW Osm. yandik; Tkm. yandak 'camel-thorn'. Xak. xi yandak tiken [sawok-l-qatad] 'camel-thorn'; yandak čeker at-taracem [manna]; yandak (M. yandik) at 'an unsound (al-aksam) horse' Kaş. III 44: Çağ. xv ff. yantak (spelt) xar-i sutur 'camel-thorn' San. 33gr. 3: Osm. xiv yanduk (sic) 'camel-thorn' TTS I 779; xvi ff. yandik (sic, ott) used in Ar. and Pe. dict. to translate names of various thorny plants III 763; IV 836.

D yandak Hap. leg.; perhaps Dim. f. of yunt. Cf. I yin, etc. Xak. xi yandak 'dung' (raste), esp. of a horse' Kaş. III 44; o. A. III 167 (bañak).

PUD yindem apparently 'constant, constantly' always, prima facie a Den. N./A. in -dem (connoting resemblance) presumably fr. 3 yin; but there is no obvious semantic connection. N.o.a.b. Uyg. viii ff. Man. [gap] yintem tutči yintsig [or corrupt or misread] 'constantly (Hend.)' ? TT III 41; (may the mortals on earth) yintem [mirbanta tuğ undermin 'always be reborn in paradise' (?; mirvanda is a purely Buddhist concept) do. 166-7; a.o. do. 74-5; Bud. (the food of leopards, panthers, wild cats, lions, wolves, and foxes) yalaqiz yindem isiq et kan erür 'is exclusively and always warm flesh and blood' Stw. 610, 15-16.

S yandur: See yanturub.

DIS. V. YND.

D yanut- Caus. f. of yanu-; survives in some of the same languages. The text in Kaş. varies inconsistently altered to yitt-, for yüt- in a second hand. Xak. xi (after N) ol agar biçek yanutt: 'he ordered him to sharpen (bi-tağhid) the knife', or 'to pass it to and fro (bi'l-imrœ) on (the palm of) his hand' Kaş. II 317 (yanutur, yanutmak; partly unvocalized and undotted and later altered).

D yënlt- Caus. f. of yênl-; 'to lighten (someone's Acc.) burden'; pec. to Xak. Xak. xi er urağuttin: yênlit: 'the man delivered the woman of a child' (wallâla'd-l-mar a wâlod Kaş. II 317 (yenitür, yenitmek; unvocalized, but follows yinle:- so to be transcribed yênlt-); KB özüg yik yênlit 'you have relieved yourself of a burden' (by quitting this world) 5115; özüm yiklerin yenitmek tilden 'I have desired to relieve myself of my burdens' 6808; yüklüni yênlit 6802 (fairly consistently yênlt-).

*yinle:- Hap. leg.; Intrans. Den. V. fr. yin; in the sense of 'to grow skin'. Xak. xi baş yinletti: 'the wound healed' (indamala) Kaş. II 317 (yenitür, yenitmek, in error, for yinle:; yinle:; ek; kut:ad;).

D yülpe:- Hap. leg.; Intrans. Den. V. fr. ylg. Xak. xi er yilelti: 'the man blew his nose (imtaxata); the origin is ylg; att: ramâ bi'il-muxat' he threw out the mucus' Kaş. II 326 (yileltür, yiletmek; in error for yülpe:- yülpe:-).


D 1 yantar- Caus. f. of 1 yan-; 'to bring back, turn back, give back', and the like. S.i.a.m.l.g. w. the usual phonetic changes, except NW. See also yantarub: Türkî viii (we reached the Iron Gates) and yanturtumiz 'brought (the army) back again' T 45: Uyg. viii ff. Man. yanturtupuz ayiq kültürt 'you have turned back (the children of men) from evil deeds' TT III 127; Bud. [amartaprat] sögütni xwasin yantarub 'drawing back (or giving back?) the flower of the amytatpatra tree' TT X 491-2; a.o. do. 495; (Civ. see yanturub): Xak. xi ol an: evke: yanturdu: (MS. yonturdu:) 'he sent him back (racc'dahu) to the house' (etc.) Kaş. III 98 (followed by 3, 4 yantar-): KB 738 (skl): xiiii (?): Tef. yantarub- 'to send back, draw back' 139: Çağ. xv ff. yantar- döndür- 'to send back' Vel. 400 (quotn.); yantarub- Caus. f.... (2) bar gardändan 'to turn back' (Trans.); San. 33gr. 3 (quotns.): Xwar. xiv yantarub- 'to send back', etc. Qub facsimile 11r. 5; 84a. 2: Kom. xiv 'to give back' yantarub- CGG; Gr.: Kiv. xiv galabagallaba 'to overturn, etc.' (axtrur-) yantarub- Bul. 73v.

D 2 yantar- Caus. f. of 2 yan-; 'to light (a fire Acc.)' and the like. Not noted before xiiii (?): S.i.s.m.l.w. the usual phonetic changes. (Xak. ?) xiiii (?): Tef. yantarub- 'to light (a fire) 139: XIV Muh. a_ulong-r'tar 'to light a fire' (or) yantarub- Mel. 17, 6; Rif. 95; a'laqal-sirde 'to light a lamp' cirdé (Mel. çara:2) yantarub- 23, 1; 194: Çağ. xv ff. yantarub-Caus. f.; (1) südtindan 'to light, ignite' San.
D 3 yantur- Hap. leg.; Caus. f. of 3 yan-.
Xak. x1 (after 4 yantur-) va koldaška fi'l-tahdid also for 'to threaten' (or 'cause to threaten') Kaş. 319 98.

D 4 yantur- Caus. f. of 4 yan- but syn. w. it, which suggests that this is merely an idiomatic use of 1 yantur- meaning 'to send back (one's food)'. Survives in SE Türkiye yandur- yandur- jarring. Xak. x1 er yandurdi: (MS. yandurdi:) 'the man vomited' (q'a'a); alternative formative for (laqa fi) yandi: (MS. yandı:) Kaş. 319 98 (yandurur, yandurmak); throughout this para. the first vowel is given as -o-, prob. carried on mechanically fr. the previous entry yomdar-: Kip. x11 tagayyud a 'to vomit' (kus- and also) yandur- (MS. yandur-) Hou. 38, 20.

D yındur- Hap. leg.; Caus. f. of yınd-. Xak. x1 (ol) ann evin yındurdi: 'he had his house searched' (abhašta darašu), looking for his property which was suspected (of being stolen, mazinnatahu) and his lost property in it Kaş. 319 99 (yındurur, yındurmek).

VU(I)yöntüş-n.o.a.b.; the Suff.-tükün points to front vowels, the first syllable is spelt yon-, but this scripta defectiva is not unusual in Uyg. script after y-; as elsewhere in this text the -ş- is represented by -s-, but the V. is clearly a Recip. f. The meaning seems to be 'to quarrel' or the like, but no basic f. seems to be known. Uyg. 318 ff. Man-.A yöntüşü okusurlar 'they quarrel and shout at one another' M 10, to-11; o.o. do. 15-16 (sögüş); do. 16-18 (kekreš). Tris. YND

D yiŋdeğü: Dev. N./A.; can hardly be der. fr. yiŋd-, prob. fr. a cognate Den. V. fr. yiŋ, *yiŋde-. N.o.a.b. Uyg. 318 ff. Cív. yiŋdeğü: 'nasal catarrh' H 116, 8 and 20: Xak. x1 (under fa'laš) when a boy is abused (subba) one says yiŋdeğü: that is y1 man yasiš min anţül-l-nuxbat 'you with the runny nose' Kaş. 319 387.

D yanutluğ Hap. leg. (?); P.N./A. fr. yanut.
Xak. x1 KB ('the king has done good to you', a thousand returns (for your services, yanut); in return for that prepare something good) yanutluğ kışi ol kışi edgüşi 'the man who returns favours is the best of men' 5791.

D yanturu: Ger. of 1 yantur- used as an Adv.; 'in return, back, again', and the like; often abbreviated to yantru/yandru.
N.o.a.b. Türkû vi yanturun (or yanturu?) sakintim katığı: sakintim 'I thought again and again, I thought deeply' I N 11: Uyg. viii ff. Bud. yantru ıntı 'he sent him back' PP 35, 6 (how is it possible, having come so far) yanturu yann [one word] ködup barmak 'to give up (this enterprise or the like) and go back?' Hlín-ır 97 8; edgü öglû yanturu ovêkeler nakasar 'if he is angry (Hend.) with a benevolent man in return (for his benevolence)' Sur. 595, 9-10; a.o. TT VII 40, 53: Civ. yanturu börrip 'giving back' USp. 115, 6; yanturup bûrir- men do. 6, 5; 35, 17 and yanturup altumz do. 14, 10 are no doubt errors for yanturu: o.o. TT I 105 (axtaril-); VII 30, 1: Xak. x1 yandru: Kaş. 319 406, 4 (yanıla-); n.m.e.: KB yandru çikip 'coming out again' 521; o.o. 738 (sökki), 2656, 5674 (êkkide-).

Dis. YNG

D yâga:k crasis of *yanâgâk Den. N. fr. yan; properly 'the cheek-bone', but sometimes used more generally for 'cheek', and metabol. for 'the side' of something. S.i.a.m.Ig. often much abbreviated, e.g. NE Tuv. çâk: NC Kir. jak: Kx. Jak: NW Kk. Jak: Kz. yanâk 'cheek'; yak 'side'; Kuyuk yakayak; Nog. yak: SW Az. yanâg. Osm. yanak: 'Ikn. yanâg. Cf. 2 ep. epek. Xak. x1 yâga:k 'the bone' (al-'azm) in which the teeth are set (fûrûzat) either side (cânîb) of the mouth'; yâgâ: 'the side' (câm) of anything; and 'the side post (idâda) of a door' is called 'kapuğ yâga:k: Kaş. 319 376 (and see yanak): xiv Muh. (in 'parts of the body', al-xadd 'cheek'en ... ) al-ârid 'check' ('checkbone') yanâg Cast Mel. 46, 11; Rif. 140: Çağ. xv ff. yanâg/yâga:k yanâg Vel. 404 (quotn.); yanâg/yâga:k (splect 'with -n') (1) çitra wa ruwxar 'face cheek' San. 339r. 14 (quotn.); (2) see yâga:k: Xvar. xiii (?): o o çâka:ka 'on the right side' O 116; cen çâkâdka 'on the left side' 124: tünt (渎an) yanâgakka 'to the north' 324 'confusion w. yâga:k: xiv yanâg 'cheek' Qutb 67; M 106, etc.: Kom. xiv 'cheek, jaw, jawbone' yanâg/yaqak CCI, CCG; Gr.: Kip. x11 al-xadd yanâg (sic?) kaf for -n-) Hou. 20, 7; xiv yanâg ditto, in the Kitâb Beylik yanâg Id. 98; yanâg al-hanak 'lower jaw' do. 99: xiv al-xadd yanâg Kav. 66, 13; Tuh. 148 4.

D 1 yanğ Dev. N. fr. 1 yan-; syn. w. yanut; n.o.a.b., but identical w. 3 yanğ. Xak. x1 KB (the good man gives advantages to others but) ol aşıgün bu kolmaz yanğ 'does not ask for any return for those advantages' 585; (I sent you a message sweeter than sugar) ağuda açığ jako kendi yam gave the answer came back to me bitterer than poison' 3913.

D 2 yanğ Hap. leg.; Dev. N. fr. 3 yan-.
Xak. x1 yanğ al-tahdid 'a threat'; hence one says bey yanğda: 'fäsume: 'do not expose yourself to the threats of the beg' (etc.) Kaş. 319 14.

D 3 yanğ Hap. leg. ?, but cf. 1 yanğ; Dev. N. fr. 4 yan-.
Xak. x1 yanğ al-qayv 'vomit'; hence one says yanğ yandı: 'he vomited profusely' (kaîtrein) Kaş. 319 14.
yıpa:k 'direction; point of the compass'; very common in Uyg., both by itself and in the phr. buluqlı yıpa:k (see buluqlı), but hardly traceable later, prob. because it became confused w. yıpa:k. Cf. şıpar. Uyg. viii ff. Man. ozku kutruku yol yıpağı: 'the way and direction to salvation (Hind.)' TT III 63: Bud. yıpa:k by itself is commonest when qualified by a word w. the Suff. -tun/-tün, etc., e.g. öğütün yıpa:k 'eastwards' PP 37, 5; TT VI 84: tağıtın yıpa:k 'northwards' do. 84; kędın yıpa:k 'westwards' do. 85, but here 'southwards' is küntün şıpar; küntin yıpa:k 'southwards' U IV 10, 65; (the exact meanings, often blurred, seem to be yıpa:k 'direction', buluqlı 'corner', şıpar 'side'); tört yıpa:k tört buluqlı sekiz yıpa:k bolur 'the four directions and the four corners make the eight cardinal points' TT V 8, 62; o.o. TT VIII A. E., etc. (buluqlı); TT X 83, 85, 149, 159; U II 4, 2: Civ. tört yıpa:k 'the four directions' TT I 121; öğütün, etc. yıpa:k common in TT VII: Xak. yıpa:k seems to be the right reading in (1) tegme: yıpa:ktn (MS. unvocalized or yan-? min kull awb 'from all directions' Kaž. I 241 (aklısı-); (we attacked by night) tegme: yıpa:k (MS. unvocalized) busumiz 'we laid ambushes on every side' (min kull cambil) I 434, 7; n.m.e.: (Xwar. xiii(?) Oğ. 324, see yıpa:k).

D yona:k morphologically Dev. N. fr. yon-, but this would mean something like 'a carving', which is hardly apposite; 'a saddle-pad'. Survives in NE Alt., Tel. yonok R III 417; Tuv. yönok: NC Kız.: NW Kk. Jona. Xak. yönok: 'anything placed (yada) under the saddle (tahk) of a donkey, ox, or the like' Kaž. III 29: Çağ. xv ff. yona (spelt yonah) tagaltu:-yi zin 'a saddle-pad'; also called tokum San. 347v. 14: Kp. xiii al-mir 자ha 'saddle-pad' yona: Houn. 14, 3.

D yopaq Dev. N. fr. yopa:; 'false accusation' and the like. Uyg. viii ff. Bud. U II 76, 6 (çasut): Civ. TT I 74 (çasut): Xak. xı yopaq al-wasy wa'l-si'aya 'false accusation and slander' to a beg; hence one says ol yopaq yopad: 'he falsely accused and slandered him to the sultan' Kaž. III 376: KB (a good man) yopaq tiplamaz 'does not listen to false accusations' 5863; a.o. 4272 (uzunçu): (xiv Muh. (?) al-gawāš 'tumult, uproar' yopaq Rif. 146 only).


(2D) yağlı: 'an echo'; morphology obscure, but prob. w. an onomatopoetic basis, cf. yanau:-, yaşça:-. Survives in NE Tuv. çapçi: SW Osm. yankı; Tkm. yağı; in most other languages 'echo' is a der. f. like yaŋkırık or a l-w. Uyg. viii ff. Bud. (when your great bell sounds, your herds of horses in the mountains) barça eştıyr yaŋküsin 'all hear its echo' Swv. 490, 19–20; Civ. TT I 95 (oyun); 134 (tiğaç): Xak. xi yaŋku: bintul'- cabal wašwaš-šadā 'echo' Kaž. III 379 (prov.) Çağ. xv ff. yanku (spelt) is what people hear in reply when they say something in a loud voice in the mountains or a domed structure, in Ar. šadā, in Pe. paçuawl ('echo'), MS. paçunak); and in Rumi 'the burning of a palace or building'; in both cases der. fr. yan- 'to return' (and 'to burn') San. 239r. 8: Xwar. xiv taq yaŋküst 'echo' Qutb 68; Osm. xiv ff. yanglı/yanglı/yankı/yankı 'echo'; c.i.a.p. esp. in Ar. and Pe. dicts. TTS I 779; II 993; III 765; IV 838.

D yunguk Dev. N. I. fr. yun-; lit. 'something to wash oneself with'. N.o.a.b. Uyg. viii ff. Bud. Sanskrit snānā 'bath' yunguk TT VIII D.12, 38 (MS. yunkuk/yunguk): Xak. xi yunguk al-yanān 'alkali'; know that -k is attached to V.s and becomes the name of an instrument (ism l'il-ala) as orqak: the name of 'a sickle' was derived fr. orq: 'he cut the grass'; and this word is of that (class) because yud: is a V. meaning 'he washed' and this is what was used for 'washing (gūslā) clothes'; the -k was attached to the V.s as you see Kaž. III 44 (a rugged etymology, but nearly right).

Dis. V. YNG-

D yağkur- Intrans. Den. V. fr. yaŋku:; 'to echo, resound', etc. S.i.s.m.l. w. the usual phonetic changes. Uyg. viii ff. Bud. U II 24, 5–6 (etàc): Civ. (in countless places the clear sound of water) yaŋkürar 'resounds' TT I 135: Xak. xi er yaŋkürd: 'the man constantly turned (iltafaata) to the right and left as if he heard the call of someone unseen or a sound or voice' (hāṭif aw sāct aw his) Kaž. III 400 (yaŋkürar, yaŋkürmак; Hap. leg. in this meaning, but cf. yaŋkula:-).

D yaŋkürt- Caus. f. of yaŋkür-; n.o.a.b.; the survival quoted in TT IX, p. 22, note 84 is of yaŋrat-. Uyg. viii ff. Man. [g]ar ku (sic) taqšılgı yaŋkürt (sic?) 'makes the valleys and mountains resound-echo' TT IX 84.

Tris. YNG-

D yopağı: N.Ag. fr. yopağı: 'a false accuser'. N.o.a.b. Uyg. viii ff. Bud. Swv. 563, 4–5 (ezügçi): Xak. xi KB (however good ... a beg may be) yopağı yakin bolsa tegırır yoduğ 'if a false accuser gets near him, he brings destruction' 5864.

D yaŋkułuğ P.N./A. fr. yaŋku:- 'echoing, resonant', etc. Pec. to Uyg. Uyg. viii ff. Bud. yaŋkułuğ körkle ünüçu 'your resonant lovely voice' Swv. 646, 2–3; o.o. TT VIII G.70 (kuvrüg); TT X 191–2, etc. (tîglîg).

Tris. V. YNG-

D yaŋkuła:- Den. V. fr. yaŋku:- 'to re-echo' and the like. Survives only (?) in SW yankılak:-. Xak. xi taq yaŋkuła:- 'the mountain echoed' (sadiya), that is that it answers you (yucibak) in the same way as (ka₃ma) you shouted to it; and one says er kula:kt:
yankılda: 'the man's ear seemed to hear a sound or voice and constantly turned (talaf-fata) to the right and left' Kas. III 410 (yankılaran: yankıllamak); KB kökş turma kökte ünün yankılar 'the grey crane echoes with its call in the sky' 74: XIV Muh. (?) sauti'l-saddi 'the sound of an echo' yankıllamak Rif. 125 (only): (Osm. xiv ff. yankılan- yankıllan-), etc. 'to echo'; c.i.a.p. TTS I 750; II 994; III 765; IV 838.

Dis. YNG

1) yenicilik N.A.S. fr. yenî-; 'light' (not heavy), hence 'easy' and the like. Synw. w. yenîl, q.v., but less common, survives only (?) in NE Khak. nik; Tuv. čik: SE Tar. yenîk R III 330; Türk. yenicilik BŞ: SW Os. yenicilik (spelt yeniklik, yeniklik, yeniklî, yenilik). Uyğ. viii ff. Man. TT II 8, 44 (uçuç): Bud. TT IV 10, 16 etc. (uçuç): Civ. (in an unfavourable omen) er ağır tişli yenicilik 'men become burdensome and women flighty' VII 25, 6-7; (the pain) yenicilik bolur 'becomes tolerable' Do. 21; a.o. TT I 125-6 (İşlet-): Xak. xı yenîk 'light' (va'if) of anything Kas. III 18; a.o. III 92 (yenîl-): KB utunuk evéglîk yenîk kuruluğ 'wickedness, (undue) haste, and frivolous levity' 2078.

yenîg: 'the wife of one's father's younger brother, or one's own elder brother; junior aunt-in-law, senior sister-in-law'. S.i.a.m.l.g. w. phonetic changes and some extended meanings, e.g. Čk. 'confidante'; Osm. 'bridesmaid'. Uyğ. vii ff. Bud. 62 yenîsî Rıqqaşayınî 'his own elder brother's wife' Rıqqaşayını U III 83, 11; (in the list of relatives in the third Pflahl) yenîmiz (sic, 'read yenîmiz') 'our elder brother's wife' (Ariq Xatun Teğrîm) Pflahl. 23, 12: Civ. Oğul Tēgin yenîmizke USp. 12, 7; a.o. TT I 155 (eke): Xak. xı yenîg: 'the word for an elder brother's wife' Kas. III 380; XIV Muh. 'a brother's wife' yenîg: Mel. 49, 10; Rif. 144: Çağ. xv ff. yenîg (spelt) 'the woman who adorns the bride in the bridal chamber and presents her to the bridegroom' San. 352Y. 16 (P. de C., p. 559 quotes two passages from the Bâbur name in which Bâbur records addressing a lady as yenîg).

3F yenêç (yenêçç) 'crab; the constellation Cancer'. Prob. a 1.-w.; the alternative form yenêçç, suspiciously like French langousté 'cray-fish', may be the original one. Survives only (?) in SW Os. yenêçç; Tkm. levêçç. Cf. kuçq; there is no general word for 'crab' in Turkish; modern languages use forms of kâççaq or çadar or 1.-w.s. Oğuz xî (among words w. four letters, one 1.w.s.) yenêç (MS. yeneç) al-saratân 'crab' Kas. III 384: XIV Muh. (among aquatic animals) al-saratân yenêç Mel. 77, 6 (one MS. yenêçç); Rif. 180; (among 'signs of the zodiac') ditto 79, 4; 183: Çağ. xv ff. yenêçç (spelt) xarçq 'crab', in Ar. saratân San. 317Y. 9: Xwar. xiv yenêç 'Cancer' Qubt 77: Kip. xiii (among 'aquatic animals') al-saratân yenêçç Hou. 7, 4: xv sarâtân illêlığ (in margin yenêçç; Tkm. kiskas, in margin kisâş) Tuh. 159a. 9: Osm. xvi yenêçç 'an iron component in a mill'; in one Ar. dict. TTS IV 875.

E yenêçç: See yênêçç.

Tris. YNG

1) yenicilik Háp. leg.;; A.N. fr. yenî-; 'light' (not heavy), hence 'easy' and the like. Synw. w. yenîk. S.i.a.m.l.g. w. the usual phonetic changes; SW Az. exceptionally yünkül, lacking in Osm. Uyğ. viii ff. Civ. TT VII 42, 3 (tamar): (Xak.) xiinî (?) Tef. yünûl 'light' 162 (yünül), 164 (yünûl); XIV Muh. (?) al-xâsîf 'light' (opposite to 'heavy') a-şûrûl (or yünûlî?) Rif. 151 (only): Çağ. xv ff. yünül yeyni (yemy) Vel. 415 (quotn.); yünül (spelt 'with -ş-') sahûl 'light', also pronounced yenûl San. 3343. 13; yenül (spelt 'with -ş-') 352Y. 20 (quotn.): Kom. XIV 'light' yenül/yünûl/yünûl CCI; Gr. 122 (quotn.): 131: Kip. xiv yünül (with -ş-) al-xâsîf ld. 99: XV ditto yenûl (in margin yünûl/yûka (yuvka) glossed raqîq) Tuh. 149. 7.

Dis. YNL

1) yenîl presumably abbreviated Dev. N.A. fr. yenî-; 'light' (not heavy), hence 'easy' and the like. Synw. w. yenîk. S.i.a.m.l.g. w. the usual phonetic changes; SW Az. exceptionally yünkül, lacking in Osm. Uyğ. viii ff. Civ. TT VII 42, 3 (tamar): (Xak.) xiinî (?) Tef. yünûl 'light' 162 (yünül), 164 (yünûl); XIV Muh. (?) al-xâsîf 'light' (opposite to 'heavy') a-şûrûl (or yünûlî?) Rif. 151 (only): Çağ. xv ff. yünül yeyni (yemy) Vel. 415 (quotn.); yünül (spelt 'with -ş-') sahûl 'light', also pronounced yenûl San. 3343. 13; yenül (spelt 'with -ş-') 352Y. 20 (quotn.): Kom. XIV 'light' yenül/yünûl/yünûl CCI; Gr. 122 (quotn.): 131: Kip. xiv yünül (with -ş-) al-xâsîf ld. 99: XV ditto yenûl (in margin yünûl/yûka (yuvka) glossed raqîq) Tuh. 149. 7.

D yanîk Háp. leg.;; A.N. (Conv. N.) fr. yanû; synw. w. yançuk. Xak. xı yanîk qad'îl-rî 'a shepherd's bag' Kas. III 45.

DF yanîl P.N./A. fr. yanî; in a ... way, manner; of a ... kind', and the like. Survives only (?) in SC Uzb. yanîl a Postpos. meaning 'like', e.g. şer yanîl 'like a lion'. Uyğ. vii ff. Bud. Sanskrit yatraçca (properly 'and as much as') ne yanîl yeme: TT VII A.2; (you have made yourself loved by all ... ) bir yanîl 'alike, to the same extent' Hııns-ıst. 1781: Civ. balıkldaki vrar yanîl 'like the monasteries (Sanskrit virāha) in the town' USp. 88, 29: Xak. xı Kîl bu yanîl tapuqka 'for service of this kind' 101; ne yanîl eren 'what sort of men?'; 234; o.o. 331, 710, etc.: xii(?) KBîVp bu yanîl 47: xii(?) Tef. özge yanîl 'of a different sort'; bu yanîl 141: Çağ. xv ff. yanîl gibî 'like' Vel. 407 (quotn.); yanîl (spelt) mila mânumân 'like' San. 330Y. 20 (quotn.): Xwar. xiv yanîl 'like', usually follows one N. and qualifies another Qubt 67; MN 52, etc.

D yanîluk abbreviated Intrans. Dev. N./A. fr. yanîl-; 'error, mistake, fault', and the like. N.o.a.b.; in the medieval period replaced by the cognate Dev. N. yanîl, which s.i.a.m.l.g. except NE, SE. Türküvi bizîne: yanîlukan'ın üçün I E 19; prob. a 'mason's error, see revised text in II E 16 (yanîl-): Uyğ. viii ff. Bud. yanîluk (U II 87, 54 yanîluk) occurs several times, usually qualifying sakînc and sometimes in Hend. w. other words like ters; in this context it means 'erroneous' (thought);
when preceded by a *Dat.* It means rather ‘offensive, hostile to’; (if I have taken part in civil disturbances and) *idik kutluq tüzün-lerke yanılık sakinç sakindim eser* ‘had thoughts hostile to men who are holy and enjoy the favour of heaven’ *TT IV* 10, 18–19; similar phr. but *ters yanılık* *U II* 78, 35; *ters yarılı yanılık* *do. 87*, 53–4; *yanılık sakinç* *TT VI* 023, 216, 402; *ters tetrî yanılık törûg* *do. 42*; (King Prasenajit) *yanilğa (sic) yeg ermez* ‘is at fault and not good’ *VIII H. 2*; Xak. *xi yanılık ‘a mistake’ (al-xatû)* in affairs, speech, action, etc. *Kaş. III* 385; *KB sûzûq bolsa yanılık ‘if what you say proves to be erroneous’ 193; (haste is) *baraç yanılıq başı ‘the origin of every mistake’* 633, a.o.o. (the Vienna MS. sometimes spells it *yalıuq*): (*xiii?) Tef. *yanılıq meta-*

thesis of *yalıuq*).

**Dls. V. YNL**

(?) *yapılı ‘to err, make a mistake, commit a fault’ and the like; morphologically a Pass. f., but the only trace of a supposed V. *yapıl* ‘to lead into error’ is in *San. 338v. 1*, which is illustrated by one obscure quot.; it may be merely a back formation fr. *yapılı* - S.i.a.m.l.g. except SE, SC w. the usual phonetic changes, but in some languages displaced by the Co-op. f. *yapılıs/yapılıs* - Syn., and sometimes used in Hend., w. 2 yaz-. *Türkî viii yapılı ‘to err, misbehave’ is fairly common, e.g. (we gave the title of *xâqan* and our younger sister as bride) 6zî: *yapılı ‘he himself misbeaved’ *I E* 20 (in *II E* 17 *yazinti*); *bîzîqe: yapanlık* *yazintukun* *üçün* ‘because they misbehaved against us’ *II E* 16 (for *I E* 19 see yapılık); *o.o. I 11, II 8 (ölsik, bod)*; *Öngin* 11 (a*dîrl-*) - viii ff. *yapılmaz bîzîqe: a counselor who does not make mistakes* *Tun. III* a. 9 (*ETY II* 95); o.o. do. 6–8 (ur-); *do. 10* (*bêrekt-*) Man. *yazintûzuş yapılan-* *er ‘if we have sinned and erred’* *Chem. I* 23, etc. o.o. do. 139 (*yükîn-*) - 137–8 (baç-); *Uyğ. viii* f. Bud. SANSKRIT a*vâdhyaptihalô ‘whose strength is forgetfulness’ (?) *unîmat kücûç erûr azu yalanılmak* *TT VIII A.12*; *tört yapığîk *yanılıp* ‘losing his sense of direction’ *U IV* 40, 170; *yol yapılıp kûn bollt ‘I lost my way several days ago* *do. 50, 116* (here apparently Trans.); o.o. *TT VII* 25, 18; *U II* 77, 16–17 (2 yaz-); Xak. *xi yapîlgan* *er ‘a man who forgets and makes mistakes (yanasî tawiyîtî) in everything that he does’ *Kaş. III* 388; *yapılmaz bîzîqe: bolmas ‘there is no wise man who never makes a mistake’ (ilâ bi’il-hafwa) *III* 59, 14; *yapılmaz bîzîqe: yanîku ‘the only infallible (al-mu’tiî) wise man is the echo’ *III* 380, 1; n.m.e.: *KB yapılmaz kişî kim ‘who never makes a mistake’ 198; o.o. 360 (kônîlik), 641: *xiii (?)* At. (if you attain distinction) *yapılmaz âzûp ‘do not lose (Trans. I) your (true) self* 353; Tef. *yol yapîl-* *to lose the way* 141: *xiv Muহ. al-xatû ‘to make a mistake’ *yanılmak* *Mel. 37*, 10; Rib. 123: *Çag. xv f. yapîl- xwud gâlât kar-

dan ‘to admit making a mistake’ *San. 338v. 11* (quotns.): *Xwar. XIII yapîl- ‘to err’ *Ali* 36: *xiv yapîl- ‘to make a mistake’; *yol yapîl-*, etc. *Qub* 68; *Nahc. 245*, 12: *Kom. xiv ‘to err’ yapîl- *CCI, CCG; Gr.: Kip. xiv yapîl- (with -ş-, MS. *yanal-*) ‘جالب ‘to make a mistake’ *Id. 90*; ditto *yanîl* - *Tuh. 67r.: xv ditto (yanîl-), in margin in second hand *yanîl*- representing *yanîl* - *Tuh. 27a*. 3.

D *yanul* - *Hap. leg.? ; Pass. f. of *yanu-*. Xak. *xi biçek yanuldı ‘the knife (Kaş has ‘sword, etc.’) was sharpened (suhiq) by passing it to and fro (bi’il-imrâr) on the (palm of the) hand* *Kaş. III* 82 (*yanulur, yanul-*

*ma.k)*.

D *yonul-* Pass. f. of *yon- ‘to be carved’, etc. S.i.s.m.l. as *yon-*. Xak. *xi yîğaç yanuldu ‘the wood (etc.) was hewn’ (or carved, *nuhitâ) Kaş. III 82 (*yanulur, yonulmak*; *Çag. xv f. yanul- (spelt) tarâşida yudan ‘to be carved (or planed)’ *San. 347r. 7*; *Öm*; xv ff. *yonal- ‘to be carved’, etc.; common until recently *TT S* 841; *II 1066; III 820; *IV 897 (translated yonul-)*.


D *yülap-* Hap. leg.; *Caus. f. of 1 *yülap-*. Xak. *xi ol koyu* *yülapıdı ‘he had his sheep (Kaş. adds ‘and camels’) sheared (acazza) Kaş. II 359 (*yülapur, *yülapmak)*.

**Tris. YNL**


D *yanıla:* See *yanıla:-*.

D *yapalîduruk* Hap. leg.; N.I. fr. *yapak* w. the -*k- dissimilated to -*l-, prob. by false analogy w. *kömüldürük*. Xak. *xi yapalîduruk (MS. *yanıldur.k)* ‘a felt hood (libda) sewn on to the shoulders of a felt coat (lubbâda); the head is protected (yapıya) from snowstorms and rain’ *Kaş. III* 389.
PUD yağalığ. Hap. leg.; P.N.A. fr. 1 yağla:-

DFyülaşlıg P.N.A. fr. a Dev. N. fr. 2 yülaş:- 'intended for use.' Pec. to Uyg. Uyg. viii ff. Civ. common in USp., usually qualifying bözę, e.g. maṣaqa ylaşlıg bözę kergək bolup 'as I, Sata, need cotton fabric for my use' USp. 13, i-2; but also used with other N.S., e.g. ylaşlıg çaw yastuk 'a stream of money for my use' do. 15, 7.

Tris. V. YNL-
D yağla:- Den. V. fr. yağla: 'to renew, renovate.' Although it s.i.s.m.l., e.g. SW Az., Osm. yeğile (yeğile), as an ordinary V., the commonest form met with is the Ger. in-iz, yağlalıy: abbreviated to forms like yağla:, used as an Adv., 'anew, afresh.' Uyg. viii yağlalıy: 'afresh.'(?) III B.8 (ETY II 38 ff.) a dık. Xak. 4 i o l o m yağla:-dikt: 'he renovated (acakada) his garment' (etc.) Kəz. III 406 (yağla:-lar (MS. yəğlə:-), yəğlə:-ma:-); başın yandır yağla:-dikt: 'he reopened (acada) his wound' III 406, 4; one says ol işt yağla:-: kılıd: 'he reopened (istacada) the matter and started afresh' (təmviyn) III 381; xiv Muh. caddada 'to renew,' etc. yağla:- Mel. 24, 15, Rif. 107: Çağ. xiv yağla:- yaplay vəyilep 'afresh' Vel. 493 (quon.); yeğile (spelt) bə-ləzəği ya nası 'freshly, anew;' also pronounced yeğile San. 352v. 17 (quon.): Xwar. xiv yağla: dikt 'afresh' Qu Ş 68; yağla musulmən bolənlar 'recent converts to Islam' Nahfr. 75, 8-9; Kom. xiv yağla:- afresh, anew 'CGG; Gr. 113 (quon.): Kip. xiv yağla:- (with -ə)- caddada Íd. 90 (dyt. yağla:-; in margin in second hand) yağla:- Tuh. 12a. 7: Osm. xiv ff. yeğile, and later yeğilece, 'afresh, recently,' c.i.a.p. TTS I 819; III 1040; III 801; II 875.

Dis. YNN-
I yağan 'elephant;' an obvious l.-w. of unknown origin, also spelt yağan, 1 yağla:- q.v. N.o.a.b. Xak. xī yağan al-fil 'elephant;' the Ƣg. do not know it Kəz. III 376; o.o. II 210 (garla:-), 295 (garla:-); (and see yağan): (Çağ. xvi ff. yeğini (spelt) kargadan 'rhinoceros' San. 339r. 17 seems to be a muddled reminiscence of this word).

Dis. V. YNL-
D yonun- Hap. leg.; Refl. f. of yonun- . Xak. xī ol yəːγən yonun- 'he pretended to hew (or carve, yehbat) the wood' Kəz. III 86 (yonunur, yonumnak).

Tris. YNN-


Dis. YNR
D yağar See 3 yan- .

D yağra:- Dev. N.A. fr. yağra:- 'lat. 'resounding, ringing', and the like. Survives in this sense in NE Alt. R III 67; Kəz.'s translations seems to show it used for 'a place where there is a sound of running water.' Xak. xī yağra:- 'a winding valley (qəqil) in the mountains and a path through it, below which there is a stream of running water, so that a man can traverse it (only) by jumping it constantly' (bi'l-taʃ) Kəz. III 384.

Dis. V. YNR-
(D) yağra:- 'to make a sound of some sort;' morphology obscure, but prob. w. an onomatopoeic basis, cf. yanıkus, yağra:-, and also çirra:-, kepəne:-. Survives in NE Alt. 'to resound, ring out' R III 67: NW Kaz. (yağra:-) ditto: SW Tkm. 'to chatter nonsensically'. Türkü vii ff. (a woman let her mirror fall into a lake) yarın yağra:yur 'in the morning it clatters('?) (and in the evening makes a grumbling sound) İrkB 22: Xak. xī ol bir söz yağra:-d: tokhalla bi-haləm min hayqhiyi an yuxfə 'he blurted out something that he ought to have kept secret' Kəz. III 404 (yağra:-, yağramak).

D yağrat- Caus. f. of yağra:-; survives in NE Alt.: NW Kaz. (yağrat-): SW Tkm. Mis-spelt yəzat- in the MS. of Kəz. Xak. xī ol aḡar sözən yağrat: 'he urged him to blurt out something that he ought to keep secret' (min hayqhi'-l-isər bih) Kəz. II 359 (yağratur, yağramak).

Dis. V. YNR-
I yağırı:- (?yağırı:-) 'afresh, anew;' syn. w. yəğlə:-; apparently a Dev. N.A., used as an Adv., in -tu: (as the word is found only in Uyg. script, -du, the usual form, should perhaps be read), fr. yağır-, Intrans. Den. V. fr. yağır-, which survives in NE Alt., Kür., Tel. R III 61 and NW Kaz. yağır- (the Caus. f. yağır- is noted in Kip. xv Tuh. 12a. 7). Yağırı in TT I 75 is prob. an error for this word. Türkü vii ff. Man. TT II 10, 84 (eğkile-): Uyg. vii ff. Bud. TT V 22, 30 (uğur): Civ. yağırı ét olurğaysen 'you shall preside anew over the realm' TT I 53-4; USp. 88, 18-19 (tutuz).-

Dis. V. YNS-
E yağsa:- Hap. leg.: this is the spelling in two MSS.; the Vienna MS. has tebəşgüi, glossed in Pe. hasad humanda 'envy'ing,' which gives reasonable sense. Neither reading can be right, but an emendation to *taşpa:-, Desid. Den. V. fr. 2 taq, 'to desire something marvellous' seems reasonable. Xak. xī KB
you have put on precious things and covered yourself with silk) šeni taşşagçu köür kamdı köz 'the envious man(s) seeing you lowered his eyes' 5799.

Dis. YNS

D) yapşak Dev. N/A. fr. yapş.: 'loquacious; a chatterbox.' Survives in SW Az. yanşaq; Osm. yapşak/yansak, same meaning. Uyğ. viii ff. Bud. (Sanskrit lost) artok yapşak sözlemek 'to be excessively loquacious' TT VIII A:16: Xak. xi yapşak er 'a loquacious (al-șarîr) man' Kaş. III 384; yapşak magâlâtul-hadâyân 'nonsensical talk' I 467, 9: KB (if a man talks a lot) atı yapşak başı 'he is considered a chatterbox' 1027; (the most use less kind of man is) kışi yanşakı 1028: Kip. xv muqarqî 'clattering' (in margin in second hand șarîr) yapşak Tuh. 33a. 1: Osm. xv ff. yanşak 'loquacious'; common esp. in Ar. and Pe. dicts. TTS I 780; II 995; III 766; IV 839.

Dis. V. YNS-

D) yonuş- Hap. leg.; Co-op. f. of yon- Xak. xi olar bir bîr bîrke: ok yonuşdû: 'they helped one another to fashion (fi naht) arrows' (etc.); also used of competing Kaş. III 75 (yonuşür, yonuşmak).

(D) yapşat- 'to chatter, babble'; morphology obscure but prob. w. an onomatopoeic basis, cf. yapku; yapra-. Survives in SW Osm. yanşata- Xak. xi KB üküş sözlese yanşatı tér biliq 'if a man talks a lot, wisdom says that he has chattered' 174: xiii(?) At. üküş yanşatqan 'a tongue which tills a lot' 134; a:o. 151: Çaq. xv ff. yanşat- (spelt) bisîr hâf sadan 'to talk a lot' Sam. 338v. 16 (quoton.): Xwar. xiv yanşat- 'to chatter, babble' Quth 68: Osm. xi diito; in two texts TTS II 995.

D(?) yapşat- Hap. leg.; Caus. f. of yapşat-; it does not mean 'to cause to chatter', although it does take an Object, and is prob. an error for yanşat- which Kaş. does not list. Xak. xi ol anip basm yanşatı 'he talked so much (ka'tîran) that a humming noise and a headache (al-ðanwâl wa'l-şudâ) appeared in his head' (i.e. 'he talked his own head off') Kaş. II 359 (yanşatûr, yanşatmak).

VU(D) yöşur- it seems certain that in spite of the difference of spelling both texts below contain the same V. which is the Caus. f. of a Recip. f., but there is no trace of yöş or yöp. Türki viii (because they caused mutual hostility between brothers (kiksÎr-, see 1 çetî) and) begli: boðunîli: yöşurt-tukim uçûn 'because they embroiled(?) the begs and common people' I E 6, II E 6: Xak. xi ol isîg avuq tîmlûqka: yöşurdi: 'he mixed (sâlahat) the hot water with the cold, so that it became tepid (fâtr) Kaş. III 400 (yöşürür, yöşürmak; MS. yeşürür, yeşürme:k).
al-corf (read al-curuf) 'the vertically eroded bank of a river' Kaṣ. III 142; o.o. I 375 (kidiq); III 152 (kaṣû); 204 (tugala-); 355, 16: Kip. xiii al-curuf yar (also al-riṭ, see I yar) Hou. 5, 18; reverse entry 21, 13: xiv yar al-saqiq 'a precipice', that is a high place from which one can look downwards ld. 92; between 'hill' šīrt and 'valley' āyyur al-saqiq 'a roof'?' (read al-saqiq) yar Bul. 3, 10: xv curuf yar Tuh. 11a. 9: Osm. xv ff. yar occasionally 'eroded river bank', usually 'gorge'; c.i.a.p. TTS I 783; II 997; IV 842.

yar 'basically ground', with a wide range of extended meanings, 'earth (as opposed to sky), land, soil, place', etc.; for the prr. yar suv 'land and water', i.e. 'territory', see suv; it survives in NE Khak. ada ẓir su 'fatherland'; SE Turkish yer su 'landed property': NW Kk. cer suv ditto. C. i.a.p. w. the usual phonetic changes. A l.w. in Hungarian as ser (cf. I yel); Türkü yir (spelt both yir and yer) is common; (when the blue sky above) asra: yağız yer 'and the brown earth below' (were created) I E 1, II E 2; barduk yerde 'in the places to which you went' I E 24, II E 20; yar suv I E 19, etc. (suv.) : xv ff. (the dawn broke) um; yérarud: 'then the earth became light' Irk B 26; tepréki: . . . yerke: do. 20—sü: yerinde 'on the battle-field' do. 55: o.o. do. 16 (semitic—), 17 (3 ẓin), etc. Man. tepri yerigere . . . bu yerde 'to the heavenly country . . . on this earth' Chias. 40—1; a.o.o. meaning 'earth': Uyg. vii, viii ff. (we fought . . .) kulun kujum bodun tepréki yer ayu: birti: heaven and earth declared the people to be my servants (Hend.) Śu. E 1—2; sançdiq yerde 'in the place where we fought' do. 11; o.o. S 6, 9, viii ff. Man.—A yirig teprégi 'earth and heaven' M I 14, 4; bu yir suv 'this earth' (and the tenfold heavens) do. 14, 14—kop yerde 'in all places' do. 9, 5; yibīk yerde 'in moist (?) ground' do. 17, 15; a.o.o. : Man. tepri yeri TT III 59, 72; Bud. Sanskrit devaṣu 'among the gods' teprégi yerende; TT VIII A 20; pytihyan 'from the earth' yertiin do. 38; yir teprégi törümiste 'when earth and heaven were created' PP 5, 8—bu cembūdpip yir suvdakī 'in this country Jambudvipa' do. 44, 1—2—kurūg yirig suvayu 'watering the dry ground' do. 1, 3—ölim yeripe 'to the land (or place) of death' do. 26, 3—4; many o.o.: Civ. yerke teprégi TT I 12; yağız yer do. 4—yir suv igesi 'the ruler of a territory' TT VII 20, 4—5—irak yerdeki ƙisi 'a man in a distant place' do. 36, 7—8; ağırg yerke yakars 'if one rubs it on the painful place' H I 138—9—yirig sidip 'urinating on the ground' do. 74: O. Kir. ix ff. Mal. 11, 4 etc. (suv.); a.o.o.: Χακ. xi yir al-ar'd, 'earth, ground', etc. (a similar wide range of connotations); yir for the word for one of the two components (māchay) of brocade or head-coverings (al-maḏfri), it is the 'warp' (saḍa) or any colour in it which is predominant (aktar); and (threads of) a different colour are associated (or interwoven, matbû); one says yaşu yirig barçun 'brocade in which the predominant (colour, al-alqiy) is green, that is it is the basis (al-asf) and the other colours are superimposed (far) Kaṣ. III 142; ēr al-ar'd, dialect form of (hiqa ʃfi) yir I 45; over 100 o.o. usually translated al-ar'd or al-mawdû', occasionally by other words like al-makūn 'place'; KF yer is common in all the usual meanings, e.g. (God created) yağız yer 3; a.o.o. 64; (all things will die and) toṣenqû yirig 'make their bed in the ground' 237; 1383: xii(?) At. neçe yer bar erdi 'however much land there was' 201; yerîdin salip 'casting to the ground' 265; kiṣî turgu yir 'the place where a man stands' 406; a.o.o.; Tef. yer 'earth, place' 151: xiv Man. min wadaṭi yirêdirin Mel. 41, 15; yerîdin Rif. 132; al-ar'd yer 74, 11; 177; al-maqâmî (standing) place' yer 76, 1 (179 o:r:um); al-naft 'petroleum' yer yağı: 75, 10; 178; cstdint. xvf. yer 'earth' (sâmûn), and metaph. 'place, bed' (e. dwa hestar) San. 349r (21 quots.): Xwar. xvi yer, earth, ground, etc. Ali 35: xiii(?) yer ditto, common in Oğ.: xv ditto Quth 78; MN 9, etc.; Nahc. 9, 7 (yeryi kökli 'earth and heaven'); 10, 10 etc.: Kom. xiv 'earth, ground, place' yer CCI, CCG; Gr. 127 (quotits.): Kip. xiii al-ar'd yar, also al-makûn, al-buqa ('place') Hou. 5, 15; 51, 5: xiv yir al-ar'd ld. 92; Bul. 3, 10: xv ditto Kar. 78, 11; Tuh. 1b. 7 (yer): Osm. xiv, xv yir: xiv ff. yer c.i.a.p. in phr. TTS I 820—3; II 1041—4; III 801—3; IV 876—7, 888.

PU 1 yir 'the north'; it may originally have had some concrete meaning like kuz 'the shady side of a mountain', hence 'north', but if so it is lost. The spelling is erratic; in Türkü yir, in Uyg. vii ir, viii ff. both ir and (Vu) yir. N.o.a.b., but see irtin, irtin: Türkü vii, yir gastrointestinal: . . . iğeri: . . . bergerö: 'northwards . . . eastwards . . . southwards' I E 28, II E 23; a.o.o. I S 2, II N 2: Uyg. vii (I spent the winter) Otuken irin 'north of the Otuken (mountain)' Śu. E 7; Köşmen irinte: E 11: vii ff. Man.—A in a passage on the effects of the winds on the waves a kûn ortudusu sîgar yel 'wind from the south' drives the waves irtin sîgar 'northwards', and a yirte sîgarî yel 'wind from the north' drives the waves kûn ortudunusu sîgar 'southwards' M III 10, 7 ff.(i).

S 2 yir See I yir.

Mon. V. YR. yar- (yar-) 'to split, or cleave' (with a sharp instrument) and the like; homophonous w. 2 yar, q.v. S.i.a.m.l.g. w. the usual phonetic changes; SW Tkm. yar-. Türkü vii ff. (he walks alone) tilm (error for telîm) ur. yara: yasqûn yalan kayaq yara: urupan 'striking and splitting the bare rock with a broad arrow-head until he cleaves many (?) ravines in it' Irk B 40; Uyg. vii ff. Bud. kabarmış etin yara bîçip 'cutting and splitting his swollen flesh' U III 45, 12: Civ. I 146—7 (otura); a.o.o. in I and II; boş [yerving] yarîp 'dividing the vacant land into
(two) equal parts' USp. 55, 13 (dubious): Xak. xi er yıqış yardı: 'the man split (saqqa) the piece of wood' (etc.); also used for other things, e.g. (al-card) when he has laid down the lines of its boundaries (awda ał-l-tuxüm haddiha) Kaş. III 57 (yaraר, yarmak; and see 1 yer-); baş: yarip 'I cleaned (şadaxtu) his head' I 399, 24; II 356, 18 (kak-); (his beauty) yarid: menen yıreqek 'cleaned (sdaqqa) my heart' III 33, 15: xin(?) Tef. yar- 'to cleave' 142: xiv Muh. saqqa yard: Mel. 27, 11; Rij. 110; faraga 'to separate' (Rij. adds wa qasama to divide') yard: 30, 1; 113; al-şaqqa yarmak 36, 9; 122: Çağ. xv ff. yarsıkâf 'to split', also pronounced yar- San. 327f. 18 (quotns.); reverse entry 348v. 26: Kom. xiv to decide (judicially) yar- CCI, CCG; Gr.: Kom. xii saqqa min saqqal-şay yard: Hau. 41, 6; a.o. 5, 18: xiv (after yar-) yard: saqqa qalila(n) (a little', biz anti- theses to yar-) xvi. 32: xiv yard- nafaq (to benefit) aw caraba (both to profit and to wound') wa saqqa Kaş. 9, 18 (see (Tk.) under Ş-) qagda 'to slice' (sagga, omitted in text, restored in margin; til-İ) yard: (Tk.) tegne- Hap. leg.) Tuh. 21b. 1 (and see yirt-).

VÜ 1 yer- 'to split (gently)'; almost syn. w. yar-, but see Kaş.'s remarks. The vocalization is uncertain, but since Kaş. entered it after yör- he must have considered that it was yör- not yer-, and the forms entered under the Pass. f. yéril- and yérük show that it had front vowels. It is difficult to identify modern forms; those V. w. -èr- may be survivals w. the vowel changed owing to a supposed connection w. yirt-; these include NE Alt. yar- yir- to thread (a needle) R III 473, 515: SE Tar. yir- (mak) 'to split, divide' R III 515; Türki yir- 'to tear off' (e.g. a branch from a tree) BS, Jarring: NC Kir., Kzx. jir- 'to dig through, penetrate (e.g. a water river bank)', to scratch: SC Uzb. yir- 'to separate'; NW KK. jir- 'to dig, dig up (ground)': SW Osm. yir- 'to tear, split' (gently, not violently, which is yar- jirwt-). Xak. xi (after yer-) er butik yerdi: (sic) he split (sagga) the branch' or anything moist (rath) when one has split it lengthways without cutting it with a sharp implement (tila(n) min geyr qaş' bi-l-hadid) the first (i.e. yer-) means saqqa bi-qas' wa un' (using force) and this saqqa bi-luu (gently'); and in the prov. tapuq taş yere: taş basıq yarrar (good) service splits a stone; but a stone splits the head' Kaş. III 58 (yere, yermek): ( Çağ. xv ff. San. 327f. 18; 348v. 26 (yar-): Kip. xiv (VÜ) yer- saqqa qalila(n) 'to split a little' Id. 93 (and see yerük): xv Tuh. 15a. 9 (yirt-).

2 yör- 'to loathe (something, esp. food, Acc.); to criticize, or blame (someone Acc.).' Survives in NE Alt., Leb., Tel. yeri- R III 339: NC Kir. Jeri-; Kzx. jer-: NW KK. Jeri-: SW Osm. yer-. Uyg. xvi ff. Bud. (without feeling pleasure at being praised or) ýermişke ýerman ýerinenin 'distress at being blamed' U III 73, 21-2; (the divine Buddha) artukrack yeryük ol 'has greatly blamed' (illicit love) do. 83, 27; a.o. Hüen-ts. 1708 (müne-): Xak. xi urunçak alip yermedi: 'he did not object (lam yamall) to receiving deposits' I 149, 1; ýerğü: ermes (read ermes) 'you must not despise' (yüqvin', an enemy because he is small) Kaş. II 29, 12; for main entry see Oğuz: KB (take me into your service) mën ýermedin 'do not loathe or despise)' me' 592; kim edgü ýer ýer er ise zib bolup 'whoever, being evil, loathes what is good' 922: xin(?) At. ýerérsen zamánınıñ qazlín koðup 'you blame the age in which you live disregarding the people in it'; (do not blame (ýerme) the age, blame (ýer) the people) 407-8: xiv Muh.(?) al-dam'm (MS. al-dam'm) 'to blame' yermedin R. 122 (only; damma translated sög-): Oğuz xi er așig ýerdi: 'the man loathed (dağa) the meat'; and one says ol erli ýerdi: 'he loathed (damma) the man'; luğa Çüzziya Kaş. III 185 (ýerére, ýermek).

S yor- See yer- (and yori-: Xak.).

yor- physically 'to unwrap'; metaphor. 'to interpret (a dream), explain (a doctrine, etc.)' and the like. In the early period unquestionably w. -ö-, but in KB the Fergana and Cairo MSS. (but not the Vienna MS.) sometimes have -ö- and it survives only(?) in NC Kir. jor_; Kzx. jor-: NW Nog.: SW Az., Osm. Tk. yor- 'to interpret (dreams); to predict (the future)'. As the vowel is short in Tk. this is prob. the correct f. Uyg. xvi ff. Bud. ýorğln-... ýørmed (he has not given an explanation' (of a particular doctrine) TT V 22, 22-3: Civ. do. VII 28, 6 (Irul): Xak. xi uruçag obten beşikten ýordi: 'the woman released (hallat) her son from the wrappings of the cradle (min waṭağil-mahd) Kaş. III 58 (yörer, ýörmek); uruçag obten beşikten ýordi: same translation, but mina-mahd; also used of anything which has been released from its tether (unija min agailli) III 185 (yörer, ýörmek): a.o. III 125 (2 tiş): KB (millet bran (kavuk sökti) is good enough food for me... sakarda tatiliğ kavuk yer maşa 'hush millet, which is sweeter than sugar for me' 4768; kerek arpa yör 'or husk barley' 4769—tilekim söz erdi saqa yörüküm 'my desire was speech, as I explained to you' 184; tişuğ edgü ýorüse bu tüş ýorğücü 'if the interpreter of dreams interprets this dream well' 4368 (v.l. yorquç); o.o. 308 (yüsek); 2632, 4366, etc.: xiv Rbg. tüşni ýorğan yikt 'a young man who interprets dreams' R III 420: Çağ. xvi ff. yor- 'to interpret, read' xiv ditto Qub. 83: Kip. xiv (VÜ) yor- 'abbaral-rúya 'to interpret dreams' ... (VÜ) yor- fawwala mina-fal 'to interpret omens' Id. 92.

S(?) yır- See 1 ýır- (I I).
fitting' (for any one except Thee) 6; yarar 'is useful' 484-5; yarutti sözüz ham yaradiözü 'your words have enlightened me and you yourself have been useful' 751: xii(?) KBVP ye me bu kitab kör kamukça yarar 'moreover, this book is useful to everyone' 34: xiv Muh. yasılık yarar Mel. 5, 5; yarar Rif. 75; mä yaciz (Mel. corrupt) yaramaz in Turkish; yara:ma:z in our country 8, 5; 80: Çağ. xv yara: -(-y, etc.) yara:Vel. 410 (quotn.), 407; yara:-yaran- pasand wa muwafiq wa sâzkar üstâdan wa idâsâta șudan 'to be suitable, appropriate, acceptable, useful' San. 327v. 2 (quotns.): Oğuz xi (after Xak.) hence the Oğuz say yolar: sun 'may your journey meet your wishes' (ywâdâkqa murâduka) Ka. 1137: XV: yara:- to benefit; to be worthy of (something Dat.) QBt 69; MN 77, etc.; Nahc. 359, 14: Kom. xv 'abominable' yaramaz CCG; Gr.: Kip. xiv yara: - saluha İ. 92; Bul. 55v.: xv ditto Tuh. 22b. 12; nafa'a 'to be useful, beneficial' yara:- do. 37b. 6; (and Kav. 9, 18, see yar:-). Osm. xiv ff. yara:- 'to be suitable, permissible, possible' (esp. in the form yaramaz); c.i.a.p. TTS I 785; II 1000; III 770; IV 844.

(2D) yarar:- 'to be, or become bright; to shine'; cognate to *ya:- and perhaps Den. V. fr. the Dev. N. *yar. Survives only (?) in NE Kumd. NW K. R. III 120; Kar. T. Kow. 200 yarar:-. Cf. yaruk. Türkü viii ff. yil yarumazken 'before the (new) year dawned' irk 21; (the sun rose) u'du: yér yarudi: 'then the earth became bright' do. 26: Man. yarar yarudi kùn tûdî 'the dawn broke, the sun rose' M I 6, 19: Üy. viii ff. Man. (their good thoughts increased daily and) kùn tepi teg yarutî (sic) 'shine like the sun' (or, reading yarut(t) 'illuminated them') TIT 133: Bud. yarar yasuk alku siştardan yarumışın yaşamışın sakınmiş kerek 'you must imagine that a bright light (Hend.) shines (Hend.) from every direction' TIT 4, 2-3, 6-7, 12-13; o.o. VI 378 v.l., etc. (yalit-): Civ. (the rays of the sun) açılıdî yarudi 'were disclosed and shine' TIT I 4; o.o. do. 23; VII 30, 5-6: Xak. xi kûn yarudi: 'the sun became bright' (adâ:at); also used of any dark place when it became light Ka. III 86 (yar:ur, yarumak): yay yarupan (MS. haru:pan) inbalaca subhul:ra:bi 'the spring dawned' I 96, 8; o.o. III 89 (yasu:-): KB (the sun of the sacred majesty) anudîn yaruyur 'shines from him' 354; o.o. 496, 732, 1049, etc.: xii(?) Tef. (when he heard the command) köpî yarîyû başladi 'his heart began to shine' (i.e. was gladdened) 144 (mis-translated): xiv Muh.(?) adâ: a yar:-: Rif. 103: Çağ. xv ff. yarur:-yurУ- (both spelt rausan șudan wa cala yâfîtan 'to shine, become bright' San. 327v. 29 (quotns.): Xwar. xiv yarur: 'to shine; (of the dawn) to break' Qutb 72; MN 129; Nahc. 321, 17; 414, 16: Kip. xiv yarur: -a:ra:qa 'to shine'; and one says tân yaridi: 'the dawn broke'; and they say in Türkîshtan attî: 'the dawn spoke' (naţaqa, wa:s:un) "I had<span class="redactor-richtext__highlight">a</span>..."
yori: - 'to walk, march', more indefinitely 'to go'; as an Aux. V. w. preceding Ger. in -p 'to go on (doing something)'. The -o- is established by the spellings in TT VIII and modern forms of yorik, yori:ga: but survives only (?) in NE Tuv. coru:-cor.-. In the medieval period the vowels moved forward and downward, perhaps influenced by yûğır-, and nearly all modern forms, which are often Mon., have -ü-; NE Alt. yür-: SE yürü:- NC jür:- SC yør-: NW Kk. jür:- Kaz. jör:- Nog., Kumyk yürü:- SW Az. yeri:- Osm. yörü:- Tkm. yöre:- Türki vii yori:dimiz 'we marched' (against the Türkii) I E 37; 0.o. in this sense I E 12 (taşura), 35, II E 27 (tağ)-; T 10, 11, etc.; ödpün xanagaru: sü: yorilim 'let us march as an army eastwards against the xañan T 29.—(those of you who remained in all these countries) kop turu: öl: yorîyur: ertigung 'we were all going on staying and dying there' I S 9, II N 7: viii ff. IrkB 20 (udt:-); a.o.o. Man. yerdéki bagrım yorîmgı tınlıq 'creatures that crawl on their bellies on the ground' Chuaus. 84; adakan yorip 'walking on our legs' do. 314—etoz sevîğince yorî: 'leading a life of bodily pleasure' do. 197: 0.o. do. 303, 328; TT II 8, 50; 10, 78 (2 öt): Uyğ. vii yorîm 'I marched out' Şu. N 9, a.o.o.; sü: yorî:- N 6; E 5; (in E 4 ûvre: kelti: is not an early occurrence of yör- but an error for köre: kelti: 'came to see': vii ff. Man.-A kentü işsiz boș yorîyur 'leads a life of idleness (Hend.)' M I 17, 2: Man. adakan yorip TT.III 97; arîq yollarta yorip 'walking (metaph.) in pure ways' do. 164-5; a.o. do. 141: Bud. Sanskrit ekacâyám 'walking alone' yâlupusî yorîmâ:ki: TT VIII B 3; 0.o. do. B 1, 5, 7; E 50, etc.; suvdâ yorip 'walking in the water' PP 36, 5; 0.o. do. 32, 5; U II 24, 2 (akru:); TT VI 324 (kavuş:), etc.—könî nomda yorîdaçalar 'those who live in accordance with the true doctrine' Swv. 136, 8-9: Civ. (of the cold water) yanturum yoridi 'turned back' TT I 105—öttig savka yorîma 'do not act against the advice' (given to you) do. 35—yarlîgın yoridi: 'your commands have been complied with' do. 37; in USp. sözléri yorîmaçalar 'let their statements not be valid' is a stock phr., with minor variations, in clauses declaring contracts irrevocable, 13, 15, 16, 22 etc.: Xak. xı er yorî: 'the man (etc.) walked' (maşğ), also used when anything travelled (sara) or walked Kaş. III 87 (yorîr:, yorîmaç): kiz kişi: savî: yorî: bolmas: 'the reputation of a miser is not widespread (sayyâr) and remains obscure' I 326, 23; yorîm (sic, metri gratia in a verse) talat tu 'I went up' I 416, 1: o.o. II 51, 19; III 31 (yagru), 317 (sipår:): KB yorîr:, lit. and metaphor., is common, e.g. (God) yorîmaç nä yatzam 'does not walk or lie down' 17; (Saturn) yorîr 'moves' (above the other planets) 131; a.o. 137; yorîr 'getting moving' (you ignorant man!) 170; see bow manuscripts.

a little' (and then died) 234; o.o. 238, 293, 434, etc.—(if a beg'r's conduct (yorik) is upright, his servant) yorîgâ 'will behave' (even better) 2114; yorîgîl könl 4094; a.o. 348 (ökünçezî); xîii? (At. (God created night and day) yorîr 'they go' (one after the other) 14; a.o. 410 (borçu:); Tef. (VU) yürü:-mek-, medûdûk 'to go', move', etc. 167: Xiv Muh. maşî yorî:-Mel. 31, 7; yorî: - Rif. 115; al-maşâ yorîmâ (sic, but not conclusive) 38, 1; 124; intafa 'to be sent away, banished' yorî:- 104 (only): Çağ. xv ff. yürü:—(spelt with 'u-') 'râh raftan 'to go, walk' Sam. 314v. 20 (quotns.): Xwar. xii (VU) yörü: 'to go' Alî 49: xiii? (yörü:- (-gü-, mekte) 'to walk, move', etc. is common in Oğ. xiv (VU) yörü:—(gil Nahc. 351, 7) yûrî: (metri gratia) 'to go, walk', etc. Qutb 83 (yor-), 88 (yûrî:-); MN 11, etc.; Nahc. 21, 1; 373, 14; etc.: Kom. xiv yorî:-yörü: 'to go, travel'; also an Aux. V. CCI, CCG; Gr. 131 (quotns.): Kp. xii maşâ (VU) yörü:- (gil sic, but not conclusive) Hou. 35, 9; xiv yörüditu Id. 92; yürü:-mek Bul. 81v.: xv ditto yörü:— Kav. 34, 5; Tuh. 35b. 10.

Mon. YRB

eyarp 'firm, solid': physically and metaph.; n.o.a.b. Uyğ. viii ff. Bud. yarp oluru 'sitting firmly' TT X 480; 0.o. do. 335 (teprençiz); VIII B 3, 15 (berk): Civ. H I 2, (ügre): Xak. xı yarp ne'j 'a firm (or solid, al-mukham) thing'; yarp yüzü rawnaq'l-wach a 'radiant face', when someone is pleased; hence one says annu yarpı: yazıldız: insaraha şudân wachihi lammâ surra 'the wrinkles in his face relaxed when he was pleased' Kaş. III 6 (in the latter meaning 'firm', i.e. smooth): KB yagî boynun eğes išin kûlsa yarp 'when the enemy submits he must act firmly' 5905.

Dis. YRB

Yarpı a herb, or herbs?, of the mint family, usually 'penyroyal, Menta pelagium'. Survives in SE Türkî yalpuz (sic) 'goosefoot, Chenopodium vulvaria' Shaw, farring; 'mint' BŞ: NC jalbız 'mint': SC Uzb. yalpiz (sic) 'mint': SW Osman. yarp 'penyroyal': Tkm. narpiz (sic). Other languages use l-ws and this may be one. Xak. xı yarpız al-:habaq, 'penyroyal'; a herb Kaş. III 39: Çağ. xv ff. yarpız (spelt) 'a herb which they call şudâna 'mint', Arabicized as fudinac; in Ar. also called habaq Sam. 329r. 21: Kp. xv nam-mâm, 'wild thyme' yarpız Tuh. 36b. 3: Osman. xvi ff. yarpı 'penyroyal, mint', etc.; common esp. in Ar. and Pe. dicts. TTS I 790; II 1070; III 776; IV 850.

2 yarpız Hap. leg.; prob. a l-w., the mono- goose is not indigenous in the original Turkish country. In all other languages l-ws or phr., like 'Pharaoh's rat' in Osman, are used. Xak. xı fars. yarpı 'water', 'fishing for', 'swimming'.
yurc 'one’s wife’s younger brother; junior brother-in-law'. Survives in NE Bar. yurdzu; Tel. yurçu R III 551; Khak. čurçu; Tuv. čurju 'junior brother-in-law; or sister-in-law'. Other languages use phr. containing kađım. Türkü viii E 32 (rlq): O. Kir. ix ff. (I have been parted from) içlim yurçım-ka my elder brother’s(s) and junior brother(s)-in-law Mal. 17, 2; (there is no trace of the word in the five other texts listed in the Index): Xak. xi yurç 'a wife’s younger brother'; a distinction is made between a man’s brothers and a woman’s (i.e. wife’s) brothers; a man’s brother is called ini: if younger than him and içli: if older, and his sister is called sığil if younger and eke: if older, and a woman’s (wife’s) sister is called baldiz if younger and eke: if older Kaś III 7: Çağ. xv ff. yürüği (MS. yürüği, but listed under yük. ...)'a woman’s (i.e. wife’s) younger brother'; just as her elder brother is called kayn (i.e. kađım) San. 3457. 2.

Dis. YRC-


Tris. V. YRC-


Mon. V. YRD-

yurt (yuurd) very rare in the early period; Kaś’s translation ‘an abandoned camping-site’ suits the early occurrences; but in the medieval period it came to mean ‘dwelling-place, abode’, without any implication of abandonment, and s.i.a.m.i.g. w. the usual phonetic changes and a wide range of meanings, a country, a one’s own country’, etc. Türkü viii (the enemy attacked our camp (ordin.); but Kül Tegin refused to give it up. If he had, all my womenfolk, if you had survived would have become slaves, or) oluğ: yurtta: yatu: kalça tärtığ ‘your corpse would have remained lying in the deserted camping-site or on the road’ I N 9; (I led the army into the Shantung plain and to the sea; it pillaged twenty-three towns) Usan buntatu: yurtta: kalur erti: (prob. a Chinese name and title, something like) ‘Wuscin the pın-ta-tu remained lying in his deserted camping-site’ T 19: viii ff. (a devout old woman) yurt(t)a: kalmişi ‘stayed behind in a deserted camp’ (she found a greasy spoon, and survived by licking it) IrkB 13; (the tentative reading yurtta: in Mircan B.2 (ETY II 65) is very dubious). Uyğ. viii ff. Civ. olurtuk sayu runt yurt üşige ‘every place that you live in is to your satisfaction’ TT I 120 (a very late text): Xak. xi yurt al-talal wöl-l’-rab’ wöl-dim ‘the ruins of a camp, a dwelling, traces of old buildings’ Kaś. III 7; (passion overcame me; constantly weeping day and night) kör: kızım tavrakin yurtta: kalıp ağlayu: li-ma raat ‘ayni xalal talalahu wa tarkahu rab’ahu bi-dax-l’-sur’ ‘because my eye saw the emptiness of his abandoned residence and his speedy evacuation of his residence’ III 225, 16; (yurt in I 93 (ayut) is a scribal error for bort): Çağ. xv ff. yurt maskan wa ma’uwa ‘residence, mansion’ San. 342v. 6 (quomt.): Xwar. XIII (?) be düğ bir yurt elgün ėrdi ‘it was a big country and kingdom’ Og. 262; yurtika őyike düşi Kütt ‘he went back to his country and home’ 309; a.o.o. of yurt ‘country’: xiv (he migrated) ajun yurtinda ‘from his home in this world’; (you should not forcibly settle people) kışı yurtunda ‘in a strange place’ Qutb 86; yerini yurtini koyup ‘abandoning their homes’ Nahr. 27, 2: Kom. xiv ‘dwelling place’ yurt CCI; Gr: Kup. XIII (between ‘road’ and ‘desert’) al-manzila ‘stopping-place, inn’ yurt Hou. 5, 20; xiv yurt al-wajan ‘native country’ Id. 93; (under ‘military terms’) al-manzila wa ‘urruš bül-l’-witaq ‘camp’, turned into Ar. for ‘tent’ yurt Bul. 6, 6 (witaq is a l.-w. in Ar., but comes fr. otaq, q.v.): xv manzila yurt Tuh. 32b. 4: Osm. xiv ff. yurt (yurd- before vowel Suffis.) ‘dwelling place’; c.i.a.p.; yurdh in the 4th. igne yurdusu ‘the eye of a needle’ seems to be a corruption of it (cf. Osm. birîl fr. birl) TTS I 851; II 1078; III 830; IV 907.

Mon. V. YRD-

yurt- ‘to tear (something Acc.), to pull to pieces’ and the like s.i.a.m.i.g. w. the usual phonetic changes. Cf. üz-: Türkü viii ff. Man. M I 7, 16 (üz-): Xak. xi ol tomar yurtta: ‘he tore (mazzaqa) his clothes’, or anything else Kaś. III 435 (yirtar, yirtmak); o.o. I 323 (üzr), 341 (turt): xiv Muh. xaraqa ‘to tear’ yurt- Mel. 25, 15; Rîf. 108; mazzaqa yurt- 31, 5; 115 (MS. yarut-); al-tamzîq
prob. a mere scribal error, but yiprat-, a Sec. f. of oprat- could have this meaning): Çağ. xv ff. yirt (spelt) daridan 'to tear' San. 349r. 1 (quotn.): Xwär. xiv ditto Qutb 91; MN 270; Nahc. 81, 11; yirtçan çanwarlar 'beasts of prey' do. 333, 17; 344, 6: Kom. xiv 'to tear' yirt- CCI; Gr.: Kip. xii xarqa 'to tear apart' yirt- (MS. yarat-) Hou. 39, 19: xiv yirt- maqaza ... yirt- xarqa, thus in the Kitāb Beykîk Id. 93; saqqa 'to split' yirt- Bul. 51r. (the vocalization is erratic and the infin. -mek; obviously confused w. yar- and 1 yér-): xv xarqa (yir-; in margin in second hand) yirç- Tuh. 16a. 7; maqaza yirt- (sic) do. 36a. 1.

yort- 'to trot, amble'; l.-w. in Mong. as yörç- 'to go, set out' (Haenisch 171, Kow. 2106; s.i.a.m.l.g. except SE w. the usual phonetic changes; apparently cognate to yort-:, cf. yortça). Uyğ. viii ff. Bud. (the king and his retinue) keyik avlap yortup 'while hunting wild game and trotting along' U IV 34, 64: Xak. xi atılıg yortu: 'the horseman amblèd' (sabba) Kâ. III 435 (yort:ar, yortur lugatàn, 'both forms, yortmak'); taq ata: yortalım 'let us set out (nâsr) at dawn' III 356, 1: KB (the junior ranks must not mingle with their seniors) yîrak taş yorɣîli yakin yortmasa 'or trot near them when going on lengthy expeditions' 2587: Çağ. xv ff. yort- (spelt) harâla kardan wa ba-ta'cil rîfàn suwâra 'to trot, to ride fast' San. 342r. 18: Xwär. xiv ditto Qutb 86; Osm. xiv ff. yort- 'to get going, keep going', rather than specifically 'to trot'; fairly common TTS I 842; II 1067; III 821; IV 898.

**Dis. YRD**

D yartu: Dev. N. in -tu: (unusual) fr. yar-; lit. 'something split off'. In Kâ. 's second meaning 'long strips of wood', of which many inscribed specimens have been found in Sinkiang. Survives as yartı meaning 'board' in NE Kâ., Kœb. Tel. R III 145 and 'half' in NE Bar.; NW Kk. (jarti), Kâz., Kumyk, Ngöw., SW Tkm. (yarstu). Xak. xì yartu: al-mûhâta 'a chip, splinter'; and by analogy (qiwa:sa(n)) 'a writing tablet' (al-lawûh'ul-laq: yaktub 'alayhi) is called yartu: Kâ. III 30.

D yortuğ Dev. N. fr. yort-; lit. 'trotting', in practice 'a royal escort'. Pec. to Xak. Xak. xì yortuğ mawiku'îl-sultan yawmala' harb avîl-za'n 'a royal escort in battle or on a long journey' Kâ. III 42: KB sü başçî tûze tursa yortuğ kurin 'the army commander must constantly keep the ranks of the royal escort in proper formation' 2586.

S yartum syn. w., and prob. a Sec. f. of yarum w. an intrusive -t-; cf. the spellings of yerci: in Uyğ. Man.(az-) and yarım: in Uyğ. Bud. and Kâ. 's Uyğ. N.o.a.b.; not connected w. SW Az., Osm. yarum; Tkm. yar:dam 'help' which is der. fr. Pe. yër 'friend', etc. Uyğ. viii ff. Bud. bursus có kuvar: iki yartım kiltmîz erse 'if we have split a religious community (Hend.) into two factions' TT IV 6, 28-9; similar phr. U II 78, 36; 87, 54-5: Xak. xì one says bir yartım boðun Çâfî mina'l-nás inferadî min bayna'l-cumla 'a section of the people which has separated itself from the (rest of) the community' Kâ. III 46.

**S yartmak** See yarımak.


D yırdeş N. of Assm. fr. yér; 'fellow countryman'. N.o.a.b. (Xak. xì see erdeş): Oğuz xirdeş kişi: al-baladi mina'l-nás 'a fellow countryman', that is there are two men from one and the same country (balda), and each of them is called yırdeş to the other fi'l-Güzizya Kâ. III 40; (in the examples of the Suff. -deş under tü:deş) and one says yırdeş of two persons when they are from one place (ma:vdî) I 407, 9: Kip. xii (in a note on the Suff. -daş/-deş) 'ground, place' (al-ard wâl-makân wa'l-buqâ) is yer, and if you say yırdeş it indicates that two people come from one ground or place Hou. 51, 5: xiv yırdeş; 'an acquaintance (al-ma:rlî) from the same country' Id. 93; Bul. 9, 6 ('the same fatherland'): xiv yırdeş rafiq:ul-ma:vdî: Tuh. 86b. 9: Osm. xvi Pe. ham-cöyî 'from the same place' yırdeş TTS IV 876.

**Dis. V. YRD**

D yarar: Caus. f. of yar:; properly 'to make, or find, suitable, convenient', and the like, that is 'to adapt' or 'to approve, agree with (something)', and the like; but fr. the earliest period also, more vaguely, 'to create', esp. of God creating the world (cf. türüt-). In some individual passages it is not easy to see what the exact connotation is. S.i.a.m.l.g. w. the usual phonetic changes; the only meaning in SC and most SW languages, and a normal one in all the others except NE is 'to create'; the other meanings occur in the rest. Türkü viii yarar- occurs several times: (1) governing boðunı̂ and meaning 'to organize in a fit state' I E 13, II E 12 (boşgur-); ét- yarar-, same meaning I E 19; II E 20, II E 17; (2) Bilge: Kağan 's full title was Tegri: teq teqri: yarar: mús Türkü Bilge: Kağan 'the wise xâqan of the Türkü, godlike and installed by God' II E 1, S 13; (3) apar açınç: bir yar:dar: 'I erected a special (grave) structure for him' II N 14; a.o. I N 13 (ét-): viii ff. (if there is pure water I will drink it; if there is) etmiş yarar: mús tatîq: aq: 'well prepared (Hend.) appetizing food' (I will eat it) Toy. III r. 4-7 (ETY II 178); a.o. Tun. III a. 7-8 (az-): Man. (if we have said that) eddíg a:niq: kop teqri: yarar: mús 'of God's
Aşk-ı şerefe brinkentiyet, "yedi teşkil kim yaratmış 'who
created earth and heaven' do. 167-8: Uyğ. ix
[yarat] yaratıp [gap] III 1 (ETY II 37):
M. Man.-A M I 14, 4-5 (ét=); do. 8,
(just as a man) yaratır 'constructs'
(=a orchard or house) do. 10: Man. (you
created living creatures ... from ignorance,
bilige bilgide yaratduğğun 'endowed them
knowledge' TT III 32: Bud. kemi
attt) 'he fitted out a ship' PP 31, 5; (if a
complamentes) etgeli yaratgalı 'organiz-
(cy and creating', (a town, a country, or a
t) TT VI 80; o.o. do. 100, 290; erów
atmás ordular 'palaces set with jewels'
ç 243; şok takşut yaratıp 'composing
'sves' Hün-ts. 1832; (a religious work)
çaq tilinçe yaratılması 'composed in the
Sis.l.m.l. in both senses. Türki viii ff. Man.
(town and sun) tört bulupuy yaratır
'iluminate the four corners (of the world)
Chuas. 12: Uyğ. viii ff. Man.-A kim olernen
köpin yearitsar 'to enlighten that men's
mind' M I 15, 3-4; belgülür yaratır
yaşatır 'manifests and illuminates' (Hend.),
do. 21, 4 (ii) (1 kaq): Bud. teşirin yörüğün
doğurak yarutu anı 'if he can vividly illuminate
(Hend.) and expound its profound inter-
pretation' TT VI 387; o.o. U II 46, 68-9, etc.
(yaltir): Suv. 348, 7-8 (tegirmile): Xak.
xı kün ol ajunuñ yarutqan 'the sun
constantly illuminates (tusarşirqir) Kas. III 52;
n.m.e.: KB yarutuñ 'Thou didst illuminate
(=the dark night with the bright day) 22; o.o.
125, 134 (baksı) - (the tongue) yarutça-
eren 'enlightens men' 162; a.o. 214 - (the gate-
keeper) kapuqa yarutsa karanda tüme
'must see (the day) illuminate the dark night
at the gate' 2530: xiv (ii) At. (driving away
the night, God) báz yarutur tañ-a 'makes the
dawn shine again' 16; Tef. yarut- 'to cause to
shine' 147: xiv Muh. (?) aq'da gayrathu 'to
make something bright' yarutur- Rif. 103
(only): Çağ. xv ff. yarut- (-kaç) rawan yele-
to make bright' Vel. 401; yarutur-yarutür-
Caus. f. rawan kardan San. 328r. 19 (quot.):
Xwar. xiv yarutur-yarut- 'to illuminate, cause
to shine' Qutb 72-3; MN 52; 'to light' (a lamp)
Nacq. 257, 4; Kom. xiv 'to illuminate' yarit-
CCG; Gr. 117 (quot.): Osm. xiv ditto in one
text TTS I 788.

VU? D yérit- Hap. leg.; this V. follows yar-t-,
so the first vowel must be kara; the last word
of the translation is corrupt and the vocaliza-
tion is chaotic; perhaps Caus. f. of 2 yér-
the sense of 'to lay oneself open to criticism'.
Xak. xi er iške: (sic) yértilt: (MS. yejërt)ii:
takasala-l'racul fi'll-amr wa sitala (?), (MS. ilan,fi)
'the man was negligent in the matter
and neglected(?)' Kas. II 315 (yértür, yértemek, MS. yeşertû, yer, tme:k).

S yarut- See irat-.

D yort- Caus. f. of yori-; survives in the
same languages with the same developments
of meaning and phonetic changes. Türki viii
bunaça: yérke: teğil yortitum 'I made (my
armies) march to all these places' I S 4; sû-
yortitum T 25, 35-(the Chinese) yortimaz-
ernis 'did not allow freedom of action' (?,
to good wise men and good brave men), II S 6,
N 4: Uyğ. viii ff. Chr. (an angel) uzuçup
andin öği yoça yortiti 'led them back
from there by a different road' U I 9, 7-8:
Bud. (whoever can thoroughly understand this
discipline and turkaru üzüksüzün yoritar
işletser 'continuously (Hend.) put it into
effect (Hend.) TT VI 192-3: Xak. xi ol
meni: telim yoritdi 'he made me walk
(çamsı) a great deal'; and one says ot anıp
tarn yorittu 'the drug loosened his
bowels (atlaq batması) Kas. II 315 (yorutur,
yoritmak): yoritbañ kisi: 'a man with

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yoritmak): yoritbañ kisi: 'a man with

yarut- See irat-.
loose bowels' (raddām) III 52; a.o. I 115 (özdün); KB (God) yorit tuğ 'activated (man's) tongue' 149; türū tüz yorit 'he put the customary law into full effect' 291; yorit tuğ yoritmaz kör esrîf itq 'your hunting leopards and dogs do not let ground game move away' (i.e. escape) 5379; o.o. 2300 aşlîg, 5546 (lm), 6056 (etçil): XIII(?) At. qadâlar yorîça 'who causes destiny to operate' 454; Tef. yörüt- 'to move' (mountains) 168: Çağ. xxv ff. yörût- râh burdan 'to set in motion' San. 342r. 12 (quotn.): Xwar. xiv (VU) yorit-/yorut- ditto Qutb 88 (yörüt-/yörüyt-): Osm. xv ff. yörüt- 'to set in motion; to make (blood) flow; to make (e.g. a mill) work; to put (currency) into circulation'; fairly common TTS II 1085; IV 916.

D yurtîl- Pass. f. of yurt-; s.i.s.m.l. Xak. xi to'n yurtîl'ti: 'the garment was torn' (inmazaqa) Kaş. III 106 (yirtulur, yirtulmak; verse); emdi: yüreğ yurtul' yâl-dan yataşadda minuh'l-qalb asafa'n' and now the heart is torn asunder by it with grief' I 41, 17: XIII(?); Tef. yurtîl- 'to be torn' 158: Çağ. xv ff. yirtul- darida yudan ditto San. 340r. 9: Kom. xiv yirtul'dîn uyât 'you have behaved shamelessly' CCG; Gr. 133 (corrupt); Kip. xxv inçâqa 'to be split' yirtul- Bul. 32r.

D yurîn- Refl. f. of yurt-; n.o.a.b. Xak. xi ol tomm yurtînu: 'he pretended to tear (yumazziq) his garment' Kaş. III 108 (yirtunu:r, yirtunmak): Kip. xv tamazqaqa 'to be torn' yurtîn- Tuh. 10b. 5.

D yurtûn- Caus. f. of yar-; s.i.s.m.l. Xak. xi ol apear yiğâ:ç yurturdi: 'he ordered him to split (alâ şaq) the wood' Kaş. III 94 (yurturur, yurturmak): Çağ. xv ff. yurturdu- Caus. f.; şikânâmanid 'to order to split' San. 327v. 1.

D yûrtî- Hap. leg.; Caus. of 1 yér- Xak. xi ol apear butûk yûrtûrdi: 'he urged him to split (alâ şaq) the branch' and he split it Kaş. III 95 (yurtûrûr, yurtûrmek).

D yûrûs- Co-op./Recip. f. of yurt-; survives in SW Osm., Tkm. 'to tear one another's clothes, quarrel violently'. Xak. xi ol apear boz yûrûsdî: 'he helped him to tear (fi masq) the cotton cloth' (etc.; Kaş., in error 'the garment') Kaş. III 101 (yurtûsrûr, yurtûsmak): Çağ. xv ff. yûrûs- (spelt) Recip. f.; to tear (dari'dan) 'one another', or 'to tear (something) together' San. 349r. 7 (quotn.).

D yortûs- Co-op. f. of yort-; n.o.a.b. Xak. xi ol menîç birile: (MS. bile:) yortsuštîh: 'he competed with me in trotting' (fi taxbî'l- járat) Kaş. III 101 (yortûsrûr, yortûsmak): Çağ. xv ff. yortsû- (of horsemen) 'to ride quickly (ba-ta'cîl rafan) together' San. 342r. 24.

xulq 'nature; moral character' yaratuğ 144: Xwar. xiv ditto Qutb 70.


D yurtûmlâk Hap. leg.; A.N. fr. yartum, Türkî viii ff. the letter Tun. IV (ETY II 96) begins by reporting the arrival of four men led by a fifth, and then refers to the arrival of thirty men. Between the two, and obviously referring to the first party, are the words yurtûmlâk erûf they are a separate party?'

?C yerîntçî the 'world', and more specifically 'this world', as opposed to heaven, hell, etc.; in TT VIII spelt yérîntçîl/yérîntçî yérîntcî. It is suggested in the Indices to TT VIII and X, perhaps on the basis of the statement in Kow. 2368 that this word as a l.-w. in Mong. is the equivalent of Tibetan hjîg-rlen, that this is a Tibetan l.-w. This is open to several objections; (1) it assumes an eroded pronunciation of the Tibetan phr. which is improbable at this early date; (2) while hjîg-rlen, lit. 'receptacle of the permissible' is the standard Tibetan phr. for 'the external world', there is no trace in the ditches of an extended phr. containing the equivalent of -çû (-çî); (3) there are no known Tibetan l.-ws in early Turkish and no evidence that the Indian Buddhist terminology in Turkish was obtained through any intermediaries other than Sogdian, Tokharian and, later, Chinese. The word is much more likely to be a purely Turkish compound w. yér as the first component. As regards the second it is perhaps significant that in TT I 91 (damaged) there is an anathesis between yérde and tonçudâki, and it is possible that the second element is tançu: 'a lump of earth', q.v. Common in Uyğ. but n.o.a.b. Türkî viii ff. Man. (I am not at all pleased to be) yérîntçî yér suved ev bard içinde 'in the territory of this world in a house' TT II 8, 41-2: Uyğ. viii ff. Man. yérîntçî-teki tûnlîlar 'living creatures in this world' TT III 166; yérîntçî (sic) umoq maq tûrlîtpûz 'you came into existence (to give) hope and confidence to this world' do. 73; a.o.o.: Bud. Sanskrit lôke 'in the world' yérîntçôtê: TT VIII A.14; ditto bo yérîntcôtê: do. B.13; jagati 'in the world' yérîntçôtê: do. D.30; yérîntçûdeki (sic) tûnlîlar PP 14, 8; o.o. do. 47, 6; 78, 3; îç miç ulûq miç yérîntçî yér suv 'three thousand million worlds' TT V 6, 25; a.o.o.: Kom. xiv yérîntçî 'the world' CCG; Gr. (prob. reborrowed fr. Mong.).

D yérîntçûlûğ P.N./A. fr. yérîntçû-; n.o.a.b. Uyğ. viii ff. Bud. (of these ten definitions the first eight rest on the true doctrine, the last two) yérîntçûlûğ yörûgke tayńçîl ol 'rest on worldly interpretations' TT V 19, 128.

Tris. V. YRD-

D yaratat- Caus. f. of yawrat-; 'to have (a memorial stone, etc.) erected'. N.o.a.b. Uyvb.
Yarık 'body armour'; a basic word w. no plausible etymology. N.o.a.b., but see yarık. Türkii viii E 33 (ur.): viii ff. yarık is the commonest item of military equipment mentioned in the list of issues in the Miran docu-

ment (ETY II 64 ff.); küpe: yarık üçün bir yarık yarılğ boltu: 'one set of body arm-

our for (?) chain mail was allocated' II 8–9: Bud. Sanskrit varman轿o 'wearing as armour'
yarık üzə: yarıklandırn mat el r TT VIII
A.35–6; sü süleb yarık kədiq 'fighting cam-

paigns and wearing armour' U II 78, 30, 86,

48; TT IV 10, 12; a.o. TT X 312; kəp öğün nom ertini vərəltər yarəkka (reading
doubtful; Uyğ.-A form or misreading of yarıkka?) mepiç etqəliğ 'at all times one

must compare the jewel of doctrine to a vərəλ-

breastplate' U III 29, 32–3: Xak. x1 yarık

a generic term for 'chain mail' and 'plate

armour' (al-durū wəl-caqəñin); then a distinc-

tion is made between them, and 'chain mail'

is called küpe: yarık and 'plate armour'
səy yarık Kas. III 15; o.o. 158 (2 səy), 217

(küpe): xiiii (?): Tef. yarık 'body armour' 144:

xiv Mus. al-caqən yarık Mel. 71, 10; Rf.

173 (yarık); (and al-sarrəd 'armourer' yar-

ğaç: 57, 13; yarəkç: 156): Xwar. xiv

yarık (yarık) 'breastplate' Nahc. 71, 12; 144,

13; yarık yışik 'breastplate and helmet' do

33, 2–4; yarık yasık (yarık) do. 45, 8; Kp.

xiii al-caqən yarık Hou. 13, 15; 24, 9 (and

al-caqən yarıkç). D 1 yarık Pass. Dev. N./A. fr. yar-

' a split, crack, breach; cracked, split'. S.i.a.m.l.g. in

SE Türkii yaruk/yarık, elsewhere yarık/

yarık, etc. Xak. x1 yarık 'a crack' (or cleft,
al-sad) in the ground, a wall, the mountains,
glass, and the like; hence one says bu ayakını

yarak: bar: 'this cup is cracked'; (yarık and

york follow here); yarık (MS. y.rik) 'the

heads of the thigh-bones in the sockets of

the hips' taken fr. the phr. yarildu: nəf 'the

thing was split and divided' (insiqqa wənəfaracə,

because the legs are split, one to the right and

to one to the left of al-caq (corrupt?; perhaps

al-caq 'an obstacle') Kas. III 15 (the second,

misplaced entry must have got into the text from

the margin and is misvocalized): xiiii (?): Tef.
yarık (sic, misvocalized) 'a cleft' (in the

mountains?) 143; yarık 'a crack' 147: Çaq.
xv ff. yarık şığı 'a crack', etc. San. 329v. 11

(quotn.): Kp. xiv yarık al-caq 'a crack', etc.
Id. 92: xv səgər yarık (sic, yarım) Tuh. 20b.
2: maşq 'cracked yarık do. 45b. 8.

D 2 yarık Pass. Dev. N./A. fr. yar-;

'light, gleam; bright, shining', and the like. S.i.a.m.l.g. in

the same forms as 1 yarık. Türkii viii ff.

(the sun rose) kamaq üzə: yarık boltu: 'it

became light everywhere' Irk B 26; (a hymn)
yarık ay tepirike: 'to the shining moon'
Tay. I r. 2 (ETY II 176): Man. yarık

karalı 'light and darkness' Chua. I 6; yarık

tepirler 'the gods of light' do. I 16; o.o. do.

9–10 (adur-): M III 19, 9 (i (1 oçes-)); 23, 2–3

(ii) (isil), etc.: Uyğ. viii (we fought) keçe:
yarık batur erilkı: 'in the evening as the

light was failing' Su. E 1: viii ff. Man.-A

(your gracious, lovely, faultless) yarık kör-

küplüz 'bright shape' M I 10, 7; yarık ög

'the bright intellect' do. 22, 4 (ii); yarık
tepri do. 23, 1: Man. TT III 133 (yaltrı-):

Bud. yarık is very common both as N. and as
Adj., e.g. yaruk yula 'a bright lamp' TT V 6, 49; 8, 79; ay: tepre: yar:rokin 'the light of the moon' TT VIII 18; yaruk yazık 'bright light, gleam (Hend.)' TT V 4, 6, etc.; VI 383 v.l.; U II 37, 55, USp. 23, 7; Swv. 137, 10 etc.; a.o.o.; Civ. yaruk is common, e.g. kün ay yarukin tïda katïgïnlar 'they strive to obstruct the light of the sun and moon' TT I 27; köz yaruk bolur 'the eye becomes bright' H 86; Xak. x1 yaruk yîr: 'a bright (müdîf) place'; and one says yap yaruk ne:n 'a very bright thing' Kaş. III 15; közüm yaruk: qurra 'ayni 'the apple of my eye' I 46, 19; yaruk yulduz: 'the shining (al-ïsîq) star' I 96, 10; III 104, 15; KB kün ay yeg yaruk 'as bright as the sun and moon' 12; (You illuminate the dark night) yaruk kündüzün 'with the bright daylight' 22; a.o. 5222 (alîn): XIII (?) Tef. munir 'luminous, bright' yaruk 147: XIV Muh. yavun paf 'a bright day' yaruk kün Mel. 80, 5; Rif. 185; al-daw' 'light, brightness' yaruk 55, 3 (152 ayduñ); al-sâhir 'clean, conspicuous' yaruk 55, 5 (only): Çağ. xv ff. yaruk/golar yaruk rawun 'brilliance; shining' Vel. 400-1 (quotn.); yaruk (1) rawun wa murâmî 'light' San. 320v. 11 (quotn.); Xwar. XIII (?) bir kîk yaruk 'a blue light' Ög. 52; kün teg bir canuk (sic) 'a light like the sun' do: 139: XIV yaruk 'bright, shining light' Qub. 72; Nahc. 88, 5; 241, 6-9; 262, 2: Kom. XIV 'bright, clear; light, gleam' yaruk/yarix/yarux CCS, CCG; Gr. 116 (quotn.); Kip. xiv yaruk daw'ul-qamar 'moonlight' ld. 93; Bul. 2, 12 (yoluk); yaruk (MS. yaruk) al-baqir 'lightning' Bul. 3, 2 (yaruk ld. 92): xv sâ'd 'sunbeam, yaruk (Jkuyâq) Tuh. 20b. 1; daw' yaruk (corrected to yaruk) do: 23a. 5; nur 'light' (inter alia) yaruk 362. 3.

S yaruk See irak.

D yoruk Dev. N./A. fr. yur:-; like that word fr. the earliest period used both for physical 'movement' and the like, and metaphor. 'conduct, behaviour', etc. Survives in NE as yoruk/coruk: NC Kr. joruk; Kzx. Jorik; forms w. front vowels do not seem to occur. SE Türkî yoruk is a Sec. f. of 2 yaruk, and in some modern languages similar forms are Sec. f.s of yörêg. Türkî VIII ff. Toy. 18-20 (1 19): Uyêg. VIII ff. Bud. (if one enters bodisatvlar yorikina 'the course (i.e. way of progressing) of the Bodhisattvas' TT V 22, 34; similar phr. TT Vl 34, 139; X 3, etc.: Civ. öz konuk yorik 'movements of the location of the soul' (in various days of the month) TT VII 21, 15-16; o.o. do. 1, 5 and 76 (sakîs): TT I 110 (egri): Xak. xi yoruk til al-lahcatu'l-faşika 'an eloquent tongue'; yoruk al-xulqul wa'l-sîra 'character, behaviour'; hence one says anîq yorik: neteg kisî: bîle: 'how does he behave with other people?'; yoruk al-cirya wa'l-sayr 'movement, gait'; hence one says at yorik: neteg 'what is the horse's gait like?'; also used of the movement (al-cirya) of water, etc. Kaq. III 15; (a side note in an earlier MS. now inserted in the text after barak) yoruk al-sîra wa'l-'îra ma'a'l-nâs 'behaviour, social intercourse' one says bêx yorik: neteg 'how does the bêx behave?' I 378; o.o. I 27, 9; II 40, 18-20: KB yorik til 162; (if a man talks a lot they say he chatters, if he is silent they say he is dumb, so) yorik utru ur 'behave naturally(?) to them' 175; (one takes the sword and disciplines the people; one takes the pen and) yorik yol sûzer clarifies the way in which they should go 268; karâçu yorik yazsa 'if a blind man loses his way' 493; o.o. 547, 1504, 2077 (kôndür-), 4300, 4446 (kaeûp-), 5549 (aya:-); XIII (?) Tef. (Abu Jahl was a beg in Mecca) anîq sôzî yorik erdi 'his speeches were influential' (? or eloquent) 162.

D yarğu: Dev. N. (N.I.) fr. yar:-; lit. 'an instrument for splitting', but normally 'a legal tribunal' (i.e. an instrument for splitting facts and discovering the truth), hence sometimes 'a lawsuit' or 'a legal decision'. Not firmly identified earlier than the Mong. period but no doubt older, cf. yarğa:n. A Second Period l.-w. in Mong. as carju legal tribunal, lawsuit' (Haenisch 86, Kow. 2305); s.i.s.m.l. in such senses in NE, NW, SW, see Ćaf.'s discussion of the word in TM IV, p. 30; SC Uzb. yorgi (1) (dialect) 'saw, file'; (2) ('folklore') 'punishment'; NW Kk.لج 'file'. Uyêg. VIII ff. Civ. türû yarğu yosuni birle 'in accordance w. the practice (Mong. l.-w.) of the customary law and judicial tribunal' USp. 28, 29: Çağ. xv ff. yarğu şulü ve qawqâ-i dâddüwâh 'a dispute, a plea by a litigant' Vel. 406 (quotn.); yarğu (1) muhâkama 'a tribunal, court of justice' (quotns.); (2) da'vewa wa nizâ 'lawsuit, litigation' (quotns.) San. 320r. 25; Xwar. xiv yarçu 'decision, judgement' Qub. 71: Kom. xiv yarğu 'legal decision, judgment; jurisdiction' CCS, CCG; Gr. 115 (quotns.; also yarçu 'judge'; yarçula' to judge', and see yar-): Osm. xiv to XVI yarçu 'tribunal; judgment; litigation'; in four texts TTS I 787; II 1003; III 778; IV 848.

D yarğan Dev. N./A. (connoting repeated action) fr. yar:-; lit. 'constantly splitting'; cf. yarğu: N.o.a.b. once as a N., twice as a title; 'judge' would suit the context. Türkî VIII înançu: Apa: Yargan Tarzân I 2: Uyêg. IX (I am the son of a Kirkiz, I am) Boyla: Kutlug Yargan Suci 2: VIII ff. Chr. (then Herod commanded his jailers, executioners and) yarçanlarka 'judges' (?) U 19, 18.

D yarğun apparently some kind of wild quadruped; etymologically it could be a Dev. N. fr. yar-, but there is no obvious semantic connection. N.o.a.b. Türkî VIII anî yaqip (VU) Türğî: Yargun köste: buzdumaz 'we routed them and destroyed them at the Türğî: (?) Yargun lake' I E 34: VIII ff. yargun kelayik men 'I am a wild yarçu' (I climb the mountains where I spend the summer ... ) Irb 62.

Tris. YRC

(S)D yirâ:gu: Hap. leg.; Dev. N. (N.Ag.) fr. a Den. V. fr. 2 yîr (1 i:r) Xak. xi yirâ:gu:
Yağ: Dev. N./A. fr. yori-, ‘a horse, 'orables or goes at a jog trot'. S.i.a.m.l.g. ga/jorga, etc. As in the case of yörk, no trace of forms w. front voices. Xak. g: at-al-farsa'l-himāc 'a horse that roars' Kas. III 174 a.o. I 458 (mundoz). n.l. (under 'horses') himāc yorga: Mel. Rif. 171 (yorga); and harrool 'trotter' cted akta: ('gelding') w. yorga: in the case of Qaş. xv ff. yorga (spelt) rahwār 'San. 322. 12: Kip. xiii al-farsa'l-heen 'an ambler yorga: Hou. 13, 11: xiv al-māsi xabab (an 'moving at an (one says yorgaladu: he ambled') Id. rahwān (MS. rahwāl) yorga Tuh. 17a. n. xiv ff. yorga (occasionally yorka) 'a place on the road'; it is the name of a place (ism makān); said of time (li-samān) Kas. III 36.

Bağçı: Hap. leg. (?) Dev. N./A. fr. Xak. xi yori:gu: yer: mawqii:ul- wa'l-sayr 'a place where one walks and rests'; it is the name of a place (ism makān); said of time (li-samān) Kas. III 36.

Yorga: Hap. leg. (?); P.N./A. fr. yaraq; one who does what is opportune or use-ful'. Xak. xi KB 2372 (yağçı). Yorga: N.Ag. fr. *yorga, Dev. N./A. fr. yagi, lit. 'one who makes journeys' or the like, n.o.a.b. Oguz xi yorgi (MS. y.q.): uchla yaqsi bayna-l-ahma wa-l-ashqār yāfil 'the go-between who travels with the families of the prospective and bridegroom' Kas. III 55; in II 51, said that yorgi; translated as above, understood as above, good Oguz form, although the Oguz general of the Turkish Participial k is -da- and not a Participle.

Yağ: See yorgi.

Yarlığ P.N./A. fr. yarlag; ‘suitable, agreeable, useful', and the like. As in the case of yağ, modern forms like yarlaiki mean-er, armed, and the like. As seems to be wel-l suited more w. yarlığ. Uyg. viii ff. yarlığ aşıguka yarlığ ‘suitable for (Hend.) Sw. 529, 12-13: Civ. kop yarlığ 'all your affairs are satisfactory', 156: Xak. xi yarlığ 115 'a possible proposition, al-mumkin) business' Kas. III 49.

Yarlığ yarlıği 'useful or useless' D. xii, 2236 (adur.), 2544 (boluğluq); xi, 153 yarlıği eren buyurdi 151 'he made suitable men to do his business' 40. At yarlıği aşını kışqi yētur (deserving) people your suitable food, def. yarlığ/ yarlığik 'suitable, con-venient, and (al-haqq) the truth' yarlığik/ yiğik 143: Çag. xv ff. yarlığ/yarlığik/ yarlığik 'suitable, convenient' (2) sayaista 'suitable' San. 329r. 18.; n.o.a. do. 14 (yarlag): Xwar. xiv 13/14 yarlığ 'suitable, convenient' Qutb 70: (Osm. xiv to XVI yarlığik 'armed, equipped' in several texts TTS II 1000; III 770).

Yarlığ P.N./A. fr. yarlag; 'armoured, wearing armour'; n.o.a.b., but see yarlığik. Türkü viii I 23, II E 19 (ellet); I 32 (ellet); T 54 (yetlur). Xak. xi yarlığik (MS. yarlığik but between yamalik and yarlığı, implying -k) er 'an armoured (al-dāri) man' Kas. III 49. 49.

Yarlığ P.N./A. fr. yarlag; ‘light, brightness'. S.i.s.m.l. as yarlığik and the like. Xak. xi yarlığik al-nūr wa'l-diyya 'light, brightness' Kas. III 51; (entertain a guest well) bulsun atı yarlığik 'let his horse find the brightness of rest' (diyya'y-l-rāḥa) II 316, 11: KB ajen xalqı and yarlığuk bulur 'the people of this world get light from it' (the moon) 732; a.o. 35 (yarla-): xii (?) Tef. yarlığik 'light'; Çag. xv ff. yarlığik/yarlığik rawaṣanı 'brilliance', etc. San. 329v. 15: Xwar. xiv yarlığik 'light, brightness' Qutb 72; Nahi. 293, 2; Kom. xiv ditto yarlığik/yarlığik CCG; Gr.

S Yarlığ See yarlığik.

Yarlığ P.N./A. fr. yarlag; 'in-convenient; inappropriate, useless', and the like. N.o.a.b. Uyg. viii ff. Bud. U 81, 74-1 (yalcat). Xak. xi yarlıği 'fi geyr mahāllihi 'in the wrong place' Kas. III 355, 11; n.m.e.: KB (if you want to be safe, do not let fall) yarlığik sōz 'inappropriate remarks' 169; (I will tell you about) yarlığiklari 'the bad characters' 847; o.o. 314 (kisênliğ), 328 (yarlığ), 437 (boğ), 2074, 2236 (adur.); Xwar. xiv yarlığik 'unsuitable' Qutb 70.

Yarlığ Priv. N./A. fr. yarlag; 'inconvenient; inappropriate, useless', and the like. N.o.a.b. Uyg. viii ff. Bud. U 81, 70-1 (yalcat). Xak. xi yarlıği 'fi geyr mahāllihi 'in the wrong place' Kas. III 355, 11; n.m.e.: KB (if you want to be safe, do not let fall) yarlığik sōz 'inappropriate remarks' 169; (I will tell you about) yarlığiklari 'the bad characters' 847; o.o. 314 (kisênliğ), 328 (yarlığ), 437 (boğ), 2074, 2236 (adur.); Xwar. xiv yarlığik 'unsuitable' Qutb 70.

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Tris. V. YRGÖ-

D Yarlığan- Refl. Den. V. fr. yarlag, q.v.; n.o.a.b. Uyg. viii ff. Bud. TT VIII A 35-6 (yrag); Xak. xi er yarlığan; ‘the man put on a coat of mail' (tadarra'a) also used when he 'put on a breastplate' (tacawşana) Kas. III 114 (yarlığan: yarlığan): see in MS.; KB (come to terms; if you cannot) yarlığan bel aliş kureş 'put on your armour, tighten your belt, and fight' 2360; (Kip. xiii ta'ahhaba 'to prepare oneself' yarlığan; Hou. 38, 18; xiv yarlığa- (sic) cahhasa 'to equip' Id. 92: Osm. xiv ff.
yarakla- 'to prepare, equip, etc.'; yaraklan- 'to prepare or equip oneself', etc.; c.i.a.p. TTS I 784-5; II 999; III 770; IV 844).

S yiraklan- See yaraklan-.

D yarıklaš- Recip. Den. V. fr. yarık; mentioned only in a grammatical example. Xak. xi 'and V.s are formed fr. trilliteral N.s referring to a stake in gambling as in the phr. <ol> anų birle: oyna:di: yarıklašu: he gambled with him making a brestplate (caćoşan) the stake', the winner taking it Kaş. II 258, 16.

E yarışça- See yarışga-.

Dis. YRG

VUD yörük Pass. N./A.S. fr. I yér-; 'split, cracked', and the like. Survives in NC jirık (sic): SC Uzb. yirlik (with -q): NW yırık/jirık 'torn, perforated, split; a hole', and the like. Uyg. viii ff. Civ. (in a miscellaneous inventory) bir bıdkır bir yırık iki şişc elő two cooking pots, one large, one cracked 'Usp. 55, 25: Xak. xi yırık isle:s 'a woman injured in coitus' (al-muʃdăt); yırık men: 'something split (mişqaqa) lengthways so that its appearance is split'; yırık al-tulma, 'a split, cleft' Kaş. III 18 (é- everywhere): (Çag. xv ff. yırık (spelt) la-b i şühafta 'a hare-lip' San. 349v. 10): Kıp. xiv (after yér-) and 'hare-lipped' (a-l-ałım) is called yırık tutaklu: that is with a split (mişqaqa) lip'; and, in the Kitåb Beylik, a-la-łım is yırık Id. 92.

yürek basically the 'heart' as a physical object; used metaphor. only in a limited range of phr. like 'stout-hearted'; contrast köpül. A Second Period 1.-w. in Mong. as cüriğe(n)/çüriğe(n) (Haemisch 91, 95); çüriğe(n) (Studies 228); çüriğe(n) (Kov. 2363); s.i.a.m.l.g. w. the usual phonetic changes. Uyg. vii ff. Bud. (touching the forehead, the throat and) yürekke 'the heart' (with the ring finger) TT V, p. 16, note A 54, 6-7; (many women died) yüreklari yarılup 'of broken hearts' TT X 38; (her beauty) köpüllümü nüreklən tɛptilən tıftırd̄ 'greatly stirred my mind and made my heart beat (faster)' do. 451; o.o. do. 465, 502; Civ. (on the 27th day) öz konuk yürekde bolur 'the position of the soul gets to the heart' TT VII 21, 6; o.o. do. 13; 25, 3; yürek sikişman tın buzmak 'heart disease and respiratory trouble' H I 11, 3, 5; Xak. xi yürek al-qalab 'the heart'; yürekliğ al-baʃal dâ al-qalab 'brave, stout-hearted' Kaş. III 18; (his beauty) yarə: meniŋ yürek: 'cleaved my heart' III 33, 15; o.o. I 41, 17 (yirtul-); 325, 10; II 144, 7 (kağrul-): KB boðun başçuka oğ kerek ham yurek 'to suppress a people's intelligence and courage are needed' 217; o.o. 58 (têtlik), 2043 (titim): xii(? ) KBVP (a warrior) alp yürek 'with a stout heart' 51: xii(? ) Tef. yurek 'heart' 167: xiv al-qalab yürek: Rif. 141 (followed by 'lung'; öpek-; . . . 'bile' ö=t; the text in Mel. 47, 15 is confused; al-qalab is translated köpül, 'lung' is omitted and yurek moved to al-mardara 'bile'); Çag. xv ff. yurek dil 'heart' San. 342v. 5 (quotn.); Xwar. xiv yurek 'heart' Qub 88; MN 64; Nac. 361, 5: Kom. xiv ditto CCG; Gr.: Kıp. xii al-qalbu'-l-mahıs 'the tangible heart' yürek Hou. 21, 14 (cf. köpül); xiv yurek al-qalab Id. 93: xv ditto Tuh. 28b. 11: Osm. xiv ff. yurek 'heart; courage'; c.i.a.p. TTS I 856; II 1084-5; III 834; IV 913-15.

D yörüğ Dev. N. fr. yörü-; \t'explaining, interpretation' (esp. of dreams). Survives in NW Kk. jorw; Nog. yoruyu 'prophecy; omen'. Türkü viii ff. Man. öŋ sakınnıŋ ol ozaki sapraak yörüklerin 'first ponder on the explanations of those previous remarks' M III 15, 9-11 (i); ükıũs yörügin 'many explanations' do. 15, 12 (ii): Uyg. viii ff. Bud. . . . yörüğ ol; bu yörüğ Şubatlık kilgali 'the explanation is . . . ; to make this explanation clear' TT V 20, 4-5; o.o. yörügle:k (sic) TT VIII A.43; yörüg do. 45; yörüğ do. H.6 (ün-); TT VI 148 (6tjur-); Hüien-ts. 2116 (tibber-): Xak. xi yörüg al-ta'bır 'interpretation'; hence one says tüüs yörüg 'the interpretation of the dream'; yörüg fahuw'll-kalâm wa taʃsinu'h 'the meaning of a word and its explanation'; hence one says sız yörügil 'the interpretation of a statement' Kaş. III 18; KB yörügin ayayın 'I will tell you the explanation' 333; (there are many kinds of) tüşke yörüg 'interpretations of a dream' 5994; a.o. 5999 xiii(? ) Tef. yörüg (sic) 'explanation'; ta'ef ditto yörüg (sic) 223-3: Xwar. xiv yoraj yoraj 'interpretation of dreams' Qub 83; yoruk ditto Nahc. 7, 5; 318, 12: Kıp. xiv (VU) yörğe: al-ta'bır Id. 92; al-tacım waɔ'f al' 'astrology; omen' yöre: Bul. 5, 14.

E yergüs See bürg üç.

E yörğek See bürg ek.
sometimes, e.g. in SW Tkm. the suggestion that it is reborrowed fr. Mong. Türkü viii ff.
yarlıg boltt: 'was issued, or allocated' is a stock phr. in the Miran document (ETY II 64 ff.), e.g. 8–9 (yariik); a.o. Toy 18–19
(1 19): Man. biz tepti yarlığın aðrük kmaz biz 'we do nothing contrary to God's commands' TT II 6, 5; (the king . . .) bêgê
kara boðunq edûği yarlıq yarlıkê inça 'gave the following gracious commands to the
bêgs and people' do. 8, 69; a.o. 8, 80: Uyğ. viii ff. Man. yarlığını eşêtip 'hearing your commands' TT III 163; sîzîn yarlıkamîş
yarlıqê do. 131: Bud. Sanskrit sûtrâsûto 'obedient' yarlıqê esêtê TT VIII D.19;
(the Prince, bu yarlıq eşêtip, said) yarlıq bolzûn 'grant your gracious permission' PP 18, 8 ff.; o.o. do. 33, 2; TT X 595, etc.—in TT
VI 201 a Chinese phr. meaning 'the sûtra in twelve sections' is translated ikl yeğirmi
bölük yarlıq: Civ. yarlıqîn yorîmaz 'your orders are ineffective' TT I 37; erklîn xannû
yarlıq 'the orders of the King of the Under-
world' do. 25—in USp. xiv documents, yarlıq bolzûn 'let there be an edict' 22, 59, and bu
tuta turgû bitîq yarlıq bêrtûrû yarlıka-
dîmz 'we have deigned to order the grant of
this strict written edict' 88, 48, the word is prob.
the Mong. technical term: Çigil (and Xak.)
xî yarlıq kitâbûl-sultan wa amruhu 'a written,
or spoken (?) command of the Sultan' in the
Çigil language, the Oğuz do not know it
Kas. III 42: KB bayat yarlıq 'God's
commands' 1507; (let the gate-keeper) çikîp
edûşi yarlıq teğûrse 'go out and deliver the
(king's) gracious commands' 2546; a.o. 5508:
xîli (??) Tef. yarlıq 'divine' command, or
revelation' 145; xiv Muh. farman 'royal dec-
ree' yarlıq Mel. 51, 2; Rif. 146: Çag. xv ff.
yarlıq (1) raqam wa farman-i pâdîsâhân-i
turk, 'an edict or decree of the Turkish
emperors'; also used in the sense of turgût-i raqam
'the royal sign manual on an edict' (quotns.);
((2) yarî 'help' Turco-Pe. fr. Pe. yär 'friend',
etc.) San. 329v. 3: Xwar. xiv yarlıq 'divine,
or royal command' Qub 71; Nahc. 40, 13:
Osm. xv ff. yarlıq 'royal command'; in a few
texts TTS I 780; II 1006 (yarlık xvi 'a
child's bib' is a Conc. N. fr. 1 yar).

D 2 yarlıq 'poor, destitute', and the like;
prima facie a P.N./A. in -lîg, but not obvi-
ously connected w. 1 or 2 yarî. Survives in
NC Kir. Jârdî; Kzx. Jârdî: NW yarlı/jarlı. Türkü viii kmâh olûgî: yarlıq ermiş (if
correctly read, perhaps) 'his corpse was aban-
donned and was wretched' fs. A b. 1 (ETY II
122): Uyğ. viii ff. Bud. irînç yarlıq tunî-
lârîq 'miserable, destitute mortals' TT IV
10, 13–14; similar phr. U II 4, 6–7 (mağazî:
78, 32; 87, 49; PP 48, 1 (the footnote here is
erroneous); Kuan. 185, etc.: Xak. xî yarlıq
al-makhmuwu l-faqir 'pitiable, poor; hence
one says yarlıq er 'a pitiable man' Kas. III 42;
yarlıq bolûp (a guest) 'who is shabby' (or tat-
tered, raťûl-hâl) I 193, 4: xiv Muh. maskin 'poor
yarlıq Mel. 52, 14; Rif. 148: Çag. xv ff.
yarlı (sic) faqîr wa muflîs ('destitute') San.

D yérlîg P.N./A. fr. yér; s.i.m.m.l. w. the
usual phonetic changes, usually for 'land
owning; native, indigenous'. Uyğ. viii ff.
Man.-A bu aðin yérîlî er 'this man from
another country' M I 34, 18–19: Civ. (in an
inventory) al-yérîlî tôshek 'a mattress (covered
with fabric) with a crimson ground' USp. 79,
2; a.o.o.: Xak. xî Kas. III 142 (yêr).

Dis. V. YRL-

D yaraîl- Hap. leg.; Pass. f. of yaraîl-;
irregular, since yaraîl- is Intrans.; perhaps a
scribal error for yaratîl- Uyğ. viii ff. Bud.
Sanskrit dhurisamyukta 'fitted to the load'
yükke: yaraîlîmîş TT VIII A.34.

D yarîl- Pass. f. of yarîl-; to be split; to split
(Intrans.), and the like. S.i.s.m.l.g. w. the same
phonetic changes. Türkü viii ff. Irk K 6
(karnî): Man. olûq yarîltî 'the corpse was
lacerated' M I 5, 8: Uyğ. viii ff. Bud. yêr
yarîltun 'let the ground be split' U I 37, 17;
(that wicked demon's head) yéti öpî yarîlîq'
'will be split into seven different (pieces)' TT
VI 375; a.o. X 38 (yûrek): Civ. H I 188–9
(1 ürî): Xak. xî ka:b yarîldî: 'the wine-
skin (etc.) split' (inşaqa) Kas. III 77 (yarîlur,
yarîlma:k, corrected fr. -me:k); törlûq
çêçêk yarîldî: 'all sorts of flowers burst into
bloom' (tatâfarat) I 119, 4; a.o. III 15 (1 yaruk):
xîli (??) Tef. yarîl- 'to be split' 144; xiv Muh.
inşaqa yarîl: Mel. 23, 9; Rif. 104: Xwar. xiv yarîl- 'to be split, to split' Qub 72;
Nahc. 12, 16; 36, 15, etc.: Kom. xiv ditto
COI, CCO; Gr. 117 (quotns.).

D yîrîl- Pass. f. of 1 yîrî-; n.o.a.b. Uyğ.
viïff. Bud. (it is rather a long time) aðrîlêli
yelîlêli 'since we parted (Hend.)' Huen-ts.
2039: Xak. xî butîk yeri:ldî 'the branch split
(inşaqa) off the tree'; also used of anything
moist (razb) when it cracked (inaqama) Kas.
III 78 (yelîrür (sic), yelîrîme:k:; corrected from
-ma:k); bu butîk ol tuçût: yelîgen (sic)
'this branch is constantly splitting'
(inşaqa) III 55: (xîli) At. yêrîlî- in 128, 247
(1 sôgûl), 268 (kilîk) is the Pass. f. of 2 yêrû-.

D yörül - Pass. f. of yörû-, q.v.; 'to be
unwrapped', etc. S.i.s.m.l. w. back vowels
165, 21–2 (seûlî): Xak. xî oğul bešikîn
yörüldî: 'the boy was unwrapped (hulla)
from the cradle' Kas. III 78 (yörüldür (sic), yörü-
lîme:k; MS. -ma:k, the scribe substituting his
own pronunciation for the original one).

S yörüll- See ürûll- Uyğ. Civ.

sod- . Xak. xî ol anûq yûzi:pe: yarla:di: 'he
spat (hazâqa) in his face' Kas. III 308 (yarlar,
yarla:ma:k).
Tris. YRL

yarlıkançılı: N.Ag. fr. a Dev. N. fr. yarlıkan-; 'compassionate, gracious' and the r. N.o.a.b. Uyğ. viii ff. Man.-A M I 10, 3 (g); a.o.o. (sometimes spelt yarlıkançağ): m. uluğ yarlıkançılı köpüllü üze 'with one's great compassionate mind' TT III 99; do. 133-4 (üküllü), etc.: Bud. yarlıkançılı köpüllerin TT IV 12, 35 and 56; o.o. TT X 6-8 (köpüllü), etc.; Kuan. 160, etc.


Tris. V. YRL.

yarlıka-: crisis of yarlıçka-, Den. V. in -fr. -fr. 1 yarlı-; basically 'to issue orders' to inferior, esp. in the phr. yarlıka-; hence, owing to some connotation of graciousness in 1 yarlı 'to be gracious, compassionate;' to commiserate; thence used as an Aux., koniric, V. w Ger. in -us-: ü- 'to be pleased' (see 'something'). Became a Moslem jurnalical term for (of God) 'to forgive (sins)'; i s.i.s.m.l., e.g. SW Osrn. yarlıka-.

Turkii vııı yarlıka-: is used almost exclusively w. teprî; and it is not clear whether fr. like teprî: yarlıkaduk'ün üçün: I S 9, N 7 means 'because heaven so commanded' because heaven was gracious;—üze: teprî: ra: yer yarlıkaduk üçün 'because heaven above and earth below were gracious'? N II 11 (saying you have done good service) yarlıkanım şad atîg anta: bernîs 'he was gracious and thereupon gave (me) the title of' Ogin 6: viii ff. Toy. 18-20 (I 195): Man. yarlıka 'he commanded' TT II 69; 10, 80: siz dindarlar yarlıkaras 'if you, the Elect, command (I) will carry out your orders' do. 8, 49; a.o.o.—iznîs yarlıka-yâg nomka tuťug dindar kîlgây you will be gracious to me, take me to the (true) doctrine and make me one of the Elect' do. 8, 39 ff.: Uyğ. viii ff. Man. yarlıkanım yarlığa TT III 131—yaruk teprüfîler yarlıkazım (Instr. f. of Imperative) 'by the
D yerim (yerim) Hap. leg.; follows yarım, and no doubt to be distinguished from it; N.S.A. fr. I ýer-. Xak. xi yerim şafba wahita (sic); MS. wahahda min kull say 'a single fresh strip of anything'; hence one says butik yerimi: misfûl-l-ışân 'half a branch' (sic?); its origin is al-miṣiqāq 'to split off' (Intrans.) Kaṣ. III 19.

D yarma: Pass. Dev. N./A. fr. yar-; 'split; something split', and the like. S.i.s.m.l. as yarma/jarma, etc. 'split; easily split; groats (i.e. split grain); the act of splitting', etc. Cf. yarmaş. Uyğ. viii ff. Civ. H I 71–2 (ügre; 'groats'), 149 (evin; 'split'); Xak. xi (VU) yarma: yûgâ: (or yuvâ:?) 'a kind of puff pastry' (al-muqaddam); also anything split lengthways (fuliga túla(n)) Kaṣ. III 34 (the translation suggests that this should be read yermec; Dev. N. fr. I ýer-, cf. yerim): Çağ. xv ff. yarma (spelt) 'grain (dânâ) of which part has been broken by the millstone, while there are also small grains left', in Ar. carîş ('roughly milled groats') San. 329v. 10: Kom. XIV yarma 'a split piece of wood' CCG; Gr.: Kip. XV carîş (burgün) yarma Tuh. 11b. 11; qamhiba 'parched grain' yarma (/koçe) do. 29a. 5.

yarmak properly 'a coin', also, more generally, 'money'; not easily explained semantically either as a Dev. N. in -mak fr. yar- or a Dev. N.- in -k fr. yarma:-; possibly a Tokharian l.-, cf. Tokh. B yarm; A yärî 'a measure'. Survives only(? in SE Türkî 'a small copper coin worth 2 pûl BŞ'; 'a false copper coin' Êarrîng. Uyğ. viii ff. Bud. altun yartmak (sic) 'a gold coin' U III 67, 11; 68, 12 etc.; Civ. yarmak kümûs occurs several times in USp. and seems to mean 'in coin' (as opposed to čaw, 'paper currency'), e.g. bêş otuṣ surît yarmak kümûs 'twenty-five surît in coin' 51, 4–5; o.o. 57, 3–4; 61, 4–5; 114, 3: xî yarmak an Uyğ. form (luğa Uyğûr) of yarmak al-dirham (Greek drakhma), the standard Moslem silver coin) Kaṣ. III 432: Xak. XI yarmak (sic) al-dirham 'a dirham; money' Kaṣ. III 43; over 60 o.o. of yarmak (sic) translated al-dirham, either 'a dirham coin', e.g. bir yarmak 'one dirham' III 121, 21, or 'money', e.g. yarmak yûlûdî: 'money was collected' III 80, 5: KB (how many intimacies are) yarmak üçûn 'for the sake of money' 6470; (everyone has become) yarmak kutil 'a slave to money' (and bows to anyone who has cash (kümûs)) 6476: xiii(?) Tef. yarmak 'money' 146: Çağ. xv ff. yarmak 'silver coin' (akça) Vel. 400 (quotns.); yar-
yurun 'patch, scrap', and the like. Survives in NE Alt., Tel. R III 546; (Khak. curux).

Uyg. viii ff. Bud. yuruğru şu ka kelmiş etin 'meat cooked to rags' UIII 45, 14: Xak. x1 yurun şu at'lı dibâc, 'a scrap of brocade'; hence one says yurun yuka: Kaş. III 22: Çağ. xv ff. yurun qafîn yaması 'a patch on a robe' Vel. 417; yurun (spelt) pâra wa latta 'scrap, patch', which they sew on a garment San. 342v. 15 (quotn.): Kip. xiv yurun 'clippings (al-qâsa) of anything' I.d. 92.

S yûrûp \ See urûp.

Dis. V. YRN-

D yarun- Refl. f. of yara-; s.i.m.m.l.g. w. the same phonetic changes and sometimes the same meanings as yara- but Kaş.'s first meaning below seems to survive in some NE languages, and both in SW Os. Cf. yarams-..

Uyg. viii ff. Bud. (if a man sings... or has letters written) künkçylârla yaranğali 'in order to curry favour with women' UIII 75, 10 (ii): Xak. x1 at yarandì: the ‘horse was slimmer on the exercise ground’ (dümîrîa... fi'l-midmar) to make it hard and fit to race; and one says ol maça: yarandî: he ingratified himself with me' (tâmâllaq la li) Kaş. III 83 (yaranufr; yaranmak); o.o. I394, 19; III 20, 17: Çağ. xv ff. yaran (spelt) syn. w. yara-, pasand şudan 'to be suitable' San. 327v. 16; a.o. do. 2 (yara-): Kip. xiv yaran- tâdammara 'to be, or become, slim' I.d. 93.

VUD 1 yerîn- (yerin-) in spite of the Infin., the translation suggests that this is the Refl. f. of il yer-., not yar-. N.o.a.b. xak. x1 ol butik yerindî: he set to work to split (bâsara saqq) the branch for himself' Kaş. III 83 (yerinüür, yerinmek; MS.-mak); Kip. xv ff. înxaraqqa 'to come apart, tear (Intrans.)' yerîn- Tuh. 6a. 8.

VUD 2 yérîn- Refl. f. of 2 yer-; this seems to be best explanation of the words listed below, but in one case the y- is absent, and this might be a Sec. f. of irin-. Uyg. vii ff. Bud. kimke neq yeringi ermez 'one must not be disgusted with anyone' Tt VI 452 (see note thereon); neq kimke yeme éringülük (sic?) övékeğlülük ermez 'one must not be disgusted or angry with anyone' Swu. 228, 14-15; o.o. Tt vi 18 (öpekelle-:); UII 73, 22 (2 yér-); and see PP 68, 5 (irin-): Osm. xiiv ff. yerîn- 'to be distressed, miserable; to feel regret'; c.i.a.p. Tt I 822; II 1042; III 802; IV 877.

Dis. YRN-

yarin 'shoulder-blade'; in this form o.a.b. A syn. word yâgrin appeared in the medieval period; it can hardly be the original form of yarin, a much older word, and may be a mispronunciation due to a supposed etymological connection w. yâgrî, q.v. Survives in NE Alt., Kumd., Leb., Tel. yarin R II 122; Khak., Tuv. carin; Bar. yawrun II 18: NC Kzx. jâwrin: SC Uzb. yâgrin: W Tkm. yâgrin. See yarinla-.

Uyg. iiii ff. Man.-A (of a demon being suppressed; the west country presses down his internal organs; the north and south countries press down) yarının başûnî (sic) 'his shoulder blades and head' (Mount Sumeru presses down is trunk(?), òzîn) M III 8, 3-10 (ii): Xak. x1 yarin 'azmu'l-katif 'the shoulder-blade'; the Turks say about it (fishi) yarin bulğansa: el bulğan: ida asuwaqasa (azmu'l-katif asuwaqasa) 'l-wîlâyà 'if the shoulder blade is irregular' is disorder in 'Kaş. III 1 (presumably a refce, to scapulometry of the Chinese kind); xiv Muh. mustûl'a-zahr 'shoulder-blade' yâgrin Mel. 47, 14; Rf. 141 (MS. sâgrik): Çağ. xv ff. yâgrin (spelt) şanà wa katif 'shoulder-blade, shoulder'; also called yâgrî and kebze San. 333r. 27; o.o. 300r. 10; 33v. 4 (yâgrî): Xwar. xiii yâgrin 'shoulder-blade' Ali 48: xiv ditto Nahc. 33, 11: Kip. III lawhu'l-katif 'shoulder-blade' yarûn sic) Hou. 20, 10: xiv yarûn 'azmu'l-katif I.d. 95: xiv lawhu'l-katif yawrun Kav. 60, 77: lawh yarûn Tuh. 31b. 5; Osm. xiv ff. yâgrin ditto; c.i.a.p. TTS I 766; II 976; III 754; IV 825.

D 2 yarin Dev. N. fr. yarû-; lit. 'becoming bright' or the like; originally it meant 'in the early morning', thence 'tomorrow morning' and thence, more generally 'tomorrow' and even 'next year'. Survives in NC Kzx.; NW Kk. yarin 'next year': SW Os. yarin 'tomorrow'. Cf. értêe: Türkî viii ff. yarin... keçe 'early in the morning... late at night' rkB 22; o.o. do. 1 (3 keçe); 2 (1 eşt-): Man. they had a great entertainment... yarin)... yarinke lêgî until the morning' TT II 8, 59 (damaged); a.o. M I 6, 19 (yarû-): Uyg. vii ff. Man. yarinke cê M I 31, 4 (i); III 36, 5 (iii): Xak. x1 kalsun çavûp yarin 'may your same endure until tomorrow' (li-şad) Kaş. II 350; 5; n.m.e.: KB (if a man lives for the pleasures of the day, he sins and) yarin yér sakûnç 'will suffer anxiety to-morrow' 913; p.o. 232, 587 (bîkînc); 915-6, 5309; xiiii (11): Ar. (let praise go from me today) yarin elig tomorrow' 29-30; a.o.o.; Tef. yarin to- morrow' 145: xiv Muh.(?) şadâ yarin Rîf. 94, 184 (only): Çağ. xv ff. yarin fardâ 'tomorrow' San. 329v. 24 (quotn.): Kip. xii al-şadâ yarin Hou. 28, 12: xiv şadâ yarin (értê/fanda/) yarin Tuh. 26b. 6.
yörünğə: 'clover' (or 'lucerne'?); one of several animal and plant names ending in -nəğə: Survives in NC Kir. joğuşka; Kzx. joğafısha/joşka: SC Uzb. yığička: NW Kk. joğuşka: SW Osm. yonca; Tkm. yorunca. Uyg. viii ff. Civ. yörüngə 'clover' H II 16. 8; 24. 69: Xak. x. yörüngə: al-qatt 'clover' Kaş. III 433; a.o. I 431 (bişma): xin?uf. yörüngə 'clover' 162: xiv Muh. (? al-raba 'green clover' yonca: Rif. 182 (only): Çağ. xv ff. yörüngə (spelt) 'a fresh green plant (nabāt) which the oftener one cuts it the oftener it grows again' (quotm.); also called yonca; in Ar. fisfiša ('fresh green clover'), in Pe. aspit (ditto) San. 342v. 17; yonca 'a fresh green herb which they give to horses'; also called yörüngə do. 347r. 10: Oğuz x. yörüngə: al-qatt Kaş. III 375: Kip. xii al-fuṣa wa huwa'l-qadba 'lucerne, clover' yonca: Hou. 9. 4.

D yırınç'ı: Hap. leg.?; Dev. N./A. fr. 2 yırın-; 'displeasing' and the like. Xak. x. KB 687 (erinç'ı).


D yarindak: Den. N. (Conc. N.) fr. 1 yarın, lit. 'something which passes over the shoulder-blades' (cf. bağirdak); 'a strap'; cf. kaqış, sıdırm. Xak. x. yarindak 'a Turkish strap (al-qidd); it is cut (yuqadd) out of goatskin Kaş. III 51; o.o. II 23 (til-); 108 (tılıs-); 175 (tillür-).

PU(D) yöründek pce to Uyg.; obviously 'a remedy'; often used in the Hend. em yöründek; prima facie a Den.(?) N. in -ded, but w. no obvious etymology. Uyg. viii ff. Man. TT III 29 (ol): Bud. em yöründek TT IV, p. 14, note A. 11, 8 (1 a1); Swu. 15 11, etc.; yöründek by itself U III 44, 1 (iiii) etc. Civ. TT I 109 (anu-).

D yarınkı N./A.S. fr. 2 yarın; survives in SW Osm. Xak. x. KB yarınkı künln 'tomorrow' 918; o.o. 397, 5307: Çağ. xv ff. yarınkı farḍa'i 'tomorrow's' San. 320v. 26: Xwar. xiv yarınç/yarınkı ditto Quib 73.

D yarınlık A.N. fr. 2 yarın; 'that which belongs to tomorrow'; n.o.a.b. Xak. x. KB yarınlık is et 'do tomorrow's work' 1206, 1278; yanut bérgе teyrı yarınlık sağa 'God will give you your reward tomorrow' 5131: xin?uf. (?) At. 187 (1 azuk).

D yurunluğ P.N./A. fr. yurun; n.o.a.b. Xak. x. yurunluğ urağut 'a woman who owns scraps (qiṭād) of brocade' Kaş. III 50: Çağ. xv ff. yurunluğ (siic) panbadār 'made of cotton' (here perhaps 'patched with cotton fabric'? San. 342v. 19 (quotm.).

Trls. V. YRN-

D yarınla-: Hap. leg.; Den. V. fr. 1 yarın; so spelt originally, but altered by a second

ladi: 'he struck him on the shoulder blade' (ala azm katfihī) Kaş. III 343 (yarınlar, yarınlamak).

S yürüper- See yürüper-

Dis. YRS-

(D) yarsığa: Hap. leg.; see yaskağ; in the same section as yartıma: so certainly a Dis., but distinguished fr. it as al-muqdəuf 'with a repeated consonant'. There does not seem any possible etymology, -ğəğ is not a known Suff. Xak. x. yarsığa: 'a slippery place' (al-masləqa) 'in the mountains or elsewhere Kaş. III 433.

Dis. V. YRS-

D yarsı: 'to be revolted, disgusted by (something Acc.)'; prob. a Simulative Den. V. in -sı: fr. I yar, lit. 'to have a flow of saliva'. Survives in the same sense in NE Tel. R III 148 and perhaps NW Kaz. yarsı- 'to fly into a rage'. Cf. yalk-. Türkü viii ff. Man. M I 7, 13 (ança) and see ?E erslı: Uyg. viii ff. Man.-A (when a man sees a louse sucking his blood) yarsıyur M I 7, 17: Bud. (when a man has a revolting disease) alku kışlı yarsıyur yamız bolur 'everyone is disgusted and begins not to go near him' TT VI 445; a.o. U III 79, 9-10 (jerygülü): Civ. TT VIII 1.8 (kus-): Xak. x. ol yarsıdı: ne:nli: istaqdara'l-say wa 'afahu 'he was revolted by the thing and loathed it' Kaş. III 305 (yarsır, yarsımak): xiv Muh. (?) ankara wa abā 'to disapprove, feel aversion' yarsı: Rif. 104: (Kip. xv?) Tuh. 244a. 7, see bez-.

D yarsıt- Caus. f. of yarsı-; Kaş.'s etymology is impossible, but the connection w. 1 yar seems valid. Perhaps survives in NW Kaz. yarsıt- 'to infuriate'. Xak. x. ol ani: yarsıtt: 'he disgusted him (gaddaraahu, MS. qaddaraahu) about something, so that he loathed (a'fā) to accept food from him'; originally the phr. yar soğdı: 'he spat out saliva', because he revolted him, and then assimilated Kaş. II 353 (yarsıtur, yarsıtmak): Kip. xiv yarsıt- 'to provoke, stir to anger' CCG; Gr.

D yarsık- Hap. leg.; Emphatic Pass. f. of yar-. Xak. x. er oğlundun yarsıkdr: 'the man parted (infra'da) from his son'; that is when one of them lost his way (dallā) in the desert, and one of them reached one place and the other another, or fell into the hands of the enemy Kaş. III 105 (yarsıkara, yarsıkmak).

D yersin- Hap. leg.; Refl. Simulative Den. V. fr. yér: Cf. yérle-.. Xak. x. er yérica yersind: 'the man made the place his home and became accustomed to it' (tawāffanə . . . wa'iṭadhuh) Kaş. III 109 (yersînür, yersinmek).

Trls. YRS

S yarası/yerise: See yersiğü.
yaraş:Recip. f. of yara-. s.i.m.m.l.g. w. the usual phonetic changes, usually for 'to be
D yarasa: Dev. N./A. fr. yarasa-; 'suitable, beneficial, attractive', etc.; cf. yarışlık. N.o.a.b. Uyğ. viii ff. Man. (showing to mankind) yarasa körk 'an attractive shape' TT III 127; yarasa tüzgerinçiz 'attractive and surpassable' do. 153; o.o. Wind. 29-30 (k11-); 42-3 (içgılı): Bud. körk yarasa TT X 441; ertipi yarasa közünüb 'appearing very attractive' do. 447; (various drugs) igeri镍 yarasa 'beneficial for their diseases' Swb. 597, 23; o.o. U III 39, 1; TT VII 16, 24; VII A.36 (içgılı); Kuan. 144: Civ. TT VIII 120 (içgılı).

D yarışlık Hap. leg.; A.N. fr. yarışık. Xak. xi KB kayuda yarışlık erse yakın 'whoever has suitability ready to hand' (he is useful for work) 3210.

Tris. V. YRS-

D yaraştur- Caus. f. of yaraştur-; s.i.s.m.l. Uyğ. viii ff. Bud. keziğe sanın tutup yüz ulati öğke yaraşturup ötünün ol 'he must pray on a hundred, etc. occasions, keeping the number (of prayers) in the right order' Usp. 44, 3-5: Xak. xi KB (my God, who set all things in order, himself set (the stars) in order) éte bêrdi tüzd yiaraşturdi tüz 'he set them in order, organized them and made (their movements) harmonious' 146: Xwar. xiv yaraştur- 'to set in order, make ready'

Qút 70; Nahc. 48, 5: Kom. xiv 'to set in order, harmonize' CCI, CCG; Gr.: Osm. xiv ff. ditto; fairly common TTS II 1003; III 772; IV 847.

Dis. YRY

VUD yiryə: Den. Adv./Adj. fr. I yir; cf. berye; 'in the North'. Pec. to Türkü. Türkü viii I S 1 (şadapit); I E 14, II E 12, etc. (beryeyi).

Tris. YRY

VUD yifya: Hap. leg.; N./A.S. fr. yıra; 'situated in the North'. Türkü viii T. 17 (beryeki).

Mon. YS

yas 'damage, harm, destruction, loss', etc. Prob. no longer surviving, in modern times indistinguishable fr. the Ar. l.-w. ya's 'despair, grief', in some languages, yaş and yazı. Cf. 1 kor. Uyğ. viii ff. Bud. Kuan 35 (1 kor); TT VI 63 (egis-): Xak. xi yas al-wadi'a wa'l-xusrâm 'trading' loss; loss (in general); hence one says anı telim yas: tegđi: 'he has suffered many losses' Kaş. III 159: KB biri asğı yas telim 'they have one profit and many losses' 390; manja yas kulur 'they inflict loss on me' 684; o.o. 915, 983 (kork-), 2161, 4226 (yağlık), 6368: (Cağ. xv ff. yas az'd wa matam 'mourning', lamentation' (Ar. l.-w.) San. 331 v. 5): Öğüz xi yas al-mawt wa'l-halâk 'death, destruction'; hence one says anı oğl: yas boldi: (or buldu?:) 'his son perished, or died' Kaş. III 159: (Xwar. xiv yas 'mourning' Qút 78: Kip. xiv yas al-əzâ 'Id. 94).

Mon. V. YS-

yas- basically 'to loosen', with some connotation of allowing something under tension to become flat; in its extended meanings more or less syn. w. I yaz- and, to some extent ya-d- and, therefore difficult to identify in some modern languages; but certainly survives in SE Türkü yası-: SW Osm. yası- and perhaps, NC Kir. jäs-. Xak. xi beş süsin yasıd: 'the beg disbanded (farraqa) his troops (and sent them) to their homes'; the origin is the phr. er yasin yasıd: 'the man unstrung (naza'a . . . al-watar an) his bow'; and one says xan çowa: yasıd: 'the xaw loosened the fastening (hallâ . . . 'uada) of the royal parasol which was raised over his head' Kaş. III 59 (yasar, yasmak): Kip. xiii fakka min akki'l-qaws min watarîh 'to unstring (a bow)' yas- Hou. 43, 1: xiv yas- ditto Id. 94: Osm. xiv ff. yas- 'to unstring (a bow)' and (xvi ff.) 'to flatten'; common TTS I 792; II 1009; III 777; IV 852: xvIII ('Rûmi') San. 331 v. 14.

Dis. YSA

D yası: Dev. N./A. fr. yas-; 'flat, flattened'. The translation 'broad' prob. implies 'flattened out so as to be broad', see yasila:-; and contrast keç. Survives in SC Uzb. yassı: NW Kaz. yassı (R III 223 yastı): SW Az.
yastık; Osm. 'Tkm. yası, all 'flat, flattened'. Uyğ. viii Su. E 9 (2 tas): Xak. xi yası: nepe 'something broad' (al-’arid) Kas. III 24; KB (I saw a ladder with fifty steps) jüz utru urułuğ ediz ham yası 'erected facing each, high and broad' 6033; xIII(?) Tef. yüzi yası 'with a flat (or broad?) face' 147; xiv Muh. Mel. 46, 11; Rif. 140 (alinliğ): Kip. xiii ’arid yası: Hou. 25, 16: xiv yasısic (sic) 'flat' (al-ṣafh) of iron, stones, etc. Id. 94: xv ’arid yas (later altered to yassı) Tuh. 25a. 4; in 82b. 1 yassı is described as one of the very few Turkish words w. a double consonant.

Dis. V. YSA-
F yasa- ‘to construct, arrange, set in order’, and the like is a Mong. V. which did not appear in Turkish until late xiii or xiv. It is first noted in xIII(?) Tef. 147, and is also listed in Çağ. xv ff. San. 331r. 2 and Kip. xv Tuh. 25b. 7. It has been incorrectly read in Türkü viii N 10 where the right reading is ölü tepir: aysar (not yasar) kişi: oğlu: oğeli: toru: möş 'all' sons of men have been born to die when heaven prescribes the time'. The Dev. N. yasak is a Mong. l.-w., which is first noted in the Uyğ. xiv Civ. petition, UŞp. 22, 43; the supposed occurrence in viii ff. Bud. Pfahl. 6, 5 is a misreading of yağak, q.v.

D yése: Desid. f. of yése: pec. to Kas. Xak. xi ö etmek yésedi: 'he wished to eat bread' (etc.) Kas. III 304(yése:er, yése:mek); a.o. I 20, 10.

Dis. YSC
D yasıç Dim. f. fr. yası: lit. 'rather flat and broad'; a broad arrow-head'. N.o.a.b. Türkü viii ff. IrkB 40 (yar): Xak. xi yasııc al-mi’bala minla’n-nisâl 'a broad long arrow-head' Kas. III 8: Kip. xiv yıasııc naslı ma’rûf 'a well-known (kind of) arrow-head' Id. 94.

Dis. YSD
D yastuk Pass. Dev. N. fr. yasta-; lit. 'something propped up'; 'pillow' and the like. S.i.a.m.l.g. w. the usual phonetic changes, and the same and some extended meanings. Uyğ. viii ff. Civ. yastuk, no doubt originally 'a pillow-shaped ingot of silver', perhaps the Chinese tael, was the largest currency unit mentioned in the documents in UŞp. and Fam. Arch (see sıtr) and phr. like yarım yastuk kümüş 51, 3 no doubt mean not 'half an ingot of silver', but 'half a yastük (tael) in cash'; in such phr. as altı yüz yastuk çaw 12, 5 clearly means '600 yastuks in paper currency' for further refeces. see UŞp. p. 274 and Çağ. 224 (s.v. yastuk): Xak. xi yastuk al-wisâda 'pillow' Kas. III 43; o.o. do. 107 (yastal-), 302 (yastak-): xIII(?) Tef. ditto 147: xiv Muh. al-mixadda 'pillow' yastuk Mel. 67, 13; yastuk Rif. 168: Çağ. xv ff. yastuk (spelt) muttaba wa hâlîs 'cushion; pillow' San. 332r. 7 (quotm. in Rümı): Xwar. xiii yastıkcı yastik/yastuk/yastu 'bed-time' 'Ali 12 (cf. Osm. yastı, of which the earlier form is prob. a

metathesis): xiv yastuk 'pillow' Nahe. 155; 11, 394, 11: Kom. xiv ditto CCI; Gr. Kip. xIII al-wisâda wa’il-mixadda yastuk Hou. 172; xiv yastuk al-mixadda Id. 94: xiv ditto yastık Kav. 64, 6; Tuh. 35b. 2.

Dis. V. YSD-
yasta- survives in Kas.'s first meaning in SW Osm., but yasta- in NE is a Sec. f. of yasta- or yazla-: Xak. xi ol ajar yastuka yasta-: 'he propped him up on a pillow' (wassadahu bi-wisâda); and one says ol ma’soz yasta-: 'he hinted to me ('arrada literally, but did not speak clearly') (sarinha) Kas. III 302 (yasta:r, yastama:k); a.o. III 320, 8–9 (contrast yasta-): KB tobi:k yastu’dm endi oldurđuka 'you have now put a ball in place to sit on' 647: Çağ. xv ff. yasta- takya dâdan 'to prop (someone) on a pillow' San. 331r. 28 (quotns.): Osm. xiv, yasta- 'to give (something) as a pillow; to prop (something Acc., on something Dat.)'; in three texts TTS I 1009; III 778.

D yastal- Hap. leg.?: Pass. f. of yasta-: Xak. xi yastuk yastal-ı: 'the pillow was propped (wusıdad); and one says ok amâcka-yastal-ı: 'the arrow hit the side (daraba ... bi-câmib) of the target' Kas. III 107 (yastalur: yastalma:k).

D yastan- Refl. f. of yasta-: 'to prop oneself up on (something Acc.).' Survives in some NE languages (R III 222) and SW Osm. Xak. KB (Aytold produced a ball and put it down) ani yastamıp otrü oldurdi kör 'and then sat down, propping himself on it' 622; a.o. 5974 (gâge): Çağ. xv ff. yastan- takya kardan 'to make (something) a pillow or support' San. 331v. 9 (quotns.): Xwar. xiv yastan- 'to prop oneself against (something Acc.)' Quth. 73: Kip. xv yastin- (so vocalized in a later hand) inwasada 'to prop oneself' Tuh. 58b. 11: Osm. xiv ff. yastan-fyasdan-f(once, xvi) yassan- 'to prop, or rest (something Acc., on something Dat.); to put (something Acc.) as a pillow or support for (one's head Dat.); common TTS I 792; II 1009; III 778; IV 851.

Tris. YSD

Dis. YSG
F yasak See yasa-.

D yasak Hap. leg., but see yasıkîg: 'a bow-case'; perhaps Dev. N. fr. yas- 'unstrung', in the extended sense of 'a case for an unstrung bow'. Cf. 2 kuruğluk, kurmain. Xak. xi yasak al-miqaas 'a bow-case', in the language of the Turks; the Oğuz and Kip. do not know it, and use kurmain Kas. III 16 (prov., see to:zluğ).

E yosuk See yüşuk.
D asığa: N.I. fr. yaş-; 'a rolling-board'; 
Kas.'s etymology is erroneous; -ğaç is a normal Dev. Suff. for N.Is. Survives only (?) in 
SW Osm. yastığaç. Uyg. viii ff. Civ. TT I 
11 (başgar-); Xak. xi yasığaç xiwânu-l- 
'acín 'a rolling-board for dough'; its origin is 
yası: yığaç 'a broad piece of wood' Kas. III 
38; Osm. xvi ff. yastığaç (and the like) 
'rolling-board'; common in Ar. and Pe. dicts. 
TTS I 793; II 1010; III 778; IV 852.

PU?E yaskağ Hap. leg.; almost certainly an 
error for yarsığağ; q.v. Uyg. viii ff. Civ. (in 
an unfavourable omen; the mountains have 
become precipitous and the ground high) 
yarmanayın tāsesen yaskağ (yarsığağ) 
turur 'if you say "I will climb up it", it is 
slippery(?)' TT I 46.

Tris. YSG

D yasıklıg Hap. leg.; P.N./A. fr. yasık; 
MS. yasığlıg, but between two words w. -k- as 
the third consonant. Xak. xi yasıklıg ya: 
'a bow with a bow-case' (al-miqwas) Kas. 
III 50.

Dis. YSL

D yasul Hap. leg.; Pass. Dev. N./A. fr. yasul; 
lit. 'loosened, relaxed', etc. Xak. xi yasul 
taq: al-hadba minâl-cabal 'a flat-topped 
mountain'; also any 'sloping ground' (sâhab 
minâl-ârd) is called yasul Kas. III 18.

Dis. V. YSL

D yasîl- Pass. f. of yasî; survives in SW 
Osm. for 'to be flattened, levelled'. Xak. xi 
yasîln: turika'l-amr wa furriqa asbâbhu 
'the business was abandoned and its assets 
divided up'; and one says ya: yasîldî: 'the 
bow was unstrung' (muzî'a'll-watatar); and sî: 
yasîldî: 'the army (etc.) demobilized' (tافر 
raqa); also used when anything scattered 
(tavarraqa) Kas. III 78 (yasîlur, yasîlmaq): 
Osm. xiv yasîl- (of a bow) 'to be unstrung' 
in several texts TTS I 792; II 1009; IV 852.

Tris. V. YSL

D yasîla:- Dev. N. fr. yasî; survives in 
SW Az. yastîla-; Osm., Tkm. yasîla- 'to 
flatten'. Xak. xi ol yasîla: ne:ni: 'he 
made the thing broad' (ârîd), e.g. dough which 
is rolled out (yubșat) on the rolling-board 
or the like; and one says ol sî:zûg yasîla:di: 'he 
made a plain statement' (sarrara bi'l-kalâm), 
and did not use hints or implications (lam 
yu'arîdí (MS. yu'rid) bi'l-kindîya) Kas. III 328 
(yasîlar, yasîlmaq): contrast yasta:-.

Dis. or Tris. YSM

PU?D yasmuk (or yasmuk?) 'lentil, Erva 
len'; -muk (but not -imuk) is a Dev. Suff.; 
perhaps Dev. N. fr. yaş- in the sense of 'a flat 
(seed)'. Survives in SE Tar., Türkî yasmuk: 
NC Kir. jasmak; SC Uzb. yosmuk: NW 
Kk. jasmak; Kaz. yasmak; Nog. yasmok; 
SW Osm. yasmuk (in Tkm. yasmuk is 'an 
insect which preys on crops'). Uyg. viii ff.

Civ. yasmuk menî 'lentil flour' H I 119; 
Çag. xv yasmuk 'adas 'lentil' San. 332r. 7; 
Xwar. xiv (two stones) yasmukdin ulûgrak 
'bigger than lentils' (and smaller than chick 
peas) Nahc. 43, 1: Kip. xiv (in a list of seeds 
and pulses; al-adas marcamak (Pe. l.-w.) 
al-qirîm 'safflower seed, Carthamus tinctorius' 
yasmuk Bul. 7, 1.

D yasîma:men Den. N. fr. yaşî: lit. 'flattish 
object(?);' prob. 'a flattish portable bottle, 
pilgrim bottle'. N.o.a.b. Xak. xi yasîma:n 
al-muqaqrir mina'l-kisan' bottle which gurgles 
when it is poured out' Kas. III 38; Xwar. 
xiv yasîma: 'bottle, flask' Qutb 73: Kip. xiv 
ditto CCI, Gr.

Dis. YSN

F yosun 'manner, custom', and the like; a 
Mong. l.-w. first noted in late Uyg. Civ. 
documents (USp. 12, 15 etc.) and also noted 
in Çağ. xv ff. San. 243r. 16.

Dis. YSZ

D yassiz Hap. leg.; Priv. N./A. fr. ya:z; 
'helpless; without loss'. Xak. xi KB 106 
(asîg).

Mon. YŞ

yas (ʔn-) basically 'fresh, moist'; from this 
extended meanings developed: (1) 'fresh' to 'green vegetables'; (2) 'moist' to 'running with 
moisture; tears'; and perhaps also (3) 'fresh 
every year' to 'a year of one's life', but this 
might be a different word. There is no reason-
able doubt that in the last sense it became an 
early l.-w. in Mong. as nasu 'a year of one's 
life'; the phr. harban niken nasutu 'eleven 
years old' (Haemisch 114) is exactly parallel 
to bir yegirmi: yasîlg, same meaning; 
but the theory that Mong. nilbusu(n) 'tears' 
(actually a Dev. N. fr. nîbu-(Haemisch 117) 
'to spit', etc.) is also connected is untenable. 
S.i.a.m.l.g. w. the usual phonetic changes in 
in one or more of these meanings, in SW 
Tkm. ya:ş (all meanings). Türkî viii yaş 
'tears' I N 11—yas 'year of one's life' is 
common, usually in such phr. as yetî: yegîr-
mi: yaşima: 'in my 17th year' II E 24; altî: 
yegîrmî: yaşîna: 'in his 16th year' I E 31; 
yas' year of one's life' Mal. 32, 16 (ağîr-). 
Uyg. viii altî: otu: yaşîma: 'in my 26th 
year' Șu. N 4; viii ff. Chr. iki yaşda altûn 
öğul kûzlâr 'boys and girls below the age of 
two' U I 10, 1-2: Bud. yaş sünîkleri 'moist 
bones' Swv. 625, 10; o.o. TT V 28, 124 
(2 ot); VI 14 (ekin)—yaş 'tears' USp. 106, 
46-7 (igung)—yévîncüdeki őzûg yaşîg 
'life in this world' TM IV 252, 4; a.o. U II 
49, 20-1 (I 62z): Civ. yaş tanani 'fresh sesame 
seed' H I 126; o.o. do. 168 (yulduzga); TT 
I 56 (kuru-)—yaş 'tears' H I 65 (ak)—yas 
'mild' TT VII 17, 22 (kılık)—kîrîk yaşta 
at the age of forty' do. 17, 24; o.o. do. 28, 31-2 
(uğâdâ-); 33, 6 (küsî-); O. Kir. ix ff. yaş, 
usually in the form yasîma:; is common, e.g. 
altûn yaşîma: 'in my sixtyieth year' Mal. I,
art mean 'high barren areas' and yıṣ: 'the more fertile valleys' between rocky ridges'). Kôm. xiv yıṣ 'open uncultivated ground', CCG; Gr.

VU 1 yıṣ: Hap. leg. in Kâṣ.'s meaning: yıṣ is noted in SW xx Anat. as meaning (1) 'twilight'; (2) 'wild, rough' (perhaps a Sec. f. of yôz, not an old word, but very common in this dialect); SDD 1541; there is no obvious semantic connection. In Kâṣ. the word is entered between yıṣ and yıṣ and vocalized both yıṣ and yıṣ. Öğüz xi yıṣ al-zahma 'pressure, discomfort'; one says boðün yıṣ bôld: 'the people were crowded together' (izdahama) Kâṣ. III 4: Osm. xiv to xvi yıṣ (of the eyes) 'dazzled' (by the sun); 'dimmed' (by weeping) in several texts; in Pe. dicts. translates xirá, same meaning (and several others) TTS I 842; II 1068; III 821; IV 898: xvii yıṣ in Rûmi, xirá wa lâcic ('stubborn, obstinate') San. 3431. 22.

2 yıṣ: See yıṣ (Xak.).

Mon. V. YŞ-

yıṣ: 'to hide (oneself, Intrans.)'; n.o.a.b., in modern languages displaced by the Refl. f. of yâṣur-. Uyg. viii fl. Man.-ol ida yıṣ: 'hid in that bush' Man.-ui. Frg. 400, 6: Bud. (the evil spirits) alku yâṣarlar yokalar- lar 'all hide and disappear' TT VI 97-8: Xak. xi ol meni: körüp yıṣ: 'he hid (in kimâka) when he saw me' Kâṣ. III 60 (yâṣar, yâṣmak: in prov. yâşmas 'cannot hide himself' (yaktûm nafsahû); o.o. I 425, 19; III 208, 25: KB (after a life of pleasure) kara yér katinda yâşip yatgu tüz 'he will lie down flat, hiding in the black earth' 1427: xiv Muh. ihtabâ'a 'to hide' (Rif. 102, in margin yâşun-; Mel. 22, 3 yâşur- in error): Kôm. xiv yıṣ- taxabba'a wa xafiya 'to hide' Id. 94: Osm. xiv necesi: ... gözüm yâşam 'why should I hide my eyes?' (sic) TTS II 1012.

*yıṣ- (or ış-?) See yışiğ, ışılı-, yışim.

VL(?) yıṣ- Hap. leg., but see yuşul-; perhaps Co-op. f. of yu-; if so, survives in NE Alt., Tel. yus- (sic) 'to wash away' R III 566; but the semantic connection is not close. Xak. xi ol bençi: yıṣdi: 'he poured out (aşala) the beer from a tap in the cask' (min şanbûrî-l-damm); it (beer) is a drink made of wheat, barley, and millet Kâṣ. III 60 (yâşar, yâşmak: corrected from -mek).
1956; Usp. 97, 16: Čev. üç yaşar kara u'da three-year-old black ox H I 46; Xak. x1 er uzun yaşadı: 'the man had a long life' (ümmûr ilâ... tawla(n) Kaş. III 89 (yaşar, yaşama(k); also says bu: er uzun yaşâ:gu: 'this man is destined (mimmû haqqu) to have a long life'; and (yaşâ:gu:) is also a N./A. of time and space (ismü'l-zamân wa'l-makân) III 36: KB yaşasunun Luqmân yili 'may he live as long as Luqmân' 123; a.o. 2302: Çaq. xv ff. yaşâ: (spelt) sîzstan wa zindâgânî darâz kardan 'to live, have a long life' San. 332r. 9 (quots.): Xwar. xiii ditto 'Ali 29: xiv ditto MN 96, etc.; Nahc. 101, 8: Kip. xiv yaşâta ammara 'to live long' Tuh. 12b. 7; 'and from yaşal(?), yaşâ... do. 84b. 5–6.

(D)yâşu:- 'to flash, shine', and the like; cognate to *ya:n and perhaps Den. V. *un-: fr. a Dev. N. *ya:s, cf. yaruv:-. Although sometimes used in Hend. w. yaruv:-, it can also, contrary to Kaş.'s statement, be used in other contexts. N.o.a.b.; the medieval sound-change -a- > -i- is puzzling, but cf. ya:s, yaruv, etc. Uyğ. viii ff. Bud. U II 37, 56 (yaltri:-): TT V 4, 3 etc. (yaruv-): Xak. x1 (under Ş) er yaruvâ: yâs:di: 'the man was delighted and joyful' (irtâha wa surra min farah): yaruv: is not used by itself (yafrad) but (only) in the Hend. (yuzdawac) yaruvâ: yâs:di: Kaş. III 89 (yâs:ur yaruv, yaruv- ma:k yaruma:sk): xiv Muh. (?) lâhâ wa lama:a 'to gleam, glisten' y.ş.:-- Rif. 114 (only): Xwar. xiv yûzlû yaruv yilduz téq yisîgây (sic) 'their faces will shine like bright stars' Nahc. 241, 6: Kip. xiv yisî- lama:a Tuh. 94.

D. YŞD-

D yaşu:t Dev. N./A. fr. yaş: - lit. 'hiding oneself'; pec. to Xak? Xak. x1 yaşu:t neâp 'a hidden (maxbu:) thing'; and one says as a Hend. (fi'l-i'bâ) yaşu:t bekût Kaş. III 8; a.o. II 228 (bilsik:-): KB ana oğrîlu: sîn alnusa yaşu:t 'if a (man)'s mother secretly takes in the waters (i.e. semen) of thievery' (and a child is born, it is disastrous for the realm) 5768.

D. V. YŞD-

D yaşu:t- Caus. f. of ye:şu:-; n.o. a.b. in Hend. w. yaruv:-. Uyğ. viii ff. Man.-A M I 21, 4 (ii) (yaruv-): Bud. TT VI 387 (ditto).

Tris. YŞD-

D yaşu:ltu:ug Hap. leg.?; P.N./A. fr. yaşu:t. Xak. x1 KB (do not judge people by their exteriors) ki'sinin için kör yaşu:ltu:ug 1şîg 'look at a man' s inner (thoughts) and his secret affairs' 5109.

D. YŞG-

D 1 yaşu:tk Dev. N./A. fr. yaşu:- 'bright, gleaming; brightness, gleam', and the like. There was a medieval sound-change -a- > -i- similar to that in yaşu:-. Survives only (?) in SW Az. 1şîg; Osm., Tkm. 1şîg 'bright, light; a light, lamp'. Uyğ. viii ff. Bud. fairly com-

mon, but only in the Hend. yaruv yaşu:t TT V 4, 6 etc. (2 yaruv): Xak. x1 KB yaşu:t is a commoner word for 'sun' than 1 kûn, e.g. yâsık boldî törtêt 'the sun became the fourth (planet)' 134; o.o. 66, 489, 6211: (xiv Rbg. yâsık 'sun' occurs only (?) in the passage taken fr. KF): Çaq. xv ff. yâsık (lâgân wa da'if 'lean, weak', and) Firâqî translated it âfût bîbî 'sun' San. 332v. 26 (yâsik 'can' also occurs in Kom. xiv CCG; Gr. and survives in some NC, SC, and NW languages; it may be a l-w.:) 1şîg/1şîk rawwân wa munawwar 'shining; bright' 106v. 20: Kip. xiv 1şîk al-dâwî wa'l-sa:war 'light, brightness; rays of light' 14; al-durri wa'l-mawdû'u:l-durri 'bright; a bright place' 1şîk (MS. 5ûk) Bul. 3, 2.

S 2 yaşu:t See yu:şu:k.

PUD yisîg (1şîg) apparently Dev. N. fr. yisîg (?isîg): 'cord, rope', or the like, perhaps some particular kind of rope; n.o.a.b.; it is not certain whether the y- is prothetic or original. Cf. u ruk, òrgên, yîp. Uyğ. viii ff. Bud. 1şîg bâ: 'tie a cord' (to each bell hung on the fruit-trees in the orchard) PP 80, 1 (Pelliot transcribed 1şîg); (on the seventh day he loosened the iron chain (sok) which held the ship to the shore) temîr 1şîg yorîdî 'the iron cable moved' (and the ship went off ) do. 33, 4; a.o. Usp. 88, 46–7 (tirgûk): Xak. x1 yisîg al-nîs 'a strap, thong', and more specifically 'the thong of a camel's girth, or one fastening its load' Kaş. III 13; o.o. I 126 (esrî): 165 (2 es-), etc., all translated al-âhab 'rope'.

VU yu:şu:k 'a helmet'; the vocalization is quite uncertain; the only modern trace is in Red. 125 aşu:k 'an iron helmet', a word not mentioned in other Osm. authorities; otherwise l-w.s are used, sometimes Mong. daqulqû (see tugliq); it is unlikely that this is a Sec. f. of yu:şu:k w. the connotation of 'a shining object'. Türkî viii ff. in the Mîran document (ETY II 64) relating to the issue of equipment to individuals, usually yarûk 'body armour' or kilic 'sword', yu:şu:k is mentioned twice in contexts in which 'helmet' seems appropriate (and the suggestion that it is a Sec. f. of yu:şu:k 'bow-case' unconvincing); Beçe: Apa: içre-

ki:ke: bir yarûk yu:şu:k birle: [yarûk bolu:] 'one breastplate, with a helmet, was issued to Beçe: Apa: the Chamberlain' A 21–2; Kültîlgû Saçun:ka: yu:şu:k yarûk bolu: B r. 7–8: Xak. x1 (VU) oşûk bayda:tu: l-âhâdî 'an iron helmet'; the alif is changed fr. ya:, as one says alma: i' and yalma:a ('quick-witted') Kaş. I 67 (the alif is uncivilized, but it follows uşu:k so could not be aşı:ku:): xiv Muh. al-xûda 'helmet' yasîk Mel. 71, 10; yisîk Rif. 173: Xwar. xiv yarûk yisîk üse 'in breastplate and helmet' Nahc. 45, 8: Kip. xiii al-xûda (VU) 1şîk Hou. 13, 16 (alif uncivilized): xiv yisîk al-xûda IÎ 94 (followed by VU yu:şu:k al-mâcin 'impudent', Hap. leg.): xiv xûda yasîk (in margin aşı:ku:) Tuh. 14b. 5; Osm. xviii 1şîg/1şîk in Rûmi, kalâh-i xûd 'helmet' San. 106v. 20.
VUD youşulḥ. Hap. leg.; P.N./A. fr. youşul. Vocalized youşulḥ, clearly by a later hand. Originally there was a sign, prob. a damma, above the ya' and no sign on the sin. Xak. xi youşulḥ 'er 'a man protected (lit. veiled, al-muqamna') by an iron helmet Kaş. III 50.

D yaşalı (Yaṣalı) der. fr. yaṣ; prob. crasis of *yaṣasil w. the Den. Suff. -ṣal; properly 'of the colour of fresh vegetation', i.e. 'green', but like 4 kök not very precise and sometimes used for 'light blue'; this lack of precision still survives, in SE Türkî yeṣil is 'green', but 'green grass' is kök ot. S.İ.a.m.l.g. w. the usual phonetic changes, generally w. back vowels, but SE Türkî yeṣil/yeṣil/yeṣli; SW Az. yaṣal; Osm. yeṣal; Tkm. yaṣal. Türkî viii ff. (if the precious stone's colour is) 'green' (or light blue?); prob. turquoise) Toy. 26-7 (ETY II 59); a.o. İrKİ 51 (yaṣalīq); Uyg. viii ff. Civ. yaṣalı burçak 'green beans' TT VII 14, 69; a.o.o.: Xak. xi yaṣalı 'green (al-axdar) of anything, and 'bright green' (al-axdarul-nâdîr) is called yap yaṣalı and, in a jingle (f-'il-iḥā) yaṣalı youṣul Kaş. III 19; III 162 (çüwlt), and five o.o., twice as yaṣalı; for III 20 see yapılı: KB (the brown earth and) yaṣalı kök 'the blue sky' 3, 22, 127, 1002; (the dry trees) tonandi yaṣalı 'have clothed themselves in green' 67; o.o. 68, 120, etc.: xiii (?) Teʃ. yaṣalı 'green' 148: xiv Muh. al-axdar yaṣalı; şadidul-xudra yam yaṣalı Mel. 68, 2-6; Rif. 168; under (places, etc.) xaṭir nadâr 'grassland' yaṣalı 76, 9, 180: Çağ. xv ff. yaṣalı rang-i sabsa 'green'; yaṣalı baş 'the name of a kind of duck' San. 332v. 27: Xwar. xiv yaṣalı 'green' Qutb 74; Nac. 37, 16: Kom. xiv ditto CC1; Gr. Kip. xiii al-axdar yaṣalı; intensified form yam yaṣalı Hou. 31, 3-8: xiv yaṣalı al-axdar mina-l-alwân and yaṣalı is used of 'green plants' Id. 94: xiv 'bright green' yaṣalı, more correctly yap yaṣalı Kav. 3, 8; al-axdar yaṣalı do. 64, 15; Tuh. 4a. 2; 53b. 7; Osm. xiv to xvi yaṣalı (in spellings indicating back vowels) 'green'; in several texts TTS I 793; II 1011; III 779; IV 853.

D yaşalı P.N./A. fr. yaṣ in all its meanings; s.i.s.m.l., often for 'filled with tears'; in SE Türkî yaṣalı means both 'age, aged' and Osm. yaṣalı only 'elderly, old'; Uyg. vii ff. Bud. uzun özlü yaṣalı 'long-lived' Sw. 474, 21; kuşa özlü yaṣalı 'short-lived' U II 42, 27-8—yaṣalı közin 'eyes filled with tears' U III 23, 2 (i); 35, 34; TT X 297 (iğla-); etc. Civ. (a slave girl) iki yeğirmi yaṣalı aged twelve' USp. 110, 2-3: Xak. xi yaṣalı köz 'a tearful (al-abri) eye'; yaṣalı er 'an aged (al-muṣîn) man'; also 'aged' of any animal; originally yaṣalı Kaş. III 42; a.o. III 157 (man): KB kuşa yaṣalı 964; a.o. 348 (bûkûnsûz): Çağ. xv ff. yaṣalı tufüliyat 'childhood, youth' (quotas., for A.N. yaṣalı); and they say içik yaṣalı xurd sâl 'young', and bilyk (so read) yaṣalı kuhan sâl 'aged' San. 332v. 21: Xwar. xiv ulu yaṣalı 'elderly' Qutb 74; Nac. 56, 7; other phr. do. 65, 12; 340, 8: Kom. xiv 'a tearful eye' yaṣalı köz CCG; Gr.

Dis. V. YŞM.

D yışımprob. N.S.A. fr. *yışiš- (*yışš-), cf. yışğ, which seems to have a cognate meaning; lit. perhaps 'a single act of twisting or winding'; the semantic connection w. yışül (yışul) is less obvious. Survives only (?) in NE Bar. yışım 'stockings' R III 529, but a 1-w. in Pe. as işim 'the leather breeches worn by wrestlers' and in other languages, see Doerfer II 647. Xak. xı yışım 'the gaiters (al-rânāt) worn on the lower part of the legs. in cold weather Kaş. III 19: xiv Muh. al-rânaç yışım Mel. 67, 9 (MSS. yışım); Rif. 167: Kip. xiii al-rânaç yışım ya'ni rafiqu'l- (MS. raqıqul') -sirâq that 'is a sort of trousers' Hou. 18, 13: xiv yışım al-rânaç Id. 14; yışım ditto 94.

Tris. V. YŞM.

D yışım}- Hap. leg.; Refl. Den. V. fr. yışım. Xak. xı er yışımlandır: 'the man wore
D yaşan- Dev. N. fr. yaşı-: 'lightning'. S.i.s.m.l. in NE, SC, NW. Uyğ. viii ff. Man.-A yaşan teğri 'like the god of lightning' M I 25, 34: Man. yaşan teğri Kış I 10, 3: Bud. (Sanskrit lost) neş yaşan yaşman-מצ 'the lightning does not flash' TT VIII A.8 (mistranslated): Xak. xi yaşan al-barq 'lightning' Kış III 22 (prov., see 1 kaš); o.o. I 236, 1 (at-); II 356 (yaşman-); III 310 (yaşnan-): KB 86 (tuğ): Çağ. xv ff. iṣini barq San. 106v. 24 (quots.): yaşan barq 332v. 27 (quots.): Xwar. xiv ditto MN 227: Kip. xiii al-barq yaşan-; (Tkm. yuldırın) Hou. 5, 10: xiv yaşan al-ša'īqa 'thunderbolt' Id. 94; Bul. 3, 2.

S yüzəg See üçəp.

D yaşanı: Den. V. fr. yaşın; (of lightning) 'to flash'; s.i.s.m.l. Uyğ. viii ff. Bud. TT VIII A.8 (yaşın): Xak. x yaşın yaşınːdaː: 'the lightning flashed' (bəriq); also used of a polished brass basin, mirror, and the like when they shone (lama'a) Kış III 310 (yaşınːr, yaşınːmaːk); o.o. I 236, 1 (at-); III 319, 14: KB 86 (tuğ): xiv (?): Tef. yaşınː 'to shine' 149: Çağ. xv ff. iṣini- (sic) duruşıːdan 'to shine' San. 105v. 9 (quots.): Xwar. xiv (VU) iṣini- (sic) duruþːan 'to shine' MN 141.

D yaşınː- Caus. f. of yaşınː; i.s.m.l. Xak. x yaşınː teːpriː: yaşınː nəːstattː 'God made the lightning flash' (almaː'āl-barq) also used of a man when he polished (lamaː'a) a sword or anything that has a bright surface or high polish (bəriq wa taEllːuː) Kış II 356 (verse; no Aor. or Infin.): Çağ. xv ff. iṣnːet- (sic) duruþːan kardan 'to polish' San. 105v. 28.

Tris. YSN

D yaşınːlı́g Hap. leg.?: P.N./A. fr. yaşın. Xak. x yaşınːlı́g bulit şahāba dāt barq 'a thunder-cloud' Kış II 50.

Tris. V. YSN-

D yaşarːpurː- Hap. leg.; presumably crasis of *yaşarːŋurː*-an Inchoative f., but it cannot, as Kış's translation suggests, be connected both w. yaş and w. yaşuː. Xak. x anıq kozːiː yaşarːpurː 'his eyes were dazed by the brightness of the sun (əmədarraː ... min şuːːiːl-gams) and tears (al-abra) streamed from them' Kış III 407 (yaşarːŋurː, yaşarːŋurː- maːk).

Dis. YSR

D yaşuː (yaşurː) Ger. of yaşuː- used as an Adj./Adv.; 'secret(ly), furtive(ly)'. As such n.o.a.b., but cognate forms w. the same meaning survive in NC Kir. jáşirː; Kızx. jáşirː:

SC Uzб. yaşırː: NW Kk. jáşirː; Kızx. jáşerː; Kümük jáşirː: SW Tkm. yaşırː. Uyğ. viii ff. Bud. yaşuːru 'secretly' U I 23, 13; III 85, 18 (tancuːlːaː): Xak. x one says ol yaşuːru: keldiː 'he came secretly' (muːxtəfiiya(n)); and yaşuːruː iː 'a secret (allaːdi yusurr fiːhi) matter' Kış III 31: KB eligke baka közdə yaşuːru közdən 'he looked furtively at the king' 770: xiiː(?) At. kamuːq yaşuːru iːşːiː bolup aşkərə 'when all your private affairs become public' 171: Tef. yaşuːru 'secretly; a secret' 149: (Çağ. xv ff. yaşurːun məxːfi 'hidden, secret' Vel. 403 (quots.); yaşurːun (spelt) məxːfi toː pinhānː (secret) San. 332v. 25 (quots.); Xwar. xiv yaşuːru/yəʃuːru 'secretly, privately' Qub 74: Kom. xiv ditto yaşurː CIː; Gr.

Dis. V. YSR-

D yaʃarː (yaʃarː-) Intrans. Den. V. fr. yaʃ; s.i.s.m.l. w. the usual phonetic changes, and several meanings of which 'to be, or become, green' and 'to be, or become, moist' are the commonest. Türkū viii ff. Man. evin (so read) yaʃarːur yaʃdirː 'the crops become green and spread' M III 20, 10–11 (i): Uyğ. viii ff. Civ. yaʃiz yər yüzːi yaʃarːdiː 'the surface of the brown earth became green' TT I 4; bu səqqūt yaʃarːip amti kurniː 'this tree was once green but has now become dry' VII 28, 8: Xak. x oː yaʃarːdiː 'the vegetation was, or became, green' (iəzdəʁːaː Kış. III 68 (yaʃarːdiːː; yaʃarːurː, yaʃarːmaːk, sicol); a.o. II 79, 18: KB (wherever Mars looks) yaʃarːmː səkurː 133: xiiː(?) Tef. yaʃarː- 'to become green' 148: Çağ. xv ff. yaʃarː- of the eye, 'to shed tears' (aʃːix rixːtːan) and 'to be tear-stained' (aʃːəlːud şudːan); in this meaning the word 'eye' must be mentioned; also naməːk şudː 'to be moist' San. 332r. 19 (quots.); Xwar. xiv yaʃarː- 'to become green' Qub 74: Kip. xiv yaʃarː- iəzdəʁːaː . . kozːiː yaʃarːdiː 'his eyes shed tears' (damiːat) Id. 94: xv damiːta yaʃarː- Tuh. 16a. 2; from yaʃiː, yaʃarː- 83b. 7; from yaʃ, yaʃarː- 84a. 4.

D yaʃarː- Caus. f. of yaʃː; 'to hide (something Acc.)' and the like. S.i.a.m.l.g. w. the usual phonetic changes; in SW only Tkm. yaʃarː. See yaʃuː and cf. kizː-. Uyğ. viii ff. Bud. Swu. 138, 1–2 (örtː): Xak. x oː maʃarːdiː 'he hid (katamaː) the thing' Kış. III 68 (yaʃurːurː, yaʃarːmaːk); ol er ol neʃŋ yaʃərːgːam 'that man is in the habit of hiding (kitınː) his property' III 53; a.o. II 79, 19 (gəmara 'to cover over'): xiv Muh. xabːaː 'to conceal' yaʃurː- Mel. 25, 11; Rif. 108; (al-iʃːiʃːa 'to hide' (Intrans.) yaʃərmːk 37, 8; yaʃərmːk (correctly) 123: Çağ. xv ff. yaʃːurː (aːy, etc.) gizːeː 'to hide' Vel. 404; yaʃːurː (spelt) pinhːn kardan 'to hide' San. 332v. 1 (quots.); Xwar. xiv ditto Qub 74: Kom. xiv 'to hide' yaʃː urː CIː, CCː; Gr. 118 (quots.); Kip. xiv yaʃːurː- katamːaː, originally yaʃːurː- Id. 94: xv Kav. 74, 12 (saklaː); Tuh. 14b. 9 (kizː-): Osm. xiv to xvi (only) yaʃarː- 'to conceal'; fairly common TTS I 794; II 1012; IV 854.
D yaşışır- Hap. leg.; Co-op. f. of yaşır.
Xak. xı ola:r [ıkkı:] sőzuğ yaşışrı:du 'those two agreed to conceal (lavat'a'da kaiman) the statement' Kaş. III 101 (yaşışır, yaşışır-mak).

Tris. YŞR

D yaşuru: See yaşuru.


Dis. V. YŞS-

D yaşsa:- Hap. leg.; Desid. f. of yaş-.
Xak. xı ol mendin yaşsası:di 'he wished to hide (yaxtari) from me' Kaş. III 305 (yaşsər, yaşsəramak; later misvocalized yaşsə-).

Mon. YY

ya: y there is utter confusion in the Turkish languages about the words for 'spring' and 'summer'. Since yaz, q.v., must originally have meant 'summer', ya: must originally have meant 'spring', which is Kaş.'s translation in the main entry and is confirmed by its use in antithesis to kı:z 'autumn' in one passage. But yayla:-, q.v., always meant 'to spend the summer (somewhere)', and already in Kaş. yay is used for 'summer', in antithesis to kı:z 'winter', in some verses. In modern languages the position is even more confusing; yaz s.i.a.m.l., but ya:y has disappeared fr. some, and in others the meanings of the two words have become inverted. The following is a representative selection of the words for 'spring' and 'summer', in that order, in modern languages.—NE Khak. casxi, çaxxi; Tuv. ças, çax: SE Türkî ertę yaz, yaz: NC Kir. jaz, jay; Kzx. jazıtıru, jaz: SC Uzb. bahar(Pe.)/kıkłam, yoz: NW Kk. bahar/kıklem, jaz; Kaz. yaz, cey; Kumyk yazbas, yaz; Nog. yazlık, yaz: SW Az. bahar/yaz, yaz: Osm. ilk bahar (yay being a Sec. f. of yaz: 'a bow'), yaz: Tkm. bahar/yaz, tomsus, See yaxki.
Türtü vi:yi yaxın sühülem 'I made an expedition (against him) in the spring' II E 39; yay bolsar 'when spring comes' II W 3: Uyg. vii:yi yax: anta: yayıldım 'I spent the spring (or summer?) there' Su. W 8 (the next sentence refers to autumn): viii ff. Bud. dürri yaylı kıl:li tört tö: bolur 'thereupon the four seasons come into existence, (beginning with) spring and (ending with) winter' (or 'summer and winter?') TT VI 324–5; (in a list of the four seasons of three months each) yazıkı öd.: yay öd.: kı:z öd.: kıkli öd: Swt. 589, 9 ff.: xiv Chin.-Uyg. Dict. 'summer' yay yar-al-rabi' I 96, 8; but in I 13, 3, 82, 13, etc., most of which are quotations. fr. the mu-nazara between summer and winter, it is translated in- saltsal 'summer' and stands in antithesis to ki:z KB 367 (ki:t), 1052: xiiii: Tef. yay ki:z 135: xiv Muh. al-rabı: yaz: al-sal: yay Mel. 79, 17; Rif. 184: Çağ. xv ff. yay ((1) 'bow' (yay)); (2) fa:şl-i tadıstan 'summer'; (3) i:lm-i ya:da 'the science of using rainstones' (see 2 ya:st) because the principal need for this science is in the summer San. 340v. 26: Xwar. xiv ki:z yay ... kı:z yay Qutb 64: Kom. xiv 'summer' yay CCI, CCG; Gr.: Kip. xiv yay fa:şl:u-sal: yay ld. 94; al-qayıs 'the hot season' (summer) yay Bul. 13, 16: xv al-rabı: yay Kav. 36, 15; yay yay yay Tuh. 22b, 3: Osm. xiv ff. yay is the standard word for 'summer' till xvi and survived till xvii TTS I 893; II 1021; III 787; IV 861.

Mon. V. YY-

?S 1 yay- 'to shake' and the like; and it is very possible that this is merely a Sec. f. of yah-, q.v.; in Türk it certainly is. N.o.a.b.; all modern forms of yay- seem to be Sec. f.s of ya:-. Türkî viii ff. Man. yaruk keçip tünerigig yayı:duk üçün 'because the light has come and routed the darkness' M III 6, 2–4 (v): Xak. xı ol suvdıa: to:nu: yayıdi: 'he rinsed (harraka) the garment in the water'; and one says ol menig köpil yayıdi: mayyala qalbi 'he moved my heart (etc.) to sympathy'; and ye: lı yığa:çığ yayı:di: 'the wind shook (harrakat) the tree' Kaş. III 246 (yayı:ya, yayı:ma:k); a.o. IIII 245, 17: Çağ. xv ff. yay (spelt) ((1) see yay:-); (2) mäst barham zadan 'to beat up curdled milk' San. 340v. 1 (cf. yayı:): Kip. xiv yay- harrada al:lı-sal: 'to incite (someone) to do something' ld. 100: Osm. xiv ff. yay- (1) 'to stir' (the heart and mind) in one xiv text; (2) translating 'to churn' in three Pe. dicts. TTS II 1023; III 791; IV 863.

S 2 yay- See yay:-.

S yoy- See yoy:-.

Dis. YYA

VU yay: a pec. to Kaş.; perhaps a quasi-onomatopoeic. Osm., etc. yay is a Sec. f. of yada:ğ. Xak. xi yay: alyatu'-insın xıa:ta:n ('the buttocks', especially of a man Kaş. III 26; 170 (both main entries).

Dis. V. YYD-

?E yayit- See yayıli- Uyg.

D yaytur- Hap. leg.; Caus. f. of 1 yay-.
Xak. xı ol tomm suvdıa: yayturdi: 'he ordered that his garment should be rinsed (bi-xad-xa:da) in the water'; also used for anything that is rinsed or shaken (yu:harak) Kaş. III 100 (yaytur, yayturmak).
D yayğ Dev. N./A. fr. 1 yay-; lit. 'shaking' or the like, used metaphor. for 'unstable, fickle'. In the MS. of Kaş, the second syllable of both the words quoted was originally unvocalized; the second was later vocalized yayik, but there is no reasonable doubt that it was actually yayuk, Pass. Dev. N./A. lit. 'shaken': this is no doubt the word quoted, w. the usual vocalic change, in Çağ. The vocalization of the parallel quoted was no doubt the same. The latter word survives in SW Osm., Tkms. yayık 'a churn'; yayık 'spread out, flood water' in NE Alt. R III 75 is a Sec. f. of *yağuk; Yayık, a name for the Ural River, is a local, pre-Turkish name, see Studies, p. 124. Xak. xi yayık (MS. yayık) kiş: al-raculu, al-muhtarib pu-xulq tāratana) yamila ilā ḥādā wa ṯura)n ilā ġalika 'a man of unstable character who inclines sometimes in this direction and sometimes in that'; yayuk (MS. yayık) kiş: alternative form for yayık; this is like the phr. bişig et 'cooked (al-mathûx) meat', buşuk (MS. buşuk) alternative form Kaş. III 23: KB yayık 'fickle' (often corrupted to yatğ, tavgi, etc. in the Vienna MS. is the stock epithet of kut and dawlat 'luck, fortune' 91, 690, 665, 716, etc., and dunyâ and ajun 'this world' 398 (uktur-), 399 (ērsel), 1073, etc.; (do not believe in the luck of this world . . .) kilmî yayık 'its behaviour is fickle' 5175; similar phr. of a man 3542: Çağ. xv ff. yayık (spelt) 'a vessel (ṣarf) into which they pour milk, which they then beat up and fresh butter emerges'; Pe. nahra, Ar. mimikça 'churn' San. 341r. 11.

D yayık (yayuk) See yayık.

D yayık: N./A. fr. yay. Survives in NE Tuv. çağî 'summer' (season, etc.). Uyg. viii ff. Civ. (in an enumeration of the four seasons, each of three months; yayek 'spring') yayık 'summer' (küzki, küski) TT VII 38, 1 ff.; Xak. xi KB (of the signs of the zodiac, three are spring (yayık) constellations) üç yayık 'three summer ones' (three küzki and three küski) 142: xiiii? (At. (luck is yayinki bulit teq yā tīs teq xâli 'as unsubstantial as a summer cloud or a dream' 223); Tef. yayık yēmīş 'summer fruit' (does not come in the cold of winter) 136.

S yayğuk See yadğuk.

- Dis. V. YYG-

D yayık- Intrans. Den. V. fr. yay; s.i.s.m. NE I. yayık - 'to become hot, turn to summer' R III 76. Xak. xi 6d yayık: šāra'lamən rabi 'the season of spring arrived' Kaş. III 191 (yayık, yayıkmaš):

D yayka:- Den. V. fr. yayuk; not noted before the medieval period, but see yaykal-, yaykan-. Survives, usually meaning 'to shake', esp. 'to shake the head' in NE yayka- / yaykka- R III 6-8: NC Kir., Kax. (here 'to butt') yayka-: SW Tkms. yayka-; in Osm. yika- (sic) originally 'to rinse' (cf. I yay-) now means, more generally, 'to wash'. Kip. to shake, set in motion yayka- Tuh. 14b. 13; Osm. xvi ff. yayka- 'to wash', in several texts, mainly dits. TTS 1804; II 1022; III 789.

D yaykal- Pass. f. of yayka-; s.i.s.m.l. usually for 'to be shaken, to sway'. Uyg. viii ff. Man. [gâp] ḏuğ bolup yaykal[gâp] meaning TT IX 68: Xak. xi suv yayalı: 'the water was disturbed' (idfara); also used of any liquid when it was disturbed; and one says metaph. (bibi yuqabah) of a man who is inclined towards (al-mayyâl) anything er köpli: yâkill; yayalı: luğa da'if fah 'a weaker expression for this' Kaş. III 108 (yaykalar: yaykalmaš): Çağ. xv ff. yaykal- pahn pahn raftan wa bo-nâs xīrmādan 'to walk haughtily, strut purposely' San. 340v. 17 (quot.); (Kip. see yaykan-).

D yaykan- Refl. f. of yayka-; s.i.s.m.l. Uyg. viii ff. Man.-A M III 10, 5-6 (i) (bulga-): Bud. (the bright light of the Buddha...) yaykan uyâliruyu kararî alku këterdi 'shimmering (?) and shining, has driven away all the darkness' TT VI 422 (v.l.): Kip. xiv yaykan- (one MS. yaykal-) idfarabal-mâkañ bi-l-mâîl-muqarriq 'of a place, to be flooded' Id. 100: Osm. xiv, xv yaykan- (of the sea) 'to be rough'; (of a ship) 'to be tossed about'; (of a man) 'to be disturbed'; in three texts TTS I 804; xvii yaykan- (spelt) in Rûmi, tan susan wa iğîsül 'to wash oneself' San. 340v. 23.

Tris. YYG

D yayıklık Hap. leg.; A.N. fr. yayık. Xak. x KB yayıklık yok erse bu ārvələkküp 'if this lethargy of yours is not (mere) instability' (i.e. a passing phase; what was the point of your coming?) 715.

- Dis. YYL-

D yayla:ɡ Dev. N. (Conc. N.) fr. yayla-; a place where one spends the summer', in antithesis to kişla:ɡ. S.i.a.m.l.g. w. the usual phonetic changes. A cognate word yaylik, A.N. (Conc. N.) fr. yay w. much the same meaning, is n.o.a.b. Türkü viii ff. (I am an eagle) yaşıl kaya: yaylıqa:my summer station is a green rock' IrkB 51; oo. do. 56 (yağla:k); 62 (I aːɡː)-: Uyg. viii ff. Bud. (when building a house, you must build) ikidin teq yaylik 'an identical summer houses on both sides' (north and south) TT VI 84; a.o. Hüen-ts. 1967 (ağtur-); Xak. xiyayla:ɡ al-muṣîf 'a summer residence' Kaş. III 47; oo. I 13, 3; II 355 (yazlat-); III 265 (kûze-): xiv Muh. al-maṣîf 'summer residence' yaylik Mel. 76, 1; yayla:ɡ Rif. 179: Çağ. xv ff. yaylak ditto San. 17r. 23: Kip. xiv yaylak al-maṣîf Id. 100.

D yaylik See yayla:ɡ Uyg.

- Dis. V. YYL-

D i[yay]- Pass. f. of i yay-; n.o.a.b. Uyg. viii ff. Bud. (may the task which I ought to
yaz (ר) originally 'summer', later sometimes 'spring'; see yay for its history and modern forms and meanings. A very early l.-w. in Hungarian as nyár. Türkü viii (after spending the winter (kişlaf) at Amğa: konğı:) yayına: 'in the summer’ (we attacked the Oğuz) I N 8 (and II E 31); kişin . . . yazın ‘in the winter . . . in the summer’ II S 2; Uyğ. viii ff. Civ. (I will pay the outstanding debt) yaz kız ‘in the summer or autumn’ ÜSp. 12, 7: xiv Chin.–Uyğ. Dict. ‘spring’ yay Lazigeti 262: Xak. xiv yaz al-şayf ‘summer’ Kaz. III 159 (prov.); o.o. I 172, 4 (celona); III 16 (I yuazk); KB yaruk yaz ‘the bright spring’ (sic, has strung its bow) 65: xiii(?) At. kelür kız keçer yaz ‘autumn comes and summer passes’ 471: xiv Muh. al-rabi‘ ‘spring’ yaz Mel. 79, 15; Rif. 184: Çağ. xv ff. yaz ‘the first six months of the year’ (i.e. one starting at the vernal equinox); also ‘the three months of spring’ (bahâr) San. 330v. 19 (quots.): Xwar. xiv yaz Qutb 76; MN 83, etc. (the contexts suggest ‘spring’, not ‘summer’): Kom. xiv ‘spring’ yaz CGG; Gr. 119 (quots.). Kip. xiv yaz ʃażu-ʃa’l-rabi’ Id. 93; Bul. 13, 15: xvi al-şayf yaz Kaz. 36, 15; şayf (yay) yaz Tuh. 22b. 3: Osm. xiv ff. yaz, normally ‘summer’, is noted in several texts, mainly dict., down to xvii as meaning ‘spring’ TTS II 1023; III 790; IV 863.

1 yez: a kind of plant; the contexts suggest that this word rather than 2 yez (Arat’s choice) should be read in the Uyg. texts below. N.o.a.b. in Turkish but perhaps a l.-w. in the Pe. word yaz ‘a thorny plant set round tents as a fence; the plant fumām Steinenga 1530 (Red. translates fumām the grass Paniüm dichotomum)’. Uyğ. viii ff. Civ. yez occurs in two almost identical lists of things to be offered to demons, several of them unidentified Chinese l.-w.s, bracketed words being peculiar to one list only, ‘seven kusuń, seven handfuls of barley flour, seven pieces of raw and cooked meat, (three fowls), green beans, (one reed, two flowers, one vessel of (?) water, one handful (?) of) minşin (?hour), one yez, a torch (or lamp, yula), paper, copper (bakiń, or ‘liver’ bağır), luklang, wheatmeal, flowers, fruit, milk, wine, beer’ TT VII 24, 9 ff.; 25, 9 ff.; Kaz.’s translation would suit well here: Xak. xiv yez al-qayşun ‘southernwood, Artemisia abrotanum’, a plant thinner (adaqq) and more delicate than a reed (al-qasab); curtains and screens (al-girām wa‘l-sutra) are made from it by the nomads Kaz. III 143.

?F 2 yez some kind of copper alloy, perhaps ‘brass’; as this is not recorded before xiv it is prima facie a l.-w., but it occurs in Mong. as ces the standard word for ‘copper’, which is
Mon. V. YZ-

1 yaz- the general connotation is ‘to reduce (something Acc.) to a simpler form’, with such particular applications as ‘to untie; to unfold; to dissolve’, and the like. Its extended meanings tend to converge w. those of yad- and yas-; in the SC Uzb. dict. yoz- (1 yaz-) and yoy- (yad-) have several common meanings; but this V. prob. s.i.a.m.l.g. w. the usual phonetic changes. Uyg. viii ff. Civ. islg. suvka yazip ‘dissolving it in hot water’ H I 113; suvta yazip do. 118: Xak. xi ol tüğün yazid: ‘he untied (halo) the knot’ Ka3. III 59 (3, 2 yaz- follow); tilm tüğümış tösün yazmas ‘what has been tied by the tongue you cannot untie with the teeth’ II 20, 19; a.o. III 111 (yazlin-): KB çecek yazdi yuz ‘the flowers unfolded their faces’ 80; yaz untie (with a single word a knot of meaningless words) 172; o.o. 283 (berk), 791, 1809, etc.: xii3 (?) At. 222 (kuç-); Tef. yaz- ‘to untie, loosen’ 133: Çağ. xv ff. yaz-

2 yaz- (ya-z-) basically Intrans., ‘to make an error or omission’, hence more precisely ‘to lose one’s way; to offend; to sin’, etc.; in a limited range of phr. e.g. yo:1 yaz- ‘to lose one’s way’ a quasi-Trans. V.; in this meaning only, syn. w. aaz-. As an Aux. V. w. preceding Ger., usually in -u, it originally meant ‘just to fail to (do something)’ but later it sometimes came to mean rather ‘to be on the point of (doing something)’. In the sense ‘to sin’, etc. more or less syn., and often used in Hen., w. yap-, q.v.; the Hen. yaz- jap- survives in NC Kx. S.i.a.m.l.g. except SE (?) w. the usual phonetic changes as a main V., but as an Aux. V. only in a few languages including NW Nog., SW Osm.; in Tkm., unlike 1, 3 yaz-, it is yaz-. Uyg. viii sôziye: yazmayin tedi: y[a]pl[m]ayin? tedi: ‘he said ‘I will not offend against or transgress(?) your commands’’ Su. W 5: viii ff. Bud. (if you meditate thus every night) oð yazmatin(?) ‘without missing the (right) time’ TT V 10, 108; öge kapka baxšilarka yazdim yapultum ... erer ‘if I have sinned (Hend.) against my mother, father, and teachers’ U II 77, 16-17; a.o. (evinliq): Civ. yazmis yazukka ‘the sin which he has committed’ USp. 98, 30; (my
2 yüz - 'to fly (a beast Acc.)'; survives only (?) in SW Az. - Ösm., Tkm. yuz - Cf. soy.; Xak. xi er tokum (MS. tofum) yüzü - 'the man slaughtered the beast and flayed it' (cazara ... wa kasattha ... MS. kasafahu) Kas. III 59 (yuz, yuzmek); tokum yuzıp kudruktu: bıçek sına: 'when you flay (kaşatta) a beast, do not break your knife on its tail' I 472, 26: (xiii(?)) Tef. yuz - 'to disobey (one’s father’s directions)’ is prob. an error for 2 yaz - 165).

Dis. YZA

D yazısı: Dev. N. fr. 1 yazısı - 'a broad open plain'. S.i.m.m.l.g. w. the usual phonetic changes. Semantically close to yazi. Türkü viii usually in geographical names; Şantur yazısı: 'the Shantung plain' I S 3; I E 17, II E 15; T 19 (vU) Yarış yazısı: T 33, 36; a.o. I S 7; II N 5; Uyğ. viii (I routed them) yazı: kılıtm 'and scattered them' (?). E 4: vii ff. Bud. (you must imagine that the place where you are sitting is) körkül keşl yazi 'beautiful plain' TT V 12, 123; Civ. (PU) Sikap oğenteki yazilar 'the open ground on the banks of the Sikap (?) brook' USp. 55, 18; a.o. TT VII 42, 8 (béli): Xak. xi yazısı: al-fadā 'a large plain' Kas. III 24; o.o. I 94, 3 (kerük); I 135 (alaq); al-fadā is yazi: and when you wish to say 'a very extensive plain' (fada ayfah) - yafah: yafah - 'in the open country' III 11, 4; yazida: fīl-fāt - 'in the waterless plain' 255, 23: KB 21 (oprɪ); 69, 96, 5370 (yunt); xiii(?). Tef. yazısı 'open plain' 134: XIV Muh. ard waṭi' a 'level ground' yazi: Mel. 74, 11; Rif. 177: Çag. xv ff. yazısı 'dašt-i xal'd az sabz 'a plain devoid of vegetation' San. 331 r. 1 (quotn.): Xwar. xiii (?) taralguduz bir yazır yez erdi it was an uncultivated plain' Oğ. 261 (or read yazısı': xiv yazısı 'a plain' Qutb 76: Kom. xiv meadow yazısı) (sic) CCI, CCG; Gr. xip. al-sahra 'a broad plain' yazısı: Hou. 5, 19; xiv ditto İd. 93; al-falāt yazısı: Bul. 3, 8; xv ditto yazısı yez Tuh. 27a. 3; tarla (kaya, which should translate xarf) yazır yez do. 22a. i: Osm. xiv ff. yazısı 'large plain, desert', etc.; common TTS I 806; II 1024; III 790; IV 863.

3 yaz - 'to write'; basically Oğuz, but a very old word; a Second Period l.-w. in Mong. ciru 'to draw, paint' ('to write' is bichi) - and an early Turkish l.-w. in Hungarian (through Przibor - as ir - to write); s.i.a.m.l.g. except NE, Çuv. cir (symü) 'to write' Ash. XII 111. Cf. bitli-. Oğuz xi (after 1 yazısı) ol bitiş yazısı: 'he wrote a document (or letter); katala (l-abad) Kas. III 59 (2 yazısı follows); xiii (?). Tef. yazısı - 'write'; yazdük ('we wrote') ya'ni bitlimiş turur 133: Çag. xv ff. yazısı - (1) misitjan 'to write' San. 329 r. (26 quotns.): Xwar. xiii ditto 'Ali 34: XIV Qutb 76: Kom. xiv ditto CCI; Gr.: Tkm. xiii katala yazısı (Kip. çipu) Hou. 33, 12; saṭṭa mina (l-axat) 'to write' ditto 39, 20: XIV yazi katala İd. 93 (after yazısı: < yaziš l-katala); ditto Bul. 27v.; 76r.: xiv Kas. 10, 4; Tuh. 31a. 11; saṭṭa yazısı - 13b. 10: Osm. xiv ff. yazısı 'to write', hence 'to ornament, decorate (e.g. a wall); common TTS I 808; II 1026; III 791; IV 864.

1 yazi - 'to swim'; s.i.a.m.l.g. w. the usual phonetic changes, but SE Türkü: SW Az.

(damaged). Xak. xi (after 3 yazi) ol sozindir: yazısı: 'he made a mistake (axta'a) in his statement'; and one says of an: uru: yazısı: kada an ya'drubahu 'he just failed to hit him'; and ol keyikli: yazısı: 'he missed his shot (axta'a ... fil ramhi) at the wild animal'; prov. yazmas atim bolmasفارق: bilige: bolmas 'there is no such thing as a marksman who never misses or a sage who never makes a mistake' Kas. III 59 (yazır, yazmak): a.o. I 92, 8: KB sözüğü sözlegü cazar ham yazar 'a speaker goes astray and makes mistakes' 205; (may God) lodezsi sanaq otaq yazığa 'keep you from failing in your duty' 600; bilig yazmadi 'you did not lack wisdom' 2175; o.o. 2514-15 (uvşat): xiii(?) At ne yazidi ajunka bu sâhib hunar 'how did this master of skill offend against the world?' 445; Tef. yazısı - 'offend, sin against; just to fail to', etc. 134: XIV Muh. axta'a yazır Mel. 22, 3; Rif. 102: Çağ. xv ff. yazısı - (2) axta' kardan to make a mistake 'San. 329v. 26 (quotns.): Xwar. xiv yazısı - 'offend, be wanting; just to fail to' Qutb 76: Kom. xiv yazısı - 'to miss (a target) CCI; Gr. 119 (quotn.).: Kip. xiii axta'a mina(l)-xata yazır Hou. 38, 5: xiv axta'a yazır Bul. 27v.: xiv al-muqāribah 'almost to do (something) is expressed by yazır following a Ger. in -al/-e, e.g. 'he almost fell' yikila yazır; 'he was on the point of death' ûle: yazdır; etc.; an alternative idiom is ak kâldı: w. the Dat. of the İnfin.; yazır is also used for axta'a 'to miss' esp. of a shooter, but not for axta'a in other senses, and in this sense only in a limited number of phr. Kav. 29, 11 ff.; wa lîl-muqāribah yazır ay kâda Tuh. 67b. 8; guraba wa kâda yazır, e.g. tıge yazır 'he almost fell' 69a. 4; a.o. 80a. 3: Osm. xiv yazısı - 'to sin; to miss'; in one text TTS II 1026: xvi yazır-yapıl 1 807.
D yazaz: Den. V. fr. yaz; survives only (?) in NE Tuv. caza, same meaning. Xak. xi er kișla:qda: yazad: 'the man spent the spring (aqama'l-rabi') in his winter quarters' (or somewhere else) Kağ. III 88 (yazazr, yazaz: ma:mk).

yéze: Hap. leg., but see yéze:k; follows yozaz: which suggests that the text always had yéze:. Xak. xi yeze:k karmug ye:rig yéze:dl: 'the advance guard (al-tali'a) patrolled (tafafl) the whole area to see whether there were any enemy in it' Kağ. III 88 (yéze: r, yéze: me: k; MS. here ye:ze:-).

VU?D yozata: Hap. leg.; perhaps Den. V. fr. *yoza Dev. N. fr. *yo: q. v. Xak. xi koy yozad: 'the ewe was barren' (khalat) and did not lamb; also used of any animal when it is covered by the male and does not conceive, except the mare, of which one says be: kisir boldi: when it was barren Kağ. III 88 (yozarr, yozamak).

Dis. YZC

E yüzçi: See borç:.  

Dis. V. YZD-

D 1 yaztur: Caus. f. of 1 yaz; survives in SE Türkî yazdur: SC Uzb. yozdur: NW Kk. jazdur: but in modern Turkish many forms are Caus. f.s of 3 yaz:. Xak. xi ol aqar tügii: yazurd: 'he ordered him to untie (ahallahu) the knot' Kağ. III 95 (followed by 2 yaztur-).

D 2 yaztur: Caus. f. of 2 yaz; survives in NW Kk. jazdur: in Çağ. the Caus. f. was yazgur: (San. 330v. 7) and this survives as jazgir: in NC Kir., Kzx. Xak. xi ol anu: okta: yazurd: 'he made him miss (awga'ahu fi'l-xat') his arrow shot'; kaqalika fi'l-kalam, also 'to make (someone) make an erroneous statement' Kağ. III 95 (yazdurur, yazturmak).

S 1 yüzür: Caus. f. of 1 yüz; s.i.s.m.l. Xak. xi ol anu: suvda: yüzürdi: 'he made him swim (a'ämahu) in the water' Kağ. III 95 (yüzürdür, yüzürmek).

D 2 yüzür: Caus. f. of 2 yüz; survives in SW Osm. Tkm. yüzür-. Xak. xi ol aqar koy: yüzürdi: 'he made him fly (alaxahu) the sheep' (etc.) Kağ. III 95 (1 yüzür-follows).

Dis. YZG

D yazak Hap. leg., Conc. N. fr. 1 yaz; presumably w. the same general connotation as yaz: Yağma:, Tuşş: Xak. x1 yazak al-marta: 'grazing land, pasture' Kağ. III 16.

1 yazığ describes the colour of a horse's coat, perhaps 'dark brown'; no obvious etymology unless it is a metathesis of yağiz, which is practically syn. N.o.a.b. Türkü viii ff. in IrkB 11 there is an antithesis between sarrîg and yazığ. Ali yavuzu: an envoy on a dark brown horse' and in do. 50 between tig at 'a bay horse' and yazığ: (at), in both cases w. marked alliteration: xiv Muh. (?) (under 'horses' coats') al-kamit 'dark brown' yozazu: (nic) Rif. 171 (only).

D 2 *yazığ See yazğılg, yazğıs:.  

D 1 yazuk Pass. N./A.S. fr. 1 yaz; lit. 'reduced to a simpler form, loosened', etc.; its second meaning the connotation seems to be one of a lump of meat reduced to a simpler form by slicing it; Kağ.'s etymology is nonsense. Modern forms yazık/jazık, etc. in some NE, NC, SC, NW languages generally mean 'flat, level', and the like which would be more appropriate for yazak but may have been influenced by yaz: Xak. xi yazak at 'a horse freed from its halter' (mahliil min waʕtigungi) or halter; yazuk et 'meat cut into slices (muğaddad) in the autumn (and preserved) with herbs' (bi-afâni), which is left and eaten in the spring; derived fr. the prh. yaz ok ye: 'eat it only in the spring'; because the cattle are lean in this season, but he eats fat meat Kağ. III 16.

D 2 yazuk Intrans. Dev. N. fr. 2 yaz; a standard word for 'sin' in the early period, but with some wider meanings 'failing, defect', etc. S.i.a.m.l.g. w. these meanings, but in SW Osm. yazik means 'a pity, deplorable', i.e. more 'sinned against' than sinning. Türkü viii ff. Man. yazuk kilsar 'if he commits a sin' TT II 10, 94; a.o. Chus. I 35 (boşunç- sus): Uyğ. viii ff. Man.-A estoy yazuk bolmazun 'may there be no sin (Hend.) M I 30, 26; yazukda boşumarak 'liberation from sin' do. 28, 23: Bud. yazukka tüše 'being exposed to censure' PP 8, 1; tsuuy yazuklara: ozti 'they were freed from (the consequences of) their sins (Hend.)' TT IV 4, 14; a.o.o.: Civ. yazukka tegilp 'committing an offence' USp. 55, 33: Xak. xi yazuk al-danb 'sin, offence' Kağ. III 16 (prov.); o.o., same translation, I 203 (bkün-); 220 (ertür-); 521 (keçür-), etc.: KB keçüriglia yazukun kamûg 'pardon all his sins' 28; a.o. 638: xiiii (?). At. 337 (keçür-): Tef. yazuk 'sin' 135: Çağ. xv ff. yazuk gunâh wa ma'riya 'sin, offence', etc. San. 330v. 27 (quotns.): Xwar. xiv ditto Qutb 76; Nahe. 85, 17; 86, 11 etc.: Korn. xiv 'sin' yazık/ yazuk, etc.; common CCI, CCC; Gr. 119 (quotns.): Kip. xiii (after 2 yaz-) hence al-danb wa'll-xat'a 'mistake' yazuk Hou. 38, 5; xiv yazuk al-danb wa'll-carima 'crime' Id. 93; ditto Bul. 5, 12: xv xat'a yazuk Tha. 14a, 8: Osm. xiv ff. yazuk meaning 'sin' common to XVIII, sporadic to XIX TTS I 807; II 1027; III 791; IV 864.

D yazık - Intrans. Den. V. fr. yazık; survives in NE Alt. 'to spend the spring' (somewhere) R III 230; cf. yazık-; yazık-. Xak. xi yet yazık-: tāra'lam man 'y rabi 'the year (i.e. season) turned to spring' Kas. III 76 (yazık-ar; yazık-mak).

Tris. YZG

E yazığçı: See yoriği-.

D yazığlıq P.N./A. fr. 2 *yazığ, Dev. N. fr. 1 yazık- which would mean 'freeing, release', and the like, a rather different connotation fr. 1 yazık at 'a horse (or something else) released from its tether' (al-munṣaf min 'iqādlihī) Kas. III 49; a.o. 50, 19.

D yazıluk P.N./A. fr. 2 yazık; 'sinful, sinner'; etc. S.i.s.m.l. Türkü VIII ff. Man. Cheuas. 308 (eksüklük): Uyğ. vii yazıklıq atlıq['] 'the men of distinction who were to blame' (in antithesis to the 'common people') Şu. E 2: VIII ff. Man.-A M III 12, 19 (i) (buka:gu): Bud. yazıklıq bolalim 'may we not be held guilty' (for our sins) TT IV 14, 65; (if anyone) beğlerde ağır yazıklıq bolup 'is convicted of serious offences before the begs' Kwan. 26; yazıklıq'un yazık-suzun 'whether guilty or innocent' do. 36: Xak. xi yazıklıq al-muğb 'a sinner' Kas. III 50: KB yazıklıq bolur iştə buşşa kişi 'if a man is irritable at his work he is blameworthy' 342; xiii(?), 37 Tef. yazılıkuk (sic) al-mucrim 'a criminal'; also 'blameworthy' 135: XIV Muh. al-muğb yazıklıq-uk Mel. 52, 9; Rif. 149: Xwar. XIV yazıklıq 'sinful; sinner' Qub 76; Nahc. 38, 15 etc.; yazıklıq ditto Qub 76: Kom. XIV ditto yazıklıq/yazıklı CCI, CCG; Gr. 120 (quotns.). Osm. XIV, XV yazıklıq ditto; common TTS I 808; II 1027; III 791; IV 865.

D yazıkusuz Priv. N./A. fr. 2 yazık; 'innocent, guiltless'. S.i.s.m.l. Türkü VIII ff. Kovla-): Uyg. VIII ff. Bud. yazıkusuz man 'innocent people' U II 78, 32, O.O. do. 87, 49; TT IV, 10, 14; Kwan. 36 (yazıkus): Xak. xi yiğit yazıkusuz (sic) bolmas: 'there is no such thing as a young man who is free from sin' (illâ bi-danb) Kas. III 16, 18; a.o. I 400, 20; n.m.e.: Xwar. XIV ditto Nahc. 86, 11: Kom. XIV 'innocent' yazıkusuz/yazıkus CCG; Gr.

Tris. YZG

D yazıkla- Den. V. fr. 2 yazık; n.o.a.b. (Türkü VIII [gap] yazıkla [gap] II E 36, if correctly read, must be the Caus. f. otherwise not noted): Xak. xi beg an: yazıkla-di: 'the

Tris. YZG

D yeze:ek Conc. N. fr. yeze:-; 'advance guard'. Pec. to Xak.; cf. yelete: Xak. xi yeze:ek tali'atul-cund 'the advance guard of an army' Kas. III 18; a.o. III 88 (yeze:): KB (of these stars, some are ornaments, some guides) bir anca yeze 'and some advance guards' 128; (when he gets near the enemy) yezekin al tüüsürse toyuğ 'he should pick his advance guard and pitch camp' 2349; a.o. 2342 (tutğak).

Tris. YZG

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Dis. V. YZG

PUD yuzḵes- (for yuzḵes-) Hap. leg.; the MS. has yuтирke: but this is clearly an error (daamma for casm); there is an obvious antithesis between ‘to turn their backs on one another’ in the first line and ‘to turn their faces to one another’ in the second, so this can be taken as the Recip. f. of a Den. V. fr. 2 yüz; but it might be a scribal error for yuzlens-, see yuzlen-. The translation, which says that the verse describes flowers and relates to flowers, is defective, the translation of this word having fallen out. Xak. xi kizil sargi arkaşı yipgin yazi KHES tip bir birine: yöresi yalıuk an: taqla: ti: 'the red and yellow (flowers) turn their backs on one another; the purple and green face one another; they intertwine with one another, and a man is amazed by them' Kas. I 395, 3 ff.; n.m.e.

Tris. YZG

D yežegü: Den. N. fr. 2 yüz w. the Collective Suff. -egü:, used only in the phr. yüz

D yazıl- Refl. f. of yazıl.; p.c. to Kaş. Xak. xi tüğini yaz.listdiri: ‘the knot (etc.) became loose’ (inhallat) Kaş. III 110 (yazıl:ınır, yazılınma:k); (after a note on the formation of the Intrans. (lazım) from the Trans. (muta’addi) in Ar.; thus in this language (Turkish) you say er tügün yazdı: ‘the man loosened (hältla) the knot’, then in: is attached and one says tügün yazindı: (sic; later altered in the Ms. to yazlandı:) ‘the knot became loose’ (inhallat) and the V. becomes Intrans. (lazım) by the attachment of -in:; and one says, with -11: tügün yazdı: ‘the knot was loosened’ (hältla) and also when it has become loose one adds -in: to -(t)11: and says tügün yaz.listdiri: ‘the knot became loose of its own accord’ (bi-ta:bi:ti); (another example using 1 yuv: follows) III 112, 2 ff.; a.o. 228, 15 (yalğılı).

D yuzlän- Refl. Den. V. fr. 2 yüz; the basic V. yüzle:- occurs in several modern languages, SE Türk ‘to bring about a meeting’; SW Osm. ‘to accuse (someone) to his face’; this Refl. f. meaning ‘to face one another’ survives in SC Uzb. and one or two other languages; the Recip. f. yüzles- ‘to face one another’ also s.i.s.m.l.; see yüzkes-. Uyğ. viii ff. Bud. küngrü yüzlenip ‘facing south’ TT V 8, 71; a.o. do. 10, 89 (ortu:); etc.: Xak. xi ol ma:pa: yüz-listi: (MS. yeslinde:) ‘he came towards me’ (or ‘faced me’; tawaccaha ilayya); and one says er yüz-listi: ‘the man enjoyed respect (wauha, altered (?) to wuchia) among the people’; also used when he demanded their respect (talaba minhumu’l-cäh) Kaş. III 110 (yüzlenü:r, yüzlenmek: corrected fr. -ma:k); xii11(?) Tef. yüz-len- ‘to face towards (something Dat.)’ 165; (xvii Muh.11(?) tø’a wa nafaqa ‘to be a hypocrite’ yüz-le: Rif. 100): Çaq. xv ff. yüzlen- (-dl) yüz tut:... tawaccah ma:näsma ‘to turn towards’ Vel. 419; yüzlen- ru kardan wa mitawaccah sudan ‘to turn, or go, towards’ San. 342v. 20 (quotns.): (Kip. xiv yüzle: ‘to blame or criticize’ (ataba wa láma) as if this was conveyed (manqül) by a šāb in the face Id. 93).

D yazıs- - Hap. ieg.; Co-op. f. of yazıl. Xak. xi tügünler yazıldı: ‘the knots (all) came loose (inhallat) together’ Kaş. III 105 (yazıl:ınır, yazılınma:k).

D yazıl- Pass. f. of 1 yazıl; ‘to be untied, loosened’, etc. S.i.s.m.l. Xak. xi tügün yazıldı: ‘the knot (etc.) became loose’ (inhallat) Kaş. III 78 (no Aor. or Infin.); o.o. I 195, 27 (al-kin:-); III 6 (yarp); 112, 6: KB tümen tę coppia yazıldı külle ‘countless squadrons have opened and smile’ 70; o.o. 118, 150 (tügün), 813 (sفيnicğl): xii11(?) Tef. yazıl:of (flood waters) ‘to break loose’; (of a man after eating) ‘to relax’ 135 (also ‘to be written’): Çaq. xv ff. yazıl:- ((1) ‘to be written’, (2) ‘to be missed’); (3) küşoda sudan ‘to be opened’; (4) pürü sudan ‘to be begun’ San. 330v. 22 (quotns.): Kom. xiv yazıl- ‘to be dis-entangled’ CCG; Gr.: Osm. xiv to xvi yazıl:- ‘to be relaxed, spread out’; in three texts TT S II 1024; IV 864.

D yazıl:- Den. V. fr. yazıl; not noted before xiv, but see yazıl:-. Survives in SW Osm. ‘to spend the summer (somewhere)’. Cf. yazıl:-, yazık-. (Xak.) xiv Muh. irtibâ’a mina’l-rabi: ‘to spend the spring’ yazıla:- Mel. 22, 7; Rif. 103: Osm. xv ki yaz bir çeket ile yazlaman híc ‘for spring does not come with one flower’ TT S II 1025; a.o. xvi IV 862.

S yüzüm See üzüm.
yezne: 'the husband of one's elder sister, or of one's father's younger sister'. Survives in NE Khak. čiste; Tuv. česte; NC jezde; NW Kk. jezde; Kaz. cizni; Nog. yezde; SW Az. yezne. Cf. Tizangü. Xak. xi yezne: the word for 'the husband of an elder sister' Kas. III 35: Çağ. xv ff. yezne (spelt) 'one's sister's or daughter's husband' San. 349v. 10: Korn. xiv 'brother-in-law' yezne/yizne CGI, CCG; Gr.: Kip. xiii al-şahr wa'l-aris 'son-in-law; bridegroom' (kii:ye:cci)/yezne: Hou. 32, 3.

D yazınç Dev. N. fr. yazın-; 'sin'; only one (?) occurrence and that uncertain, but cf. yazineçz. Uyğ. viii ff. Bud. üçüş yazineç (-uç uncertain) eert(t)iiler 'they have persisted in committing many sins' TT IV 4, 11-12.

Dis. V. YZN-
D 1 yazın- Refl. f. of 1 yaz-; s.i.s.m.l. Xak. xi er kurin yazindı: 'the man set himself to loosen (hall) his belt' (etc.) Kas. III 84 (yazinur, yazine mak): a.o. 'to become loose' III 112, 2 ff. (yazin-).

D 2 yazın- Refl. f. of 2 yaz-; n.o.a.b. Türkçe viii pec. to II; yazวลkin (? for yağıltukun) üçün in I E 19 replaced by yağıltukun yazineçzün üçün 'because he misbehaved (Hend.)'; and özü: yağılt: in I E 20 by özü: yazın: II E 17: viii ff. Man. Chas. I 23, etc. (yağılt-); I 35 (boşunçsz) and several occurrences of yazın- w. Dat. 'to sin against': Uyğ. viii ff. Bud. ev yutuzça yazineçimiz erser 'if we have sinned against (i.e. violated) a housewife' U II 76, 5; 85, 22; TT IV 8, 70; (then because King Brahmadatta) tişi bars birle yazınmında 'had sexual intercourse with the tigress' U III 63, 12-13.

Tris. YZN

Dis. YZR
D yüzèr Distributive f. of 1 yüz-; 'a hundred each'. N.o.a.b., but perhaps still in use. Uyğ. ix mariına: yüzèr turağ bertim 'I gave my...
Preliminary note. No genuine Turkish words, except one or two onomatopoeics, begin with z-. A few Sogdian or Middle Iranian words, none of which survived long in Turkish, occur in Uyğ., e.g. zahat 'emanation' U II 95, 2; zmuxtarg 'the 28th day of the month' TT VII 9, 29; zmuran 'myrrh' U I 5, 14. Later a few Ar. and Pe. l.-ws found their way into late Uyğ., Pe. zira 'amisedd' in H II 22, 123 and Ar. zakāt 'alms' in some texts in USp., as well as all the similar words which were adopted by Moslem Turks. Kaş. lists the words set out below as current in Xak.

Mon. ZB

VU zep zep an onomatopoeic of a common kind; the closest analogy is SW Osm. zip zip 'suddenly, unexpectedly'. Cf. șep. Xak. xı zep zep onomatopoeic (harf hikāya) connoting speed in walking or running; hence one says zep zep bərgıl 'hurry up!' (asr) Kaş. I 319.

Mon. ZÇ

zak zak onomatopoeic. Xak. xı zak zak an inciting Interjection (harf ıgrā'), used to incite rams to copulate Kaş. I 333.

Dis. ZNB

VUF za:nbt: (or za:nbl:?) Hap. leg.; ?a Chinese l.-w.; the first syllable might be ching (Giles 2,136; Middle Chinese, Pulleyblank tsyey) in certain combinations 'cricket'. Xak. xı za:nbt: ʃərrārat-lalyl 'the field cricket, Gryllus campestris'; Za:nbt: art the name of a pass between Koça:ğra Ba:ši: and Bala:se:ğun Kaş. III 441.

Dis. ZNG


Tris. ZRÇ

CF zarğunçmu:d pec. to Kaş.; a Sogdian l.-w. zryunč 'vegetable', and prob. mu:rd 'myrtle', see J. Benveniste in Journal asiatique, CCXXXVI 2, p. 184. Xak. xı zarğunçmu:d al-sincilāt, called in Pe. balang mušk 'the wild tamarisk' (Steingass) or 'a kind of basil, Basilicum glabratum (?)' (Red.) Kaş. I 530; a.o. I 17, 8 (mentioned as one of very few words containing seven consonants).

Tris. ZRN